

Devārāghanā 爹瓦拉達那 Inviting the Deities 邀請諸天

Samantā cakka-vālesu
Atr'āgacchantu devatā;
Saddhammaṃ Muni-rājassa
Suṇantu sagga-mokkhadaṃ.
薩曼它 擦卡哇累蘇
阿特啦咖參禿 爹窪他
薩丹茫 目你啦加薩
蘇南禿 薩咖 模卡當

Dhammassavaṇa-kālo ayaṃ bhadantā. (x3)
丹瑪灑娃那 卡樓 阿秧 芭丹它

*May the deities of the entire universe come here and
listen to the True-Dhamma of the King of Sages,
which leads to the heavenly states and [ultimate]
freedom (Nibbāna).
從世界系中各處，
願諸天神來此地，
聽聖者王之正法，
導向樂處與解脫。*

*Sirs, now is the time for listening to the Dhamma.
這是聽聞佛法的時候，尊者們。*

Vandanā 萬達那 Homage [to the Buddha] 禮敬佛陀

Namo tassa Bhagavato Arahato Sammā-
sambuddhassa. (x3)
那摩 達沙 拍卡哇多 阿臘哈多 三瑪 三不達沙

*Homage to that Blessed One, the Arahant and Perfect
Self-Awakened One.
禮敬世尊、阿羅漢、圓滿自覺者。*

Sambodhi Udāna 善波地 無達那 Inspired Utterance [after] Self-Awakening 正覺自說語

Aneka-jāti saṃsāraṃ—
Sandhāvissaṃ anibbisam,
Gaha-kāraṃ gavesanto—
Dukkhā jāti punappunam.
阿內卡 加地 商沙浪
三達威商 阿尼比散
咖哈 卡浪 咖威善多
度卡 加地 普那普囊

“Gaha-kāraka, dittho'si—
Puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā—
Gaha-kūtaṃ visaṅkhatam,”
Visaṅkhāra-gataṃ cittaṃ—
Taṇhānaṃ khayam-ajjhagā.

*I wandered [through] many births in saṃsāra,
searching for the house builder (craving)
[but] found [him] not;
repeated birth is suffering.
在生死輪迴當中，
我尋找了許多世，
卻找不到造屋者。
一再投生的確苦。*

*O, house-builder! You are seen.
You shall not build a house again.
All your rafters are broken.
Your ridge-pole is shattered.
My mind has attained the unconditioned,
obtaining the destruction of craving.*

咖哈 卡拉卡 地陀西
 普那 K寒 那 卡哈西
 沙巴 貼 趴書卡 巴咖
 咖哈 苦堂 V三卡堂
 V三咖拉 咖堂 起堂
 貪哈曩 咖亞馬加咖

見到你了造屋者！
 你已不能再建屋。
 你所有的椽已斷，
 你的橫樑已粉碎。
 我心已證無為法。
 已經達到愛滅盡。

Paṭicca-samuppāda 趴替查沙母帕達 Dependent Arising 緣起法

Iti imasmim sati idaṃ hoti,
 imassuppādā idaṃ uppajjati, yadidaṃ-
 E地 E馬斯民 沙替 以當 火替
 E馬書趴達 E當 烏趴加替 亞地當

Thus when there is this that is,
 with the arising of this that arises, such as:
 此有故彼有，
 此生故彼生：

avijjā-paccayā saṅkhārā,
 阿 V加 趴查亞 三卡拉

dependent on ignorance, conceptions [arise];
 無明緣行；

saṅkhāra-paccayā viññāṇaṃ,
 三卡拉 趴查亞 威亞曩

dependent on conceptions consciousness [arises];
 行緣識；

viññāṇa-paccayā nāma-rūpaṃ,
 威亞那 趴查亞 那馬路旁

dependent on consciousness mentality and materiality
 [arise];
 識緣名色；

nāma-rūpa-paccayā saḷāyatanaṃ,
 那馬 路趴 趴查亞 沙拉亞它曩

dependent on mentality and materiality the six
 [internal sense] bases [arise];
 名色緣六處；

saḷāyatana-paccayā phasso,
 沙拉亞它那 趴查亞 趴所

dependent on the six bases contact [occurs];
 六處緣觸；

phassa-paccayā vedanā,
 趴沙 趴查亞 威達那

dependent on contact feeling [arises];
 觸緣受；

vedanā-paccayā taṇhā,
 威達那 趴查亞 談哈

dependent on feeling craving [arises];
 受緣愛；

taṇhā-paccayā upādānaṃ,
 談哈 趴查亞 烏趴達曩

dependent on craving attachment [arises];
 愛緣取；

upādāna-paccayā bhavo,
 烏趴達那 趴查亞 把我

dependent on attachment [there arises a new] existence;
 取緣有；

bhava-paccayā jāti,
 把瓦 趴查亞 加替

dependent on [a new] birth [takes place];
 有緣生；

jāti-paccayā jarā-maraṇaṃ soka-parideva-
 dukkha-domanassupāyāsā sambhavanti.
 加替 趴查亞 加拉馬拉曩 艘卡趴力爹瓦
 度卡 多馬那書趴亞沙 三把灣替

dependent on birth, ageing, death, sorrow,
 lamentation, pain, unhappiness and despair come to be.
 生緣老、死、愁、悲、苦、憂、惱。

Evametassa kevalassa
dukkhakkhandhassa samudayo hoti.

A 瓦梅 他沙 K 瓦拉沙
度卡看達沙 沙母達喲 火替

Yadā have pātubhavanti dhammā;
Ātāpino jhāyato brāhmaṇassa;
Ath'assa kaṅkhā vapayanti sabbā;
Yato pajānāti sahetudhammaṃ.
亞達 哈 V 臥圖把灣替 當馬
阿它皮諾 加亞陀 把拉馬那沙
阿它沙 看卡 瓦臥眼替 沙把
亞陀 臥加那替 沙黑圖當忙

Iti imasmim asati idaṃ na hoti,
imassa nirodhā idaṃ nirujjhati, yadidaṃ-
E 替 E 馬斯民 阿沙替 E 當 那 火替
E 馬沙 尼略達 E 當 尼路加替 亞地當

avijjā-nirodhā saṅkhāra-nirodho,
阿 V 加尼略達 三卡拉尼略多

saṅkhāra-nirodhā viññāṇa-nirodho,
三卡拉尼略達 威亞那尼略多

viññāṇa-nirodhā nāma-rūpa-nirodho,
威亞那 尼略達 那馬 路臥 尼略多

nāma-rūpa-nirodhā saḷāyatana-nirodho,
那馬 路臥 尼略達 沙拉亞它那 尼略多

saḷāyatana-nirodhā phassa-nirodho,
沙拉亞它那 尼略達 臥沙 尼略多

phassa-nirodhā vedanā-nirodho,
臥沙 尼略達 威達那 尼略多

vedanā-nirodhā taṇhā-nirodho,
威達那 尼略達 談哈 尼略多

taṇhā-nirodhā upādāna-nirodho,
談哈 尼略達 烏臥達 那尼略多

upādāna-nirodhā bhava-nirodho,
烏臥達那 尼略達 把瓦 尼略多

bhava-nirodhā jāti-nirodho,
把瓦 尼略達 加替 尼略多

Thus is the arising of this whole mass of dukkha.
如是一切苦蘊的集起。

*When indeed phenomena become apparent
to the religious one who is ardent and
meditative, then all his doubts disappear,
since he knows the nature of their causes.*
對於熱誠禪修的婆羅門，
當諸法明顯呈現時，
那麼一切疑惑都會消失，
因為他了知諸法的因緣。

*When there is not this that is not,
with the cessation of this that ceases, such as:*
此無故彼無，
此滅故彼滅：

*with the reminderless dispassion and cessation of
ignorance, conceptions cease;*
無明滅則行滅；

with the cessation of conceptions, consciousness ceases;
行滅則識滅；

*with the cessation of consciousness, mentality and
materiality cease;*
識滅則名色滅；

*with the cessation of mentality and materiality,
the six [sense] bases cease;*
名色滅則六處滅；

*with the cessation of the six [sense] bases,
contact ceases;*
六處滅則觸滅；

with the cessation of contact, feeling ceases;
觸滅則受滅；

with the cessation of feeling, craving ceases;
受滅則愛滅；

with the cessation of craving, attachment ceases;
愛滅則取滅；

*with the cessation of attachment, [the cause for
a new] existence ceases;*
取滅則有滅；

*with the cessation of [the cause for a new]
existence, [the possibility of re]birth ceases;*
有滅則生滅；

jāti-nirodhā jarā-maraṇaṃ soka-parideva-
dukkha-domanassupāyāsā nirujjhanti.

加替 尼略達 加拉 馬拉囊 搜卡 臥力爹瓦
度卡 多馬那書 臥亞沙 尼路加替

Evam-etassa kevalassa
dukkhakkhandhassa nirodho hoti.

A 瓦梅它沙 給瓦拉沙
度卡看達沙 尼略多 火替

Yadā have pātubhavanti dhammā;
Ātāpino jhāyato brāhmaṇassa;
Ath'assa kaṅkhā vapayanti sabbā;
Yato khayāṃ paccayānaṃ avedi.

亞達 哈 V 臥圖把灣替 當馬
阿它皮諾 加亞陀 把拉馬那沙
阿它沙 看卡 瓦臥眼替 沙把
亞陀 卡揚 臥查亞囊 阿威地

Iti imasmim sati idaṃ hoti,
imass'uppādā idaṃ uppajjati,
imasmim asati idaṃ na hoti,
imassa nirodhā idaṃ nirujjhanti, yad-idaṃ:

E 體 E 馬斯民 沙替 E 當 火替
E 馬素臥達 E 當 烏臥加替
E 馬斯民 阿沙替 E 當 那 火替
E 馬沙 尼羅達 E 當 尼路加替 亞地當

avijjā-paccayā saṅkhārā,
阿 V 加 臥查亞 三卡拉

saṅkhāra-paccayā viññāṇaṃ,
三卡拉 臥查亞 威亞囊

viññāṇa-paccayā nāma-rūpaṃ,
威亞那 臥查亞 那馬路旁

nāma-rūpa-paccayā saḷāyatanaṃ,
那馬 路臥 臥查亞 沙拉亞它囊

saḷāyatana-paccayā phasso,
沙拉亞它那 臥查亞 臥所

phassa-paccayā vedanā,
臥沙 臥查亞 威達那

vedanā-paccayā taṇhā,
威達那 臥查亞 談哈

taṇhā-paccayā upādānaṃ,
談哈 臥查亞 烏臥達囊

with the cessation of birth, ageing, death, sorrow,
lamentation, pain, unhappiness and despair cease.
生滅則老、死、愁、悲、苦、憂、惱滅。

Thus there is the cessation of this whole mass of
dukkha.

如是一切苦蘊的熄滅。

When indeed phenomena become apparent to
the religious one who is ardent and
meditative, then all his doubts disappear, since
he experiences the elimination of [their] causes.

對於熱誠禪修的婆羅門，
當諸法明顯呈現時，
那麼一切疑惑都會消失，
因為他體證滅盡它們的因緣。

“Thus when there is this that is,
with the arising of this that arises,
when there is not this that is not,
with the cessation of this that ceases, such as:

此有故彼有，
此生故彼生；
此無故彼無，
此滅故彼滅。

dependent on ignorance, conceptions [arise];
無明緣行；

dependent on conceptions consciousness [arises];
行緣識；

dependent on consciousness mentality and materiality
[arise];
識緣名色；

dependent on mentality and materiality the six
[internal sense] bases [arise];
名色緣六處；

dependent on the six bases contact [occurs];
六處緣觸；

dependent on contact feeling [arises];
觸緣受；

dependent on feeling craving [arises];
受緣愛；

dependent on craving attachment [arises];
愛緣取；

upādāna-paccayā bhavo,
烏趴達那 趴查亞 把我

bhava-paccayā jāti,
把瓦 趴查亞 加替

jāti-paccayā jarā-maraṇaṃ soka-parideva-
dukkha-domanassupāyāsā sambhavanti.
加替 趴查亞 加拉馬拉曩 艘卡趴力爹瓦
度卡 多馬那書趴亞沙 三把灣替

Evam-etassa kevalassa
dukkhakkhandhassa samudayo hoti.

A 瓦梅 他沙 K 瓦拉沙
度卡看達沙 沙母達啲 火替

Avijjāya tv-eva asesā-virāga-nirodhā
saṅkhāra-nirodho,
阿 V 加亞 推瓦 阿謝沙 V 拉咖 尼咯達

saṅkhāra-nirodhā viññāṇa-nirodho,
三卡拉尼咯達 威亞那尼咯多

viññāṇa-nirodhā nāma-rūpa-nirodho,
威亞那 尼咯達 那馬 路趴 尼咯多

nāma-rūpa-nirodhā saḷāyatana-nirodho,
那馬 路趴 尼咯達 沙拉亞它那 尼咯多

saḷāyatana-nirodhā phassa-nirodho,
沙拉亞它那 尼咯達 趴沙 尼咯多

phassa-nirodhā vedanā-nirodho,
趴沙 尼咯達 威達那 尼咯多

vedanā-nirodhā taṇhā-nirodho,
威達那 尼咯達 談哈 尼咯多

taṇhā-nirodhā upādāna-nirodho,
談哈 尼咯達 烏趴達 那尼咯多

upādāna-nirodhā bhava-nirodho,
烏趴達那 尼咯達 把瓦 尼咯多

bhava-nirodhā jāti-nirodho,
把瓦 尼咯達 加替 尼咯多

jāti-nirodhā jarā-maraṇaṃ soka-parideva-
dukkha-domanassupāyāsā nirujjhanti.
加替 尼咯達 加拉 馬拉曩 艘卡 趴力爹瓦
度卡 多馬那書趴亞沙 尼路加替

Evam-etassa kevalassa
dukkhakkhandhassa nirodho hoti.

A 瓦梅它沙 給瓦拉沙
度卡看達沙 尼咯多 火替

*dependent on attachment [there arises a new] existence;
取緣有；*

*dependent on [a new] existence birth [takes place];
有緣生；*

*dependent on birth, ageing, death, sorrow,
lamentation, pain, unhappiness and despair come to be.
生緣老、死、愁、悲、苦、憂、惱。*

*Thus is the arising of this whole mass of dukkha.
如是一切苦蘊的集起。*

*With the reminderless dispassion and cessation of
ignorance, conceptions cease;
完全離欲無明滅則行滅；*

*with the cessation of conceptions, consciousness ceases;
行滅則識滅；*

*with the cessation of consciousness, mentality and
materiality cease;
識滅則名色滅；*

*with the cessation of mentality and materiality, the six
[sense] bases cease;
名色滅則六處滅；*

*with the cessation of the six [sense] bases, contact ceases;
六處滅則觸滅；*

*with the cessation of contact, feeling ceases;
觸滅則受滅；*

*with the cessation of feeling, craving ceases;
受滅則愛滅；*

*with the cessation of craving, attachment ceases;
愛滅則取滅；*

*with the cessation of attachment, [new] existence ceases;
取滅則有滅；*

*with the cessation of existence, birth ceases;
有滅則生滅；*

*with the cessation of birth, ageing, death, sorrow,
lamentation, pain, unhappiness and despair cease.
生滅則老、死、愁、悲、苦、憂、惱滅。*

*Thus there is the cessation of this whole mass of
dukkha.*

如是一切苦蘊的熄滅。

“Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;
 Vidhūpayam tiṭṭhati māra-senam,
 Suriyo’va obhāsayaṃ-antalikkhan”ti.
 亞達 哈 V 臥圖把灣替 當馬
 阿它皮諾 加亞陀 把拉馬那沙
 V 度臥揚 替它替 馬拉謝囊
 書力啲瓦 喔把沙亞滿它力看替

“When indeed phenomena become apparent to
 the religious one who is ardent and meditative,
 he stands dispelling the hosts of Māra, just as
 the sun illuminating the sky [dispels darkness].”
 對於熱誠禪修的婆羅門，
 當諸法明顯呈現時，
 他擊敗魔軍而穩立，
 猶如太陽照亮天空。

Ven. Assajī’s Teaching to Ven. Sāriputta 阿說示尊者給予舍利弗尊者的教導

Ye dhammā hetuppabhavā,
 Tesam hetum Tathāgato āha,
 Tesañ-ca yo nirodho,
 Evañ-vādī Mahā-samaṇo.
 也 當馬 黑圖怕把瓦
 爹桑 黑吞 它他咖多 阿哈
 爹三擦 啲 尼咯都
 A 往 瓦地 馬哈 薩馬挪

Of those phenomena that originate from a cause,
 the Tathāgata has declared the cause, and also
 what their cessation is — This is the doctrine of the
 Great Recluse.
 從因生之法，
 如來說其因，
 及彼等之滅；
 此大沙門說。

Paccayā 臥恰亞

[Twenty-Four] Conditions 二十四緣

- | | |
|------------------------|------------------------|
| 1. Hetu-paccayo | Root condition |
| 2. Ārammaṇa-paccayo | Object condition |
| 黑度 臥查啲 | 因緣； |
| 阿欄馬那 臥查啲 | 所緣緣； |
| 3. Adhipaṭi-paccayo | Predominance condition |
| 4. Anantara-paccayo | Proximity condition |
| 阿地臥體 臥查啲 | 增上緣； |
| 阿難他拉 臥查啲 | 無間緣； |
| 5. Samanantara-paccayo | Contiguity condition |
| 6. Sahajāta-paccayo | Conascence condition |
| 沙馬難他拉 臥查啲 | 相續緣； |
| 沙哈加他 臥查啲 | 俱生緣； |
| 7. Aññamañña-paccayo | Mutuality condition |
| 8. Nissaya-paccayo | Support condition |
| 阿呀滿呀 臥查啲 | 相互緣； |
| 尼沙呀 臥查啲 | 依止緣； |

9. Upanissaya-paccayo

10. Purejāta-paccayo

鳥跏尼沙呀 跏查喲

普雷加他 跏查喲

11. Pacchājāta-paccayo

12. Āsevana-paccayo

跏恰加他 跏查喲

阿謝瓦那 跏查喲

13. Kamma-paccayo

14. Vipāka-paccayo

甘馬 跏查喲

V 跏卡 跏查喲

15. Āhāra-paccayo

16. Indriya-paccayo

阿哈拉 跏查喲

因地理拉 跏查喲

17. Jhāna-paccayo

18. Magga-paccayo

加那 跏查喲

馬咖 跏查喲

19. Sampayutta-paccayo

20. Vippayutta-paccayo

三跏又他 跏查喲

V 跏又他 跏查喲

21. Atthi-paccayo

22. Natthi-paccayo

阿替 跏查喲

那替 跏查喲

23. Vigata-paccayo

24. Avigata-paccayo

V 卡他 跏查喲

阿 V 卡他 跏查喲

Etena sacca-vajjena —
sotthi te hotu sabbadā.

A 貼那 薩擦 瓦 J 那

艘提 T 火圖 薩把達

Etena sacca-vajjena —
sabba-rogo vinassatu.

A 貼那 薩擦 瓦 J 那

薩把 咯古 V 那薩圖

Etena sacca-vajjena —
hotu te jaya-maṅgalāṃ.

A 貼那 薩擦 瓦 J 那

火圖 T 加亞忙咖浪

Decisive support condition

Prenascence condition

親依止緣；

前生緣；

Postnascence condition

Repetition condition

後生緣；

重複緣；

Kamma condition

Result condition

業緣；

果報（异熟）緣；

Nutriment condition

Faculty condition

食緣；

根緣；

Jhāna condition

Path condition

禪那緣；

道緣；

Association condition

Disassociation condition

相應緣；

不相應緣；

Presence condition

Absence condition

有緣；

無有緣；

Disappearance condition

Non-disappearance condition

離去緣；

不離去緣。

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

藉著這真實的話語，

願你時常得到安樂；

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

藉著這真實的話語，

願一切的疾病消失；

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

藉著這真實的話語，

願你得到吉祥勝利。

Buddhānussati 補達努沙替 *Contemplation of the Buddha* 佛隨念

Iti'pi so Bhagavā,
依弟比 叟 拍卡哇

Such is that Blessed One,
世尊即是：

Arahāṃ,
阿臘漢

the Worthy One,
阿羅漢、

Sammā-sambuddho,
三瑪 三不哆

the Perfectly Self-Awakened One,
等正覺、

Vijjā-caraṇa-sampanno,
唯家 恰臘那 三般若

One fully possessed of wisdom and conduct,
明行足、

Sugato,
速卡哆

One who has proceeded by the good way,
善逝、

Loka-vidū,
羅卡唯杜

Knower of the [three] worlds,
世間解、

Anuttaro purisa-damma-sārathi,
阿努達羅 不立沙 唐瑪 沙臘弟

Unexcelled Trainer of tamable men,
無上士調禦丈夫、

Satthā deva-manussānaṃ,
薩他 爹哇 瑪努沙囊

Teacher of deities and men,
天人師、

Buddho,
不哆

The Awakened One,
佛陀、

Bhagavā' ti.
拍卡哇弟

The Blessed One.
世尊。

Dhammānussati 當馬努沙替 *Contemplation of the Dhamma* 法隨念

Svākkhāto Bhagavatā Dhammo,
沙哇卡哆 拍卡哇達 當摩

Well-expounded is the Exalted One's Dhamma,
世尊所善說的法、

Sandiṭṭhiko,
山替弟果

Visible here-and-now,
現前可見、

Akāliko,
阿卡利果

Not delayed in time,
無過時的、

Ehi-passiko,
A 嘻把西果

Inviting of inspection,
請自來看、

Opanayiko,
O 把那依果

Onward-leading,
導向、

Paccattaṃ veditabbo viññūhī'ti.
拔恰當 威替達波 慰又嘻弟

Is directly experience able by the wise'.
為每個智者皆能證知的。

Saṅghānussati 商伽努沙替 *Contemplation of the Saṅgha* 僧隨念

Supaṭipanno Bhagavato sāvaka-saṅgho,
速拔弟般若 拍卡哇哆 沙哇卡商柯

*The community of the Exalted One's disciples has entered
on the good way,*
世尊的聲聞僧眾是善於行道；

Uju-paṭipanno Bhagavato sāvaka-saṅgho,
屋竹拔弟般若 拍卡哇哆 沙哇卡商柯

*The community of the Exalted One's disciples has entered
on the straight way,*
世尊的聲聞僧眾是正直行道；

Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,
呀呀拔弟般若 拍卡哇哆 沙哇卡商柯

*The community of the Exalted One's disciples has entered
on the true way,*
世尊的聲聞僧眾是真實行道；

Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;
沙咪記拔弟般若 拍卡哇哆 沙哇卡商柯

*The community of the Exalted One's disciples has entered
on the proper way,*
世尊的聲聞僧眾是正當行道的；

Yad-idaṃ: cattāri purisa-yugāni aṭṭha
purisa-puggalā,
呀替唐 恰達立 不立沙優卡尼 阿他
普力沙普伽拉

*That is to say, the four pairs of men, the eight types of
persons,*
即四雙八輩的

Esa Bhagavato sāvaka-saṅgho;
A 沙 拍卡哇哆 沙哇卡商柯

That is the Exalted One's disciple community,
世尊的聲聞僧眾，

Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-
karaṇīyo,
阿戶乃喲 把戶乃喲 他桔乃喲 安加利
卡臘尼喲

*Worthy of gifts, Worthy of hospitality, Worthy of offerings,
Whom should be respected,*
是應供養、應供奉者、應施於者、應合掌（禮
敬）者，

Anuttaraṃ puññakkhettaṃ lokassā'ti.
阿努達浪 本呀給當 羅卡沙弟

*The incomparable field of merit for the world. 為世間無上
的福田。*

Etena sacca-vajjena pātu tvaṃ ratanattayaṃ.
(x3)

By this speaking of truth, may the Triple-Gem protect you!
藉著這真實的話語，願三寶保護你！

A 貼那 薩擦窪階那 咄禿 湯 拉它那它秧

Mahā-maṅgala Sutta 馬哈忙伽拉 素它 Discourse on Great Blessings 大吉祥經

Evam me sutam: ekam samayam Bhagavā
Sāvattiyam viharati Jeta-vane Anātha-
piṇḍikassa ārāme.
A 枉 梅 蘇堂 A 康 薩麻洋 巴咖瓦 薩瓦地洋
V 哈臘地 街打瓦內 阿納打 丙地卡灑 阿臘彌

*Thus have I heard: at one time the Blessed One was
dwelling in Anāthapiṇḍaka's monastery in Jeta's
grove.*

如是我聞，一時世尊住在舍衛城祇陀林給孤
獨園。

Atha kho aññatarā devatā abhikkantaya rattiya,
abhikkanta-vanna, kevala-kappam Jeta-vanam
obhāsetvā yena Bhagavā ten'upasaṅkami,
upasaṅkamitvā Bhagavantam abhivādetvā
ekam-antam atthāsi.

*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*

阿打 噶 阿呀打臘 爹瓦打 阿皮看打亞
臘地呀 阿比看打 彎納 給瓦拉 卡榜街打
瓦囊 O 把些特瓦 也納 巴咖瓦
爹奴把賞卡米 烏把賞卡米爹瓦 巴咖枉湯 阿
比瓦爹它瓦 A 卡滿堂 阿塔西

那時，某位容色殊勝的天神在深夜使整個祇
陀林充滿光明，然後來到世尊的地方。來到
之後，頂禮世尊，然後站在一邊。

Ekamantam thitā kho sā devatā
bhagavantam gāthāya ajjhabhāsi:-
A 卡滿堂 地打 柯 沙 爹瓦打
巴咖彎當 卡打呀 阿甲巴西

*[at a respectful distance] that deity addressed the
Blessed one in verse:*

那位天神站在一邊後，以偈頌對世尊說：

Bahū devā manussā ca
Maṅgalāni acintayurū,
Ākaṅkhamānā sothhānaṁ
Brūhi maṅgalam-uttamaṁ.
巴護 爹瓦 麻努灑 叉
芒伽拉你 阿青打勇
阿港卡麻納 艘塔囊
不魯嘻 芒伽拉目達莽

*“Many deities and men, [though] wishing
for well-being are unable to think [which
things really] are blessings [therefore, please]
declare the highest blessing[s].”*

「許多天與人，
思惟諸吉祥，
希望得安樂；
請說最吉祥。」

Asevanā ca bālānaṁ
Paṇḍitānaṁ ca sevanā
Pūjā ca pūjanīyānaṁ
Etaṁ maṅgalam-uttamaṁ.
阿謝瓦納 叉 巴拉囊
班地打喃 叉 謝瓦納
普甲 叉 普甲尼啞囊
A 堂 芒伽拉目達忙

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

(世尊說：)
「不結交愚人，與智者交往，
禮敬可敬者，此事最吉祥。」

Patirūpa-desa-vāso ca
Pubbe ca kata-puññatā,
Atta-sammā-paṇīdhi ca
Etaṁ maṅgalam-uttamaṁ.

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

Khantī ca sovacassatā
Samañānañ-ca dassanañ,
Kālena Dhamma-sākacchā
Etañ maṅgalam-uttamañ.
看地 叉 艘瓦叉灑打
灑馬納南 叉 達灑囊
卡類納 當馬 灑卡差
A 堂 芒咖拉目達忙

*Patient, easy to speak to (i.e. admonish),
seeing self-calmed ones
and timely discussion of the Dhamma
this is the highest blessing;*
忍耐易受教，
得見諸沙門，
適時討論法，
此事最吉祥。

Tapo ca brahma-cariyañ-ca
Ariya-saccāna'dassanañ,
Nibbāna-sacchi-kiriya ca
Etañ maṅgalam-uttamañ.
達頗 叉 八拉馬 叉利雅 叉
阿利雅 灑差納 打灑囊
泥八納 灑區 奇利亞 叉
A 堂 芒咖拉目達忙

*Austere, living the highest life,
the seeing [with wisdom] of the noble truths
and realizing nibbāna
this is a highest blessing;*
熱忱與梵行，
照見諸聖諦，
體證於涅槃，
此事最吉祥。

Phuṭṭhassa loka-dhammehi
Cittañ yassa na kampati,
Asokañ virajañ khemañ
Etañ maṅgalam-uttamañ.
普打灑 羅卡 當梅嘻
取堂 亞灑 納 看把地
阿艘康 V 拉將 給忙
A 堂 芒咖拉目達忙

*On contact with worldly conditions,
their mind is unshaken, sorrowless,
free from impurities and secure
this is the highest blessing;*
接觸世法時，
心毫不動搖，
無憂染而安，
此事最吉祥。

Etādisāni katvāna
Sabbattha-m-apaṛajitā,
Sabbattha sotthiñ gacchanti
Tañ tesañ maṅgalam-uttaman'ti.
A 打地灑尼 卡圖瓦納
灑巴打 麻巴臘機打
灑巴打 艘聽 咖禪地
當 爹賞 芒咖拉目達滿地

*Conducting [themselves] like this (as above),
everywhere invincible,
they go safely everywhere
for them this is the highest blessing.*
如此實行後，
各處皆不敗，
一切處安樂，
是其最吉祥。」

Etena sacca-vajjena, sotthi te hotu sabbadā.
A 貼那 薩擦 瓦J那
艘提 T 火圖 薩把達

*By this speaking of truth, may there be well-being
for you always.
藉著這真實的話語，願你時常得到安樂；*

Etena sacca-vajjena, sabba-rogo vinassatu.
A 貼那 薩擦 瓦J那
薩把 咯古 V 那薩圖

*By this speaking of truth, may all [of your] diseases
disappear.
藉著這真實的話語，願一切的疾病消失；*

Etena sacca-vajjena, hotu te jaya-maṅgalañ.
A 貼那 薩擦 瓦J那
火圖 T 加亞忙咖浪

*By this speaking of truth, may there be the blessings
of triumph for you.
藉著這真實的話語，願你得到吉祥勝利。*

Ratana Sutta 拉它那 素它 Discourse on the [Three] Jewels 寶經

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni'va antalikkhe,
Sabbe'va bhūtā sumanā bhavantu,
Atho'pi sakkacca suṇantu bhāsitaṃ.
呀泥答 哺他尼 薩嗎咖他尼
部嗎尼 窪 呀尼窪 安它利 K
薩悲窪 哺他 蘇瑪哪 芭灣禿
阿透皮 薩卡叉 蘇南禿 叭希湯

Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiya pajāya,
Divā ca ratto ca haranti ye balim,
Tasmā hi ne rakkhatha appamattā.
它斯嗎 喜 哺他 尼撒梅塔 薩悲
梅湯 卡柔塔 嗎努希呀 叭扎牙
地哇 叉 垃投 叉 哈然提 也 巴玲
它斯嗎 喜 內 垃卡塔 阿叭瑪他

Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgata.
Idam'pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
秧 今取 V 湯 依答 哇 乎讓 哇
薩給蘇 哇 秧 垃它囊 叭泥湯
那 諾 薩茫 阿題 它踏咖貼那
依當 皮 不爹 垃它囊 叭泥湯
A 貼那 薩確那 蘇窪題 候禿

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yad-ajjhagā Sakya-munī samāhito,
Na tena dhammena sam'atthi kiñci.
Idam'pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
卡秧 V 喇鋼 阿瑪湯 叭泥湯
牙達渣咖 薩 K 牙目泥 薩嗎喜投
那 貼那 當梅那 薩瑪題 今取
依當皮 當梅 垃它囊 叭泥湯
A 貼那 薩確那 蘇窪題 候禿

Yaṃ Buddha-seṭṭho parivaṇṇayī suciṃ,
Samādhim-ānantarikaññaṃ-āhu,
Samādhinā tena samo na vijjati.
Idam'pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

*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!*
集會在此的衆生，無論地居或空居，
願一切衆生歡喜，并恭敬聽聞所說。

*Listen here, all beings!
Show your love to those humans who,
day and night, bring offerings to you.
故一切衆生聽著：以慈愛對待人們；
他們日夜獻供祀，故精勤守護他們。*

*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!*

此世他世之財富，或天界中殊勝寶，
無與如來相等者——此是佛之殊勝寶；
以此實語願安樂。

*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!*
盡.離貪.不死.殊勝，釋迦聖者靜體證，
無與該法相等者——此是法之殊勝寶；
以此實語願安樂。

*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!*

秧 不答 謝透 臥離灣那伊 蘇清
 薩嗎迪 嗎南它離堪亞 嗎乎
 薩嗎迪哪 貼那 薩模 那 V 扎提
 依當皮 當梅 坭它囊 臥泥湯
 A 貼那 薩確那 蘇窪題 候禿

Ye puggalā aṭṭha satam pasatthā,
 Cattāri etāni yugāni honti,
 Te dakkhiṇeyyā Sugatassa sāvakā,
 Etesu dinnāni mahapphalāni.
 Idam'pi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

也 菩咖啦 阿塔 薩湯 臥薩踏
 叉他離 A 他尼 優咖尼 宏提
 貼 達奇內呀 蘇咖它薩 薩窪卡
 A 貼蘇 丁哪尼 瑪哈爬啦尼
 依當皮 三給 坭它囊 臥泥湯
 A 貼那 薩確那 蘇窪題 候禿

Ye suppayuttā manasā dalhena,
 Nikkāmino Gotama-sāsanamhi,
 Te patti-pattā amatam vigayha,
 Laddhā mudhā nibbutim bhuñjamānā.
 Idam'pi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

也 蘇臥優他 瑪那薩 達黑那
 尼卡米諾 勾它瑪 薩薩南喜
 貼 臥提臥他 阿瑪湯 V 咖涯
 拉搭 目搭 尼不停 部扎嗎哪
 依當皮 三給 坭它囊 臥泥湯
 A 貼那 薩確那 蘇窪題 候禿

Yath'indakhīlo paṭhavim sito siyā,
 Catubbhi vātebhi asampakampiyo,
 Tathūpamam sappurisaṃ vadāmi,
 Yo ariya-saccāni avecca passati.
 Idam'pi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

牙亨達奇樓 臥塔英 希投 昔呀
 叉禿閉 哇貼閉 阿傘臥看皮喲
 它吐臥茫 薩菩離桑 窪噠米
 喲 阿離牙薩插尼 阿維叉 臥薩提
 依當皮 三給 坭它囊 臥泥湯
 A 貼那 薩確那 蘇窪題 候禿

Ye ariya-saccāni vibhāvayanti,
 Gambhīra-paññena sudesitāni,
 Kiñcāpi te honti bhusappamattā,
 Na te bhavam aṭṭhamam ādiyanti.
 Idam'pi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

至上佛所贊清淨，所說立即相隨定，
 無與該定相等者——此是法之殊勝寶；
 以此實語願安樂。

*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!*

被覺念者所稱贊，是彼四雙八輩者，
 善逝弟子堪受供，供養於彼得大果——
 此是僧之殊勝寶；以此實語願安樂。

*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!*

以堅固心善從事，於瞿曇教法離欲，
 已達目標入不死，憑空獲得享安樂——
 此是僧之殊勝寶；以此實語願安樂。

*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!*

猶如插地之門柱，不被四風所動搖；
 我說譬如善男子，彼確見諸聖諦者——
 此是僧之殊勝寶；以此實語願安樂。

*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!*

也 阿了牙薩插尼 威叭窪陽提
剛鼻坵盤也那 蘇參希他尼
今插皮 貼 宏提 部薩臥瑪他
那 貼 芭汪 阿塔茫 啊地陽提
依當皮 三給 坵它囊 臥泥湯
A 貼那 薩確那 蘇窪題 候禿

Sahāv'assa dassana-sampadāya,
Tay'assu dhammā jahitā bhavanti,
Sakkāya-dīṭṭhi vicikicchitañ-ca,
Sīlabatañ vā' pi yad-atthi kiñ-ci.
Catūh'apāyehi ca vippamutto,
Cha cābhiṭhānāni abhabbo kātum.
Idam'pi Saṅghe ratanañ pañītañ,
Etena saccena suvatthi hotu.

薩哈窪薩 達薩那傘臥噠牙
它牙蘇 當嗎 扎喜他 芭灣提
薩卡牙迪題 V 奇曲壇叉
稀拉巴湯 哇皮 牙達題 今取
叉突哈咱也喜 叉 V 臥目投
查 插閉踏哪尼 阿芭鉢 卡吞
依當皮 三給 坵它囊 臥泥湯
A 貼那 薩確那 蘇窪題 候禿

Kiñcāpi so kammañ karoti pāpakañ,
Kāyena vācā uda cetasā vā,
Abhabbo so tassa paṭicchādāya,
Abhbatā dīṭṭha-padassa vuttā.
Idam'pi Saṅghe ratanañ pañītañ,
Etena saccena suvatthi hotu.

今插皮 搜 看茫 卡柔提 咱臥康
卡也那 哇插 烏達 確它撒 哇
阿芭鉢 搜 它薩 臥提岔噠牙
阿芭巴他 地塔臥達薩 烏他
依當皮 三給 坵它囊 臥泥湯
A 貼那 薩確那 蘇窪題 候禿

Vanappagumbe yathā phussitagge,
Gimhāna-māse paṭhamasmim' gimhe,
Tathūpamañ Dhamma-varañ adesayī,
Nibbāna-gāmiñ paramañ hitāya.
Idam'pi Buddhhe ratanañ pañītañ,
Etena saccena suvatthi hotu.

窪那臥滾悲 牙踏 普希它給
隔哈那嗎謝 臥塔瑪斯明 今嘿
它吐臥茫 當瑪窪讓 阿參薩伊
尼吧那咖明 臥坵茫 喜他牙
依當皮 不爹 坵它囊 臥泥湯
A 貼那 薩確那 蘇窪題 候禿

彼明瞭諸聖諦者，乃深智者所善說，
即使彼等極放逸，彼亦不受第八生——
此是僧之殊勝寶；以此實語願安樂。

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!*

就在見法的同時，即已捨棄了三法：
薩迦耶見與懷疑，及戒禁取了無遺；
他已超脫四惡趣，及不再造六重罪——
此是僧之殊勝寶；此是實語願安樂。

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!

他所作任何惡業，經由身、口或意念，
他無法將它隱瞞，此謂見道者不作——
此是僧之殊勝寶；以此實語願安樂。

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!

猶如森林頂花開，於熱季的第一月；
譬喻他宣說聖法，導向涅槃最上益——
此是佛之殊勝寶；以此實語願安樂。

Varo varaññū varado varāharo,
Anuttaro Dhamma-varaṃ adesayī.
Idam'pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

窪柔 窪然喲 窪坵兜 窪喇哈柔
阿努他柔 當瑪窪讓 阿爹薩伊
依當皮 不爹 坵它囊 臥泥湯
A 貼那 薩確那 蘇窪題 候禿

Khīṇaṃ purāṇaṃ navam n'atthi sambhavaṃ,
Viratta-cittā āyatike bhavasmiṃ,
Te khīṇa-bījā avirūḷhi-chandā,
Nibbanti dhīrā yathā' yaṃ padīpo.
Idam'pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

奇囊 菩然囊 那汪 那題 傘芭汪
V 坵它取他 啊牙提給 芭窪斯明
貼 奇那逼渣 阿 V 如喜禪噠
尼般提 滴喇 牙踏秧 臥低坡
依當皮 三給 坵它囊 臥泥湯
A 貼那 薩確那 蘇窪題 候禿

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni'va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.

呀泥答 哺他尼 薩嗎咖他尼
部嗎尼 窪 呀尼窪 安它利給
它踏咖湯 爹窪瑪努薩僕具湯
不擋 那瑪薩瑪 蘇窪題 候禿

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni'va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.

呀泥答 哺他尼 薩嗎咖他尼
部嗎尼 窪 呀尼窪 安它利給
它踏咖湯 爹窪瑪努薩僕具湯
當忙 那瑪薩瑪 蘇窪題 候禿

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni'va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Saṅghaṃ namassāma suvatthi hotu.

呀泥答 哺他尼 薩嗎咖他尼
部嗎尼 窪 呀尼窪 安它利給
它踏咖湯 爹窪瑪努薩僕具湯
桑康 那瑪薩瑪 蘇窪題 候禿

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!

至上者、知至上者、給予至上者、帶來至上者宣說無比至上法 ——
此是佛之殊勝寶；以此實語願安樂。

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!

舊的已盡無新的，心不執取未來有，
種子已盡不生欲，智者清涼如燈熄 ——
此是僧之殊勝寶；以此實語願安樂。

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!

集會在此的衆生，無論地居或空居，
如來受天人崇敬，我等敬佛願安樂。

We beings here assembled, of the earth and of the air, salute the Accomplished Dhamma, honoured by gods and humans. May there be happiness!

集會在此的衆生，無論地居或空居，
如來受天人崇敬，我等敬法願安樂。

We beings here assembled, of the earth and of the air, salute the Accomplished Saṅgha, honoured by gods and humans. May there be happiness!

集會在此的衆生，無論地居或空居，
如來受天人崇敬，我等敬僧願安樂。

Etena sacca-vajjena, sotthi te hotu sabbadā.
A 貼那 薩擦 瓦 J 那
艘提 T 火圖 薩把達

By this speaking of truth, may there be well-being for you always.
藉著這真實的話語，願你時常得到安樂；

Etena sacca-vajjena, sabba-rogo vinassatu.
A 貼那 薩擦 瓦 J 那
薩把 咯古 V 那薩圖

By this speaking of truth, may all [of your] diseases disappear.
藉著這真實的話語，願一切的疾病消失；

Etena sacca-vajjena, hotu te jaya-maṅgalaṃ.
A 貼那 薩擦 瓦 J 那
火圖 T 加亞忙咖浪

By this speaking of truth, may there be the blessings of triumph for you.
藉著這真實的話語，願你得到吉祥勝利。

Karaṇīya Mettā Sutta 卡拉尼亞 梅達 素它 *Discourse on Loving-Kindness 應行慈愛經*

Karaṇīyam-attha-kusalena,
yantam santam padam abhisamecca:
Sakko ujū ca sūjū ca,
suvaco c'assa mudu anatimānī;
卡拉尼樣 馬他 谷沙類拿
洋當 山當 把當 阿比 沙咪渣
灑枯 屋租 渣 蘇租 渣
蘇哇湊 渣沙 木睹 阿那地媽尼

This is to be done by [one] skilled in [what is] beneficial: having understood the path that [leads to] peace; he would be able, upright, very upright, easy to admonish and not arrogant.
這是想要證得徹悟寂靜涅槃、善於有益修行的人應該做的事：他必須有能力、正直、非常正直、易受教、柔軟、不自大。

Santussako ca subhara ca,
appa-kicco ca sallahuka-vutti,
Santindriyo ca nipako ca,
appagabbho kulesu ananugiddho.
山土沙柯 渣 蘇怕咯 渣
阿爸起湊 渣 沙拉戶卡誤地
山丁弟力喲 渣 尼把柯 渣
阿爸咖坡 谷類蘇 阿拿怒起哆

Contented and easy to support, of few duties and living frugally; [with] calm faculties and prudent, not obtrusive [to and] greedy [for gains from supporting] families.
知足、易護持、少事務、生活簡樸、諸根寂靜、擁有成熟的智慧、不無禮、不貪著在家眾。

Na ca khuddam samācare kiñci,
yena viññū pare upavadeyyum.
Sukhino vā khemino hontu,
sabbe sattā bhavantu sukhittā.
拿 渣 枯湯 沙媽渣類 今基
夜拿 溫乳 把類 屋把哇爹用
蘇起諾 哇 K 咪諾 焊吐
灑別 薩他 八彎土 蘇起打他

He would not do [even] the slightest thing, by which the wise could censure [and tell] others; may [all beings] be happy and secure, may all beings be in a state of happiness.
只要是智者將會指責的事，即使是小事他也不做；（願一切眾生）幸福與平安，願一切眾生安樂；

Ye keci pāṇa-bhūt'atthi,
tasā vā thāvarā vā anavasesā,
Dīghā vā ye mahantā vā,
majjhimā rassakā aṇukathūlā;
夜 給鷄 把拿 普打梯
打沙 哇 他哇拉 哇 阿拿哇謝沙
低卡 哇 夜 馬漢他 哇
馬計媽 拉沙卡 阿努卡塗拉

Diṭṭhā vā ye'va adiṭṭhā,
ye ca dūre vasanti avidūre,
Bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhittā.
地他 哇 夜哇 阿弟他
夜 渣 毒類 哇山滴 阿威毒類
普他 哇 上把為西 哇
灑別 薩他 八彎杜 蘇起打他

Na paro param nikubbetha,
nātimaññetha katthaci nam kañci;
Byārosanā paṭigha-saññā,
nāññamaññassa dukkham-iccheyya.
拿 把羅 把朗 尼姑別他
拿滴慢夜他 卡他起 囊 幹起
比牙羅沙拿 把滴卡山呀
那呀慢呀沙 毒卡米借牙

Mātā yathā niyaṃ puttāṃ,
āyusā eka-puttāṃ-anurakkhe;
Evam'pi sabba-bhūtesu,
mānasā bhāvaye aparimāṇāṃ.
媽他 牙他 尼洋 不湯
阿有沙 A卡 不他馬拉 K
A 汪比 灑巴 普貼蘇
媽拿上 怕哇夜 阿爸力媽囊

Mettañ-ca sabba-lokasmiṃ,
mānasā bhāvaye aparimāṇāṃ,
Uddham adho ca tiriyañ-ca,
asambādham averaṃ asapattāṃ.
咪但 渣 灑巴 羅卡西命
媽拿上 怕哇夜 阿爸力媽囊
屋湯 阿賭 渣 弟力洋渣
阿上爸檔 阿為浪 阿沙把湯

Tiṭṭhañ-caraṃ nisinno vā,
sayāno vā yāvat'assa vigata-middho,
Etaṃ satim adhiṭṭheyya,
brahmam-etaṃ vihāraṃ idha-m-āhu.

Whatever living beings there are,
feeble or strong, [all] without exception;
those long, great,
medium, short, small or large.
無論是任何存在的衆生，會顫抖的或不會顫
抖的皆毫無遺漏，長的或大的或中等的，短
的或小的或粗圓的，

Those seen or not seen,
and living far or nearby;
born or seeking birth,
may all beings be in a state of happiness.
見到的或沒見到的，住在遠方的或近處的，
已生的或還尋求再生的——願一切衆生快
樂。

One would not deceive another, [nor] despise them
anywhere [about] anything; [out of] anger or
aversion, would not wish suffering for each other.
且讓人不欺騙別人，也不在任何地方輕視別
人。且讓他們不會以瞋怒與厭惡來互相希望
對方痛苦。

Just as a mother for her son, [her] only son, would
protect [him] with her life; thus, also, towards all
beings, would develop the mind without limit.
正如母親對待自己的兒子那樣，會以生命來
保護唯一的兒子；應當如此對一切衆生培育
無量的心，

With loving-kindness towards the whole world,
would develop the mind without limit; above, below
and across, unrestricted, free from enmity and
hostility.

及應當以慈愛對全世界培育無量的心，上
方、下方與周圍，無障礙、無仇人、無敵
對；

While standing, walking, seated, or lying down free
from drowsiness; would determine [to keep] this
mindfulness [in mind], this is a divine abiding in
this world, it is said.

滴湯 渣浪 尼吸諾 哇
沙牙諾 哇 呀哇打沙 爲卡打 米哆
A 當 沙丁 阿替貼呀
巴拉馬咪當 V 哈囊 移大媽戶

Ditthiñ-ca anupagamma,
sīlavā dassanena sampanno,
Kāmesu vineyya gedhañ,
na hi jātu gabbha-seyyaṃ puna-r-etī' ti.
滴頂 渣 阿奴把柑馬
西拉哇 打沙內那 三般若
卡咪蘇 爲尼呀 給當
那 嘻 甲吐 卡把 謝洋 不拿類弟弟

Etena sacca-vajjena, sotthi te hotu sabbadā.
A 貼那 薩擦 瓦 J 那
艘提 T 火圖 薩把達

Etena sacca-vajjena, sabba-rogo vinassatu.
A 貼那 薩擦 瓦 J 那
薩把 咯古 V 那薩圖

Etena sacca-vajjena, hotu te jaya-maṅgalañ.
A 貼那 薩擦 瓦 J 那
火圖 T 加亞忙咖浪

站立、行走、坐著或躺臥，只要不是在睡眠中，都應當決心保持如此的正念。這就是他們在此所說的梵住；

Not going to [wrong] view[s], being morally well behaved and having [right] vision, [and] having given up greed for sensuality, never again come [back] to the womb.
不執持邪見，擁有戒行，具足智見，及已經去除對欲樂的貪愛之後，他肯定不會再投胎。

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

藉著這真實的話語，願你時常得到安樂；

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

藉著這真實的話語，願一切的疾病消失；

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

藉著這真實的話語，願你得到吉祥勝利。

Khandha Sutta 看達 素它

Discourse on [Protection of] Aggregates 蘊護經

Virūpakkhehi me mettāṃ
Mettāṃ Erāpathehi me,
Chabyā-puttehi me mettāṃ
Mettāṃ Kaṇhā-gotamakehi ca.
V 茹叭給喜 梅 梅湯
梅湯 A 喇叭帖喜 梅
查比呀菩貼喜 梅 梅湯
梅湯 堪哈勾它瑪給喜 叉

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.

願我對威盧跋有慈愛；
願我對伊拉跋有慈愛；
願我對剎標子有慈愛；
願我對黑瞿曇有慈愛。

Apādakehi me mettāṃ
Mettāṃ dipādakehi me,
Catuppadehi me mettāṃ
Mettāṃ bahuppadehi me.

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.

阿呬達給喜 梅 梅湯
 梅湯 地呬達給喜 梅
 叉禿臥貼昔 梅 梅湯
 梅湯 巴乎臥爹喜 梅

Mā maṃ apādako hiṃsi
 Mā maṃ hiṃsi dipādako,
 Mā maṃ catuppado hiṃsi
 Mā maṃ hiṃsi bahuppado.
 嗎 茫 阿呬達口 昔希
 嗎 茫 昔希 地呬達口
 嗎 茫 叉禿臥都 昔希
 嗎 茫 昔希 巴乎臥都

Sabbe sattā, sabbe pāṇā
 Sabbe bhūtā ca kevalā,
 Sabbe bhadrāni passantu
 Mā kañci pāpam-āgamā.
 薩悲 薩他 薩悲 呬哪
 薩悲 部他 叉 給窪啦
 薩悲 芭達然你 臥三禿
 嗎 堪區 呬臥嗎咖嗎

Appamāṇo Buddho,
 Appamāṇo Dhammo,
 Appamāṇo Saṅgho.
 Pamāṇavantāni sirimsapāni:
 ahi-vicchikā, satapadī,
 uṇṇānābhī, sarabhū, mūsikā.
 阿臥嗎諾 不都
 阿臥嗎諾 當模
 阿臥嗎諾 桑溝
 臥嗎那灣他你 希林薩呬你
 阿喜 威其卡 薩它臥低
 無哪哪鼻 薩拉部 姆希卡

Katā me rakkhā, katā me parittā,
 paṭikkamantu bhūtāni.
 So'hamṃ namo Bhagavato,
 Namō sattannaṃ Sammā-sambuddhānaṃ'ti.
 卡他 梅 拉啞 卡他 梅 臥離他
 臥提卡曼禿 部他你
 搜航 那模 芭咖窪投
 那模 薩壇囊
 薩嗎三不搭南提

Etena sacca-vajjena, sotthi te hotu sabbadā.
 A 貼那 薩擦 瓦 J 那
 艘提 T 火圖 薩把達

願我對無足衆生有慈愛；
 願我對兩足衆生有慈愛；
 願我對四足衆生有慈愛；
 願我對多足衆生有慈愛。

May footless beings not harm me;
 May beings with two legs not harm me;
 May beings with four legs not harm me;
 May beings with many legs not harm me.
 願無足衆生不傷害我；
 願兩足衆生不傷害我；
 願四足衆生不傷害我；
 願多足衆生不傷害我。

May all being, all breathing things,
 all creatures (without exception)
 meet with good fortune.
 May none of them com to any evil.
 願一切有情、一切息生、
 一切衆生都毫無遺漏地
 遇見幸運的事。
 願他們不會遭遇邪惡的事。

Infinite is the Buddha,
 Infinite is the Dhamma,
 Infinite is the Saṅgha.
 Finite are creeping things:
 snakes, scorpions, centipedes,
 spiders, lizards, rats.
 佛無量，
 法無量，
 僧無量。
 爬行類却有限量：
 蛇、蝎、蜈蚣、
 蜘蛛、蜥蜴、老鼠。

I have made the protection, I have made the
 safeguard. May the (harmful) beings depart. I pay
 homage to te Blessed One; homage to te seven
 Buddhas (Vipassī Buddha, Sikhī Buddha, Vessabhū
 Buddha, Kakusandha Buddha, Koṇāgamana
 Buddha, Kassapa Buddha, Gotama Buddha)
 我做了護衛，我做了保護。
 願那些（有害的）衆生離開。
 我禮敬世尊；
 禮敬七位圓滿自覺者。

By this speaking of truth, may there be well-being
 for you always.
 藉著這真實的話語，願你時常得到安樂；

Etena sacca-vajjena, sabba-rogo vinassatu.
A 貼那 薩擦 瓦 J 那
薩把 咯古 V 那薩圖

By this speaking of truth, may all [of your] diseases disappear.
藉著這真實的話語，願一切的疾病消失；

Etena sacca-vajjena, hotu te jaya-mañgalaṃ.
A 貼那 薩擦 瓦 J 那
火圖 T 加亞忙咖浪

By this speaking of truth, may there be the blessings of triumph for you.
藉著這真實的話語，願你得到吉祥勝利。

Jaya-mañgala Gāthā 加呀忙咖拉 咖它 Verses on the Blessings of Triumph 勝利吉祥偈

Bāhurū saḥassam-abhinimmita-sāyudhaṃ taṃ,
Girimekhalaṃ uḍḍita-ghora-sasena-Māraṃ,
Dānādi-dhamma-vidhinā jītavā Munindo,
taṃ tejasā bhavatu te jaya-mañgalāni!
叭弘 沙哈沙 麻比呢咪打 沙優但 當
起利咪卡朗 唔底打 果拉沙舍納 麻朗
達納底 當馬 V 地納 機打瓦 莫您多
堂 爹假沙巴瓦杜地 假亞 芒夾拉呢

Creating a form with a thousand arms, each with a weapon, Māra [on the elephant] Girimekhala roared frightfully with his horde. The Lord of Sages conquered him by means of the Dhamma of giving, etc.: by the power of that may there be triumphant blessings for you!
他變現各持武器的千手，魔羅領軍坐在怒吼的笈利美卡喇 [象背]；牟尼王以布施等法戰勝。以其威力，願你勝利吉祥！

Mārātirekam-abhiyujjhita-sabba-rattim,
ghoraṃ paṇḍita-ālavakam-akkhama-thaddha-yakkhaṃ,
Khantī-sudanta-vidhinā jītavā Munindo,
taṃ tejasā bhavatu te jaya-mañgalāni!
麻臘地類卡麻比優吉打 沙巴 臘頂
果朗 拔納拉瓦卡麻卡馬打達 亞康
抗地 梳旦打 V 地納 機打瓦 莫您多
堂 爹假沙巴瓦杜地 假亞 芒夾拉呢

More than Māra making war all night was the frightfulness of Ālavaka the impatient and arrogant demon, The Lord of Sages conquered him by the well-tamed means of patience: by the power of that may there be triumphant blessings for you!
比魔羅更恐怖的是整夜戰鬥，不耐煩、頑固的阿喇瓦咖夜叉；牟尼王以忍耐、善調禦之法戰勝。以其威力，願你勝利吉祥！

Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ,
dāvaggi-cakkam-asaniṃ va sudāruṇaṃ taṃ,
Mettambu-seka-vidhinā jītavā Munindo,
taṃ tejasā bhavatu te jaya-mañgalāni!
納拉起林 夾假瓦朗 阿地麻打 不當
達瓦起 假卡麻沙尼瓦 蘇打魯南 當
咪打布舍卡 V 地納 機打瓦 莫您多
堂 爹假沙巴瓦杜地 假亞 芒夾拉呢

That noble elephant Nālāgiri, being very intoxicated and very cruel, was like a forest fire, wheel-weapon or a thunderbolt, the Lord of Sages conquered by means of sprinkling the waters of loving-kindness: by the power of that may there be triumphant blessings for you!
象王那喇笈利極迷醉，狂如林火，暴如雷電；牟尼王以灑慈水的方法而勝利。以其威力，願你勝利吉祥！

Ukkhitta-khagga-mati-hattha-sudāruṇaṃ taṃ,
dhāvaṃ ti-yojana-pathaṅguli-mālavantaṃ,
Iddhībhisañkhatamano jītavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!
吾起打 卡夾 馬地哈他 蘇打魯南 當
達枉 地 啲假那 拍當估利 麻拉灣當
依地比桑卡打麻諾 機打瓦 莫您多
堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā,
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe,
Santena soma-vidhinā jītavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!
卡圖瓦納 卡打暮打朗 依瓦 格比尼亞
今假亞 杜打 瓦叉囊 假納卡亞 麻姐
桑爹納 唆馬 V 地納 機打瓦 莫您多
堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Saccaṃ vihāya matī' Saccaka-vāda-ketuṃ,
vādābhiropitamaṇaṃ ati-andha-bhūtaṃ,
Paññā-padīpa-jalito jītavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!
沙將 為哈亞 麻地 灑假卡瓦打 K 懂
瓦達比羅比打麻囊 阿地安打 布黨
班呀 巴地巴 假利多 機打瓦 莫您多
堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ,
puttana therā-bhujagena damāpayanto,
Iddhūpadesa-vidhinā jītavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!
南多巴南打 布假港 為補党 麻嚕丁
布地納 跌臘 布假 K 納 打馬拔洋多
衣杜拔爹沙 V 地納 機打瓦 莫您多
堂 爹假沙 巴瓦杜 地 假亞 芒夾拉呢

Duggāha-ditṭhi'bhujagena sudaṭṭha-hatthaṃ,
brahmaṃ visuddhi-jutim-iddhi-Bakābhidhānaṃ,
Ñāṇāgadena vidhinā jītavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!

He being very cruel and with a sword raised in his skilled hand, [Aṅgulimāla] running for three leagues along the path garlanded with fingers, the Lord of Sages conquered by performing a psychic feat: by the power of that may there be triumphant blessings for you!

手中高舉著刀劍，凶暴的戴指鬘者追趕了三由旬的路；牟尼王以意所作神變而勝利。以其威力，願你勝利吉祥！

Having made her belly like she was pregnant [by tying on] a piece of wood, Ciñcā spoke indecently (falsely accusing the Buddha) in the midst of the crowd. The Lord of Sages conquered her by fair and peaceful means: by the power of that may there be triumphant blessings for you!

肚藏木塊扮孕婦，金咤在人群中惡言；牟尼王以靜默優雅的方法而勝利。以其威力，願你勝利吉祥！

Forsaking the truth and reason was a sign of Saccaka's philosophy, which was well developed but completely blind; the Lord of Sages conquered [him] by the blazing lamp of wisdom: by the power of that may there be triumphant blessings for you!

傲慢的辯論之幢薩咤咖捨棄了真理，意在辯論極盲目；牟尼王以慧燈的光輝而勝利。以其威力，願你勝利吉祥！

Nandopananda, the divine serpent with great power, the [Buddha had His] son, the Elder [Ven. Mahā-Moggallāna] tamed [by becoming a] serpent (temporarily), the Lord of Sages had conquered by means of showing psychic power: by the power of that may there be triumphant blessings for you!

難多巴難達龍賢明大神通，弟子[目犍連]化為龍去調伏；牟尼王以指示神通的方法而勝利。以其威力，願你勝利吉祥！

[Just as one's] hand [would be] well bitten by a snake [that is held wrongly, such were] the wrongly grasped views of the Brahma-god named Baka of pure light and power. The Lord of Sages

杜咖哈 地底 布假 K 那 蘇打達 哈黨
 巴拉芒 V 蘇地 珠地密地 巴卡比打囊
 呀那咖爹納 V 地納 機打瓦 莫您多
 堂 爹假沙 巴瓦杜地 假亞 芒夾拉呢

Etā' pi Buddha-jaya-maṅgala-aṭṭha-gāthā,
 yo vācako dina-dine sarate-m-atandī,
 Hitvān'aneka-vividhāni c'upaddavāni,
 mokkhaṃ sukhaṃ adhigameyya naro sapañño'ti.
 A 打比 不他 假亞 芒夾拉 阿打卡打
 啲 哇恰垢 頂納 頂內 沙臘地麻談地
 嘻他灣那內卡 VV 他呢 粗巴達瓦呢
 莫康 蘇康 阿地咖米亞 納羅 沙班啲提

*conquered him by means of the medicine of
 knowledge: by the power of that may there be
 triumphant blessings for you!*

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

*These are the eight verses on the Buddha's
 blessings of triumph; one who is diligent and
 recites daily recollecting [these] would, being a
 man with wisdom, overcome the manifold obstacles
 [to the practice] and attain liberation and
 happiness.*

此是佛陀的勝利吉祥八首偈，日日勤勉誦
 說憶念者，能舍除多種災禍，有慧之人能
 獲得解脫快樂！

Jaya Paritta 加亞 叭利塔 Victory Protection 勝利護衛

Mahā-kāruṇiko nātho,
 Hitāya sabba-pāṇinaṃ,
 Puretvā pārami sabbā;
 Patto sambodhi-muttamaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ.
 媽哈咖路匿摳 那陀
 喜他亞 薩叭巴尼囊
 補類達蛙 巴拉米 沙叭
 巴多 上婆替目打忙
 A 爹納 薩甲蛙賊納
 火杜 爹 扎亞忙咖郎

*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.*

具有大悲的守護者，
 為了一切眾生利益，
 圓滿所有波羅蜜後，
 證得無上菩提解脫；
 藉著這真實的話語，
 願你得到吉祥勝利。

Jayanto bodhiyā mūle,
 Sakyānaṃ nandi-vaḍḍhanaṃ,
 Evaṃ tuyhaṃ jayo hotu,
 Jayassu jaya-maṅgalaṃ.
 插樣多 婆替鳴 目累
 殺咖壓囊 難替蛙塔挪
 A 汪 推巷 加啲 火杜
 插鴨素 插鴨滿卡浪

*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.*

在菩提樹下勝利時，
 為釋迦族增長喜悅；
 願你也像那樣勝利，
 得到勝利吉祥勝利。

Aparajita-pallaṅke,
Sīse pathavi-pokkhare,
Abhiseke sabbabuddhānaṃ,
Aggapatto pamodati.

阿巴拉七打幫藍給
西謝 巴塔 V 波卡累
阿劈西給 殺叭 撲他囊
昂卡巴多 巴摩踏地

*In the undefeated posture
upon the exalted holy place,
having the consecration of all the Buddhas,
he rejoices in the best attainment.*

以不敗的姿勢
在至尊座位上，
達到一切佛的境界
他喜悅地體證至上的成就。

Sunakkhattaṃ sumaṅgalaṃ,
Suppabhātaṃ suhuttiṭṭhitaṃ;
Sukhaṇo sumuhutto ca,
Suyiṭṭhaṃ brahmacārisu.

素納卡當 素芒卡朗
素巴跏當 素虎替當
素卡挪 素目虎多 甲
素一唐 巴拉媽甲立素

*It is a lucky star, great blessing, good dawn,
good rising up [from sleep], good instant and
good moment when [anything is] well offered
to [those dedicated to the] religious life.*

對梵行者的善供養
是吉星、善吉祥、
好的黎明、好的起身、
好的剎那、好的時刻。

Padakkhiṇaṃ kāya-kammaṃ,
Vācā-kammaṃ padakkhiṇaṃ;
Padakkhiṇaṃ mano-kammaṃ,
Paṇīdhi te padakkhiṇe.
Padakkhiṇāni katvāna,
Labhantatthe padakkhiṇe.

巴踏奇囊 咖鴨甘芒
蛙甲甘芒 巴踏奇囊
巴踏奇囊 媽挪甘芒
巴匿替 爹 巴達奇內
巴踏奇那匿 咖打蛙納
拉潘打體 巴踏奇匿

*Actions by body that are sincere,
actions by speech that are sincere,
actions by mind that are sincere [and]
aspirations that are sincere, doing
[these] sincerely they achieve [their] goals,
which are sincere.*

真心的身業，
真心的語業，
真心的意業，
真心的願望。
真心地實行後，
他們達到真心的目標。

Te attha-laddhā sukhitā
Virūḷhā Buddha-sāsane,
Arogā sukhitā hotha
Saha sabbehi nātibhi.

貼 阿他拉達 素起他
V 路哈 補達 薩灑內
阿咯咖 素起他 後他
薩哈 薩北喜 亞替比提

*[May] those who have achieved the goal,
happy and come to growth in the Buddha's
Teaching, be happy and well, together with all
[their] relatives.¹*

願那些已經達到目標、快樂及在佛陀的教法裏
獲得提升的人，及他們的親屬們都健康快樂。

¹ This verse and the two above are found at A.3:156.

Dhammacakkappavattana Sutta 當馬擦卡臥瓦他那 素它

Discourse on Turning the Wheel of Dhamma 轉法輪經

Evam me sutam: ekaṃ samayaṃ
Bhagavā Bārāṇasīyaṃ viharati Isi-patane
miga-dāye. Tatra kho Bhagavā pañca-
vaggiye bhikkhū āmantesi:

“Dve’ me, bhikkhave, antā pabbajitena na
sevitabbā. Katame dve? Yo cāyaṃ
kāmesu kāma-sukhallikānuyogo hīno
gammo pothujjaniko anariyo anatta-
saṃhito, yo cāyaṃ atta-kilamathānuyogo
dukkho anariyo anatta-saṃhito. Ete
kho, bhikkhave, ubho ante anupagamma
majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhu-karaṇī ñāṇa-
karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā
paṭipadā Tathāgatena abhisambuddhā
cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya
saṃvattati?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
seyyathidaṃ: sammā-diṭṭhi sammā-
saṅkappo sammā-vācā sammā-
kamanto sammā-ājīvo sammā-vāyāmo
sammā-sati sammā-samādhi. Ayaṃ kho
sā, bhikkhave, majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhu-
karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

*Thus I heard: at one time the Blessed One was staying in
the deer park at Isipatana, Bārāṇasī. There the Blessed
One addressed the group-of-five monks:*

如是我聞，一時世尊住在波羅奈附近仙人墜處的
鹿野苑。當時世尊對五比丘說：

“Monks, there are these two extremes that should not be
indulged in by one gone-forth: that which is low, vulgar,
worldly, ignoble, not connected with the goal and
associated with desire and pleasure [seeking] in
sensuality; and that which is painful, ignoble, not
connected with the goal and associated with self-
mortification. Not approaching both these two extremes,
monks, the middle way [of practice] was self-awakened to
by the Tathāgata, which gives rise to vision and
knowledge and leads to peace, supernormal knowledge,
self-awakening and nibbāna.

「諸比丘，有兩種極端行爲是出家人所不應當從
事的。是哪兩種呢？一種是沉迷於感官享樂，這
是低下的、粗俗的、凡夫的、非神聖的、沒有利
益的行爲；另一種是自我折磨的苦行，這是痛苦
的、非神聖的、沒有利益的行爲。藉著避免這兩
種極端，如來實踐中道。此中道引生徹見、引生
智，通向寂靜、勝智、正覺、涅槃。

“What is this middle way [of practice], monks, self-
awakened to by the Tathāgata, which gives rise to vision
and knowledge and leads to peace, supernormal
knowledge, self-awakening and nibbāna?

諸比丘，那個引生徹見、引生智，通向寂靜、勝
智、正覺、涅槃的中道是什麼呢？

“Just this noble eight-factored path, that is: right view,
right thought, right speech, right action, right livelihood,
right effort, right mindfulness and right concentration.

*This is the middle way [of practice], monks, self-
awakened to by the Tathāgata, which gives rise to vision
and knowledge and leads to peace, supernormal
knowledge, self-awakening and nibbāna.*

那就是八聖道分，即正見、正思惟、正語、正
業、正命、正精進、正念、正定。諸比丘，這就
是引生徹見、引生智，通向寂靜、勝智、正覺、
涅槃的中道。

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ: jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇam’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ — saṅkhittena pañc’upādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ: yāyaṃ taṇhā ponob-bhavikā nandi-rāga-saha-gatā tatra-tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ: yo tassā’eva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ, ayam-eva ariyo atthaṅgiko maggo, seyyathīdaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

‘Idaṃ dukkhaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññeyyaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññātan’ti me, bhikkhave,

“This then, monks, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering and death is suffering as well, being united with [that which is] not dear is suffering, separation from [that which is] dear is suffering, not obtaining that which is wished for is suffering too — in short, the five aggregates of attachment are suffering.

諸比丘，這是苦聖諦：生是苦、老是苦、病是苦、死是苦、怨憎會是苦、愛別離是苦、求不得也是苦。簡單地說：五取蘊是苦。

“This then, monks, is the noble truth of the arising of suffering: that craving which [causes] renewed existence, associated with delight and lust and enchanting wherever [it appears], that is: craving for sensuality, craving for existence and craving for non-existence.

諸比丘，這是苦集聖諦：它是造成再投生、樂欲具、四處追求愛樂的貪愛，即欲愛、有愛及非有愛。

“This then, monks, is the noble truth of the cessation of suffering: just the remainderless dispassion [from] and cessation, giving up, relinquishing, release and disregard of that [same] craving.

諸比丘，這是苦滅聖諦：即是此貪愛的息滅無餘、捨棄、遣離、解脫、無著。

“This then, monks, is the noble truth of the way [of practice] that leads to the cessation of suffering: just this noble eight-factored path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

諸比丘，這是導致苦滅的道聖諦：那就是八聖道分，即正見、正思惟、正語、正業、正命、正精進、正念、正定。

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of suffering should be fully understood.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of suffering has been fully understood.’

pubbe ananussutesu dhammesu cakkhum
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

‘Idaṃ dukkha-samudayaṃ ariya-
saccaṃ’ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhum
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-samudayaṃ
ariya-saccaṃ pahātabban’ti me,
bhikkhave, pubbe ananussutesu
dhammesu cakkhum udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-samudayaṃ
ariya-saccaṃ pahīnan’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhum
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

‘Idaṃ dukkha-nirodhaṃ ariya-saccaṃ’ti
me, bhikkhave, pubbe ananussutesu
dhammesu cakkhum udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-nirodhaṃ
ariya-saccaṃ sacchi-kātabban’ti me,
bhikkhave, pubbe ananussutesu
dhammesu cakkhum udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-nirodhaṃ
ariya-saccaṃ sacchi-katan’ti me,
bhikkhave, pubbe ananussutesu
dhammesu cakkhum udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

諸比丘，當我思惟『此是苦聖諦』時，關於這前
所未聞之法，我的心中生起眼，生起智，生起
慧，生起明，生起光。

諸比丘，當我思惟『此苦聖諦應當被徹知』時，
關於這前所未聞之法，我的心中生起眼，生起
智，生起慧，生起明，生起光。

諸比丘，當我思惟『此苦聖諦已經被徹知』時，
關於這前所未聞之法，我的心中生起眼，生起
智，生起慧，生起明，生起光。

“Monks, in regard to conditions unheard of before, the
vision arose, knowing arose, wisdom arose, knowledge
arose, light arose in me: ‘this is the noble truth of the
arising of suffering.’

“Monks, in regard to conditions unheard of before, the
vision arose, knowing arose, wisdom arose, knowledge
arose, light arose in me: ‘that this noble truth of the
arising of suffering is to be relinquished.’

“Monks, in regard to conditions unheard of before, the
vision arose, knowing arose, wisdom arose, knowledge
arose, light arose in me: ‘that this noble truth of the
arising of suffering has been relinquished.’

諸比丘，當我思惟『此是苦集聖諦』時，關於這
前所未聞之法，我的心中生起眼，生起智，生起
慧，生起明，生起光。

諸比丘，當我思惟『此苦集聖諦應當被斷除』
時，關於這前所未聞之法，我的心中生起眼，生
起智，生起慧，生起明，生起光。

諸比丘，當我思惟『此苦集聖諦已經被斷除』
時，關於這前所未聞之法，我的心中生起眼，生
起智，生起慧，生起明，生起光。

“Monks, in regard to conditions unheard of before, the
vision arose, knowing arose, wisdom arose, knowledge
arose, light arose in me: ‘this is the noble truth of the
cessation of suffering.’

“Monks, in regard to conditions unheard of before, the
vision arose, knowing arose, wisdom arose, knowledge
arose, light arose in me: ‘that this noble truth of the
cessation of suffering is to be realized.’

“Monks, in regard to conditions unheard of before, the
vision arose, knowing arose, wisdom arose, knowledge
arose, light arose in me: ‘that this noble truth of the
cessation of suffering has been realized.’

諸比丘，當我思惟『此是苦滅聖諦』時，關於這
前所未聞之法，我的心中生起眼，生起智，生起
慧，生起明，生起光。

諸比丘，當我思惟『此苦滅聖諦應當被證悟』
時，關於這前所未聞之法，我的心中生起眼，

‘Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
 ‘Taṃ kho pan’idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan’ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
 ‘Taṃ kho pan’idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan’ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāva-kīvañ-ca me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n’eva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsim.

Yato ca kho me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsim.

生起智，生起慧，生起明，生起光。
 諸比丘，當我思惟『此苦滅聖諦已經被證悟』時，關於這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the way leading to the cessation of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the way leading to the cessation of suffering [needs] to be developed.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the way leading to the cessation of suffering has been developed.’

諸比丘，當我思惟『此是導致苦滅的道聖諦』時，關於這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，當我思惟『此導致苦滅的道聖諦應當被修行』時，關於這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，當我思惟『此導致苦滅的道聖諦已經被修行』時，關於這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

“While, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was not well purified, I did not concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

諸比丘，只要我對這三轉十二相四聖諦的如實智見還不十分清淨時，我就還不向擁有諸天、魔與梵天、諸沙門與婆羅門、諸天與人的世間宣稱證悟無上圓滿正覺。

“But when, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was well purified, I did concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

然而，諸比丘，一旦我對這三轉十二相四聖諦的如實智見完全清淨，那時，我就向擁有諸天、魔與梵天、諸沙門與婆羅門、諸天與人的世間宣稱證悟無上圓滿正覺。

“Ñāṇañ-ca pana me dassanaṃ udapādi:
‘akuppā me vimutti, ayam-antimā jāti,
n’atthi’ dāni punabbhavo”’ti. Idam-avoca
Bhagavā, attamanā pañca-vaggiyā
bhikkhū Bhagavato bhāsitaṃ
abhinandun’ti.

Imasmiñ-ca pana veyyākaraṇasmim
bhaññamāne āyasmato Koṇḍañña
virajaṃ vīta-malaṃ dhamma-cakkhum
udapādi: ‘yaṃ kiñci samudaya-
dhammaṃ, sabbaṃ taṃ nirodha-
dhammaṃ’ti.

Pavattite ca pana Bhagavatā Dhamma-
cakke Bhumā devā
saddam-anussāvesuṃ: “Etaṃ Bhagavatā
Bārāṇasiyaṃ Isi-patane miga-dāye
anuttaraṃ Dhamma-cakkaṃ pavattitaṃ
appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā
kenaci vā lokasmin”’ti.

Bhumānaṃ devānaṃ saddaṃ sutvā
Cātu-mahā-rājikā devā saddam-
anussāvesuṃ: “Etaṃ Bhagavatā
Bārāṇasiyaṃ Isi-patane miga-dāye
anuttaraṃ Dhamma-cakkaṃ pavattitaṃ
appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā
kenaci vā lokasmin”’ti.

Cātu-mahā-rājikānaṃ devānaṃ saddaṃ
suvā Tāva-tiṃsā devā saddam-
anussāvesuṃ: “Etaṃ Bhagavatā
Bārāṇasiyaṃ Isi-patane miga-dāye
anuttaraṃ Dhamma-cakkaṃ pavattitaṃ
appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā
kenaci vā lokasmin”’ti.

“The knowledge and vision arose in me: ‘unshakeable is my deliverance of mind, this is [my] last birth, there is no [more] repeated existence [for me] now.’” The Blessed One said this, and the group-of-five monks delighted in the Blessed One’s speech.

智見在我的心中生起，我了知：我的解脫是不可動搖的，這是我的最後一生，我將不再有未來的投生。」世尊如此說時，五比丘對世尊的話感到滿意與歡喜。

While this explanation was being spoken, the dust-free, stainless vision of the Dhamma arose in the Venerable Koṇḍañña: ‘whatever has the nature to arise, all that has the nature to cease.’

當此開示正被宣說之時，憍陳如尊者心中生起清淨無染的法眼，他見到：一切有生起本質之法必定有滅。

When the Wheel of Dhamma was set in motion by the Blessed One the Earth[-bound] deities proclaimed: “In the deer park at Isipatana, Bārāṇasī, the Blessed One has set in motion that supreme Wheel of Dhamma, which is not stoppable by either ascetic, brahmin, deity, Māra, brahmā or anyone [else] in the world.”

當世尊如此轉法輪之時，地神發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所能阻止的。」

Having heard the proclamation of the Earth[-bound] deities, the Four Great King deities proclaimed: “... ”

聽到地神的叫喚時，四天王天的眾神也發出叫喚：「……」

Having heard the proclamation of the Four Great King deities, the Tāvatisa (lit. thirty three) deities proclaimed: “... ”

聽到四天王天眾神的叫喚時，三十三天的眾神也發出叫喚：「……」

Tāva-tiṃsānaṃ devānaṃ saddaṃ sutvā Yāma devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Tāvatiṃsa deities, the Yāma deities proclaimed: “ ... ”

聽到三十三天眾神的叫喚時，夜摩天的眾神也發出叫喚：「……」

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Yāma deities, the Tusita (lit. delighted) deities proclaimed: “ ... ”

聽到夜摩天眾神的叫喚時，兜率天的眾神也發出叫喚：「……」

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmānaratī devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Tusita deities, the Delight-in-creating deities proclaimed: “ ... ”

聽到兜率天眾神的叫喚時，化樂天的眾神也發出叫喚：「……」

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā Para-nimmita-vasa-vattī devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Delight-in-creating deities, the Wielding-power-over-creations-of-others deities proclaimed: “ ... ”

聽到化樂天眾神的叫喚時，他化自在天的眾神也發出叫喚：「……」

Para-nimmita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā Brahma-kāyikā devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Wielding-power-over-creations-of-others deities, the deities of Brahmā’ s company proclaimed: “ ... ”

聽到他化自在天眾神的叫喚時，梵眾天的眾神也發出叫喚：「……」

Iti ha tena khaṇena (tena layena) tena muhuttana yāva brahma-lokā saddo abhuggacchi. Ayañ-ca dasa-sahassiloka-dhātu saṅkampi sampakampi sampavedhi, appamaṇo ca uḷāro obhāso loke pāturahosī atikkamma devānaṃ devānubhāvanti.

In that moment, in that instant, the proclamation went up as far as the brahmā worlds thus, and this ten thousand world system shook, quaked and trembled and a measureless, spectacular light appeared in the world, which surpassed the divine power of the deities.

就在那個剎那，那個當下，那個瞬間，叫喚之聲傳遍了整個梵天。一萬個世界系一再地搖動、震動、顫動，並且有廣大無邊、超越諸天威神的殊勝光明現起。

Atha kho Bhagavā imaṃ udānaṃ
udānesi: “Aññāsi vata, bho, Koṇḍañño,
aññāsi vata, bho, Koṇḍañño!”ti Iti h’idaṃ
āyasmato Koṇḍaññassa Aññāsi-
Koṇḍañño tv-eva nāmaṃ ahoṣī’ ti.

*Then the Blessed One exclaimed [this] inspired utterance:
“Dear Koṇḍañña indeed knows, dear Koṇḍañña indeed
knows!” Thus for the Venerable Koṇḍañña the name
Aññā-Koṇḍañña (Koṇḍañña who knows) came to be.
當時，世尊說出這句有感而發的話：「憍陳如確
實已經明白了，憍陳如確實已經明白了。」這就
是憍陳如得到其名號「明白的憍陳如」之由來。*

Etena sacca-vajjena, sotthi te hotu
sabbadā.

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

藉著這真實的話語，願你時常得到安樂；

Etena sacca-vajjena, sabba-rogo
vinassatu.

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

藉著這真實的話語，願一切的疾病消失；

Etena sacca-vajjena, hotu te jaya-
maṅgalaṃ.

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

藉著這真實的話語，願你得到吉祥勝利。

Anatta-lakkhaṇa Sutta 阿那他拉卡那 素它 Discourse on Not-self Characteristic 無我相經

Evaṃ me sutarāṃ: Ekaṃ samayaṃ
Bhagavā Bārāṇasiyaṃ viharati Isi-
patane miga-dāye. Tatra kho Bhagavā
pañca-vaggiye bhikkhū āmantesi:
“bhikkhavo”ti. “Bhadante”ti te bhikkhū
Bhagavato paccassosun. Bhagavā
etad-avoca:

*Thus I heard: At one time the Blessed One was staying in
the deer park at Isipatana [near] Benares. There the
Blessed One addressed the group of five monks: “Monks.”
“Venerable Sir,” those monks responded to the Blessed
One. The Blessed One [then] said this:*

如是我聞，一時世尊住在波羅奈附近仙人墜處的鹿
野苑。於其處，當時世尊對五比丘說：「諸比
丘。」那些比丘回應：「尊者。」世尊如此說：

“Rūpaṃ, bhikkhave, anattā. Rūpaṃ-ca
h’idaṃ, bhikkhave, attā abhaviṣsa,
na-y-idaṃ rūpaṃ ābādhāya
saṃvatteyya, labbhettha ca rūpe ‘evaṃ
me rūpaṃ hotu, evaṃ me rūpaṃ mā
ahoṣī’ ti. Yasmā ca kho, bhikkhave,
rūpaṃ anattā, tasmā rūpaṃ ābādhāya
saṃvattati, na ca labbhati rūpe ‘evaṃ
me rūpaṃ hotu, evaṃ me rūpaṃ mā
ahoṣī’ ” ti.

*“Form, Monks, is not-self. For if it were that form was self,
this form would not lead to affliction, and in regards to
form, [wishing] ‘may [this] form of mine be [like] thus, may
[this] form of mine not be [like] thus’ would be possible.
But since, monks, form is not-self, therefore, form leads to
affliction, and in regards to form, [wishing] ‘may [this]
form of mine be [like] thus, may [this] form of mine not be
[like] thus’ is not possible.*

「諸比丘，色無我！諸比丘，假如此色是我，此色
就不會導致病惱，也可以這樣看待色：『願我的色
是這樣，願我的色不要這樣！』然而，諸比丘，因
為色無我，所以色會導致病惱，也不能夠這樣看待
色：『願我的色是這樣，願我的色不要這樣！』。

“Vedanā anattā. Vedanā ca h’idaṃ,
bhikkhave, attā abhaviṣṣa, na-y-idaṃ
vedanā ābādhāya saṃvatteyya,
labbhettha ca vedanāya ‘evaṃ me
vedanā hotu, evaṃ me vedanā mā
ahosī’ ti. Yasmā ca kho, bhikkhave,
vedanā anattā, tasmā vedanā ābādhāya
saṃvattati, na ca labbhati vedanāya
‘evaṃ me vedanā hotu, evaṃ me
vedanā mā ahosī’ ” ti.

“Saññā anattā. Saññā ca h’idaṃ,
bhikkhave, attā abhaviṣṣa, na-y-idaṃ
saññā ābādhāya saṃvatteyya,
labbhettha ca saññāya ‘evaṃ me saññā
hotu, evaṃ me saññā mā ahosī’ ti.
Yasmā ca kho, bhikkhave, saññā
anattā, tasmā saññā ābādhāya
saṃvattati, na ca labbhati saññāya
‘evaṃ me saññā hotu, evaṃ me saññā
mā ahosī’ ” ti.

Saṅkhārā anattā. Saṅkhārā ca h’idaṃ,
bhikkhave, attā abhaviṣṣaṃsu,
na-y-idaṃ saṅkhārā ābādhāya
saṃvatteyyuṃ, labbhettha ca
saṅkhāresu ‘evaṃ me saṅkhārā hontu,
evaṃ me saṅkhārā mā ahesun’ ti.
Yasmā ca kho, bhikkhave, saṅkhārā
anattā, tasmā saṅkhārā ābādhāya
saṃvattanti, na ca labbhati saṅkhāresu
‘evaṃ me saṅkhārā hontu, evaṃ me
saṅkhārā mā ahesun’ ” ti.

“Feeling, Monks, is not-self. For if it were that feeling was self, this feeling would not lead to affliction, and in regards to feeling, [wishing] ‘may [this] feeling of mine be [like] thus, may [this] feeling of mine not be [like] thus’ would be possible. But since, monks, feeling is not-self, therefore, feeling leads to affliction, and in regards to feeling, [wishing] ‘may [this] feeling of mine be [like] thus, may [this] feeling of mine not be [like] thus’ is not possible.
受無我！諸比丘，假如此受是我，此受就不會導致病惱，也可以這樣看待受：『願我的受是這樣，願我的受不要這樣！』然而，諸比丘，因為受無我，所以受會導致病惱，也不能夠這樣看待受：『願我的受是這樣，願我的受不要這樣！』。

“Perception, Monks, is not-self. For if it were that perception was self, this perception would not lead to affliction, and in regards to perception, [wishing] ‘may [this] perception of mine be [like] thus, may [this] perception of mine not be [like] thus’ would be possible. But since, monks, perception is not-self, therefore, perception leads to affliction, and in regards to perception, [wishing] ‘may [this] perception of mine be [like] thus, may [this] perception of mine not be [like] thus’ is not possible.
想無我！諸比丘，假如此想是我，此想就不會導致病惱，也可以這樣看待想：『願我的想是這樣，願我的想不要這樣！』然而，諸比丘，因為想無我，所以想會導致病惱，也不能夠這樣看待想：『願我的想是這樣，願我的想不要這樣！』。

“Conceptions, Monks, are not-self. For if it were that conceptions were self, these conceptions would not lead to affliction, and in regards to conceptions, [wishing] ‘may [these] conceptions of mine be [like] thus, may [these] conceptions of mine not be [like] thus’ would be possible. But since, monks, conceptions are not-self, therefore, conceptions lead to affliction, and in regards to conceptions, [wishing] ‘may [these] conceptions of mine be [like] thus, may [these] conceptions of mine not be [like] thus’ is not possible.

諸行無我！諸比丘，假如此諸行是我，此諸行就不會導致病惱，也可以這樣看待諸行：『願我的諸行是這樣，願我的諸行不要這樣！』然而，諸比丘，因為諸行無我，所以諸行會導致病惱，也不能夠這樣看待諸行：『願我的諸行是這樣，願我的諸行不要這樣！』。

“Viññāṇaṃ anattā. Viññāṇaṃ-ca h’idaṃ, bhikkhave, attā abhaviṣṣa, na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti. Yaṃ ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti.”

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā?” ti
 “Aniccaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti
 “Dukkhaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham-asmi, eso me attā?’” ti “No h’etaṃ, Bhante.”

“Vedanā niccā vā aniccā vā?” ti
 “Aniccā, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti
 “Dukkhaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham-asmi, eso me attā?’” ti “No h’etaṃ, Bhante.”

“Saññā niccā vā aniccā vā?” ti “Aniccā, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti “Dukkhaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham-asmi, eso me attā?’” ti “No h’etaṃ, Bhante.”

“Consciousness, Monks, is not-self. For if it were that consciousness was self, this consciousness would not lead to affliction, and in regards to consciousness, [wishing] ‘may [this] consciousness of mine be [like] thus, may [this] consciousness of mine not be [like] thus’ would be possible. But since, monks, consciousness is not-self, therefore, consciousness leads to affliction, and in regards to consciousness, [wishing] ‘may [this] consciousness of mine be [like] thus, may [this] consciousness of mine not be [like] thus’ is not possible.

識無我！諸比丘，假如此識是我，此識就不會導致煩惱，也可以這樣看待識：『願我的識是這樣，願我的識不要這樣！』然而，諸比丘，因為識無我，所以識會導致煩惱，也不能夠這樣看待識：『願我的識是這樣，願我的識不要這樣！』。

“Monks, what do you think, is form permanent or impermanent?” “Impermanent, Venerable Sir.” “That then which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「諸比丘，你們認為如何，色是常還是無常？」
 「無常，尊者！」
 「無常的是苦還是樂的？」
 「苦的，尊者！」
 「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」
 「確實不能，尊者！」

“Is feeling permanent or impermanent?” “Impermanent, Venerable Sir.” “That then which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「受是常還是無常？」
 「無常，尊者！」
 「無常的是苦還是樂的？」
 「苦的，尊者！」
 「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」
 「確實不能，尊者！」

“Is perception permanent or impermanent?”

“Impermanent, Venerable Sir.” “That then which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「想是常還是無常？」
 「無常，尊者！」
 「無常的是苦還是樂的？」
 「苦的，尊者！」
 「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」
 「確實不能，尊者！」

“Saṅkhārā niccā vā aniccā vā?”ti
 “Aniccā, Bhante.” “Yaṃ paṇāniccaṃ
 dukkhaṃ vā taṃ sukhaṃ vā?”ti
 “Dukkhaṃ, Bhante.” “Yaṃ
 paṇāniccaṃ dukkhaṃ vipariṇāma-
 dhammaṃ, kallaṃ nu taṃ
 samanupassitūṃ: ‘etaṃ mama,
 eso’ham-asmi, eso me attā?’”ti “No
 h’etaṃ, Bhante.”

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?”ti
 “Aniccaṃ, Bhante.” “Yaṃ paṇāniccaṃ
 dukkhaṃ vā taṃ sukhaṃ vā?”ti
 “Dukkhaṃ, Bhante.” “Yaṃ
 paṇāniccaṃ dukkhaṃ vipariṇāma-
 dhammaṃ, kallaṃ nu taṃ
 samanupassitūṃ: ‘etaṃ mama,
 eso’ham-asmi, eso me attā?’”ti “No
 h’etaṃ, Bhante.”

“Tasmā-t-īha, bhikkhave, yaṃ kiñci
 rūpaṃ atītānāgata-paccuppannaṃ
 ajjhataṃ vā bahiddhā vā oḷārikaṃ vā
 sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
 yaṃ dūre santike vā, sabbaṃ rūpaṃ
 ‘n’etaṃ mama, n’eso’ham-asmi, na
 m’eso attā’ti evam-etaṃ yathā-bhūtaṃ
 sammappaññāya datṭhabbaṃ.

“Yā kāci vedanā atītānāgata-
 paccuppannā ajjhataṃ vā bahiddhā vā
 oḷārikā vā sukhumā vā hīnā vā paṇīta
 vā yā dūre santike vā, sabbā vedanā
 ‘n’etaṃ mama, n’eso’ham-asmi, na
 m’eso attā’ti evam-etaṃ yathā-bhūtaṃ
 sammappaññāya datṭhabbaṃ.

“Yā kāci saññā atītānāgata-
 paccuppannā ajjhataṃ vā bahiddhā vā
 oḷārikā vā sukhumā vā hīnā vā paṇīta
 vā yā dūre santike vā, sabbā saññā
 ‘n’etaṃ mama, n’eso’ham-asmi, na
 m’eso attā’ti evam-etaṃ yathā-bhūtaṃ
 sammappaññāya datṭhabbaṃ.

“Monks, what do you think, are conceptions permanent or
 impermanent?” “Impermanent, Venerable Sir.” “That then
 which is impermanent, is it unsatisfactory or satisfactory?”
 “Unsatisfactory, Venerable Sir.” “That then which is
 impermanent, unsatisfactory and subject to change, is it
 suitable to consider: ‘this is mine, this I am, this is my
 self?’” “Certainly not, Venerable Sir.”

「諸行是常還是無常？」「無常，尊者！」「無常
 的是苦還是樂的？」「苦的，尊者！」「對於無
 常、苦、變易之法，是否適合視它為：『這是我的，
 這是我，這是我的自我』？」「確實不能，尊
 者！」

“Monks, what do you think, is consciousness permanent or
 impermanent?” “Impermanent, Venerable Sir.” “That then
 which is impermanent, is it unsatisfactory or satisfactory?”
 “Unsatisfactory, Venerable Sir.” “That then which is
 impermanent, unsatisfactory and subject to change, is it
 suitable to consider: ‘this is mine, this I am, this is my
 self?’” “Certainly not, Venerable Sir.”

「識是常還是無常？」「無常，尊者！」「無常的
 是苦還是樂？」「苦的，尊者！」「對於無常、
 苦、變易之法，是否適合視它為：『這是我的，這
 是我，這是我的自我』？」「確實不能，尊者！」

“Therefore, monks, whatever form, whether past, future or
 present, internal or external, coarse or fine, inferior or
 superior, far or near, all form is to be seen as it is with
 perfect wisdom thus: ‘that is not mine, I am not that, that is
 not my self.’

因此，諸比丘，無論是過去、現在、未來、內、
 外、粗、細、劣、勝、遠或近之色，當如此以正慧
 如實徹見一切色：『這不是我的，這不是我，這不
 是我的自我。』

“Whatever feeling, whether past, future or present, internal
 or external, coarse or fine, inferior or superior, far or near,
 all form is to be seen as it is with perfect wisdom thus: ‘that
 is not mine, I am not that, that is not my self.’

無論是過去、現在、未來、內、外、粗、細、劣、
 勝、遠或近之受，當如此以正慧如實徹見一切受：
 『這不是我的，這不是我，這不是我的自我。』

“Whatever perception, whether past, future or present,
 internal or external, coarse or fine, inferior or superior, far
 or near, all form is to be seen as it is with perfect wisdom
 thus: ‘that is not mine, I am not that, that is not my self.’

無論是過去、現在、未來、內、外、粗、細、劣、
 勝、遠或近之想，當如此以正慧如實徹見一切想：
 『這不是我的，這不是我，這不是我的自我。』

“Ye keci saṅkhārā atītānāgata-
paccuppannā ajjhataṅkā vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇīta
vā ye dūre santike vā, sabbe saṅkhārā
'n'etaṃ mama, n'eso'ham-asmi, na
m'eso attā'ti evam-etaṃ yathā-bhūtaṃ
sammappaññāya daṭṭhabbān.

“Yaṃ kiñci viññāṇaṃ atītānāgata-
paccuppannaṃ ajjhataṅkaṃ vā bahiddhā
vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā
paṇītaṃ vā yaṃ dūre santike vā,
sabbaṃ viññāṇaṃ 'n'etaṃ mama,
n'eso'ham-asmi, na m'eso attā'ti
evam-etaṃ yathā-bhūtaṃ
sammappaññāya daṭṭhabbān.

“Evaṃ passaṃ, bhikkhave, sutavā
ariya-sāvako rūpasmim'pi nibbindati,
vedanāya'pi nibbindati, saññāya'pi
nibbindati, saṅkhāresu'pi nibbindati,
viññāṇasmim'pi nibbindati. Nibbindaṃ
virajjati; virāgā vimuccati.
Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti:
'Khīṇā jāti, vusitaṃ brahma-cariyaṃ,
kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti
pajānāti'ti.

Idam-avoca Bhagavā. Attamaṇā pañca-
vaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandun. Imasmiñ-ca pana
veyyākaraṇasmim bhaññamāne pañca-
vaggiyānaṃ bhikkhūnaṃ anupādāya
āsavehi cittaṇi vimuccimsū'ti.

Etena sacca-vajjena, sotthi te hotu
sabbadā.

Etena sacca-vajjena, sabba-rogo
vinassatu.

Etena sacca-vajjena, hotu te jaya-
maṅgalaṃ.

“Whatever conceptions, whether past, future or present,
internal or external, coarse or fine, inferior or superior, far
or near, all form is to be seen as it is with perfect wisdom
thus: 'that is not mine, I am not that, that is not my self.'
無論是過去、現在、未來、內、外、粗、細、劣、
勝、遠或近之行，當如此以正慧如實徹見一切行：
『這不是我的，這不是我，這不是我的自我。』

“Whatever consciousness, whether past, future or present,
internal or external, coarse or fine, inferior or superior, far
or near, all form is to be seen as it is with perfect wisdom
thus: 'that is not mine, I am not that, that is not my self.'
無論是過去、現在、未來、內、外、粗、細、劣、
勝、遠或近之識，當如此以正慧如實徹見一切識：
『這不是我的，這不是我，這不是我的自我。』

“Seeing thus, monks, the learned noble disciple is
disenchanted with form, feeling, perception, conceptions
and consciousness. Being disenchanted he is dispassionate;
through dispassion he becomes liberated. When liberated
there is the liberation knowledge thus: he wisely knows
[that] [re]birth is finished, the holy-life has been lived, what
needed to be done is done, there is nothing further [to be
done] for this state.”

諸比丘，如此徹見後，多聞聖弟子厭離色，厭離
受，厭離想，厭離諸行，厭離識。因厭離而離染，
因離欲而解脫；因解脫而有解脫智，他了知：『生
已盡，梵行已立，應作已作，再無後有。』

This the Blessed One said. Pleased, the group of five monks
delighted in the Blessed One's speech. When this
explanation was being spoken, the minds of the group of five
monks were liberated through non-attachment from the
[mental] effluents.

世尊如此說已，五比丘滿意與歡喜世尊之言。當此
解說正被宣說時，五比丘心無執取而從諸漏解脫。

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

藉著這真實的話語，願你時常得到安樂；

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

藉著這真實的話語，願一切的疾病消失；

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

藉著這真實的話語，願你得到吉祥勝利。

Āditta Sutta 阿第他 素它 The Fire Sermon 燃燒經

Evaṃ me sutāṃ: Ekaṃ samayaṃ
Bhagavā Gayāyaṃ viharati Gayā-sīse
saddhiṃ bhikkhu-sahassena. Tatra kho
Bhagavā bhikkhū āmantesi – “Sabbaṃ,
bhikkhave, ādittaṃ. Kiñ-ca, bhikkhave,
sabbaṃ ādittaṃ?”

Cakkhu, bhikkhave, ādittaṃ, rūpā
ādittā, cakkhu-viññāṇaṃ ādittaṃ,
cakkhu-samphasso āditto. Yam’p’idaṃ
cakkhu-samphassa-paccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tam’pi ādittaṃ.
Kena ādittaṃ? ‘Ādittaṃ rāgagginā,
dosagginā, mohagginā, ādittaṃ jātiyā
jarā-maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi
ādittaṃ’ti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sota-
viññāṇaṃ ādittaṃ, sota-samphasso
āditto. Yam’p’idaṃ sota-samphassa-
paccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā
tam’pi ādittaṃ. Kena ādittaṃ?
‘Ādittaṃ rāgagginā, dosagginā,
mohagginā, ādittaṃ jātiyā jarā-
maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittaṃ’ti
vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghāna-
viññāṇaṃ ādittaṃ, ghāna-samphasso
āditto. Yam’p’idaṃ ghāna-samphassa-
paccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā
tam’pi ādittaṃ. Kena ādittaṃ?
‘Ādittaṃ rāgagginā, dosagginā,
mohagginā, ādittaṃ jātiyā jarā-

*Thus I heard: At one time the Blessed One was staying at
Gayā-sīsa, Gayā, together with a thousand monks. There the
Blessed One addressed the monks: “Monks, all is burning.
What, monks, is the all that is burning?”*

如是我聞：一時，世尊與一千位比丘住在迦耶的象
頭山。於其處，世尊對比丘們說：「諸比丘，一切
在燃燒。諸比丘，什麼是一切在燃燒？」

*“The eye is burning, forms are burning, eye-consciousness
is burning, eye-contact is burning, Whatever feeling arises
dependent on eye-contact — whether pleasant, painful or
neither-painful-nor-pleasant — that, too, is burning.*

*Burning with what? Burning with the fire of lust, with the
fire of hatred, with the fire of delusion; burning with birth,
aging, and death, sorrow, lamentation, pain, unhappiness,
and despair, I say.*

諸比丘，眼在燃燒，色在燃燒，眼識在燃燒，眼觸
在燃燒，緣於此眼觸而生之受，無論是樂，或苦，
或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪
之火、以瞋之火、以痴之火燃燒，以生、老、死燃
燒，以愁、悲、苦、憂、惱燃燒。

*“The ear is burning, sounds are burning, ear-consciousness
is burning, ear-contact is burning, and whatever feeling
arises with ear-contact as condition – whether pleasant or
painful or neither-painful-nor-pleasant — that too is
burning. Burning with what? Burning with the fire of lust,
with the fire of hatred, with the fire of delusion; burning
with birth, aging, and death; with sorrow, lamentation,
pain, displeasure, and despair, I say.*

耳在燃燒，聲在燃燒，耳識在燃燒，耳觸在燃燒，
緣於此耳觸而生之受，無論是樂，或苦，或不苦不
樂，其也在燃燒。以何燃燒呢？我說以貪之火、以
瞋之火、以痴之火燃燒，以生、老、死燃燒，以
愁、悲、苦、憂、惱燃燒。

*“The nose is burning, odours are burning, nose-
consciousness is burning, nose-contact is burning, and
whatever feeling arises with nose-contact as condition –
whether pleasant or painful or neither-painful-nor-
pleasant — that too is burning. Burning with what? Burning
with the fire of lust, with the fire of hatred, with the fire of
delusion; burning with birth, aging, and death; with sorrow,
lamentation, pain, displeasure, and despair, I say.*

maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti
vadāmi.

Jivhā ādittā, rasā ādittā, jivhā-viññāṇaṃ
ādittaṃ, jivhā-samphasso āditto.
Yam'p'idaṃ jivhā-samphassa-paccayā
upparijati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā
tam'pi ādittaṃ. Kena ādittaṃ?
'Ādittaṃ rāgagginā, dosagginā,
mohagginā, ādittaṃ jātiyā jarā-
maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti
vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāya-
viññāṇaṃ ādittaṃ, kāya-samphasso
āditto. Yam'p'idaṃ kāya-samphassa-
paccayā upparijati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā
tam'pi ādittaṃ. Kena ādittaṃ? Ādittaṃ
rāgagginā, dosagginā, mohagginā,
'ādittaṃ jātiyā jarā-maraṇena sokehi
paridevehi dukkhehi domanassehi
upāyāsehi ādittan'ti vadāmi.

Mano āditto, dhammā ādittā, mano-
viññāṇaṃ ādittaṃ, mano-samphasso
āditto. Yam'p'idaṃ mano-samphassa-
paccayā upparijati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā
tam'pi ādittaṃ. Kena ādittaṃ?
'Ādittaṃ rāgagginā, dosagginā,
mohagginā, ādittaṃ jātiyā jarā-
maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti
vadāmi.

鼻在燃燒，香在燃燒，鼻識在燃燒，鼻觸在燃燒，
緣於此鼻觸而生之受，無論是樂，或苦，或不苦不
樂，其也在燃燒。以何燃燒呢？我說以貪之火、以
瞋之火、以痴之火燃燒，以生、老、死燃燒，以
愁、悲、苦、憂、惱燃燒。

*“The tongue is burning, tastes are burning, tongue-
consciousness is burning, tongue-contact is burning, and
whatever feeling arises with tongue-contact as condition –
whether pleasant or painful or neither-painful-nor-
pleasant — that too is burning. Burning with what? Burning
with the fire of lust, with the fire of hatred, with the fire of
delusion; burning with birth, aging, and death; with sorrow,
lamentation, pain, displeasure, and despair, I say.*

舌在燃燒，味在燃燒，舌識在燃燒，舌觸在燃燒，
緣於此舌觸而生之受，無論是樂，或苦，或不苦不
樂，其也在燃燒。以何燃燒呢？我說以貪之火、以
瞋之火、以痴之火燃燒，以生、老、死燃燒，以
愁、悲、苦、憂、惱燃燒。

*“The body is burning, tactile objects are burning, body-
consciousness is burning, body-contact is burning, and
whatever feeling arises with body-contact as condition –
whether pleasant or painful or neither-painful-nor-
pleasant — that too is burning. Burning with what? Burning
with the fire of lust, with the fire of hatred, with the fire of
delusion; burning with birth, aging, and death; with sorrow,
lamentation, pain, displeasure, and despair, I say.*

身在燃燒，觸在燃燒，身識在燃燒，身觸在燃燒，
緣於此身觸而生之受，無論是樂，或苦，或不苦不
樂，其也在燃燒。以何燃燒呢？我說以貪之火、以
瞋之火、以痴之火燃燒，以生、老、死燃燒，以
愁、悲、苦、憂、惱燃燒。

*“The mind is burning, mental phenomena are burning,
mind-consciousness is burning, mind-contact is burning,
and whatever feeling arises with mind-contact as
condition – whether pleasant or painful or neither-painful-
nor-pleasant — that too is burning. Burning with what?
Burning with the fire of lust, with the fire of hatred, with the
fire of delusion; burning with birth, aging, and death; with
sorrow, lamentation, pain, displeasure, and despair, I say.*
意在燃燒，法在燃燒，意識在燃燒，意觸在燃燒，
緣於此意觸而生之受，無論是樂，或苦，或不苦不
樂，其也在燃燒。以何燃燒呢？我說以貪之火、以
瞋之火、以痴之火燃燒，以生、老、死燃燒，以
愁、悲、苦、憂、惱燃燒。

Evam passam, bhikkhave, sutavā ariya-sāvako cakkhusmim'pi nibbindati, rūpesu'pi nibbindati, cakkhu-viññāṇe'pi nibbindati, cakkhu-samphasse'pi nibbindati, yam'p'idam cakkhu-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

Sotasmim'pi nibbindati, saddesu'pi nibbindati, sota-viññāṇe'pi nibbindati, sota-samphasse'pi nibbindati, yam'p'idam sota-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

Ghānasmim'pi nibbindati, gandhesu'pi nibbindati, ghānaviññāṇe'pi nibbindati, ghāna-samphasse'pi nibbindati, yam'p'idam ghānasamphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

Jivhāya'pi nibbindati, rasesu'pi nibbindati, jivhā-viññāṇe'pi nibbindati, jivhā-samphasse'pi nibbindati, yam'p'idam jivhā-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

Kāyasmim'pi nibbindati, phoṭṭhabbesu'pi nibbindati, kāya-viññāṇe'pi nibbindati, kāya-samphasse'pi nibbindati, yam'p'idam kāya-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

Manasmim'pi nibbindati, dhammesu'pi nibbindati, mano-viññāṇe'pi nibbindati, mano-samphasse'pi nibbindati, yam'p'idam mano-samphassa-paccayā uppajjati

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye contact, towards whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant; 諸比丘，如此徹見後，多聞聖弟子厭離眼，厭離色，厭離眼識，厭離眼觸，厭離緣於此眼觸而生之受，無論是樂，或苦，或不苦不樂。

Experiences revulsion towards the ear, towards sounds, towards ear-consciousness, towards ear contact, towards whatever feeling arises with ear-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant; 他厭離耳，厭離聲，厭離耳識，厭離耳觸，厭離緣於此耳觸而生之受，無論是樂，或苦，或不苦不樂。

Experiences revulsion towards the nose, towards odours, towards nose-consciousness, towards nose contact, towards whatever feeling arises with nose-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant; 他厭離鼻，厭離香，厭離鼻識，厭離鼻觸，厭離緣於此鼻觸而生之受，無論是樂，或苦，或不苦不樂。

Experiences revulsion towards the tongue, towards tastes, towards tongue-consciousness, towards tongue contact, towards whatever feeling arises with tongue-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant; 他厭離舌，厭離味，厭離舌識，厭離舌觸，厭離緣於舌觸而生之受，無論是樂，或苦，或不苦不樂。

Experiences revulsion towards the body, towards tactile objects, towards body-consciousness, towards body contact, towards whatever feeling arises with body-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant; 他厭離身，厭離觸，厭離身識，厭離身觸，厭離緣於此身觸而生之受，無論是樂，或苦，或不苦不樂。

Experiences revulsion towards the mind, towards mental phenomena, towards mind-consciousness, towards mind contact, towards whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmim'pi
nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati;
vimuttasmim vimuttam-iti ñāṇaṃ hoti.
'Khīṇā jāti, vusitaṃ brahma-cariyaṃ,
kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'
ti pajānāti" ti.

Idam-avoca Bhagavā. Attamanā te
bhikkhū Bhagavato bhāsitaṃ
abhinandaṃ. Imasmiñ-ca pana
veyyākaraṇasmiṃ bhaññamāne tassa
bhikkhu-sahassassa anupādāya āsavehi
cittāni vimuccimsū' ti.

Etena sacca-vajjena — sotthi te hotu
sabbadā.

Etena sacca-vajjena — sabba-rogo
vinassatu.

Etena sacca-vajjena — hotu te jaya-
maṅgalaṃ.

他厭離意，厭離法，厭離意識，厭離意觸，厭離緣
於此意觸而生之受，無論是樂，或苦，或不苦不
樂。

*Experiencing revulsion, he becomes dispassionate. Through
dispassion [his mind] is liberated. When it is liberated there
comes the knowledge: 'It's liberated.' He understands:
'Destroyed is birth, the holy life has been lived, what had to
be done has been done, there is no more for this state of
being.'*”

因厭離而離染，因離欲而解脫；因解脫而有解脫
智，他了知：『生已盡，梵行已立，應作已作，再
無後有。』」

*This is what the Blessed One said. Elated, those bhikkhus
delighted in the Blessed One's statement. And while this
discourse was being spoken, the minds of the thousand
bhikkhus were liberated from the taints by nonclinging.*
世尊如此說。那些比丘滿意與歡喜世尊之言。當此
開示正被宣說時，那一千位比丘心無執取而從諸漏
解脫。

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

藉著這真實的話語，願你時常得到安樂；

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

藉著這真實的話語，願一切的疾病消失；

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

藉著這真實的話語，願你得到吉祥勝利。

Āṅgulimāla Paritta 盜古力馬拉 臥力他

The Āṅgulimāla Protection 指鬘護衛²

Yatohaṃ, bhagini, ariyāya jātiyā jāto,
Nābhijānāmi sañcicca pāṇaṃ jīvitā
voropetā. Tena saccena sotthi te hotu,
sotthi gabbhassa.

*O, sister! Ever since I was reborn in this Noble Birth, I do
not remember intentionally taking the life of a being. By
this utterance of truth, may there be comfort to you and to
the child in your womb.*

大妹，自從出生於此聖生，我不記得曾經故意殺
生。以此真實語，願你平安，願你的胎兒平安。

² Majjhima Nikāya, ii.306. For easy delivery for expectant mothers.

Bojjhaṅga Sutta 波將伽 素它

The Discourse on the Factors of Enlightenment 覺支經

Saṃsāre saṃsarantānaṃ,
Sabbadukkhavināsane,
Satta dhamme ca Bojjhaṅge,
Mārasenāpamaddane,
Bujjhivā ye cime sattā,
Tibhavā muttakuttamā,
Ajāti-majarābyādhiṃ,
Amataṃ nibbayāṃ gatā.

Having known by way of experience the seven kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this saṃsāra (round of rebirths) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (lit. gone to) Nibbāna where there is no rebirth, ageing, disease, death and danger.

七覺支法能够滅除在生死輪回中輪回的衆生的一切苦，也能够戰勝魔軍。體證了這七種法後，這些超凡者解脫三有（欲有、色有、無色有）。他們已經達到無生、無老、無病、無死、無怖畏的涅槃。

Evamādiḡuṇūpetāṃ,
Anekaguṇasaṅghaṃ,
Osadhaṃ ca imaṃ mantāṃ,
Bojjhaṅgaṃ ca bhaṇāma he.

O good people! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

善德者，讓我們唸誦具備上述種種功德的覺支經，它如藥如咒，帶來不少的利益。

Bojjhaṅgo satisaṅkhāto,
Dhammānaṃ vicayo tathā,
Vīriyaṃ pīti passaddhi,
Bojjhaṅgā ca tathāpare,
Samādhu-pekkhā bojjhaṅga,
Sattete sabba-dassinā,
Muninā samma-dakkhātā,
Bhāvītā bahulīkatā.
Saṃvattanti abhiññāya,
Nibbānāya ca bodhiyā,
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-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.

此七覺支，即：念、擇法、精進、喜、輕安、定與舍，是知見一切的摩尼善說之法，在培育、重複修習之下，會導向上等智、涅槃、菩提。以此真實語，願你永遠平安。

Ekasmīṃ samaye Nātho,
Moggallānaṃ ca Kassapaṃ,
Gilāne dukkhite disvā,
Bojjhaṅge satta desayi.

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven factors of Enlightenment.

一時保護者（世尊）見到目犍連和迦葉生病受苦，他就向他們開示七覺支。

Te ca taṃ abhinanditvā,
Rogā muccimsu taṅkhaṇe.
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

聆聽此開示後他們感到歡喜，并且立刻病愈。以此真實語，願你永遠平安。

Ekadā Dhammarājā pi,
Gelaññenābhipīḷito,
Cundattherena taṃ yeva,
Bhaṇāpetvāna sādaraṃ.
Sammoditvāna ābadhā,
Tamhā vutṭhāsi ṭhānaso.
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

Pahīnā te ca ābadhā,
Tiṇṇannam pi Mahesinaṃ,
Maggahatā kilesāva,
Pattānuppatti-dhammataṃ.
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

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.

一時法王受到病痛折磨，他就指示尊陀長老恭敬地唸誦該開示。他對該開示感到歡喜，並且立刻病愈。以此真實語，願你永遠平安。

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.

這三位大聖賢的疾病被去除後，就永遠不再復發，就像被道斷除的煩惱。以此真實語，願你永遠平安。

Ovāda-pātimokkha Gāthā 噢瓦達 巴替摩卡 咖它

Exhorting the Obligation Verses 巴替摩卡 教誡偈

Khantī paramaṃ tapo titikkhā,
Nibbānaṃ paramaṃ vadanti Buddhā;
Na hi pabbajito parūpaghātī,
Samaṇo hoti paraṃ viheṭṭhayanto.
堪梯 叭拉茫 它坡 梯提唎
尼搬囊 叭拉茫 窪丹提 不搭
那 喜 叭巴具投 叭茹叭咖梯
薩曼諾 候提 叭讓 V 嘿塔羊投

Sabba-pāpassa akaraṇaṃ
Kusalassa upasampadā,
Sacitta-pariyodapanam
Etaṃ Buddhāna' Sāsanaṃ.
薩巴 叭叭薩 阿卡然囊
苦薩拉薩巫叭傘叭噠
薩取它 叭離啣達叭囊
A 湯 不搭那 撒薩囊

Anūpavādo anūpaghāto
Pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmirā
Pantañ-ca sayanāsanam,
Adhicitte ca āyogo
Etaṃ Buddhāna' Sāsanaṃ'ti.

Enduring patience is the highest austerity. "Nibbāna is supreme," say the Buddhas. One gone-forth who harms and oppresses another is not a self-appeased one.
諸佛說涅槃最上，
忍辱為最高熱忱，
害他實非出家者，
惱他不名為沙門。

The not doing of all that is bad, undertaking [all] that is skilful and cleansing one's own mind — this is the teachings of the Buddhas.
諸惡莫作，
眾善奉行，
自淨其意，
是諸佛教。

Not despising, not harming, restrained according to the monastic discipline, knowing the [right] amount in regards to food, [dwelling in a] secluded lodging, and dedication to [meditation and developing one's] mind — this is the teaching of the Buddhas.

阿努臥哇兜 阿努臥咖投
 臥提模給 叉 桑窪柔
 瑪壇叉他 叉 芭它斯明
 盤壇叉 薩牙哪薩囊
 阿迪取貼 叉 啊啲勾
 A 湯 不搭那 撒薩囊提

不貶與不害，
 嚴持於戒律，
 飲食知節量，
 僻靜處獨居，
 勤修增上定，
 是為諸佛教。

Bhaddeka-ratta Gāthā 吧爹卡拉他 咖它 Verses on 'An Auspicious Night' 賢善一夜偈

Atītaṃ nānvāgameyya
 Nappaṭikaṅkhe anāgataṃ;
 Yad-atītaṃ pahīna-taṃ
 Appattañ-ca anāgataṃ.
 阿梯湯 南哇咖梅牙
 那臥提刊給 阿哪咖湯
 牙達梯湯 臥惜南湯
 阿臥壇叉 阿哪咖湯

One should neither follow the past nor have expectations for the future; what is past has gone and the future not yet reached.

不該回首過去，亦別暇思未來，過去已逝，將來未至。

Paccuppannañ-ca yo dhammaṃ
 Tattha tattha vipassati;
 Asaṃhīraṃ asaṅkappaṃ
 Taṃ viddhā-m-anubrūhaye;
 臥出盤南叉 啲 當茫
 它塔 它塔 V 臥薩提
 阿三喜讓 阿三苦龐
 貪 V 搭瑪努不茹哈也

Instead with insight let him see each presently arisen condition; let him know that and be sure of it, invincibly, unshakeably.

應(以智慧)如實觀照當下之法，讓他堅定地、不動搖地了知它，確定它。

Ajj'eva kiccam-ātappaṃ
 Ko jaññā maraṇaṃ suve;
 Na hi no saṅgaran-tena
 Mahā-senena maccunā.
 阿階窪 奇叉嗎它龐
 口 扎牙 瑪然囊 蘇維
 那 喜 諾 三咖然 貼那
 瑪哈 謝內那 瑪出那

Today itself ardent effort should be made; who knows [whether] death will come tomorrow. For there is no bargaining with that, [that is] with death and its great army (i.e. all the ways by which one's death may happen).

今日便好努力，誰知明日死亡可能就到來；與死王之大軍是無法討價還價的。

Evaṃ vihārim-ātāpim
 Aho-rattam-atanditaṃ,
 Taṃ ve 'bhaddeka-ratto'ti
 Santo ācikkhate Muṇi'ti.
 A 汪 V 哈力嗎他頻
 阿候拉它瑪它壇地壇
 壇 V 芭德卡拉投提
 三投 啊取卡貼 目泥提

One who thus dwells ardently, relentlessly day and night – the serene Sage states that he [is one who has spent] 'an auspicious night.'

不論日夜都如此熱忱精勤地安住，寂靜的聖賢稱他賢善地(渡過了)一夜。

Dasa-dhammā Sutta 達灑當馬 素它 Discourse on Ten Dhammas 十法經³

Evam me sutam: ekaṃ samayaṃ Bhagavā Sāvattiyāṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosum, Bhagavā etad-avoca:

A 汪 梅 蘇湯：A 康 薩瑪秧 芭咖哇
薩窪題秧 V 哈拉提 階它窪內 阿哪塔
品地卡薩 啊喇梅 它她拉 口 芭咖哇 必庫
啊曼貼希 比卡窩 提 芭丹貼 提 貼 必庫
芭咖窪 投 叭叉搜孫 芭咖哇 A 它 阿窩叉

“Dasa-yime, bhikkhave, dhammā pabbajitena abhiñhaṃ paccavekkhitabbā. Katame dasa?
達薩依梅 比卡維 丹嗎 叭巴具貼那
阿彬航 叭叉維漆它吧 卡它梅 達薩

1. ‘Vevaṇṇiyamhi ajjhūpagato’ ti pabbajitena abhiñhaṃ paccavekkhitabbā;
V 窪尼羊喜 阿諸叭咖投 提 叭巴具貼那
阿彬航 叭叉 V 漆它邦

2. ‘Para-paṭibaddhā me jīvikā’ ti pabbajitena abhiñhaṃ paccavekkhitabbā;
叭拉叭提巴搭 梅 居 V 卡提 叭巴具貼那
阿彬航 叭叉 V 漆它邦

3. ‘Añño me ākappo karanīyo’ ti pabbajitena abhiñhaṃ paccavekkhitabbā;
阿啣 梅 啊卡剖 卡拉泥啣提 叭巴具貼那
阿彬航 叭叉 V 漆它邦

4. ‘Kacci nu kho me attā sīlato na upavadatī’ ti pabbajitena abhiñhaṃ paccavekkhitabbā;
卡取 努 口 梅 阿他 稀拉投 那烏叭窪達梯提
叭巴具貼那 阿彬航 叭叉 V 漆它邦

Thus I heard: at one time the Blessed One was dwelling near Sāvattihī at Anāthapiṇḍika’s grounds in Jeta’s Wood. There it was that the Blessed One addressed the monks, saying: “Monks!” “Reverend Sir!” those monks replied to the Blessed One, and the Blessed One said this:

如是我聞：一時，世尊住在舍衛城祇陀林給孤獨園。於其處，世尊稱呼比丘們：「諸比丘。」那些比丘回答世尊：「尊者。」世尊如此說：

“There are these ten things, monks, that one who has gone forth should frequently reflect on. What are the ten?”

「諸比丘，有十種法是出家人應當經常省察的。是哪十種？」

‘I have become one who has no class’, one who has gone forth should frequently reflect on this. 出家人應當經常地省察：『我已經成爲沒有階級分別的人。』

‘I am bound to others for my livelihood’, one who has gone forth should frequently reflect on this. 出家人應當經常地省察：『我的生活依賴他人。』

‘I should comport myself differently’, one who has gone forth should frequently reflect on this. 出家人應當經常地省察：『我的行儀舉止應 [與在家人] 不同。』

‘Can I myself find no fault with my virtue?’ one who has gone forth should frequently reflect on this.

出家人應當經常地省察：『我是否不會因戒而譴責自己？』

³ A.10:48.

5. ‘Kacci nu kho maṃ anuvicca viññū
sābrahma-cārī sīlato na upavadantī’ ti
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

卡取 努 口 茫 阿努威叉 威牛
薩不拉瑪插籬 稀拉投 那 烏臥窪丹梯 提
臥巴具貼那 阿彬航 臥叉 V 漆它邦

6. ‘Sabbehi me piyehi manāpehi nānā-bhāvo
vinā-bhāvo’ ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ;

薩悲喜 梅 皮也喜 瑪哪培喜 哪哪叭窩
V 哪叭窩提 臥巴具貼那 阿彬航
臥叉 V 漆它邦

7. ‘Kamassako’ mhi kamma-dāyādo
kamma-yoni kamma-bandhu kamma-
paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ
vā pāpakaṃ vā tassa dāyādo bhavissāmi’ ti
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

卡瑪薩口恩喜 卡瑪噠呀兜
卡瑪啣尼 卡瑪般督 卡瑪
臥提薩拉諾 秧 卡 茫 卡 離 撒米 卡利呀囊
哇 啞臥康 哇 它薩 噠呀兜 芭 V 撒眯提
臥巴具貼那 阿彬航 臥叉 V 漆它邦

8. ‘Katham-bhūtassa me rattindivā
vītipatantī’ ti pabbajitena abhiṇhaṃ
paccavek-khitabbaṃ;

卡堂哺它薩 梅 拉停地哇 微提臥壇梯提
臥巴具貼那 阿彬航 臥叉 V 漆它邦

9. ‘Kacci nu kho’ haṃ suññāgāre
abhiramāmi’ ti pabbajitena abhiṇhaṃ
paccavek-khitabbaṃ;

卡取 努 口 航 孫呀咖瑞 阿閉拉嗎眯提 臥巴
具貼那 阿彬航 臥叉 V 漆它邦

10. ‘Atthi nu kho me uttari-manussa-dhammā
alamariya-ñāṇa-dassana-viseso adhigato,
so’ haṃ pacchime kāle sābrahma-cārīhi puṭṭho
na maṅku bhavissāmi’ ti pabbajitena
abhiṇhaṃ paccavekkhitabbaṃ.

阿題 努 口 梅 烏它離瑪努薩丹嗎
阿拉瑪離牙那 達薩那 V 謝搜 阿迪咖投
搜航 臥曲梅 暝累 薩八拉瑪插籬喜 菩透
那 曼苦 芭 V 撒眯提 臥巴具貼那 阿彬航
臥叉 V 漆它邦

‘Will my wise companions in the spiritual life,
after testing me, find no fault with my virtue?’,
one who has gone forth should frequently reflect
on this.

出家人應當經常地省察：『有智的同梵行
者檢查後，是否不會因戒而譴責我？』

‘There is alteration in, and separation from, all
that is dear and appealing to me’, one who has
gone forth should frequently reflect on this.

出家人應當經常地省察：『一切我所喜
愛、可意的會變易、別離。』

‘It is actions that I own, it is actions that I am
heir to, it is actions that I am born from, actions
are my kinsfolk, actions are my refuge, whatever
actions I perform, whether good or bad, to that I
will be the heir’, one who has gone forth should
frequently reflect on this.

出家人應當經常地省察：『我是業的所有
者，業的繼承者，以業為起源，以業為親
屬，以業為依靠。無論我所造的業是善或
惡，我將是它的繼承者。』

‘In what way do the nights and days pass for
me?’, one who has gone forth should frequently
reflect on this.

出家人應當經常地省察：『我是如何度過
日日夜夜呢？』

‘Do I delight in empty places?’ one who has
gone forth should frequently reflect on this.

出家人應當經常地省察：『我是否樂於空
閑處呢？』

‘Has a state beyond (ordinary) human beings, the
distinction of what is truly noble knowledge and
seeing been attained by me? Will I at the end,
when questioned by my companions in the
spiritual life, not be embarrassed?’, one who has
gone forth should frequently reflect on this.

出家人應當經常地省察：『我是否有證得
上人法、能為聖者的殊勝智見呢？在我最
後時刻，當同梵行者們問及時，我將不會
羞愧？』

Ime kho, bhikkhave, dasa dhammā
pabbajitena abhinhaṇṇaṃ paccavekkhitabbā” ti.
Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandun’ti.

依梅 口 比卡 V 達薩 丹嗎
趴巴具貼那 阿彬航 趴叉 V 漆它吧提
依當阿窩叉 芭咖哇 阿它瑪哪 貼 比丘
芭咖窪投 叭希湯 阿比南敦提

Etena sacca-vajjena, sotthi te hotu sabbadā.

A 貼那 薩擦 瓦 J 那
艘提 T 火圖 薩把達

Etena sacca-vajjena, sabba-rogo vinassatu.

A 貼那 薩擦 瓦 J 那
薩把 咯古 V 那薩圖

Etena sacca-vajjena, hotu te jaya-maṅgalaṃ.

A 貼那 薩擦 瓦 J 那
火圖 T 加亞忙咖浪

“These are the ten things, monks, that one who
has gone forth should frequently reflect on.” The
Blessed One said this, and those monks were
uplifted and greatly rejoiced in the Blessed One’s
words.

諸比丘，此十種法乃出家人應當經常地省
察。」世尊如此說。那些比丘滿意與歡
喜世尊所說。

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

藉著這真實的話語，願你時常得到安樂；

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

藉著這真實的話語，願一切的疾病消失；

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

藉著這真實的話語，願你得到吉祥勝利。

Catu-paccavekkhaṇā 擦圖 趴擦 V 卡那 Four [Requisites] Contemplation 四種省思

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,
yāva-d-eva sītassa paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsa-makasa-vātātapa-sirimsapa-
samphassānaṃ paṭighātāya, yāva-d-eva
hiri-kopīna-paṭicchādanatthaṃ.

趴提三啣 啣你搜 期窪讓 趴提謝哇米
呀窪德窪 稀它薩 趴提咖他牙 恩哈薩
趴提咖他牙 當薩瑪卡薩哇他它趴 希林薩趴
三爬撒囊 趴提咖他牙 呀窪爹窪
喜離口披那 拍提岔達那湯

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattam-ev’etaṃ yaḍ- idam cīvaraṃ
tad-upabhuñjako ca puggalo dhātu-mattako
nissatto nijjīvo suñño, sabbāni pana imāni
cīvarāni ajigucchanīyāni imaṃ pūtikāyaṃ patvā
ativiya jigucchanīyāni jāyanti.

呀他 趴擦樣 趴瓦他馬囊 達圖
馬他美 V 堂 呀地當 取瓦浪
他度趴不加口 叉 撲咖樓 大土馬他口
尼灑陀 尼幾我 孫啣灑八尼 趴那 依馬尼
取瓦拉尼 阿幾古查尼 依忙 撲提卡樣
趴他瓦 阿提 V 呀 幾古查尼呀尼 家眼提

Reflecting wisely, I wear the robe, only to protect
myself from cold, heat, gadflies, mosquitoes, wind
and sun and creeping things; and also for the
purpose of covering the parts of my body that
cause shame.

我如理省思所受用之衣，只是為了防禦寒
冷，為了防禦炎熱，為了防禦虻、蚊、風
吹、日曬、爬蟲類的觸惱，只是為了遮蔽
羞處。

Dependent upon and existing through causes and
merely [a combination of various] elements are
both this robe and the one who wears it; mere
elements, not a being, lifeless, void [of a self/soul].
All of these robes are not loathsome [yet], but
having come into contact with this putrid body
become exceedingly loathsome.

此袈裟及穿著袈裟的人都只是種種元素的
組合體，都依靠諸因而存在，非有情、無
命、空。這一切袈裟還不可厭，但是在接
觸這不淨的身體之後，它變得非常可厭。

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,
n'eva davāya na madāya na maṇḍanāya na
vibhūsanāya, yāva-d-eva imassa kāyassa ṭhitiyā
yāpanāya vihiṃsūparatiyā brahma-
cariyānuggahāya, iti purāṇañ-ca vedanaṃ
paṭihaṅkhāmi navañ-ca vedanaṃ na
uppādessāmi, yātrā ca me bhavissati anavajjātā
ca phāsu-vihāro cā' ti.

叭提三唎 啲你搜 品達帕湯 叭提隨哇米
內窪 達哇牙 那 瑪噠牙 那 曼達哪牙 那 V
部薩哪牙 呀窪爹窪 依瑪薩 卡牙薩
題提呀 呀叭哪牙 V 應蘇叭拉提呀 不坵瑪 叉
離呀努咖哈牙 依提 菩喇南叉 維達囊 叭提含
啉米 那灣叉 V 達囊 那
烏帕爹撒米 呀他喇 叉 梅 芭 V 薩提
阿那窪扎他 叉 帕蘇 V 哈柔 插提

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattam-ev'etaṃ yad-idaṃ piṇḍapāto tad-
upabhuñjako ca puggalo dhātu-mattako nissatto
nijjīvo suñño, sabbo panāyaṃ piṇḍapāto
ajigucchaniyo, imaṃ pūti-kāyaṃ patvā ativiya
jigucchaniyo jāyati.

呀他叭擦樣 叭瓦他馬囊 達圖
馬他美 V 堂 呀地當 品達叭陀
他度叭不加口 叉 撲咖樓 大土馬他口
尼灑陀 尼幾我 孫啲 灑波 叭那樣
品達叭陀 阿幾古查尼 依忙 撲提卡樣
叭他瓦 阿提 V 呀 幾古查尼呀尼 家眼提

Paṭisaṅkhā yoniso senāsanāṃ paṭisevāmi,
yāva-d-eva sītassa paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsa-makasa-vātātapa-
sirimsapa-samphassānaṃ paṭighātāya,
yāva-d-eva utu-parissaya-vinodanaṃ
paṭisallānārāmatthaṃ.

叭提三唎 啲你搜 謝哪薩囊 叭提謝哇米
呀窪爹窪 稀它薩 叭提咖他牙 恩哈薩
叭提咖他牙 當薩瑪卡薩哇他它叭
希林薩叭 三爬撒囊 叭提咖他牙
呀窪爹窪 烏禿叭離薩牙 V 諾達囊
叭提薩啦哪喇瑪堂

*Reflecting wisely I use almsfood not for play, not
for pride, not for beauty, not for fattening; but
merely for the sustenance and continuance of this
body; to cease discomfort; and to be able to
practice the holy life, thing "Thus I will destroy
old feelings (of hunger) and not create new
feelings (from overeating). I will maintain myself,
be blameless, and live in comfort."*

我如理省思所受用的食物，不為嬉戲，不
為驕慢，不為裝飾，不為莊嚴，只是為了
此身住立存續，為了停止傷害，為了資助
梵行，如此我將消除舊受，并使新受不
生，我將維持生命、無過且安住。

*Dependent upon and existing through causes and
merely [a combination of various] elements are
both the almsfood and the one who partakes of
it; mere elements, not a being, lifeless, void [of a
self/soul]. All of this alms-food is not loathsome
[yet], but having come into contact with this
putrid body becomes exceedingly loathsome.*

此鉢食及食用的人都只是種種元素的組合
體，都依靠諸因而存在，非有情、無命、
空。這一切鉢食還不可厭，但是在接觸這
不淨的身體之後，它變得非常可厭。

*Reflecting wisely I make use of dwellings, only to
protect myself from cold, heat, gadflies,
mosquitoes, wind and sun and creeping things;
and as a protection from the perils of weather
conditions; and for the joy of seclusion.*

我如理省思所受用的坐臥處，只是為了防
禦寒冷，為了防禦炎熱，為了防禦虻、
蚊、風吹、日曬、爬蟲類的觸惱，只是為
了免除季候的危險，而好獨處（禪修）之
樂。

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattam-ev'etaṃ yad- idaṃ senāsaṇaṃ tad-
upabhuñjako ca puggalo dhātu-mattako nissatto
nijjīvo suñño. Sabbāni pana imāni senāsaṇāni
ajigucchaniyāni imaṃ pūti-kāyaṃ patvā ativiya
jigucchaniyāni jāyanti.

呀他 臥擦樣 臥瓦他馬囊 達圖
馬他美V堂 呀地當 謝那灑囊
他度臥不加口 叉撲咖樓 大土馬他口 尼灑陀
尼幾我 孫啲 灑波尼 臥那 依馬尼 謝那薩那尼
阿幾古查尼 依忙 撲提卡樣 臥他瓦
阿提V呀 幾古查尼呀尼 家眼提

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-
parikkhāraṃ paṭisevāmi, yāva-d-eva
uppanānaṃ veyyābādhikānaṃ vedanānaṃ
paṭighātāya, abyāpajjha-paramatāyā' ti.
臥提三啵 啲你搜 其拉那 臥叉牙 被薩扎 臥離
啵讓 臥提謝哇米 呀窪爹窪
烏盤哪囊 V呀吧迪卡囊 V達哪囊
臥提咖他牙 阿別亞臥渣 臥拉瑪他呀提

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattam-ev'etaṃ yad- idaṃ gilāna-paccaya-
bhesajja-parikkhāro tad-upabhuñjako ca
puggalo dhātu-mattako nissatto nijjīvo suñño.
Sabbo panāyaṃ gilāna-paccaya-bhesajja-
parikkhāro ajigucchaniyo imaṃ pūti-kāyaṃ
patvā ativiya jigucchaniyo jāyati.

呀他 臥擦樣 臥瓦他馬囊 達圖
馬他美V堂 呀地當 其拉那臥擦亞
被薩家 臥裏卡羅 大土臥不家口 叉
撲咖羅 達度馬他口 尼灑陀 尼幾我 孫啲
灑波 臥那樣 其拉那臥擦亞 被薩家
臥裏卡羅 阿幾古查尼啲 依忙 撲提卡樣
臥他瓦 阿提V呀 幾古查尼呀尼 家眼提

*Dependent upon and existing through causes and
merely [a combination of various] elements are
both this lodging and the one who lives in it;
mere elements, not a being, lifeless, void [of a
self/soul]. All these lodgings are not loathsome
[yet], but having come into contact with this
putrid body become exceedingly loathsome.*

此住所及使用的人都只是種種元素的組合
體，都依靠諸因而存在，非有情、無命、
空。這一切住所還不可厭，但是在接觸這
不淨的身體之後，它變得非常可厭。

*Reflecting wisely I make use of medicinal
requisites that are for curing the sick, only to
counteract any afflicting feelings (of illness) that
have arisen and for maximum freedom from
disease.*

我如理省思所受用的病者所需之醫藥資
具，只是為了防禦已生起的病苦之受，為
了儘量沒有身苦。

*Dependent upon and existing through causes and
merely [a combination of various] elements are
both this requisite of medicine for treating illness
and the one who partakes of it; mere elements,
not a being, lifeless, void [of a self/soul]. All of
this requisite of medicine for treating illness is
not loathsome [yet], but having come into
contact with this putrid body becomes
exceedingly loathsome.*

此藥物及使用的人都只是種種元素的組合
體，都依靠諸因而存在，非有情、無命、
空。這一切藥物還不可厭，但是在接觸這
不淨的身體之後，它變得非常可厭。

Abhaya Gāthā 阿八亞 咖它 Verses for Fearlessness 無畏偈

Yaṃ dunnimittarṃ avamaṅgalañ-ca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaḥo dussupinaṃ akantaṃ,
Buddhānubhāvena vināsamentu.

*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.*

秧 敦你米湯 阿娃茫咖蘭叉
 啲 擦瑪哪坡 薩庫那薩 薩門
 啪叭咖候 督蘇披囊 阿堪湯
 不搭努叭 V 那 V 哪薩門禿

Yam dunnimittam avamaṅgalañ-ca,
 Yo cāmanāpo sakuṇassa saddo,
 Pāpaggaho dussupinaṃ akantaṃ,
 Dhammānubhāvena vināsamentu.

秧 敦你米湯 阿娃茫咖蘭叉
 啲 擦瑪哪坡 薩庫那薩 薩門
 啪叭咖候 督蘇披囊 阿堪湯
 丹嗎努叭 V 那 V 哪薩門禿

Yam dunnimittam avamaṅgalañ-ca,
 Yo cāmanāpo sakuṇassa saddo,
 Pāpaggaho dussupinaṃ akantaṃ,
 Saṅghānubhāvena vināsamentu.

秧 敦你米湯 阿娃茫咖蘭叉
 啲 擦瑪哪坡 薩庫那薩 薩門
 啪叭咖候 督蘇披囊 阿堪湯
 桑咖努叭 V 那 V 哪薩門禿

凡諸惡兆與不祥，
 及不悅耳之鳥啼，
 灾星.噩夢.不如意，
 以佛威力願消失！

*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.*

凡諸惡兆與不祥，
 及不悅耳之鳥啼，
 灾星.噩夢.不如意，
 以法威力願消失！

*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.*

凡諸惡兆與不祥，
 及不悅耳之鳥啼，
 灾星.噩夢.不如意，
 以僧威力願消失！

Subha-patthanā & Paritta 素八叭他那&叭力他 Blessings and Protection 祝福與護衛

Sabbītiyo vivajjantu
 Sabba-rogo vinassatu,
 Mā te bhavatv·antarāyo
 Sukhī dīghāyuko bhava.
 薩逼提啲 V 窪展禿
 薩巴柔勾 V 那薩禿
 嗎 貼 芭窪灣它啦啲
 蘇漆 地咖 優口 芭窪

*May all calamities be avoided,
 may all diseases disappear,
 may there be no obstacle[s] for you,
 [and may] you be happy and have long life.
 願諸灾免離，
 願諸疾消失；
 願你無障礙，
 得快樂長壽！*

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā,
 Sabba-buddhānubhāvena
 Sadā sotthi bhavantu te.
 芭窪禿 薩巴 茫咖琅
 拉堪禿 薩巴 爹窪踏
 薩巴 不答努叭 V 那
 薩嚨 搜提 巴灣禿 貼

*May all blessings be [yours],
 may all the deities protect [you];
 by the power of all the Buddhas,
 may you have well-being always.
 願得諸吉祥，
 願諸天守護；
 依諸佛威力，
 願你常平安！*

Bhavatu sabba-maṅgalaṃ
Rakkhantu sabba-devatā,
Sabba-dhammānubhāvena
Sadā sotthi bhavantu te.
芭窪禿 薩巴 茫咖琅
拉堪禿 薩巴 爹窪踏
薩巴 丹嗎努叭 V 那
薩噠 搜提 巴灣禿 貼

*May all blessings be [yours],
may all the deities protect [you];
by the power of all the Dhammas,
may you have well-being always.*
願得諸吉祥，
願諸天守護；
依諸法威力，
願你常平安！

Bhavatu sabba-maṅgalaṃ
Rakkhantu sabba-devatā,
Sabba-saṅghānubhāvena
Sadā sotthi bhavantu te.
芭窪禿 薩巴 茫咖琅
拉堪禿 薩巴 爹窪踏
薩巴 桑咖努叭 V 那
薩噠 搜提 巴灣禿 貼

*May all blessings be [yours],
may all the deities protect [you];
by the power of all the Saṅghas,
may you have well-being always.*
願得諸吉祥，
願諸天守護；
依諸僧威力，
願你常平安！

Nakkhatta-yakkha-bhūtānaṃ
Pāpaggaḥa-nivāraṇā,
Parittass'ānubhāvena
Hantu tesāṃ upaddave.
那卡它 牙卡 部他囊
啪趴咖蛤 你哇然哪
趴日它薩努芭 V 那
含禿 貼桑 巫趴達 V

*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.*
星宿.夜叉.鬼，
灾星之阻礙；
以護經威力，
願破彼諸厄！

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā,
Sokappattā ca nissokā
Hontu sabbe'pi pāṇino.
度卡趴他 叉 尼度卡
巴亞趴他 叉 尼八亞
艘卡趴他 叉 尼艘卡
洪禿 薩貝皮 趴尼挪

*May all creatures who are suffering be without
suffering, [living in] fear be without fear and
[living in] sorry be without sorry.*
願痛苦的衆生都沒有痛苦，
害怕的衆生都沒有害怕，
以及傷心的衆生都沒有傷心。

Sabbe Buddhā balappattā
Paccekaṇaṃ-ca yaṃ balaṃ,
Arahantānaṃ-ca tejana
Rakkhaṃ bandhāmi sabbaso.
薩悲 不答 巴拉趴他
趴徹卡南叉 秧 巴琅
阿拉含他南叉 貼階那
拉康 斑搭米 薩巴搜

*By the (protective) power of the Buddhas,
Pacceka Buddhas and
Arahants,
I fortify the protection in every way.*
以一切佛力，
諸獨覺之力，
及阿羅漢力，
結一切守護！

Ākāsattḥā ca bhummatṭhā
Devā nāgā mahiddhikā,
Puññān-taṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-sāsanāṃ.
啊卡薩他 叉 部瑪他
爹哇 哪咖 瑪喜迪呀
菩樣湯 阿努模地它哇
期讓 拉堪禿 三不答 撒薩囊

Ākāsattḥā ca bhummatṭhā
Devā nāgā mahiddhikā,
Puññān-taṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-desanāṃ.
啊卡薩他 叉 部瑪他
爹哇 哪咖 瑪喜迪呀
菩樣湯 阿努模地它哇
期讓 拉堪禿 三不答 爹薩囊

Ākāsattḥā ca bhummatṭhā
Devā nāgā mahiddhikā,
Puññān-taṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-sāvakaṃ,
Ciraṃ rakkhantu maṃ paraṃ.
啊卡薩他 叉 部瑪他
爹哇 哪咖 瑪喜迪呀
菩樣湯 阿努模地它哇
期讓 拉堪禿 三不答 撒窪康
期讓 拉堪禿 茫 叭讓

Ettāvātā ca amhehi
Sambhataṃ puñña-sampadaṃ,
Sabbe devā' numodantu
Sabba-sampatti siddhiyā.
A 他窪他 叉 安黑喜
三芭湯 菩亞 三叭當
薩悲 爹哇 安努模丹禿
薩巴 三叭提 喜迪呀

Ettāvātā ca amhehi
Sambhataṃ puñña-sampadaṃ,
Sabbe bhūtā' numodantu
Sabba-sampatti siddhiyā.
A 他窪他 叉 安黑喜
三芭湯 菩亞 三叭當
薩悲 部他 安努模丹禿
薩巴 三叭提 喜迪呀

*May beings inhabiting space and earth, Devas
and nagas of mighty power,
Share this merit of ours,
May they long protect the Teaching.
空居與地居，
大力諸天.龍，
隨喜功德後，
恒守護佛教！*

*May beings inhabiting space and earth,
Devas and nagas of mighty power,
Share this merit of ours,
May they long protect the Preaching.
空居與地居，
大力諸天.龍，
隨喜功德後，
恒守護佛法的傳揚！*

*May beings inhabiting space and earth,
Devas and nagas of mighty power,
Share this merit of ours,
May they long protect the Buddha's Students.
May they long protect me and others.
空居與地居，
大力諸天.龍，
隨喜功德後，
恒守護聲聞弟子！
恒守護我與他人！*

*May all deities
rejoice in this merit
which we have thus acquired.
May it bring about all achievements.
願一切神隨喜我們至今所累積的功德，願
一切得成就！*

*May all creatures
rejoice in this merit
which we have thus acquired.
May it bring about all achievements.
願一切衆生隨喜我們至今所累積的功德，
願一切得成就！*

Ettāvātā ca amhehi
Sambhataṃ puñña-sampadaṃ,
Sabbe sattā' numodantu
Sabba-sampatti siddhiyā.
A 他窪他 叉 安黑昔
三芭湯 菩亞 三趴當
薩悲 薩他 安努模丹禿
薩巴 三趴提 喜迪呀

*May all beings
rejoice in this merit
which we have thus acquired.
May it bring about all achievements.
願一切有情隨喜我們至今所累積的功德，
願一切得成就！*

Idaṃ me nāṭinaṃ hotu sukhitā hontu nātayo.
(3X)
依當 梅 牙梯囊 候禿 蘇漆他 宏禿 牙它啲

*Let this (merit) accrue to my departed
relatives and may they be happy.
回向此（功德）予我的親人，
願他們快樂。*

Puññānumodanā 撲亞努摸達那 *Rejoicing In The Merit [Accrued] 隨喜所累積的功德*

Kappa-sata-sahassāni
Soḷasāpi asaṅkhaye,
Sambharaṃ bodhi-sambhāre
Āgato jāti-jāṭisu,
卡八 薩它 薩哈灑尼
艘拉薩皮 阿三卡也
桑八哈浪 波地 桑八累
阿伽陀 家提 家提素

*For a hundred thousand and sixteen
asaṅkhayaaeons undergoing birth after birth
accumulating the necessary experiences for
[attaining] enlightenment ...
在十六阿僧祇和十萬大劫裏，生生世世都
累積菩提資糧，*

Niyato Buddha-bhāvāya
Bhadda-kappe idh' antime,
Bodhi-satto ca Metteyyo
Puññaṃ me anumodatu.
尼亞陀 補達 八瓦亞
吧達 卡陪 依但提每
波地 薩陀 叉 每貼啲
菩樣 每 阿努磨達圖

*... and certain to [attain the] state of
Buddhahood, being the last [Buddha] in this
auspicious aeon, may the bodhisattva Metteyya
rejoice in [this accrued] merit of mine.
肯定會成佛，是這個賢劫裏的最後一尊
佛，願彌勒菩薩隨喜我的功德。*

Asmiṃ vihāre ca ārāme
Adhivatthā ca devatā,
Anumoditvā imaṃ puññaṃ
Rakkhantu Jina-sāsaṇaṃ.
阿斯民 V哈類 叉 阿拉每
阿地瓦他 叉 爹瓦他
阿努磨地他瓦 依忙 菩樣
拉看圖 幾那 灑灑囊

*May the deities living in this temple building and
monastery rejoice in this merit [that we have
accrued] and protect the Teachings of the
Conqueror (i.e. the Buddha).
願住在這寺院和園林裏的神明們隨喜這項
功德後護持勝利者（佛陀）的教法。*

Sabbe sattā ca majjhataṃ
 Hitā ca ahitā ca me,
 Anumoditvā imaṃ puññaṃ
 Bujjhantu amataṃ padaṃ.
 薩貝 薩他 叉 馬加他
 喜他 叉 阿喜他 叉 每
 阿努磨地他瓦 依忙 菩樣
 補贊圖 阿馬堂 臥當

May all beings neutral, beneficial and harmful to me rejoice in this merit [that I have accrued] and awaken to the deathless state (i.e. attain Nibbāna).

願一切有情，無論是對我有益、無益或普通的都證悟不死（涅槃）之道。

Accaya Vivaraṇa 阿查亞 V 瓦拉那 Asking for Forgiveness 祈求寬恕

Kāyena vācā-cittena
 Pamādena mayā kataṃ,
 Accayaṃ khama me Bhante
 Bhūri-pañña Tathāgata.
 卡也那 哇插 取貼那
 臥嗎爹那 瑪呀 卡湯
 阿叉秧 卡瑪 梅 斑貼
 哺日 盤亞 它他咖它

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

於身口意，
 因我疏忽所造，
 請原諒我的過錯，
 世尊——廣慧、如來。

Kāyena vācā-cittena
 Pamādena mayā kataṃ,
 Accayaṃ khama me Dhamma
 Sandiṭṭhika, akālika.
 卡也那 哇插 取貼那
 臥嗎爹那 瑪呀 卡湯
 阿叉秧 卡瑪 梅 當瑪
 三地題可 阿卡利卡

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, O Dhamma, which leads on, not subject to time.

於身口意，
 因我疏忽所造，
 請原諒我的過錯，
 佛法——當下可見、無時的。

Kāyena vācā-cittena
 Pamādena mayā kataṃ,
 Accayaṃ khama me Saṅgha
 Puññakkhetta anuttara.
 卡也那 哇插 取貼那
 臥嗎爹那 瑪呀 卡湯
 阿叉秧 卡瑪 梅 桑咖
 菩亞給湯 阿努它拉

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, O Saṅgha, unsurpassed field of merit.

於身口意，
 因我疏忽所造，
 請原諒我的過錯，
 僧伽——無上的福田。

Patthanā 臥他那 Aspiration 發願

Iminā puñña-kammena
Mā me bāla-samāgamo,
Sataṃ samāgamo hotu
Yāva nibbāna-pattiyā.
依米哪 菩亞 卡梅那
嗎 梅 吧拉 薩嗎咖模
薩湯 薩嗎咖模 候禿
呀窪 你搬那 臥提呀

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
依當 梅 菩樣 啊薩窪卡呀 窪航 候禿

Idaṃ me puññaṃ nibbānassa paccayo hotu.
依當 梅 菩樣 你搬那薩 臥叉啣 候禿

Mama puñña-bhāgaṃ sabba sattānaṃ bhājemi;
Te sabbe me samaṃ puñña-bhāgaṃ labhantu.
瑪瑪 菩亞 叭鋼 薩巴 薩他囊 叭階米
貼 薩悲 梅 薩茫 菩亞 叭鋼 拉頒禿

*By this meritorious act
may I never meet with the foolish;
may I [only] meet with the wise
up until I attain Nibbāna.
願以此功德
令我不遇愚人
令我親近智者
直到我證悟涅槃。*

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

*May this merit of mine be a [supportive] condition
[for the realization] of Nibbāna.
願我這份功德成爲證悟涅槃的助緣。*

*I share my merits done today with all beings.
May all those beings get an equal share of the
merits shared by me.
我把我的功德與一切有情分享，
願他們都平等地得到我的功德。*

Sugatovāda 素伽陀瓦達 Exhortation of the Well-Fared One 善逝教誡

“Appamādena, bhikkhave, sampādettha.
Dullabho Buddhuppādo lokasmiṃ.
Dullabho manussatta-paṭilābho.
Dullabhā khaṇa-sampatti.
Dullabhā saddhā-sampatti,
Dullabhā pabbajjā.
Dullabhaṃ Saddhamma-savaṇaṃ”ti.
Evaṃ Bhagavā divase divase ovādi,
Evaṃ Sugato divase divase ovādi.
阿臥馬爹那 比卡 V 三臥爹它
渡拉波 補度臥都 咯卡斯名
渡拉波 馬努薩他 臥提拉波
渡拉八 卡那 三臥提
渡拉八 薩達 三臥提 渡拉八 臥八家
渡拉幫 薩當馬 薩瓦囊提
A 望 八咖瓦 地瓦謝 地瓦謝 O 瓦地
A 望 素伽陀 地瓦謝 地瓦謝 O 瓦地

*Monks, strive with heedfulness. Rare is it that
Buddhas arise in the world. Rare is it that [one]
obtains a human [birth]. Rare is it to have the
good fortune of [being in the right] time [and place
to come in contact with the Dhamma]. Rare is it
that [one] is endowed with faith. Rare is [it that
there is the opportunity to take] the Going forth.
Rare is [it that there is the opportunity for]
listening to the Dhamma. Thus the Blessed One
exhorted daily, thus the Well-fared One exhorted
daily.*

「諸比丘，莫放逸，精勤奮鬥至成就吧！
稀有啊，佛出現於世；稀有啊，今投生得
人身；稀有啊，得遇正確時機；稀有啊，
已具足正信仰；稀有啊，能成爲出家人；
稀有啊，得以聽聞正法。」世尊如是天天
教誡，善逝如是天天教誡。

Tathāgatassa pacchimā vācā 他塔咖他薩 臥其馬瓦擦 The Tathāgata's Last Speech 如來最後的話

... parinibbāna-samaye ... Bhagavā bhikkhū
āmantesi: “Handa’ dāni, bhikkhave, āmantayāmi
vo: vaya-dhammā saṅkhārā, appamādena
sampādethā” ti. Ayaṃ Tathāgatassa pacchimā
vācā.

... 臥裏尼八那 薩馬也... 八咖瓦 比丘
阿滿貼西 含達達尼 比卡V
阿滿他亞米 我 瓦亞當馬 桑卡拉
阿臥馬爹那 三臥爹他提 阿樣
他塔咖他薩 臥其馬瓦擦

At one time the Blessed One dwelt in the Sal grove
of the Mallas, near Kusinārā, between a pair [of
entwined] Sal trees, when [He was about to enter]
final Nibbāna. Then the Blessed One addressed the
monks: “Monks, let me now address you:

conditioned phenomena are subject to
disintegration, [therefore,] strive with diligence.”

This was the Tathāgata's last speech.

在即將進入般涅槃的時候，世尊向諸比丘
說：「諸比丘，我跟你們說，諸行是壞滅
法，因此應當精進地奮鬥到成就。」這是
如來的最後的話。

Asking for Forgiveness and Rejoicing in Merit 分享功德與互相原諒

Āvuso: Okāsa vandāmi bhante. (bow once)
禮敬者：O 卡薩 灣噠米 頌貼（頂禮一拜）

Āvuso: With your consent, Venerable Sir, I worship
you.
禮敬者：請讓我禮敬尊者。

Bhante: Sukhi hotu! Nibbāna-paccayo hotu.
尊者：蘇漆 候禿！你搬那 臥叉啲 候禿

Bhante: May you be happy! May this be a
condition for [you to] attain Nibbāna.
尊者：祝你快樂！願此成爲你成就涅槃的
助緣。

Āvuso: Mayā kataṃ puññaṃ sāmīnā
anumoditabbaṃ.
禮敬者：瑪呀 卡湯 菩樣 撒米哪
阿努模地它邦

Āvuso: [Whatever] merit has been made by me, I
share with Venerable Sir.
禮敬者：請尊者隨喜我所作的功德。

Bhante: Sādhu! Sādhu! Anumodāmi.
尊者：薩度！薩度！阿努模噠米

Bhante: Surely! I rejoice in it.
尊者：善哉！善哉！我隨喜。

Āvuso: Samīnā kataṃ puññaṃ mayhaṃ
dātābbaṃ.
禮敬者：薩米哪 卡湯 菩樣 瑪秧 噠它邦

Āvuso: The merit made by Venerable Sir should be
shared with us.
禮敬者：請尊者與我分享您所作的功德。

Bhante: Sādhu! Anumodāhi/ Anumoditabbaṃ.
尊者：薩度！阿努模噠喜 / 阿努模地它邦

Bhante: Surely! You should rejoice in it.
尊者：善哉！你應隨喜。

Āvuso: Sādhu! Sādhu! Anumodāmi. Okāsa
dvarattayena kataṃ sabbaṃ aparādhāṃ/
accayaṃ khamatha me bhante.

禮敬者：薩度！薩度！阿努模噠米
O 卡薩 度窪垠它也那 卡湯 薩邦
阿叭喇當 / 阿叉秧 卡瑪塔 梅 頌貼

Bhante: Khamāmi, khamitabbaṃ!

尊者：卡嗎米 噤米它邦

Āvuso: Sādhu! Okāsa khamāmi bhante! (bow
three times)

禮敬者：薩度！O 卡薩 噤嗎米 頌貼（三拜）

Bhante: Sukhi hotu! Nibbāna-paccayo hotu.

尊者：蘇漆 候禿！你搬那 叭叉啲 候禿

Āvuso: Surely! Surely! I rejoice in it. Please
forgive me, Venerable Sir, for any offences I have
committed by way of the three doors.

禮敬者：善哉！善哉！我隨喜。尊者，請
原諒我由 [身、語、意] 三門所作的一切
過失。

Bhante: I forgive you, you should forgive me!

尊者：我原諒你，你也應原諒我。

Āvuso: With consent, I forgive you, Venerable Sir!

禮敬者：善哉！尊者，我原諒您。

Bhante: May you be happy! May this be a
condition for [you to] attain Nibbāna.

尊者：祝你快樂！願此成爲你成就涅槃的
助緣。

Mettā 滅達 Loving-Kindness 慈愛

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā,
sabbe anariyā, sabbe devā, sabbe manussā,
sabbe vinipātikā.

沙貝 沙他、沙貝 叭那、沙貝 布他、
沙貝 布卡拉、沙貝 阿他吧哇 叭利呀般那
沙巴 依弟啲、沙貝 布利沙、沙貝 阿利呀
沙貝 阿那利呀、沙貝 爹哇、沙貝 嗎努沙
沙貝 威尼叭弟卡。

Averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.
Dukkhā muccantu,
yathā-laddha-sampattito mā vigacchantu,
kammassakā.

阿維拉 洪啲，
阿比呀叭加 洪啲，
阿尼咖 洪啲，
書奇 阿他曠 叭利哈然啲。
度卡 木參啲。
呀他拉達山叭弟哆 嗎威咖參啲。
甘嗎沙卡。

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:

願一切有情、一切有息、一切衆生、
一切個人、一切自體所屬、
一切女人、一切男人、一切聖者、
一切非聖者、一切神、一切人類、
一切苦界衆生。

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.

願他們脫離仇恨、
脫離精神上的憂惱、
脫離身體上的痛苦、
快樂地照顧好自己。
願他們脫離苦。
不失去任何現在已得的。
他們是自己的業的擁有者。

Purattimāya disāya, pacchimāya disāya,
uttarāya disāya, dakkhiṇāya disāya,
purattimāya anudisāya,
pacchimāya anudisāya,
uttarāya anudisāya,
dakkhiṇāya anudisāya,
heṭṭhimāya disāya, uparimāya disāya.
布拉弟嗎呀 地沙呀、臥齊嗎呀 地沙呀、
鳴他拉呀 地沙呀、大奇那呀 地沙呀、
布拉弟嗎呀 阿努地沙呀、
臥齊嗎呀 阿努地沙呀、
鳴他拉呀 阿努地沙呀、
大奇那呀 阿努地沙呀、
嘿弟嗎呀 地沙呀、鳴臥利嗎呀 地沙呀。

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā ithiyo, sabbe purisā, sabbe ariyā,
sabbe anariyā, sabbe devā, sabbe manussā,
sabbe vinipātikā.
沙貝 沙他、沙貝 臥那、沙貝 布他、
沙貝 布卡拉、沙貝 阿他吧哇 臥利呀般那
沙巴 依弟喲、沙貝 布利沙、沙貝 阿利呀
沙貝 阿那利呀、沙貝 爹哇、沙貝 嗎努沙
沙貝 威尼臥弟卡。

Averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.
Dukkhā muccantu,
yathā-laddha-sampattito mā vigacchantu,
kammassakā.
阿維拉 洪嘍，
阿比呀臥加 洪嘍，
阿尼伽 洪嘍，
書奇 阿他曠 臥利哈然嘍。
度卡 木參嘍。
呀他拉達山臥弟哆 嗎威咖參嘍。
甘嗎沙卡。

Uddhaṃ yāva bhavaggā ca,
adho yāva avīcīto;
Samantā cakka-vāḷesu,
ye sattā pathavī-carā;
Abyāpajjā niverā ca,
niddukkhā cānuppaddavā.
鳴當 呀哇 吧哇卡 加，
阿哆 呀哇 阿威齊哆，
沙曼他 加卡哇烈書，
也 沙他 臥他威加拉，
阿比呀臥加 尼為拉 加，

*In the easterly direction, in the westerly direction,
in the northerly direction, in the southerly 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:*
在東方、在西方、
在北方、在南方、
在東南方、
在西北方、
在東北方、
在西南方、
在下方、在上方。

*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:*
願一切有情、一切有息、一切衆生、
一切個人、一切自體所屬、
一切女人、一切男人、一切聖者、
一切非聖者、一切天人、一切人類、
一切苦界衆生。

*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.*
願他們脫離仇恨、
脫離精神上的憂惱、
脫離身體上的痛苦、
快樂地照顧好自己。
願他們脫離苦。
不失去任何現在已得的。
他們是自己的業的擁有者。

*Up as far as the highest existence,
and down as far as Avīcī Hell,
in the entire universe,
[for] those beings that move on earth:
[may they] be free from affliction,
hostility and without suffering and trouble.*
上至有頂天
下至阿鼻地獄，
在整個世界系中，
所有在地面上走的有情，
（願他們）無瞋無怨、

尼度卡 加 努臥大哇。

Uddham yāva bhavaggā ca,
adho yāva avīcito;
Samantā cakka-vālesu,
ye sattā udake-carā;
Abyāpajjā niverā ca,
niddukkhā cānuppaddavā.
鳴當 呀哇 吧哇卡 加，
阿哆 呀哇 阿威齊哆，
沙曼他 加卡哇烈書，
也 沙他 鳴大起加拉，
阿比呀臥加 尼為拉 加，
尼度卡 加 努臥大哇。

Uddham yāva bhavaggā ca,
adho yāva avīcito;
Samantā cakka-vālesu,
ye sattā ākāse-carā;
Abyāpajjā niverā ca,
niddukkhā cānuppaddavā.
鳴當 呀哇 吧哇卡 加，
阿哆 呀哇 阿威齊哆，
沙曼他 加卡哇烈書，
也 沙他 阿卡些加拉，
阿比呀臥加 尼為拉 加，
尼度卡 加 努臥大哇。

無苦和無灾厄。

*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.*
上至有頂天
下至阿鼻地獄，
在整個世界系中，
所有在水裏的有情，
（願他們）無瞋無怨、
無苦和無灾厄。

*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.*
上至有頂天
下至阿鼻地獄，
在整個世界系中，
所有在空中的有情，
（願他們）無瞋無怨、
無苦和無灾厄。

Āsīsa-Patthanā 阿西薩 臥他那 Aspiration 發願

Yam pattam kusalam tassa
ānubhāvena paṇino
Sabbe saddhamma-rājassa
ñatvā Dhammam sukhāvaham.
揚 臥堂 庫沙郎 它沙
阿努把威那 臥尼諾
沙貝 沙當馬 拉加沙
那它瓦 當忙 書卡瓦航

Pāpuṇantu visuddhāya
sukhāya paṭipattiyā,
Asokam-anupāyāsam
nibbāna-sukham-uttaram.
臥普南圖 威書達亞
書卡亞 臥替帕替亞
阿艘康 阿努臥亞商
尼把那 書卡母他忙

*Whatever wholesome [state] has been achieved,
by its power may all beings know
the Teaching of the King (i.e. the Buddha)
of the True Dhamma, which leads to happiness.
以所成就的善法力量，
願一切有情了知正法王之法，
導向快樂之法。*

*By the practice, which is pure and happy,
may they attain the sorrowless [state],
free from despair [and]
the happiness of Nibbāna, the highest.
透過清淨快樂的修行，
願他們達到無憂無惱、
至上的涅槃樂。*

Ciraṃ tiṭṭhatu saddhammo
Dhamme hontu sagāravā
Sabbe'pi sattā kālena
sammā devo pavassatu.
奇郎 替它圖 沙當摩
當梅 洪圖 沙咖拉瓦
沙貝皮 沙它 卡累那
三馬 爹我 趴瓦沙圖

Yathā rakkhiṃsu porāṇā
surājāno tath'ev'imaṃ,
Rājā rakkhatu dhammena
attano'va pajaṃ pajaṃ.
亞它 拉今書 婆拉那
書拉加諾 它貼威忙
拉加 拉卡圖 當梅那
阿它諾瓦 趴將 趴將

Imāya dhammānudhamma-paṭipattiya
Buddhaṃ pūjemi.
以馬亞 達馬努達馬 趴替 趴替亞
補當 普賊米

Imāya dhammānudhamma-paṭipattiyā
Dhammaṃ pūjemi.
以馬亞 達馬努達馬 趴替 趴替亞
當忙 普賊米

Imāya dhammānudhammapaṭipattiyā
Saṅghaṃ pūjemi.
以馬亞 達馬努達馬 趴替 趴替亞
商剛 普賊米

Addhā imāya paṭipattiyā
jāti-jarā-byādhi maraṇamhā parimuccissāmi.
阿達 以馬亞 趴替 趴替亞
加替加拉比亞地 馬欄南哈 趴力母起沙米

Idaṃ me puññaṃ
āsavakkhayā'vahaṃ hotu.
依當 梅 菩涅昂
啊薩窪卡呀 窪航 候禿

Idam me puññaṃ
nibbānassa paccayo hotu.
依當 梅 菩涅昂
你把那薩 趴叉啣 候禿

Mama puñña-bhāgaṃ sabba-sattānaṃ bhājemi;
Te sabbe me samaṃ puññabhāgaṃ labhantu.
瑪瑪 普亞叭鋼 薩巴薩他囊 叭階米
貼 薩悲 梅 薩茫 普亞叭鋼 拉頒禿

*May the true Dhamma last long,
may all beings also respect the Dhamma,
may the [rain] god [give]
proper and timely rain.
願正法久住，
願一切有情也恭敬法，
願雨神適時降雨。*

*Just as good kings of ancient times
gave protection,
may the king righteously
protect the people like his own.
正如古代賢善之王給予保護，
願國王善護人民如善護自己。*

*By this practice that is in accordance with the
Dhamma, I venerate the Buddha.
以此法隨法行，
我禮敬佛！*

*By this practice that is in accordance with the
Dhamma, I venerate the Dhamma.
以此法隨法行，
我禮敬法！*

*By this practice that is in accordance with the
Dhamma, I venerate the Saṅgha.
以此法隨法行，
我禮敬僧！*

*Surely, by this practice I will be liberated from
birth, old age, sickness and death.
依此而行，
我肯定將會解脫生、老、病、死！*

*May this merit of mine
bring about the destruction of the taints.
願我這份功德導向摧毀諸漏。*

*May this merit be a [supportive]
condition for [the realization of] Nibbāna.
願我這份功德成爲證悟涅槃的助緣。*

*I share my merit with all beings,
may they all receive an equal share of my merit.
我把我的功德與一切有情分享，
願他們都平等地得到我的功德。*