



巴利經誦

Pali Chants

Morning Chanting

早課

前言

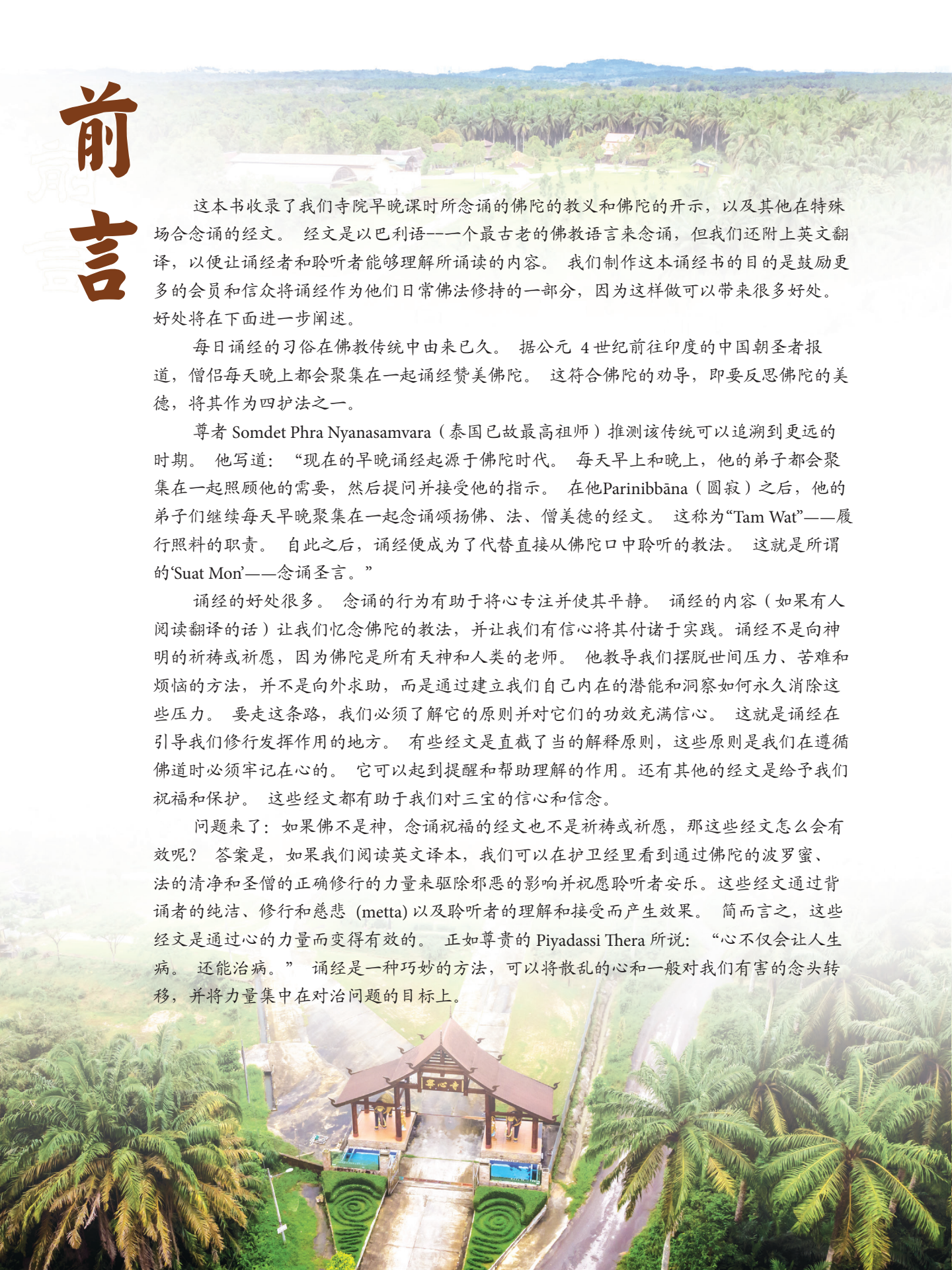
这本书收录了我们寺院早晚课时所念诵的佛陀的教义和佛陀的开示，以及其他在特殊场合念诵的经文。经文是以巴利语——一个最古老的佛教语言来念诵，但我们还附上英文翻译，以便让诵经者和聆听者能够理解所诵读的内容。我们制作这本诵经书的目的是鼓励更多的会员和信众将诵经作为他们日常佛法修持的一部分，因为这样做可以带来很多好处。好处将在下面进一步阐述。

每日诵经的习俗在佛教传统中由来已久。据公元4世纪前往印度的中国朝圣者报道，僧侣每天晚上都会聚集在一起诵经赞美佛陀。这符合佛陀的劝导，即要反思佛陀的美德，将其作为四护法之一。

尊者 Somdet Phra Nyanasamvara（泰国已故最高祖师）推测该传统可以追溯到更远的时期。他写道：“现在的早晚诵经起源于佛陀时代。每天早上和晚上，他的弟子都会聚集在一起照顾他的需要，然后提问并接受他的指示。在他 Parinibbāna（圆寂）之后，他的弟子们继续每天早晚聚集在一起念诵颂扬佛、法、僧美德的经文。这称为“Tam Wat”——履行照料的职责。自此之后，诵经便成为了代替直接从佛陀口中聆听的教法。这就是所谓的‘Suat Mon’——念诵圣言。”

诵经的好处很多。念诵的行为有助于将心专注并使其平静。诵经的内容（如果有人阅读翻译的话）让我们忆念佛陀的教法，并让我们有信心将其付诸于实践。诵经不是向神明的祈祷或祈愿，因为佛陀是所有天神和人类的老师。他教导我们摆脱世间压力、苦难和烦恼的方法，并不是向外求助，而是通过建立我们自己内在的潜能和洞察如何永久消除这些压力。要走这条路，我们必须了解它的原则并对它们的功效充满信心。这就是诵经在引导我们修行发挥作用的地方。有些经文是直截了当的解释原则，这些原则是我们在遵循佛道时必须牢记在心的。它可以起到提醒和帮助理解的作用。还有其他的经文是给予我们祝福和保护。这些经文都有助于我们对三宝的信心和信念。

问题来了：如果佛不是神，念诵祝福的经文也不是祈祷或祈愿，那这些经文怎么会有效呢？答案是，如果我们阅读英文译本，我们可以在护卫经里看到通过佛陀的波罗蜜、法的清净和圣僧的正确修行的力量来驱除邪恶的影响并祝愿聆听者安乐。这些经文通过背诵者的纯洁、修行和慈悲 (metta) 以及聆听者的理解和接受而产生效果。简而言之，这些经文是通过心的力量而变得有效的。正如尊贵的 Piyadassi Thera 所说：“心不仅会让人生病。还能治病。”诵经是一种巧妙的方法，可以将散乱的心和一般对我们有害的念头转移，并将力量集中在对治问题的目标上。



巴利经典中有许多例子说明被诵读的话语和保护经文作为祝福听众有效的方法。以下是其中的一些，如果读者想了解更多，可以请求僧伽告诉他们。

Bojjhaṅga Paritta (七觉支护卫偈) 经常被念诵来缓解一个人的病痛。有一次佛陀病了。佛陀请纯陀长老念诵七觉支护卫偈以让他观照，听了之后，佛陀就好了。同样地，目犍连长老和大迦叶长老在听到诵读同样的 护卫偈后，他们的病立刻痊愈了。

Angulimāla (央掘魔罗) 长老遇到一位妇女，她正忍受着生孩子的痛苦。由于他想帮助那妇女安全地生产并让她摆脱痛苦，于是他便向佛陀请教如何帮助她。佛陀教他为她背诵《Angulimāla Paritta (央哥魔罗护卫偈)》。然后长老去了那妇女准备分娩的地方，给她念诵了上述的护卫偈。念诵完后，妇女顺利生下了孩子，同时也免除了生产所需承受的痛苦。

有一次，一些僧侣独自到森林里打坐。其中一个被蛇咬死了。其他僧侣向佛陀报告了这一事件，佛陀随后教导他们 Khanda Paritta (蕴护卫偈)，作为一种在他们进入森林时向所有蛇类和其他众生传播慈心 (Metta) 的方式。

在《法句经》评述里有一个故事讲述一个凶猛的夜叉如何因为他和孩子之间过去的业力而想夺去孩子的生命。孩子的父母向佛陀报告了这个问题，佛陀建议他们在夜叉说要来取孩子性命的那天 and 那个时间，邀请僧团到他们家里诵经。父母照着佛陀的话做了，佛陀亲自带领僧伽念诵护卫经和经文。由于这是一个非常吉祥和重要的场合，许多天界的天神都来听诵和参与累积功德。孩子被放在佛陀和僧伽正在念经的中间。由于夜叉是下层众生，被上层天神挡住，所以根本接触不到孩子。当念诵完毕后，夜叉要取孩子性命的时间已经结束了，因此他无法伤害到孩子。或许这就是邀请僧伽到在家居士家中诵经的缘起。

诵经以获得对证得觉悟之道的理解和信心是修行里重要的一部分，但不能使心发挥最大的潜力。正如阿姜查尊者所说：“走上通往佛法的道路是我们每个人都必须为自己做的事情。没有其他人可以为我们做这件事。我们必须沿着戒律、定力和智慧的正确方向前行，直到我们找到清净、光明和内心平静，这就是走在觉悟之道的成果。如果我们拥有的只是书本和经文、讲道和经典的知识，那就只是关于旅行地图或计划的知识而已。即使历经了数百次生命，我们也永远不会理解纯净、明亮或内心平静。相反，我们将会浪费时间，永远不会从修行中获得真正的好处。老师只是指出这道路的方向。听了老师的话，我们是否走上修行之道，品尝修行的成果，这完全取决于我们每一个人。”

因此，当我们通过诵经来集中注意力和平静心灵，并获得对佛陀教法的理解和信念时，我们也必须将佛陀的教导付诸于实践。遵循佛陀的教导修行将使我们获得全部的好处，最大限度地发展心的潜能，为我们自己和我们周围的人带来快乐。

我要感谢我们的僧团成员为这第一版的宁心寺课诵本所付出的努力，以及许多乐于为印刷这本书做出贡献的护持者。善哉，随喜功德！

愿所有众生幸福与安乐。

阿姜慶長老
Phra Ajaan Keng Khemako
(*Phra Vinayadhammavidesa*)

January 2665 B.E./ 2023 C.E.



Foreword

This book contains chants for contemplation of Lord Buddha's teachings and discourses of Lord Buddha, recited during the morning and evening chanting sessions at our monastery, together with other chants recited on special occasions. The chants are recited in the Pali language – the language of the oldest Buddhist texts – but we have also included their English translations so that those who chant and those who listen will understand what is being recited. Our intention in producing this chanting book is to encourage more of our members and devotees to include chanting practice as part of their daily practice of the Dhamma as there are many benefits to be derived from doing so. The benefits will be elaborated further below.

The custom of holding daily chanting sessions is an old one in the Buddhist tradition. Chinese pilgrims to India in the fourth century C.E. reported that monks would assemble every evening to chant verses in praise of the Buddha. This is in keeping with Lord Buddha's advice to reflect on the virtues of the Buddha as one of the four Guardian Meditations.

Venerable Somdet Phra Nyanasamvara (the late Supreme Patriarch of Thailand) speculates that the tradition goes back further than that. He writes: "The present practice of morning and evening chanting originated from a practice at the time of the Buddha. Every day, in the morning and evening, his disciples would gather to attend to his needs and then to ask questions and receive his instructions. After his Parinibbāna (passing away), his disciples continued to meet each morning and evening to chant the passages extolling the virtues of the Buddha, Dhamma, and Saṅgha. This is called 'Tam Wat' – to do the duty of attending upon. After this, a discourse would be chanted, taking the place of listening to the teaching directly from the mouth of the Buddha himself. This is called 'Suat Mon' – sacred word chanting."

The benefits of chanting are many. The act of chanting helps focus the mind and make it calm. The contents of the chants (if one reads the translations) reminds us of the Buddha's teachings and gives us confidence in putting them into practice. The passages are not prayers or petitions made to a god, for the Buddha was the teacher of all gods and human beings. He taught us the way out of the stresses, sufferings and troubles of the world not by requesting help from an outside power but through developing our own inner potential for goodness and insight into how such stresses can be permanently brought to cessation. To follow this path, we must understand its principles and be confident in their efficacy. This is where chanting plays a part in directing our practice. Some of the chanting passages are straightforward explanations of principles that must be kept in mind as we follow the Buddhist path. These passages function as reminders and aids in understanding. Other passages offer blessings and protections. These passages function as aids to our confidence and conviction in the Triple Gem.

The question arises: if the Buddha was not a god, and the recitation of blessing chants are not prayers or petitions, how are they effective? The answer is that if we read the English translations, we can see that the protective passages ward off evil influences and wish the listener well through the power of the Buddha's perfections, the Dhamma's purity, and the Noble Saṅgha's right practice. These passages take effect through the purity, practice, and goodwill (*mettā*) of the reciter and the understanding and receptiveness of the listener. In short, the passages are made effective by the power of the mind. As Venerable Piyadassi Thera has noted, "Mind not only makes sick. It also cures." The passages we chant are skillful means for diverting the power of the mind away from its ordinary random – and often harmful – ways and focusing it on a healing purpose.

There are many examples from the Pali Canon regarding the efficacy of the discourses and protective passages that are chanted as a way of blessing the listeners. Here are a few of them and the reader may ask members of the Sangha to tell them more if they wish to learn more.

The *Bojjhaṅga Paritta* (The Factor-for-Awakening Protection) is often chanted to relieve a person of his illness. There was an occasion when Lord Buddha had fallen ill. He requested Cunda Thera to recite it for him to reflect upon

and he recovered after listening to it. Similarly, the Elders Mogallana and Kassapa were cured of their illnesses immediately after they heard a recitation of the same paritta.

The Elder Angulimala came across a woman suffering from the pains of trying to give birth to her child. As he wanted to help her deliver her baby safely and free her from suffering, he consulted Lord Buddha on how he could help her. Lord Buddha taught him to recite the Angulimala Paritta to her. The Elder then went to the place where she was trying to give birth and recited to her the said paritta. After the recitation, the woman safely gave birth to her child and was relieved from her suffering.

Once, some monks went to the forest to practice meditation in solitude. One of them was bitten by a snake and died. The other monks reported the incident to Lord Buddha who then taught them the Khanda Paritta (The Group Protection) as a way to spread goodwill (Metta) to all the families of snakes and other beings, whenever they went into the forest.

A story in the commentary to the Dhammapada tells of how a fierce yakkha wanted to take the life of a child because of some past kamma between him and the child. The parents of the child reported the problem to Lord Buddha who advised them to invite the Sangha to their home to recite the parittas and suttas on the day and at the time that the yakkha said he would come to take the child's life. The parents did as they were told and Lord Buddha himself led the Sangha to recite the parittas and suttas. As this was a very auspicious and important occasion, many devas of the heavenly realms came to listen to the recitation and to partake of the merit making. The child was placed in the midst of where Lord Buddha and the Sangha were conducting the recitation. Because the yakkha is a lower level being, he was blocked by the devas of the higher realms and therefore was not able to reach the child at all. By the time the recitation was completed, the hour for the yakkha to take the child's life was over and therefore he was not able to harm the child. This was perhaps how the practice of inviting the Sangha to lay people's homes to chant the parittas and suttas originated.

To chant so as to gain understanding and confidence in the Buddhist path to Awakening is an important part of the practice but cannot take the mind to its highest potential for good. As Venerable Ajaan Chah has said, "Walking the path to reach the Buddha-Dhamma is something each of us must do individually for ourselves. No one else can do it for us. And we must walk along the proper direction of virtue, concentration, and discernment until we find the blessings of purity, brightness, and peace of mind that are the fruits of walking the path. If all we have is knowledge of books and scriptures, sermons and suttas, that's just knowledge of the map or plans for the journey. Even in hundreds of lives we'll never know purity, brightness, or peace of mind. Instead, we'll waste time and never get to the real benefits of the practice. Teachers only point out the direction of the path. Whether – after listening to teachers – we will walk the path of practice and taste the fruits of practice ourselves is entirely up to each one of us."

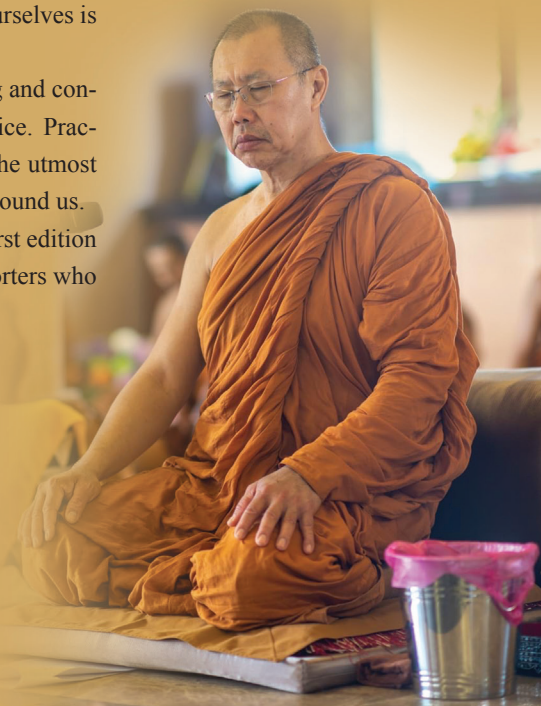
So, as we chant to focus and calm the mind, and to gain understanding and conviction in Lord Buddha's teachings, we must also put the teachings into practice. Practicing the teachings will allow us to gain their full benefits, developing to the utmost the mind's potential for bringing happiness to ourselves and to the people around us.

I wish to thank our Sangha members for all their efforts to bring this first edition of Santi Forest Monastery's chanting book to fruition and to the many supporters who so willingly contributed to the printing of this book. Sadhu Anumodana!

May all beings be well and happy.

Phra Ajaan Keng Khemako
(Phra Vinayadhammavidesa)

January 2665 B.E./ 2023 C.E.



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Ratanattaya Vandanā

礼敬三宝
Venerating the Triple Gem

Araham sammā-sambuddho bhagavā, Buddham bhagavantam abhivādemī.

世尊，远离尘垢，断尽无明烦恼的阿罗汉，
自证成正等正觉，我礼敬佛陀、世尊。
The Blessed One is Worthy & Rightly Self-awakened.
I bow down before the Awakened, Blessed One.

顶礼
Bow Down

Svākkhāto bhagavatā dhammo, Dhammam namassāmi.

法，世尊已善妙及详尽解说，我礼敬法。
The Dhamma is well-expounded by the Blessed One.
I pay homage to the Dhamma.

顶礼
Bow Down

Supaṭipanno bhagavato sāvaka-saṅgho, Saṅgham namāmi.

僧伽，世尊之声闻弟子，良好修行于道，我礼敬僧伽。
The Sangha of the Blessed One's disciples has practiced well.
I pay respect to the Sangha

顶礼
Bow Down



Yamamha kho mayam bhagavantam saraṇam gatā,

我们已归依世尊，

We have gone for refuge to the Blessed One,

(Uddissa pabbajitā)¹ yo no bhagavā satthā,

(已出家)以世尊为我们的导师，

(Have gone forth on account of) the Blessed One who is our Teacher,

Yassa ca mayam bhagavato dhammam rocema.

对于世尊所宣说之法我们感到欢喜，

and in whose Dhamma we delight.

**Imehi sakkārehi tam bhagavantam sasaddhammam
sasāvaka-saṅgham abhipūjayāma.**

以此供养，我们向世尊、正法与僧伽致以崇高的礼敬

With these offerings we worship most highly that Blessed One together with the True Dhamma & the Sangha of his disciples.

**Handa mayam buddhassa bhagavato pubba-bhāgana-
makāram karoma se² :**

现在让我们礼赞佛世尊以及忆念佛陀之德行：

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

[Namo tassa] bhagavato arahato sammā-sambuddhassa.

礼敬世尊、阿罗汉、正等正觉。

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Namo tassa bhagavato arahato sammā-sambuddhassa.

礼敬世尊、阿罗汉、正等正觉。

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Namo tassa bhagavato arahato sammā-sambuddhassa.

礼敬世尊、阿罗汉、正等正觉。

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

1.在家领诵者应跳过这词 Laypeople who lead should skip the phrase: 'Uddissa pabbajitā'.

2.一种念法 Alternative version: Handadāni mayantam bhagavantam vācāya abhithutam pubba-bhāganamakāram karoma se.



Buddhabhithuti

赞颂佛陀
Praise for the Buddha

Handa mayam buddhābhithutim karoma se:

现在让我们来赞颂佛陀:

Now let us give high praise to the Awakened One:

[Yo so tathāgato] araham sammā-sambuddho,

世尊，是远离尘垢、最胜应供的阿罗汉，他是自证的觉悟者。

He who has attained the Truth, the Worthy One, Rightly Self-Awakened,

Vijā-caraṇa-sampanno sugato lokavidū,

明行具足者、善逝、世间解、

Consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavā;

无上士调御丈夫、天人师、佛、世尊。

Unexcelled trainer of those who can be tamed, teacher of devas & human beings;
awakened; blessed;

Yo imam lokam sadevakam samarakam sabrahmakam, Sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā sacchikatvā pavedesi.

他向这个有诸天、魔、梵天的世间，这个有诸沙门、婆罗门，国王与人的世间宣示他以最高智慧所亲证的。

Who made known—having realized it through direct knowledge—this world with its devas, maras, & brahmas, this generations with their contemplatives & priests, this rulers & common people;

Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam pariyosāna-kalyāṇam;

他说的法初善、中善、后善，

Who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;



Sāttam̐ sabyañjanam̐ kevala-paripuṇṇam̐ parisuddham̐ brahma-cariyam̐ pakāsesi:

说明具足义理与辞句，完全圆满清净的梵行。

Who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

Tamaham̐ bhagavantam̐ abhipūjayāmi tamaham̐ bhagavantam̐ sirasā namāmi.

我至诚礼敬世尊，于世尊，我俯首顶礼。

I worship most highly that Blessed One, to that Blessed One I bow my head down.

顶礼
Bow Down



Dhammabhithuti

赞颂法
Praise for the Dhamma

Handa mayam dhammābhithutim karoma se:

现在让我们来赞颂法:

Now let us give high praise to the Dhamma:

[Yo so svākkhāto] bhagavatā dhammo,

世尊所善妙宣说之法,

The Dhamma well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

是可亲自见证、无时的、可邀人来见证,

To be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattam veditabbo viññūhi:

导向（涅槃）的，由智者各自证知的。

Leading inward, to be seen by the wise for themselves:

Tamaham dhammam abhipūjayāmi tamaham dhammam sirasā namāmi.

我至诚礼敬法，于法，我俯首顶礼。

I worship most highly that Dhamma, to that Dhamma I bow my head down.

顶礼
Bow Down



Saṅghabhithuti

赞颂僧伽

Praise for the Saṅgha

Handa mayam saṅghābhithutim karoma se:

现在让我们来赞颂僧伽：

Now let us give high praise to the Sangha:

[Yo so supaṭipanno] bhagavato sāvaka-saṅgho,

僧伽，世尊的弟子，是善行道者；

The Sangha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

僧伽，世尊的弟子，是正直行道者；

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

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

僧伽，世尊的弟子，是如理行道者；

The Sangha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

僧伽，世尊的弟子，是正当行道者；

The Sangha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

他们即是四双八辈人，

i.e., the four pairs—the eight types—of Noble Ones:

Esa bhagavato sāvaka-saṅgho,

这僧伽，世尊的弟子，

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

值得供养、值得殷勤礼敬、值得布施、值得合掌敬礼，

Worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puññakkhettaṃ lokassa:

是世间无上的福田

The incomparable field of merit for the world:

Tamaham saṅgham abhipūjayāmi tamaham saṅgham sirasā namāmi.

我至诚礼敬僧伽，于僧伽，我俯首顶礼。

I worship most highly that Sangha, to that Sangha I bow my head down.

顶礼
Bow Down



Daily Chants
每日念诵



Ratanattayappaṇāma Gāthā & Saṁvega Parikittana Pāṭha

礼敬三宝与警惕出离偈

Salutation to the Triple Gem & The Topics for
Chastened Dispassion

**Handa mayaṁ ratanattayappaṇāma-gāthāyo ceva
saṁvega-parikittana¹ -pāṭhañca bhaṇāma se:**

现在让我们来诵赞叹三宝之偈，以及增益警惕心之章节：

Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

**[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhaṁ ahamādarenataṁ.**

清净的佛陀，悲心大似海，具足清净的慧眼，是世间的罪恶与垢染之摧毁者，我真诚地礼敬佛陀。

The Buddha, well-purified, with ocean-like compassion, possessed of the eye of knowledge completely purified, destroyer of the evils & corruptions of the world: I revere that Buddha with devotion.

**Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tadattha-dīpano:
Vandāmi dhammaṁ ahamādarena taṁ.**

导师之法，犹如一盏明灯，如此地分为道、果、与涅槃。超越世间，指导走向解脱圣道之正确方向。我真诚地礼敬法。

The Teacher's Dhamma, like a lamp, divided into Path, Fruition, & the Deathless, both transcendent (itself) & showing the way to that goal: I revere that Dhamma with devotion.



1. 另外‘vatthu-paridīpaka’-parikittana’. Alternatively, replace ‘parikittana’ with ‘vatthu-paridīpaka’.

**Saṅho sukhettābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅghaṃ ahamādarena taṃ.**

僧伽是无上之福田，昭然寂静，随善逝而觉悟，已断除变幻不定的无明烦恼，是具善智慧的圣者；我真诚地礼敬僧伽。

The Sangha, called a field better than the best, who have seen peace, awakening after the one gone the good way, who has abandoned heedlessness—the noble ones, the wise: I revere that Sangha with devotion.

**Icevamekantabhipūjaneyyakam,
Vatthuttayaṃ vandayatābhisankhataṃ,
Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.**

以此礼敬值得敬奉之三宝的殊胜功德，愿一切的障碍皆止息，为成功之力所取代。

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.

**Idha tathāgato loke uppanno araham̐ sammā-sambud-
dho,**

如此，如来、阿罗汉、正等正觉已经现于此世，

Here, One attained to the Truth, Worthy & Rightly Self-Awakened, has appeared in the world to,

**Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugatappavedito.**

善逝经已开示，宣说导向出离、寂静、究竟涅槃、正觉圆满之法。

And Dhamma is explained, leading out (of samsara), calming, tending toward total Nibbana, going to self-awakening, declared by one who has gone the good way.

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

我们已聆听此法，故知：

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,

生是苦，老是苦，死是苦，

Birth is stressful, ageing is stressful, death is stressful,



Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

忧、悲、苦、恼与失望是苦；

Sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ,

怨憎相会是苦、所爱别离是苦、所求不得也是苦。

Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful.

Saṅkhittena pañcupādānakkhandhā dukkhā,

简单地说：五取蕴就是苦。

In short, the five clinging-aggregates are stressful,

Seyyathīdam:

那就是：

Namely:

Rūpūpādānakkhandho,

执取的是色蕴，

Form as a clinging-aggregate,

Vedanūpādānakkhandho,

执取的是受蕴，

Feeling as a clinging-aggregate,

Saññūpādānakkhandho,

执取的是想蕴，

Perception as a clinging-aggregate,

Saṅkhārūpādānakkhandho,

执取的是行蕴，

Mental fabrication as a clinging-aggregate,

Viññāṇūpādānakkhandho.

执取的是识蕴。

Consciousness as a clinging-aggregate.



**Yesam pariññāya,
Dharamāno so bhagavā,
Evam bahulam sāvake vineti,**

为使他们通晓，世尊住世时，常如此教导追随弟子们，

So that they might fully understand this, the Blessed One, while still alive, often instructed His listeners in this way;

**Evam bhāgā ca panassa bhagavato sāvakesu anusāsanī,
Bahulā pavattati:**

于弟子间，世尊多次强调这个教导：

Many times did He emphasize this part of His admonition:

“Rūpaṃ aniccaṃ,

色是无常，

“Form is inconstant,

Vedanā aniccā,

受是无常，

Feeling is inconstant,

Saññā aniccā,

想是无常，

Perception is inconstant,

Saṅkhārā aniccā,

行是无常，

Mental fabrications are inconstant,

Viññāṇaṃ aniccaṃ,

识是无常，

Consciousness is inconstant,

Rūpaṃ anattā,

色是无我，

Form is not-self,



Vedanā anattā,

受是无我，

Feeling is not-self,

Saññā anattā,

想是无我，

Perception is not-self,

Saṅkhārā anattā,

行是无我，

Mental fabrications are not-self,

Viññāṇaṃ anattā,

识是无我，

Consciousness is not-self,

Sabbe saṅkhārā aniccā,

一切行无常，

All fabrications are inconstant,

Sabbe dhammā anattāti.”

一切法无我。

All phenomena are not-self.”

Te¹ mayaṃ,

Otiṇṇāma jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi,

Dukkhotiṇṇā dukkha-paretā,

我们都为生老死、忧悲苦恼、失望所困扰着，为苦所困，为苦所障，

All of us, beset by birth, ageing, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),

“Appeva-nānimassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti!”

若能知悉此苦聚之完全止息就好！

“O, that the end of this entire mass of suffering & stress might be known!”

1. 妇女应念 Women should replace this with: Tā

**Cira-parinibbutampi taṃ bhagavantam uddissa
arahantaṃ sammā-sambuddham,
Saddhā agārasmā anagāriyaṃ pabbajitā.**

虽然，离垢成正等正觉的世尊，入般涅槃已久，然而以信心故，我们从在家来到非家，
Having gone forth in faith from home to homeslessness in dedication to the Blessed One, the
Worthy One, the Rightly Self-awakened One, even though he was long ago totally unbound,

Tasmim bhagavati brahma-cariyaṃ carāma,

修学世尊（所教示）的梵行，
We practice that Blessed One's holy life,

Bhikkhūnaṃ sikkhā-sājīva-samāpannā. ¹

具足了诸比丘的学处与律仪生活。
Fully endowed with the bhikkhus' training & livelihood.

**Taṃ no brahma-cariyaṃ,
Imassa kevalassa dukkhakkhandhassa antakiriyaṃ
samvattatu.**

愿以此修习奉行清净梵行的力量，此苦聚，让它们完全地止息吧！
May this holy life of ours bring about the end of this entire mass of suffering & stress.

1. 沙弥勿诵此行。Sāmaṇerā should not recite this line.

**Cira-parinibbutampi taṃ bhagavantam saraṇam gatā,
Dhammañca bhikkhu-saṅghañca,**

虽然，离垢成正等正觉的世尊，入般涅槃已久，不过我们还是以他为皈依处，皈依法与皈依僧。

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One, even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Sangha,

**Tassa bhagavato sāsanaṃ,
Yathā-sati yathā-balaṃ manasikaroma,
Anupaṭipajjāma,**

我们将尽力的随念随力，以身口意奉行世尊的教诲。

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

**Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa antakiriya
saṃvattatu.**

愿以此依教奉行的力量，此苦聚，让它们完全地止息吧！

May this practice of ours bring about the end of this entire mass of suffering & stress.



Taṅkhaṇika-paccavekkhaṇa-pāṭha

使用四资具的省思

Reflection at the Moment of Using the Requisites

Handa mayam taṅkhaṇika-paccavekkhaṇa-pāṭham bhaṇāma se:

现在让我们一起来诵念使用四资具的省思：

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

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

我如理省思使用衣物：

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya,

只是为了防御冷，为了排除炎热，

Simply to counteract the cold, to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya,

防御蛇、蚊、风、太阳、爬虫类的接触，

To counterpart the touch of flies, mosquitoes, wind, sun & reptiles.

Yāvadeva hirikopina-paṭicchādanattham.

只是为了遮蔽羞处。

Simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

我如理省思使用钵食，

Considering it thoughtfully, I use alms food,

Neva davāya na madāya na maṇḍanāya na vibhūsanāya,

不是为了纵情玩乐，不是为了骄傲健壮，不是为了变得好看美丽，

Not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,



Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimsuparatiyā brahma-cariyānuggahāya,

只为了养活与维持这个身体，为了停止饥饿的伤害，为了支持清净的梵行。
But simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca ve- danaṃ na uppādessāmi,

如此，我将灭除旧的饥饿苦受，又不令新的过饱苦受产生，
(Thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

我将维持生命，并得以无过的安住。
I will maintain myself, be blameless, & live in comfort.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

我如理省思使用住处：
Considering it thoughtfully, I use the lodging,

Yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya,

只是为了防御冷，为了排除炎热，
Simply to counteract the cold, to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya,

防御虻、蚊、风、太阳、爬虫类的接触。
To counterpart the touch of flies, mosquitoes, wind, sun & reptiles;

Yāvadeva utuparissaya-vinodanam paṭisallānārāmattham.

仅仅只是为了去除气候引起的危险，为了可以独处禅修。
Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja- parikkhāram paṭisevāmi,

我如理省思使用治疗疾病的药品。
Considering them thoughtfully, I use medicinal requisites for curing the sick,



Yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,

仅仅只是为了解决已生的病所带来的苦受，
Simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

为了使自己从病苦中解脱出来。
And for maximum freedom from disease.



Buddhapādanamassana Pātho

礼敬佛之足迹

Homage to the Buddha's Footprints

**Vandāmi buddham bhava-pāra-tiṇṇam,
Ti-loka-ketuṃ ti-bhaveka-nātham,
Yo loka-seṭṭho sakalam kilesam,
Chetvāna bodhesi janam anantaṃ.**

我礼敬佛陀：那摆脱“三有”者、三界的旗帜、三有众生唯一的庇护处、世间之珍宝、断除了一切的烦恼，唤醒了无数众生走向觉醒。

I revere the Buddha, who has crossed over becoming, the banner of the threefold cosmos, the sole protector of the three levels of becoming, the foremost in the world, who, having destroyed the entirety of defilement, has led countless people to Awakening.

**Yaṃ nammadāya nadiyā puline ca tīre,
Yaṃ sacca-bandha-girike sumanā ca lagge,
Yaṃ tattha yonaka-pure munino ca pādam,
Taṃ pāda-lañjanamaham sirasā namāmi.**

我虔诚俯首礼敬圣者佛陀在南玛达河之沙洲、沙查般塔山、苏曼那山顶、以及育那卡城留下的足迹。

I pay homage with my head to the footprints that the Sage left in the sands by the Nammada River, on Saccabandha Mountain, on Sumana's unshakeable summit & in Yonaka-pura.

**Suvaṇṇa-mālike suvaṇṇa-pabbate,
Sumana-kūṭe yonaka-pure nammadāya nadiyā,
Pañcapāda-varam ṭhānam aham vandāmi dūrato.**

我遥敬那五个珍贵的足迹—那在苏瓦纳马里伽山、金山、苏曼那山顶、育那卡城以及南玛达河的足迹。

I revere from afar the places of the five foremost footprints: On Suvannamalika Mountain, on Gold Mount, on Sumana's Peak, in Yonakapura & by the Nammada River.



**Icevamaccanta-namassaneyyaṃ,
Namassamāno ratanattayaṃ yaṃ,
Puññābhisandaṃ vipulaṃ alatthaṃ,
Tassānubhāvena hatantarāyo.**

我虔誠禮敬世间最值得敬禮的三寶，無量福德廣納集；以三寶的功德力，願險難皆消除吧！

In paying homage thus to the Triple Gem, worthy of the highest homage, a vast bonanza of merit is accumulated: By its power, may danger be destroyed.

**Āmantayāmi vo bhikkhave,
Paṭivedayāmi vo bhikkhave:**

諸比丘！我要勸告你們：

I address you, monks, I inform you, monks:

**Khaya-vaya-dhammā saṅkhārā,
Appamādena sampādehātī.**

一切因緣和合法必會敗壞，當勤精進，證得圓滿，慎勿放逸。

Fabrications are subject to passing away. Become consummate through heedfulness.



Maṅgala Suttam

吉祥经

The Discourse on Blessing

**Asevanā ca bālānaṃ
Pūjā ca pūjanīyānaṃ**

远离愚痴人、亲近智慧者、敬奉可敬者，此为最吉祥。

“Not consorting with fools, consorting with the wise, paying homage to those who deserve homage: This is the highest blessing.

**Paṇḍitānañca sevanā,
Etam-maṅgalamuttamaṃ.**

**Paṭirūpa-desa-vāso ca
Atta-sammā-pañidhi ca**

住于合适处、往昔修福德、自立正志向，此为最吉祥。

Living in a civilized country, having made merit in the past, directing oneself rightly: This is the highest blessing.

**Pubbe ca kata-puññatā,
Etam-maṅgalamuttamaṃ.**

**Bāhu-saccañca sippañca
Subhāsītā ca yā vācā**

博学善技艺、具良好德行、言谈皆善语，此为最吉祥。

Broad knowledge, skill, discipline well-mastered, words well-spoken: This is the highest blessing.

**Vinayo ca susikkhito
Etam-maṅgalamuttamaṃ.**

**Mātā-pitu-upaṭṭhānaṃ
Anākulā ca kammantā**

侍奉于父母、爱护妻与子、工作不混乱，此为最吉祥。

Support for one's parents, assistance to one's wife & children, jobs that are not left unfinished: This is the highest blessing.

**Putta-dārassa saṅgaho
Etam-maṅgalamuttamaṃ.**

**Dānañca dhamma-cariyā ca Nātakānañca saṅgaho
Anavajjāni kammāni Etam-maṅgalamuttamaṃ.**

布施依法行、济助众亲友、行为无过失，此为最吉祥。

Generosity, living by the Dhamma, assistance to one's relatives, deeds that are blameless: This is the highest blessing.





**Āratī viratī pāpā
Appamādo ca dhammesu**

**Majja-pānā ca saññamo
Etam-maṅgalamuttamaṃ.**

断离诸恶行、节制不饮酒、于法不放逸，此为最吉祥。

Avoiding, abstaining from evil; refraining from intoxicants, being heedful with regard to qualities of the mind: This is the highest blessing.

**Gāravo ca nivāto ca
Kālena dhammassavanaṃ**

**Santuṭṭhī ca kataññutā
Etam-maṅgalamuttamaṃ.**

恭敬而谦卑、知足且感恩、适时闻正法，此为最吉祥。

Respect, humility, contentment, gratitude, hearing the Dhamma on timely occasions: This is the highest blessing.

**Khantī ca sovacassatā
Kālena dhamma-sācakchā**

**Samañānañca dassanaṃ
Etam-maṅgalamuttamaṃ.**

安忍与顺从、得见诸沙门、适时谈正法，此为最吉祥。

Patience, composure, seeing contemplatives, discussing the Dhamma on timely occasions: This is the highest blessing.

**Tapo ca brahma-cariyañca
Nibbāna-sacchi-kiriyaṃ ca**

**Ariya-saccāna dassanaṃ
Etam-maṅgalamuttamaṃ.**

俭朴修梵行、亲见四圣谛、实证于涅槃，此为最吉祥。

Austerity, celibacy, seeing the Noble Truths, realizing Liberation: This is the highest blessing.

**Phuṭṭhassa loka-dhammehi
Asokaṃ virajaṃ khemaṃ**

**Cittaṃ yassa na kampati
Etam-maṅgalamuttamaṃ.**

虽触世间法、其心不动摇、安稳无忧垢，此为最吉祥。

A mind that, when touched by the ways of the world, is unshaken, sorrowless, dustless, secure: This is the highest blessing.

Etādisāni katvāna

Sabbatthamaparājitā

Sabbattha sotthiṃ gacchanti Tan-tesaṃ maṅgalamuttamanti.

如是修诸行、所到无不胜、随处皆安宁，是其最吉祥。

Everywhere undefeated when doing these things, people go everywhere in well-being: This is their highest blessing. ”



Āṭānāṭiyaparittam

阿达纳帝亚护卫偈

Homage to the Seven Past Buddhas

Vipassissa namatthu

Sikhissapi namatthu

礼赞毗婆尸佛，具足慧眼、光耀庄严；礼赞尸弃佛，慈悯一切众生。

Homage to Vipassi (Buddha), possessed of vision & splendor. Homage to Sikhi (Buddha), sympathetic to all beings.

Cakkhumantassa sirīmato,

Sabbabhūtānukampino.

Vessabhussa namatthu

Namatthu Kakusandhassa

礼赞毗舍浮佛，精进不懈、断除垢染；礼赞拘留孙佛，击败魔军的胜者。

Homage to Vesabhu (Buddha), cleansed, austere. Homage to Kakusandha (Buddha), crusher of Mara's host.

Nhātakassa tapassino,

Mārasenappamaddino.

Konāgamanassa namatthu

Kassapassa namatthu

礼赞拘那伽摩那佛，圆满清净梵行；礼赞迦叶佛，解脱了一切烦恼。

Homage to Konagamana (Buddha), the Brahman who lived the life perfected. Homage to Kassapa (Buddha), everywhere released.

Brāhmaṇassa vusīmato,

Vippamuttassa sabbadhi.

Aṅgīrasassa namatthu

Yo imaṃ dhammadesesi

礼赞大放祥瑞光芒，开示正法，祛除一切苦痛的释迦子（乔达摩佛）。

Homage to Angirasa (Buddha), splendid son of the Sakyans, he who taught this Dhamma the dispelling all of the stress.

Sakyaputtassa sirīmato,

Sabbadukkhāpanūdanam.

Ye cāpi nibbutā loke

Te janā apisuṇā

诸佛如实照见诸法实相，于世间体证涅槃。他们语言柔和，是伟大的无畏者。

Those unbound in the world, who have seen things as they have come to be, Great Ones of gentle speech, thoroughly mature:

Yathābhūtaṃ vipassisuṃ,

Mahantā vītasārādā.



Hitam̐ devamanussānam̐ Vijjācaraṇasampannam̐

礼赞乔达摩，为了人天的利益与安乐，明行具足，是伟大的无畏者。

Even they pay homage to Gotama, the benefit of human & heavenly beings, consummate in knowledge & conduct, the Great One, thoroughly mature.

Yam̐ namassanti gotamam̐, Mahantam̐ vītasāradam̐.

Vijjācaraṇasampannam̐

Buddham̐ vandāma gotamanti.

明行具足的乔达摩佛，我们向您致以崇高的敬礼。

We revere the Buddha Gotama, consummate in knowledge & conduct.

Namo me sabbabuddhānam̐ Uppannānam̐ mahesinam̐,

我向一切为了一切众生利益而出现之等正觉敬礼，

I pay homage to all Buddhas who's arisen, great seers:

Taṇhaṅkaro mahāvīro

Medhaṅkaro mahāyaso.

大雄之丹罕伽罗（除渴爱）佛，大名之美单伽罗（用智慧）佛，

To Tanhankaro Buddha, who was endowed with great courage, To Medhankaro Buddha, who held a high position,

Saraṇaṅkaro lokahito

Dīpaṅkaro jutindharo,

利益世间之娑罗南伽罗（作依靠）佛，带来光明之提磐迦罗（燃灯）佛，

To Saranankara Buddha, who did great service to all beings, to Dipankara Buddha, who was endowed with brilliance,

Koṇḍañño janapāmokkho

Maṅgalo purisāsabho.

人中上首之孔达尼耶（智调伏）佛，人中出众之曼伽罗（吉祥）佛，

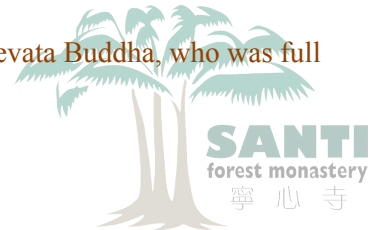
To Kondanna Buddha, who was the leader of men, to Mangala Buddha, who was superbly bold,

Sumano sumano dhīro

Revato rativaḍḍhano,

善意贤明的须曼那（善意）佛，充满喜悦的离婆多佛，

To Sumana Buddha, who was learned and beautiful hearted, to Revata Buddha, who was full of rejoicing for all beings,



Sobhīto guṇasampanno **Anomadassī januttamo.**

具足德行之须毗陀（所照）佛，人中最上之阿诺摩达西（高见）佛，
To Sobhita Buddha, who was fully endowed with virtues, to Anomadassi Buddha, was highest among men,

Padumo lokapajjoto **Nārado varasārathī,**

照亮世间之婆睹摩（莲华）佛，最上调御者之那罗陀佛，
To Paduma Buddha, who lighted up the world, to Narada Buddha, trainer of men par excellence,

Padumuttaro sattasāro **Sumedho appaṭipuggalo.**

有情依处之跋陀无陀罗（莲华上）佛，无能比之须美陀（善慧）佛，
To Padumuttara Buddha, refuge for all beings, to Sumedha Buddha, the incomparable,

Sujāto sabbalokaggo **Piyadassī narāsabho,**

一切界胜之须阇陀（善生）佛，人中最大之毗耶达西（喜见）佛，
To Sujata Buddha, supreme over all beings in the world, to Piyadassi Buddha, greatest among men,

Atthadassī kāruṇiko **Dhammadassī tamonudo.**

广大悲心之阿陀达西（义见）佛，去除黑暗之达摩达西（法见）佛，
To Atthadassi Buddha, whose compassion is so vast, to Dhammadassi Buddha, who dispersed darkness in men,

Siddhattho asamo loke **Tisso ca vadatam varo,**

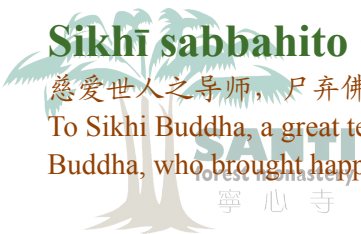
世间无能比之悉达陀（义成就）佛，无上智之提沙佛，
To Siddhattha Buddha, who had no equal in the world, to Tissa Buddha, most excellent among the wise,

Pusso ca varado buddho **Vipassī ca anūpamo.**

予人觉醒之普沙佛，无能比之毗婆尸佛，
To Pusssa Buddha, superb expounder of the Dhamma, to Vipassi Buddha, with whom no comparison could be found,

Sikhī sabbahito satthā **Vessabhū sukhadāyako,**

慈爱世人之导师，尸弃佛，快乐带来者之毗舍浮佛，
To Sikhi Buddha, a great teacher who cared for all mankind, to Vessabhu Buddha, who brought happiness,



Kakusandho satthavāho **Konāgamano raṇaṅjaho,**

引领解脱之拘留孙佛，打破烦恼执取之拘那伽摩那佛，

To Kakusandha Buddha, who lead beings out of bondage, to Konagamana Buddha, who broke the hold of defilement,

Kassapo sirisampanno **Gotamo sakyapuṅgavo.**

具足荣耀之迦叶佛，伟大释子乔达摩佛，

To Kassapa Buddha, who was so full of glory, to Gotama Buddha, who was the greatest of the Sakyas.

Ete caññe ca sambuddhā **Anekasata koṭa yo** **Sabbe buddhā asamasamā** **Sabbe buddhā mahiddhikā**

这些与其他百万数正觉者，一一佛皆无有同，一一皆具大神力，

To the Sammasambuddhas too, and all the other Buddhas by the millions each one having no peer and possessing super-human powers.

Sabbe dasabalūpetā **Vesārajjhupāgatā** **Sabbe te paṭijānanti** **Āsabaṅṭhānamuttamaṃ**

一切具足十力智、达无所畏，一切宣称证得最胜之果位。

All are gifted with Ten Strengths, reached to Fearlessness. All admitted to be the knowers of the supreme state of Enlightenment.

Sīhanādaṃ nadante te **Parisāsu visāradā** **Brahmacakkaṃ pavattenti** **Loke appaṭivattiyam**

于大众中做狮子吼，转清净正法轮，于此世间未曾有。

With their courage and daring they soared exultation among community, setting in motion in the world the Wheel of the Dhamma in those within whom it had not started.

Upetā buddhadhammehi **Aṭṭhārasahi nāyakā** **Dvattimsalakkhaṇūpetā** **Sītyānubyañjanādharā**

具足十八佛德、三十二相、八十随相之导师，

Leader they were with their eighteen Buddha-virtues & attributes of thirty-two major & eighty minor characteristic.



Byāmapabhāya suppabhā Sabbe te munikuñjarā
Buddhā sabbañño ete Sabbe khīṇāsavā jinā.

诸佛大放六尺善美之光芒，一切皆是伟大的圣者，全是知一切的觉者，全是已灭尽诸漏的胜者，

Radiating a beautiful aura of light six feet from each side are sages of great excellence, all-knowing ones who had removed defilements & overcame Mara.

Mahappabhā mahātejā Mahāpañña mahabbalā
Mahākāruṇikā dhīrā Sabbesaṇaṃ sukhāvahā.

具大光明、大威力、大智慧、大雄力、大悲心，是为众生带来安乐的智者。

Giving out radiance, they possessed great powers, wisdom & strength, were full of compassion & were the greatest of wise men capable to bringing peace to all beings.

Dīpā nāthā patiṭṭhā ca Tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mahassāsā Saraṇā ca hitesino.

诸佛是众生的岛屿、守护者、依止处，庇护处、避难所、归处、亲族、大安息处、皈依处，他们为众生带来安乐。

They are the island, the refuge, the shelter, the cave (protector) of all beings, a joy for man's (spiritual) progress, a haven, an encouragement for man's search for all that is beneficial.

Sadevakassa lokassa Sabbe ete parāyanā
Tesāhaṃ sirasā pāde Vandāmi purisuttame.

他们指引天上人间的一切众生到彼岸。将头触佛足，我虔诚礼敬这些最崇高的圣者。

They lead (the way) for all the beings in the (human) world & the deva world. At their feet I honour them & with lowered head I make obeisance to them who are of the highest standing.

Vacasā manasāceva Vandāmete tathāgate
Sayane āsane ṭhāne Gamane cāpi sabbadā.

在言语上或内心里，我虔诚礼敬诸如来一无论是躺着、坐着、站着或是走着，乃至于一切处。

I pay respect to the Tathagatas at the time of sleeping, sitting, standing & even while walking - at all times by words and by thoughts.



**Sadā sukkena rakkhantu
Tehi tvaṃ rakkhito santo**

愿带来寂静的诸佛恒常护佑你快乐；愿诸佛护佑你，从一切险难中解脱出来。

May all the Buddhas, who have brought calm & peace, protect you always, & may you be filled with peace & free from all harm.

**Sabbarogavinimutto
Sabbaveramatikkanto**

愿你远离一切的疾病，从一切的悲校中解脱出来。化解了一切的仇恨，愿您成为解脱的自由者。

From all diseases freed, from all grief escaped. Overcome all enmity & liberated may you be.

**Tesaṃ saccena sīlena
Tepi tumhe¹ anurakkhantu**

以诺佛真实、戒德、坚忍、慈爱的功德力，愿诸佛护佑你们健康与快乐。

By the power of their truth, virtue, patience, loving-kindness & might, may they also bless you good health & happiness.

**Puratthimasmim disābhāge
Tepi tumhe anurakkhantu**

于东方有大神力之天众（乾达婆），愿他们也护佑你们健康与快乐。

In the eastern region there are great & powerful deities, may they also bless you good health & happiness.

**Dakkhiṇasmim disābhāge
Tepi tumhe anurakkhantu**

于南方有大神力之天众（鸠槃荼），愿他们也护佑你们健康与快乐。

In the southern region there are great & powerful devas, may they also bless you good health & happiness.

**Pacchimasmim disābhāge
Tepi tumhe anurakkhantu**

于西方有大神力之天龙，愿他们也护佑你们健康与快乐。

In the western region there are great & powerful nagas, may they also bless you good health & happiness.

1. If chanting for oneself use 'amhe'. 如为自己而念，则好 'tumhe'改成 'amhe'.



**Uttarasmim disābhāge
Tepi tumhe anurakkhantu**

**Santi yakkhā mahiddhikā
Ārogyena sukhena ca.**

于北方有大神力之夜叉，愿他们也护佑你们健康与快乐。

In the northern region there are great & powerful Yakkhas, may they also bless you good health & happiness.

**Purimadisam Dhatarattho
Pacchimena Virūpakkho**

**Dakkhiṇena Viruḷhako
Kuvero uttaram disam.**

于东方是持国天狂，于南方是增长天王，于西方是广目天王，于北方是多闻天王，

King Dhararatha in the east, King Virulhaka in the south, King Virupakkha in the west, King Kuvera in the north.

**Cattāro te mahārājā
Tepi tumhe anurakkhantu**

**Lokapālā yasassino
Ārogyena sukhena ca.**

这四大天王是有名的世间守护者，愿他们护佑你们健康与快乐。

These four great kings are famous guardian of the world, may they also bless you good health & happiness.

**Ākāsaṭṭhā ca bhummaṭṭhā
Tepi tumhe anurakkhantu**

**Devā nāgā mahiddhikā
Ārogyena sukhena ca.**

住在天上地上、具大神力的天神与龙，愿他们护佑你们健康与快乐。

There are great powerful devas & nagas residing in the heavens & the earth, may they also bless you good health & happiness.

**Natthi me saraṇam aññam
Etena saccavajjena**

**Buddho me saraṇam varam
Hotu te¹ jayamaṅgalam.**

于我并无其他皈依处，佛陀是我至上的皈依处，以此真实语，愿你得到胜利与吉祥。

For me there is no other refuge, the Buddha is my foremost refuge. By uttering this truth, may you be blessed with victory.

**Natthi me saraṇam aññam
Etena saccavajjena,**

**Dhammo me saraṇam varam,
Hotu te¹ jayamaṅgalam.**

于我并无其他皈依处，法是我至上的皈依处，以此真实语，愿你得到胜利与吉祥。

For me there is no other refuge, the Dhamma is my foremost refuge. By uttering this truth, may you be blessed with victory.

1. If chanting for oneself, change 'te' to 'me'. 若单独诵经，将 'te' 改成 'me'。



**Natthi me saraṇaṃ aññaṃ
Etena saccavajjena,**

**Saṅho me saraṇaṃ varam;
Hotu te¹ jayamaṅgalaṃ.**

于我并无其他皈依处，僧伽是我至上的皈依处，以此真实语，愿你得到胜利与吉祥。
For me there is no other refuge, the Sangha is my foremost refuge. By uttering this truth, may you be blessed with victory.

**Yaṅkiñci ratanaṃ loke
Ratanaṃ buddhasamaṃ natthi**

**Vijjati vividhaṃ puthu,
Tasmā sotthī bhavantu te.¹**

于世间可寻获各种各样的珍宝，然而没有一种可以比得上佛陀。以此，愿你平安。
Whatever the many and various treasures there are in the world, no treasure is equal to the Buddha: Through this (truth) may you be safe!

**Yaṅkiñci ratanaṃ loke
Ratanaṃ dhammasamaṃ natthi**

**Vijjati vividhaṃ puthu,
Tasmā sotthī bhavantu te.¹**

于世间可寻获各种各样的珍宝，然而没有一种可以比得上佛法，以此，愿你平安。
Whatever the many and various treasures there are in the world, no treasure is equal to the Dhamma: Through this (truth) may you be safe!

**Yaṅkiñci ratanaṃ loke
Ratanaṃ saṅhasamaṃ natthi**

**Vijjati vividhaṃ puthu,
Tasmā sotthī bhavantu te.¹**

于世间可寻获各种各样的珍宝，然而没有一种可以比得上僧伽，以此，愿你平安。
Whatever the many and various treasures there are in the world, no treasure is equal to the Sangha: Through this (truth) may you be safe!

**Sakkatvā buddharatanaṃ
Hitam deva-manussānam
Nassantupaddavā sabbe**

**Osatham uttamaṃ varam,
Buddha-tejena sotthinā,
Dukkhaṃ vūpasamentu te.¹**

礼敬佛宝—最高至上的良药，人天的安乐，以佛陀的威德力，愿你幸福安稳，愿所有的障碍消除，愿你所有的苦痛皆得止息。
Having revered the jewel of the Buddha, the highest, most excellent medicine, the welfare of human & heavenly beings: Through the Buddha's majesty & safety, may all obstacles vanish, may your sufferings grow totally calm.

1. If chanting for oneself, change 'te' to 'me'. 若单独诵经，将 'te' 改成 'me'。



**Sakkatvā dhammaratanam̐ Osatham̐ uttamam̐ varam̐,
Parilāhūpasamanam̐ Dhamma-tejena sotthinā,
Nassantupaddavā sabbe Bhayā vūpasamentu te.¹**

礼敬法宝—最高至上的良药，能让爱欲止息，以佛法的威德力，愿你幸福安稳，愿所有的障碍消除，愿你所有的苦痛皆得止息。

Having revered the jewel of the Dhamma, the highest, most excellent medicine, the stiller of feverish passion: Through the Dhamma's majesty & safety, may all obstacles vanish, may your fears grow totally calm.

**Sakkatvā saṅgha-ratanam̐ Osatham̐ uttamam̐ varam̐,
Āhuneyyam̐ pāhuneyyam̐ Saṅgha-tejena sotthinā,
Nassantupaddavā sabbe Rogā vūpasamentu te.¹**

礼敬僧宝—最高至上的良药，值得供养、值得恭敬，以僧伽的威德力，愿你幸福安稳，愿所有的障碍消除，愿你所有的苦痛皆得止息。

Having revered the jewel of the Sangha, the highest, most excellent medicine, worthy of gifts, worthy of hospitality: Through the Sangha's majesty & safety, may all obstacles vanish, may your diseases grow totally calm.

**Sabbītiyo vivajjantu Sabbarogo vinassatu,
Mā te bhavatvantarāyo Sukhī dīghāyuko bhava,**

愿一切诸灾远离，愿一切疾病消除，愿你远离危难，愿你快乐、长寿。

May all distress be averted, may all diseases be destroyed, may no dangers be for you, may you be happy, living long.

**Abhivādanasīlissa Niccam̐ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti Āyu vaṇṇo sukham̐ balaṃ.**

时常敬老尊贤者，四法得增长：长寿、美貌、快乐、力量。

He of respectful nature whoever the elders honouring, four qualities for him increase: long life and beauty, happiness & strength.

1. If chanting for oneself, change 'te' to 'me'. 若单独诵经，将 'te' 改成 'me'。



Dhajagga Paritta

如是世尊

The Top-of-the-Banner-Staff Protection

Itipi so bhagavā arahaṃ sammā-sambuddho,

世尊是如此：阿罗汉、正等正觉者、

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

明行具足者、善逝、世间解、

Consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā

deva-manussānaṃ buddho bhagavāti.

无上士调御丈夫、天人师、佛、世尊。

Unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.

Svākkhāto bhagavatā dhammo,

世尊所善妙宣说之法，

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

是可亲自见证、无时的、可邀人来见证，

To be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattaṃ veditabbo viññūhīti.

导向（涅槃）的，由智者各自证知。

Leading inward, to be seen by the wise for themselves.

Supaṭipanno bhagavato sāvaka-saṅgho,

僧伽，世尊的弟子，是善行道者；

The Sangha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

僧伽，世尊的弟子，是正直行道者；

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



Ñāya-ṭipanno bhagavato sāvaka-saṅho,

僧伽，世尊的弟子，是如理行道者；

The Sangha of the Blessed One's disciples who have practiced methodically,

Sāmīci-ṭipanno bhagavato sāvaka-saṅho,

僧伽，世尊的弟子，是正当行道者；

The Sangha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

他们即是四双八辈人，

i.e., the four pairs—the eight types—of Noble Ones:

Esa bhagavato sāvaka-saṅho —

这僧伽，世尊的弟子，

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

值得供养、值得殷勤礼敬、值得布施、值得合掌敬礼，

Worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puñṇakkhettaṃ lokassaṭi.

是世间无上的福田。

The incomparable field of merit for the world.



Jayamaṅgala Aṭṭhagāthā

胜吉祥偈

The Eight Verses on Wholesome Victories

**Bāhuṃ saḥassamabhinimmita-sāvudhantaṃ,
Grīmekhalaṃ udita-ghora-sasena-māraṃ,
Dānādi-dhamma-vidhinā jitavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam¹ .**

现千臂之相，手中各执兵器，带领大军的魔罗骑在基立米卡拉象上怒吼着，牟尼世尊以法降服了他。以此威力故，愿你获得胜吉祥。

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 the biggest victory blessing.

**Mārāṭirekama-bhiyujjhita-sabba-rattim,
Ghorampanāḷavakamakkhama-thaddha-yakkham,
Khantī-sudanta-vidhinā jitavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

那比魔罗更凶猛、整夜宣战，可怖的夜叉阿拉哇卡，他火爆急躁及自大，牟尼世尊以无比的忍辱调服了它。以此威力故，愿你获得胜吉祥。

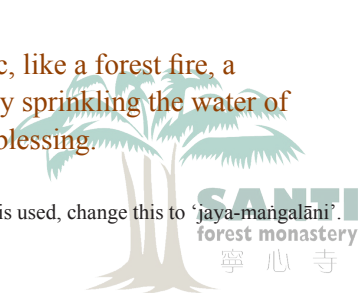
Even more frightful than Mara making war all night was Alavaka, the arrogant unstable ogre. The Lord of Sages defeated him by means of well-trained endurance: By the power of this, may you have the biggest victory blessing.

**Nāḷāgiriṃ gaja-varam atimattabhūtaṃ,
Dāvaggicakkamasanīva sudāruṇantaṃ,
Mettambuseka-vidhinā jitavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

圣象那拉其陵，(被灌酒后)狂如森林的大火，威如火轮，猛如雷电，牟尼世尊施以慈悲的甘露调服了它，以此威力故，愿你获得胜吉祥。

Nalagiri, 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 goodwill: By the power of this, may you have the biggest victory blessing.

1. 如果使用 saṃyog 方式诵经，改变为 'jaya-maṅgalāni'。If the saṃyog style of chanting is used, change this to 'jaya-maṅgalāni'.



Daily Chants 每日念诵

**Ukkhitta-khaggamatihattha-sudāruṇantaṃ,
Dhāvantiyojana-pathaṅguli-mālavantaṃ,
Iddhībhisaṅkhatamano jītavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

穷凶极恶的盎哥摩罗，以熟练的手挥着大刀，追赶了三由旬的路，那佩带指环的恶魔，牟尼世尊以神变的力量调服了他，以此威力故，愿你获得胜吉祥。

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 the biggest victory blessing.

**Katvāna kaṭṭhamudaraṃ iva gabbhinīyā,
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe,
Santena soma-vidhinā jītavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

以木块伪装成孕妇，金加于众人前（对佛）作出毁谤，牟尼世尊以默然的方法加以化解，以此威力故，愿你获得胜吉祥。

Having made a wooden belly to appear pregnant, Cinca 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 the biggest victory blessing.

**Saccam vihāya mati-saccaka-vāda-ketuṃ,
Vādābhiropita-manam ati-andhabhūtaṃ,
Paññā-padīpa-jalito jītavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

沙加卡心识被蒙蔽，言论乖离真理，高弹自己的论调、傲慢无知，牟尼世尊以明灯般的智慧调服了他，以此威力故，愿你获得胜吉祥。

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 the biggest victory blessing.



**Nandopananda-bhujagam vibudham mahiddhim,
Puttena thera-bhujagena damāpayanto,
Iddhūpadesa-vidhinā jitavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

拥有大神力,但具有邪见的蛇王南多巴难陀,佛遣大弟子目犍连化现蛇王相而制服它,牟尼世尊加以开导的方法,感化了它,以此威力故,愿你获得胜吉祥。

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 the biggest victory blessing.

**Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham,
Brahmam visuddhi-jutimiddhi-bakābhidhānam,
Ñāṇāgadena vidhinā jitavā munindo,
Tan-tejasā bhavatu te jaya-maṅgalaggam.**

受邪见系缚,犹如被蛇紧缠双手一样,那具大威力及光芒灿烂的梵天天神巴卡,牟尼世尊以智慧的法药调服了他,以此威力故,愿你获得胜吉祥。

His hands bound tight by the serpent of wrongly held views, Baka, the Brahma, thought himself pure in his radiance & power. The Lord of Sages defeated him by means of his words of knowledge: By the power of this, may you have the biggest victory blessing.

**Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā,
Yo vācano dinadine sarate matandī,
Hitvānaneka-vividhāni cupaddavāni,
Mokkham sukham adhigameyya naro sapañño.**

这八首佛胜吉祥偈,应当天天诵念,时时思惟,以便祛除种种的障碍,有智慧的人,皆可获得安乐与解脱。

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 & happiness.





Jayaparittam

胜利护卫偈

The Victory Protection

**Mahā-kāruṇiko nātho
Pūretvā pāramī sabbā
Etena sacca-vajjena**

大悲的世尊，为了一切众生的幸福，圆满一切波罗蜜，自证无上菩提，以此真理，愿你获得胜吉祥。

(The Buddha), our protector, with great compassion, for the welfare of all beings, having fulfilled all the perfections, attained the highest self-awakening. Through the speaking of this truth, may you have a victory blessing.

**Hitāya sabba-pāṇinam
Patto sambodhimuttamam
Hotu te jaya-maṅgalam**

**Jayanto bodhiyā mūle
Evam tvam vijayo hohi**

在菩提树下的胜利，为释迦族带来喜悦，愿此胜利归于你，愿你获得胜吉祥。

Victorious at the foot of the Bodhi tree, was he who increased the Sakyans' delight. May you have the same sort of victory. May you win victory blessing.

**Sakyānam nandi-vaḍḍhano
Jayassu jaya-maṅgale**

**Aparājita-pallaṅke
Abhiseke sabba-buddhānam Aggappatto pamodati**

以不败之姿端坐在诸佛证悟的圣座上，世尊浸于无上成就的喜悦中。

At the head of the lotus leaf of the world, on the undefeated seat, consecrated by all the Buddhas, he rejoiced in the utmost attainment.

Sīse paṭhavi-pokkhare

**Sunakkhattam sumaṅgalam
Sukhaṇo sumuhutto ca**

吉星、善吉祥、美好的早晨、美妙的晨起、好的时刻、吉祥的时辰将来到对梵行者供养的施主身上。

A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice, a lucky instant, a lucky moment, a lucky offering:

Supabhātam suhuṭṭhitam

Suyiṭṭham brahmacārisu



Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna

Labhantatthe, padakkhiṇe.

善的身业、善的口业、善的意业，以及美好的善愿，能如是行持，必得善果与幸福。
i.e., a rightful bodily act, a rightful verbal act, a rightful mental act, your rightful intentions
with regard to those who lead the holy life. Doing these rightful things, your rightful aims
are achieved.



Maha-maṅgala-cakkavāla

大吉祥宇宙

The Great Universe of Blessing

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi- mahāguṇāparimita- puññādhikārassa sabbantarāya-nivāraṇa-samatthassa bhagavato arahato samma-sambuddhassa dvattiṃsa-mahāpurisa- lakkhaṇānubhāvena

凭着世尊、阿罗汉、正等正觉者具足荣耀、决意、智慧力、胜利、成就、大神通力、无穷功德、无量福德浩瀚集，能让一切障碍得免除与止息。以他的三十二大人相的威德力；

Through the power of the 32 marks of the Great Man belonging to the Blessed One, the Worthy One, the Rightly Self-Awakened One, who through His accumulation of merit is endowed with glory, steadfastness of intent, majesty, victorious power, great might, countless great virtues, who resolves all dangers & obstacles.

Asītyānubyañjanānubhāvena

以八十随形好的威德力，

Through the power of His 80 minor characteristics;

Aṭṭhuttara-sata-maṅgalānubhāvena

以一百零八种吉祥相的威德力，

Through the power of His 108 blessings;

Chabbaṇṇa-raṃsiyānubhāvena ketumālānubhāvena

以六彩光芒的威德力，以头顶光辉的威德力，

Through the power of His six-fold radiance, through the power of the aura surrounding His head;

Dasa-pāramitānubhāvena

Dasa-upapāramitānubhāvena

Dasa-paramattha-pāramitānubhāvena

以十波罗蜜的威德力，以十近波罗蜜的威德力，以十究竟波罗蜜的威德力，

Through the power of His ten perfections, ten higher perfections & ten ultimate perfections;



Sīla-samādhi-paññānubhāvena

以戒定慧的威德力，

Through the power of His virtue, concentration, & discernment;

Buddhānubhāvena dhammānubhāvena saṅghānubhāvena

以佛法僧的威德力，

Through the power of the Buddha, Dhamma & Sangha;

Tejānubhāvena iddhānubhāvena balānubhāvena

以威光力、神通力、大神力，

Through the power of His majesty, might & strength;

Ñeyya-dhammānubhāvena

以所知之法的威德力，

Through the power of the Dhammas that can be known;

Caturāsīti-sahassa-dhammakkhandhānubhāvena

以八万四千法蕴的威德力，

Through the power of the 84,000 divisions of the Dhamma;

Nava-lokuttara-dhammānubhāvena

以九种出世间法的威德力，

Through the power of the nine transcendent Dhammas;

Aṭṭhaṅgika-maggānubhāvena

以八正道的威德力，

Through the power of the eightfold path;

Aṭṭha-samāpattiyānubhāvena

以八定的威德力，

Through the power of the eight meditative attainments;

Chaḷabhiññānubhāvena catu-sacca-ñāṇānubhāvena

以六通的威德力，以四谛智的威德力，

Through the power of the six cognitive skills; through the power of His knowledge of the four noble truths;



Dasa-bala-ñāṇānubhāvena sabbaññuta-ñāṇānubhāvena

以十力智的威德力，以一切知尽智的威德力，

Through the power of His knowledge of the ten strengths; through the power of His omniscience;

Mettā-karuṇā-muditā-upekkhānubhāvena

以慈、悲、喜、舍的威德力，

Through the power of His good will, compassion, appreciation & equanimity;

Sabba-parittānubhāvena ratanattaya-saraṇānubhāvena

以一切护卫偈的威德力，以归依三宝的威德力，

Through the power of all protective chants; through the power of refuge in the Triple Gem;

Tuyhaṃ sabba-roga-sokupaddava-dukkha-domanass-upāyāsā vinassantu

愿你的一切疾病、悲伤、不幸、苦痛、忧愁、郁闷皆消除，

May all your diseases, griefs, misfortunes, pains, distresses & despairs be destroyed,

Sabba-antarāyāpi vinassantu sabba-saṅkappā tuyhaṃ samijjhantu

一切险难皆破除，愿你的愿望皆能实现，

May all obstructions be destroyed, may all your resolves succeed,

Dīghāyutā tuyhaṃ hotu sata-vassa-jīvena samaṅgiko hotu sabbadā

愿你长命百岁，事事具足。

May you live long, always attaining 100 years.

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā devatā sadā tumhe, anurakkhantu.

愿在天上、山上、森林、恒河、大海洋的护法神恒常护佑你。

May the protective devas of the sky, mountains, forests, the Ganges River, & the great ocean always protect you.



Nakkhatta-yakkha-bhūtānaṃ Pāpaggaha-nivāraṇā
Parittassānubhāvena Hantvā tesāṃ upaddave

凭此护卫偈的威力，愿你免于星辰、夜叉、鬼神与煞星所带来的不幸，愿横灾困厄皆去除。

Through the power of [this] protective chant, your misfortunes coming from stars, gods, spirits, & the obstruction of evil planetary conjunctions have been destroyed.

Nakkhatta-yakkha-bhūtānaṃ Pāpaggaha-nivāraṇā
Parittassānubhāvena Hantvā tesāṃ upaddave

凭此护卫偈的威力，愿你免于星辰、夜叉、鬼神与煞星所带来的不幸，愿横灾困厄皆去除。

Through the power of [this] protective chant, your misfortunes coming from stars, gods, spirits, & the obstruction of evil planetary conjunctions have been destroyed.

Nakkhatta-yakkha-bhūtānaṃ Pāpaggaha-nivāraṇā
Parittassānubhāvena Hantvā tesāṃ upaddave

凭此护卫偈的威力，愿你免于星辰、夜叉、鬼神与煞星所带来的不幸，愿横灾困厄皆去除。

Through the power of [this] protective chant, your misfortunes coming from stars, gods, spirits, & the obstruction of evil planetary conjunctions have been destroyed.



续每周念诵

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Cha-Sārāṇīyadhammā Suttaṃ

六可念经

Six-rememberable Ways of Conduct

**[Evam-me sutam.] Ekam samayam bhagavaṃ,
Sāvattiyam viharati,
Jetavane anāthapiṇḍikassa, Ārāme.
Tatra kho bhagavā bhikkhū āmantesi bhikkhavoti.
Bhadanteti te bhikkhū bhagavato paccassosum.
Bhagavā etadavoca,**

如是我闻：一时，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊对比丘们说：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. There He said to the monk, "Monks!" "Yes, Lord" the monks responded. The Blessed One said:

**Chayime bhikkhave dhammā sārāṇīyā piyakaraṇā
garukaraṇā, Saṅghāya avivādāya sāmaggīyā
ekībhāvāya saṃvattanti. Katame cha?**

诸比丘，有这六法是可念（让人记得）、能让人喜爱、能摄受、无诤、和合、安乐。是哪六法呢？

"Monks, these six conditions are conducive to amiability, engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?"

**1. Idha bhikkhave bhikkhuno, Mettam kāyakammaṃ
paccupaṭṭhitam hoti, Sabrahmacārīsu āvi ceva raho ca.
Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo,
Saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.**

诸比丘！世间有比丘，於同梵行者中，公开地与私底下，表现出慈爱的身行，这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

"There is the case where a monk is set on bodily acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.



Munday Chants
星期一念诵

**2. Puna ca param bhikkhave bhikkhuno,
Mettaṃ vacīkammaṃ paccupaṭṭhitam hoti,
Sabrahmacārīsu āvi ceva raho ca.**

**Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo,
Saṅghāya avivādāya sāmaggīyā ekībhāvāya
saṃvattati.**

复次，诸比丘！有比丘，於同梵行者中，公开地与私底下，表现出慈爱的语行，这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

“And further, the monk is set on verbal acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

**3. Puna ca param bhikkhave bhikkhuno,
Mettaṃ manokammaṃ paccupaṭṭhitam hoti,
Sabrahmacārīsu āvi ceva raho ca.**

**Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo,
Saṅghāya avivādāya sāmaggīyā ekībhāvāya
saṃvattati.**

复次，诸比丘！有比丘，於同梵行者中，公开地与私底下，表现出慈爱的意行，这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

“And further, the monk is set on mental acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.



**4. Puna ca param bhikkhave bhikkhu,
Ye te lābhā dhammikā dhammaladdhā,
Antamaso patta-pariyāpanna-mattampi,
Tathārūpehi lābhehi appaṭivibhattabhogī hoti,
Sīlavantehi sabrahmacārīhi sādharmaṇabhogī.
Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo,
Saṅghāya avivādāya sāmaggīyā ekībhāvāya
saṁvattati.**

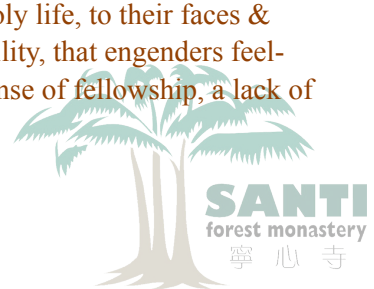
复次，诸比丘！有比丘，于那些如法正当获取的供养，即使是钵里的食物，他都乐意和僧团中那些品格崇高的同修共享这些东西，而不会在分享前即受用。这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

“And further, whatever righteous gains the monk may obtain in a righteous way—even if only as much as the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

**5. Puna ca param bhikkhave bhikkhu,
Yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni
akammāsāni, Bhujissāni viññūpasatthāni
aparāmaṭṭhāni samādhi-saṁvattanikāni,
Tathārūpesu sīlesu sīlasāmaññagato viharati,
Sabrahmacārīhi āvi ceva raho ca.
Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo,
saṅghāya avivādāya sāmaggīyā ekībhāvāya saṁvattati.**

复次，诸比丘！有比丘，有不被破坏、无缺失、无隙、无杂、无秽、自在，为智者所称赞，不易被腐化，能引发禅定的戒德。以他的戒德，他在僧团公开与私下的生活中都能在同修梵行者中安住。这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

“And further,—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration—the monk dwells with such virtues on a par with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.



**6. Puna ca param bhikkhave bhikkhu,
Yāyaṃ diṭṭhi ariyā niyyānikā,
Niyāti takkarassa sammādukkhakkhayāya,
Tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati,
Sabrahmacārīhi āvi ceva raho ca.
Ayampi dhammo sārāṇīyo piyakaraṇo
garukaraṇo, Saṅghāya avivādāya sāmaggiyā
ekībhāvāya saṃvattati.**

复次，诸比丘！有比丘，依照圣者那神圣的出离智见，引领他达到彻底地灭苦。在僧团公开与私下场合，在同修中他安住在此观智中。这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

“And further,—with reference to a view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with such a view on a par with those of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

**Ime kho bhikkhave cha dhammā sārāṇīyā
piyakaraṇā garukaraṇā, Saṅghāya avivādāya
sāmaggiyā ekībhāvāya saṃvattantīti.**

**Idamavoca bhagavā, Attamanā te bhikkhū bhagavato
bhāsitaṃ, Abhinanduntī.**

诸比丘，这就是六可念法，能让人喜爱、能摄受、无诤、和合、安乐。世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.” That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.



Devatābhisammantanagāthā

与天神商议之偈

The Verse on Taking Counsel with Devas

**Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe,
Sabbe va bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.**

任何在这里聚集的众生们，不论是陆地或空中的，愿一切众生安乐，然后恭敬谛听。
Whatever spirits have gathered here, – on the earth, in the sky – may you all be happy & listen intently to what I say.

**Subhāsitaṃ kīñcipi vo bhaṇemu,
Puññe satuppādakaraṃ apāpaṃ,
Dhammūpadesaṃ anukāraṇānaṃ,
Tasmā hi bhūtāni samentu sabbe.**

我等将对你们宣说一些善言，此言非恶、令忆念起福德，对随顺的人而言，它是正义的开示、法的叮咛。一切众生啊！愿你们确实地听！
I will tell you something well-spoken, not evil, engendering mindfulness in merit, instructing Dhamma to those who comply, so may all spirits be attentive.

**Mettaṃ karoṭha mānusiyaṃ pajāya,
Bhutesu bālhaṃ katabhattikāya,
Divā ca ratto ca haranti ye balim,
Paccopakāraṃ abhikaṅkhamānā.**

对人类要仁慈，因为他们虔诚信仰于诸神灵。他们日夜贡献供品给你们以希求酬报，
Show goodwill to the human race who have firmly shown loyalty to the spirits. Day & night they give offerings, strongly desiring your help in return.

**Te kho manussā tanukānubhāvā,
Bhūtā visesena mahiddhikā ca,
Adhissamānā manujehi ñātā,
Tasmā hi ne rakkhatha appamattā.**

人类其实是威德稀薄，而诸神灵则具殊胜大威德神力；是人类所了知的非显现者。因此，诸位要不放逸地守护他们。

Those human beings have little power while spirits are of great might in their own special ways recognized & specified by human beings, so, being heedful, protect them.



Ratanattayānubhāvādi Gāthā

三宝威德力偈

Verses on the Power of the Triple Gem

Ratanattayānubhāvena

Ratanattayatejasā

凭藉三宝的力量， 仗恃三宝的威德力，

By the power of the Triple Gem, by the might of the Triple Gem,

Dukkharogabhayā verā

Sokā sattu cupaddavā.

痛苦、疾病、危险、仇恨、悲伤、敌人、横灾

May suffering, disease, danger, animosity, sorrow, adversity, misfortune

Anekā antarāyāpi

Vinassantu asesato

种种的障碍皆被摧毁无余，

Obstacles without number—vanish without a trace.

Jayasiddhi dhanam lābham

Sotthi bhāgyam sukham balam.

胜利、成功、财富、利得、平安、吉祥、快乐、健康、

Triumph, success, wealth, & gain, and safety, luck, happiness, strength,

Siri āyu ca vaṇṇo ca

Bhogam vuḍḍhī ca yasavā

幸福、长寿、美丽、富贵以及名望，愿它们增长，

Glory, long life & beauty, fortune, increase, & status,

Satavassā ca āyū ca

Jīvasiddhī bhavantu te.

愿你长命百岁，生活中事事如意。

A lifespan of hundred years, & success in your livelihood: May they be yours.



Bhavatu sabbamaṅgalam

Rakkhantu sabbadevatā

愿你一切吉祥，愿所有天神守护你，
May there be every good blessing, may the devas protect you,

Sabbabuddhānubhāvena

Sadā sotthī bhavantu te.

凭着诸佛的威德力，愿您获得长恒的幸福。
Through the power of all the Buddhas, may you always be well.

Bhavatu sabbamaṅgalam

Rakkhantu sabbadevatā

愿你一切吉祥，愿所有天神守护你，
May there be every good blessing, may the devas protect you,

Sabbadhammānubhāvena

Sadā sotthī bhavantu te.

凭着诸法的威德力，愿您获得长恒的幸福。
Through the power of all the Dhamma, may you always be well.

Bhavatu sabbamaṅgalam

Rakkhantu sabbadevatā

愿你一切吉祥，愿所有天神守护你，
May there be every good blessing, may the devas protect you,

Sabbasaṅghānubhāvena

Sadā sotthī bhavantu te.

凭着僧伽的威德力，愿您获得长恒的幸福。
Through the power of all the Sangha, may you always be well.

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Satipaṭṭhānapāṭho

四念处

Passages on the Four Foundations of Mindfulness

**Atthi kho tena bhagavatā jānatā passatā arahatā
sammāsambuddhena. Ekāyano ayam maggo
sammadakkhāto, Sattānaṃ visuddhiyā,
Sokaparidevānaṃ samatikkamāya,
Dukkhadomanassaṇaṃ atthaṅgamāya, Ñāyassa
adhigamāya, Nibbānassa sacchikiriyāya.**

Yadidaṃ cattāro satipaṭṭhānā. Katame cattāro?

这是由世尊、知者、见者、阿罗汉、正等正觉者所说：这是使众生清净、超越忧愁与悲伤、灭除痛苦与烦恼、成就正道与现证涅槃的单一道路，那就是四念处。何谓四念处？

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened: the purification of beings, for the surmounting of the sorrow & lamentation, for the disappearance of pain & grief, for the attainment of the true way, for the realization of Nibbana—namely, the four foundation of mindfulness. What are the four?

**Idha bhikkhu kāye kāyānupassī viharati, Ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ.
Vedanāsu vedanānupassī viharati, Ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ. Citte
cittānupassī viharati, Ātāpī sampajāno satimā vineyya
loke abhijjhādomanassaṃ. Dhammesu
dhammānupassī viharati, Ātāpī sampajāno satimā
vineyya loke abhijjhādomanassaṃ.**

在此，诸比丘，比丘以热诚、正知、正念安住于观身为身，去除对世界的贪欲与烦恼。他以热诚、正知、正念安住于观受为受……观心为心……观法为法，去除对世界的贪欲与烦恼。

Here, bhikkhus, a bhikkhu abides contemplating the body as a body, ardent, fully aware, & mindful, having put away covetousness and grief for the world. He abides contemplating the feeling as a feeling…… the mind as a mind……the mind-objects as mind-objects, ardent, fully aware, & mindful, having put away covetousness and grief for the world.

**1. Kathaṅca bhikkhu kāye kāyānupassī viharati?
Idha bhikkhu ajjhataṃ vā kāye kāyānupassī viharati,
Bahiddhā vā kāye kāyānupassī viharati,
Ajjhatabhiddhā vā kāye kāyānupassī viharati,
Samudaya-dhammānupassī vā kāyasmim Viharati,
Vaya-dhammānupassī vā kāyasmim Viharati,
Samudaya-vaya-dhammānupassī vā kāyasmim
Viharati. Atthi kāyoti vā panassa sati paccupaṭṭhitā
hoti, Yāvadeva ñāṇamattāya patissatimattāya.
Anissito ca viharati na ca kiñci loke upādiyati.
Evaṃ kho bhikkhu kāye kāyānupassī viharati.**

诸比丘，比丘如何安住于观身为身呢？如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起“有身”的正念只为了更高智慧与正念。他独立的安住，不执著世界的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

And how, bhikkhus, does a bhikkhu abide contemplating the body as body? In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for the bare knowledge & mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.



2. Kathañca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhattaṃ vā vedanāsu vedanānupassī viharati, Bahiddhā vā vedanāsu vedanānupassī viharati, Ajjhatabhiddhā vā vedanāsu vedanānupassī viharati, Samudaya-dhammānupassī vā vedanāsu viharati, Vaya-dhammānupassī vā vedanāsu viharati, Samudaya-vaya-dhammānupassī vā vedanāsu viharati. Atthi vedanāti vā panassa sati paccupaṭṭhitā hoti, Yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

诸比丘，比丘如何安住于观受为受呢？如此，他安住于观照内在的受为受、安住于观照外在的受为受或安住于观照内在与外在的受为受。他安住于观照受的生起现象、安住于观照受的坏灭现象或安住于观照受的生起与坏灭现象。或者他建立起“有受”的正念只为了更高智慧与正念。他独立的安住，不执著世间的任何事物。诸比丘，这就是比丘安住于观受为受的方法。

And how, bhikkhus, does a bhikkhu abide contemplating the feelings as feelings? In this way he abides contemplating the feelings as feelings internally, or he abides contemplating the feelings as feelings externally, or he abides contemplating the feelings as feelings both internally & externally. Or else he abides contemplating in feelings their arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising & vanishing factors. Or else mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for the bare knowledge & mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.



**3. Kathañca bhikkhu citte cittānupassī viharati?
 Idha bhikkhu ajjhataṃ vā citte cittānupassī viharati,
 Bahiddhā vā citte cittānupassī viharati,
 Ajjhatabhiddhā vā citte cittānupassī viharati,
 Samudaya-dhammānupassī vā cittasmiṃ viharati,
 Vaya-dhammānupassī vā cittasmiṃ viharati,
 Samudaya-vaya-dhammānupassī vā cittasmiṃ
 viharati. Atthi cittanti vā panassa sati paccupaṭṭhitā
 hoti, Yāvadeva ñāṇamattāya patissatimattāya.
 Anissito ca viharati na ca kiñci loke upādiyati.
 Evaṃ kho bhikkhu citte cittānupassī viharati.**

诸比丘，比丘如何安住于观心为心呢？如此，他安住于观照内在的心为心、安住于观照外在的心为心或安住于观照内在与外在的心为心。他安住于观照心的生起现象、安住于观照心的坏灭现象或安住于观照心的生起与坏灭现象。或者他建立起“有心”的正念只为了更高智慧与正念。他独立的安住，不执著世界的任何事物。诸比丘，这就是比丘安住于观心为心的方法。

And how, bhikkhus, does a bhikkhu abide contemplating mind as mind? In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally & externally. Or else he abides contemplating in mind its arising factors, or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising & vanishing factors. Or else mindfulness that ‘there is mind’ is simply established in him to the extent necessary for the bare knowledge & mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind.



4. Kathañca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhattaṃ vā dhammesu dhammānupassī viharati, Bahiddhā vā dhammesu dhammānupassī viharati, Ajjhatabhiddhā vā dhammesu dhammānupassī viharati, Samudaya-dhammānupassī vā dhammesu viharati, Vaya-dhammānupassī vā dhammesu viharati, Samudaya-vaya-dhammānupassī vā dhammesu viharati. Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti, Yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu dhammesu dhammānupassī viharati.

诸比丘，比丘如何安住于观法为法呢？如此，他安住于观照内在的法为法、安住于观照外在的法为法或安住于观照内在与外在的法为法。他安住于观照法的生起现象、安住于观照法的坏灭现象或安住于观照法的生起与坏灭现象。或者他建立起“有法”的正念只为了更高的智慧与正念。他独立的安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观法为法的方法。

And how, bhikkhus, does a bhikkhu abide contemplating mind-objects as mind-objects? In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally & externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in the mind-objects both their its arising & vanishing factors. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for the bare knowledge & mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects.



**Ayam kho tena bhagavatā jānatā passatā arahatā
sammāsambuddhena, Ekāyano maggo
sammadakkhāto, Sattānaṃ visuddhiyā,
Sokaparidevānaṃ samatikkamāya,
Dukkha-domanassānaṃ atthaṅgamāya,
Ñāyassa adhigamāya, Nibbānassa sacchikiriyāya.
Yadidaṃ cattāro satipaṭṭhānāti.**

这是由世尊、知者、见者、阿罗汉、正等正觉者所说：这是使众生清净、超越忧愁与悲伤、灭除痛苦与烦恼、成就正道与达证涅槃的单一道路，那就是四念处。

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: ‘Bhikkhus, this is the direct path for the purification of beings, for the overcoming of the sorrow & lamentation, for the disappearance of pain & grief, for the attainment of the true way, for the realization of Nibbana—namely, the four foundation of mindfulness.’

**Ekāyanaṃ jātikhayantadassī,
Maggam pajānāti hitānukampī,
Etena maggena tarimsu pubbe,
Tarissare ceva taranti coghanti.**

见生的灭尽，他悲悯，知有一乘之道：依此道，于过去、现在、未来，皆可渡越（生死）的瀑流。

“The seer of the destruction of birth, compassionate, knows the one-way path, by which this path they have crossed over before; they will cross over; they are crossing over: the flood.”



Devatādissadakkhiṇānumodanā Gāthā

回向天神偈

Verses for Sharing of Merit with Devas

Yasmiṃ padese kappeti Vāsaṃ paṇḍitajātiyo

不论智者选择在何处住下来，

In whatever place a wise person makes his dwelling—

Sīlavantettha bhojetvā Saññate brahmacārino.

应当供养饮食于在那儿具戒德、自制的梵行者。

There providing food for the virtuous, the restrained, leaders of the holy life—

Yā tattha devatā āsuṃ Tāsaṃ dakkhiṇamādise

此外，应当将功德回向于住在那儿的天神。

He should dedicate that offering to the devas there.

Tā pūjitā pūjayanti, Mānitā mānayanti naṃ.

天神们受到人们的尊重，他们也会尊重人们。

They, receiving honor, will honor him; being respected, will show him respect.

Tato naṃ anukampanti Mātā puttamva orasaṃ

由此，得诸天慈愍，犹如慈母对她的孩子一样，

As a result, they will feel sympathy for him, like that of a mother for her child.

Devatānukampito poso Sadā bhadraṇi passati.

若得到天神们的慈愍，此人将常见善福临。

A person with whom the devas sympathize always meets with auspicious things.



Kāladānasutta Gāthā

应时施偈

Verses of Discourse on Seasonable Gifts

Kāle dadanti sapaññā

Vadaññū vīta-maccharā

智者应时施，富慈而慷慨；

Those with discernment, responsive, free from stinginess, give in the proper season.

Kālena dinnam ariyesu

Uju-bhūtesu tādisu.

应时施圣者，生起如圣者般的正直，

Having given in the proper season, with hearts inspired by the Noble Ones—straightened, such—

Vipprasanna-manā tassa

Vipulā hoti dakkhiṇā

心意若广大清净，这样的供养是广大殊胜的。

Their offering bears an abundance.

Ye tattha anumodanti

Veyyāvaccam karonti vā.

若人心随喜，或助成就布施，

Those who rejoice in that gift, or give assistance,

Na tena dakkhiṇā onā

Tepi puññassa bhāgino

其福报不小，皆能共享此福德，

They too have a share of the merit, & the offering is not depleted by that.

Tasmā dade appaṭivāna-citto

Yattha dinnam mahapphalam

布施心无悔不动摇，这样的供养将带来广大的果报。

Therefore, with an unhesitant mind, one should give where the gift bears great fruit.



Puññāni para-lokasmim

Patitṭhā honti pāṇinanti.

福德是众生后世的依据。

Merit is what establishes living beings in the next life.

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Tuesday Chants

星期二念诵



Bhikkhu-aparihāniya-dhamma Sutta

比丘不衰退经

Conditions for No Decline among the Monks

[Evam-me sutam.] Ekaṃ samayaṃ bhagavā,
Rājagahe viharati, Gijjhakūṭe pabbate.

Tatra kho bhagavā bhikkhū āmantesi.

“Satta vo bhikkhave aparihāniye dhamme desessāmi,
Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmīti .”

“Evam-bhanteti” kho te bhikkhū bhagavato
paccassosum.

如是我闻：一时，世尊住于王舍城之耆闍崛山。世尊对诸比丘说：“诸比丘！我将教导七不衰法，谛听，善思作意，我当说。”“是的，大德！”诸比丘答。

I have heard that on one occasion the Blessed One was staying in Rajagaha, on Vulture Peak Mountain. There he addressed the monks: “Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak.” “Yes, lord,” the monks responded.

**Bhagavā etadavoca: “Katame ca bhikkhave satta
aparihāniyā dhammā?”**

世尊说：“是哪七不衰法呢？”

The Blessed One said: “And which seven are the conditions that lead to no decline?”

**1. Yāvakīvaṅca bhikkhave bhikkhū,
Abhiṅha-sannipātā bhavissanti sannipāta-bahulā,
Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no
parihāni.**

只要比丘们再三聚集、多次聚集，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.



2. Yāvakīvañca bhikkhave bhikkhū, Samaggā sannipatissanti, Samaggā vuṭṭhahissanti, Samaggā saṅgha-karaṇīyāni karissanti, Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

只要比丘们和合而聚集、和合而立，和合而行持僧团事务，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Sangha business in harmony, their growth can be expected, not their decline.

3. Yāvakīvañca bhikkhave bhikkhū, Apaññattaṃ na paññapessanti, Paññattaṃ na samucchindissanti, Yathā-paññattesu sikkhāpadesu samādāya vattissanti. Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

只要比丘们不制订未制定的；对于已制定的，不断绝；对于已制定的学处，尽心奉行，如此，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

4. Yāvakīvañca bhikkhave bhikkhū, Ye te bhikkhū therā rattaññū cira-pabbajitā, Saṅgha-pitaro saṅgha-pariṇāyakā, Te sakkarissanti garukarissanti mānessanti pūjessanti, Tesañca sotabbaṃ maññissanti. Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

只要比丘们对于长老、久出家者、僧伽之长老、僧伽领导之比丘皆恭敬、尊重、尊敬、供养；同时也能重视他们的话；如此，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks honor, respect, venerate, & do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Sangha, leaders of the Sangha—regarding them as worth listening to, their growth can be expected, not their decline.



5. Yāvakīvañca bhikkhave bhikkhū, Uppannāya taṇhāya ponobbhavikāya no vasaṃ gacchissanti. Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

只要比丘们，他不被心中所生起能带来来生的贪爱所支配，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

6. Yāvakīvañca bhikkhave bhikkhū, Āraññakesu senāsanesu sāpekkhā bhavissanti. Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

只要比丘们乐于林野住处，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

7. Yāvakīvañca bhikkhave bhikkhū, Paccattaññeva satim upaṭṭhapessanti: ‘Kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum, Āgatā ca pesalā sabrahmacārī phāsum vihareyyunti.’ Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

只要比丘们，在他们各自心中生起如此的心念：对于尚未到来、品格温和、修行良好的同修，愿他们到来；对于已经到来、品格温和、修行良好的同修，愿他们安乐而住；如此，诸比丘的增大繁荣则可期待，而非衰减。

As long as the monks each keep firmly in mind: ‘If there are any well-behaved fellow-followers of the holy life who have yet to come, may they come; and may the well-behaved fellow-followers of the holy life who have come live in comfort,’ their growth can be expected, not their decline.



Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti. Imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti. Vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihānīti.”

比丘们，只要此七不衰法能保存于比丘众中，而且比丘们都能遵从此七不衰法，如此诸比丘的增大繁荣则可期待，而非衰减。”

As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline.”

Idamavoca bhagavā, Attamanā te bhikkhū bhagavato bhāsitaṃ, Abhinanduntī.

世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

That is what the Blessed One said. Gratiified, the monks delighted in the Blessed One's words.



Paṭhamabuddhabhāsita-gāthā

佛陀最初的偈颂

The Buddha's First Verses

Aneka-jāti-samsāram Sandhāvissam anibbisam
Gahakāram gavesanto Dukkhā jāti punappunam

历经多生的轮回、流转，都不能找到那造屋的人，一再地出生，实是痛苦！

Through the round of many births I roamed without reward, without rest, seeking the house builder. Painful is birth again & again.

Gahakāraka diṭṭhosi Puna-geham na kāhasi

造屋者（欲望）啊！你被发现了！你不能再建造屋子了！

House builder, you are seen! You will not build a house again.

Sabbā te phāsukā bhaggā Gahakūṭam visaṅkhatam
Visaṅkhāra-gatam cittam Taṇhānam khayamajjhagā

一切你的椽木（杂染）都已折毁，栋梁（无明）也已毁灭！内心已离造作，我已灭尽一切贪爱！

All your rafters are broken, the ridgepole dismantled, immersed in dismantling, the mind has attained the end of craving.



Wednesday Chants 星期三念诵

Cullamaṅgalacakkavāḷa

小宇宙吉祥

The Lesser Sphere of Blessings

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena

以一切佛的威德力，以一切法的威德力，以一切僧伽的威德力，

Through the power of all the Buddhas, the power of all the Dhammas, the power of all the Sangha,

Buddha-ratanam dhamma-ratanam saṅgha-ratanam tiṇṇam ratanā-nam ānubhāvena

佛宝，法宝，僧宝，这三种宝，以他们的威德力，

The power of the Triple Gem—the gem of the Buddha, the gem of the Dhamma, the gem of the Sangha—

Caturāsīti-sahassa-dhammakkhandhā-nubhāvena piṭakattayā-nubhāvena jina-sāvakā-nubhāvena:

结合八万四千法门，加上经律论藏，及佛弟子的威德力，

By the power of the 84,000 sections of Dhamma, by the power of the three pitakas, by the power of the conqueror's disciples,

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.

愿你所有的疾病，所有的恐惧，所有的障碍，所有的困扰。所有不祥之兆，所有不吉利的事件，皆被摧毁。

May all your diseases, all your fears, all your obstacles, all your distress, all your unlucky signs, all your inauspiciousness be destroyed.

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa vaḍḍhako bala-vaḍḍhako vaṇṇa vaḍḍhako sukha vaḍḍhako hotu sabbadā.

(愿你的)寿命增长，财富增扎，幸福增胜，名誉远扬，力量增强，肤色增胜，快乐增进，一切皆成就。

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.

**Dukkha-roga-bhayā verā
Anekā antarāyāpi**

痛苦、疾病、危險、仇恨、悲伤、敌人及横灾、无一构成障碍，在众威德力下皆被摧毁。

May suffering, disease, danger, animosity, sorrow, adversity, misfortune—obstacles without number—vanish through (the Triple Gem's) radiant energy.

**Sokā sattu cupaddavā
Vinassantu ca tejasā**

Jayasiddhi dhanam lābham

Sotthi bhāgyam sukham balam

胜利、成功、财富、利得、平安、吉祥、快乐、健康、
Triumph, success, wealth and gain, safety, luck, happiness, strength,

**Siri āyu ca vaṇṇo ca
Satavassā ca āyū ca**

幸福、长寿、美丽、富贵及名望，愿你长命百岁，生活中事事如意。

Glory, long life, & beauty, fortune, increase, & status; a lifespan of 100 years, and success in your livelihood: May they be yours.

**Bhogam vuḍḍhī ca yasavā
Jīvasiddhī bhavantu te.**

**Bhavatu sabba-maṅgalam
Sabba-buddhānubhāvena**

愿你一切吉祥，愿所有天神守护你，凭着诸佛的威德力，愿您获得长恒的幸福。

May there be every good blessing, may all the Devas protect you. Through the power of all the Buddhas, may you always be well.

**Rakkhantu sabba-devatā
Sadā sotthī bhavantu te.**

**Bhavatu sabba-maṅgalam
Sabba-dhammānubhāvena**

愿你一切吉祥，愿所有天神守护你，凭着诸法的威德力，愿您获得长恒的幸福。

May there be every good blessing, may all the Devas protect you. Through the power of all the Dhammas, may you always be well.

**Rakkhantu sabba-devatā
Sadā sotthī bhavantu te**

**Bhavatu sabba-maṅgalam
Sabba-saṅghānubhāvena**

愿你一切吉祥，愿所有天神守护你，凭着僧伽的威德力，愿您获得长恒的幸福。

May there be every good blessing, may all the Devas protect you. Through the power of all the Sangha, may you always be well.

**Rakkhantu sabba-devatā
Sadā sotthī bhavantu te**

Ratanasuttam

宝经

The Discourses on Treasures

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbe va bhūtā sumanā bhavantu
Athopi sakkacca suṇantu bhāsitaṃ.**

任何在这里聚集的鬼神，不论是陆地或空中的，愿一切的鬼神安乐，然后恭敬谛听。

Whatever spirits have gathered here—on the earth, in the sky—may you all be happy & listen intently to what I say.

**Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā.**

一切鬼神啊！愿你们注意听！对人类要仁慈，他们日夜贡献于你们，所以，要尽心保护他们。

Thus, spirits, you should all be attentive. Show kindness to the human race. Day & night they bring offerings, so, being heedful, protect them.

**Yaṅkiñci vittaṃ idha vā huram vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi tathāgatena
Idam-pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

这个世界或另一世界的财富，乃至天国的珍宝，都不能与如来相比，如是珍宝于佛中。以此真理，愿一切安乐。

Whatever wealth—here or beyond—whatever exquisite treasure in the heavens, does not, for us, equal to the Tathagata. This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.



**Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā sakyamunī samāhito
Na tena dhammena samatthi kiñci
Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

灭尽、离贪、不死、妙胜，释迦牟尼在定中所亲证。没有任何能与这个法相比，如是珍宝于法中。以此真理，愿一切安乐。

The exquisite deathless-ending, dispassion-discovered by the Sakyana Sage while in concentration: There is nothing equal to that Dhamma. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

**Yam-buddha-seṭṭho parivaṇṇayī sucim
Samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati
Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

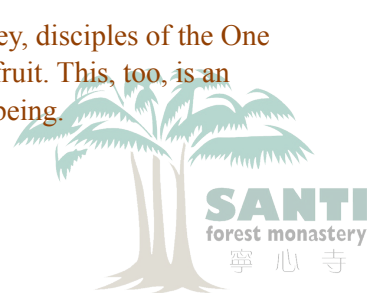
无上的佛陀赞赏的那种清净，人们说那是“无间禅定”。这种禅定无与伦比，如是珍宝于法中。以此真理，愿一切安乐。

What the excellent Awakened One extolled as pure & called the concentration of unmediated knowing: No equal to that concentration can be found. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

**Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

为贤者称扬的四双八辈，是善逝（佛陀）的弟子，应受供养。向他们布施将获得大果报，如是珍宝于僧中。以此真理，愿一切安乐。

The eight persons—the four pairs—praised by those at peace: They, disciples of the One Well-Gone, deserve offerings. What is given to them bears great fruit. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.



**Ye suppayuttā manasā daḷhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

他们专心坚定，遵行佛陀的教导，摒弃了爱欲，他们达到应该达到的目的。进入不死，他们享受涅槃寂静之乐，如是珍宝于僧中。以此真理，愿一切安乐。

Those who, devoted, firm-minded, apply themselves to Gotama's message, on attaining their goal, plunge into the deathless, freely enjoying the liberation they've gained. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.

**Yathindakhīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariyasaccāni avecca passati
Idampi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

犹如打入土中的“因陀罗”柱，四方来风吹不动，我称这样的人为贤者，他绝对确实地见到（四）圣谛，如是珍宝于僧中。以此真理，愿一切安乐。

An Indra pillar, planted in the earth, that even the four winds cannot shake: That, I tell you, is like the person of integrity, who—having comprehended the noble truths—sees. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.

**Ye ariyasaccāni vibhāvayanti
Gambhīrapaññaena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamamādiyanti
Idampi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

有如此的圣者—他们以深邃智慧，了悟导师所说的诸圣谛，即使他们再如何放逸，也不再会有第八次再生，如是珍宝于僧中。以此真理，愿一切安乐。

Those who have seen clearly the noble truths well-taught by the one of deeply discerning—regardless of what [later] might make them heedless—will come to no eighth state of becoming. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.

**Sahāvassa dassanasampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañca
Sīlabbatam vāpi yadatthi kiñci
Catūhapāyehi ca vippamutto
Cha cābhiṭhānāni abhabbo kātum
Idampi saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

在他成就正见之际，他也断除了三种法，即身见、疑惑、与戒禁取见。他已脱离四恶道，不会犯六逆重罪，如是珍宝于僧中。以此真理，愿一切安乐。

At the moment of attaining sight, one abandons three things: identity-views, uncertainty, & any attachment to habits & practices. One is completely released from the four states of deprivation, & incapable of committing the six great wrongs. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.

**Kiñcāpi so kammaṃ karoti pāpakam
Kāyena vācāyuda cetasā vā
Abhabbo so tassa paṭicchadāya
Abhabbatā diṭṭhapadassa vuttā
Idampi saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

即使他的身、口或意犯了过错，他不可能覆藏其过错。因为这个（覆藏其过错的人）不可能被说是见道者，如是珍宝于僧中。以此真理，愿一切安乐。

Whatever bad deed one may do—in body, speech, or in mind—one cannot hide it: an incapability ascribed to one who has seen the Way. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.



**Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmim̐ gimhe
Tathūpamaṃ dhammavaraṃ adesayi
Nibbānagāmiṃ paramaṃ hitāya
Idampi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

正如初夏树丛上鲜花盛开，佛陀教导殊胜佛法，导向涅槃—至高的利益，如是珍宝于佛中。以此真理，愿一切安乐。

Like a forest grove with flowering tops in the first month of the heat of the summer, so is the foremost Dhamma He taught, for the highest benefit, leading to unbinding. This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.

**Varo varaññū varado varāharo
Anuttaro dhammavaraṃ adesayi
Idampi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

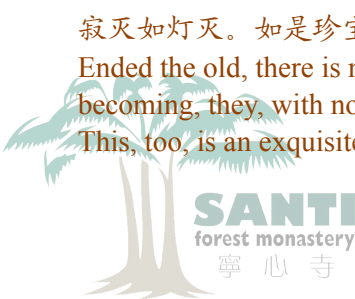
他是殊胜法（涅槃）的了知者；他是殊胜的给予者（他以法的教导为赠礼）；他是殊胜的带来者（他带来有关‘道’的教导）。这位无上殊胜者教导殊胜之法，如是珍宝于佛中。以此真理，愿一切安乐。

Foremost, foremost-knowing, foremost-giving, foremost-bringing, unsurpassed, he taught the foremost Dhamma. This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.

**Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
Viratta-cittāyatike bhavasmiṃ
Te khīṇa-bījā avirulhi-chandā
Nibbanti dhīrā yathā'yam-padīpo
Idam-pi saṅhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

旧业已除尽，新业不再生，于未来心已离贪，彼等种子已尽、欲不再增长。诸贤者寂灭如灯灭。如是珍宝于僧中。以此真理，愿一切安乐。

Ended the old, there is no new taking birth. Dispassioned their minds toward further becoming, they, with no seed, no desire for growth, the wise, they go out like this flame. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.



**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Tathāgataṃ devamanussapūjitaṃ
Buddhaṃ namassāma suvatthi hotu.**

任何在这里聚集的鬼神，不论是陆地或空中的，让我们向人天所崇敬的如来、佛陀礼敬，愿一切安乐。

Whatever spirits have gathered here—on the earth, in the sky, let us pay homage to the Buddha, the Tathagata worshipped by beings human & divine. May there be well-being.

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Tathāgataṃ devamanussapūjitaṃ
Dhammaṃ namassāma suvatthi hotu.**

任何在这里聚集的鬼神，不论是陆地或空中的，让我们向人天所崇敬的如来与正法礼敬，愿一切安乐。

Whatever spirits have gathered here—on the earth, in the sky, let us pay homage to the Dhamma & the Tathagata worshipped by beings human & divine. May there be well-being.

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Tathāgataṃ devamanussapūjitaṃ
Saṅghaṃ namassāma suvatthi hotu.**

任何在这里聚集的鬼神，不论是陆地或空中的，让我们向人天所崇敬的如来和僧伽礼敬，愿一切安乐。

Whatever spirits have gathered here—on the earth, in the sky, let us pay homage to the Sangha & the Tathagata worshipped by beings human & divine. May there be well-being.



Ariyadhana Gāthā

圣财偈

Verses on the Noble Wealth

Yassa saddhā tathāgate Acalā supatiṭṭhitā

谁人对如来的信心是坚定不动摇的，

One whose conviction in the Tathagata is unshakable, well-established,

Sīlañca yassa kalyāṇam Ariyakantaṃ pasamsitaṃ.

谁人善持戒，为圣者所欢喜赞叹，

Whose virtue is admirable, praised, cherished by the Noble Ones,

Saṅghe pasādo yassatthi Ujubhūtañca dassanaṃ

谁人对僧伽有净信，见解正直，

Who has faith in the Sangha, & vision made straight:

Adaliddoti taṃ āhu Amoghantassa jīvitaṃ.

他们说：此人不会穷困，他的一生不空过，

“He is not poor,” they say. His life has not been in vain.

Tasmā saddhañca sīlañca Pasādaṃ dhammadassanaṃ

Anuyuñjetha medhāvī Saram buddhāna sāsanti.

因此，智者忆念佛陀的教法，应当培育（对如来的）信心、戒行、（对僧伽的）净信以及于法的智见。

So conviction & virtue, faith, & dhamma-vision should be cultivated by the wise, remembering the Buddhas' teachings.

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Dhammaniyāmasuttam

法定经

The Discourse on The Orderliness of the Dhamma

**[Evam-me sutam.] Ekam samayam bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
Ārāme. Tatra kho bhagavā bhikkhū āmantesi
bhikkhavoti. Bhadanteti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca,**

如是我聞：一時，世尊住在舍衛城給孤独长者的祇陀林精舍。那时，世尊告诸比丘们：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. There He addressed the monks, saying, "Monks." "Yes, Lord," the monks responded to Him. The Blessed One said,

**Uppādā vā bhikkhave tathāgatānam anuppādā vā
tathāgatānam, Ṭhitā va sā dhātu dhammaṭṭhitatā
dhammaniyāmatā, Sabbe saṅkhārā aniccāti.
Tam tathāgato abhisambujjhati abhisameti,
Abhisambujjhitvā abhisametvā ācikkhati deseti,
Paññapeti paṭṭhapeti, Vivarati vibhajati uttānikaroti,
Sabbe saṅkhārā aniccāti.**

诸比丘！无论如来出现于世间与否，此法常住-法的定性、法的有序性：一切行是无常。如来圆满觉悟观照此真理。圆满觉悟观照之后，他即敎說、敎示、建立、阐扬、解说，而勋显之：一切行是无常。

“Whether or not there is the arising of Tathagatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All fabrications are inconstant. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, He declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: All fabrications are inconstant.



**Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā
tathāgatānaṃ, T̥hitā va sā dhātu dhammaṭṭhitatā
dhammaniyāmatā, Sabbe saṅkhārā dukkhāti.
Taṃ tathāgato abhisambujjhati abhisameti,
Abhisambujjhitvā abhisametvā ācikkhati deseti,
Paññapeti paṭṭhapeti, Vivarati vibhajati uttānīkaroti,
Sabbe saṅkhārā dukkhāti.**

诸比丘！无论如来出现于世间与否，此法常住-法的定性、法的有序性：一切行是苦。如来圆满觉悟观照此真理。圆满觉悟观照之后，他即敎說、教示、建立、阐扬、解说，而勋显之：一切行是苦。

“Whether or not there is the arising of Tathagatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All fabrications are stressful. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, He declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All fabrications are stressful.

**Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā
tathāgatānaṃ, T̥hitā va sā dhātu dhammaṭṭhitatā
dhammaniyāmatā, Sabbe dhammā anattāti.
Taṃ tathāgato abhisambujjhati abhisameti,
Abhisambujjhitvā abhisametvā ācikkhati deseti,
Paññapeti paṭṭhapeti, Vivarati vibhajati uttānīkaroti,
Sabbe dhammā anattāti.**

诸比丘！无论如来出现于世间与否，此法常住-法的定性、法的有序性：一切法是無我。如来圆满觉悟观照此真理。圆满觉悟观照之后，他即敎說、教示、建立、阐扬、解说，而勋显之：一切法是无我。

“Whether or not there is the arising of Tathagatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, He declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All phenomena are not-self.

**Idamavoca bhagavā. Attamanā te bhikkhū bhagavato
bhāsitaṃ, Abhinanduntī.**

佛说此经已。诸比丘闻佛所说，欢喜奉行。

That is what the Blessed One said. Gratified, the monks delighted at His words.



Pabbatopama Gāthā

山喻偈

Verses on the Simile of the Mountains

Yathāpi selā vipulā

犹如高耸入云的大石山，

Like gigantic boulders, mountains reaching to the sky,

Nabhaṃ āhacca pabbatā

Samantā anu-pariyeyyūṃ

周围碾碾，压碎四方，

Moving in from all sides, crushing the four directions,

Nippothenā catuddisā.

Evam jarā ca maccu ca

衰老与死亡也在不断地逼临众生头上。

In the same way, aging & death come rolling over living beings:

Adhivattanti pāṇino

Khattiye brāhmaṇe vesse

不管是武士、婆罗门、商人、平民或贱民、挑粪人，

Noble warriors, brahmans, merchants, workers, outcastes, & scavengers.

Sudde caṇḍālapukkuse.

Na kiñci parivajjeti

一切都粉碎，谁也不能逃。

They spare nothing, they trample everything.

Sabbamevābhimaddati

Na tattha hatthīnaṃ bhūmi Na rathānaṃ na pattiyā.

象军、车军及步军，无防老死之方法与余地。

Here elephants can hold no ground, nor can chariots or infantry.

Na cāpi mantayuddhena

乃至以咒语战术或财宝贿赂之战，亦无能胜老死的逼迫。

One can't defeat them by spells, or buy them off by means of wealth.

Sakkā jetuṃ dhanena vā

Tasmā hi paṇḍito poso

因此，贤者为了自己的利益会这么想：

So a wise person, seeing his own good,

Sampassaṃ atthamattano.



Buddhe dhamme ca saṅghe ca Dhīro saddhamā nivesaye

于佛、法、僧中起净信而安住其中，

Steadfast, secures confidence in the Buddha, Dhamma, & Sangha.

Yo dhammacārī kāyena

于身、口、意奉行佛法的人，

One who practices the Dhamma in thought, word, & deed,

Vācāya uda cetasā

Idheva namā pasamsanti

此生世人称誉，末世生天亦欣喜。

Receives praise here on earth and after death rejoices in heaven.

Pecca sagge pamodati.



Buddha Udānagāthā

佛自说偈

The Buddha Inspired Verses

**Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhammaṃ.**

当诸法显现于精勤禅修的婆罗门时，他将疑惑冰消，因为他了知所有一切法皆有其因缘。

When Dhammas do indeed become clear to a Brahmin, ardent, contemplative, his doubts all vanish, for then he knows that each Dhamma must have its cause.

**Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato khayam paccayānaṃ avedi.**

当诸法显现于精勤禅修的婆罗门时，他将疑惑冰消，因为他了知因缘的灭尽。

When Dhammas do indeed become clear to a Brahmin, ardent, contemplative, his doubts all vanish, for then he knows the destruction of conditionings.

**Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Vidhūpayam tiṭṭhati mārasenaṃ,
Sūrova obhāsaya-mantalikkhanti.**

当诸法显现于精勤禅修的婆罗门时，他将大破魔军、昂然端立，犹如太阳遍照虚空。

When Dhammas do indeed become clear to a Brahmin, ardent, contemplative, routing the hosts of Mara he stands like the sun illuminating the sky.



Keṇīyānumodanā Gāthā

吉尼耶隨喜偈

Verses of Benediction to Keniya

Aggihuttaṃ mukhā yaññā

Sāvitti chandaso mukhaṃ

祭祀中，以火祭为首；韵律中，以萨维蒂为首；

Burnt offering are the glory of fires, Savitri the glory of Vedic hymns,

Rājā mukhaṃ manussānaṃ

Nadīnaṃ sāgaro mukhaṃ

人群中，以国王为首；河流中，以海洋为首。

A king is the chief of men; the ocean is the chief of rivers,

Nakkhattānaṃ mukhaṃ cando

Ādicco tapataṃ mukhaṃ

星宿中，以月亮为首；发光体中，以太阳为首；

The moon is the glory of the stars; the sun is the glory of all the shine;

Puñña-mākaṅkhamānaṃ

Saṅgho ve yajataṃ mukhaṃ

于诸供养希求福德者中，以僧团为最。

For those giving alms, desiring merit, the Sangha is indeed the chief.

Bhaṇissāma mayāṃ gāthā

Kāladānappadīpikā¹

诵此祝福偈，宣说应时施功德；

Therefore, we hereby say these verses. Telling of merits befitting time and place;

Etā suṇantu sakkaccaṃ

Dāyakā puñṇakāmino

欲求福德的护持者啊！你们应当恭敬谛听。

Asking all donors seeking merit to put their mind on these verses.

1. 如果供养的是一个精舍，就改为 Vihāradānadīpikā'. If a gift of a vihara is made, this is changed to 'Vihāradānadīpikā'.



Tirokuḍḍakaṇḍa Gāthā

户外偈

Verses on the “Outside the Wall” (excerpt)

Adāsi me akāsi me

Ñātimittā sakhā ca me

“他曾经布施给我，为我付出，他是我的亲属、朋友和同伴。”

“He gave me gifts, he did things for me. They were my relatives, friends and companions”

Petānaṃ dakkhiṇaṃ dajjā

Pubbe katamanussaraṃ.

随念起他们在过去所做的，为亡者（饿鬼）行布施。

Thus mindful of past deeds let a man make offerings for the sake of the dead.

Na hi ruṇṇaṃ vā soko vā

Yā vaññā paridevaṇā

不应哭泣、悲哀、和再多的叹息，因为那对他们没有任何利益，

No weeping or sorrowing or any other manner of lamenting,

Na taṃ petānamatthāya

Evam tiṭṭhanti ñātayo.

过世的亲属们依然如故。

Benefits the dead whose relatives persist in that way.

Ayañca kho dakkhiṇā dinnā

Saṅghamhi supatiṭṭhitā

然而，于僧伽中做布施，

But when this offering is given, well-placed in the Sangha,

Dīgharattaṃ hitāyassa

Ṭhānaso upakappati.

所作布施，为过世的亲属们带来当下的果报，以及长恒的利益。

It works for their long-term benefit & they profit immediately.

So ñātidhammo ca ayaṃ nidassito

Petāna pūjā ca katā uḷārā

作为亲属的义务已行持；广大的供养，你们亦为逝去亲属而作。

In this way the proper duty to relatives has been shown, great honor has been done to the dead.

Balañca bhikkhūna-manuppadinnaṃ

Tumhehi puññaṃ pasutaṃ anappakanti.

同时，你们亦为比丘们带来体力。因此，你们已得不少的福。

And the monks have been given strength: You’ve acquired merit that’s not little.





Vihāradānagāthā

布施精舍偈

The Verses on the Gift of Monastery

**Sītaṃ uṇhaṃ paṭihanti
Sirimsape ca makase
Tato vātātapo ghorō**

**Tato vālamigāni ca
Sirire cāpi vuṭṭhiyo.
Sañjāto paṭihaññati**

由于精舍能够防御严寒、暑热、恶兽、爬虫蛇类、蚊虫、冷雨与热风，
It wards off cold & heat, then beasts & wild animals, rains in the cold season, then wards off terrible wind & heat.

**Leṇatthañca sukhatthañca
Vihāradānaṃ saṅghassa**

**Jhāyituṃ ca vipassituṃ.
Aggaṃ buddhedi vaṇṇitaṃ**

此外，它更能够让修行者安适地修习禅定与智慧。由此，佛陀赞叹布施精舍予僧团为最上的布施。

For the sake of shelter, for the sake of ease, to practice jhāna, to gain insight, the gift of a dwelling to the Sangha is praised by the Awakened Ones as foremost.

**Tasmā hi paṇḍito poso
Vihāre kāraye ramme**

**Sampassaṃ atthamattano.
Vāsayettha bahussute**

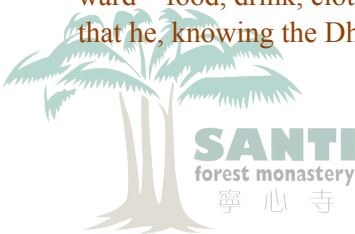
因此，智者观察其利益，当会建造舒适的精舍，以让更多闻经教者得以安住。
So a wise person, seeing his own benefit, will have delightful dwellings built for the learned to stay in.

**Tesaṃ annañca pānāñca
Dadeyya ujubhūtesu
Te tassa dhammaṃ desenti
Yaṃ so dhammamidhaññāya**

**Vatthasenāsanāni ca.
Vippasannena cetasā
Sabbadukkhāpanūdanaṃ
Parinibbātyanāsavoti.**

他应当以净信心供养饮食、衣物、卧坐具与住处给予正直之修行者。由此，比丘为他宣说灭除一切苦恼之法，让他得以体证涅槃、灭尽烦恼。

He, with a clear, bright awareness, should give them—those who have become straightforward—food, drink, clothing & lodgings. They teach him the Dhamma, dispelling all stress, so that he, knowing the Dhamma here, will without effluent be totalling unbound.



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Mettānisaṃsa Suttam

慈心功德经

Discourse on Advantages of Loving-kindness

**[Evam-me sutam.] Ekam samayaṃ bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
Ārāme. Tatra kho bhagavā bhikkhū āmantesi
bhikkhavoti. Bhadanteti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca**

如是我闻：一时，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊对比丘们说：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

Thus have I heard: Once, the Blessed One dwelt near Savatthi at Jeta Grove in Anathapindika's park. Then the Blessed One addressed the bhikkhus, saying: "O Bhikkhus". "Yes, Venerable Sir," they replied, and the Blessed One said:

**Mettāya bhikkhave cetovimuttiyā,
Āsevitāya bhāvitāya bahulikatāya,
Yānikatāya vatthukatāya anuṭṭhitāya paricitāya
susamāradhāya, Ekādasānisaṃsā pāṭikaṅkhā.
Katame ekādasā?**

比丘们，慈心能引发不动摇之心。对于熟悉慈心并经常训练的行者，渐次掌握它并形成他的习性，该行者经过培育慈心后将获得十一种功德。是哪十一种呢？

O'Bhikkhus, loving-kindness conduces unshackling of the mind, an individual who is familiar with loving-kindness, practices it frequently, becomes good at it until it becomes one's nature, such an individual so developed in loving-kindness will gain eleven benefits. Which eleven?

1. Sukham supati.

安乐眠，
One sleeps well,

2. Sukham paṭibujjhati.

安乐醒，
Gets up well,



3. Na pāpakam supinam passati.

不见恶梦，
Does not have nightmares,

4. Manussānam piyo hoti.

人所敬爱，
Becomes dear to human beings,

5. Amanussānam piyo hoti.

非人亦敬爱，
Dear to non-human beings.

6. Devatā rakkhanti.

诸天护佑，
The devas protect one.

7. Nāssa aggi vā visam vā sattham vā kamati.

刀兵火毒不能侵，
Neither fire, poison, nor weapons affect one.

8. Tuvaṭam cittaṃ samādhīyati.

易摄心入定，
One's mind gains calm quickly.

9. Mukhavaṇṇo vipasīdati,

脸色明泽
One's complexion brightens.

10. Asammulho kālam karoti.

临终心不颠倒
One dies unconfused and—

11. Uttariṃ appaṭivijjhanto brahma-lokūpago hoti.

若未得解脱（生死）也将获生梵天界
If penetrating no higher—is headed for the Brahma worlds.



**Mettāya bhikkhave cetovimuttiyā,
Āsevitāya bhāvitāya bahulikatāya,
Yānīkatāya vatthukatāya anuṭṭhitāya paricitāya
susamāraddhāya, Ime ekādasānisaṃsā pāṭikaṅkhāti.
Idamavoca bhagavā, Attamanā te bhikkhū bhagavato
bhāsitaṃ, Abhinanduntī.**

比丘们，因而慈心能引发出不动摇之心。对于熟悉慈心并经过常训练的行者，渐次掌握它并形成他的习性，该行者经过培育慈心后将获得这十一种功德。世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

These are the eleven benefits that can be expected for one whose awareness release through goodwill is cultivated, developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well- undertaken.” After the Blessed One spoke about this, bhikkhus rejoiced and delighted with the Dhamma talk given by the Blessed One.



Tilakkhaṇādi Gāthā

三法印

Verses on the Three Characteristics

“Sabbe saṅkhārā aniccāti

Yadā paññāya passati

“诸行无常”，当以智慧知见这点时，
All fabrications are inconstant.” When one sees this with discernment,

Atha nibbindati dukkhe

Esa maggo visuddhiyā.

他就会对苦感到厌倦。这就是朝向清净之道。
One grows disenchanted with stress:—This is the path to purity.

Sabbe saṅkhārā dukkhāti

Yadā paññāya passati

“诸行是苦”，当以智慧知见这点时，
“All fabrications are stressful.” When one sees this with discernment,

Atha nibbindati dukkhe

Esa maggo visuddhiyā.

他就会对苦感到厌倦。这就是朝向清净之道。
One grows disenchanted with stress: This is the path to purity.

Sabbe dhammā anattāti

Yadā paññāya passati

“诸法无我”，当以智慧知见这点时，
“All phenomena are not-self: When one sees this with discernment,

Atha nibbindati dukkhe

Esa maggo visuddhiyā.

他就会对苦感到厌倦。这就是朝向清净之道。
One grows disenchanted with stress: This is the path to purity.



Appakā te manussesu

Ye janā pāragāmino

在人群中，能够渡彼岸的人很少，
Few are the human beings who go to the Further Shore,

Athāyaṃ itarā pajā

Tīramevānudhāvati.

其他所有的人，都在此岸来去徘徊。
These others simply scurry along this shore.

Ye ca kho sammadakkhāte

Dhamme dhammānuvattino

然而，依照善说之法而实行的人，
But those who practice the Dhamma in line with the well-taught Dhamma,

Te janā pāramessanti

Maccudheyyaṃ suduttaraṃ.

能够到达彼岸，超越了极难超越的死界。
They will cross over Death's realm, so hard to transcend.

Kaṇhaṃ dhammaṃ vipphāya

Sukkaṃ bhāvetha paṇḍito

舍弃黑暗的法（恶业），智者开展光明的法（善业）。
Abandoning dark practices, the wise person should develop the bright,

Okā anokamāgama

Viveke yattha dūramaṃ.

由在家而出家，独处于幽僻之地—这是难以享有的。
Having gone from home to no-home in seclusion, so hard to relish.

Tatrābhiratimiccheyya

Hitvā kāme akiñcano

应求的是法乐，舍欲而无所求，
There he should wish for delight, having discarded sensuality—he who has nothing.



Pariyodapeyya attānaṃ

Cittaklesehi paṇḍito.

智者当洗涤自心的染污。

He should cleanse himself, the wise one, of mental defilement.

Yesaṃ sambodhiyaṅgesu

Sammā cittaṃ subhāvitāṃ

凡是于诸觉支，心正确地善修习，

Whose minds are well-developed in the factors of Awakening,

Ādāna paṭinissagge

Anupādāya ye ratā

他舍下诸执取，乐于无执著，

Who delight in non-clinging, relinquishing grasping,

Khīṇāsavā jutimanto

Te loka parinibbutāti.

诸漏灭尽、光明，于此世证涅槃。

Glorious, free of effluent: They are unbound in the world.



Bhaddekarattagāthā

贤善的一夜
A Single Excellent Night

Atītaṃ nānvāgameyya Nappaṭikaṅkhe anāgataṃ

人们不应依恋过去，也不应该寄望未来，
One should not chase after the past, place expectations on the future.

Yadatītam pahīnantaṃ Appattañca anāgataṃ.

因为过去的已经过去，未来的还未发生。
What is past is left behind. The future is as yet unreached.

Paccuppannañca yo dhammaṃ

Tattha tattha vipassati

反而应对当下所生起的诸法（五蕴），清楚地看到；
Instead with insight, let him see each presently arisen state;

Asañhiraṃ asaṅkappaṃ Taṃ viddhā manubrūhaye.

深入了解与确实它一坚定的、不动摇的，
Let him know that and be sure of it, invincibly, unshakeably.

Ajjeva kiccamātappaṃ Ko jaññā maraṇaṃ suve

今天就得用功；谁能预料，明天可能死了呢？
Today the effort must be made; tomorrow death may come, who knows?

Na hi no saṅgarantena Mahāsenena maccunā.

和死神与其大军，根本没办法讨价还价。
There is no bargaining with Death & his mighty horde.

Evam viharimātāpim Ahorattamatanditaṃ

然而，若能日夜精勤用功，
Whoever lives thus ardently, relentlessly both day & night,

Taṃ ve bhaddekarattoti Santo ācikkhate munīti.

寂静的牟尼说：此人有贤善的一夜。
It is he, the Peaceful Sage has said, who has had a single excellent night.



Aggappasādasutta Gāthā

无上净信偈

Verses from the Discourse on the Supreme (Objects of) Faith

Aggato ve pasannānaṃ

Aggaṃ dhammaṃ vijānataṃ

具有至上信心者，了知至上的法：

For one with confidence, realizing the supreme Dhamma to be supreme,

Agge buddhe pasannānaṃ

Dakkiṇeyye anuttare.

净信佛陀是殊胜的，因佛陀是无上的应供者。

With confidence in the supreme Buddha, unsurpassed in deserving offerings,

Agge dhamme pasannānaṃ

Virāgūpasame sukhe

净信法是殊胜的，因法带来离欲寂静之乐。

With confidence in the supreme Dhamma, the happiness of dispassion & calm,

Agge saṅghe pasannānaṃ

Puññakkhette anuttare

净信僧伽是殊胜的，因僧伽是无上之福田。

With confidence in the supreme Sangha, unsurpassed as a field of merit,

Aggasmim dānaṃ dadataṃ

Aggaṃ puññaṃ pavaḍḍhati

供养殊胜者，殊胜的福田必增胜—

Having given gifts to the supreme, one develops supreme merit,

Aggaṃ āyu ca vaṇṇo ca

Yaso kitti sukhaṃ balaṃ.

长寿、美貌、称誉、声望、力量及快乐。

Supreme long life & beauty, status, honor, happiness, strength.



Aggassa dātā medhāvī

Aggadhammasamāhito

智者无上施，必获无上的法益。

Having given to the supreme, the wise person, firm in the supreme Dhamma,

Devabhūto manusso vā

Aggappatto pamodatīti.

无论在天上人间，皆获无上的喜悦。

Whether becoming a deva or a human being, rejoices, having attained the supreme.



Saturday Chants 星期六念诵



Ādiyasutta Gāthā

得財五因偈

Verses of ‘Discourse on Adiya’ (Verses on Getting Rich)

Bhuttā bhogā bhaṭā bhaccā Vitiṇṇā āpadāsu me

我辛劳如法所得之财物已被妥善享用—令父母妻儿奴仆与朋友快乐，当遇灾害时，得以防护。

“My wealth has been enjoyed, my dependents supported, protected from calamities by me.

Uddhaggā dakkhiṇā dinnā Atho pañca balī katā.

做崇高的供养，以及五种献供（向亲族、客人、先亡、国王、天神之献供）

I have given lofty offerings, and performed the five oblations (to relatives, guests, the dead, kings, & devas).

Upaṭṭhitā silavanto

护持供养具有戒德、自制之梵行者，

I have provided for the virtuous, the restrained, followers of the holy life.

Saññatā brahmacārino

Yadattham bhogamiccheyya Paṇḍito gharamāvasam

贤明居士所欲求之财富，我已如愿。

For whatever aim a wise householder would desire wealth, that aim have I attained.

So me attho anuppatto

我所做皆善，任何结果都无愧疚，

I have done what will not lead to future distress.”

Katam ananutāpiyam

Etam anussaram macco

如临命终忆此事，此人稳住圣法中。

When this is recollected by a mortal, a person established in the Dhamma of the Noble Ones,

Ariya-dhamme ṭhito naro.

Idheva nam pasamsanti

此生世人称誉，来世生天亦欢喜。

He is praised in this life and, after death, rejoices in heaven.

Pecca sagge pamodatī-ti



Saṅgahavatthu Gāthā

四摄事偈

Verses of ‘Discourse on the Bonds of Fellowship’

Dānañca peyya-vajjañca

布施、爱语、利行

Generosity, kind words, beneficial action,

Attha-cariyā ca yā idha

Samānattatā ca dhammesu

及同事，皆应恰当地运用。

And treating all consistently, in line with what each deserves.

Tattha tattha yathārahaṃ

Ete kho saṅgahā loke

在这世间，此四摄事犹如车轮之枢纽，

These bonds of fellowship (function) in the world like the linchpin in a moving cart.

Rathassāṇīva yāyato

Ete ca saṅgahā nāssu

世间若没了此四摄事，母亲将不会得到孩子所应给予的顾养，

Now, if these bonds of fellowship were lacking, a mother would not receive the honor & respect owed by her child,

Na mātā putta-kāraṇā

Labhetha mānaṃ pūjaṃ vā Pitā vā putta-kāraṇā

父亲也不会获得孩子的奉养与照顾。

Nor would a father receive what his child owes him.

Yasmā ca saṅgahā ete

智者重视此四摄事，以此而行持，

But because the wise show regard for these bonds of fellowship,

Samavekkhanti paṇḍitā

Tasmā mahattaṃ papponti

因而他的德行广为群众所称扬。

They achieve greatness and are praised.

Pāsaṃsā ca bhavanti teti.

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Magga-vibhaṅga Sutta

道分别经

An Analysis of the Path

**[Evam-me sutam.] Ekaṃ samayaṃ bhagavā,
Sāvattiyam viharati,
Jetavane Anāthapiṇḍikassa, Ārāme.
Tatra kho bhagavā bhikkhū āmantesi
bhikkhavoti. Bhadanteti te bhikkhū bhagavato
paccassosum, Bhagavā etadavoca.**

如是我闻：一时，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊对比丘们说：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks." "Yes, lord," the monks responded to him. The Blessed One said,

**“Ariyam vo bhikkhave aṭṭhaṅgikam maggam
desissāmi vibhajissāmi,
Tam suṇātha sādhu kam manasi-karotha
bhāsissāmīti.”**

“我将为你们分别解说八支圣道。请专心谛听，我要开始了”。

“I will teach & analyze for you the noble eightfold path. Listen & pay close attention. I will speak.”

**Evam-bhanteti kho te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca.**

“是的，世尊。”诸比丘回答说。世尊这样说道：

“As you say, lord,” the monks responded to him. The Blessed One said,

“Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?”

诸比丘，何为八支圣道呢？

And what, monks, is the noble eightfold path?



Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.

“那就是一正见、正思惟、正语、正业、正命、正精进、正念、正定。

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

1. Katamā ca bhikkhave sammā-diṭṭhi?

诸比丘，何为正见？

And what, monks, is right view?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ, Dukkha-samudaye ñāṇaṃ, Dukkha-nirodhe ñāṇaṃ, Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

正见就是了知苦的智慧，了知苦因的智慧，了知苦灭的智慧，了知导致苦灭之道的智慧。诸比丘，这就叫做正见。

Knowledge concerning stress, knowledge concerning the origination of stress, knowledge concerning the stopping of stress, knowledge concerning the way of practice leading to the stopping of stress: This, monks, is called right view.

2. Katamo ca bhikkhave sammā-saṅkappo?

诸比丘，何为正思维？

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo, Abyāpāda-saṅkappo, Avihimsā-saṅkappo. Ayaṃ vuccati bhikkhave sammā-saṅkappo.

出离思维（决心放弃感官欲乐的享受）、无嗔思维（决心不对任何人心怀怨恨）、无害思维（决心不伤害任何生物）。诸比丘，这就叫做正思维。

Being resolved on renunciation, on freedom from ill will, on harmlessness: This, monks, is called right resolve.

3. Katamā ca bhikkhave sammā-vācā?

诸比丘，何为正语？

And what is right speech?



**Yā kho bhikkhave musāvādā veramaṇī, Pisuṇāya
vācāya veramaṇī, Pharusāya vācāya veramaṇī,
Samphappalāpā veramaṇī.**

Ayaṃ vuccati bhikkhave sammā-vācā.

离妄语（不说虚假的话语）、离两舌（不说离间感情的话语）、离恶口（不说粗暴的话语）、离绮语（不花言巧语、不说无益的话语）。诸比丘，这就叫做正语。

Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.

4. Katamo ca bhikkhave sammā-kammanto?

诸比丘，何为正业？

And what, monks, is right action?

**Yā kho bhikkhave paṇātipātā veramaṇī,
Adinnādānā veramaṇī, Abrahma-cariyā veramaṇī.**

Ayaṃ vuccati bhikkhave sammā-kammanto.

不杀生，不偷盗，不淫欲，诸比丘，这就叫做正业。

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse. This, monks, is called right action.

5. Katamo ca bhikkhave sammā-ājīvo?

诸比丘，何为正命？

And what, monks, is right livelihood?

**Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya,
Sammā-ājīvena jīvikaṃ kappeti.**

Ayaṃ vuccati bhikkhave sammā-ājīvo.

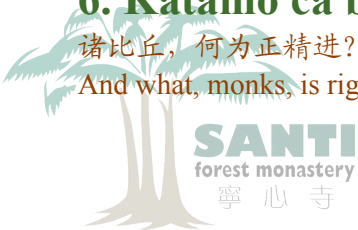
在此，诸比丘，圣弟子舍离邪命而以正当的方法谋生。诸比丘，这就叫做正命。

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood. This, monks, is called right livelihood.

6. Katamo ca bhikkhave sammā-vāyāmo?

诸比丘，何为正精进？

And what, monks, is right effort?



**Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ anuppādāya,
Chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ
paggaṇhāti padahati.**

于此有比丘，他生起意愿、勤奋、激发精进、策励自心、努力避免尚未生起的恶不善法生起。

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
pahānāya, Chandaṃ janeti vāyamati viriyaṃ
ārabhati cittaṃ paggaṇhāti padahati.**

他生起意愿、勤奋、激发精进、策励自心、努力降伏已生起的恶不善法。

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya,
Chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ
paggaṇhāti padahati.**

他生起意愿、勤奋、激发精进、策励自心、努力促使尚生起的善法生起。

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

**Uppannānaṃ kusalānaṃ dhammānaṃ,
Ṭhitiyā asamosāya bhiyyo-bhāvāya vepullāya
bhāvanāya pāripūriyā,
Chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ
paggaṇhāti padahati.**

Ayaṃ vuccati bhikkhave sammā-vāyāmo.

他生起意愿、勤奋、激发精进、策励自心、努力促使已经生起的善法持续。诸比丘，这就叫做正精进。

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This, monks, is called right effort.



7. Katamā ca bhikkhave sammā-sati?

诸比丘，何为正念？

And what, monks, is right mindfulness?

**Idha bhikkhave bhikkhu kāye kāyānupassī
viharati, Ātāpī sampajāno satimā vineyya loke
abhijjhā-domanassaṃ.**

于此有比丘，以热诚、正知、正念安住于观身为身（身随念），去处对世界的贪欲与烦恼。

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting away greed & distress with reference to the world.

**Vedanāsu vedanānupassī viharati, Ātāpī sampajāno
satimā vineyya loke abhijjhā-domanassaṃ.**

他以热诚、正知、正念安住于观受为受（受随念），去处对世界的贪欲于与烦恼。

He remains focused on feelings in & of themselves—ardent, alert, & mindful—putting away greed & distress with reference to the world.

**Citte cittānupassī viharati, Ātāpī sampajāno satimā
vineyya loke abhijjhā-domanassaṃ.**

他以热诚、正知、正念安住于观心为心（心随念），去处对世界的贪欲于与烦恼。

He remains focused on the mind in & of itself—ardent, alert, & mindful—putting away greed & distress with reference to the world.

**Dhammesu dhammānupassī viharati,
Ātāpī sampajāno satimā vineyya loke
abhijjhā-domanassaṃ. Ayaṃ vuccati bhikkhave
sammā-sati.**

他以热诚、正知、正念安住于观法为法（法随念），去处对世界的贪欲于与烦恼。

诸比丘，这就叫做正念。

He remains focused on mental qualities in & of themselves—ardent, aware, & mindful—putting away greed & distress with reference to the world. Monks, this is called right mindfulness.

8. Katamo ca bhikkhave sammā-samādhi?

诸比丘，何为正定？

And what, monks, is right concentration?



**Idha bhikkhave bhikkhu vivicceva kāmehi vivicca
akusalehi dhammehi,**

**Sa-vitakkaṃ sa-vicāraṃ vivekajam-pīti-sukhaṃ
paṭhamam jhānaṃ upasampajja viharati.**

于此有比丘，远离爱欲，远离不善法，进入并安住于具有寻、伺及由远离而生起之喜、乐的初禅。

There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

**Vitakka-vicārānaṃ vūpasamā,
Ajjhataṃ sampasādanaṃ cetaso ekodi-bhāvaṃ
avitakkaṃ avicāraṃ, Samādhijam-pīti-sukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.**

平息了寻、伺之后，籍着获得内在的清静与一心，他进入并安止于没有寻、伺，但具有由定而生起之喜、乐的二禅。

With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

**Pītiyā ca virāgā upekkhako ca viharati sato ca
sampajāno, Sukhañca kāyena paṭisaṃvedeti,
Yan-taṃ ariyā ācikkhanti upekkhako satimā
sukha-vihārīti, Tatiyaṃ jhānaṃ upasampajja
viharati.**

舍离了喜之后，他保持舍心，具足正念与正知，如此他以身感受快乐，正如圣者们所说：“此快乐是安住于舍心与正念者所感受的。”他进入并安住于三禅。

With the fading of rapture, he remains in equanimous, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, ‘Equanimous & mindful, he has a pleasant abiding.



**Sukhassa ca pahānā dukkhassa ca pahānā,
Pubbe va somanassa-domanassānaṃ atthaṅgamā,
Adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ,
Catutthaṃ jhānaṃ upasampajja viharati.
Ayaṃ vuccati bhikkhave sammā-samādhīti.”**

由于舍离了苦与乐及先前灭除的喜与忧，他进入并安住于超越苦乐及由舍与正念净化的四禅。诸比丘，这就叫做正定。

With the abandoning of pleasure & pain—as with the earlier disappearance of joys & distress—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This, monks, is called right concentration.”

**Idamavoca bhagavā. Attamanā te bhikkhū bhagavato
bhāsitam, Abhinanduntī.**

世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

That is what the Blessed One said. Gratified, the monks delighted in his words.



Bhojanadānānumodānā Gāthā

食施隨喜偈

Verses of Benediction towards Offering of Food

Āyudo balado dhīro

贤者施寿命、力量、美貌、辩才；

The enlightened person, having given life, strength, beauty, quick-wittedness—

Vaṇṇado paṭibhāṇado

Sukhassa dātā medhāvī

施与他人快乐，同样会得到快乐的回报。

The intelligent person, a giver of happiness—attains happiness himself.

Sukhaṃ so adhigacchati.

Āyud datvā balaṃ vaṇṇaṃ Sukhañca paṭibhāṇado

若人施寿、力、貌、乐、辩才

Having given life, strength, beauty, happiness, & quick-wittedness,

Dīghāyu yasavā hoti

不论去到哪里，此人也同样会获得长寿与荣誉等所有的善报。

He has long life & status wherever he arises.

Yattha yatthūpapajjatīti.



Sabbapattidānagāthā

回向一切有情偈

Verses for Dedication (of Merit) to all (Beings)

**Puññassidāni katassa
Tesañca bhāgino hontu
Ye piyā guṇavantā ca
Diṭṭhā me cāpyadiṭṭhā vā
Sattā tiṭṭhanti lokasmiṃ
Pañceka-catuvokārā**

**Yānaññāni katāni me
Sattānantāppamāṇakā.
Mayhaṃ mātā-pitādayo
Aññe majjhata-verino.
Tebhum mā catu-yonikā
Saṃsarantā bhavābhavā.**

愿一切众生一无尽、无边—得以分享到现在的这份功德，以及过去我所修的功德。那些我所敬爱的、有德行的人—如我的母亲与父亲等，看得见，或不可见；其他的众生—中立或敌对的。于此世间的众生—三界、四生；五蕴—蕴或四蕴—不断地在诸界中轮回。

May all beings—without limit, without end—have a share in the merit just now made, & in any other merit I have made. Those who are dear & kind to me—beginning with my mother & father—whom I have seen or never seen; & others, neutral or hostile; Beings established in the cosmos—the three realms, the four modes of birth, with five, one, or four aggregates—wandering on from realm to realm:

**Ñātaṃ ye pattidānamme
Ye cimaṃ nappajānanti
Mayā dinnāna puññānaṃ
Sabbe sattā sadā hontu
Khemappadañca pappontu**

**Anumodantu te sayam
Devā tesam nivedayum.
Anumodana-hetunā
Averā sukha-jīvino
Tesāsā sijjhataṃ subhā.¹**

若他们知晓了这功德的分享，愿他们皆能随喜；若他们尚未知晓，愿天神能够告知他们。以此随喜我所分享之功德之因，愿一切众生常安乐、无冤仇。愿他们平安，一切美好的愿望皆实现。

If they know of my dedication of merit, may they themselves rejoice, and if they do not know, may the devas inform them. By reason of their rejoicing in my gift of merit, may all beings always live happily, free from animosity. May they attain the Serene State, & their radiant hopes be fulfilled.

¹ 多数寺院，此经诵到此为止。In most monasteries, the chant ends here.



**Yandāni me kataṃ puññaṃ
Khippaṃ sacchikareyyāhaṃ
Sace tāva abhabbohaṃ
Niyato bodhisatto va
Nāṭṭhārasapi abhabba-**

我此刻所修的任何功德—以此功德与回向之功德力，愿我速证九种出世间法。若我尚未能证出世间法，尚在无尽生死轮回中，愿我象菩萨、授记成佛者般的永远不会诞生于十八不足的状态。

By virtue of the dedication of whatever merit I have gained at this moment, may I be able to attain soon all the nine supramundane states. Should it be my lot not to reach the supramundane states but keep roaming in samsara, then, may I not, like the assured Bodhisattas, ever be born in the eighteen inauspicious states. ¹

**Manussattañca liṅgañca
Labhitvā pesalo sīlī
Sukhāpaṭipado khippā-
Arahattaphalaṃ aggaṃ
Yadi nuppajjati Buddho
Evaṃ sante labheyyāhaṃ**

愿得人身，得男身，出家，受具足戒。愿成为具足戒行，喜爱德行之人；能忆持导师之教法；愿成为自在的修行者，速得证智，而作证：至上的阿罗汉果，具足明智之德。若佛陀尚未现于世间，而我的善业却经已圆满，那就让我成为至上的辟支佛吧！

May I (when born) as a human being be of the masculine gender. May I be able to lead the ordained life, to cherish the precepts and to continue preserving the Teachings of the Teacher. May I be able to practice with ease, realize quickly the superb Fruition of Arahantship and be adorned with virtuous knowledge. However, if born in an era when the Buddha has not arisen may my wholesome deeds be perfected and may I attain the excellent Paccekabodhiñāna.

**Tenānenuddisena ca
Dhamme lokuttare nava.
Saṃsāre pana saṃsaraṃ
Sambuddhena viyākato.
ṭhānāni pāpuṇeyyahaṃ**

**Pabbajjañcupasampadaṃ.
Dhāreyyaṃ satthu sāsanaṃ
bhiñño sacchikareyyahaṃ.
Vijjādiguṇalaṅkataṃ
Kammaṃ paripūrañca me
Paccekabodhimuttamanti.**

1. 他从来没有出生 1. 盲， 2. 聋， 3. 疯， 4. 哑， 5. 残废， 6. 在野蛮人中， 7. 为奴隶， 8. 为邪教徒， 9. 他从来不改他的性别 10. 不会犯五逆重罪等等。

He is never born 1. blind, 2. deaf, 3. insane, 4. mute, 5. crippled, 6. among savages, 7. as a slave, 8. as a heretic, 9. He never changes his sex, 10. is never guilty of the five heinous crimes (ānantarika-kamma) 11. He never becomes a leper, 12. If born as an animal he is never born bigger than an elephant or smaller than a quail. 13. He is not born as a peta, 14. or in Avīci nor in the hells known as lokantarika, which are eternally dark. 15. He is not born as a Mara, 16. nor in the perceptionless world (asaññbhāva), 17. nor in the Formless (arūpa) worlds, 18. nor in another cakkavāla.

Pattidānagāthā

功德回向文

Verses on Dedication of Merit

Handa mayam pattidāna gāthāyo bhaṇāma se:

现在让我们一起来诵念回向功德文:

Now let us recite the verse for dedication merit:

**Yā devatā santi vihāravāsini
Thūpe ghare bodhighare tahiṃ tahiṃ
Tā dhammadānena bhavantu pūjitā
Sothhiṃ karontedha vihāramaṇḍale**

愿居住于这寺院、佛塔、及菩提树周围的天众，得到这份法的供养。愿他们为这寺院带来安宁。

May the devas dwelling in the temple, here and there in the stupa, the buildings, the Bodhi-tree enclosure, 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
Gāmā ca desā nigamā ca issarā
Sappāṇabhūtā sukhitā bhavantu te**

愿长老们及新旧比丘，居住于这寺院中的男女、优婆塞、优婆夷、村镇中的人及其首领乃至一切有情，愿他们都得到幸福与安乐。

Elder, intermediate, and new monks, temple attendants, donors, lay followers; towns, cities, and principalities, with their beings & spirits be happy.

**Jalābujā yepi ca aṇḍasambhavā
Saṃsedajātā atha-vopapātikā
Niyānikam dhammavaram paṭicca te
Sabbepi dukkhassa karontu saṅkham**

愿一切胎生、卵生、湿生、或化生的众生都能依着佛法而解脱，灭尽所有的痛苦。

Whether born from a worm, from an egg, from slime, or spontaneously arising: May they all, in dependence on the foremost Dhamma for leading out, make an end to suffering and stress.



Ṭhātu ciraṃ sataṃ dhammo

Dhammaddharā ca puggalā

愿正法住世，愿奉持正法的人久住世间。

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

Saṅgho hotu samaggo va

Atthāya ca hitāya ca

愿僧团和合安乐，为我们带来利益与安乐。

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

Amhe rakkhatu saddhammo

Sabbepi dhammacārino

愿正法保护我们以及一切依法而行的人，

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

Vuḍḍhiṃ sampāpuṇeyyāma

Dhamme ariyappavedite

愿大家都在圣者的正道中成长。

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

Pasannā hontu sabbepi

Pāṇino buddhasāsane

愿一切众生对佛陀的教法都能生起虔诚的信仰。

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

Sammā dhāraṃ paveccanto

Kāle devo pavassatu

愿大地风调雨顺，

May rain fall in season, in moderate streams,

Vuḍḍhibhāvāya sattānaṃ

Samiddhaṃ netu medaniṃ

欣欣向荣，人民安乐。

Through the flourishing of living beings, may the earth be led to prosperity.



Mātā pitā ca atrajaṃ

Niccaṃ rakkhanti puttakaṃ

犹如父母亲保护子女一般，

Just as mother and father always protect their own children,

Evam dhammena rājāno

Pajaṃ rakkhantu sabbadā

愿所有的统治者们以正法护卫其子民。

In the same way the ruler/government always protects its citizens with righteousness.

Sabbe sattā sadā hontu

Averā sukha-jīvino.

愿一切众生内心无怨恨，常在快乐之中。

May all beings live happily, always free from animosity.

Kataṃ puñña-phalaṃ mayhaṃ

Sabbe bhāgī bhavantu te.

愿一切皆能分享我所具备的功德。

May all share in the blessings springing from the good I have done.



发音 Pronunciation

巴利文是上座部佛教经典的原始语言，也是最接近佛陀本人所说的方言。它没有自己的文字，所以每个接受上座部佛教的国家都用自己的文字来抄写它。在泰国，巴利文含有泰语的一些声调，因为泰语字母表中的每个辅音和辅音群都有一个内置的声调——高、中、低、升或降。这解释了泰国巴利文念诵的特色旋律。

Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

元音 Vowels

巴利文有两种元音：长元音——ā、e、ī、o、ū、& ay；和短元音 - a, i, & u。然而，与英语中的长元音和短元音不同，这里的长度指的是实际用于发音元音的时间量，而不是它的质量。因此 ā 和 a 都像 father 中的 a 一样发音，只是发音 ā 的持续时间大约是发音 a 的两倍。同样的原则适用于 ī & i，以及 ū & u。因此，当念诵巴利文时，元音的发音如下：

Pāli has two sorts of vowels: long—ā, e, ī, o, ū, & ay; and short—a, i, & u. Unlike long and short vowels in English, however, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus ā & a are both pronounced like the a in father, simply that the sound ā is held for approximately twice as long as the sound a. The same principle holds for ī & i, and for ū & u. Thus, when chanting Pāli, the vowels are pronounced as follows:

a - father
o - go
e - they
u - glue
i - machine
ay - Aye!



辅音 Consonants

辅音通常按照英语发音，有一些意想不到的曲折：

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c - ancient
p unaspirated - spot
k unaspirated - skin
ph - upholstery
kh - backhand
t unaspirated - stop
ṃ & ṅ - ng
th - Thomas
ñ - cañon
v - w

某些两个字母的符号——bh、dh、ḍh、gh、jh——表示一种送气音，有点在喉咙里，英语是没有的，泰国人的语言也没有。这个问题的泰语解决方案是将 bh 发音为喉音 ph，将 dh 发音为喉音 th，将 gh 发音为喉音 kh。

巴利文也包含卷舌音辅音，在字母下方用点表示：ḍ、ḍh、ḷ、ṇ、ṭ、ṭh。这些没有对应的英语。发音时舌尖向后卷曲抵住上颚，产生明显的鼻音。

Certain two-lettered notations—bh, dh, ḍh, gh, jh—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce bh as a throaty ph, dh as a throaty th, and gh as a throaty kh.

Pāli also contains retroflex consonants, indicated with a dot under the letter: ḍ, ḍh, ḷ, ṇ, ṭ, ṭh. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

扫描 Scanning

巴利念诵的韵律由全长音节与半长音节交替的各种模式组成。

全长音节：

包含长元音 (ā、e、ī、o、ū、ay)；或者以m结尾；或者以辅音结尾，后跟以辅音开头的音节（例如，Bud-dho、Dham-mo、Saṅ-gho）。

（在最后一种情况下，上面提到的辅音群——bh、dh、ḍh、gh、-jh、kh、ph、th、ṭh——算作单辅音，而其他包含 h 的组合——比如 ḷh 和 mh——算作双辅音。）

半长音节以短元音结尾。

例如，一行典型的经文应该扫描如下：

Van - dā - ma - haṃ ta - ma - ra - ṇaṃ si - ra - sā ji - nen - daṃ

..... 粗体音节接受全长节拍，而其他只有半长。

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

contain a long vowel (ā, e, ī, o, ū, ay); or

end with m; or

end with a consonant followed by a syllable beginning with a consonant (e.g., Buddhō, Dham-mo, Sañ-gho).

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as lh & mh—count as double.)

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

Van - dā - ma - haṃ ta - ma - ra - **ṇaṃ** si - ra - **sā** ji - **nen - daṃ**

...with the bolded syllables receiving a full-length beat, and the others only a half-length.

在这本书中，许多长的复合词都尽可能地用连字符分解成它们的组成词，以便于阅读和学习巴利文的人更容易理解。这只会产生一个问题：当连字符前面是辅音（通常是 m 或 d），后面是元音时，辅音与连字符后面的元音而不是前面的元音一起形成一个音节。因此，例如，dhammam-etaṃ 将扫描为 dham-ma-me-taṃ，而 tam-araṇaṃ 将扫描为 ta-ma-ra-ṇaṃ。

如果这些规则让您有所困扰，那么最好的方法就是仔细聆听小组的声音并跟随念诵，尽可能地遵循他们的节奏和音调。自然的，所有声音将会融合在一起。

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pāli—to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, dhammam-etaṃ would scan as dham-ma-me-taṃ, and tam-araṇaṃ as ta-ma-ra-ṇaṃ.

If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, and pitch. All voices, ideally, should blend together as one.



念诵风格 Chanting Styles

泰国最著名的两种念诵风格是 Magadha (Makhot) 和 Saṃyoga (Saṃyok)。上述扫描规则适用于两种风格，尽管Magadha 在逗号、句号和行尾停顿，而 Saṃyoga 则没有。至于发音，Saṃyoga 没有卷舌辅音；它在音节中使用升调，而Magadha使用降调；它发音：

The two most prominent Thai chanting styles are Magadha (Makhot) and Saṃyoga (Saṃyok). The above scanning rules apply to both styles, although Magadha pauses at commas, periods, and the ends of lines, whereas Saṃyoga does not. As for pronunciation, Saṃyoga has no retroflex consonants; it uses rising tones in syllables where Magadha uses falling tones; and it pronounces:

b & bh - p (pin)

d & dh - t (tin)

g & gh - k (kin)

j & jh - ch

ñ - y





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