

## Devārādhana 爹瓦拉达那

### Inviting the Deities 邀请诸天

Samantā cakka-vālesu  
Atr'āgacchantu devatā;  
Saddhammaṃ Muni-rājassa  
Suṇantu sagga-mokkhaḍḍam.  
萨曼它 擦卡哇累苏  
阿特啦咖爹洼他  
萨丹茫 目你啦加萨  
苏南秃 萨咖 模卡当

Dhammassavaṇa-kālo ayaṃ bhadantā. (x3)  
丹玛洒娃那 卡楼 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).*

从世界系中各处，  
愿诸天神来此地，  
听圣者王之正法，  
导向乐处与解脱。

*Sirs, now is the time for listening to the Dhamma. This is the time for listening to the Dhamma.*  
这是听闻佛法的时候，尊者们。

## Vandanā 万达那

### Homage [to the Buddha] 礼敬佛陀

Namo tassa Bhagavato Arahato Sammā-sambuddhassa. (x3)  
那摩 达沙 拍卡哇多 阿腊哈多 三玛 三不达沙

*Homage to that Blessed One, the Arahant and Perfect Self-Awakened One.*

礼敬世尊、阿罗汉、圆满自觉者。

## Sambodhi Udāna 善波地 无达那

### Inspired Utterance [after] Self-Awakening 正觉自说语

Aneka-jāti saṃsāraṃ—  
Sandhāvissaṃ anibbisāṃ,  
Gaha-kāraṃ gavesanto—  
Dukkhā jāti punappunāṃ.  
阿内卡 加地 商沙浪  
三达威商 阿尼比散  
咖哈 卡浪 咖威善多  
度卡 加地 普那普囊

*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。

“Gaha-kāraka, diṭṭho'si—  
Puna gehaṃ na kāhasi,  
Sabbā te phāsukā bhaggā—  
Gaha-kūṭaṃ visaṅkhaṭaṃ,”  
Visaṅkhāra-gataṃ cittaṃ—  
Taṇhānaṃ khayam-ajjhagā.  
咖哈 卡拉卡 地陀西  
普那 K 寒 那 卡哈西  
沙巴 贴 趴书卡 巴咖  
咖哈 苦堂 V 三卡堂  
V 三咖拉 咖堂 起堂  
贪哈囊 咖亚马加咖

*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.*

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 趴替查沙母帕达 Dependent Arising 缘起法

Iti imasmim̐ sati idaṃ hoti,  
imassuppādā idaṃ uppajjati, yadidaṃ-  
E 地 E 马斯民 沙替 以当 火替  
E 马书趴达 E 当 乌趴加替 亚地当

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

saṅkhāra-paccayā viññāṇaṃ,  
三卡拉 趴查亚 威亚曩

viññāṇa-paccayā nāma-rūpaṃ,  
威亚那 趴查亚 那马路旁

nāma-rūpa-paccayā saḷāyatanaṃ,  
那马 路趴 趴查亚 沙拉亚它曩

saḷāyatana-paccayā phasso,  
沙拉亚它那 趴查亚 趴所

phassa-paccayā vedanā,  
趴沙 趴查亚 威达那

vedanā-paccayā taṇhā,  
威达那 趴查亚 谈哈

taṇhā-paccayā upādānaṃ,  
谈哈 趴查亚 乌趴达曩

upādāna-paccayā bhavo,  
乌趴达那 趴查亚 把我

bhava-paccayā jāti,  
把瓦 趴查亚 加替

jāti-paccayā jarā-maraṇaṃ soka-parideva-  
dukkha-domanassupāyāsā sambhavanti.  
加替 趴查亚 加拉马拉曩 艘卡力爹瓦  
度卡 多马那书趴亚沙 三把湾替

Evam-etassa kevalassa  
dukkhakkhandhassa samudayo hoti.  
A 瓦梅 他沙 K 瓦拉沙  
度卡看达沙 沙母达哟 火替

Yadā have pātubhavanti dhammā;  
Ātāpino jhāyato brāhmaṇassa;  
Ath'assa kaṅkhā vapayanti sabbā;  
Yato pajānāti sahetudhammaṃ.

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：

dependent on ignorance, conceptions [arise];  
无明缘行；

dependent on conceptions consciousness [arises];  
行缘识；

dependent on consciousness mentality and materiality  
[arise];  
识缘名色；

dependent on mentality and materiality the six  
[internal sense] bases [arise];  
名色缘六处；

dependent on the six bases contact [occurs];  
六处缘触；

dependent on contact feeling [arises];  
触缘受；

dependent on feeling craving [arises];  
受缘爱；

dependent on craving attachment [arises];  
爱缘取；

dependent on attachment [there arises a new] existence;  
取缘有；

dependent on [a new] birth [takes place];  
有缘生；

dependent on birth, ageing, death, sorrow,  
lamentation, pain, unhappiness and despair come to be.  
生缘老、死、愁、悲、苦、忧、恼。

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

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.

亚达 哈 V 趴图把湾替 当马  
阿它皮诺 加亚陀 把拉马那沙  
阿它沙 看卡 瓦趴眼替 沙把  
亚陀 趴加那替 沙黑图当忙

Iti imasmim̐ asati idaṃ na hoti,  
imassa nirodhā idaṃ nirujjhanti, yadidaṃ-  
E 替 E 马斯民 阿沙替 E 当 那 火替  
E 马沙 尼咯达 E 当 尼路加替 亚地当

avijjā-nirodhā saṅkhāra-nirodho,  
阿 V 加尼咯达 三卡拉尼咯多

saṅkhāra-nirodhā viññāṇa-nirodho,  
三卡拉尼咯达 威亚那尼咯多

viññāṇa-nirodhā nāma-rūpa-nirodho,  
威亚那 尼咯达 那马 路趴 尼咯多

nāma-rūpa-nirodhā saḷāyatana-nirodho,  
那马 路趴 尼咯达 沙拉亚它那 尼咯多

saḷāyatana-nirodhā phassa-nirodho,  
沙拉亚它那 尼咯达 趴沙 尼咯多

phassa-nirodhā vedanā-nirodho,  
趴沙 尼咯达 威达那 尼咯多

vedanā-nirodhā taṇhā-nirodho,  
威达那 尼咯达 谈哈 尼咯多

taṇhā-nirodhā upādāna-nirodho,  
谈哈 尼咯达 乌趴达 那尼咯多

upādāna-nirodhā bhava-nirodho,  
乌趴达那 尼咯达 把瓦 尼咯多

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

jāti-nirodhā jarā-maraṇaṃ soka-parideva-  
dukkha-domanassupāyāsā nirujjhanti.  
加替 尼咯达 加拉 马拉囊 搜卡 趴力爹瓦  
度卡 多马那书趴亚沙 尼路加替

Evam-etassa kevalassa  
dukkhakkhandhassa nirodho hoti.  
A 瓦梅它沙 给瓦拉沙  
度卡看达沙 尼咯多 火替

对于热诚禅修的婆罗门，  
当诸法明显呈现时，  
那么一切疑惑都会消失，  
因为他了知诸法的因缘。

When there is not this that is not,  
with the cessation of this that ceases, such as:  
此无故彼无，  
此灭故彼灭：

with the reminderless dispassion and cessation of  
ignorance, conceptions cease;  
无明灭则行灭；

with the cessation of conceptions, consciousness ceases;  
行灭则识灭；

with the cessation of consciousness, mentality and  
materiality cease;  
识灭则名色灭；

with the cessation of mentality and materiality,  
the six [sense] bases cease;  
名色灭则六处灭；

with the cessation of the six [sense] bases,  
contact ceases;  
六处灭则触灭；

with the cessation of contact, feeling ceases;  
触灭则受灭；

with the cessation of feeling, craving ceases;  
受灭则爱灭；

with the cessation of craving, attachment ceases;  
爱灭则取灭；

with the cessation of attachment, [the cause for  
a new] existence ceases;  
取灭则有灭；

with the cessation of [the cause for a new]  
existence, [the possibility of re]birth ceases;  
有灭则生灭；

with the cessation of birth, ageing, death, sorrow,  
lamentation, pain, unhappiness and despair cease.  
生灭则老、死、愁、悲、苦、忧、恼灭。

Thus there is the cessation of this whole mass of  
dukkha.  
如是一切苦蕴的熄灭。

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

亚达 哈 V 趴图把湾替 当马  
阿它皮诺 加亚陀 把拉马那沙  
阿它沙 看卡 瓦趴眼替 沙把  
亚陀 卡扬 趴查亚囊 阿威地

Iti imasmim sati idam hoti,  
imass'uppādā idam uppajjati,  
imasmim asati idam na hoti,  
imassa nirodhā idam nirujjhati, yad·idam:

E 体 E 马斯民 沙替 E 当 火替  
E 马素趴达 E 当 乌趴加替  
E 马斯民 阿沙替 E 当 那 火替  
E 马沙 尼罗达 E 当 尼路加替 亚地当

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

saṅkhāra-paccayā viññānam,  
三卡拉 趴查亚 威亚囊

viññāna-paccayā nāma-rūpaṃ,  
威亚那 趴查亚 那马路旁

nāma-rūpa-paccayā saḷāyatanaṃ,  
那马 路趴 趴查亚 沙拉亚它囊

saḷāyatana-paccayā phasso,  
沙拉亚它那 趴查亚 趴所

phassa-paccayā vedanā,  
趴沙 趴查亚 威达那

vedanā-paccayā taṇhā,  
威达那 趴查亚 谈哈

taṇhā-paccayā upādānaṃ,  
谈哈 趴查亚 乌趴达囊

upādāna-paccayā bhavo,  
乌趴达那 趴查亚 把我

bhava-paccayā jāti,  
把瓦 趴查亚 加替

jāti-paccayā jarā-maraṇam soka-parideva-  
dukkha-domanassupāyāsā sambhavanti.  
加替 趴查亚 加拉马拉囊 艘卡趴力爹瓦  
度卡 多马那书 趴亚沙 三把湾替

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.

对于热诚禅修的婆罗门，  
当诸法明显呈现时，  
那么一切疑惑都会消失，  
因为他体证灭尽它们的因缘。

“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；  
此无故彼无，  
此灭故彼灭。

dependent on ignorance, conceptions [arise];  
无明缘行；

dependent on conceptions consciousness [arises];  
行缘识；

dependent on consciousness mentality and materiality  
[arise];  
识缘名色；

dependent on mentality and materiality the six  
[internal sense] bases [arise];  
名色缘六处；

dependent on the six bases contact [occurs];  
六处缘触；

dependent on contact feeling [arises];  
触缘受；

dependent on feeling craving [arises];  
受缘爱；

dependent on craving attachment [arises];  
爱缘取；

dependent on attachment [there arises a new] existence;  
取缘有；

dependent on [a new] existence birth [takes place];  
有缘生；

dependent on birth, ageing, death, sorrow,  
lamentation, pain, unhappiness and despair come to be.  
生缘老、死、愁、悲、苦、忧、恼。

Evametassa kevalassa  
dukkhakkhandhassa samudayo hoti.

A 瓦梅 他沙 K 瓦拉沙  
度卡看达沙 沙母达哟 火替

Avijjāya tv-eva asesā-virāga-nirodhā  
saṅkhāra-nirodho,  
阿 V 加亚 推瓦 阿谢沙 V 拉咖 尼咯达

saṅkhāra-nirodhā viññāṇa-nirodho,  
三卡拉尼咯达 威亚那尼咯多

viññāṇa-nirodhā nāma-rūpa-nirodho,  
威亚那 尼咯达 那马 路叭 尼咯多

nāma-rūpa-nirodhā saḷāyatana-nirodho,  
那马 路叭 尼咯达 沙拉亚它那 尼咯多

saḷāyatana-nirodhā phassa-nirodho,  
沙拉亚它那 尼咯达 叭沙 尼咯多

phassa-nirodhā vedanā-nirodho,  
叭沙 尼咯达 威达那 尼咯多

vedanā-nirodhā taṇhā-nirodho,  
威达那 尼咯达 谈哈 尼咯多

taṇhā-nirodhā upādāna-nirodho,  
谈哈 尼咯达 乌叭达 那尼咯多

upādāna-nirodhā bhava-nirodho,  
乌叭达那 尼咯达 把瓦 尼咯多

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

jāti-nirodhā jarā-maraṇaṃ soka-parideva-  
dukkha-domanassupāyāsā nirujjhanti.  
加替 尼咯达 加拉 马拉囊 搜卡 叭力爹瓦  
度卡 多马那书叭亚沙 尼路加替

Evam-etassa kevalassa  
dukkhakkhandhassa nirodho hoti.

A 瓦梅它沙 给瓦拉沙  
度卡看达沙 尼咯多 火替

“Yadā have pātubhavanti dhammā,  
Ātāpino jhāyato brāhmaṇassa;  
Vidhūpayam tiṭṭhati māra-senaṃ,  
Suriyo’va obhāsayaṃ-antalikkhan”ti.

亚达 哈 V 叭图把湾替 当马  
阿它皮诺 加亚陀 把拉马那沙  
V 度叭扬 替它替 马拉谢囊  
书力哟瓦 喔把沙亚满它力看替

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

With the reminderless dispassion and cessation of  
ignorance, conceptions cease;  
完全离欲无明灭则行灭；

with the cessation of conceptions, consciousness ceases;  
行灭则识灭；

with the cessation of consciousness, mentality and  
materiality cease;  
识灭则名色灭；

with the cessation of mentality and materiality, the six  
[sense] bases cease;  
名色灭则六处灭；

with the cessation of the six [sense] bases, contact ceases;  
六处灭则触灭；

with the cessation of contact, feeling ceases;  
触灭则受灭；

with the cessation of feeling, craving ceases;  
受灭则爱灭；

with the cessation of craving, attachment ceases;  
爱灭则取灭；

with the cessation of attachment, [new] existence ceases;  
取灭则有灭；

with the cessation of existence, birth ceases;  
有灭则生灭；

with the cessation of birth, ageing, death, sorrow,  
lamentation, pain, unhappiness and despair cease.  
生灭则老、死、愁、悲、苦、忧、恼灭。

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

如是一切苦蕴的熄灭。

“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].”

对于热诚禅修的婆罗门，  
当诸法明显呈现时，  
他击败魔军而稳立，  
犹如太阳照亮天空。

*Ven. Assajī's Teaching to Ven. Sāriputta*  
阿说示尊者给予舍利弗尊者的教导

Ye dhammā hetuppabhavā,  
Tesaṃ hetuṃ Tathāgato āha,  
Tesañ-ca yo nirodho,  
Evaṃ-vādī Mahā-samaṇo.  
也 当马 黑图怕把瓦  
爹桑 黑吞 它他咖多 阿哈  
爹三擦 哟 尼咯都  
A 往 瓦地 马哈 萨马挪

*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.*  
从因生之法，  
如来说其因，  
及彼等之灭；  
此大沙门说。

## Paccayā 趴恰亚

### [Twenty-Four] Conditions 二十四缘

- |   |   |
|---|---|
| 1. Hetu-paccayo                               | <i>Root condition</i>                         |
| 2. Ārammaṇa-paccayo<br>黑度 趴查哟<br>阿栏马那 趴查哟     | <i>Object condition</i><br>因缘；<br>所缘缘；        |
| 3. Adhipaṭi-paccayo                           | <i>Predominance condition</i>                 |
| 4. Anantara-paccayo<br>阿地趴体 趴查哟<br>阿难他拉 趴查哟   | <i>Proximity condition</i><br>增上缘；<br>无间缘；    |
| 5. Samanantara-paccayo                        | <i>Contiguity condition</i>                   |
| 6. Sahajāta-paccayo<br>沙马难他拉 趴查哟<br>沙哈加他 趴查哟  | <i>Conascence condition</i><br>相续缘；<br>俱生缘；   |
| 7. Aññamañña-paccayo                          | <i>Mutuality condition</i>                    |
| 8. Nissaya-paccayo<br>阿呀满呀 趴查哟<br>尼沙呀 趴查哟     | <i>Support condition</i><br>相互缘；<br>依止缘；      |
| 9. Upanissaya-paccayo                         | <i>Decisive support condition</i>             |
| 10. Purejāta-paccayo<br>乌趴尼沙呀 趴查哟<br>普雷加他 趴查哟 | <i>Prenascence condition</i><br>亲依止缘；<br>前生缘； |
| 11. Pacchājāta-paccayo                        | <i>Postnascence condition</i>                 |
| 12. Āsevana-paccayo<br>趴恰加他 趴查哟<br>阿谢瓦那 趴查哟   | <i>Repetition condition</i><br>后生缘；<br>重复缘；   |

13. Kamma-paccayo *Kamma condition*  
 14. Vipāka-paccayo *Result condition*  
 甘马 趴查哟 业缘；  
 V 趴卡 趴查哟 果报（异熟）缘；
15. Āhāra-paccayo *Nutriments condition*  
 16. Indriya-paccayo *Faculty condition*  
 阿哈拉 趴查哟 食缘；  
 因地理拉 趴查哟 根缘；
17. Jhāna-paccayo *Jhāna condition*  
 18. Magga-paccayo *Path condition*  
 加那 趴查哟 禅那缘；  
 马咖 趴查哟 道缘；
19. Sampayutta-paccayo *Association condition*  
 20. Vippayutta-paccayo *Disassociation condition*  
 三趴叉他 趴查哟 相应缘；  
 V 趴叉他 趴查哟 不相应缘；
21. Atthi-paccayo *Presence condition*  
 22. Natthi-paccayo *Absence condition*  
 阿替 趴查哟 有缘；  
 那替 趴查哟 无有缘；
23. Vigata-paccayo *Disappearance condition*  
 24. Avigata-paccayo *Non-disappearance condition*  
 V 卡他 趴查哟 离去缘；  
 阿 V 卡他 趴查哟 不离去缘。
- Etena sacca-vajjena —  
 sotthi te hotu sabbadā.  
 A 贴那 萨擦 瓦 J 那  
 艘提 T 火图 萨把达  
*By this speaking of truth,  
 may there be well-being for you always.*  
 藉着这真实的话语，  
 愿你时常得到安乐；
- Etena sacca-vajjena —  
 sabba-rogo vinassatu.  
 A 贴那 萨擦 瓦 J 那  
 萨把 咯古 V 那萨图  
*By this speaking of truth,  
 may all [of your] diseases disappear.*  
 藉着这真实的话语，  
 愿一切的疾病消失；
- Etena sacca-vajjena —  
 hotu te jaya-maṅgalam.  
 A 贴那 萨擦 瓦 J 那  
 火图 T 加亚忙咖浪  
*By this speaking of truth,  
 may there be the blessings of triumph for you.*  
 藉着这真实的话语，  
 愿你得到吉祥胜利。

## **Buddhānussati** 补达努沙替 *Contemplation of the Buddha* 佛随念

|  |  |
|--|--|
| <p>Iti'pi so Bhagavā,<br/>依弟比 叟 拍卡哇</p> <p>Arahāṃ,<br/>阿腊汉</p> <p>Sammā-sambuddho,<br/>三玛 三不哆</p> <p>Vijjā-caraṇa-sampanno,<br/>唯家 恰腊那 三般若</p> <p>Sugato,<br/>速卡哆</p> <p>Loka-vidū,<br/>罗卡唯杜</p> <p>Anuttaro purisa-damma-sārathi,<br/>阿努达罗 不立沙 唐玛 沙腊弟</p> <p>Satthā deva-manussānaṃ,<br/>萨他 爹哇 玛努沙囊</p> <p>Buddho,<br/>不哆</p> <p>Bhagavā'ti.<br/>拍卡哇弟</p> | <p><i>Such is that Blessed One,</i><br/>世尊即是：</p> <p><i>the Worthy One,</i><br/>阿罗汉、</p> <p><i>the Perfectly Self-Awakened One,</i><br/>等正觉、</p> <p><i>One fully possessed of wisdom and conduct,</i><br/>明行足、</p> <p><i>One who has proceeded by the good way,</i><br/>善逝、</p> <p><i>Knower of the [three] worlds,</i><br/>世间解、</p> <p><i>Unexcelled Trainer of tamable men,</i><br/>无上士调御丈夫、</p> <p><i>Teacher of deities and men,</i><br/>天人师、</p> <p><i>The Awakened One,</i><br/>佛陀、</p> <p><i>The Blessed One.</i><br/>世尊。</p> |
|--|--|

## **Dhammānussati** 当马努沙替 *Contemplation of the Dhamma* 法随念

|  |   |
|--|---|
| <p>Svākkhāto Bhagavatā Dhammo,<br/>沙哇卡哆 拍卡哇达 当摩</p> <p>Sandiṭṭhiko,<br/>山替弟果</p> <p>Akāliko,<br/>阿卡利果</p> <p>Ehi-passiko,<br/>A 嘻把西果</p> <p>Opanayiko,<br/>O 把那依果</p> <p>Paccattaṃ veditabbo viññūhī'ti.<br/>拔恰当 威替达波 慰又嘻弟</p> | <p><i>Well-expounded is the Exalted One's Dhamma,</i><br/>世尊所善说的法，</p> <p><i>Visible here-and-now,</i><br/>现前可见、</p> <p><i>Not delayed in time,</i><br/>无过时的、</p> <p><i>Inviting of inspection,</i><br/>请自来看、</p> <p><i>Onward-leading,</i><br/>导向、</p> <p><i>Is directly experience able by the wise'.</i><br/>为每个智者皆能证知的。</p> |
|--|---|



## Saṅghānussati 商伽努沙替 Contemplation of the Saṅgha 僧随念

|   |   |
|---|---|
| <p>Supaṭipanno Bhagavato sāvaka-saṅgho,<br/>速拔弟般若 拍卡哇哆 沙哇卡商柯</p>                                  | <p><i>The community of the Exalted One's disciples has entered on the good way,</i><br/>世尊的声闻僧众是善於行道；</p>                         |
| <p>Uju-paṭipanno Bhagavato sāvaka-saṅgho,<br/>屋竹拔弟般若 拍卡哇哆 沙哇卡商柯</p>                               | <p><i>The community of the Exalted One's disciples has entered on the straight way,</i><br/>世尊的声闻僧众是正直行道；</p>                     |
| <p>Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,<br/>呀呀拔弟般若 拍卡哇哆 沙哇卡商柯</p>                              | <p><i>The community of the Exalted One's disciples has entered on the true way,</i><br/>世尊的声闻僧众是真实行道；</p>                         |
| <p>Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;<br/>沙咪记拔弟般若 拍卡哇哆 沙哇卡商柯</p>                           | <p><i>The community of the Exalted One's disciples has entered on the proper way,</i><br/>世尊的声闻僧众是正当行道的；</p>                      |
| <p>Yad-idam: cattāri purisa-yugāni aṭṭha<br/>purisa-puggalā,<br/>呀替唐 恰达立 不立沙优卡尼 阿他<br/>普力沙普咖拉</p> | <p><i>That is to say, the four pairs of men, the eight types of persons,</i><br/>即四双八辈的</p>                                       |
| <p>Esa Bhagavato sāvaka-saṅgho;<br/>A 沙 拍卡哇哆 沙哇卡商柯</p>  | <p><i>That is the Exalted One's disciple community,</i><br/>世尊的声闻僧众，</p>  |
| <p>Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-<br/>karaṇīyo,<br/>阿户乃哟 把户乃哟 他桔乃哟 安加利<br/>卡腊尼哟</p>    | <p><i>Worthy of gifts, Worthy of hospitality, Worthy of offerings, Whom should be respected,</i><br/>是应供养、应供奉者、应施於者、应合掌（礼敬）者，</p> |
| <p>Anuttaram puññakkhettaṃ lokassā'ti.<br/>阿努达浪 本呀给当 罗卡沙弟</p>                                     | <p><i>The incomparable field of merit for the world. 为世间无上的福田。</i></p>  |
| <p>Etena sacca-vajjena pātu tvaṃ ratanattayaṃ.<br/>(x3)<br/>A 贴那 萨擦洼阶那 啪秃 汤 拉它那它秧</p>             | <p><i>By this speaking of truth, may the Triple-Gem protect you!</i><br/>藉着这真实的话语，愿三宝保护你！</p>                                     |

## Mahā-maṅgala Sutta 马哈忙咖拉 素它 Discourse on Great Blessings 大吉祥经

Evam me sutam: ekam samayaṃ Bhagavā  
Sāvattiyam viharati Jeta-vane Anātha-  
piṇḍikassa ārāme.

A 枉 梅 苏堂 A 康 萨麻洋 巴咖瓦 萨瓦地洋  
V 哈腊地 街打瓦内 阿纳打 丙地卡洒 阿腊弥

Atha kho aññatarā devatā abhikkantaya rattiyā,  
abhikkanta-vaṇṇā, kevala-kappaṃ Jeta-vanam  
obhāsetvā yena Bhagavā ten'upasaṅkami,  
upasaṅkamitvā Bhagavantam abhivādetvā  
ekam-antaṃ aṭṭhāsi.

阿打 噶 阿呀打腊 爹瓦打 阿皮看打亚  
腊地呀 阿比看打 弯纳 给瓦拉 卡榜街打  
瓦囊 O 把些特瓦 也纳 巴咖瓦  
爹奴把赏卡米 乌把赏卡米爹瓦 巴咖枉汤 阿  
比瓦爹它瓦 A 卡满堂 阿塔西

Ekamantaṃ ṭhitā kho sā devatā  
bhagavantaṃ gāthāya ajjhabhāsi:-  
A 卡满堂 地打 柯 沙 爹瓦打  
巴咖弯当 卡打呀 阿甲巴西

Bahū devā manussā ca  
Maṅgalāni acintayurū,  
Ākaṅkhamānā sotthānaṃ  
Brūhi maṅgalam-uttamaṃ.  
巴护 爹瓦 麻努洒 叉  
芒咖拉你 阿青打勇  
阿港卡麻纳 艘塔囊  
不鲁嘻 芒咖拉目达莽

Asevanā ca bālānaṃ  
Paṇḍitānaṃ ca sevanā  
Pūjā ca pūjanīyānaṃ  
Etaṃ maṅgalam-uttamaṃ.  
阿谢瓦纳 叉 巴拉囊  
班地打喃 叉 谢瓦纳  
普甲 叉 普甲尼哑囊  
A 堂 芒咖拉目达忙

Patirūpa-desā-vāso ca  
Pubbe ca kata-puññatā,  
Atta-sammā-paṇīdhi ca  
Etaṃ maṅgalam-uttamaṃ.

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

如是我闻，一时世尊住在舍卫城祇陀林给孤独园。

*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*

那时，某位容色殊胜的天神在深夜使整个祇陀林充满光明，然后来到世尊的地方。来到之后，顶礼世尊，然后站在一边。

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

那位天神站在一边后，以偈颂对世尊说：

*“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].”*

「许多天与人，  
思惟诸吉祥，  
希望得安乐；  
请说最吉祥。」

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

(世尊说：)  
「不结交愚人，与智者交往，  
礼敬可敬者，此事最吉祥。」

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

巴地路把 爹洒 瓦艘 叉  
普比 叉 卡打普呀打  
阿打 洒马 帕尼地 叉  
A 堂 芒咖拉目达忙

Bāhu-saccañ-ca sippañ-ca  
Vinayo ca susikkhito,  
Subhāsītā ca yā vācā  
Etañ maṅgalam-uttamañ.  
巴胡 洒参叉 西般叉  
V 纳约 叉 素西奇多  
速怕西打 叉 亚 瓦叉  
A 堂 芒咖拉目达忙

Mātā-pitu upatṭhānañ  
Putta-dārassa saṅgaho,  
Anākulā ca kammantā  
Etañ maṅgalam-uttamañ.  
麻打 必杜 吾巴打囊  
普打 达腊洒 赏卡河  
阿那枯拉 叉 卡满打  
A 堂 芒咖拉目达忙

Dānañ-ca dhamma-cariyā ca  
Ñātakānañ-ca saṅgaho,  
Anavajjāni kammāni  
Etañ maṅgalam-uttamañ.  
达南 叉 当马 叉利啞 叉  
呀打卡南 叉 赏卡河  
阿纳瓦假尼 卡马尼  
A 堂 芒咖拉目达忙

Ārati virati pāpā  
Majja-pānā ca saññamo,  
Appamādo ca dhammesu  
Etañ maṅgalam-uttamañ.  
阿腊地 V 腊地 拍八  
麻假把纳 叉 洒呀摩  
阿把麻多 叉 当美苏  
A 堂 芒咖拉目达忙

Gāravo ca nivāto ca  
Santutṭhi ca kataññutā,  
Kālena Dhamma-savaṇaṇ  
Etañ maṅgalam-uttamañ.  
卡拉哦 叉 尼瓦多 叉  
赏杜体 叉 卡打扭打  
卡类纳 当马 洒瓦囊  
A 堂 芒咖拉目达忙

住于适宜地，  
过去曾行善，  
正确地自立，  
此事最吉祥。

*Having learnt much, a [righteous] craft/trade,  
[being] disciplined, well trained  
and what is spoken is well spoken  
this is the highest blessing;*  
博学与技术，  
善学于律仪，  
所说皆善语，  
此事最吉祥。

*Looking after mother & father,  
taking care of wife & children and having  
an occupation that is unentangled [with  
unwholesomeness] this is the highest blessing;*  
奉事父母亲，  
善待妻儿们，  
清白的职业，  
此事最吉祥。

*Giving, righteous living,  
taking care of [one's] relatives  
and actions that are blameless  
this is the highest blessing;*  
布施与法行，  
接济诸亲族，  
行为无过失，  
此事最吉祥。

*Abstaining and refraining from [all] depravities,  
restraining from drinking intoxicants and heedful in  
[developing wholesome] qualities  
this is the highest blessing;*  
远离于恶事，  
不饮迷醉品，  
修法不放逸，  
此事最吉祥。

*Respectful, humble,  
contented, grateful  
and timely listening to the Dhamma  
this is the highest blessing;*  
恭敬与谦虚，  
知足与感恩，  
适时而闻法，  
此事最吉祥。

Khantī ca sovacassatā  
Samañāṇ-ca dassanaṃ,  
Kālena Dhamma-sācchā  
Etaṃ maṅgalam-uttamaṃ.  
看地 叉 艘瓦叉洒打  
洒马纳南 叉 达洒囊  
卡类纳 当马 洒卡差  
A 堂 芒咖拉目达忙

Tapo ca brahma-cariyaṅ-ca  
Ariya-saccāna'dassanaṃ,  
Nibbāna-sacchi-kiriya ca  
Etaṃ maṅgalam-uttamaṃ.  
达颇 叉 八拉马 叉利雅 叉  
阿利雅 洒差纳 打洒囊  
泥八纳 洒区 奇利亚 叉  
A 堂 芒咖拉目达忙

Phuṭṭhassa loka-dhammehi  
Cittaṃ yassa na kampati,  
Asokaṃ virajaṃ khemaṃ  
Etaṃ maṅgalam-uttamaṃ.  
普打洒 罗卡 当梅嘻  
取堂 亚洒 纳 看把地  
阿艘康 V 拉将 给忙  
A 堂 芒咖拉目达忙

Etādisāni katvāna  
Sabbattha-m-aparājitā,  
Sabbattha sotthiṃ gacchanti  
Taṃ tesāṃ maṅgalam-uttamaṃ'ti.  
A 打地洒尼 卡图瓦纳  
洒巴打 麻巴腊机打  
洒巴打 艘听 咖禅地  
当 爹赏 芒咖拉目达满地

Etena sacca-vajjena, sotthi te hotu sabbadā.  
A 贴那 萨擦 瓦J那  
艘提 T 火图 萨把达

Etena sacca-vajjena, sabba-rogo vinassatu.  
A 贴那 萨擦 瓦J那  
萨把 咯古 V 那萨图

Etena sacca-vajjena, hotu te jaya-maṅgalaṃ.  
A 贴那 萨擦 瓦J那  
火图 T 加亚忙咖浪

*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，  
得见诸沙门，  
适时讨论法，  
此事最吉祥。*

*Austere, living the highest life,  
the seeing [with wisdom] of the noble truths  
and realizing nibbāna  
this is a highest blessing;  
热忱与梵行，  
照见诸圣谛，  
体证于涅槃，  
此事最吉祥。*

*On contact with worldly conditions,  
their mind is unshaken, sorrowless,  
free from impurities and secure  
this is the highest blessing;  
接触世法时，  
心毫不动摇，  
无忧染而安，  
此事最吉祥。*

*Conducting [themselves] like this (as above),  
everywhere invincible,  
they go safely everywhere  
for them this is the highest blessing.  
如此实行后，  
各处皆不败，  
一切处安乐，  
是其最吉祥。」*

*By this speaking of truth, may there be well-being  
for you always.  
藉着这真实的话语，愿你时常得到安乐；*

*By this speaking of truth, may all [of your] diseases  
disappear.  
藉着这真实的话语，愿一切的疾病消失；*

*By this speaking of truth, may there be the blessings  
of triumph for you.  
藉着这真实的话语，愿你得到吉祥胜利。*

## Ratana Sutta 拉它那 素它

### Discourse on the [Three] Jewels 宝经

Yānīdha bhūtāni samāgatāni,  
Bhummāni vā yāni'va antalikkhe,  
Sabbe'va bhūtā sumanā bhavantu,  
Atho'pi sakkacca suṇantu bhāsitaṃ.  
呀泥答 哺他尼 萨吗咖他尼  
部吗尼 洼 呀尼洼 安它利 K  
萨悲洼 哺他 苏玛哪 芭湾秃  
阿透皮 萨卡叉 苏南秃 叭希汤

Tasmā hi bhūtā nisāmetha sabbe,  
Mettaṃ karotha mānusiya pajāya,  
Divā ca ratto ca haranti ye baliṃ,  
Tasmā hi ne rakkhatha appamattā.  
它斯吗 喜 哺他 尼撒梅塔 萨悲  
梅汤 卡柔塔 吗努希呀 叭扎牙  
地哇 叉 垃投 叉 哈然提 也 巴玲  
它斯吗 喜 内 垃卡塔 阿叭玛他

Yaṃ kiñci vittaṃ idha vā huraṃ vā,  
Saggesu vā yaṃ ratanaṃ paṇītaṃ,  
Na no samaṃ atthi Tathāgatena.  
Idam'pi Buddhhe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.  
秧 今取 V 汤 依答 哇 乎让 哇  
萨给苏 哇 秧 垃它囊 叭泥汤  
那 诺 萨茫 阿题 它踏咖贴那  
依当皮 不爹 垃它囊 叭泥汤  
A 贴那 萨确那 苏洼题 候秃

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 喇钢 阿玛汤 叭泥汤  
牙达渣咖 萨 K 牙目泥 萨吗喜投  
那 贴那 当梅那 萨玛题 今取  
依当皮 当梅 垃它囊 叭泥汤  
A 贴那 萨确那 苏洼题 候秃

Yaṃ Buddha-setṭho parivaṇṇayī sucim,  
Samādhim·ānantarikaññam·āhu,  
Samādhinā tena samo na vijjati.  
Idam'pi Dhamme ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.  
秧 不答 谢透 叭离湾那伊 苏清  
萨吗迪 吗南它离堪亚 吗乎  
萨吗迪哪 贴那 萨模 那 V 扎提  
依当皮 当梅 垃它囊 叭泥汤  
A 贴那 萨确那 苏洼题 候秃

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!  
集会在的众生，无论地居或空居，  
愿一切众生欢喜，并恭敬听闻所说。

Listen here, all beings!  
Show your love to those humans who,  
day and night, bring offerings to you.  
故一切众生听着：以慈爱对待人们；  
他们日夜献供祀，故精勤守护他们。

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!  
此世他世之财富，或天界中殊胜宝，  
无与如来相等者——此是佛之殊胜宝；  
以此实语愿安乐。

The tranquil Sage of the Sakyas realised cessation,  
freedom from passion, immortality and excellence.  
There is nothing comparable to this Dhamma. In  
the Dhamma is this precious jewel found. On  
account of this truth. May there be happiness!  
尽.离贪.不死.殊胜，释迦圣者静体证，  
无与该法相等者——此是法之殊胜宝；  
以此实语愿安乐。

That pure path the Supreme Buddha praised is  
described as 'concentration without interruption'.  
There is nothing like that concentration. In the  
Dhamma is this precious jewel found. On account  
of this truth. May there be happiness!  
至上佛所赞清净，所说立即相随定，  
无与该定相等者——此是法之殊胜宝；  
以此实语愿安乐。

Ye puggalā aṭṭha satam pasatthā,  
Cattāri etāni yugāni honti,  
Te dakkhiṇeyyā Sugatassa sāvakā,  
Etesu dinnāni mahapphalāni.

Idam'pi Saṅghe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.

也 善咖啦 阿塔 萨汤 趴萨踏  
叉他离 A 他尼 优咖尼 宏提  
贴 达奇内呀 苏咖它萨 萨洼卡  
A 贴苏 丁哪尼 玛哈爬啦尼  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

Ye suppayuttā manasā dalhena,  
Nikkāmino Gotama-sāsanamhi,  
Te patti-pattā amataṃ vigayha,  
Laddhā mudhā nibbutiṃ bhujjāmanā.

Idam'pi Saṅghe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.

也 苏趴优他 玛那萨 达黑那  
尼卡米诺 勾它玛 萨萨南喜  
贴 趴提趴他 阿玛汤 V 咖涯  
拉搭 目搭 尼不停 部扎吗哪  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

Yath'indakhīlo paṭhavim sito siyā,  
Catubbhi vātebhi asampakampiyo,  
Tathūpamaṃ sappurisaṃ vadāmi,  
Yo ariya-saccāni avecca passati.

Idam'pi Saṅghe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.

牙亭达奇楼 趴塔英 希投 昔呀  
叉秃闭 哇贴闭 阿伞趴看皮哟  
它吐趴茫 萨菩离桑 洼哒米  
哟 阿离牙萨插尼 阿维叉 趴萨提  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

Ye ariya-saccāni vibhāvayanti,  
Gambhīra-paññena sudesitāni,  
Kiñcāpi te honti bhusappamattā,  
Na te bhavaṃ aṭṭhamāni ādiyanti.

Idam'pi Saṅghe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.

也 阿了牙萨插尼 威叭洼阳提  
刚鼻垃盘也那 苏爹希他尼  
今插皮 贴 宏提 部萨趴玛他  
那 贴 芭汪 阿塔茫 啊地阳提  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

*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!*

被觉念者所称赞，是彼四双八辈者，  
善逝弟子堪受供，供养于彼得大果——  
此是僧之殊胜宝；以此实语愿安乐。

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

以坚固心善从事，于瞿昙教法离欲，  
已达目标入不死，凭空获得享安乐——  
此是僧之殊胜宝；以此实语愿安乐。

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

犹如插地之门柱，不被四风所动摇；  
我说譬如善男子，彼确见诸圣谛者——  
此是僧之殊胜宝；以此实语愿安乐。

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

彼明了诸圣谛者，乃深智者所善说，  
即使彼等极放逸，彼亦不受第八生——  
此是僧之殊胜宝；以此实语愿安乐。

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

萨哈洼萨 达萨那伞趴哒牙  
它牙苏 当吗 扎喜他 芭湾提  
萨卡牙迪题 V 奇曲坛叉  
稀拉巴汤 哇皮 牙达题 今取  
叉突哈啪也喜 叉 V 趴目投  
查 插闭踏哪尼 阿芭钵 卡吞  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

Kiñcāpi so kammaṃ karoti pāpakaṃ,  
Kāyena vācā uda cetasā vā,  
Abhabbo so tassa paṭicchādāya,  
Abhabbatā dit̄tha-padassa vuttā.  
Idam'pi Saṅghe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.

今插皮 搜 看茫 卡柔提 啪趴康  
卡也那 哇插 乌达 确它撒 哇  
阿芭钵 搜 它萨 趴提岔哒牙  
阿芭巴他 地塔趴达萨 乌他  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

Vanappagumbe yathā phussitagge,  
Gimhāna-māse paṭhamasmim gimhe,  
Tathūpamaṃ Dhamma-varaṃ adesayī,  
Nibbāna-gāmiṃ paramaṃ hitāya.  
Idam'pi Buddhhe ratanaṃ paṇītaṃ,  
Etena saccena suvatthi hotu.

洼那趴滚悲 牙踏 普希它给  
隔哈那吗谢 趴塔玛斯明 今嘿  
它吐趴茫 当玛洼让 阿爹萨伊  
尼吧那咖明 趴垃茫 喜他牙  
依当皮 不爹 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

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

洼柔 洼然哟 洼垃兜 洼喇哈柔  
阿努他柔 当玛洼让 阿爹萨伊  
依当皮 不爹 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

*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!*

就在见法的同时，即已舍弃了三法：  
萨迦耶见与怀疑，及戒禁取了无遗；  
他已超脱四恶趣，及不再造六重罪——  
此是僧之殊胜宝；此是实语愿安乐。

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

他所作任何恶业，经由身、口或意念，  
他无法将它隐瞒，此谓见道者不作——  
此是僧之殊胜宝；以此实语愿安乐。

*Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbāna been taught for the Highest Good. In the Buddha is this precious jewel found. On account of this truth. May there be happiness!*

犹如森林顶花开，于热季的第一月；  
譬喻他宣说圣法，导向涅槃最上益——  
此是佛之殊胜宝；以此实语愿安乐。

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

至上者、知至上者、给予至上者、带来至上者宣说无比至上法——  
此是佛之殊胜宝；以此实语愿安乐。

Khīṇaṃ purāṇaṃ navāṃ n'atthi sambhavaṃ,  
Viratta-cittā āyatike bhavaśmim,  
Te khīṇa-bījā avirūlhi-chandā,  
Nibbanti dhīrā yathā'yaṃ padīpo.  
Idam'pi Saṅghe ratanaṃ paṇitaṃ,  
Etena saccena suvatthi hotu.

奇囊 菩然囊 那汪 那题 伞芭汪  
V 垃它取他 啊牙提给 芭洼斯明  
贴 奇那逼渣 阿 V 如喜禅哒  
尼般提 滴喇 牙踏秧 趴低坡  
依当皮 三给 垃它囊 趴泥汤  
A 贴那 萨确那 苏洼题 候秃

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

呀泥答 哺他尼 萨吗咖他尼  
部吗尼 洼 呀尼洼 安它利给  
它踏咖汤 爹洼玛努萨仆具汤  
不挡 那玛萨玛 苏洼题 候秃

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

呀泥答 哺他尼 萨吗咖他尼  
部吗尼 洼 呀尼洼 安它利给  
它踏咖汤 爹洼玛努萨仆具汤  
当忙 那玛萨玛 苏洼题 候秃

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

呀泥答 哺他尼 萨吗咖他尼  
部吗尼 洼 呀尼洼 安它利给  
它踏咖汤 爹洼玛努萨仆具汤  
桑康 那玛萨玛 苏洼题 候秃

Etena sacca-vajjena, sotthi te hotu sabbadā.

A 贴那 萨擦 瓦 J 那  
艘提 T 火图 萨把达

Etena sacca-vajjena, sabba-rogo vinassatu.

A 贴那 萨擦 瓦 J 那  
萨把 咯古 V 那萨图

Etena sacca-vajjena, hotu te jaya-maṅgalaṃ.

A 贴那 萨擦 瓦 J 那  
火图 T 加亚忙咖浪

*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!*

旧的已尽无新的，心不执取未来有，  
种子已尽不生欲，智者清凉如灯熄——  
此是僧之殊胜宝；以此实语愿安乐。

*Sakka's exultation: We beings here assembled, of  
the earth and of the air, salute the Accomplished  
Buddha, honoured by gods and humans. May there  
be happiness!*

集会在的众生，无论地居或空居，  
如来受天人崇敬，我等敬佛愿安乐。

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

集会在的众生，无论地居或空居，  
如来受天人崇敬，我等敬法愿安乐。

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

集会在的众生，无论地居或空居，  
如来受天人崇敬，我等敬僧愿安乐。

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

藉着这真实的话语，愿你时常得到安乐；

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

藉着这真实的话语，愿一切的疾病消失；

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

藉着这真实的话语，愿你得到吉祥胜利。



## Karaṇīya Mettā Sutta 卡拉尼亚 梅达 素它

### Discourse on Loving-Kindness 应行慈爱经

Karaṇīyam-attha-kusalena,  
yantaṃ santaṃ padaṃ abhisamecca:  
Sakko ujū ca sūjū ca,  
suvaco c'assa mudu anātimānī;  
卡拉尼样 马他 谷沙类拿  
洋当 山当 把当 阿比 沙咪渣  
洒枯 屋租 渣 苏租 渣  
苏哇凑 渣沙 木睹 阿那地妈尼

Santussako ca subhāro ca,  
appa-kicco ca sallahuka-vutti,  
Santindriyo ca nipako ca,  
appagabbho kulesu ananugiddho.  
山土沙柯 渣 苏怕咯 渣  
阿爸起凑 渣 沙拉户卡误地  
山丁弟力哟 渣 尼把柯 渣  
阿爸咖坡 谷类苏 阿拿怒起哆

Na ca khuddaṃ samācare kiñci,  
yena viññū pare upavadeyyuṃ.  
Sukhino vā khemino hontu,  
sabbe sattā bhavantu sukhitattā.  
拿 渣 枯汤 沙妈渣类 今基  
夜拿 温乳 把类 屋把哇爹用  
苏起诺 哇 K咪诺 焊吐  
洒别 萨他 八弯土 苏起打他

Ye keci pāṇa-bhūt'atthi,  
tasā vā thāvarā vā anavasesā,  
Dīghā vā ye mahantā vā,  
majjhimā rassakā anukathulā;  
夜 给鸡 把拿 普打梯  
打沙 哇 他哇拉 哇 阿拿哇谢沙  
低卡 哇 夜 马汉他 哇  
马计妈 拉沙卡 阿努卡涂拉

Diṭṭhā vā ye'va adiṭṭhā,  
ye ca dūre vasanti avidūre,  
Bhūtā vā sambhavesī vā,  
sabbe sattā bhavantu sukhitattā.  
地他 哇 夜哇 阿弟他  
夜 渣 毒类 哇山滴 阿威毒类  
普他 哇 上把为西 哇  
洒别 萨他 八弯杜 苏起打他

Na paro paraṃ nikubbetha,  
nātimaññetha katthaci naṃ kañci;  
Byārosanā paṭigha-saññā,  
nāññamaññassa dukkham-iccheyya.

*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.*

这是想要证得彻悟寂静涅槃、善于有益修行的人应该做的事：他必须有能力和正直、非常正直、易受教、柔软、不自大。

*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、易护持、少事务、生活简朴、诸根寂静、拥有成熟的智慧、不无礼、不贪着在家众。

*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.*

只要是智者将会指责的事，即使是小事他也不做；（愿一切众生）幸福与平安，愿一切众生安乐；

*Whatever living beings there are, feeble or strong, [all] without exception; those long, great, medium, short, small or large.*

无论是任何存在的众生，会颤抖的或不会颤抖的皆毫无遗漏，长的或大的或中等的，短的或小的或粗圆的，

*Those seen or not seen, and living far or nearby; born or seeking birth, may all beings be in a state of happiness.*

见到的或没见到的，住在远方的或近处的，已生的或还寻求再生的——愿一切众生快乐。

*One would not deceive another, [nor] despise them anywhere [about] anything; [out of] anger or aversion, would not wish suffering for each other.*

拿 把罗 把朗 尼姑别他  
拿滴慢夜他 卡他起 囊 干起  
比牙罗沙拿 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.  
妈他 牙他 尼洋 不汤  
阿有沙 A卡 不他马奴拉 K  
A汪比 洒巴 普贴苏  
妈拿上 怕哇夜 阿爸力妈囊

Mettañ-ca sabba-lokasmiṃ,  
mānasā bhāvaye aparimāṇāṃ,  
Uddhaṃ adho ca tiriyañ-ca,  
asambādhaṃ averaṃ asapattāṃ.  
咪但 渣 洒巴 罗卡西命  
妈拿上 怕哇夜 阿爸力妈囊  
屋汤 阿赌 渣 弟力洋渣  
阿上爸档 阿为浪 阿沙把汤

Titṭhañ-caraṃ nisinno vā,  
sayāno vā yāvat'assa vigata-middho,  
Etaṃ satim adhiṭṭheyya,  
brahmam-etaṃ vihāraṃ idha-m-āhu.  
滴汤 渣浪 尼吸诺 哇  
沙牙诺 哇 呀哇打沙 为卡打 米哆  
A当 沙丁 阿替贴呀  
巴拉马咪当 V哈囊 移大妈户

Diṭṭhiñ-ca anupagamma,  
sīlavā dāssanena sampanno,  
Kāmesu vineyya gedhaṃ,  
na hi jātu gabbha-seyyaṃ puna-r-eti'ti.  
滴顶 渣 阿奴把柑马  
西拉哇 打沙内那 三般若  
卡咪苏 为尼呀 给当  
那 嘻 甲吐 卡把 谢洋 不拿类弟弟

Etena sacca-vajjena, sotthi te hotu sabbadā.  
A贴那 萨擦 瓦J那  
艘提 T 火图 萨把达

Etena sacca-vajjena, sabba-rogo vinassatu.  
A贴那 萨擦 瓦J那  
萨把 咯古 V那萨图

Etena sacca-vajjena, hotu te jaya-maṅgalāṃ.  
A贴那 萨擦 瓦J那  
火图 T 加亚忙咖浪

且让人不欺骗别人，也不在任何地方轻视别人。且让他们不会以瞋怒与厌恶来互相希望对方痛苦。

*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.*

正如母亲对待自己的儿子那样，会以生命来保护唯一的儿子；应当如此对一切众生培育无量的心，

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

及应当以慈爱对全世界培育无量的心，上方、下方与周围，无障碍、无仇人、无敌对；

*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.*

站立、行走、坐着或躺卧，只要不是在睡眠中，都应当决心保持如此的正念。这就是他们在此所说的梵住；

*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.*

不执持邪见，拥有戒行，具足智见，及已经去除对欲乐的贪爱之后，他肯定不会再投胎。

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

藉着这真实的话语，愿你时常得到安乐；

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

藉着这真实的话语，愿一切的疾病消失；

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

藉着这真实的话语，愿你得到吉祥胜利。

## Khandha Sutta 看达 素它

### Discourse on [Protection of] Aggregates 蕴护经

Virūpakkhehi me mettāṃ  
Mettāṃ Erāpathehi me,  
Chabyā-puttehi me mettāṃ  
Mettāṃ Kaṇhā-gotamakehi ca.

V 茹趴给喜 梅 梅汤  
梅汤 A 喇趴帖喜 梅  
查比呀菩贴喜 梅 梅汤  
梅汤 堪哈勾它玛给喜 叉

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

阿帕达给喜 梅 梅汤  
梅汤 地帕达给喜 梅  
叉秃趴贴昔 梅 梅汤  
梅汤 巴乎趴爹喜 梅

Mā maṃ apādako hiṃsi  
Mā maṃ hiṃsi dipādako,  
Mā maṃ catuppado hiṃsi  
Mā maṃ hiṃsi bahuppado.

吗 茫 阿帕达口 昔希  
吗 茫 昔希 地帕达口  
吗 茫 叉秃趴都 昔希  
吗 茫 昔希 巴乎趴都

Sabbe sattā, sabbe pāṇā  
Sabbe bhūtā ca kevalā,  
Sabbe bhadrāni passantu  
Mā kañci pāpam-āgamā.

萨悲 萨他 萨悲 帕哪  
萨悲 部他 叉 给洼啦  
萨悲 芭达然你 趴三秃  
吗 堪区 帕趴吗咖吗

Appamāṇo Buddho,  
Appamāṇo Dhammo,  
Appamāṇo Saṅgho.  
Pamāṇavantāni sirīmsapāni:  
ahi-vicchikā, satapadī,  
uṇṇānābhī, sarabhū, mūsikā.

*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.*

愿我对威卢跋有慈爱；  
愿我对伊拉跋有慈爱；  
愿我对刹标子有慈爱；  
愿我对黑瞿县有慈爱。

*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.*

愿我对无足众生有慈爱；  
愿我对两足众生有慈爱；  
愿我对四足众生有慈爱；  
愿我对多足众生有慈爱。

*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.*

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

*May all being, all breathing things,  
all creatures (without exception)  
meet with good fortune.*

*May none of them com to any evil.*

愿一切有情、一切息生、  
一切众生都毫无遗漏地  
遇见幸运的事。  
愿他们不会遭遇邪恶的事。

*Infinite is the Buddha,  
Infinite is the Dhamma,  
Infinite is the Saṅgha.*

*Finite are creeping things:  
snakes, scorpions, centipedes,  
spiders, lizards, rats.*

阿趴吗诺 不都  
 阿趴吗诺 当模  
 阿趴吗诺 桑沟  
 趴吗那湾他你 希林萨怕你  
 阿喜 威其卡 萨它趴低  
 无哪哪鼻 萨垃部 姆希卡

Katā me rakkhā, katā me parittā,  
 paṭikkamantu bhūtāni.  
 So'haṃ namo Bhagavato,  
 Namō sattannaṃ Sammā-sambuddhānaṃ'ti.  
 卡他 梅 垃咋 卡他 梅 趴离他  
 趴提卡曼秃 部他你  
 搜航 那模 芭咖洼投  
 那模 萨坛囊  
 萨吗三不搭南提

Etena sacca-vajjena, sotthi te hotu sabbadā.  
 A 贴那 萨擦 瓦J那  
 艘提 T 火图 萨把达

Etena sacca-vajjena, sabba-rogo vinassatu.  
 A 贴那 萨擦 瓦J那  
 萨把 咯古 V那萨图

Etena sacca-vajjena, hotu te jaya-maṅgalaṃ.  
 A 贴那 萨擦 瓦J那  
 火图 T 加亚忙咖浪

佛无量，  
 法无量，  
 僧无量。  
 爬行类却有限量：  
 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) 我做了护卫，我做了保护。愿那些（有害的）众生离开。我礼敬世尊；礼敬七位圆满自觉者。*

*By this speaking of truth, may there be well-being for you always. 藉着这真实的话语，愿你时常得到安乐；*

*By this speaking of truth, may all [of your] diseases disappear. 藉着这真实的话语，愿一切的疾病消失；*

*By this speaking of truth, may there be the blessings of triumph for you. 藉着这真实的话语，愿你得到吉祥胜利。*

## Jaya-maṅgala Gāthā 加呀忙咖拉 咖它 Verses on the Blessings of Triumph 胜利吉祥偈

Bāhurū sahaṣṣam-abhinimmita-sāyudhaṃ taṃ,  
 Girimekhalaṃ udita-ghora-sasena-Māraṃ,  
 Dānādi-dhamma-vidhinā jītavā Munindo,  
 taṃ tejasā bhavatu te jaya-maṅgalāni!  
 叭弘 沙哈沙 麻比呢眯打 沙优但 当  
 起利咪卡朗 唔底打 果拉沙舍纳 麻朗  
 达纳底 当马 V地纳 机打瓦 莫您多  
 堂 爹假沙巴瓦杜地 假亚 芒夹拉呢

*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! 他变现各持武器的千手，魔罗领军坐在怒吼的笈利美卡喇 [象背]；牟尼王以布施等法战胜。以其威力，愿你胜利吉祥！*

Mārāṭirekam-abhiyujjhita-sabba-rattirñ,  
ghorañ pan'Ālavakam-akkhama-thaddha-yakkhañ,  
Khañṭī-sudanta-vidhinā jītavā Munindo,  
tañ tejasā bhavatu te jaya-maṅgalāni!  
麻腊地类卡麻比优吉打 沙巴 腊顶  
果朗 拔纳拉瓦卡麻卡马打达 亚康  
抗地 梳旦打 V地纳 机打瓦 莫您多  
堂 爹假沙巴瓦杜地 假亚 芒夹拉呢

Nālāgirim gaja-varañ atimatta-bhūtañ,  
dāvaggi-cakkam-asani'va sudāruṇañ tañ,  
Mettambu-seka-vidhinā jītavā Munindo,  
tañ tejasā bhavatu te jaya-maṅgalāni!  
纳拉起林 夹假瓦朗 阿地麻打 不当  
达瓦起 假卡麻沙尼瓦 苏打鲁南 当  
咪打布舍卡 V地纳 机打瓦 莫您多  
堂 爹假沙巴瓦杜地 假亚 芒夹拉呢

Ukkhitta-khagga-mati-hattha-sudāruṇañ tañ,  
dhāvañ ti-yojana-pathaṅguli-mālavantañ,  
Iddhībhisañkhatamano jītavā Munindo,  
tañ tejasā bhavatu te jaya-maṅgalāni!  
吾起打 卡夹 马地哈他 苏打鲁南 当  
达枉地 哟假那 拍当估利 麻拉湾当  
依地比桑卡打麻诺 机打瓦 莫您多  
堂 爹假沙巴瓦杜地 假亚 芒夹拉呢

Katvāna kaṭṭham-udarañ iva gabbhinīyā,  
Ciñcāya duṭṭha-vacanañ jana-kāya-majjhe,  
Santena soma-vidhinā jītavā Munindo,  
tañ tejasā bhavatu te jaya-maṅgalāni!  
卡图瓦纳 卡打暮打朗 依瓦 格比尼亚  
今假亚 杜打 瓦叉囊 假纳卡亚 麻姐  
桑爹纳 唆马 V地纳 机打瓦 莫您多  
堂 爹假沙巴瓦杜地 假亚 芒夹拉呢

Saccañ vihāya mati' Saccaka-vāda-ketuñ,  
vādābhiropitamañ ati-andha-bhūtañ,  
Paññā-padīpa-jalito jītavā Munindo,  
tañ tejasā bhavatu te jaya-maṅgalāni!  
沙将 为哈亚 麻地 洒假卡瓦打 K 懂  
瓦达比罗比打麻囊 阿地安打 布党  
班呀 巴地巴 假利多 机打瓦 莫您多  
堂 爹假沙巴瓦杜地 假亚 芒夹拉呢

*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!*  
比魔罗更恐怖的是整夜战斗，不耐烦、顽  
固的阿喇瓦咖夜叉；牟尼王以忍耐、善调  
御之法战胜。以其威力，愿你胜利吉祥！

*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!*  
象王那喇笈利极迷醉，狂如林火，暴如雷  
电；牟尼王以洒慈水的方法而胜利。以其  
威力，愿你胜利吉祥！

*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!*  
手中高举着刀剑，凶暴的戴指鬘者追赶了  
三由旬的路；牟尼王以意所作神变而胜  
利。以其威力，愿你胜利吉祥！

*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!*  
肚藏木块扮孕妇，金吒在人群中恶言；牟  
尼王以静默优雅的方法而胜利。以其威  
力，愿你胜利吉祥！

*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!*  
傲慢的辩论之幢萨吒舍弃了真理，意在  
辩论极盲目；牟尼王以慧灯的光辉而胜  
利。以其威力，愿你胜利吉祥！

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiraṃ,  
puttena therā-bhujagena damāpayanto,  
Iddhūpadesa-vidhinā jitavā Munindo,  
taṃ tejasā bhavatu te jaya-maṅgalāni!  
南多巴南打 布假港 为补党 麻嘻丁  
布地纳 跌腊 布假 K 纳 打马拔洋多  
衣杜拔爹沙 V 地纳 机打瓦 莫您多  
堂 爹假沙 巴瓦杜 地 假亚 芒夹拉呢

Duggāha-ditthi'bhujagena sudatṭha-hattham,  
brahmaṃ visuddhi-jutim-iddhi-Bakābhidhānam,  
Ñāṇāgadena vidhinā jitavā Munindo,  
taṃ tejasā bhavatu te jaya-maṅgalāni!

杜咖哈 地底 布假 K 那 苏打达 哈党  
巴拉芒 V 苏地 珠地密地 巴卡比打囊  
呀那咖爹纳 V 地纳 机打瓦 莫您多  
堂 爹假沙 巴瓦杜 地 假亚 芒夹拉呢

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 假亚 芒夹拉 阿打卡打  
哟 哇恰垢 顶纳 顶内 沙腊地麻谈地  
嘻他湾那内卡 VV 他呢 粗巴达瓦呢  
莫康 苏康 阿地咖米亚 纳罗 沙班哟提

*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!*

难多巴难达龍贤明大神通，弟子[目犍连]化為龍去调伏；牟尼王以指示神通的方法而胜利。以其威力，愿你胜利吉祥！

*[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*

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

由于误捉邪见之蛇手被咬，清淨光明、拥有神通的梵天拔咖；牟尼王以智药的方法而胜利。以其威力，愿你胜利吉祥！

*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.*

此是佛陀的胜利吉祥八首偈，日日勤勉诵说忆念者，能舍除多种灾祸，有慧之人能获得解脱快乐！

## Jaya Paritta 加亚 趺利塔 Victory Protection 胜利护卫

Mahā-kāruṇiko nātho,  
Hitāya sabba-pāṇinaṃ,  
Puretvā pārami sabbā;  
Patto sambodhi-muttamaṃ  
Etena sacca-vajjena  
Hotu te jaya-maṅgalaṃ.  
妈哈咖路匿抠 那陀  
喜他亚 萨趺巴尼囊  
补类达蛙 巴拉米 沙趺  
巴多 上婆替目打忙  
A 爹纳 萨甲蛙贼纳  
火杜 爹 扎亚忙咖郎

*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.*

具有大悲的守护者，  
为了一切众生利益，  
圆满所有波罗蜜后，  
证得无上菩提解脱；  
藉着这真实的话语，  
愿你得到吉祥胜利。

Jayanto bodhiyā mūle,  
Sakyānaṃ nandi-vaḍḍhano,  
Evaṃ tuyhaṃ jayo hotu,  
Jayassu jaya-maṅgalaṃ.  
插样多 婆替鸭 目累  
杀伽压囊 难替蛙塔挪,  
A 汪 推巷 加哟 火杜  
插鸭素 插鸭满卡浪

Aparajita-pallaṅke,  
Sīse pathavi-pokkhare,  
Abhiseke sabbabuddhānaṃ,  
Aggapatto pamodati.  
阿巴拉七打帮蓝给  
西谢 巴塔 V 波卡累,  
阿劈西给 杀叭 扑他囊  
昂卡巴多 巴摩踏地

Sunakkhattaṃ sumaṅgalaṃ,  
Suppabhātaṃ suhuṭṭhitaṃ;  
Sukhaṇo sumuhutto ca,  
Suyiṭṭhaṃ brahmacārisu.  
素纳卡当 素芒卡朗  
素巴叭当 素虎替当  
素卡挪 素目虎多 甲  
素一唐 巴拉妈甲立素

Padakkhiṇaṃ kāya-kammaṃ,  
Vācā-kammaṃ padakkhiṇaṃ;  
Padakkhiṇaṃ mano-kammaṃ,  
Paṇīdhi te padakkhiṇe.  
Padakkhiṇāni katvāna,  
Labhantatthe padakkhiṇe.  
巴踏奇囊 咖鸭甘芒  
蛙甲甘芒 巴踏奇囊  
巴踏奇囊 妈挪甘芒  
巴匿替 爹 巴达奇内  
巴踏奇那匿 咖打蛙纳  
拉潘打体 巴踏奇匿

Te attha-laddhā sukhitā  
Virūḷhā Buddha-sāsane,  
Arogā sukhitā hotha  
Saha sabbehi ñātibhi.  
贴 阿他拉达 素起他  
V 路哈 补达 萨洒内  
阿咯咖 素起他 后他  
萨哈 萨北喜 亚替比提

*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.  
在菩提树下胜利时，  
为释迦族增长喜悦；  
愿你也像那样胜利，  
得到胜利吉祥胜利。*

*In the undefeated posture  
upon the exalted holy place,  
having the consecration of all the Buddhas,  
he rejoices in the best attainment.  
以不败的姿势  
在至尊座位上，  
达到一切佛的境界  
他喜悦地体证至上的成就。*

*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.  
对梵行者的善供养  
是吉星、善吉祥、  
好的黎明、好的起身、  
好的刹那、好的时刻。*

*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.  
真心的身业，  
真心的语业，  
真心的意业，  
真心的愿望。  
真心地实行后，  
他们达到真心的目标。*

*[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.<sup>1</sup>*

愿那些已经达到目标、快乐及在佛陀的教法里  
获得提升的人，及他们的亲属们都健康快乐。

<sup>1</sup> This verse and the two above are found at A.3:156.

## Dhammacakkappavattana Sutta 当马擦卡趴瓦他那 素它

### Discourse on Turning the Wheel of Dhamma 转法轮经

Evam me sutam: ekam samayam  
Bhagavā Bārāṇasīyam viharati Isi-patane  
miga-dāye. Tatra kho Bhagavā pañca-  
vaggiye bhikkhū āmantesi:

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,  
seyyathidaṁ: sammā-diṭṭhi sammā-  
saṅkappo sammā-vācā sammā-  
kammanto sammā-ājīvo sammā-vāyāmo  
sammā-sati sammā-samādhi. Ayam kho  
sā, bhikkhave, majjhimā paṭipadā  
Tathāgatena abhisambuddhā cakkhu-  
karaṇī nāṇa-karaṇī upasamāya abhiññāya  
sambodhāya nibbānāya saṁvattati.

*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:*

如是我闻，一时世尊住在波罗奈附近仙人坠处的  
鹿野苑。当时世尊对五比丘说：

“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.

「诸比丘，有两种极端行为是出家人所不应当从  
事的。是哪两种呢？一种是沉迷于感官享乐，这  
是低下的、粗俗的、凡夫的、非神圣的、没有利  
益的行为；另一种是自我折磨的苦行，这是痛苦  
的、非神圣的、没有利益的行为。藉着避免这两  
种极端，如来实践中道。此中道引生彻见、引生  
智，通向寂静、胜智、正觉、涅槃。

“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?

诸比丘，那个引生彻见、引生智，通向寂静、胜  
智、正觉、涅槃的中道是什么呢？

“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.

那就是八圣道分，即正见、正思惟、正语、正  
业、正命、正精进、正念、正定。诸比丘，这就  
是引生彻见、引生智，通向寂静、胜智、正觉、  
涅槃的中道。



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 — saṃkhittena 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-y-eva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

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

'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.*

诸比丘，这是苦圣谛：生是苦、老是苦、病是苦、死是苦、怨憎会是苦、爱别离是苦、求不得也是苦。简单地说：五取蕴是苦。

*"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.*

诸比丘，这是苦集圣谛：它是造成再投生、乐欲具、四处追求爱乐的贪爱，即欲爱、有爱及非有爱。

*"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.*

诸比丘，这是苦灭圣谛：即是此贪爱的息灭无余、舍弃、遣离、解脱、无着。

*"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.*

诸比丘，这是导致苦灭的道圣谛：那就是八圣道分，即正见、正思惟、正语、正业、正命、正精进、正念、正定。

*"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 cakkhurū udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

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

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

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

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

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

诸比丘，当我思惟『此是苦圣谛』时，关于这前所闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此苦圣谛应当被彻知』时，关于这前所闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此苦圣谛已经被彻知』时，关于这前所闻之法，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.’

诸比丘，当我思惟『此是苦集圣谛』时，关于这前所闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此苦集圣谛应当被断除』时，关于这前所闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此苦集圣谛已经被断除』时，关于这前所闻之法，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.’

诸比丘，当我思惟『此是苦灭圣谛』时，关于这前所闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此苦灭圣谛应当被证悟』时，关于这前所闻之法，我的心中生起眼，

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

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 paccaññāsiṃ.

生起智，生起慧，生起明，生起光。  
 诸比丘，当我思惟『此苦灭圣谛已经被证悟』时，关于这前所未闻之法，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.’

诸比丘，当我思惟『此是导致苦灭的道圣谛』时，关于这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此导致苦灭的道圣谛应当被修行』时，关于这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，当我思惟『此导致苦灭的道圣谛已经被修行』时，关于这前所未闻之法，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.

诸比丘，只要我对这三转十二相四圣谛的如实智见还不十分清净时，我就还不向拥有诸天、魔与梵天、诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满正觉。

“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，诸比丘，一旦我对这三转十二相四圣谛的如实智见完全清净，那时，我就向拥有诸天、魔与梵天、诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满正觉。

“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-cakkhuṃ  
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  
suttvā Tāva-timsā 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.

智见在我的心中生起，我了知：我的解脱是不可动摇的，这是我的最后一生，我将不再有未来的投生。」世尊如此说时，五比丘对世尊的话感到满意与欢喜。

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.’

当此开示正被宣说之时，憍陈如尊者心中生起清净无染的法眼，他见到：一切有生起本质之法必定有灭。

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.”

当世尊如此转法轮之时，地神发出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转无上法轮，这法转不是任何沙门、婆罗门、天神、魔、梵天或世间的任何人所能阻止的。」

Having heard the proclamation of the Earth[-bound] deities, the Four Great King deities proclaimed: “ ... ”  
听到地神的叫唤时，四天王天的众神也发出叫唤：「……」

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

听到四天王天众神的叫唤时，三十三天的众神也发出叫唤：「……」

Tāva-timsānaṃ devānaṃ saddaṃ sutvā  
Yāmā 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 Tāvātimsa deities,  
the Yāma deities proclaimed: “ ... ”*  
听到三十三天众神的叫唤时，夜摩天的众神也发  
出叫唤：「……」

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: “ ... ”*  
听到夜摩天众神的叫唤时，兜率天的众神也发出  
叫唤：「……」

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: “ ... ”*  
听到兜率天众神的叫唤时，化乐天的众神也发出  
叫唤：「……」

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: “ ... ”*  
听到化乐天众神的叫唤时，他化自在天的众神也  
发出叫唤：「……」

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: “ ... ”*  
听到他化自在天众神的叫唤时，梵众天的众神也  
发出叫唤：「……」

Iti ha tena khaṇena (tena layena) tena  
muhuttana yāva brahma-lokā saddo  
abbhuggacchi. Ayañ-ca dasa-sahassi-  
loka-dhātu saṅkampi sampakampi  
sampavedhi, appamaṇo ca uḷāro obhāso  
loke pāturahosi 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.*

就在那个刹那，那个当下，那个瞬间，叫唤之声  
传遍了整个梵天。一万个世界系一再地摇动、震  
动、颤动，并且有广大无边、超越诸天威神的殊  
胜光明现起。

Atha kho Bhagavā imaññam udānaññam udānesi: “Aññāsi vata, bho, Koṇḍañña, aññāsi vata, bho, Koṇḍañña!”ti Iti h’idaññam āyasmato Koṇḍaññassa Aññāsi-Koṇḍañña tv-eva nāmaññam ahoṣī”ti.

Etena sacca-vajjena, sotthi te hotu sabbadā.

Etena sacca-vajjena, sabba-rogo vinassatu.

Etena sacca-vajjena, hotu te jaya-maññalaññam.

*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.*

当时，世尊说出这句有感而发的话：「僑陈如确实已经明白了，僑陈如确实已经明白了。」这就是僑陈如得到其名号「明白的僑陈如」之由来。

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

藉着这真实的话语，愿你时常得到安乐；

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

藉着这真实的话语，愿一切的疾病消失；

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

藉着这真实的话语，愿你得到吉祥胜利。

## Anatta-lakkhaṇa Sutta 阿那他拉卡那 素它 Discourse on Not-self Characteristic 无我相经

Evaññam me sutāññam: Ekaññam samayaññam Bhagavā Bārāṇasiyaññam viharati Isipatane miga-dāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

“Rūpaññam, bhikkhave, anattā. Rūpaññam-ca h’idaññam, bhikkhave, attā abhavissa, na-y-idaññam rūpaññam ābādhāya saññattheyya, labbhettha ca rūpe ‘evaññam me rūpaññam hotu, evaññam me rūpaññam mā ahoṣī”ti. Yasmā ca kho, bhikkhave, rūpaññam anattā, tasmā rūpaññam ābādhāya saññattati, na ca labbhati rūpe ‘evaññam me rūpaññam hotu, evaññam me rūpaññam mā ahoṣī””ti.

*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:*

如是我闻，一时世尊住在波罗奈附近仙人坠处的鹿野苑。于其处，当时世尊对五比丘说：「诸比丘。」那些比丘回应：「尊者。」世尊如此说：

*“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.*

「诸比丘，色无我！诸比丘，假如此色是我，此色就不会导致烦恼，也可以这样看待色：『愿我的色是这样，愿我的色不要这样！』然而，诸比丘，因为色无我，所以色会导致烦恼，也不能够这样看待色：『愿我的色是这样，愿我的色不要这样！』。

“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  
saṃvatteyyurū, 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.*  
受无我！诸比丘，假如此受是我，此受就不会导致病恼，也可以这样看待受：『愿我的受是这样，愿我的受不要这样！』然而，诸比丘，因为受无我，所以受会导致病恼，也不能够这样看待受：『愿我的受是这样，愿我的受不要这样！』。

*“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.*  
想无我！诸比丘，假如此想是我，此想就不会导致病恼，也可以这样看待想：『愿我的想是这样，愿我的想不要这样！』然而，诸比丘，因为想无我，所以想会导致病恼，也不能够这样看待想：『愿我的想是这样，愿我的想不要这样！』。

*“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.*  
诸行无我！诸比丘，假如此诸行是我，此诸行就不会导致病恼，也可以这样看待诸行：『愿我的诸行是这样，愿我的诸行不要这样！』然而，诸比丘，因为诸行无我，所以诸行会导致病恼，也不能够这样看待诸行：『愿我的诸行是这样，愿我的诸行不要这样！』。

“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.

识无我！诸比丘，假如此识是我，此识就不会导致病恼，也可以这样看待识：『愿我的识是这样，愿我的识不要这样！』然而，诸比丘，因为识无我，所以识会导致病恼，也不能够这样看待识：『愿我的识是这样，愿我的识不要这样！』。

“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.”

「诸比丘，你们认为如何，色是常还是无常？」  
 「无常，尊者！」  
 「无常的是苦还是乐的？」  
 「苦的，尊者！」  
 「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」  
 「确实不能，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.”

「受是常还是无常？」  
 「无常，尊者！」  
 「无常的是苦还是乐的？」  
 「苦的，尊者！」  
 「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」  
 「确实不能，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.”

「想是常还是无常？」  
 「无常，尊者！」  
 「无常的是苦还是乐的？」  
 「苦的，尊者！」  
 「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」  
 「确实不能，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  
 samanupassituṃ: ‘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  
 samanupassituṃ: ‘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 daṭṭhabbaṃ.

“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 daṭṭhabbaṃ.

“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 daṭṭhabbaṃ.

“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.”

「诸行是常还是无常？」「无常，尊者！」「无常  
 的是苦还是乐的？」「苦的，尊者！」「对于无  
 常、苦、变易之法，是否适合视它为：『这是我的，这  
 是我，这是我的自我』？」「确实不能，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.”

「识是常还是无常？」「无常，尊者！」「无常的  
 是苦还是乐？」「苦的，尊者！」「对于无常、  
 苦、变易之法，是否适合视它为：『这是我的，这  
 是我，这是我的自我』？」「确实不能，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，诸比丘，无论是过去、现在、未来、内、  
 外、粗、细、劣、胜、远或近之色，当如此以正慧  
 如实彻见一切色：『这不是我的，这不是我，这不  
 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.’

无论是过去、现在、未来、内、外、粗、细、劣、  
 胜、远或近之受，当如此以正慧如实彻见一切受：  
 『这不是我的，这不是我，这不是我的自我。』

“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.’

无论是过去、现在、未来、内、外、粗、细、劣、  
 胜、远或近之想，当如此以正慧如实彻见一切想：  
 『这不是我的，这不是我，这不是我的自我。』

“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 daṭṭhabbāṃ.

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

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

Idam-avoca Bhagavā. Attamaṇā pañca-  
vaggiyā bhikkhū Bhagavato bhāsitaṃ  
abhinandaṃ. Imasmiñ-ca pana  
veyyākaraṇasmim' bhaññamāne pañca-  
vaggiyānaṃ bhikkhūnaṃ 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.

“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.'  
无论是过去、现在、未来、内、外、粗、细、劣、  
胜、远或近之行，当如此以正慧如实彻见一切行：  
『这不是我的，这不是我，这不是我的自我。』

“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.'  
无论是过去、现在、未来、内、外、粗、细、劣、  
胜、远或近之识，当如此以正慧如实彻见一切识：  
『这不是我的，这不是我，这不是我的自我。』

“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.”

诸比丘，如此彻见后，多闻圣弟子厌离色，厌离  
受，厌离想，厌离诸行，厌离识。因厌离而离染，  
因离欲而解脱；因解脱而有解脱智，他了知：『生  
已尽，梵行已立，应作已作，再无后有。』」

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.

世尊如此说已，五比丘满意与欢喜世尊之言。当此  
解说正被宣说时，五比丘心无执取而从诸漏解脱。

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

藉着这真实的话语，愿你时常得到安乐；

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

藉着这真实的话语，愿一切的疾病消失；

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

藉着这真实的话语，愿你得到吉祥胜利。

## Āditta Sutta 阿第他 素它

### The Fire Sermon 燃烧经

Evam me sutam: 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-viññānaṃ 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  
ādittan’ti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sota-  
viññānaṃ 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 ādittan’ti  
vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghāna-  
viññānaṃ 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?”*

如是我闻：一时，世尊与一千位比丘住在迦耶的象  
头山。于其处，世尊对比丘们说：「诸比丘，一切  
在燃烧。诸比丘，什么是一切在燃烧？」

*“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.*

诸比丘，眼在燃烧，色在燃烧，眼识在燃烧，眼触  
在燃烧，缘于此眼触而生之受，无论是乐，或苦，  
或不苦不乐，其也在燃烧。以何燃烧呢？我说以贪  
之火、以瞋之火、以痴之火燃烧，以生、老、死燃  
烧，以愁、悲、苦、忧、恼燃烧。

*“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.*

耳在燃烧，声在燃烧，耳识在燃烧，耳触在燃烧，  
缘于此耳触而生之受，无论是乐，或苦，或不苦不  
乐，其也在燃烧。以何燃烧呢？我说以贪之火、以  
瞋之火、以痴之火燃烧，以生、老、死燃烧，以  
愁、悲、苦、忧、恼燃烧。

*“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-viññānam  
ādittam, jivhā-samphasso āditto.  
Yam'p'idaṃ jivhā-samphassa-paccayā  
uppajjati vedayitam sukhaṃ vā  
dukkhaṃ vā adukkhamasukhaṃ vā  
tam'pi ādittam. Kena ādittam?  
'Ādittam rāgagginā, dosagginā,  
mohagginā, ādittam jātiyā jarā-  
maraṇena sokehi paridevehi dukkhehi  
domanassehi upāyāsehi ādittan'ti  
vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāya-  
viññānam ādittam, kāya-samphasso  
āditto. Yam'p'idaṃ kāya-samphassa-  
paccayā uppajjati vedayitam sukhaṃ  
vā dukkhaṃ vā adukkhamasukhaṃ vā  
tam'pi ādittam. Kena ādittam? Ādittam  
rāgagginā, dosagginā, mohagginā,  
'ādittam jātiyā jarā-maraṇena sokehi  
paridevehi dukkhehi domanassehi  
upāyāsehi ādittan'ti vadāmi.

Mano āditto, dhammā ādittā, mano-  
viññānam ādittam, mano-samphasso  
āditto. Yam'p'idaṃ mano-samphassa-  
paccayā uppajjati vedayitam sukhaṃ  
vā dukkhaṃ vā adukkhamasukhaṃ vā  
tam'pi ādittam. Kena ādittam?  
'Ādittam rāgagginā, dosagginā,  
mohagginā, ādittam jātiyā jarā-  
maraṇena sokehi paridevehi dukkhehi  
domanassehi upāyāsehi ādittan'ti  
vadāmi.

鼻在燃烧，香在燃烧，鼻识在燃烧，鼻触在燃烧，  
缘于此鼻触而生之受，无论是乐，或苦，或不苦不  
乐，其也在燃烧。以何燃烧呢？我说以贪之火、以  
瞋之火、以痴之火燃烧，以生、老、死燃烧，以  
愁、悲、苦、忧、恼燃烧。

*“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.*

舌在燃烧，味在燃烧，舌识在燃烧，舌触在燃烧，  
缘于此舌触而生之受，无论是乐，或苦，或不苦不  
乐，其也在燃烧。以何燃烧呢？我说以贪之火、以  
瞋之火、以痴之火燃烧，以生、老、死燃烧，以  
愁、悲、苦、忧、恼燃烧。

*“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.*

身在燃烧，触在燃烧，身识在燃烧，身触在燃烧，  
缘于此身触而生之受，无论是乐，或苦，或不苦不  
乐，其也在燃烧。以何燃烧呢？我说以贪之火、以  
瞋之火、以痴之火燃烧，以生、老、死燃烧，以  
愁、悲、苦、忧、恼燃烧。

*“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.*

意在燃烧，法在燃烧，意识在燃烧，意触在燃烧，  
缘于此意触而生之受，无论是乐，或苦，或不苦不  
乐，其也在燃烧。以何燃烧呢？我说以贪之火、以  
瞋之火、以痴之火燃烧，以生、老、死燃烧，以  
愁、悲、苦、忧、恼燃烧。

Evam passam, bhikkhave, sutavā ariya-sāvako cakkhusmim'pi nibbindati, rūpesu'pi nibbindati, cakkhu-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; 诸比丘，如此彻见后，多闻圣弟子厌离眼，厌离色，厌离眼识，厌离眼触，厌离缘于此眼触而生之受，无论是乐，或苦，或不苦不乐。*

*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; 他厌离耳，厌离声，厌离耳识，厌离耳触，厌离缘于此耳触而生之受，无论是乐，或苦，或不苦不乐。*

*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; 他厌离鼻，厌离香，厌离鼻识，厌离鼻触，厌离缘于此鼻触而生之受，无论是乐，或苦，或不苦不乐。*

*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; 他厌离舌，厌离味，厌离舌识，厌离舌触，厌离缘于舌触而生之受，无论是乐，或苦，或不苦不乐。*

*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; 他厌离身，厌离触，厌离身识，厌离身触，厌离缘于此身触而生之受，无论是乐，或苦，或不苦不乐。*

*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;  
vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti.  
'Khīṇā jāti, vusitaṃ brahma-cariyaṃ,  
kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti  
pajānāti'ti.

Idam-avoca Bhagavā. Attamanā te  
bhikkhū Bhagavato bhāsitaṃ  
abhinandunī. Imasmiñ-ca pana  
veyyākaraṇasmim 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.

他厌离意，厌离法，厌离意识，厌离意触，厌离缘  
于此意触而生之受，无论是乐，或苦，或不苦不  
乐。

*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.' "*

因厌离而离染，因离欲而解脱；因解脱而有解脱  
智，他了知：『生已尽，梵行已立，应作已作，再  
无后有。』」

*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.  
世尊如此说。那些比丘满意与欢喜世尊之言。当此  
开示正被宣说时，那一千位比丘心无执取而从诸漏  
解脱。*

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

藉着这真实的话语，愿你时常得到安乐；

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

藉着这真实的话语，愿一切的疾病消失；

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

藉着这真实的话语，愿你得到吉祥胜利。

## Āṅgulimāla Paritta 盎古力马拉 趺力他 *The Āṅgulimāla Protection* 指鬘护卫<sup>2</sup>

Yatohaṃ, bhagini, ariyāya jātiyā jāto,  
Nābhijānāmi sañcicca paṇaṃ 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，自从出生于此圣生，我不记得曾经故意杀  
生。以此真实语，愿你平安，愿你的胎儿平安。

<sup>2</sup> Majjhima Nikāya, ii.306. For easy delivery for expectant mothers.

## Bojjhaṅga Sutta 波将咖 素它

### *The Discourse on the Factors of Enlightenment* 觉支经

Samsāre samsarantānaṃ,  
Sabbadukkhavināsane,  
Satta dhamme ca Bojjhaṅge,  
Mārasenāpamaddane,  
Bujjhivā ye cime sattā,  
Tibhavā muttakuttamā,  
Ajāti-majarābyādhim,  
Amataṃ nibbayaṃ 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 samsāra (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.*

七觉支法能够灭除在生死轮回中轮回的众生的一切苦，也能够战胜魔军。体证了这七种法后，这些超凡者解脱三有（欲有、色有、无色有）。他们已经达到无生、无老、无病、无死、无怖畏的涅槃。

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，让我们念诵具备上述种种功德的觉支经，它如药如咒，带来不少的利益。

Bojjhaṅgo satisaṅkhāto,  
Dhammānaṃ vicayo tathā,  
Vīriyaṃ pīti passaddhī,  
Bojjhaṅgā ca tathāpare,  
Samādhu-pekkhā bojjhaṅga,  
Sattete sabba-dassinā,  
Muninā samma-dakkhātā,  
Bhāvitā bahulīkatā.  
Samvattanti abhiññāya,  
Nibbānāya ca bodhiyā,  
Etena sacca-vajjena,  
Sothi 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.*

此七觉支，即：念、择法、精进、喜、轻安、定与舍，是知见一切的摩尼善说之法，在培育、重复修习之下，会导向上等智、涅槃、菩提。以此真实语，愿你永远平安。

Ekasmiṃ 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.*

一时保护者（世尊）见到目犍连和迦叶生病受苦，他就向他们开示七觉支。

Te ca taṃ abhinanditvā,  
Rogā muccirṃsu taṅkhaṇe.  
Etena sacca-vajjena,  
Sothi 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.*

聆听此开示后他们感到欢喜，并且立刻病愈。以此真实语，愿你永远平安。

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

Pahīnā te ca ābādā,  
Tiṇṇannam pi Mahesinaṃ,  
Maggahatā kilesāva,  
Pattānupatti-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.*

一时法王受到病痛折磨，他就指示尊陀长老恭敬地念诵该开示。他对该开示感到欢喜，并且立刻病愈。以此真实语，愿你永远平安。

*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.*

这三位大圣贤的疾病被去除后，就永远不再复发，就像被道断除的烦恼。以此真实语，愿你永远平安。

## Ovāda-pātimokkha Gāthā 噢瓦达 巴替摩卡 咖它 Exhorting the Obligation Verses 巴替摩卡 教诫偈

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

Sabba-pāpassa akaraṇaṃ  
Kusalassa upasampadā,  
Sacitta-pariyodapanam  
Etaṃ Buddhāna'Sāsanam.  
萨巴 叭叭萨 阿卡然囊  
苦萨拉萨巫叭伞叭哒  
萨取它 叭离哟达叭囊  
A 汤 不搭那 撒萨囊

Anūpavādo anūpaghāto  
Pātimokkhe ca saṃvaro  
Mattaññutā ca bhattasmim  
Pantañ-ca sayanāsanam,  
Adhicitte ca āyogo  
Etaṃ Buddhāna'Sāsanam'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.  
诸佛说涅槃最上，  
忍辱为最高热忱，  
害他实非出家者，  
恼他不名为沙门。*

*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.*



阿努趴哇兜 阿努趴咖投  
 趴提模给 叉 桑洼柔  
 玛坛叉他 叉 芭它斯明  
 盘坛叉 萨牙哪萨囊  
 阿迪取贴 叉 啊哟勾  
 A 汤 不搭那 撒萨囊提

不贬与不害，  
 严持于戒律，  
 饮食知节量，  
 僻静处独居，  
 勤修增上定，  
 是为诸佛教。

## Bhaddeka-ratta Gāthā 吧爹卡拉他 咖它 Verses on ‘An Auspicious Night’ 贤善一夜偈

Atītaṃ nānvāgameyya  
 Nappaṭikaṅkhe anāgataṃ;  
 Yad-atītaṃ pahīna-taṃ  
 Appattañ-ca anāgataṃ.  
 阿梯汤 南哇咖梅牙  
 那趴提刊给 阿哪咖汤  
 牙达梯汤 趴惜南汤  
 阿趴坛叉 阿哪咖汤

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

不该回首过去，亦别暇思未来，过去已逝，将来未至。

Paccuppannañ-ca yo dhammaṃ  
 Tattha tattha vipassati;  
 Asaṃhīraṃ asaṅkappaṃ  
 Taṃ viddhā-m-anubrūhaye;  
 趴出盘南叉 哟 当茫  
 它塔 它塔 V 趴萨提  
 阿三喜让 阿三苦庞  
 贪 V 搭玛努不茹哈也

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

应(以智慧)如实观照当下之法，让他坚定地、不动摇地了知它，确定它。

Ajj’eva kiccam-ātappaṃ  
 Ko jaññā maraṇaṃ suve;  
 Na hi no saṅgaran-tena  
 Mahā-senena maccunā.  
 阿阶洼 奇叉吗它庞  
 口 扎牙 玛然囊 苏维  
 那 喜 诺 三咖然 贴那  
 玛哈 谢内那 玛出那

*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，谁知明日死亡可能就到来；与死王之大军是无法讨价还价的。

Evam viharim-ātāpim  
 Aho-rattam-atanditaṃ,  
 Taṃ ve ‘bhaddeka-ratto’ti  
 Santo ācikkhate Munī’ti.  
 A 汪 V 哈力吗他频  
 阿候垃它玛它坛地坛  
 坛 V 芭德卡拉投提  
 三投 啊取卡贴 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.’*

不论日夜都如此热忱精勤地安住，寂静的圣贤称他贤善地(渡过了)一夜。

## Dasa-dhammā Sutta 达洒当马 素它 Discourse on Ten Dhammas 十法经<sup>3</sup>

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

A 汪 梅 苏汤：A 康 萨玛秧 芭咖哇  
萨洼题秧 V 哈拉提 阶它洼内 阿哪塔  
品地卡萨 啊喇梅 它她垃 口 芭咖哇 必库  
啊曼贴希 比卡窝 提 芭丹贴 提 贴 必库  
芭咖洼 投 趴叉搜孙 芭咖哇 A 它 阿窝叉

“Dasa-y-ime, bhikkhave, dhammā pabbajitena abhiñham paccavekkhitabbā. Katame dasa?  
达萨依梅 比卡维 丹吗 趴巴具贴那  
阿彬航 趴叉维漆它吧 卡它梅 达萨

1. ‘Vevaññiyamhi ajjhūpagato’ ti pabbajitena abhiñham paccavekkhitabbam;

V 洼尼羊喜 阿诸趴咖投 提 趴巴具贴那  
阿彬航 趴叉 V 漆它邦

2. ‘Para-paṭibaddhā me jīvikā’ ti pabbajitena abhiñham paccavekkhitabbam;

趴垃趴提巴搭 梅 居 V 卡提 趴巴具贴那  
阿彬航 趴叉 V 漆它邦

3. ‘Añño me ākappo karanīyo’ ti pabbajitena abhiñham paccavekkhitabbam;

阿哟 梅 啊卡剖 卡拉泥哟提 趴巴具贴那  
阿彬航 趴叉 V 漆它邦

4. ‘Kacci nu kho me attā sīlato na upavadatī’ ti pabbajitena abhiñham paccavekkhitabbam;

卡取 努 口 梅 阿他 稀拉投 那乌趴洼达梯提  
趴巴具贴那 阿彬航 趴叉 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:*

如是我闻：一时，世尊住在舍卫城祇陀林给孤独园。于其处，世尊称呼比丘们：「诸比丘。」那些比丘回答世尊：「尊者。」世尊如此说：

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

「诸比丘，有十种法是出家人应当经常省察的。是哪十种？」

*‘Beauty is leaving me day by day’, one who has gone forth should frequently reflect on this.*

出家人应当经常地省察：『美貌逐日离我远去[我逐日老化]。』

*‘I am bound to others for my livelihood’, one who has gone forth should frequently reflect on this.*

出家人应当经常地省察：『我的生活依赖他人。』

*‘I should comport myself differently’, one who has gone forth should frequently reflect on this.*

出家人应当经常地省察：『我的行仪举止应[与在家人]不同。』

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

出家人应当经常地省察：『我是否不会因戒而谴责自己？』

5. ‘Kacci nu kho maṃ anuvicca viññū  
sabrahma-cārī sīlato na upavadantī’  
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;  
卡取 努 口 茫 阿努威叉 威牛  
萨不垃玛插篱 稀拉投 那 乌趴洼丹梯 提  
趴巴具贴那 阿彬航 趴叉 V 漆它邦

6. ‘Sabbehi me piyehi manāpehi nānā-bhāvo  
vinā-bhāvo’  
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;  
萨悲喜 梅 皮也喜 玛哪培喜 哪哪叭窝  
V 哪叭窝提 趴巴具贴那 阿彬航  
趴叉 V 漆它邦

7. ‘Kamassako’  
mhi kamma-dāyādo kamma-yoni  
kamma-bandhu kamma-paṭisaraṇo,  
yaṃ kammaṃ karissāmi kalyāṇaṃ  
vā pāpakāṃ vā tassa dāyādo bhavissāmi’  
ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;  
卡玛萨口恩喜 卡玛哒呀兜  
卡玛哟尼 卡玛般督 卡玛  
趴提萨拉诺 秧 卡茫 卡离撒米 卡利呀囊  
哇 啪趴康 哇 它萨 哒呀兜 芭 V 撒眯提  
趴巴具贴那 阿彬航 趴叉 V 漆它邦

8. ‘Katham-bhūtassa me rattindivā  
vītivattantī’  
ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;  
卡堂哺它萨 梅 垃停地哇 微提瓦坛梯提  
趴巴具贴那 阿彬航 趴叉 V 漆它邦

9. ‘Kacci nu kho’  
haṃ suññāgāre abhiramāmi’  
ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;  
卡取 努 口 航 孙呀咖瑞 阿闭垃吗眯提 趴巴  
具贴那 阿彬航 趴叉 V 漆它邦

10. ‘Atthi nu kho me uttari-manussa-dhammā  
alamariya-nāṇa-dassana-viseso  
adhigato, so’  
haṃ pacchime kāle sabrahma-cārīhi puṭṭho  
na maṅku bhavissāmi’  
ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.  
阿题 努 口 梅 乌它离玛努萨丹吗  
阿拉玛离牙那 达萨那 V 谢搜 阿迪咖投  
搜航 趴曲梅 咋累 萨八垃玛插篱喜 菩透  
那 曼苦 芭 V 撒眯提 趴巴具贴那 阿彬航  
趴叉 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.

出家人应当经常地省察：『有智的同梵行者检查后，是否不会因戒而谴责我？』

‘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.

出家人应当经常地省察：『一切我所喜爱、可意的会变易、别离。』

‘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.

出家人应当经常地省察：『我是业的所有者，业的继承者，以业为起源，以业为亲属，以业为依靠。无论我所造的业是善或恶，我将是它的继承者。』

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

出家人应当经常地省察：『我是如何度过日日夜夜呢？』

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

出家人应当经常地省察：『我是否乐于空闲处呢？』

‘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.

出家人应当经常地省察：『我是否有证得上人法、能为圣者的殊胜智见呢？在我最后时刻，当同梵行者们问及时，我将不会羞愧？』

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

依梅 口 比卡 V 达萨 丹吗  
趴巴具贴那 阿彬航 趴叉 V 漆它吧提  
依当阿窝叉 芭咖哇 阿它玛哪 贴 比丘  
芭咖洼投 叭希汤 阿比南敦提

Etena sacca-vajjena, sotthi te hotu sabbadā.

A 贴那 萨擦 瓦 J 那  
艘提 T 火图 萨把达

Etena sacca-vajjena, sabba-rogo vinassatu.

A 贴那 萨擦 瓦 J 那  
萨把 咯古 V 那萨图

Etena sacca-vajjena, hotu te jaya-maṅgalam.

A 贴那 萨擦 瓦 J 那  
火图 T 加亚忙咖浪

“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.

诸比丘，此十种法乃出家人应当经常地省  
察。」世尊如此说。那些比丘满意与欢  
喜世尊所说。

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

藉着这真实的话语，愿你时常得到安乐；

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

藉着这真实的话语，愿一切的疾病消失；

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

藉着这真实的话语，愿你得到吉祥胜利。

## Catu-paccavekkhaṇā 擦图 趴擦 V 卡那 Four [Requisites] Contemplation 四种省思

Paṭisaṅkhā yoniso cīvaram paṭisevāmi,  
yāva-d-eva sītassa paṭighātāya, uṇhassa  
paṭighātāya, ḍaṃsa-makasa-vātātapa-sirimsapa-  
samphassānam paṭighātāya, yāva-d-eva  
hiri-kopīna-paticchādanattham.

趴提三味 哟你搜 期洼让 趴提谢哇米  
呀洼德洼 稀它萨 趴提咖他牙 恩哈萨  
趴提咖他牙 当萨玛卡萨哇他它趴 希林萨趴  
三爬撒囊 趴提咖他牙 呀洼爹洼  
喜离口披那 拍提岔达那汤

Yathā-paccayam pavattamānam dhātu-  
mattam-ev’etaṃ yad- idam cīvaram  
tad-upabhuñjako ca puggalo dhātu-mattako  
nissatto nijjīvo suñño, sabbāni pana imāni  
cīvarāni ajjugchanīyāni imam pūtikāyam patvā  
ativiya jigucchanīyāni jāyanti.

呀他趴擦样 趴瓦他马囊 达图  
马他美 V 堂 呀地当 取瓦浪  
他度趴不加口 叉 扑咖楼 大土马他口  
尼洒陀 尼几我 孙哟洒八尼 趴那 依马尼  
取瓦拉尼 阿几古查尼呀尼 依忙 扑提卡样  
趴他瓦 阿提 V 呀 几古查尼呀尼 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，只是为了防御寒  
冷，为了防御炎热，为了防御虻、蚊、风  
吹、日晒、爬虫类的触恼，只是为了遮蔽  
羞处。

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.

此袈裟及穿着袈裟的人都只是种种元素的  
组合体，都依靠诸因而存在，非有情、无  
命、空。这一切袈裟还不可厌，但是在接  
触这不净的身体之后，它变得非常可厌。

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

趴提三味 哟你搜 品达帕汤 趴提随哇米  
内洼 达哇牙 那 玛哒牙 那 曼达哪牙 那 V  
部萨哪牙 呀洼爹洼 依玛萨 卡牙萨  
题提呀 呀趴哪牙 V 应苏趴垃提呀 不垃玛 叉  
离呀努咖哈牙 依提 菩喇南叉 维达囊 趴提含  
味米 那湾叉 V 达囊 那  
乌帕爹撒米 呀他喇 叉 梅 芭 V 萨提  
阿那洼扎他 叉 帕苏 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  
ajjucchanīyo, imaṃ pūti-kāyaṃ patvā ativiya  
jigucchanīyo jāyati.

呀他趴擦样 趴瓦他马囊 达图  
马他美 V 堂 呀地当 品达趴陀  
他度趴不加口 叉 扑咖楼 大土马他口  
尼洒陀 尼几我 孙哟 洒波 趴那样  
品达趴陀 阿几古查尼哟 依忙 扑提卡样  
趴他瓦 阿提 V 呀 几古查尼呀哟 家雅提

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

趴提三味 哟你搜 谢哪萨囊 趴提谢哇米  
呀洼爹洼 稀它萨 趴提咖他牙 恩哈萨  
趴提咖他牙 当萨玛卡萨哇他它趴  
希林萨趴 三爬撒囊 趴提咖他牙  
呀洼爹洼 乌秃趴离萨牙 V 诺达囊  
趴提萨啦哪喇玛堂

*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，不为嬉戏，不  
为骄傲，不为装饰，不为庄严，只是为了  
此身住立存续，为了停止伤害，为了资助  
梵行，如此我将消除旧受，并使新受不  
生，我将维持生命、无过且安住。

*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.*

此钵食及食用的人都只是种种元素的组合  
体，都依靠诸因而存在，非有情、无命、  
空。这一切钵食还不可厌，但是在接触这  
不净的身体之后，它变得非常可厌。

*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卧处，只是为了防  
御寒冷，为了防御炎热，为了防御虻、  
蚊、风吹、日晒、爬虫类的触恼，只是为  
了免除季候的危险，而好独处（禅修）之  
乐。

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

呀他 趴擦样 趴瓦他 马囊 达图  
马他美 V 堂 呀地当 谢那洒囊  
他度趴不加口 叉 扑咖楼 大土马他口 尼洒陀  
尼几我 孙哟 洒波尼 趴那 依马尼 谢那萨那尼  
阿几古查尼呀尼 依忙 扑提卡样 趴他瓦  
阿提 V 呀 几古查尼呀尼 家眼提

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-  
parikkhāraṃ patisevāmi, yāva-d-eva  
uppanānaṃ veyyābādhikānaṃ vedanānaṃ  
paṭighātāya, abyāpajjha-paramatāyā'ti.

趴提三味 哟你搜 其拉那 趴叉牙 被萨扎 趴离  
味让 趴提谢哇米 呀洼爹洼  
乌盘哪囊 V 呀吧迪卡囊 V 达哪囊  
趴提咖他牙 阿别亚趴渣 趴垃玛他呀提

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

呀他 趴擦样 趴瓦他 马囊 达图  
马他美 V 堂 呀地当 其拉那趴擦亚  
被萨家 趴里卡罗 大土趴不家口 叉  
扑咖罗 达度马他口 尼洒陀 尼几我 孙哟  
洒波 趴那样 其拉那趴擦亚 被萨家  
趴里卡罗 阿几古查尼哟 依忙 扑提卡样  
趴他瓦 阿提 V 呀 几古查尼呀哟 家雅提

*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种种元素的组合  
体，都依靠诸因而存在，非有情、无命、  
空。这一切住所还不可厌，但是在接触这  
不净的身体之后，它变得非常可厌。

*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医药资  
具，只是为了防御已生起的病苦之受，为  
了尽量没有身苦。

*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.*

此药物及使用的人都只是种种元素的组合  
体，都依靠诸因而存在，非有情、无命、  
空。这一切药物还不可厌，但是在接触这  
不净的身体之后，它变得非常可厌。

## Abhaya Gāthā 阿八亚 咖它 Verses for Fearlessness 无畏偈

Yaṃ dunnimittarṃ avamaṅgalañ-ca,  
Yo cāmaṅāpo sakuṇassa saddo,  
Pāpaggaho 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 敦你米汤 阿娃茫伽兰叉  
 哟 擦玛哪坡 萨库那萨 萨斗  
 啪叭咖候 督苏披囊 阿堪汤  
 不搭努叭 V 那 V 哪萨门秃

Yaṃ dunnimittāṃ avamaṅgalañ-ca,  
 Yo cāmaṇāpo sakuṇassa saddo,  
 Pāpaggaho dussupinaṃ akantaṃ,  
 Dhammānubhāvena vināsamentu.

秧 敦你米汤 阿娃茫伽兰叉  
 哟 擦玛哪坡 萨库那萨 萨斗  
 啪叭咖候 督苏披囊 阿堪汤  
 丹吗努叭 V 那 V 哪萨门秃

Yaṃ dunnimittāṃ avamaṅgalañ-ca,  
 Yo cāmaṇāpo sakuṇassa saddo,  
 Pāpaggaho dussupinaṃ akantaṃ,  
 Saṅghānubhāvena vināsamentu.

秧 敦你米汤 阿娃茫伽兰叉  
 哟 擦玛哪坡 萨库那萨 萨斗  
 啪叭咖候 督苏披囊 阿堪汤  
 桑咖努叭 V 那 V 哪萨门秃

凡诸恶兆与不祥，  
 及不悦耳之鸟啼，  
 灾星.噩梦.不如意，  
 以佛威力愿消失！

*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.*

凡诸恶兆与不祥，  
 及不悦耳之鸟啼，  
 灾星.噩梦.不如意，  
 以法威力愿消失！

*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.*

凡诸恶兆与不祥，  
 及不悦耳之鸟啼，  
 灾星.噩梦.不如意，  
 以僧威力愿消失！

## Subha-patthanā & Paritta 素八叭他那&叭力他 Blessings and Protection 祝福与护卫

Sabbītiyo vivajjantu  
 Sabba-rogo vinassatu,  
 Mā te bhavatv-antarāyo  
 Sukhī dīghāyuko bhava.  
 萨逼提哟 V 洼展秃  
 萨巴柔勾 V 那萨秃  
 吗 贴 芭洼湾它啦哟  
 苏漆 地咖 优口 芭洼

*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.*  
 愿诸灾免离，  
 愿诸疾消失；  
 愿你无障碍，  
 得快乐长寿！

Bhavatu sabba-maṅgalaṃ  
 Rakkhantu sabba-devatā,  
 Sabba-buddhānubhāvena  
 Sadā sotthi bhavantu te.  
 芭洼秃 萨巴 茫伽琅  
 拉堪秃 萨巴 爹洼踏  
 萨巴 不答努叭 V 那  
 萨哒 搜提 巴湾秃 贴

*May all blessings be [yours],  
 may all the deities protect [you];  
 by the power of all the Buddhas,  
 may you have well-being always.*  
 愿得诸吉祥，  
 愿诸天守护；  
 依诸佛威力，  
 愿你常平安！

Bhavatu sabba-maṅgalaṃ  
Rakkhantu sabba-devatā,  
Sabba-dhammānubhāvena  
Sadā sotthi bhavantu te.

芭洼秃 萨巴 茫咖琅  
拉堪秃 萨巴 爹洼踏  
萨巴 丹吗努叭 V 那  
萨哒 搜提 巴湾秃 贴

Bhavatu sabba-maṅgalaṃ  
Rakkhantu sabba-devatā,  
Sabba-saṅghānubhāvena  
Sadā sotthi bhavantu te.

芭洼秃 萨巴 茫咖琅  
拉堪秃 萨巴 爹洼踏  
萨巴 桑咖努叭 V 那  
萨哒 搜提 巴湾秃 贴

Nakkhatta-yakkha-bhūtānaṃ  
Pāpagga-nivāraṇā,  
Parittass'ānubhāvena  
Hantu tesāṃ uppaddave.

那卡它 牙卡 部他囊  
啪趴咖蛤 你哇然哪  
趴日它萨努芭 V 那  
含秃 贴桑 巫趴达 V

Dukkhappattā ca niddukkhā  
Bhayappattā ca nibbhayā,  
Sokappattā ca nissokā  
Hontu sabbe'pi paṇino.

度卡趴他 叉 尼度卡  
巴亚趴他 叉 尼八亚  
艘卡趴他 叉 尼艘卡  
洪秃 萨贝皮 趴尼挪

Sabbe Buddhā balappattā  
Paccekaṇāṃ-ca yaṃ balaṃ,  
Arahantāṇāṃ-ca tejana  
Rakkhaṃ bandhāmi sabbaso.

萨悲 不答 巴拉趴他  
趴彻卡南叉 秧 巴琅  
阿拉舍他南叉 贴阶那  
拉康 斑搭米 萨巴搜

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

愿得诸吉祥，  
愿诸天守护；  
依诸法威力，  
愿你常平安！

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

愿得诸吉祥，  
愿诸天守护；  
依诸僧威力，  
愿你常平安！

*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，  
灾星之阻碍；  
以护经威力，  
愿破彼诸厄！

*May all creatures who are suffering be without  
suffering, [living in] fear be without fear and  
[living in] sorry be without sorry.*

愿痛苦的众生都没有痛苦，  
害怕的众生都没有害怕，  
以及伤心的众生都没有伤心。

*By the (protective) power of the Buddhas,  
Pacceka Buddhas and  
Arahants,  
I fortify the protection in every way.*

以一切佛力，  
诸独觉之力，  
及阿罗汉力，  
结一切守护！



Ākāsaṭṭhā ca bhummaṭṭhā  
 Devā nāgā mahiddhikā,  
 Puññan-taṃ anumoditvā  
 Ciraṃ rakkhantu Sambuddha-sāsanāṃ.  
 啊卡萨他 叉 部玛他  
 爹哇 哪咖 玛喜迪味  
 菩样汤 阿努模地它哇  
 期让 拉堪秃 三不答 撒萨囊

Ākāsaṭṭhā ca bhummaṭṭhā  
 Devā nāgā mahiddhikā,  
 Puññan-taṃ anumoditvā  
 Ciraṃ rakkhantu Sambuddha-desanāṃ.  
 啊卡萨他 叉 部玛他  
 爹哇 哪咖 玛喜迪味  
 菩样汤 阿努模地它哇  
 期让 拉堪秃 三不答 爹萨囊

Ākāsaṭṭhā ca bhummaṭṭhā  
 Devā nāgā mahiddhikā,  
 Puññan-taṃ anumoditvā  
 Ciraṃ rakkhantu Sambuddha-sāvakaṃ,  
 Ciraṃ rakkhantu maṃ paraṃ.  
 啊卡萨他 叉 部玛他  
 爹哇 哪咖 玛喜迪味  
 菩样汤 阿努模地它哇  
 期让 拉堪秃 三不答 撒洼康  
 期让 拉堪秃 茫 叭让

Ettāvatā ca amhehi  
 Sambhataṃ puñña-sampadaṃ,  
 Sabbe devā'numodantu  
 Sabba-sampatti siddhiyā.  
 A 他洼他 叉 安黑喜  
 三芭汤 菩亚 三叭当  
 萨悲 爹哇 安努模丹秃  
 萨巴 三叭提 喜迪呀

Ettāvatā ca amhehi  
 Sambhataṃ puñña-sampadaṃ,  
 Sabbe bhūtā'numodantu  
 Sabba-sampatti siddhiyā.  
 A 他洼他 叉 安黑喜  
 三芭汤 菩亚 三叭当  
 萨悲 部他 安努模丹秃  
 萨巴 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.  
 空居与地居，  
 大力诸天.龙，  
 随喜功德后，  
 恒守护佛教！*

*May beings inhabiting space and earth,  
 Devas and nagas of mighty power,  
 Share this merit of ours,  
 May they long protect the Preaching.  
 空居与地居，  
 大力诸天.龙，  
 随喜功德后，  
 恒守护佛法的传扬！*

*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.  
 空居与地居，  
 大力诸天.龙，  
 随喜功德后，  
 恒守护声闻弟子！  
 恒守护我与他人！*

*May all deities  
 rejoice in this merit  
 which we have thus acquired.  
 May it bring about all achievements.  
 愿一切神随喜我们至今所累积的功德，愿  
 一切得成就！*

*May all creatures  
 rejoice in this merit  
 which we have thus acquired.  
 May it bring about all achievements.  
 愿一切众生随喜我们至今所累积的功德，  
 愿一切得成就！*

Ettāvatā ca amhehi  
Sambhatam puñña-sampadam,  
Sabbe sattā'numodantu  
Sabba-sampatti siddhiyā.

A 他洼他 叉 安黑昔  
三芭汤 菩亚 三趴当  
萨悲 萨他 安努模丹秃  
萨巴 三趴提 喜迪呀

*May all beings  
rejoice in this merit  
which we have thus acquired.  
May it bring about all achievements.  
愿一切有情随喜我们至今所累积的功德，  
愿一切得成就！*

Idam me ñātīnam hotu sukhitā hontu ñātayo.  
(3X)

依当 梅 牙梯囊 候秃 苏漆他 宏秃 牙它哟

*Let this (merit) accrue to my departed  
relatives and may they be happy.  
回向此（功德）予我的亲人，  
愿他们快乐。*

## Puññānumodanā 扑亚努摸达那

### *Rejoicing In The Merit [Accrued]* 随喜所累积的功德

Kappa-sata-sahassāni  
Soḷasāpi asaṅkhaye,  
Sambharam bodhi-sambhāre  
Āgato jāti-jātisū,  
卡趴 萨它 萨哈洒尼  
艘拉萨皮 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  
asankhayaeeons undergoing birth after birth  
accumulating the necessary experiences for  
[attaining] enlightenment ...  
在十六阿僧祇和十万大劫里，生生世世都  
累积菩提资粮，*

Niyato Buddha-bhāvāya  
Bhadda-kappe idh'antime,  
Bodhi-satto ca Metteyyo  
Puñnam me anumodatu.  
尼亚陀 补达 八瓦亚  
吧达 卡陪 依但提每  
波地 萨陀 叉 每贴哟  
菩样 每 阿努磨达图

*... 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.  
肯定会成佛，是这个贤劫里的最后一尊  
佛，愿弥勒菩萨随喜我的功德。*

Asmim vihāre ca ārāme  
Adhivatthā ca devatā,  
Anumoditvā imam puñnam  
Rakkhantu Jina-sāsanam.  
阿斯民 V哈类 叉 阿拉每  
阿地瓦他 叉 爹瓦他  
阿努磨地他瓦 依忙 菩样  
拉看图 几那 洒洒囊

*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).  
愿住在这寺院和园林里的神明们随喜这项  
功德后护持胜利者（佛陀）的教法。*

Sabbe sattā ca majjhattā  
 Hitā ca ahitā ca me,  
 Anumoditvā imaṃ puññaṃ  
 Bujjhantu amataṃ padaṃ.  
 萨贝 萨他 叉 马加他  
 喜他 叉 阿喜他 叉 每  
 阿努磨地他瓦 依忙 菩样  
 补赞图 阿马堂 趴当

*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).*

愿一切有情，无论是对我有益、无益或普通的都证悟不死（涅槃）之道。

## Accaya Vivaraṇa 阿查亚 V 瓦拉那 Asking for Forgiveness 祈求宽恕

Kāyena vācā-cittena  
 Pamādena mayā kataṃ,  
 Accayaṃ khama me Bhante  
 Bhūri-pañña Tathāgata.  
 卡也那 哇插 取贴那  
 趴吗爹那 玛呀 卡汤  
 阿叉秧 卡玛 梅 斑贴  
 哺日 盘亚 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.*

于身口意，  
 因我疏忽所造，  
 请原谅我的过错，  
 世尊——广慧、如来。

Kāyena vācā-cittena  
 Pamādena mayā kataṃ,  
 Accayaṃ khama me Dhamma  
 Sanditṭhika, akālika.  
 卡也那 哇插 取贴那  
 趴吗爹那 玛呀 卡汤  
 阿叉秧 卡玛 梅 当玛  
 三地题可 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.*

于身口意，  
 因我疏忽所造，  
 请原谅我的过错，  
 佛法——当下可见、無時的。

Kāyena vācā-cittena  
 Pamādena mayā kataṃ,  
 Accayaṃ khama me Saṅgha  
 Puññakkhetta anuttara.  
 卡也那 哇插 取贴那  
 趴吗爹那 玛呀 卡汤  
 阿叉秧 卡玛 梅 桑咖  
 菩亚给汤 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.*

于身口意，  
 因我疏忽所造，  
 请原谅我的过错，  
 僧伽——无上的福田。

## Patthanā 趴他那 Aspiration 发愿

Iminā puñña-kammena  
Mā me bāla-samāgamo,  
Sataṃ samāgamo hotu  
Yāva nibbāna-pattiyā.

依米哪 菩亚 卡梅那  
吗 梅 吧拉 萨吗咖模  
萨汤 萨吗咖模 候秃  
呀洼 你搬那 趴提呀

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.  
依当 梅 菩样 啊萨洼卡呀 洼航 候秃

Idaṃ me puññaṃ nibbānassa paccayo hotu.  
依当 梅 菩样 你搬那萨 趴叉哟 候秃

Mama puñña-bhāgaṃ sabba sattānaṃ bhājema;  
Te sabbe me samaṃ puñña-bhāgaṃ labhantu.

玛玛 菩亚 叭钢 萨巴 萨他囊 叭阶妈  
贴 萨悲 梅 萨茫 菩亚 叭钢 拉颁秃

*By this meritorious act  
may I never meet with the foolish;  
may I [only] meet with the wise  
up until I attain Nibbāna.*

愿以此功德  
令我不遇愚人  
令我亲近智者  
直到我证悟涅槃。

*May this merit of mine be conducive to the  
destruction of the [mental] effluents.  
愿我这份功德导向摧毁诸漏。*

*May this merit of mine be a [supportive] condition  
[for the realization] of Nibbāna.  
愿我这份功德成为证悟涅槃的助缘。*

*I share my merits done today with all beings.  
May all those beings get an equal share of the  
merits shared by me.*

我把我的功德与一切有情分享，  
愿他们都平等地得到我的功德。

## Sugatovāda 素伽陀瓦达 Exhortation of the Well-Fared One 善逝教诫

“Appamādena, bhikkhave, sampādettha.

Dullabho Buddhuppādo lokasmim.

Dullabho manussatta-patīlabho.

Dullabhā khaṇa-sampatti.

Dullabhā saddhā-sampatti,

Dullabhā pabbajjā.

Dullabhaṃ Saddhamma-savaṇaṃ”ti.

Evam Bhagavā divase divase ovādi,

Evam Sugato divase divase ovadi.

阿趴马爹那 比卡 V 三趴爹它

渡拉波 补度趴都 咯卡斯名

渡拉波 马努萨他 趴提拉波

渡拉八 卡那 三趴提

渡拉八 萨达 三趴提 渡拉八 趴八家

渡拉帮 萨当马 萨瓦囊提

A 望 八咖瓦 地瓦谢 地瓦谢 O 瓦地

A 望 素伽陀 地瓦谢 地瓦谢 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.*

「诸比丘，莫放逸，精勤奋斗至成就吧！  
稀有啊，佛出现于世；稀有啊，今投生得  
人身；稀有啊，得遇正确时机；稀有啊，  
已具足正信仰；稀有啊，能成为出家人；  
稀有啊，得以听闻正法。」世尊如是天天  
教诫，善逝如是天天教诫。

## Tathāgatassa pacchimā vācā 他塔咖他萨 趴其马瓦擦 The Tathāgata's Last Speech 如来最后的话

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

... 趴里尼八那 萨马也... 八咖瓦 比丘  
阿满贴西 含达达尼 比卡V  
阿满他亚米 我 瓦亚当马 桑卡拉  
阿趴马爹那 三趴爹他提 阿样  
他塔咖他萨 趴其马瓦擦

*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.*

在即将进入般涅槃的时候，世尊向诸比丘说：「诸比丘，我跟你们说，诸行是坏灭法，因此应当精进地奋斗到成就。」这是如来的最后的话。

## Asking for Forgiveness and Rejoicing in Merit 分享功德与互相原谅

Āvuso: Okāsa vandāmi bhante. (bow once)  
礼敬者：O 卡萨 湾哒米 颁贴（顶礼一拜）

*Āvuso: With your consent, Venerable Sir, I worship  
you.*

礼敬者：请让我礼敬尊者。

Bhante: Sukhi hotu! Nibbāna-paccayo hotu.  
尊者：苏漆 候秃！你搬那 趴叉哟 候秃

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

尊者：祝你快乐！愿此成为你成就涅槃的助缘。

Āvuso: Mayā katarāṁ puññāṁ sāmīnā  
anumoditabbāṁ.

礼敬者：玛呀 卡汤 菩样 撒米哪  
阿努模地它邦

*Āvuso: [Whatever] merit has been made by me, I  
share with Venerable Sir.*

礼敬者：请尊者随喜我所作的功德。

Bhante: Sādhu! Sādhu! Anumodāmi.  
尊者：萨度！萨度！阿努模哒米

*Bhante: Surely! I rejoice in it.*

尊者：善哉！善哉！我随喜。

Āvuso: Samīnā katarāṁ puññāṁ mayhaṁ  
dātabbāṁ.

礼敬者：萨米哪 卡汤 菩样 玛秧 哒它邦

*Āvuso: The merit made by Venerable Sir should be  
shared with us.*

礼敬者：请尊者与我分享您所作的功德。

Bhante: Sādhu! Anumodāhi/ Anumoditabbāṁ.  
尊者：萨度！阿努模哒喜/阿努模地它邦

*Bhante: Surely! You should rejoice in it.*

尊者：善哉！你应随喜。

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

礼敬者：萨度！萨度！阿努模哒米  
O 卡萨 度洼拉它也那 卡汤 萨邦  
阿叭喇当/阿叉秧 卡玛塔 梅 颁贴

Bhante: Khamāmi, khamitabbaṃ!

尊者：卡吗米 咋米它邦

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

礼敬者：萨度！O 卡萨 咋吗米 颁贴（三拜）

Bhante: Sukhi hotu! Nibbāna-paccayo hotu.

尊者：苏漆 候秃！你搬那 叭叉哟 候秃

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

礼敬者：善哉！善哉！我随喜。尊者，请原谅我由 [ 身、语、意 ] 三门所作的一切过失。

Bhante: I forgive you, you should forgive me!

尊者：我原谅你，你也应原谅我。

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

礼敬者：善哉！尊者，我原谅您。

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

尊者：祝你快乐！愿此成为你成就涅槃的助缘。

## Mettā 灭达

### Loving-Kindness 慈爱

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.

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

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

阿维拉 洪嘟，  
阿比呀叭加 洪嘟，  
阿尼咖 洪嘟，  
书奇 阿他嚷 叭利哈然嘟。  
度卡 木参嘟。  
呀他拉达山叭弟哆 吗威咖参嘟。  
甘吗沙卡。

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:

愿一切有情、一切有息、一切众生、  
一切个人、一切自体所属、  
一切女人、一切男人、一切圣者、  
一切非圣者、一切神、一切人类、  
一切苦界众生：

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.

愿他们脱离仇恨、  
脱离精神上的烦恼、  
脱离身体上的痛苦、  
快乐地照顾好自己。  
愿他们脱离苦。  
不失去任何现在已得的。  
他们是自己的业的拥有者。

Puratthimāya disāya, pacchimāya disāya,  
 uttarāya disāya, dakkhiṇāya disāya,  
 puratthimāya anudisāya,  
 pacchimāya anudisāya,  
 uttarāya anudisāya,  
 dakkhiṇāya anudisāya,  
 hetthimāya disāya, uparimāya disāya.  
 布拉弟吗呀 地沙呀、趴齐吗呀 地沙呀、  
 鸣他拉呀 地沙呀、大奇那呀地沙呀、  
 布拉弟吗呀 阿努地沙呀、  
 趴齐吗呀 阿努地沙呀、  
 鸣他拉呀 阿努地沙呀、  
 大奇那呀 阿努地沙呀、  
 嘿弟吗呀 地沙呀、鸣趴利吗呀 地沙呀。

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,  
 sabbe puggalā, sabbe atta-bhāva-pariyāpanā,  
 sabbā itthiyo, sabbe purisā, sabbe ariyā,  
 sabbe anariyā, sabbe devā, sabbe manussā,  
 sabbe vinipātikā.  
 沙贝 沙他、沙贝 趴那、沙贝 布他、  
 沙贝 布卡拉、沙贝 阿他吧哇 趴利呀般那  
 沙巴 依弟哟、沙贝 布利沙、沙贝 阿利呀  
 沙贝 阿那利呀、沙贝 爹哇、沙贝 吗努沙  
 沙贝 威尼趴弟卡。

Averā hontu,  
 abyāpajjā hontu,  
 anīghā hontu,  
 sukhī attānaṃ pariharantu.  
 Dukkhā muccantu,  
 yathā-laddha-sampattito mā vigacchantu,  
 kammassakā.  
 阿维拉 洪嘞，  
 阿比呀趴加 洪嘞，  
 阿尼伽 洪嘞，  
 书奇 阿他曩 趴利哈然嘞。  
 度卡 木参嘞。  
 呀他拉达山趴弟哆 吗威咖参嘞。  
 甘吗沙卡。

Uddham yāva bhavaggā ca,  
 adho yāva avīcito;  
 Samantā cakka-vālesu,  
 ye sattā pathavī-carā;  
 Abyāpajjā niverā ca,  
 niddukkhā cānuppaddavā.  
 鸣当 呀哇 吧哇卡 加，  
 阿哆 呀哇 阿威齐哆，  
 沙曼他 加卡哇烈书，  
 也 沙他 趴他威加拉，  
 阿比呀趴加 尼为拉 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:*  
 在东方、在西方、  
 在北方、在南方、  
 在东南方、  
 在西北方、  
 在东北方、  
 在西南方、  
 在下方、在上方，

*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:*  
 愿一切有情、一切有息、一切众生、  
 一切个人、一切自体所属、  
 一切女人、一切男人、一切圣者、  
 一切非圣者、一切天人、一切人类、  
 一切苦界众生：

*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.*  
 愿他们脱离仇恨、  
 脱离精神上的烦恼、  
 脱离身体上的痛苦、  
 快乐地照顾好自己。  
 愿他们脱离苦。  
 不失去任何现在已得的。  
 他们是自己的业的拥有者。

*Up as far as the highest existence,  
 and down as far as Avīci Hell,  
 in the entire universe,  
 [for] those beings that move on earth:  
 [may they] be free from affliction,  
 hostility and without suffering and trouble.*  
 上至有顶天  
 下至阿鼻地狱，  
 在整个世界系中，  
 所有在地面上走的有情，  
 （愿他们）无瞋无怨、

尼度卡 加 努趴大哇。

Uddham yāva bhavaggā ca,  
adho yāva avīcito;  
Samantā cakka-vāḷesu,  
ye sattā udake-carā;  
Abyāpajjā niverā ca,  
niddukkhā cānuppaddavā.  
鸣当 呀哇 吧哇卡 加，  
阿哆 呀哇 阿威齐哆，  
沙曼他 加卡哇烈书，  
也 沙他 鸣大起加拉，  
阿比呀趴加 尼为拉 加，  
尼度卡 加 努趴大哇。

Uddham yāva bhavaggā ca,  
adho yāva avīcito;  
Samantā cakka-vāḷesu,  
ye sattā ākāse-carā;  
Abyāpajjā niverā ca,  
niddukkhā cānuppaddavā.  
鸣当 呀哇 吧哇卡 加，  
阿哆 呀哇 阿威齐哆，  
沙曼他 加卡哇烈书，  
也 沙他 阿卡些加拉，  
阿比呀趴加 尼为拉 加，  
尼度卡 加 努趴大哇。

无苦和无灾厄。

Up as far as the highest existence,  
and down as far as Avīci Hell,  
in the entire universe,  
[for] those beings that move in water:  
[may they] be free from affliction,  
hostility and without suffering and trouble.  
上至有顶天  
下至阿鼻地狱，  
在整個世界系中，  
所有在水里的有情，  
（愿他们）无瞋无怨、  
无苦和无灾厄。

Up as far as the highest existence,  
and down as far as Avīci Hell,  
in the entire universe,  
[for] those beings that move in space:  
[may they] be free from affliction,  
hostility and without suffering and trouble.  
上至有顶天  
下至阿鼻地狱，  
在整個世界系中，  
所有在空中的有情，  
（愿他们）无瞋无怨、  
无苦和无灾厄。

## Āsīsa-Patthanā 阿西萨 趴他那 Aspiration 发愿

Yaṃ pattam kusalam tassa  
ānubhāvena pāṇino  
Sabbe saddhamma-rājassa  
ñatvā Dhammam sukhāvaham.  
扬 趴堂 库沙郎 它沙  
阿努把威那 趴尼诺  
沙贝 沙当马 拉加沙  
那它瓦 当忙 书卡瓦航

Pāpuṇantu visuddhāya  
sukhāya paṭipattiyā,  
Asokam-anupāyasaṃ  
nibbāna-sukham-uttamam.  
趴普南图 威书达亚  
书卡亚 趴替帕替亚  
阿艘康 阿努趴亚商  
尼把那 书卡母他忙

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，  
愿一切有情了知正法王之法，  
导向快乐之法。

By the practice, which is pure and happy,  
may they attain the sorrowless [state],  
free from despair [and]  
the happiness of Nibbāna, the highest.  
透过清净快乐的修行，  
愿他们达到无忧无虑、  
至上的涅槃乐。



Ciraṃ tiṭṭhatu saddhammo  
Dhamme hontu sagāravā  
Sabbe'pi sattā kālena  
sammā devo pavassatu.

奇郎 替它图 沙当摩  
当梅 洪图 沙伽拉瓦  
沙贝皮 沙它 卡累那  
三马 爹我 趴瓦沙图

Yathā rakkhimsu porāṇā  
surājāno tath'ev'imam,  
Rājā rakkhatu dhammena  
attano'va pajam pajam.

亚它 拉今书 婆拉那  
书拉加诺 它贴威忙  
拉加 拉卡图 当梅那  
阿它诺瓦 趴将 趴将

Imāya dhammānudhamma-paṭipattiya  
Buddham pūjemi.

以马亚 达马努达马趴替趴替亚  
补当 普贼米

Imāya dhammānudhamma-paṭipattiyā  
Dhammam pūjemi.

以马亚 达马努达马趴替趴替亚  
当忙 普贼米

Imāya dhammānudhammapaṭipattiyā  
Saṅgham pūjemi.

以马亚 达马努达马趴替趴替亚  
商刚 普贼米

Addhā imāya paṭipattiyā  
jāti-jarā-byādhi maraṇamhā parimuccissāmi.

阿达 以马亚 趴替趴替亚  
加替加拉比亚地 马栏南哈 趴力母起沙米

Idam me puññam  
āsavakkhayā'vham hotu.

依当 梅 菩涅昂  
啊萨洼卡呀 洼航 候秃

Idam me puññam  
nibbānassa paccayo hotu.

依当 梅 菩涅昂  
你把那萨 趴叉哟 候秃

Mama puñña-bhāgam sabba-sattānam bhājema;  
Te sabbe me samam puññabhāgam labhantu.

玛玛 普亚叭钢 萨巴萨他囊 叭阶妈  
贴 萨悲 梅 萨茫 普亚叭钢 拉颁秃

May the true Dhamma last long,  
may all beings also respect the Dhamma,  
may the [rain] god [give]  
proper and timely rain.

愿正法久住，  
愿一切有情也恭敬法，  
愿雨神适时降雨。

Just as good kings of ancient times  
gave protection,  
may the king righteously  
protect the people like his own.

正如古代贤善之王给予保护，  
愿国王善护人民如善护自己。

By this practice that is in accordance with the  
Dhamma, I venerate the Buddha.

以此法随法行，  
我礼敬佛！

By this practice that is in accordance with the  
Dhamma, I venerate the Dhamma.

以此法随法行，  
我礼敬法！

By this practice that is in accordance with the  
Dhamma, I venerate the Saṅgha.

以此法随法行，  
我礼敬僧！

Surely, by this practice I will be liberated from  
birth, old age, sickness and death.

依此而行，  
我肯定将会解脱生、老、病、死！

May this merit of mine  
bring about the destruction of the taints.  
愿我这份功德导向摧毁诸漏。

May this merit be a [supportive]  
condition for [the realization of] Nibbāna.  
愿我这份功德成为证悟涅槃的助缘。

I share my merit with all beings,  
may they all receive an equal share of my merit.  
我把我的功德与一切有情分享，  
愿他们都平等地得到我的功德。