

Brahmavihara Monastery & Retreat Centre

梵行寺禅林

Novitiate Programme Chanting Manual

(1) bodhi pūjā

菩提树献供 Offering to the Bodhi Tree

(2) Morning pūjā

早课 Morning Service

(3) paritta¹

护卫经偈 Protective Verses and Suttas

(4) mettā bhāvanā

慈修 Cultivation on Loving-kindness

(5) tisaraṇa-aṭṭha-sīla

三皈依與八戒 The Three Refuges & Eight Precepts

(6) pabbajjā

出家仪式 Going-forth Procedure

(Part A) bhaṇḍu-kammā

剃发 Shaving Hairs

(Part B) kāya parisuddhi

净身剃度 Purification Ceremony

(Part C) ārāghanā pabbajjā

请求出家 Requesting for Going-forth

(Part D) ārāghanā ti-saraṇa & pabbajjā dasa sīla

求授三皈依与出家十戒 Requesting For Three Refuges and Ten Precepts for Going Forth

(Part E) sikkha paccakkhāta

舍戒 Disrobing Ceremony

(7) 每日省思 Daily Reflections

¹ Five Factors needed for chanting to be effective:

1. 真谛的力量 Power of Truth
2. 美德的力量 Power of Virtue
3. 慈悲的力量 Power of Loving kindness and Compassion
4. 声音的力量 Power of Sound
5. 三宝象征的意义 Symbolic presence of the Triple Gem

(1) bodhi pūjā
菩提树献供 Offering to the Bodhi Tree

buddhābhivādanā
礼敬佛陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

buddhānussati
佛随念 Contemplation of the Buddha

**itipiso bhagavā araham sammā-sambuddho vijjā-caraṇa-saṃpanno sugato lokavidū
anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavāti.**

世尊即是阿罗汉、正等正觉、明行足、善逝、世间解、无上士调御丈夫、天人师、佛、世尊。
Such is that Blessed One: the Worthy One, the Perfectly Awakened One, One fully possessed of Wisdom and Conduct, One who has proceeded by the Good Way, Knower of the [three] Worlds, Unexcelled Trainer of Tamable Men, Teacher of Deities and Men, the Awakened One, The Blessed One.

dhammānussati
法随念 Contemplation of the Dhamma

**svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ
veditabbo viññūhīti.**

世尊所善说的法，现前可见、无过时的、请来自看、它引导向内观、为每个智者各自证知的。
Well-expounded is the Exalted One's dhamma, visible here-and-now, not delayed in time, inviting of inspection, onward-leading, is directly experienceable by the wise.

saṅghānussati
僧随念 Contemplation of the Saṅgha

**supaṭipanno bhagavato sāvakasaṅgho.
ujupaṭipanno bhagavato sāvakasaṅgho.
ñāyapaṭipanno bhagavato sāvakasaṅgho.
sāmīci-paṭipanno bhagavato sāvakasaṅgho.
yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā esa bhagavato sāvakasaṅgho.
āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo anuttaraṃ puññakkhettaṃ lokassāti.**

世尊的声闻僧众是善行于道者；世尊的声闻僧众是正直行道者；世尊的声闻僧众是真理行道者；世尊的声闻僧众是正当行道者；即四双八辈的世尊之声闻僧众，是可供养者，可供奉者，可施予者，可合掌者，为世间无上的福田。

The community of the Exalted One's disciples has entered on the good way,
The community of the Exalted One's disciples has entered on the straight way,
The community of the Exalted One's disciples has entered on the true way,
The community of the Exalted One's disciples has entered on the proper way,
That is to say, the four pairs of men, the eight types of persons,

That is the Exalted One's disciple community, worthy of gifts, worthy of hospitality, worthy of offerings, whom should be respected, the incomparable field of merit for the world.

cetiya vandanā
礼敬塔等 Salutation to the Cetiya (shrine)

vandāmi cetiyaṃ sabbaṃ, sabba-ṭhānesu patitṭhitam;
sārīrika dhātu mahābodhiṃ, buddha-rūpaṃ sakalaṃ sadā.

我今礼敬，一切处所，所有浮屠，肉身舍利，大菩提树，及诸佛相，遍礼无余。

I salute every cetiya (shrine), that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

bodhi vandanā
礼敬菩提树 Salutation to the Bodhi Tree

yassa mūle nisinno va, sabbāri vijayaṃ akā;
patto sabbaññutaṃ satthā, vande taṃ bodhi-pādapaṃ.

ime ete mahā-bodhi, lokanāthena pūjitā;
ahaṃ pi te namassāmi, bodhirājā namatthu te.

导师坐在菩提树下战胜了一切敌，证悟了一切知，我礼敬此菩提树。这是世间守护者（佛陀）礼敬的大菩提树，我也礼敬你。愿礼敬你 — 伟大的菩提树。

The Bodhi Tree under which the Buddha attained Enlightenment defeating Mara and his army of anger (hatred and delusion). I offer my salutations to the Bodhi Tree. This Bodhi Tree is also worshipped by the Lokānatha Buddha. I too worship the Bodhi Tree – King of the Bodhi Trees! My salutations to you.

puppha pūjā
献花 Offering of Flowers

vaṇṇa gandha guṇopetaṃ, etaṃ kusuma santatiṃ;
pūjayāmi munindassa, sirī pāda saroruhe.

此束鲜花，芬芳美艳，供养世尊，莲花足下。

This mass of flowers fresh hued and odorous I offer at the sacred lotus-like feet of the Noble Sage.

pūjemi buddhaṃ kusumena nena, puññena me tena ca hotu mokkhaṃ;
pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti vināsa bhāvaṃ.

愿此鲜花，供佛之德，得大解脱；细观吾身，亦如此花，终究枯萎。

I worship the Buddha with these flowers; may this virtue be helpful for my emancipation; just as these flowers fade, our body will undergo decay.

sugandha pūjā
献香 Offering of Incense

gandha-sambhāra-yuttena, dhūpenāhaṃ sugandhinā;
pūjaye pūjaneyyaṃ taṃ, pūjā-bhājana-muttamaṃ.

以此微妙，栴檀香木，供养佛陀，破无明者。

With perfumed incense and fragrant smoke, I worship the Exalted One, who is great and worthy of worship.

**asmiṃ rukkhe divatthoyo, devarājā bhaveyyaca
tassa hotu imaṃ puññaṃ, sabba sampatthi sadakaṃ**

**devo vassatu kalena, sassa sampatti hetu ca,
phito bhavatu loko ca, raja bhavatu dhammiko.**

祈愿风调雨顺，祈愿五谷丰收，祈愿世界昌盛，祈愿王法廉洁。
May the rain fall at suitable times. May the world progress and be happy and peaceful. May the King be righteous!

pattidāna
功德分享 Transference of Merits to Departed Relatives

idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo. (x 3)

回向此（功德）予我的亲人，愿他们快乐。
May my relatives share these merits, may they be well and happy! (x 3)

paṭṭhanā
祈愿 Aspiration

**Iminā puñña-kammena, mā me bāla-samāgamo;
sataṃ samāgamo hotu, yāva nibbāna-pattiyā.**

愿以此功德令我不遇愚人，令我亲近智者直到我证悟涅槃。
By this meritorious act, may I never meet with the foolish; may I only meet with the wise up until I attain nibbāna.

khamāyācanā
祈求宽恕 Forgiveness of Faults

**kāyena vācā-cittena, pamādena mayā kataṃ;
accayaṃ khama me bhante, bhūri-pañña tathāgata.**

于身口意，因我疏忽所造，请原谅我的过错，世尊 — 广慧、如来。
For any transgression I have committed through heedlessness, by way of body, speech, or mind, please forgive me, Venerable Sir, Greatly Wise.

(2) Morning pūjā
早课 Morning Service

buddhābhivādanā
礼敬佛陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

tisaraṇa
三皈依 The Three Refuges

buddhaṃ saraṇaṃ gacchāmi.
dhammaṃ saraṇaṃ gacchāmi.
saṅghaṃ saraṇaṃ gacchāmi.
dutiyaṃpi buddhaṃ saraṇaṃ gacchāmi.
dutiyaṃpi dhammaṃ saraṇaṃ gacchāmi.
dutiyaṃpi saṅghaṃ saraṇaṃ gacchāmi.
tatiyaṃpi buddhaṃ saraṇaṃ gacchāmi.
tatiyaṃpi dhammaṃ saraṇaṃ gacchāmi.
tatiyaṃpi saṅghaṃ saraṇaṃ gacchāmi.

我皈依佛、两足尊。我皈依法、离欲尊。我皈依僧、众中尊
第二次 ...
第三次 ...
I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Saṅgha as my refuge.
For the second time ...
For the third time ...

pañca sīla
五戒 Five Precepts

pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

我应当学习受持远离杀生。
我应当学习受持远离偷盗。
我应当学习受持远离邪淫。
我应当学习受持远离妄语。
我应当学习受持远离服用麻醉品。
I undertake to observe the precept to abstain from destroying living beings.
I undertake to observe the precept to abstain from taking things not given.
I undertake to observe the precept to abstain from sexual misconduct.
I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from liquor causing intoxication and heedlessness.

buddha vandanā
礼敬佛陀 Homage to the Buddha

**itipiso bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-saṃpanno sugato lokavidū
anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavāti.**

**buddhaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.
ye ca buddhā atītā ca,
ye ca buddhā anāgatā,
paccuppannā ca ye buddhā,
ahaṃ vandāmi sabbadā.**

**natthi me saraṇaṃ aññaṃ,
buddho me saraṇaṃ varaṃ,
etena sacca-vajjena,
hotu me/te jayamaṅgalaṃ.**

**uttamaṅgena vandehaṃ,
pādapaṃsuvaruttamaṃ,
buddhe yo khalito doso,
buddho khamatu taṃ mamaṃ.**

世尊即是阿罗汉、正等正觉、明行足、善逝、世间解、无上士调御丈夫、天人师、佛、世尊。
Thus indeed is the Blessed One: He is the Holy One, Fully Enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, Enlightened and Blessed.

直至命终我皈依佛陀。
Until life's end, I go to the Buddha for refuge.

我时刻皆礼敬过去诸佛、未来诸佛以及现在佛。
The Buddhas of the ages past, the Buddhas that are yet to come, the Buddhas of the present age, I always pay homage to them.

我没有其他的皈依，佛陀是我至上的皈依；以此真实语，愿我得到吉祥胜利。
No other refuge do I seek; the Buddha is my matchless refuge, by the might of this truth, may joyous victory be mine!

我以头礼敬最上者足上之尘；若我对佛陀所作的，一切错误与过失，愿佛陀原谅我。
With my bows I humbly worship the dust on His sacred feet, If I have done wrong to the Enlightened One, may the Enlightened One forgive me.

dhamma vandanā
礼敬法 Homage to the Dhamma

**svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ
veditabbo viññūhīti.**

**dhammaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.
ye ca dhammā atītā ca,
ye ca dhammā anāgatā,**

**paccuppannā ca ye dhammā
ahaṃ vandāmi sabbadā.**

**natthi me saraṇaṃ aññaṃ,
dhammo me saraṇaṃ varaṃ,
etena sacca-vajjena,
hotu me/te jayamaṅgalaṃ.**

**uttamaṅgena vandehaṃ,
dhammaṃ ca tividhaṃ varaṃ,
dhamme yo khalito doṣo,
dhammo khamatu taṃ mamaṃ.**

世尊所善说的法，现前可见、无过时的、请来自看、它引导向内观、为每个智者各自证知的。
The Dhamma of the Blessed One is perfectly expounded, to be seen here and now, not delayed in time, inviting one to come and see, onward leading to Nibbāna, to be known by the wise, each for himself.

直至命终我皈依法。
Until life's end, I go to the Dhamma for refuge.

我时刻皆礼敬过去诸法、未来诸法以及现在诸法。
The Dhammas of the ages past, the Dhammas that are yet to come, the Dhammas of the present age, I always pay homage to them.

我没有其他的皈依，法是我至上的皈依；以此真实语，愿我得到吉祥胜利。
No other refuge do I seek; the Dhamma is my matchless refuge; by the might of this truth, may joyous victory be mine!

我以头礼敬三种（戒定慧）与最上之法；若我对法所作的一切错误与过失，愿法原谅我。
With my bows I humbly worship, the Dhamma triply matchless; If I have done wrong to the Dhamma, may the Dhamma forgive me.

saṅgha vandanā
礼敬僧 Homage to the Saṅgha

**supaṭipanno bhagavato sāvakaśaṅgho.
ujupaṭipanno bhagavato sāvakaśaṅgho.
ñāyapaṭipanno bhagavato sāvakaśaṅgho.
sāmīci-paṭipanno bhagavato sāvakaśaṅgho.
yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā esa bhagavato sāvakaśaṅgho
āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo
anuttaraṃ puññakkhettaṃ lokassāti.**

saṅghaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.

**ye ca saṅghā atītā ca,
ye ca saṅghā anāgatā,
paccuppannā ca ye saṅghā
ahaṃ vandāmi sabbadā.**

**natthi me saraṇaṃ aññaṃ,
saṅgho me saraṇaṃ varaṃ,**

**etena sacca-vajjena,
hotu me/te jayamaṅgalaṃ.**

**uttamaṅgena vandehaṃ,
saṅghaṃ ca tividhuttamaṃ,
saṅghe yo khalito doso,
saṅgho khamatu taṃ mamaṃ.**

世尊的声闻僧众是善行于道者；世尊的声闻僧众是正直行道者；世尊的声闻僧众是真理行道者；世尊的声闻僧众是正当行道者；即四双八辈的世尊之声闻僧众，是可供养者，可供奉者，可施予者，可合掌者，为世间无上的福田。

The community of the Exalted One's disciples has entered on the good way,
The community of the Exalted One's disciples has entered on the straight way,
The community of the Exalted One's disciples has entered on the true way,
The community of the Exalted One's disciples has entered on the proper way;
that is to say, the four pairs of men, the eight types of persons. The community of the Exalted One's disciples is fit for gifts, fit for hospitality, fit for offerings and fit for reverential salutation as the incomparable field of merits for the world.

直至命终我皈依僧。

Until life's end, I go to the Saṅgha for refuge.

我时刻皆礼敬过去僧、未来僧以及现在僧。

The Saṅgha of the ages past, the Saṅgha that are yet to come, the Saṅgha of the present age, I always pay homage to them.

我没有其他的皈依，僧是我至上的皈依；以此真实语，愿我得到吉祥胜利。

No other refuge do I seek; the Saṅgha is my matchless refuge; by the might of this truth, may joyous victory be mine!

我以头礼敬三种至上之僧；若我对僧所作的，一切错误与过失，愿僧原谅我。

With my bows I humbly worship, the Saṅgha triply unrivalled; If I have done wrong to the Saṅgha, may the Saṅgha forgive me.

cetiya vandanā
礼敬塔等 Salutation to the Cetiya (shrine)

**vandāmi cetiyaṃ sabbaṃ, sabba-ṭhānesu patitṭhitaṃ;
sārīrika dhātu mahābodhiṃ, buddha-rūpaṃ sakalaṃ sadā.**

我今礼敬，一切处所，所有浮屠，肉身舍利，大菩提树，及诸佛相，遍礼无余。

I salute every cetiya (shrine), that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

bodhi vandanā
礼敬菩提树 Salutation to the Bodhi Tree

**yassa mūle nisinno va, sabbāri vijayaṃ akā;
patto sabbaññutaṃ satthā, vande taṃ bodhi-pādapaṃ.**

**ime ete mahā-bodhi, lokanāthena pūjitā;
ahaṃ pi te namassāmi, bodhirājā namatthu te.**

导师坐在菩提树下战胜了一切敌，证悟了一切知，我礼敬此菩提树。这是世间守护者（佛陀）礼敬的大菩提树，我也礼敬你。愿礼敬你 — 伟大的菩提树。

The Bodhi Tree under which the Buddha attained Enlightenment defeating Mara and his army of anger (hatred and delusion). I offer my salutations to the Bodhi Tree. This Bodhi Tree is also worshipped by the Lokānatha Buddha. I too worship the Bodhi Tree – King of the Bodhi Trees! My salutations to you.

puppha pūjā
献花 Offering of Flowers

vaṇṇa gandha guṇopetaṃ, etaṃ kusuma santatiṃ;
pūjayāmi munindassa, sirī pāda saroruhe.

此束鲜花，芬芳美艳，供养世尊，莲花足下。

This mass of flowers fresh hued and odorous, I offer at the sacred lotus-like feet of the Noble Sage.

pūjemi buddhaṃ kusumena nena, puññaena me tena ca hotu mokkhaṃ;
pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti vināsa bhāvaṃ.

愿此鲜花，供佛之德，得大解脱；细观吾身，亦如此花，终究枯萎。

I worship the Buddha with these flowers; may this virtue be helpful for my emancipation; just as these flowers fade, our body will undergo decay.

padīpa pūjā
献灯 Offering of Lights

ghana sārappa-dittena, dīpena tama-dhansinā;
tiloka-dīpaṃ sambuddhaṃ, pūjayāmi tamo-nudaṃ.

明灯的照耀，驱散了幽暗，俯首礼佛陀，灭除了无明。

With lights brightly shining, abolishing this gloom, I adore the Enlightened One, The Light of the three worlds.

sugandha pūjā
献香 Offering of Incense

gandha-sambhāra-yuttena, dhūpenāhaṃ sugandhinā;
pūjaye pūjaneyyaṃ taṃ, pūjā-bhājana-muttamaṃ.

以此微妙，栴檀香木，供养佛陀，破无明者。

With perfumed incense and fragrant smoke, I worship the Exalted One, who is great and worthy of worship.

nava gunā gathā
The Nine Virtues of The Buddha

These verses explain some of the great qualities and virtues pertaining to the Buddha

arahaṃ arahoti nāmena, arahaṃ pāpaṃ na kāraye;
arahattaphalaṃ patto, arahaṃ nāma te nāmo.

sammā-saṃbuddha-ñāṇena, sammā-saṃbuddha-desanā;
sammā-saṃbuddha-lokasmīṃ, sammā-saṃbuddha te nāmo.

**vijjā-caraṇa-sampanno, tassa vijjā pakāsitā;
atītānāgatuppanno, vijjā-caraṇa te nāmo.**

**sugato sugatattānaṃ, sugato sundaraṃ pi ca;
nibbānaṃ sugatiṃ yaṃ ti, sugato nāma te nāmo.**

**lokavidū ti nāmena, atītānāgate vidū;
saṅkhāra-sattamokāsi, lokavidū nāma te nāmo.**

**anuttaro ñāṇasīlena, yo lokassa anuttaro;
anuttaro pūjalokasmiṃ, taṃ namassāmi anuttaro.**

**sārathī sārathī deva, yo lokassa susārathī;
sārathī pūjalokasmiṃ, taṃ namassāmi sārathī.**

**deva-yakkha-manussānaṃ,loke aggaphalaṃ dadaṃ;
dadantaṃ damayantānaṃ, purisājañña te nāmo.**

**bhagavā bhagavā yutto, bhaggaṃ kilesa-vāhato;
bhaggaṃ saṃsāra-muttāro, bhagavā nāma te nāmo.**

**ete nāvā gunā yassa, saṃbuddhassa sirīmato;
namāmi taṃ mahāviraṃ, sabbaññaṃ dīpaduttamaṃ.**

By name he is an Arahant as he is worthy. Even in secret he does no evil.
He attained the fruit of Arahantship. To thee, the Worthy One, my homage be.

By wisdom he is Sammasambuddha. By teaching he is Sammasambuddha.
A fully Enlightened one is he in the world. To thee, the fully Enlightened One, my homage be.

He is endowed with wisdom and knowledge. His wisdom is made known.
The past, future and present he knows. To thee who is endowed with wisdom and knowledge, my homage be.

He is Sugata being self-disciplined, being good he is Sugata.
In the sense of going to the good state of Nibbāna. To thee, the Sugata, my homage be.

By name He is Lokavidu, He knows the past and future;
Things, beings and space he knows, to thee, the Knower of worlds, my homage be.

By wisdom and conduct unrivalled is he, who is the Unrivalled of the world.
In this world He is revered as an Incomparable One, that Incomparable One, I salute.

O Charioteer, the King Charioteer, a charioteer, a clever trainer is he of Deva,
Who is a clever charioteer of the world, and is a respectful charioteer in this world,
that great trainer, I salute.

To Devas, Yakkhas and men in this world, he gives the highest fruits,
Among those taming the untamed, to thee, O Remarkable One, my homage be.

The Bhagavā is repleted with fortune, he has destroyed all passions.
He has crossed the ocean of Saṃsāra, to that Blessed One, my homage be.

khandha sutta
蕴护经 Discourse on [Protection of] Aggregates

evaṃ me sutāṃ. ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

tena kho pana samayena, savattthiyaṃ aññataro bhikkhu, ahinā daṭṭho kālakato hoti. Atha kho saṃbahulā bhikkhu yena bhagavā tenupasaṅkamiṃsu upasaṅkamitvā bhagavantāṃ abhivādetvā ekamantaṃ nisīdiṃsu.

ekamantaṃ nisinnā kho te bhikkhu bhagavantāṃ etad avocuṃ.

idha bhante sāvattthiyaṃ aññataro bhikkhu ahina daṭṭho kālakato ti.

naha nūna so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

katamāni cattāri ahirājakulāni? virupakkhaṃ ahirājakulaṃ erāpathaṃ ahirājakulaṃ chabyāputtaṃ ahirājakulaṃ kaṇhāgotamaṃ ahirājakulaṃ.

naha nūna so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettena cittena phari.

sace hi so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

anujānāmi bhikkhave imāni cattāri ahirājakulāni mettena cittena pharituṃ attaguttiyā attarakkhāya attaparittāyati. idaṃ avoca bhagavā. idaṃ vatvā sugato athaparaṃ etadavoca satthā.

virūpakkhehi me mettaṃ, mettaṃ erāpathehi me, chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.

愿我与毗楼博叉同受慈心；愿我与伊罗钵同受慈心；愿我与尸婆弗多同受慈心；愿我与黑瞿云同受慈心。

May I have loving-kindness towards the Virūpakkhas; May I have loving-kindness towards the Erāpathas; May I have loving-kindness towards the Chabyāputtas; May I have loving-kindness towards the Kaṇhāgotamakas.

apādahehi me mettaṃ, mettaṃ dvipādahehi me, catuppadehi me mettaṃ, mettaṃ bahuppadehi me.

愿我与无足众生同受慈心；愿我与两足众生同受慈心；愿我与四足众生同受慈心；愿我与多足众生同受慈心。

May I have loving-kindness towards footless beings; may I have loving-kindness towards beings with two legs; may I have loving-kindness towards beings with four legs; may I have loving-kindness towards beings with many legs.

mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako, mā maṃ catuppado hiṃsi, mā maṃ bahuppado.

愿无足众生不伤害我；愿两足众生不伤害我；愿四足众生不伤害我；愿多足众生不伤害我。

May beings with two legs not harm me; may footless beings not harm me; may beings with four legs not harm me; may beings with many legs not harm me.

sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā, sabbe bhadraṇi passantu, mā kiñci pāpamāgamā.

愿诸众生皆见善，愿诸众生皆离苦。

May all being, all breathing things, all creatures (without exception) meet with good fortune. May none of them come to any evil.

appamāṇo buddho, appamāṇo dhammo, appamāṇo saṅgho, pamāṇavantāni sirimṣapāni, ahi vicchikā, satapadī uṇṇanābhī, sarabū mūsikā.

佛无量、法无量、僧无量；有量可计的是爬行众生，诸如：蛇、蝎、蜈蚣、蜘蛛、蜥蜴、鼠类。Infinite is the Buddha, infinite is the Dhamma, infinite is the Saṅgha. Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, rats.

katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni, sohaṃ namo bhagavato, namo sattannaṃ sammā-sambuddhānaṃ ti.

忆持三宝德，守护如斯已，毒物皆远离。礼敬佛世尊，礼敬七位圆觉者。

I have made the protection, I have made the safeguard. May the (harmful) beings depart. I pay homage to te Blessed One; homage to the seven Buddhas (Vipassī Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha Buddha, Koṇāgamana Buddha, Kassapa Buddha, Gotama Buddha).

mora sutta

孔雀經 The Peacock's Protection

**udetayaṃ cakkhumā ekarājā, harissavaṇṇo paṭhavippabhāso;
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ, tayajja guttā viharemu divāsaṃ.**

当太阳升起，金色的光芒照耀大地，犹如至尊的国王一般，使众生的眼睛皆能看见。我们至心礼敬这以金光普照大地的太阳，由于它的守护，我们整日都得安宁。

There he rises, the thousand-eyed king, making the world bright with his golden light. "Thee I worship, on glorious wing, with thy golden light, making the world bright. Keep me safe, I pray, through the coming day."

**ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu,
namatthu buddhānaṃ, namatthu bodhiyā, namo vimuttānaṃ, namo vimuttiyā,
imaṃ so parittaṃ katvā, moro carati esanā.**

我礼敬已证得正等正觉的诸佛，并祈求诸佛护佑。礼敬佛世尊，礼敬证悟者，礼敬解脱者，礼敬得脱者。每当孔雀王出发觅食前，都做以上的诵持祈愿。

"The saints, the righteous, the wise in the entire holy lore, may they protect me and to them I adore. Honour be to the wise, honour be to wisdom, to freedom, and to those who had achieved freedom." Having made this protection, the peacock went about to seek food.

**apetayaṃ cakkhumā ekarājā, harissavaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ, tayajja guttā viharemu rattiṃ.**

当太阳西下，金色的光芒照耀大地，犹如至尊的国王一般，使众生的眼睛皆能看见。我们至心礼敬这以金光普照大地的太阳，由于它的守护，我们整夜都得安宁。

There he sets, the thousand-eyed king, making the world bright with his golden light. “Thee I worship, on glorious wing, with thy golden light, making the world bright. Through the night till the next day; keep me safe. I pray.”

**ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu,
namatthu buddhānaṃ, namatthu bodhiyā, namo vimuttānaṃ, namo vimuttiyā,
imaṃ so parittaṃ katvā, moro vāsam-akappayīti.**

我礼敬已证得正等正觉的诸佛，并祈求诸佛护佑。礼敬佛世尊，礼敬证悟者，礼敬解脱者，礼敬得脱者。每当孔雀王入睡前，都做以上的诵持祈愿。

“The saints, the righteous, the wise in the entire holy lore, may they protect me and to them I adore. Honour be to the wise, honour be to wisdom, to freedom, and to those who had achieved freedom.” Having made this protection, the peacock rested happily at home.

karaṇīyametta suttaṃ **应行慈爱经 Discourse on Loving-Kindness**

**karaṇīya-mattha-kusalena, yaṃ taṃ santaṃ padaṃ abhisamecca;
sakko ujū ca suhujū ca, suvaco cassa mudu anatiṃānī.**

若人行善求安定，举止应当如是学；为人正直无瑕疵，遵从柔和及谦下。

This is what should be done: by one who is skilled in goodness, and who knows the path of peace; let them be able and upright, straightforward and gentle in speech,

**santussako ca subharo ca, appa-kicco ca sallahuka-vutti;
santindriyo ca nipako ca, appa-gabbho kulesu ananu-giddho.**

知足常乐易料养，生活简易无杂务；自制谨慎不鲁莽，无偏执于诸亲属。

Humble and not conceited, contented and easily satisfied, unburdened with duties and frugal in their ways. Peaceful and calm, and wise and skillful, not proud and demanding in nature.

**na ca khuddaṃ samācare kiñci, yena viññū pare upavadeyyuṃ;
sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā.**

洁爱无患小罪过，不为智者所谴责；祈愿众生得安乐，愿彼心中净安稳。

Let them not do the slightest thing, that the wise would later reprove, wishing: In gladness and in safety, may all beings be at ease

**ye keci pāṇa-bhūtatti, tasā vā thāvarā vā anava-sesā;
dīghā vā ye mahantā vā, majjhimā rassakā aṇukathulā.**

所有一切诸众生，体弱瘦小强健者；高矮肥壮中等者，为人能见或不见。

Whatever living beings there may be, whether they are weak or strong, omitting none, the great or the mighty, medium, short, or small,

**diṭṭhā vā ye va adiṭṭhā, ye ca dūre vasanti avidūre;
bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhittā.**

如是近者或远者，无论已生或未生；平等慈眼视众生，祈愿彼等心安住。

The seen and the unseen, those living near and far away, those born and to be born, may all beings be at ease.

na paro paraṃ nikubbetha, nāti-maññetha katthaci naṃ kiñci;

vyāro-sanā paṭigha-saññā, nāñña-maññassa dukkha-miccheyya.

一切时中一切处，对他莫欺莫蔑视；不生嗔恚不敌对，无有侵害他人之心。

Let none deceive another, or despise any being in any state. Let none through anger or ill-will, wish harm upon another.

**mātā yathā niyaṃ puttāṃ, āyusā eka-putta-manu-rakkhe;
evaṃpi sabba-bhūtesu, mānasā bhāvaye aparimāṇaṃ.**

犹如慈母爱独子，奋不顾身善守护；吾人亦应依此心，舍命慈爱护众生。

Even as a mother protects with her life, her child, her only child, so with a boundless heart, should one cherish all living beings, radiating kindness over the entire world.

**mettañ ca sabba-lokasmīṃ, mānasā bhāvaye aparimāṇaṃ;
uddhaṃ adho ca tiriyañ ca, asaṃ-bādhāṃ averaṃ asapattaṃ.**

如是慈爱施世间，横越上下皆弥漫；遍布十方无障碍，无有嗔恨无悔怨。

Spreading upwards to the skies, and downwards to the depths, outwards and unbounded, freed from hatred and ill-will.

**tiṭṭhañ caraṃ nisinno vā, sayāno vā yāvatassa vigatamiddho;
etaṃ satiṃ adhiṭṭheyya, brahmametaṃ vihāraṃ idhamāhu.**

行住坐卧四时中，不昏不昧醒觉中；恒常修习此正念，是谓清净妙正行。

Whether standing or walking, seated, or lying down — free from drowsiness — one should sustain this recollection. This is said to be the sublime abiding.

**diṭṭhiñ ca anupa-gamma sīlavā, dassa-nena saṃpanno;
kāmesu vineyya gedhaṃ, na hi jātu gabbha-seyyaṃ punareṭṭhi.**

从此不再有堕失，品行清高智慧现；断诸贪欲之执着，如实不复入胎中。

By not holding to wrong views, the pure-hearted one, having clarity of vision, being freed from all sense-desires, is not born again into this world.

anumodanā

功德迴向 Transference of Merits to All Celestial Beings

**ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā;
puññaṃ taṃ anumoditvā ciraṃ rakkhantu buddha-sāsanaṃ.**

**ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā;
puññaṃ taṃ anumoditvā, ciraṃ rakkhantu desanaṃ.**

**ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā;
puññaṃ taṃ anumoditvā, ciraṃ rakkhantu maṃ paraṃ ti.**

**ettāvatā ca amhehi, sambhataṃ puññasampadaṃ;
sabbe devā anumodantu, sabba-sampatti siddhiyā.**

**ettāvatā ca amhehi, sambhataṃ puññasampadaṃ;
sabbe bhūtā anumodantu, sabba-sampatti siddhiyā.**

ettāvatā ca amhehi, sambhataṃ puññasampadaṃ;

sabbe sattā anumodantu, sabba-sampatti siddhiyā.

空居与地居，大力诸天龙，随喜功德后，恒守护佛教！

空居与地居，大力诸天龙，随喜功德后，恒守护佛法的传扬！

空居与地居，大力诸天龙，随喜功德后，恒守护我与他人！

May beings inhabiting space and earth, devas and nagas of mighty power, share this merit of ours, may they long protect the teaching of the Buddha.

May beings inhabiting space and earth, devas and nagas of mighty power, share this merit of ours, may they long protect the preaching.

May beings inhabiting space and earth, devas and nagas of mighty power, share this merit of ours, may they long protect me and others.

愿一切神随喜我们至今所累积的功德，愿一切得成就！

愿一切众生随喜我们至今所累积的功德，愿一切得成就！

愿一切有情随喜我们至今所累积的功德，愿一切得成就！

May all deities rejoice in this merit which we have thus acquired. May it bring about all achievements.

May all creatures rejoice in this merit which we have thus acquired. May it bring about all achievements.

May all creatures rejoice in this merit which we have thus acquired. May it bring about all achievements.

pattidāna

功德分享 Transference of Merits to Departed Relatives

idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo (x 3)

回向此功德予我的亲人，愿他们快乐。

May my relatives share these merits, may they be well and happy! (x 3)

paṭṭhanā

祈愿 Aspiration

lminā puñña-kammena, mā me bāla-samāgamo;

sataṃ samāgamo hotu, yāva nibbāna-pattiyā.

愿以此功德令我不遇愚人，令我亲近智者直到我证悟涅槃。

By this meritorious act may I never meet with the foolish; may I only meet with the wise up until I attain nibbāna.

khamāyācanā

祈求宽恕 Forgiveness of Faults

kāyena vācā-cittena, pamādena mayā kataṃ;

accayaṃ khama me bhante, bhūri-pañña tathāgata.

于身口意，因我疏忽所造，请原谅我的过错，世尊 — 广慧、如来。

For any transgression I have committed through heedlessness, by way of body, speech, or mind, please forgive me, Venerable Sir, I Greatly wise.

(4) paritta
护 卫 经 偈 Protective Verses and Suttas

dhammassavanadevatābhisammantanapāṭha
前 行 祈 愿 - 邀 请 众 神 Invitation to Devas (invocation / Prayer)

samantā cakkavāḷesu atrāgacchantu devatā;
saddhammaṃ munirājassa sunaṇtu sagga-mokkhadaṃ.
dhammassavana-kālo ayaṃ bhaddantā [x 3]

愿宇宙诸众天神众皆聚集于此，聆听殊胜的佛法，以达至圆满、解脱轮回。

啊！尊者们！当来聆听殊胜的佛法 [三次]

In the universe in their entirety let the deities come here; please listen to the sacred doctrine of the Great Sage, which give birth in wholesome places and release.

Fortunate Ones, this is the time to listen to the protective chants.

buddhābhivādanā
礼 敬 佛 陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

mettānisamsa sutta
慈 功 德 经 Discourse on Advantages of Loving-kindness

evam me sutam. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato
paccassosum. bhagavā etadavoca. mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya
bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya
ekādasānisamsā pāṭikaṅkhā. katame ekādasā.

如是我闻：一时佛在舍卫国祇树给孤独园的逝多林里。尔时，世尊告诸比丘：「诸比丘！当慈心解脱被培育、开展、勤习、驾御、巩固、建立、稳固与正确地修行时，将可获得十一种利益。是何十一种？」

Thus have I heard: On one occasion, the Blessed One was residing at the monastery of Anathapiṇḍika at Jeta Grove, near Savatthi. Then the Blessed One addressed the monks, saying: “Monks.” “Venerable Sir,” replied those monks in assent to the Blessed One. Thereupon he said: “monks, from the deliverance of heart through the cultivation of loving-kindness, by familiarizing oneself with thought of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle of expression, and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them, eleven advantages are to be expected. What are the eleven?”

sukhaṃ supati. sukhaṃ paṭibujjhati. na pāpakaṃ supinaṃ passati. manussānaṃ piyo hoti.
amanussānaṃ piyo hoti. devatā rakkhanti. nāssa aggi vā visaṃ vā satthaṃ vā kamati.
tuvataṃ cittaṃ samādhīyati. mukhavaṇṇo vippasīdati. asammulho kālaṃ karoti. uttarim
appaṭivijjhanto brahmalokūpago hoti.

睡眠安稳；不见恶梦；醒觉安稳；为人敬重；为非人所敬重；天神守护；不被火、毒药及武器伤害；心易得定；相貌端祥；临终不昏昧；若未证悟，亦能得生梵天界。

He sleeps happily. He wakes up happily. He has no bad dreams. He is dear to human beings. He is dear to non-human. Devas protect him. He is immune from fire, poison and sword. His mind can concentrate quickly. His facial expression is beautiful, clear and bright. He will have a peaceful death. If he fails to attain Arahantship, here and now, he will be reborn in the blissful realm or the Brahma realm.

mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya. ime ekādasānisamsā pāṭikaṅkhāti. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

「诸比丘！当慈心解脱被培育、开展、勤习、驾御、作为基础、建立、稳固与正确地修行时，将可获得此十一种利益。」佛作是言已，诸比丘闻之信受欢喜。

“monks, from the deliverance of heart through the cultivation of loving-kindness, by familiarizing oneself with thought of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle of expression, and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them, these eleven advantages are to be expected.” So said the Blessed one. The monks rejoiced at the words of the Blessed One.

ratana sutta **三宝经 Discourse on the [Three] Jewels**

**yānīdha bhūtāni samāgatāni, bhummāni vā yāniva antalikkhe;
sabbe vā bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.**

天空或地上，来集此天神；唯愿诸天神，保众生安乐；愿汝等谛听，此处所念诵；如来所说法，千万劫难遇。

Whatsoever beings are here assembled, those of the earth or those of the air, may all of them be happy! Let them all listen attentively to my words!

**tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya;
divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.**

故诸天神众，应当善谛听，人民日与夜，献奉诸供养，应慈爱彼等，精进施护佑。

Listen here, all beings! Show your love to those humans who, day and night, bring offerings to you.

**yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.**

于此世他世，或天上珍宝，无一堪任此，于诸佛陀中，具足如斯宝，由此真实语，愿一切安乐。

Whatever treasure there is, either here or in the world beyond, or whatever precious jewel there be in the heavens; yet there is none comparable to the Accomplished One. In the Buddha is this precious jewel found. On account of this truth, may there be happiness!

**khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī samāhito;
na tena dhammena samatthi kiñci, idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.**

净妙圣释子，寻觅不死门，殊胜解脱味，无一物堪此，实尔达摩中，具足如斯宝，由此真实语，愿一切安乐。

The tranquil Sage of the Sakyas realised cessation freedom from passion, immortality and excellence. There is nothing comparable to this Dhamma. In the Dhamma is this precious jewel found. On account of this truth, may there be happiness!

**yaṃ buddhaseṭṭho parivaṇṇayī sucim, samādhim ānantarikaññaṃ āhu;
samādhinā tena samo na vijjati, idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.**

为佛陀赞许，妙行三昧定，无一物堪此，禅定圣功力，实尔达摩中，具足如斯宝，由此真实语，愿一切安乐。

That pure path the Supreme Buddha praised is described as 'concentration without interruption'. There is nothing like that concentration. In the Dhamma is this precious jewel found. On account of this truth, may there be happiness!

**ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti;
te dakkhiṇeyyā sugatassa sāvaka, etesu dinnāni mahapphalāni;
idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

受称誉施供，四双八辈者，善逝圣弟子，无上福田僧，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

Those Eight Individuals, praised by the virtuous, they constitute four pairs. They, worthy of offerings, are the disciples of the Enlightened One, Gifts given to these yield abundant fruit. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

**ye suppayuttā manasā daḍḍhena, nikkāmino gotamasāsanamhi;
te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā;
idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

乔达摩教中，离贪比丘众，手戒捉金钱，衣钵随身用，进不灭生死，享受涅槃乐，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, free of passion, they have attained to what should be attained. And plunging into immortality they enjoy the Peace (Nibbāna) in absolute freedom. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

**yathindakhilo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo;
tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati;
idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

如城墙石柱，坚固立地上，不为八风动，佛子见圣地，真信亦如是，彼是最善人，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

Just as a firm post sunk in the earth cannot be shaken by the four winds; I say that a good person who thoroughly perceives the Noble Truths is similar to that. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

**ye ariyasaccāni vibhāvayanti, gambhīra-paññaṃ sudesitāni;
kiñcāpi te honti bhusappamattā, na te bhavaṃ aṭṭhamam ādiyanti;
idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

了解圣谛者，极重八正道，最善所教授，慈悲智慧强，不受第八生，定证阿罗汉，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

Those who clearly understand the Noble Truths, well taught by Him who has absolute knowledge, do not undergo an eighth birth, no matter how exceedingly heedless they may be. In the Saṅgha is this precious jewel found, On account of this truth, may there be happiness!

**sahāvassa dassanasampadāya, tayassu dhammā jahitā bhavanti;
sakkāyadiṭṭhi vicikicchitañca, sīlabbatam vā pi yadatthi kiñci.
catuhapāyehi ca vipparamutto, chaccābhiṭṭhānāni abhabbo kātum;
idampi saṅghe ratanam paṇītam, etena saccena suvatthi hotu.**

具足正视者，远离四种法，谓身见疑惑，及邪信戒取。

解脱四恶趣，不作六逆罪，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

Together with his attainment of insight, three qualities have been abandoned, namely: belief in self, doubt and dependence on (wrong) rites and ceremonies. He is absolutely freed from the four states of misery, and is incapable of committing the six deadly crimes. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

**kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācāyuda cetasā vā;
abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā;
idampi saṅghe ratanam paṇītam, etena saccena suvatthi hotu.**

由诸身口意，彼所作恶业，悉皆不覆藏，智慧见道者，更不造新罪，对众常忏悔，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

**vanappagumbe yathā phussitagge, gimhāṇa-māse paṭhamasmiṃ gimhe;
tathūpamaṃ Dhamma-varaṃ adesayī, nibbāna-gāmiṃ paramaṃ hitāya;
idampi buddhe ratanam paṇītam, etena saccena suvatthi hotu.**

犹如初夏时，丛林花枝盛，佛陀所宣说，指引涅槃路，为诸无上乐，于诸佛陀中，具足如斯宝，由此真实语，愿一切安乐。

Just like a forest is flowered at the top, in the first month of the summer season, so has the sublime doctrine that leads to nibbāna been taught for the highest good. In the Buddha is this precious jewel found. On account of this truth, may there be happiness!

**varo varaññū varado varāharo, anuttaro Dhamma-varaṃ adesayī;
idampi buddhe ratanam paṇītam, etena saccena suvatthi hotu.**

布施最善者，创立八正道，宣说最上法，比丘戒第一，于诸佛陀中，具足如斯宝，由此真实语，愿一切安乐。

The unrivalled Excellent One, the Knower, the Giver, the Bringer of the Excellent has expounded the excellent Doctrine. In the Buddha is this precious jewel found. On account of this truth, may there be happiness!

**khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ, virattacittāyatike bhavasmiṃ;
te khīṇabīja avirūhichandā, nibbanti dhīrā yathāyaṃ padīpo;
idampi saṅghe ratanam paṇītam, etena saccena suvatthi hotu.**

彼人消逝去，不复再重生，彼心已脱出，受生缘已断，灭除贪欲心，犹如灯之熄，于诸僧伽中，具足如斯宝，由此真实语，愿一切安乐。

Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not; those wise ones go out even as this lamp. In the saṅgha is this precious jewel found. On account of this truth, may there be happiness!

**yānīdha bhūtāni samāgatāni, bhum māni vā yāniva antalikkhe;
tathāgataṃ deva-manussa-pūjitaṃ, buddhaṃ namassāma suvatthi hotu.**

天空或地上，来集此天神，我等应皈依，圆满佛陀尊，人天所供养，愿一切安乐。
Sakka's exultation: We beings here assembled, of the earth and of the air, salute the Accomplished Buddha, honoured by gods and humans. May there be happiness!

**yānīdha bhūtāni samāgatāni, bhum māni vā yāniva antalikkhe;
tathāgataṃ deva-manussa-pūjitaṃ, dhammaṃ namassāma suvatthi hotu.**

天空或地上，来集此天神，我等应皈依，圆满达摩尊，人天所供养，愿一切安乐。
We beings here assembled, of the earth and of the air, salute the Accomplished Dhamma, honoured by gods and humans. May there be happiness!

**yānīdha bhūtāni samāgatāni, bhum māni vā yāniva antalikkhe;
tathāgataṃ deva-manussa-pūjitaṃ, saṅghaṃ namassāma suvatthi hotu.**

天空或地上，来集此天神，我等应皈依，圆满僧伽尊，人天所供养，愿一切安乐。
We beings here assembled, of the earth and of the air, salute the Accomplished Saṅgha, honoured by gods and humans. May there be happiness!

**etena sacca-vajjena, sotthi te hotu sabbadā.
etena sacca-vajjena, sabba-rogo vinassatu.
etena sacca-vajjena, hotu te jaya-maṅgalaṃ.**

籍着这真实的话语，愿你时常得到安乐；
籍着这真实的话语，愿一切的疾病消失；
籍着这真实的话语，愿你得到吉祥胜利。
By this speaking of truth, may there be well-being for you always.
By this speaking of truth, may all of your diseases disappear.
By this speaking of truth, may there be the blessings of triumph for you.

maṅgala sutta **吉祥经 The Discourse on Auspices**

evaṃ me sutaṃ. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsī. ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.

如是我闻：一时佛在舍卫国祇树给孤独园。尔时，有一天子于后夜分，身诸光明，遍照祇林，诣佛陀所，稽首作礼，却住一面，以偈白佛言：
Thus have I heard: at one time the Blessed One was dwelling in Anāthapiṇḍika's monastery in Jeta's grove. Then late into the night a certain deity, who was exceedingly beautiful, lighting up the whole area of Jeta's grove approached the Blessed one. Having approached, paid homage and [then] standing to one side at a respectful distance that deity addressed the Blessed one in verse:

bahū devā manussā ca, maṅgalāni acintayum;

ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ.

诸天与世人，思维吉祥事，犹然未决定，何为真吉祥，恳亲佛世尊，细说胜吉祥。

Many deities and men, though wishing for well-being are unable to think which things really are blessings. Therefore, please declare the highest blessings.

**asevanā ca bālānaṃ, paṇḍitānañca sevanā;
pūjā ca pūjanīyānaṃ, etam maṅgalamuttamaṃ.**

远离愚癡人，亲近智慧者；供养於应供，此为真吉祥。

The non-association with fools, the association with the wise and honouring those worthy to be honoured, this is the highest blessing;

**paṭirūpadesavāso ca, pubbe ca katapuññatā;
attasammāpaṇidhi ca, etam maṅgalamuttamaṃ.**

择邻安适住，昔本值福田；举止依正道，此为真吉祥。

Living in a suitable country, having previously made merit and rightly aspiring for oneself, this is the highest blessing;

**bāhu-saccañca sippañca, vinayo ca susikkhito;
subhāsītā ca yā vācā, etam maṅgalamuttamaṃ.**

博学怀巧艺，奉守於戒律；言语悦和意，此为真吉祥。

Having learnt much, a righteous craft/trade, being disciplined, well trained and what is spoken is well spoken, this is the highest blessing;

**mātāpitu-upaṭṭhānaṃ, puttadārassa saṅgaho;
anākulā ca kammantā, etam maṅgalamuttamaṃ.**

孝顺于父母，善顾妻儿子；处事须尽责，此为真吉祥。

Looking after mother & father, taking care of wife & children and having an occupation that is unentangled with unwholesomeness, this is the highest blessing

**dānañca dhammacariyā ca, ñātakānañca saṅgaho;
anavajjāni kammāni, etam maṅgalamuttamaṃ.**

佈施依正法，常援助亲属；莫惹事生非，此为真吉祥。

Giving, righteous living, taking care of one's relatives and actions that are blameless, this is the highest blessing;

**āratī viratī pāpā, majjapānā ca saññamo;
appamādo ca dhammesu, etam maṅgalamuttamaṃ.**

远离诸恶业，莫嗜酒成习，发奋勤正行，此为真吉祥。

Abstaining and refraining from [all] depravities, restraining from drinking intoxicants and heedful in developing wholesome qualities, this is the highest blessing;

**gāravo ca nivāto ca, santuṭṭhī ca kataññutā;
kālena dhammassavanaṃ, etam maṅgalamuttamaṃ.**

尊敬与谦让，知足常感恩；适时闻佛法，此为真吉祥。

Respectful, humble, contented, grateful and timely listening to the Dhamma, this is the highest blessing;

**khantī ca sovacassatā, samaṇānañca dassanaṃ;
kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ.**

忍辱与服从，瞻仰诸沙门；适时论佛法，此为真吉祥。

Patient, easy to speak to (i.e. admonish), seeing self-calmed ones and timely discussion of the Dhamma, this is the highest blessing;

**tapo ca brahmacariyañca, ariyasaccāna dassanaṃ;
nibbānasacchikiriya ca, etaṃ maṅgalamuttamaṃ.**

精进於梵行，明见四圣谛；体证解脱味，此为真吉祥。

Austere, living the highest life, the seeing with wisdom of the noble truths and realizing nibbāna, this is a highest blessing;

**phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;
asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.**

接触世间法，心寂不为动；无忧净安稳，此为真吉祥。

On contact with worldly conditions, their mind is unshaken, sorrowless, free from impurities and secure, this is the highest blessing;

**etādisāni katvāna, sabbatthamaparājita;
sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttamanti.**

如是修诸行，而能无坠失；处处得安乐，诸事成吉祥。

Conducting [themselves] like this (as above), everywhere invincible, they go safely everywhere, this is the highest blessing.

**etena sacca-vajjena, sotthi te hotu sabbadā.
etena sacca-vajjena, sabba-roga vinassatu.
etena sacca-vajjena, hotu te jayamaṅgalaṃ.**

藉著这真实的话语，愿你时常得到安乐；

藉著这真实的话语，愿一切的疾病消失；

藉著这真实的话语，愿你得到吉祥胜利。

By this speaking of truth, may there be well-being for you always.

By this speaking of truth, may all of your diseases disappear.

By this speaking of truth, may there be the blessings of triumph for you.

jaya-maṅgala gāthā 胜利吉祥偈 Verses on the Blessings of Triumph

**bāhuṃ sahasamabhinimmita-sāyudhaṃ taṃ, girimekhalam udita-ghorā-sasena-māraṃ,
dānādi-dhamma-vidhinā jitavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

化著千手执持利器之魔王，骑乘巨象率领万兵来侵害，牟尼凭藉佈施之力把魔降，祈愿此力使你诸事速成就。

He created a thousand hands with weapons, seated on (fierce elephant) Girimekhala, roared frightfully together with the army, was māra.

By means of generosity and other virtues the Sage conquered him, by this power may the auspicious victory be yours.

**mārāti-reka-mabhi-yujjhita-sabba-rattiṃ,
goram-panālavaka-makkhama-thaddha-yakkhaṃ,
khantī-sudanta-vidhinā jītavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

甚比魔王倔强的阿拉话卡，整夜侵扰缠绕欲把菩萨灭，牟尼凭藉忍辱之力把他降，祈愿此力使你诸事速成就。

More violent than māra, fought all night, fierce indeed was ālavaka, the stubborn demon; by means of patience and self control the Sage conquered him, by this power may the auspicious victory be yours.

**nālāgiriṃ gaja-varaṃ ati-matta-bhūtaṃ, dāvaggi-cakka-masanīva sudāruṇantaṃ,
mettambu-seka-vidhinā jītavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

酗酒狂醉的王象拉那吼力，暴吼如雷冲势如野火般来，牟尼慈雨遍灑把狂象降伏，祈愿此力使你诸事速成就。

Nālāgiri, the noble elephant was highly intoxicated, raging like forest-fire, wheel-weapon, thunder bolt, was extremely terrible; by means of sprinkling the water of loving-kindness the Sage conquered him, by this power may the auspicious victory be yours.

**ukkhitta-khagga-mati-hattha-sudāruṇantaṃ, dhāvan ti-yojana-pathaṅgulimālavantaṃ,
iddhībhisaṅkhata-mano jītavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

嗜杀成性的狂魔指蔓杀手，手持利剑追杀佛陀叁由旬，牟尼神通威力把狂魔降伏，祈愿此力使你诸事速成就。

With the upraised sword in his expert hand, very cruel ran three leagues of the Path, he was the “garlanded with fingers”; with mind performing marvels/psychic powers the Sage conquered him, by this power may the auspicious victory be yours.

**katvāna kaṭṭhamudaram iva gabbhinīyā, ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe,
santena soma-vidhinā jītavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

她身纏木盆大腹便便佯扮孕妇，金禅於众中口出秽言诬告佛陀，牟尼圣者安祥容忍不攻而自破，祈愿以此胜力使你一切速成就。

Having made with a piece of wood, her belly like the womb-pregnant, Ciñcā defamed the Lord in the midst of a crowd; by peaceful and gentle means the Sage conquered her, by this power may the auspicious victory be yours.

**saccaṃ viḥāya matisaccaka-vāda-ketuṃ, vādābhiropita-manaṃ ati-andha-bhūtaṃ,
paññā-padīpa-jalito jītavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

傲慢天子怀诸邪见如旗帜倒置，口出狂言强词夺理心思是暗冥，牟尼圣者高举慧炬引正降伏之，祈愿以此胜力使你一切速成就。

Deviated from the truth haughty Saccaka, like a flag, by following his mental disputations was mentally blinded; by lighting the lamp of wisdom the Sage conquered him, by this power may the auspicious victory be yours.

**nando pananda-bhujagaṃ vibudhaṃ mahiddhiṃ, puttana therā-bhujagena damāpayanto,
iddhūpadesa vidhinā jītavā munindo, taṃ tejasā bhavatu te jayamaṅgalāni.**

聪明威力巨强之难陀优婆难陀，牟尼遣派法将大目健连去擒拿，神变第一尊者轻而易举把龙优，祈愿以此胜力使你一切速成就。

The serpent Nandopananda was intelligent and powerful, through the Buddha's son, the elder, serpent – like set out to tame it; by means of psychic power and instructions the Sage conquered it, by this power may the auspicious victory be yours.

**duggāha-ditṭhi bhujagena sudaṭṭha-hatthaṃ,
brahmaṃ visuddhi-juti-middhi-bakābhidhānaṃ,
ñāṇāgadena vidhinā jītavā munindo, taṃ tejasā bhavatu te jayamangalāni.**

由於誤捉邪見之蛇手被咬，清淨光明、擁有神通的梵天拔伽；牟尼王以智藥的方法而勝利。以其威力，願你勝利吉祥。

Like grievously and tenaciously coiled by the snake, having wrong views, the Brahma, pure, radiant and powerful, Baka of great wealth/fortune, by means of the medicine of knowledge the Sage conquered him, by this power may the auspicious victory be yours.

**etāpi buddha-jaya-maṅgala-aṭṭhagāthā, yo vācako dina-dine sarate matandī,
hitvānānēka-vividhāni cupaddavāni, mōkkhaṃ sukhaṃ adhigameyya naro sapaṇṇo.**

若人恒常持誦此八偈銘記於心，感召佛陀殊勝功行離苦得大樂。

These eight verses of auspicious victories of the Buddha, if recited daily, memorises earnestly, one will be freed from various misfortunes/distress/danger, the wise can attain liberation and happiness.

bojjhanga sutta

覺支經 The Discourse on the Factors of Enlightenment

bojjhaṅgo sataṅkhāto, dhammānaṃ vicayo tathā, viriyaṃ pīti passaddhi, bojjhaṅgā ca tathāpare, samādupekkhā bojjhaṅgā, sattete sabbadassinā, muninā sammadakkhātā, bhāvitā bahulīkatā, saṃvattanti abhiññāya, nibbānāya ca bodhiyā, etena saccavajjena, sotthi te hotu sabbadā.

念為首覺支	次擇法覺支	精進喜輕安	除此五覺支
再加定及捨	如是七覺支	為牟尼教誡	恒常修習之
趣向無上智	涅槃及覺悟	如斯真實語	願你常安住

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded expounded by the All Seeing Sage, promote, when practiced repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

ekasmiṃ samaye nātho, moggallānaṃ ca kassapaṃ, gilāne dukkhite disvā, bojjhaṅge satta desayi, te ca taṃ abhinanditvā, rogā muccimṣu taṅkhaṇe, etena saccavajjena, sotthi te hotu sabbadā.

世尊曾目睹	目連與迦葉	受諸病患苦	為說七覺支
彼聞法受樂	病患悉消除	如斯真實語	願你常安住

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven factors of Enlightenment. They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

**ekadā dhammarājāpi, gelaṇṇenābhipīlito, cundattherena taññeva, bhanāpetvāna sādaraṃ.
sammoditvāna ābādhā, tamhā vuṭṭhāsi ṭhānaso. etena saccavajjena, sotthi te hotu sabbadā.**

法王曾一时
闻後法喜湧

身得热疾病
清凉安自在

令栴陀长老
如斯真实语

重诵七觉支
愿你常安住

Once when the King of the dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately cured of the disease. By this utterance of truth, may there always be happiness to you.

pahīnā te ca ābādhā, tiṇṇannampi mahesinaṃ, maggahatākilesāva, pattānuppatti-dhammataṃ. etena saccavajjena, sotthi te hotu sabbadā.

如是诸疾病
如斯真实语

为三圣所驱
愿你常安住

如道灭烦恼

法次法向证

The disease of the three Great Sages that were eradicated reached the sages of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness for you.

mahā kassapa thera bojjaṅgā

大迦叶尊者菩提分 The Discourse on Kassapa (The Seven Factors of Enlightenment)

evaṃ me sutāṃ. ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati ābādhiko dukkhito bāḥagilāno.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca:

“kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“na me, bhante, khamanīyaṃ, na yāpanīyaṃ. bāḥhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“sattime, kassapa, bojjaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. katame satta?

sati-sambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

dhammavicaya-sambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

virīya-sambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

pīti-satisambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

passaddhi-satisambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

samādhi-sambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

upekkhā-sambojjaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. ime kho, kassapa, satta bojjaṅgā mayā

sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

“taggha, bhagavā, bojjaṅgā; taggha, sugata, bojjaṅgā”ti.

idamavoca bhagavā. attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi. vuṭṭhahi cāyasmā mahākassapo tamhā ābādhā. tathāpahīno cāyasmato mahākassapassa so ābādho ahoṣīti.

一时，佛在王舍城伽兰陀竹园。时大迦叶尊者住在毕钵罗穴，值大患中，为苦折腾，疾病困笃。世尊於晡时从宴坐起，往诣大迦叶尊者所，敷座而坐。世尊坐已，告大迦叶尊者曰：

「可忍可持乎，大迦叶？汝今苦受渐除无增乎？有渐除相，不至增剧耶？」「不也，有增无损乎。剧苦受增而不损，有增剧相无渐除相。」

「大迦叶，七觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。何等为七？」

念觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；择法觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；精进觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；喜觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；轻安觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；定觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；捨觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。此七觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。」「如是，世尊，觉支！如是，世尊，觉支！」

佛说如是。大迦叶尊者欢喜所说，并从病中癒起，大患消除不再。

Thus have I heard: On one occasion the blessed was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha. At that time, the Venerable Mahā Kassapa who was living in the Pippali cave, was afflicted with a disease, was suffering, and was gravely ill.

Then the Blessed One, arising from his solitude at even tide, visited the Venerable Mahā Kassapa and sat down on a seat made ready for Him. Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

“Well Kassapa, how is it with you? Are you enduring your suffering? Are you bearing up? Do you painful feeling decrease or increase? Are there signs of decreasing and not increasing?”

“No, Venerable Sir, I am not enduring. I am not bearing up, the painful feeling is very great. There is sign of pain not decreasing but of their increasing.”

Kassapa, these seven factors of Enlightenment are well expounded by me, and are cultivated and fully developed by me. They are conducive to perfect understanding, to full realization and to nibbāna.

What are the seven?

Mindfulness, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Investigation of the Dhamma, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Persevering effort, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Rapture, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Tranquility, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Concentration, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Equanimity, the factor of Enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

These seven factors of Enlightenment, Kassapa, are well expounded by me, and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to nibbāna.

“Most assuredly, O Blessed One, they are factors of Enlightenment. Most assuredly, O Well-Gone One, they are factors of Enlightenment.”

Thus said the Buddha, and also the Venerable Mahā Kassapa, who glad at heart, was delighted at the utterances of the Buddha.

Thereupon the Venerable Mahā Kassapa recovered from that affliction, and that affliction of the Venerable Mahā Kassapa disappeared.

mahā moggallāna thera bojjaṅgā

大目犍连尊者菩提分 The Discourse on Moggallāna (The Seven Factors of Enlightenment)

evaṃ me sutam. ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā mahāmoggallāno gijjhakūṭe pabbate viharati ābādhiko dukkhito bāḷhagilāno.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ - mahāmoggallānaṃ etadavoca:

“kacci te, moggallāna, khamanīyaṃ kacci yāpanīyaṃ? kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“na me, bhante, khamanīyaṃ, na yāpanīyaṃ. bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“sattime, moggallāna, bojjaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. katame satta?

satisambojjaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

dhammavicaya-sambojjaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

viriya-sambojjaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

pīti-satisambojjaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

passaddhi-satisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
samādhi-sambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti”ti. “taggha, bhagavā, bojjhaṅgā; taggha, sugata, bojjhaṅgā”ti.

idamavoca bhagavā. attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandi. vuṭṭhahi cāyasmā mahāmoggallāno tamhā ābādha. tathāpahīno cāyasmato mahāmoggallānassa so ābādho ahoṣīti.

一时，佛在王舍城伽兰陀竹园。时大目犍连尊者住在灵鹫山，值大患中，为苦折腾，疾病困笃。世尊於晡时从宴坐起，往诣大目犍连尊者所，敷座而坐。世尊坐已，告大目犍连尊者曰：

「可忍可持乎，大目犍连？汝今苦受渐除无增乎？有渐除相，不至增剧耶？」「不也，有增无损乎。剧苦受增而不损，有增剧相无渐除相。」

「大目犍连，七觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。何等为七？念觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；择法觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；精进觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；喜觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；轻安觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；定觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；捨觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。此七觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。」「如是，世尊，觉支！如是，世尊，觉支！」

佛说如是。大目犍连尊者欢喜所说，并从病中癒起，大患消除不再。

Thus have I heard: On one occasion the blessed was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha. At that time, the Venerable Mahā Moggallāna who was living in the Gijjhakuta Hill (Vultures' Peak), was afflicted with a disease, was suffering, and was gravely ill.

Then the Blessed One, arising from his solitude at even tide, visited the Venerable Mahā Moggallāna and sat down on a seat made ready for Him. Thus seated, the Blessed One spoke to the Venerable Mahā Moggallāna:

“Well Moggallāna, how is it with you? Are you enduring your suffering? Are you bearing up? Do you painful feeling decrease or increase? Are there signs of decreasing and not increasing?”

“No, Venerable Sir, I am not enduring. I am not bearing up, the painful feeling is very great. There is sign of pain not decreasing but of their increasing.”

Moggallāna, these seven factors of Enlightenment are well expounded by me, and are cultivated and fully developed by me. They are conducive to perfect understanding, to full realization and to nibbāna.

What are the seven?

Mindfulness, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Investigation of the Dhamma, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Persevering effort, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Rapture, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Tranquility, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Concentration, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

Equanimity, the factor of Enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to nibbāna.

These seven factors of Enlightenment, Moggallāna, are well expounded by me, and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to nibbāna.

“Most assuredly, O Blessed One, they are factors of Enlightenment. Most assuredly, O Well-Gone One, they are factors of Enlightenment.”

Thus said the Buddha, and also the Venerable Mahā Moggallāna, who glad at heart, was delighted at the utterances of the Buddha.

Thereupon the Venerable Mahā Moggallāna recovered from that affliction, and that affliction of the venerable Mahā Moggallāna disappeared.

mahā cunda thera bojjaṅgā

大闍陀尊者菩提分 The Discourse on Cunda (The Seven Factors of Enlightenment)

evaṃ me sutam.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena bhagavā ābādhiko hoti dukkhito bāḷhagilāno.

atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito. yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ mahācundaṃ bhagavā etadavoca: “paṭibhantu taṃ, cunda, bojjaṅgā”ti.

“sattime, bhante, bojjaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. katame satta?

satisambojjaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

dhammavicaya-sambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
virīya-sambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
pīti-satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
passaddhi-satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
samādhi-sambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
upekkhā-sambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti”ti. “taggha, cunda, bojjhaṅgā; taggha, cunda, bojjhaṅgā”ti.

idamavocāysmā mahācundo. samanūñño satthā ahosi. vuṭṭhahi ca bhagavā tamhā ābādhā. tathāpahīno ca bhagavato so ābādho ahoṣīti.

一时，佛在王舍城伽兰陀竹园。时世尊值大患中，为苦折腾，疾病困笃。时大阐陀尊者往诣世尊所，稽首礼足，却坐一面。一面坐已，世尊告大阐陀尊者曰：「阐陀，多修习觉支。」

「七觉支为世尊善说、培育、多作，可趣向遍智、正觉、涅槃。何等为七？念觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；择法觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；精进觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；喜觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；轻安觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；定觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃；捨觉支为我善说、培育、多作，可趣向遍智、正觉、涅槃。尊者，此七觉支为世尊善说、培育、多作，可趣向遍智、正觉、涅槃。」「如是，阐陀，觉支！如是，阐陀，觉支！」

大阐陀尊者所说如是。世尊应许所说，并从病中癒起，大患消除不再。

Thus have I heard: On one occasion the blessed was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha. At that time, he was afflicted with a disease, was suffering therefrom, and was gravely ill.

Then the Venerable Mahā Cunda, arising from his solitude at even tide, approached the Blessed One, saluted Him, and sat on one side.

To Venerable Mahā Cunda thus seated, the Blessed One said:
“O Cunda, let the factors of Enlightenment occur to your mind.”

“These seven factors of Enlightenment, Venerable Sir, are well expounded, and are cultivated and fully developed by the Blessed One. They conduce to perfect understanding, to full realization and to nibbāna.

What are the seven?

Mindfulness, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

Investigation of the Dhamma, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

Persevering effort, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

Rapture, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

Tranquility, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

Concentration, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

Equanimity, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

These seven factors of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to nibbāna.

“Most assuredly, Cunda, they are factors of Enlightenment. Most assuredly, Cunda, they are factors of Enlightenment.”

Thus said the Venerable Mahā Cunda, and the teacher approved of it.

Then the Blessed One recovered from his affliction, and thus disappeared his affliction.

pubbanha sutta **晨经 The Discourse on Good Morning**

**yaṃ dunnimittaṃ avamaṅgalaṇca, yo cāmanāpo sakuṇassa saddo;
pāpaggaḥo dussupinaṃ akantaṃ, buddhānubhāvena vināsamentu.**

无论是诅咒、恶运、不受欢迎的声音或鸟类、不祥的星象、不愉快的恶梦等，藉由佛陀的力量，愿它们皆趋於消失。

By the power of the Buddha, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad influences of the planets, bad dreams and all that is not agreeable disappear.

**yaṃ dunnimittaṃ avamaṅgalaṇca, yo cāmanāpo sakuṇassa saddo;
pāpaggaḥo dussupinaṃ akantaṃ, dhammānubhāvena vināsamentu.**

无论是诅咒、恶运、不受欢迎的声音或鸟类、不祥的星象、不愉快的恶梦等，藉由佛法的力量，愿它们皆趋於消失。

By the power of the Dhamma, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad influences of the planets, bad dreams and all that is not agreeable disappear.

**yaṃ dunnimittam avamaṅgalañca, yo cāmanāpo sakuṇassa saddo;
pāpaggaḥo dussupinaṃ akantaṃ, saṅghānubhāvena vināsamentu.**

无论是诅咒、恶运、不受欢迎的声音或鸟类、不祥的星象、不愉快的恶梦等，藉由僧伽的力量，愿它们皆趋於消失。

By the power of the Saṅgha, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad influences of the planets, bad dreams and all that is not agreeable disappear.

**dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā;
sokappattā ca nissokā, hontu sabbe pi pāṇino.**

愿受苦的众生得到救护而无苦难。

愿惊怖的众生得到信心而无恐惧。

愿切盼的众生得到鼓舞而不失望。

May all living beings who are suffering be saved and not suffer. May all who are frightened be encouraged and not to fear. May all who are anxious be cheered up and not be disappointed.

**ettāvatā ca amhehi, sambhataṃ puññasampadam;
sabbe devānumodantu, sabbasampattisiddhiyā.**

为了要得到各种幸福，愿诸天神随喜我们所获取的功德成就。

To such an extent we have accomplished, the praise worthy fulfilments. May all the deities rejoice in this accomplishment in order to achieve all types of accomplishments.

**dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā,
bhāvanābhiraṭā hontu, gacchantu devatāgatā.**

愿你以虔诚的信心布施，愿你常持戒律，愿你在禅修中获得平静的喜悦。所有集合在此的众天神，回归他们的来处。

May you give charity with full devoted faith; may you observe the moral precepts at all times; may you keep yourselves peacefully in meditation. And all deities who are present here, may return to their respective abodes.

**sabbe buddhā balappattā, paccekānañca yaṃ balaṃ;
arahantānañca tejena, rakkham bandhāmi sabbaso.**

藉由身心皆具足伟大力量的诸佛，以及辟支佛与阿罗汉们的力量，使我在任何时刻皆能建立起保护的作用。

There is a certain strength of wisdom, of all the universal Buddhas, all Pacceka Buddhas, and all Arahats, who had attained the Supreme Might. By the power of this strength, I fortify the protection all around me.

**yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.**

这个世界或另一个世界的财富，或天国的珍宝，都不能与圆满的如来相比。藉由具足此佛宝之真谛，愿一切安乐。

Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly abodes, there is no equality with the Tathāgata. This precious jewel is also in the Buddha. By this affirmation of the truth, may happiness be with you.

yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ;

**na no samaṃ atthi tathāgatena, idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.**

这个世界或另一个世界的财富，或天国的珍宝，都不能与圆满的如来相比。藉由具足此法宝之真谛，愿一切安乐。

Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly abodes, there is no equality with the Tathāgata. This precious jewel is also in the Dhamma. By this affirmation of the truth, may happiness be with you.

**yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena, idampi saṅghe ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.**

这个世界或另一个世界的财富，或天国的珍宝，都不能与圆满的如来相比。藉由具足此僧宝之真谛，愿一切安乐。

Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly abodes, there is no equality with the Tathāgata. This precious jewel is also in the Saṅgha. By this affirmation of the truth, may happiness be with you.

**bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā;
sabba-buddhānubhāvena, sadā sotthi bhavantu te.**

愿得诸吉祥，愿诸天守护；依诸佛威力，愿你常平安！

May all blessings be yours, may all the deities protect you; by the power of all the buddhas, may you have well-being always.

**bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā;
sabba-dhammānubhāvena, sadā sotthi bhavantu te.**

愿得诸吉祥，愿诸天守护；依诸法威力，愿你常平安！

May all blessings be yours, may all the deities protect you; by the power of all the dhammas, may you have well-being always.

**bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā,
sabba-saṅghānubhāvena sadā sotthi bhavantu te.**

愿得诸吉祥，愿诸天守护；依诸僧威力，愿你常平安！

May all blessings be yours, may all the deities protect you; by the power of all the saṅghas, may you have well-being always.

**mahā jayamaṅgala gāthā
胜利护卫 The Great Victory Protection**

**mahā-kāruṇiko nātho, hitāya sabba-pāṇinaṃ,
pūretvā pāramī sabbā, patto sambodhimuttamaṃ,
etena sacca-vajjena, sotthi te/me jaya-maṅgalaṃ.**

大悲的世尊，是已具足圆满所有众生利益的成就者，也是證得无上境界的觉悟者。藉由此一真谛，愿你们始终拥有幸福安乐。

For the benefit of all beings, the great compassionate one fulfilled all the spiritual qualities and attained the supreme self awakening; by this speaking of truth, may there be the blessings of triumph for you.

**jayanto bodhiyā mūle, sakyānaṃ nandivaḍḍhano,
evam tuyhaṃ/mayhaṃ jayo hotu, jayassu jaya-maṅgale.**

在菩提树下胜利时，为释迦族增长喜悦；愿你也像那样胜利，得到胜利吉祥胜利。
Being triumphant at the base of the bodhi tree, he was the increaser of delight for the Sakyans
thus may there be triumph for you; triumph and have the blessings of triumph.

**sakkatvā buddharatanaṃ, osadhaṃ uttamaṃ varaṃ;
hitaṃ devamanussānaṃ, buddhatejēna sotthinā
nassantupaddavā sabbe, dukkha vūpasamentu me.**

礼敬於佛宝，实为无上药，福利于人天，以佛大威力，愿你得平安，诸忧恼消除，诸痛苦平息。
I revere the jewel of the Buddha - the highest and most excellent balm, beneficial to gods and
human beings. By the power of the Buddha, may all misfortunes be destroyed, may all sufferings
cease for me.

**sakkatvā dhammaratanaṃ, osadhaṃ uttamaṃ varaṃ;
parilāhūpa samaṇaṃ, dhammatejēna sotthinā
nassantupaddavā sabbe, bhayā vūpasamentu me.**

礼敬於法宝，实为无上药，熄灭众慾火，以法大威力，愿你得平安，诸忧恼消除，诸怖畏平息。
I revere the jewel of the Dhamma - the highest and most excellent balm, cooling down the fever of
defilements. By the power of the Dhamma, may all misfortune be destroyed, May all fears cease
for me.

**sakkatvā saṅgharatanaṃ, osadhaṃ uttamaṃ varaṃ;
āhuneyyaṃ pāhuneyyaṃ, saṅghatejēna sotthinā
nassantupaddavā sabbe, rogā vūpasamentu me.**

礼敬於僧宝，实为无上药，应供善款待，以僧大威力，愿你得平安，诸忧恼消除，诸病苦平息。
I revere the jewel of the Saṅgha - the highest and most excellent balm, worthy of offerings and
hospitality. By the power of the Saṅgha, may all misfortunes be destroyed, may all illnesses cease
for me.

**yaṃkiñci ratanaṃ loke, vijjati vividhā puthū;
ratanaṃ buddhasamaṃ natthi, tasmā sotthi bhavantu me.**

世上任何宝，此处他处求，无宝等佛宝，愿你得安详。
Whatever jewels may exist in the world, numerous and diversified, There is no jewel equal to the
Buddha. By this truth may I be secure.

**yaṃkiñci ratanaṃ loke, vijjati vividhā puthū;
ratanaṃ dhammasamaṃ natthi, tasmā sotthi bhavantu me.**

世上任何宝，此处他处求，无宝等法宝，愿你得安详。
Whatever jewels may exist in the world, numerous and diversified, There is no jewel equal to the
Dhamma. By this truth may I be secure.

**yaṃkiñci ratanaṃ loke, vijjati vividhā puthū;
ratanaṃ saṅghasamaṃ natthi, tasmā sotthi bhavantu me.**

世上任何宝，此处他处求，无宝等僧宝，愿你得安详。

Whatever jewels may exist in the world, numerous and diversified, There is no jewel equal to the Saṅgha. By this truth may I be secure.

**natthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ,
etena saccavajjena, hotu me jayaṃgalaṃ.**

我没有其他的皈依，佛陀是我至上的皈依；以此真实语，愿我得到吉祥胜利。

For me there is no other refuge, the Buddha is my matchless refuge. By the power of this truth, may joyous victory be mine.

**natthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ varaṃ,
etena saccavajjena, hotu me jayaṃgalaṃ.**

我没有其他的皈依，达摩是我至上的皈依；以此真实语，愿我得到吉祥胜利。

For me there is no other refuge, the Dhamma is my matchless refuge. By the power of this truth, may joyous victory be mine.

**natthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ varaṃ,
etena saccavajjena, hotu me jayaṃgalaṃ.**

我没有其他的皈依，僧伽是我至上的皈依；以此真实语，愿我得到吉祥胜利。

For me there is no other refuge, the Saṅgha is my matchless refuge. By the power of this truth, may joyous victory be mine.

**sabbītiyo vivajjantu, sabba-rogo vinassatu,
mā te bhavatv antarāyo, sukhī dīghāyuko bhava.**

愿诸灾免离，愿诸疾消失；愿你无障碍，得快乐长寿！

May all calamities be avoided, may all diseases disappear, may there be no obstacles for you, and may you be happy and have long life.

**bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā,
sabba-buddhānubhāvena, sadā sotthi bhavantu te.**

愿得诸吉祥，愿诸天守护；依诸佛威力，愿你常平安！

May all blessings be yours, may all the deities protect you; by the power of all the Buddhas, may you have well-being always.

**bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā,
sabba-dhammānubhāvena, sadā sotthi bhavantu te.**

愿得诸吉祥，愿诸天守护；依诸法威力，愿你常平安！

May all blessings be yours, may all the deities protect you; by the power of all the Dhammas, may you have well-being always.

**bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā,
sabba-saṅghānubhāvena, sadā sotthi bhavantu te.**

愿得诸吉祥，愿诸天守护；依诸僧威力，愿你常平安！

May all blessings be yours, may all the deities protect you; by the power of all the Saṅghas, may you have well-being always.

nakkhatta-yakkha-bhūtānaṃ, pāpaggaha-nīvāraṇā,

parittassānubhāvena, hantu tesaṃ upaddave.

星宿、夜叉、鬼，灾星之阻碍；以护经威力，愿破彼诸厄！

The obstacles from the bad influences of planets, and of constellations, demons and ghosts; by the power of this protective chant, may the dangers of all of these be destroyed.

dānānumodana-gāthās

随喜功德偈 Rejoicing in Offerings Given Verses

**yathā vāri-vahā pūrā, paripūrenti sāgaraṃ;
evam·eva ito dinnaṃ petānaṃ upakappati.**

正如河水满起来的时候会注入海洋，在这给予的布施会利益已故的亡者。

Just as rivers full of water entirely fill up the sea.

So will what's here been given bring blessings to departed spirits.

**icchitaṃ patthitaṃ tumhaṃ khippaṃ eva samijjhatu,
sabbe pūrentu saṅkappā cando pannaraso yathā, mani-jotiraso yathā.**

愿你的愿望迅速实现，正如十五夜的圆月，正如许愿宝石。

May all your hopes and all your longings come true in no long time.

May all your wishes be fulfilled, like on the fifteenth day the moon, or like a bright and shining gem.

**sabbītiyo vivajjantu, sabba-rogo vinassatu;
mā te bhavatvantarāyo, sukhī dīghāyuko bhava.**

愿诸灾免离，愿诸疾消失；愿你无障碍，得快乐长寿！

May all misfortunes be avoided, may all illness be dispelled;

May you never meet with dangers, may you be happy and live long.

**sabba-roga-vinimutto, sabba-santāpa-vajjito;
sabba-veraṃ atikkanto, nibbuto ca tuvaṃ bhava.**

愿你脱离一切病痛、解脱一切苦恼、超越一切仇敌及达到寂灭。

May you be freed from all illnesses, give up all anguish, overcome all enmity and all passions extinguished.

**abhivādana-sīlissa niccaṃ vuḍḍhā pacāyino
cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ**

好乐敬礼者，常尊於长老，四法得增长：寿、美、乐与力

For those who are respectful, who always honour the elders,

Four are the qualities which will increase: life, beauty, happiness and strength.

**āyurārogya-sampatti, sagga-sampatti·meva ca;
atho nibbāna-sampatti, iminā te samijjhatu.**

透过这项（功德），愿你获得长寿、健康、投生于天界、證悟涅槃，愿此一切成就。

By this offering, may the accomplishment of long life and good health, heavenly rebirth and then the attainment of nibbāna be successfully achieved by you.

(4) mettā bhāvanā
慈 修 Cultivation on Loving-kindness

buddhābhivādanā
礼 敬 佛 陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

tisarāṇa
三 皈 依 The Three Refuges

buddhaṃ saraṇaṃ gacchāmi.
dhammaṃ saraṇaṃ gacchāmi.
saṅghaṃ saraṇaṃ gacchāmi.
dutiyampi buddhaṃ saraṇaṃ gacchāmi.
dutiyampi dhammaṃ saraṇaṃ gacchāmi.
dutiyampi saṅghaṃ saraṇaṃ gacchāmi.
tatiyampi buddhaṃ saraṇaṃ gacchāmi.
tatiyampi dhammaṃ saraṇaṃ gacchāmi.
tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

我皈依佛、两足尊。我皈依法、离欲尊。我皈依僧、众中尊
第二次 ...
第三次 ...
I go to the Buddha, Dhamma and Saṅgha as my refuge.
For the second time ...
For the third time ...

pañca sīla
五 戒 Precepts

1. pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

第一戒：我应当学习受持远离杀生学处。
因为体认摧残生命所带来的痛苦，我决心持守不杀生戒，不残虐生命。我誓言长养慈悲心，尊重生命，护念万物；积极参与护生的行动，并与众生同享无有恐惧的生活。
I take the precept to abstain from killing.
Aware of the suffering caused by the destruction of life, I am committed to cultivate compassion and learn ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and not to condone any act of killing in the world, in my thinking, and in my way of life.

2. adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

第二戒：我应当学习受持远离不与取（偷盗）学处。
因为明瞭剥削、偷盗、欺压和社会不公平所带来的痛苦，我决心持守不偷盗戒；并积极防止他人利己损他的获利行为。我誓言长养布施心，财法二施，毫无吝啬，并与众生同享无有匮乏的生活。
I take the precept to abstain from taking things not given.
Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to cultivate loving kindness and learn ways to work for the well-being of people,

animals, plants, and minerals. I am committed to practice generosity by sharing my time, energy, and material resources with those who are in real need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth.

3. kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

第三戒：我应当学习受持远离邪淫学处。

因为明瞭不正当性关系所带来的痛苦，我决心持守不邪淫戒，不违犯缺乏感情和婚姻为基础性关系。我誓言长养清净心，维护配偶和家庭的幸福快乐，保护儿童免受性虐待的伤害；并与众生同享清净无染的生活。

I take the precept to abstain from sexual misconduct.

Aware of the suffering caused by sexual misconduct, I am committed to cultivate responsibility and learn ways to protect the safety and integrity of individuals, couples, families, and society. I am determined not to engage in sexual relations without love and a long-term commitment. To preserve the happiness of myself and others, I am determined to respect my commitments and the commitments of others. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct.

4. musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

第四戒：我应当学习受持远离妄语学处。

因为明瞭谎言、恶口和搬弄是非，致人鬥乱所带来的痛苦，我决心持守不妄语戒。我不散佈 不确定的消息，不批评或遣责任何不肯定的事物，不出语引起他人的分裂和鬥爭；并愿尽力化解大小的衝突和误解。我誓言常说诚实柔软语，为他人带来信心和喜悦；并常说正法清净语，为他人带来智慧和觉醒。

I take the precept to abstain from false speech.

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivate loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I am committed to learn to speak truthfully, with words that inspire self-confidence, joy, and hope. I am determined not to spread news that I do not know to be certain and not to criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord, or that can cause the family or the community to break. I will make all efforts to reconcile and resolve all conflicts, however small.

5. surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

第五戒：我应当学习受持远离放逸之因的诸酒类学处。

因为明瞭心神迷乱所带来的痛苦，我决心不饮酒及服用任何麻醉毒品，并竭力防止毒品的流传与泛滥。我誓言保持理智的清明，以长养身心的和平和康泰。因为体认三宝清净福乐的功德，我愿修学正法，誓言改变自身，劝化他人；远离贪婪、瞋恼与愚癡的业习，与所有菩萨行人，共创人间净土。

I take the precept to abstain from distilled and fermented liquor that causes intoxication or heedlessness.

Aware of the suffering caused by unmindful consumption, I am committed to cultivate good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking, and consuming. I am committed to ingest only items that preserve peace, well-being, and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society. I am determined not to use alcohol or any other intoxicant or to ingest foods or other items that contain toxins, such as certain TV programs, magazines, books, films, and conversations. I am aware that to damage my body or my consciousness with these poisons is to betray my ancestors, my parents, my society, and future generations. I will work to transform violence, fear, anger, and confusion in myself and in society by practicing a diet for myself and for society. I understand that a proper diet is crucial for self-transformation and for the transformation of society.

mettā bhāvanā
慈修 Cultivation on Loving-kindness

ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhī attānaṃ pariharāmi.

我愿至诚感恩：感恩一切曾以正法和净财成就我道的众生。我愿欢喜布施：愿以正法和净财护持一切众生的道业。我愿恳切忏悔：向所有曾被我以身口意三业伤害过的众生求忏悔。我愿真心宽恕：宽恕所有以身口意三业伤害过我的众生。布施的心让我远离贪念，宽恕的心让我远离瞋恚，忏悔的心让我远离愚癡。愿我能以无贪、无瞋、无癡的清净心，修习慈悲观。愿我远离所有的恶念，愿我远离所有的仇恨，愿我的身体远离所有的病苦，愿我的心念远离所有的烦恼，愿我平安、快乐、幸福、健康，愿我身心轻安，离苦得乐。

May I be well, happy and and peaceful.

May no harm come to me.

May no difficulties come to me.

May no problems come to me.

May I always meet with success.

May I also have patience, courage, understanding and determination to meet and overcome inevitable difficulties, problems and failures in life.

mama mātāpitu ācariyā ca ñatimittā ca sabrahmacarino ca averā hontu, abyapajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

愿我的父母、老师、亲戚、朋友和净行者，愿他们远离所有的恶念，愿他们远离所有的仇恨，愿他们的身体远离所有的病苦，愿他们的心念远离所有的烦恼，愿他们平安、快乐、幸福、健康，愿他们身心轻安，离苦得乐。

May my parents, teachers, relatives, friends and fellow dhammafarers be well, happy and peaceful.

May no harm come to them,

May no difficulties come to them,

May no problems come to them,

May they always meet with success.

May they also have patience, courage, understanding and determination to meet and overcome inevitable difficulties, problems and failures in life.

imasmim ārāme sabbe yogino averā hontu, abyapajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

愿在这寺院里的所有禅修者，愿他们远离所有的恶念，愿他们远离所有的仇恨，愿他们的身体远离所有的病苦，愿他们的心念远离所有的烦恼，愿他们平安、快乐、幸福、健康，愿他们身心轻安，离苦得乐。

May all meditators/yogis in this compound be well, happy and peaceful.

May no harm come to them,

May no difficulties come to them,

May no problems come to them,

May they always meet with success.

May they also have patience, courage, understanding and determination to meet and overcome inevitable difficulties, problems and failures in life.

imasmim ārāme sabbe bhikkhu-sāmaṇerā ca upāsaka-upāsikāyo ca averā hontu, abyapajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

愿在这寺院里的所有比丘、沙弥、优婆萨、优婆夷，愿他们远离所有的恶念，愿他们远离所有的仇恨，愿他们的身体远离所有的病苦，愿他们的心念远离所有的烦恼，愿他们平安、快乐、幸福、健康，愿他们身心轻安，离苦得乐。

May all monks in this compound, novices monks, laymen and laywomen disciples be well, happy and peaceful.

May no harm come to them,

May no difficulties come to them,

May no problems come to them,

May they always meet with success.

May they also have patience, courage, understanding and determination to meet and overcome inevitable difficulties, problems and failures in life

amhākaṃ catupaccayā dāyakā averā hontu, abyapajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

愿供养四资具的布施主，愿他们远离所有的恶念，愿他们远离所有的仇恨，愿他们的身体远离所有的病苦，愿他们的心念远离所有的烦恼，愿他们平安、快乐、幸福、健康，愿他们身心轻安，离苦得乐。

May our donors of the four requisites be well, happy and peaceful.

May no harm come to them,

May no difficulties come to them,

May no problems come to them,

May they always meet with success.

May they also have patience, courage, understanding and determination to meet and overcome inevitable difficulties, problems and failures in life

amhākaṃ ārakkhadevatā, imasmiṃ vihāre, imasmiṃ āvāse, imasmiṃ ārāme, ārakkha devatā averā hontu, abyapajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

愿在这寺院里、在这住所、在这范围内的守护天神，愿他们远离所有的恶念，愿他们远离所有的仇恨，愿他们的身体远离所有的病苦，愿他们的心念远离所有的烦恼，愿他们平安、快乐、幸福、健康，愿他们身心轻安，离苦得乐。

May our guardian devas in this monastery, in this dwelling, in this compound, may the guardian devas be well, happy and peaceful.

May no harm come to them,

May no difficulties come to them,

May no problems come to them,

May they always meet with success.

May they also have patience, courage, understanding and determination to meet and overcome inevitable

difficulties, problems and failures in life

sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā: averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu. dukkhā muccantu, yathā laddha-sampattito mā vigacchantu, kammassakā.

愿一切有情、一切有息、一切众生、一切个人、一切自体所属、一切女人、一切男人、一切圣者、一切非圣者、一切天神、一切人类、一切苦界的众生：愿他们远离所有的恶念，愿他们远离所有的仇恨，愿他们的身体远离所有的病苦，愿他们的心念远离所有的烦恼，愿他们平安、快乐、幸福、健康，愿他们身心轻安，离苦得乐。愿他们脱离痛苦。不失去任何现在已得到的。他们是自己业的拥有者。

May all beings, all breathing things, all spirit beings, all individuals, all self embodied [beings], all women, all men, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering: May they be free from enmity, be free from affliction, be free from suffering, and may they sustain their happiness. May they be liberated from suffering, not be parted from the good fortune they have attained: They are the owners of their actions.

puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhināya disāya, puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhināya anudisāya, heṭṭhimāya disāya, uparimāya disāya, sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvā pariyāpānā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe deva, sabbe manussā, sabbe vinipātikā: averā hontu, abyāpajjā hontu, anīghā hontu, sukkhī attānaṃ pariharantu. dukkhā muccantu, yathā laddha-sampattito māvigacchantu, kammassakā.

在东方、在西方、在北方、在南方、在东南方、在西北方、在东北方、在西南方、在下方、在上方: 愿一切有情、一切有息、一切众生、一切个人、一切自体所属、一切女人、一切男人、一切圣者、一切非圣者、一切天神、一切人类、一切苦界的众生: 愿他们远离所有的恶念, 愿他们远离所有的仇恨, 愿他们的身体远离所有的病苦, 愿他们的心念远离所有的烦恼, 愿他们平安、快乐、幸福、健康, 愿他们身心轻安, 离苦得乐。愿他们脱离痛苦。不失去任何现在已得到的。他们是自己业的拥有者。

In the eastern direction, in the western direction, in the northern direction, in the southern direction, in the south-east direction, in the north-west direction, in the north-east direction, in the south-west direction, in the downward direction, in the upward direction: May all beings, all breathing things, all spirit beings, all individuals, all self embodied beings, all women, all men, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering: May they be free from enmity, be free from affliction be free from suffering, and may they sustain their happiness. May they be liberated from suffering, not be parted from the good fortune they have attained: they are the owners of their actions.

uddhaṃ yāva bhavaggā ca, adho yāva avīcīto; samantā cakkavāḷesu, ye sattā paṭhavī-carā, abyāpajjā niverā ca, nidukkhā cānupaddavā.

上至有顶天 下至阿鼻地狱, 在整个世界系中, 所有在陆地上生存的众生, 愿他们无瞋无怨、无苦和无灾厄。

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, for those beings that move on earth: may they be free from affliction, hostility and without suffering and trouble.

uddhaṃ yāva bhavaggā ca, adho yāva avīcīto, samantā cakka-vāḷesu, ye sattā udake-carā, abyāpajjā niverā ca, nidukkhā cānupaddavā.

上至有顶天 下至阿鼻地狱, 在整个世界系中, 所有在水中生存的众生, 愿他们无瞋无怨、无苦和无灾厄。

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, for those beings that move in water: may they be free from affliction, hostility and without suffering and trouble.

uddhaṃ yāva bhavaggā ca, adho yāva avīcīto, samantā cakka-vāḷesu, ye sattā ākāse-carā, abyāpajjā niverā ca, nidukkhā cānupaddavā.

上至有顶天 下至阿鼻地狱, 在整个世界系中, 所有在空中生存的众生, 愿他们无瞋无怨、无苦和无灾厄。

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, for those beings that move in space: may they be free from affliction, hostility and without suffering and trouble.

**yaṃ pattaṃ kusalaṃ tassa, ānubhāvena pāṇino
sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ.
pāpuṇantu visuddhāya, sukhāya paṭipattiyā,
asoka manupāyāsaṃ, nibbāna sukhamuttamaṃ.
ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā.
sabbepi sattā kālena, sammā devo pavassatu.
yathā rakkhimsu porāṇā, surājāno tathevimaṃ,
rājā rakkhatu dhammena, attanova pajaṃ pajaṃ**

以所成就的善法力量，愿一切有情了知正法王之 法，导向快乐之法。

透过清净快乐的修行，愿他们达到无忧无虑、至上的涅槃乐。

愿正法久住，愿一切有情也恭敬法，愿雨神适时降雨。

正如古代贤善之王给予保护，愿国王善护人民如善护自己。

I have formerly done meritorious deeds, recited the protection discourses and practised meditation on loving-kindness. By the power of this merit may all beings, realising the Buddha's teaching which leads to happiness, attain the supreme bliss of nibbāna which gets rid of sorrow, grief and despair. Long may the teaching of the Buddha endure. May all beings respect and practise righteousness. May the god of rain perform his duty in due season. May the rulers follow the example of the righteous kings and protect their subjects with kindness, like their own sons and daughters.

**imāya dhammānudhammapaṭipattiyā buddhaṃ pūjemi.
imāya dhammānudhammapaṭipattiyā dhammaṃ pūjemi.
imāya dhammānudhammapaṭipattiyā saṅghaṃ pūjemi.**

以此法随法行，我礼敬佛！

以此法随法行，我礼敬法！

以此法随法行，我礼敬僧！

By this practice I pay homage to the Buddha. By this practice I pay homage to the Dhamma. By this practice I pay homage to the Saṅgha

addhā imāya paṭipadāya jāti jarā byādhi maraṇamhā parimuccissāmi.

依此而行，我肯定将会解脱生、老、病、死！

By this practice I shall be liberated from birth, aging, disease, and death.

**idaṃ me puññaṃ āsavakkhayā vahaṃ hotu.
idaṃ me puññaṃ nibbānassa paccayo hotu.
mama puñña-bhāgam sabba-sattānam bhājema;
te sabbe me samam puññabhāgam labhantu.**

愿我这份功德导向摧毁诸漏。

愿我这份功德成为證悟涅槃的助缘。

我把我的功德与一切有情分享，愿他们都平等地得到我的功德

May my merit destroy all defilements. May my merit be a condition for nibbāna. I share my merit with all beings may they all receive an equal share of my merit.

(5) tisaraṇa-aṭṭha-sīla
三 皈 依 與 八 戒 The Three Refuges & Eight Precepts

ratanattaya vandanā
礼 敬 三 宝 Salutation to the Triple Gem

arahaṃ sammā-sambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi.

我今稽首顶礼，这位远离尘垢的阿罗汉、觉行圆满的大觉者，他是世上最尊贵的圣者。
The Exalted One, the Perfectly Enlightened and Blessed One — I render homage to the Buddha, the Blessed One.

svākkhāto bhagavatā dhammo, dhammaṃ namassāmi.

我今稽首顶礼，世尊所宣讲的无上甚深微妙法。
The Teaching so completely explained by him — I bow to the Dhamma.

supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi.

我今稽首顶礼，世尊的声闻弟子，彼等为善行於道的僧众。
The Blessed One's disciples who have practised well — I vow to the Saṅgha.

ārādhanā tisaraṇa-aṭṭha-sīla
求 授 三 皈 依 與 八 戒 Requesting For Three Refuges & Eight Precepts

ahaṃ bhante tisaraṇena saha sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me bhante.

dutiyampi ahaṃ bhante ...

tatiyampi ahaṃ bhante ...

诸尊者，弟子众等，今欲受持，三皈和八戒，三请尊者，慈悲摄授。
May I, Venerable Sir, observe the eight precepts together with the three refuges, Venerable Sir, please have compassion on me and grant me the precepts.
For the second time ...
For the third time ...

Bhante: yamaṃ vadāmi taṃ vadehi (vadetha).

尊者：我念什麼你（們）也跟著念。
Monk: What I recite you follow.

Upāsake: āma bhante.

戒子：是的，尊者。
Laity: Yes, Venerable Sir.

buddhābhivādanā
礼 敬 佛 陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-sambuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

tisaraṇa
三 皈 依 The Three Refuges

buddhaṃ saraṇaṃ gacchāmi.
dhammaṃ saraṇaṃ gacchāmi.
saṅghaṃ saraṇaṃ gacchāmi.
dutiyampi buddhaṃ saraṇaṃ gacchāmi.
dutiyampi dhammaṃ saraṇaṃ gacchāmi.
dutiyampi saṅghaṃ saraṇaṃ gacchāmi.
tatiyampi buddhaṃ saraṇaṃ gacchāmi.
tatiyampi dhammaṃ saraṇaṃ gacchāmi.
tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

我皈依佛、两足尊。我皈依法、离欲尊。我皈依僧、众中尊
第二次 ...
第三次 ...

I go to the Buddha as my refuge. I go to the Dhamma as my refuge. I go to the Saṅgha as my refuge.
For the second time, ...
For the third time, ...

僧念: tisaraṇagamaṇaṃ niṭṭhitaṃ (/ paripuṇṇaṃ)

僧念: 趣向三皈依已毕。
Monk: The Three Refuges are complete.

戒子: āma bhante

戒子: 是的，尊者！
Laity: Yes, Venerable Sir.

aṭṭha-sīla
八 戒 The Eight Precepts

pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-
vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
uccāsayana mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.

我应当学习受持远离杀生
我应当学习受持远离不与取（偷盗）
我应当学习受持远离非梵行
我应当学习受持远离妄语
我应当学习受持远离服用麻醉品

我应当学习受持远离非时食

我应当学习受持远离观听跳舞、唱歌、音乐、表演，(以及) 戴持、塗抹、莊严原因的花鬘、香、塗香学处

我应当学习受持远离坐卧高、大坐卧具

I take the rule of training to abstain from destroying living beings.

I take the rule of training to abstain from taking what is not given.

I take the rule of training to abstain from unchaste conduct.

I take the rule of training to abstain from false speech.

I take the rule of training to abstain from taking anything that causes intoxication or heedlessness.

I take the rule of training to abstain from taking food at improper time.

I take the rule of training to abstain from dancing, singing, listening music, seeing show and from wearing garlands, using perfumes and beautifying the body with cosmetics.

I take the rule of training to abstain from high and luxurious beds and seats.

imāni aṭṭha sikkhāpadāni samādiyāmi [x 3]

我愿如是受持八条净戒 [三次]

I undertake to observe these eight rules of training.

idaṃ me puññaṃ āsavakkhayāvaham hotu.

愿我这份功德导向摧毁诸漏。

May this merit of mine be conducive to the destruction of the mental effluents.

idaṃ me sīlaṃ nibbānassa paccayo hotu.

愿我持戒功德成为證悟涅槃的助缘。

May this merit of observing precepts be a condition for the realization of nibbāna.

bhante: tisanena saha aṭṭha-sīlam dhammam sādhuṃ katvā appamādena sampādettha. sīlena sugatiṃ yanti, sīlena bhogasampadā, sīlena nibbutiṃ yanti, tasmā sīlaṃ visodhaye.

尊者：在完全地（受了）三皈依和八戒後，当不放逸地努力（成就）。持戒者得生善趣；持戒者得大聚财；持戒者得获解脱；是故汝当净戒行。

Monk: Maintaining well the eight precepts together with the three refuges, strive on with diligence!

upāsake: āma bhante.

戒子：是的，尊者。

Laity: Yes, Venerable Sir.

(6) pabbajjā
出家仪式 Going-forth Procedure

(Part A) bhaṇḍu-kammā
剃髮 Shaving Hairs

ratanaṭṭaya vandanā
礼敬三宝 Salutation to the Triple Gem

arahaṃ sammā-sambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemī.

我今稽首顶礼，这位远离尘垢的阿罗汉、觉行圆满的大觉者，他是世上最尊贵的圣者。
The Exalted One, the Perfectly Enlightened and Blessed One — I render homage to the Buddha, the Blessed One.

svākkhāto bhagavatā dhammo, dhammaṃ namassāmi.

我今稽首顶礼，世尊所宣讲的无上甚深微妙法。
The Teaching so completely explained by him — I bow to the Dhamma.

supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi.

我今稽首顶礼，世尊的声闻弟子，彼等为善行於道的僧众。
The Blessed One's disciples who have practised well — I vow to the Saṅgha.

ārādhanaṃ tisaraṇa-pañca-sīla
求授三皈依與五戒 Requesting For Three Refuges & Five Precepts

ahaṃ bhante tisaraṇena saha pañca-sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me bhante.

dutiyampi ahaṃ bhante ...

tatiyampi ahaṃ bhante ...

诸尊者 弟子众等 今欲受持 三归五戒 三请尊者 慈悲摄授
Excuse me, may I, Venerable Sir, observe the five precepts together with the three refuges, Venerable Sir, please have compassion on me and grant me the precepts.
For the second time, may I...
For the third time, may I...

bhante: yamaṃ vadāmi taṃ vadehi (vadetha).

尊者：我念什麼你（们）也跟著念。
Monk: What I recite you follow.

upāsaka: āma, bhante.

Laity: Yes, Venerable Sir.
戒子：是的，尊者。

buddhābhivādanā
礼敬佛陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

tisaraṇa

三 皈 依 The Three Refuges

**buddhaṃ saraṇaṃ gacchāmi.
dhammaṃ saraṇaṃ gacchāmi.
saṅghaṃ saraṇaṃ gacchāmi.
dutiyaṃpi buddhaṃ saraṇaṃ gacchāmi.
dutiyaṃpi dhammaṃ saraṇaṃ gacchāmi.
dutiyaṃpi saṅghaṃ saraṇaṃ gacchāmi.
tatiyaṃpi buddhaṃ saraṇaṃ gacchāmi.
tatiyaṃpi dhammaṃ saraṇaṃ gacchāmi.
tatiyaṃpi saṅghaṃ saraṇaṃ gacchāmi.**

我皈依佛、两足尊。我皈依法、离欲尊。我皈依僧、众中尊

第二次 ...

第三次 ...

I go to the Buddha as my refuge. I go to the Dhamma as my refuge. I go to the Saṅgha as my refuge.

For the second time ...

For the third time ...

bhante: tisaraṇagamaṇaṃ niṭṭhitaṃ (/ paripuṇṇaṃ)

僧念：趣向三皈依已毕。

Monk: The Three Refuges are complete.

upāsaka: āma bhante

戒子：是的，尊者！

Laity: Yes, Venerable Sir.

pañca sīla

五 戒 Five Precepts

- 1. pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.**
- 2. adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
- 3. kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.**
- 4. musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.**
- 5. surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

我应当学习受持远离杀生。

我应当学习受持远离偷盗。

我应当学习受持远离邪淫。

我应当学习受持远离妄语。

我应当学习受持远离服用麻醉品。

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.
I undertake to observe the precept to abstain from sexual misconduct.
I undertake to observe the precept to abstain from false speech.
I undertake to observe the precept to abstain from liquor causing intoxication and heedlessness.

imāni pañca sikkhāpadāni samādiyāmi [x 3]

我愿如是受持五條淨戒 [三次]
I undertake to observe these five rules of training.

idaṃ me puññaṃ āsavakkhayāvaham hotu

願我這份功德導向摧毀諸漏。
May this merit of mine be conducive to the destruction of the mental effluents.

idaṃ me sīlaṃ nibbānassa paccayo hotu.

願我持戒功德成為證悟涅槃的助緣。
May this merit of observing precepts a supportive condition for the realization of nibbāna.

**bhante: tisaṇṇena saha pañca-sīlaṃ dhammaṃ sādhuṃ katvā appamādena sampādettha.
sīlena sugatiṃ yanti, sīlena bhogasampadā, sīlena nibbutiṃ yanti, tasmā sīlaṃ visodhaye.**

尊者：戒为无上菩提本 应当一心持淨戒， 你應不放逸地努力修行。持戒者得生善趣；持戒者得大財聚；持戒者得獲解脫；是故汝當淨戒行。

Monk: Maintaining well the five precepts together with the three refuges, strive on with diligence!

Upāsaka: āma bhante.

戒子：是的，尊者。
Laity: Yes, Venerable Sir.

If there is a saṅgha in the monastic quarters, the proposer bhikkhu should ask permission from the saṅgha to allow the applicant to be shaved in case he is not shaved.

如果寺院内有僧团，推荐的比丘应当向僧团请求允许為求出家者剃髮， 如果他的頭髮还未剃。

anujānāmi bhikkhave saṅghaṃ apaloketuṃ bhaṇḍu-kammāya.

我允许比丘们向僧团请求准许剃度。
I allow, bhikkhus, to ask saṅgha for permission for the shaving.

saṅghaṃ bhante imassa dārakassa bhaṇḍu-kammaṃ āpucchāmi.

尊者，我请求僧团准许为这年轻人剃髮。
Venerable Sir, I request the saṅgha for permission to shave this young man.

If there is no Saṅgha but only one or two bhikkhus he request thus:

如果没有僧团，只有一、两位比丘则请求如下：

ahaṃ bhante ayasmantaṃ imassa dārakassa bhaṇḍu-kammaṃ āpucchāmi.

尊者，我请求准许为这年轻人剃髮。

Venerable Sir, I request for permission to shave this young man.

在剃头的时候，负责剃髮的比丘将会教导修习不净业处。

When shaving, the monk who shave the young man will teach the following five unattractive parts of the body.

Kesā	头发	Hair of the head
Lomā	身毛	Hair of the body
Nakhā	指甲	Nails
Dantā	牙齿	Teeth
Taco	皮	Skin
Taco	皮	Skin
Dantā	牙齿	Teeth
Nakhā	指甲	Nails
Lomā	身毛	Hair of the body
Kesā	头发	Hair of the head
Kesā	头发	Hair of the head
Lomā	身毛	Hair of the body
Nakhā	指甲	Nails
Dantā	牙齿	Teeth
Taco	皮	Skin

(Part B) kāya parisuddhi
净身剃度 Purification Ceremony

ratanattaya vandanā
礼敬三宝 Salutation to the Triple Gem

arahaṃ sammā-sambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi.

我今稽首顶礼，这位远离尘垢的阿罗汉、觉行圆满的大觉者，他是世上最尊贵的圣者。

The Exalted One, the Perfectly Enlightened and Blessed One — I render homage to the Buddha, the Blessed One.

svākkhāto bhagavatā dhammo, dhammaṃ namassāmi.

我今稽首顶礼，世尊所宣讲的无上甚深微妙法。

The Teaching so completely explained by him — I bow to the Dhamma.

supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi.

我今稽首顶礼，世尊的声闻弟子，彼等为善行於道的僧众。

The Blessed One's disciples who have practised well — I vow to the Saṅgha.

ārāḍhanā tisaṇa-aṭṭha-sīla
求授三皈依與八戒 Requesting For Three Refuges & Eight Precepts

ahaṃ bhante tisaṇena saha aṭṭha-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

dutiyaṃpi ahaṃ bhante ...

tatiyaṃpi ahaṃ bhante ...

诸尊者 弟子众等 今欲受持 三皈依和八戒 三请尊者 慈悲摄授

May I, Venerable Sir, observe the eight precepts together with the three refuges, Venerable Sir, please have compassion on me and grant me the precepts.

For the second time, ...

For the third time, ...

bhante: yamaṃ vadāmi taṃ vadehi (vadetha).

尊者：我念什麼你（们）也跟著念。

Monk: What I recite you follow.

Upāsaka: āma bhante.

戒子：是的，尊者。

Laity: Yes, Venerable Sir.

buddhābhivādanā
礼敬佛陀 Homage to the Buddha

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

tisaṇa
三皈依 The Three Refuges

buddhaṃ saraṇaṃ gacchāmi.

dhammaṃ saraṇaṃ gacchāmi.

saṅghaṃ saraṇaṃ gacchāmi.

dutiyaṃpi buddhaṃ saraṇaṃ gacchāmi.

dutiyaṃpi dhammaṃ saraṇaṃ gacchāmi.

dutiyaṃpi saṅghaṃ saraṇaṃ gacchāmi.

tatiyaṃpi buddhaṃ saraṇaṃ gacchāmi.

tatiyaṃpi dhammaṃ saraṇaṃ gacchāmi.

tatiyaṃpi saṅghaṃ saraṇaṃ gacchāmi.

我皈依佛、两足尊。我皈依法、离欲尊。我皈依僧、众中尊

第二次 ...

第三次 ...

I go to the Buddha as my refuge. I go to the Dhamma as my refuge. I go to the Saṅgha as my refuge.

For the second time...

For the third time...

僧念: **tisaraṇagamaṇaṃ niṭṭhitaṃ (/ paripuṇṇaṃ)**

僧念: 趣向三皈依已毕。

Monk: The three refuges are complete.

upāsaka: āma bhante

戒子: 是的, 尊者!

Laity: Yes, Venerable Sir.

aṭṭha-sīla
八戒 The Eight Precepts

1. **pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi**
2. **adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi**
3. **abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi**
4. **musāvādā veramaṇī sikkhāpadaṃ samādiyāmi**
5. **surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**
6. **vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi**
7. **nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanāṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**
8. **uccāsayana mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi**

我应当学习受持远离杀生

我应当学习受持远离不与取（偷盗）

我应当学习受持远离非梵行

我应当学习受持远离妄语

我应当学习受持远离服用麻醉品

我应当学习受持远离非时食

我应当学习受持远离观听跳舞、唱歌、音乐、表演, (以及) 戴持、塗抹、莊严原因的花鬘、香、塗香学处

我应当学习受持远离坐卧高、大坐卧具

I take the rule of training to abstain from destroying living beings.

I take the rule of training to abstain from taking what is not given.

I take the rule of training to abstain from unchaste conduct.

I take the rule of training to abstain from false speech.

I take the rule of training to abstain from taking anything that causes intoxication or heedlessness.

I take the rule of training to abstain from taking food at improper time.

I take the rule of training to abstain from dancing, singing, listening music, seeing show and from wearing garlands, using perfumes and beautifying the body with cosmetics.

I take the rule of training to abstain from high and luxurious beds and seats.

imāni aṭṭha sikkhāpadāni samādiyāmi [x 3]

我愿如是受持八条净戒 [三次]

I undertake to observe these eight rules of training.

idaṃ me puññaṃ āsavakkhayāvaham hotu.

愿我这份功德导向摧毁诸漏。

May this merit of mine be conducive to the destruction of the mental effluents.

idaṃ me sīlaṃ nibbānassa paccayo hotu.

愿我持戒功德成为證悟涅槃的助缘。

May this merit of observing precepts be a condition for the realization of nibbāna.

bhante: tisanena saha aṭṭha-sīlaṃ dhammam sādhuṃ katvā appamādena sampādettha. sīlena sugatiṃ yanti, sīlena bhogasampadā, sīlena nibbutiṃ yanti, tasmā sīlaṃ visodhaye.

尊者：在完全地（受了）三皈依和八戒後，当不放逸地努力修行。持戒者得生善趣；持戒者得大聚财；持戒者得获解脱；是故汝当净戒行。

Monk: Maintaining well the eight precepts together with the three refuges, strive on with diligence!

Upāsaka: āma bhante.

戒子：是的，尊者。

Laity: Yes, Venerable Sir.

(Part C) ārāhanā pabbajjā
请求出家 Requesting for Going-forth

mātupitūnam vandanā
礼谢父母 Veneration to parents

dasamāse urekatvā, posesivuḍḍhikāraṇam;
āyudīghaṃ vassasataṃ, mātupadaṃ namamāhaṃ.

Vuḍḍhikāro aliṅgitvā, cumbitvā piyaputtakāṃ;
rājāmajjaṃ supatitthaṃ, pitupadaṃ namamāhaṃ.

辞别双亲

孩儿在此	感恩父亲	爱心之切	提携护佑
辛勤劳苦	养育之恩		

孩儿在此	感谢母亲	十月妊娠	含辛茹苦
生我育我	扶养之恩		

今得父母	惠赐佛缘	慈悲充许	出家修道
愿此功德	回向父母	祈愿父母	延年益寿
身心安康	吉祥如意	恩请父母	接受孩兒
礼谢一拜			

Veneration to Beloved Mother

Mother, you have carried me in your womb for 10 months, raising me up with love and tenderly care, I pay respect at your feet, mother, thank you.

May you have a long healthy and happy life for a hundred years.

Veneration to Beloved Father

Father, you have brought me up with your loving care, by leading and guiding me to a proper society, I pay respect at your feet, father, thank you. May you have a long healthy and happy life for a hundred years.

ārādhanā pabbajā
求授出家 Requesting For Going-forth

Candidate stand and chant the following:

okāsa saṅghaṃ vandāmi, bhante
dutiyampi saṅghaṃ vandāmi, bhante
tatiyampi saṅghaṃ vandāmi, bhante

尊者，请让我顶礼僧团。

尊者，第二次我顶礼僧团。

尊者，第三次我顶礼僧团。

Permit me, Venerable Sir, I pay respect to the Saṅgha.

For the second time, ...

For the third time, ...

Candidate kneel and continue request.

okāsa, ahaṃ bhante pabbajjaṃ yācāmi.
dutiyampi, ahaṃ bhante pabbajjaṃ yācāmi.
tatiyampi, ahaṃ bhante pabbajjaṃ yācāmi.

尊者我乞求出家。

尊者我第二次乞求出家。

尊者我第三次乞求出家。

Permit me, Venerable Sir, I request the going-forth.

For the second time, Venerable Sir, I request the going-forth.

For the third time, Venerable Sir, I request the going-forth.

sabba-dukkha-nissaraṇa-nibbāna-sacchikaraṇatthāya, imaṃ kāsāvaṃ gahetvā pabbajetha maṃ, bhante, anukaṃpaṃ upādāya.

dutiyampi, sabba-dukkha-nissaraṇa-nibbāna-sacchikaraṇatthāya, imaṃ kāsāvaṃ gahetvā pabbajetha maṃ, bhante, anukaṃpaṃ upādāya.

tatiyampi, sabba-dukkha-nissaraṇa-nibbāna-sacchikaraṇatthāya, imaṃ kāsāvaṃ gahetvā pabbajetha maṃ, bhante, anukaṃpaṃ upādāya.

爲了出离所有的痛苦及体验涅槃，获取了这件袈裟后。恳请尊者，请出於怜悯，让我剃度出家为僧。

第二次...

第三次 ...

Venerable Sir, may you, out of compassion for me, receive this set of robes and grant me the going-forth for the realization of nibbāna which is the escape from all suffering.

For the second time ...

For the third time ...

Candidate goes forward on knees and offer robes to the Preceptor. Backs up a little and bow once, sitting on knees, hand in añjali and continue request by reciting the following:

sabba-dukkha-nissaraṇa-nibbāna-sacchikaraṇatthāya, etaṃ kāśāvaṃ datvā pabbajetha maṃ, bhante, anukampaṃ upādāya.

dutiyampi, sabba-dukkha-nissaraṇa-nibbāna-sacchikaraṇatthāya, etaṃ kāśāvaṃ datvā pabbajetha maṃ, bhante, anukampaṃ upādāya.

tatiyampi, sabba-dukkha-nissaraṇa-nibbāna-sacchikaraṇatthāya, etaṃ kāśāvaṃ datvā pabbajetha maṃ, bhante, anukampaṃ upādāya.

爲了出离所有的痛苦及体验涅槃，请给予那件袈裟。恳请尊者，请出於怜悯，让我剃度出家为僧。
第二次 ...

第三次...

Venerable Sir, may you, out of compassion for me, give me that set of robes, and grant me the going-forth for the realization of nibbāna which is the escape from all suffering.

For the second time ...

For the third time ...

戒师从戒子的手上领取了袈裟后，把袈裟置放在戒子面前。

并为戒子教戒解说出家的目的和利益。

接下来，戒师教诫禅修的五种基本目标，戒子即一句一句地跟随念

Then the Upajjhāya will receive the applicant's set of robes. Having placed it in front of himself, he instructs the applicant how he can benefit by being ordained. After that the upajjhāya tells him to commit to memory the following five unattractive parts of the body, and after explaining the meaning and purpose of doing so, recites them in normal and reverse orders. The applicant will then repeat them after him, word by word, as follows

袈裟取用时之随观文

Passages on Recollection at the moment of using robes

paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapasamphassānaṃ paṭighātāya, yāvadeva hiri-kopīna-paṭicchādanattham.

我应当正念的思惟：受用这衣著只是为了防护寒热、风炎、蚊虻与及爬行类之触，只是为了遮盖羞耻之部而已。

Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

禅修基本的目标

five unattractive parts of the body

kesā	头发	hair of the head
lomā	身毛	hair of the body
nakhā	指甲	nails
dantā	牙齿	teeth
taco	皮	skin
taco	皮	skin
dantā	牙齿	teeth
nakhā	指甲	nails
lomā	身毛	hair of the body
kesā	头发	hair of the head
kesā	头发	hair of the head
lomā	身毛	hair of the body

nakhā	指甲	nails
dantā	牙齿	teeth
taco	皮	skin

(Part D) ārāḍhanā ti-saraṇa & pabbajjā dasa sīla
Requesting For Three Refuges and Ten Precepts 求授皈依与十戒

okāsa, ahaṃ bhante, tisaraṇena saddhiṃ pabbajjā dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.
dutiyampi okāsa, ahaṃ bhante, tisaraṇena saddhiṃ pabbajjā dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.
tatiyampi okāsa, ahaṃ bhante, tisaraṇena saddhiṃ pabbajjā dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

恳求尊者！为弟子传授三皈依与出家十戒（第二次请求。。。第三次请求。。。）
 Permit me, Venerable Sir, I request for the ten precepts for the going-forth together with the three refuges. Please, Venerable Sir, have compassion on me and grant me the precepts.
 For the second time...
 For the third time ...

求授皈依章节
Going to the Refuges

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者[三次]
 Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

upajjhāya: evam vadehi (如此念 say this)
 (跟随我念 say what I say)

Applicant : **āma Bhante** (是的，尊者)

(Part 1: The Collective Mode - ṃ)

buddhaṃ saraṇaṃ gacchāmi
dhammaṃ saraṇaṃ gacchāmi
saṅghaṃ saraṇaṃ gacchāmi
dutiyampi buddhaṃ saraṇaṃ gacchāmi
dutiyampi dhammaṃ saraṇaṃ gacchāmi
dutiyampi saṅghaṃ saraṇaṃ gacchāmi
tatiyampi buddhaṃ saraṇaṃ gacchāmi
tatiyampi dhammaṃ saraṇaṃ gacchāmi
tatiyampi saṅghaṃ saraṇaṃ gacchāmi

归依佛，二足胜尊；誓归依法，离欲胜尊；誓归依僧，调伏胜尊
 再次归依佛，二足胜尊；再次归依法，离欲胜尊；再次归依僧，调伏胜尊
 三次归依佛，二足胜尊；三次归依法，离欲胜尊；三次归依僧，调伏胜尊

I go to the Buddha as my refuge, I go to the Dhamma as my refuge, I go to the Saṅgha as my refuge
For the second time...
For the third time ...

(Part 2: The Mode of ma-kārānta – spelling the last resonant ṃ as labial m)

buddham saraṇam gacchāmi
dhammam saraṇam gacchāmi
saṅgham saraṇam gacchāmi
dutiyaṃpi buddham saraṇam gacchāmi
dutiyaṃpi dhammam saraṇam gacchāmi
dutiyaṃpi saṅgham saraṇam gacchāmi
tatiyaṃpi buddham saraṇam gacchāmi
tatiyaṃpi dhammam saraṇam gacchāmi
tatiyaṃpi saṅgham saraṇam gacchāmi

(Part 3: The Collective Mode - ṃ)

buddhaṃ saraṇaṃ gacchāmi
dhammaṃ saraṇaṃ gacchāmi
saṅghaṃ saraṇaṃ gacchāmi
dutiyaṃpi buddhaṃ saraṇaṃ gacchāmi
dutiyaṃpi dhammaṃ saraṇaṃ gacchāmi
dutiyaṃpi saṅghaṃ saraṇaṃ gacchāmi
tatiyaṃpi buddhaṃ saraṇaṃ gacchāmi
tatiyaṃpi dhammaṃ saraṇaṃ gacchāmi
tatiyaṃpi saṅghaṃ saraṇaṃ gacchāmi

pabbajjā dasasīla
出家十戒 Undertaking the Ten Precepts

pāṇātipātā veramaṇī.
adinnādānā veramaṇī.
abrahmacariyā veramaṇī.
musāvādā veramaṇī.
surā-meraya-majja-pamādaṭṭhāṇā veramaṇī.
vikāla-bhojanā veramaṇī.
nacca-gīta-vāḍita-visūka-dassanā veramaṇī.
mālā-gandhā-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhāṇā veramaṇī.
uccāsayaṇa-mahāsayaṇā veramaṇī.
jātarūpa-rajata-paṭiggahaṇā veramaṇī.

离不杀生戒
离不偷盗戒
离非梵行戒
离不妄语戒
离不服用麻醉品戒
离过午不食戒
离不歌舞倡妓不往观听戒
离不装扮色身，不涂香水戒
离不座高广大床戒

离不捉金银宝物戒

Refraining from killing living creatures.

Refraining from taking what is not given.

Refraining from unchaste conduct.

Refraining from speaking falsely.

Refraining from distilled and fermented intoxicants which are the occasion for carelessness.

Refraining from eating at the wrong time.

Refraining from dancing, singing, music and going to see entertainments.

Refraining from wearing garlands, smartening with perfumes and beautifying with cosmetics.

Refraining from lying on a high or large sleeping-place.

Refraining from accepting gold and silver (money).

Imāni pabbajjā dasa-sikkhāpadāni samādiyāmi.

dutiyaṃpi imāni pabbajjā dasa-sikkhāpadāni samādiyāmi.

tatiyaṃpi, imāni pabbajjā dasa-sikkhāpadāni samādiyāmi.

我愿受持这出家十戒。

I undertake these ten precepts for the going-forth.

**upajjhāya: tisananena saddhiṃ pabbajjā dasa sīlaṃ dhammaṃ sādhuṃ kam surakkhitam
katvā appamādena sampādeṭṭha. sīlena sugatim yanti, sīlena bhogasampadā, sīlena
nibbutim yanti, tasmā sīlaṃ visodhaye.**

戒师：在完全地（受了）三皈依和出家十戒後，当不放逸地努力修行。持戒者得生善趣；持戒者得大聚财；持戒者得获解脱；是故汝当净戒行。

Preceptor: Maintaining well the going-forth ten precepts together with the three refuges, strive on with diligence !

sāmaṇera: āma bhante.

戒子：是的，尊者。

Novice: Yes, Venerable Sir.

*Preceptor explains to candidates now they are sāmaṇeras, one who has gone forth, and gives him
alm bowl indicating his means of support. Preceptor gives Dhamma names and does closing
remarks.*

沙弥受戒程序结束

The ordination procedure for a sāmaṇera is completed.

**(Part E) sikkha paccakkhāta
舍戒 Disrobing Ceremony**

**ratanattaya vandanā
礼敬三宝 Salutation to the Triple Gem**

arahaṃ sammā-sambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi.

我今稽首顶礼，这位远离尘垢的阿罗汉、觉行圆满的大觉者，他是世上最尊贵的圣者。

The Exalted One, the Perfectly Enlightened and Blessed One — I render homage to the Buddha, the Blessed One.

svākkhāto bhagavatā dhammo, dhammaṃ namassāmi.

我今稽首顶礼，世尊所宣讲的无上甚深微妙法。

The Teaching so completely explained by him — I bow to the Dhamma.

supaṭipanno bhagavato sāvakaśaṅgho, saṅghaṃ namāmi.

我今稽首顶礼，世尊的声闻弟子，彼等为善行於道的僧众。

The Blessed One's disciples who have practised well — I vow to the Saṅgha.

buddhābhivādanā
礼 敬 佛 陀 **Homage to the Buddha**

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

arādhana sikkhā paccakkhāta
舍戒还俗 **Requesting for Disrobe**

sikkhaṃ paccakkhāmi, gihiti maṃ dharetha.

弟子因尘缘未断，俗缘未了，今欲舍戒还俗，请尊者听许。

ārādhanā tisaraṇa-pañca-sīla
求 授 三 皈 依 與 五 戒 **Requesting for Three Refuges & Five Precepts**

ahaṃ bhante tisaraṇena saha pañca-sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me bhante.

dutiyampi ahaṃ bhante ...

tatiyampi ahaṃ bhante ...

诸尊者，弟子众等，今欲受持，三归五戒，三请尊者，慈悲摄授。

Excuse me, may I, Venerable Sir, observe the five precepts together with the three refuges, Venerable Sir, please have compassion on me and grant me the precepts.

For the second time ...

For the third time ...

bhante: yamaṃ vadāmi taṃ vadehi (vadetha).

尊者：我念什麼你（们）也跟著念。

Monk: What I recite you follow.

upāsaka: āma bhante.

居士：是的，尊者。

Laity: Yes, Venerable Sir.

buddhābhivādanā
礼 敬 佛 陀 **Homage to the Buddha**

namo tassa bhagavato arahato sammā-saṃbuddhassa [x 3]

礼敬世尊，此位阿罗汉、圆满的正等正觉者 [三次]
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

tisaraṇa
三 皈 依 **The Three Refuges**

buddhaṃ saraṇaṃ gacchāmi.
dhammaṃ saraṇaṃ gacchāmi.
saṅghaṃ saraṇaṃ gacchāmi.
dutiyampi buddhaṃ saraṇaṃ gacchāmi.
dutiyampi dhammaṃ saraṇaṃ gacchāmi.
dutiyampi saṅghaṃ saraṇaṃ gacchāmi.
tatiyampi buddhaṃ saraṇaṃ gacchāmi.
tatiyampi dhammaṃ saraṇaṃ gacchāmi.
tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

我皈依佛、两足尊。我皈依法、离欲尊。我皈依僧、众中尊

第二次 ...

第三次 ...

I go to the Buddha as my refuge. I go to the Dhamma as my refuge. I go to the Saṅgha as my refuge.

For the second time ...

For the third time ...

bhante: tisaraṇagamaṇaṃ niṭṭhitaṃ (/ paripuṇṇaṃ)

僧念：趣向三皈依已毕。

Monk: The Three Refuges are complete.

upāsaka: āma bhante

俗答：是的，尊者！

Laity: Yes, Venerable Sir.

esāham bhante sucira-parinibbutampi, taṃ bhagavantaṃ saraṇaṃ gacchāmi,
dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ Saṅgho dhāretu ajjatagge pānupetaṃ
saraṇaṃ gataṃ.

诸尊者！虽然说世尊涅槃已久，我仍要依於佛陀、达摩和僧伽作为归向。恳请僧众，摄收弟子，尽形寿为在家弟子。

Venerable Sir, though he has very long attained to final liberation, to that Exalted One I go for Refuge, and to the Dhamma and to the Bhikkhu Sangha.

May the Sangha hold me to be a layman gone for refuge from this day forth while life last.

pañca sīla
五 戒 **Five Precepts**

1. pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

2. **adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
3. **kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.**
4. **musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.**
5. **surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

我应当学习受持远离杀生。

我应当学习受持远离偷盗。

我应当学习受持远离邪淫。

我应当学习受持远离妄语。

我应当学习受持远离服用麻醉品。

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.

I undertake to observe the precept to abstain from sexual misconduct.

I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from liquor causing intoxication and heedlessness.

imāni pañca sikkhāpadāni samādiyāmi [x 3]

我愿如是受持五條净戒 [三次]

I undertake to observe these five rules of training.

idaṃ me puññaṃ āsavakkhayāvaham hotu

愿我这份功德导向摧毁诸漏。

May this merit of mine be conducive to the destruction of the mental effluents.

idaṃ me sīlaṃ nibbānassa paccayo hotu.

愿我持戒功德成为證悟涅槃的助缘。

May this merit of observing precepts a supportive condition for the realization of nibbāna.

bhante: tisaraṇena saha pañca-sīlaṃ dhammaṃ sādhuṃ katvā appamādena sampādettha. sīlena sugatiṃ yanti, sīlena bhogasampadā, sīlena nibbutiṃ yanti, tasmā sīlaṃ visodhaye.

尊者：戒为无上菩提本 应当一心持净戒，你应不放逸地努力修行。持戒者得生善趣；持戒者得大财聚；持戒者得获解脱；是故汝当净戒行。

Monk: Maintaining well the five precepts together with the three refuges, strive on with diligence!

Upāsaka: āma bhante.

戒子：是的，尊者。

Laity: Yes, Venerable Sir.

acariya khamāyācana
Asking for Forgiveness from the Elder Monks

**okāsa dvāratthayena kataṃ sabbaṃ
aparādham khamatha me bhante
okāsa khamāmi bhante.**

**okāsa dvāratthayena kataṃ sabbaṃ
aparādham khamatha me bhante
okāsa khamāmi bhante.**

**okāsa dvāratthayena kataṃ sabbaṃ
aparādham khamatha me bhante
okāsa khamāmi bhante.**

Forgive me, Venerable Sir, for all that I have done out of carelessness to you
by way of the doors (of mind, speech and body)

caturārakkha bhāvanā
Summary of Fourfold Protective Meditation

**nāmāmi buddhaṃ guṇa-sāgarantaṃ
sattā sadā hontu sukhī averā
kāyo jiguccho sakalo dugandho
gacchanti sabbe maranaṃ ahaṃ ca.**

**namāmi dhammaṃ sugatena desitaṃ
sattā sadā hontu sukhī averā
kāyo jiguccho sakalo dugandho
gacchanti sabbe maranaṃ ahaṃ ca.**

**namāmi saṅghaṃ munirāja-sāvakaṃ
sattā sadā hontu sukhī averā
kāyo jiguccho sakalo dugandho
gacchanti sabbe maranaṃ ahaṃ ca.**

I worship the Buddha, the ocean of virtues.
May all beings be happy and free from enmity.
The body is repulsive and full of bad smell.
All beings, including myself must die.

I worship the dhamma, preached by the Buddha.
May all beings be happy and free from enmity.
The body is repulsive and full of bad smell.
All beings, including myself must die.

I worship the sangha, the disciples of the Buddha.
May all beings be happy and free from enmity.
The body is repulsive and full of bad smell.
All beings, including myself must die.

(7) 每日省思 Daily Reflections

sāmaṇera-sikkhā The Sāmaṇera's Training

anuññāsi kho bhagavā, sāmaṇerānaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ:
pāṇātipātā veramaṇī
adinnādānā veramaṇī
abrahmacariyā veramaṇī
musāvādā veramaṇī
sura-meraya-majja-pamādaṭṭhānā veramaṇī
vikāla-bhojanā veramaṇī
nacca-gīta-vādita-visūka-dassanā veramaṇī
mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī
uccāsayaṇa-mahāsayaṇā veramaṇī
jātarūpa-rajata-paṭiggahaṇā veramaṇī 'ti.

Permitted by the Exalted One are the ten rules of training for sāmaṇeras and by these sāmaṇeras are to train themselves:

Refraining from killing living creatures,
refraining from taking what is not given,
refraining from unchaste conduct,
refraining from false speech,
refraining from distilled and fermented intoxicants which are the occasion for carelessness,
refraining from food at the 'wrong' time,
refraining from dancing, singing, music and going to see entertainments,
refraining from wearing garlands, smartening with perfumes and beautifying with cosmetics,
refraining from (the use of) high or large beds,
refraining from accepting gold and silver (money).

anuññāsi kho bhagavā, dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ.

katamehi dasahi?

pāṇātipātī hoti

adinnādāyī hoti

abrahmacārī hoti

musāvādī hoti

majjapāyī hoti

buddhassa avaṇṇaṃ bhasati

dhammassa avaṇṇaṃ bhasati

saṅghassa avaṇṇaṃ bhasati

micchādiṭṭhiko hoti

bhikkhunīdūsako hoti.

anuññāsi kho bhagavā, imehi dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetun'ti.

Permitted by the Exalted One is the expulsion of a sāmaṇera who has done any of the ten things. What ten?

He is a killer of living creatures,
he is a taker of what is not given,
he is a practicer of unchastity,
he is a speaker of falsity,
he is a drinker of intoxicants,
he speaks in dispraise of the Buddha,
he speaks in dispraise of the Dhamma,
he speaks in dispraise of the Sangha,

he is one having false views,
he is the corrupter of a bhikkhunī.

Permitted by the Exalted One is the expulsion of a sāmaṇera who has done any of these ten things.

anuññāsii kho bhagavā, pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum.

katamehi pañcahi?

bhikkhūnaṃ alābhāya parisakkati.

bhikkhūnaṃ anattāya parisakkati.

bhikkhūnaṃ anāvasāya parisakkati

bhikkhu akkosati paribhāsatī.

bhikkhū bhikkhūhi bhedeti.

anuññāsi kho bhagavā imehi pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātun'ti

Permitted by the Exalted One is penalty-work for a sāmaṇera who has done any of the five things.
What five?

He endeavours for the non-gain of bhikkhus, (i.e., to deprive them of rightful offerings)

He endeavours for the non-benefit of bhikkhus, (i.e., to harm them in various ways)

He endeavours for the non-residence of bhikkhus, (i.e., to make them leave),

He insults and abuses bhikkhus,

He causes bhikkhus to divide against bhikkhus.

Permitted by the Exalted One is penalty-work for a sāmaṇera who has done any of these five things.

abhiñha-paccavekkhaṇapāṭha

恒常省观之五法 Passage on Five Subjects for Frequent Recollection

jarādhammomhi jaraṃ [male: anatīto | female: anatitā]

byādhidhammomhi byāधिṃ [male: anatīto | female: anatitā]

maraṇadhammomhi maraṇaṃ [male: anatīto | female: anatitā]

sabbehi me piyehi manāpehi nānābhāvo vinābhāvo kammassakomhi kammadāyādo

kamayoni kammabandhu kammaṇisaṇaṇo yaṃ kammaṃ karissāmi kalyāṇaṃ vā

pāpakaṃ vā tassa dāyādo bhavissāmīti - evaṃ amhehi abhiñhaṃ paccavekkhitabbaṃ.

衰老是自然常法，我们是无法避免衰老。疾病是自然常法，我们是无法避免疾病。死亡是自然常法，我们是无法避免死亡。己所喜爱，事物亲属，终朝有日，相隔别离。今此色身：受业感生、为业子嗣、业依附处、业患生处、业所归处，故当承受，过去所造，一切善恶之业。我们应当细心地省观著这五法。

I am of the nature to age, I have not gone beyond ageing.

I am of the nature to sicken, I have not gone beyond sickness.

I am of the nature to die, I have not gone beyond dying.

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

I am the owner of my kamma, heir to my kamma, born of my kamma,

related to my kamma, abide supported by my kamma.

Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Thus we should frequently recollect.

dhātupaṭikūlapaccavekkhaṇapāṭha

资具受用随观不净节文 Recollection of the Elements and Loathsomeness

yathā-paccayaṃ pavattamānaṃ dhātumattamevetam yadidaṃ cīvaram, tadupabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño, sabbāni pana imāni cīvarāni ajigucchaniyāni imaṃ pūtikāyaṃ patvā ativiya jigucchaniyāni jāyanti.

依靠种种因缘配合而获得这衣著以及这受用的人，皆是积聚之物，并非人我，没有永恒的生命，是空无主体的。这衣服本是清净的，一旦接触到这色身就受到污染了。

Composed of only elements according to causes and conditions - are these robes and so is the person wearing them; merely elements, not a being, without a soul, and empty of self. None of these robes are innately repulsive, but touching this unclean body, they become disgusting indeed.

yathā-paccayaṃ pavattamānaṃ dhātumattamevetam yadidaṃ piṇḍapāto, tadupabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño, sabbo panāyaṃ piṇḍapāto ajigucchaniyo, imaṃ pūtikāyaṃ patvā ativiya jigucchaniyo jāyati.

依靠种种因缘配合而获得这饭食以及这受用的人，皆是积聚之物，并非人我，没有永恒的生命，是空无主体的。这饭食本是清净的，一旦接触到这色身就受到污染了。

Composed of only elements according to causes and conditions - Is this almsfood and so is the person eating it, merely elements, not a being, without a soul and empty of self. None of this almsfood is innately repulsive, but touching this unclean body, it becomes disgusting indeed.

yathā-paccayaṃ pavattamānaṃ dhātumattamevetam yadidaṃ senāsanaṃ, tadupabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño, sabbāni pana imāni senāsanāni ajigucchaniyāni, imaṃ pūtikāyaṃ patvā ativiya jigucchaniyāni jāyanti.

依靠种种因缘配合而获得这卧具以及这受用的人，皆是积聚之物，并非人我，没有永恒的生命，是空无主体的。这卧具本是清净的，一旦接触到这色身就受到污染了。

Composed of only elements according to causes and conditions – is this dwelling and so is the person using it; merely elements, not a being, without a soul and empty of self. None of these dwellings are innately repulsive, but touching this unclean body, they become disgusting indeed.

yathā-paccayaṃ pavattamānaṃ dhātumattamevetam yadidaṃ gilāna-paccaya-bhesajja-parikkhāro, tadupabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño. sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo imaṃ pūtikāyaṃ patvā ativiya jigucchaniyo jāyati.

依靠种种因缘配合而获得这药物以及这受用的人，皆是积聚之物，并非人我，没有永恒的生命，是空无主体的。这药物本是清净的，一旦接触到这色身就受到污染了。

Composed of only elements according to causes and conditions - Is this medicinal requisite and so is the person that takes it; merely elements, not a being, without a soul and empty of self. None of this medicinal requisite is innately repulsive, but touching this unclean body, it becomes disgusting indeed.

aniccānussati-pāṭhaṃ **Reflection on Impermanence**

**sabbe saṅkhārā aniccā
sabbe saṅkhārā dukkhā
sabbe dhammā anattā
addhavaṃ jīvitaṃ, dhavaṃ maraṇaṃ, avassaṃ mayā maritabbaṃ,
maraṇa-pariyosānaṃ me jīvitaṃ, jīvitaṃ me aniyataṃ, maraṇaṃ me niyataṃ,
vata ayaṃ kāyo aciraṃ apeta-viññāṇo chuddho adhisessati paṭhaviṃ kaliṅgaram iva
niratthaṃ**

All conditioned things are impermanent;
All conditioned things are dukkha;
Everything is void of self.
Life is not for sure; death is for sure;
It is inevitable that I'll die;
Death is the culmination of my life;
My life is uncertain; my death is certain.
Indeed, this body will soon be void of consciousness and cast away.
It will lie on the ground just like a rotten log, completely void of use.

**aniccā vata saṅkhārā,
uppāda-vaya-dhammino,
uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho.**

Truly conditioned things cannot last,
Their nature is to rise and fall,
Having arisen things must cease,
Their stilling is true happiness.

taṅkhaṇikapaccavekkhaṇa pāṭha

资具取用时之随观文 **Passages on Recollection at the moment of using Requisites**

**paṭisaṅkhā yoniso cīvaram paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapasamphassānaṃ paṭighātāya, yāvadeva hiri-kopīna-
paṭicchādanattham.**

我应当正念的思惟：受用这衣著只是为了防护寒热、风炎、蚊虻与及爬行类之触，只是为了遮盖羞耻之部而已。

Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

**paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, neva davāya na madāya na maṇḍanāya na
vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā
brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi navaṇca vedanaṃ na
uppādessāmi, yātrā ca me bhaviṣṣati anavajjatā ca phāsuvihāro cāti.**

我应当正念的思惟：受用这饭食，并非为了嬉戏、并非为了骄傲、并非为了装饰、并非为了庄严。只是为了使此色身得以住续维持，为了停止恼害，以助益梵行。仔细思量：我乃以此消除旧有的饥饿苦受，不再起暴食新受。如此将能安适无过的生活。

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

**paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsa-makasa-vātātapasiriṃsapa-samphassānaṃ paṭighātāya, yāvadeva utu-
parissaya-vinodanaṃ paṭisallānārāmattham.**

我应当正念的思惟：受用这卧具，只是为了防护寒热、风炎、蚊虻与及爬行类之触，只是为了防护季候之危，而好独坐禅思之乐。

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

paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi, yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjhāparamatāyāti.

我应当正念的思惟：受用这药物，只是为了防护生病恼受，而达究竟无苦之乐。

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

ānāpānassati-sutta-pāṭhaṃ The Teaching on Mindfulness of Breathing

**ānāpānassati bhikkhave bhāvitā bahulīkatā
mahapphalā hoti mahānisaṃsā
ānāpānassati bhikkhave bhāvitā bahulīkatā
cattāro satipaṭṭhāne paripūreti
cattāro satipaṭṭhānā bhāvitā bahulīkatā
satta-bojjhaṅge paripūrenti
satta-bojjhaṅgā bhāvitā bahulīkatā
vijjā-vimuttiṃ paripūrenti**

Bhikkhus, when mindfulness of breathing is developed and cultivated
It is of great fruit and great benefit;
When mindfulness of breathing is developed and cultivated
It fulfills the four foundations of mindfulness;
When the four foundations of mindfulness are developed and cultivated
They fulfill the seven Factors of Awakening;
When the seven Factors of Awakening are developed and cultivated
They fulfill true knowledge and deliverance.

**kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ bahulīkatā
mahapphalā hoti mahānisaṃsā
idha bhikkhave bhikkhu
arañña-gato vā
rukkha-mūla-gato vā
suññāgāra-gato vā
nisīdati pallaṅkaṃ ābhujitvā
ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā
so sato'va assasati sato'va passasati
dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti
dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti
rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti
rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti
sabba-kāya-paṭisaṃvedī assasissāmī'ti sikkhati
sabba-kāya-paṭisaṃvedī passasissāmī'ti sikkhati
passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati
passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati**

And how, bhikkhus, is mindfulness of breathing developed and cultivated
So that it is of great fruit and great benefit?
Here, bhikkhus, a bhikkhu,
Gone to the forest,

To the foot of a tree
Or to an empty hut.
Sits down having crossed his legs,
Sets his body erect, having established mindfulness in front of him.
Ever mindful he breathes in; mindful he breathes out.
Breathing in long, he knows 'I breathe in long';
Breathing out long, he knows 'I breathe out long';
Breathing in short, he knows 'I breathe in short';
Breathing out short, he knows 'I breathe out short'.
He trains thus: 'I shall breathe in experiencing the whole body'.
He trains thus: 'I shall breathe out experiencing the whole body'.
He trains thus: 'I shall breathe in tranquillizing the bodily formations'.
He trains thus: 'I shall breathe out tranquillizing the bodily formations'.

pīti-paṭisaṃvedī assasissāmī'ti sikkhati
pīti-paṭisaṃvedī passasissāmī'ti sikkhati
sukha-paṭisaṃvedī assasissāmī'ti sikkhati
sukha-paṭisaṃvedī passasissāmī'ti sikkhati
citta-saṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati
citta-saṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati
passambhayaṃ citta-saṅkhāraṃ assasissāmī'ti sikkhati
passambhayaṃ citta-saṅkhāraṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing rapture'.
He trains thus: 'I shall breathe out experiencing rapture'.
He trains thus: 'I shall breathe in experiencing pleasure'.
He trains thus: 'I shall breathe out experiencing pleasure'.
He trains thus: 'I shall breathe in experiencing the mental formations'.
He trains thus: 'I shall breathe out experiencing the mental formations'.
He trains thus: 'I shall breathe in tranquillizing the mental formations'.
He trains thus: 'I shall breathe out tranquillizing the mental formations'.

citta-paṭisaṃvedī assasissāmī'ti sikkhati
citta-paṭisaṃvedī passasissāmī'ti sikkhati
abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati
abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati
samādahaṃ cittaṃ assasissāmī'ti sikkhati
samādahaṃ cittaṃ passasissāmī'ti sikkhati
vimocayaṃ cittaṃ assasissāmī'ti sikkhati
vimocayaṃ cittaṃ passasissāmī'ti sikkhati
aniccānupassī assasissāmī'ti sikkhati
aniccānupassī passasissāmī'ti sikkhati
virāgānupassī assasissāmī'ti sikkhati
virāgānupassī passasissāmī'ti sikkhati
nirodhānupassī assasissāmī'ti sikkhati
nirodhānupassī passasissāmī'ti sikkhati
paṭinissaggānupassī assasissāmī'ti sikkhati
paṭinissaggānupassī passasissāmī'ti sikkhati
evaṃ bhāvitā kho bhikkhave ānāpānassati evaṃ bahulīkatā
mahapphalā hoti mahānisaṃsā'ti

He trains thus: 'I shall breathe in experiencing the mind'.
He trains thus: 'I shall breathe out experiencing the mind'.
He trains thus: 'I shall breathe in gladdening the mind'.

He trains thus: 'I shall breathe out gladdening the mind'.
He trains thus: 'I shall breathe in concentrating the mind'.
He trains thus: 'I shall breathe out concentrating the mind'.
He trains thus: 'I shall breathe in liberating the mind'.
He trains thus: 'I shall breathe out liberating the mind'.
He trains thus: 'I shall breathe in contemplating impermanence'.
He trains thus: 'I shall breathe out contemplating impermanence'.
He trains thus: 'I shall breathe in contemplating the fading away of passions'.
He trains thus: 'I shall breathe out contemplating the fading away of passions'.
He trains thus: 'I shall breathe in contemplating cessation'.
He trains thus: 'I shall breathe out contemplating cessation'.
He trains thus: 'I shall breathe in contemplating relinquishment'.
He trains thus: 'I shall breathe out contemplating relinquishment'.
Bhikkhus, that is how mindfulness of breathing is developed and cultivated
So that it is of great fruit and great benefit.

dasadhamma suttaṃ
十法经 The Discourse on the Ten Dhammas

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi: bhikkhavo ti. bhadanteti te bhikkhū bhagavato paccassosum, bhagavā etadavoca: dasa ime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā. katame dasa?

如是我闻：一时佛在舍卫国祇树给孤独园。尔时，世尊告诸比丘：「比丘们！今有十法，应当恒常省察，是何十法呢？」

Thus I heard: at one time the Blessed One was dwelling near Sāvatthi at Anāthapiṇḍika's grounds in Jeta's Wood. There it was that the Blessed One addressed the monks, saying: "Bhikkhus, there are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?"

1. vevaṇṇiyamhi ajjhūpagatoti pabbajitena abhiñhaṃ paccavekkhitabbam.

出家人应当经常地省察：『美貌逐日离我远去 [我逐日老化]。』

'I am no longer living according to worldly aims and values.' This should be reflected upon again and again by one who has gone forth.

2. parapaṭibaddhā me jīvikāti pabbajitena abhiñhaṃ paccavekkhitabbam.

出家人应当经常地省察：『我的生活依赖他人。』

'My very life is sustained through the gifts of others.' This should be reflected upon again and again by one who has gone forth.

3. añño me ākappo karaṇīyoti pabbajitena abhiñhaṃ paccavekkhitabbam.

出家人应当经常地省察：『我的行仪举止应 [与在家人] 不同。』

'I should strive to abandon my former habits.' This should be reflected upon again and again by one who has gone forth.

4. kacci nu kho me attā sīlato na upavadatīti pabbajitena abhiñhaṃ paccavekkhitabbam.

出家人应当经常地省察：『我是否不会因戒而谴责自己？』

‘Does regret over my conduct arise in my mind?’ This should be reflected upon again and again by one who has gone forth.

5. kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantīti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

出家人应当经常地省察：『有智的同梵行者检查後，是否不会因戒而谴责我？』

‘Could my spiritual companions find fault with my conduct?’ This should be reflected upon again and again by one who has gone forth.

6. sabbehi me piyehi manāpehi nānābhāvo vinābhāvoti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

出家人应当经常地省察：己所喜爱，事物亲属，终朝有日，相隔别离。

‘All that is mine, beloved and pleasing, will become otherwise, will become separated from me.’ This should be reflected upon again and again by one who has gone forth.

7. kammassakomhi kammaḍāyādo kammayonī kammabandhū kammaṇṇasāraṇo yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmīti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

出家人应当经常地省察：今此色身，受业感生，为业子嗣，业依附处，业患生处，业所依处，故当承受过去所造一切善恶之业。

‘I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.’ This should be reflected upon again and again by one who has gone forth.

8. kathaṃ bhūtassa me rattindivā vītipatantīti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

出家人应当经常地省察：昼去夜来，时间易逝，于今时刻，所作何为？

‘The days and nights are relentlessly passing; how well am I spending my time?’ This should be reflected upon again and again by one who has gone forth.

9. kacci nu khoṃ suññāgāre abhiraṃhāmīti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

出家人应当经常地省察：对寂静处，是否已经生诸喜悦之心。

‘Do I delight in solitude or not?’ This should be reflected upon again and again by one who has gone forth.

10. atthi nu kho me uttarimanussadhammā alamariyañāṇa-dassanaviseso adhigato sohaṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmīti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

出家人应当经常地省察：如来之无上圣法，超越世俗之法，是否已经，亲證体验，勿使人问，而感难堪。

‘Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel ashamed when questioned by my spiritual companions?’ This should be reflected upon again and again by one who has gone forth.

ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbāti. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinaṇḍanti.

「比丘们！如是十法，应当恒常省察，于行道中自有增益。」尔时比丘闻者，皆大欢喜，信受奉行」

Bhikkhus, these are the ten dhammas to be reflected upon again and again by one who has gone forth. The Blessed One said this, and those monks were uplifted and greatly rejoiced in the Blessed One's words.

dvattiṃsākāra-pāṭhaṃ **Reflection on the Thirty-Two Parts**

[ayaṃ kho] me kāyo uddhaṃ pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino.

This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

atthi imasmiṃ kāye	in this body there are:
1. kesā	hair of the head
2. lomā	hair of the body
3. nakhā	Nails
4. dantā	Teeth
5. taco	Skin
6. maṃsaṃ	Flesh
7. nahārū	Sinews
8. aṭṭhī	Bones
9. aṭṭhimiñjaṃ	bone marrow
10. vakkaṃ	Kidneys
11. hadayaṃ	Heart
12. yakanaṃ	Liver
13. kilomakaṃ	membranes
14. pihakaṃ	Spleen
15. papphāsaṃ	Lungs
16. antaṃ	Intestines
17. antaguṇaṃ	intestinal tract
18. udariyaṃ	Stomach
19. karīsaṃ	excrement
20. pittaṃ	Bile
21. semhaṃ	Phlegm
22. pubbo	Pus
23. lohitaṃ	Blood
24. sedo	Sweat
25. medo	Fat
26. assu	Tears
27. vasa	Grease
28. kheḷo	Saliva
29. siṅghāṇikā	nasal mucus
30. lasikā	oil of the joints
31. muttaṃ	Urine
32. matthake matthaluṅgaṇ'ti	Brain

evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino.

This, then, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.