

DAILY RECOLLECTION AND REFLECTION OF BUDDHA'S TEACHING

Chanting Book

Pali-Thai-English-Chinese (1.0)



Nirodharam Bhikkhuni Arama
Suddhajit Bhikkhuni Arama



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NIBBĀNA 涅槃[§]

Buddha:

For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, indeed, is the end of suffering.”

世尊：

有依止者有转动，无依止者无转动。若无转动有轻安，若有轻安无有喜，若无有喜无去来，若无去来无死生，若无死生无此世，亦无他世之两者，两者之中皆无有，此即成为苦之尽。

Catutthanibbānapaṭisamyutta Suttam (UD 8.4)

§

English translation by Nyanaponika, in ‘Four Sublime States’ BPS Wheel Publication No. 6 (1998); Chinese translation by 菩提僧團 at <https://sites.google.com/site/palishengdian/pali/da/kn/ud/ud8.6>

A Word on the Chanting Book

This book of chanting in multiple languages (Pali, Thai, English and Chinese) is a work of compilation in progress. It serves to guide the user through the chanting at Nirodharam Bhikkhuni Arama and Suddhajit Bhikkhuni Arama (Nirodharam 2). For the present, the book covers the chanting of the Morning and Evening sessions, one for special occasion, and principal discourses. A second book will be compiled to include materials on other major discourses, reflections, anumodana, formal requests and others.

In the preparation and compilation of materials for this book, various existing translations of Theravada chanting books in various languages (Pali, English and Chinese) were consulted. We are grateful to those who made available their translations. These made our work on compiling this book of chanting in multiple languages (Pali, English and Chinese) easier.

Many, including the bhikkhunis and sikkhamanas in our monasteries, have contributed to the compilation of this chanting book. We are thankful to Mr Oliver Hargreave, Ms Sarah McClean and Mr Denis Gray who very kindly proofread and made suggestions for improvement. We are responsible for whatever remaining errors that are found in the book and any unintentional omissions.

We may have missed citing and crediting the source of some materials, please accept our apologies and inform us (nirotharam@gmail.com). Similarly if you detect any errors or have any suggestions for improvement, please inform us so that they can be corrected and improvements made in future editions. The printing of this book is made possible by donations from many friends in Dhamma and their contribution is and will be much appreciated, particularly by the users (see list of donors at the end of this book).

The Teachings of the Buddha answer our questions on life, however many and diverse may these questions be, and lead and guide us straightforwardly on the RIGHT PATH to the RIGHT DESTINATION – the ultimate answer to the ultimate question everyone asks on life.

May your daily practice of the morning and evening chanting set you right for the day and ease you through the night.

May insight arise in you as you chant, recall, reflect and contemplate on the virtues and qualities of the Triple Gem, and the Teachings of the Buddha.

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ⁱ Thai chanting book of brown cover (page number preceded by B) or white cover (page number preceded by W).

ⁱⁱ Selections of suttas other than those shown above in each of the chanting and practice sessions are in a separate compilation to follow later.

ⁱⁱⁱ Back cover of Thai chanting book (brown).

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^{vi} See footnote ii above.

I. MORNING CHANTING 早課 THAM WAT CHAO and EVENING CHANTING 晚課 THAM WAT YEN

Homage and Offerings to the Triple Gem Kham Thawai Khruueang Sakkara Bucha Phra Rattana Trai 供奉三寶

Chant as we offer flowers, incense and candles to the Triple Gem:
IMINA SAKKĀRENA BUDDHAM ABHIPŪJAYĀMA.

**Khaphajao thang lai, kho bucha yang ying, sueng Phra
Phutthajao, duai khruueang sakkara thang lai lao ni**
With these offerings we worship most highly that Blessed One

IMINA SAKKĀRENA DHAMMAM ABHIPŪJAYĀMA.

**Khaphajao thang lai, kho bucha yang ying, sueng Phra Tham,
duai khruueang sakkara thang lai lao ni**

With these offerings we worship most highly the True Dhamma

IMINA SAKKĀRENA SAṄGHAM ABHIPŪJAYĀMA

**Khaphajao thang lai, kho bucha yang ying, sueng
Mukhanasawok khong Phra Phutthajao, duai khruueang sakkara
thang lai lao ni**

*With these offerings we worship most highly the Sangha of his
disciples.*

Note: Whenever there is prostration to the Triple Gem, perform each prostration and say:

**Krap ra luek thueng khun an prasoet khong Phra Phutthajao
(prostration to Buddha) /Phra Tham (prostration to the Dhamma)
/Mukhana sawok khong Phra Phutthajao (prostration to Sangha).**

RATANATTAYA VANDANĀ
Kham Bucha Phra Rattana Trai
Salutation to the Triple Gem 礼敬三宝

ARAHAM SAMMĀSAMBUDDHO BHAGAVĀ;
Phra phu mi Phra Phakjao pen phra arahan dap phloeng kiles
phloeng thuk sin choeng tratsaru chop dai doi phra ong eng
The Exalted One, far from defilements, Perfectly Enlightened by
Himself; 世尊是阿罗汉，正自觉者。

BUDDHAM BHAGAVANTAM ABHIVĀDEMI. (Five point prostration once 一拜)

Khaphajao aphiwat phra phu mi Phra Phakjao phu ru phu tuen
phu boek ban

I pay homage to the Awakened One, the Blessed One. 我礼敬佛陀，
 世尊。

SVĀKKHĀTO BHAGAVATĀ DHAMMO.

Phra Tham pen Tham thi phra phu mi Phra Phakjao trat wai di
laew

The Dhamma is well-expounded by the Blessed One
 法乃世尊所善说。

DHAMMAM NAMASSĀMI.(Five point prostration once 一拜)

Khaphajao namassakan phra Tham

I pay homage to the Dhamma. 我礼敬法。

SUPATIPANNO BHAGAVATO SĀVAKA SAṄGHO.

Mukhanasawok khong phra phu mi Phra Phakjao patibat di
laew

The Sangha of the Blessed One's disciples has practiced well
 世尊的弟子僧团是善行道者。

SAṄGHAM NAMĀMI. (Five point prostration once 一拜)

Khaphajao nopnom Mukhanasawok (Phra Song) mu nan
I pay respect to the Sangha. 我礼敬僧。

PUBBABHĀKANAMAKĀRAPĀTHA

The Preliminary Passage for Revering 礼贊佛陀世尊

LEADER 领诵者:

[HANDA MAYAM BUDDHASSA BHAGAVATO PUBBA-BHĀGA-NAMAKĀRAM KAROMA SE:]

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

现在,让我们对佛陀,世尊作前分的礼敬吧

ALL 全体:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.(Three times)

Kho nōpnōm dāe phra phu mi Phra Phakjao phra ong nan sueng pen phu klai jak kiles tratsaru chop dai doi phra ong eng Homage to the Exalted One, the Emancipated (Worthy) One, the one free from defilements, the Perfectly Self-awakened One.

礼敬彼世尊,阿罗汉,正等正自觉者.[三称]

Dhammapada Verse 6 Kosambaka Vatthu 法句经双品

*Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.*

Verse 6: There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels.

6. 彼人不了悟：「我等将毁灭」。若彼等知此，则诤論自息。

Note: All Dhammapada verses in this book are quoted from 'The Dhammapada – The Buddha's Path of Wisdom' (E-book edition, 2012) by Buddharakkhita, and Chinese translation of the same book by Yeh chün(葉均).

II. MORNING CHANTING 早课

THAM WAT CHAO

BUDDHĀBHITHUTI

Praise for the Buddha 赞颂佛陀

LEADER 领诵者:

[HANDA MAYAM BUDDHĀBHITHUTIM KAROMA SE:]

Now let us give high praise to the Awakened One:

现在，让我们赞颂佛陀吧.

ALL 全体:

[YO SO TATHĀGATO]

Phra tathakhot jao nan phra ong dai

The Tathagata is the Noble One, He who has attained the Truth

那位如来

ARAHAM

Pen phu klai jak kiles

The Worthy One, free from defilements 是阿罗汉

SAMMĀSAMBUDDHO

Pen phu tratsaru chop dai doi phra ong eng

Perfectly Self-awakened 正自觉者

VIJJĀCARANA SAMPANNO

Pen phu thueng phrom duai vitcha lae jarana (khue khwam ru jaeng lae khwam pra phuet thi di ngam)

Perfect in knowledge and conduct 明行具足

SUGATO

Pen phu pai laew duai di

One who has gone the good way 善至

LOKAVIDŪ,

Pen phu ru lok yang jam jaeng

Knower of the worlds 世间解

ANUTTARO PURISA DHAMMASĀRATHI

Pen phu samat fuek bukkhon thi somkhuan fuek dai yang mai mi khrai ying kwa

Unexcelled trainer of those who can be taught 无上者, 调御丈夫

SATTHĀ DEVA MANUSSĀNAM

Pen khru phu son khong thevada lae manut thanglai

Teacher of devas and humans 天人导师

BUDDHO

Pen phu ru phu tuen phu boek ban duai Tham

The Awakened One 佛陀

BHAGAVĀ

Pen phu mi khwam jamroen jamnaek Tham sangson sat

The Blessed one. 世尊.

YO IMAM LOKAM SADEVAKAM SAMĀRAKAM

SABRAHMAKAM, SASSAMĀNA-BRĀHMANIM PAJAM

SADEVA-MANUSSAM SAYAM ABHIÑÑĀ SACCHIKATVĀ

PAVEDESI.

Phra phu mi Phra Phakjao phra ong dai, dai song tham khwam dap thuk hai jaeng duai phra panya an ying eng laew, song son lok ni phrom thang thevada man phrom lae mu sat, phrom thang samana phram, phrom thang thevada lae manut hai ru tam

Having realized with his own direct knowledge this world with its devas, Mara, and Brahma, this population with its ascetics and brahmins, with its devas and humans, he makes it known to others.

他在这有诸天,魔,梵的世间,有沙门,婆罗门,天与人的人界,以自己之智证悟后宣说

YO DHAMMAM DESESI

Phra phu mi Phra Phakjao phra ong dai song sadaeng Tham laew

He teaches (points out) the Dhamma 他所教导之法是

ĀDI-KALYĀNAM

Di ngam nai bueang ton

Beautiful (fine) in the beginning 初善

MAJJHE-KALYĀNAM

Di ngam nai tham clang

Beautiful (fine) in the middle 中善

PARIYOSĀNAKALYĀNAM.

Di ngam nai thi sut

Beautiful (fine) in the end 后善的

SĀTTHAM SABYAÑJANAM KEVALA-PARIPUNNAM

PARISUDDHAM BRAHMACARIYAM PAKĀSESI.

**Song prakat phrommajan khue baep haeng kan patibat an
prasoet borisut boribun sin choeng phrom thang attha (khwam
mai lae prayot) phrom thang phayanchana (hua kho)**

*With the right meaning and expression (complete in details, in
essence and particulars), he reveals a holy life that is perfectly
complete and purified.* 说明有义有文, 完全圆满清净的梵行.

TAMAHAM BHAGAVANTAM ABHIPŪJAYĀMI,

**Khaphajao bucha yang ying chapho phra phu mi Phra Phakjao
phra ong nan**

I worship most highly that Blessed One 让我敬奉彼世尊.

TAMAHAM BHAGAVANTAM SIRASĀ NAMĀMI.

(five point prostration once 一拜)

**Khaphajao nopnom phra phu mi Phra Phakjao phra ong nan
duai sian klaw**

To that Blessed One I bow my head down. 让我头面礼敬彼世尊.

DHAMMĀBHITHUTI

Praise to the Dhamma 赞颂法

LEADER 领诵者:

[HANDA MAYAM DHAMMĀBHITHUTIM KAROMA SE:]

Now let us give high praise to the Dhamma:

现在，让我们赞颂法吧。

ALL 全体:

[YO SO SVĀKKHĀTO] BHAGAVATĀ DHAMMO

**Phra Tham nan dai pen sing thi phra phu mi Phra Phakjao dai
trat wai di laew**

The Dhamma well-proclaimed by the Blessed One

世尊所善妙及详尽解说之法，

SANDITTHIKO

Pen sing thi phu sueksa lae patibat phueng hen dai duai ton eng
(*Its knowledge and practice*) *to be seen for oneself (here and now)*,
须经学习和奉行，亲自体会和自见，是可奉行，可得成果[是自见的]，

AKĀLIKO

Pen sing thi patibat dai lae hai phon dai mai jamkat kan

Timeless (its fruition unlimited by time) 超越时间与空间(无时的)

EHIPASSIKO

Pen sing thi khuan klaw ka phu uen wa than jong ma du thoet

Inviting all to come and see 请来亲自查看

OPANAYIKO

Pen sing thi khuan nom khao ma sai tua

Leading inward (into the mind) 向内返照

PACCATTAM VEDITABBO VIÑÑŪHI

Pen sing thi phu ru ko ru dai cha-pho ton

To be seen by the wise for themselves. 智者皆能各自证知。

TAMAHAM DHAMMAM ABHIPŪJAYĀMI

Khaphajao bucha yang ying cha-pho Phra Tham nan

I worship most highly that Dhamma. 让我敬奉彼法。

TAMAHAM DHAMMAM SIRASĀ NAMĀMI (five point prostration once 一拜)

Khaphajao nopnom Phra Tham nan duai sian klaw

To that Dhamma I bow my head down. 让我头面礼敬彼法。

SĀNGHABHITHUTI

Praise for the Saṅgha 赞颂僧伽

LEADER 领诵者:

[HANDA MAYAMSĀNGHABHITHUTIM KAROMA SE:]

Now let us give high praise to the Saṅgha 现在，让我们赞颂僧吧

ALL 全体:

[YO SO SUPATIPANNO] BHAGAVATO SĀVAKA-SĀNGHO
Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao
nan mu dai patibat di laew

The Saṅgha of the Blessed One's disciples who have practiced well
 那世尊的弟子僧团是善行道者(良好地修行佛法)

UJU-PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO

Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao
mu dai patibat tong laew

The Saṅgha of the Blessed One's disciples who have practiced straightforwardly

世尊的弟子僧团是正直行道者(直接地修行佛法)。

ÑĀYA-PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO

Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao
mu dai patibat phuea ru Tham pen khrueang ok jak thuk laew

The Saṅgha of the Blessed One's disciples who have practiced methodically 世尊的弟子僧团是如理行道者(正确地修持佛法以求脱离苦)

SĀMĪCI PAṬIPANNO BHAGAVATO SĀVAKA SAṄGHO
Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao mu dai patibat somkhuan laew

The Saṅgha of the Blessed One's disciples who have practiced masterfully 世尊的弟子僧团是正当行道者(适当地依教奉行,修习清净梵行).

YADIDAM

Dai kae bukkhon lao ni khue

That is (the individuals are) 他们即是

CATTĀRI PURISAYUGĀNI AṬṬHA PURISA PUGGALĀ
Khu haeng klum bukkhon si khu nap riang klum bukkhon dai paet klum

The four pairs —the eight types — of Noble Ones 四双八辈行者(四双八士),

ESA BHAGAVATO SĀVAKA SAṄGHO —

Nan lae Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao

That is the Saṅgha of the Blessed One's disciples —
此乃世尊的弟子僧团 -

ĀHUNEYYO

Pen phu khuan kae sakkara thi khao nam ma bucha

Worthy of gifts 应受供养(虔诚礼敬)

PĀHUNEYYO

Pen phu khuan kae sakkara thi khao jat wai tonrap

Worthy of hospitality 应受供奉

DAKKHINEYYO

Pen phu khuan rap thaksinathan

Worthy of offerings 应受布施(布施供养)

AÑJALI KARANIYO

Pen phu thi bukkhon thua pai khuan tham anchali

Worthy of respect 应受合掌(合什敬礼)

ANUTTARAM PUÑNAKKHETTAM LOKASSA

Pen nuea na bun khong lok mai mi na bun uen ying kwa

The incomparable field of merit for the world (one who gives occasion for incomparable goodness to arise in the world)

是世间的无上福田。

TAMAHAM SAÑGHAM ABHIPŪJAYĀMI

Khaphajao bucha yang ying chapho Mukhanasawok (Phra Song) mu nan

I worship most highly that Saṅgha. 让我敬奉彼僧.

TAMAHAM SAÑGHAM SIRASĀ NAMĀMI

(five point prostration)

Khaphajao nopnom Mukhanasawok (Phra Song) mu nan duai sian klaw

To that Saṅgha I bow my head down. 让我头面礼敬彼僧.

Dhammapada Verse 68 Sumanamalakara Vatthu 法句经愚品

*Tañca kammañ katañ sādhu, yañ katvā nānutappati;
Yassa patīto sumano, vipākam paṭisevati.*

Verse 68: Well done is that action of doing which one repents not later, and the fruit of which one reaps with delight and happiness.

68. 若彼作善业，作已不追悔，欢喜而愉悦，应得受異熟.

RATANATTAYAPPANĀMA GĀTHĀ

Salutation to the Triple Gem 禮敬三寶与增益警惕心偈

LEADER 领诵者:

[HANDA MAYAM RATANATTAYAPPANĀMA-GĀTHĀYO
CEVA SAMVEGA-PARIKITTANAPĀTHAÑCABHAÑĀMA SE:]

Now let us recite the verses in salutation to the Triple Gem and the passage to arouse urgency (on the topics inspiring a sense of chastened dispassion):

现在,让我们念诵礼敬三宝偈与说明增益警惕心的诵文吧.

ALL 全体:

[BUDDHO SUSUDDHO] KARUNĀ-MAHANNAVO

Phra Phutthajao phu borisut mi phra karuna dut huang mahannop

The Buddha, well-purified, with ocean-like compassion

佛陀善清净，悲悯如大海，

YOC CANTA-SUDDHABBARA-ÑĀNA-LOCANO

Phra ong dai mi ta khue yan an prasoet mot jot thueng thi sut

Possessed of the eye of knowledge completely purified (pristine insight wisdom) 擁有具足清淨的智慧眼

LOKASSA PĀPŪPAKILESA-GHĀTAKO:

Pen phu kha sia sueng bap lae upakiles khong lok

Destroyer of the evils and corruptions of the world (self-corruption)

是世間邪惡與垢染的摧毀者

VANDĀMI BUDDHAM AHAMĀDARENA TAM

Khaphajao wai Phra Phutthajao phra ong nan doi jai khaorop uea-fuea

I revere that Buddha with devotion. 我虔誠地禮敬彼佛陀。

DHAMMO PADĪPO VIYA TASSA SATTHUNO

Phra Tham khong phra sassada sawang rung rueang priap

duang prathip

The Teacher's Dhamma, like a lamp 世尊之法，如一盞明燈

YO MAGGA-PĀKĀMATA-BHEDABHINNAKO

Jamnaek prophet khue mak phon nippah suan dai

Divided into Path, Fruition, and Deathless (which illuminates the Path, the Fruition and the Deathless) 分爲道,果,涅槃,

LOKUTTARO YO CA TA-DATTHA-DĪPANO:

Sueng pen tua lokuttara lae suan dai thi chi naew haeng lokuttara nan

Both transcendent (itself) and showing the way to that goal
既自超世,又指明超世之道

VANDĀMI DHAMMAM AHAMĀDARENA TAM

Khaphajao wai Phra Tham nan doi jai khaorop uea-fuea

I revere that Dhamma with devotion. 我虔誠地禮敬彼法。

SAÑGHO SUKHETTĀBHÝATIKHETTA-SAÑÑITO

Mukhanasawok (Phra Song) pen na bun an ying yai kwa na bun an di thang lai

The Saṅgha, called a field better than the best (most fertile ground for cultivation) 僧伽被稱爲無上福田

YO DITTHA-SANTO SUGATĀNUBODHAKO

Pen phu hen phra nippah tratsaru tam phra sukhot mu dai

Who have seen peace, awakening after the one gone the good way

他們追隨善逝者證得甯靜,覺醒

LOLAPPAHĀNO ARIYO SUMEDHASO:

Pen phu la kiles khrueang lo-le pen Phra Ariyajao mi panya di

Who have abandoned carelessness — the noble ones, the wise (noble and wise, all clinging destroyed)

已斷除不慎——是聖者與智者

VANDĀMI SAÑGHAM AHAMĀDARENA TAM

Khaphajao wai Mukhanasawok (Phra Song) mu nan doi jai khaorop uea-fuea

I revere that Saṅgha with devotion. 我虔誠地禮敬彼僧伽。

ICCEVAMEKANTABHIPŪJANEYYAKAM VATTHUTTAYAM
 VANDAYA TĀBHISAṄKHATAM PUṄṄAM MAYĀ YAM
 MAMA SABBUPADDAVĀ MĀ HONTU VE TASSA PABHĀVA
 SIDDHIYĀ

Bun dai thi khaphajao phu wai yu sueng watthusam khue phra rattanatrai an khuan bucha ying doi suan dieo dai kratam laew pen yang ying chen ni ni kho khwam u-bat (sing tham rai) thang lai jong ya mi kae khaphajao loei duai amnat khwam samret an koet jak bun nan

By the power of the merit I have made in giving reverence to the Triple Gem worthy of only the highest homage, may all my obstructions cease to be.

三寶值得最高的禮敬，以此崇敬三寶的福德之力，願我的一切障礙止息。

SAMVEGAPARIKITTANAPĀTHA

Expression of Spiritual Urgency 增益警惕心

[IDHA TATHĀGATO] LOKE UPPANNO

Phra Tathakhotjao koet khuen laew nai lok ni

*Here, one (who has) attained the Truth, has appeared in the world
 在此，如來，已現於世*

ARAHAM SAMMĀ-SAMBUDDHO

Pen phu klai jak kiles tratsaru chop dai doi phra ong eng

Worthy (free from defilement) and Rightly Self-awakened

阿羅漢、正自覺悟者

DHAMMO CA DESITO NIYYĀNIKO

Lae Phra Tham thi song sadaeng pen Tham khrueang ok jakthuk

And Dhamma is explained, leading out (of samsara) (and the Dhamma he points to is the way out of dukkha.)

所講解的法，引導出離(輪回)

UPASAMIKO PARINIBBĀNIKO

Pen khrueang sa-ngop kiles pen pai phuea parinipphan

(*Dhamma is the instrument for*) *Calming (the defilements), tending toward total Nibbāna* 得甯靜, 趨向究竟涅槃

SAMBODHAGĀMĪ SUGATAPPAVEDITO.

Pen pai phuea khwam ru phrom pen Tham thi phra sukhot prakat

Going to self-awakening, declared by one who has gone the good way. 得自覺醒, 由善逝者宣說。

MAYAN-TAM DHAMMAM SUTVĀ EVAM JĀNĀMA

Phuak rao muea dai fang Tham nan laew jueng dai ru yang ni wa

Having heard the Dhamma, we know this:

我们已聆听了此法, 故知:

JĀTIPI DUKKHĀ

Mae khwam koet ko pen thuk

Birth is suffering 生苦

JARĀPI DUKKHĀ

Mae khwam kae ko pen thuk

Aging (and decay) is suffering 衰老苦

MARANAMPI DUKKHAM

Mae khwam tai ko pen thuk

Death is suffering 死苦

SOKA-PARIDEVA-DUKKHA-DOMANASSUPĀYĀSĀPI

DUKKHĀ

Mae khwam sok khwam ramrai ramphan khwam thuk kai

khwam thuk jai khwam khap khaen jai ko pen thuk

Sorrow, lamentation, pain, grief, and despair are suffering

忧悲苦恼失望

APPIYEHI SAMPAYOGO DUKKHO

Khwam prasop kap sing mai pen thi rak thi pho jai ko pen thuk

Association with things disliked is suffering

與不愛者相處苦 (怨憎相会是苦)

PIYEHI VIPPAYOGO DUKKHO

Khwam phlat-phrak jak sing pen thi rak thi pho jai ko pen thuk
Separation from things liked is suffering 與愛者離別苦

YAMPICCHAM NA LABHATI TAMPI DUKKHAM

Mi khwam prattana sing dai mai dai sing nan nan ko pen thuk
Not getting what one wants (or wishes) is suffering 求不得是苦

SAṄKHITTE NA PAṄCUPĀDĀNAKKHANDHĀ DUKKHĀ

Wa doi yo upathan khanha khue kong thuk ha kong an pen thi koet thi tang khong kan ao ma yuet man thue man pen tua thuk
In short, the five aggregates subject to clinging (five focuses of the grasping mind) are suffering 簡言之：五执取蕴是苦

SEYYATHĀDAM:

(Upathan khanha) Dai kae sing lao ni khue

These are 它们如下：

RŪPŪPĀDĀNAKKHANDHO

Kong rup an pen thi koet thi tang khong kan ao ma yuet man thue man

Form as an aggregate subject to clinging (identification with body)

色执取蕴

VEDANŪPĀDĀNAKKHANDHO

Klum khwam rusuek an pen thi koet thi tang khong kan ao ma yuet man thue man

Feeling as an aggregate subject to clinging (identification with feeling) 受执取蕴

SAṄÑŪPĀDĀNAKKHANDHO

Klum khwam jam an pen thi koet thi tang khong kan ao ma yuet man thue man

Perception as an aggregate subject to clinging (identification with perception) 想执取蕴

SAṄKHĀRŪPĀDĀNAKKHANDHO

Klum khwam khit an pen thi koet thi tang khong kan ao ma yuet man thue man

Mental processes (formations) as an aggregate subject to clinging (identification with mental formations) 行执取蕴

VIÑÑĀNŪPĀDĀNAKKHANDHO

Klum sing thi ru arom an pen thi koet thi tang khong kan ao ma yuet man thue man

Consciousness as an aggregate subject to clinging (identification with consciousness). 识执取蕴.

YESAM PARIÑÑĀYA

Phuea hai sawok ru rop yang thong thea nai klum kong an pen thi koet thi tang khong kan ao ma yuet man thue man lao ni eng
So that they might fully understand this

为使追随者肯定通晓这五蕴

DHARAMĀNO SO BHAGAVĀ

Jueng phra phu mi Phra Phakjao nan muea yang song phrachon yu

The Blessed One, while still alive 世尊住世时

EVAM BAHULAM SĀVAKE VINETI

Yom song nae nam sawok thanglai chen ni pen suan mak

Often instructed his listeners (disciples) in this way

常如是教诲追随者，于追随者间

EVAM BHĀGĀ CA PANASSA BHAGAVATO SĀVAKESU
 ANUSĀSANĪ, BAHULAM PAVATTATI:

A-nueng kham sangson khong phra phu mi Phra Phakjao nan yom pen pai nai sawok thanglai suan mak mi suan khue kan jamnaek yang ni wa

Many times did he emphasize this part of his admonition (in addition, he further instructed): 世尊常对他们如是教诲，提醒与强调：

"RŪPAM ANICCAM

Rup mai thiang

"Form is impermanent 色是无常

VEDANĀ ANICCĀ

Khwam ru suek suk thuk choei mai thiang

Feeling is impermanent 受是无常

SAÑÑĀ ANICCĀ

Khwam jam mai thiang

Perception is impermanent 想是无常

SAṄKHĀRĀ ANICCĀ

Khwam khit prung taeng di chua mai thiang

Mental processes (formations) are impermanent 行是无常

VIÑÑĀNAM ANICCAM

Sing thi ru arom mai thiang

Consciousness is impermanent 识是无常

RŪPAM ANATTĀ

Rup mai pen bukkhon mai pen phu kieokhong (mai pen sat)

Form is not-self 色是无我

VEDANĀ ANATTĀ

Khwam ru suek suk thuk choei mai pen bukkhon mai pen phu kieokhong

Feeling is not-self 受是无我

SAÑÑĀ ANATTĀ,

Khwam jam mai pen bukkhon mai pen phu kieokhong

Perception is not-self 想是无我

SAṄKHĀRĀ ANATTĀ

Khwam khit thang lai mai pen bukkhon mai pen phu kieokhong

Mental processes (formations) are not-self 行是无我

VIÑÑĀNAM ANATTĀ

Sing thi ru arom mai pen bukkhon mai pen phu kieokhong

Consciousness is not-self 识是无我

SABBE SAṄKHĀRĀ ANICCĀ

Sangkhan khue sing thi prung taeng thanglai thang puang mai

thiang

All conditioned things are impermanent 一切因缘法无常

SABBE DHAMMĀ ANATTĀTI

Thuk sing (Tham thang puang) mai pen bukkhon mai pen phu kieokhong

All phenomena are not-self. 一切法无我。

TĀ MAYAM, OTINNĀMHA

Phuak-rao thanglai pen phu thuk khrop ngam laew

All of us are beset (bound) 我们全体

JĀTIYĀ

Doi khwam koet

by birth 为生

JARĀ-MARANENA

Doi khwam kae lae khwam tai

aging and death 老(病)死

SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI

UPĀYĀSEHI

Doi khwam sok khwam ramrai ramphan khwam thuk kai khwam thuk jai khwam khap khaen jai thanglai

by sorrows, lamentations, pains, grief, and despairs

忧悲苦恼失望之所支配困扰着

DUKKH'OTINNĀ

Pen phu thuk khwam thuk yang ao laew

Beset (bound) by suffering 为苦所困

DUKKHA-PARETĀ

Pen phu mi khwam thuk, pen bueang na laew

Overcome with (bound by) suffering 为苦所障

"APPEVA NĀM'IMASSA KEVALASSA DUKKHAK KHAN
DHASSA ANTAKIRIYĀ PAÑÑĀYETHĀTI"

Tham chanai kan tham thi sut haeng kong thuk thang sin ni ja phueng prakot chat kae rao dai

Thinking "Surely an ending of this whole mass of suffering can be known!" (may we all aspire to and realize complete freedom from suffering) 怎么做才能知悉此苦聚之完全止息.

* (*To be recited by Bhikkhunis or bhikkhus and samaneri or samanera/ Nuns or monks and novices only 比丘尼/比丘//沙弥尼/沙弥诵):*

*CIRA-PARINIBBUTAMPI TAM BHAGAVANTAM UDDISSA
ARAHANTAM SAMMĀ-SAMBUDDHAM

**Rao thanglai uthit chapho phra phu mi Phra Phakjao phu klai
jak kiles tratsaru chop dai doi phra ong eng mae parinipphan
nan laew phra ong nan**

Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago

虽然彼世尊、阿罗汉、正自觉者般涅槃已久

*SADDHĀ AGĀRASMĀ ANAGĀRIYAM PABBAJITĀ

**Pen phu mi sattha ok buat jak ruean mai kieo khong duai ruean
laew**

We have gone forth in faith from home to homelessness in dedication to him 我们因信心出离俗家 (我們信賴他、崇敬他而出家)

*TASMIN BHAGAVATI BRAHMA-CARIYAM CARĀMA

**Pra-phoet yu sueng phrommajan nai phra phu mi Phra Phakjao
phra ong nan**

We follow and practice that Blessed One's holy life

依彼世尊修行梵行

BHIKKHŪNAM / BHIKKHŪNINAM SIKKHĀ-SĀJĪVA-
SAMĀPANNĀ (*to be recited by bhikkunis or bhikkhus only*)

**Thueng phrom duai sikkha lae Tham pen khrueang liang chiwit
khong bhikkhuni thanglai**

*Fully endowed with the bhikkhus'/bhikkunis' training and
livelihood*

完整奉行比丘/比丘尼的訓練與生活

*TAM NO BRAHMA-CARIYAM, IMASSAKEVALASSA
DUKKHAKKHANDHASA ANTAKIRIYĀYA

SAMVATTATU'TI

Kho hai phrommajan khong rao thanglai nan jong pen pai

phuea kan tham thi sut haeng kong thuk thang sin ni thoen

May this holy life of ours bring about the end of this entire mass of suffering. 愿我们的梵行，能导向此整个苦蕴的终尽

(*Others, laity*):

CIRA-PARINIBBUTAMPI TAM BHAGAVANTAM SARANAM
GATĀ

**Rao thanglai phu thueng laew sueng phra phu mi Phra Phakjao
mae parinipphan nan laew phra ong nan pen sarana**

Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone for refuge in him

DHAMMAÑCA SĀNGHAÑCA

Thueng Phra Tham duai thueng Mukhanasawok (Phra Song)

khong Phra Phutthajao duai

in the Dhamma, and in the Sangha

TASSA BHAGAVATO SĀSANAM YATHĀ-SATI YATHĀ-BALAM MANASIKAROMA ANUPATIPAJJĀMA

**Jak tham nai jai yu patibat tam yu sueng kham sangson khong
phra phu mi Phra Phakjao nan tam khwam samat tam kamlang**

We attend to the instruction of the Blessed One, as far as our mindfulness and strength will allow, and we practice accordingly.

SĀ SĀ NO PATIPATTI,

Kho hai khwam patibat nan nan khong rao thanglai

May this practice of ours (as best as we can)

IMASSA KEVALASSA DUKKHAKKHANDHASSA

ANTAKIRIYĀYASAMVATTATUTI

**Jong pen pai phuea kan tham thi sut haeng kong thuk thang sin
ni thoen**

Bring about the end of this whole mass of suffering.

(其他人诵:)

虽然世尊般涅槃已经很久了，但我们仍皈依他、法和比库僧。我们尽念、尽力作意、奉行彼世尊的教法。愿我们的修行，能导向此整个苦蕴的终尽

PABBAJITĀBHINHAPPACCA-VEKKHANĀPĀTHA¹

Ten Subjects for Frequent Reflection 十种省思经

LEADER 领诵者:

[HANDA MAYAM DASA DHAMMA SUTTA (PABBAJITA ABHINHAPACCAVEKKHANA) PĀTHAMBHANĀMA SE]

ALL 全体:

DASA IME BHIKKHAVE DHAMMĀ PABBAJITENA
ABHINHAM PACCAVEKKHITABBAM

**Tham thi phu buat nai phra sassana khuan phijarana thuk wan
thuk wan sip prakan ni khue**

Those gone forth should frequently reflect on these ten things
十种法是出家人(离家出家修行的梵行者)应当经常省察的

1) VEVANNIYAMHI AJJHŪPAGATOTI

Nueng, bat ni rao mi phet phum tang jak chaoban laew a-kan kiriya dai dai khong samana rao tong tham a-kan kiriya nan nan

I have left the social order and become casteless (no longer living according to worldly aims and values). 我已经成为没有(种姓)阶级(特权的身份)了.

¹ Based on version of Chinese translation by Bhikkhu Santagavesaka (觅寂比丘)
posted at <http://hk.plm.org.cn/gnews/2007615/200761564622.html>

- 2) PARAPATIBADDHĀ ME JĪVIKĀTI
Song, kan liang chiwit khong rao nueang duai phu uen rao khuan tham tua hai khao liang ngai
My life needs the support of others. 我的生活(所需)仰赖他人(护持)
- 3) AÑÑO ME ĀKAPPO KARANĀYOTI
Sam, a-kan kai waja yang uen thi rao jak tong tham hai di khuen pai kwa ni yang mi ik mi chai phiang thao ni
I must change the way I behave. 我的行为举止应当(和在家人)有所不同
- 4) KACCI NU KHO ME ATTĀ SĪLATO NA UPAVADATĪTI?
Si, tua rao eng titian tua rao eng doi sin dai rue mai
Can I fault myself with regard to the precepts? 在戒行上,(自我检校时)我不会(因为有所缺失而)受到自己(良心上)的谴责?
- 5) KACCI NU KHO MAM ANUVICCA VIÑÑŪ SABRAHMA-CĀRĪ SĪLATO NA UPAVADANTĪ(TI)?
Ha, than phu ru khrai khruan laew titian rao doi sin dai ruemai
Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to the precepts? 有智慧的出家法友(同梵行者)们来检校我的戒行时, 我不会(因为有所缺失而)受到他们的责备吗?
- 6) SABBEHI ME PIYEHI MANĀPEHI NĀNĀ-BHĀVO VINĀ-BHĀVOTI
Hok, rao jak pen tang tang khue wa rao jak tong phlatphrak jak khong rak khong chopjai thang sin pai
I will grow different, separate from all that is dear and appealing to me. 我必将和所有我所喜欢和亲爱的离开, 分散.
- 7) KAMMASSAKAMHI (kammassakomhi for man)
Jet, rao mi kam pen khong khong ton
I am the owner of my actions 我是业的主人

KAMMA-DĀYĀDA (dāyādo for man)

Mi kam pen phu hai phon

Heir to my actions 我是业的继承人

KAMMA-YONI

Mi kam pen daen koet

Born of my actions 我从业而生

KAMMA-BANDHU

Mi kam pen phao phan

Related through my actions 我是业的亲戚

KAMMA-PATISARANA

Mi kam pen thi phueng a-sai

And live dependent on (abide supported by) my actions.

业是我最终的归宿。

YAMKAMMAM KARISSĀMI

Rao jak tham kam an dai wai

Whatever I do 无论我

KALYĀNAM VĀ PĀPAKAM VĀ

Di rue chua ko tam

For good or for evil 行善还是造恶

TASSA DĀYĀDA (dāyādo for man) BHAVISSLĀMĪTI

Rao jak tong pen phu dai rap phon khong kam nan

To that will I fall heir. 我将是业的承受者。

8) KATHAM-BHŪTASSA ME RATTIN-DIVĀ

VĪTIPATANTĪ[TI]?

Paet, wan khuen luang pai luang pai bat ni rao tham arai yu

What am I becoming as the days and the nights fly past?

我是如何日日夜夜度过的呢？

9) KACCI NU KHO'HĀM SUÑÑĀGĀRE ABHIRAMĀMĪTI?

Kao, rao yin di nai thi sa-ngat yu rue mai

Is there an empty dwelling in which I delight?

我是否喜欢住在空闲处呢？

10) ATTHI NU KHO ME UTTARI-MANUSSA-DHAMMĀ
 ALAMARIYA-ÑĀNA-DASSANA-VISESO ADHIGATO
 SO'HAM PACCHIME KĀLE SABRAHMA-CĀRĪHI
 PUTṬHONA MAÑKU BHAVISSĀMĪTI?

**Sip, khunnatham an wiset lokuttara kuson koet mi nai ton
 rue mai thi ja tham hai rao pen phu mai kue khoen nai
 wela thi phuean nak buat tham nai kan phai lang**

*Have I attained a superior human state, a truly noble
 knowledge and vision, such that when my fellows in the holy
 life ask me near the hour of my death, I will not feel ashamed?
 我是否已经证得超过普通人的境界，圣者所拥有的殊胜智
 见呢？当我在临终时刻，出家法友们来询问我时，我将不会(由
 于还没有证得圣道而)感到懊恼后悔吗？*

IME KHO BHIKKHAVE DASA DHAMMĀ[PABBAJITENA]
 ABHINHAMPACCAYEKKHITABBĀTI

**Tham sip prakan ni nak buat khuan phijarana thuk wan
 thuk wan ya dai pramat dang ni lae**

*These are the ten things on which those gone forth should
 frequently reflect. 出家人应当经常省思这十法。*

Dhammapada Verse 385 Mara Vatthu 法句经婆羅門品

*Yassa pāram apāramvā, pārāpāram na vijjati;
 Vitaddaram visamyuttam, tamaham brūmi brāhmaṇam.*

385: He for whom there is neither this shore (six sense bases/organs) nor the other shore (six sense objects), nor yet both (I-ness, my-ness), he who is free of cares and is unfettered — him do I call a holy man.

385. 无彼岸.此岸，兩岸悉皆无，離苦无系縛，是谓婆羅門。

TĀYANA-GĀTHĀ²

The Verse to Tāyana 多耶那偈

LEADER 领诵者:

HANDA MAYAM TĀYANA-GĀTHĀYO BHANĀMASE:

ALL 全体:

[CHINDA SOTAM] PARAKKAMMA / KĀMEPANŪDA
BRĀHMAÑA / NAPPAHĀYA MUNI KĀME / N'EKATTAM-
UPAPAJJATI

**Thoe jong bak ban tat kra sae haeng tanha sia / nak buat oei
thoe jong kamjat khwam tit jai pho jai nai kammakhun thanglai
ok sia thoet (khue thon khwam pho jai nai rup suai siang phai-
ro klin hom rot aroi samphat kai thi thuk jai) / muni thi yang la-
wen kammakhun thanglai mai dai nan / yom mai at mi jit tang
man naew-nae dai (pheng hai sa-ngop koet vitcha mai dai)**

Having striven, brahman, cut the stream. Expel sensual passions.

*Without abandoning sensual passions, a sage encounters no oneness
of mind.* 婆罗门断流 精进灭爱欲 牟尼未离欲 不入于禅定

KAYIRĀ CE KAYIRĀTHENAM / DALHAMENAM
PARAKKHAME / SITHILO HI PARIBBĀJO / BHIYYO
ĀKIRATE RAJAM / AKATAM DUKKAṬAM SEYYO /
PACCHĀ TAPPATI DUKKATAM / KATAÑCA SUKATAM
SEYYO / YAM KATVĀ NĀNUTAPPATI

**Tha ja tham ko jong tham kan nan hai jing-jing jang-jang
(khreng khrat tae mai khreng khriat) / khuan bak ban sueng
kan nan hai man khong / phro wa kan dam-noen chi vit nak
buat thi yo yon la-luam nan / pen kan sa-som phoem phun thuk
thot hai kae ton thi la noi thi la noi / an khwam chua rai nan mai
tham sia loei di kwa / phro phon khong khwam chua yom phaet**

²

English translation from 'A Chanting Guide, Dhammayut Order, U.S.A.'; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn2/sn2-1>

**phao nai phai lang / fai wa khwam di nan lae tham wai di kwa /
phro tham laew mai tong dueat ron jai**

If something is to be done, then work at it firmly, for a slack going-forth kicks up all the more dust (passion). It is better to leave a misdeed undone. A misdeed burns you afterward. Better that a good deed be done, that, when you've done it, you don't regret.

欲作应作者 精进而行此出家若疏漫 愈益散尘垢

不为胜恶行 行恶后受苦行善者为胜 行善无有苦

KUSO YATHĀ DUGGAHITO / ATTHAM'EVĀNUKANTATI /
SĀMAÑÑAM DUPPARĀMATTHAM /
NIRAYĀYŪPAKADDHATI / YAÑKIÑCI SITHILAM
KAMMAM / SAÑKILITTHAÑCA YAM VATAM /
SAÑKASSARAM BRAHMA-CARIYAM / NA TAM HOTI
MAHAPPHALANTI

Kan **jap** **ya** **kha** **mai** **naen** **laew** **dueng** **khuen** / **yom** **thuk** **ya** **kha**
bat **mue** **mae** **chan** **dai** / **kan** **dam** **noen** **chi** **vit** **nak** **buat** **yang** **bok**
phrong **phit** **phlat** / **lup** **khlam** **yang** **ngom** **ngai** **chua** **cha** **yom**
nuang **niaw** **pai** **su** **narok** **dai** **chan** **nan** / **kan** **kra** **tham** **yang** **dai**
yang **noeng** **thi** **yo** **yon** **la** **luam** / **lae** **kho** **wat** **patibat** **thi** **yang** **juea**
duai **khwam** **sao** **mong** / **lae** **kan** **pra** **phoet** **phrommajan** **dai** **thi**
yang **tong** **nuek** **duai** **khwam** **rang** **kiat** / **kit** **sam** **yang** **ni** **yom** **pen**
khong **mai** **mi** **phon** **mak** **dang** **ni** **lae**.

Just as sharp-bladed grass, if wrongly held, wounds the very hand that holds it - the contemplative life, if wrongly grasped, drags you down to hell. Any slack act, or defiled observance, or fraudulent life of chastity bears no great fruit

宛如握恶草 因之手受伤 沙门生活恶 因之入奈落

疏漫所作业 污染于禁戒 怀疑于梵行 无有随大果

TAṄKHANIKA-PACCAVEKKHANA-PĀTHA³

Reflection at the Moment of Using the Requisites

如理省思使用四資具

LEADER 領誦者：

HANDA MAYAM TAṄKHANIKA-PACCAVEKKHANA-PĀTHAM BHANĀMA SE:

Now let us recite the passage for reflection at the moment (of using the requisites):

ALL 全體：

[PATISAṄKHAĀ YONISO] CĪVARAM PATISEVĀMI

Rao yom phijarana duai panya laew jueng nung hom jiwon

Considering it thoughtfully, I use the robe

YĀVADEVA SĪTASSA PATIGHĀTĀYA

Phiang phuea bampat khwam nao

Simply to counteract the cold,

UNHASSA PATIGHĀTĀYA

Phuea bampat khwam ron

To counteract the heat,

DAMSA-MAKASA-VĀTĀTAPA-SIRIMSAPA-

SAMPHASSĀNAM PATIGHĀTĀYA

Phuea bampat samphat an koet jak lueap yung lom daet lae sat lueai khlan thanglai

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles

YĀVADEVA HIRIKOPINA-PATIṄCHĀDAN'ATTHAM

Lae phiang phuea pok pit awaiywa an hai koet khwam la ai

Simply for the purpose of covering the parts of the body that cause shame. [Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind,

³ Chinese translation from 佛弟子「日常課誦本」整理者：Anagarika Dhammadjiva (釋性恩)

burning and creeping things, only for the sake of modesty.]

衣：我如理省思使用衣服(的目的)，仅仅只是为了防御冷热，为了防御虻、蚊、风、太阳、爬虫类的接触，仅仅只是为了遮蔽羞处。

PATISANKHĀ YONISO PINDAPĀTAM PATISEVĀMI

Rao yom phijarana duai panya laew chan binthabat

Considering it thoughtfully, I use alms food

NEVA DAVĀYA

Mai hai pen pai phuea khwam phloet phloen sanuk sanan

Not playfully

NA MADĀYA

Mai hai pen pai phuea khwam mao man koet kamlang phalang thang kai

Nor for pleasure (intoxication)

NA MANDANĀYA

Mai hai pen pai phuea pradap

Nor for putting on bulk

NA VIBHŪSANĀYA

Mai hai pen pai phuea tok taeng

Nor for beautification

YĀVADEVA IMASSA KĀYASSA THITIYĀ

Tae hai pen pai phiang phuea khwam tang yu dai haeng kai ni

But simply for the survival

YĀPANĀYA

Phuea khwam pen pai dai khong attaphap

And continuance of this body

VIHIMSUPARATIYĀ

Phuea khwam sin pai haeng khwam lambak thang kai

For ending its afflictions

BRAHMA-CARIYĀNUGGAHĀYA

Phuea anukhro kae kan pra phroet phrommajan

For the support of the holy life

ITI PURĀÑCA VEDANAM PATIHAÑKHĀMI

Duai kan tham yang ni rao yom ra-ngap sia dai sueng thukkha wethana kao chen khwam hiu

(Thinking,) *Thus will I destroy old feelings (of hunger)*

NAVAÑCA VEDANAM NA UPPĀDESSĀMI

Lae mai tham thukkha wethana mai hai koet khuen

And not create new feelings (unpleasant feelings from overeating).

YĀTRĀ CA ME BHAVISSATI ANAVAJJATĀ CA PHĀSU-VIHĀRO CĀTI

Anueng khwam pen pai doi saduak haeng attaphap ni duai khwam pen phu ha that mi dai duai lae khwam pen yu doi pha suk duai jak mi kae rao dang ni

I will maintain myself, be blameless, and live in comfort.

[Wisely reflecting, I use almsfood not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, ‘I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.’]

食：我如理省思使用钵食(的目的)，既不是为了好玩也不是为了骄逸、打扮、庄饰，仅仅只是为了这个身体的住续维持，为了停止饥饿的伤害，为了支持清淨的梵行。如此，我将灭除旧的饥饿的苦受，又不令新的太饱苦受产生，我将维持生命、不因饥饿而引生过失而且生活安乐。

PATISAÑKHĀ YONISO SENĀSANAM PATISEVĀMI

Rao yom phijarana duai panya laew chai soy thi yu a-sai

Considering it thoughtfully, I use the lodging

YĀVADEVA SĪTASSA PATIGHĀTĀYA

Phiang phuea bambat khwam nao

Simply to counteract the cold

UNHASSA PATIGHĀTĀYA

Phuea bambat khwam ron

To counteract the heat

DAMSA-MAKASA-VĀTĀTAPA-SIRIMSAPA-
SAMPHASSĀNAM PAṬIGHĀTĀYA

**Phuea bampat samphat an koet jak lueap yung lom daet lae sat
lueai khlan thanglai**

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles

YĀVADEVA UTUPARISSAYA-VINODANAM
PAṬISALLĀNĀRĀM'ATTHAM

**Phiang phuea banthao antarai an ja phueng mi jak din fa a-kat
lae phuea khwam pen phu yin di yu dai nai thi lik ren samrap
phawana**

*Simply for protection from the inclemencies of weather and for the
enjoyment of seclusion.*

*[Wisely reflecting, I use the lodging: only to ward off cold, to ward
off heat, to ward off the touch of flies, mosquitoes, wind, burning
and creeping things, only to remove the danger from weather, and
for living in seclusion.]*

住(坐卧处): 我如理省思使用住处的目的，仅仅只是为了防御
冷热，为了防御虻、蚊、风、太阳、爬虫类的接触，仅仅只是
为了去除气候引起的危险和好乐独处禅修。

PAṬISĀṄKHĀ YONISO GILĀNA-PACCAYA-BHESAJJA-
PARIKKHĀRAM PATISEVĀMI

**Rao yom phijarana duai panya laew boriphok ya lae upakon an
kuea-kun kae khon khai**

*Considering them thoughtfully, I use medicinal requisites for curing
the sick,*

YĀVADEVA UPPANNĀNAM VEYYĀBĀDHIKĀNAM
VEDANĀNAM PAṬIGHĀTĀYA

**Phiang phuea bampat thukkha wethana an bang koet khuen
laew mi a-phat (rok phai khai jep) tang tang pen mun**

Simply to counteract any pains of illness that have arisen,

ABYĀPAJJHA-PARAMATĀYĀTI

**Phuea khwam pen phu mai mi roke biat bian pen yang ying
dang ni**

And for maximum freedom from disease.

[Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.]

药：我如理省思使用必需的药品来治疗疾病的目的，仅仅只是为了解决已生的病苦受，为了尽量没有身苦。

DHĀTUPATIKAULAPACCACEKKHANAPĀTHA⁴

Reflection on Elements and Loathesomeness

元素(界)厌恶省思文

LEADER 领诵者：

[HANDA MAYAM DHĀTUPATIKAULAPACCACEKKHANA PĀTHAM BHANĀMA SE:]

ALL 全体：

[YATHĀPACCAYAM] PAVATTA-MĀNAMDHĀTUMATTAMEVETAM

Sing lao ni ni pen sak wa that khue sing thi song saphap thi taek tang kan thao nan kam lang pen pai tam het tam pajai yu nueang nit

YADIDAM CĪVARAM TADUPA-BHUÑJAKO CA PUGGALO
Sing lao ni khue jiwon (khruang nung hom) lae bukkhon phu chai soi jiwon nan, pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that), chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that) thao nan

DHĀTUMATTAKO

Pen sak wa that khue sing thi song saphap thi taek tang kan

NISSATTO

Sing lao ni mai pen phu kieo khong mai pen sat

⁴Chinese translation by Venerable U Mangala, inTusita Chanting Book.

NIJJĪVO

Sing lao ni mai pen phu pen pai mai pen chivit

SUÑÑO

Sing lao ni wang jak bukkhon lae khong khong bukkhon

Dependent upon and existing through causes and conditions merely by the combination of various elements are both this robe and the person who uses it; only elements, not a being, not possessing a permanent life principle, empty - being void of self or soul.

此袈裟(衣)及穿着袈裟(衣)的人都只是种种元素的组合体,都依靠诸因而存在,非有情,无命,空.

SABBĀNI PANA IMĀNI CĪVARĀNI AJIGUCCHANIYĀNI

Ko jiwon thang mot ni mai pen khong na-kliat ma tae doem

IMAM PŪTIKĀYAMPATVĀ

Khran ma thuk khao kap kai an nao yu pen nit ni laew

ATIVIYA JIGUCCHANIYĀNI JĀYANTI

Yom klai pen khong na-kliat yang ying pai duai kan dang ni

This robe, unloathesome of itself, but having touched this putrid body, becomes exceedingly loathsome. 这一切袈裟(衣)还不可厌,但是在接触这不净的身体之后,它变得非常可厌.

YATHĀPACCAYAM PAVATTAMĀNAM DHĀTU

MATTAMEVETAM

Sing lao ni ni pen sak wa that khue sing thi song sa phap thi taek tang kan thao nan, kamlang pen pai tam het tam patjai yu nueang nit

YADIDAM PINḌAPĀTO TADUPA-BHUÑJAKO CA PUGGALO

Sing lao ni khue a-han lae bukkhon phu boriphok a-han nan, pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that), chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that) thao nan

DHĀTUMATTAKO

Pen sak wa that khue sing thi song saphap thi taek tang kan

NISSATTO

Sing lao ni mai pen phu kieo khong mai pen sat

NIJJIVO

Sing lao ni mai pen phu pen pai mai pen chivit

SUÑÑO

Sing lao ni wang jak bukkhon lae khong khong bukkhon

Dependent upon and existing through its causes merely by the combination of various elements are both this alms food and the person who eats it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

此钵食及食用的人都只是种种元素的组合体，都依靠诸因而存在，非有情，无命、空。

SABBO PANĀYAM PINḌAPĀTO AJIGUCCHANIYO

Ko a-han binthabat thang mot ni mai pen khong na-kliat ma tae doem

IMAM PŪTIKĀYAM PATVĀ

Khran ma thuk khao kab kai an nao yu pen nit ni laew

ATIVIYA JIGUCCHANIYO JĀYATI

Yom klai pen khong na-kliat yang ying pai duai kan dang ni

All this lump of food, unloathesome of itself, but having touched this putrid body becomes exceedingly loathsome. 这一切钵食还不可厌，但是在接触这不净的身体之后，它变得非常可厌。

[YATHĀPACCAYAM] PAVATTA-MĀNAM

DHĀTUMATTAMEVETAM

Sing lao ni ni pen sak wa that khue sing thi song sa phap thi taek tang kan thao nan, kamlang pen pai tam het tam patjai yu nueang nit

YADIDAM SENĀSANAM TADUPA-BHUÑJAKO CA
PUGGALO

Sing lao ni khue thi yu a-sai lae bukkhon phu chai soi thi yu a-sai nan, pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that),

**chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that)
thao nan**

DHĀTUMATTAKO

Pen sak wa that khue sing thi song saphap thi taek tang kan

NISSATTO

Sing lao ni mai pen phu kieo khong mai pen sat

NIJJĪVO

Sing lao ni mai pen phu pen pai mai pen chivit

SUÑÑO

Sing lao ni wang jak bukkhon lae khong khong bukkhon

Dependent upon and existing through causes and conditions merely by the combination of various elements are both this lodging and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

此住所(坐卧处)及使用的人都只是种种元素的组合体, 都依靠诸因而存在,非有情,无命,空.

SABBĀNI PANA IMĀNI SENĀSANANI AJIGUCCHANIYĀNI

**Ko thi yu a-sai thang mot ni mai pen khong na-kliat ma tae
doem**

IMAM PŪTIKĀYAM PATVĀ

Khran ma thuk khao kap kai an nao yu pen nit ni laew

ATIVIYA JIGUCCHANIYĀNI JĀYANTI

Yom klai pen khong na-kliat yang ying pai duai kan dang ni

All this lodging, unloathesome of itself, but having touched this putrid body, becomes exceedingly loathsome. 这一切住所(坐卧处)还不可厌,但是在接触这不净的身体之后, 它变得非常可厌.

YATHĀPACCAYAM PAVATTAMĀNAM

DHĀTUMATTAMEVETAM

**Sing lao ni ni pen sakwa that khue sing thi song sa phap thi taek
tang kan thao nan, kamlang pen pai tam het tam patjai yu
nueang nit**

YADIDAM GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRO
TADUPA-BHUÑJAKO CA PUGGALO

Sing lao ni khue ya lae uppakan an kuea kun kae khon khai lae bukkhon phu boriphok ya nan, Pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that), chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that) thao nan

DHĀTUMATTAKO

Pen sak wa that khue sing thi song saphap thi taek tang kan

NISSATTO

Sing lao ni mai pen phu kieo khong mai pen sat

NIJJĪVO

Sing lao ni mai pen phu pen pai mai pen chivit

SUÑÑO

Sing lao ni wang jak bukkhon lae khong khong bukkhon

Dependent upon and existing through its causes merely by the combination of various elements are both the supports for the sick and medicinal requisites and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. 此药物及使用的人都只是种种元素的组合体,都依靠诸因而存在,非有情、无命,空.

SABBO PANĀYAMGILĀNA-PACCAYA-BHESAJJA-
PARIKKHĀRO AJIGUCCHANIYO

Ko ya lae uppakan an kuea kun kae khon khai thang mot ni mai pen khong na-kliat ma tae doem

IMAM PŪTIKĀYAM PATVĀ

Khran ma thuk khao kab kai an nao yu pen nit ni laew

ATIVIYA JIGUCCHANIYO JĀYATI

Yom klai pen khong na-kliat yang ying pai duai kan dang ni

All these supports for the sick and medicinal requisites are not yet loathsome but having touched this putrid body become exceedingly loathsome. 这一切药物还不可厌,但是在接触这不净的身体之后,它变得非常可厌.

---- ADDITIONAL REFLECTIONS OR RECITATION OF
DISCOURSES, MEDITATION/DHAMMA TALK FOLLOW----

CLOSING HOMAGE

ARAHAM SAMMĀSAMBUDDHO BHAGAVĀ

Phra phu mi Phra Phakjao pen phra arahan dap phloeng kiles
phloeng thuk sin choeng tratsaru chop dai doi phra ong eng
The Exalted One, far from defilements, Perfectly Enlightened by
Himself

BUDDHAM BHAGAVANTAM ABHIVĀDEMI

(Five point prostration once 一拜)

Khaphajao aphiwat phra phu mi Phra Phakjao phu ru phu tuen
phu boek ban

I pay homage to the Awakened One, the Blessed One.

世尊是阿罗汉，正自觉者。我礼敬佛陀、世尊

SVĀKKHĀTO BHAGAVATĀ DHAMMO

Phra Tham pen Tham thi phra phu mi Phra Phakjao trat wai di
laew

The Dhamma is well-expounded by the Blessed One

DHAMMAM NAMASSĀMI (Five point prostration once 一拜)

Khaphajao namassakan phra Tham

I pay homage to the Dhamma.法乃世尊所善说.我礼敬法.

SUPATIPANNO BHAGAVATO SĀVAKA-SĀNGHO

Mukhanasawok khong phra phu mi Phra Phakjao patibat di
laew

The Sangha of the Blessed One's disciples has practiced well

SĀNGHAM NAMĀMI (Five point prostration once 一拜)

Khaphajao nop-nom Mukhanasawok (Phra Song) mu nan

I pay respect to the Sangha.

世尊的弟子僧团是善行道者。我礼敬僧

Paying Respect and Expressing Gratitude to Parents and Teachers

**Khaphajao kho krap wai bucha namjai an prasoet lae khun
ngam khwam di thang lai thi mi yu nai manda bida**

(Five point prostration once 一拜)

*I pay respect to my mother and father with thoughts and gratitude
for their kindness and support.*

**Khaphajao kho krap wai bucha namjai an prasoet lae khun
ngam khwam di thang lai thi mi yu nai khruba a-jan**

(Five point prostration once 一拜)

*I pay respect to my teachers with thoughts and gratitude for their
guidance, kindness and support.*

OKASA VANDAMI ACARIYA/AYYE

*Pay respect (discipline and Dhamma) to Abbot, bhikkhunis,
sikkhamanas/samaneris in the following order (say with hands
together in Anjali, ‘Khao rop sin, khao rop Tham, thi than
bamphen ma’ and bow once):*

- *Bhikkhunis pay respect to the Abbot (or most senior bhikkhuni
in the absence of the Abbot), and to one another;*
- *Sikkhamanas/samaneris pay respect to bhikkhunis and to one
another;*
- *Maechees and lay persons pay respect to all the above.*

III. EVENING CHANTING 晚课 THAM WAT YEN

RATANATTAYA VANDANĀ. Kham Krap Phra.
Salutation to the Triple Gem 礼敬三宝 – see page 2.

PUBBABHĀKANAMAKĀRAPĀTHA
The Preliminary Passage for Revering 礼赞佛陀世尊
 see page 3

BUDDHĀNUSSATI
Recollection on the Buddha 佛隨念

LEADER 领诵者:
 HANNA MAYĀM BUDDHĀNUSSATI NAYĀM KAROMA SE
Choen thoet rao thang lai tham khwam tam raluek thueng phra
Phutthajao thoet

ALL 全体:
 [TAM KHO PANA BHAGAVANTAM] EVAM KALYĀNO
 KITTI SADDO ABBHUGGATO
Ko kittisap an ngam khong phra phu mi Phraphakjao nan dai
fung pai laew yang ni wa
This fine report of the Blessed One's reputation has spread far and wide 彼世尊乃有这样的好名声传扬

ITIPI SO BHAGAVĀ

Phro het yang ni yang ni phra phu mi Phraphakjao nan
He is a Blessed One 彼世尊

ARAHAM

Pen phu klai jak kiles

A Worthy (Pure) One 也即是阿罗汉

SAMMĀSAMBUDDHO

Pen phu trassaru chop dai doi phra ong eng
A Rightly Self-awakened One 正自觉者

VIJJĀ CARĀNA SAMPAUNNO

Pen phu thueng phrom duai witcha lae jarana (khue khwam ru jaeng lae khwam pra phoet thi di ngam)
Consummate in knowledge and conduct 明行具足

SUGATO

Pen phu pai laew duai di

The Accomplished One (one who has gone the good way) 善至

LOKAVIDŪ

Pen phu ru lok yang jaem jaeng

Knower of the worlds (cosmos) 世间解

ANUTTARO PURISA-DHAMMA-SĀRATHI

Pen phu samat fuek bukkhon thi somkhuan fuek dai yang mai mi khrai ying kwa

Unexcelled trainer of those who can be taught 无上者,调御丈夫

SATTHĀ DEVA-MANUSSĀNAM

Pen khru phu son khong thewada lae manut thanglai

Teacher of gods (divine beings/deva) and humans 天人导师

BUDDHO

Pen phu ru phu tuen phu boek ban duai Tham

Awakened 佛陀

BHAGAVĀTI

Pen phu mi khwam jamroen jamnaek Tham sangson sat dang ni
Blessed. 世尊.

BUDDHĀBHIGĪTI

Verses in Celebration of the Buddha 歌颂佛陀

LEADER 领诵者:

HANDA MAYAM BUDDHĀBHIGĪTIM KAROMA SE:

**Choen thoet rao thang lai tham khwam khap khatha phannana
 chapho phra Phutthajao thoet**

Now let us chant in celebration of the Buddha:

现在，让我们歌颂佛陀吧

ALL 全体:

[BUDDH'VĀRAHANTA]-VARATĀ DIGUNĀ BHIYUTTO

**Phra Phutthajao prakop duai khun mi khwam prasoet haeng
 arahantakhun pen ton**

The Buddha, endowed with such excellent qualities (virtues as highest worthiness) 佛陀是最上的阿罗汉，与最上的功德相应

SUDDHĀ BHIÑĀNA-KARUNĀHI SAMĀGATATTO

**Mi phra ong an prakop duai phra yan lae phra karuna an
 borisut**

In him, purity, supreme knowledge, and compassion converge 集清净的证智与悲悯[于一身]

BODHESI YO SUJANATAM KAMALAM VA SŪRO

**Phra ong dai song kratham chon thi di hai boek ban dut a-thit
 tham bua hai ban**

He awakens good people like the sun does the lotus 使善人们觉悟如日照莲花

VANDĀM'AHAM TAMARANAM SIRASĀ JINENDAM
Khaphajao wai phra chinnasi phu mai mi kiles phra ong nan duai sian klaw

I revere with my head that Peaceful One, the Supreme Conqueror.
我头面顶礼这无诤者, 胜利王

BUDDHO YO SABBA-PĀNĀNAM SARANAM
KHEMAMUTTAMAM

Phra Phutthajao phra ong dai pen sarana an kasem sung sut khong sat thang lai

The Buddha, who is the highest and most secure refuge for all beings 佛陀是一切众生最上安稳的皈依处

PAṬHAMĀ NUSSATITTHĀNAM VANDĀMI TAM
SIRENAHAM

Khaphajao wai Phra Phutthajao phra ong nan an pen thi tang haeng khwam raluek ong thi nueng duai sian klaw

As the first theme for recollection: I revere him with my bowed head.
我头面顶礼这最初的随念处

BUDDHASSĀHASMI DĀSĪ (DĀSO for man) VA
BUDDHO ME SĀMIKISSARO

**Khaphajao pen that khong Phra Phutthajao,
Phra Phutthajao pen nai mi issara nuea khaphajao**

I am the Buddha's servant, the Buddha is my sovereign master (and guide) 我是佛陀的奴仆, 佛陀是我的主人

BUDDHO DUKKHASSA GHĀTĀ CA VIDHĀTĀ CA HITASSA
ME

Phra Phutthajao pen khhueang kamjat thuk lae song wai sueng prayot kae khaphajao

The Buddha is a destroyer of suffering and a provider of welfare for me 佛陀为我破除苦, 并给予利益

BUDDHASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITAÑ CIDAM
Khaphajao mop kai thawai chiwit ni dae Phra Phutthajao

To the Buddha I dedicate this body and life

我将此身体与生命奉献给佛陀

VANDANTIHAM (VANDANTO'HAM for man) CARISSAMI
BUDDHASSEVA SUBODHITAM

**Khaphajao phu wai yu jak praphoet tam sueng khwam trassaru
di khong Phra Phutthajao**

I will fare with reverence for the Buddha's genuine awakening [With devotion, I will walk this way of Truth] 我将实行对善觉之佛陀的礼敬

N'ATTHI ME SARANAM AÑÑAM BUDDHO ME SARANAM
VARAM

**Sarana khue thi phueng uen khong khaphajao mai mi Phra
Phutthajao pen thi phueng an prasoet khong khaphajao**

I have no other refuge, the Buddha is my excellent refuge.

我别无其他的皈依,佛陀是我至上皈依.

ETENA SACCA-VAJJENA VADDHEYYAM SATTHU-SASANE
**Duai kan kiao kham sat ni khaphajao phueng jaroen nai phra
sassana khong phra sassada**

*By the speaking of this truth, may I grow in the Teacher's way
(instruction).* 以此真实的话语, 愿在导师之教中成长.

BUDDHAM ME VANDAMANAYA (/VANDAMANENA for man) YAM PUÑÑAM PASUTAM IDHA

**Khaphajao phu wai yu sueng Phra Phutthajao dai khuan khwai
bun dai nai bat ni**

By my devotion to the Buddha and through the merits thus obtained
以我在此礼赞佛陀所产生的功德,

SABBE PI ANTARAYA MEMAHESUM TASSA TEJASA.

**Antarai thang puang ya dai mi kae khaphajao duai det haeng
bun nan**

May all dangers and obstacles be overcome through their power.
以此威力, 愿我不再有一切障难.

[Through the power of the merit here produced by my reverence for

the Buddha (blessing of this practice), may all my obstructions (obstacles) cease to be.]

(Five point prostration and say): (俯首顶礼，并念诵) :

KĀYENA VĀCĀYA VA CETASĀ VĀ

Duai kai ko di duai waja ko di duai jai ko di

Whether by body, speech or mind 凡我通过身,语或意,

BUDDHE KUKAMMAM PAKATAM MAYĀ YAM

Kam na titian an dai thi khaphajao kratham laew nai Phra Phutthajao

*Whatever wrong actions I have committed toward the Buddha
对佛陀所作的恶业,*

BUDDHO PATIGGANHATU ACCAYANTAM

Kho Phra Phutthajao jong ngot sueng that luang koen an nan

May the Buddha accept my acknowledgement of faults

愿佛陀接受该过失,

KĀLANTARE SAMVARITUM VA BUDDHE

Phuea kan samruam rawang nai Phra Phutthajao nai kan to pai

For the sake of restraint in the future toward the Buddha.

对佛陀将防护未来. [未来我会对佛恭敬谨慎.]

[Whatever bad kamma (action/deeds) I have done to the Buddha by body, by speech, or by mind, may the Buddha accept my admission of it, so that in the future I may show restraint toward the Buddha.]

Dhammapada Verse 68 Sumanamalakara Vatthu 法句经愚品

*Tañca kammañ katañ sādhu, yañ katvā nānutappati;
Yassa patīto sumano, vipākañ paṭisevati.*

Verse 68: Well done is that action of doing which one repents not later, and the fruit of which one reaps with delight and happiness.

68. 若彼作善业，作已不追悔，欢喜而愉悦，应得受異熟。

DHAMMĀNUSSATI

Recollection of the Dhamma 法隨念

LEADER 領誦者:

HANDA MAYAM DHAMMĀNUSSATI-NAYAM KAROMA SE:
**Choen thoet rao thang lai tham khwam tam raluek thueng phra
 Tham thoet**

*Now let us recite the guide to the recollection of the Dhamma:
 现在让我们诵持法隨念的偈句:*

ALL 全体:

[SVĀKKHĀTO] BHAGAVATĀ DHAMMO
**Phra Tham pen sing thi phra phu mi Phraphakjao dai trat wai
 di laew**

The Dhamma is well-expounded by the Blessed One

法由世尊善为解说

SANDITTHIKO

Pen sing thi phu sueksa lae patibat phueng hen dai duai ton eng
To be seen here and now 即使即地可见

AKĀLIKOKO

Pen sing thi patibat dai lae hai phon dai mai jamkat kan
Immediate and timeless (its fruition unlimited by time) 无时相

EHIPASSIKO

Pen sing thi khuan klaw ka phu uen wa than jong ma du thoet
Inviting all to come and see 邀人亲证

OPANAYIKO

Pen sing thi khuan nom khao ma sai tua
Leading inward (into the mind) 向内观照,

PACCATTAM VEDITABBO VIÑÑŪHĪTI

Pen sing thi phu ru ko ru dai chapho ton dang ni
To be seen by the wise for themselves. 由智者各自证知.

DHAMMĀBHIGĪTI

Verses in Celebration of the Dhamma 歌颂法

LEADER 领诵者:

**HANDA MAYAM DHAMMĀBHIGĪTIM KAROMA SE:
Choen thoet rao thang lai tham khwam khap khatha phannana
chapho phra Tham thoet**

*Now let us chant in celebration of the Dhamma:*现在让我们歌颂法.

ALL 全体:

[SVĀKKHĀTATĀ]DIGUÑA-YOGAVASENA SEYYO
**Phra Tham pen sing thi prasoet phro prakop duai khun khue
khwam thi phra phu mi Phraphakjao trat wai di laew pen ton**
(*The Dhamma is) Superior, through having such virtues as being
well-expounded, [It is excellent because it is well-expounded]*)
以善说等功德而超胜,

**YO MAGGA-PĀKA-PARIYATTI-VIMOKKHA-BHEDO
Pen Tham an jamnaek pen mak phon pariyat lae nipp han**
Divided into Path and Fruit, Study and Emancipation
分为道, 果, 教理与解脱

**DHAMMO KULOKA-PATANĀ TADADHĀRI-DHĀRĪ
Pen Tham song wai sueng phu song Tham jak kan tok pai su lok
thi chua**
*The Dhamma protects those who hold to (uphold) it from falling into
miserable worlds* 法能保护持法者免堕落恶世间

**VANDĀM'AHAM TAMAHARAM VARA-DHAMMAMETAM
Khaphajao wai Phra Tham an prasoet nan an pen khruueang
khajat sia sueng khwam muet**
I revere that foremost Dhamma, the destroyer of darkness
我礼敬这驱除黑暗的至上之法

**DHAMMO YO SABBA-PĀNĀNAM SARANĀM
KHEMAMUTTAMAM.**

Phra Tham dai pen sarana an kasem sung sut khong sat thang lai

The Dhamma that for all beings is the highest and most secure refuge 法是一切众生最上安稳的皈依处

DUTIYĀ NUSSATITTHĀNAM VANDĀMI TAM SIRENAHAM
Khaphajao wai Phra Tham nan an pen thi tang haeng khwam raluek ong thi song duai sian klaw

As the second theme for recollection: I revere it with my bowed head. 我头面顶礼这第二随念处。

DHAMMASSĀHASMI DĀSĪ (DĀSO for man) VADHAMMO
 ME SĀMIKISSARO

Khaphajao pen that khong Phra Tham, Phra Tham pen nai mi issara nuea khaphajao

I am the Dhamma's servant, the Dhamma is my sovereign master (and guide) 我是法的奴仆，法是我的主人

DHAMMO DUKKHASSA GHĀTĀ CAVIDHĀTĀ CA HITASSA
 ME

Phra Tham pen khhueang kamjat thuk lae song wai sueng prayot kae khaphajao

The Dhamma is a destroyer of suffering and a provider of welfare for me 法为我破除苦，并给予利益

DHAMMASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITAÑ CIDAM
Khaphajao mop kai thawai chiwit ni dae Phra Tham

To the Dhamma I dedicate this body and this life 我将此身体与生命奉献予法

VANDANTīHAM (VANDANTO'HAM for man) CARISSĀMI
 DHAMMASSEVA SUDHAMMATAM

Khaphajao phu wai yu jak praphoet tam sueng khwam pen Tham di khong Phra Tham

I will fare with reverence for the Dhamma's genuine rightness (the Truth. 我将实行对善法之法的礼敬。

N'ATTHI ME SARANAM AÑÑAM DHAMMO ME SARANAM
VARAM

**Sarana khue thi phueng uen khong khaphajao mai mi Phra
Tham pen thi phueng an prasoet khong khaphajao**

I have no other refuge, the Dhamma is my foremost refuge.

我别无其他的皈依，法是我至上皈依。

ETENA SACCA-VAJJENAVADDHEYAM SATTHU-SĀSANE
**Duai kan kiao kham sat ni khaphajao phueng jaroen nai phra
sassana khong phra sassada**

*By the speaking of this truth, may I grow in the Teacher's way
(instruction).*以此真实的话语，愿在导师之教中成长。

DHAMMAM ME VANDAMĀNĀYA (VANDAMĀNENA for
man) YAM PUÑÑAM PASUTAM IDHA

**Khaphajao phu wai yu sueng Phra Tham dai khuan khwai bun
dai nai bat ni**

By my devotion to the Dhamma and through the merits thus obtained
以我在此礼赞法所产生的功德

SABBE PI ANTARĀYĀ ME MĀHESUM TASSA TEJASĀ
**Antarai thang puang ya dai mi kae khaphajao duai det haeng
bun nan**

May all dangers and obstacles be overcome through their power.
以此威力，愿我不再有一切障难

*[Through the power of the merit here produced by my reverence for
the Dhamma, may all my obstructions (obstacles) cease to be.]*

(Five point prostration and say): (俯首顶礼，并念诵) :

KĀYENA VĀCĀYA VA CETASĀ VĀ

Duai kai ko di duai waja ko di duai jai ko di

Whether by body, speech or mind 凡我通过身,语或意,

DHAMME KUKAMMAM PAKATAM MAYĀ YAM

**Kam na titian an dai thi khaphajao kratham laew nai Phra
Tham**

Whatever wrong actions I have committed toward the Dhamma
 对法所作的恶业

DHAMMO PATIGGANHATU ACCAYANTAM
Kho Phra Tham jong ngot sueng that luang koen an nan
May the Dhamma accept my acknowledgement of faults
 愿法接受该过失

KĀLANTARE SAMVARITUM VA DHAMME
Phuea kan samruam rawang nai Phra Tham nai kan to pai

For the sake of restraint in the future toward the Dhamma.

对法将防护未来。[未来我会对法恭敬谨慎]

[Whatever bad kamma I have done to the Dhamma by body, by speech, or by mind, may the Dhamma accept my admission of it, so that in the future I may show restraint toward the Dhamma.

SAṄGHĀNUSSATI

Recollection of the Saṅgha 僧隨念

LEADER 领诵者:

HANDA MAYAM SAṄGHĀNUSSATI-NAYAM KAROMA SE:

Choen thoet rao thang lai tham khwam tam raluek thueng

Mukhanasawok khong phra Phutthajao thoet

Now let us recite the guide to the recollection of the Saṅgha:

现在，让我们念诵僧随念的偈句。

ALL 全体:

[SUPATIPANNO] BHAGAVATO SĀVAKA-SAṄGHO

**Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao
 mu dai patibat di laew**

The Saṅgha of the Blessed One's disciples who have practiced well
世尊的声闻僧伽弟子行道正善

UJU-PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao mu dai patibat trong laew

The Saṅgha of the Blessed One's disciples who have practiced straightforwardly 世尊的声闻僧伽弟子行道正直，

ÑĀYA-PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao mu dai patibat phuea ru Tham pen khrueang ok jak thuk laew
The Saṅgha of the Blessed One's disciples who have practiced methodically 世尊的声闻僧伽弟子行道有方

SĀMĪCI-PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao mu dai patibat somkhuan laew

The Saṅgha of the Blessed One's disciples who have practiced masterfully 世尊的声闻僧伽弟子行道卓越，

YADIDAM

Dai kae bukkhon lao ni khue

That is (These individuals are:) 他们是：

CATTĀRI PURISA-YUGĀNI ATTHA PURISA-PUGGALĀ
Khu haeng klum bukkhon si khu nap riang klum bukkhon dai paet klum

The four pairs — the eight types of Noble Ones: 四双，八辈圣者：

ESA BHAGAVATO SĀVAKA-SĀNGHO —

Nan lae Mukhanasawok khong phra phu mi Phra Phakjao

That is the Saṅgha of the Blessed One's disciples —

那便是世尊的声闻僧伽弟子——

ĀHUNEYYO

Pen phu khuan kae sakkara thi khao nam ma bucha

Worthy of gifts, 值得佈施，

PĀHUNEYYO

Pen phu khuan kae sakkara thi khao jat wai ton rap

Worthy of hospitality, 值得礼遇,

DAKKHINEYYO

Pen phu khuan rap thaksinathan

Worthy of offerings, 值得供养,

AÑJALI-KARANĪYO

Pen phu thi bukkhon thua pai khuan tham anchali

Worthy of respect, 值得尊敬 (合掌),

ANUTTARAM PUÑÑAKKHETTAM LOKASSĀTI

Pen nuea na bun khong lok, mai mi na bun uen ying kwa dang ni

The incomparable field of merit for the world.(and who give occasion for incomparable goodness to arise in the world.) 是世界的无上福田.

SAÑGHĀBHIGĪTI

Verses in Celebration of the Saṅgha 歌颂僧

LEADER: (领诵者):

HANDA MAYAM SAÑGHĀBHIGĪTIM KAROMA SE:

Choen thoet rao thang lai tham khwam khap khatha phannana chapho Mukhanasawok khong phra phu mi phra phakjao thoet

Now let us chant in celebration of the Saṅgha:

现在让我们赞颂僧伽:

ALL 全体:

[SADDHAMMAJO] SUPATIPATTI-GUNĀDIYUTTO,

Mukhanasawok (Phra Song) thi koet khuen doi phra sat Tham prakop duai khun mi khwam patibat di pen ton

Born of the true Dhamma, endowed with such virtues as good practice, 由真法而生，有这般善行修持的功德，

YOTTHABBIDHO ARIYA-PUGGALA-SANGHA-SETTHO,

Pen mu haeng Phra Ariya bukkhon an prasoet paet klum

The supreme Saṅgha formed of the eight types of Noble Ones,

无上僧伽由八辈圣者组成，

SILADIDHAMMA-PAVARĀSAYA-KĀYA-CITTO:

Mi kai lae jit an a-sai Tham mi sin pen ton an prasoet

Guided in body and mind by excellent morality and such virtues.

以戒德指导身与心：

VANDĀM'AHAM TAMARIYĀNA-GANĀM SUSUDDHAM

Khaphajao wai mu haeng Phra Ariyajao lao nan an borisut duai

di

(I bow my head to that community of noble beings perfected in purity.) I revere that group of Noble Ones well-purified.

我崇敬清淨的圣者僧团。

SANGHO YO SABBA-PĀNĀNAM SARANĀM

KHEMAMUTTAMAM

Mukhanasawok (Phra Song) mu dai pen sarana an kasem sung sut khong sat thang lai

The Saṅgha that for all beings is the highest and most secure refuge, 僧伽是一切众生安全，至高的归依处，

TATIYĀ NUSSATITTHĀNAM VANDĀMI TAM SIRENAHAM

Khaphajao wai Mukhanasawok (Phra Song) mu nan an pen thi

tang haeng khwam raluek ong thi sam duai sian klaw

The third theme for recollection: I revere it with my head.

第三次忆念，我俯首顶礼它。

SAṄGHASSĀHASMI DĀSĪ (DĀSO for man) VASĀNGHO ME SĀMIKISSARO

**Khaphajao pen that khong Mukhanasawok (Phra Song),
Mukhanasawok (Phra Song) pen nai mi issara nuea khaphajao**
I am the Saṅgha's servant, the Saṅgha is my sovereign master (and guide), 我是僧伽的仆侍，僧伽是我的主导宗师，

SAṄGHO DUKKHASSA GHĀTĀ CAVIDHĀTĀ CA HITASSA
ME

**Mukhanasawok (Phra Song) pen khrueang kamjat thuk lae song
wai sueng prayot kae khaphajao**

The Saṅgha is a destroyer of suffering and a provider of welfare for me. 僧伽为我摧毁苦，给我幸福。

SAṄGHASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITĀÑ CIDĀM
**Khaphajao mop kai thawai chiwit ni dae Mukhanasawok (Phra
Song) phu prasoet nan**

我对僧伽奉献此身此世。

VANDANTĪHAM (VANDANTO'HAM for man) CARISSĀMI
 SAṄGHASSOPATIPANNATAM

**Khaphajao phu wai yu jak praphoet tam sueng khwam patibat
di khong Mukhanasawok (Phra Song)**

*(In devotion I will walk the excellent well-practiced way of the
Sangha) I will fare with reverence for the Saṅgha's good practice.
我将奉行对僧伽善修的崇敬。*

N'ATTHI ME SARANAM AÑÑAM, SAṄGHO ME SARANAM
VARAM

**Sarana khue thi phueng uen khong khaphajao mai mi
Mukhanasawok (Phra Song) pen thi phueng an prasoet khong
khaphajao**

*I have no other refuge, the Saṅgha is my foremost refuge:
我别无依止，僧伽是我的至高依止：*

ETENA SACCA-VAJJENA VADDHEYYAM SATTHU-SĀSANE
 Duai kan kiao kham sat ni khaphajao phueng jaroen nai phra
 sassana khong phra sassada

By the speaking of this truth, may I grow in the Teacher's way (instruction). 以此真语之力，愿我在导师的教诲中成长.

SĀNGHAM ME VANDAMĀNĀYA (VANDAMĀNENA for man) YĀM PUÑÑAM PASUTAM IDHA

Khaphajao phu wai yu sueng Mukhanasawok (Phra Song) dai khuan khwai bun dai nai bat ni

By my devotion to the Sangha and through the merits thus obtained
以我在此礼敬僧伽的福德之力，

SABBE PI ANTARĀYĀ MEMĀHESUM TASSA TEJASĀ.

Antarai thang puang ya dai mi kae khaphajao duai det haeng bun nan

may all dangers and obstacles be overcome through their power.
愿我的一切障碍止息.

[Through the power of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.]

(Five point prostration and say): (俯首顶礼，并念诵) :

KĀYENA VĀCĀYA VA CETASĀ VĀ

Duai kai ko di duai waja ko di duai jai ko di

Whether by body speech or mind, 无论身，语，意

SĀNGHE KUKAMMAM PAKATAM MAYĀ YĀM

Kam na titian an dai thi khaphajao kratham laew nai

Mukhanasawok (Phra Song)

Whatever wrong actions I have committed toward the Sangha

凡是我对僧伽所作的任何恶业

SĀNGHO PATIGGANHATU ACCAYANTAM

Kho Mukhanasawok (Phra Song) jong ngot sueng that luang koen an nan

May the Sangha accept my acknowledgement of faults

愿僧伽接受我的认错

KĀLANTARE SAMVARITUM VA SĀNGHE

**Phuea kan samruam rawang nai Mukhanasawok (Phra Song)
nai kan to pai**

For the sake of later restraint toward the Sangha.

未来我会对僧伽恭敬谨慎..

[Whatever bad kamma I have done to the Saṅgha by body, by speech, or by mind, may the Saṅgha accept my admission of it, so that in the future I may show restraint toward the Saṅgha.]

ATĪTAPACCAVEKKHANAPĀTHA.

Reflection after Using the Requisites.

对过去[所受用的四资具]的省思文

LEADER: (领诵者):

HANDA MAYAM ATĪTA-PACCAVEKKHAÑA-PĀTHAM
BHAÑĀMA SE:

**Choen thoet rao thang lai jong klaw khatha phijarana patjai si
thi luang kan laew thoet.**

Now let us recite the passage for reflection on the past (use of the requisites):

ALL 全体:

[AJJA MAYĀ] APACCAVEKKHITVĀ YAM CĪVARAM
PARIBHUTTAM

**Jiwon (khrueang nung hom) dai an rao nung hum laew mai than
phijarana nai wan ni**

*Whatever robe I used today without reflection 凡是今日我未经省思
而用的衣*

TAM YĀVADEVA SĪTASSA PATIGHĀTĀYA

**Jiwon nan rao nung hum laew phiang phuea bambat khwam
nao**

Was simply to counteract the cold (protect from the cold) 那只是为了防御寒冷

UNHASSA PAṬIGHĀTĀYA

Phuea bambat khwam ron

To counteract (protect from) the heat 为了防御炎热

DAMSA-MAKASA-VĀTĀTAPA-SIRIMSAPA-SAMPHASSĀNAM PAṬIGHĀTĀYA

Phuea bambat samphat an koet jak lueap yung lom daet lae sat lueai khlan thang lai

To counteract (protect from) the touch of flies, mosquitoes, wind, sun, and reptiles 为了防蚊蝇, 风吹, 日晒, 爬虫类的触恼

YĀVADEVA HIRIKOPINA-PĀTICCHĀDAN'ATTHAM

Lae phiang phuea pokpit awaiywa an hai koet khwam la-ai

Simply for the sake of modesty (purpose of covering the parts of the body that cause shame). 只是为了遮蔽羞处.

AJJA MAYĀ APACCAVEKKHITVĀ YO PINḌAPATTO PARIBHUTTO

A-han (binthabat) dai an rao chan laew mai than phijarana nai wan ni

Whatever alms food I used today without reflection 凡是今日我未经省思而用的鉢食

SO NEVA DAVĀYA

A-han nan rao chan laew mai chai pen pai phuea khwam phloet phloen sanuk sanan

Was not used playfully 不为嬉戏

NA MADĀYA

Mai chai pen pai phuea khwam mao man koet kamlang phalang thang kai

Nor for pleasure (intoxication) 不为骄慢

NA MANDANĀYA

Mai chai pen pai phuea pradap

Nor for putting on bulk 不为装饰

NA VIBHŪSANĀYA

Mai chai pen pai phuea tok taeng

Nor for beautification 不为庄严

YĀVADEVA IMASSA KĀYASSA THITIYĀ

Tae hai pen pai phiang phuea khwam tang yu dai haeng kai ni

YĀPANĀYA

Phuea khwam pen pai dai khong attaphap

VIHIMSUPARATIYĀ

Phuea khwam sin pai haeng khwam lambak thang kai

BRAHMA-CARIYĀNUGGAHĀYA

Phuea anukhro kae kan pra phoet phrommajan

[But simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life. (Only for the maintenance and nourishment of this body, for keeping it healthy, to support the holy life.)] 那只是为了此身住立存续，为了停止伤害，为了资助梵行。

ITI PURĀÑCA VEDANAM PATIHAÑKHĀMI

Duai kan tham yang ni rao yom ra-ngap sia dai sueng thukkha wethana kao chen khwam hiu

NAVĀÑCA VEDANAM NA UPPĀDESSĀMI

Lae mai tham thukkha wethana mai hai keot khuen

(Thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating) 如此我将消除旧受(饥饿), 并使新受(饱涨)不生

YĀTRĀ CA MEBHAVISSATI ANAVAJJATĀ CA PHĀSU-VIHĀRO CĀTI

Anueng khwam pen pai doi saduak haeng attaphap ni duai

**khwam pen phu ha thot mi dai duai lae khwam pen yu doi pha
suk duai jak mi kae rao dang ni**

I will maintain myself, be blameless, and live in comfort.

我将维持生命, 无过且安住.

AJJA MAYĀ APACCAVEKKHITVĀ YAM SENĀSANAM
PARIBHUTTAM

**Thiyu asai dai an rao chai soi laew mai than phijarana nai wan
ni**

Whatever lodging I used today without reflection

凡是今日我未经省思而用的坐卧处

TAM YĀVADEVA SĪTASSA PATIGHĀTĀYA

**Thiyu asai nan rao chai soi laew phiang phuea bumbat khwam
nao**

Was simply to counteract the cold (protect from the cold)

那只是为了防御寒冷

UNHASSA PATIGHĀTĀYA

Phuea bumbat khwam ron

To counteract (protect from) the heat 为了防御炎热

DAMSA-MAKASA-VĀTĀTAPA-SIRIMSAPA-
SAMPHASSĀNAM PATIGHĀTĀYA

**Phuea bumbat samphat an koet jak lueap yung lom daet lae sat
lueai khlan thang lai**

*To counteract (protect from) the touch of flies, mosquitoes, wind,
sun, and reptiles* 为了防蚊蝇, 风吹, 日晒, 爬虫类的触恼

YĀVADEVA UTUPARISSAYA-VINODANAM
PATISALLĀNĀRĀM'ATTHAM

**Phiang phuea banthao antarai an jak phueng mi jak din fa a-kat
lae phuea khwam pen phu yin di yu dai nai thi lik rent samrap
phawana**

*Simply for protection from the inclemencies of weather and for the
enjoyment of seclusion.* 只是为了免除季候的危险, 利于独居(禅
坐之乐).

AJJA MAYĀ APACCAYEKKHITVĀ YO GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRO PARIBHUTTO

Ya lae uppakan an kuea-kun kae khonkhai dai an rao boriphok laew mai than phijarana nai wan ni

Whatever medicinal requisite for curing the sick I used today without reflection

凡是今日我未经省思而用的病者所需之医药资具

SO YĀVADEVA UPPANNĀNAM VEYYĀBĀDHIKĀNAM VEDANĀNAM PAṬIGHĀTĀYA

Ya lae uppakan nan rao boriphok laew phiang phuea bambat thukkha wethana an bang koet khuen laew mi a-phat (rok phai) tang tang pen mun

Was simply to ward off (counteract) any painful feelings (pains of illness) that had arisen 那只是为了消除已生起的病苦之受

ABYĀPAJJHA-PARAMATĀYĀTI

Phuea khwam pen phu mai mi rok biatbian pen yangying dang ni.

And for maximum freedom from disease. 为了尽量没有身苦.

--(ADDITIONAL RECITATIONS, MEDITATION OR DHAMMA TALK BEFORE CLOSING)—

WAN THA NOI – see page 79

Closing Homage and Verses on Paying Respect and Expressing Gratitude to Parents and Teachers – See pages 36-37

VI. REGULAR DAILY SELECTIONS

CATTĀRI ADHITTHĀNĀNI⁵ - Athitthanathamsi *Four Resolves for Attainment of Liberation 四種依處*

LEADER: (领诵者:)

Tham ti khuan tang wai nai jai hai man khong si pra kan khue.

ALL:(全体:)

Panya athitthano. Sajja athitthano. Ja kha athitthano. Upasama athitthano.

Nueng: Kho tang jit athitthan. Thi ja mai pramat panya. Thi hen anatta. Thi hen Nipphan. An pen khwam suk yang ying suk jak khwam mai-mi tanha loei.

Song: Kho tang jit athitthan. Thi ja raksa sajja raksa khwam jing khue Nipphan. Sueng pen khwam jing an mai loe luean.

Sam: Kho tang jit athitthan. Thi ja phoem phun jakha phoem phun kansala khanha kong thuk. Thi khoei long ao ma yuet man thue man.

Si: Kho tang jit athitthan. Thi ja suek sa upasama suek sa khwam sa-ngop lop krot long sa-ngop kai waja jai.

⁵Dhātuvibhaṅga Sutta, Sutta 140, Majjhima Nikāya, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995. Chinese translation of 中部140經/界分別經(分別品[14]) by 莊春江, posted at <http://agama.buddhason.org/MN/MN140.htm> (中部140經 01/24/2014 21:28:25 更新)

1. *Paññādhitthāno: One should not neglect wisdom:*

We resolve to not be careless in our cultivation of wisdom - we should not neglect the wisdom born of or arising from concentration and insight in order to penetrate through to the wisdom of the fruit of arahantship. We resolve to experience anatta and Nibbāna. Nibbāna is the highest happiness, the happiness of unsurpassed contentment, completely free from craving or suffering.

2. *Saccādhitthāno - One should preserve truth:*

One should preserve truthful speech (truthful in one's speech) in order to realise Nibbāna, which is the ultimate Truth, always there, never fading.

3. *Cāgādhitthāno - One should cultivate relinquishment:*

One should cultivate the relinquishment of defilements. We resolve to let go of our clinging to the five aggregates. This clinging comes from delusion or ignorance.

4. *Upasamādhitthāno - One should train for peace:*

From the start one should train in the pacification of defilements, i.e. the subsiding or quieting down of defilements. We resolve to train to eradicate desire, aversion, and delusion. To do this we must be mindful of our body, speech, and mind and intentions in and at every moment.

不应该于慧放逸, 应该守护真实,

应该使弃舍增大, 应该学寂靜.

“‘CATURĀDHITTHĀNO AYAM BHIKKHU PURISO’TI- ITI
KHO PANETAM VUTTAM KIÑCETAM PAṬICCA VUTTAM?
PAÑÑĀDHITTHĀNO SACCĀDHIṬTHĀNO
CĀGĀDHIṬTHĀNO UPASAMĀDHIṬTHĀNO
‘CATURĀDHITTHĀNO AYAM, BHIKKHU PURISO’TI- ITI
YAṂ TAM VUTTAM IDAMETAM PAṬICCA VUTTAM”

“‘Bhikkhu, this person has four foundations.’ So it was said. And with reference to what was this said? There are the foundation of wisdom, the foundation of truth, the foundation of relinquishment, and the foundation of peace. So it was with reference to this that it

was said: ‘Bhikkhu, this person has four foundations.’” “‘One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.’”

比丘！當像這樣說：『比丘！這位男子有四種依處』時，緣於什麼而說呢？慧的依處，真實的依處，捨棄的依處，寂靜的依處，當像這樣說：『比丘，這位男子有四種依處』時，緣於此而說。比丘！當像這樣說：『比丘！不應該於慧放逸，應該守護真實，應該使捨棄增大，應該學寂靜』時，緣於什麼而說呢？】

PARAMĀ ARIYĀ PAÑÑĀ YADIDAM–
SABBADUKKHAKKHAYE ÑĀÑAM

Supreme noble wisdom, namely, the knowledge of the destruction of all suffering. 最高圣慧，即：一切苦灭尽之智

PARAMAM ARIYASACCAM YADIDAM–
AMOSADHAMMAM NIBBĀNAM

Supreme noble truth, namely, Nibbāna, which has an undeceptive nature. 最高圣真实，即：非虚伪法的涅槃

PARAMO ARIYO CĀGO YADIDAM–
SABBŪPADHIPATINISSAGGO

Supreme noble relinquishment, namely, the relinquishing of all acquisitions. 最高圣舍弃，即：一切依着的断念

PARAMO ARIYO UPASAMO YADIDAM–
RĀGADOSAMOHĀNAM UPASAMO

Supreme noble peace, namely, the pacification of lust, hate, and delusion. 最高圣寂静，即：贪瞋癡的寂静

Wisdom, truth, relinquishment and peace are the attributes of a liberated, fully accomplished sage.

NIRODHASAṄṄĀ
[Jam Khwam Suk Yang Ying]
Perception of Nirodha (Cessation) 观修灭想

LEADER: (领诵者:)

Natti Santi Pa Rang Sukhang.

[All]

Suk uen ying kwa khwam sa-ngop mai mi.

ETĀṂ SANTĀṂ, ETĀṂ PANĪTĀṂ, YADIDĀṂ: SABBA
 SAṄKHĀRA SAMATHO. SABBŪPADHIPATINISSAGGO
 TANṄHAKKHAYO NIRODHONIBBĀNAN-TI

ETĀṂ SANTĀṂ = **sing nan sa-ngop**. ETĀṂ PANĪTĀṂ =
sing nan pranit. YADIDĀṂ = **sing nan dai kae kho dai dai**
dang ni. SABBASAṄKHĀRASAMATHO = **khwam sa-ngop**
sangkhan thang puang khue khwam sa-ngop kai waja jai jak
 kan prung bun prung bap prung bang khap jit hai ning nai
aruppachan. SABBŪPADHIPATINISSAGGO = **khwam salat**
khuen upathi thang puang khue khwam salat khuen kan ao
khanha kong thuk ma yuet man thue man.

TANṄHAKKHAYO = **khwam sin tanha**; NIRODHO = **khwam**
dap tanha. NIBBĀNAN ITI = **khwam mai mi tanha rue**
nipphan dang ni. Tanha khue khwam phloet phloen yak dai
 dai dai ko laew tae an tham hai koet khwam mi khwam pen
 phop mai khuen ma ik. mi khwam tit jai phro phloet phloem,
 mi khwam phloen ying nai sing nan-nan, dai kae kamma
 tanha phawa tanha wiphawa tanha.

Tha hak jit ni yang mai lut phon jak a-swa phro yang mai sin
 upathan rue yang mai sin kan ao khanha kong thuk ma yuet
 man thue man yu phiang dai ko ja mai loek thon kan tham
 khwam phian yu phiang nan.

KATAMĀCĀNANDA NIRODHASAÑÑĀ⁶:
 IDHĀNANDA BHIKKHU ARAÑÑAGATO VĀ
 RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ ITI
 PAṬISAÑCIKKHATI:

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, considers (reflects) thus:

ETĀM SANTĀM, ETĀM PANĪTĀM
This is peaceful, this is sublime,

YADIDĀM: SABBASAÑKHĀRASAMATHO
that is to say: the stilling of all formations [or pacification of all processes (of becoming)],

SABBŪPADHIPAṬINISSAGGO
The relinquishing of every substratum of becoming,

TANHAKKHA YO NIRODHO NIBBĀNAN-TI
the destruction of craving, cessation, Nibbāna.

AYAM VUCCAT' ĀNANDA NIRODHASAÑÑĀ.

This, Ānanda, is called the perception (contemplation) of cessation.

七.阿难,如何观修灭想呢?于此,阿难,比丘前往林中,树下,闲房空地,如是观修:此是寂静,此是殊胜,即是寂止诸行法,放下一切执取,灭绝贪爱,灭尽,涅槃.阿难,如是观修灭.

Explanations in Commentaries:

Etaṁ santam = This is peaceful: Nibbāna is peaceful because of the pacification of the defilements.

Etaṁ pañītam = This is sublime/exquisite: Nibbāna is called “sublime” in the sense of non-excitement.

Sabbasañkhārasamatho =The stilling of all formations: The unformed state named “stilling of all formations” and so on is to be

⁶The Girimānanda Sutta, Ānguttara Nikāya, Dasaka Nipāta 60 (two versions of English translations consulted: one translated by Nāṇamoli Bhikkhu, 2006, and another by Ānandajoti Bhikkhu, 2008); 济历曼南达经---增支部10.60 (法增比丘汉译)

treated as a state of fading away of greed or passion (*viraga*); a synonym for *Nibbāna*.

Sabbūpadhipaṭinissaggo =The relinquishment of all substrata/acquisitions: the relinquishing of all such substrata (or acquisitions or bases of becoming or existence) as those of sense desires (pleasure and pain have sense desires as foundation or substratum or *ūpadhi*), of aggregates (aggregates are roots of suffering or pain), of defilements (fundamental for states of woe) and of kamma volitions or *abhisaṅkhāra* (fundamental for suffering of becoming).

Taṇhākkhayo =The ending of craving: upon the relinquishing of all such substrata, craving (*kāmataṇhā*, *bhavataṇhā*, *vibhavataṇhā*) is entirely destroyed - “the destruction of craving.”

Nirodho=Cessation: “cessation” is that by means of which formations cease here; “cessation” here means the element of complete extinction without remainder of the five fundamental aggregates is included.

Nibbāna/(Unbinding (*nibbāna’nti*)): no craving; the absence of craving for the three kinds of becoming (*kāmabhava*, *rūpabhava*, *arūpabhava*) that is called “*vana*,”

References for the above English translations and commentarial explanations:

1. The Discourse to Girimānanda, AN 10.60 edited & translated by Ānandajoti Bhikkhu (revised edition, November, 2008).
2. The Girimānanda Sutta, Ten Contemplations with the Commentary from the *Sāratthasamuccaya*. Translated from the Pali by Nāṇamoli Bhikkhu (BPS Online Edition, 2006).

(DEVATĀ-) PATTIDĀNA-GĀTHĀ⁷

Offering Merit to the Devas 回向功德

LEADER: (领诵者:)

HANDA MAYAM PATTIDĀNA-GĀTHĀYO BHANĀMASE:

Let us recite the verse for dedicating merit:

ALL: (全体:)

YA DEVATĀ SANTI VIHĀRA-VĀSINĪ THŪPE GHARE
BODHI-GHARE TAHIM TAHIM

**Thepyada thanglai lao dai, mi pokkati yu nai vihan, sing sathit
thi ruean phra-sa-thup, thi ruean pho nai thi nan-nan**

*May the devas dwelling in the temple, here and there in the stupa,
the buildings, the Bodhi tree enclosure,*

TĀ DHAMMA-DĀNENA BHAVANTU PŪJITĀ SOTTHIM
KARONTEDHA VIHĀRA-MANDALE

**Thepyada thanglai lao nan, pen phu an rao thanglai bucha laew,
duai thammathan, kho jong tham sueng khwam sawatdi khwam
jaroen nai monthon vihan ni**

be honored with the gift of Dhamma. May they bring about well-being here in the monastery.

THERĀ CA MAJJHĀ NAVAKĀ CA BHIKKHAVO SĀRĀMIKĀ
DĀNAPATĪ UPĀSAKĀ

**Phra-bhikkhu thanglai, thi pen phra-thera kodi, thi pen pan
klang kodi, thi pen phu buat mai kodi, ubasok ubasika thanglai,
thi pen thanathibodi kodi phrom duai aramikachon kodi**
*Elder, intermediate, and new monks, temple attendants, donors, lay
followers;*

GĀMĀ CA DESA NIGAMĀ CA ISSARĀ SAPPĀNA-BHŪTĀ
SUKHITĀ BHAVANTU TE

**Chon thang lai lao dai, thi pen chaoban kodi, thi pen chao tang
prathet kodi, thi pen chao nikhom kodi, thi pen itsara pen yai**

⁷Chinese translation by Venerable Dhammadavo (法增比丘), in ‘Nanchuan Kesong’.

kodi, kho chon thanglai lao nan, jong pen phu mi khwam suk thoet

towns, cities, and principalities: may all sentient beings be happy.

JALĀBU-JĀ YE PI CA ANDA-SAMBHAVĀSAMSEDA-JĀTĀ
ATHA V' OPAPĀTIKĀ

sat thang lai thi pen chalaphucha kamnoet kodi, thi pen anthacha kamnoet kodi, thi pen sangsethacha kamnoet kodi, thi pen upapatika kamnoet kodi

Whether born from a womb, from an egg, from slime, or spontaneously arising:

NIYYĀNIKAM DHAMMA-VARAM PAÑICCA TE SABBE PI
DHUKKHASSA KARONTU SAṄKHAYAM.

sat thang lai thang puang lao nan, dai a-sai sueng Tham an prasoet pen niyanika Tham prakop nai an nam phu patibat hai ok pai jak sangsara thuk, jong kratham sueng khwam sin pai phrom haeng thuk thoet

may they all, in dependence on the foremost Dhamma for leading out, make an end to suffering.

THĀTU CIRAM SATAM DHAMMO DHAMMA-DDHARĀ CA
PUGGALĀ

kho Tham khong sat-burut thang lai, jong tang yu nan, a-nueng kho bukkhon thang lai phu song wai sueng Tham jong dam-rong yu nan

May the Dhamma stand firm for long, along with those individuals who maintain it.

SAṄGHO HOTU SAMAGGO VA ATTHĀYA CA HITĀYA CA
Kho Mukhanasawok khong Phra Phutthajao jong mi khwam samak-khi, phrom phriang kan nai an tham sueng pra-yot lae sing an kuea kun thoet

May the Saṅgha live in harmony, for our welfare and benefit.

AMHE RAKKHATU SADDHAMMO SABBE PI
DHAMMACĀRINO

Kho phra sattham jong raksa wai, sueng rao thang lai, laew jong raksa wai sueng bukkhon phu praphoet sueng Tham mae thang

puang

May the true Dhamma protect us, together with all who practice the Dhamma.

VUDDHIM SAMPĀPUNEYYĀMA DHAMME
ARIYAPPAVEDITE.

**Kho rao thang lai phueng thueng phrom, sueng khwam jaroen
nai Tham, thi phra-ariyajao prakat wai laew thoet**

May we flourish in the Dhamma taught by the Noble Ones.

PASANNĀ HONTU SABBE PI PĀNINO BUDDHA-SĀSANE
**Kho sap-pha-sat thang lai thang puang, jong pen phu lueam sai
nai Phra-Phutthasassana**

May all beings have faith in the Buddha's teaching.

SAMMĀ DHĀRAM PAVECCHANTO KĀLE DEVO
PAVASSATU

**Kho fon thang lai jong lang long tog tong tam rue-du kan
May rain fall in season, in moderate streams.**

VUDDHI-BHĀVĀYA SATTĀNĀM SAMIDDHAM NETU
MEDHANIM

**Kho fon jong nam khwam sam-ret ma su phuen pathaphi phuea
khwam jaroen kae sat thanglai**

May it lead to the prospering and flourishing of living beings on this earth.

MĀTĀ PITĀ CA ATRAJAM NICCAM RAKKHANTI
PUTTAKAM

**manda lae bida yom raksa but thi koet nai ton pen nit chan dai
Just as mother and father always protect their own children,**

EVAM DHAMMENA RĀJĀNO PAJAM RAKKHANTU
SABBADĀ.

**Kho Phra-racha jong pok-khrong pra-cha-chon, doi chop Tham
nai kan thuk muea chan nan talot kan la nan**

In the same way may the government always protect its citizens with righteousness.

以此礼敬的功德，居于支提，寺院中，菩提树边天神众，庇佑我们福安乐。愿这寺院新旧僧，以及诸位长老们，居于寺中的男女，优婆塞及优婆夷，村中的人及首领，乃至一切有情众，愿彼幸福与安乐。

普愿一切四生众(胎，卵，湿，化)，均得佛法的滋润，趋向善道而解脱。愿众奉法修行人，获得长寿正法住。愿僧为我增利益。愿法护卫奉法者，愿彼成长圣正道。愿众生对佛教法，都能生起虔诚信。愿大地风调雨顺，欣欣向荣人民乐。愿住正法统治者，护卫子民如父母.

APPAMĀÑĀ CETOVIMUTTI⁸

— *The Boundless Liberations of the Mind 無量心解脫*

LEADER: (领诵者:)

HANDA MAYAM CATURAPPAMAÑÑĀ OBHĀSANAM
KAROMASE

Now let us make the Four Boundless Qualities shine forth.)

ALL: (全体:)

[1. METTĀ-SAHAGATENA] (/2. KARUÑĀ- SAHAGATENA /3. MUDITĀ-SAHAGATENA / 4. UPEKKHĀ-SAHAGATENA)
CETASĀ EKAM DISAM PHARITVĀ VIHARATI TATHĀ
DUTIYAM TATHĀ TATIYAM TATHĀ CATUTTHAM ITI
UDDHAMADHO TIRIYAM SABBADHI SABBATTATĀYA
SABBĀVANTAM LOKAM 1. METTĀ-SAHAGATENA (/2.
KARUNĀ- SAHAGATENA /3. MUDITĀ-SAHAGATENA / 4.
UPEKKHĀ-SAHAGATENA) CETASĀ VIPULENA
MAHAGGATENA APPAMĀÑENA AVERENA
ABYĀPAJJHENĀ PHARITVĀ VIHARATI

⁸ English translation adapted from Middle Length Discourses, Mahavedalla Sutta, by Bhikkhu Nañamoli and Bhikkhu Bodhi; Chinese translation adapted from that of 增支部4集125經/慈經第一 by 莊春江, posted at <http://agama.buddhason.org/AN/AN0707.htm>.

Khaphajao phae 1. mettajit (/2. karunajit /3. muthitajit /4. ubekkhajit) pai yang thit thi noeng yu, thit thi song ko yang nan, thit thi sam ko yang nan, thit thi si ko yang nan, thang thit bueang sung, thang thit bueang tam, thang thit bueang chiang ko chen diaw kan ni, **Khaphajao phae mettajit (/2. karunajit /3. Muthitajit /4. Ubekkhajit)** an phai bun kwang khwang ha praman mi dai mai mi wen mai mi phayabat pai yang sat lok thang puang phro pen phu mi jit sa-mue nai sat thuk mu lao [*I will abide*] pervading one quarter with a mind imbued with 1. loving-kindness (/2. compassion /3. appreciative joy /4. equanimity); likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a mind imbued with 1. loving-kindness (/2. Compassion /3. Appreciative joy /4. Equanimity); abundant, exalted, immeasurable, without hostility, and without ill-will.

我以与 1. 慈 (/2. 悲 /3. 喜 /4. 捨(平靜/平等)) 俱行之心遍满一方后而住, 如是第二方, 如是第三方, 如是第四方, 如是上, 下, 橫向, 到处, 对一切如对自己, 以与 1.慈 (/2. 悲 /3. 喜 /4. 捨(平靜/平等)) 俱行之心, 以广大, 以出众, 以无量, 以无怨恨, 以无恶意之慈与俱之心遍满全部世间而住.

Dhammapada Verse 173 Angulimalatthera Vatthu 法句经世品

*Yassa pāpam kataṁ kammam, kusalena pidhīyati;
Somam̄ lokam̄ pabhāseti, abbhā muttova candimā.*

173. He, who by good deeds covers the evil he has done,
illuminates this world like the moon freed from clouds.
173. 若作惡业已, 复之以善者. 彼照耀此世, 如月出云翳.

JAROEN METTĀ BRAHMAVIHĀRA⁹

(phae-met-ta) and PHAWANA

Radiating Loving-Kindness & Meditation 梵住遍滿

SABBE SATTĀ

Sat thang lai thang puang, thi pen phuean ruam thuk, koet kae jep tai, duai kan thang mot thang sin,

All beings share the same truth of suffering, we are all subject to birth, aging, sickness and death. We dedicate the merit of our practice to all beings so they may be free from suffering.

愿一切有情

METTĀ- LOVING-KINDNESS -慈

AVERĀ HONTU

Jong pen suk pen suk thoet, ya dai mi wen sueng (kae) kan lae kan loei,

May all be freed from anger and enmity. Let all beings be happy. Let the bad results of bad kamma be ameliorated and no longer oppress us. 无怨敌。

ABYĀPAJJHĀ HONTU

Jong pen suk pen suk thoet, ya dai (pha-ya-bat) biat bian sueng kan lae kan loei,

May all be freed from fear. Let us be harmless and do no harm or injury to another. May we enjoy continued happiness. May we be free from unhappy confrontations and malicious conduct. 无瞋害，

ANIGHĀ HONTU

Jong pen suk pen suk thoet, ya dai mi khwam thuk kai thuk jai loei,

May we all be freed from mental and physical suffering, and live happily. 无恼乱，

⁹Chinese translation by Venerable Mahinda Bhikkhu (China), taken from 上座部佛教念诵集 (Theravāda Buddhist Chants)

SUKHĪ ATTĀNAM PARIHARANTU

Jong mi khwam suk kai suk jai, rak-sa ton hai phon jak thuk phai antarai thang sin thoen.

May all beings be sound in body and mind, able to enjoy and sustain supreme happiness. Let all beings be happy and be protected from all sufferings and dangers. 保持自己的快乐.

KARUNĀ – COMPASSION -悲

SABBE SATTĀ

Sat thang lai thang puang

SABBA-DUKKHĀ PAMUCCANTU

Jong phon jak thuk thang muan

May all living beings be freed from all pain and suffering.

愿一切有情脱离痛苦

MUDITĀ – APPRECIATIVE JOY -喜

SABBE SATTĀ

Sat thang lai thang puang

MĀ LADDHA-SAMPATTITO VIGACCHANTU.

Jong ya phrak jak sombat an ton dai laew thoet.

May all living beings not be deprived of the good fortune they have attained.

愿一切有情不失去已得的成就.

UPEKKHĀ – EQUANIMITY -舍

SABBE SATTĀ

Sat thang lai thang puang

*All sentient beings*一切有情

KAMMASSAKĀ

Mi kam pen khong khong ton,

are owners of their actions (kamma) 是业的所有者

KAMMA-DĀYĀDĀ

Mi kam pen phu hai phon,

Heirs to their actions (kamma) 业的继承者,

KAMMA-YONĪ

Mi kam pen daen koet,

Born of their actions (kamma) 以业为起源,

KAMMA-BANDHŪ

Mi kam pen phao phan,

Related through their actions (kamma) 以业为亲属,

KAMMA-PATISARANĀ

Mi kam pen thi phueng asai,

live dependent on (abide supported by) their actions (kamma). 以业为皈依处.

YAM KAMMAM KARISSANTI

Hak tham kam an dai wai

Whatever they do, 无论所造的是

KALYĀNAM VĀ PĀPAKAM VĀ

Di rue chua ko tam,

for good or for evil, 善或恶之业,

TASSA DĀYĀDĀ BHAVISSERTI

Jak tong pen phu dai rap phon khong kam nan nan to pai .

to that will they fall heir. 都将是它的承受者。

KATHA ATHITTHAN SUAN BUN¹⁰ (PATIDANAPANA GĀTHĀ)

**Bun dai thi khaphajao dai tham nai bat ni, phro bun nan lae kan
uthit phae suan bun nan, kho hai khaphajao tham hai jaeng
lokuttaratham kao nai than thi.**

From the merit that I acquire and distribute, may I realize lokuttara dhamma immediately.

¹⁰ composed by King Rama IV

Tha khaphajao pen phu a-phap yu, yang tong thong thiaw pai nai wattasongsan, kho hai khaphajao pen muean Phothisat phu thiang thae, dai rap kan phayakon jak phra phutthajao laew mai thueng thana haeng khwam a-phap sip paet yang.

If I am still less blessed and, must continue to wander in samsara, may I be a Bodhisatava, one who will not have 18 misfortunes, as predicted by the Buddha.

Khaphajao pheung wen jak wen thang ha, pheung yindi nai kan raksa sin, mai ko kiaw nai kammakhun thang ha, phueng wen jak pueak tom kiao khue kam.

May I avoid the five retributions. May I rejoice in being morally disciplined and free from the five sensual stands. May I be freed from mud that is sensual lust.

Kho hai khaphajao mai phueng prakop duai thit thi chua, phueng prakop duai thit thi thi di ngam, mai phueng khop mit chua, phueng khop tae bandit thuk maea.

May I not be one of wrong view; may I be one right view. May I not associate with fools and always associate only with wise persons.

Kho hai khaphajao pen bo thi koet haeng khun, khue sattha sati hiri ottappa khwam phian lae khanti, phueng pen phu thi sattru khrop ngam mai dai, mai pen khon ngo khlao khon long ngom ngai.

May I be established in faith, mindfulness, moral shame, moral dread, effort, and patience. May I not be overcome by all enemies. May I not be foolish and credulous.

Kho hai khaphajao pen phu chalat nai ubai haeng khwam sueam lae khwam jaroen, pen phu chiap laem nai at lae tham, kho hai yan khong khaphajao pen pai mai khat khong nai tham thi khuan ru, dut lom phat pai nai a-kat cha-nan.

May I be sharply wise in the ways of the wise and proper and not fall back in my practice. May I understand clearly the meanings of the Dhamma and benefits from the practice. May I progress in the practice of the Dhamma as easily and smooth as the wind that blows through space.

**Khwam pratthana dai dai khong khaphajao thi pen kuson kho
hai samret doi ngai thuk muea, khun thi khaphajao klaw ma
laew thang puang ni jong mi kae khaphajao thuk thuk phop.**
May all my wholesome wishes be fulfilled without obstructions. May I receive all the good results above in every life.

**Muea dai phra sammasamphutthajao phu sadaeng tham
khrueng phon thuk koet khuen laew nai lok, muea nan kho hai
khaphajao phon jak kam an chua cha thang lai, pen phu dai
okat haeng kan banlu tham.**

When a Buddha, who teaches dhamma to free all from sufferings, arise in this world, may I have emerged from all bad results, may I have the opportunity to attain the ultimate dhamma.

**Kho hai khaphajao phueng dai khwam pen manut, dai phet
borisut, dai banphacha upasombot, laew pen khon rak sin mi
sin, song wai sueng phra sassana khong phra sassada.**

May I be reborn as a human; of a pure gender; have lower and higher ordination. Then may I delight in keeping high moral discipline, be virtuous and keep the religious life and uphold the teaching of the Buddha.

**Kho hai pen phu mi kan patibat doi saduak, trassaru dai phlan,
kratham hai jaeng sueng arahattaphon an loet, an pradap duai
tham mi vitcha pen ton.**

May I practice comfortably; realize the noble arahatphala and attain final enlightenment.

**Tha hak phra Phutthajao mai bang koet khuen, tae kusonlakam
khong khaphajao tem piam laew, muea pen chen nan kho hai
khaphajao phueng dai yan pen khrueng ru cha pho ton an sung
sut toen.**

If the Buddha does not come yet, but my wholesome deed is completed, may I have the wisdom and knowledge to reach the ultimate Dhamma by myself.

KHAM KRUAT NAM BAEП PHUEN MUEANG¹¹

Offering Merit (Northern Thai Style) 回向功德(北泰)

IDAM DĀNA-KAMMAM NIBBĀNA-PACCAYO HOTU, NO NICCAM

Kho phon jak kan borijak than laew ni, jong pen patjai haeng phra nipp han kae khaphajao talot kan pen nit

May this action (kamma) of giving be for us continuously a condition for attaining Nibbāna.

IDAM SĪLA-KAMMAM NIBBĀNA-PACCAYO HOTU NO NICCAM

Kho phon jak kan raksa sin laew ni, jong pen patjai haeng phra nipp han kae khaphajao talot kan pen nit

May this action (kamma) of virtue be for us continuously a condition for attaining Nibbāna.

IDAM BHĀVANĀ-KAMMAM NIBBĀNA-PACCAYO HOTU NO NICCAM

Kho phon jak kan jaroen phawana laew ni, jong pen patjai haeng phra nipp han kae khaphajao talot kan pen nit

May this action (kamma) of meditation be for us continuously a condition for attaining Nibbāna.

YAM KIÑCI KUSALAM KATTABBAM KAMMAM SABBEHI
KATEHI KATAM PUÑÑAM NO ANUMODANTU SUNANTU
BHONTO YE DEVA ASAMIM THĀNE ADHIGATA
DīGHĀYUKĀ SADĀ HONTU SABBASATTĀNAM SUKHĪ
ATTĀNAM PARIHARANTU

**Kusonlakam yang dai yang nueng, an phueng kratham an dai,
thi khaphajao thanglai dai kratham laew, kho than phu jaroen
(duai sin samathi panya) dai sa-dap rap fang lae anumothana
nai bun kuson nan duai, thevada thanglai thi dai ma thueng na**

¹¹ English translation from ‘Chanting Book of Wat Pradhātu Srī Chomtong Voravihāra’, compiled, partly translated and edited by Phra Claus Pabhaïkaro (Dr. Claus Sandler) (2004 edition).

**thi ni laew jong mi ayu yuen nan nai kan thuk muea, kho sat
thang puang jong pen phu mi suk, jong raksa ton yu thoet,**
*Whatever wholesome action (kamma) will be done (by us), may they
(the following beings) rejoice in the merit produced by all (these)
deeds; listen, Lords, May the devas who stay at this place always
have a long life, and live happily for themselves and (the benefit) of
all beings.*

**MĀTĀ PITĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai bida manda thanglai jong pen suk pen suk thoet jong
phon jak thuk**

*May my mother and father be happy and liberated from all
suffering.*

**SABBE NĀTIKĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai yat thanglai jong pen suk pen suk thoet jong phon jak
thuk**

May all (my) relatives be happy and liberated from all suffering.

**SABBE AÑĀTIKĀ SUKHITĀ HONTU DUKKHĀ
PAMUCCANTU**

**Kho hai phu thi mi chai yat kodi jong pen suk pen suk thoet
jong phon jak thuk**

*May all (who are) not (my) relatives be happy and liberated from all
suffering.*

**SABBE PISĀ SABBE YAKKHĀ SABBE PETĀ SUKHITĀ
HONTU DUKKHĀ PAMUCCANTU**

**Kho hai pisat thanglai, kho hai yak thanglai, kho hai pret
thanglai jong pen suk pen suk thoet jong phon jak thuk**

*May all goblins, all demons and all ghosts be happy and liberated
from all suffering.*

**SABBE NAKKHATTĀ SUKHITĀ HONTU DUKKHĀ
PAMUCCANTU**

**Kho hai nak khattaroek thanglai jong pen suk pen suk thoet
jong phon jak thuk**

*May all (beings of the) stars be happy and liberated from all
suffering.*

SABBE DEVĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai thevada thanglai jong pen suk pen suk thoet jong phon jak thuk

May all devas be happy and liberated from all suffering.

SABBE ĀCARIYŪPAJJHĀYĀ SUKHITĀ HONTU DUKKHĀ
PAMUCCANTU

Kho hai upatcha ajan thanglai jong pen suk pen suk thoet jong phon jak thuk

May all teachers & preceptors be happy and liberated from all suffering.

SABBA-SAMPATTĪNAM SAMIJJHANTU VO
Kho hai sombat thanglai jong som pratthana kae than thanglai thua na kan thoen.

May all (their) good fortune prosper.

WAN THA LUANG¹²

Asking for Forgiveness from the Triple Gem and all Devas

(Sit on your heels together and say:)

VANDĀMI BUDDHAM SABBAM ME DOSAM KHAMATHA
ME BHANTE

Khaphajao kho nom wai phra Phutthajao, kha tae than phu jaroen, kho than prot yok thot thang mot kae khaphajao duai thoet.

I revere the Buddha. Forgive me all my faults, Venerable Sir.

VANDĀMI DHAMMAM SABBAM ME DOSAM KHAMATHA
ME BHANTE

Khaphajao kho nom wai phra Tham, kha tae than phu jaroen,

¹² English translation from ‘Chanting Book of Wat Pradhātu Srī Chomtong Voravihāra’, compiled, partly translated and edited by Phra Claus Pabhaïkaro (Dr. Claus Sandler) (2004 edition).

kho than prot yok thot thang mot kae khaphajao duai thoet.
I revere the Dhamma. Forgive me all my faults, Venerable Sir.

VANDĀMI SĀNGHAM SABBAM ME DOSAM KHAMATHA
 ME BHANTE

**Khaphajao kho nom wai Mukhanasawok khong phra
 Phutthajao, kha tae than phu jaroen kho than prot yok thot
 thang mot kae khaphajao duai thoet.**

I revere the Saṅgha. Forgive me all my faults, Venerable Sir.

VANDĀMI GARŪ-UPAJJHĀYĀCARIYE SABBAM ME
 DOSAM KHAMATHA ME BHANTE

**Khaphajao kho nom wai khru ajan kha tae than phu jaroen,
 kho than prote yok thot thang mot kae khaphajao duai thoet.**

*I revere (my spiritual) teachers, preceptor & teacher. Forgive me all
 my faults, Venerable Sir.*

VANDĀMI KAMMATTHĀNAM SABBAM ME DOSAM
 KHAMATHA ME BHANTE

**Khaphajao kho nom wai phra kam-mat-than, kha tae than phu
 jaroen, kho than prot yok thot thang mot kae khaphajao duai
 thoet.**

*I revere the meditation-object. Forgive me all my faults, Venerable
 Sir.*

VANDĀMI ĀRĀME BADDHA-SIMĀYAM SABBAM ME
 DOSAM KHAMATHA ME BHANTE

**Khaphajao kho nom wai aram thanglai, kha tae than phu jaroen
 kho than prote yok thot thang mot kae khaphajao duai thoet.**

*I revere the consecration ground in the monastery. Forgive me all
 my faults, Venerable Sir.*

VANDĀMI CETIYAM SABBAM SABBATTHĀNESU
 PATITĀTHITĀ SARĪRADHĀTU MAHĀBHODHIM BUDDHA-
 RŪPAM SAKKALAM SADĀ NĀGALOKE DEVA-LOKE
 BRAHMA-LOKE JAMBU-DĪPE LAṄKĀ-
 DĪPESARĪRADHĀTUYO KESĀ-DHĀTUYO ARAHANTA-
 DHĀTUYO CETIYAM KHANDHAKUTIM CATURĀSITI-
 SAHASSE-DHAMMAKKHANDHE SABBESAM PĀDA-

CETIYAM AHAM VANDĀMI SABBASO
 (Five point prostration, 3x 三拜)

Khaphajao kho nom wai jedi thang puang, phra sarirathat thanglai sueng tang yu nai thi thang puang, ik thang ton phra sri mahapho, phra phuttharup thang sin nai kan thuk muea an mi nai mueang nak kodi nai thewalok kodi, nai phrommalok kodi, nai chomphu thavip kodi, nai langka thavip kodi, anwa phra sarirathat kodi, phra kesathat kodi, phra that khong phra arahan kodi, anwa phra jedi kodi, anwa phra khanthakudi kodi, anwa phra Tham thanglai paet muen si phan phra thammakhan kodi, anwa phra bat jedi khong phra Phutthajao thang mot kodi, khaphajao kho nom wai nai thi thuk sathan nai kan thuk muea.

I revere every stupa [chedi], established in every place, (every) relic of the(Buddha's) body, (every) great Bodhi tree, (every) Buddha image,that are always honored in the Nāga world, Deva world & Brahma world, in India & Sri Lanka; bodily relics, hair relics & relics of Arahats, the stupa [chedi], the perfumed room (occupied by the Buddha statue), the 84 000 chapters on Dhamma and every footprint-shrine; I revere them always.

WAN THA NOI

Asking for Forgiveness from the Abbot

分享功德与互相原谅

(Sit on your heels together and say:)

VANDĀMI AYYE/BHANTE SABBAM APARĀDHAM
 KHAMATHA ME AYYE/BHANTE MAYĀ KATAM PUÑÑAM
 SĀMINĀ ANUMODITABBAM SĀMINĀ KATAM PUÑÑAM
 MAYHAM DĀTABBAM SĀDHU SADHU ANUMODĀMI.
Kha tae than phu jaroen khaphajao kho krap wai vantha, kho

**than phu jaroen prot yok thot an pen khwam phit khong
 khaphajao thang mot kae khaphajao duai thoet bunkuson an dai
 thi khaphajao dai kratham laew kho than phu jaroen prot
 anumothana suan bunkuson dai thi than dai kratham laew
 khaphajao kho o-kat lae kho anumothana chuen chom yindi
 sathu**

*I revere you, Venerable. May you forgive me all my transgressions,
 Venerable. May the master rejoice in the merit I have done. May the
 master transmit the merit she/he has done to me. Well Well I rejoice
 in it.*

礼敬者：请让我礼敬尊者.请原谅我由[身,语,意]三门所作的一切过失.请尊者随喜我所作的功德;请尊者与我分享您所作的功德.善哉 善哉 我随喜.

[*ABBOT (OR AYYE OR BHANTE):*

AHAM KHAMAMI TAYAPI (TUMHEHIPI) ME
 KHAMITABBAM

I forgive you (all), you should forgive me.

尊者：我原谅你，你也应原谅我

Respond: KHAMAMI (KHAMAMA) AYYE

I (We) forgive you, Venerable

礼敬者：善哉 尊者，我原谅您]

[*ABBOT (OR AYYE OR BHANTE):*

CATTĀRO DHAMMĀ VADDHANTI ĀYU VANNO
 SUKHAM BALAM

*Four qualities (may) increase: long life, beauty, happiness,
 strength.*

尊者：四種法得增長：長壽, 莊嚴, 快樂, 有力量

RESPOND: SĀDHU SĀDHU SĀDHU (prostrate three times)

Well (said), Well (said), Well (said).

礼敬者：善哉,善哉, 善哉.(三拜)

V. FORMAL REQUESTS AND VERSES

PAÑCASIKKHĀ SAMĀDĀNA (Samathan Sin Ha)

Request for the Three Refuges and Five Precepts

求授三皈五戒

Preliminary:

Ask for forgiveness from the Triple Gem (see page 99).

The lay persons pay homage to the Triple Gem with three prostrations, then pay respect to the bhikkhuni preceptor with three prostrations before reciting the following verses on requesting for the three refuges and five precepts. 求戒者先礼敬三宝三拜，再礼敬比丘尼戒師三拜。然后供戒師鲜花，香，烛，并念诵请求受三皈依和五戒文：

ARADHANA TISARĀNA PAÑCASĪ LA¹³ 求授文

Lay persons recite the following in making the request 求授者念：

MAYAM (AHAM) AYYE, [VISUM VISUM
RAKKHANATTTHAYA] TI-SARANENA SAHA PAÑCA
SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, we (I) request the Three Refuges and the Five Precepts. 尊者大德我们(我)向您求授三皈(与随分)五戒。

¹³ While reciting the request in a kneeling position with head down and palms (for those not holding the tray of offerings) together, it is customary for the lay representative/candidate to present a tray of offerings consisting of flowers, five incense sticks and five candles to the Preceptor. The number of incense sticks and candles correspond to the number of precepts one requests for.

DUTIYAMPI MAYAM (AHAM) AYYE, [VISUM VISUM RAKKHANATTTHAYA] TI-SARANENA SAHA PAÑCA SĪLĀNI YĀCĀMA (YĀCĀMI).

A second time, Venerable, we (I) request the Three Refuges and the Five Precepts. 第二次,尊者大德我们(我)向您求授三皈(与随分)五戒。

TATIYAMPI MAYAM (AHAM) AYYE, [VISUM VISUM RAKKHANATTTHAYA] TI-SARANENA SAHA PAÑCA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, a third time, we (I) request the Three Refuges and the Five Precepts. 第三次,尊者大德我们(我)向您求授三皈(与随分)五戒。

Preceptor 戒師: YAMAHAM VADĀMI TAM VADETHA
(VADEHI for one person).

Repeat after me. 你们(你)跟着我念。

Lay people 求授者: ĀMA, AYYE.
Yes, Venerable. 是的, 師父!

PUBBABHĀGANAMAKĀRAPĀTHA 赞佛偈

The bhikkhuni then recites the following passage three times, after which the lay people repeat it three times 接下来比丘尼先诵礼敬佛之文如下,求授者跟着念(三遍):

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA. (3X)

南摩达色巴鵠瓦多阿拉哈多三妈三菩达色(念三遍)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One. 礼敬世尊、阿罗汉、正等正觉者。

SARANAGAMANA PĀTHA 行三皈依

The bhikkhuni then recites the following passages line by line, with the lay people reciting line by line after her. 接下来，比丘尼念诵行三皈依文，求戒者跟着念：

BUDDHAM SARANAM GACCHĀMI.

菩汤沙拉曩卡恰密

Khaphajao thue ao Phra Phutthajao pen sarana

I go to the Buddha for refuge. 我皈依佛。

DHAMMAM SARANAM GACCHĀMI.

汤忙沙拉曩卡恰密

Khaphajao thue ao Phra Tham pen sarana

I go to the Dhamma for refuge. 我皈依法。

SAṄGHAM SARANAM GACCHĀMI.

三康沙拉曩卡恰密

Khaphajao thue ao Phra Song pen sarana

I go to the Saṅgha for refuge. 我皈依僧。

DUTIYAMPI BUDDHAM SARANAM GACCHĀMI.

杜帝养比菩汤沙拉曩卡恰密

Mae khrang thi song khaphajao thue ao Phra Phutthajao pen sarana

A second time, I go to the Buddha for refuge. 第二次我皈依佛。

DUTIYAMPI DHAMMAM SARANAM GACCHĀMI.

杜帝养比汤忙沙拉曩卡恰密

Mae khrang thi song khaphajao thue ao Phra Tham pen sarana

A second time, I go to the Dhamma for refuge. 第二次我皈依法。

DUTIYAMPI SAṄGHAM SARANAM GACCHĀMI.

杜帝养比三康沙拉曩卡恰密

Mae khrang thi song khaphajao thue ao Phra Song pen sarana

A second time, I go to the Saṅgha for refuge. 第二次我皈依僧。

TATIYAMPI BUDDHAM SARANAM GACCHĀMI.

达帝养比菩汤沙拉曩卡恰密

Mae khrang thi sam khaphajao thue ao Phra Tham pen sarana
*A third time, I go to the Buddha for refuge.*第三次我皈依佛.

TATIYAMPI DHAMMAM SARANAM GACCHĀMI.

达帝养比汤忙沙拉曩卡恰密

Mae khrang thi sam khaphajao thue ao Phra Tham pen sarana
*A third time, I go to the Dhamma for refuge.*第三次我皈依法.

TATIYAMPI SAṄGHAM SARANAM GACCHĀMI.

达帝养比三康沙拉曩卡恰密

Mae khrang thi sam khaphajao thue ao Phra Song pen sarana
A third time, I go to the Saṅgha for refuge 第三次我皈依僧.

The preceptor then says 戒師说:

TI-SARANA-GAMANAM NITTTHITAM.

This ends the going for refuge. 三皈已授完毕

The lay persons respond 受戒者答:

ĀMA AYYE.

Yes, Venerable. 是的，師父

PAṄCASĪLA 五戒

The preceptor then recites the precepts line by line, with the lay people reciting them line by line after her. 接下来戒師每念一条戒, 求戒者也跟着念

1. PĀNĀTIPĀTĀ VERAMANĪ SIKKHĀ-PADAM
 SAMĀDIYĀMI.

巴那帝巴大唯腊妈尼昔卡巴当三妈地呀密

**Khaphajao kho tang jetana ngot wen jak kan kha sat duai
 ton eng lae mai chai hai phu uen kha**

I undertake the training rule to refrain from taking life.
 我持守离杀生学处.

2. ADINNĀDĀNĀ VERAMANĪ SIKKHĀ-PADAM
 SAMĀDIYĀMI.

阿地那他那唯腊妈尼昔卡巴当三妈地呀密

**Khaphajao kho tang jetana ngot wen jak kan lak kong
khong phu uen duai ton eng lae mai chai hai phu uen lak
kong**

I undertake the training rule to refrain from stealing.

我持守离不与取学。

3. KĀMESU MICCHĀCĀRĀ VERAMANĪ SAMĀDIYĀMI
**Khaphajao kho tang jetana ngot wen jak kan pra-phroet
phit nai kam (yaeng khon rak khong huang khong phu uen)**
I undertake the training rule to refrain from sexual intercourse.
我持守离欲邪行学处。
4. MUSĀVĀDĀ VERAMANĪ SIKKHĀ-PADAM
SAMĀDIYĀMI.
木沙哇他唯腊妈尼昔卡巴当三妈地呀密
**Khaphajao kho tang jetana ngot wen jak kan phut mai jing,
phut lo luang am-phrang**
I undertake the training rule to refrain from telling lies.
我持守离虚妄语学处。
5. SURĀ-MERAYA-MAJJA-PAMĀDATTHĀNĀ VERAMANĪ
SIKKHĀ-PADAM SAMĀDIYĀMI.
稣拉美拉呀妈车巴妈达它那唯腊妈尼昔卡巴当三妈地呀密
**Khaphajao kho tang jetana ngot wen jak kan duem sura rue
sing sep tit thang lai an pen thi tang khong khwam pramat.**
*I undertake the training rule to refrain from intoxicating liquors
& drugs that lead to carelessness.*
我持守离放逸之因的诸酒类学处。。

Lay persons 求戒者念:

IMĀNI PAÑCA SIKKHĀ-PADĀNI SAMĀDIYĀMI. (3X)

I undertake these five precepts. 我受持这五条学处 (3x)

The preceptor then concludes with the following blessings 接着戒師祝福受戒者如下：

IMĀNI PAÑCA SIKKHĀ-PADĀNI:

These are the five training rules. 此是五学处。

SĀLENA SUGATIM YANTI.

Through virtue they go to a good bourn.

以戒生善趣 (因持戒将给你带来安乐).

SĀLENA BHOGA-SAMPADĀ.

Through virtue is wealth attained.

以戒得财富 (因持戒将给你带来财富.)

SĀLENA NIBBUTIM YANTI.

Through virtue they attain Liberation.

以戒至寂灭 (因持戒将使你达证涅槃),

TASMĀ SĀLAM VISODHAYE.

Therefore we should purify our virtue.

故应清净戒故此 (你(们)应该严持此净戒.)

Lay people 受戒者俯首回答: SĀDHU

Well (said) 善哉 (five-point prostration 3x 三拜)

ATTHASIKKHA SAMĀDĀNA (Samathan Sin Paet)

Three Refuges and Eight Precepts 求授三皈八戒

Preliminary:

The lay persons make three prostrations to the Triple Gem first and then to the bhikkhuni preceptor. Then they present a tray of offerings of flowers, eight candles and eight incense sticks to the bhikkhuni before reciting the verses on requesting for the three refuges and eight precepts.

求戒者先礼敬三宝三拜，再礼敬比丘尼戒師三拜。然后供戒師鲜花, 香, 烛, 并念诵请求受三皈依和八戒文：

ARADHANA TISARĀNA ATṬHASĪ LA¹⁴ 求授文

Lay person recites the following in making the request: 求授者念:

MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATṬHA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, we (I) request the Three Refuges and the Eight Precepts.

尊者大德我们(我)向您求授三皈八戒。

DUTIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATṬHA SĪLĀNI YĀCĀMA (YĀCĀMI).

A second time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第二次, 尊者大德我们(我)向您求授三皈八戒。

TATIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATṬHA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, a third time, we (I) request the Three Refuges and the Eight Precepts. 第三次, 尊者大德我们(我)向您求授三皈八戒。

Preceptor 戒師:

YAMAHAM VADĀMI TAM VADEHI (VADETHA for more than one person).

Repeat after me. 你(你们)跟着我念。

Lay people 求授者:

ĀMA, AYYE.

Yes, Venerable. 是的, 師父!

PUBBABHĀGANAMAKĀRAPĀTHA 赞佛偈— see page 82.

ARANAGAMANA PĀTHA 行三皈依— see page 83.

¹⁴ See footnote 13.

ATTHASILA 八戒

The preceptor then recites the precepts line by line, with the lay people reciting them line by line after her. 接下来戒師每念一条戒，求戒者也跟着念

1. PĀNĀTIPĀTĀ VERAMANĪ SIKKHĀ-PADAM
SAMĀDIYĀMI.

巴那帝巴大唯腊妈尼昔卡巴当三妈地呀密

Khaphajao kho tang jetana ngot wen jak kan kha sat duai ton eng lae mai chai hai phu uen kha

I undertake the training rule to refrain from taking life.

我持守离杀生学处。

2. ADINNĀDĀNĀ VERAMANĪ SIKKHĀ-PADAM
SAMĀDIYĀMI.

阿地那他那唯腊妈尼昔卡巴当三妈地呀密

Khaphajao kho tang jetana ngot wen jak kan lak kong khong phu uen duai ton eng lae mai chai hai phu uen lak kong

I undertake the training rule to refrain from stealing.

我持守离不与取学处。

3. ABRAHMA-CARIYĀ VERAMANĪ SIKKHĀ-PADAM
SAMĀDIYĀMI.

阿巴拉妈喳里呀唯腊妈尼昔卡巴当三妈地呀密

Khaphajao kho tang jetana ngot wen jak kan pra phoet phit phrommajan

I undertake the training rule to refrain from sexual intercourse.

我持守离非梵行学处。

4. MUSĀVĀDĀ VERAMANĪ SIKKHĀ-PADAM
SAMĀDIYĀMI.

木沙哇他唯腊妈尼昔卡巴当三妈地呀密

Khaphajao kho tang jetana ngot wen jak kan phut mai jing, phut lo luang am-phrang

I undertake the training rule to refrain from telling lies.

我持守离虚妄语学处。

5. SURĀ-MERAYA-MAJJA-PAMĀDATTHĀNĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
 驯拉美拉呀妈车巴妈达它那唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan duem sura rue sing sep tit thang lai an pen thi tang khong khwam pramat.
I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.
 我持守离放逸之因的诸酒类学处.
6. VIKĀLA-BHOJANĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
 唯卡了婆喳那唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan boriphok a-han nai wela wikan
I undertake the training rule to refrain from eating after noon & before dawn. 我持守离非时食学处.
7. NACCA-GĪTA-VĀDITA-VISŪKA-DASSANĀ MĀLĀ-KANDHA-VILEPANA-DHĀRANA-MANDANA-VIBHŪSANATTHĀNĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
 纳这吉得哇地得唯稣格达色纳妈拉干得唯累伯纳达腊纳曼他
 纳唯不色纳他那唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan fonram, kan khap phleng, kan dontri, kan du kan la len, kan that song suam sai, kan pradap, kan tok taeng rangkai duai khruueang pradap tang tang duai khruueang klin khong hom, khruueang tha, khruueang yom phat phiu hai ngam tang tang
I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.
 我持守离观看跳舞,唱歌,音乐,表演;妆饰,装扮之因的穿戴花鬘,芳香,涂香学处.
8. UCCĀSAYANA-MAHĀSAYANĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
 屋喳沙呀纳妈哈沙呀纳唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan nang non bon

**thi nang thi non sung yai koen praman, rue phai nai sai nun
lae samli a-sana an wijit pai duai luat lai ngam duai ngoen
thong tang tang**

I undertake the training rule to refrain from high & luxurious seats & beds. 我持守离高、大床座学处。

Lay persons 求戒者念:

IMĀNI ATṬHA SIKKHĀ-PADĀNI SAMĀDIYĀMI. (3X)

I undertake these eight precepts. 我受持这八条学处 (3x)

The preceptor then concludes with the following blessings 接着戒師祝福受戒者如下：

IMĀNI ATṬHA SIKKHĀ-PADĀNI:

These are the eight training rules. 此是八学处。

SILENA SUGATIM VISODHAYE – see pages 85-86.

Lay people 受戒者俯首回答: SĀDHU

Well (said) 善哉 (five-point prostration 3x 三拜)

DASASIKKHĀ SAMĀDĀNA (Samathan Sin Sip)

Three Refuges and Ten Precepts 求授三皈十戒

Preliminary – see page 86

ARADHANA TISARANA DASASĪLA¹⁵ 求授文

Lay person recites the following in making the request: 求授者念:

MAYAM (AHAM) AYYE, TI-SARANENA SAHA DASA
SĪLĀNI YĀCĀMA (YĀCĀMI).

¹⁵ See footnote 13.

Venerable, we (I) request the Three Refuges and the Ten Precepts. 尊者大德我们(我)向您求授三皈十戒。

DUTIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA DASA SĪLĀNI YĀCĀMA (YĀCĀMI).

A second time, Venerable, we (I) request the Three Refuges and the Ten Precepts. 第二次, 尊者大德我们(我)向您求授三皈十戒。

TATIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA DASA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, a third time, we (I) request the Three Refuges and the Ten Precepts. 第三次, 尊者大德我们(我)向您求授三皈十戒。

Preceptor 戒師:

YAMAHAM VADĀMI TAM VADEHI (VADETHA for more than one person).

Repeat after me. 你(你们)跟着我念。

Lay people 求授者: ĀMA, AYYE.

Yes, Venerable. 是的, 師父!

PUBBABHĀGANAMAKĀRAPĀTHA 赞佛偈 – see page 82

ARANAGAMANA PĀTHA 行三皈依 – see page 83

DASASĪLA¹⁶ Ten Precepts 十戒 (十学处)

1. PĀNĀTIPĀTĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
2. ADINNĀDĀNĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
3. ABRAHMA-CARIYĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.

¹⁶ See pages 88-89 for English and Chinese translations of the first to the sixth training rules.

4. MUSĀVĀDĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
5. SURĀ-MERAYA-MAJJA-PAMĀDATTHĀNĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
6. VIKĀLA-BHOJANĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
7. NACCA-GĪTA-VĀDITA-VISŪKA-DASSANĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
纳这吉得哇地得唯稣格达色纳唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan fonram, kan khab phleng, kan dontri, kan du kan la len
I undertake the training rule to refrain from dancing, singing, music and watching shows. 我持守离观看跳舞,唱歌,音乐,表演
8. MĀLĀ-KANDHA-VILEPANA-DHĀRANA-MANDANA-VIBHŪSANATTHĀNĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
妈拉干得唯累伯纳达腊纳曼他纳唯不色纳他那唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan that song suam sai, kan pradap, kan tok taeng rangkai duai khruueang pradap tang tang duai khruueang klin khong hom, khruueang tha, khruueang yom phat phiu hai ngam tang tang
I undertake the training rule to refrain from wearing garlands, beautifying myself with perfumes & cosmetics. 我持守离妆饰,装扮之因的穿戴花鬘,芳香,涂香学处.
9. UCCĀSAYANA-MAHĀSAYANĀ VERAMANĪ SIKKHĀ-PADAM SAMĀDIYĀMI.
屋喳沙呀纳妈哈沙呀纳唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan nang non bon thi nang thi non sung yai koen praman, rue phai nai sai nun lae samli a-sana an wijit pai duai luat laai ngam duai ngoen thong tang tang
I undertake the training rule to refrain from high & luxurious seats & beds. 我持守离高、大床座学处.

**10. JĀTARŪPA-RAJATAPPATIGGAHANĀ VERAMANĪ
SĪKKHAPADAM SAMĀDIYĀMI.**

者搭魯巴拉者搭巴低葛哈那唯腊妈尼昔卡巴当三妈地呀密
**Khaphajao kho tang jetana ngot wen jak kan rap ngoen rap
thong lae khong mi kha phuea ton eng.**

*I undertake the training precept to abstain accepting and
holding any kind of money, gold or silver.* 我持守不捉持金銀的
學處。

Lay persons 求戒者念:

IMĀNI DASA SIKKHĀ-PADĀNI SAMĀDIYĀMI. (3X)
 I undertake these ten precepts. 我受持这十条学处 (3x)

The preceptor then concludes with the following blessings 接着戒師
祝福受戒者如下：

IMĀNI DASA SIKKHĀ-PADĀNI:

These are the ten training rules. 此是十学处。

SILENA SUGATIM VISODHAYE. – see pages 85-86.

Lay people受戒者俯首回答: SĀDHU

Well done 善哉 (five-point prostration 3x 三拜)

UPOSATHASĪLA

Taking the Three Refuges and Uposatha Precepts
 求授三皈八关斋戒

ĀRĀDHANĀ TISARANA UPOSATHASĪLA¹⁷ 求授文

Lay persons recite the following in making the request: 求授者念:

MAYAM (AHAM) AYYE, TI-SARANENA SAHA
 ATTHĀNGA SAMANNĀGATAM UPOSATHAM YĀCĀMA
 (YĀCĀMI).

¹⁷ See footnote 13.

We (I) request the Three Refuges and the Uposatha precepts. 尊者大德我(们)向您求授三皈与八关斋戒。

DUTIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATTHAÑGA SAMANNĀGATAM UPOSATHAM YĀCĀMA (YĀCĀMI).

A second time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第二次, 尊者大德我(们)向您求授三皈与八关斋戒。

TATIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATTHAÑGA SAMANNĀGATAM UPOSATHAM YĀCĀMA (YĀCĀMI).

A third time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第三次, 尊者大德我(们)向您求授三皈与八关斋戒。

Preceptor 戒師:

YAMAHAM VADĀMI TAM VADEHI (VADETHA for more than one person).

Repeat after me. 你(你们)跟着我念。

Lay persons 求授者:

ĀMA, AYYE.

Yes, Venerable. 是的, 師父!

PUBBABHĀGANAMAKĀRAPĀTHA 赞佛偈 - see page 82.

SARANAGAMANA PĀTHA Taking the Three Refuges 行三皈依 - see page 83.

ATTHAÑGA-UPOSATHASĪLA 八关斋戒 - See 'Eight Precepts' above , page 88.

Lay persons 受戒者:

IMAM ATTHAÑGASAMANNĀGATAM
BUDDHAPAÑÑATTAM UPOSATHAM IMAÑCA RATTIM

IMAÑCA DIVASAM SAMMADEVA ABHIRAKKHITUM
SAMĀDIYAMI. (3X)

I undertake to maintain, perfect and pure for one full day and night, this uposatha observance formulated by the Buddha and composed of eight factors). (3x) 我受持佛所制订一天一夜之八关斋(乌波沙他)戒 (3x)

Preceptor concludes with advice and blessings 戒師將提醒人們審慎持戒，並宣說持戒的果報：

IMĀNI ATTHA SIKKHĀPADĀNI ACCEKAM
RATTINDIVAM UPOSATHASĪLA-VASENA SĀDHUKAM
RAKKHITABBĀNI.

Keep well these eight training rules for the whole day and night on this Uposatha Day. 此八戒當在布薩期間日夜善持。

Lay persons respond 受戒者答：

ĀMA AYYE.

Yes, Venerable. 是的，師父

The preceptor then concludes with the following blessings 接着戒師祝福受戒者如下：

SĪLENA SUGATIM - see pages 85-86

Lay people 受戒者俯首回答：SĀDHU

Well (said) 善哉 (five-point prostration 3x 三拜)

Dhammapada Verse 40 Cittavagga 法句經心品

*Kumbhūpamam kāyamimam viditvā,
nagarūpamam cittamidamṭhapetvā;
Yodhetha māram paññāvudhena,jitañca rakkhe anivesano siyā.*

40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Māra with the sword of wisdom. Then, guarding the conquest, remain unattached. 知身如陶器，住心似城廓，慧劍擊魔羅，守勝莫染着。

UPASAMPADA (Maechee)
Ordination Procedure for an Eight-Precept Nun
求授三皈白衣女八戒

RATANATTAYA VANDANĀ Kham Bucha Phra Rattana Trai
Salutation to the Triple Gem 礼敬三宝

Candidate recites 求授者念:

ARAHAM SAMMĀ-SAMBUDDHO BHAGAVĀ.
The Blessed One is Worthy and Rightly Self-awakened.

BUDDHAM BHAGAVANTAM ABHIVĀDEMI.
I bow down before the Awakened, Blessed One. (five-point prostration)

SVĀKKHĀTO BHAGAVATĀ DHAMMO.
The Dhamma is well-expounded by the Blessed One.

DHAMMAM NAMASSĀMI.
I pay homage to the Dhamma. (five-point prostration)

SUPATIPANNO BHAGAVATO SĀVAKA-SAÑGHO.
The Sangha of the Blessed One's disciples has practiced well.

SAÑGHAM NAMĀMI.
I pay respect to the Sangha. (five-point prostration)

Candidate recites 求授者念:

ESĀHAM AYYE, SUCIRA-PARINIBBUTAMPI, TAM
 BHAGAVANTAM SARANAM GACCHĀMI,
 DHAMMAÑCA
 BHIKKHU/BHIKKHUNI-SAÑGHAÑCA, PABBAJAM
 MAM SAÑGHO DHĀRETU, AJJATAGGE PĀNUPETAM
 SARANAM GATAṂ. (3X)

Venerable, I take refuge in the Blessed One — though he long ago attained Liberation — together with the Dhamma and the Bhikkhu Sangha. May the Sangha regard me as one gone forth, having attained refuge from this day forward.

尊者大德, 虽然如来进入大涅槃已久远了, 但我还是以佛、法、僧为皈依处. 在此, 请大德悉知, 从现在起, 直至尽形寿我是一名优婆塞(优婆夷)(三遍)

ARADHANA TISARANA ATTHASILA¹⁸ 求授文

Lay person recites the following in making the request: 求授者念:

MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATTHA SILANI YACAMA (YACAMI).

Venerable, we (I) request the Three Refuges and the Eight Precepts. 尊者大德我们 (我)向您求授三皈八戒。

DUTIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATTHA SILANI YACAMA (YACAMI).

A second time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第二次, 尊者大德我们 (我)向您求授三皈八戒。

TATIYAMPI MAYAM (AHAM) AYYE, TI-SARANENA SAHA ATTHA SILANI YACAMA (YACAMI).

Venerable, a third time, we (I) request the Three Refuges and the Eight Precepts. 第三次, 尊者大德我们 (我)向您求授三皈八戒。

Preceptor 戒師:

YAMAHAM VADAMI TAM VADEHI (VADETHA for more than one person).

Repeat after me. 你(你们)跟着我念。

Lay people 求授者:

AMA, AYYE.

Yes, Venerable. 是的, 師父.

¹⁸ See footnote 13.

PUBBABHĀGANAMAKĀRAPĀTHA 赞佛偈 - see page 82.

SARANAGAMANA PĀTHA 行三皈依 - see page 83.

ATTHASĪLA 八戒 – see pages 88-89.

REQUEST FOR GIVING UP THE PRECEPTS¹⁹

舍戒文

RATANATTAYA VANDANĀ Kham Bucha Phra Rattana Trai

Salutation to the Triple Gem 礼敬三宝 – see page 96.

PUBBABHĀGANAMAKĀRAPĀTHA 赞佛偈 - see page 82.

SARANAGAMANA PĀTHA 行三皈依 - see page 83.

In a kneeling positng, raise a tray of flowers, three incense sticks and two candles to the forehead and present it to the bhikkhuni respectfully, then recite the following verse:

PANDARANGA PABBAJITA ATTHA SIKKHĀPADĀNI
 PACCAKKHĀMI KHIMITIMAM DHĀREDHA
 [SANGHAM AYYE DHĀRETU SIKKHAM PACCAKKHĀMI ,
 PANDARANGA , PABBAJITAVESAM , PACCAKKHĀMĪTI]

Venerable, please witness my giving up of the eight precepts. I am now no longer an eight-precept holder. 尊者大德, 请为我作证, 我今舍去八戒, 从现在起, 不再是白衣 八戒女(男) 了.

¹⁹ Chinese translation by Dhammadavo Bhikkhu, in ‘Nanchuan Kesong’.

ASK FOR FORGIVENESS FROM TRIPLE GEM²⁰

BUDDHO GARAVO DHAMMO GARAVO SANGHO GARAVO
 KĀYA KAMMĀM VACĪ KAMMĀM MANO KAMMĀM ATĪTA
 DOSĀM ANĀGATA DOSĀM PACCUPANNA DOSĀM SABBA
 DOSĀM KHAMĀM TU TE.

Khaphajao kho kharawa sadaeng khwam khaorop bucha yang
sung sut dae phra phu mi Phraphakjao phrom thang phra
Tham lae Mukhanasawok phu prasoet khong phra phu mi
Phraphakjao, tha hak khaphajao mi that phit dai pra mat phlat
phlang to phra rattanatrai thang thang kai thang waja rue
thang jai thang to na lae lap lang thang thi jetana lae mai jetana
thang thi nuek dai lae nuek mai dai tang tae a-dit jon thueng
patjuban lae mae anakhot, khaphajao kho nom sian aphiwat
phuea kho khama ong somdet phra phu mi Phraphakjao phrom
thang phra Tham lae Mukhanasawok na o-kat ni duai thoen.

We ask for forgiveness from the Buddha, Dhamma and Sangha for all the past, present, and future transgressions against the Buddha, Dhamma and Sangha. 由我身语意，过去、现在、未来，放逸作过失，愿三宝原谅我。(five-point prostration 3x)

ASKING FOR FORGIVENESS FROM SANGHA BEFORE TAKING LEAVE

Duay kai kodi, duay waja kodi, duay jai kodi, kam na titian an
dai thi khaphajao dai kratham laew to than phra ajan, khana
bhikkhuni, sikkhamana, samaneri, maechi, thang to na kodi lap
lang kodi, thang thi jetana kodi mai jetana kodi, tang tae
adittachat jon thueng pajjuban chat ni, khaphajao kho

²⁰ Prior to making requests to take the Three refuges and Precepts, the lay person is advised to recite this verse asking for forgiveness from the Triple Gem.

ahosikam. Kho hai than mi jit khit metta yok thot ok jak jai khong khaphajao, phuea ja dai mai pen niworatham khwang kan kan praphoet phrommajan khong khaphajao to pai.

Khaphajao kho hai sanya wa ja samruam rawang kai waja jai nai kan to pai.

For all the wrongs that I have committed by body, speech and mind in the past, present, and future, towards all the bhikkhunis, sikkhamanas, samaneris, and maechis, both intentionally and unintentionally, in front or behind the back, in the past and present lives, I ask to be forgiven so that the committed karma will not be obstacles for my practice of the Noble Eightfold Path. I am determined to be more mindful and careful in body, speech and mind from now on. 由我身语意，放逸作过失，在过去，现在或未来，无论有意或无意，在前面或后面，前世或今生，犯了身業語業意業，得罪比丘尼，式叉摩那，沙弥尼，持法女。愿大家原谅我(宽恕)，让业力不会阻碍我实践八正道！以後我會好好地守護自己的行為(身语意)。

After a Dhamma Talk

HANDA MAYAM SADHU KĀRAM KAROMASE

SĀDHU, SĀDHU, SĀDHU

Kho hai Phra Phutthatham jong phae phaisan phuea prayot phuea suk kae sapphasat khue phu kieo khong thanglai trap sin kanlanan thoen.

May the Dhamma of the Buddha spread far and wide and last forever for the welfare and happiness of all sentient beings.

为了众生的福利，为了众生的幸福，愿正法流传广，愿正法永存。

VI. CHANTING ON SPECIAL OCCASIONS (PARITTA PROTECTION 护卫经念诵)

ĀRĀDHANĀPARITTAMĀNGALA²¹

Requesting Blessings 请护卫偈

A representative of the assembly recites the following verses to invite the Saṅgha to chant the protection verses:

VIPATTIPATIBĀHĀYA SABBASAMPATTISIDDHIYĀ
SABBADUKKHAVINĀSĀYA PARITTAM BRŪTHA
MAÑGALAM.

For warding off misfortune, for the achievement of all supreme blessing, for the dispelling of all pain, may you chant a protection blessing. 为了祛除一切的灾难,摧毁一切的痛苦, 获得一切的幸福, 请(为我等) 诵吉祥护卫偈。

VIPATTIPATIBĀHĀYA SABBASAMPATTISIDDHIYĀ
SABBABHAYAVINĀSĀYA PARITTAM BRŪTHA
MAÑGALAM.

For warding off misfortune, for the achievement of all supreme blessing, for the dispelling of all danger, may you chant a protection blessing. 为了祛除一切的灾难,摧毁一切的恐惧, 获得一切的幸福, 请(为我等) 诵吉祥护卫偈。

VIPATTIPATIBĀHĀYA SABBASAMPATTISIDDHIYĀ
SABBAROGAVINĀSĀYA PARITTAM BRŪTHA MAÑGALAM.
For warding off misfortune, for the achievement of all supreme

²¹ English translation from ‘A Chanting Guide, Dhammayut Order, U.S.A.’ (2013); Chinese translations consulted: one by Mahinda Bhikkhu (China), in 上座部佛教念诵集, and another by Dhammadavo Bhikkhu in ‘Nanchuan Kesong’.

blessing, for the dispelling of all illness, may you chant a protection blessing. 为了祛除一切的灾难，摧毁一切的疾病，获得一切的幸福，请(为我等)诵吉祥护卫偈。

**Kho phra khun jao prot suat phra parit an pen mong khon
phuea ham khwam wibat phuea samret sombat thuk prakan
phuea hai thuk phai rok antarai dai dai thuk chanit jong phinat
sun pai.**

ĀRĀDHANĀ DHAMMADESANĀ

Requesting a Discourse 请法偈

BRAHMĀ CA LOKĀDHIPATĪ SAHAMPATI
KATAÑJALĪ ANADHIVARAM AYĀCATHA:
SANTĪDHA SATTĀPPARAJAKKHA-JĀTIKĀ
DESETU DHAMMAM ANUKAMPIMAM PAJAM.

*The Brahma Sahampati, Lord of the World,
With hands palm-to-palm before his heart, requested a blessing:
There are beings here with only a little dust in their eyes.
Please teach the Dhamma out of compassion for them.*

梵天王，世界最高的天主，莎汉跋帝，恭敬合掌向佛劝请：世尊，唯愿世尊悲悯众生，为那些眼睛里只有少许尘垢的众生宣示正法吧。

Dhammapada Verse 216 Piyavagga 法句经喜愛品

*Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṁ,
Taṇhāya vippamuttassa, natthi soko kuto bhayaṁ.*

216. From craving springs grief, from craving springs fear. For one who is wholly free from craving there is no grief; whence then fear?
从爱欲生忧，从爱欲生怖；离爱欲无忧，何处有恐怖。

DEVATĀ-ĀYĀCANĀ-GĀTHĀ “Chum-num-thewada” *An Invitation to the Devas*²² 邀天衆聞法

[SAMANTĀ CAKKAVĀLESU ATRĀGACCHANTU
 DEVATĀSADDHAMMAM MUNI-RĀJASSASUNANTU
 SAGGA-MOKKHADAM

薩曼它擦卡哇累蘇 / 阿特啦咖參禿爹窪他 / 薩丹茫目你啦加薩 /
 蘇南禿薩咖模卡當

From around the galaxies may the devas come here, may they listen to the True Dhamma of the King of Sages, leading to heaven and emancipation. 愿宇宙间诸天来此，愿他们聆听牟尼王[圣贤之王]，那趋向天界与解脱的真法.]

SAGGE KĀME CA RŪPE GIRI SIKHARATAṬE
 CANTALIKKHE VIMĀNE DĪPE RATTHE CA GĀME
 TARUVANAGAHANE GEHA(ARAMA)-VATTHUMHI
 KHETTE

Khaphajao kho choen lao thewada, sueng sing sathit yu nai sawan chan kam-ma-phop, rup-pa-phop, lae nai phu-pha hua heo, khu-ha lae yot khao, phrom thang phum-ma-thevada, sueng sathit yu nai wiman, rue thi sathit nai ko nai phra nakhon yai noi, nai ton mai nai pa-chat, nai ban noi mueang yai, thua thuk chonnabot, nai rai-na rong san, phra phum jao thi
Those in the heavens of sensuality and form, on peaks and mountain precipices, in palaces floating in the sky, in islands, countries, and towns, in groves of trees and thickets, around home sites and fields
 欲界与色界天，山巅、断崖、天宫，洲渚、乡间、城镇，树丛之中、村野周围的天众

BHUMMĀ CĀYANTU DEVĀJALA-THALA-VISAME
 YAKKHA-GANDHABBA-NĀGĀTIṬṬHANTĀ SANTIKE
 YAMMUNI-VARA-VACANAM SĀDHAVO ME SUNANTU
thang yak lae khon than, ruam thang nak, sueng sathit yu nai

²² English translation by Thanissaro Bhikkhu; Chinese translations consulted: one by 良穎, in ‘巴利經誦(II)’, and another by Bhikkhu U Mangala, in Tusita Chanting Book.

nam, rue bon bok, lae thi mai riap ko tam, an yu nai thi klai khiang, jong ma pra chum phrom kan thi ni, kham dai pen khong phra muni, kho than sa thu chon thanglai jong sadap kham nan jak khaphajao

And the earth-devas, spirits, heavenly minstrels, and nagas, in water, on land, in bad lands, and nearby, may they come and listen with approval as I recite the word of the Excellent Sage 还有那地居神，水陆荒郊的夜叉、干踏婆、龙族，在我持诵殊胜牟尼之经时，愿他们前来聆听、赞歎

DHAMMASSAVANA-KĀLO AYAM-BHADANTĀ. (3X)

丹瑪灑娃那卡樓阿秧芭丹它

Du kon than phu jaroen thanglai kan ni pen kan fang Tham

This is the time to listen to the Dhamma, Venerables. 尊者们，这是闻法时刻，尊者

TISARANAGAMANA PĀTHA *Three Refuges 三歸依*

[NAMO TASSA] BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA (Three times)

BUDDHAM SARANAM GACCHĀMI.....see page 83.-

[Note: 注: One variation of the above is the substitution of ‘SARANAM GACCHĀMI’ (go for refuge to Buddha /Dhamma/ Sangha) with ‘JĪVITAM YĀVA NIBBĀNAM SARANAM GACCHĀMI’ (go for life-long refuge to... until realizing Nibbāna) 从今起直至命终,我归依佛/法/僧为依止与生命,直至证得涅槃]

NAMAKKĀRAM

Homage — Recalling Attributes of Triple Gem

BUDDHA—GUÑA—VANDANĀ

Recalling Attributes of Buddha, dhamma and sangha

ITIPI SO BHAGAVĀ ARAHAM SAMMĀ-SAMBUDDHO VIJJĀ-CARĀNA-SAMPANNO SUGATO LOKAVIDŪ ANUTTARO PURISA-DAMMA-SĀRATHI SATTHĀ DEVA-MANUSSĀNAM BUDDHO BHAGAVĀTI

DHAMMA—GUÑA—VANDANĀ

Recalling Attributes of Dhamma

[SVĀKKHĀTO] BHAGAVATĀ DHAMMO SANDITTHIKO AKĀLIKO EHIPASSIKO OPANAYIKO PACCATTAM VEDITABBO VIÑÑŪHĪTI

SAÑGHA—GUÑA—VANDANĀ

Recalling Attributes of Sangha

[SUPATIPANNO] BHAGAVATO SĀVAKA-SAÑGHO UJU-PAṬIPANNO BHAGAVATO SĀVAKA-SAÑGHO ÑĀYA-PAṬIPANNO BHAGAVATO SĀVAKA-SAÑGHO SĀMīCI-PAṬIPANNO BHAGAVATO SĀVAKA-SAÑGHO YADIDAM CATTĀRI PURISA-YUGĀNI ATTHA PURISA-PUGGALĀ ESA BHAGAVATO SĀVAKA-SAÑGHO — PĀHUNEYYO DAKKHINEYYO AÑJALI-KARAÑIYO ANUTTARAM PUÑÑAKKHETTAM LOKASSĀTI

NAMAKĀRA-SIDDHI GĀTHĀ

The Verses on Success Through Homage 礼敬胜利偈²³

YO CAKKHUMĀ MOHAMALĀPAKATṬHO
 SĀMAM VA BUDDHO SUGATO VIMUTTO
 MĀRASSA PĀSĀ VINIMOCAYANTO
 PĀPESI KHEMAM JANATAM VINEYYAM
**Than phra ong dai mi phra panya jaksu khajat monthin khue
 moha sia laew, dai trassaru pen Phra Phutthajao doi lam phang
 sadet pai duai di phon pai laew song plueang mu khon jak
 buang man, nam pai su khwam kasem suk**

The One with vision, with the stain of delusion removed, self-awakened, well-gone, and released, freed from the snares of mortal temptation, he leads humanity from evil to security.

灭痴离垢，具足慧眼，自证成佛，善逝，自在的解脱者，脱离了魔罗的罗网，他引导众生从险难中达到安稳之处。

BUDDHAM VARANTAM SIRASĀ NAMĀMI
 LOKASSA NĀTHAÑCA VINĀYAKAÑCA.
 TAN-TEJASĀ TE JAYA-SIDDHI HOTU
 SABBANTARĀYĀ CA VINĀSAMENTU
**Khaphajao kho thawai namassakan Phra Phutthajao phu
 prasoet phra ong nan, phu pen thi phueng an sung sut lae pen
 phu nam haeng lok, duai det Phra Phutthajao nan, kho khwam
 samret haeng chai chana jong mi kae than, lae kho antarai
 thang muan jong thueng khwam phinat pai**

I pay homage with my head to the excellent Buddha, the protector and mentor for the world. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

我俯首顶礼无上的佛陀，世间的护卫者及（人天）的导师，以此威德力故，愿你获得胜利与成就，愿所有的险难都得以消除。

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Chinese translation by Dhammadaro Bhikkhu in 'Nanchuan Kesong' (2001)

DHAMMO DHAJO YO VIYA TASSA SATTHU
 DASSESI LOKASSA VISUDDHIMAGGAM
 NIYYĀNIKO DHAMMA-DHARASSA DHĀRĪ
 SĀTĀVAHO SANTIKARO SUCINNO

**Phra Thammajao dai pen dut thong chai haeng phra sassada
 phra ong nan, sadaeng withi chiwit an borisut kae lok, pen
 khunnatham an nam hai phon yuk khen, khum khrong phu song
 Tham, Tham thi pra phoet di laew yom nam khwam suk sa-
 ngop ma hai**

*The Teacher's Dhamma, like a banner, shows the path of purity to
 the world, leading out, upholding those who uphold it. Rightly
 accomplished, it brings pleasure, makes peace.*

佛陀的教法，犹如（引领军队的）旗帜，为世人指引清净之道，
 那依法奉行的人，势将得到（苦的）解脱，若人如法（依教）
 地奉行必定获得幸福与安乐。

DHAMMAM VARANTAM SIRASĀ NAMĀMI
 MOHAPPADĀLAM UPASANTADĀHAM
 TAN-TEJASĀ TE JAYA-SIDDHI HOTU
 SABBANTARĀYĀ CA VINĀSAMENTU

**Khaphajao kho thawai namassakan phra Tham an phra soet
 nan, an tham lai khwam mai ru jing, ra ngap khwam rao ron,
 duai det phra Thammajao nan, kho khwam samret haeng
 chaichana jong mi kae than, lae kho antarai thang muan jong
 thueng khwam phinat pai**

*I pay homage with my head to the excellent Dhamma which pierces
 delusion and makes fever grow calm. By the power of this, may you
 have triumph and success, and may all your dangers be destroyed.
 我俯首顶礼那殊胜的法，它去除了（无明）热恼，而（使人）
 获得清凉，以此威德力故，愿你获得胜利，愿你一切皆成就，
 愿你所有的险难都得以消除。*

SADDHAMMA-SENĀ SUGATĀNUGO YO
 LOKASSA PĀPŪPAKILESA-JETĀ
 SANTO SAYAM SANTI-NIYOJAKO CA
 SVĀKKHĀTA-DHAMMAM VIDITAM KAROTI

Mukhanasawok khong Phra Phutthajao mu dai pen sena prakat phra sattham damnoen chiwit tam roi phra sassada phu sadet pai di laew, mukhanasawok phu to su tham lai upakiles an pen het koet thuk khong lok, pen phu sa-ngop eng duai lae yom pra kop phu uen wai nai khwam sa-ngop duai, yom phoei phae phra Tham thi Phra Phutthajao trat wai di laew nan hai mi phu ru tam

The true Dhamma's army, following the One Well-gone, is victor over the evils and corruptions of the world. Self-calmed, it is calming and without fetter, and makes the well-taught Dhamma be known.

正法的军队，善逝的追随者，战胜了世间一切的罪恶与垢染，获得自心的平和与寂静，不再有任何的束缚，（因他们已）体证那详尽解说的正法。

SAṄGHAM VARANTAM SIRASĀ NAMĀMI
BUDDHĀNUBUDDHAM SAMA-SĪLA- DITṬHIM
TAN-TEJASĀ TE JAYA-SIDDHI HOTU
SABBANTARĀYĀ CA VINĀSAMENTU

Khaphajao kho thawai namassakan mukhanasawok phu prasoet nan, phu trassaru tam Phra Phutthajao mi sin lae khwam hen chop samue kan, duai det haeng mukhanasawok khong Phra Phutthajao nan, kho khwam samret haeng chaichana jong mi kae than, lae kho antarai thang muan jong thueng khwam phinat pai.

I pay homage with my head to that excellent Saṅgha, awakened after the Awakened, harmonious in virtue and view. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

我俯首顶礼那尊敬的僧伽，那随佛而证悟的团体，戒行 及知见皆圆满，以此威德力故，愿你获得胜利，愿你一切皆成就，愿你所有的险难都得以消除。

NAMOKĀRA-ATṬHAKA-GĀTHĀ²⁴

The Homage Octet 八南无偈

NAMO ARAHATO SAMMĀ SAMBUDDHASSA MAHESINO
**Kho nop nom dae phra arahanta samma sam phutthajao, phu
 song sawaeng ha sueng prayot an ying yai**

Homage to the Great Seer, the Worthy One, the Rightly Self-awakened One. 礼敬卓越的圣者、阿罗汉、正等正觉.

NAMO UTTAMA-DHAMMASSA SVĀKKHĀTASSEVA
 TENIDHA

**Kho nop nom dae phra Tham an sung sut nai phra sassana ni thi
 Phra Phutthajao trat wai di laew**

Homage to the highest Dhamma, well-taught by Him here.
 礼敬无上的妙法，此法世尊已详尽解说

NAMO MAHĀ-SANGHASSĀPI VISUDDHA-SĪLA-DITṬHINO
**Kho nop nom dae Mukhanasawok khong Phra Phutthajao phu
 mi sin khwam hen an di ngam borisut mot jot**

And homage to the Great Saṅgha, pure in virtue and view.
 礼敬圣洁的僧伽，戒行圆满，无诸邪见.

NAMO OMĀTYĀRADDHASSA RATANATTYASSA
 SĀDHUKAM

**Kan nop nom dae phra rattanatrai thi khuen ton duai kham wa
 a, u, ma, dang klaw ma nan pen kan di**

Homage to the Triple Gem beginning auspiciously with Aum.
 礼敬三宝，以“om”为首作为吉祥的开端.

NAMO OMAKĀTĪTASSA TASSA VATTHUTTAYASSAPI
**Kho nop nom dae phra rattana thang sam nan an luang phon
 jak that an tam cha sia dai**

And homage to those Three Objects that have left base things behind. 礼敬三宝，（使我们）断除了一切的邪恶.

²⁴ English translation with Pali passages from ‘A Chanting Guide of the Dhammyut Order, USA’ (2013); Chinese translation by Bhikkhu Dhammadvaro (2001).

NAMO KĀRAPPABHĀVENA VIGACCHANTU UPADDAVĀ.

**Duai anuphap haeng kan kratham khwam nop nom nan kho
khwam chua rai thanglai jong phi nat pai**

By the potency of this homage, may misfortunes disappear.

以此礼敬的力量，愿一切的障碍皆消除。

NAMO KĀRĀNUBHĀVENA SUVATTHI HOTU SABBADĀ

**Duai anuphap haeng kan kratham khwam nop nom nan kho
khwam sawatdi mong khon jong bang koet mi talotkan thuk
muea**

By the potency of this homage, may there always be well-being.

以此礼敬的力量，愿它带来永恒的幸福。

NAMO KĀRASSA TEJENA VIDHIMHI HOMI TEJAVĀ

**Duai anuphap haeng kan kratham khwam nop nom nan kho
phuak rao jong pen phu mi det mi phalang nai kan tham phi thi
(sang kuson) duai thoen.**

By the power of this homage, may success in this ceremony be mine.

以此如实的敬礼，愿我获得一切的成就。

Dhammapada Verse 75 Vanavasitissasamanera Vatthu

法句经愚品

Aññā hi lābhūpanisā, aññā nibbānagāminī;
Evametaṁ abhiññāya, bhikkhu buddhassa sāvako;
Sakkāram nābhinandeyya, vivekamanubrūhaye.

75. One is the quest for worldly gain, and quite another is the path to Nibbāna. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead. 一道引世利，一道向涅槃。佛弟子比丘，当如是了知，莫贪着世利，专注于远离

MAHĀ-MĀNGALA SUTTA²⁵ Mong Khon La Sut
Great Discourse on Blessings 大吉祥经(馬哈芒格勒 蘇特)

BAHŪ DEVĀ MANUSSĀ CA MAÑGALĀNI ACINTAYUM

巴胡爹瓦馬奴撒車/ 芒格拉尼阿僅得勇

ĀKAÑKHAMĀNĀ SOTTHĀNAM

阿康可馬那唆他南

BRŪHI MĀNGALAM UTTAMAM

布魯(喜) 芒格勒目得芒

**The wada lae manut pen an mak, phu wang khwam suk khwam
 jaroen dai pha kan khop khit thueng mong khon, an pen het hai
 thueng khwam suk khwam jaroen thanglai, kho phra ong trat
 bok mong khon an sung sut duai thoet.**

Many deities and humans 诸天与世人

Have pondered on (the question of) blessings 想望吉祥

Longing for happiness (well-being) 希求安宁

Tell me the highest blessing. 以此, 请宣说至高的吉祥.

The Buddha's reply:

ASEVANĀ CA BĀLĀNAM PANDITĀNAÑ CA SEVANĀ

阿色瓦那車巴拉南/ 胖地他南車色瓦那

PŪJĀ CA PŪJANĪYĀNAM ETAM MAÑGALAM UTTAMAM.

菩家車菩借尼牙南/(會)當芒格勒目得芒

**Phra Phutthajao trat top wa: Kan mai khop khon phan thanglai
 nueng/ Kan khop tae phu ru (bundit) thanglai, nueng/ Kan bu
 cha nop nom bukkhon thi khuan bu cha, nueng/ Sam kho ni
 nam khwam jareon rung rueang an sung song ma su chiwit.**

Not to associate with the foolish 远离愚人

Associate with the wise 亲近智者

²⁵ Chinese and English translations adapted from those of Bhikkhu Mahinda (China) (上座部佛教念诵集_V1. 3. , Ven. Chantima in ‘巴利文課誦本 – 三摩地學會’ (2011) and 良穎 (巴英中对照-課誦 (2009).

To honor those worthy of honor. 礼敬值得礼敬者

This is the highest blessing. 这是至高的吉祥。

PATIRŪPADESAVĀSO CA PUBBE CA KATAPUÑÑATĀ

帕地路迫爹色瓦唆車 菩北車卡特菩尼牙他

ATTASAMMĀPANIDHI CA ETAM MAÑGALAM UTTAMAM

阿得三馬帕尼地車 (會)當芒格勒目得芒

**Kan yu nai thin thi mi sing waet lom thi di, nueng / khwam pen
phu tham khwam di triam phrom wai tae ton, nueng / kan tang
ton wai doi chop tham, nueng / Sam kho ni nam khwam jareon
rung rueang an sung song ma su chiwit.**

To reside in a suitable locality 居住适宜处

To have meritorious deeds performed in the past 往昔曾修福

To set oneself in the right direction. 自立正志愿(志向端正)

This is the highest blessing. 这是至高的吉祥。

BĀHUSACCAÑ CA SIPPAÑ CA VINAYO CA SUSIKKHITO

巴胡撒強車西胖車 味那友車蘇西(氣)多

SUBHĀSITĀ CA YĀ VĀCĀ, ETAM MAÑGALAM UTTAMAM

蘇巴西他車牙瓦家 (會)當芒格勒目得芒

**Dai fang khwam jing thi mi pra yot ma mak, nueng / pra yuk
chai sing thi fang laew nai kan dam noen chiwit dai di, nueng /
kan fuek fon oprom jitjai nai kan khajat kiles, nueng /kan phut
tae waja thi di, nueng / si kho ni nam khwam jaroen rung rueang
an sung song ma su chiwit.**

Vast learning and having skills in crafts 博学(多闻)广能(技术精)

And a discipline well-trained in 精通律议(善学于律仪)

And well-spoken speech (and civility). 言语善宜

This is the highest blessing. 这是至高的吉祥

MĀTĀPITU UPATTHĀNAM PUTTADĀRASSA SĀNGAHO

馬他批杜悟帕他囊/舖特達拉色三軋火

ANĀKULĀ CA KAMMANTĀ ETAM MAÑGALAM UTTAMAM

阿那庫拉車卡芒他. (會)當芒格勒目得

**Kan upatham bamrung manda bida, nueng / kan song khro luk,
nueng / kan song khro phan-ra-ya, nueng / khwam pen phu**

**tham ngan mai khang khang, nueng / si kho ni nam khwam
jaroen rung rueang an sung song ma su chiwit.**

Supporting one's mother and father 奉养父母

Looking after spouse and children 照顾妻儿

Engaging in a harmless. (peaceful or conflict-free) occupation. 工作不混乱(行事周全)

This is the highest blessing. 这是至高的吉祥.

DĀNAÑ CA DHAMMACARIYĀ CA

達南車達馬恰利牙車

ÑĀTAKĀNAÑ CA SAÑGAHO

尼牙特卡南車三軋火

ANAVAJJĀNI KAMMĀNI ETAM MAÑGALAM UTTAMAM

阿那瓦家尼卡馬尼 (會)當芒格勒目得芒

**Kan hai than, nueng / kan pra phoet tham, nueng / kan song
khro yat thanglai, nueng / kan tham ngan mai mi that thatjarit,
nueng / si kho ni nam khwam jaroen rung rueang an sung song
ma su chiwit.**

Selfless giving, righteous conduct 布施、奉法

Supporting one's relatives 济助亲友

And blameless action. 諸事无咎 -

This is the highest blessing. 这是至高的吉祥

ĀRATI VIRATI PĀPĀ, MAJJAPĀNĀ CA SAÑÑAMO

阿惹梯味拉梯帕帕 馬家帕那車山尼牙摩

APPAMĀDO CA DHAMMESU

阿迫馬兜車達梅蘇

ETAM MAÑGALAM UTTAMAM

(會)當芒格勒目得芒

**Kan ngot wen jak khwam chua, nueng / kan la wen jak sing
septit muen mao, nueng / khwam mai pra mat nai tham
thanglai, nueng / sam kho ni nam khwam jaroen rung rueang an
sung song ma su chiwit.**

Ceasing and abstaining from evil 戒诸恶业

Abstaining from intoxicants 避诸醉品

Being diligent in virtuous practices (righteous acts). 于法不放逸(心智警醒) .

This is the highest blessing. 这是至高的吉祥.

GĀRAVO CA NIVĀTO CA SANTUTTHĪ CA KATAÑÑUTĀ
軋勒我車尼瓦多車 三兔梯車卡當奴他

KĀLENA DHAMMA · SAVANAM

卡雷那達馬撒瓦囊

ETAM MAÑGALAM UTTAMAM

(會)當芒格勒目得芒

**Kan mi samma kharawa, nueng / kan on nom thom tua, nueng /
mi khwam san dot, nueng / mi khwam katanyu, nueng / kan
fang tham tam kanwela, nueng / ha kho ni nam khwam jaroen
rung rueang an sung song ma su chiwit.**

Reverence and humility 恭敬、谦卑

Contentment and gratitude 知足感恩

Timely hearing of Dhamma. 适时闻法.

This is the highest blessing. 这是至高的吉祥.

KHANTĪ CA SOVACASSATĀ SAMANĀNAÑ CA DASSANAM
康梯車唆瓦恰色他 撒麼那囊車達色囊

KĀLENA DHAMMA · SĀKACCHĀ

卡雷勒那達馬撒卡恰

ETAM MAÑGALAM UTTAMAM

(會)當芒格勒目得芒

**Mi khwam ot thon, nueng / pen phu wa ngai on yon, nueng / kan
dai phop hen samana khue phu sa-ngop ra-ngap kiles, nueng /
kan sonthana tham tam wela an khuan, nueng / si kho ni nam
khwam jaroen rung rueang an sung song ma su chiwit.**

Patience and obedience (amenable to advice) 忍耐、受教(柔顺)

Seeing renunciants 得见沙门

Timely discussion of Dhamma. 适时论法.

This is the highest blessing. 这是至高的吉祥.

TAPO CA BRAHMACARIYĀ CA
他波車布拉馬恰利牙車

ARIYA SACCĀNA DASSANAM
阿利牙撒恰呢達色囊

NIBBĀNA SACCHIKIRIYĀ CA
涅槃呢撒車(氣)利牙車

ETAM MAÑGALAM UTTAMAM
(會)當芒格勒目得芒

**Khwam phian phao kiles, nueng / kan pra phoet phrommajan,
nueng / kan hen ariyasaj si, nueng / kan kra-tham hai jaeng
sueng phra nippahan, nueng /si kho ni nam khwam jaroen rung
rueang an sung song ma su chiwit.**

Austerity and celibacy (holy or pure life) 儉朴、独身)

Seeing the Four Noble Truths 亲见圣谛

Realization of Nibbāna 实证涅槃

This is the highest blessing. 这是至高的吉祥

PHUTTHASSA LOKADHAMMEHI

菩他色漏卡達梅(喜)

CITTAM YASSA NA KAMPATI

奇當牙色那康帕地

ASOKAM VIRAJAM KHEMAM

阿唆康味拉將克芒

ETAM MAÑGALAM UTTAMAM

(會)當芒格勒目得芒

**Jit mai wan wai nai lokkatham thang paet, nueng / jit mai sao
sok, nueng /jit mai mi kiles thu-li, nueng / jit kasemsuk, nueng /
si kho ni nam khwam jaroen rung rueang an sung song ma su
chiwit.**

A mind unshaken by changing worldly conditions, 接触世间法，心
毫不动摇，*sorrowless, stainless (dust-free, passionless), and
secure.* 不哀,无染、安住. *This is the highest blessing.* 这是至高的
吉祥.

ETĀDISĀNI KATVĀNA

(會)他地撒尼卡特瓦呢

SABBATTHAMAPARĀJITĀ

撒巴特馬迫拉吉他

SABBATTHA SOTTHIM GACCHANTI

撒巴特唆聽軋強梯

TAM TESAM MAÑGALAM UTTAMAN'TI.

當貼三芒格勒目特芒梯

**Thewada lae manut thanglai tham tam mong khon lao ni laew /
yom pen phu mai phai phae nai thi thang puang / yom thueng
khwam suk khwam jaroen nai thi thang puang / kho nan pen
mong khon an sung sut khong thewada lae manut thanglai.**

*Those who have fulfilled all these are everywhere invincible
They find well-being everywhere. Theirs is the highest blessing.*

如此行持，无往不胜、随处安宁：这是至高的吉祥

(Khuddakapatha 5/Sutta Nipata 2.4)

Dedication of blessings:

NATTI ME SARANAM AÑÑAMsee page 148.....

YAÑKIÑCI RATANAM LOKE see page 147.....

RATANA SUTTA (拉他拿蘇特)

Discourse On The Jewels 三寶經(Sutta Nipata 2.1)

YĀNĪDHA BHŪTĀNI SAMĀGATĀNI

牙尼得菩他尼撒馬格他尼

Whatsoever beings are here assembled,

BHUMMĀNI VĀ YĀ NIVA ANTALIKKHE

菩馬尼瓦牙尼瓦昂他利科

Whether terrestrial or celestial,

天空或地上來集諸神祇

SABBEVA BHŪTĀ SUMANĀ BHAVANTU

撒北瓦菩他蘇馬那巴旺土

May every being be happy! 唯願諸神祇，均得生安樂.

ATHOPI SAKKACCA SUNANTU BHĀSITAM

阿多比撒卡車蘇囊杜巴西當

Moreover, may they attentively listen to my words!

汝等當諦聽，此處所念誦.

TASMĀ HI BHŪTĀ NISĀMETHA SABBE

他司馬喜菩他尼撒梅特撒北

Accordingly give good heed, all ye beings!

METTAM KAROTHA MĀNUSIYĀ PAJĀYA

梅當卡漏特馬奴西牙帕家耶

Show your loving kindness to humans who,

DIVĀ CA RATTO CA HARANTI YE BALIM

地瓦車拉多車哈朗地也巴領

Day and night, bring offerings to you,

TASMĀ HI NE RAKKHATHA APPAMATTĀ

他司馬(喜) 呢朗科特阿帕馬他

Therefore watch over them zealously. 故諸神祇眾，應當善諦聽.人
民日與夜，獻奉諸供養。應慈愛彼等，精進施佑護

YAM KIÑCI VITTAM IDHA VĀ HURAM VĀ

洋肯氣味當伊得瓦胡朗瓦

Whatever treasure there be, either here or in the world beyond,

SAGGESU VĀ YAM RATANAM PANĪTAM

撒格蘇瓦洋拉得朗帕尼當

Or whatever precious jewel in the heavens;

NA NO SAMAM ATTHI TATHĀGATENA

那諾撒芒阿梯他他格貼那

Yet there is none comparable to the Accomplished One.

IDAMPI BUDDHE RATANAM PANĪTAM

伊當比菩得拉特囊帕尼當

Truly, in the Buddha is this precious jewel found.

ETENA SACCENA SUVATTHI HOTU

伊貼那撒車那蘇瓦地厚土

By this truth, may there be happiness.

於此世他世，無論何種寶。或於諸天上，難與如來等。實爾佛陀中，具足如斯寶。由此真實故，願一切安樂

KHAYAM VIRĀGAM AMATAM PANĪTAM

卡洋味拉港阿麼當帕尼當

That cessation, passion free, immortality supreme,

YADAJJHAGĀ SAKYAMUNĪ SAMĀHITO

牙達且軋撒(氣)牙牟尼撒馬(喜)多

Through concentration, the tranquil Sage of the Sakyas .

NA TENA DHAMMENA SAMATTHI KIÑCI

那貼那達梅那撒馬地 (氣)音吉

There is nought comparable with that Dhamma.

IDAMPI DHAMME RATANAM PANĪTAM

伊當比達梅拉特囊帕尼當

Truly, in the Dhamma is this precious jewel.

ETENA SACCENA SUVATTHI HOTU

伊貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

釋迦牟尼尊，證悟寂靜法。止息諸煩惱，離貪不復生。別無有他法，可與其比倫。實爾達摩中，具足如斯寶。由此真實故，願一切安樂。

YAM BUDDHASETTHO PARIVANNAYĪ SUCIM

洋菩得色多帕利瓦那伊蘇錦

That sanctity praised by the Buddha Supreme,

SAMĀDHİ-MĀNANTARI-KAÑÑA-MĀHU

三馬地馬囊他利卡尼牙馬胡

Is described as ‘concentration without interruption’.

SAMĀDHINĀ TENA SAMO NA VIJJATI

三馬地那貼那撒摩那味家梯

There is nought like that concentration.

IDAMPI DHAMME RATANAM PANĪTAM

伊當比達梅拉特囊帕尼當

Truly, in the Dhamma is this precious jewel.

ETENA SACCENA SUVATTHI HOTU.

會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

佛陀所讚嘆，清淨無間定。別無有他定，可與其比倫。實爾達摩中，具足如斯寶。由此真實故，願一切安樂。

YE PUGGALĀ ATTHASATAM PASATTHĀ

耶普格拉阿特撒湯迫撒他

Those Eight Individuals, praised by the virtuous,

CATTĀRI ETĀNI YUGĀNI HONTI

恰他利 (會)他尼憂軋尼洪梯

They constitute four pairs.

TE DAKKHINEYYĀ SUGATASSA SĀVAKĀ

貼達(氣)內牙蘇軋他色撒瓦卡

They, worthy of offerings, are the disciples of the Well-come One,

ETESU DINNĀNI MAHAPPHALĀNI

(會)貼蘇丁那尼馬哈迫拉尼

To these gifts given yield abundant fruit.

IDAMPI SAṄGHE RATANAM PANĪTAM

伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU

會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

堪讚諸善人，四雙八輩眾。善逝之弟子，值得奉供養。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

YE SUPPAYUTTĀ MANASĀ DALHENĀ

耶蘇迫憂他馬呢撒達雷那

With steadfast mind, applying themselves

NIKKĀMINO GOTAMA SĀSANAMHI

尼卡米諾果特麼撒色囊(喜)

Thoroughly in the Dispensation of Gotama,

TE PATTIPATTĀ AMATAM VIGAYHA

爹帕梯帕他阿麼湯味軋喝

Exempt from passion, they have attained to that which should be attained.

LADDHĀ MUDHĀ NIBBUTIM BHUÑJAMĀNĀ

拉達目達尼菩聽布家馬那

And plunging into the Deathless, they enjoy the peace obtained without price.

IDAMPI SAṄGHE RATANAM PANĪTAM

伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCEÑA SUVATTHI HOTU

會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

堅心離貪欲，信奉瞿曇法。已證所應證，悟入不滅境。得此無餘漏，證悟涅槃樂。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

YATHINDAKHĪLO PAṄHAVIMSITO SIYĀ

牙聽得 (氣)漏帕特魏音色多西牙

Just as a firm post sunk in the earth,

CATUBBHI VĀTEBHI ASAMPA-KAMPIYO
車多比瓦特比阿山迫康比憂

Cannot be shaken by the four winds;

TATHŪPAMAM SAPPURISAM VADĀMI
他杜迫芒撒普利三瓦打米

Even so do I declare him to be a righteous person

YO ARIYA-SACCĀNI AVECCA PASSATI
憂阿利牙撒恰尼阿魏車帕色地

Who thoroughly perceives the Noble Truths.

IDAMPI SAÑGHE RATANAM PANĪTAM
伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU.
會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

宛如巨石柱，堅固立地上。不為四風動，甚深見聖諦。佛子亦如是，彼是最善人。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

YE ARIYA-SACCĀNI VIBHĀVA-YANTI
耶阿利牙撒恰尼味巴瓦洋梯

Those who comprehend clearly the Noble Truths,

GAMBHĪRA-PAÑÑENA SUDESITĀNI
港比勒帕捏那蘇爹西他尼

Well taught by Him of wisdom deep,

KINCĀPI TE HONTI BHUSAPPA-MATTĀ
輕恰比爹洪梯菩撒迫馬他

Although they may be mightily neglectful,

NA TE BHAVAM ATTHAMAM ĀDIYANTI
那爹巴旺阿得芒阿地洋梯

They will never undergo an eighth birth.

IDAMPI SAṄGHE RATANAM PANĪTAM

伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU

會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

深解聖諦人，智者所善導。即使大放逸，不受第八生。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂。

SAHĀ VASSA DASSANA SAMPADĀYA

撒哈瓦色達色呢三帕達耶

For him with acquisition of insight,

TAYASSU DHAMMĀ JAHITĀ BHAVANTI

他牙蘇達馬家(喜)他巴旺地

Three things are abandoned, namely,

SAKKĀYADITṬHI VICI-KICCHI-TAÑCA

撒卡牙地梯味氣(氣)氣當車

SILABBATAM VĀPI YADATTHI KIṄCI

西拉巴當瓦比牙達梯 (輕)氣

Self-illusion, doubts and indulgence in wrongful rites and ceremonies, whatever there are

CATŪH'APĀYEHI CA VIPPAMUTTO

恰杜哈帕耶喜車味迫目多

From the four states of misery, he is absolutely freed,

CHA CĀBHIṬHĀNĀNI ABHABBO KĀTUM

恰恰比他那尼阿巴波卡頓

And is incapable of committing the six heinous crimes.

IDAMPI SAṄGHE RATANAM PANĪTAM

伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU

會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

具足正見者，捨離三種法，身見與疑見，及戒禁取見。解脫四惡趣，不作六逆罪。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

KIṄCĀPI SO KAMMAṂ KAROTI PĀPAKAM

輕恰批唆卡芒卡漏梯帕追康

Whatever evil actions he does.

KĀYENA VĀCĀYUDA CETASĀ VĀ

卡耶呢瓦恰烏得且他撒瓦

Whether by body, speech or mind,

ABHABBO SO TASSA PATICCHĀ-DĀYA

阿巴波唆他色帕梯恰達耶

He is not capable of hiding it;

ABHABBATĀ DITṬHAPADASSA VUTTĀ

阿巴白他地特帕他色烏他

For it has been said that such an act is impossible for one who has seen the Path.

IDAMPI SAṄGHE RATANAM PANĪTAM

伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCEÑA SUVATTHI HOTU

會貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

由諸身口意，彼所作惡業，悉皆不覆藏。智慧見道者，無有藏匿行。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

VANAPPA GUMBE YATHĀ PHUSSITAGGE

瓦那追共北牙他普西他給

Like unto the woodland groves with blossomed treetops

GIMHĀNAMĀSE PATHAMASMIM GIMHE

(錦)哈呢馬色帕特馬司敏 (錦)黑

In the first heat of the summer season,

TATHŪPAMAM DHAMMAVARAM ADESAYI

他杜迫芒達馬瓦朗阿地撒也

Has the sublime Doctrine,

NIBBĀNA-GĀMIM PARAMAM HITĀYA

涅槃呢軋敏帕勒芒 (喜)他耶

That leads to Nibbāna, been taught for the highest good.

IDAMPI BUDDHE RATANAM PANĪTAM

伊當比菩得拉特囊帕尼當

Truly, in the Buddha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU

(會)貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

猶如初夏時，叢林花綻放，宣說殊勝法，指引涅槃路，為諸無上利。實爾佛陀中，具足如斯寶。由此真實故，願一切安樂

VARŌ VARAÑÑŪ VARADO VARĀHARO

瓦漏瓦拉奴瓦勒多瓦拉哈漏

The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent

ANUTTARO DHAMMAVARAM ADESAYĪ

阿奴特漏達馬瓦朗阿爹撒伊

Has expounded the excellent Doctrine.

IDAMPI BUDDHE RATANAM PANĪTAM

伊當比菩得拉特囊帕尼當

Truly, in the Buddha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU

(會)貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

證悟最殊勝，傳授最殊勝，導引最殊勝，無上士宣說，無上殊勝法。爾實佛陀中，具足如斯寶。由此真實故，願一切安樂

KHĪNAM PURĀNAM NAVAM NATTHI SAMBAHAVAM
 (氣)囊普拉囊那旺那梯三巴旺

Their past is extinct, a fresh becoming there is not,

VIRATTACITTĀ ĀYATIKE BHAVASMIM
 味拉特奇他阿耶梯科巴瓦斯敏

Their minds are not attached to a future birth.

TE KHĪNABILĀ AVIRŪLHICCHANDĀ
 貼 (氣)呢比家阿味路(喜)強達

Their desires grow not;

NIBBANTI DHĪRĀ YATHĀ-YAMPADĪPO
 尼槃梯地拉牙他洋迫地波

Those wise ones go out even as this lamp.

IDAMPI SAṄGHE RATANAM PANĪTAM
 伊當比三給拉特囊帕尼當

Truly, in the Sangha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU
 (會)貼那撒車那蘇瓦地厚土

By this truth, may there be happiness!

盡前之已生，亦不起新生，心無著來生。智者斷新種，滅除貪欲心，猶如燈熄燼。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

YĀNĪDHA BHŪTĀNI SAMĀGATĀNI
 牙尼得菩他尼撒馬格他尼

Sakka's exultation: "Whatsoever beings are here assembled,

BHUMMĀNIVĀ YĀNIVA ANTALIKKHE
 菩馬尼瓦牙尼瓦昂他利科

Whether terrestrial or celestial,

TATHĀGATAM DEVAMANUSSAPŪJITAM
 他達格當爹瓦馬奴色普吉當

Salute the Buddha, the Tathagata honoured by gods and men.

BUDDHAM NAMASSĀMA SUVATTHI HOTU

菩當那馬撒馬蘇瓦梯厚土

May there be happiness!

天空或地上，來集諸神祇。我等應禮敬，圓滿佛陀尊。人天所信奉，願一切安樂。

YĀNĪDHA BHŪTĀNI SAMĀGATĀNI

牙尼得菩他尼撒馬格他尼

Whatsoever beings are here assembled,

BHUMMĀNIVĀ YĀNIVA ANTALIKKHE

菩馬尼瓦牙尼瓦昂他利科

Whether terrestrial or celestial,

TATHĀGATAM DEVAMANUSSAPŪJITAM

他達格當爹瓦馬奴色普吉當

Salute the Dhamma of the Tathagata honoured by gods and men.

DHAMMAM NAMASSĀMA SUVATTHI HOTU

達芒那馬撒馬蘇瓦梯厚土

May there be happiness!

天空或地上，來集諸神祇。我等應禮敬，圓滿達摩尊。人天所信奉，願一切安樂。

YĀNĪDHA BHŪTĀNI SAMĀGATĀNI

牙尼得菩他尼撒馬格他尼

Whatsoever beings are here assembled.

BHUMMĀNIVĀ YĀNIVA ANTALIKKHE

菩馬尼瓦牙尼瓦昂他利科

Whether terrestrial or celestial,

TATHĀGATAM DEVAMANUSSAPŪJITAM

他達格當爹瓦馬奴色普吉當

Salute the Sangha of the Tathagata honoured by gods and men.

SANGHAM NAMASSĀMA SUVATTHI HOTU

三港那馬撒馬蘇瓦梯厚土

May there be happiness!"

天空或地上，來集諸神祇。我等應禮敬，圓滿僧伽尊。人天所信奉，願一切安樂。

KARĀNĪYA METTĀ SUTTA²⁶ (梅他蘇特)

The Discourse on Loving-kindness 慈經(Sutta Nipata 1.8)

KARĀNĪYAM-ATTHA-KUSALENA

卡惹尼牙馬特庫色雷呢

YANTAM SANTAM PADAM ABHISAMECCA

洋湯三湯帕當阿比撒梅車

SAKKO UJŪ CA SUHUJŪ CA

撒扣烏久車蘇久車

SUVACO CASSA MUDU ANATIMĀNĪ

蘇瓦秋恰色目杜阿呢梯馬尼

Phu chalat nai prayot mung wang ja banlu daen sa-ngop phueng bamphen karaniyakit (khue athisila sikkha, athijitta sikkha, athipanya sikkha), lae phueng pen phu at-han pen khon trong naew nae, wa ngai, on yoi

One skilled in good, wishing to attain that state of peace should act thus: one should be able, upright, perfectly upright, obedient, gentle, and humble 专于修善者，欲达安祥境，应当有才能，正直且真诚，柔顺亦温和，谦虚无骄慢

SANTUSSAKO CA SUBHARO CA

三土色扣車蘇巴羅車

APPAKICCO CA SALLAHUKA-VUTTI

阿(白)(氣)秋車撒勒胡可烏梯

²⁶ English and Chinese translations consulted and adapted are those of Ven. Chantima in ‘巴利文課誦本 – 三摩地學會’, and those of Thanissaro Bhikkhu and 良積 in ‘巴利經誦選譯 巴英中對照’.

SANTINDRIYO CA NIPAKO CA

三聽地利友車尼帕口車

APPAGABBHO KULESU ANANUGIDDHO

阿(白) 軋(無) 庫雷蘇阿呢奴(錦)兜

**Phueng pen phu sandot liang ngai, mi kit thura noi damnoen
chiwit bao kai bao jit, mi insi sa-ngop mi panya ru ariyasat si,
mai khanong kai waja mai phua phan kap sakun thanglai**

*One should be content, easily supported, with few duties, live lightly,
controlled in senses, discreet, not impudent, not be greedily attached
to families 知足常安乐，易于受奉养，事务不宜繁，生活当简
朴，六根勤收敛，审慎熟思虑，言行尽无漏，家亲不贪恋.*

NA CA KHUDDAM SAMĀCARE KIÑCI

那車庫當撒馬恰雷(氣)音奇

YENA VIÑÑŪ PARE UPAVADEYYUM

耶呢味奴帕雷烏帕瓦爹勇

SUKHINO VĀ KHEMINO HONTU

蘇(氣)諾瓦科米諾洪土

SABBE SATTĀ BHAVANTU SUKHITATTĀ

撒北撒他巴旺杜蘇(氣)他他

**Than phu ru titian chon thanglai uen dai duai kam an dai, mai
phueng pra phoet kam an nan loei, kho sat thang puang jong
pen phu mi khwam suk mi khwam kasem mi ton thueng khwam
suk thoet**

*One should not commit any slight wrong, for which other wise
persons might censure him. May all beings be happy and secure;
may all beings be happy-minded. 任何微细行，若为智慧者，当有
所谴责，皆应不犯过，但愿诸众生，快乐且安稳，一切众生，
心中常喜乐.*

YE KECI PĀNA-BHŪTATTHI

耶科奇帕呢菩他梯

TASĀ VĀ THĀVARĀ VĀ ANAVASESĀ

他撒瓦他瓦拉瓦阿呢瓦誰撒

DĪGHĀ VĀ YE MAHANTĀ VĀ

地軋瓦耶馬杭他瓦

MAJJHIMĀ RASSAKĀ ANUKA-THŪLĀ

馬吉馬拉色卡奴卡土拉

**Sat thanglai thi mi khwam wat klua (mi tanha) kodi, thi
mankong (mai mi tanha) kodi, thang mot thi mi kai yao rue yai,
pan clang rue san, phom rue uan**

*Whatever beings there may be, weak or strong, without exception,
long, large, middling, short, subtle, gross* 无论何众生，脆弱或坚
强，含摄皆无[余馀]，长形或巨大，中型或矮小，细微或粗厚

DITṬHĀ VĀ YE CA ADITṬHĀ

地他瓦耶瓦阿地他

YE CA DŪRE VASANTI AVIDŪRE

耶車杜雷瓦三梯阿味杜雷

Thang thi khoei hen rue mai khoei hen, yu klai rue klai,

Seen or unseen, near or far 可见或难(不可)见，远方或近处

BHŪTĀ VĀ SAMBHAVESĪ VĀ

菩他瓦三巴魏西瓦

SABBE SATTĀ BHAVANTU SUKHITATTĀ

撒北撒他巴旺杜蘇(氣)他他

**Thi koet laew rue kam lang sawaeng ha thi koet, sat thang
puang lao nan jong pen phu mi ton thueng khwam suk thoet**

Born or seeking birth 已生或将生

May all beings be happy at heart 愿一切众生，心中常喜乐

NA PARO PARAM NIKUBBETHA

那迫羅帕朗尼庫北特

NĀTIMAÑÑETHA KATTHACI NAM KIÑCI

尼牙梯馬捏特卡特奇囊康氣

**Bukkhon mai phueng lok luang kan, mai phueng du min khrai
nai thi nai**

Let no one deceive another or despise anyone anywhere

无论在何方，彼此不欺瞒，互不相藐视

BYĀROSANĀ PATĪGHA-SAÑÑĀ

比牙羅色那帕梯格三尼牙

NĀÑÑAM-AÑÑASSA DUKKHAMICCHEYYA

那尼牙馬尼牙色杜可梅且耶

**Mai khuan pratthana thuk kae kan lae kan duai kan biat bian
rue duai jai mung rai**

In anger or ill-will, let him not wish any harm to another

勿存瞋恚心，期使他人苦

MĀTĀ YATHĀ NIYAM PUTTAM

馬他牙他尼洋普湯

ĀYUSA ĒKA-PUTTAMANURAKKHE

阿憂撒(會)可普特馬奴拉克

**Manda thanom but khon dieo phu koet nai ton, yom phra chiwit
ton phuea but chan dai**

As a mother would risk her own life to protect her only child

犹如母对子，愿以己生命，保护彼独子

EVAM-PI SABBA-BHŪTESU

(會)旺比撒(白) 布貼蘇

MĀNA-SAMBHĀVAYE APARIMĀNAM

馬呢三巴瓦耶阿迫利馬囊

**Bukkhon phueng jaroen metta jit mai mi praman nai sat thang
puang chan nan**

*Even so towards all beings, one should cultivate a heart of
boundless loving-kindness* 如是对众生，修习勤发展，无限量慈心

METTAÑCA SABBA-LOKASMIM

梅湯車撒(白) 漏卡司敏

MĀNA-SAMBHĀVAYE APARIMĀNAM

馬呢三巴瓦耶阿迫利馬囊

**Bukkhon phueng jaroen metta jit an mai mi praman, mai mi
khop khet, mai mi wen, mai mi sattru nai sat lok thang mot**

One should cultivate for all the world a heart of boundless loving-kindness 慈心对众生，长养(发展)无量心

UDDHAM ADHO CA TIRIYAÑCA

烏當阿兜車梯利洋車

ASAMBĀDHAM AVERAM ASAPATTAM

阿三巴當阿魏朗阿色帕當

**Thang nai arupa phum bueang bon, rupa phum bueang klang,
lae kamawajon phum bueang tam**

*Above, below, and all around, unobstructed, without enmity or hate
上下普四方，尽皆无障碍，泯除憎恨心，亦无敌对意*

TITTHAÑ'CARAM NISINNO VĀ

梯湯恰朗尼信諾瓦

SAYĀNO VĀ YĀVATASSA VIGATAMIDDHO

撒牙諾瓦牙魏他色味軋他米兜

**Phu jaroen metta nan yuen yu kodi, doen pai kodi, nang laew
kodi, non laew kodi, pen phu prassajak khwam nguang phiang
rai**

*Whether standing, walking, sitting, or lying down, as long as one is
awake (alert) 行住或坐臥，当处清醒际*

ETAM SATIM ADHITTHEYYYA

(會)當撒聽阿丁貼牙

BRAHMAM-ETAM VIHĀRAM IDHAM-ĀHU

布拉馬梅湯味哈朗伊得馬胡

**Phueng tang sati raluek thueng metta phiang nan, bandit
thanglai kiao kan patibat chen ni wa pen khwam pra-phoet an
pra-soet nai phra sassana ni**

One should develop mindfulness as this is the highest abode

系守此一念，谓之为梵住

DITTHIÑCA ANUPAGAMMA

地聽車阿奴巴軋馬西勒瓦

SĪLAVĀ DASSANENA SAMPANNO

達色內那三胖諾

**A-nueng bukkhon thi mi metta nan ja mai yuet thue khwam hen
phit, pen phu mi sin, thueng phrom duai samma thitthi
(Sodaban)**

Not taken with views, but virtuous and endowed with vision
 不受观念左右，而有戒德与具足见

KĀMESU VINEYYA GEDHAM

卡梅蘇味內耶給當

NA HI JĀTU GABBHA-SEYYAM PUNARETĪTI

那(喜)家土軋巴誰洋普呢勒梯梯

Muea khajat khwam yindi nai kam thanglai dai laew

(Anakhami) yom mai khao thueng kan koet nai khan ik doi thea
 thi dieo lae.

Having subdued desire for sensual pleasures, one never comes again to lie in a womb. 斷除了感官貪欲，他不再投胎。

KHANDHA PARITTA²⁷ (看達素它)

The Group Protection 蕊护卫偈 (AN2.72 Ahi (Metta) Sutta)

VIRŪPAKKHEHI ME METTAM METTAM ERĀPATHEHI ME
 茹趴給喜梅 梅湯 梅湯 伊喇趴帖喜梅

CHABYĀ-PUTTEHI ME METTAM

查比呀菩貼喜梅 梅湯

METTAM KANHĀ-GOTAMAKEHI CA

梅湯 堪哈勾它瑪給喜叉

**Khaphajao kho phae mettajit nai phayanak trakun Wirupak
 thanglai. Khaphajao kho phae mettajit nai phayanak trakun
 Erabot duai. Khaphajao kho phae mettajit nai phayanak
 trakun Chapphayabut duai. Khaphajao kho phae metta jit nai
 phayanak trakun Kanhakhodom duai.**

*There is mettā (loving-kindness or goodwill) from me for
 Virūpakkhas 我散发慈心给予广目*

²⁷English translation by Bhante H. Gunaratana, in ‘Bhavana Vandana’; Chinese translation by Dhammadvaro Bhikkhu, in ‘Nanchuan Kesong’.

For Erāpathas, there is mettā from me 给予伊罗钵多我散发慈心
There is mettā from me for Chabyaputtas 我散发慈心给予舍婆子
For Kanhāgotamakas, there is mettā from me. 给予黑瞿昙我散发慈心.

(note 注: the above are names of four kingdoms of snakes 四词均为蛇王族名)

APĀDAKEHI ME METTAM METTAM DI-PĀDAKEHI ME
 阿咶達給喜 梅 梅湯 梅湯 地咶達給喜 梅
 CATUPPADEHI ME METTAM METTAM BAHUPPADEHI ME
 又禿趴貼昔 梅 梅湯 梅湯 巴乎趴爹喜 梅
Khaphajao kho phae mettajit nai sat thanglai thi mai mi thao duai. Khaphajao kho phae mettajit nai sat thanglai thi mi song thao duai. Khaphajao kho phae mettajit nai sat thanglai thi mi si thao duai. Khaphajao kho phae mettajit nai sat thanglai thi mi thao mak duai.

From me there is mettā for those with no feet
 我散发慈心给予无足的众生

For those with two feet, there is mettā from me
 给予两足的众生我散发慈心

From me there is mettā for those with four feet
 给予多足的众生我散发慈心

For those with many feet, there is mettā from me.
 我散发慈心给予四足的众生。

MĀ MAM APĀDAKO HIMSI MĀ MAM HIMSI DI-PĀDAKO
 嘴茫阿咶達口昔希 嘴茫昔希地咶達口
 MĀ MAM CATUPPADO HIMSI
 嘴茫又禿趴都昔希
 MĀ MAM HIMSI BAHUPPADO
 嘴茫昔希巴乎趴都

Sat mai mi thao jong ya biat bian khaphajao. Sat song thao jong ya biat bian khaphajao. Sat si thao jong ya biat bian khaphajao. Sat thi mi thao mak jong ya biat bian khaphajao.

May those with no feet not hurt me 愿无足的众生别伤害我

May those with two feet not hurt me 愿两足的众生别伤害我
May those with four feet not hurt me 愿四足的众生别伤害我
May those with many feet not hurt me. 愿多足的众生别伤害我。

SABBE SATTĀ SABBE PĀNĀ SABBE BHŪTĀ CA KEVALĀ
 薩悲 薩他 薩悲 啪哪 薩悲 部他 又 級窪啦
 SABBE BHADRĀNI PASSANTU MĀ KIÑCI PĀPAM'ĀGAMĀ
 薩悲 芭達然你 跋三禿 嘴 塢區 啪跋嘴咖嘴

Kho sapphasat mi chiwit thanglai, thi koet ma thang mot thang sin, jong pra sop khwam jaroen thanglai thang puang thoet, thuk thot an tam cha dai dai ya dai bangkoet kae sat lao nanloei.

May all beings, all those with life 一切有情, 一切生物

All who have become 一切生命

All in their entirety 所有一切

May all see what is good, may suffering not come to anyone. 愿他们都远离险难, 愿他们都吉祥幸福。

APPAMĀNO BUDDHOAPPAMĀNO DHAMMO
 APPAMĀNO SAÑGHO,
 阿跋諾不都阿跋諾當模阿跋諾桑溝

Phra Phutthajao song phra khun an ha praman mi dai,

Phra Tham song phra khun an ha praman mi dai,

Mukhanasawok song phra khun an ha praman mi dai,

Infinite is the Buddha 佛无量

Infinite is the Dhamma 法无量

Infinite is the Sangha. 僧无量。

PAMĀNA-VANTĀNI SIRIM-SAPĀNI

跋嗎那灣他你希林薩咁你

AHI VICCHIKĀ SATA-PADĪ UNNĀNĀBHĪ SARABŪ MŪSIKĀ
 阿喜威其卡薩它跋低無哪哪鼻薩拉部姆希卡

Tae banda sat lueai khlan thanglai nan pho praman nap dai

chen ngu, maeng pong, takhap, maeng mum, tukkae, lae nu

Finite are creeping things: snakes, scorpions, centipedes, spiders,

lizards, rats 但爬行的众生，蛇、蝎、蜈蚣、蜘蛛、蜥蜴、鼠等却有限量

KATĀ ME RAKKHĀ, KATĀ ME PARITTA

卡他 梅 坎味 卡他 梅 跪離他

PATIKKAMANTU BHŪTĀNI

趴提卡曼禿 部他你

Khaphajao dai khum khrong ton laew, khaphajao dai pong kan ton laew, kho mu sat thanglai jong lik pai sia jak khaphajao

I have made the protection 我作此护卫

I have made the safeguard 我作此咒语

may the (harmful) beings depart. 愿它们离去。

SA’HAM NAMO BHAGAVATO,

搜航 那模 芭咖窪投

NAMO SATTANNAM SAMMĀ-SAMBUDDHĀNAM

那模 薩壇囊 薩嗎三不搭南提

Phu tham kan nop nom dae Phra phu mi Phraphakjao lae nop nom dae Phra sammasam phutthajao thang jet phra ong.

I pay homage to the Sublime One, I pay homage to the seven Buddhas. (在此) 我礼敬世尊，我礼敬七位正等正觉。

CHADDANTA PARITTA²⁸

The Ivory Protection 六牙象王护卫经

VADHISSAMENANTI PARĀMASANTO

KĀSĀVAMADDAKKHI DHAJAM ISĪNAM

DUKKHENĀ PHUTTHASSUDAPĀDI SAÑÑĀ

The great elephant, Chaddanta Bodhisatta, caught a hunter and had

²⁸ English translations consulted: ‘Legend of Paritta Protective Chants and Background Stories’ by Somdech Phramahadhirajahn, and ‘Traditional Pali Chants of Wat Luang Phor Sodh Dhammakāyārām’. Chinese translations consulted include 六牙白象, 佛經故事, 本生與佛傳, posted at <http://www.zenheart.hk/viewthread.php?tid=21116>.

a will to kill him. However, once it saw the flag or banner (robe) of the Enlightened One (or sages), although the great elephant was suffering much pain from the hunter's arrows, a flash of memory passed through the perception (mind) of the Bodhisatta and it realized that "a victory flag or banner of the Enlightened One (arahat) must not be destroyed."

當菩薩是六色牙象王 (Chaddanta) 的時候，獵人用毒箭射中大象。大象被毒箭射穿肚臍。大象發現了獵人穿着袈裟—覺悟者（阿羅漢）的“勝利旗幟”，心想旗幟不能被破壞。

SALLENA VIDHO BYATHITOPI SANTO
KĀSĀVAVATTHAMHI MANAÑ NA DUSSAYI
SACE IMAM NĀGAVARENA SACCAM
MĀ MAN VANE BĀLAMIGĀ AGAÑCHUNTI

Although the Bodhisatta was injured from arrows and was supposed to be trembling, he remained calm and had no will to harm the (hunter wearing the) robe. By the truth of what the great elephant said, may all dangers in the jungle cease to be.

即使在那時候，牠對傷害牠的獵人一點都不懷恨，不讓瞋恨污染自己的心。以這虔誠的真實語，讓一切丛林中的危難全消失。

(Chaddanta Jataka Jataka Pali No.514)

MORA PARITTA²⁹

The Peacock's Protection 孔雀護衛偈(Jataka, ii. 23; No. 159)

UDETAYAÑCAKKHUMĀ EKA-RĀJĀ HARISSA-VANNO
PAÑHAVIPPABHĀSO TAM TAM NAMASSĀMI HARISSA-
VANÑAM PAÑHAVIPPABHĀSAM TAYAJJA GUTTĀ
VIHAREMU DIVASAM

"The sun is the vision of the world, the sole king, illuminating the

²⁹ English translation from 'Legend of Paritta - Protective Chants and Background Stories', composed by Somdech Phramahadhirajahn; Chinese translations adapted from those of Mahinda Bhikkhu (China), in 上座部佛教念誦集, and of Dhammadhara Bhikkhu. in 'Nanchuan Kesong'.

earth with the color of gold. Therefore, I pay homage as the sun rises, golden-hued, illuminating the world. May all of us be guarded today and thus stay happy and well throughout the day.

这位具眼者. 独一之王(太阳)升起，金色且照耀大地，我礼敬彼金色且照耀大地者，今天在您的守护下度过白天。

YE BRAĀHMANĀ VEDAGU SABBA-DHAMME
TE ME NAMO TE CA MAM PĀLAYANTU
NAMATTHU BUDDHĀNAM NAMATTHU BODHIYĀ.
NAMO VIMUTTĀNAM NAMO VIMUTTIYĀ

Those Brahmans who have achieved the knowledge of all Dhammas, I venerate those Brahmans. May they receive my homage. May those Brahmans protect me. I pay homage to all of the Buddhas; my homage to Enlightenment. I pay homage to all Those Who Have Gone Beyond; my homage to the Liberating Dhamma.”

诸婆罗门,一切法的通达者，我礼敬他们，愿他们护佑我！我礼敬诸佛，礼敬菩提；我礼敬诸解脱者，礼敬解脱！

IMAM SO PARITTAM KATVĀ MORO CARATI ESANĀ
After reciting this paritta (protection blessing), the king peacock went out in search of food. 作此护卫后，孔雀前往觅食。

APETAYAÑCAKKHUMĀ EKA-RĀJĀ HARISSA-VANNO
PAṬHAVIPPABHĀSO TAM TAM NAMASSĀMI HARISSA-
VANĀM PAṬHAVIPPABHĀSAM TAYAJJA GUTTĀ
VIHAREMU RATTIM.

“The sun is the vision of the world, the sole king, illuminating the earth with the color of gold. Therefore, I pay homage as the sun sets, goldenhued, illuminating the world. All of us who have been protected today; may we stay happy and well throughout the night.
这位具眼者，独一之王落下，金色且照耀大地，我礼敬彼金色且照耀大地者，今天在您的守护下度过夜晚。

YE BRAĀHMANĀ VEDAGU SABBA-DHAMME
TE ME NAMO TE CA MAM PĀLAYANTU
Those brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.

NAMATTHU BUDDHĀNAM NAMATTHU BODHIYĀ
NAMO VIMUTTĀNAM NAMO VIMUTTIYĀ

Those Brahmans who already achieved the knowledge of all Dhammas: I venerate those Brahmans. May they receive my homage. May those Brahmans protect me. I pay homage to all of the Buddhas; my homage to Enlightenment. I pay homage to all Those Who Have Gone Beyond; my homage to the Liberating Dhamma.”

诸婆罗门，一切法的通达者，我礼敬他们，愿他们护佑我！我礼敬诸佛，礼敬菩提；我礼敬诸解脱者，礼敬解脱！，

IMAM SO PARITTAM KATVĀ MORO VĀSAMAKAPPAYĪTI.
After completing this paritta, the king peacock went to rest peacefully. 当孔雀作了这护卫后，他快乐地过着他的一生.

DHAJAGGA PARITTA³⁰ (Short Version)

The Banner Protection 旌旗顶经/胜幡经

ARAÑÑE RUKKHAMŪLE VĀ SUÑÑAGĀRE VA BHIKKHAVO
ANUSSARETHA SAMBUDDHAM
BHAYAM TUMHĀKA NO SIYĀ.

Oh monks, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

比丘们若住于林中，或树荫下，无人空闲处，心中忆念佛，不会知道恐惧和灾患。

NO CE BUDDHAM SAREYYĀTHA
LOKAJETTHAM NARĀSABHAM
ATHA DHAMMAM SAREYYĀTHA
NĪYYĀNIKAM SUDESITAM.

If you do not remember the Buddha, the Chief of the World, the

³⁰ Chinese translations consulted: that by Dhammadaro Bhikkhu, in ‘Nanchuan Kesong’; and that by Mahinda Bhikkhu (China), in ‘Theravāda Buddhist Chants’.

Leader of Men, then remember the Dhamma that leads to deliverance and is well expounded. 若不能忆念佛-世上最高者，人中勇健者，那么心中忆念法，常常要应用的指导法则。

NO CE DHAMMAM SAREYYĀTHA
NĪYYĀNIKAM SUDESITAM
ATHA SANGHAM SAREYYĀTHA
PUÑÑAKKHETTAM ANUTTARAM.

If you do not remember the Dhamma that leads to deliverance and is well expounded, then remember the Sangha, the incomparable field of merits. 若不能忆念法-世尊所善教的引导解脱的法理，那么心中忆念僧伽，人们能种下好种子的无上良田。

EVAM BUDDHAM SARANTĀNAM
DHAMMAM SANGHAM CA BHIKKHA VO
BHAYAM VĀ CHAMBHITATTAM VĀ,
LOMAHANSO NA HESSATI’TI.

Thus, oh monks, in you who remember the Buddha, the Dhamma and the Sangha, fear, trembling or horror will never arise. 如此忆念佛，法及僧伽，那么恐惧，惊慌和肌肉麻木将不会出现。

VATTAKA PARITTA³¹

The Baby Quail's Protection 鹧鸪护卫偈 (Vattaka Jātaka No. 35)

ATTHI LOKE SĪLA-GUNO SACCAM SOCEYYANUDDAYĀ
TENA SACCEENA KĀHĀMI SACCA-KIRIYA-MANUTTARAM
There is in this world the quality of virtue, truth, purity and tenderness. In accordance with this truth, I will make an unsurpassed avowal of truth.

³¹ English translations consulted: ‘Legend of Paritta Protective Chants and Background Stories’ by Somdech Phramahadhirajahn, and ‘Traditional Pali Chants of Wat Luang Phor Sodh Dhammadāyārām’; Chinese translation in ‘Nanchuan Kesong’ by Dhammadavaro Bhikkhu.

于这世间(实)存在着那戒，真诚正直，清净，慈悲的德行。以这虔诚的真实语，我将作出无上的誓愿。

ĀVAJJITVĀ DHAMMA-BALAM SARITVĀ PUBBAKE JINE
SACCA-BALA-MAVASSĀYA
SACCA-KIRIYA-MAKĀSAHAM

Sensing the strength of the Dhamma, calling to mind the victors (Buddhas) of the past, in dependence on the strength of truth, I made an affirmation of truth. 思维正法的力量，及忆念过去一切征服者(佛)的威力，以这虔诚的真实语，我今发出无上的誓愿。

SANTI PAKKHĀ APATTANĀ SANTI PĀDĀ AVAÑCANĀ
MĀTĀ PITĀ CA NIKKHANTĀ JĀTA-VEDA PATIKKAMA
Here are wings with no feathers, here are feet that cannot walk. My mother and father have left me. Fire, go back! 愿那些具有翅膀但却不能飞的，那些具有脚但却不能走的，以及那些父母出去找食物的动物(的平安)，啊！迦达畏达火，退回去吧！

SAHA SACCE KATE MAYHAM MAHĀPAJJALITO SIKHĪ
VAJVESI SOLASA KARĪSĀNI
UDAKAM PATVĀ YATHĀ SIKHĪ

When I made my vow with truth, the great crested flames avoided the sixteen acres around me as if they had come to a body of water. 当我发出这虔诚的真实语，那熊熊炽热的火焰，退避了十六咖里沙尼，犹如火遇到水一样。

SACCENA ME SAMO NATTHI ESĀ ME SACCA-PĀRAMĀTI
My truth has no equal, such is my perfection of truth.

这就是我所作的无上誓愿，这就是我所成就圆满的实语波罗蜜。

ĀTĀNĀTIYA PARITTA³² (DN 32)

Twenty-Eight Buddhas' Protection 阿达那地雅护卫偈

1a. ĀTĀNĀTIYA PARITTA – (Homage to Seven Buddhas)

VIPASSISSA CA NAMATTHU, CAKKHUMANTASSA
SIRĪMATO. SIKHISSA PI CA NAMATTHU, SABBA
BHŪTANUKAMPINO.

Homage to Vipassi Buddha, possessed of the eyes of enlightenment and of glory. And homage to Sikhi Buddha, the most compassionate towards all beings.

敬礼毗婆尸，具慧耀庄严； 敬礼尸弃佛，怜悯诸众生。

VESSABHUSSA CA NAMATTHU NAHĀTAKASSA
TAPASSINO. NAMATTHU KAKUSANDHASSA,
MĀRASENĀPAMADDINO.

Homage also to Vessabhu Buddha, washed clean from all defilements and endowed with ascetic spirit. Homage to Kakusandha Buddha too, the conqueror of the army of Death (Māra).

敬礼毘舍浮，精进除垢染； 敬礼拘留孙，粉碎诸魔军。

KONĀGAMANASSA NAMATTHU, BRĀHMANASSA
VUSĪMATO. KASSAPASSA CA NAMATTHU,
VIPPAMUTTASSA SABBADHI.

Homage to Konāgamana Buddha, who had abandoned all evils, and lived the holy life. Homage also to Kassapa Buddha, who had been emancipated from all defilements.

礼拘那迦摩，圆满净梵行； 敬礼迦叶佛、解脱诸烦恼。

ĀNGIRASASSA NAMATTHU, SAKYAPUTTASSA SIRĪMATO,
YO IMAM DHAMMAM DESESI,
SABBADUKKHĀPANŪDANAM.

Homage to Buddha Gotama, whose body shone with a radiating halo, the son of Sakyan and with splendidous glory, who expounded

³² English translation taken from 'Chanting', a publication of Saranaloka Foundation; Chinese translation by Dhammaduro Bhikkhu (法增比丘2012年汉译于佛宝寺), <http://tinyurl.com/atanatiya-paritta.htm>.

this doctrine which eradicates all sufferings.

礼昂齐拉沙，伟大的释子，开示诸正法，遣除一切苦。

YE CĀPI NIBBUTĀ LOKE,
YATHĀBHŪTAM VIPASSISUM,
TE JANĀ APISUNĀ, MAHANTĀ VĪTASĀRADĀ.

*Whosoever have extinguished the flames of passion in this world,
they have seen thoroughly the natural phenomena as they really are.
These persons never slander, they are noble, and free from fear.*

照见法实相，于世灭欲火。真实柔和语，具慧无恐惧。

HITAM DEVAMANUSSĀNAM, YAM NAMASSANTI
GOTAMAM, VIJJĀ-CARANA-SAMPANNAM, MAHANTAM
VĪTASĀRADAM VIJJĀCARĀNASAMPANNAM, BUDDHAM
VANDĀMA GOTAMA” ‘NTI.

*They worship Gotama Buddha, the benefactor of gods and men,
endowed with knowledge and good conduct, noble and fearless. May
they protect us to be healthy and happy.*

敬礼乔达摩，为人天利乐，成就慧与行，具足大人相。

明行足释迦，向您致敬礼。

1b. ATTHAVĪSATI PARITTA (Protective Chant of Twenty-Eight Buddhas)

(NAMO ME SABBABUDDHĀNAM)

UPPANNĀNAM MAHESINAM

Homage to all Buddhas, the mighty who have arisen:

敬礼众佛陀，利益诸众生：

TANHAṄKARO MAHĀVĪRO MEDHAṄKARO MAHĀYASO
Taṇhaṅkara, the great hero; Medhaṅkara, the renowned;
除爱佛大勇；智能佛位高；

SARANAṄKARO LOKAHITO DĪPAṄKARO JUTINDHARO
KONDAṄÑO JANAPĀMOKKHO MAṄGALO PURISĀSABHO
Saranaṅkara, who guarded the world; Dīpankara, the light-bearer;
Konḍañña, liberator of people; Maṅgala, great leader of people;
皈依佛济世；燃灯佛光耀；智调佛众尊；吉祥佛殊胜；

SUMANO SUMANO DHĪRO REVATO RATIVADDHANO
SOBHITO GUNASAMPANNO ANOMADASSĪ JANUTTAMO

*Sumana, kindly and wise; Revata, increaser of joy;
Sobhita, perfected in virtues; Anomadassī, greatest of beings;*

胜意佛慈悯; 离婆佛随喜; 光耀佛具德; 超见佛众尊;

PADUMO LOKAPAJOTO NĀRADO VARASĀRATHĪ

PADUMUTTARO SATTASĀRO

SUMEDHO APPAṬIPUGGALO

Paduma, illuminator of the world; Narāda, true charioteer;

Padumuttara, most excellent of beings; Sumedha, the unequalled one; 莲花佛照世; 那兰佛导师; 胜莲佛众皈; 善慧佛无上;

SUJĀTO SABBALOKAGGO PIYADASSĪ NARĀSABHO

ATTHADASSĪ KĀRUNIKO DHAMMADASSĪ TAMONUDO

Sujāta, summit of the world; Piyadassī, great leader of men;

Atthadassī, the compassionate; Dhammadassī, destroyer of

darkness; 善生佛众尊; 欢喜佛人尊; 义见佛大慈; 法见佛除泯;

SIDDHATTHO ASAMO LOKE TISSO CA VADATAM VARO

PHUSSO CA VARADO BUDDHO VIPASSĪ CA ANŪPAMO

Siddhattha, unequalled in the world; and Tissa, speaker of truth;

Phussa, bestower of blessings; Vipassī, the incomparable;

神通佛无比; 提舍佛慧尊; 弗沙佛善说; 超见佛无比;

SIKHĪ SABBAHITO SATTHĀ VESSABHŪ SUKHADĀYAKO

KAKUSANDHO SATTHAVĀHO

KONĀGAMANO RANAÑJAHO

Sikhī, the bliss-bestowing teacher; Vessabhū, giver of happiness;

Kakusandha, the caravan leader; Konāgamana, abandoner of ills;

尸弃佛人师, 维舍佛欢乐, 具峰佛断系, 拘那佛无恼,

KASSAPO SIRISAMPANNO GOTAMO SAKYAPUÑGAVO

Kassapa, perfect in glory; Gotama, chief of the Sakyans.

迦叶佛光荣; 瞿昙释迦尊。

ETE CAÑÑE CA SAMBUDDHĀ ANEKASATAKOṬAYO

These and all self-enlightened Buddhas are also peerless ones,

SABBE BUDDHĀ ASAMASAMĀ

SABBE BUDDHĀ MAHIDDHIKĀ

All the Buddhas together, all of mighty power,

于诸正等觉， 以及诸佛陀， 亿中无有等， 具足神通力，

SABBE DASABALŪPETĀ VESĀRAJJEHUPĀGATĀ

SABBE TE PATIJĀNANTI ĀSABHANTHĀNA MUTTAMAM

All endowed with the Ten Powers, attained to highest knowledge,

All of these are accorded the supreme place of leadership.

诸佛具十力， 具慧无恐惧， 诸佛均宣世， 无上正等知。

SĪHANĀDAM NADANTETE PARISĀSU VISĀRADĀ

BRAHMACAKKAM PAVATTENTI LOKE APPATIVATTIYAM

They roar the lion's roar with confidence among their followers,

They observe with the divine eye, unhindered, all the world.

诸佛狮子吼， 八众中无畏， 转于正法轮， 出离于世间。

UPETĀ BUDDHADHAMMEHI ATTHĀRASAHI NĀYAKĀ

DVATTIMSA-LAKKHĀNŪPETĀ-

SĪTYĀNUBYAÑJANĀDHARĀ

The leaders endowed with the eighteen kinds of Buddha-Dhamma,

The thirty-two major and eighty minor marks of a great being ,

佛陀人天师， 十八功德法， 具足三二相， 以及八十好，

BYĀMAPPABHĀYA SUPPABHĀ SABBE TE MUÑIKUÑJARĀ

BUDDHĀ SABBAÑÑUNO ETE SABBE KHINĀSAVĀ JINĀ

Shining with fathom-wide haloes, all these elephant-like sages,

All these omniscient Buddhas, conquerors free of corruption,

无上寂静者， 佛光環围绕， 正知正等觉， 战胜众魔军，

MAHAPPABHĀ MAHĀTEJĀ MAHĀPAÑÑĀ MAHABBALĀ

MAHĀKĀRUNIKĀ DHIRĀ SABBESĀNAM SUKHĀVAHĀ

Of mighty brilliance, mighty power, mighty wisdom, mighty strength,

mighty compassion and wisdom, bearing bliss to all,

光耀大神通， 大慧大力量， 大慈与正定， 园满众生福，

DIPĀ NĀTHĀ PATITTHĀ CA TĀNĀ LENĀ CA PĀNINAM

GATI BANDHŪ MAHASSĀSĀ SARANĀ CA HITESINO

Islands, guardians and supports, shelters and caves for all beings,

Resorts, kinsmen and comforters, benevolent givers of refuge,

众生之洲渚,支持与护卫,庇护, 天堂, 友, 救助, 皈依, 恩,

SADEVAKASSA LOKASSA SABBE ETE PARĀYANĀ
These are all the final resting place for the world with its deities,

TESĀHAM SIRASĀ PĀDE VANDĀMI PURISUTTAME

With my head at their feet I salute these greatest of humans,

一切诸佛陀， 人天之皈依， 我为诚敬礼， 顶礼于佛足，

VACASĀ MANASĀ CEVA VANDĀMETE TATHĀGATE

SAYANE ĀSANE THĀNE GAMANE CĀPI SABBADĀ

With both speech and thought I venerate those Tathāgatas,

Whether lying down, seated or standing, or walking anywhere.

我以身口意， 敬礼成就者， 无论何时， 行住或坐卧。

SADĀ SUKHENA RAKKHANTU

BUDDHĀ SANTIKARĀ TU VAM

TEHI TVAM RAKKHITO SANTO

MUTTO SABBABHAYENA CA

May they ever guard your happiness, the Buddhas, bringers of peace; and may you, guarded by them, at peace, be freed from all fear. 愿诸和平佛， 护卫常安乐， 免离一切难， 以及众危厄。

SABBA-ROGAVINIMUTTO SABBA-SANTĀPAVAJJITO

SABBA-VERAMATIKKANTO

NIBBUTO CA TU VAM BHAVA

Released from all illness, safe from all torments,

Having transcended hatred, may you realize cessation.

愿你获康宁， 无忧愁焦虑， 愿你克众敌， 无患与安详。

TESAM SACCENA SILENA KHANTIMETTĀBALENA CA

TEPI TUMHE1 ANURAKKHANTU

ĀROGYENA SUKHENA CA

By the power of their truth, their virtue and love,

May they protect and guard you in health and happiness.

以此真实力， 戒德， 忍， 慈爱， 愿诸佛护佑， 无病得安康。

PURATTHIMASMIM DISĀBHĀGE

SANTI BHŪTĀ MAHIDDHIKĀ

TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA

In the eastern quarter are beings of great power,

May they protect and guard you in health and happiness.

东方诸乐神，具足大神力，愿众神护佑，无病得安康。

DAKKHINASMIM DISĀBHĀGE SANTI DEVĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the southern quarter are deities of great power,

May they protect and guard you in health and happiness.

南方鸠般茶，具足大神力，愿众神护佑，无病得安康。

PACCHIMASMIM DISĀBHĀGE SANTI NĀGĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the western quarter are dragons of great power,

May they protect and guard you in health and happiness.

西方众龙神，具足大神力，愿众神护佑，无病得安康。

UTTARASMIM DISĀBHĀGE SANTI YAKKHĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the northern quarter are spirits of great power,

May they protect and guard you in health and happiness.

北方众夜叉，具足大神力，愿众神护佑，无病得安康。

PURIMADISAM DHATARATTHO

DAKKHINENA VIRULHAKO

PACCHIMENA VIRŪPAKKHO

KUVERO UTTARAM DISAM

In the east is Dhatarattha, in the south is Virulhaka,

In the west is Virūpakkha, Kuvera rules the north.

东持国天王，南增长天王，西广目天王，北多闻天王。

CATTĀRO TE MAHĀRĀJĀ LOKAPĀLĀ YASASSINO
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
These Four Mighty Kings, far-famed guardians of the world,

May they all be your protectors in health and happiness.

此四大天王，与诸天神众，愿众神护佑，无病得安康。

ĀKĀSATTHĀ CA BHUMMATTHĀ

DEVĀ NĀGĀ MAHIDDHIKĀ

TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA

Sky-dwelling and earth-dwelling devas and dragons of great power,

May they all be your protectors in health and happiness.

天空和地上， 龙神大力者， 愿众神护佑， 无病得安康。

IDDHIMANTO CA YE DEVA VASANTA IDHA SASANE TEPI
AMHE NURAKKHANTU AROGENA SUKHENA CA

There are some powerful deities residing within the jurisdiction of this religion. May they also protect us to be healthy and happy.

佛陀之教法， 众多护法神， 愿众神护佑， 无病得安康。

2. YAÑKIÑCI RATANAM LOKE

YAÑKIÑCI RATANAM LOKE VIJJATI VIVIDHAM PUTHU
RATANAM BUDDHASAMAM NATTHI
TASMAÑ SOTTHIÑ BHAVANTU TE

Whatever jewel may be found in the world, however splendid, there is no jewel equal to the Buddha, therefore may you be blessed.
世上任何宝， 此处他处求， 无宝等佛宝， 愿你得安祥。

YAÑKIÑCI RATANAM LOKE VIJJATI VIVIDHAM PUTHU
RATANAM DHAMMASAMAM NATTHI
TASMAÑ SOTTHIÑ BHAVANTU TE

Whatever jewel may be found in the world, however splendid, there is no jewel equal to the Dhamma, therefore may you be blessed.
世上任何宝， 此处他处求， 无宝等法宝， 愿你得安祥。

YAÑKIÑCI RATANAM LOKE VIJJATI VIVIDHAM PUTHU
RATANAM SAÑGHASAMAM NATTHI
TASMAÑ SOTTHIÑ BHAVANTU TE

Whatever jewel may be found in the world, however splendid, there is no jewel equal to the Sangha, therefore may you be blessed.
世上任何宝， 此处他处求， 无宝等僧宝， 愿你得安祥。

3. SAKKATVĀ

SAKKATVĀ BUDDHARATANAM
OSATHAM UTTAMAM VARAM
HITAM DEVAMANUSSĀNAM BUDDHATEJENA SOTTHINĀ
NASSANTUPADDAVĀ SABBE DUKKHĀ VŪPASAMENTU TE
If you venerate the Buddha jewel, the supreme, excellent protection, which benefits devas and humans, then in safety, by the Buddha's

power, all dangers will be prevented, your sorrows will pass away.
 礼敬于佛宝， 实为无上药， 福利于人天， 以佛大威力， 诸忧恼消除， 诸痛苦平息。

SAKKATVĀ DHAMMARATANAM
 OSATHAM UTTAMAM VARAṂ
 PARILĀHŪPASAMANAM DHAMMATEJENA SOTTHINĀ
 NASSANTUPADDAVĀ SABBE BHAYĀ VŪPASAMENTU TE
If you venerate the Dhamma jewel, the supreme, excellent protection, which calms all fevered states, then in safety, by the Dhamma's power, all dangers will be prevented, your fears will pass away.

礼敬于法宝， 实为无上药， 息灭众欲火， 以法大威力， 诸忧恼消除， 诸怖畏平息。

SAKKATVĀ SAṄGHARATANAM
 OSATHAM UTTAMAM VARAṂ
 ĀHUNEYYAM PĀHUNEYYAM SAṄGHATEJENA SOTTHINA
 NASSANTUPADDAVĀ SABBE ROGĀ VŪPASAMENTU TE
If you venerate the Sangha jewel, the supreme, excellent protection, worthy of gifts and hospitality, then in safety, by the Sangha's power, all dangers will be prevented, your sicknesses will pass away. 礼敬于僧宝， 实为无上药， 应供善款待， 以僧大威力， 诸忧恼消除， 诸病苦平息。

4. NATTHI ME SARANAM ...

NATTHI ME SARANAM AṄṄAM
 BUDDHO ME SARANAM VARAṂ
 ETENA SACCAVAJJENA HOTU TE JAYAMAṄGALAM
For me there is no other refuge, the Buddha is my excellent refuge: by this declaration of truth, may the blessings of victory be yours.
 于我无他依， 佛为真皈依， 以此真实语， 愿你得胜利。

NATTHI ME SARANAM AṄṄAM
 DHAMMO ME SARANAM VARAṂ
 ETENA SACCAVAJJENA HOTU TE JAYAMAṄGALAM
For me there is no other refuge, the Dhamma is my excellent refuge:

by this declaration of truth may the blessings of victory be yours.
 于我无他依， 法为真皈依， 以此真实语， 愿你得胜利。

NATTI ME SARANAM AÑÑAM
 SAÑGHO ME SARANAM VARAÑ
 ETENA SACCVAJJENA HOTU TE JAYAMAÑGALAM
*For me there is no other refuge, the Sangha is my excellent refuge:
 by this declaration of truth may the blessings of victory be yours.*
 於我无他依， 僧为真皈依， 以此真实语， 愿你得胜利。

5. SO ATTHALADDHO(The benefits of offering)

SO ATTHA LADDHO SUKHITO
May he gain benefits and happiness 愿他获得利益与幸福

VIRULHO BUDDHASĀSANĒ,
And grow in the Buddha's Teaching 在正法中成长

AROGO SUKHITO HOHI SAHA SABBĒ HI ÑĀTIBHI,
Without disease and happy may he be, together with all his relatives.
 无有诸病苦， 与他的眷属， 快乐的生活。

SĀ ATTHA LADDHĀ SUKHITĀ
May she gain benefits and happiness 愿她获得利益与幸福

VIRULHĀ BUDDHASĀSANĒ
And grow in the Buddha's Teaching 在正法中成长

AROGĀ SUKHITĀ HOHI SAHA SABBĒ HI ÑĀTIBHI
Without disease and happy may she be, together with all her relatives. 无有诸病苦， 与她的眷属， 快乐的生活。

TĒ ATTHA LUDDHĀ SUKHITĀ
May they gain benefits and happiness 愿他们获得利益与幸福

VIRULHĀ BUDDHASĀSANĒ
And grow in the Buddha's Teaching 在正法中成长

AROGĀ SUKHITĀ HOTHĀ SAHA SABBĒ HI ÑĀTIBHI
Without disease and happy, together with all their relatives.
 无有诸病苦， 与他们的眷属， 快乐的生活。

6. SABBĪTIYO

SABBĪTIYO VIVAJJANTU SABBAROGO VINASSATU
 MĀ TE BHAVAT-VANTARĀYO SUKHĪ DīGHĀYUKO BHAVA
May all the dangers be eradicated. May worry and illness be dispelled. May calamities not occur to you. May you be happy and live long. 愿不幸转化, 愿疾病消除, 无险难不幸, 愿安乐长寿。

ABHIVĀDANASĪLISSA NICCAM VUDDHĀPACĀYINO
 CATTĀRO DHAMMĀ VADDHANTI
 ĀYU VANNO SUKHAM BALAM

One of respectful nature, always revering the elders (those worthy of reverence); These four things increase (accrue to you): long life, beauty, bliss, and strength.

谦虚与恭敬, 尊老敬贤者, 将获四福报, 寿, 貌, 乐, 健康。

7. BHAVATU SABBAMĀNGALAM ...

BHAVATU SABBA-MAÑGALAM

May there be every blessing 致与您一切的祝福

RAKKHANTU SABBA-DEVATĀ.

May all the devas protect you. 愿您得到所有天人的护佑

SABBA-BUDDHĀ-NUBHĀVENA

Through the power of all the Buddhas 仗恃诸佛的威德力

SADĀ SOTTHĪ BHAVANTU TE

May you always be well. 愿您获得永恒的安乐。

BHAVATU SABBA-MAÑGALAM

May there be every blessing 致与您一切的祝福

RAKKHANTU SABBA-DEVATĀ.

May all the devas protect you 愿您得到所有天人的护佑

SABBA-DHAMMĀ-NUBHĀVENA

Through the power of all the Dhammas 仗恃诸法的威德力

SADĀ SOTTHĪ BHAVANTU TE

May you always be well. 愿您获得永恒的安乐。

BHAVATU SABBA-MĀNGALAM

May there be every blessing 致与您一切的祝福

RAKKHANTU SABBA-DEVATĀ

May all the devas protect you 愿您得到所有天人的护佑

SABBA-SĀṄGHĀ-NUBHĀVENA

Through the power of all the Saṅgha 仗恃僧伽的威德力

SADĀ SOTTHĪ BHAVANTU TE

May you always be well. 愿您获得永恒的安乐.

AṄGULIMĀLA PARITTA³³ (盈哥摩罗护卫偈)

Venerable Angulimala's Protection 指鬘经

YATOHAM BHAGINI ARIYĀYA JĀTIYĀ JĀTO

NĀBHIJĀNĀMI SAṄCICCA PĀṄAMJĪVITĀ VOROPETĀ

TENA SACCEÑA SOTTHI TE HOTU SOTTHI GABBHASSA

Sister, since being born in the Noble Birth, I am not aware that I have intentionally deprived a being of life. By this truth may you be well, and so may the child in your womb.

姐妹，自我入圣以来，我不曾蓄意去夺取任何众生的生命，以这真实的话，愿你获得平安，愿你胎中的孩子也一样平安。

(Angulimala sutta, Majjhima Nikaya, sutta no. 86)

³³ English translations consulted: Legend of Paritta Protective Chants and Background Stories by Somdech Phramahadhirajahn, and Traditional Pali Chants of Wat Luang Phor Sodh Dhammakāyārām; Chinese translations in Nanchuan Kesong by Dhammadvaro Bhikkhu, and in 上座部佛教念诵集_V1.3 by Mahinda Bhikkhu (China).

BOJJHAṄGA PARITTA³⁴

Seven Factors of Enlightenment Protection 七觉支护卫偈

BOJJHAṄGO SATI-SAṄKHĀTO
 DHAMMĀNAM VICAYO TATHĀ
 VIRIYAM-PĪTI-PASSADDHI- BOJJHAṄGĀ CA TATHĀPARE
**Phoat chong jet pra kan dai kae sati khue khwam ra-luek dai,
 thamma-wijai khue khwam sot song lueak fen tham, wiriya
 khue khwam phian, piti khue khwam im jai, patsatthi khue
 khwam sa-ngop kai jai pen ong haeng kan trassaru.**

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility and two others. 开悟的条件即是：念觉支，择法觉支，精进觉支，喜觉支，轻安觉支。

SAMĀDHUPEKKHA-BOJJHAṄGĀ
 SATTETE SABBA-DASSINĀ
 MUNINĀ SAMMADAKKHATĀ BHĀVITĀ BAHULIKATĀ
**Samathi khue khwam tang man haeng jit, u-bek-kha khue
 khwam mi jit pen klang, tham jet pra kan ni pen tham an phra
 muni jao, phu song hen jaeng tham thang puang dai trat wai
 chop laew, hak phu dai tham phoat chong jet hai koet hai mi
 laew, man kra tham hai mak laew.**

The factors of concentration and equanimity, these seven well-expounded by the All Seeing Sage are cultivated and practiced repeatedly. 还有定觉支，以及舍觉支。这七觉支都是所有智者牟尼（佛）所详尽解说的。若能不断的修习与提升，

SAMVATTANTI ABHIṄṄĀYA NIBBĀNĀYA CA BODHIYĀ
 ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ
**Yom pen pai phuea khwam ru ying, phuea nippahan lae phuea
 khwam trassaru, duai sajja waja ni, kho khwam suk khwam**

³⁴English translation adapted from ‘Maha Paritta Pali’ by Sao Htun Hmat (http://www.bbt.org.sg/Articles/paritta_entr.html#atanatiya); Chinese translation by Dhammadvaro Bhikkhu, in ‘Nanchuan Kesong’.

jaroen jong bang koet mi kae than talot kan thuk muea.

So that there is realization of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you. 势将获得神通（特别的知识,悟道及涅槃。以此真实的话语，愿你永远平安无恙。

EKASMIM SAMAYE NĀTHO

MOGGALLĀNAÑCA KASSAPAM

GILĀNE DUKKHITE DISVĀ BOJJHAÑGE SATTA DESAYI

Nai sa-mai noeng Phraphutthajao phu pen thi phueng khong lok, thot phra net hen Phra Mokkhanlana lae Phra

Mahakassapa, pen khai dai rap khwam lambak mi thukkha wethana, jueng song sa-daeng Phoat-chong jet prakan hai than thang song fang.

At one time when the Bhagava saw Moggallana and Kassapa being unwell and suffering, he discoursed on the Seven Factors of Enlightenment. 曾有一次，佛见目犍连及迦叶尊者受到疾病的折磨，佛为他们开示七觉支法。

TE CA TAM ABHINANDITVĀ

ROGĀ MUCCIMSU TAMKHANE

ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ

Than thang song nan chuen chom yindi ying sueng Phoat-chong khatham, lae dai hai jak rok nai khana nan, duai sajja waja ni, kho khwam suk khwam jaroen jong bang koet mi kae than talot kan thuk muea.

They, who took delight in the discourse, at that moment, were freed from the disease. By this utterance of truth, may there always be happiness for you. 当他们获得法的喜乐，即时从病痛中得以解脱出来，以此真实的话语，愿你永远平安无恙。

EKADĀ DHAMMA-RĀJĀ PI GELAÑÑENĀBHIPĪLITO

CUNDATtherena TAÑÑEVA

BHAÑĀPETVĀNA SĀDARAM

Nai khrang noeng mae ong Phra Thamma racha sammasam

Phutthajao, song pra-chuan pen khai nak, jueng song rap sang hai Phra Juntha thera, sa-daeng Phoat-chong nan thawai doi

khao-rop.

Once when the King of Dhamma was affected by illness, he had the Venerable Cunda recite the discourse respectfully. 曾有一次，当法王（佛）染上了疾病，佛叫纯陀长老亲切关怀地诵出此经（七觉支法）。

SAMMODITVĀ CA ĀBĀDHĀ
TAMHĀ VUTTHĀSI THĀNASO

ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ

Phra-on song ban-thoeng phra-thai, hai jak khwam pra-chuan (puai khai) dai doi phlan, duai sajja waja ni, kho khwam suk khwam jaroen jong bang koet mi kae than talot kan thuk muea.

Having taken delight in the discourse the Buddha was immediately cured of the illness. By this utterance of truth, may there always be happiness for you. 当佛获得法的喜乐，即时从病痛中解脱出来，以此真实的话语，愿你永远平安无恙

PAHĪNĀ TE CA ĀBĀDHĀ TINNANNAM-PI MAHESINAM
MAGGĀHATA-KILESĀ VA PATTĀNUPPATTIDHAMMATAM
ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ

Phraphutthajao lae phra thera phu song khun an ying yai thang sam rup nan, hai jak a-phat laew, dut dang kiles thi thuk ariyamak kamjat mot sin laew, mai huan klap ma koet ik pen thammada, duai sajja waja ni, kho khwam suk khwam jaroen jong bang koet mi kae than talot kan thuk muea thoen.

Just as the defilements, once eradicated by the Noble Path, could not arise again, in like manner, the diseases of the three Great Sages eliminated by the Seven Factors of Enlightenment never occurred again. By this utterance of truth, may there always be happiness for you. 这三位大圣者的病得以去除，就如正道破除一切的烦恼，依大自然的法而得以解脱。以此真实的话语，愿你永远平安无恙。

(Bojjhanga Sutta, Samyutta, Mahavagga iii.71, 72 and 73.)

BUDDHA-JAYA-MAÑGALA GĀTHĀ³⁵
The Verses of the Buddha's Auspicious Victories
 佛勝吉祥偈

BĀHUM SAHASSAM-ABHINIMMITA-SĀVUDHANTAM
 叻弘沙哈沙 麻比呢昧打沙優但 當

GRĪMEKHALAM UDITA-GHORA-SASENA-MĀRAM
 起利咪卡朗 唔底打果拉沙舍納 麻朗

DĀNĀDI-DHAMMA-VIDHINĀ JITAVĀ MUNINDO
 達納底 當馬 V 地納 機打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI
 堂爹假沙 巴瓦杜 地假亞 芒夾拉呢

Creating a form with 1,000 arms, each equipped with a weapon, Mara, on the elephant Girimekhala, uttered a frightening roar together with his troops. The Lord of Sages defeated him by means of such qualities as generosity. By the power of this, may you have victory blessings. 以千手执兵器之相, 魔罗身骑基里米卡拉大象, 怒吼一声、率军前来, 圣者之君以布施的品质调服了他: 以此威力, 愿你得胜吉祥。

MĀRĀTIREKAM-ABHIYUJJHITA-SABBA-RATTIM
 麻臘地類卡麻比優吉打沙巴 臘頂

GHORAMPAN'ĀLAVAKA-MAKKHAM-ATHADDHA-YAKKHAM
 果朗 拔納拉瓦卡麻卡馬打達 亞康

KHANTI-SUDANTA-VIDHINĀ JITAVĀ MUNINDO
 抗地 梳旦打 V 地納 機打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI
 堂爹假沙 巴瓦杜 地假亞 芒夾拉呢

Even more frightful than Mara making war all night was Ālavaka, the arrogant unstable ogre. The Lord of Sages defeated him by

³⁵ English translation from 'A Chanting Guide of Dhammayut Order, USA', Chinese translations by 良穎 and Bhikkhu U Mangala (Tusita Chanting Book).

means of well-trained endurance. By the power of this, may you have victory blessings.

威力胜于魔罗的，是阿罗迦夜叉，急躁傲慢、连夜索战，圣者之君以善修的忍耐调服了他：以此威力，愿你得胜吉祥。

NĀLĀGIRIM GAJA-VARAM ATIMATTABHŪTAM

納拉起林夾假瓦朗 阿地麻打不當

DĀVAGGI-CAKKAM-ASANĪVA SUDĀRUNANTAM

達瓦起 假卡麻沙尼瓦 蘇打魯南 當

METT'AMBUSEKA-VIDHINĀ JITAVĀ MUNINDO

咪打布舍卡 V 地納 機打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI

堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Nālāgiri, the excellent elephant, when maddened, was very horrific, like a forest fire, a flaming discus, a lightning bolt. The Lord of Sages defeated him by sprinkling the water of good will. By the power of this, may you have victory blessings.

良象那罗及力发怒时其态可怖，如森林之火，如火轮，又如闪电，圣者之君洒下慈心之水调服了它：以此威力，愿你得胜吉祥。

UKKHITTA-KHAGGAM-ATIHATTHA SUDĀRUNANTAM

吾起打 卡夾 馬地哈他 蘇打魯南 當

DHĀVAN-TI-YOJANA-PATH'AÑGULI-MĀLAVANTAM

達枉 地 哟假那 拍當估利 麻拉灣當

IDDHĪBHISAÑKHATA-MANO JITAVĀ MUNINDO

依地比桑卡打麻諾 機打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI

堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Very horrific, with a sword upraised in his expert hand, garlanded-with-Fingers ran three leagues along the path. The Lord of Sages defeated him with mind-fashioned marvels. By the power of this, may you have victory blessings.

可怕的盎掘摩罗以人指为饰，手举利剑、狂追三旬之路，圣者之君以神通调服了他：以此威力，愿你得胜吉祥。

KATVĀNA KATTHAM-UDARAM IVA GABBHINĪYĀ
 卡圖瓦納 卡打暮打朗 依瓦 格比尼亞
 CIÑCĀYA DUTTHA-VACANAM JANA-KĀYA-MAJHE
 今假亞 杜打瓦又囊 假納卡亞 麻姐
 SANTENA SOMA-VIDHINĀ JITAVĀ MUNINDO
 桑爹納 嘉馬 V 地納 機打瓦 莫您多
 TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI
 堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Having made a wooden belly to appear pregnant, Ciñca made a lewd accusation in the midst of the gathering. The Lord of Sages defeated her with peaceful, gracious means. By the power of this, may you have victory blessings.

以木制腹部伪装身孕，旃遮当众毁谤佛陀，圣者之君以沉默的大度调服了她：以此威力，愿你得胜吉祥。

SACCAM VIHĀYA MATI-SACCAKA-VĀDA-KETUM
 沙將 爲哈亞 麻地 灑假卡瓦打K 懂
 VĀDĀBHIROPITA-MANAM ATI-ANDHABHŪTAM
 瓦達比羅比打麻囊 阿地安打 布黨
 PAÑÑĀ-PADĪPA-JALITO JITAVĀ MUNINDO
 班呀 巴地巴 假利多 機打瓦 莫您多
 TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI
 堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Saccaka, whose provocative views had abandoned the truth, delighting in argument, had become thoroughly blind. The Lord of Sages defeated him with the light of discernment. By the power of this, may you have victory blessings.

萨遮迦观点偏激，远离真理，好争辩、执迷不悟，圣者之君以明辨之光调服了他：以此威力，愿你得胜吉祥。

NANDOPANANDA-BHUJAGAM VIBUDHAM MAHIDDHIM
 南多巴南打布假港 爲補黨 麻嘻丁
 PUTTENA THERA-BHUJAGENA DAMĀPAYANTO
 布地納 跌臘 布假K 納 打馬拔洋多

IDDHŪPADESA-VIDHINĀ JITAVĀ MUNINDO

衣杜拔爹沙 V 地納 機打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI

堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Nandopananda was a serpent with great power but wrong views.

The Lord of Sages defeated him by means of a display of marvels,

sending his son (Moggallana), the serpent-elder, to tame him. By the

power of this, may you have victory blessings. 蛇王南陀巴难陀神

通广大,却持妄见,圣者之君遣弟子(目建连)化为蛇相, 显现神通
调服了他: 以此威力, 愿你得胜吉祥。

DUGGĀHA-DITTHI-BHUJAGENA SUDATTHA-HATTHAM

杜咖哈地底布假K 那苏打达哈党

BRAHMAM VISUDDHI-JUTIM-IDDHI-BAKĀBHIDHĀNAM

巴拉芒V 苏地珠地密地巴卡比打囊

ÑĀNĀGADENA VIDHINĀ JITAVĀ MUNINDO

呀那咖爹纳V 地纳机打瓦莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAÑGALĀNI

堂爹假沙巴瓦杜地假亚芒夹拉呢

His hands bound tight by the serpent of wrongly held views, Baka, the Brahma, thought himself pure in his radiance and power. The Lord of Sages defeated him by means of his words of knowledge. By the power of this, may you have victory blessings.

梵天拔迦明亮有力,自以为清淨, 他的双手受妄见之蛇的紧缚,

圣者之君以智慧之言调服了他: 以此威力, 愿你得胜吉祥。

ETĀPI BUDDHA-JAYA-MAÑGALA-ATTHA-GĀTHĀ

A 打比 不他 假亞 芒夾拉 阿打卡打

YO VĀCANO DINADINE SARATE MATANDĪ

喲 哇恰垢 頂納 頂內 沙臘地麻談地

HITVĀN'ANEKA-VIVIDHĀNI C'UPADDAVĀNI

嘻他灣那內卡 VV 他呢 粗巴達瓦呢

MOKKHĀM SUKHAM ADHIGAMEYYA NARO SAPAÑÑO

莫康 蘇康 阿地咖米亞 納羅 沙班喲提

These eight verses of the Buddha's victory blessings:

*Whatever person of discernment
Recites or recalls them day after day without lapsing
Destroying all kinds of obstacles
Will attain emancipation and happiness.*

这八首佛胜吉祥偈：凡有明辨者，日日持颂，忆念不息，摧毁一切障碍，将得解脱与喜乐。

JAYA PARITTA³⁶ *The Victory Protection 胜利偈*

MAHĀKĀRUNIKO NĀTHO HITĀYA SABBAPĀNINAM
PŪRETVĀ PĀRAMĪ SABBĀ PATTO
SAMBODHIMUTTAMĀMETENA SACCAVAJJENA HOTU TE
JAYAMAṄGALĀM
媽哈咖路匿掘那陀/ 喜他亞薩跋巴尼囊/ 補類達蛙巴拉米沙跋巴
多上婆替目打忙/ A 爹納薩甲蛙賊納/ 火杜爹繁亞忙咖郎
The Buddha who is a refuge to all beings, attained great compassion, perfected and fulfilled all the paramis (perfections) for the benefit of all beings, attained the highest self-awakening. By the utterance of this truth, may victory blessings be yours.
大悲的世尊，为了一切众生的利益，修持圆满一切的波罗蜜，
自证无上菩提，以此真实语，愿你得胜利。

JAYANTO BODHIYĀ MŪLE
SAKYĀNAMNANDIVADDHANO EVAM
插樣多婆替鵝目累/ 殺咖壓囊難替蛙塔挪
TVAM VIJAYO HOHI JAYASSU JAYAMAṄGALE.
打蛙v加喲火喜/ 插鵝素插鵝滿卡浪
The Buddha defeated Mara at the base of the Bodhi tree, achieving

³⁶ English translation from ‘Legend of Paritta – Protective Chants and Background Stories’, composed by Somdech Phramahadhirajahn; Chinese translations consulted include those of Dhammadvaro Bhikkhu, in ‘Nanchuan Kesong’ and Bhikkhu U Mangala.

the supreme state of being, taking pleasure in the glory of all Buddhas, and bringing joy to the Sakyan people. 世尊在菩提树下的胜利, 为释迦人带来光荣, 胜利可属你, 愿你得胜利.

APARĀJITA-PALLANKE SĪSE PĀTHAVIPOKKHARE
ABHISEKE SABBABUDDHĀNĀM AGGAPPATTO
PAMODATI.

阿巴拉七打幫藍給 / 西謝巴塔V波卡累 / 阿劈西給殺趴撲他囊 /
昂卡巴多巴摩踏地

On that undefeatable seat, which is the victory blessing, rising above the earth as the lotus leaves rise above water, all the Buddhas defeated Mara. May you also share in this victory blessing. 以不败之姿安坐在诸佛加持的圣地宝座上, 世尊浸于无上成就的喜悦里

SUNAKKHATTĀM SUMAÑGALĀM

素納卡當素芒卡朗

SUPABHĀTĀM SUHUTTHITĀM

素巴趴當素虎替當

SUKHĀNO SUMUHUTTO CA

素卡挪素目虎多甲、

SUYITTHAM BRAHMACĀRISU

素一唐巴拉媽甲立素

PADAKKHINĀM KAYAKAMMĀM

巴踏奇囊咖鵝甘芒

VĀCĀKAMMĀM PADAKKHINĀM

蛙甲甘芒巴踏奇囊

PADAKKHINĀM MANOKAMMĀM

巴踏奇囊媽挪甘芒

PANĪDHİ TE PADAKKHIÑE PADAKKHINĀNI KATVĀNA

巴匿替爹巴達奇內 巴踏奇那匿咖打蛙納

LABHAN TATTHE PADAKKHIÑE

拉潘打體巴踏奇匿

For any beings who practice honestly, at any time; that time is the lucky time, the good blessing, an auspicious fortune, a shining dawn, a good moment, a good act of worship. For those who have such

excellent practice, their physical actions are a rightful religious offering, their words are a rightful religious offering, and their intentions are a rightful religious offering. May your wishes be so rightful: all beings who have such rightful actions will receive their rightful benefits. 吉祥的星星，吉祥的祝福，一个吉祥的晨曦，一个吉祥的供奉，一个吉祥的时，一个吉祥的辰，善承的供养予梵行者。若身业以正行，口业以正行，意业以正行，欲愿以正行，以此诸正行，必将导至涅槃。

ABHAYA PARITTA³⁷

The Danger-free Protection 无畏护卫偈

YAN-DUNNIMITTAM AVAMAÑGALAÑCA

洋敦尼米湯阿瓦芒格朗車

YO CĀMANĀPO SAKUÑASSA SADDO

友恰馬那波撒庫那色三陀

PĀPAGGAHO DUSSUPINAM AKANTAM.

菩達奴巴魏呢味那撒梅杜

BUDDHĀNUBHĀVENA VINĀSAMENTU

帕帕軋厚杜蘇批囊阿康湯

**Lang rai an dai lae awamongkhon an dai, siang nok thi na what
whan an dai, bap khro lae fan rai an mai na pratthana an dai,
kho sing lao nan jong phinat pai duai anuphap haeng
Phraphutthajao.**

*Whatever unlucky portents and ill omens, and whatever distressing
bird calls, evil planets, upsetting nightmares. By the Buddha's power
may they be destroyed.*

³⁷ English translation from 'A Chanting Guide of Dhammayut Order, USA' ; Chinese translation by Dhammadavo Bhikkhu, in 'Nanchuan Kesong'.

任何不祥的征兆，任何不悦耳的鸟啼声，恶星，梦靥以及一切不如意的事，愿以佛力的加持，一一化解，消失.

YAN-DUNNIMITTAM AVAMAÑGALAÑCA

洋敦尼米湯阿瓦芒格朗車

YO CĀMANĀPO SAKUNASSA SADDO

友恰馬那波撒庫那色三陀

PĀPAGGAHO DUSSUPINAM AKANTAM

帕帕軋厚多蘇批囊阿康湯

DHAMMĀNUBHĀVENA VINĀSAMENTU

達摩奴巴魏呢味那撒梅杜

**Lang rai an dai lae awamongkhon an dai, siang nok thi na what
whan an dai, bap khro lae fan rai an mai na pratthana an dai,
kho sing lao nan jong phinat pai duai anuphap haeng Phra
Tham.**

*Whatever unlucky portents and ill omens, and whatever distressing
bird calls, evil planets, upsetting nightmares. By the Dhamma's
power may they be destroyed.*

任何不祥的征兆，任何不悦耳的鸟啼声，恶星，梦靥以及一切不如意的事，愿以法力的加持，一一化解，消失.

YAN-DUNNIMITTAM AVAMAÑGALAÑCA

洋敦尼米湯阿瓦芒格朗車

YO CĀMANĀPO SAKUNASSA SADDO

友恰馬那波撒庫那色三陀

PĀPAGGAHO DUSSUPINAM AKANTAM

帕帕軋厚多蘇批囊阿康湯

SAÑGHĀNUBHĀVENA VINĀSAMENTU

僧伽奴巴魏呢味那撒梅杜

**Lang rai an dai lae awamongkhon an dai, siang nok thi na what
whan an dai, bap khro lae fan rai an mai na pratthana an dai,
kho sing lao nan jong phinat pai duai anuphap haeng
Mukhanasawok khong Phraphutthajao.**

*Whatever unlucky portents and ill omens, and whatever distressing
bird calls, evil planets, upsetting nightmares. By the Saṅgha's power
may they be destroyed.*

任何不祥的征兆, 任何不悦耳的鸟啼声, 恶星, 梦靥以及一切不如意的事, 愿以僧伽力的加持, 一一化解, 消失.

DEVATĀ UYYOJANA GĀTHĀ³⁸

Sending Devas Back 苦缠偈 (DUKKHAPPATTĀDI GĀTHĀ)

DUKKHAPPATTĀ CA NIDDHUKKHĀ

Kho sat thang puang thi pra sop thuk jong phon jak thuk,
May all beings: who have fallen into suffering be without suffering
 陷入痛苦中的(众生), 愿他们皆离苦

BHAYAPPATTĀ CA NIBBHAYĀ

Thi pra sop phai jong phon jak phai,
Who have fallen into danger be without danger
 陷入恐惧中的 (众生), 愿他们皆离恐惧

SOKAPPATTĀ CA NISSOKĀ HONTU SABBE PI PĀNINO

Lae thi pra sop khwam sok. Jong phon jak khwam sok.
Who have fallen into sorrow be without sorrow. May all living creatures be so.

陷入悲恸中的 (众生) , 愿他们都离悲恸愿一切众生皆如是。

ETTĀVATĀ CA AMHÉHI

Kho lao thewada thang puang

SAMBHATAM PUÑÑA-SAMPADAM

Jong anu-mothana sueng bun sombat

SABBE DEVĀNUMODANTU SABBA-SAMPATTI-SIDDHIYĀ
An rao thanglai dai tham wai di laew ni. Phuea khwam samret
nai sombat thang puang thoet

³⁸ English translation from 'A Chanting Guide of Dhammayut Order, USA' ; Chinese translation by Dhammadaro Bhikkhu, in 'Nanchuan Kesong'.

³⁹ *To the extent that we have acquired any merit, may all beings rejoice in it for achieving all success.* 我们所获得的及所累积的功德，愿一切天人皆来随喜(分享)愿他们都得到幸福与安乐。

DANAM DADANTU SADDHĀYA

Manut thanglai jong hai than duai sattha

SILAM RAKKHANTU SABBADĀ

Jong raksa sin nai kan thang puang

May they give gifts with conviction. May they always maintain virtue
以虔诚的心布施. 好好守持戒律

BHĀVANĀBHIRATAĀ HONTU GACCHANTU DEVATĀGATAĀ

Jong pen phu yindi ying laew nai kan phatthana jitjai

(phawana). Thepphayada thanglai thi ma laew choen klap pai thoet

May they delight in meditation. May they go to a heavenly destination. 喜欢修习禅定（心智的培育）势将往生天界。

SABBE BUDDHĀ BALAPPATTĀ

Duai det haeng Phraphutthajao phu thueng phrom duai phalang Tham

From the strength attained by all the Buddhas

PACCEKANAÑCA YAM BALAM

Duai det haeng phalang Tham khong phra patjekka Phutthajao thanglai

The strength of the Private (Solitary) Buddhas

ARAHANTĀNAÑCA TEJENA

Lae duai det haeng phalang tham khong phra arahan thanglai

By the power of the arahants

RAKKHAM BANDHĀMI SABBASO.

Khaphajao thanglai kho khwam khum khrong raksa nai thi thuk sathan nai kan thuk muea.

I bind this protection all around. 以佛，辟支佛及阿罗汉们所成就的威德力，愿此线所绕之处皆受到护卫。

³⁹ Bhikkhu Bodhi's translation of the verse (in 'Verses of Sharing Merits', <http://www.noblepath.org/audio.html>) is adopted here.

VII. DISCOURSES

DHAMMACAKKAPPAVATTANA SUTTA⁴⁰

The Discourse on Setting the Wheel of Dhamma in Motion

转法轮经

[EVAM-ME SUTAM,] EKAM SAMAYAM BHAGAVĀ
BĀRĀNAŚIYAM VIHARATI ISIPATANE MIGADĀYE TATRA
KHO BHAGAVĀ PAÑCA-VAGGIYE BHIKKHŪ ĀMANTESI
Thus have I heard. On one occasion the Blessed One was dwelling at Baranasi in the Deer Park at Isipatana. There the Blessed One addressed the monks of the group of five thus:

某個時候，世尊住在波羅奈的仙人墮處的鹿野苑。那時世尊告訴五個為一群的比丘們：

“DVE’ME BHIKKHAVE ANTĀ PABBAJITENA NA
SEVITABBĀ

“*These are two extremes that are not to be followed (indulged in) by one who has gone forth—*

「諸比丘，有兩種極端行為是出家人所不應當從事的

YO CĀYAM KĀMESU KĀMA-SUKHALLIKĀNUYOGO HĪNO
GAMMO POTHUJJANIKO ANARIYO ANATTHA-SAÑHITO
The pursuit of sensual happiness in sensual pleasure, which is low, vulgar, the way of worldlings (common), ignoble, unbeneficial. 一種是沉迷于感官享樂，這是低下的、粗俗的、凡夫的、非神聖的，沒有利益的行為。

⁴⁰ English translations consulted were those of Bhikkhu Bodhi and Thanissaro Bhikkhu. Chinese translations consulted were those of Bhikkhu Mahinda (瑪欣德尊者, China) in ‘上座部佛教念誦集, and Anagarika Dharmajivi (釋性恩) in ‘佛弟子日常課誦本’

YO CĀYAM ATTA-KILAMATHĀNUYOGO DUKKHO
ANARIYO ANATTHA-SAÑHITO

And that pursuit of self-mortification which is painful, ignoble, unbeneficial (unprofitable). 另一种是自我折磨的苦行，这是痛苦的、非神圣的、没有利益的行为。

ETE TE BHIKKHAVE UBHO ANTE
ANUPAGAMMAMAJJHIMĀ PATIPADĀ TATHĀGATENA
ABHISAMBUDDHĀ CAKKHU-KARANĪ ÑĀNA-KARANĪ
UPASAMĀYA ABHIÑÑĀYA SAMBODHĀYA NIBBĀNĀYA
SAMVATTATI

Without veering toward either of these extremes, the Tathagata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbāna (total unbinding).

藉着避免这两种极端，如来实践中道。此中道引生彻见、引生智，通向寂静、胜智、正觉、涅槃。

KATAMĀ CA SĀ BHIKKHAVE MAJJHIMĀ
PATIPADĀTATHĀGATENA ABHISAMBUDDHĀ, CAKKHU-
KARANĪ ÑĀNA-KARANĪ UPASAMĀYA ABHIÑÑĀYA
SAMBODHĀYA NIBBĀNĀYA SAMVATTATI.

And what is the middle way awakened to by the Tathāgata that gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbāna (total unbinding)?
诸比丘，那个引生彻见、引生智，通向寂静、胜智、正觉、涅槃的中道是什么呢？

AYAMEVA ARIYO AṬṬHAÑGIKO MAGGO SEYYATHIDAM
SAMMĀ-DITṬHI SAMMĀ-SAṄKAPPO SAMMĀ-VĀCĀ
SAMMĀ-KAMMANTO SAMMĀ-ĀJIVO SAMMĀ-VĀYĀMO
SAMMĀ-SATI SAMMĀ-SAMĀDHİ

It is this Noble Eightfold Path: right view, right intention (or right resolve or right thought), rightspeech, right action, right livelihood, right effort, right mindfulness, right concentration.

那就是八圣道分，即正见、正思惟、正语、正业、正命、正精进、正念、正定。

AYAM KHO SĀ BHIKKHAVE MAJJHIMĀ PATIPADĀ
 TATHĀGATENA ABHISAMBUDDHĀ CAKKHU-KARANĪ
 NĀNA-KARANĪ UPASAMĀYA ABHIÑÑĀYA SAMBODHĀYA
 NIBBĀNĀYA SAMVATTATI

This is the middle way awakened to by the Tathāgata that gives rise to vision, knowledge and leads to calm, to direct knowledge, to self-awareness, to liberation. 诸比丘，这就是引生彻见、引生智，通向寂静、胜智、正觉、涅槃的中道。

IDAM KHO PANA BHIKKHAVE DUKKHAM ARIYA-SACCAM

Now this, monks, is the noble truth of suffering (dukkha):
 诸比丘，这是苦圣谛。

JĀTIPI DUKKHĀ JARĀPI DUKKHĀ [vyādhi pi dukkho]
 MARANAMPI DUKKHAM

Birth is suffering (dukkha), aging is suffering, [illness is suffering], death is suffering, 生是苦、老是苦、[病是苦]，死是苦，

SOKA-PARIDEVA-DUKKHA-DOMANASSUPĀYĀSĀPI
 DUKKHĀ

Sorrow, lamentation, pain, grief, and despair are suffering
 愁，悲，苦，忧，恼

APPIYEHI SAMPAYOGO DUKKHO PIYEHI VIPPAYOGO
 DUKKHO YAMP'ICCHAM NA LABHATI TAMPI DUKKHAM
Association with what is displeasing (unbeloved or not dear) is suffering, separation from what is pleasing (beloved or dear) is suffering, not getting what one wants is suffering)

怨憎会是苦、爱别离是苦、求不得也是苦

SAṄKHITENĀ PAṄCUPĀDĀNAKKHANDHĀ DUKKHĀ
In short, the five aggregates subject to clinging (that fuel attachment) are suffering. 简单地说：五取蕴是苦。

IDAM KHO PANA BHIKKHAVE DUKKHA-SAMUDAYO
 ARIYA-SACCAM

Now this, monks, is the noble truth of the origination of suffering:
 诸比丘，这是苦集圣谛：

YĀYAM TANHĀ PONOBBHAVIKĀ NANDI-RĀGA-SAHAGATĀ TATRA TATRĀBHINANDINĪ SEYYATHIDAM KĀMA-TANHĀ BHAVA-TANHĀ VIBHAVA-TANHĀ

It is this craving that makes for further becoming—accompanied by delight and lust (passion), seeking delight here and there (relishing now here and now there)—i.e., craving for sensual pleasure, craving for becoming (existence), craving for non-becoming (discontinuation or non-existence). 它是造成再投生,乐欲具、四处追求爱乐的贪爱, 即欲爱、有爱及非有爱.

IDAM KHO PANA BHIKKHAVE DUKKHA-NIRODHO ARIYA-SACCAM

And this, monks, is the noble truth of the cessation of suffering:

诸比丘, 这是苦灭圣谛:

YO TASSĀ YEVA TANHĀYA ASESA-VIRĀGA-NIRODHO CĀGO PAṬINISSAGGO MUTTI ANĀLAYO

It is the remainderless fading away and cessation of that same craving, the giving up (renunciation), relinquishment of it, freedom (release) from it, and letting go of that very craving.

即是此贪爱的息灭无余、舍弃、遣离、解脱、无着.

IDAM KHO PANA BHIKKHAVE DUKKHA-NIRODHA-GĀMINI-PAṬIPADĀ ARIYA-SACCAM

Now this, monks, is the noble truth of the way leading to the cessation of suffering: 诸比丘, 这是导致苦灭的道圣谛:

AYAMEVA ARIYO ATTHAṄGIKO MAGGO SEYYATHIDAM SAMMĀ-DITTHI SAMMĀ-SAṄKAPPO SAMMĀ-VĀCĀ SAMMĀ-KAMMANTO SAMMĀ-ĀJIVO SAMMĀ-VĀYĀMO SAMMĀ-SATI SAMMĀ-SAMĀDHİ

It is this Noble Eightfold Path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. 那就是八圣道分, 即正见、正思惟、正语、正业、正命、正精进、正念、正定.

IDAM DUKKHAM ARIYA-SACCANTI ME BHIKKHAVE, PUBBE ANANUSSUTESU DHAMMESU CAKKHUM

UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ
UDAPĀDI ĀLOKO UDAPĀDI

'This is the Noble Truth of Suffering': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这是苦圣谛'：比丘们！在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHAM ARIYA-SACCAM
PARIÑNEYYANTI ME BHIKKHAVE PUBBE
ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI
ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI
ĀLOKO UDAPĀDI

'This Noble Truth of Suffering is to be understood': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这苦圣谛是应被完全了知'：比丘们！在种种以前还没有听过的法上，我的(法)眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHAM ARIYA-
SACCAMPARIÑĀTANTI ME BHIKKHAVEPUBBE
ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI
ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI
ĀLOKO UDAPĀDI

'This Noble Truth of Suffering has been understood': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这苦圣谛已经被完全了知'：比丘们！在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

IDAM DUKKHA-SAMUDAYO ARIYA-SACCANTI
MEBHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU
CAKKHUM UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ
UDAPĀDIVIJJĀ UDAPĀDI ĀLOKO UDAPĀDI

'This is the Noble Truth of the Origination of Suffering': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

这是苦集圣谛’：比丘们！在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHA-SAMUDAYO ARIYA-SACCAM PAHĀTABBANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI ĀLOKO UDAPĀDI

'This Noble Truth of the Origination of Suffering is to be abandoned': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

这苦集圣谛是应被断除’：比丘们，在种种以前还没有听过的法上，我的(法)眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHA-SAMUDAYO ARIYA-SACCAM PAHĀNANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI ĀLOKO UDAPĀDI

'This Noble Truth of the Origination of Suffering has been abandoned': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

这苦集圣谛已经被断除’：比丘们，在种种以前还没有听过的法上，我的(法)眼生起、知识生起、智慧生起、明生起、光生起。

IDAM DUKKHA-NIRODHO ARIYA-SACCANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI ĀLOKO UDAPĀDI

'This is the Noble Truth of the Cessation of Suffering': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

这是苦灭圣谛’：比丘们，在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHA-NIRODHO ARIYA-SACCAMSACCHIKĀTABBANTI ME BHIKKHAVE PUBBE

ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI
ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI
ĀLOKO UDAPĀDI

'This Noble Truth of the Cessation of Suffering is to be realized': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

这苦灭圣谛是应被证'：比丘们，在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHA-NIRODHO ARIYA-SACCAMSACCHIKATANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI
ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI
ĀLOKO UDAPĀDI

'This Noble Truth of the Cessation of Suffering has been realized': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这苦灭圣谛已经被证'：比丘们！在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

IDAM DUKKHA-NIRODHA-GĀMINĪ-PĀTIPADĀ ARIYA-SACCANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI ÑĀNAM UDAPĀDI
PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI ĀLOKO UDAPĀDI

'This is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这是导向苦灭道圣谛'：比丘们！在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN'IDAM DUKKHA-NIRODHA-GĀMINĪ-PĀTIPADĀ ARIYA-SACCAM BHĀVETABBANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUM UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ UDAPĀDI ĀLOKO UDAPĀDI

'This Noble Truth of the Way of Practice Leading to the Cessation of

Suffering is to be developed': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这导向苦灭道圣谛是应被修'：比丘们！在种种以前还没有听过的法上，我的(法)眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN‘IDAM DUKKHA-NIRODHA-GĀMINĪ-
PATIPADĀ ARIYA-SACCAM BHĀVITANTI ME BHIKKHAVE
PUBBE ANANUSSUTESU DHAMMESU CAKKHUM
UDAPĀDI ÑĀNAM UDAPĀDI PAÑÑĀ UDAPĀDI VIJJĀ
UDAPĀDI ĀLOKO UDAPĀDI

'This Noble Truth of the Way of Practice Leading to the Cessation of Suffering has been developed': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这导向苦灭道圣谛已经被修'：比丘们！在种种以前还没有听过的法上，我的（法）眼生起、知识生起，智慧生起、明生起、光生起。

YĀVAKĪVAÑCA ME BHIKKHAVE IMESU CATŪSU ARIYA-SACCESU EV AN-TI-PARIVATĀM DVĀDAS’ĀKĀRAM
YATHĀBHŪTAM ÑĀNA-DASSANAM NA SUVISUDDHAM
AHOSI NEVA TĀVĀHAM BHIKKHAVE SADEVAKE LOKE
SAMĀRAKE SABRAHMAKE SASSAMANA-BRĀHMANIYĀ
PAJĀYA SADEVA-MANUSSĀYA ANUTTARAM SAMMĀ-SAMBODHIM ABHISAMBUDDHO PACCAÑÑĀSIM.

So long, monks, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans.

比丘们！在这四圣谛这样如实的三转十二行相，我的知见还没有彻底清淨之前，比丘们！我就没有办法在共天、共魔、共梵世界里的有沙门婆罗门、共天人的人众中 宣称‘已经现等觉无上的三藐三菩提’（‘已证悟无上正自觉’）。

YATO CA KHO ME BHIKKHAVE IMESU CATŪSU ARIYA-SACCESU EVAN-TI-PARIVATĀM DVĀDAS'ĀKĀRAM YATHĀBHŪTAM ÑĀNA-DASSANAM SUVISUDDHAM AHOSIATHĀHAM BHIKKHAVE SADEVAKE LOKE SAMĀRAKE SABRAHMAKE SASSAMANA-BRĀHMĀNIYĀ PAJĀYA SADEVA-MANUSSĀYA ANUTTARAM SAMMĀ-SAMBODHIM ABHISAMBUDDHO PACCAÑÑĀSIM

But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans. 比丘们！因为在这四圣谛这样如实的三转十二行相，我的知见彻底清淨了，比丘们！然后我在共天、共魔、共梵世界里的有沙门婆罗门、共天人的人众中 宣称‘已经现等觉无上的三藐三菩提’(‘已证悟无上正自觉’).

ÑĀNAÑCA PANA ME DASSANAM UDAPĀDI, AKUPPĀ ME VIMUTTI (CETOVIMUTTI) AYAM-ANTIMĀ JĀTI, N'ATT HIDĀNI PUNABBHAVOTI

The knowledge and vision arose in me: ‘Unshakable is the liberation (of my mind). This is my last birth. Now there is no further becoming (no more renewed existence).

知和见生起在我的心中—‘我的解脱不动了,这个是最后的生，现在再有不存在了(现在已无后有).

IDAM-AVOCA BHAGAVĀ, ATTAMANĀ PAÑCA-VAGGIYĀ BHIKKHŪ BHAGAVATO BHĀSITAM ABHINANDUM

This is what the Blessed One said. Gratified (elated), the group of five monks delighted at his words.

世尊说了这些.五个为一群的比丘们心意满足和欢喜世尊所说的.

IMASMIÑCA PANA VEYYĀ-KARANASMIM BHAÑÑAMĀNEĀYASMATO KONDAÑÑASSA VIRAJAM VĪTAMALAM DHAMMA-CAKKHUM UDAPĀDI

And while this discourse was being spoken, there arose in Venerable

Kondañña - the dust-free, stainless vision of Dhamma: 而且当这个解说正在被说的时候，远尘离垢的法眼生起到尊者乔陈如：

YĀNKIÑCI SAMUDAYA-DHAMMAM SABBAN-TAM
NIRODHA-DHAMMANTI

“Whatever is subject to origination is all subject to cessation.”
‘任何集起的法，它都是会灭的法’.

PAVATTITE CA BHAGAVATĀ DHAMMA-CAKKE, BHUMMĀ
DEVĀ SADDAMANUSSĀVESUM

*Now when the Blessed One had set the Wheel of Dhamma in motion,
the Earth-dwelling deities raised a cry:*

当法轮已被世尊转时，地居天发出声言—

“ETAM-BHAGAVATĀ BĀRĀÑASIYAM ISIPATANE
MIGADĀYE ANUTTARAM DHAMMA-CAKKAM
PAVATTITAM APPATIVATTIYAM SAMANENA VĀ
BRĀHMANENA VĀ DEVENA VĀ MĀRENA VĀ BRAHMUNĀ
VĀ KENACI VĀ LOKASMINTI.”

“At Varanasi, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world (cosmos).” 「在波罗奈的仙人堕处的鹿野苑，这个已被世尊转的无上法轮不能被沙门、婆罗门、天、魔、梵或在世界里的任何之一所逆转。」

BHUMMĀNAM DEVĀNAM SADDAM SUTVĀ
CĀTUMMAHĀRĀJIKĀ DEVĀSADDA-MANUSSĀVESUM.
On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry.

听到地居天的声音之后，四大王天发出声言。

CĀTUMMAHĀRĀJIKĀNAM DEVĀNAM SADDAM SUTVĀ,
TĀVATIMŚĀ DEVĀ SADDAMANUSSĀVESUM.
*On hearing the cry of the deities of the Heaven of the Four Kings,
the deities of the Heaven of the Thirty-three took up the cry.*

听到四大王天的声音之后，三十三天发出声言。

TĀVATIMŚĀNAM DEVĀNAM SADDAM SUTVĀ YĀMĀ
DEVĀ SADDAMANUSSĀVESUM.

*On hearing the cry of the deities of the Heaven of the Thirty-three,
the Yama deities took up the cry.*

听到三十三天的声音之后,夜魔诸天发出声言.

YĀMĀNAM DEVĀNAM SADDAM SUTVĀ TUSITĀ DEVĀ
SADDAMANUSSĀVESUM.

*On hearing the cry of the Yama deities, the Tusita deities took up the
cry.* 听到夜魔诸天的声音之后,兜率诸天发出声言.

TUSITĀNAM DEVĀNAM SADDAM SUTVĀ NIMMĀNARATĪ
DEVĀ SADDAMANUSSĀVESUM

*On hearing the cry of the Tusita deities, the Nimmanarati deities
took up the cry.* 听到兜率诸天的声音之后,化乐诸天发出声言.

NIMMĀNARATĪNAM DEVĀNAM SADDAM SUTVĀ
PARANIMMITA-VASAVATTI DEVĀ
SADDAMANUSSĀVESUM

*On hearing the cry of the Nimmanarati deities, the Paranimmita-
vasavatti deities took up the cry.*

听到化乐诸天的声音之后,他化自在诸天发出声言.

PARANIMMITA-VASAVATTI NAM DEVĀNAM SADDAM
SUTVĀ BRAHMA-KĀYIKĀ DEVĀ SADDAMANUSSĀVESUM
*On hearing the cry of the Paranimmita-vasavatti deities, the deities
of Brahma's retinue took up the cry.*

听到他化自在诸天的声音之后,梵众诸天发出声言.

“ETAM-BHAGAVATĀ BĀRĀNASIYAM ISIPATANE
MIGADĀYE ANUTTARAM DHAMMA-CAKKAM
PAVATTITAM, APPATIVATTIYAM SAMĀNENA VĀ
BRĀHMĀNENA VĀ DEVENA VĀ MĀRENA VĀ BRAHMUNĀ
VĀ KENACI VĀ LOKASMINTI.”

*“At Varanasi, in the Deer Park at Isipatana, the Blessed One has set
in motion the unexcelled Wheel of Dhamma that cannot be stopped
by any ascetic or brahmin or deva or Māra or Brahmā or by anyone
in the world (cosmos).”* 「在波罗奈的仙人堕处的鹿野苑,这个

已被世尊转的无上法轮不能被沙门、婆罗门、天、魔、梵或在世界里的任何之一所逆转。」

ITIHA TENA KHANENA TENA MUHUTTENA
YĀVA BRAHMA-LOKĀ SADDO ABBHUGGACCHI
So in that moment, that instant, the cry shot right up to the Brahmā world. 这样在那刹那间（在那片刻间）、在那须臾顷间，声音传播远至梵界。

AYAÑCA DASA-SAHASSĪ LOKA-DHĀTU SAÑKAMPI
SAMPAKAMPI SAMPAVEDHI
And this ten-thousandfold cosmos (world system) shook, quaked and trembled, 这个十千世界震动、大震动、强烈震动，

APPAMĀÑO CA OŁĀRO OBHĀSO LOKE
PĀTURAHOSIATIKKAMMEVA DEVĀNAM
DEVĀNUBHĀVAM
And an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world.

和一道无量庄严的光彩超越诸天的天之威力而出现在世间。

ATHA KHO BHAGAVĀ UDĀNAM UDĀNESI “AÑÑĀSI VATA
BHO KONDAÑÑO AÑÑĀSI VATA BHO KONDAÑÑOTI.”
Then the Blessed One uttered this inspired utterance: “So you really know, Kondañña? So you really know?” 然后世尊发出这个讚叹语 — “乔陈如(袞丹雅)确实已了知; 乔陈如确实已了知”

ITIHIDAM ĀYASMATO KONDAÑÑASSA AÑÑA-
KONDAÑÑO'TVEVA NĀMAM AHOSĪ TI
*And that is how Ven. Kondañña acquired the name Añña
Kondañña—Kondañña - he who knows.*

就这样，尊者乔陈如(袞丹雅)得到‘阿若乔陈如这个名字。

(Samyutta Nikaya 56.11)

ANATTA-LAKKHANA SUTTA⁴¹

The Characteristics of Non-self 无我相经

[EVAM-ME SUTAM,] EKAM SAMAYAM BHAGAVĀ,
BĀRĀNASIYAM VIHARATI ISIPATANE MIGADĀYE.
TATRA KHO BHAGAVĀ PAÑCA-VAGGIYE BHIKKHŪ
ĀMANTESI.

Thus have I heard. On one occasion the Blessed One was dwelling at Baraṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this: 某个时候，世尊住在波罗奈的仙人堕处的鹿野苑。在那里，世尊叫五个为一群的比丘：「比丘们，」 那些比丘对世尊回答：

「世尊，」世尊说了这个：

"RŪPAM BHIKKHAVE ANATTĀ. RŪPAÑCA HIDAM
BHIKKHAVE ATTĀ ABHAVISSA, NAYIDAM RŪPAM
ĀBĀDHĀYA SAMVATTEYYA, LABBHETHA CA RŪPE,
EVAM ME RŪPAM HOTU EVAM ME RŪPAM MĀ AHOSĪTI.

“Bhikkhus, form is nonself (not-self). For if, bhikkhus, form were self, this form would not lead to affliction (disease/not at ease), and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’ 比丘们，色是无我。比丘们，因为假如色是我，那么，色不会导致生病/苦恼，在色上可能可以‘希望我的色是这样； 希望我的色不是这样’

YASMĀ CA KHO BHIKKHAVE RŪPAM ANATTĀ, TASMĀ
RŪPAM ĀBĀDHĀYA SAMVATTATI, NA CA LABBHATI
RŪPE, EVAM ME RŪPAM HOTU EVAM ME RŪPAM MĀ
AHOSĪTI.

But because form is nonself, form leads to affliction, and it is not possible to have it of form: ‘Let my form be thus; let my form not be

⁴¹ English translations consulted: that by Thanissaro Bhikkhu (in ‘A Chanting Guide of the Dhammayut Order, U.S.A.’), and that by Bhikkhu Bodhi (<http://suttacentral.net/en/sn22.59>); Chinese translation from 佛弟子「日常課誦本」compiled by Anagarika Dhammadajivi(釋性恩).

thus.’ 比丘们, 因为色是无我, 所以色导致生病/ 苦恼, 在色上不可能可以‘希望我的色是这样; 希望我的色不是这样’.

VEDANĀ ANATTĀ. VEDANĀ CA HIDAM BHIKKHAVE
ATTĀ ABHAVISSA, NAYIDAM VEDANĀ ĀBĀDHĀYA
SAMVATTEYYA, LABBHETHA CA VEDANĀYA, EVAM ME
VEDANĀ HOTU EVAM ME VEDANĀ MĀ AHOSĪTI.

Feeling is nonself. For if, bhikkhus, feeling were self, this feeling would not lead to affliction. It would be possible to have it of feeling, 'Let my feeling be thus. Let my feeling not be thus.'

受是无我. 比丘们, 因为假如受是我, 那么, 受不会导致生病/ 苦恼, 在受上可能可以‘希望我的受是这样;希望我的受不是这样’.

YASMA CA KHO BHIKKHAVE VEDANĀ ANATTĀ, TASMĀ
VEDANĀ ĀBĀDHĀYA SAMVATTATI, NA CA LABBHATI
VEDANĀYA, EVAM ME VEDANĀ HOTU EVAM ME
VEDANĀ MĀ AHOSĪTI.

But because feeling is nonself, feeling leads to affliction. And it is not possible to have it of feeling, 'Let my feeling be thus. Let my feeling not be thus.' 比丘们, 因为受是无我, 所以受导致生病/ 苦恼, 在受上不可能可以‘希望我的受是这样;希望我的受不是这样.

SAÑÑĀ ANATTĀ. SAÑÑĀ CA HIDAM BHIKKHAVE ATTĀ
ABHAVISSA, NAYIDAM SAÑÑĀ ĀBĀDHĀYA
SAMVATTEYYA, LABBHETHA CA SAÑÑĀYA, EVAM ME
SAÑÑĀ HOTU EVAM ME SAÑÑĀ MĀ AHOSĪTI.

Perception is nonself. For if, bhikkhus, perception were self, this perception would not lead to affliction. It would be possible to have it of perception, 'Let my perception be thus. Let my perception not be thus.' 想是无我. 比丘们, 因为假如想是我,那么,想不会导致生病/ 苦恼,在想上可能可以‘希望我的想是这样;希望我的想不是这样’.

YASMA CA KHO BHIKKHAVE SAÑÑĀ ANATTĀ, TASMĀ
SAÑÑĀ ĀBĀDHĀYA SAMVATTATI, NA CA LABBHATI
SAÑÑĀYA, EVAM ME SAÑÑĀ HOTU EVAM ME SAÑÑĀ MĀ
AHOSĪTI.

But because perception is nonself, perception leads to affliction. And it is not possible to have it of perception, 'Let my perception be thus. Let my perception not be thus.'

比丘们, 因为想是无我, 所以想导致生病/ 苦恼, 在想上不可能可以‘希望我的想是这样; 希望我的想不是这样’.

SAṄKHĀRĀ ANATTĀ. SAṄKHĀRĀ CA HIDAM BIKKHAVE
ATTĀ ABHAVISSAMSU, NAYIDAM SAṄKHĀRĀ
ĀBĀDHĀYA SAMVATTEYYUM, LABBHETHA CA
SAṄKHĀRESU, EVAM ME SAṄKHĀRĀ HONTU EVAM ME
SAṄKHĀRĀ MĀ AHESUNTI.

Volitional formations are nonself. For if, bhikkhus, volitional formations were self, these volitional formations would not lead to affliction. It would be possible to have it of volitional formations, 'Let my volitional formations be thus. Let my volitional formations not be thus.' 诸行是无我, 比丘们, 因为假如诸行是我, 那么, 诸行不会导致生病/ 苦恼, 在诸行上可能可以‘希望我的诸行是这样; 希望我的诸行不是这样.’

YASMĀ CA KHO BIKKHAVE SAṄKHĀRĀ ANATTĀ,
TASMĀ SAṄKHĀRĀ ĀBĀDHĀYA SAMVATTANTI, NA CA
LABBHATI SAṄKHĀRESU, EVAM ME SAṄKHĀRĀ HONTU
EVAM ME SAṄKHĀRĀ MĀ AHESUNTI.

But because volitional formations are nonself, volitional formations lead to affliction. And it is not possible to have it of volitional formations, 'Let my volitional formations be thus. Let my volitional formations not be thus.'

比丘们, 因为诸行是无我, 所以诸行导致生病/ 苦恼, ,在诸行上不可能可以‘希望我的诸行是这样; 希望我的诸行不是这样’.

VIṄṄĀNAM ANATTĀ. VIṄṄĀNAṄCA HIDAM BIKKHAVE
ATTĀ ABHAVISSA, NAYIDAM VIṄṄĀNAM ĀBĀDHĀYA
SAMVATTEYYA, LABBHETHA CA VIṄṄĀNE, EVAM ME
VIṄṄĀNAM HOTU EVAM ME VIṄṄĀNAM MĀ AHOSĪTI.

Consciousness is nonself. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction. It would be possible to have it of consciousness, 'Let my consciousness be thus. Let my

consciousness not be thus.'

识是无我。比丘们，因为假如识是我，那么，识不会导致生病/苦恼，在识上可能可以‘希望我的识是这样；希望我的识不是这样。’

YASMĀ CA KHO BHIKKHAVE VIÑÑĀNAM ANATTĀ,
TASMĀ VIÑÑĀNAM ĀBĀDHĀYA SAMVATTATI, NA CA
LABBHATI VIÑÑĀNE, EVAM ME VIÑÑĀNAM HOTU EVAM
ME VIÑÑĀNAM MĀ AHOSĪTI.

But because consciousness is nonself, consciousness leads to affliction. And it is not possible to have it of consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

比丘们，因为识是无我，所以识导致生病/苦恼，在识上不可能可以‘希望我的识是这样；希望我的识不是这样。’

TAM KIM MAÑÑATHA BHIKKHAVE RŪPAM NICCAM VĀ
ANICCAM VĀTI."

"*What do you think, bhikkhus, is form permanent or impermanent?"*

「比丘们，你们认为是什么，那个色是常或者是无常呢？」

"ANICCAM BHANTE."

"*Impermanent, Venerable Sir."* 「世尊，是无常。」

"YAM-PANĀNICCAM DUKKHAM VĀ TAM SUKHAM VĀTI."

"*Is what is impermanent suffering or happiness?"*

「又那种无常的东西，它是苦或者是乐呢？」

"DUKKHAM BHANTE."

"*Suffering, Venerable Sir."* 「世尊，是苦。」

"YAM-PANĀNICCAM DUKKHAM VIPARINĀMA-DHAMMAM, KALLAM NU TAM SAMANUPASSITUM, ETAM MAMA ESO'HAMASMI ESO ME ATTĀTI."

"*Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'"*

「又那种无常，苦，受制于变化法则的东西，适合认为它是：‘这是我的，这是我，这是我的自我’吗？」

"NO HETAM BHANTE."

"*No, Venerable Sir."* 「世尊，确实不能。」

"TAM KIM MAÑÑATHA BHIKKHAVE VEDANĀ NICCĀ VĀ ANICCĀ VĀTI."

"What do you think, bhikkhus, is feeling permanent or impermanent?"

比丘们，你们认为是什么，受是常或者是无常呢？」

"ANICCĀ BHANTE."

"Impermanent, Venerable Sir." 「世尊，是无常.」

"YAM-PANĀNICCAM DUKKHAM VĀ TAM SUKHAM VĀTI."

Is what is impermanent suffering or happiness?

「又那种无常的东西，它是苦或者是乐呢？」

"DUKKHAM BHANTE."

"Suffering, Venerable Sir." 「世尊，是苦.」

"YAM-PANĀNICCAM DUKKHAM VIPARINĀMA-DHAMMAM, KALLAM NU TAM SAMANUPASSITUM, ETAM MAMA ESO'HAMASMI ESO ME ATTĀTI."

"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"

「又那种无常，苦，受制于变化法则的东西，适合认为它是：‘这是我的，这是我，这是我的自我’吗？」

"NO HETAM BHANTE."

"No, Venerable Sir." 「世尊，确实不能.」

"TAM KIM MAÑÑATHA BHIKKHAVE SAÑÑĀ NICCĀ VĀ ANICCĀ VĀTI."

"What do you think, bhikkhus, is perception permanent or impermanent?"

比丘们，你们认为是什么，想是常或者是无常呢？」

"ANICCĀ BHANTE."

"Impermanent, Venerable Sir." 「世尊，是无常.」

"YAM-PANĀNICCAM DUKKHAM VĀ TAM SUKHAM VĀTI."

"Is what is impermanent suffering or happiness?" 又那种无常的东西，它是苦或者是乐呢？」

"DUKKHAM BHANTE."

"*Suffering, Venerable Sir.*" 「世尊, 是苦.」

"YAM-PANĀNICCAM DUKKHAM VIPARINĀMA-DHAMMAM, KALLAM NU TAM SAMANUPASSITUM, ETAM MAMA ESO'HAMASMI ESO ME ATTĀTI."

"*Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?*"

「又那种无常,苦,受制于变化法则的东西,适合认为它是: ‘这是我的,这是我,这是我的自我’吗? 」

NO HETAM BHANTE."

"*No, Venerable Sir.*" 「世尊, 确实不能.」

"TAM KIM MAÑÑATHA BHIKKHAVE SAÑKHĀRĀ NICCĀ VĀ ANICCĀ VĀTI."

"*What do you think, bhikkhus, are volitional formations permanent or impermanent ?*"

比丘们, 你们认为是什么, 行是常或者是无常呢? 」

"ANICCĀ BHANTE."

"*Impermanent , Venerable Sir.*" 「世尊, 是无常.」

"YAM-PANĀNICCAM DUKKHAM VĀ TAM SUKHAM VĀTI."

"*Is what is impermanent suffering or happiness?*"

又那种无常的东西, 它是苦或者是乐呢? 」

"DUKKHAM BHANTE."

"*Suffering (dukkha), Venerable Sir.*" 「世尊, 是苦.」

"YAM-PANĀNICCAM DUKKHAM VIPARINĀMA-DHAMMAM, KALLAM NU TAM SAMANUPASSITUM, ETAM MAMA ESO'HAMASMI ESO ME ATTĀTI."

"*Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?*"

「又那种无常,苦,受制于变化法则的东西,适合认为它是: ‘这是我的,这是我,这是我的自我’吗? 」

NO HETAM BHANTE.”

No, Venerable Sir.” 「世尊, 确实不能.」

“TAM KIM MAÑÑATHA BHIKKHAVE VIÑÑĀNAM NICCAM
VĀ ANICCAM VĀTI.”

*“What do you think, bhikkhus, is consciousness permanent or
impermanent ?”*

「比丘们, 你们认为是什么, 识是常或者是无常呢? 」

“ANICCAM BHANTE.”

“Impermanent, Venerable Sir.” 「世尊, 是无常.」

“YAM-PANĀNICCAM DUKKHAM VĀ TAM SUKHAM VĀTI.”

“Is what is impermanent suffering or happiness?”

「又那种无常的东西, 它是苦或者是乐呢? 」

“DUKKHAM BHANTE.”

“Suffering, Venerable Sir.” 「世尊, 是苦.」

“YAM-PANĀNICCAM DUKKHAM VIPARINĀMA-
DHAMMAM, KALLAM NU TAM SAMANUPASSITUM, ETAM
MAMA ESO’HAMASMI ESO ME ATTĀTI.”

*“Is what is impermanent, suffering, and subject to change fit to be
regarded thus: ‘This is mine, this I am, this is my self?’”*

「又那种无常, 苦, 受制于变化法则的东西, 适合认为它是: ‘这是我的, 这是我, 这是我的自我’吗? 」

NO HETAM BHANTE.”

No, Venerable Sir.” 「世尊, 确实不能.」

“TASMĀTIHA BHIKKHAVE YAÑKIÑCI RŪPAM
ATĪTĀNĀGATA-PACCUPPANNAM, AJJHATTAM VĀ
BAHIDDHĀ VĀ, OLĀRIKAM VĀ SUKHUMAM VĀ, HĪNAM
VĀ PANĀTAM VĀ, YANDŪRE SANTIKE VĀ, SABBAM
RŪPAM,

*Therefore, bhikkhus, any kind of form whatsoever, whether past,
future, or present, internal or external, gross or subtle, inferior or
superior, far or near, all form*

「比丘们, 因此任何的色, 或者过去,未来,现在, 或者内,外, 或者粗,细, 或者劣,胜, 或者在远,在近,所有的色

NETAM MAMA NESO'HAMASMI NA MESO ATTĀTI,
EVAM-ETAM YATHĀBHŪTAM SAMMAPPAÑÑĀYA
DATTHABBAM.

should be seen as it really is with correct wisdom(insight) thus:

'This is not mine, this I am not, this is not my self.' 应该以正智被如实地看到它是这样: ‘这不是我的,这不是我,这不是我的自我’.

YĀ KĀCI VEDANĀ ATĪTĀNĀGATA-PACCUPPANNĀ,
AJJHATTĀ VĀ BAHIDDHĀ VĀ, OLĀRIKĀ VĀ SUKHUMĀ
VĀ, HĪNĀ VĀ PAÑITĀ VĀ, YĀ DŪRE SANTIKE VĀ, SABBĀ
VEDANĀ,

Therefore, bhikkhus, any kind of feeling whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all feeling 任何的受, 或者过去,未来,现在,或者内,外, 或者粗,细, 或者劣,胜, 或者在远, 在近, 所有的受

NETAM MAMA NESO'HAMASMI NA MESO ATTĀTI,
EVAM-ETAM YATHĀBHŪTAM SAMMAPPAÑÑĀYA
DATTHABBAM.

should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' 应该以正智被如实地看到它是这样:‘这不是我的,这不是我,这不是我的自我’.

YĀ KĀCI SAÑÑĀ ATĪTĀNĀGATA-PACCUPPANNĀ,
AJJHATTĀ VĀ BAHIDDHĀ VĀ, OLĀRIKĀ VĀ SUKHUMĀ
VĀ, HĪNĀ VĀ PAÑITĀ VĀ, YĀ DŪRE SANTIKE VĀ, SABBĀ
SAÑÑĀ,

Therefore, bhikkhus, any kind of perception whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all perception 任何的想,或者过去,未来,现在,或者内,外, 或者粗,细, 或者劣,胜, 或者在远,在近, 所有的想

NETAM MAMA NESO'HAMASMI NA MESO ATTĀTI,
EVAM-ETAM YATHĀBHŪTAM SAMMAPPAÑÑĀYA
DATTHABBAM.

should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到它是这样:‘这不是我的,这不是我,这不是我的自我’

YE KECI SAṄKHĀRĀ ATĪTĀNĀGATA-PACCUPPANNĀ,
AJJHATTĀ VĀ BAHIDDHĀ VĀ, OLĀRIKĀ VĀ SUKHUMĀ
VĀ, HĪNĀ VĀ PANĪTĀ VĀ, YE DŪRE SANTIKE VĀ, SABBE
SAṄKHĀRĀ,

Therefore, bhikkhus, any kind of volitional formations whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form volitional formations
任何的行,或者过去,未来,现在,或者内,外,或者粗,细,或者劣,胜,
或者在远,在近,所有的行

NETAM MAMA NESO’HAMASMI NA MESO ATTĀTI,
EVAM-ETAM YATHĀBHŪTAM SAMMAPPAṄṄĀYA
DATṬHABBAM.

should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到它是这样:‘这不是我的,这不是我,这不是我的自我’.

YAṄKIṄCI VIṄṄĀNAM ATĪTĀNĀGATA-PACCUPPANNAM,
AJJHATTAM VĀ BAHIDDHĀ VĀ, OLĀRIKAM VĀ
SUHKUMAM VĀ, HĪNAM VĀ PANĪTAM VĀ, YANDŪRE
SANTIKE VĀ, SABBAM VIṄṄĀNAM,

Therefore, bhikkhus, any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness
任何的识,或者过去,未来,现在,或者内,外,或者粗,细,或者劣,胜,
或者在远,在近,所有的识

NETAM MAMA NESO’HAMASMI NA MESO ATTĀTI,
EVAM-ETAM YATHĀBHŪTAM SAMMAPPAṄṄĀYA
DATṬHABBAM.

should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到它是这样:‘这不是我的,这不是我,这不是我的自我’.]

EVAM PASSAM BHIKKHAVE SUTAVĀ ARIYA-SĀVAKO,
RŪPASMIM PI NIBBINDATI, VEDANĀYA PI NIBBINDATI,
SAÑÑĀYA PI NIBBINDATI, SAṄKHĀRESU PI NIBBINDATI,
VIṄṄĀNASMIM PI NIBBINDATI.

Seeing thus, the well-instructed disciple of the noble ones grows disenchanted (experiences revulsion) with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional formations, and disenchanted with consciousness.

比丘们, 看到这样, 多闻的圣弟子在色上生厌, 在受上生厌, 在想上生厌, 在诸行上生厌, 在识上生厌.

NIBBINDAM VIRAJJATI, VIRĀGĀ VIMUCCATI,
Disenched, he becomes dispassionate. Through dispassion, the mind is liberated (released). 厌而离欲; 透过离欲而解脱.

VIMUTTASMIM VIMUTTAM-ITI ÑĀNAM HOTI, KHĪNĀ JĀTI,
VUSITAM BRAHMA-CARIYAM, KATAM KARANĪYAM,
NĀPARAM ITTHATTĀYĀTI PAJĀNĀTĪTI.

When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.' 在解脱时而有所谓‘那是解脱’的知识: 他了知‘生已尽, 梵行已立, 应作已作, 不再有后有.’」

IDAMAVOCA BHAGAVĀ, ATTAMANĀ PAṄCA-VAGGIYĀ
BHIKKHŪ BHAGAVATO BHĀSITAM ABHINANDUM.

That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. 世尊说了这个. 五个为一群的比丘心意满足和欢喜世尊所说的.

IMASMIṄCA PANA VEYYĀ-KARANASMIM BHAṄṄAMĀNE,
PAṄCA-VAGGIYĀNAM BHIKKHŪNAM ANUPĀDĀYA,
ĀSAVEHI CITTĀNI VIMUCCIMSŪTI.

And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging 而且当这个解说正在被说时, 五个为一群的比丘的心因为没有执取而从诸漏解脱.

ĀDITTAPARIYĀYA SUTTA⁴²

The Fire Discourse 燃烧经

[EVAM-ME SUTAM,] EKAM SAMAYAM BHAGAVĀ,
GAYĀYAM VIHARATI GAYĀSĪSE, SADDHIM BHIKKHU-
SAHASSENA, TATRA KHO BHAGAVĀ BHIKKHŪ
ĀMANTESI.

I have heard that on one occasion the Blessed One was staying in Gaya, at Gaya Head, with 1,000 bhikkhus. There he addressed the bhikkhus: 如是我闻：一时，世尊与一千位比丘住在迦耶的象头山。于其处，世尊对比丘们说：

"SABBAM BHIKKHAVE ĀDITTAM, KIÑCA BHIKKHAVE
SABBAM ĀDITTAM. CAKKHUM BHIKKHAVE ĀDITTAM,
RŪPĀ ĀDITTĀ, CAKKHU-VIÑÑĀNAM ĀDITTAM, CAKKHU-
SAMPHASSO ĀDITTO,

"Bhikkhus, the ALL is aflame. What ALL is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

「诸比丘，一切在燃烧。诸比丘，什么是一切在燃烧？诸比丘，眼在燃烧，色在燃烧，眼识在燃烧，眼触在燃烧，

YAMP'IDAM CAKKHU-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAM.

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此眼触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧
KENA ĀDITTAM.

Aflame with what? 以何燃烧呢？

⁴² English translations consulted: that by Thanissaro Bhikkhu (in 'A Chanting Guide of the Dhammayut Order, U.S.A.'), and that by Bhikkhu Bodhi (<http://suttacentral.net/en/sn35.28>); Chinese translation by Bhikkhu U Mangala (Tusita Chanting Book).

ĀDITTAM RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ,
 ĀDITTAM JĀTIYĀ JARĀ-MARANENA, SOKEHI PARIDEVEHI
 DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI
 VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief (distresses), and despairs.

我说以贪之火,以瞋之火,以痴之火燃烧,以生,老,死燃烧,以愁,悲,苦,忧,恼燃烧.

SOTAM ĀDITTAM, SADDĀ ĀDITTĀ, SOTA-VIṄṄĀNAM
 ĀDITTAM, SOTA-SAMPHASSO ĀDITTO,
The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame.

耳在燃烧, 声在燃烧, 耳识在燃烧, 耳触在燃烧.

YAMP'IDAM SOTA-SAMPHASSA-PACCAYĀ UPPAJJATI
 VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
 ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAM.

And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此耳触而生之受,无论是乐,或苦,或不苦不乐,其也在燃烧

KENA ĀDITTAM.

Aflame with what? 以何燃烧呢?

ĀDITTAM RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ,
 ĀDITTAM JĀTIYĀ JARĀ-MARANENA, SOKEHI PARIDEVEHI
 DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI
 VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief, and despairs. 我说以贪之火, 以瞋之火, 以痴之火燃烧, 以生, 老, 死燃烧, 以愁, 悲, 苦, 忧, 恼燃烧

GHĀNAM ĀDITTAM, GANDHĀ ĀDITTĀ, GHĀNA-
 VIṄṄĀNAM ĀDITTAM, GHĀNA-SAMPHASSO ĀDITTO,

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.

鼻在燃烧, 香在燃烧, 鼻识在燃烧, 鼻触在燃烧.

YAMP'IDAM GHĀNA-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAM.

And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此鼻触而生之受, 无论是乐或苦或不苦不乐, 其也在燃烧.

KENA ĀDITTAM.

Aflame with what? 以何燃烧呢?

ĀDITTAM RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ,
ĀDITTAM JĀTIYĀ JARĀ-MARANENA, SOKEHI PARIDEVEHI
DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI
VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief, and despairs. 我说以贪之火, 以瞋之火, 以痴之火燃烧, 以生, 老, 死燃烧, 以愁, 悲, 苦, 忧, 恼燃烧.

JIVHĀ ĀDITTĀ, RASĀ ĀDITTĀ, JIVHĀ-VIÑÑĀNAM
ĀDITTAM, JIVHĀ-SAMPHASSO ĀDITTO,
The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame.
舌在燃烧, 味在燃烧, 舌识在燃烧, 舌触在燃烧.

YAMP'IDAM JIVHĀ-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAM.

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此舌触而生之受, 无论是乐, 或苦, 或不苦不乐, 其也在燃烧.

KENA ĀDITTAM.

Aflame with what? 以何燃烧呢？

ĀDITTAM RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ,
 ĀDITTAM JĀTIYĀ JARĀ-MARANENA, SOKEHI PARIDEVEHI
 DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI
 VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief, and despairs. 我说以贪之火,以瞋之火,以痴之火燃烧, 以生, 老, 死燃烧, 以愁,悲,苦,忧,恼燃烧.

KĀYO ĀDITTO, PHOTTHABBĀ ĀDITTĀ, KĀYA-VIÑÑĀNAM
 ĀDITTAM, KĀYA-SAMPHASSO ĀDITTO,
The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.

身在燃烧, 触在燃烧, 身识在燃烧, 身触在燃烧.

YAMP'IDAM KĀYA-SAMPHASSA-PACCAYĀ UPPAJJATI
 VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
 ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAM.

And whatever there is that arises in dependence on contact at form, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此身触而生之受,无论是乐或苦或不苦不乐,其也在燃烧.

KENA ĀDITTAM.

Aflame with what? 以何燃烧呢？

ĀDITTAM RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ,
 ĀDITTAM JĀTIYĀ JARĀ-MARANENA, SOKEHI PARIDEVEHI
 DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI
 VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief (grief), and despairs.

我说以贪之火,以瞋之火, 以痴之火燃烧, 以生, 老, 死燃烧, 以愁,悲,苦,忧,恼燃烧.

MANO ĀDITTO, DHAMMĀ ĀDITTĀ, MANO-VIÑÑĀNAM
 ĀDITTAM, MANO-SAMPHASSO ĀDITTO,
The mind (intellect) is aflame. Ideas are aflame. Consciousness at the mind is aflame. Contact at the mind (intellect) is aflame.
 意在燃烧, 法在燃烧, 意识在燃烧, 意触在燃烧.

YAMP'IDAM MANO-SAMPHASSA-PACCAYĀ UPPAJJATI
 VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
 ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAM.

And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此意触而生之受, 无论是乐或苦或不苦不乐, 其也在燃烧.

KENA ĀDITTAM.

Aflame with what? 以何燃烧呢?

ĀDITTAM RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ,
 ĀDITTAM JĀTIYĀ JARĀ-MARANENA, SOKEHI PARIDEVEHI
 DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI
 VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging and death, with sorrows, lamentations, pains, grief, and despairs. 我说以贪之火, 以瞋之火, 以痴之火燃烧, 以生, 老, 死燃烧, 以愁, 悲, 苦, 忧, 恼燃烧.

EVAM PASSAM BHIKKHAVE SUTAVĀ ARIYA-SĀVAKO,
 CAKKHUSMIM PI NIBBINDATI, RŪPESU PI NIBBINDATI,
 CAKKHU-VIÑÑĀNE PI NIBBINDATI, CAKKHU-SAMPHASSE
 PI NIBBINDATI,

Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye.

诸比丘, 如此彻见后, 多闻圣弟子厌离眼, 厌离色, 厌离眼识, 厌离眼触.

YAMP'IDAM CAKKHU-SAMPHASSA-PACCAYĀ UPPAJJATI
 VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ

ADUKKHAMASUKHAM VĀ, TASMIN PI NIBBINDATI.

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此眼触而生之受,无论是乐,或苦,或不苦不乐.

SOTASMIM PI NIBBINDATI, SADDESU PI NIBBINDATI,
SOTA-VIṄṄĀNE PI NIBBINDATI, SOTA-SAMPHASSE PI
NIBBINDATI,

He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear. 他厌离耳,厌离声,厌离耳识,厌离耳触,

YAMP'IDAM SOTA-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIN PI NIBBINDATI.

And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此耳触而生之受,无论是乐或苦或不苦不乐.

GHĀNASMIM PI NIBBINDATI, GANDHESU PI NIBBINDATI,
GHĀNA-VIṄṄĀNE PI NIBBINDATI, GHĀNA-SAMPHASSE PI
NIBBINDATI,

He grows disenchanted with the nose, disenchanted with aromas, disenchanted with consciousness at the nose, disenchanted with contact at the nose. 他厌离鼻,厌离香,厌离鼻识,厌离鼻触.

YAMP'IDAM GHĀNA-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIN PI NIBBINDATI.

And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此鼻触而生之受,无论是乐或苦或不苦不乐.

JIVHĀ-YA PI NIBBINDATI, RASESU PI NIBBINDATI, JIVHĀ-
VIṄṄĀNE PI NIBBINDATI, JIVHĀ-SAMPHASSE PI

NIBBINDATI,

He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue. 他厌离舌, 厥离味, 厥离舌识, 厥离舌触.

YAMP'IDAM JIVHĀ-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIN PI NIBBINDATI.

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于舌触而生之受, 无论是乐或苦或不苦不乐.

KĀYASMIM PI NIBBINDATI, PHOTTHABBESU PI
NIBBINDATI, KĀYA-VIÑÑĀNE PI NIBBINDATI, KĀYA-
SAMPHASSE PI NIBBINDATI,

He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

他厌离身, 厥离触, 厥离身识, 厥离身触,

YAMP'IDAM KĀYA-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIN PI NIBBINDATI.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此身触而生之受, 无论是乐或苦或不苦不乐.

MANASMIM PI NIBBINDATI, DHAMMESU PI NIBBINDATI,
MANO-VIÑÑĀNE PI NIBBINDATI, MANO-SAMPHASSE PI
NIBBINDATI,

He grows disenchanted with the mind, disenchanted with ideas, disenchanted with consciousness at the mind, disenchanted with contact at the mind. 他厌离意, 厥离法, 厥离意识, 厥离意触,

YAMP'IDAM MANO-SAMPHASSA-PACCAYĀ UPPAJJATI
VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ

ADUKKHAMASUKHAM VĀ, TASMIN PI NIBBINDATI.

And whatever there is that arises in dependence on contact at the mind (intellect), experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此意触而生之受，无论是乐或苦或不苦不乐。

NIBBINDAM VIRAJJATI, VIRĀGĀ VIMUCCATI,

Disenched, he becomes dispassionate. Through dispassion, he is released. 因厌离而离染，因离欲而解脱。

VIMUTTASMIN VIMUTTAM-ITI ÑĀNAM HOTI, KHĪNĀ JĀTI,
VUSITAM BRAHMA-CARIYAM, KATAM KARANĀYAM,
NĀPARAM ITTHATTĀYĀTI PAJĀNĀTĪTI."

With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is no more for this state of being.'" 因解脱而有解脱智，他了知：『生已尽，梵行已立，应作已作，再无后有。』

IDAMAVOCA BHAGAVĀ, ATTAMANĀ TE BHIKKHŪ
BHAGAVATO BHĀSITAM ABHINANDUM.

That is what the Blessed One said. Gratified, the bhikkhus delighted at his words. 世尊如此说。那些比丘满意与欢喜世尊之言。

IMASMIÑCA PANA VEYYĀ-KARANASMIM BHAÑÑAMĀNE,
TASSA BHIKKHU-SAHASSASSA ANUPĀDĀYA, ĀSAVEHI
CITTĀNI VIMUCCIMSŪTI.

And while this explanation was being given, the hearts of the 1,000 bhikkhus, through lack of clinging, were released from the mental effluents.

当此開示正被宣说时，那一千位比丘心无执取而从诸漏解脱。

PURĀBHEDA SUTTA⁴³

Before the Body's Destruction 毁灭以前经

Questioner

KATHAMDASSĪ KATHAMSĪLO UPASANTOTI VUCCATI
TAM ME GOTAMA PABRŪHI PUCCHITO UTTAMAM
NARAM

Phra Phutthanimit thun tham wa...

Bukkhon thi phra-ong trat riak wa, pen phu sa-ngop yang man-khong laew (mai thueng phra arahan phu sa-ngop jak lop krot long) nan, pakati than mi khwam hen yang rai, mi sin yang rai, kha tae than phra khodom phu prasoet, kha-phra-ong thun tham laew, kho phra-ong prot trat bok (laksana) khong norachon, phu sung sut kae kha-phra-ong thoet

*Having what vision, being of what character, is one called peaceful?
Gotama, tell me about the supreme person."*

具有什么看法和什么德行才能称为平静的人? 我问你, 乔达摩啊, 请说说这种最优秀的人。”

The Buddha:

VĪTATANHO PURĀ BHEDĀ PUBBAMANTAMANISSITO
VEMAJJHE NUPASAṄKHEYYYO
TASSA NATTHI PURAKKHATAM

Praphumi Phraphak trat top wa:

**Kon thi rang kai ja taek tham-lai (dap khantha-pari-nippa),
phra arahan pen phu prassajak tanha (khwam yak), mai asai
adit, mai yuet tit patjuban, mai phue fan mung wang anakhot**

A person who is free of wishes, before the body's destruction, who is not tethered to the past, who cannot be reckoned in terms of the present, and in whom there are no yearnings for the future.

⁴³ English translation by Bhikkhu Varado, posted at Suttas.net (2008); Chinese translation taken from上座部佛教巴利藏经, 经集Suttanipata, 第四品八颂经品, posted at <http://dharma.sutta.org/index5-3.htm>.

世尊说道：“在身体毁灭以前就已摆脱贫爱，不执着开头和结尾，也不考虑中间，他不崇拜任何事物。

**AKKODHANO ASANTĀSĪ AVIKATTHĪ AKUKKUCO
MANTABHĀNĪ ANUDDHATO SA VE VĀCĀYATO MUNI
Bukkhon phu mai krot, mai o-uat, mai kha-nong, phut duai
panya, mai fung san, phu nan lae pen muni phu mi waja sam-
ruam laew**

A person who is not angered, not frightened, not boastful, not fretful, who gives wise advice, who is calm, restrained in speech, is indeed a sage. “不忿怒，不恐惧，不吹嘘，不作恶，不骄傲，说话机智，这样的牟尼确实控制了言语。

**NIRĀSATTI ANĀGATE ATĀTAM NĀNUSOCATI
VIVEKADASSĪ PHASSESU DITTHĀSU CA NA NĀYATI
Bukkhon phu mai thayue thayan nai sing thi yang mai ma
thueng, mai sao sok thueng sing thi luang pai laew, pen phu mi
pakati hen khwam sa-ngat (wiwek) nai phassa thanglai, an khrai
khrai ja nam pai phro thitthi (khwam hen phit) thanglai mai dai
loei**

A person who is not attached to the future, who does not sorrow over the past, who finds solitude amidst sense contact, and is not guided by fixed views.

“不期望未来。不悲伤过去，无视诸触，不受任何观点引导。

**PATILĀNO AKUHAKO APIHĀLU AMACCHARĪ
APPAGABBHO AJEGUCCHO PESUNEYYE CA NO YUTO
Bukkhon phu prassajak kiles, mai lok-luang, mi pakati mai
thayue thayan, mi pakati mai trani, mai khanong, mai pen thi
kliat chang (khong bandit) mai prakop nai kham sosiat**

A person who is retiring, not deceitful, not covetous, not greedy, not impudent, not arousing contempt, who does not engage in malicious speech. 不执着，不欺骗，不贪婪，不妒忌，不鲁莽，不轻视他人，也不毁谤他人。

**SĀTIYESU ANASSĀVĪ ATIMĀNE CA NO YUTO
SANHO CA PATIBHĀNAVĀ NA SADDHO NA VIRAJJATI**

Bukkhon phu mai-mi khwam yindi nai kammakhun, thang mai prakop nai kan du min, pen phu la-iat on, mi patiphan, pen phu mai tong chuea khrai, mai tit jai (thang ruppachan lae aruppachan)

A person who does not relish pleasure, who is not arrogant, who is mild and of ready wit, who is not credulous, who by nothing is repelled.

“不贪恋享受, 不狂妄, 温文尔雅, 聪明睿智, 不轻信, 不厌弃他人.

LĀBHAKAMYĀ NA SIKKHATI ALĀBHE CA NA KUPPATI AVIRUDDHO CA TANHĀYA RASESU NĀNUGIJJHATI

Bukkhon phu mai suek sa phro yak dai lap, mai krot phro mai dai lap, lae pen phu mai yin rai, lae yom mai tit jai yindi nai rot phro tanha

A person who does not take on the training in hopes of material gain, who is unperturbed if he gets nothing, who is not hampered by wishes, and not greedy for flavours. “不为企求什么而学习, 不为得不到什么而生气, 不为贪爱而受阻, 也不贪恋美味.

UPEKKHAKO SADĀ SATO NA LOKE MAÑÑATE SAMAM NA VISESĪ NA NICEYYO TASSA NO SANTI USSADĀ

Bukkhon phu wang choei, mi sati thuk muea, mai samkhan tua wa samue phu uen, wiset kwa phu uen, yae kwa phu uen nai lok, kiles an fu khuen thanglai yom mai-mi kae bukkhon nan

A person who is even-tempered, ever attentive, who does not suppose that in the world he is equal, superior or inferior, who is free of conceit. “超然, 有思想, 不傲慢, 不考虑自己在这世上等同于, 优于或低于别人.

YASSA NISSAYATĀ NATTHI
ÑATVĀ DHAMMAM ANISSITO

BHAVĀYA VIBHAVĀYA VĀ TANHĀ YASSA NA VIJJATI

Bukkhon phu ru tham laew, mai asai tanha nisai (asai khwam yak) lae thitthi nisai (asai khwam hen phit) mai-mi khwam than yan yak nai khwam mi rue khwam mai-mi

A person for whom there are no tethers, who, knowing Truth, is not tethered in any way, and in whom no wishes are found for existence

or non-existence.

独立不羈, 无所依赖, 理解万物, 不贪恋存在或不存在.

TAM BRŪMI UPASANTOTI KĀMESU ANAPEKKHINAM
GANTHĀ TASSA NA VIJJANTI ATARĪ SO VISATTIKAM
Rao klaw bukkhon nan phu mai-mi khwam huang yai nai kam
thanglai wa pen phu khao pai sa-ngop, bukkhon nan mai-mi
kiles khrueng roi-rat thanglai, bukkhon nan kham tanha dai
laew

This is someone I call peaceful. He is indifferent to sensual pleasure. In him, bonds are not found; he has overcome attachment.
不追求爱欲, 没有束缚, 越过执着, 我称这样的人为平静者.

NA TASSA PUTTĀ PASAVO
KHETTAM VATTHUÑCA VIJJATI
ATTĀ VĀPI NIRATTĀ VĀ NA TASMINM UPALABBHATI
Bukkhon phu mai-mi butthida sat-liang rai-na lae thi-din, mae
khwam hen wa pen atta ko di, khwam hen wa mai-mi atta
(niratta) ko di, an khrai khrai yom ha mai dai nai bukkhon phu
sa-ngop nan

He has no children, cattle, fields or property. For him there is nothing clung to, and nothing to relinquish.

他没有儿子, 牲畜, 田地和财产; 他即无所得, 也无所弃.

YENA NAM VAJJUM PUTHUJJANĀ
ATHO SAMANABRĀHMĀNĀ
TAM TASSA APURAKKHATAM TASMINM VĀDESU NEJATI
Banda puthuchon rue samana phram ja phueng klaw that phu
sa-ngop ra-ngap nan duai that dai, that nan mai hom lom phu
sa-ngop nan, dang nan, phu sa-ngop ra-ngap nan yom mai wan-
wai, nai phro thoi kham thanglai

He has no yearning for those things, of which either ordinary people, ascetics or religious people might talk. Therefore he is unmoved by their disputes.” 世俗之人以及沙门和婆罗门对他说的话, 并非他所推崇, 因此, 他无动于衷.

VĪTAGEDHO AMACCHARĪ NA USSESU VADATE MUNI
NA SAMESU NA OMESU KAPPAM NETI AKAPPIYO

**Muni phu prassajak khwam tit jai yindi, mai-mi khwam trani,
yom mai kiao nai khwam pen phu sung kwa khao, pen phu
samue khao, rue pen phu tam kwa khao, pen phu mai-mi
khwam yuet-man thue-man, yom la khwam yuet-man thue-man
duai am-nat khong tanha lae thitthi**

The sage, free of greed and selfishness, does not speak of himself as among those who are superior, equal or inferior. He does not return to the process of time; he is delivered from the phenomenon of time.” 不贪婪, 不妒忌, 不说自己等同于, 优于或低于别人, 这样的牟尼摆脱劫波, 不进入劫波.

YASSA LOKE SAKAM NATTHI ASATĀ CA NA SOCATI
DHAMMESU CA NA GACCHATI
SA VE SANTOTI VUCCATĪTI

Bukkhon phu mai-mi khwam yuet-thue wa mi wa pen “khong chan” nai lok, yom mai sao-sok phro sing thi mai-mi yu, lae mai lam-iang nai tham thanglai, tathakhot yom trat riak phu nan lae wa pen phu sa-ngop ra-ngap laew, dang ni lae.

He regards nothing in the world as his own. He does not grieve because of what does not exist. He does not blindly follow religious teachings. He is truly called peaceful. “在这世上, 没有属于自己的东西, 不为消逝的东西悲伤, 不陷入万物, 这样的人称为平静.”

(Sutta Nipata 4.10)

“Diso disaṁ yaṁ taṁ kayirā, verī vā pana verinam;
Micchāpañihitam cittam, pāpiyo nam tato kare”ti.
Whatever an enemy might do to an enemy, or a foe to a foe, a wrongly directed mind may do more harm to him than that.” 「恶者向恶行, 为此欲为彼, 恨者向恨者, 为此欲为彼, 由彼恶导心, 欲彼更为恶。」

Gopālaka Sutta (Udāna 4.3) 牧者 English translation by Translated by Anandajoti Bhikkhu (<http://suttacentral.net/en/ud2.3>); Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/kn/ud/ud4>

ĀNĀPĀNASSATI SUTTA⁴⁴

Mindfulness of Breathing 入出息念經 (MN118) (excerpt)

ĀNĀPĀNASSATI, BHIKKHAVE, BHĀVITĀ BAHULĪKATĀ
MAHAPPHALĀ HOTI MAHĀNISAMSĀ.

"Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit.

诸比丘, 修习入出息念, 多修习者, 有大果, 有大功德.

ĀNĀPĀNASSATI, BHIKKHAVE, BHĀVITĀ BAHULĪKATĀ
CATTĀRO SATIPATTHĀNE PARIPŪRETI.

When mindfulness of breathing is developed and cultivated, it fulfills the four foundations of mindfulness.

诸比丘, 修习入出息念, 多修习者, 令圆满四念处.

CATTĀRO SATIPATTHĀNA BHĀVITĀ BAHULĪKATĀ SATTA
BOJJHAṄGE PARIPŪRENTI.

When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors.

修习四念处, 多修习者, 令圆满七菩提分.

SATTA BOJJHAṄGĀ BHĀVITĀ BAHULĪKATĀ
VIJJĀVIMUTTIM PARIPŪRENTI.

When the seven enlightenment factors are developed and cultivated, they fulfill true knowledge and deliverance.

修习七菩提分, 多修习者, 令圆满明与解脱.

“KATHAM BHĀVITĀ CA, BHIKKHAVE, ĀNĀPĀNASSATI
KATHAM BAHULĪKATĀ MAHAPPHALĀ HOTI
MAHĀNISAMSĀ?

“And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

然, 诸比丘, 如何令修习入出息耶? 如何令多修习耶? 如何有大果, 有大功德耶?

⁴⁴ English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/mn118>); Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/mn/mn118>.

IDHA, BHIKKHAVE, BHIKKHU ARAÑÑAGATO VĀ
RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ NISĪDATI
PALLAÑKAM ĀBHUJITVĀ UJUM KĀYAM PANIDHĀYA
PARIMUKHAM SATIM UPATTHAPETVĀ.

“Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him.

诸比丘, 于此有比丘, 或住森林, 或住树下, 或住空屋, 结跏趺坐, 端正身体, 热切于前方, 遍满而念住.

SO SATOVA ASSASATI SATOVA PASSASATI.

Ever mindful he breathes in, mindful he breathes out.

他如此练习：『忆念而入息, 忆念而出息.』

DīGHAM VĀ ASSASANTO ‘DīGHAM ASSASĀMī’TI
PAJĀNĀTI.

“Breathing in long, he understands: ‘I breathe in long.’

当入息时——长而明显, 彻知：『我入息——长.』

DīGHAM VĀ PASSASANTO ‘DīGHAM PASSASĀMī’TI
PAJĀNĀTI.

Or breathing out long, he understands: ‘I breathe out long.’

当出息时——长而明显, 彻知：『我出息——长.』

RASSAM VĀ ASSASANTO ‘RASSAM ASSASĀMī’TI
PAJĀNĀTI.

Breathing in short, he understands: ‘I breathe in short.’

当入息时——短而微细, 彻知：『我入息——短.』

RASSAM VĀ PASSASANTO ‘RASSAM PASSASĀMī’TI
PAJĀNĀTI.

Or breathing out short, he understands: ‘I breathe out short.’

当出息时——短而微细, 彻知：『我出息——短.』

‘SABBAKĀYAPATISAMVEDī ASSASISSLĀMī’TI SIKKHATI.

He trains thus: ‘I shall breathe in experiencing the whole body of breath. 他如此练习：『我于入息, 保持全身觉知.』

‘SABBAKĀYAPATISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out experiencing the whole body of breath.’ 他如此练习：『我于出息，保持全身觉知。』

‘PASSAMBHAYAM KĀYASAṄKHĀRAM ASSASISSĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in tranquilising the bodily formation.’ 他如此练习：『我于入息，身行轻安——彻底安静。』

‘PASSAMBHAYAM KĀYASAṄKHĀRAM PASSASISSĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out tranquillising the bodily formation.’ 他如此练习：『我于出息，身行轻安——彻底安静。』

“PĀTIPATISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI.

“He trains thus: ‘I shall breathe in experiencing rapture.’

他如此练习：『我于入息，体验喜受。』

‘PĀTIPATISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out experiencing rapture.’

他如此练习：『我于出息，体验喜受。』

‘SUKHAPATISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI

He trains thus: ‘I shall breathe in experiencing pleasure.’

他如此练习：『我于入息，体验乐受。』

‘SUKHAPATISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out experiencing pleasure.’

他如此练习：『我于出息，体验乐受。』

‘CITTASAṄKHĀRAPATISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in experiencing the mental formation.’ 他如此练习：『我于入息，对于心行，保持觉知。』

‘CITTASAṄKHĀRAPATISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out experiencing the mental formation.’ 他如此练习：『我于出息，对于心行，保持觉知。』

‘PASSAMBHAYAM CITTASĀṄKHĀRAM ASSASISSLĀMĪ’TI SIKKHATI.

*He trains thus: ‘I shall breathe in tranquilising the mental formation.’*他如此练习：『我于入息，心行轻安——彻底安静。』

‘PASSAMBHAYAM CITTASĀṄKHĀRAM PASSASISSLĀMĪ’TI SIKKHATI.

*He trains thus: ‘I shall breathe out tranquilising the mental formation.’*他如此练习：『我于出息，心行轻安——彻底安静。』

“CITTAPĀTISĀṂVEDĪ ASSASISSLĀMĪ’TI SIKKHATI.

“He trains thus: ‘I shall breathe in experiencing the mind.’

他如此练习：『我于入息，对于心，保持觉知。』

‘CITTAPĀTISĀṂVEDĪ PASSASISSLĀMĪ’TI SIKKHATI;

He trains thus: ‘I shall breathe out experiencing the mind.’

他如此练习：『我于出息，对于心，保持觉知。』

‘ABHIPPAMODAYAM CITTAM ASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in gladdening the mind.’

他如此练习：『我于入息，让心超越，极胜喜。』

‘ABHIPPAMODAYAM CITTAM PASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out gladdening the mind.’

他如此练习：『我于出息，让心超越，极胜喜。』

‘SAMĀDAHAM CITTAM ASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in concentrating the mind.’

他如此练习：『我于入息，心中得定。』

‘SAMĀDAHAM CITTAM PASSASISSLĀMĪ’TI SIKKHATI;

He trains thus: ‘I shall breathe out concentrating the mind.’

他如此练习：『我于出息，心中得定。』

‘VIMOCAYAM CITTAM ASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in liberating the mind.’

他如此练习：『我于入息，心得解脱。』

‘VIMOCAYAM CITTAM PASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out liberating the mind.’

他如此练习：『我于出息，心得解脱。』

“ANICCĀNUPASSĪ ASSASISSLĀMĪ’TI SIKKHATI.

“He trains thus: ‘I shall breathe in contemplating impermanence.’

他如此练习：『我于入息，如实观看，发现无常。』（依远离）

‘ANICCĀNUPASSĪ PASSASISSLĀMĪ’TI SIKKHATI;

He trains thus: ‘I shall breathe out contemplating impermanence’

他如此练习：『我于出息，如实观看，发现无常。』

‘VIRĀGĀNUPASSĪ ASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in contemplating fading away.’

他如此练习：『我于入息，如实观看，于是离贪。』（依离贪）

‘VIRĀGĀNUPASSĪ PASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out contemplating fading away.’

他如此练习：『我于出息，如实观看，于是离贪。』

‘NIRODHĀNUPASSĪ ASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in contemplating cessation.’

他如此练习：『我于入息，如实观看，心得灭尽。』（依灭尽）

‘NIRODHĀNUPASSĪ PASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out contemplating cessation.’

他如此练习：『我于出息，如实观看，心得灭尽。』

‘PAṬINISSAGGĀNUPASSĪ ASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe in contemplating relinquishment.’

他如此练习：『我于入息，如实观看，如实出离。』（向于舍）

‘PAṬINISSAGGĀNUPASSĪ PASSASISSLĀMĪ’TI SIKKHATI.

He trains thus: ‘I shall breathe out contemplating relinquishment.’

他如此练习：『我于出息，如实观看，如实出离。』

EVAM BHĀVITĀ KHO, BHIKKHAVE, ĀNĀPĀNASSATI

EVAM BAHULĀKATĀ MAHAPPHALĀ HOTI MAHĀNISAMSĀ.

“Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.

诸比丘，如是修出入息念，如是多修习者，有大果，大功德。

PAΤΙCCASAMUPPĀDA⁴⁵

Dependent Origination 缘起

AVIJJĀ PACCAYĀ SAṄKHĀRĀ; SAṄKHĀRA PACCAYĀ VIṄṄĀNAM; VIṄṄĀNA PACCAYĀ NĀMARŪPAM; NĀMARŪ PAPACCAYĀ SALĀYATANAM; SALĀYATANA PACCAYĀ PHASSO; PHASSA PACCAYĀ VEDANĀ; VEDANĀPACCAYĀ TANHĀ; TANHĀPACCAYĀ UPĀDĀNAM; UPĀDĀNAPACCAYĀ BHAVO; BHAVAPACCAYĀ JĀTI; JĀTIPACCAYĀ JARĀMARAÑAM SOKA PARIDEVA DUKKHA DOMANASSUPĀYĀSĀ SAMBHAVANTI. EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA SAMUDAYO HOTI.

AVIJJĀYA TVEVA ASESA VIRĀGA NIRODHĀ SAṄKHĀRA-NIRODHO; SAṄKHĀRA NIRODHĀ VIṄṄĀNA NIRODHO; VIṄṄĀNA NIRODHĀ NĀMARŪPA NIRODHO; NĀMARŪPA NIRODHĀ SALĀYATANA NIRODHO; SALĀYATANA NIRODHĀ PHASSA NIRODHO; PHASSA NIRODHĀ VEDANĀ NIRODHO; VEDANĀ NIRODHĀ TANHĀ NIRODHO; TANHĀ NIRODHĀ UPĀDĀNA NIRODHO; UPĀDĀNA NIRODHĀ BHAVA NIRODHO; BHAVANIRODHĀ JĀTINIRODHO; JĀTI NIRODHĀ JARĀMARAÑAM SOKA PARIDEVA DUKKHA DOMANASSUPĀYĀSĀ NIRUJJHANTI. EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA NIRODHO HOTĪ”TI.

With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as

⁴⁵ English translation of Paṭiccasamuppāda Sutta by Bhikkhu Bodhi, <http://suttacentral.net/en/sn12.1>; Chinese translation by 菩提僧團, <https://sites.google.com/site/palishengdian/pali/da/sn/sn12/sn12-1>

condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

缘无明有行，缘行有识，缘识有名色，缘名色有六处，缘六处有触，缘触有受，缘受有爱，缘爱有取，缘取有有，缘有有生，缘生有老死，愁，悲，苦，忧，恼。如是，此乃全苦蕴之集。

由无明之无[余馀]，离贪灭，有行灭。由行灭，有识灭。由识灭，有名色灭。由名色灭，有六处灭。由六处灭，有触灭。

由触灭，有受灭。由受灭，有爱灭。由爱灭，有取灭。由取灭，有有灭。由有灭，有生灭。由生灭，有老死，愁，悲，苦，忧，恼等灭。如是全苦蕴之灭。

"Gāme araññe sukhadukkaphuṭṭho, nevattato no parato dahetha;

phusanti phassā upadhiṃ paṭicca, nirūpadhiṃ kena phuseyyu phassā"

“Affected by pleasure and pain in the village or wilderness, you should certainly not consider it as due to oneself or another. Contacts affect one with cleaving as condition, how could contacts affect one without cleaving?” “里巷与森林，已触乐苦者，其勿归于己，又勿归于他。触依本质而有触，无本质者依何触而有触？”

Sakkārasutta 敬重 (Ud 2.4) English translation by by Anandajoti Bhikkhu

(<http://suttacentral.net/en/ud2.4>); Chinese translation by 菩提僧團

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- Some useful online resources:
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 - Mettanet-Lanka at <http://www.metta.lk/tipitaka/>
 - 巴利聖典網站 at <https://sites.google.com/site/palishengdian/>
 - Access to Insight at <http://www.accesstoinsight.org/>
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CATUSACCĀ GĀTHĀ*
The Verses on the Four Noble Truths 四聖諦偈

YE DUKKHAM NAPPAJĀNANTI, ATHO DUKKHASSA SAMBHAVAM
Those who don't discern suffering, suffering's cause,

不能辨識苦、苦因、

YATTHA CA SABBASO DUKKHAM, ASESAM UPARUJJHATI, TAÑCA MAGGAM NA JĀNANTI
And where it totally stops, without trace, who don't understand the path

何處徹底終止苦、不了解正道，

DUKKHŪPASAMA-GĀMINAM, CETO-VIMUTTI-HĪNĀ TE, ATHO PAÑÑĀ-VIMUTTIYĀ
The way to the stilling of suffering: they are far from awareness-release and discernment-release

滅苦之道者：他們遠離心解脫與慧解脫

ABHABBĀ TE ANTA-KIRIYĀYA, TE VE JĀTI-JARŪPAGĀ
Incapable of making an end, they'll return to birth & aging again.

不能終止，他們會一次次重生與衰老。

YE CA DUKKHAM PAJĀNANTI, ATHO DUKKHASSA SAMBHAVAM
While those who do discern suffering, suffering's cause,

而那些辨識苦、苦因、

YATTHA CA SABBASO DUKKHAM, ASESAM UPARUJJHATI,
TAÑCA MAGGAM PAJĀNANTI,

And where it totally stops, without trace, who understand the path,
何處徹底終止苦、理解正道、

DUKKHŪPASAMA-GĀMINAM: CETO-VIMUTTI-SAMPANNĀ,
ATHO PAÑÑĀ-VIMUTTIYĀ,

The way to the stilling of suffering: they are consummate in awareness-release and in discernment-release.

滅苦之道者：他們具足心解脫與慧解脫。

BHABBĀ TE ANTA-KIRIYĀYA, NA TE JĀTI-JARŪPAGĀTI.

Capable of making an end, they won't return to birth & aging ever again. 會
有終止，他們不再重生與衰老

* English translation by Thanissaro Bhikkhu, in 'Chanting Guide of Dhammayut Order, USA'. Chinese translation by 良稹, in '巴利經誦選譯 巴英中對照', <http://www.dhammadtalks.org/Dhamma/Chanting/Verses2.htm>; the Chinese translation by Mahinda Bhikkhu (China), in 'Theravāda Buddhist Chants', was also consulted.

CATTĀRO DHAMMUDDESĀ*

The Four Dhamma Summaries 四法要義

1. UPANĪYATI LOKO, ADDHUVYO.

The world is swept away, it does not endure.

世界冲卷而去，它不持久。

2. ATĀNO LOKO, ANABHISARO.

The world offers no shelter. There is no one in charge.

世界無安居處，無人掌管。

3. ASSAKO LOKO, SABBAM PAHĀYA GAMANĪYAM

The world has nothing of its own. One has to pass on leaving everything behind. 世界空無所有，人必須把一切留在身後。

4. ÚNO LOKO, ATITTO, TANHĀ DĀSO.

The world is insufficient, insatiable, a slave to craving.

世界不滿，無餍足，受渴求的奴役。

(Ratthapāla Sutta)



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