

Morning Chanting

Ratanattaya Vandanā [Pg.2]

Yo so bhagavā arahaṃ sammāsambuddho,

prá pû mī prá pâk jâo nán prá ōung dāi, bpēn prá a ra hăn,
dàb plērng gî lèt plērng túk sîn chērng, dtràt sa rú chôab
dâi dōui prá ōung ēng,

He who is the Blessed One, the Worthy One,
the Rightly Self-awakened One,

世尊，远离尘垢，断尽无明烦恼的阿罗汉，自证成正等正觉。

Svākkhāto yena bhagavatā dhammo,

prá tām bpēn tām ān prá pû mī prá pâk jâo, prá ōung dāi,
dtràt wái dī láew,

by whom the Dhamma is well-taught,

法，世尊已善妙解说，

Supaṭipanno yassa bhagavato sāvaka-saṅgho,

prá sǒung sǎ wóuk kǒang prá pû mī prá pâk jâo,
prá ōung dāi, bpa dtì bàt dī láew,

whose Sangha of disciples has practiced well:

世尊之追随者，善行于道的僧伽，

**Tamayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ, imehi
sakkārehi yathārahaṃ āropitehi abhipūjayāma,**

kâ pa jâo táng lǎi, kǒ bû chā yàng yîng sūeng prá pû mī prá
pâk jâo, prá ōung nán, próam táng prá tām lǎe prá sǒung,
dûoi krûeang sàk gā rá táng lǎi lào ní, ān yóuk kûen dtām
sǒum kûan láew yàng rǎi,

With these offerings, properly presented, we pay homage to that
Blessed One, together with the Dhamma and Sangha.

我今向佛，法，及僧伽，致以崇高的敬礼，

Sādhuno bhante bhagavā sucira parinibbutopi,

Kâ dtàe prá ōung pô ja rên, prá pô mī prá pāk jào, máe
bpa rí níp pān nān láew, sōung sâng kūn ān sām rêt bprà
yòut wái gài kâ pa jào táng lǎi,

May the Blessed One, even though he has long since entered Total
Nibbana,

善哉，尊师，愿入般涅槃已久的世尊，

Pacchima janatānukampamānasā,

sōung mī prá hà rúe tǎi a nú króa gài púok kâ pa jào ān
bpēn chōun rún lǎng,

with a heart of sympathy for later generations,

垂悯后世之人，

Ime sakkāre duggatapaṇṇākārabhūte paṭigaṇhātu,

kōa prá pô mī prá pāk jào, jōung ráb krûeang sàk kâ rá ān
bpēn bān nā gān kōang kōun yâk táng lǎi lào ní,

please accept these meager offerings,

接受这微薄的供品，

Amhākaṃ dīgha-rattaṃ hitāya sukhāya.

pûea bprà yòut làe kwām sùk gài kâ pa jào táng lǎi, dta
lòd gān la nān tērn

for our long-term welfare and happiness.

以便让我们获得长恒的利益与幸福吧！

Kāmgràpprárdtanátrái [Pg.4]

Araham sammā-sambuddho bhagavā.

prá pû mī prá pāk jâo, bpên prá a ra hăn, dàb plērng gí lèt
plērng túk sîn chērng, dtràt sa rú chôab dâi dōui prá ōung
ēng,

The Blessed One is Worthy and Rightly Self-awakened.

世尊，远离尘垢、断尽无明烦恼的阿罗汉，自证成正等正觉，

Buddham bhagavantam abhivādemi.

kâ pa jâo a pí wât prá pû mī prá pāk jâo, pû rû pû dtūen
pû bèrk bân

I bow down before the Awakened, Blessed One.

我礼敬佛陀、世尊。

(Bow Down) (一拜)

Svākkhāto bhagavatā dhammo,

prá tām bpên tām tī prá pû mī prá pāk jâo, dtràt wái dī
láew,

The Dhamma is well-expounded by the Blessed One.

法，世尊已善妙解说

Dhammam namassāmi.

kâ pa jâo na mát sà gān prá tām,

I pay homage to the Dhamma.

我礼敬法。

(Bow Down) (一拜)

Supaṭipanno bhagavato sāvaka-saṅgho.

prá sǝung sǎ wóak kǝang prá pû mī prá pāk jâo, bpa tì bàt
dī láew,

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

世尊之追随者，善行于道的僧伽

Saṅgham namāmi.

kâ pa jâo nôab nóam prá sǝung.

I pay respect to the Sangha.

我礼敬僧伽。

(Bow Down) (一拜)

Pubbabhāga-namakāra-paṭhā [Pg.5]

(Handa mayaṃ buddhassa bhagavato
pubba bhāganamakāraṃ karomase)

Namo tassa bhagavato,

kõa nôab nóam dâe prá pû mī prá pâk jâo, prá õung nán,

Homage to the Blessed One,

礼敬世尊

arahato,

sûeng bpên pû glâi jâk gì lèt,

the Worthy One,

阿罗汉

sammā-sambuddhassa.

dtràt sa rú chôab dâi dōui prá õung ēng.

the Rightly Self-awakened One.

正等正觉

(Bow down three times.) (三遍)

Buddhabhithuti [Pg.6]

(Handa mayaṃ buddhābhithutiṃ karomase)

Yo so tathāgato,

prá dtà tả kóut jào nán prá ōung dāi,

He who has attained the Truth,

至尊的如来

arahaṃ,

bpēn pû glāi jàk gì lèt,

The Worthy one,

阿罗汉

sammā-sambuddho,

bpēn pû dtràt sa rú chôab dâi dōui prá ōung ēng,

Rightly Self-awakened,

正等正觉

Vijjā-caraṇa-sampanno,

bpēn pû tǔeng próam dūoi wít chā lée ja ra ná,

consummate in knowledge and conduct,

明行足

sugato

bpēn pû bpāi láew dūoi dī,

one who has gone the good way,

善逝

lokavidū,

bpēn pû rú lôuk yàng jàem jàeng,

knower of the cosmos,

世间解

Anuttaro purisa-damma-sārathi

bpēn pû sǎ mât fùek bù rùt tī sǒum kūon fùek dâi yàng

mâi mī krāi yīng gù,

unexcelled trainer of those who can be taught,

无上调御丈夫

satthā deva-manussānaṃ

bpēn krū pū sōn kōang tē wa dā lāe ma núd táng lǎi,
teacher of human and divine beings, 天人师

buddho

bpēn pū rú pū dtūen pū bèrk bān dūoi tām,
awakened, 佛

bhagavā;

bpēn pū mī kūam jān rērn jān nāek tām sàng sōan sàt,
blessed, 世尊。

**Yo imaṃ lokam sadevakam samārakam sabrahmakam,
sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam
abhiññā sacchikatvā pavedesi.**

prá pū mī prá pāk jāo prá ōung dāi, dāi sōung tām kūam
dàb túk hāi jāeng dūoi prá bpān yā ān yīng ēng lāew,
sōung sōan lôuk nǐ próam táng tē wa dā mām prōum, lāe
mù sàt próam táng sa ma ná prām, próam táng tē wa dā
lāe ma núd hāi rú dtām,

who made known – having realized it through direct knowledge –
this world with its devas, maras, and brahmas, its generations with
their contemplatives and priests, their rulers and common people;
他以最高智慧，亲证而后一律平等的开导于此界的天神、
魔王、梵天、沙门、婆罗门、国王与人们，使他们依教奉行；

Yo dhammam desesi,

prá pū mī prá pāk jāo prá ōung dāi, sōung sà dāeng tām
lāew,

Who explained the Dhamma

他所指示之法

ādi-kalyāṇam,

pāi rôa nāi būeng dtōun,
fine in the beginning,

前善

majjhe-kalyāṇaṃ,
pāi rôa nāi tâm glāng,
fine in the middle,

中善

pariyosāna-kalyāṇaṃ,
pāi rôa nāi tī sùd,
fine in the end;

后亦善。

**sātthaṃ sabyanjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi,**
sōung bprà gát prōum ma jān, kūe bàeb hàeng gān bpa dtì
bàt ān bprà sèrt bō rí sùt bō rí bñn sñn chērng, próam táng
àt tà próam táng pá yān cha ná,
Who expounded the holy life both in its particulars and in its
essence, entirely complete, surpassingly pure:
教示梵行，清淨高尚，文義具足。

Tam-ahaṃ bhagavantaṃ abhipūjayāmi,
kâ pa jâo bñ chā yāng yīng cha póa prá pñ mī prá pâk jâo,
prá ōung nán,
I worship most highly that Blessed One,
我最虔誠地禮敬世尊，

Tam-ahaṃ bhagavantaṃ sirasā namāmi.
kâ pa jâo nôab nóam prá pñ mī prá pâk jâo, prá ōung nán
dñoi sñn glâo.
To that Blessed One I bow my head down.
于世尊，我俯首頂禮。

(Bow Down) (一拜)

Dhammābhithuti [Pg.9]

(Handa mayaṃ dhammābhithutiṃ karoma se)

Yo so svākkhāto bhagavatā dhammo,

prá tām nân dāi, bpēn sīng tī prá pū mī prá pāk jāo, dāi
dtràt wái dī láew,

The Dhamma is well-expounded by the Blessed One,
世尊所善说之法,

sandiṭṭhiko,

bpēn sīng tī pū sùek sǎ lǎe bpa dtī bàt pūeng hěn dāi dūoi
dtōun ēng,

to be seen here and now,
真实可见,

akāliko,

bpēn sīng tī bpa dtī bàt dāi lǎe hāi pǒun dāi mǎi jān gād
gān,

timeless,
超越时间,

ehipassiko,

bpēn sīng tī kūon glào gǎb pū ùen wā, tân jōung mǎ dū
tèrd,

inviting all to come and see,
应来查看,

opanayiko,

bpēn sīng tī kūon nóam kǎo mǎ sài dtūa,

leading inward,
向内返照,

paccattam veditabbo viññūhi:

bpēn sīng tī pū rú gōa rú dāi cha póa dtōun,

to be seen by the wise for themselves:
智者自证。

Tamahaṃ dhammaṃ abhipūjayāmi,

kā pa jāo bū chā yàng yīng cha póa prá tām nán,

I worship most highly that Dhamma,

我最虔誠地禮敬法，

Tamahaṃ dhammaṃ sirasā namāmi.

kā pa jāo nôab nóam prá tām nán dūoi sǎn glāo

to that Dhamma I bow my head down.

我俯首頂禮法。

(Bow Down) (一拜)

Saṅghābhithuti [*Pg.10*]

(Handa mayam saṅghābhithutim karoma se)

Yo so supaṭipanno bhagavato sāvaka-saṅgho,
sǝung sǎ wók kǝang prá pū mī prá pāk jào nán mù dāi,
bpa dtì bàt dī láew,

The Sangha of the Blessed One's disciples who have practiced well,
世尊的弟子僧伽是善行道者

Uju-paṭipanno bhagavato sāvaka-saṅgho,
sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt dtrōung láew,

the Sangha of the Blessed One's disciples who have practiced
straightforwardly, 世尊的弟子僧伽是直行道者

ñaya-paṭipanno bhagavato sāvaka-saṅgho,
sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt pūea rú tām bpēn krūeng òak jàk túk láew,

the Sangha of the Blessed One's disciples who have practiced
methodically, 世尊的弟子僧伽是智行道者

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt sǝum kūon láew,

the Sangha of the Blessed One's disciples who have practiced
masterfully, 世尊的弟子僧伽是正行道者

Yadidaṃ,
dāi gǎe būk kōun lào nī kūe,

that is,

他们即是:

cattāri purisa-yugāni aṭṭha purisa-puggalā,
kū hàeng bū rùt sì kū, náb rīang dtūa bù rùt dāi bpàed bù
rùt,

the four pairs –the eight types – of Noble Ones: 四双八辈人,

esa bhagavato sāvaka-saṅgho,

nân làe sǒung sǎ wók kǎang prá pû mī prá pāk jâo,

that is the Sangha of the Blessed One's disciples -

这僧伽，世尊的弟子，

Āhuneyyo,

bpēn sǒung kūon gǎe sàk gā rá tī kǎo nām mā bū chā,

worthy of gifts,

值得供养、

pāhuneyyo,

bpēn sǒung kūon gǎe sàk gā rà tī kǎo jàd wái dtōan ráb,

worthy of hospitality,

值得恭敬、

dakkhiṇeyyo,

bpēn pû kūon ráb ták sì nā tǎn,

worthy of offerings,

值得布施、

añjali-karaṇīyo,

bpēn pû tī bük kōun tūa bpāi kūan tām ān cha lī,

worthy of respect,

值得合掌，

anuttaram puññakkhettaṃ lokassa:

bpēn núea nā būn kǎang lǒuk, mǎi mī nā būn ùen yīng

gùa,

the incomparable field of merit for the world:

是世间无上的福田。

Tam-aham saṅgham abhipūjayāmi,

kā pa jâo bū chā yàng yīng cha póa prá sǒung mù nǎn,

I worship most highly that Sangha,

我最虔诚地礼敬僧伽，

Tam-aham saṅgham sirasā namāmi.

kā pa jâo nôab nóam prá sǒung mù nán dūoi sǎn glāo

to that Sangha I bow my head down.

我俯首顶礼僧伽。

(Bow Down) (一拜)

Ratanattayappaṇama Gatha
Samvega vatthu paridipaka Patha [Pg.12]

(Handa mayaṃ ratanattayappaṇāmagāthāyo ceva
samvegavatthuparidīpakapāṭhanca bhaṇāma se)

Buddho susuddho karuṇā-mahaṇṇavo,

prá pút ta jâo pû bō rí sùt mī prá ga rú nā dùt hûang ma
hân nóp,

The Buddha, well-purified, with ocean-like compassion,
清淨的佛陀，悲心大似海，

Yoccanta-suddhabbara-ñāṇa-locano,

prá ōung dāi mī dtā kūe yān ān bprà sèrt mòud jòud tǔeng
tī sùd,

possessed of the eye of knowledge completely purified,
具足清淨的慧眼，

lokassa pāpūpakilesa-ghātako,

bpēn pû kê sǎ sūeng bàp lée ū bpà gí lèt kǎang lôuk,

destroyer of the evils and corruptions of the world:
是世間的罪惡與垢染的摧毀者，

vandāmi buddhaṃ aham-ādarena taṃ.

kâ pa jâo wâi prá pút ta jâo prá ōung nán dōui jāi kâo róp
ûe fúe,

I revere that Buddha with devotion. 我真诚地礼敬佛陀，

Dhammo padīpo viya tassa satthuno,

prá tām kǎang prá sàt sa dā sa wàng rûng rûeang bpriab
dūang bprà tīp,

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

Yo magga-pākāmata-bhedabhinnako,

Jām nâek bprà pêt kūe mág pǎun níp pān, sùan dāi,

divided into Path, Fruition, and the Deathless,
如此地分为道、果、与涅槃。

Lokuttaro yo ca tad-attha-dīpano:

sûeng bpēn dtūa lōu gùt dta rá, laé sùan dāi tī chí nēaw
hàeng lōu gùt dta rá nán,

both transcendent (itself) and showing the way to that goal:
超越世间，指导走向解脱圣道之正确方向。

Vandāmi dhammaṃ aham-ādarena taṃ,

kā pa jāo wāi prá tām nán dōui jāi kāo róp ūe fúe,

I revere that Dhamma with devotion.
我真诚地礼敬法，

Saṅgho sukhetābhayaṭikhetta-saññito,

prá sōung bpēn nā bñn ān yīng yài gùa nā bñn ān dī táng
lăi,

The Sangha, called a field better than the best,
僧伽是无上福田，

Yo diṭṭha-santo sugatānubodhako,

bpēn pū hēn prá nīp pān, dtrāt sa rú dtām prá sù kóut, mù
dāi,

who have seen peace, awakening after The One gone the good way,
随善逝而觉悟，已见寂静，

Lolappahīno ariyo sumedhaso:

bpēn pū lá gī lèt krūeng lōu lāe bpēn prá a rí yá jāo mī
bpān yā dī,

who have abandoned carelessness – the noble ones, the wise:
已断变幻不定的无名烦恼，是圣人，是智者。

Vandāmi saṅghaṃ aham-ādarena taṃ.

kā pa jāo wāi prá sōung mù nán dōui jāi kāo róp ūe fúe,

I revere that Sangha with devotion.
我真诚地礼敬僧伽。

**lcevam-ekant'abhipūjaneyyakam, vatthuttayam
vandayatābhisaṅkhataṃ, puññaṃ mayā yaṃ mama
sabbupaddavā, mā hontu ve tassa pabhāva-siddhiyā.**

būn dāi tī kâ pa jâo pū wâi yū sūeng wát tù sǎm, kūe prá
rát dta ná dtrāi ān kūan bū chā yīng dōui sūan dīaw, dāi
grà tām láew bpēn yàng yīng chēn ní, kǒ ù bpàt ta wá táng
lǎi, jōung yà mī gài kâ pa jâo lēi, dūoi ām nāt kūam sǎm
rèt ān gèrd jàk būn nán,

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

以此礼敬三宝的殊胜功德，愿一切的障碍皆止息，
为成功之力所取代。

Idha tathāgato loka uppanno,

prá dta tǎ kóut jâo gèrd kūen láew nāi lôuk ní,

Here, One attained to the Truth has appeared in the world,
如此，如来现于此世，

araham sammā-sambuddho,

bpēn pū glāi jàk gī lèt, dtràt sa rǔ chôab dāi dōui prá ōung
ēng,

who is worthy and Rightly Self-awakened,
远离尘垢，自证得正等正觉，

dhammo ca desito niyyāniko,

lāe prá tām tī sōung sa dāeng bpēn tām krûeng òak jàk
túk,

and DHAMMA is explained, leading out (of samsara) ,
宣示导向出离(三界)之道，

upasamiko parinibbāniko,

bpēn krûeang sa ngòub gī lèt, bpēn bpāi pūe bpa rí níp
pān,

calming, tending toward total Nibbāna,
是熄减烦恼、趋向究竟涅槃的工具，

sambodhagāmī sugatappavedito.

bpēn bpāi pūe kūam rú próum, bpēn tām tī prá sù kóut
bprà gát,

going to self-awakening, declared by One who has gone the good
way.

导向完满觉悟，善逝如此开示。

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

púok rāo mūe dtāi fāng tām nān láew, jūeng dāi rú yàng ní
wā

Having heard the Dhamma, we know this:

我们已聆听此法，故知：

Jātipi dukkhā,

máe kūam gérđ gôa bpēn túk,

Birth is suffering,

生是苦，

jarāpi dukkhā,

máe kūam gài gôa bpēn túk,

ageing is suffering,

老是苦，

maraṇampi dukkhaṃ,

maé kūam dāi gôa bpēn túk,

death is suffering,

死是苦，

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

máe kūam sòuk kūam rām rāi rām pān kūam mīi sà bāi

gāi kūam mīi sà bāi jāi kūam káb káen jāi gôa bpēn túk,

sorrow, lamentation, pain, disuffering, and despair are suffering,

忧、悲、苦、恼与失望是苦：

Appiyehi sampayogo dukkho,

kūam bprà sòub gáb sìng mīi bpēn tī rāk tī pōa jāi gôa

bpēn túk,

association with things disliked is suffering, 怨憎相会是苦，

piyehi vippayogo dukkho,

kūam plád prâk jàk sìng bpēn tī rāk tī pōa jāi gōa bpēn túk,
separation from things liked is suffering, 爱别离是苦,

yamp'icchaṃ na labhati tampi dukkhaṃ.

mī kūam bpràt ta ná sìng dāi mī dāi sìng nán nān gōa
bpēn túk,
not getting what one wants is suffering. 求不得也是苦。

Saṅkhittena pañcupādānakkhandhā dukkhā,

wā dōui yōa ū bpā tān kǎn táng hā bpēn dtūa túk,
In short, the five aggregates for clinging are suffering,
简单地说：执取五蕴就是苦，

Seyyathīdam:

dāi gāe sìng lào ní kūe,
namely: 那就是：

Rūpūpādānakkhandho,

kǎn ān bpēn tī dtāng hàeng kūam yúed mân kūe rūp,
Form as an aggregate for clinging, 色取蕴，

Vedanūpādānakkhandho,

kǎn ān bpēn tī dtāng hàeng kūam yúed mân kūe wē ta nā,
Feeling as an aggregate for clinging, 受取蕴，

Saññūpādānakkhandho,

kǎn ān bpēn tī dtāng hàeng kūam yúed mân kūe sǎn yā,
Perception as an aggregate for clinging, 想取蕴，

Saṅkhārūpādānakkhandho,

kǎn ān bpēn tī dtāng hàeng kūam yúed mân kūe sǎng kǎn
Mental processes as an aggregate for clinging, 行取蕴，

Viññāṇūpādānakkhandho.

kǎn ān bpēn tī dtāng hàeng kūam yúed mân kūe wīn yān,
Consciousness as an aggregate for clinging. 识取蕴。

Yesam pariññāya,

pûe hâi sǎ wók gām nòud rôab rú ũ bpā tǎn kǎn lào ní ēng,

For (the disciples') complete understanding,

为使他们通晓，

Dharamāno so bhagavā,

jūeng prá pû mī prá pāk jào nán, mûe yāng sōung prá chōun yú,

the Blessed One, while still alive,

世尊住世时，

Evaṃ bahulaṃ sāvake vineti,

yôam sōung nâe nām sǎ wók táng lǎi, chên ní bpēn sùn māk,

often instructed his listeners in this way;

常如此教导追随者弟子们。

**Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsanī,
bahulaṃ pavattati:**

a nùeng kām sàng sǎn kǎng prá pû mī prá pāk jào nán,
yôam bpēn bpāi nāi sǎ wók táng lǎi, sùn māk, mī sùn
kūe gān jām nâek yàng ní wâ,

many times did he emphasize this part of his admonition:

於弟子间，世尊多次强调这个教导：

Rūpaṃ aniccaṃ,

rûp mâi tâang,

“Form is impermanent,

色是无常，

Vedanā aniccā,

wē ta nā mâi tâang,

feeling is impermanent,

受是无常，

Sannā aniccā,

sǎn yā mâi tâang,

perception is impermanent,

想是无常，

Saṅkhārā aniccā,

Sāṅg khaṇ māi tīṅg,
mental processes are impermanent. 行是无常，

Vīññāṇaṁ aniccaṁ,
wīn yān māi tīṅg,
consciousness is impermanent. 识是无常。

Rūpaṁ anattā,
rūp māi chāi dtūa dtōun,
Form is not-self, 色是无我，

Vedanā anattā,
wē ta nā māi chāi dtūa dtōun,
feeling is not-self, 受是无我，

Saññā anattā,
sān yā māi chāi dtūa dtōun,
perception is not-self, 想是无我，

Saṅkhārā anattā,
sāṅg khaṇ māi chāi dtūa dtōun,
mental processes are not-self, 行是无我，

Vīññāṇaṁ anattā,
wīn yān māi chāi dtūa dtōun,
consciousness is not-self, 识是无我，

Sabbe saṅkhārā aniccā,
sāṅg khaṇ táng lăi táng bpūang māi tīṅg,
All conditions are impermanent,
一切因缘法无常，

Sabbe dhammā anattāti,
tām táng lăi táng bpūang māi chāi dtūa dtōun, dāṅ ní,
all phenomena (conditioned and unconditioned) are not-self.”
一切法无我。

Te (WOMEN: Tā) mayaṁ otiṇṇāma,

púak rāo táng lǎi, bpēn pū tūk króab ngām láew,

All of us are beset

我们都被困缚著,

jātiyā,

dōui kūam gèrd,

by birth,

被生所困,

jarā-maraṇena,

dōui kūam gāe lāe kūam dtāi,

ageing, and death,

被老死所困,

sokehi paridevehi dukkhehi domanassehi upāyāsehi,

dōui kūam sòuk kūam rām rāi rām pān kūam mǎi sà bāi

gāi kūam mǎi sà bāi jāi kūam káb káen jāi táng lǎi,

by sorrows, lamentation, pains, disufferinges, and despairs,

被忧悲苦恼所困。

Dukkh'otiṇṇā,

bpēn pū tūk kūam túk yàng āo láew,

Beset by suffering,

为苦所困,

Dukkha-paretā,

bpēn pū mī kūam túk bpēn bûeang nâ láew,

overcome with stress, (consider),

为苦所障,

appevanām'imassa kevalassa dukkhakkhandhassa

antakiriyā paññāyethāti.

tām cha nǎi gān tām tī sùd hàeng gōang túk táng sīn ní, jà

pūeng bprā gòat chád gāe rāo dāi,

O, that end of this entire mass of suffering and suffering might be known!

怎么做才能知悉此苦聚之完全止息？

Monks and Novices

**Cira-parinibbutampi taṃ bhagavantaṃ uddissa,
arahantaṃ sammā-sambuddhaṃ,**

rāo táng lái, ū tít cha póa prá pû mī prá pāk jào, pû glāi jàk
gì lèt, dtràt sa rú chôab dâi dōui prá ōung ēng, máe bpà rí
níp pān nān láew, prá ōung nán

Though the total Liberation of the Blessed One, the Worthy One, the
Rightly Self-awakened One, was long ago,
虽然，离垢成正等正觉的世尊，入般涅槃已久，

Saddhā agārasmā anagāriyaṃ pabbajitā.

bpēn pû mī sàt tā òak bùat jàk rūen mâi giao kông dūoi
rūen láew

we have gone forth in faith from home to homelessness in
dedication to him
然而以信心故，我们从家来到非家，

Tasmiṃ bhagavati brahma-cariyaṃ carāma,

bprà prúet yù sūeng prōum má jān nāi prá pû mī prá pāk
jào, prá ōung nán,

We practice that Blessed One's holy life,
向世尊修学圣洁的梵行，

Bhikkhūnaṃ (Sāmaṇerānaṃ) sikkhāsājīva-samāpannā.

tūeng próam dūoi sîk kǎ lǎe tām bpēn krûeang líang chī
wít kǎng pík sù táng lái,

fully endowed with the bhikkhus' (novices') training and livelihood.
诸比丘 (沙弥) 具足了戒律与法，为养活生命的工具。

Taṃ no brahma-cariyaṃ, imassa kevalassa

dukkhakkhandhassa antakiriyaṃ samvattatu.

kǎa hâi prōum ma jān kǎng rāo táng lái nán, jōung bpēn
bpāi pûe gān tām tī sùd hàeng gōang túk táng sîn ní tērn.

May this holy life of ours bring about the end of this entire mass of
suffering and suffering.

愿以此修习奉行清净梵行的力量，此苦聚，让它们完全地止息
吧！

Others

Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā,
rāo táng lǎi, pû tǔeng láew sūeng prá pû mī prá pāk jào,
máe bpà rí níp pān nān láew, prá ōung nán bpēn sa ra ná,
Though the total Liberation of the Blessed One, the Worthy One, the
Rightly Self-awakened One, was long ago, we have gone for refuge
in him,
虽然，离垢成正等正觉的世尊，入般涅槃已久，不过我们还是
以他为皈依处，

Dhammañca-saṅghañca,
tǔeng prá tām dūoi tǔeng prá sǒung dūoi,
in the DHAMMA, and the Bhikkhu Sangha
皈依法与皈依僧。

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ
manasikaroma, Anupaṭipajjāma,
jàk tām nāi jāi yù, bpà tì bà dtām yù, sūeng kām sāng sǎan
kǒang prá pû mī prá pāk jào nán dtām sà dtì gām lāng,
We attend to the instruction of the Blessed One, as far as our
mindfulness and strength will allow, and we practice accordingly.
我们将尽我们的正念和能力，思维和奉行世尊的教诲。

sā sā no paṭipatti,
kǒa hāi kūam bpa dtì bàt nán nán kǒang rāo táng lǎi,
May this practice of ours,
愿以此依教奉行的力量，

imassa kevalassa dukkhakkhandhassa antakiriyāya
saṃvattatu.
jōung bpēn bpāi pūea gān tām tī sùd hàeng gōang túk
táng sīn ní tērn
bring about the end of this entire mass of suffering and suffering.
让此苦聚完全地止息吧！

(End of the Morning Chanting)

Evening Chanting

Ratanattaya Vandanā [Pg.20]

Yo so bhagavā arahaṃ sammāsambuddho,
prá pû mī prá pâk jâo nán prá ōung dāi, bpēn prá a ra hăn,
dàb plērng gî lèt plērng túk sîn chērng, dtràt sa rú chôab
dâi dōui prá ōung ēng,

He who is the Blessed One, the Worthy One, the Rightly
Self-awakened One,

世尊，远离尘垢，断尽无明烦恼的阿罗汉，自证成正等正觉。

Svākkhāto yena bhagavatā dhammo,
prá tām bpēn tām ān prá pû mī prá pâk jâo, prá ōung dāi,
dtràt wái dī láew,

by whom the Dhamma is well-taught,

法，世尊已善妙解说，

Supaṭipanno yassa bhagavato sāvaka-saṅgho,
prá sǝung sǎ wóuk kǝang prá pû mī prá pâk jâo,
prá ōung dāi, bpa dtì bàt dī láew,

whose Sangha of disciples has practiced well:

世尊之追随者，善行于道的僧伽，

**Tamayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ, imehi
sakkārehi yathārahaṃ āropitehi abhipūjayāma,**
kâ pa jâo táng lǎi, kǎ bû chā yàng yīng sūeng prá pû mī prá
pâk jâo, prá ōung nán, próam táng prá tām lǎe prá sǝung,
dûoi krûeang sàk gā rá táng lǎi lào ní, ān yóuk kûen dtām
sǝum kûon láew yàng rāi,

With these offerings, properly presented, we pay homage to that
Blessed One, together with the Dhamma and Sangha.

我今向佛，法，及僧伽，致以崇高的敬礼，

Sādhū no bhante bhagavā sucira parinibbutopi,

kā dtàe prá ōung pū ja rēn, prá pū mī prá pāk jāo, máe
bpa rí níp pān nān láew, sōung sâng kūn ān sām rèt bprà
yòut wái gài kā pa jāo táng lǎi,

May the Blessed One, even though he has long since entered Total
Nibbana,

善哉，尊師，願入般涅槃已久的世尊，

Pacchima janatānukampa mānasā,

sōung mī prá hà rúe tǎi a nú króa gài púok kā pa jāo ān
bpēn chōun rūn lǎng,

with a heart of sympathy for later generations,

垂憫後世之人，

Ime sakkāre duggatapaṇṇākārabhūte paṭiggaṇhātu,

kōa prá pū mī prá pāk jāo, jōung ráb krûeang sàk gā rá ān
bpēn bān nā gān kōang kōun yāk táng lǎi lào ní,

please accept these meager offerings,

接受這微薄的供品

Amhākaṃ dīgha-rattaṃ hitāya sukhāya.

pûea bprà yòut làe kwām sùk gài pûok kā pa jāo táng lǎi,
dta lòd gān là nān tērn

For our long-term welfare and happiness.

以便讓我們獲得長恒的利益與幸福吧！

Kāmgràpprárdtanátraí [*Pg.22*]

Araham̃ sammā-sambuddho bhagavā.

prá pû mī prá pāk jâo, bpēn prá a ra hăn, dàb plērng gí lèt
plērng túk sîn chērng, dtràt sa rŭ chôab dâi dōui prá ōung
ēng,

The Blessed One is Worthy and Rightly Self-awakened.

世尊，远离尘垢、断尽无明烦恼的阿罗汉，自证成正等正觉，

Buddham̃ bhagavantam̃ abhivādemī.

kâ pa jâo a pí wât prá pû mī prá pāk jâo, pû rú pû dtūen
pû bèrk bān

I bow down before the Awakened, Blessed One.

我礼敬佛陀、世尊。

(Bow Down) (一拜)

Svākkhāto bhagavatā dhammo,

prá tām bpēn tām tī prá pû mī prá pāk jâo, dtràt wái dī
láew,

The Dhamma is well-expounded by the Blessed One.

法，世尊已善妙解说

Dhammam̃ namassāmi.

kâ pa jâo na mát sà gān prá tām,

I pay homage to the Dhamma.

我礼敬法。

(Bow Down) (一拜)

Supaṭipanno bhagavato sāvaka-saṅgho.

prá sǝung sǎ wóak kǝang prá pû mī prá pāk jâo, bpa tì bàt
dī láew,

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

世尊之追随者，善行于道的僧伽

Saṅgham̃ namāmi.

kâ pa jâo nôab nóam prá sǝung.

I pay respect to the Sangha.

我礼敬僧伽。

(Bow Down) (一拜)

Pubbabhāga-namakāra-paṭhā [Pg.23]

(Handa mayaṃ buddhassa bhagavato pubba bhāganamakāraṃ karomase)

Namo tassa bhagavato,

kõa nôab nóam dàe prá pû mī prá pâk jâo, prá õung nán,

Homage to the Blessed One,

礼敬世尊

arahato,

sûeng bpên pû glāi jàk gì lèt,

the Worthy One,

阿罗汉

sammā-sambuddhassa.

dtràt sa rú chôab dâi dōui prá õung ēng.

the Rightly Self-awakened One.

正等正觉

(Bow down three times.) (三遍)

Buddhānussati [Pg.24]

(Handa mayaṃ buddhānussatinayaṃ karomase)

**Taṃ kho pana bhagavantam evaṃ kalyāṇo kittisaddo
abbhuggato,**

gôa gít dtì sàp ān ngām kǝang prá pû mī prá pāk jâo nán,
dâi fúng bpāi láew yàng ní wâ

This fine report of the Blessed One's reputation has spreaded far
and wide:

世尊的盛名广为流传；

Itipi so bhagavā

próa hèt yàng ní yàng ní prá pû mī prá pāk jâo nán,

He is a Blessed One,

如是世尊：

araham

bpēn pû glāi jàk gì lèt,

a Worthy One,

阿罗汉、

sammā-sambuddho,

bpēn pû dtràt sa rú chôab dâi dōui prá ōung ēng,

a Rightly Self-awakened One,

正等正觉、

Vijjā-caraṇa-sampanno

bpēn pû túeng próam dūoi wít chā lée ja ra ná,

consummate in knowledge and conduct, 明行足、

sugato

bpēn pû bpāi láew dūoi dī,

one who has gone the good way,

善逝、

lokavidū,

bpēn pû rú lôuk yàng jàem jâeng,

knower of the cosmos,

世间解、

Anuttaro purisa-damma-sārathi

bpēn pū sǎ māt fùek bù rùt tī sǒum kūon fùek dāi yàng
māi mī krāi yīng gùa,

unexcelled trainer of those who can be taught,
无上调御丈夫、

satthā devamanussānaṃ

bpēn krū pū sǎn kǒang tē wa dā lǎe ma núd táng lǎi,

teacher of human and divine beings; 天人师、

buddho

bpēn pū rú pū dtùen pū bèrk bān dūoi tām,

awakened; 佛、

bhagavāti.

bpēn pū mī kūam jām rērn jām nāek tām sàng sǎn sàt,
dāng nī.

blessed. 世尊。

Buddhābhighīti [Pg.26]

(Handa mayam buddhābhigītim karoma se)

Buddh'vārahanta-varatādiguṇābhiyutto,

prá pút ta jâo bprà gòb dûoi kûn, mī kūam bprà sèrt hàeng
a ra hăn dta kûn bpēn dtôun,

The Buddha endowed with noble virtues such as the worthy one.

佛陀具足阿罗汉等（如前述）的崇高美德。

Suddhābhiñña-karuṇāhi samāgatatto,

mī prá ōung ān bprà gòb dûoi prá yān, lée prá ga rú nā ān
bō rí sùt,

In him, purity, supreme knowledge, and compassion converge.

集清净大智与悲憫于一身，

Bodhesi yo sujanataṃ kamalaṃ va sūro,

prá ōung dāi sōung grà tām chōun tī dī hāi bèrk bān, dùt ā
tít tām būa hāi bān,

He awakens good people like the sun does on the lotus.

他让善士觉醒，犹如阳光让莲花绽放。

Vandām'aham tam-araṇaṃ sirasā jinendaṃ.

kā pa jâo wāi prá chīn na sī pū mī gī lèt prá ōung nān
dûoi sīan glāo,

I revere with my head that Peaceful One, the Conqueror Supreme.

我俯首礼敬这无上清净的征服者（征服无明烦恼）。

Buddho yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ.

prá pút ta jâo prá ōung dāi bpēn sa ra ná ān ga sēm sūng
sùd kōang sāt táng lăi,

The Buddha is the most secure refuge for all beings.

佛陀是一切众生最安稳的皈依处

Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sirenahaṃ,
kâ pa jâo wâi prá pút ta jâo prá ōung nán ān bpēn tî dāng
hàeng kūam rá lúek ōung tî nùeng dùoi sǎn glâo
The first theme for recollection: I revere him with my head.
我俯首礼敬这第一随念处 (佛陀)。

**Buddhassāhasmi dāso (WOMEN: dāsī) va buddho me
sāmikissaro.**

kâ pa jâo bpēn tâ kǎang prá pút ta jâo, prá pút ta jâo
bpēn nāi mī ìt sa rà núe kâ pa jâo
I am the Buddha's servant, the Buddha is my sovereign master,
我是佛陀的仆侍，佛陀是我的最高主人。

Buddho dukkhassa ghātā ca vidhātā ca hitassa me.
prá pút ta jâo bpēn krûeang gām jàd túk, lée sōung wái
sûeng bprà yòut gae kâ pa jâo
The Buddha is a destroyer of suffering and a provider of welfare for
me.
佛陀是众苦的摧毁者，为我带来利益与幸福。

Buddhassāhaṃ niyyādemi sarīrañjīvitancidaṃ.
kâ pa jâo môab gāi ta wǎi chī wít ní dāe prá pút ta jâo
To the Buddha I dedicate this body and this life of mine.
对于佛陀，我愿奉献此形寿。

**Vandanto'haṃ (WOMEN: Vandantī'haṃ) carissāmi
Buddhasseva subodhitaṃ**
kâ pa jâo pû wài yù jàk bprà prúet dtām, sûeng kūam dtràt
sa rú dī kǎang prá pút ta jâo
I will fare with reverence for the Buddha's genuine Awakening.
我将恭敬奉行佛陀善悟之法。

*** N’atthi me saraṇaṃ aññaṃ, Buddho me saraṇaṃ varam:**

sa ra ná ùen kǎang kê pa jâo mâi mī, prá pút ta jâo bpēn
sa ra ná an bprà sèrt kǎang kê pa jâo

I have no other refuge, the Buddha is my foremost refuge:
我并无其它皈依处，佛陀是最上的皈依处。

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane.

dûoi gān glào kām sàt ní, kê pa jâo pūeng ja rērn nāi prá
sàt sa ná kǎang prá sàt sa dā,

by the speaking of this truth, may I grow in the Teacher’s
instruction.
以此真实语，愿我在导师的正道中成长。

**Buddhaṃ me vandamānena (WOMEN: vandamānāya)
yaṃ puññaṃ pasutaṃ idha,**

kê pa jâo pû wâi yù sūeng prá pút ta jâo, dâi kǔon kǔai
būn dâi nāi bàd ní

Through the merit here produced by my reverence for the Buddha,
以此礼敬佛陀所作的福业，

Sabbepi antarāyā me māhesuṃ tassa tejasā.

ān dta rāi táng bpūong yà dâi mī gài kê pa jâo, dûoi dèt
hàeng bunn nán.

with this power, may all my obstructions cease to be.
以此力量，愿一切险难止息。

(bow and recite) (俯首诵念)

Kāyena vācāya va cetasā vā,

dûoi gāi gôa dī dûoi wā jā gôa dī dûoi jāi gôa dī

By the body, speech or the mind,

以此身、口或意,

Buddhe kukammaṃ pakataṃ mayā yaṃ,

gām nā dtī dtīan ān dāi tī kà pa jào grà tām láew nāi prá

pút ta jào

whatever bad kamma I have done to the Buddha,

我对佛陀所作的任何恶业,

Buddho paṭiggañhatu accayantaṃ,

kôa prá pút ta jào jōung ngôad sūeng tōut lūong gērn ān

nán

may the Buddha accept the offense,

愿佛陀接受此过失,

Kālantare saṃvarituṃ va buddhe.

pûea gān sām rūom rá wāng nāi prá pút ta jào nāi gān

dtòà bpāi.

so that in the future I may show restraint toward the Buddha.

以后我对佛陀会更加恭敬谨慎。

Dhammānussati [Pg.29]

(Handa mayaṃ dhammānussati-nayaṃ karoma se)

Svākkhāto bhagavatā dhammo,

prá tām bpēn sīng tī prá pū mī prá pák jāo, dāi dtràt wái dī
láew

The Dhamma is well-expounded by the Blessed One,
世尊所善说之法,

Sandiṭṭhiko

bpēn sīng tī pū sùek sǎ láe bpa dtī bàt pūeng hēn dāi dūoi
dtōun ēng

to be seen here and now,

真实可见,

akāliko

bpēn sīng tī bpa dtī bàt dāi láe hāi pōun dāi mī jām gād
gān

timeless,

超越时间,

ehipassiko,

bpēn sīng tī kūon glào gād pū ùen wā, tân jōung mā dū
tèrd

inviting all to come and see,

应来查看,

opanayiko

bpēn sīng tī kūon nóam káo mā sài dtūa

leading inwards,

向内返照,

paccattam veditabbo viññūhīti.

bpēn sīng tī pū rú gôa rú dāi cha póa dtōun, dāng ní.

to be seen by the wise for themselves.

智者自证。

Dhammābhighīti [Pg.30]

(Handa mayaṃ dhammābhigītiṃ karoma se)

Svākkhātātādiguṇa-yogavasena seyyo,

prá tām bpēn sìng tī bprà sèrt próa bprà gòab dùoi kūn,
kūe kūam tī prá pū mī prá pāk jào dtràt wái dī láew bpēn
dtoun

Superior, through having such virtues as being well-expounded,
殊胜之法具有世尊善说等的功德 (如前述),

Yo magga-pāka-pariyatti-vimokkha-bhedo,

bpēn tām ān jām nāek bpēn māk pōun bpa rí yát láe níp
pān

divided into Paths and Fruits, study and emancipation,
可分为道与果, 学位与解脱位,

Dhammo kuloka-patanā tadadhāri-dhārī.

bpēn tām sōung wái sūeng pū sōung tām jàk gān dtòuk
bpāi sù lôuk tī chūo

the Dhamma protects those who hold to it from falling into
miserable worlds.

持守法者, 法亦护持他免堕恶道。

Vandāmaham tamaharam vara-dhamma metaṃ.

kā pa jào wái prá tām ān bprà sèrt nán, ān bpēn krûeang
ka jàd sǎa sūeng kūam mûed

I revere that foremost Dhamma, the destroyer of darkness.

我俯首礼敬这殊胜的法、黑暗的摧毁者。

Dhammo yo sabba-pāṇīnam saraṇam khemam- uttamaṃ.

prá tām dāi bpēn sa ra ná ān ga sēm sǔng sùd kǒang sàt
táng lǎi

The Dhamma that for all beings is the secure, the highest refuge,
法是一切众生最安稳的皈依处。

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenahaṃ,
kâ pa jâo wâi prá tām nán ān bpēn tī dtāng hàeng kūam rá
lúek ōung tī sǎang dūoi sǎan glāo

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

我俯首礼敬这第二随念处(法)。

**Dhammassāhasmi dāso (WOMEN: dāsī) va Dhammo me
sāmikissaro.**

Kâ pa jâo bpēn tát kǎang prá tām, prá tām bpēn nāi mī ìt
sa rà núea kâ pa jâo

I am the Dhamma's servant, the Dhamma is my sovereign master,
我是法的仆侍，法是我的最高主人。

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me.

prá tām bpēn krûeang gām jàd túk, láe sōung wái sūeng
bprà yòut gae kâ pa jâo

The Dhamma is the destroyer of suffering and provider of welfare
for me.

法是众苦的摧毁者，为我带来利益与幸福。

Dhammassāhaṃ niyyādemī Sarīrañjīvitañcidaṃ.

kâ pa jâo môab gāi ta wǎi chī wít ní dàe prá tām

To the Dhamma I dedicate this body and this life of mine.

对于法，我愿奉献此形寿。

**Vandanto'haṃ (WOMEN: Vandantī'haṃ) carissāmi
Dhammasseva sudhammataṃ.**

kâ pa jâo pû wâi yù jàk bprà prúet dtām, sūeng kūam
bpēn tām dī kǎang prá tām

I will fare with reverence for the Dhamma's genuine rightness.

我将恭敬奉行法之至上真理。

*** Natthi me saraṇaṃ aññaṃ Dhammo me saraṇaṃ
varam:**

sa ra ná ùen kǎang kê pa jâo mâi mī, prá tām bpēn sa ra
ná ān bprà sèrt kǎang kê pa jâo

I have no other refuge, the Dhamma is my foremost refuge:
我并无其它皈依处，法是我最上的皈依处。

Etena sacca-vajjena vadḍheyyaṃ satthu-sāsane.

dûoi gān glào kām sàt ní, kê pa jâo pūeng ja rērn nāi prá
sàt sa ná kǎang prá sàt sa dā

by speaking of this truth, may I grow in the Teacher's instruction.
以此真实语，愿我在导师的正道中成长。

**Dhammaṃ me vandamānena (WOMEN: vandamānāya)
yaṃ puññaṃ pasutaṃ idha,**

kê pa jâo pû wâi yù sūeng prá tām, dâi kǔan kǔai būn dāi
nāi bàd ní

Through the merit here produced by my reverence for the Buddha,
以此礼敬法所作的福业，

Sabbe pi antarāyā me māhesuṃ tassa tejasā.

ān dta rāi táng bpūong yà dâi mī gâe kê pa jâo, dûoi dèt
hàeng būn nán

with this power, may all my obstruction cease to be.
以此力量，愿一切险难止息。

(bow and recite) (俯首诵念)

Kāyena vācāya va cetasā vā,

dûoi gāi gôa dī dûoi wā jā gôa dī dûoi jāi gôa dī

By the body, speech or the mind,

以此身、口或意，

Dhamme kukammaṃ pakataṃ mayā yaṃ,

gām nā dtī dtīan ān dāi tī kà pa jào grà tām láew nāi prá
tām

whatever bad kamma I have done to the Dhamma,

我对法所作的任何恶业，

Dhammo paṭiggaṇhatu accayantaṃ,

kôa prá tām jōung ngôad sūeng tôut lûong gērn ān nán

may the Dhamma accept the offense,

愿法接受此过失，

Kālantare saṃvaritum va dhamme.

pûea gān sām rūom rá wāng nāi prá tām nāi gān dtò
bpāi.

so that in the future I may show restraint toward the Dhamma.

以后我对法会更加恭敬谨慎。

Saṅghānussati [*Pg.33*]

(Handa mayam saṅghānussati-nayam karoma se)

Supaṭipanno bhagavato sāvaka-saṅgho,

sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt dī láew

The Sangha of the Blessed One's disciples who have practiced well,
世尊的弟子僧伽是善行道者，

Uju-paṭipanno bhagavato sāvaka-saṅgho,

sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt dtrōung láew

the Sangha of the Blessed One's disciples who have practiced
straightforwardly,
世尊的弟子僧伽是直行道者，

Nāya-paṭipanno bhagavato sāvaka-saṅgho,

sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt pūea rú tām bpēn krūeang òak jàk túk láew

The Sangha of the Blessed One's disciples who have practiced
methodically,
世尊的弟子僧伽是智行道者，

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

sǝung sǎ wók kǝang prá pū mī prá pāk jào mù dāi, bpa
dtì bàt sǝum kūon láew

The Sangha of the Blessed One's disciples who have practiced
masterfully,
世尊的弟子僧伽是正行道者

Yadidaṃ

dāi gài bùk kōun lào ní kūe

that is,

他们即是

cattāri purisa-yugāni aṭṭha purisa-puggalā:

kû hàeng bù rùt sì kû, náb rīang dtūa bù rùt dāi bpàed bù rùt

the four pairs, the eight types, of Noble Ones: 四双八辈人,

Esa bhagavato sāvaka-saṅgho

nân làe sǒung sǎ wók kǎang prá pû mī prá pāk jào

That is the Sangha of the Blessed One's disciples,
这就是世尊的弟子僧伽,

Āhuneyyo

bpēn sǒung kūon gài sàk gā rá tī kǎo nām mā bū chā

worthy of gifts, 值得供养、

pāhuneyyo

bpēn sǒung kūon gài sàk gā rá tī kǎo jàd wái dtōan ráb

worthy of hospitality, 值得恭敬、

dakkhiṇeyyo

bpēn pû kūon ráb ták sì nā tǎn

worthy of offerings, 值得布施、

añjali-karaṇīyo,

bpēn pû tī bùk kōun tūo bpāi kūon tām ān cha lī

worthy of respect, 值得合掌、

Anuttaram puññakkhettaṃ lokassāti.

bpēn núea nā būn kǎang lôuk, mǎi mī nā būn ùen yīng gùa, dāng ní.

the incomparable field of merits for the world.
是世间的无上福田。

Saṅghābhighīti [Pg.35]

(Handa mayaṃ saṅghābhigītiṃ karoma se)

Saddhammajō supāṭipatti-guṇādiyutto,

prá sǒung tī gèrd dōui prá sàt tām, bprà gòab dūoi kūn mī
kūam bpa dtī bàt dī bpēn dtōun

Born of the true Dhamma, endowed with such virtues as good
practice,

从法而生，具有善于行道等的美德（如前述），

Yoṭṭhābbidho ariya-puggalasaṅgha-seṭṭho,

bpēn mù hàeng prá a rí yá bùk kōun ān bprà sèrt bpàed
jām pūok

the supreme Sangha formed of the eight types of Noble Ones,
无上僧伽由八种圣者组成，

Sīlādidhamma-pavarāsaya-kāya-citto:

mī gāi lée jīt ān ā sǎi tām mī sǐn bpēn dtōun ān ba ūon

guided in body and mind by such principles as morality:

以戒与法来引导其身心，

Vandāmaham tamariyāna-gaṇaṃ susuddham.

kā pa jāo wāi mù hàeng prá a rí yá jāo lào nán ān bō rí sùt
dūoi dī

I revere that group of the Noble Ones well-purified.

我礼敬那清净的圣众。

Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ.

prá sǒung mù dāi bpēn sa ra ná ān ga sēm sǔng sùd kǒang
sàt táng lǎi

The Sangha that for all beings is the secure, the highest refuge,
僧伽是一切众生最安稳的皈依处。

Tatīyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ,
kâ pa jâo wâi prá sǔng mù nán ān bpēn tī dtāng hàeng
kūam rá lúek ōung tī sǎm dūoi sǎn glâo

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

我俯首礼敬第三随念处(僧伽)。

**Saṅghassāhasmi dāso (WOMEN: dāsī) va Saṅgho me
sāmikissaro.**

kâ pa jâo bpēn tâ kǎang prá sǔng, prá sǔng bpēn nāi
mī ìt sa rà núea kâ pa jâo

I am the Sangha's servant, the Sangha is my sovereign master,

我是僧伽的仆侍，僧伽是我的最高主人。

Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.

prá sǔng bpēn krûeang gām jàd túk, láe sǔng wái sūeng
bprà yòut gài kâ pa jâo

The Sangha is the destroyer of suffering and provider of welfare for me.

僧伽是众苦的摧毁者，为我带来利益与幸福。

Saṅghassāhaṃ niyyādemi sarīranjīvitañcidaṃ.

kâ pa jâo môab gāi ta wǎi chī wít ní dàe prá sǔng

To the Sangha I dedicate this body and this life of mine.

对于僧伽，我愿奉献此形寿。

Vandanto'haṃ (WOMEN: Vandantī'haṃ) carissāmi

Saṅghassopaṭipannataṃ.

kâ pa jâo pû wâi yù jàk bprà prúet dtām, sūeng kūam bpa
dtì bàt dī kǎang prá sǔng

I will fare with reverence for the Sangha's good practice.

我将恭敬奉行僧伽的善於行道。

*** Natthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ
varaṃ:**

sa ra ná ùen kǎang kê pa jâo mâi mī, prá sǒung bpēn sa ra
ná ān bprà sèrt kǎang kê pa jâo

I have no other refuge, the Sangha is my foremost refuge:
我并无其它皈依处，僧伽是最上的皈依处。

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane.

dûoi gān glào kām sàt ní, kê pa jâo pūeng ja rērn nāi prá
sàt sa nǎ kǎang prá sàt sa dā

by the speaking of this truth, may I grow in the Teacher's
instruction.

以此真实语，愿我在导师的正道中成长。

**Saṅghaṃ me vandamānena (WOMEN: vandamānāya)
yaṃ puññaṃ pasutaṃ idha,**

kê pa jâo pû wâi yù sūeng prá sǒung, dâi kǔan kǔai bûn
dâi nāi bàd ní

Through the merit here produced by my reverence for the Sangha,
以此礼敬僧伽所作的福业，

Sabbepi antarāyā me māhesuṃ tassa tejasā.

ān dta rāi táng bpūong yà dâi mī gài kê pa jâo, dûoi dèt
hàeng bûn nán

With this power, may all my obstruction cease to be.
以此力量，愿一切险难止息。

(bow and recite) (俯首诵念)

Kāyena vācāya va cetasā vā,

dûoi gāi gôa dī dûoi wā jā gôa dī dûoi jāi gôa dī

By the body, speech or the mind,

以此身、口或意，

Sanghe kukammaṃ pakataṃ mayā yaṃ,

gām nā dtī dtīan ān dāi tī kà pa jào grà tām láew nāi prá

sǒung,

Whatever bad kamma I have done to the Sangha,

我对僧伽所作的任何恶业，

Sangho paṭiggaṇhatu accayantaṃ,

kõa prá sǒung jǒung ngôad sūeng tǒut lûong gērn ān nán

May the Sangha accept the offense,

愿僧伽接受此过失，

Kālantare saṃvaritum va sanghe.

pûea gān sām rūom rá wāng nāi prá sǒung nāi gān dtòà

bpāi.

So that in the future I may show restraint toward the Sangha.

以后我对僧伽会更加恭敬谨慎。

(End of the Evening Chanting)

Special Chanting

Kāyagatā-sati [Pg.39]

(Handa mayaṃ tavatiṃsākārapāṭhaṃ bhaṇāma se)

Ayaṃ kho me kāyo,

gāi kǎang rāo ní lāe

This body of mine,

我这个身体，

Uddhaṃ pādatalā,

bûeang bōun dtàe púen táo kûen mā

from the soles of the feet on up,

自脚底而上，

Adho kesa-matthakā,

bûeang dtàm dtàe bplāi pǎum lōung bpāi

from the crown of the head on down,

发尖而下，

Taca-pariyanto,

mī năng hûm yù bpēn tī sùd rôab

surrounded by skin,

皮肤所包藏的，

Pūro nānappakārassa asucino,

dtēm bpāi dūoi kǎang mī sà àd mī bprà gān dtàng dtàng

Filled with all sorts of unclean things.

都是种种污垢不净的东西。

Atthi imasmim kāye:

In this body there are:

mī yù nāi gāi ní

在这身体中有：

Kesā

hair of the head,

kūe pǎum táng lǎi

头发，

Lomā

hair of the body,

kūe kǎun táng lǎi

体毛，

Nakhā

kūe léb táng lǎi

nails,

指甲，

Dantā

kūe fān táng lǎi

teeth,

牙齿，

Taco

năng

skin,

皮肤，

Maṃsaṃ	núea	flesh,	肉,
Nahārū	ēn táng lǎi	tendons,	腱(筋),
Aṭṭhī	grà dùk táng lǎi	bones,	骨头,
Aṭṭhimiñjaṃ	yûea nāi grà dùk	bone marrow,	骨髓,
Vakkaṃ	dtāi	kidneys,	肾脏,
Hadayaṃ	hũo jāi	heart,	心脏,
Yakanaṃ	dtàb	liver,	肝,
Kilomakaṃ	pāng pùed	membranes,	隔膜,
Pihakaṃ	mám	spleen,	脾,
Papphāsaṃ	bpòad	lungs,	肺,
Antaṃ	sâi yài	large intestines,	肠,
Antaguṇaṃ	săi rád sâi	small intestines,	小肠,
Udariyaṃ	a hăn mài	gorge,	胃中物,
Karīsaṃ	a hăn gào	feces,	屎,
Pittaṃ	nám di	gall,	胆汁,
Semhaṃ	nám sà lèd	phlegm,	痰,
Pubbo	nám lǔeang	lymph,	脓,
Lohitaṃ	nám lûead	blood,	血,
Sedo	nám ngùea	sweat,	汗,
Medo	nám măn kôun	fat,	脂肪,
Assu	nám dtā	tears,	泪水,

Vasā	nám măn léw	oil,	油脂,
Kheḷo	nám lāi	saliva,	唾液,
Siṅghāṇikā	nám mûk	mucus,	鼻涕,
Lasikā	nám măn kǎi kôa	oil in the joints,	关节滑液,
Muttam	nám mût	urine,	尿,
Matthake matthaluṅgaṃ			
	yûea nāi sà mǎang	brain.	脑。

Evam-ayaṃ me kāyo:

gāi kǎang rāo ní yàng ní

This is the body of mine,

这就是我的这个身体。

Uddhaṃ pādatalā,

bûeang bōun dtàe púen táo kûen mǎ

from the soles of the feet on up,

自脚底而上,

Adho kesa-matthakā,

bûeang dtàm dtàe bplāi pǎum lōung bpāi

from the crown of the head on down,

发尖而下,

Taca-pariyanto,

mī nǎng hûm yù bpēn tī sùd rôab

surrounded by skin,

皮肤所包藏的,

Pūro nānappakārassa asucino.

dtēm bpāi dūoi kǎang mǎi sà àd mī bprà gān dtàng dtàng
yàng ní lāe.

filled with all sorts of unclean things.

都是种种不净的东西。

Reflection on Impermanence [*Pg.42*]

Sabbe sankhārā aniccā

sǎng kǎn kūe rāng gāi jìt jāi, lāe rūp tām nām tām táng
mòud táng sīn, mǎn mǎi tīang, gèrd kūen láew dàb bpāi
mī láew hǎi bpāi

All conditioned things – of the body and mind – are impermanent:
they come into existence then pass away.
一切因緣和合法無常。

Sabbe sankhārā dukkhā

sǎng kǎn kūe rāng gāi jìt jāi, lāe rūp tām nām tām táng
mòud táng sīn, mǎn bpēn túk tōun yāk, próa gèrd kūen
láew gài jèb dtāi bpāi

All conditioned things – physical & mental – are the basis for
suffering (to arise): they are born, get old, sick and died.
一切因緣和合法是苦。

Sabbe dhammā anattā

sìng táng lǎi táng bpūong, táng tī bpēn sǎng kǎn lāe mí
chāi sǎng kǎn táng mòud táng sīn, mǎi chāi dtūo mǎi chāi
dtōun, mǎi kūon tǔe wā rāo wā kǎang rāo wā dtūo wā
dtōun kǎang rāo

All dhammas are Non-Self : Pg.they are not me, not mine, not
myself, they do not belong to me.
一切法無我。

Adhuvam jīvitam

chī wít bpēn kǎang mǎi yāng yūen

Life is not long-lasting.
生命不是長久的，

Dhuvam maranam

kuām dtāi bpēn kǎang yāng yūen

Death is long lasting.
死亡却是長久的。

Avassam mayā maritabbam

ān rāo jà pūeng dtāi bpēn tée

must die inevitably.

我将会死，那是一定的，

Marana-pariyo sānaṃ me jīvitam

chī wít kǎang rāo mī kuām dtāi bpēn tī sùd rôab

My life has death as its completion.

我的生命以死亡为终结。

Jīvitam me aniyatam

chī wít kǎang rāo bpēn kǎang mī tīang

Life is impermanent.

我的生命是无常的，不能保持不变的，

Maranam me niyatam

Kuām dtāi kǎang rāo bpēn kǎang tīang

Death is certain.

我的死亡才是不变的。

Vata

kūon tī jà sǎng wēt

Indeed,

实在的啊！

Ayam kayo

rāng gāi ní

this body

这个身体，

Aciram

mí dāi dtāng yù nān

does not last long.

不能长久维持下去的，

Apetaviññāno

krán bpràt sa jàk wīn yān

Once it has no consciousness,

一旦没有了识，

Chuddo

ān kǎo tīng sǎ láew

being discarded,

即被抛弃了，

Adhisessati

jàk nōan táb

it lies

将置于

Pathaviṃ

sûeng pàen dīn

on the ground,

地上,

Kaliṃgaramiva

bprà dùt dāng wā tōan mái lée tōan fūen

like a rotten log,

就像朽木一般,

Nirattham

hă bprà yòut mí dāi

use.

没有任何用处了。

Aniccā vata saṅkhārā

săng kăn táng lăi mại tâang nỏa

Compounded things are impermanent,

一切因缘和合法无常(诸行无常),

uppādavayadhammino,

mī kuām gèrd kûen láew mī kuām sùeam bpāi bpēn tām

má dā

by nature they arise and pass away,

生起了灭去是其本质(是生灭法),

uppajjitvā nirujjhanti

krán gèrd kûen láew yôam dâb bpāi

Hving arised and they extinguish,

生起之后必定灭去(生灭灭已),

tesam vūpasamo sukho.

kuām kâo bpāi sà ngôab rá ngáb săng kăn táng lăi, bpēn

sùk yàng yīng, dāng ní

their eradication brings happiness.

当一切的行完全止息, 寂乐必定现前(寂乐现前)。

Sabbe sattā

sàt táng lăi táng bpūong

All kinds of beings

所有的众生

maranti ca mariṇsu ca marissare.

dtāi láew dûoi, gām lāng dtāi yù dûoi, lăe jà dtôang dtāi ìk
dûoi

surely come to death, they are dying and will always die,
都会面对死亡，他们将死，也必定死。

Tathevāhaṃ marissāmi

rāo gôa jà dtôang dtāi yàng nán mŭean gān

I shall surely die in the same way.

同样的，我也将会死，

N’atthi me ettha saṅsayo.

kuām sǒung sǎi nāi rûeang dtāi ní, yôam mâi mī sǎm ràb
rāo.

For this I do not have any doubt.

对此我一点也不怀疑。

Abhiṇha-paccavekkhaṇa-pātham [Pg.45]

(Handa mayaṃ abhiṇha-paccavekkhaṇa-pātham bhaṇāma se)

Jarā-dhammomhi jaraṃanatīto. (WOMEN: anatītā)

rāo mī kuām gae bpēn tām má dā jà lûong poun kuām gae
bpāi mī dāi

I am subject to ageing. Ageing is unavoidable.

衰老是自然的法则，我们并不能超越衰老，

Byādhi-dhammomhi byādhimanatīto.

(WOMEN: anatītā)

rāo mī kuām jèb kái bpēn tām ma dā jà lûong poun kuām
jèb kái bpāi mī dāi

I am subject to illness. Illness is unavoidable.

病苦是自然的法则，我们并不能超越病苦，

Maraṇa-dhammomhi maraṇaṃanatīto.

(WOMEN: anatītā)

rāo mī kuām dtāi bpēn tām ma dā jà lûong poun kuām
dtāi bpāi mī dāi

I am subject to death. Death is unavoidable.

死亡是自然的法则，我们并不能超越死亡，

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

rāo jà lá wén bpēn dtàng dtàng, kûe wâ rāo jà dtôang plád
plâk jàk kǎang rák kǎang ja rērn jāi táng lăi táng bpūong

All that is dear and appealing will change and separate from me.

我们所拥有的一切，不论是喜欢或珍惜的，最后将会与我们背
离或分散。

Kammassakomhi kamma-dāyādo kamma-yoni kamma- bandhu kamma-paṭisaraṇo.

(WOMEN: paṭisaraṇā)

rāo mī gām bpēn kǎang kǎang dtoun, mī gām bpēn pū hāi
pǎun, mī gām bpēn dāen gèrd, mī gām bpēn pū dtìd
dtām, mī gām bpēn tī pūeng ā sǎi

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

actions, related through my actions and live dependent on my actions.

我们是业的主人，是自己业的继承人，由自己的业而生，
是自己业的亲族，依自己的业的支撑而活。

**Yam kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa
dāyādo (WOMEN: dāyādā) bhavissāmi.**

rāo tām gām ān dāi wái, bpēn būn rúe bpēn bàp, rāo jà
bpēn tā yât, kūe wâ rāo jàk dtôang dâi ráb pǒun kǒang
gām nán nán sùeb bpāi

Whatever I do, for good or for evil, to that will I fall heir.
不论我们造何种业，善的或恶的，我们必将去承担。

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ.

rāo táng lǎi, kūon pí jā ra nā yàng ní túk wān túk wān terd.

We should often reflect on these.
我们应当时时如此思维及反省。

Paṭhamabuddhabhāsita-gāthā [Pg.46]

(Handa mayaṃ paṭhamabuddhabhāsita-gāthāyo bhaṇāma se)

Aneka-jāti-saṅsāraṃ sandhāvissaṃ anibbisaṃ,

mûea rāo yāng mại pób yān, dâi lāen tōang tīao bpāi nāi
sǒung sǎn bpēn ā nèk ga chāt

Through the round of many births I wandered without reward
without rest,
在无数生死的轮回中，

gahakāraṃ gavesanto dukkhā jāti punappunaṃ.

sà wǎeng hǎ yù sūeng nāi chāng bplùk rūean, kūe dtān hǎ
pû sâng póp, gān gèrd túk krāo bpēn túk rām bpāi

Seeking the house builder. Painful is birth again & again.
无法寻获那造屋的人，一再地出生实在是痛苦。

gahakāraka diṭṭhosi puna-gehaṃ na kāhasi.

nī nàe nāi chāng bplùk rūean, rāo rú jàk jào sǎ láew, jào jà
tām rūean hāi rāo mại dâi ìk dtòa bpāi

House builder you are seen! You will not build a house again.
啊！造屋的人(欲望)你已被发现，你无法再建造屋子了！（身心），

Sabbā te phāsukā bhaggā gahakūṭaṃ visaṅkhaṭaṃ

krōung rūean táng moud kǒang jào rāo hāk sǎ láew, yôad
rūean rāo gôa rúe sǎ láew

All the rafters broken, the ridge pole destroyed.
一切的椽木(烦恼)已摧毁，脊梁(无明)也已折断。

visaṅkhāra-gataṃ cittaṃ taṇhānaṃ khayam-ajjhagā ti.

jìt kǒang rāo tǔeng láew sūeng sà pāp tī ā rāi bprūng
dtàeng mại dâi ìk dtòa bpāi, mām dâi tǔeng láew sueng
kuām sīn bpāi hàeng dtān hǎ.

The non-doing mind attains the end of all cravings.
心已不再造作，一切的贪爱全熄灭(那即是涅槃)。

Dhammagāravādigāthā [Pg.47]

(Handa mayaṃ dhammagāravādigāthāyo bhaṇāma se)

Ye ca atītā sambuddhā, ye ca buddhā anāgatā.

yo cetaṛahi sambuddho, bahūnaṃ sokaṇāsano.

prá pút ta jâo bân dā tî lûong bpāi láew dûoi, tî yāng mǎi
mā dtràt sa rú dûoi, láe prá pút ta jâo pû ka jàd sòuk
kǎang ma hǎ chōun nāi gān bàd ní dûoi

The Buddhas in the past, the future Buddhas, and the present
Enlightened One, who alleviates sorrow of the many.

过去诸佛，未来诸佛，以及灭除众人悲苦、现在的等觉者。

Sabbe saddhammagaruno, vihariṃsu vihāti ca,

athāpi viharissanti, esā buddhāna dhammatā.

prá pút ta jâo táng bpūong nán, túk prá ōung kǎo róp prá
tām, dāi bpēn mā láew dûoi, gām lāng bpēn yù dûoi, láe
jàk bpēn dûoi, próa tām ma dā kǎang prá pút ta jâo táng
lǎi, bpēn chēn nán ēng

All the Buddhas revere the Dhamma; this is true of the past, the
present, and, likewise, the future. For that is the nature of the
Buddhas.

所有佛陀尊敬法。过去如此，现在如此，未来也如此。因为这是诸佛的天性。

Tassamā hi attakāmena, mahattamabhikaṅkhatā,

saddhammo garukātabbo, saraṃ buddhāna sāsanaṃ,

próa chà nán, bùk kōun pû rák dtōun, wǎng yù cha póa
kūn bûeang sǔng, mûea rá lúek dāi túeng kām sàng sǎn
kǎang prá pút ta jâo yù, jōung tām kuām kǎo róp prá tām

Therefore, wishing well for oneself and aspiring for higher virtues,
one should reflect on the Buddha's teaching and revere the
Dhamma.

因此，为了个人福祉和追求更高的道德，我们要思维佛陀的教法
和尊敬法。

nahi dhammo adhammo ca, ubho samavipākino.

tām lāe a tām jà mī pōun mŭean gān táng sǎng yàng hă
mí dâi

Both Dhamma and Non-Dhamma bear different fruits:
法与非法导向不同的果。

adhammo nirayaṃ neti, dhammo pāpeti suggaṭiṃ

a tām yôam nām bpāi na róuk, tām yôam nām hâi tŭeng
sù ka dtì

Non-dhamma leads to suffering, Dhamma leads to a blissful states.
非法导向地狱，法导向善道。

dhammo have rakkhati dhammacāriṃ,

tām làe yôam rák sǎ pŭ bprà prúet tām bpēn nít

Dhamma indeed protects one who practices it.
法保护持法的人。

dhammo suciṇṇo sukhamāvahāti.

tām tī bprà prúet dī láew, yôam nām sùk mā hâi dtōun

Well practiced Dhamma brings happiness.
好好修持法会带来快乐。

esānisamso dhamme suciṇṇe.

nī bpēn ā ní sǎung nāi tām tī dtōun bprà prúet dī láew.

This is the benefit of Dhamma well-implemented.
这就是修持法的功德。

Khemākhemasaraṇadīpikagāthā [Pg.49]

(Handa mayaṃ Khemākhemasaraṇadīpikagāthāyo bhaṇama se)

Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca.

ārāmarukkha cetayāni, manussā bhayatajjitā.

ma núd bpēn ān mâk, mûea gêrd mī pāi kùk kām láew,
gôa tûe āo pū kǎo bāng, bpà mái bāng, ā rām lée rúk kà jē
dī bāng bpēn sa ra ná

Most people, upon fear, seek refuge in mountains, forests, large trees,
or monuments of various kinds, believing that they are the (safe) places
of refuge.

诸人恐怖故，去皈依山岳、或皈依森林、园林、树、支提(舍利塔)。

**Netam kho saraṇaṃ khemaṃ, netamsaraṇamuttamaṃ,
netam saraṇamāgamma, sabbadukkhā pamuccati.**

nân mí châi sa ra ná ān ga sēm lēi, nân mí châi sa ra ná ān
sǔng sùd, kǎo ā sǎi sà ra ná nân láew, yôam mâi poun jàk
túk táng bpūong dâi

These are certainly not places of Secured Refuge. These are certainly
not places of Supreme Refuge. When people have taken refuge in
these places, they cannot escape from all sufferings.

此不是安稳的皈依处，此不是最上的皈依处，象这样皈依的人，
不能离一切苦。

**Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato.
cattāri ariyasaccāni, sammappaññāya passati.**

sùon pû dâi tûe āo prá pút prá tām prá sǔng bpēn sa ra
ná láew, hěn a rí yá sàt kûe kuām jīng ān bprà sèrt sì dûoi
bpān yā ān chôab

Anyone who takes refuge in the Buddha, the Dhamma and the
Saṅgha, sees the Four Ariyāsacca (four Noble Truths) with Right
Wisdom.

若人以佛法僧为皈依，以正确的智慧，得见四圣谛。

**Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca
atikkamaṃ. ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāminaṃ.**

kūe hěn kūam túk, hèt hâi gèrd túk, kuām gâo lûong túk
sĩa dâi, lăe hõun tâng mī ōung bpàed ân bprà sèrt krûeang
tũeng kuām rá ngáb túk

They are, the Suffering, the Cause of Suffering, the Cessation of
Suffering, and the Noble Eightfold Path leading to the cessation of
suffering.

那即是见到苦，苦生起的原因，苦的熄灭及导致苦熄灭的八支圣道。

**Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ.
etaṃ saraṇamāgama, sabbadukkhā pamuccati.**

nân làe bpēn sa ra ná ân ga sēm, nân bpēn sa ra ná ân
sũng sùd, kăo ā săi sa ra ná nân láew, yôam poun jàk túk
tâng bpūong dâi.

This is the Secured Refuge. This is the Supreme Refuge. Those who
take refuge in this the Triple Gem can escape from all sufferings.

这才是最安稳的皈依处，这才是无上的皈依处，象这样皈依的人，
能解脱一切苦。

Ovāda-pāṭimokkha Gāthā [*Pg.51*]

(Handa mayaṃ ovādapāṭimokkhagāthāyo bhaṇāma se)

Sabba-pāpassa akaraṇaṃ,

gān mī tām bàp táng bpūong

Not doing of any evil

一切恶莫作，

Kusalassūpasampadā,

gān tām gū sōun hāi tūeng próam

Performing the skillful

一切善奉行，

Sacitta-pariyodapanaṃ:

gān chām rá jìt kóang dtōun hāi kǎo rôab

Purifying one's mind:

自调净其意，

Etam buddhāna-sāsanaṃ.

tām sām yàng ní bpēn kām sàng sóan kóang prá pút ta jào
táng lǎi

This is the teaching of all Buddhas.

是诸佛所教。

Khantī paramaṃ tapo tītikkhā.

kǎn dtī kūe kuām òud glān bpēn tām krûeang pǎo gì lèt
yàng yīng

Patient forbearance is the foremost austerity

忍辱为最高的苦行；

Nibbānaṃ paramaṃ vadanti buddhā.

pū rú táng lǎi, glào prá níp pān wā bpēn tām ān yīng

All Buddhas say that Nibbāna is the supreme.

所有觉者都说涅槃为最高无上的。

Na hi pabbajito parūpaghātī;

pū gām jàd sàt ùen yù mī chûe wā bpēn bān pá chít lēi

One who injures another is not a renunciant.

伤害他者不名为出家人；

Samaṇo hoti paraṃ viheṭṭhayanto.

pū tām sàt ùen hāi lām bàk yù mī chûe wā bpēn sà ma ná

lēi

One who mistreats another is not a Buddhist Monk.
恼害他者不名为沙门。

Anūpavādo anūpaghāto,

gān mī pūđ rái, gān mī tām rái

Not to insult and not to injure,

不诽谤与不侵害，

Pāṭimokkhe ca saṃvaro,

gān sām rūom nāi bpā dti mōuk

to be restrained in the monastic code,

严持戒律，

Mattaññutā ca bhattasmim,

kuām bpēn pū rú bprā mām nāi gān bōa rí pōuk

moderation in food,

于食知量，

Pantan-ca sayan'āsanaṃ.

gān nōan gān nāng nāi tī ān sà ngàđ

dwelling in seclusion.

远处独居，

Adhicitte ca āyogo:

kuām mām bprā gòab nāi gān tām jìt hāi yīng

Commitment to the higher mind (higher concentrations).

精勤于修习增上定。

Etaṃ buddhāna-sāsaṇaṃ.

tām hòuk yàng ní bpēn kām sàng sōan kōang prá pút ta

jāo táng lāi.

This is the teaching of all Buddhas.

是诸佛所教。

Ariyadhanagāthā [Pg.53]

(Handa mayaṃ ariyadhanagāthāyo bhaṇāma se)

Yassa saddhā tathāgate acalā supatiṭṭhitā,

sàt tā nāi prá dtà tả kóut kǎang pû dāi dtâng mân yàng dĩ
mâi wàn wǎi

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

谁人对如来的信念是虔诚不动摇的，

Sīlanca yassa kalyāṇaṃ ariyakantaṃ pasaṃsitaṃ

láo sǐn kǎang pû dāi ngôad ngām, bpēn tī sǎn sěrn tī pōa
jāi kǎang prá a rí yá jào

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

善持戒者，是圣者所喜欢赞叹的，

Saṅghe pasādo yassatthi ujubhūtañ-ca dassanaṃ

kuām lûeam sǎi kǎang pû dāi mī nāi prá sǒung, láe kuām
hěn kǎang pû dāi dtrōung

Who has faith in the Saṅgha and straight in view.

谁人对僧伽有净信(虔诚恭敬)，并具有正确见解者，

Adaḷiddoti taṃ āhu amoghan-tassa jīvitaṃ.

bān dīt glào rīak kǎo pû nán wā kōun mâi jōun, chī wít
kǎang kǎo mâi bpēn mǎn

“He is not poor” they say. His life will not be in vain.

智者皆说此人不会穷困，他的一生必定是幸福的，

**Tasmā saddhañca sīlañca pasādaṃ dhamma-dassanaṃ,
anuyuñjetha medhāvī saraṃ buddhāna-sāsananti.**

próa chà nán, mûea rá lúek dāi tǔeng kām sàng sǎn
kǎang prá pút ta jào yù, pû mī bpān yā kōon gòa sâng sàt
tā sǐn, kuām lûeam sǎi láe kuām hěn tām hāi nūeang
nūeang.

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

因此，当忆念到佛陀的教诲时，智者应当时时培育虔诚的信念、
戒、净信心以及善法的见解。

Bhaddekarattagāthā [Pg.54]

(Handa mayaṃ bhaddekarattagāthāyo bhaṇāma se)

Atītaṃ nānvāgameyya nappaṭikaṅkhe anāgataṃ.

bùk kōun m̄i k̄on dtām kíd tǔeng sìng tī lūong bpāi láew
d̄uoi ā lāi, lác m̄i pūeng pá wōung tǔeng sìng tī yāng m̄i
mā tǔeng

One should not revive the past and not speculate on what's to come.

人们不应依恋回想过去，也不应担忧那还未到来的事情，

Yad'atītaṃ-pahīnantaṃ appattañ-ca anāgataṃ.

sìng bpēn a dīt gōa lá bpāi láew, sìng bpēn ā nā kóut gōa
yāng m̄i mā

The past has gone, the future has not arrived yet.

过去的事情已经过去，未来的事情还未发生。

Paccuppannañca yo dhammaṃ tattha tattha vipassati.

Asaṃhiraṃ asaṅkappaṃ taṃ viddhā manubrūhaye.

p̄u dāi hěn tām ān gèrd k̄uen cha póa nā nāi tī nán nán
yàng jàem j̄aeng, m̄i ngōan ngāen klōan klāen, kǎo k̄on
pōak p̄un ā gān chēn nán wái

In every presently arisen phenomenon, one clearly sees as it is, unmoved and unshaken. Such insight can be accumulated by practice.

谁能清楚的看到当下所生起的诸法，而坚定不动摇，

这种坚定不动摇的状况可以通过修习而达致。

Ajjeva kiccam-ātappaṃ ko jaññā maraṇaṃ suve.

kuām pīan bpēn gīt tī dtōang tām wān ní, krai jà rú kuām
dtāi m̄aie pr̄ung ní

Ardently doing one's task today, who knows tomorrow death may come.

应勤奋于今天所应做的事情，谁能预料，明天可能死了呢！

Na hi no saṅgarantena mahāsenena maccunā.

próa gān plàd pīan dtōa mát jù rât sūeng mī sě nā māk

yôam mâi mī sām ràp rāo

No bargain with His Deathliness can keep him and his hordes away.
因为我们决无办法与死神的大军讨价还价。

**Evam viharim-atapiṃ aho-rattam-atanditaṃ, taṃ ve
bhaddeka-ratto'ti santo ācikkhate munī.**

mú nī pū sa ngòub yôam glào rīak pū mī kuām pīan yū
chên nán, mâi giát krán táng glāng wān glāng kūen wā, pū
bpēn yù máe pīang rā dtrī dīaw gôa nā chōum.

To dwell with diligence in this way, non-declining whole day whole
night. That is an indeed auspicious night. So it was taught by the
Peaceful Sage.

如此保持精进，日夜不退，这就是寂静牟尼所教的‘吉祥之日’。

Tilakkhaṇādigāthā [Pg.56]

(Handa mayaṃ tilakkhaṇādigāthāyo bhaṇāma se)

Sabbe saṅkhārā aniccā'ti yadā paññāya passati,

mûe dāi bûk kōun hễn dūoi bpān yā wâ sǎng kǎn táng
bpūong mǎi tīang

All processes are impermanent: when one sees this with
discernment,
当一个人以智慧观照时，得见“一切行无常”，

Atha nibbindati dukkhe: esa maggo visuddhiyā.

mûe nán yôam nûei nài nāi sīng tī bpēn túk tī dtōun
lǒung, nân làe bpēn tǎng hàeng prá níp pān ān bpēn tām
mòud jòud

one grows disenchanted with suffering. This is the path to purity.
那个时候，他将厌倦于自己所沉溺的诸苦，这就是导向清净之道。

Sabbe saṅkhārā dukkhā'ti yadā paññāya passati,

mûe dāi bûk kōun hễn dūoi bpān yā wâ sǎng kǎn táng
bpūong bpēn túk

All processes are suffering: when one sees this with discernment,
当一个人以智慧观照时，得见“一切行是苦”，

Atha nibbindati dukkhe: esa maggo visuddhiyā.

mûe nán yôam nûei nài nāi sīng tī bpēn túk tī dtōun
lǒung, nân làe bpēn tǎng hàeng prá níp pān ān bpēn tām
mòud jòud

one grows disenchanted with suffering. This is the path to purity.
那个时候,他将厌倦于自己所沉溺的诸苦,这就是导向清净之道。

Sabbe dhammā anattā'ti yadā paññāya passati,

mûe dāi bûk kōun hễn dūoi bpān yā wâ tām táng bpūong
bpēn ā nát dtā

Everything are not-self: when one sees this with discernment,
当一个人以智慧观照时，得见“一切法无我”，

Atha nibbindati dukkhe: esa maggo visuddhiyā.

mûe nán yôam nûei nài nāi sīng tī bpēn túk tī dtōun

lõung, nân làe bpēn tâng hàeng prá níp pān ān bpēn tām
mòud jòud

one grows disenchanted with suffering. This is the path to purity.
那个时候,他将厌倦于自己所沉溺的诸苦,这就是导向清净之道。

Appakā te manussesu ye janā pāra-gāmino.

nāi mù ma núd táng lăi, pû tî tũeng fàng hàeng prá níp
pān mī nôi nák

Few humans go to the Further Shore.
在这些人群中,能够渡往彼岸的人很少。

Athāyaṃ itarā pajā tīram-evānudhāvati.

mù ma núd nôak nán, yôam wīng lóa yù dtām fàng nāi ní
ēng

Most simply wandering on this shore.
至于其余的人,都徘徊于此岸。

Ye ca kho sammadakkhāte dhamme dhammānuvattino,
gôa chōun lào dāi bprà prúet tām sǒum kūon gài tām nāi
tām tî dtràt wái chōab láew

Those who practice the Dhamma in line with the well taught
Dhamma,
那些善于遵照正法,依教奉行的人,

Te janā pāramessanti maccudheyyaṃ suduttaraṃ.

chōun lào nán jàk tũeng fàng hàeng prá níp pān, kām
póun bùong hàeng mát jù tî kām dāi yâk nák

They will cross over Death's realm which is so hard to transcend.
他们将能到达彼岸,渡过那难渡的死亡领域。

**Kaṇhaṃ dhammaṃ vipphāya sukkaṃ bhāvētha
paṇḍito,**

jōung bpēn bān dīt lá tām dām sǎ, láew ja rērn tām kǎo

Abandoning dark practices, the wise person should develop the
bright,
作为智者,应舍弃黑暗的法,而开展清净光明的法。

Okā anokam-āgamma viveke yattha dūramaṃ.

Tatrābhiratim-iccheyya hitvā kāme akincano.

jōung mā tǔeng tī mī nām, jàk tī mī nām, jōung lá gām
sǎ, bpēn pū mī mī kuām gāng wōun, jōung yīn dī cha
póa dtòà prá níp pān ān bpēn tī sà ngàd sūeng sàt yīn dī
dāi dōui yāk.

Having gone from home to homeless, in seclusion so hard to relish.
There he should wish for delight, having discarded sensuality, he
who has nothing.

由在家而出家，喜欢独处于幽僻之地。应当求的是法乐，舍弃欲
而无所要求。

Bhāra Sutta Gāthā [Pg.58]

(Handa mayaṃ bhārasuttagāthāyo bhaṇāma se)

Bhārā have pañcaka-khandhā

kăn táng hâ bpên kǎng nàk nér

The five aggregates are truly a burden!

五蘊是难以背负的啊！

Bhāra-hāro ca puggalo

bùk kōun làe bpên pû bàek kóang nàk pā bpāi

People carry the burden.

人们背着这极重的东西。

Bhārā-dānaṃ dukkhaṃ loke

gān bàek tǔe kǎng nàk bpên kuām túk nāi lôuk

To take up the burden is to suffer in the world.

背起这么重的东西是世间的苦；

Bhāra-nikkhe-panaṃ sukhaṃ

gān sa làd kǎng nàk tǐng lōung sǎ bpên kuām sùk

To throw off the burden is bliss.

把它放下或舍去是安乐。

Nikkhi-pitvā garuṃ bhāraṃ

prá a rí yá jào sa làd tǐng kǎng nàk lōung sǎ láew

Having thrown off the heavy burden

(诸位圣者) 已将这重东西放下了，

Aññaṃ bhāraṃ anādiya

táng mǎi yìb chǔoi āo kǎng nàk ān ùen kûen mā ìk

and not taking on another,

也不再抓取其他重东西上来，

Samūlaṃ tanhaṃ abbulha

gôa bpên pû tǎn dtān hǎ kûen dāi grà tâng rāk

one pulls out the root of all cravings,

他已将欲望连根拔除了，

Nicchāto parinibbuto.

bpēn pū moud sīng bpràt ta nă dăb sa nìt mī sùn
lŭea

Totally free from desires.
完全熄灭，再无余留。

Pacchima-Buddho-Vāda Pāthā [Pg.59]

(Handa mayam pacchima-Buddho-vāda-pathāṅg bhānāma se)

Handa-dāni bhikkhave āman-tayāmi vo,
dū gòan pík sù táng lăi, bàd ní, rāo kǎa dtūean tân táng lăi
wâ

“Oh monks! Now let me tell you:
‘诸位比丘！我要提醒各位：

Vaya-dhammā sankhārā,
săng kăn táng lăi, mī kuām sùeam bpāi bpēn tām ma dā
That all conditioned things are subject to deterioration, this is the
Law of Nature,
一切因缘和合法必将会败坏的，

appamādena sampādetha
tân táng lăi, jōung tām kuām mī bprà màt hâi tŭeng
próam tèrd
each one of you must not be careless, strive to be vigilant.’
各位不要放逸，应当努力求进步。’

Ayam Tathāgatassa pacchimā vācā
ní bpēn prá wā jā mī nāi kráng sùd tái kǎang prá dta tă
kóut jâo
This is the final utterance of the Tathagata.
这就是世尊最后的教诲。

Maṅgalasutta [Pg.60]

(Handa mayaṃ maṅgalasuttapaṭhaṃ bhaṇāma se)

**Bahū devā manussā ca maṅgalāni acintayum,
ākaṅkhamānā sotthānaṃ brūhi maṅgalam-uttamaṃ.**
tē wa dā ōung nùeng dāi gràb tūn tām prá pū mī prá pāk
jāo wā, mù tē wa dā lāe ma núd māk lăi, mûng mǎi kuām
ja rērn gāo nā, dāi kíd tǔeng rûeang mōung kōun lāew, kōa
prá ōung sōung bòak tǎng mōung kōun ān sǔng sùd tērd,
sǔm dèt prá pū mī prá pāk jāo, sōung dtràt dtòab dāng ní
wā

‘Devas are concerned for happiness and ever long for peace.
The same is true for humankind. What then are the highest
blessings?’

许多天众与人们，思索吉祥，企求幸福；恳请（世尊）
为彼宣说最高的吉祥。

Asevanā ca bālānaṃ

Avoiding the foolish,

gān mǎi kóub kōun pān

远离愚痴人，

Paṇḍitānañ-ca sevanā

associating with the wise,

gān kóub bān dīt

亲近智慧者，

Pūjā ca pūjanīyānaṃ

gān bū chā dtòa bùk kōun tī kūon bū chā

and honouring those worthy of honour.

礼敬应敬者，

Etam maṅgalam-uttamaṃ

gīt sām yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings.

是至上吉祥。

Paṭirūpa-desa-vāso ca

gān yù nāi bprà tēt ān sǔm kūon

Living in places of suitable kinds,

居于合适处，

Pubbe ca kata-puññatā

gān bpēn pū mī būn dāi tām wái gòan lāew

with the previously done merits,

往昔修福德，

Atta-sammā-pañidhi ca

gān dtāng dtōun wái chōab

and directing oneself rightly.

自立正志向，

Etam maṅgalam-uttamaṃ

gìt sǎm yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings.

是至上吉祥。

Bāhu-saccañ-ca

Broad knowledge

gān bpēn pû dâi yīn dâi fāng mâk

博学，

sippañ-ca,

and skills,

gān mī sǐ la bpà ví ta yā

善技艺，

Vinayo ca susikkhito wí nāi tī sùek sǎ dī láew

Well mastered discipline,

勤学于律仪，

Subhāsītā ca yā vācā wā jā tī bpēn sù pā sīt

And well spoken speech,

言谈悦人心，

Etam maṅgalam-uttamaṃ

gìt sǎm yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings.

是至上吉祥。

Mātā-pitu-upaṭṭhānaṃ

gān bām rūng líang mǎn dā bì dā

Support for parents,

侍奉于父母，

Putta-dārassa saṅgaho gān sǔong króa bùt láe pā ra yā

assistance to wife and children,

爱护妻与子，

Anākulā ca kammantā

gān ngān tī mǎi yūng yěrng sǎb sǔun

and work methodically,

处事不紊乱，

Etam maṅgalam-uttamaṃ

gìt sǎm yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings

是至上吉祥。

Dānañ-ca

Generosity

gān bām pēn tām

布施

dhamma-cariyā ca

and a righteous life,

gān bprà prúet tām

依法行，

Ñātakānañ-ca saṅgaho

offering help to relatives,

gān sǒung króa mù yât

济助诸亲属，

Anavajjāni kammāni

gān ngān ān bpràt sa jàk tōut

and acting in ways that leave no blame.

行为无过失，

Etam maṅgalam-uttamaṃ

gìt sì yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings.

是至上吉祥。

Āratī viratī pāpā

gān ngóud wén jàk bàp gām

Avoiding and abstaining from evil,

戒除诸恶行，

Majja-pānā ca saññamo

gān nìao ráng jāi wái dāi jàk gān dùem nám mào

Refraining from intoxicants,

远离麻醉品，

Appamādo ca dhammesu

gān mǎi bprà mǎt nāi tām táng lǎi

and heedfulness in everything.

于法不放逸，

Etam maṅgalam-uttamaṃ

gìt sǎm yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessing.

是至上吉祥。

Gāravo ca

kuām kào róup òan nóam

Respectfulness

恭敬

nivāto ca

kuām tòam dtūa mǎi yêr yìng

and humility,

与谦逊,

Santuṭṭhī ca

kuām sǎn dòut yīn dī nāi kǎng tī mī yù
contentment

知足

Kataññutā

kuām bpēn kōun ga dtān yū
and gratitude,

及感恩,

Kālena dhammassavanaṃ

gān fāng tām dtām gān
And hearing the Dhamma frequently taught.

适时闻正法,

Etam maṅgalam-uttamaṃ

gìt hā yàng ní bpēn mōung kōun ān sǔng sùd
These are the highest blessings.

是至上吉祥。

Khantī ca

kuām òud tōun
Patience

忍辱

Sovacassatā

kuām bpēn kōun wā ngāi sǎn ngāi
and compliance,

易受教,

Samaṇānañ-ca dassanaṃ

gān pób hén sa ma ná pū sa ngòb jàk gí lèt
seeing contemplatives,

亲见诸沙门,

Kālena dhamma-sākacchā

gān sǒun ta nā tām dtām gān
and discuss the Dhamma on timely occasions,

适时谈正法,

Etam maṅgalam-uttamaṃ

gìt sì yàng ní bpēn mōung kōun ān sǔng sùd
these are the highest blessings.

是至上吉祥。

Tapo ca

kuām pīan pǎo gí lèt

Austerity,

自制,

brahma-cariyañ-ca

gān bprà prúet prōum ma jān

and committed to the Holy Life,

行梵行,

Ariya-saccāna-dassanaṃ

gān hěn a rí yá sàt

seeing the Noble Truths,

彻见四圣谛,

Nibbāna-sacchikiriya ca

gān tām prá níp pān hāi jāeng

and realizing Nibbāna,

体证于涅槃,

Etam maṅgalam-uttamaṃ

gít sì yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings.

是至上吉祥。

Phuṭṭhassa loka-dhammehi cittaṃ yassa na kampati

jít kǒang pū dāi ān lôuk ga tām táng lǎi, tük dtôang láew

māi wàn wǎi

When in contact with the world, mind is unshakened.

虽触世间法，（八风），其心不动摇，

Asokaṃ

bpēn jít māi sào sòuk

sorrowless,

无悲,

virajaṃ

bpēn jít rái tú lī gí lèt

dustless,

无杂染,

khemam

bpēn jít ān ga sēm sǎn

secured,

安稳,

Etam maṅgalam-uttamaṃ

gìt sì yàng ní bpēn mōung kōun ān sǔng sùd

these are the highest blessings.

是至上吉祥。

**Etādisāni katvāna sabbattham-aparājitā,
sabbattha sotthim gacchanti, tan-tesam maṅgalam-
uttamanti**

mù tē wa dā lāe ma núd táng lǎi, dāi grà tām mōung kōun
táng sǎm sīb bpàed bprà gān lào ní hāi mī nāi dtōun láew,
jūeng bpēn pū mǎi pāi pǎe nāi tī táng bpūong, yōam
tǔeng kuām sa wát dī nāi túk sa tǎn, táng mōud ní bpēn
mōung kōun, kūe hèt hāi tǔeng kuām ja rērn gāo nā ān
sǔng sùd, kǎang tē wa dā lāe ma núd táng lǎi lào nán dōui
tǎe

When doing all these things, undefeated everywhere. People go
everywhere in well-being. These are the highest blessings.

若能如是作，所到无不胜，随处得安乐，是至上吉祥。

Iti.

dūoi bprà gān chā ní lāe.

So is it.

如是.

Parābhava Sutta Pātha [Pg.66]

(Handa mayaṃ parābhavasuttapāthaṃ bhaṇāma se)

Suvijāno bhavaṃ hoti

pû rû dī bpēn pû ja rērn

One who is good in knowing progresses,
善于知识的人成功，

Duvijāno parābhavo

pû rû chûa bpēn pû sùeam

one who is bad in knowing declines.
不善知识的人失败。

Dhammakāmo bhavaṃ hoti

pû krâi tām bpēn pû ja rērn

One who loves Dhamma progresses,
热爱正法的人成功，

Dhammadessī parābhavo

pû gliad chāng tām bpēn pû sùeam

one who hates Dhamma declines.
仇视正法的人失败。

Asantassa piyā honti na sante kurute piyaṃ,

asataṃ dhammaṃ roceti taṃ parābhavato mukhaṃ

kăo nán tām kuām rák nāi a sàt ta bù rùt, mâi tām kuām
rák nāi sàt ta bù rùt, kăo chôab nāi tām nāi a sàt ta bù rùt,
kôa nán bpēn tâng hàeng kuām sùeam

The wicked are dear to him, with the virtuous he finds no delight,
he prefers the creed of the wicked — this is a cause of one's
downfall.

他亲近恶人，不亲近善人。他热衷恶行，这是失败的原因。

Niddā-sīlī sabhāsīlī anutthātā ja yo naro

alaso kodhapaññāno taṃ parābhavato mukhaṃ

pû dāi bpēn pû chôab nōan làb, chôab pûd kūi, mâi ka yǎn
giat krán gān ngān, láe bpēn kōun mák grōut, kôa nán

bpēn tāng hàeng kuām sùeam

Being fond of sleep, fond of company, indolent, lazy and irritable — this is a cause of one's downfall.

生性嗜睡，喜欢聚会，萎靡不振，懈怠懒惰，好发脾气，这是失败的原因。

**Yo mātaram pitaram vā jinnakam gatayobbanam
pahusanto na bharati tam parābhavato mukham**

pû dāi mī kuām sǎ māt yù, mǎi líang dū bì dā mǎn dā pû
cha rā ān mī wāi nùm pàn bpāi láew, kôa nán bpēn tāng
hàeng kuām sùeam

Though being well-to-do, not to support father and mother who are old and past their youth — this is a cause of one's downfall.

生活富裕，但不赡养青春已逝的年迈父母，这是失败的原因。

**Yo Brāmanam samanam vā aññam vāpi vanibbakam
musāvadena vañceti tam parābhavato mukham**

pû dāi lòak lūong sa ma ná pram, lòak mǎe wa ní pók
kōun kóa tǎn ùen dāi dūoi mū sǎ wāt, kôa nán bpēn tāng
hàeng kuām sùeam

To deceive a brahman or ascetic or any other mendicant by falsehood — this is a cause of one's downfall.

用谎言欺骗婆罗门，沙门或其他行乞者，这是失败的原因。

Pahutavito puriso sahirañño sabhojano

eko bhuñjati sādūni tam parābhavato mukham

pû dāi mī sáp mī ngērn, mī kǎang lǔea gīn lǔea cháí, kǎo
bō rí pōuk sǐng tī dī dī nán dtàe pû dīao, kôa nán bpēn
tāng hàeng kuām sùeam

Having much wealth and ample gold and food, but to enjoy one's luxuries alone — this is a cause of one's downfall.

有很多财产，有金子，有食物，但独自享用这些好处，这是失败的原因。

**Jātithaddho dhanathaddho gottathaddho ca yo naro
saññātimatimaññeti tam parābhavato mukham**

pû dāi yìng próa châd gām nērd, yìng próa sáp, yìng próa kóut, láew dū mìn sūeng yât kǎang dtōun, kôa nán bpēn tâng hàeng kuām sùeam

To be proud of birth, of wealth or clan, and to despise one's own kinsmen — this is a cause of one's downfall.

以出身自傲，以财富自傲，以家族自傲，看不起自己的亲友，这是失败的原因。

Itthīdhutto surādhutto akkhadhutto ca yo naro

laddham laddham vināseti tam parābhavato mukham

pû dāi bpēn nák lēng yǐng, nák lēng sū rā, lác nák lēng lên gān pa nān, kǎo dāi tām lāi sáp tī hǎ dāi mā hāi pí nāt chíb hǎi bpāi, kôa nán bpēn tâng hàeng kuām sùeam

Addicted to women, alcohol and gambling, and to squander all one earns — this is a cause of one's downfall.

沉湎于女色，爱喝酒，好赌博，将一切所得挥霍一空，这是失败的原因。

Sehi dārehi asandhutto vesiyāsu padussati

dussati paradāresu tam parābhavato mukham

pû dāi mī pōa jāi rāk krāi nāi pā ra yā dtōun, glàb bpāi tīao súk sōun gàb yǐng pāet sa yǎ, lác lòab tām chú gàb pā ra yā kǎang pû ùen, kôa nán bpēn tâng hàeng kuām sùeam

Not contented with one's own wife, and to be seen with harlots and the wives of others — this is a cause of one's downfall.

不满意自己的妻子，与妓女厮混，与他人的妻子厮混，这是失败的原因。

Atītayobbano poso āneti timbarutthaniṃ

tassā issā na subbati tam parābhavato mukham

chāi gāe pû mī wāi nūm pān bpāi láew, dāi nām yǐng sǎo nóai mā bpēn pā ra yā, kǎo nōan mī làb, próa kuām hǔeng hǔong lác hùong ā lāi nāi yǐng nán, kôa nán bpēn tâng hàeng kuām sùeam

Being past one's youth, to take a young wife and to be unable to

sleep for jealousy of her — this is a cause of one's downfall.

青春已逝，还娶回年青美丽的妻子。因猜忌而不能入睡，这是失败的原因。

Itthiṃ sonḍim vikiriṇiṃ purisaṃ vāpi tādisaṃ

issariyasamiṃ thapeti taṃ parābhavato mukhaṃ

chāi dāi dtāng yǐng nák lēng chái jài sù rûi sù rāi mā bpēn
māe rūean, lāe rûe yǐng dāi dtāng chāi nák lēng chái jài sù
rûi sù rāi mā bpēn pōa rūean, kōa nán bpēn tāng hàeng
kuām sùeam

To place in authority a woman given to drink and squandering, or
a man of a like behavior — this is a cause of one's downfall.

对嗜酒和挥霍的女人或男人推崇备至，这是失败的原因。

Appabhogo mahātanho khattiye jāyate kule

so ca rajjaṃ patthayati taṃ parābhavato mukhaṃ

pû dāi mī pōu ká nōi, dtāe mī kuām yàk yài, bpràt ta nă rât
cha sǒum bàt, kōa nán bpēn tāng hàeng kuām sùeam

To be of noble birth, with vast ambition and of slender means,
and to crave for rulership — this is a cause of one's downfall.

出生在刹帝利家族，财产微薄，野心却很大，渴求在这世上取得王国，这是失败的原因。

Ete parābhavē loke pandito samavekkhiya

ariyo dassanasampanno sa loke bhajate sivaṃ

pû bpēn bān dīt sǒum būn dûoi tát sa ná ān bprà sèrt, dāi
hěn hèt hàeng kuām sùeam táng lăi lăo nán chád lăew,
tân yôam wén sǐng lăo ní sǎ, mûea bpēn chên nán, tân
jūeng poub lăe sèp dtāe lôuk sūeng mī dtāe kuām ja rērn

Knowing well these causes of downfall in the world, the noble sage
endowed with insight shares a happy realm.

具有洞察力的智者圣人清楚明白这些失败原因，亲近善境界。

Iti.

dûoi bprà gān chā ní lăe.

So is it.

如是。

Mittāmittagāthā [Pg.69]

(Handa mayaṃ mittāmittagāthāyo bhaṇāma se)

Aññadatthuharo mitto,

mít bpòak lôak nām bpāi tâng sùeam yàng dīao,

One who makes friends only to cheat, 为欺诈而交友的朋友，

Yo ca mitto vacīparamo,

mít dāi mī wā jā dī dtàe bpràt sǎi bpēn yàng yīng,

one who is good only in word, 只有嘴巴好的朋友，

Anupiyañca yo āhu,

mít dāi glào kām bpràt jòub,

one who flatters & cajoles 谄媚奉承的朋友，

Apāyesu ca yo sakhā:

mít dāi bpēn pūean nāi kuām chíb hǎi,

and a companion in ruinous fun: 吃喝玩乐的朋友，

Ete amitte cattāro iti viññāya paṇḍito.

bān dīt pí jā ra nā hēn wā kōun táng sì jām pūok ní, mí
chāi mít láew.

these four the wise know as non-friends.

智者要知这四种非真正朋友。

Ārakā parivajjeyya

pūeng lìk līang sǎ hāi hàng glāi

Avoid them from afar

应当远离，

Maggam paṭibhayam yathā.

mūean kōun dern tâng wén tâng ān mī pāi sǎ chà nán.

like a dangerous road.

如避险道。

Upakāro ca yo mitto,

sùon mít dāi mī ū bpa gā rá,

A friend who is helpful,

乐于帮助的朋友，

Sukhadukkho ca yo sakhā,

pûean dāi rûom túk rûom sùk gān dāi,

one who shares in your sorrows & joys,

分担苦乐的朋友，

Atthakkhāyī ca yo mitto,

mít dāi mī bpa ga dtì bòak bprà yòut hāi,

one who points you to worthwhile things,

提点善法的朋友，

Yo ca mittānukampako:

lāe mít dāi bpēn pû a nú króa ēn dū sūeng mít,

one sympathetic to friends:

同情悲悯的朋友，

Etepi mitte cattāro iti viññāya paṇḍito.

bān dtì pí jā ra nā hēn wā kōun tāng sì jām pûok ní, bpēn

mít tae jīng lāew.

these four the wise know as true friends.

智者要知这四种是真正朋友。

Sakkaccaṃ payirupāseyya,

pūeng kào bpāi kóub hă dōui kào róup,

Attend to them earnestly

诚恳相处，

Mātā puttaṃ va orasaṃ.

hāi mûean măn dā gâb bùt ān bpēn ōu rōut chà nán.

as a mother with her child.

如母亲和亲生儿子一般。

Gāravakagāthā [Pg.71]

(Handa mayaṃ gāravakagāthāyo bhaṇāma se)

Satthugaru dhammagaru,

pû kão róp nàk nâen nâi prá sàt sa dā, pû kão róp nàk
nâen nâi prá tām,

One with respect for the Buddha & Dhamma 敬重于佛、敬重法，

saṅghe ca tibbagāravo,

bpēn pû tī kão róp nàk nâen nâi prá sōung,

and strong respect for the Saṅgha, 以及敬重僧的人，

samādhigaru ātāpī,

pû mī kuām pīan nàk nâen nâi sa mā tí,

One who is ardent with respect for concentration, 热诚敬重于定，

sikkhāya tibbagāravo.

pû mī kuām kão róp nàk nâen nâi dtrāi sīk kă.

and strong respect for the Three Trainings, 敬重三学 (戒定慧)，

appamādagaru bhikkhu,

pû hēn pāi nàk nâen nâi kuām mī bprà māt,

one who respects non-heedlessness, 敬重不放逸，

paṭisanthāragāravo.

mī kuām kão róp nāi gān bpa dtī sǎn tǎn.

and respects being and respects in welcoming guests.

敬重于待人接物，

abhabbo parihānāya,

bpēn pû mī pīang pōa tī jà sùeam tǒi,

A person like this cannot decline, 此人将不会退转，

nibbānasseva santike.

kão pû nán yōam bpēn pû bpa dtī bàt glāi prá níp pān
dōui táe lāe.

stands right in the presence of Nibbana.

近于涅槃。

Dhammuddesagāthā [Pg.72]

(Handa mayaṃ dhammuddesagāthāyo bhaṇāma se)

Upanīyati loko

lôuk kûe mù sàt ān cha rā dtôan bpāi yù

The world is being swept away.

这世界是被牵导的。

addhuvo

bpēn pû mâi yâng yūen tă wōan

It does not endure,

不持久的，

addhāṇo loko

lôuk mâi sả mât tī jà mī pû dāi dtòā dtān dāi

The world offers no shelter.

这世界是无人能阻扰的。

anabhissaro

mâi mī pû bpēn yài

There is no one in charge.

无人驾驭的。

assako loko,

lôuk mâi mī sīng dāi bpēn kǎang kǎang dtōun,

The world has nothing of its own,

这世界没有东西是属於自己的，

sabbaṃ pahāya gamanīyaṃ,

jām dtôang lá tīng sīng táng lăi táng bpūong bpāi,

one has to pass on leaving everything behind.

最终将舍弃一切而去。

ūno loko,

lôuk yāng prôang yù,

The world is insufficient,

这世界是不足的，

atitto,

bpēn pû tî yāng mâi ìm mâi bùea,

insatiable,

是不满足的,

taṇhādāso.

jūeng dtôang bpēn tât hàeng dtān hă dta lòad bpāi.

a slave to craving.

是贪爱的奴隶。

Maraṇasatikammaṭṭhāna [Pg.73]

(Handa mayaṃ maraṇasatikammaṭṭhānaṃ karoma se)

Adhuvam kho me jīvitam,

chī wít ní bpēn kǎang mǎi yāng yūen,

My life is not long lasting.

我的生命是不长久的。

dhuvam maraṇam ekaṃsikaṃ,

kuām dtāi nán yāng yūen dōui sùn dīao,

Death is the only long lasting.

死亡是唯一持久的。

avassaṇ maya maritabbam,

rāo pūeng dtāi bpēn nāe táe,

I must die inevitably.

我必定会死。

marañā pariyosānaṃ me jīvitam,

chī wít kǎang rāo mī kuām dtāi bpēn tī sùd rôab,

My life has death as its completion.

我的生命以死亡為终结。

marañā paṭibaddham me jīvitam,

chī wít kǎang rāo gīao nūeang yù dūoi kuām dtāi,

Our lives are related to death.

我们的生命与死亡相连。

marañadhammomhi,

rāo mī kuām dtāi bpēn tām ma dā,

Death is natural.

死亡是自然的。

marañam anatito,

jà lūong poun kuām dtāi bpāi mǎi dāi,

Death is unescapable.

死亡不能逃避。

maraṇaṃ bhavissati,
kuāṃ dtāi jàk dtôang mī dōui táe,
Death truly exists.
死亡真实存在。

jīvitandariyaṃ upacchijjissati,
īn sī kūe chī wít jà kâo bpāi dtàd,
The faculties of life will be cut off.
命根将断。

maraṇaṃ maraṇaṃ,
kuāṃ dtāi kuāṃ dtāi,
Death! Death!
死亡！死亡！

ekaṃsikaṃ.
bpēn bpāi dōui sùan dīao nâe táe lāe.
The only and true.
唯一而真实。

Ārakkhakammaṭṭhāna [Pg.74]

(Handa mayaṃ ārakkhakammaṭṭhānagāthāyo bhaṇāma se)

**Buddhānussati mettā ca asubha maraṇassati,
iccimā caturāraṃbhā kātābhā ca vipassanā.**

gām mát tăn táng sì ní kūe, pút ta nút sa dtì, gān rá lúek
tũeng prá kūn kǎang prá pút ta jâo, mêt dtā, gān bpràt ta
nă hâi pû ùen bpēn sùk, a sù pá, gān pí jâ ra nă gâi hâi hěn
bpēn kǎang mâi ngām, ma ra ná sa dtì, gān rá lúek tũeng
kuām dtāi, gān bpa dtì bàt pā wa nă táng sì ní chûe wâ ā
rák ka gām mát tăn, lăe wí bpàt sa nă ān pūeng bām pēn.

These four meditations: recollection of the Buddha, loving
kindness, the foulness of the body and mindfulness of death, are
guardians & means of insight that should be done.

有四种业处：佛随念、慈、不净和念死。这是应作的四护卫和
内观。

**Visuddha-dhamma-santāno, anuttarāya bodhiyā,
yogato ca pabodhā ca Buddho Buddho'ti nāyate.**

prá pút ta jâo sōung mī prá tãi tî bō rí bŭn dŭoi prá tām ān
bōa rí sùt, sōung bpēn pû rú pû dtùen pû bērk bān, mī prá
bpān yā dtràt sa rú tām ān yôad yām, sōung chák nām
sàng sǎan mù ma núd hâi dām nērn chī wít yàng tük
dtôang.

The Buddha is unfailingly pure, because of his unexcelled
Awakening, and because he trains others to awake. He is known
as the Awakened/Awakening One.

佛陀具备至上清淨之法，无上觉悟，及导人自悟，所以被称为
佛陀。

**Narānara-tiracchānabhedā sattā sukhesino,
sabbe pi sukhino hontu sukhittā ca khemino.**

sàt táng lăi, táng ma núd a ma núd, lăe dī rát chănn, dtàng
bpēn pû sa wěng hă kuām sùk dŭoi gān táng nán, kǎa sàt
táng lăi lào nán, jōung bpēn pû mī kuām sùk, lăe bpēn pû

mī kuām bērk bān, próa tǔeng sūeng kuām sùk nán tèrd.

All living beings, human, non-human & animal, who are searching for happiness: May they all be happy, and through their happiness secure.

在寻求快乐的一切众生，人或非人，及所有畜牲，愿他们快乐与安稳。

**Kesa lomā dichavānaṃ ayam'eva samussayo,
kāyo sabbo pi jeguccho vaṇṇādito paṭikkulo.**

gāi ní lāe, bpēn tī rūom hàeng sāk sōup, mī pǔom kǔun
bpēn dtōun, sūeng lúon dtàe bpēn kǔang nā bùea nài,
bpēn kǔang bpa dtì gūn, dōui mī sǐ lāe glìn ān nā glìad
bpēn dtōun.

This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting, and in terms of such things as it's color unclean.

由头发体毛等尸体部分所组成，这个身体令人厌倦，其色不净，污秽不堪。

**Jīvit'indariy'upaccheda saṅkhāta-maraṇaṃ siyā,
Sabbesaṃ pīdha pāṇīnaṃ tanhi dhuvam na jīvitaṃ.**

kuām dtāi kūe kuām dtàek sa lǎi hàeng chī wít, jà mī gài
sàt táng moud táng sīn nāi lôuk ní, próa wā kuām dtāi
bpēn kǔang tīang, chī wít kuām bpēn yù bpēn kǔang mī
tīang, dāng ní lāe.

Death, the destruction of the faculty of life, will come to all beings. Death is certain but life is not.

命根终断，一切众生终将面对死亡。死亡是常，而生命无常。

Karaṇīyakicca [Pg.76]

(Handa mayaṃ karaṇīyakiccagāthāyo bhaṇāma se)

Karaṇīyamatthakusalena yantaṃ santaṃ padaṃ abhisamecca:

ān bùk kōun pû cha làd nāi bprà yòut, pūeng tām gít tī tân
pû bān lú sūeng tāng ān sa ngòub dāi grà tām láew:

This is what should be done by one skilled in good who would attain
that State of Peace.

欲获得寂静的善行者，应该这样修学：

Sakko

He should be able,

pūeng bpēn pû ōung àd

堪能，

ujū ca

upright,

bpēn pû sūe dtrōung

诚恳，

suhujū ca

bpēn pû sūe dtrōung yàng dī dūoi

truly straight,

及正直，

suvaco cassa

meek

bpēn pû wā ngāi sōan ngāi

谦恭，

mudu

and gentle

bpēn pû òan yōun

柔和

anatimānī,

and not proud,

bpēn pû mī dū mìn pû ùen

与不慢

santussako ca

bpēn pû yīn dī dūoi kǒang ān mī yù láew

contented,

知足

subharo ca

easy to support,

bpēn pû líang ngāi

易供养，

appakicco ca

bpēn pū mī gīt ja gān pōa prà mān
with few duties, 少世俗务，

sallahukavutti,

bprà prúet dtōun bpēn pū bāo gāi bāo jīt,
frugal habits, 生活俭朴，

santindriyo ca

Calm in faculties,

mī īn sī ān sa ngòub rām ngáb
诸根寂静，

nipako ca

discreet,

mī bpān yā rák sǎ dtōun dāi
谨慎

appagabbho

bpēn pū mī ká nōang gāi wā jā
not puffed up, 和谦虚，

kulesu ananugiddho.

bpēn pū mī dtìd pān nāi sa gūn táng lǎi
not greedy among lay-supporters.
不攀求于俗家。

**Na ca khuddam samācare kiñci yena viññū pare
upavadeyyum.**

wīn yū chōun pūeng dtì dtīan chōun lào ùen dāi dūoi gān
grà tām yàng dāi, rāo mī pūeng grà tām gān yàng nán
máe pīang níd nùeng lāe.

And let him not do even the slightest thing which later on the wise
may blame.

他应当不轻犯任何极微小的过失，免遭其他智者所谴责。

Mettānisamsuttapāṭho [Pg.78]

(Handa mayaṃ mettānisamsuttapāṭhaṃ bhaṇāma se)

Evaṃ me sutam

ān kâ pa jâo kûe prá ā nōun tể rá, dâi sa dàb mǎ láew yàng ní

Thus have I heard:

如是我闻：

Ekaṃ samayaṃ Bhagavā

sa mǎi nùeng prá pû mī prá pāk jâo

On one occasion the Blessed One

有一次，世尊

Sāvatthiyaṃ viharati Jetavane Anāthapindikassa Ārāme

sa dèt bprà táb yù tī chèt dta wān ma hǎ wí hǎn, ā rām

kǎang a nā tà bīn tí gà ka rúe hà bo dī hàeng sǎ wát tĩ

was living near Savatthi at Jetavana at Anathapindika's monastery.

安住在舍卫城附近，祇树给孤独长者的祇树园精舍。

Tatra kho Bha ghava bhikkhū āmantesi bhikkhavoti

nāi gān nán lāe, prá pû mī prá pāk jâo, dtràt rīak prá pík sù

táng lǎi wâ, dū gòan pík sù táng lǎi

Then he addressed the monks saying, "Monks."

世尊召集比丘们，然后对他们说：“比丘们。”

Bhadanteti te bhikkhū Bhagavato paccassosum

pík sù lào nán tūn ráb wâ, kâ dtàe prá ōung pû ja rērn

"Venerable Sir," said the monks, by way of reply.

"世尊。"比丘们回答。

Bhagavā etadavoca:

prá pû mī prá pāk jâo, dâi dtràt kām ní wâ

The Blessed One then spoke as follows:

世尊这样说：

Mettāya bhikkave cetovimuttiyā

dū gòan pík sù táng lǎi, mêt dtā ān bpēn bpāi pûea kuām
lùd pǒun hàeng jìt ní

Loving kindness is to release the mind.

比丘，慈心能令心解脫。

Āsevitāya bhāvitāya

ān bùk kōun bām pēn jōun kún láew, tām hāi māk láew

When one has frequently practiced and mastered,

頻密修持，

Bahulīkatāya yānīkatāya

tām hāi māk láew kūe chām nān hāi yīng, bpēn tī pūeng
kǒang jāi,

practiced a lot, used it as the vehicle,

多作修持，以它为车乘，

Vatthukatāya anutthitāya

tām hāi bpēn tī yù kǒang jāi dtāng wái bpēn nít

as the refuge of mind, constantly present.

以它为经常住处。

Paricitāya susamāradhāya

ān bùk kōun sàng sǒum òub rōum láew, bām pēn hāi māk
láew

One who has well learnt and well cultivated this,

这样善作修习，

Ekādasānisansā pātikankhā

yōam mī ā ní sǒung sīb èd bprà gān yàng ní

will have eleven benefits.

会有十一种利益。

Katame ekādasa

ā ní sǒung sīb èd bprà gān ā rāi bāng

What are the eleven?

哪十一种呢？

Sukhaṃ supati

pû ja rērn mēt dtā jīt nán yôam làb bpēn sùk

"He sleeps in comfort.

安乐入睡。

Sukhaṃ patibujjhati

mûea dtuēn kûen gôa yôam yù bpēn sùk

He awakes in comfort.

安乐而醒。

Na pāpakaṃ supinaṃ passati

làb yù gôa mât făn rái

He has no bad dreams.

不作噩梦。

Manussānaṃ piyo hoti

bpēn tī rāk kôang lào ma núd táng lăi

He is dear to human beings.

人所敬爱。

Amanussānaṃ piyo hoti

bpēn tī rāk kôang lào a ma núd táng lăi

He is dear to non-human beings.

非人亦敬爱。

Devatārakkhanti

tē wa dā yôam kúm krōang rāk sǎ

Devas (gods) protect him.

天人护持。

Nāssa aggi vā visaṃ vā satthaṃ vā kamati

fāi gôa dī yā pít gôa dī sàt dtrā gôa dī, yôam tām ān dta rāi
mât dâi lēi

Fire, poison, and sword cannot touch him.

刀兵火毒不能侵。

Tuvataṃ cittaṃ samādhīyati

jīt yôam bpēn sa mā tí dâi rûod rēo yàng yîng

His mind can concentrate quickly.

易攝心入定。

Mukhavanno vipasīdati

pǐu nâ yôam pòang sǎi

His countenance is serene.

面色美好。

Asammulho kālaṃ karoti

bpēn pū mī lūm lōung mēa tām gān gī rī yā dtāi

He dies without being confused in mind.

死时心不颠倒

Uttariṃ appativijjhanto brahmalokūpago hoti

mēa yāng mī bān lū kūn wī sēt ān yīng yīng kūen bpāi,
yōam bpēn pū kō tūeng prōum mā lōuk lāe

If he fails to attain arahantship (the highest sanctity) here and now,
he will be reborn in the brahma-world.

若未得解脱，也将获生梵天界。

Mettāya bhikkave cetovimuttiyā

dū gōan pīk sū tāng lāi, mēt dtā ān bpēn bpāi pūea kuām
lūd pōun hàeng jīt nī

Loving kindness is to release the mind.

比丘，慈心能令心解脱。

Āsevitāya bhāvitāya

ān bük kōun bām pēn jōun kūn lāew, tām hāi māk lāew

When one has frequently practiced and mastered, 频密修持,

Bahulīkatāya yānīkatāya

tām hāi māk lāew kūe chām nān hāi yīng, bpēn tī pūeng
kōang jāi

practiced a lot, practiced to make it the vehicle of mind,

多作修持，以它为车乘，

Vatthukatāya anutthitāya

tām hāi bpēn tī yū kōang jāi dtāng wāi bpēn nīt

the refuge of mind, constantly present.

以它为经常住处，

Paricitāya susamāradhāya

ān bük kōun sàng sōum òub rōum làew, bām pēn hāi māk
làew

One who has well learnt and well cultivated this,

这样善作修习，

Ime ekādasānisansā pātikankhāti

yôam mī ā ní sǒung sǐb èd bprà gān yàng ní lāe

will have these eleven benefits.

会有这十一种利益。

Idamavoca Bhagavā

prá pû mī prá pāk jâo, dâi dtràt tām bpa rì yāi ān ní láew

Thus said the Blessed One,

世尊这样宣说后，

Attamanā te bhikkhū Bhagavato bhāsitam abhinanduntī

prá pík sù táng lăi lào nán, gôa mī jâi yīn dī pōa jâi nâi pā
sít kǒang prá pû mī prá pāk jâo, prá ōung nán

those monks rejoiced at the words of the Blessed One.

众比丘皆欢喜信受。

Iti

dûoi bprà gān chà ní lāe.

So is it.

如是。

Sātheyyam

kuām ô wòud dtūa hâi yîng gùa kûn tî mī yù

fraud,

吹噓

Thambho

kuām káeng grà dâng dūe dūeng, mûea sàng sǎn dōui
tām dōui chōab

obstinacy,

顽固

Sārambho

kuām mâi yōam dtām, mī hêt pǎun âng dtàng dtàng,
mûea wâ glào dōui tām dōui chōab

rivalry,

敌意

Māno

kuām yér yîng tǔe dtūa tǔe dtōun

conceit,

我慢

Atimāno

kuām dū tük lûong gērn pû ùen

arrogance,

傲慢

Mado

kuām mǎo lǒung nâi rāng gāi tî súd sōum, dūoi kuām cha
rā lǎe kuām bpùoi kâi yù bpēn nít

vanity,

虚荣

Pamādo

kuām bprà mǎt mûa mǎo dtòā ā rōum tî nâ rāk lǎe nâ
chāng

negligence,

放逸

Iti.

dūoi bprà gān chà ní lǎe.

so is it.

如是

Subhāsitagāthā [Pg.84]

(Handa mayaṃ subhāsitagāthāyo bhaṇāma se)

Sādhurūpo ca paṣaṃso davārattayena saccava,
pû mī kuām sāt dūoi ta wān táng sām, króub táng gāi wā
jā jāi, dī jīng kūon sǎn sǎrn,

One who is honest in all the three entrances, body,
speech and mind, is worthy for praise.
真诚于身口意三门的人，值得称赞。

chando ca viriyaṃ cittaṃ vimaṃsā cātthasādhikā,
kuām chôab jāi yàk tām nùeng, kuām pīan nùeng, jìt tī dī
nùeng, bpān yā tī rú lûeak fén nùeng, táng sì sǐng ní hāi
bprà yòut nán nán sām rèt túk gít ja gān,

Intention to do, diligence, being interested, and the wisdom to make
good choice, these four will lead to the success in all fields of work.
意欲、精进、心之喜好以及能作出明智选择的智慧，这四种有
利于一切事务之成就。

dadāye aritā vācā,
wā jā tī bük kōun glào dūoi kuām ēn dū ga rú nā,

The speech out of loving and compassion,
出于慈爱与怜悯的言辞，

sotunā anukārinā,
kuān tī pû fāng jà tām dtām,
the listeners should practise accordingly.
听的人会奉行。

sotūhi anugātabbā mettajittena bhāsītā,
wā jā tī pû mī jìt mēt dtā glào, pû fāng táng lǎi pūeng tām
dtām,

The speech out of loving kindness, all those who listen will do
accordingly.
出于慈心的言辞，听的人会遵从。

sotūhi suṭṭhu sotabbā atthakā mena bhāsītā,
wā jā tī pū bpràt ta nā bprà yòut glào, pū fāng pūeng fāng
hài dĩ dōui kào róp tèrd,

The speech leading to benefits, the listeners will listen well with respect.

带来利益的言辞，听的人会恭敬聆听。

katassa natthi paṭikāraṃ,
sìng tī dtōun tām láew jà tām kūen mài dāi,

Everything we have done cannot be undone,
我们所做的一切不能再回头重做，

pagevataṃ parikkhitaṃ,
hài pū jà tām pí jā ra nā sĩa gòan jūeng tām,

therefore consider thoroughly before action.
因此做事前要仔细思考。

avicintiyakataṃ kammaṃ,
gām tī bùk kōun mài dāi kíd láew tām,

The karma of a unconsidered action,
不思而作所带来的业力，

pacchātāpāya vattata,
bpēn bpāi pūea dùead róan mūea pāi lǎng

will lead to later troubles.
会为我们带来以后的热恼。

kayirā ce kayirāthenaṃ
tā jà tām láew gōa hài tām jīng jīng,

If we want to do, do it wholeheartedly,
如果真要做，就用心地做。

evantaṃ taṃ samijjhati,
yàng ní gít nán nán gōa jà sǎm rèt dāi dōui bprà sǒung,

so that the work will be accomplished as wish.
这样事务才能如愿成就。

rakkheyya attano sādhuṃ,
hài rák sǎ kūn kuām dĩ kǒang dtōun wái,

Preserve our virtues,
保持我们的美德，

lavaṇaṃ loṇataṃ yathā,

dāṅg glūea rák sǎ kuām kēm kǎang glūea wái,
as salt preserves its salty taste. 就像盐保持它的咸味。

sammāpaṭivekkhitavā taṃ taṃ kareyya issaro,

kōun yài hâi pí jā ra nā hâi dī, hâi chôab sǎ gòan jūeng
kôai tām gít nán nán,
Venerable persons should consider well before actions.
高尚的人应思而后行。

kareyyaṃ kiñci pasaṃsaṃ,

jà tām ā rāi hâi pû rú chōum sǎn sǎn,
Do what the wise will praise, 做智者所赞叹之事，

evaṃ no sānutappaṇaṃ,

yàng ní jūeng mǎi mī kuām rōan jāi mûea pāi lǎng,
this will not give rise to any later troubles.
这样才能往后无忧。

sammukhā yādisaṃ ciṇṇaṃ

dtòà nâ kōun bprà prúet chên rāi
How we behave in front of other people, 人前怎样做，

parammukhāpi tādisaṃ

tǔeng lǎb lǎng kōun gôa hâi bprà prúet chên nán
behave in the same way when we are alone. 人后亦如是。

bhūmi ve sādthurūpānaṃ kataññū kataveditā

kuām bpēn pû ga dtān yū ga dta wē tī, bpēn pūen kǎang
kōun dī táng lǎi nāi lôuk,
Gratitude is the refuge for all moral persons in the world.
知恩报恩是世上所有善士的皈依处。

sudājjavo anolino,

mûea tām gít ja gān mǎe ná tī lǎb lǎng,

Even when we are doing something without anyone notice,
即使于人后作务，

rakkhamāno sato rakkhe,

pû jà rák sǎ hāi mī sa dtì rá wāng rák sǎ,

keep mindful and heedful. 保持正念不放逸。

appatto no ca allape,

a nùeng mûea yāng mǎi tǔeng yà pūeng pûd wòd,

Do not flaunt with speech before accomplishment.

真正成就前，莫要急于炫耀。

attāhi attano nātho,

dtōun bpēn tī pūeng kǎang dtōun,

Be your own refuge. 自己应作自己的皈依。

kohi nātho paro siyā,

krāi pû ùen jàb pēn tī pūeng gǎe dtōun dāi,

Who else can be our refuge? 还有谁可以做我们的皈依呢？

paṭikacceva taṃ kayirā yaṃ jaññā hitamattano,

tā rú wā sīng dāi bpēn bprà yòut gǎe dtōun láew, pūeng

tām gīt nán nán dtàe dērm tī dīao,

If we know what is beneficial to ourselves, we should do it always and only.

如果我们认识了什么才是对自己有利，就要一直做、专志地做。

sadatthapasuto siyā,

pūeng bpēn pû kǔon kǔai nāi bprà yòut kǎang dtōun tèrd,

Be one who pursues real benefits for oneself.

为自己寻求真正利益。

sadatthaparamā atthā,

bprà yòut táng lǎi, mī bprà yòut kǎang dtōun bpēn yàng

yīng,

Among all benefits, the benefit for ourselves is the supreme.

所有利益中，对自己的利益(指修行利益)最高。

khantayābhiyyo na vijjati,

sìng ùen ùen m̄i m̄i yīng gùà kǎn dt̄i kuām òud tōun,

Nothing is more superior than patience endurance.

忍耐至上。

sāmaññe samaṇo tiṭṭhe,

dtōun bp̄n sa ma ná pūeng dtāng yù nāi tām kǎng sa ma ná,

Being a Samana should behave as a Samana,

沙门应作沙门的责任，

pūreyye dhammamattano,

pūeng bām p̄n tām kǎng dtōun hāi bō rí būn tērd,

accomplish dhamma.

成就法。

ucco hi uccataṃ rakkhaṃ,

dtōun bp̄n kōun sǔng hāi rāk sǎ kuām sǔng kǎng dtōun wái,

Like the tall person preserves the height,

就如高人保持其身高，

guṇavā cāttano guṇaṃ,

pū m̄i kūn kuām dī hāi rāk sǎ kuām dī kǎng dtōun wái,

the virtuous person should preserve their virtues.

善人也应保持其美德。

sādhū kho dullabho loke,

kūn kuām dī hǎ yāk yīng nāk nāi lōuk,

Virtues are the most difficult to find in the world,

美德是世上最难寻的东西，

asādhū sulabho sadā ti.

sìng m̄i dī lāe m̄i chōab bp̄n sìng hǎ ngāi túk m̄uea, dāng ní.

Whereas immorality are always the easiest to be found.

无德与恶行永远最易找。

Dhammacakkappavattanasutta [Pg.88]

(Handa mayaṃ dhammacakkappavattanasuttapāthaṃ bhaṇāma se)

D've me bhikkhave antā

dū gòan pík sù táng lǎi, tī sùd hàeng gān grà tām sǎang
yàng lào ní, mī yù

These two extremes, bhikkhus

比丘们，有此两极端行为，

pabbajitena na sevitabbā,

bpēn sǐng tī bān pa chít mǎi kūon kǎang wáe lēi,

should not be followed by one who has gone forth:

是出家者不可耽于其中的：

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,

ní kūe gān bprà gòab dtōun pūa pān yù dūoi kuām krāi nāi
gām táng lǎi,

sensual indulgence,

一种是沉迷於感官欲乐：

Hīno

bpēn kǎang dtām sām

which is low,

是低下的、

gammo

bpēn kǎang chāo bān

coarse,

粗俗的、

pothujjaniko

bpēn kǎang kōun chán bpù tù chōun

vulgar,

凡夫的、

anariyo

māi chāi kōa bpa dtì bàt kǎang prá a rí yá jào

ignoble,

非圣的、

anattha-sanhito,

māi bprà gòab dūoi bprà yòut lēi, ní yàng nùeng,

and unprofitable;

无益的；

Yo cāyaṃ atta-kilamathānuyogo,

ìk yàng nùeng kùe gān bprà gòab gān tōa ra mǎn dtōun
hâi lām bàk,

and self-torture,

另外一种追求自虐折磨的:

Dukkho

bpēn sìng nām mǎ sūeng túk,

which is painful,

是痛苦的、

anariyo

mâi châi kôa bpa dtì bàt kōang prá a rí yá jào

ignoble,

非圣的、

anattha-sanhito.

mâi bprà gòab dūoi bprà yòut lēi.

and unprofitable.

无益的。

**Ete te bhikkhave ubho ante anupagamma majjhimā
paṭipadā**

dū gòan pík sù táng lǎi, kôa bpa dtì bàt bpēn tǎng sǎi
glāng, mâi kào bpāi hǎ tī sùd hàeng gān grà tām sǎang
yàng nán, mī yù

Bhikkhus, by avoiding these two extremes, and practicing the
Middle Way which

比丘们，避此两极端，修行中道。

tathāgatena abhisambuddhā,

bpēn kôa bpa dtì bàt tī dta tǎ kóut dâi dtràt sà rú cha póa
lǎew,

Tathāgata has realized, 那是如來所证得的，

Cakkhu-karaṇī

bpēn krûeang grà tām hâi gèrd jàk sù

which gives vision

引生见、

ñāṇa-karaṇī

bpēn krùeang grà tām hâi gèrd yān
and knowledge, 引生知,

upasamāya

pûea kuām sa ngòub
which leads to calm, 趋向寂静、

abhiññāya

pûea kuām rú yīng
super-knowledges (super natural powers), 胜智、

sambodhāya

pûea kuām rú próam
enlightenment, 正觉、

nibbānāya saṃvattati.

bpēn bpāi pûea níp pān.,
to Nibbāna. 导向涅槃。

Katamā ca sā bhikkhave majjhimā paṭipadā

dū gòan pík sù táng lăi, kôa bpa dtì bàt bpēn tâng sǎi glāng
nán bpēn yàng rāi lăo

And what, bhikkhus, is the Middle Way realized ?
比丘們，如來证得的中道是什么？

Ayam-eva ariyo aṭṭhaṅgiko maggo,

kôa bpa dtì bàt bpēn tâng sǎi glāng nán, kûe kôa bpa dtì
bàt bpēn hǒun tâng ān bprà sèrt, bprà gòab dūoi ōung
bpàed bprà gān ní ēng,

Precisely this Noble Eightfold Path,
正是此八支圣道：

Seyyathīdam,

dâi gâe sîng lào ní kûe, namely: 乃

Sammā-diṭṭhi

kuām hěn chôab Right View, 正见、

sammā-saṅkappo,

kuām dām rí chôab,

Right Intention,

正志、

Sammā-vācā

gān pûd jā chôab

Right Speech,

正语、

sammā-kammanto

gān tām gān ngān chôab

Right Action,

正业、

sammā-ājīvo,

gān líang chī wít chôab,

Right Livelihood,

正命、

Sammā-vāyāmo

kuām pāk pīan chôab

Right Effort,

正精进、

sammā-sati

kuām rá lúek chôab

Right Mindfulness,

正念、

sammā-samādhi.

kuām dtâng jāi mân chôab. and Right Concentration. 正定。

Ayaṃ kho sā bhikkhave majjhimā paṭipadādū gòan pík sù táng lăi, ní lăe, kûe kôa bpa dtì bàt bpēn
tāng sǎi glāng

Truly, bhikkhus, this Middle Way

比丘們，此中道

tathāgatena abhisambuddhā,bpēn kôa bpa dtì bàt tī dta tǎ kóut dāi dtràt sà rú cha póa
lăew,

the Tathāgata has realized,

为如來所证。

Cakkhu-karaṇī

bpēn krûeang grà tām hâi gèrd jàk sù

produces vision,

引生见、

ñāṇa-karaṇī

bpēn krûeang grà tām hâi gèrd yān

produces knowledge,

引生知，

upasamāya

pûea kuām sa ngòub

and leads to calm,

趋向寂静、

abhiññāya

pûea kuām rú yīng

super knowledges,

胜智、

sambodhāya

pûea kuām rú próam

enlightenment,

正觉、

nibbānāya saṃvattati.

bpēn bpāi pûea níp pān.

to Nibbāna.

导向涅槃。

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

dū gòan pík sù táng lăi, gôa a rí yá sàt kûe túk ní, mī yù:

This, bhikkhus, is the Noble Truth of dukkha:

比丘们，此为苦圣谛：

Jātipi dukkhā

kûe kuām gèrd gôa bpēn túk

Birth is suffering,

生是苦、

jarāpi dukkhā

kuām gâe gôa bpēn túk

ageing is suffering,

老是苦、

maraṇampi dukkhaṃ,

kuām dtāi gôa bpēn túk,

death is suffering,

死是苦；

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,
Kuām sōuk kuām rām rāi rām pān kuām mī sa bāi gāi
kuām mī sa bāi jāi kuām káb káen jāi gôa bpēn túk,
grief, lamentation, pain, sorrow and despair are suffering,
忧、悲、苦、恼与失望是苦；

Appiyehi sampayogo dukkho

kuām bprà sòub gàb sīng mī bpēn tī rāk tī pōa jāi gôa
bpēn túk
association with the disliked is suffering, 怨憎会是苦、

piyehi vippayogo dukkho

kuām plád prāk jāk sīng bpēn tī rāk tī pōa jāi gôa bpēn túk
separation from the liked is suffering, 爱别离是苦、

yampicchaṃ na labhati tampi dukkhaṃ

mī kuām bpràt ta nā sīng dāi mī dāi sīng nān nān gôa
bpēn túk
not to get what one wants is suffering. 求不得是苦：

Saṅkhittena pañcupādānakkhandhā dukkhā.

wā dōui yōa ū bpā tān kǎn táng hā bpēn dtūa túk.
In brief, clinging to the five khandhas is suffering
简言之，执取五蕴就是苦。

Idaṃ kho pana bhikkhave dukkha-samudayo

ariyasaccaṃ:

dū gòan pík sù táng lǎi, gôa a rí yá sàt kūe hèt hāi gèrd túk
ní, mī yù:
This, bhikkhus, is the Noble Truth of the cause of dukkha:
比丘们，这是苦因圣谛：

Yāyaṃ taṇhā

ní kūe dtān hǎ
'The craving which 这渴爱

ponobbhavikā

ān bpēn krûeang tām hâi mī gān gèrd ìk
causes rebirth, 造作再生,

nandi-rāga-sahagatā

ān bprà gòab yù dūoi kuām gām nàd dūoi ām nāt kuām
plērn
and is bound up with pleasure and passion,
帶著喜与贪、

tatra tatrābhinandinī,

bpēn krûeang hâi plērn yàng yīng nāi ā rōum nán nán,
ever seeking fresh delight, now here, now there; 于处处耽溺,

Seyyathīdam,

dâi gâe dtān hă lăo ní kûe,
namely, 那即是:

Kāma-taṇhā

dtān hă nāi gām
craving for sensual pleasures, 对（感官之）欲的渴爱、

bhava-taṇhā

dtān hă nāi kuām mī kuām bpēn
craving for being, 对有的渴爱、

vibhava-taṇhā.

dtān hă nāi kuām mâi mī mâi bpēn.
and craving for non-being. 对无有的渴爱。

Idaṃ kho pana bhikkhave dukkha-nirodho ariyasaccaṃ:

dū gòan pík sù táng lăi, gôa a rí yá sàt kûe kuām dàb mâi
lŭea hàeng túk ní, mī yù:
This, bhikkhus, is the Noble Truth of the cessation of dukkha:
比丘们，此谓苦灭圣谛：

yo tassā yeva taṇhāya asesa-virāga-nirodho

ní kūe kuām dàb sa nìt próa jāng bpāi dōui mī mī lǔea
kǒang dtān hǎ nán nân ēng

The complete dispassion from and cessation of that craving,
对该渴爱的无余离贪、止息、

cāgo

bpēn kuām sa làd títg

giving up, 丢弃、

paṭinissaggo

bpēn kuām sa là kūen

renunciation, 舍掉、

mutti

bpēn kuām bplōi

release, 放下、

anālayo.

bpēn kuām tām mī hāi mī tī ā sǎi sūeng dtān hǎ nán,

and detachment.

无著。

Idaṃ kho pana bhikkhave dukkha-nirodha- gāminīpaṭipadā ariya-saccaṃ:

dū gòan pík sù táng lǎi, gōa a rí yá sàt kūe kōa bpa dtì bàt
tī tām sàt hāi lú tǔeng kuām dàb mī lǔea hàeng túk ní, mī
yù:

This, bhikkhus, is the Noble Truth of the way leading to the cessation
of dukkha:

比丘们，此为趋向苦灭之道圣谛：

Ayam-eva ariyo aṭṭhaṅgiko maggo,

ní kūe kōa bpa dtì bàt bpēn hǒun tāng an bprà sèrt, bprà
gòab dūoi ōung bpàed bprà gān,

Precisely, this Noble Eightfold Path,
正是此八支圣道，

Seyyathīdam,

dāi gài sòng lào ní kūe,

namely,

即是：

Sammā-diṭṭhi

kuām hěn chōab

Right View,

正见、

sammā-saṅkappo,

kuām dām rí chōab,

Right Intention,

正志、

Sammā-vācā

gān pūd jā chōab

Right Speech,

正语、

sammā-kammanto

gān tām gān ngān chōab

Right Action,

正业、

sammā-ājīvo,

gān líang chī wít chōab,

Right Livelihood,

正命、

Sammā-vāyāmo

kuām pāk pīan chōab

Right Effort,

正精进、

sammā-sati

kuām rá lúek chōab

Right Mindfulness,

正念、

sammā-samādhi.

kuām dtāng jāi mán chōab.

and Right Concentration.

正定。

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave, pubbe

ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ

udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

dū gòan pík sù táng lǎi, jàk sù gèrd kûen láew gài rǎo, yān

gèrd kûen láew gài rǎo, bpān yā gèrd kûen láew gài rǎo,

wít chā gèrd kûen láew gài rǎo, sǎeng sa wàng gèrd kûen

láew gài rǎo, nāi tām tī rǎo mǎi kēi fāng mǎ dtàe gòan, wā

a rí yá sàt kūe túk, bpēn yàng ní yàng ní, dāng ní.

With the thought, "This is the Noble Truth of dukkha,"

there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

比丘们，我思维‘此为苦圣谛’，前所未闻之法，生起眼、生起智、生起慧、生起明、生起光。

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti
wâ gôa a rí yá sàt kûe túk nán lâe, bpên sîng tî kûon gām
nòud rú, dāng ní

With the thought, “This is the Noble Truth of dukkha, and this suffering has to be understood,”

思维‘此苦圣谛应知’

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññātanti
wâ gôa a rí yá sàt kûe túk nán lâe, rāo gām nòud rú dāi
láew, dāng ní

With the thought, “This is the Noble Truth of dukkha, and this suffering has been understood,”

思维‘此苦圣谛已知’。

Idaṃ dukkha-samudayo ariya-saccanti me
bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum upapādi ñāṇaṃ upapādi paññā upapādi
vijjā upapādi āloko upapādi.

dū gòan pík sù táng lăi, jàk sù gèrd kûen láew gâe rāo, yān
gèrd kûen láew gâe rāo, bpān yā gèrd kûen láew gâe rāo,
wít chā gèrd kûen láew gâe rāo, sǎeng sa wàng gèrd kûen
láew gâe rāo, nāi tām tî rāo mǎi kēi fāng mǎ dtàe gòan, wâ
a rí yá sàt kûe hêt hâi gèrd túk, bpên yàng ní yàng ní, dāng
ní.

With the thought, “This is the Noble Truth of the cause of dukkha,”
there arose in me, bhikkhus, vision, knowledge, insight, wisdom,
light, concerning things unknown before.

比丘们，我思维‘此为苦集圣谛’，前所未闻之法，
升起眼、升起智、升起慧、升起明、升起光。

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ
pahātabbanti

wâ gôa a rí yá sàt kûe hêt hâi gèrd túk nán lâe, bpên sîng
tî kûon lá sĩa, dăng ní

With the thought, “This is the Noble Truth of the cause of dukkha,
and this cause of dukkha has to be abandoned,”

思维 ‘此苦集圣谛应断’。

**Tam kho pan’idaṃ dukkha-samudayo ariya-saccaṃ
pahīnanti**

wâ gôa a rí yá sàt kûe hêt hâi gèrd túk nán lâe, rão lá dâi
láew, dăng ní

With the thought, “This is the Noble Truth of the cause of dukkha,
and this cause of dukkha has been abandoned,”

思维 ‘此苦集圣谛已断’

**Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhum udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko
udapādi.**

dū gòan pík sù táng lăi, jàk sù gèrd kûen láew gài rão, yān
gèrd kûen láew gài rão, bpān yā gèrd kûen láew gài rão,
wít chā gèrd kûen láew gài rão, sǎeng sa wàng gèrd kûen
láew gài rão, năi tām tî rão mǎi kēi fāng mǎ dtàe gòan, wâ
a rí yá sàt kûe kuām dàb mǎi lǔea hàeng túk, bpên yàng ní
yàng ní, dăng ní.

With the thought, “This is the Noble Truth of the cessation of
dukkha,” there arose in me, bhikkhus, vision, knowledge, insight,
wisdom, light, concerning things unknown before.

比丘们，我思维 ‘此为苦灭圣谛’，前所未闻之法，生起眼、
生起智、生起慧、生起明、生起光。

**Tam kho pan’idaṃ dukkha-nirodho ariya-saccaṃ
sacchikātabbanti**

wâ gôa a rí yá sàt kûe kûam dàb mǎi lǔea hàeng túk nán
lâe, bpên sîng tî kûon tām hâi jâeng, dăng ní

With the thought, “This is the Noble Truth of the cessation of
dukkha, and this cessation of dukkha has to be realized,

思维 ‘此苦灭圣谛应证’。

**Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikatanti.**

wâ gôa a rí yá sàt kûe kuām dàb mâi lûea hàeng túk nán
lāe, rāo tām hâi jâeng dâi láew, dāng ní.

With the thought, “This is the Noble Truth of the cessation of
dukkha, and this cessation of dukkha has been realized,”
思维 ‘此苦灭圣谛已作证’。

**Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti
me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.**

dū gòan pík sù táng lăi, jàk sù gèrd kûen láew gâe rāo, yān
gèrd kûen láew gâe rāo, bpān yā gèrd kûen láew gâe rāo,
wít chā gèrd kûen láew gâe rāo, sǎeng sa wàng gèrd kûen
láew gâe rāo, nāi tām tī rāo mâi kēi fāng mǎ dtàe gòan, wâ
a rí yá sàt kûe kôa bpa dtì bàt tī tām sàt hâi lú tǔeng kuām
dàb mâi lûea hàeng túk, bpēn yàng ní yàng ní, dāng ní.

With the thought, “This is the Noble Truth of the way leading to the
cessation of dukkha,” there arose in me, bhikkhus, vision,
knowledge, insight, wisdom, light, concerning things unknown
before.

比丘们，我思维 ‘此为导致苦灭之道圣谛’，前所未闻之法，
生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā
ariya-saccaṃ bhāvetabbanti**

wâ gôa a rí yá sàt kûe kôa bpa dtì bàt tī tām sàt hâi lú
tǔeng kuām dàb mâi lûea hàeng túk nán lāe, bpēn sǐng tī
kūon tām hâi gèrd mī, dāng ní

With the thought, “This Noble Truth of the way leading to the
cessation of dukkha has to be cultivated,”
思维 ‘此导致苦灭之道圣谛应修’。

**Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā
ariya-saccaṃ bhāvitanti**

wâ gôa a rí yá sàt kûe kôa bpa dtì bàt tî tām sàt hâi lú
tũeng kuām dàb mâi lûea hàeng túk nán lâe, rão tām hâi
gèrd mí dâi láew, dāng ní

With the thought, “This Noble Truth of the way leading to the
cessation of dukkha has been cultivated,”

思维 ‘此导致苦灭之道圣谛已修’。

**Yāvakīvan-ca me bhikkhave imesu catūsu
ariyasaccesu, evan-ti-parivaṭṭaṃ dvādas’ākāraṃ
yathābhūtaṃ**

ñāṇa-dassanaṃ na suvisuddhaṃ ahosi,
dū gòan pík sù táng lăi, bpān yā krûeang rú hěn dtām tî
bpēn jīng, mī bpa rí wát sām mī ā gān sīb sǝang chēn nán,
nāi a rí yá sàt táng sī lào ní, yāng mâi bpēn kǝang bo rí sùt
mòud jòud dūoi dī gâe rão, yù pīang dāi

So long, bhikkhus, as my knowledge and vision of reality regarding
these Four Noble Truths, in their three phases and twelve aspects,
was not fully clear to me,

比丘们, 若我对此四圣谛之三转十二相的如实知见尚不清净,

**N’eva tāvāhaṃ bhikkhave sadevake loke samārake
sabrahmaṇe, sassamaṇa-brāhmaṇiṇi pajāya sadeva-
manussāya, anuttaraṃ sammā-sambodhiṃ
abhisambuddho paccaññāsiṃ.**

dū gòan pík sù táng lăi, dta lòad gān pīang nán, rão yāng
mâi bpa dtì yān wâ dâi dtràt sà rú próam cha póa láew,
sũeng a nút dta ra sām mā sām pōu tí yān, nâi lôuk próam
táng tē wa lôuk mā ra lôuk prōum ma lôuk, nâi mù sàt
próam táng sa ma ná prām, próam táng tē wa dā lăe ma
núd.

I would not declare to the world of deities, devils, and Brahma gods,
with its seekers and sages, celestial and human beings, the
realization of the incomparable, perfect enlightenment.

比丘们, 我即不会在天神、魔罗、梵天、沙门婆罗门、贵
族平民的世间宣称已证悟此无上圆满正觉。

**Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu,
evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
ñāṇa-dassanaṃ suvisuddhaṃ ahosi,**
dū gòan pík sù táng lăi, mûea dăi, bpān yā krûeang rú hěn
dtām tī bpēn jīng, mī bpa rí wát sām mī ā gān sīb sǎang
chên nán, năi a rí yá sàt táng sì lào ní, bpēn kǎang bo rí sùt
mòud jòud dūoi dī gài rāo,

But when, bhikkhus, my knowledge and vision of reality regarding
these Four Noble Truths, in their three phases and twelve aspects,
was fully clear to me,

然而，当我对此四圣谛之三转十二相的如实知见真正清淨，

**Athāhaṃ bhikkhave sadevake loke samārake
sābrahmade, sassamaṇa-brāhmaṇiyā pajāya sadeva-
manussāya, anuttaraṃ sammā-sambodhiṃ
abhisambuddho paccaññāsiṃ.**

dū gòan pík sù táng lăi, mûea nán, rāo bpa dtī yān wā dăi
dtràt sà rú próam cha póa láew, sūeng a nút dta ra sām
mā sām pōu tí yān, năi lôuk próam táng tē wa lôuk mā ra
lôuk prōum ma lôuk, năi mù sàt próam táng sa ma ná
prām, próam táng tē wa dā lăe ma núd,

I would declare to the world of deities, devils, and Brahma gods,
with its seekers and sages, celestial and human beings, that I had
realized the incomparable, perfect enlightenment.

比丘们，我即在天神、魔罗、梵天、沙门婆罗门、贵族平民的
世间宣称已证悟此无上圆满正觉。

Ñāṇan-ca pana me dassanaṃ udapādi,
dū gòan pík sù táng lăi, gôa yān lăe tát saná dăi gèrd kûen
láew gài rāo,

Knowledge and vision arose,

我內心生起此知见：

Akuppā me vimutti,
wā kuām lùd póun kǎang rāo mī glàb gām rérb,
'Unshakable is my deliverance.

‘我的解脱是不可动摇的。

Ayam-antimā jāti,

kuām gèrd ní bpēn kuām gèrd kráng sùd tái,

This is the last birth.

此为最后一生。

N’atthidāni punabbhavoti.

bàd ní, kuām gèrd ìk yôam mâi mī, dāng ní.

There will be no more renewal of being.’

不再有未来的投生。’

Magga-vibhaṅga Sutta [Pg.100]

(Handa mayaṃ ariyatthaṅgikamaggapātham bhaṇāma se)

Ayameva ariyo aṭṭhaṅgiko maggo?

hõun tâng ní lâe, bpēn hõun tâng ān bprà sèrt, sũeng bprà
gòab dũoi õung bpàed,

“Now what is the Noble Eightfold Path?

何为圣道?

Seyyathīdam,

dâi gâe sîng lào ní kũe,

namely,

那即是:

Sammā-diṭṭhi

kuām hẽn chôab,

Right View

正见、

sammā-saṅkappo,

kuām dām rí chôab,

Right Intention

正志、

Sammā-vācā

gān pũd jā chôab,

Right Speech

正语、

sammā-kammanto

gān tām gān ngān chôab,

Right Action

正业、

sammā-ājīvo,

gān líang chī wít chôab,

Right Livelihood

正命、

Sammā-vāyāmo

kuām pāk pīan chôab,

Right Effort

正精进、

sammā-sati

kuām rá lúek chôab,

Right Mindfulness

正念、

sammā-samādhi.

kuām dtâng jāi mân chôab.

Right Concentration.

正定。

Katamā ca bhikkhave sammā-diṭṭhi?

dū gòan pík sù táng lǎi, kuām hěn chōab bpēn yàng rāi lǎo,

And monks, what is Right View? 比丘们，什么叫正见呢？

Yaṃ kho bhikkhave dukkhe nāṇaṃ

dū gòan pík sù táng lǎi, kuām rú ān dāi bpēn kuām rú nāi túk,

Knowledge concerning suffering, 比丘们，凡是知道苦，

dukkhasamudaye nāṇaṃ

bpēn kuām rú nāi hèt hāi gèrd túk,

knowledge concerning the origination of suffering,
苦生起的原因，

dukkha-nirodhe nāṇaṃ

bpēn kuām rú nāi kuām dàb hàeng túk.

knowledge concerning the cessation of suffering,
苦的止息，

Dukkhanirodha gāminiyā paṭipadāya nāṇaṃ.

bpēn kuām rú nāi tāng dām nērn hāi tǔeng kuām dàb hàeng túk,

knowledge concerning the way of practice leading to the cessation
of suffering.
以及知道导致苦止息的方法，

Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

dū gòan pík sù táng lǎi, ān ní rāo glào wā, kuām hěn chōab,

Monks, this is called Right View.
比丘们，这就叫做正见。

Katamo ca bhikkhave sammā-saṅkappo?

dū gòan pík sù táng lǎi, kuām dām rí chōab bpēn yàng rāi rāo,

And monks, what is Right Intention?
比丘们，什么叫做正志？

nekkhamma-saṅkappo

kuām dām rí nāi gān òak jàk gām,

Intention on renunciation (from sensory pleasure),

出离之志，

abyāpādasāṅkappo

kuām dām rí nāi gān mī mūṅg rāi,

on freedom from ill will,

无恚之志（不心怀怨恨），

avihiṃsā-saṅkappo.

kuām dām rí nāi gān mī biād bīan,

on harmlessness.

不害之志（不伤害众生）。

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

dū gòan pík sù táng lǎi, ān ní rāo glào wā, kuām dām rí
chôab,

Monks, this is called Right Intention.

比丘们，这就叫做正志。

Katamā ca bhikkhave sammā-vācā?

dū gòan pík sù táng lǎi, kuām pūd jā chôab bpēn yàng rāi
lāo,

And monks, what is Right Speech?

比丘们，什么叫做正语？

musāvādā veramaṇī,

jèt dta nā bpēn krûeang wén jàk gān pūd mī jīng,

Abstaining from lying,

不妄语、

pisuṇāya vācāya veramaṇī,

jèt dta nā bpēn krûeang wén jàk gān pūd sòà siad,

from divisive speech,

不两舌（不离间毁谤或中伤）、

pharusāya vācāya veramaṇī,

jèt dta nā bpēn krûeang wén jàk gān pûd yàb,

abstaining from abusive speech,

不恶口（不恶言相向）、

samphappalāpā veramaṇī.

jèt dta nā bpēn krûeang wén jàk gān pûd pér jér,

abstaining from idle chatter.

不绮语（不说无益的话）。

Ayaṃ vuccati bhikkhave sammā-vācā.

dū gòan pík sù táng lăi, ān ní rāo glào wâ, gān pûd jâ
chôab,

Monks, this is called Right Speech.

比丘们，这就叫做正语。

Katamo ca bhikkhave sammā-kammanto?

dū gòan pík sù táng lăi, gān tām gān ngān chôab bpēn
yàng rāi rāo,

And monks, what is Right Action?

比丘们啊，什么叫做正业？

pāṇātipātā veramaṇī,

jèt dta nā bpēn krûeang wén jàk gān kê,

Abstaining from taking life,

不杀生，

adinnādānā veramaṇī,

jèt dta nā bpēn krûeang wén jàk gān tũe āo sòng kǎang tī

jāo kǎang mǎi dāi hāi lǎew,

abstaining from stealing,

不偷盗，

Kāmesu micchācārā veramaṇī.

jèt dta nā bpēn krûeang wén jàk gān bprà prúet pìd nāi

gām táng lăi,

abstaining from sexual misconduct.

不邪淫。

Ayaṃ vuccati bhikkhave sammā-kammanto.

dū gòan pík sù táng lǎi, ān ní rāo glào wâ, gān tām gān ngān chôab,

Monks, this is called Right Action.

比丘们，这就叫做正业。

Katamo ca bhikkhave sammā-ājīvo?

dū gòan pík sù táng lǎi, gān líang chī wít chôab bpēn yàng rāi rāo,

And monks, what is Right Livelihood?

比丘们，什么叫做正命？

Idha bhikkhave ariya-sāvako

dū gòan pík sù táng lǎi, sǎ wóuk kǎng prá a rí yá jào nāi tām wí nāi ní,

Here, monks, the disciples of the noble ones,

比丘们，圣者的弟子们，

micchā-ājīvaṃ pahāya,

lá gān líang chī wít tī píd sǎ,

having abandoned dishonest livelihood,

舍弃不正当的职业，

Sammā-ājīvena jīvikaṃ kappeti.

yôam sǎm rèt kuām bpēn yù dūoi gān líang chī wít tī chôab,

keeps his life going with right livelihood.

以正当的方式维持生计。

Ayaṃ vuccati bhikkhave sammā-ājīvo.

dū gòan pík sù táng lǎi, ān ní rāo glào wâ, gān líang chī wít chôab,

Monks, this is called Right Livelihood.

比丘们，这就叫做正命。

Katamo ca bhikkhave sammā-vāyāmo?

dū gòan pík sù táng lǎi, kuām pāk pīan chōab bpēn yàng
rāi rāo,

And monks, what is Right Effort?

比丘们，什么叫做正精进？

Idha bhikkhave bhikkhu,

dū gòan pík sù táng lǎi, pík sù nāi tām wí nāi ní,

Monks, here a monk

比丘们，这里有一位比丘，

**anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya, chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati.**

yōam tām kuām pōa jāi hāi gèrd kûen, yōam pa yā yām,
bprā rōup kuām pīan, bprā kōang dtāng jìt wái, pûea jà
yāng a gù sǒun lá tām ān bpēn bàp tī yāng mǎi gèrd mǎi
hāi gèrd kûen,

generates zeal, puts effort, arouses energy, exerts his mind and
strives for the non-arising of unarisen evil unwholesome states.

引发热诚，努力精进，专志奋斗，令未生之恶和不善法不能生
起。

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
pahānāya, chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati.**

yōam tām kuām pōa jāi hāi gèrd kûen, yōam pa yā yām,
bprā rōup kuām pīan, bprā kōang dtāng jìt wái, pûea jà lá
a gù sǒun lá tām ān bpēn bàp tī gèrd kûen láew,

He generates zeal, puts effort, arouses energy, exerts his mind and
strives for the abandoning of arisen evil unwholesome states.

他引发热诚，努力精进，专志奋斗，令已生之恶和不善法断绝。

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya,
chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati, cittaṃ
paggaṇhāti padahati.**

yôam tām kuām pōa jāi hāi gèrd kûen, yôam pa yā yām,
bprā rōup kuām pīan, bprā kōang dtâng jìt wái, pûea jà
yāng gù sǒun lá tām tī yāng mǎi gèrd hāi gèrd kûen,

He generates zeal, puts effort, arouses energy, exerts his mind and
strives for the arising of unarisen wholesome states.

引发热诚，努力精进，专志奋斗，令未生之善法生起。

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā,
asammosāya, bhiyyo-bhāvāya, vepullāya, bhāvanāya,
pāripūriyā, chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati.**

yôam tām kuām pōa jāi hāi gèrd kûen, yôam pa yā yām,
bprā rōup kuām pīan, bprā kōang dtâng jìt wái, pûea kuām
dtâng yù, kuām mǎi lér lūean, kuām ngôak ngām yīng
kûen, kuām pāi būn, kuām ja rērn, kuām dtēm rôab,
hàeng gù sǒun lá tām tī gèrd kûen láew,

He generates zeal, puts effort, arouses energy, exerts his mind and
strives for the continuance, non-disappearance, strengthening,
plentifulness, development and fulfillment of the arisen wholesome
states.

他引发热诚，努力精进，专志奋斗，令已生之善法持久不忘，增
长广大，修习圆满。

Ayaṃ vuccati bhikkhave sammā-vāyāmo.

dū gòan pík sù táng lǎi, ān ní rāo glào wā, kuām pāk pīan
chôab,

Monks, this is called Right Effort.

比丘们，这就叫做正精进。

Katamā ca bhikkhave sammā-sati?

dū gòan pík sù táng lǎi, kuām rá lúek chôab bpēn yàng rāi
rào,

And monks, what is Right Mindfulness?

比丘们，什么叫做正念？

Idha bhikkhave bhikkhu,

dū gòan pík sù táng lǎi, pík sù nāi tām wí nāi ní,

Monks, here a monk
比丘们，这里有一位比丘，

kāye kāyānupassī viharati,

yôam bpēn pû pí jā ra nā hēn gāi nāi gāi yù bpēn bprà jām,
dwells in observing the body in the body,
安住于身内观身，

**ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.**

mī kuām pīan krûeang pǎo gí lèt, mī sǎm bpa chān yá mī
sa dtì, tǎan kuām pōa jāi lée kuām mǎi pōa jāi nāi lôuk òak
sǎa dāi,

being ardent, discern & mindful, abandoning greed & discontent
with reference to the world.

具足热诚、正知和念，灭除对世界的贪婪及不满。

Vedanāsu vedanānupassī viharati,

yôam bpēn pû pí jā ra nā hēn wē dta nā nāi wē dta nā
táng lǎi yù bpēn bprà jām,

He dwells in observing the feeling in the feelings,
他安住于受内观受，

**ātāpī sampajāno satimā, vineyya loke abhijjhā-
domanassaṃ.**

mī kuām pīan krûeang pǎo gí lèt, mī sǎm bpa chān yá mī
sa dtì, tǎan kuām pōa jāi lée kuām mǎi pōa jāi nāi lôuk òak
sǎa dāi,

being ardent, discern & mindful, abandoning greed & discontent
with reference to the world.

具足热诚、正知和念，灭除对世界的贪婪及不满。

Citte cittānupassī viharati,

yôam bpēn pû pí jā ra nā hēn jìt nāi jìt yù bpēn bprà jām,

He dwells in observing the mind in the mind,
他安住于心内观心，

ātāpī sampajāno satimā, vineyya loke abhijjhā-

domanassaṃ.

mī kuāṃ pīan krûeang pǎo gí lèt, mī sǎm bpa chān yá mī
sa dtì, tǎan kuāṃ pōa jāi lée kuāṃ mǎi pōa jāi nāi lôuk òak
sǎa dāi,

being ardent, discern & mindful, abandoning greed & discontent
with reference to the world.

具足热诚、正知和念，灭除对世间的贪婪及不满。

Dhammesu dhammānupassī viharati,

yôam bpēn pū pī jā ra nā hēn tām nāi tām táng lǎi yù bpēn
bprà jān,

He dwells in observing the dhamma in the dhammas,
他安住于法内观法，

Ātāpī sampajāno satimā, vineyya loke abhijjhā- domanassaṃ.

mī kuāṃ pīan krûeang pǎo gí lèt, mī sǎm bpa chān yá mī
sa dtì, tǎan kuāṃ pōa jāi lée kuāṃ mǎi pōa jāi nāi lôuk òak
sǎa dāi,

being ardent, discern & mindful, abandoning greed & discontent
with reference to the world.

具足热诚、正知和念，灭除对世间的贪婪及不满。

Ayaṃ vuccati bhikkhave sammā-sati.

dū gòan pík sù táng lǎi, ān ní rāo glào wā, kuāṃ rá lúek
chôab,

Monks, this is called Right Mindfulness
比丘们，这就叫做正念。

Katamo ca bhikkhave sammā-samādhi?

dū gòan pík sù táng lǎi, kuāṃ dtāng jāi mǎn chôab bpēn
yàng rāi rāo,

And monks, what is Right Concentration?
比丘们，什么叫做正定？

Idha bhikkhave bhikkhu,

dū gòan pík sù táng lǎi, pík sù nāi tām wí nāi ní,

Monks, here a monk,
比丘们，这里有一位比丘，

vivicc'eva kāmehi

sa ngàd láew jàk gām táng lǎi,
withdrawn from sensual pleasures,
远离种种的感官欲求，

vivicca akusalehi dhammehi,

sa ngàd láew jàk tām tī bpēn a gù sǒun táng lǎi,
withdrawn from unskillful (mental) qualities,
远离了种种不善之法，

**sa-vitakkaṃ sa-vicāraṃ, vivekajam-pīti-sukhaṃ
paṭhamañ jhānaṃ upasampajja viharati.**

kāo tǔeng bpa tǒum má chān, bprà gòab dūoi wí tòuk wí
jān, mī bpī dtī lǎe sùk ān gèrd jàk wí wêk láew lǎe yù,
enters & remains in the first jhana: rapture & pleasure born from
withdrawal accompanied by directed thought & evaluation
进入并安住于具有寻有伺，以及由远离而生之喜和乐的初禅。

Vitakka-vicārānaṃ vūpasamā,

próa kuām tī wí dtòuk wí jān táng sǒang rá ngáb lōung,
With the stilling of directed thought & evaluation,
平息了寻和伺后，

**ajjhataṃ sampasādanaṃ cetaso, ekodi-bhāvaṃ,
avitakkaṃ avicāraṃ, samādhijam-pīti-sukhaṃ dutiyaṃ
jhānaṃ upasampajja viharati.**

kāo tǔeng tú dtī yá chān, bpēn krûeang pòang sǎi hàeng
jāi pāi nāi, hāi sa mā tí bpēn tām ān èk pùd mī kûen, mī
mī wí dtòuk mī mī wí jān, mī dtàe bpī dtī lǎe sùk ān gèrd
jàk sa mā tí lǎew lǎe yù,

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

借着获得内在的清静与一心，他进入并安住于没有寻和伺，但
具有由定而生之喜和乐的二禅。

Pītiyā ca virāgā,

a nùeng próa kuām jāng klāi bpāi hàeng bpī dtì,

With the fading of rapture,

平息了喜之后，

upekkhako ca viharati, sato ca sampajāno,

yôam bpēn pû yù ū bèk kǎ, mī sa dtì lāe sǎm bpa chān yá,

he remains in equanimity, mindful & discern,

他安住于舍心，具足念与正知，

sukhan-ca kāyena paṭisaṃvedeti,

lāe yôam sa wěi kuām sùk dūoi nām má gāi,

and physically sensitive of pleasure,

以身感受快乐，

yan-taṃ ariyā ācikkhanti, upekkhako satimā

sukhavihārīti,

cha níd tī prá a rí yá jào táng lǎi, yôam glào sǎn sěrn pû

nán wâ, bpēn pû yù ū bèk kǎ, mī sa dtì yù bpēn bpròuk ga

dtì sùk, dāng ní,

which the Noble Ones declare, ‘Equanimous & mindful, he has a pleasurable abiding’,

这就是圣者所赞叹的具足舍和念的乐住，

tatiyaṃ jhānaṃ upasampajja viharati.

kāo tǔeng dta dtì yá chān, lāew lāe yù,

he enters & remains in the third jhana .

此时他进入并安住于第三禅中。

Sukhassa ca pahānā

próa lá sùk sǎ dāi,

With the abandoning of pleasure

舍弃了乐，

dukkhassa ca pahānā,

lāe próa lá túk sǎ dāi,

& pain,

也舍掉了苦，

pubbe va somanassa-domanassānaṃ atthaṅgamā,

próa kuām dàb bpāi hàeng sǒum ma nát lāe tōu ma nát

táng sǒang nāi gān gòan,

as with the earlier disappearance of elation & distress,
加上先前灭除的喜和忧，

**adukkhamasukham upekkhā-sati-pārisuddhiṃ,
catutthamjhānam upasampajja viharati.**

kāo tǔeng ja dtùt tá chān, mǎi mī túk mǎi mī sùk, mī dtàe
kuām tī sa dtī bpēn tām má chāt bo rí sùt próa ū bèk kǎ
láew lāe yù,

he enters & remains in the fourth jhana: purity of equanimity &
mindfulness, neither pleasure nor pain.

他进入并安住于第四禅，不苦也不乐，具有清净的舍和念。

Ayaṃ vuccati bhikkhave sammā-samādhī.

dū gòan pík sù táng lǎi, ān ní rǎo glào wā, kuām dtāng jāi
mān chōab.

Monks, this is called Right Concentration.

比丘们，这就叫做正定。

Ānāpānasatisutta [Pg.110]

(Handa mayaṃ ānāpānastipāthaṃ bhaṇāma se)

Ānāpānassati, bhikkhave, bhāvitā bahulīkatā

dū gòan pík sù táng lăi, ā nā bpā nát sa dtì ān bùk kōun ja
rērn tām hâi mâk láew,

Bhikkhus, when mindfulness of breathing is cultivated and
frequently practiced,
诸比丘，修习出入息念，多修习者，

mahapphalā hoti mahānisamsā.

yôam mī pōun yài mī ā ní sōung yài,

it is of great fruit and great benefit.
有大果报、有大利益。

Ānāpānassati, bhikkhave, bhāvitā bahulīkatā

dū gòan pík sù táng lăi, ā nā bpā nát sa dtì ān bùk kōun ja
rērn tām hâi mâk láew,

When mindfulness of breathing is cultivated and frequently
practiced,
諸比丘，修習出入息念，多修習者，

cattāro satipaṭṭhāne paripūreti.

yôam tām sa dtì bpàt tăn táng sì hâi bō rí bŭn,

it fulfils the four foundations of mindfulness.
令圆满四念处。

Cattāro satipaṭṭhānā bhāvitā bahulīkatā

sa dtì bpàt tăn táng sì ān bùk kōun ja rērn tām hâi mâk
láew,

When the four foundations of mindfulness are cultivated and
frequently practiced,
修习四念处，多修习者，

satta bojjhaṅge paripūrenti.

yôam tām pōu chōun táng jèd hâi bō rí bŭn,

they fulfil the seven enlightenment factors.
令圆满七菩提分。

Satta bojjaṅgā bhāvitā bahulīkatā

pôu chōung táng jèd ān bùk kōun ja rērn tām hâi mâk láew,

When the seven enlightenment factors are cultivated and
frequently practiced,
修习七菩提分, 多修习者,

vijjāvimuttiṃ paripūrenti.

yôam tām wít chā láe wí mút hâi bō rí būn,

they fulfil true knowledge and deliverance.
令圆满明与解脱。

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā

dū gòan pík sù táng lăi, gôa ā nā bpā nát sa dtì ān bùk kōun ja rērn tām hâi mâk láew yàng rāi lăo,

And how, bhikkhus, is mindfulness of breathing cultivated and
frequently practiced?
诸比丘, 如何令修习出入息念? 如何令多修习?

mahapphalā hoti mahānisamsā?

jūeng mī pōun yài mī ā ní sōung yài,

so that it is of great fruit and great benefit?
才有大果报、有大利益?

Idha bhikkhave bhikkhu

dū gòan pík sù táng lăi, pík sù nāi tām wí nāi ní,

Here a bhikkhu, 诸比丘, 于此有比丘,

araññagato vā

bpai láew sù bpà gôa dtām,

gone to the forest, 或住森林,

rukkhamūlagato vā

bpāi láew sù kōun mái gôa dtām,

or to the root of a tree, 或住树下,

suññāgaragato vā

bpāi láew sù rūean wāng gôa dtām,

or to an empty hut,

或住空屋，

nisīdati pallaṅkaṃ ābhujitvā

nāng kú kǎ kào mā dōui rôab láew,

sits cross-legged,

结跏趺坐，

**ujum kāyaṃ paṇidhāya, parimukhaṃ satim
upaṭṭhapetvā.**

dtāng gāi dtrōung dām rōung sa dtì mân,

set his body erect, and established mindfulness in front of him.

端正身体，系念当前。

So satova assasati, sato passasati.

pík sù nán, bpēn pū mī sa dtì yù nān tīao, hǎi jāi òak, mī sa

dtì yù, hǎi jāi kào,

Ever mindful he breathes in, mindful he breathes out.

念而出息，念而入息。

(1) Dīghaṃ vā assasanto, dīghaṃ assasāmīti pajānāti,

pík sù nán, mūea hǎi jāi òak yāo, gôa rú sùek dtūa tūa

tūeng wā rāo hǎi jāi òak yāo, dāng ní,

Breathing out long, he knows: 'I breathe out long';

当出息长，了知『我出息长。』

dīghaṃ vā passasanto, dīghaṃ passasāmīti pajānāti;

mūea hǎi jāi kào yāo, gôa rú sùek dtūa tūa tūeng wā rāo

hǎi jāi kào yāo, dāng ní,

breathing in long, he knows: 'I breathe in long.'

当入息长，了知『我入息长。』

(2) Rassam vā assasanto, rassam assasāmīti pajānāti,

pík sù nán, mūea hǎi jāi òak sân, gôa rú sùek dtūa tūa

tūeng wā rāo hǎi jāi òak sân, dāng ní,

Breathing out short, he knows: ‘I breathe out short’;
当出息短，了知『我出息短。』

rassaṃ vā passasanto, rassaṃ passasāmīti pajānāti;
mûea hải jãi kâu sân, gôa rú sùek dtũa tũa tũeng wâ rão
hải jãi kâu sân, dăng ní,

breathing in short, he knows: ‘I breathe in short.’
当入息短，了知『我入息短。』

(3) Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,
pík sù nán, yôam tām nãi bôut sùek sả wâ, rão bpên pû rú
próam cha póa sũeng gãi táng bpũong, jàk hải jãi òak,
dăng ní,

He trains thus: ‘I shall breathe out experiencing the whole body of
breath’;
他如此练习：『我于出息，觉知息之全部。』

sabbakāyapaṭisaṃvedī passasissāmīti sikkhati;
yôam tām nãi bôut sùek sả wâ, rão bpên pû rú próam cha
póa sũeng gãi táng bpũong, jàk hải jãi kâu, dăng ní,
he trains thus: ‘I shall breathe in experiencing the whole body of
breath.’
他如此练习：『我于入息，觉知息之全部。』

(4) passambhayaṃ kāyasaṅkhāraṃ assasissāmīti
sikkhati,
pík sù nán, yôam tām nãi bôut sùek sả wâ, rão bpên pû
tām gãi sảng kẩn hâi rām ngáb yù, jàk hải jãi òak, dăng ní,
He trains thus: ‘I shall breathe out tranquillising the bodily
formation’;
他如此练习：『我于出息，身行轻安。』

passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.
yôam tām nãi bôut sùek sả wâ, rão bpên pû tām gãi sảng
kẩn hâi rām ngáb yù, jàk hải jãi kâu, dăng ní,
he trains thus: ‘I shall breathe in tranquillising the bodily
formation.’
他如此练习：『我于入息，身行轻安。』

(end of the first tetrad)

(5) pītipaṭisaṃvedī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú
próam cha póa sūeng bpī dtì, jàk hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out experiencing rapture';

他如此练习：『我于出息，体验喜受。』

pītipaṭisaṃvedī passasissāmīti sikkhati;

yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú próam cha
póa sūeng bpī dtì, jàk hǎi jāi kâo, dāng ní,

he trains thus: 'I shall breathe in experiencing rapture.'

他如此练习：『我于入息，体验喜受。』

(6) sukhaṭisaṃvedī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú
próam cha póa sūeng sūk, jàk hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out experiencing pleasure';

他如此练习：『我于出息，体验乐受。』

sukhaṭisaṃvedī passasissāmīti sikkhati;

yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú próam cha
póa sūeng sūk, jàk hǎi jāi kâo, dāng ní,

he trains thus: 'I shall breathe in experiencing pleasure.'

他如此练习：『我于入息，体验乐受。』

(7) cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú
próam cha póa sūeng jìt dta sǎng kǎn, jàk hǎi jāi òak, dāng
ní,

He trains thus: 'I shall breathe out experiencing the mental
formation';

他如此练习：『我于出息，觉知心行。』

cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati;
yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú próam cha
póa sūeng jìt dta sǎng kǎn, jàk hǎi jāi kâo, dāng ní,
he trains thus: 'I shall breathe in experiencing the mental
formation.'
他如此练习：『我于入息，觉知心行。』

**(8) passambhayaṃ cittasaṅkhāraṃ assasissāmīti
sikkhati,**

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
tām jìt dta sǎng kǎn hâi rām ngáb yù, jàk hǎi jāi òak, dāng
ní,
He trains thus: 'I shall breathe out tranquillising the mental
formation';
他如此练习：『我于出息，心行轻安。』

passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.
yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû tām jìt dta
sǎng kǎn hâi rām ngáb yù, jàk hǎi jāi kâo, dāng ní,
he trains thus: 'I shall breathe in tranquillising the mental
formation.'
他如此练习：『我于入息，心行轻安。』

(end of the second tetrad)

(9) cittapaṭisaṃvedī assasissāmīti sikkhati,
pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú
próam cha póa sūeng jìt, jàk hǎi jāi òak, dāng ní,
He trains thus: 'I shall breathe out experiencing the mind';
他如此练习：『我于出息，觉知心。』

cittapaṭisaṃvedī passasissāmīti sikkhati;
yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû rú próam cha
póa sūeng jìt, jàk hǎi jāi kâo, dāng ní,
he trains thus: 'I shall breathe in experiencing the mind.'
他如此练习：『我于入息，觉知心。』

(10) abhippamodayaṃ cittaṃ assasissāmīti sikkhati,
pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
tām jìt hâi bprā mōut yīng yù, jàk hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out gladdening the mind';

他如此练习：『我于出息，令心喜悦。』

abhippamodayaṃ cittaṃ passasissāmīti sikkhati;
yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû tām jìt hâi
bprā mōut yīng yù, jàk hǎi jāi kâo, dāng ní,

he trains thus: 'I shall breathe in gladdening the mind.'

他如此练习：『我于入息，令心喜悦。』

(11) samādahaṃ cittaṃ assasissāmīti sikkhati,
pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
tām jìt hâi dtāng mân yù, jàk hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out concentrating the mind';

他如此练习：『我于出息，令心安定。』

samādahaṃ cittaṃ passasissāmīti sikkhati;
yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû tām jìt hâi
dtāng mân yù, jàk hǎi jāi kâo, dāng ní,

he trains thus: 'I shall breathe in concentrating the mind.'

他如此练习：『我于入息，令心安定。』

(12) vimocayaṃ cittaṃ assasissāmīti sikkhati,
pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
tām jìt hâi bplòi yù, jàk hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out liberating the mind';

他如此练习：『我于出息，令心解脱。』

vimocayaṃ cittaṃ passasissāmīti sikkhati.
yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû tām jìt hâi
bplòi yù, jàk hǎi jāi kâo, dāng ní,

he trains thus: 'I shall breathe in liberating the mind.'

他如此練習：『我於入息，令心解脫。』

(end of the third tetrad)

(13) aniccānupassī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
dtām hěn sūeng kuām mǎi tīang yù bpēn bprà jām, jàk hǎi
jāi òak, dāng ní,

He trains thus: 'I shall breathe out contemplating impermanence';
他如此练习：『我于出息，随观无常。』

aniccānupassī passasissāmīti sikkhati;

yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû dtām hěn
sūeng kuām mǎi tīang yù bpēn bprà jām, jàk hǎi jāi kào,
dāng ní,

he trains thus: 'I shall breathe in contemplating impermanence.'
他如此练习：『我于入息，随观无常。』

(14) virāgānupassī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
dtām hěn sūeng kuām jāng klāi yù bpēn bprà jām, jàk hǎi
jāi òak, dāng ní,

He trains thus: 'I shall breathe out contemplating fading away';
他如此练习：『我于出息，随观离欲。』

virāgānupassī passasissāmīti sikkhati;

yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû dtām hěn
sūeng kuām jāng klāi yù bpēn bprà jām, jàk hǎi jāi kào,
dāng ní,

he trains thus: 'I shall breathe in contemplating fading away.'
他如此练习：『我于入息，随观离欲。』

(15) nirodhānupassī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
dtām hěn sūeng kuām dàb mǎi lǔea yù bpēn bprà jām, jàk
hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out contemplating cessation';
他如此练习：『我于出息，随观灭尽。』

nirodhānupassī passasissāmīti sikkhati;

yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû dtām hěn
sûeng kuām dàb mǎi lǔea yù bpēn bprà jām, jàk hǎi jāi
kào, dāng ní,

he trains thus: 'I shall breathe in contemplating cessation.'

他如此练习：『我于入息，随观灭尽。』

(16) paṭinissaggānupassī assasissāmīti sikkhati,

pík sù nán, yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû
dtām hěn sûeng kuām sa làd kūen yù bpēn bprà jām, jàk
hǎi jāi òak, dāng ní,

He trains thus: 'I shall breathe out contemplating relinquishment';

他如此练习：『我于出息，随观舍。』

paṭinissaggānupassī passasissāmīti sikkhati.

yôam tām nāi bōut sùek sǎ wâ, rāo bpēn pû dtām hěn
sûeng kuām sa làd kūen yù bpēn bprà jām, jàk hǎi jāi kào,
dāng ní,

he trains thus: 'I shall breathe in contemplating relinquishment.'

他如此练习：『我于入息，随观舍。』

(end of the fourth tetrad)

**Evam bhāvitā kho, bhikkhave, ānāpānassati, evaṃ
bahulīkatā**

dū gòan pík sù táng lǎi, ā nā bpā nát sa dtì ān bùk kōun ja
rērn láew, tām hǎi mǎk láew, yàng ní lǎe,

Bhikkhus, that is how mindfulness of breathing is cultivated and
frequently practiced,

诸比丘，如是修出入息念，如是多修习者，

mahapphalā hoti mahānisaṃsā.

yôam mī pǒun yài mī ā ní sǒung yài,

so that it is of great fruit and great benefit.

有大果报、大利益。

Iti. dūoi bprà gān chà ní lǎe.

So is it.

如是。

Chapter of contemplations for Bhikkhu and Samaneras

Taṅkhaṇikapaccavekkhaṇapāṭha [*Pg.119*]

(Handa mayaṃ Taṅkhaṇikapaccavekkhaṇapāṭhaṃ bhaṇāma se)

(Robes/ 衣之省思)

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,
rāo yôam pí jā ra nā dōui yâeb kâi láew nûng hòum jī
wōan,

Reflecting it thoroughly, I use the robe,
我如理省思使用衣物:

yāvadeva sītassa paṭighātāya,
pīang pûea bām bàd kūam nǎo,
simply to counteract the cold,
只是为了抵御寒冷,

uṇhassa paṭighātāya,
pûea bām bàd kūam rōan,
to counteract the heat,
为了抵御炎热,

ḍaṃsama-kasavā-tāpasiriṃsa-pasamphassānaṃ
paṭighātāya,
pûea bām bàd sām pàt ān gèrd jàk lùeap yūng lōum dàed
lâe sàt lúei klān táng lǎi,
to counteract the touch of flies, mosquitoes, wind, sun & reptiles;
防御虻、蚊、风、太阳、爬虫类的接触,

yāvadeva hiri-kopīna-paṭicchā-danatthaṃ.
lâe pīang pûea bpòuk bpìd a wāi ya wá ān hâi gèrd kūam
lá āi,
simply for the purpose of covering the parts of the body that cause
shame.
只是为了遮蔽羞处。

(Food / 食之省思)

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

rão yôam pí jã ra nã dōui yâeb kãi láew chãn bĩn ta bàt,

Reflecting it thoroughly, I use alms food,

我如理省思受用钵食：

neva davāya,

mãi hâi bpên bpãi pûea kûam plêrd plêrn sa nùk sa năn,

not for fun,

不是为了玩乐，

na madāya,

mãi hâi bpên bpãi pûea kûam mào măn gèrd gām lāng pa

lāng tâng gãi,

nor for intoxication,

不是为了纵情，

na maṇḍanāya,

mãi hâi bpên bpãi pûea bprà dàb,

nor for beautification,

不是为了美丽，

na vibhūsanāya,

mãi hâi bpên bpãi pûea dtòuk dtàeng,

nor for decoration,

不是为了装饰，

yāvadeva imassa kāyassa ṭhitiyā

dtàe hâi bpên bpãi pīang pûea kûam dtâng yù dâi hàeng

gãi ní,

but simply for the survival of this body,

只是为了养活这个身体，

yāpanāya,

pûea kûam bpên bpãi dâi kǝang àt dtà pâp,

for its continuance,

令它维持下去，

vihimsūparatiyā

pûea kûam sîn bpāi hàeng kûam lām bàk tâng gāi,
for ending its afflictions,
令不损伤,

brahmacariyānuggahāya,

pûea a nú króa gài gān bprà prúet prōum ma jān,
for the support of the holy life,
为了支持清净的梵行

iti purāṇaṅca vedanaṃ paṭihanhāmi,

dûoi gān tām yàng ní, rāo yōam rá ngáb sǎ dāi sūeng túk
kà wē ta nā gào kûe kûam hǐu,
thus will I destroy old feelings (of hunger) ,
如此, 我将灭除旧的饥饿苦受,

navaṅca vedanaṃ na uppādessāmi,

lái mǎi tām túk kà wē ta nā mǎi hāi gèrd kûen,
not create new feelings (from overeating),
又不令新的过饱苦受产生,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.

a nùeng kûam bpēn bpāi dōui sà dùok hàeng àt dta pāp ní
dûoi, kûam bpēn pû hǎ tōut mí dāi dûoi, lái kûam bpēn
yù dōui pǎ sùk dûoi, jàk mī gài rāo, dāng ní,
I will maintain myself, be blameless, & live in comfort.
我将维持生命, 并得以无过的安往。

(Lodging / 住之省思)

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

rāo yōam pí jā ra nā dōui yāeb kái láew chái sǎi sǎ nā sa
ná,

Reflecting it thoroughly, I use the lodging,
我如理省思使用住处的目的:

yāvadeva sītassa paṭighātāya,

pīang pûea bām bàd kûam nǎo,
simply to counteract the cold ,
只是为了抵御寒冷,

uṇhassa paṭighātāya,
pûea bām bàd kūam róan,
To counteract the heat,
为了抵御炎热,

ḍaṃsama-kasavā-tāpasiriṃsa-pasamphassānaṃ
paṭighātāya,
pûea bām bàd sām pàt ān gèrd jàk lùeap yūng lōum dàed
lái sàt lúei klān táng lǎi,
to counteract the touch of flies, mosquitoes, wind , sun & reptiles,
防御虻、蚊、风、太阳、爬虫类的接触,

yāvadeva utu-parissaya-vinodanaṃ
paṭisallānārāmatthaṃ.
pīang pûea bām tāo ān dta rāi ān jà pūeng mī jàk dīn fá ā
gàt, lái pûea kūam bpēn pū yīn dī yù dāi nāi tī līk rén sām
ràb pā wa nā,
simply for protection from the danger from weather and for living in
seclusion.
仅仅只是为了去除气候引起的危险，为了可以独处修行。

(Medicine / 药之省思)

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ
paṭisevāmi,
rāo yōam pí jā ra nā dōui yāeb kāi láew bō rí pōuk pē sàt
bō rí kǎn ān gûea gūn gài kōun kái,
Reflecting them thoroughly, I use medicinal requisites for curing the
sick,
我如理省思使用治疗疾病的药物:

yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ
paṭighātāya
pīang pûea bām bàd túk ka wē ta nā ān bāng gèrd kûen
láew mī ā pāt dtàng dtàng bpēn mūn,
simply to counteract any pains of illness that have arisen,
仅仅是为了解决已生的病苦受,

abyāpajjhaparamatāyā ti.

pûea kūam bpēn pû mîi mī rôuk biàd bīan bpēn yàng
yīng, dāng ní.

and for maximum relief from disease.

为了使自己从病苦中解脱出来。

Dhatupacchavekkhanapatha [Pg.123]

(Handa mayang dhātupatikūlapacchavekkhanapāthang bhanāma se)

(Robes/衣物)

**Yathā paccayaṃ pavattamānaṃ dhātumatta
mevetam**

sìng lào ní nī bpēn sàk wā tāt dtām tām ma chād tào nán,
gām lāng bpēn bpāi dtām hèt dtām bpàt jāi yù nūeang nít,

All these are just elements, changing with their conditions.

这些东西，只不过是元素而已，随其因缘而起变化。

Yadidaṃ cīvaraṃ tadupa bhuñjako ca puggalo

sìng lào ní kūe jī wōan, lāe kōun pū chái sǒi jī wōan nán,

These robes, and the person using the robes,

这些衣物，以及受用衣物的人，

Dhātumattako

bpēn sàk wā tāt dtām tām ma chād,

are all natural elements,

都是属于自然界的元素，

Nissatto

mí dāi bpēn sāt dta wá ān yāng yūen,

not real sentient beings,

并没有实在的众生，

Nijjīvo

mí dāi bpēn chí wá ān bpēn bù rùt bùk kōun,

not real living being,

没有实在的生命，

Suñño

wāng bplào jàk kūam mǎi hàeng kūam bpēn dtūa dtōun,

are empty in nature.

是空的。

Sabbāni pana imāni cīvarāni ajiguchanīyāni

gōa jī wōan táng mǒud ní, mǎi bpēn kǒang nā glīad mā

dtàe dērm,

These robes are not foul in nature,
这些衣物本来并非可厌的,

Imaṃ pūtikāyaṃ patvā

krán mā tùk kâo gâb gâi ân nâo yù bpēn nít ní láew,
but once used by this dirty body,
一经这个污秽不净的身体受用之后,

Ativiya jiguchanīyāni jāyanti

yôam glāi bpēn kǎang nâ glîad yàng yîng bpāi dûoi gān,
they become dirty and foul.
就变得污秽不净, 厌恶不堪了。

(Food/饮食)

Yathā paccayaṃ pavattamānaṃ dhātumatta mevetam

sîng lào ní nî bpēn sàk wâ tât dtām tām ma chât tâo nán,
gām lāng bpēn bpāi dtām hêt dtām bpât jāi yù nūeang nít,
All these are just elements, changing with their conditions.
这些东西, 只不过是元素而已, 随其因缘而变化,

Yadidaṃ piṇḍapāto tadupa bhuñjako ca puggalo

sîng lào ní kûe bîn ta bàt, lác kōun pû bō rí pôuk bîn ta bàt
nán,
These food, and the person consuming the food,
这些饮食, 以及受用饮食的人,

Dhātumattako

bpēn sàk wâ tât dtām tām ma chât,
are all natural elements,
都是属于自然界的元素,

Nissatto

mí dâi bpēn sàt dta wá ân yâng yūen,
not real sentient beings,
并没有实在的众生,

Nijjīvo

mí dâi bpēn chi wá ān bpēn bù rùt bùk kōun,
not real living beings,
没有实在的生命,

Suñño

wâng bplào jàk kūam mǎi hàeng kūam bpēn dtūa dtōun,
are empty in nature.
是空的。

Sabbo panāyaṃ piṇḍapāto ajiguchanīyo

gôa bīn ta bàt táng moud ní, mǎi bpēn kǒang nâ glìad mǎ
dtàe dērm,
these food are not foul in nature,
这些饮食本来并非可厌的,

Imaṃ pūtikāyaṃ patvā

krán mǎ tük kâo gâb gāi ān nâo yù bpēn nít ní láew,
but once used by this dirty body,
一经这个污秽不净的身体受用之后,

Ativiya jiguchanīyo jāyati

yôam glāi bpēn kǒang nâ glìad yàng yīng bpāi dūoi gān,
they become dirty and foul.
就变得污秽不净, 厌恶不堪了。

(Lodging/房舍卧具)

Yathā paccayaṃ pavattamānaṃ dhātumatta mevetam

sìng lào ní nī bpēn sàk wâ tât dtām tām ma chād tâo nán,
gām lāng bpēn bpāi dtām hèt dtām bpàt jāi yù nūeang nít,
All these are just elements, changing with their conditions.
这些东西, 只不过是元素而已, 随其因缘而变化,

Yadidaṃ senāsaṇaṃ tadupa bhuñjako ca puggalo

sìng lào ní kūe sě nā sa ná, lác kōun pū chái sǒi sě nā sa ná
nán,
These lodging and the person using the lodgings,
这些房舍卧具, 以及受用房舍卧具的人,

Dhātumattako

bpēn sàk wâ tât dtām tām ma chād,
are all natural elements,
都是属于自然界的元素,

Nissatto

mí dâi bpēn sàt dta wá ān yâng yūen,
not real sentient being,
并没有实在的众生,

Nijjīvo

mí dâi bpēn chi wá ān bpēn bù rùt bùk kōun,
not real living being,
没有实在的生命,

Suñño

wâng bplào jàk kūam mǎi hàeng kūam bpēn dtūa dtōun,
are empty in nature,
是空的。

Sabbāni pana imāni senāsanāni ajiguchanīyāni

gôa sě nā sa ná táng moud ní, mǎi bpēn kǒang nâ glìad mā
dtàe dērm,
These lodgings are not foul in nature,
这些房舍卧具本来并非可厌的,

Imaṃ pūtikāyaṃ patvā

krán mā tùk kâo gâb gāi ān nâo yù bpēn nít ní láew,
but once used by this dirty body,
一经这个污秽不净的身体受用之后,

Ativiya jiguchanīyāni jāyanti

yôam glāi bpēn kǒang nâ glìad yàng yīng bpāi dūoi gān,
they become dirty and foul.
就变得污秽不净, 厌恶不堪了。

(Medicine/药物)

Yathā paccayaṃ pavattamānaṃ dhātumatta mevetam

sing lāo ní nī bpēn sāk wā tāt dtām tām ma chād tào nán,
gām lāng bpēn bpāi dtām hēt dtām bpāt jāi yù nūeang nít,

All these are just elements, changing with their conditions.

这些东西，只不过是元素而已，随其因缘而变化，

Yadidaṃ gilānapaccaya bhesajja parikkhāro tadupa bhuñjako ca puggalo

sing lāo ní kūe pē sāt bō rí kǎn ān gūea gūn gāe kōun kái,
lāe kōun pū bō rí pōuk pē sāt bō rí kǎn nán,

These medicine, and the person using the medicine,

这些药物药具，以及受用药物药具的人，

Dhātumattako

bpēn sāk wā tāt dtām tām ma chād,

are all natural elements,

都是属于自然界的元素，

Nissatto

mí dāi bpēn sāt dta wá ān yāng yūen,

not real sentient beings,

并没有实在的众生，

Nijjīvo

mí dāi bpēn chi wá ān bpēn bù rùt bùk kōun,

not real living being,

没有实在的生命，

Suñño

wāng bplào jàk kūam mǎi hàeng kūam bpēn dtūa dtōun,

are empty in nature,

是空的。

Sabbo panāyaṃ gilānapaccaya bhesajja parikkhāro ajiguchanīyo

gōa kí lā na pē sāt bō rí kǎn táng moud ní, mǎi bpēn kǎng
nā gliad mā dtàe dērm,

These medicine are not foul in nature,

这些药物药具本来并非可厌的，

Imaṃ pūtikāyaṃ patvā

krán mā tùk kâo gâb gâi ân nâo yù bpēn nít ní láew,

but once used by this dirty body,

一经这个污秽不净的身体受用之后，

Ativiya jiguchanīyo jāyati

yôam glāi bpēn kǒang nâ gliad yàng yîng bpāi dûoi gān.

they become dirty and foul.

就变得污秽不净，厌恶不堪了。

Atītapaccavekkhanapatha [*Pg.128*]

(Handa mayang atītapaccavekkhanapāthang bhanāma se)

(Robes / 衣之省思)

Ajja mayā apaccavekkhittavā yaṃ cīvaram paribhuttaṃ
jī wōan dāi ān rāo nūng hòum láew mâi tân pí jā ra nā nāi
wān ní,

Whatever robe I used today without reflection,
今天我所用过的任何衣物，尚未省思的，

Taṃ yāvad-eva sītassa paṭighātāya,
jī wōan nán rāo nūng hòum láew pīang pūea bām bàd
kūam nǎo,

was simply to counteract the cold,
只是为了抵御寒冷，

uṇhassa paṭighātāya,
pūea bām bàd kūam róan,
to counteract the heat ,
为了抵御炎热，

daṃsama-kasavā-tāpasiriṃsa-pasamphassānaṃ
paṭighātāya,
pūea bām bàd sām pāt ān gèrd jàk lùeab yūng lōum dàed
lāe sàt lúei klān táng lǎi,
to counteract the touch of flies, mosquitoes, wind, sun & reptiles;
防御虻、蚊、风、太阳、爬虫类的接触，

yāvad-eva hiri-kopīna-paṭicchā-danattham.
lāe pīang pūea bpòuk bpìd a wāi ya wá ān hāi gèrd kūam
lá āi.

simply for the purpose of covering the parts of the body that cause
shame.
只是为了遮蔽羞处。

(Food / 食之省思)

Ajja maya apaccavekkhittava yo pindābato paribhutto

bīn ta bàt dāi ān rāo chǎn láew mǎi tǎn pí jǎ ra nā nāi wān
ní,

Whatever alms food I used today without reflection,
今天我所用过的任何钵食，尚未省思的，

So neva davāya,

bīn ta bàt nán rāo chǎn láew mǎi chāi bpēn bpāi pûea
kūam plérđ plērn sa nùk sa nǎn,

was not for fun,
不是为了玩乐，

na madāya,

mǎi chāi bpēn bpāi pûea kūam mǎo mǎn gèrd gām lāng
pa lāng tǎng gāi,

nor for intoxication,
不是为了纵情，

na maṇḍanāya,

mǎi chāi bpēn bpāi pûea bprà dàb,

nor for beautification ,
不是为了美化，

na vibhūsanāya,

mǎi chāi bpēn bpāi pûea dtòuk dtàeng,

nor for decoration,
不是为了装饰，

yāvad-eva imassa kāyassa ṭhitiyā

dtàe hāi bpēn bpāi pīang pûea kūam dtāng yù dāi hàeng
gāi ní,

but simply for the survival of this body,
只是为了养活这个身体，

yāpanāya,

pûea kūam bpēn bpāi dāi kǒang àt dtà pāp,

for its continuance,
令它维持下去，

vihimsūparatiyā

pûea kûam sîn bpāi hàeng kûam lām bàk tâng gāi,
for ending its afflictions,
令不损伤,

brahmacariyānuggahāya,

pûea a nú króa gài gān bprà prúet prōum má jān,
for the support of the holy life.
为了支持清净的梵行。

iti purāṇañ-ca vedanaṃ paṭihanhāmi,

dûoi gān tām yàng ní, rāo yōam rá ngáb sǎ dāi sūeng túk
kà wē ta nā gào kûe kûam hǐu,
Thus will I destroy old feelings (of hunger)
如此, 我将灭除旧的饥饿苦受,

navañ-ca vedanaṃ na uppādessāmi,

lái mǎi tām túk ka wē ta nā mǎi hāi gèrd kûen,
and not create new feelings (from overeating)
又不令新的过饱苦受产生,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.

a nùeng kûam bpēn bpāi dōui sà dùok hàeng àt dta pāp ní
dûoi, kûam bpēn pū hǎ tōut mí dāi dûoi, lái kûam bpēn
yù dōui pǎ sùk dûoi, jàk mī gài rāo, dāng ní.
I will maintain myself, be blameless, & live in comfort.
我将维持生命, 并得以无过的安往。

(Lodging/房舍卧具)

**Ajja mayā apaccavekkhittavā yaṃ senāsanam
paribhuttam**

sě nā sa ná dāi ān rāo cháí sǎi láew mǎi tām pí jā ra nā nāi
wān ní,
Whatever lodging I used today without reflection,
今天我所用过的任何住处, 尚未省思的,

Tang yāvad-eva sītassa paṭighātāya,

sě nā sa ná nán rāo cháí sǒi láew pīang pûea bām bàd
kūam nǎo,

was simply to counteract the cold ,
只是为了抵御寒冷，

uṇhassa paṭighātāya,
pûea bām bàd kūam róan,
to counteract the heat,
为了抵御炎热，

ḍaṃsama-kasavā-tāpasiriṃsa-pasamphassānaṃ
paṭighātāya,
pûea bām bàd sām pàt ān gèrd jàk lùeap yūng lōum dàed
lái sàt lúei klān táng lǎi,
to counteract the touch of flies, mosquitoes, wind , sun & reptiles
防御虻、蚊、风、太阳、爬虫类的接触，

yāvad-eva utu-parissaya-vinodanaṃ
paṭisallānārāmatthaṃ.
pīang pûea bān tāo ān dtà rāi ān jà pūeng mī jàk dīn fá ā
gàt, lái pûea kūam bpēn pū yīn dī yù dāi nāi tī līk rén sām
ràb pā wa nā.
simply for protection from the danger from weather and for living in
seclusion.
仅仅只是为了去除气候引起的危险，为了可以独处修行。

(Medicine/药物)

Ajja mayā apaccavekkhitavā yo gilānapaccayabhesajja-
parikkhāro paribhutto
kí lā na pē sàt bō rí kǎn dāi ān rāo bō rí pōuk láew mī tīn
pí jā ra nā nāi wān ní,
Whatever medicinal requisites for curing the sick I used today
without reflection,
今天我所用过的任何治病药物，尚未省思的，

**So yāvad-eva uppannānaṃ veyyābādhikānaṃ
vedanānaṃ paṭighātāya**

kí lā na pē sàt bō rí kǎn nán rāo bō rí pōuk láew, pīang
pûea bām bàd túk ka wē ta nā ān bāng gèrd kûen láew, mī
ā pāt dtàng dtàng bpēn mūn,

was simply to counteract any pains of illness that have arisen,
仅仅只是为了解决已生的病苦受，

abyāpajjhaparamatāyā ti.

pûea kūam bpēn pû mī rōuk biād bīan bpēn yàng
yīng, dāng ní.

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

Sharing of Blessings

Sabbapattidānagāthā [Pg.157]

(Handa mayaṃ sabbapattidānagāthāyo bhaṇāma se.)

**Puññassidāni katassa, yānaññāni katāni me, tesañca
bhāgino hontu sattānantāppamāṇaka.**

sàt táng lăi, m̄i m̄i t̄i s̄ud m̄i m̄i bprà m̄an, j̄oung m̄i s̄uon
hàeng b̄un t̄i k̄a pa j̄ao d̄ai t̄am n̄ai bàd ní, l̄ae hàeng b̄un
ùen t̄i d̄ai t̄am w̄ai gòan l̄áew.

May all beings - without limit, without end – partake all the merit I
have made now or in the past.

愿我所作之功德，现在或是于过去，
回向给予诸有情，无边无量无穷尽。

**Ye piyā guṇavantā ca mayhaṃ mātā-pitādayo, diṭṭhā me
cāpayadiṭṭhā vā aññe majjhattaverino;**

k̄ue j̄a bp̄en s̄at lào d̄ai, s̄ueng bp̄en t̄i r̄ák kr̄ai l̄ae m̄i b̄un
k̄un, ch̄en m̄an d̄a bì d̄a k̄oang k̄a pa j̄ao bp̄en dt̄oun ḡoa
d̄i, t̄i k̄a pa j̄ao h̄en l̄áew r̄ue m̄i d̄ai h̄en ḡoa d̄i, s̄at lào
ùen t̄i bp̄en gl̄ang gl̄ang r̄ue bp̄en k̄u w̄en ḡan ḡoa d̄i,

Those who are dear & kind to me – like my mother & father - seen
or unseen by me; and other neutral or hostile beings;

我所敬爱德行者，父亲母亲如斯等，
能所悉见或不见，中立或是敌对者，

**Sattā tiṭṭhanti lokasmiṃ te bhum mā catu yonikā,
panceka-catu-vokārā saṃsarantā bhavābhavā:**

s̄at táng l̄ai dt̄ang ȳu n̄ai lôuk, ȳu n̄ai p̄um táng s̄am, ȳu n̄ai
ḡam n̄erd táng s̄i, m̄i k̄an h̄a k̄an m̄i k̄an k̄an d̄iao m̄i k̄an s̄i
k̄an, ḡam l̄ang t̄oang t̄iao ȳu n̄ai p̄óp n̄ói p̄óp ȳai ḡoa d̄i,

Beings established in the world - the three realms, the four modes
of birth, with five, one, or four aggregates - wandering on from
realm to realm:

世界一切之众生，三界四生诸有情，
五蕴一蕴或四蕴，轮回大小世界中，

Ñātaṃ ye pattidānamme anumodantu te sayāṃ, ye

cimaṃ nappajānanti devā tesam nivedayaṃ.

sàt lào dāi rú sùn bũn tĩ kà pa jào pàe hāi láew, sàt lào nán jōung a nú mō ta nā ēng tèrd, sùn sàt lào dāi yāng māi rú sùn bũn ní, kǎa tē wa dā táng lǎi, jōung bòak sàt lào nán hāi rú.

if they know of my dedication of merit , may they themselves rejoice, and for those who do not know, may the devas inform them.
于此回向之功德，愿诸有情皆随喜，
尚未知此回向者，愿诸天人代传递。

Mayā dinnāna-puññānaṃ anumodana hetunā, sabbe sattā sadā hontu averā sukhajīvino, khemappadañca pappontu tesāsā sijjhatam subhā.

próa hèt tĩ dāi a nú mō ta nā sùn bũn tĩ kà pa jào pàe hāi láew, sàt táng lǎi táng bpūong, jōung bpēn pũ māi mĩ wēn yù bpēn sùk túk mūea, jōun tǔeng bòut ān ga sǎm glào kũe prá níp pān, kũam bpràt ta nǎ tĩ dī ngām kǎang sàt lào nán jōung sǎm rèt tèrd.

By reason of their rejoicing in my gift of merit, may all beings always live happily, free from animosity. May they attain the Secured State, and their good wishes be fulfilled.

由此随喜所作因，及我回向之功德，愿诸有情常安乐，
远离一切仇与怨，愿诸众生获安稳，一切愿望皆成就。

Mettāpharaṇa [Pg.159]

(Handa mayaṃ mettāpharaṇaṃ karoma se.)

Ahaṃ sukhito homi

kõa hâi kê pa jâo jōung bpēn pû tǔeng sùk,

May I be happy.

愿我快乐。

Niddukkho homi

jōung bpēn pû rái túk,

May I be free from sufferings.

愿我没有痛苦。

Avero homi

jōung bpēn pû mâi mī wēn,

May I be free from animosity.

愿我没有怨恨。

Abyāpajjho homi

jōung bpēn pû mâi biad bīan sūeng gān lāe gān,

May I be free from oppression.

愿我不会侵害。

Anīgho homi

jōung bpēn pû mâi mī túk,

May I be free from trouble.

愿我没有恼乱。

Sukhī attānaṃ pariharāmi

jōung rák sǎ dtōun yù bpēn sùk tèrd,

May I be preserve my happiness.

愿我保持我的快乐。

Sabbe sattā sukhitā hontu.

kõa sàt táng lǎi táng bpūong jōung bpēn pû tǔeng kūam sùk,

May all living beings be happy.

愿一切众生快乐。

Sabbe sattā averā hontu.

kõa sàt táng lǎi táng bpūong jōung bpēn pū mǎi mī wēn,
May all living beings be free from animosity.
愿一切众生没有怨恨。

Sabbe sattā abyāpajjhā hontu.

kõa sàt táng lǎi táng bpūong jōung yà dāi biàd bīan sūeng
gān lǎe gān,
May all living beings be free from oppression.
愿一切众生不互相侵害。

Sabbe sattā anīghā hontu.

kõa sàt táng lǎi táng bpūong jōung bpēn pū mǎi mī túk,
May all living beings be free from trouble.
愿一切众生没有恼乱。

Sabbe sattā sukhī attānaṃ pariharantu.

kõa sàt táng lǎi táng bpūong jōung rák sǎ dtōun yù bpēn
sùk tèrd,
May all living beings preserve their happiness.
愿一切众生保持他们的快乐。

Sabbe sattā sabba-dukkhā pamuccantu.

kõa sàt táng lǎi táng bpūong jōung poun jàk túk táng
mūon,
May all living beings be free from all sufferings.
愿一切众生脱离一切痛苦。

Sabbe sattā laddha-sampattito mā vigacchantu.

kõa sàt táng lǎi táng bpūong jōung yà dāi prāk jàk sǒum
bàt ān dtōun dāi láew,
May all living beings not be deprived of the good fortune they have
attained.
愿一切众生不失去他们所得到的成就。

**Sabbe sattā kammassakā kamma-dāyādā kammayonī
kamma-bandhū kamma-paṭisaraṇā.**

sàt táng lǎi táng bpūong mī gām bpēn kǒang kǒang dtōun,

mī gām bpēn pû hâi pǒun, mī gām bpēn dāen gèrd, mī
gām bpēn pû dtìd dtām, mī gām bpēn tī pûeng ā sǎi,

All living beings are the owners of their actions, heir to their actions,
born of their actions, related through their actions, and live
dependent on their actions.

一切众生是他们自己业的主人，业的继承人，由业而生，是业
的亲族，依业支撑而活。

**Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā, tassa
dāyādā bhavissanti.**

jàk tām gām ān dāi wái, bpēn bûn rǔe bpēn bàp, jàk
dtôang bpēn pû dāi ráb pǒun kǒang gām nán nán sùeb
bpāi.

Whatever they do, for good or for evil, to that will they fall heir.
不论他们造何种业，善的或恶的，他必将去承担。

Uddisanādhīṭṭhāna-gāthā [*Pg.161*]

(Handa mayam uddisanādhīṭṭhāna-gāthāyo bhaṇāmaṣe.)

Iminā puñña-kammena dūoi būn ní ù tít hāi,

By this act of merit, 以此福德,

upajjhāyā guṇuttarā ù bpàt chā pū lērt kūn,

may my highly virtuous preceptor,

回向予大德戒师、

ācāriyūpakārā ca

teachers who assist,

lāe ā jān pū gēr nūn,

辅导的师长们、

mātāpitā ca ñātakā

parents and relatives,

táng pōa mē lāe bpūong yāt,

父母亲及一切亲属、

suriyo candimā rājā

the gods of the sun and the moon,

sūn jān lāe rā chā,

日神月神、

guṇavantā narāpi ca

virtuous people,

pū sōung kūn rūe sūng chād,

有德行的人、

brahmamārā ca indā ca

Brahmas, Maras and Indras,

prōum mān lāe īn ta rād,

梵天、魔罗、因陀罗、

lokapālā ca devatā

devas who are protectors of the world,

táng tūoi tēp lāe lôuk ga bān,

护卫世间的诸天神、

yamo mittā manussā ca

Yama, human beings who are friendly,

yōum ma rād ma nūd mīt,

夜摩天及友爱的人、

majjhattā verikā pi ca

neutral and hostile,

pū bpēn glāng pū jōang plān,

中立的或是仇视的人、

sabbe sattā sukhī hontu

kōa hāi bpēn sūk sǎn tūk tūa nā yà tūk tōun,

may all beings be happy.

愿这一切众生快乐。

puññāni pakatāni me

būn pōang tī kâ tām jōung chūoi ām nūoi sù pa pōun,

May the meritorious deeds done by me, 愿我所得之福德，

sukhaṃ ca tividhaṃ dentu hâi sùk sǎm yàng loun,
give the threefold happiness (in this life, future life and Liberation).
带来三种乐 (今生、来生和解脱)。

khippaṃ pāpetha vo mataṃ hâi lú tǔeng níp pān plān,
May you all quickly attain your wish.
愿你的心愿能早日实现。

iminā puñña-kammena dūoi būn ní tī rāo tām,
Through this act of merit, 以此福业，

iminā uddisena ca lāe ù tít hâi bpūong sàt,
through this dedication, 以此回向

khippāhaṃ sulabhe ceva rāo plān dâi sūeng gān dtàd,
May I quickly and easily cut 愿我能早日断除，

tañhupādāna-chedanaṃ dtūa dtān hǎ ù bpā tām,
through craving and clinging. 贪爱及执取。

ye santāne hinā dhammā sǐng chūa nāi dūong jāi,
May my badness be entirely destroyed.
愿我所有恶劣素质得以消除。

yāva nibbānato mamaṃ gùa rāo jà tǔeng níp pān,
As long as I am on the way to Nibbāna,
在我还未达证涅槃之前，

nassantu sabbadā yeva ma lāi sīn jàk sǎn dān,
wherever I am born, 不论生在何处，

yattha jāto bhava bhava; túk túk póp tī rāo gèrd,
life after life. 生生世世，

ujucittaṃ satipañña
mī jīt dtrōung lāe sa dtī táng bpān yā ān bprà sèrt,
May I have the upright mind, mindfulness and wisdom,
愿我能有直心、正念与智慧、

sallekho viriyam hinā

próam táng kūam pīan lêrt bpēn krûeng kùd gì lèt hải,
strictness and diligence. 和严格的精进。

mārā labhantu nokāsaṃ

ō gát yà pūeng mī gài mù mǎn sīn táng lǎi,
May Mara have no chance 愿魔罗将没机会

kātuñca viriyesu me

bpēn chôang bprà tút sa rái tām lāi lǎng kūam pīan jōum,
to destroy my diligence. 破坏我的精进。

buddhādipa varo nātho prá pút pū ba wōa ra nāt,
The Buddha is my foremost refuge, 佛陀是我至上的皈依处,

dhammo nātho varuttamo prá tām tī pūeng ù dōum,
the Dhamma my excellent, high refuge,
法是我高尚的皈依处,

nātho pacceka-buddho ca prá bpāt jē gài pút tá sǒum,
Pacceka buddhas are my refuge, 辟支佛是我皈依处,

saṅgho nāthottaro mamaṃ
tóub prá sǒung tī pūeng pa yǒang,
and Sangha my superior refuge. 僧伽是我殊胜的皈依处。

tesottamānubhāvena dūoi ā nú pāp nán,
Through their power, 以此力量,

mārokaṣaṃ labhantu mā. kǒa mù mǎn yà dāi chôang,
may Mara have no chance. 愿魔罗再没有机会了。

dasapuññānubhāvena,
dūoi dèt būn táng sīb bpôang,
May the ten merit powers, 以此十福德力量,

maro kaṣaṃ labhantu mā.
yà bpèrd ō gát gài mǎn tērn.
May Mara have no chance. 愿魔罗再没有机会了。

Additional Chanting

Anatta-lakkhaṇa Sutta [Pg.182]

(Handa mayaṃ anattalakkhaṇasuttapātham bhaṇāma se)

Evam-me sutam,

kā pa jāo kūe prá ā nōun tể rá, dāi sa dàb mā láew yàng ní,

Thus have I heard

如是我闻，

Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye.

sa mǎi nùeng prá pū mī prá pāk jāo, bprà táb yù na bpà ì sì
bpa dta na ma rúek ka tǎi ya wān, glāi prá na kōan pā rā
na sǐ,

on one occasion the Exalted One was staying atin the deer park at
Isipatana (near) Benares.

一时世尊住在波罗奈城仙人坠处的鹿野苑。

Tatra kho Bhagavā panca-vaggiye bhikkhū āmantesi.

na tī nán lāe, prá pū mī prá pāk jāo, dtràt rīak pík sù bpān
ja wák kī láew dtràt wā,

There he addressed the group of five monks,

那时世尊对五比丘如此说：

(1) “Rūpaṃ bhikkhave anattā.

pík sù táng lǎi, rūp mī chāi dtūa dtōun,

"Form (the body), monks, is not self.

「诸比丘，色是无我的。

Rūpan-ca hidaṃ bhikkhave attā abhaviṣṣa,

tā hàk wā rūp ní jàk bpēn dtūa dtōun láew sǎi,

If form were the self,

诸比丘，假如色是我，

Nayidaṃ rūpaṃ ābādhāya saṃvatteyya,

rūp ní gōa kōung mǎi bpēn bpāi pūea ā pāt,

this form would not lend itself to discomfort.

这个色不会让它自己不适，

Labbhetha ca rūpe, ‘Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti.’

táng yāng jà dāi dtām kūam bpràt ta nă nāi rūp wâ, kôa rūp kôang rāo jōung bpēn yàng ní tèrd, yà dāi bpēn yàng nán lēi,

It would be possible (to say) with regard to form, 'Let my form be this, let my form not be thus.'

也可以决定色：『让我的色变成这样，让我的色不要变成那样』。

Yasmā ca kho bhikkhave rūpaṃ anattā,
gôa prôa hêt tī rūp mí chāi dtūa dtōun,

Monks, but precisely because form is not self,
诸比丘，正因为色是无我，

Tasmā rūpaṃ ābādhāya saṃvattati,
chà nán rūp jūeng bpēn bpāi pūea ā pāt,

form leads itself to discomfort.
所以色会让它自己不适，

Na ca labbhati rūpe,

‘Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti.’

lāe māi dāi dtām kūam bpràt ta nă nāi rūp wâ, kôa rūp kôang rāo jōung bpēn yàng ní tèrd, yà dāi bpēn yàng nán lēi,

And it is not possible (to say) with regard to form, 'Let my form be this, let my form not be thus.'

也不可以决定色：『让我的色变成这样，让我的色不要变成那样』。

(2) Vedanā anattā,

pík sù táng lăi, wē ta nā mí chāi dtūa dtōun,

Feeling is not self.

「受是无我的。」

Vedanā ca hidaṃ bhikkhave attā abhaviṣsa,

gôa hàk wē ta nā ní jàk bpēn dtūa dtōun láew sái,

Monks, if feeling were the self,
诸比丘，假如受是我，

Nayidaṃ vedanā ābādhāya saṃvatteyya.

gôa kōung mâi bpēn bpāi pûea ā pāt,

this feeling would not lend itself to discomfort.

这个受不会让它自己不适，

Labbhetha ca vedanāya, ‘Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.’

táng yāng jà dâi dtām kūam bpràt ta nă nâi wē ta nā wâ,

kôa wē ta nā kôang rāo jōung bpēn yàng ní tèrd, yà dâi

bpēn yàng nán lēi,

It would be possible (to say) with regard to feeling, 'Let my feeling be this, let my feeling not be thus.'

也可以决定受：『让我的受变成这样，让我的受不要变成那样』。

Yasmā ca kho bhikkhave vedanā anattā,

gôa próa hêt tī wē ta nā mí châi dtūa dtōun,

But precisely because feeling is not self,

诸比丘，正因为受是无我，

Tasmā vedanā ābādhāya saṃvattati,

chà nán wē ta nā jūeng bpēn bpāi pûea ā pāt,

feeling lends itself to discomfort.

所以受会让它自己不适，

Na ca labbhati vedanāya,

‘Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.’

lâe mâi dâi dtām kūam bpràt ta nă nâi wē ta nā wâ, kôa

wē ta nā kôang rāo jōung bpēn yàng ní tèrd, yà dâi bpēn

yàng nán lēi,

And it is not possible (to say) with regard to feeling, 'Let my feeling be this, let my feeling not be thus.'

也不可以决定受：『让我的受变成这样，让我的受不要变成那样』。

(3) Saññā anattā.

pík sù táng lǎi, sǎn yā mí chāi dtūa dtōun,

Perception is not self.

「想是无我的。」

Saññā ca hidaṃ bhikkhave attā abhaviṣṣa,

gôa hàk sǎn yā ní jàk bpēn dtūa dtōun láew sái,

Monks, if perception were the self, 诸比丘，假如想是我，

Nayidaṃ saññā ābādhāya saṃvatteyya,

gôa kōung mǎi bpēn bpāi pūea ā pāt,

this perception would not lend itself to discomfort.

这个受不会让它自己不适，

Labbhetha ca saññāya,

‘Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.’

táng yāng jà dāi dtām kūam bpràt ta nǎ nāi sǎn yā wā, kǎa

sǎn yā kǎang rāo jōung bpēn yàng ní tèrd, yà dāi bpēn

yàng nán lēi,

It would be possible (to say) with regard to perception, 'Let my perception be this, let my perception not be thus.'

也可以决定想：『让我的想变成这样，

让我的想不要变成那样』。

Yasmā ca kho bhikkhave saññā anattā,

gôa próa hèt tī sǎn yā mí chāi dtūa dtōun,

Monks, but precisely because perception is not self,

诸比丘，正因为想是无我，

Tasmā saññā ābādhāya saṃvattati,

chà nán sǎn yā jūeng bpēn bpāi pūea ā pāt,

perception lends itself to discomfort.

所以想会让它自己不适，

Na ca labbhati saññāya,

‘Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.’

lái mǎi dāi dtām kūam bpràt ta nǎ nāi sǎn yā wā, kǎa sǎn

yā kǎang rāo jōung bpēn yàng ní tèrd, yà dāi bpēn yàng

nán lēi,

And it is not possible (to say) with regard to perception, 'Let my perception be this, let my perception not be thus.'

也不可以决定想：『让我的想变成这样，让我的想不要变成那样』。

(4) Saṅkhārā anattā.

pík sù táng lǎi, sàng kǎn mí chāi dtūa dtōun,

Mental processes are not self. 「行是无我的。

Saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu,

gôa hək sàng kǎn ní jàk bpēn dtūa dtōun láew sái,

Monks, if mental processes were the self,

诸比丘，假如行是我，

Nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ,

gôa kōung mǎi bpēn bpāi pūea ā pāt,

the mental processes would not lend themselves to discomfort.

这个行不会让它自己不适，

Labbhetha ca saṅkhāresu, Evaṃ me saṅkhārā hontu

evaṃ me saṅkhārā mā ahesunti.

táng yāng jà dāi dtām kūam bpràt ta nǎ nāi sàng kǎn wā,

kōa sàng kǎn kōang rāo jōung bpēn yàng ní tèrd, yà dāi

bpēn yàng nán lēi,

It would be possible (to say) with regard to mental processes, 'Let my mental processes be this, let my mental processes not be thus.'

也可以决定行：『让我的行变成这样，

让我的行不要变成那样』。

Yasmā ca kho bhikkhave saṅkhārā anattā,

gôa próa hèt tī sàng kǎn mí chāi dtūa dtōun,

Monks, but precisely because mental processes are not self,

诸比丘，正因为行是无我，

Tasmā saṅkhārā ābādhāya saṃvattanti,

chà nán sàng kǎn jūeng bpēn bpāi pūea ā pāt,

mental processes lend themselves to discomfort.

所以行会让它自己不适，

**Na ca labbhati saṅkhāresu, ‘Evaṃ me saṅkhārā hontu
evaṃ me saṅkhārā mā ahesunti.’**

lái mại dâi dtām kūam bpràt ta nă nâi sǎng kǎn wâ, kǎa
sǎng kǎn kǎang rǎo jōung bpēn yàng ní tèrd, yà dâi bpēn
yàng nán lēi,

And it is not possible (to say) with regard to mental processes, 'Let
my mental processes be this, let my mental processes not be thus.'

也不可以决定行：『让我的行变成这样，
让我的行不要变成那样』。

(5) Viññāṇaṃ anattā,

pík sù táng lǎi, wīn yān mí chāi dtūa dtōun,

Consciousness is not self.

「识是无我的。」

Viññāṇaṃ-ca hidaṃ bhikkhave attā abhaviṣṣa,

gôa hâk wīn yān ní jàk bpēn dtūa dtōun láew sái,

If consciousness were the self,

诸比丘，假如识是我，

Nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya,

gôa kōung mại bpēn bpāi pûea ā pât,

this consciousness would not lend itself to discomfort.

这个识不会让它自己不适，

**Labbhettha ca viññāṇe, ‘Evaṃ me viññāṇaṃ hotu evaṃ
me viññāṇaṃ mā ahoṣīti.’**

táng yāng jà dâi dtām kūam bpràt ta nă nâi wīn yān wâ,
kǎa wīn yān kǎang rǎo jōung bpēn yàng ní tèrd, yà dâi
bpēn yàng nán lēi,

It would be possible (to say) with regard to consciousness, 'Let my
consciousness be this, let my consciousness not be thus.'

也可以决定识：『让我的识变成这样，
让我的识不要变成那样』。

Yasmā ca kho bhikkhave viññāṇaṃ anattā,

gôa próa hêt tī wīn yān mí chāi dtūa dtōun,

Monks, but precisely because consciousness is not self,

诸比丘，正因为识是无我，

Tasmā viññāṇaṃ ābādhāya saṃvattati,
chà nán wīn yān jūeng bpēn bpāi pūea ā pāt,
consciousness lends itself to discomfort.
所以识会让它自己不适，

Na ca labbhati viññāṇe,
‘Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā
ahosīti.’

lái mãi dāi dtām kūam bpràt ta nă nāi wīn yān wā, kōa
wīn yān kōang rāo jōung bpēn yàng ní tèrd, yà dāi bpēn
yàng nán lēi,

And it is not possible (to say) with regard to consciousness, 'Let my
consciousness be this, let my consciousness not be thus.'
也不可以决定识：『让我的识变成这样，
让我的识不要变成那样』。

Taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā
aniccaṃ vāti.”

pík sù táng lăi, tēr táng lăi jà sǎm kǎn kūam kōa nán bpēn
cha năi, rūp tīang rŭe mãi tīang,

How do you construe thus, monks---Is form permanent or
impermanent?"
你们认为如何，诸比丘，色是常还是无常？」

“Aniccaṃ bhante.”

pík sù lào nán gràb tūn wā, mãi tīang prá jào kê,
"Impermanent, Lord." 「无常，尊者。」

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

gōa sīng dāi mãi tīang, sīng nán bpēn túk rŭe bpēn sùk
lào,

"And are those impermanent enjoyable or suffering?"
「那么，凡是无常的（事物）是乐还是苦？」

“Dukkhaṃ bhante.”

bpēn túk prá jào kê,

"Suffering, Lord."

「苦，尊者。」

**“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,
‘Etaṃ mama eso’ham-asmi eso me attāti.”**

gôa sîng dāi m̄i t̄iāng bp̄n túk, m̄i k̄uam bpr̄ae bpr̄uon
bp̄n t̄am ma dā, k̄uon r̄ue n̄oă t̄i jà dt̄am h̄en sîng nán wâ,
nân k̄oang r̄ao, nân bp̄n k̄oang r̄ao, nân dt̄ua dt̄oun k̄oang
r̄ao,

"And is it fitting to regard what is impermanent, suffering, subject to change as 'This is mine. This is my self. This is what I am'?"

「那么，把无常、苦、变化不定的(事物)看成『这是我的，这是我，这是我的自我』，适合吗？」

“No h’etaṃ bhante.”

m̄i k̄uon h̄en yàng nán prá j̄ao k̄a,

"No, Lord."

「不，尊者。」

**Tam kiṃ maññatha bhikkhave, vedanā niccā vā aniccā
vāti.”**

pík sù táng l̄ai, t̄er táng l̄ai jà s̄am k̄an k̄uam k̄oa nán bp̄n
cha n̄ai, wē ta n̄a t̄iāng r̄ue m̄i t̄iāng,

How do you construe thus, monks---Is feeling permanent or impermanent?"

「你们认为如何，诸比丘，受是常还是无常？」

“Aniccā bhante.”

pík sù lào nán gr̄ab t̄un wâ, m̄i t̄iāng prá j̄ao k̄a,

"Impermanent, Lord."

「无常，尊者。」

“Yam-panāniccam dukkham vā tam sukham vāti.”

gôa sîng dāi m̄i t̄iāng, sîng nán bp̄n túk r̄ue bp̄n sùk
l̄ao,

"And are those impermanent enjoyable or suffering?"

「那么，凡是无常的（事物）是乐还是苦？」

“Dukkham bhante.”

"Suffering, Lord."

bp̄n túk prá j̄ao k̄a,

「苦，尊者。」

**“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,
‘Etaṃ mama eso’ham-asmi eso me attāti.”**

gôa sîng dāi m̄i t̄iāng bp̄n túk, m̄i k̄uam bprāe bprūon
bp̄n tām ma dā, k̄uon r̄ue n̄oā t̄i jà dtām h̄n sîng nán wā,
nân k̄oāng rāo, nân bp̄n k̄oāng rāo, nân dtūa dtōun k̄oāng
rāo,

"And is it fitting to regard what is impermanent, suffering, subject to
change as 'This is mine. This is my self. This is what I am'?"

「那么，把无常、苦、变化不定的(事物)看成『这是我的，这是我，这是我的自我』，适合吗？」

“No h’etaṃ bhante.” m̄i k̄uon h̄n yāng nán prá j̄o
k̄a,

"No, Lord."

「不，尊者。」

**“Tam kiṃ maññatha bhikkhave saññā niccā vā aniccā
vāti.”**

pík sù táng l̄ai, t̄er táng l̄ai jà s̄am k̄an k̄uam k̄oā nán bp̄n
cha n̄ai, s̄an yā t̄iāng r̄ue m̄i t̄iāng,

How do you construe thus, monks---Is perception permanent or
impermanent?"

「你们认为如何，诸比丘，想是常还是无常？」

“Aniccā bhante.”

pík sù lào nán gr̄ab t̄un wā, m̄i t̄iāng prá j̄o k̄a,

"Impermanent, Lord."

「无常，尊者。」

“Yam-panāniccam dukkham vā tam sukham vāti.”

gôa sîng dāi m̄i t̄iāng, sîng nán bp̄n túk r̄ue bp̄n sùk
l̄ao,

"And are those impermanent enjoyable or suffering?"

「那么，凡是无常的（事物）是乐还是苦？」

“Dukkham bhante.” bp̄n túk prá j̄o k̄a,

"Suffering, Lord."

「苦，尊者。」

**“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,
‘Etaṃ mama eso’ham-asmi eso me attāti.”**

gôa sîng dâi mîi tîang bpên túk, mī kūam bprāe bprūon
bpên tām ma dā, kūon rŭe nŏa tī jà dtām hĕn sîng nán wâ,
nân kŏang rāo, nân bpên kŏang rāo, nân dtūa dtōun kŏang
rāo,

"And is it fitting to regard what is impermanent, suffering, subject to
change as 'This is mine. This is my self. This is what I am'?"

「那么，把无常、苦、变化不定的(事物)看成『这是我的，这是我，这是我的自我』，适合吗？」

“No h’etaṃ bhante.”

mîi kūon hĕn yàng nán prá jâo kê,

"No, Lord."

「不，尊者。」

**“Tam kiṃ maññatha bhikkhave, saṅkhārā niccā vā
aniccā vāti.”**

píksù táng lăi, tēr táng lăi jà sǎm kân kūam kôa nán bpên
cha năi, sǎng kǎn tîang rŭe mîi tîang,

How do you construe thus, monks---Are mental processes
permanent or impermanent?"

「你们认为如何，诸比丘，行是常还是无常？」

“Aniccā bhante.”

pík sù lào nán gràb tūn wâ, mîi tîang prá jâo kê,

"Impermanent, Lord."

「无常，尊者。」

“Yam-panāniccam dukkham vā tam sukham vāti.”

gôa sîng dâi mîi tîang, sîng nán bpên túk rŭe bpên sùk
lôo,

"And are those impermanent enjoyable or suffering?"

「那么，凡是无常的（事物）是乐还是苦？」

“Dukkham bhante.”

"Suffering, Lord."

bpên túk prá jâo kê,

「苦，尊者。」

**“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,
‘Etaṃ mama eso’ham-asmi eso me attāti.’”**

gôa sîng dāi m̄i t̄iāng bp̄n túk, m̄i k̄uam bpr̄ae bpr̄uon
bp̄n t̄am ma dā, k̄uon r̄ue n̄oă t̄i jà dt̄am h̄en sîng nán wâ,
nân k̄oăng r̄ao, nân bp̄n k̄oăng r̄ao, nân dt̄ua dt̄oun k̄oăng
r̄ao,

"And is it fitting to regard what is impermanent, suffering, subject to
change as 'This is mine. This is my self. This is what I am'?"

「那么，把无常、苦、变化不定的(事物)看成『这是我的，这是我，这是我的自我』，适合吗？」

“No h’etaṃ bhante.”

m̄i k̄uon h̄en yàng nán prá j̄ao k̄a,

"No, Lord."

「不，尊者。」

**“Tam kiṃ maññatha bhikkhave viññāṇam niccam vā
aniccam vāti.”**

pík sù táng l̄ai, t̄er táng l̄ai jà s̄am k̄an k̄uam k̄oa nán bp̄n
cha n̄ai, w̄in ȳan t̄iāng r̄ue m̄i t̄iāng,

How do you construe thus, monks---Is consciousness permanent or
impermanent?"

「你们认为如何，诸比丘，识是常还是无常？」

“Anicca bhante.”

pík sù lào nán gr̄ab t̄un wâ, m̄i t̄iāng prá j̄ao k̄a,

"Impermanent, Lord."

「无常，尊者。」

“Yam-panāniccam dukkham vā tam sukham vāti.”

gôa sîng dāi m̄i t̄iāng, sîng nán bp̄n túk r̄ue bp̄n sùk
l̄ao,

"And are those impermanent enjoyable or suffering?"

「那么，凡是无常的（事物）是乐还是苦？」

“Dukkham bhante.”

"Suffering, Lord."

bp̄n túk prá j̄ao k̄a,

「苦，尊者。」

**“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,
‘Etaṃ mama eso’ham-asmi eso me attāti.”**

gôa sîng dāi m̄i tîang bpēn túk, mī kūam bprāe bprūon
bpēn tām ma dā, kūon rŭe nŏa tī jà dtām hěn sîng nán wā,
nân kŏang rāo, nân bpēn kŏang rāo, nân dtūa dtōun kŏang
rāo,

"And is it fitting to regard what is impermanent, suffering, subject to
change as 'This is mine. This is my self. This is what I am'?"

「那么，把无常、苦、变化不定的(事物)看成『这是我的，
这是我，这是我的自我』，适合吗？」

“No h’etaṃ bhante.”

m̄i kūon hěn yàng nán prá jào kâ,

"No, Lord."

「不，尊者。」

“Tasmātiha bhikkhave

pík sù táng lăi, próa hèt nán lăe,

Thus, monks,

「因此，诸比丘，

(1) Yaṇ-kinci rūpam atītānāgatapaccuppannam,

Rûp yàng dāi yàng nùeng, táng tī bpēn a dīt a nā kóut lăe
bpàt jù bān,

any form whatsoever---past, future, or present,
任何的色，不论是过去的、未来的或现在的，

Ajjhattam vā bahiddhā vā,

bpēn pāi nāi rŭe pāi nôak,

internal or external;

内在的或外在的，

Oḷārikam vā sukhumaṃ vā, Hīnaṃ vā paṇītaṃ vā,

yàb rŭe lá yìad, léo rŭe bprà nīt,

gross or subtle; inferior or superior;
粗的或细的，低劣的或殊胜的，

Yan-dūre santike vā,

táng tī yù nāi tī glāi rŭe glāi,

far or near:

远的或近的，

Sabbam rūpaṃ, ‘N’etaṃ mama neso’ham-asmi na meso attāti,’ Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

rûp táng moud nán, tèr táng lǎi, pūeng hěn dūoi bpān yā
ān chôab dtām kūam bpēn jīng yàng ní wā, nân mâi châi
kǒang rāo, nân mâi bpēn rāo, nân mâi châi dtūa dtōun
kóang rāo,

every form---is to be seen as it actually is with right discernment as:

'This is not mine. This is not my self. This is not what I am.'

所有的色，应该以正智慧如实看成：『这不是我的。

这不是我。这不是我的自我。』

(2) Yā kāci vedanā atītānāgata-paccuppanā,

wē ta nā yàng dāi yàng nùeng, táng tī bpēn a dīt a nā kóut
lái bpàt jù bān,

Any feeling whatsoever---past, future, or present,

任何的受，不论是过去的、未来的或现在的，

Ajjhattā vā bahiddhā vā,

bpēn pāi nāi rǔe pāi nôak,

internal or external;

内在的或外在的，

oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā,

yàb rǔe lá yìad, léo rǔe bprà nīt,

gross or subtle; inferior or superior;

粗的或细的，低劣的或殊胜的，

Yā dūre santike vā,

táng tī yù nāi tī glāi rǔe glāi,

far or near:

远的或近的，

Sabbā vedanā, ‘N’etaṃ mama neso’ham-asmi na meso attāti,’ Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

wē ta nā táng moud nán, tèr táng lǎi, pūeng hěn dūoi

bpān yā ān chôab dtām kūam bpēn jīng yàng ní wâ, nân
mâi châi kǎang rāo, nân mâi bpēn rāo, nân mâi châi dtūa
dtōun kóang rāo,

every feeling---is to be seen as it actually is with right discernment
as: 'This is not mine. This is not my self. This is not what I am.'

所有的受，应该以正智慧如实看成：『这不是我的。
这不是我。这不是我的自我。』

(3) Yā kāci saññā atītānāgata-paccuppannā,
sǎn yā yàng dāi yàng nùeng, táng tī bpēn a dīt a nā kóut
lái bpàt jù bān,

Any perception whatsoever---past, future, or present,
任何的想，不论是过去的、未来的或现在的，

Ajjhattā vā bahiddhā vā, bpēn pāi nāi rǔe pāi nôak,
internal or external; 内在的或外在的，

oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā,
yàb rǔe lá yìad, léo rǔe bprà nīt,
gross or subtle; inferior or superior;
粗的或细的，低劣的或殊胜的，

Yā dūre santike vā, táng tī yù nāi tī glāi rǔe glāi,
far or near: 远的或近的，

**Sabbā saññā, 'N'etaṃ mama neso'ham-asmi na meso
attāti,' Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbam.**

sǎn yā táng moud nán, tèr táng lǎi, pūeng hěn dūoi bpān
yā ān chôab dtām kūam bpēn jīng yàng ní wâ, nân mâi
châi kǎang rāo, nân mâi bpēn rāo, nân mâi châi dtūa
dtōun kóang rāo,

every perception---is to be seen as it actually is with right
discernment as: 'This is not mine. This is not my self. This is not what
I am.'

所有的想，应该以正智慧如实看成：『这不是我的。
这不是我。这不是我的自我。』

(4) Ye keci saṅkhārā atītānāgata-paccuppannā,
sǎng kǎn yàng dāi yàng nùeng, táng tī bpēn a dīt a nā kóut
lái bpàt jù bān,

Any mental processes whatsoever---past, future, or present,
任何的行，不论是过去的、未来的或现在的，

Ajjhattā vā bahiddhā vā, bpēn pāi nāi rǔe pāi nôak,
internal or external; 内在的或外在的，

oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā,
yàb rǔe lá yìad, léo rǔe bprà nīt,
gross or subtle; inferior or superior;
粗的或细的，低劣的或殊胜的，

Ye dūre santike vā, táng tī yù nāi tī glāi rǔe glāi,
far or near: 远的或近的，

**Sabbe saṅkhārā, ‘N’etaṃ mama neso’ham-asmi na meso
attāti,’ Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.’**

sǎng kǎn táng moud nán, tèr táng lǎi, pūeng hěn dūoi
bpān yā ān chōab dtām kūam bpēn jīng yàng ní wā, nān
māi chāi kǒang rāo, nān māi bpēn rāo, nān māi chāi dtūa
dtōun kóang rāo,
all mental processes---are to be seen as it actually is with right
discernment as: 'This is not mine. This is not my self. This is not what
I am.'

所有的行，应该以正智慧如实看成：『这不是我的。
这不是我。这不是我的自我。』

(5) Yaṅ-kinci viññāṇaṃ atītānāgata-paccuppannaṃ,
wīn yān yàng dāi yàng nùeng, táng tī bpēn a dīt a nā kóut
lái bpàt jù bān,

Any consciousness whatsoever---past, future, or present,
任何的识，不论是过去的、未来的或现在的，

Ajjhattaṃ vā bahiddhā vā
bpēn pāi nāi rǔe pāi nôak,

internal or external;

内在的或外在的，

oḷārikaṃ vā sukhumaṃ vā, Hīnaṃ vā paṇītaṃ vā,
yàb rŭe lá yìad, léo rŭe bprà nît,

gross or subtle; inferior or superior;

粗的或细的，低劣的或殊胜的，

Yan-dūre santike vā,

far or near:

táng tī yù nāi tī glāi rŭe glāi,

远的或近的，

**Sabbaṃ viññāṇaṃ, 'N'etaṃ mama neso'ham-asmi na
meso attāti,' Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.**

wīn yān táng moud nán, tèr táng lǎi, pūeng hěn dūoi bpān
yā ān chôab dtām kūam bpēn jīng yàng ní wā, nān mǎi
chāi kǎoàng rāo, nān mǎi bpēn rāo, nān mǎi chāi dtūa
dtōun kóoàng rāo,

every consciousness---is to be seen as it actually is with right
discernment as: 'This is not mine. This is not my self. This is not what
I am.'

所有的识，应该以正智慧如实看成：

『这不是我的。这不是我。这不是我的自我。』

Evam passam bhikkhave sutavā ariya-sāvako,

pík sù táng lǎi, a rí ya sǎ wóuk pū dāi sa dàb láew hěn yàng
ní,

Seeing thus, the instructed Noble disciple

诸比丘，如此看待时，多闻的圣弟子

Rūpasmim pi nibbindati,

grows disenchanted with form,

yôam bùea nài mǎe nāi rúp,

对色厌离、

Vedanāya pi nibbindati,

yôam bùea nài mǎe nāi wē ta nā,

disenchanted with feeling,

对受厌离、

Saññāya pi nibbindati,

yôam bùea nài mǎe nāi sǎn yā,

disenchanted with perception,

对想厌离、

Saṅkhāresu pi nibbindati,

yôam bùea nài máe nāi sǎng kǎn,

disenchanted with mental processes

对行厌离、

Viññāṇasmim pi nibbindati.

yôam bùea nài máe nāi wīn yān,

disenchanted with consciousness.

对识厌离。

Nibbindaṃ virajjati.

mûea bùea nài yôam klāi gām nàd,

Disenchanted, he becomes dispassionate. 厌离而离欲

Virāgā vimuccati.

próa klāi gām nàd jūeng lúd poun,

Through dispassion, he is released.

离欲而解脱。

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti.

mûea lúd poun láew, yôam mī yān yàng rú wā lúd poun
láew,

With release, there is the knowledge, 'Released.'

随着彻底解脱，而生起解脱智。

‘Khīṇā jāti, Vusitaṃ brahma-cariyaṃ,

rú chád wā chāt sīn láew, prōum ma jān yù jòub láew,

He discerns that, 'Birth is depleted, the holy life fulfilled,

他了知『生已灭尽，梵行已立，

Kataṃ karaṇīyaṃ, Nāparaṃ itthattāyāti’ pajānātīti.”

gìt tī kūon tām dāi tām sām rèt láew, gít ùen pûea kūam
bpēn yàng ní mí dāi mī,

the task done. There is nothing further for this world.'

应作皆办，不受后有。』」

Idam-avoca Bhagavā,

prá pū mī prá pāk jāo, dāi dtràt tām bpa rí yāi ní láew,

That is what the Exalted One said.

世尊如此说后，

Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandum.

pík sù bpān ja wák kī, dtàng mī jāi yīn dī, chūen chōum prá pā sít kǎang prá pū mī prá pāk jāo,

Glad at heart, the group of five monks delighted in the Exalted One's words.

五比丘对世尊的开示感到欢喜与欣悦。

Imasmin-ca pana veyyā-karaṇasmim bhaññamāne,
gôa ka ná mûea prá pū mī prá pāk jāo, gām lāng dtràt têt sa nă pā sít ní yù,

And while this discourse was being given, 又说此教时,

Pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya, āsavehi cittāni vimuccim̐sūti.

pík sù bpān ja wák kī, gôa mī jīt lúd póun jāk ā sa wá, próa m̐i yúed mân tũe mân dūoi ù bpā t̐an, dāng ní l̐ae.

the minds of the group of five monks, because of non-clinging, were released from mental effluents.

五比丘心无执取，而从诸漏解脱。

Āditta-pariyāya Sutta[*Pg.196*]

(Handa mayaṃ ādittapariyāyasuttapāṭhaṃ bhaṇāma se)

Evam-me sutam,

kā pa jāo kūe prā ā nōun tẽ rá, dāi sa dàb mā láew yàng ní,

Thus have I heard,

如是我闻，

Ekam samayaṃ Bhagavā, Gayāyaṃ viharati gayāsīse,

sa mǎi nùeng prā pū mī prā pāk jāo, sa dèt bprà táb yù tĩ
dtām bōun ka yā sǐ sà, glāi mǎe nám ka yā,

on one occasion the Exalted One was staying in Gaya, at Gaya Head,
一时世尊住在伽耶国的象头山。

Saddhiṃ bhikkhu-sahassena,

próam dūoi pík sù sǒung nùeng pān rūp,

with 1000 monks.

与一千比丘一起。

Tatra kho Bhagavā bhikkhū āmantesi,

na tĩ nán lǎe, prā pū mī prā pāk jāo, dtràt dtūean pík sù
táng lǎi, hāi dtāng jāi sa dàb pút ta pā sít ní wā,

There the Exalted One addressed the monks:

那时世尊对他们这样说：

“Sabbam bhikkhave ādittam,

dū gòan pík sù táng lǎi, sǐng táng bpūong bpēn kǒang
róan,

"Monks, all is burning.

诸比丘，一切都在燃烧。

Kiñ-ca bhikkhave sabbam ādittam,

dū gòan pík sù táng lǎi, gōa à rāi lāo chūe wā sǐng táng
bpūong bpēn kǒang róan,

What, monks, is the all is burning?

哪一切在燃烧？

Cakkhum bhikkhave ādittam,

dū gòan pík sù táng lǎi, jàk sù kūe dtā bpēn kǒang róan,

The eye is burning.

眼在燃烧。

Rūpā ādittā,

rūp táng lǎi bpēn kǒang róan,

Forms are burning.

色在燃烧。

Cakkhu-viññāṇaṃ ādittaṃ,

jàk kù wīn yān, kūe kūam ráb rú ā rōum tāng dtā bpēn
kǒang róan,

Consciousness at the eye is burning.

眼识在燃烧。

Cakkhu-samphasso āditto,

jàk kù sǎm pàt, kūe sǎm pàt tāng dtā bpēn kǒang róan,

Contact at the eye is burning.

眼触在燃烧。

**Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kūe kūam rú sùek sa wěi ā rōum ní, gèrd kûen
próa ā sǎi jàk kù sǎm pàt, kūe sǎm pàt tāng dtā bpēn bpàt
jāi, máe ān dāi,

And the feeling originated from the contact at the eye,
凡是依赖眼触而生起的感受，

Sukhaṃ vā dukkhaṃ vā,

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain,

不论是乐是苦，

adukkham-asukhaṃ vā,

rŭe mâi châi túk mâi châi sùk gôa dī,

or neither-pleasure-nor-pain,

或不苦不乐的感受，

Tam-pi ādittaṃ,

máe ān nán gôa bpēn kǒang róan,

that too is burning.

都在燃烧。

Kena ādittaṃ,

Burning with what?

róan próa à rāi,

以什么来燃烧呢？

Ādittaṃ rāg’agginā dos’agginā moh’agginā,

róan próa fāi kūe rā ká, fāi kūe tōu sà, fāi kūe mōu hà,

Burning with the fire of passion, the fire of aversion, the fire of
delusion.

以贪欲的火、瞋恨的火和愚痴的火来燃烧。

Ādittam jātiyā jarā-maraṇena,

róan próa kūam gèrd, kūam gài lée kūam dtāi,

Burning with birth, ageing and death, 以生、老、死,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi,

róan próa kūam sòuk kūam rām rāi rām pān, kūam mī sa

bāi gāi kūam mī sa bāi jāi kūam káb káen jāi táng lǎi,

with sorrows, lamentations, pains, disufferinges and despairs.

乃至忧、悲、苦、恼与失望的火来燃烧。

ādittanti vadāmi.

rāo jūeng glào wā ní bpēn kǎang róan,

That is why I say they are burning. 因此我说它们在燃烧。

Sotaṃ ādittam.

sǒu dtà kūe hǔ bpēn kǎang róan,

The ear is burning. 耳在燃烧。

Saddā ādittā.

sǎng táng lǎi bpēn kǎang róan,

Sounds are burning. 声音在燃烧。

Sota-viññāṇam ādittam.

sòut wīn yān, kūe kūam rú ā rōum tāng hǔ bpēn kǎang

róan,

Consciousness at the ear is burning. 耳识在燃烧。

Sota-samphasso āditto.

sòut sǎm pàt, kūe sǎm pàt tāng hǔ bpēn kǎang róan,

Contact at the ear is burning. 耳触在燃烧。

**Yam-p’idaṃ sota-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kūe kūam rú sùek sa wēi ā rōum ní, gèrd kûen

próa ā sǎi sòut sǎm pàt, kūe sǎm pàt tāng hǔ bpēn bpàt

jāi, mǎe ān dāi,

And the feeling originated from the contact at the ear,

凡是依赖耳触而生起的感受,

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain,

不论是乐是苦，

adukkhaṃ-asukhaṃ vā,

rũe m̐i châi túk m̐i châi sùk gôa dī,

or neither-pleasure-nor-pain,

或不苦不乐的感受，

Tam-pi ādittaṃ.

m̐e ān nán gôa bpēn kôang róan,

that too is burning.

都在燃烧。

Kena ādittaṃ.

Burning with what?

róan próa à r̐i,

以什么来燃烧呢？

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

róan próa f̐i k̐e r̐a ká, f̐i k̐e t̐ou sà, f̐i k̐e m̐ou hà,

Burning with the fire of passion, the fire of aversion, the fire of delusion.

以贪欲的火、瞋恨的火和愚痴的火来燃烧。

Ādittaṃ jātiyā jarā-maraṇena,

róan próa k̐am g̐erd, k̐am g̐ae láe k̐am dt̐ai,

Burning with birth, ageing and death, 以生、老、死，

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

róan próa k̐am s̐ouk k̐am r̐am r̐ai r̐am p̐an, k̐am m̐i sa

b̐ai g̐ai k̐am m̐i sa b̐ai j̐ai k̐am káb káen j̐ai táng l̐ai,

with sorrows, lamentations, pains, disufferinges and despairs.

乃至忧、悲、苦、恼与失望的火来燃烧

ādittanti vadāmi.

r̐ao j̐ueng gl̐ao w̐a ní bpēn kôang róan,

That is why I say they are burning.

因此我说它们在燃烧。

Ghānaṃ ādittaṃ.

K̐a ná k̐e ja mùk bpēn kôang róan,

The nose is burning.

鼻在燃烧。

Gandhā ādittā.

glìn táng lǎi bpēn kǒang róan,

Odours are burning.

气味在燃烧。

Ghāna-viññāṇaṃ ādittaṃ.

Kā ná wīn yān, kūe kūam rú ā rōum tāng ja mùk bpēn
kǒang róan,

Consciousness at the nose is burning.

鼻识在燃烧。

Ghāna-samphasso āditto.

Kā ná sām pàt, kūe sām pàt tāng ja mùk bpēn kǒang róan,

Contact at the nose is burning.

鼻触在燃烧。

**Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kūe kūam rú sùek sa wěi ā rōum ní, gèrd kùen
próa ā sǎi kā ná sām pàt, kūe sām pàt tāng ja mùk bpēn
bpàt jāi, máe ān dāi,

And the feeling originated from the contact at the nose,
凡是依赖鼻触而生起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain,

不论是乐是苦，

adukkham-asukhaṃ vā,

rũe mâi châi túk mâi châi sùk gôa dī,

or neither-pleasure-nor-pain,

或不苦不乐的感受，

Tam-pi ādittaṃ.

máe ān nán gôa bpēn kǒang róan,

that too is burning.

都在燃烧。

Kena ādittaṃ.

Burning with what?

róan próa à rāi,

以什么来燃烧呢？

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

róan próa fāi kūe rā ká, fāi kūe tōu sà, fāi kūe mōu hà,
Burning with the fire of passion, the fire of aversion, the fire of
delusion.
以贪欲的火、瞋恨的火和愚痴的火来燃烧。

Ādittam jātiyā jarā-maraṇena,
róan próa kūam gèrd, kūam gài láe kūam dtāi,
Burning with birth, ageing and death, 以生、老、死,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
róan próa kūam sòuk kūam rām rāi rām pān, kūam mī sa
bāi gāi kūam mī sa bāi jāi kūam káb káen jāi táng lǎi,
with sorrows, lamentations, pains, disufferinges and despairs.
乃至忧、悲、苦、恼与失望的火来燃烧

ādittanti vadāmi.
rāo jūeng glào wā ní bpēn kǎang róan,
That is why I say they are burning.
因此我说它们在燃烧。

Jivhā ādittā.
chīu hǎ kūe lín bpēn kǎang róan,
The tongue is burning. 舌在燃烧。

Rasā ādittā.
róut táng lǎi bpēn kǎang róan,
Flavours are burning. 味道在燃烧。

Jivhā-viññāṇam ādittam.
chīu hǎ wīn yān, kūe kūam rú suèk sa wěě ā rōum tāng lín
bpēn kǎang róan,
Consciousness at the tongue is burning. 舌识在燃烧。

Jivhā-samphasso āditto.
chīu hǎ sām pàt, kūe sām pàt tāng lín bpēn kǎang róan,
Contact at the tongue is burning. 舌触在燃烧。

**Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kūe kūam rú sùek sa wěi ā rōum ní, gèrd kùen
próa ā sǎi jiū hǎ sǎm pàt, kūe sǎm pàt tǎng lín bpēn bpàt
jāi, máe ān dāi,

And the feeling originated from the contact at the tongue,
凡是依赖舌触而生起的感受，

Sukham vā dukkham vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain, 不论是乐是苦，

adukkham-asukham vā,

rǔe mǎi chāi túk mǎi chāi sùk gôa dī,

or neither-pleasure-nor-pain, 或不苦不乐的感受，

Tam-pi ādittam.

máe ān nán gôa bpēn kǒang róan,

that too is burning. 都在燃烧。

Kena ādittam.

Burning with what?

róan próa à rāi,

以什么来燃烧呢？

Ādittam rāg'agginā dos'agginā moh'agginā.

róan próa fāi kūe rā ká, fāi kūe tōu sà, fāi kūe mōu hà,

Burning with the fire of passion, the fire of aversion, the fire of
delusion.

以贪欲的火、瞋恨的火和愚痴的火来燃烧。

Ādittam jātiyā jarā-maraṇena,

róan próa kūam gèrd, kūam gài lāe kūam dtāi,

Burning with birth, ageing and death,

以生、老、死，

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

róan próa kūam sòuk kūam rām rāi rām pān, kūam mǎi sa

bāi gāi kūam mǎi sa bāi jāi kūam káb káen jāi táng lǎi,

with sorrows, lamentations, pains, disufferinges and despairs.

乃至忧、悲、苦、恼与失望的火来燃烧

ādittanti vadāmi.

rāo jūeng glào wâ ní bpēn kǎang róan,

That is why I say they are burning.

因此我说它们在燃烧。

Kāyo āditto.

gāi bpēn kǎang róan,

The body is burning.

身在燃烧。

Phoṭṭhabbā ādittā.

pòut tàp pá, kŭe sìng tī tŭk dtôang tâng gāi bpēn kǎang róan,

Tactile objects are burning.

触感在燃烧。

Kāya-viññāṇaṃ ādittaṃ.

gāi wīn yān, kŭe kŭam ráb rú ā rōum tâng gāi bpēn kǎang róan,

Consciousness at the body is burning.

身识在燃烧。

Kāya-samphasso āditto.

gāi sǎm pàt, kŭe sǎm pàt tâng gāi bpēn kǎang róan,

Contact at the body is burning.

身触在燃烧。

**Yam-p'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kŭe kŭam rú sùek sa wěi ā rōum ní, gèrd kŭen
próa ā sǎi gāi sǎm pàt, kŭe sǎm pàt tâng gāi bpēn bpàt jāi,
máe ān dāi,

And the feeling originated from the contact at the body,

凡是依赖身触而生起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain,

不论是乐是苦，

adukkham-asukhaṃ vā,

rŭe mǎi châi túk mǎi châi sùk gôa dī,

or neither-pleasure-nor-pain,

或不苦不乐的感受，

Tam-pi ādittam.

máe ān nán gôa bpēn kǎang róan,
that too is burning.

都在燃烧。

Kena ādittam.

róan próa à rāi,
Burning with what?
以什么来燃烧呢？

Ādittam rāg'agginā dos'agginā moh'agginā.

róan próa fāi kūe rā ká, fāi kūe tōu sà, fāi kūe mōu hà,
Burning with the fire of passion, the fire of aversion, the fire of
delusion.
以贪欲的火、瞋恨的火和愚痴的火来燃烧。

Ādittam jātiyā jarā-maraṇena,

róan próa kūam gèrd, kūam gài lée kūam dtāi,
Burning with birth, ageing and death,
以生、老、死，

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

róan próa kūam sòuk kūam rām rāi rām pān, kūam mī sa
bāi gāi kūam mī sa bāi jāi kūam káb káen jāi táng lǎi,
with sorrows, lamentations, pains, disufferinges and despairs.
乃至忧、悲、苦、恼与失望的火来燃烧。

ādittanti vadāmi.

rāo jūeng glào wā ní bpēn kǎang róan,
That is why I say they are burning.
因此我说它们在燃烧。

Mano āditto.

ma ná kūe jāi bpēn kǎang róan,
The mind is burning.
意在燃烧。

Dhammā ādittā.

tām táng lǎi, kūe ā rōum tī gèrd gài jǎi bpēn kǎng rǎn,
mental states are burning.
法(法尘)在燃烧。

Mano-viññāṇaṃ ādittaṃ.

ma nō wīn yān, kūe kūam ráb rú ā rōum tāng jǎi bpēn
kǎng rǎn,
Consciousness at the mind is burning.
意识在燃烧。

Mano-samphasso āditto.

ma nō sǎm pàt, kūe sǎm pàt tāng jǎi bpēn kǎng rǎn,
Contact at the mind is burning.
意触在燃烧。

Yam-p'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ,

wē ta nā kūe kūam rú sùek sa wěi ā rōum ní, gèrd kŭen
próa ā sǎi ma nō sǎm pàt, kūe sǎm pàt tāng jǎi bpēn bpàt
jǎi, máe ān dāi,
And the feeling originated from the contact at the mind,
凡是依赖意触而生起的感受，

Sukhaṃ vā dukkhaṃ vā,

bpēn sùk gôa dī bpēn túk gôa dī,
experienced as pleasure, pain,

不论是乐是苦，

adukkham-asukhaṃ vā,

rŭe mǎi châi túk mǎi châi sùk gôa dī,
or neither-pleasure-nor-pain,

或不苦不乐的感受，

Tam-pi ādittaṃ.

máe ān nán gôa bpēn kǎng rǎn,
that too is burning.

都在燃烧。

Kena ādittaṃ.

rǎn próa à rǎi,

Burning with what?
以什么来燃烧呢？

Ādittam rāg'agginā dos'agginā moh'agginā.

róan próa fāi kūe rā ká, fāi kūe tōu sà, fāi kūe mōu hà,
Burning with the fire of passion, the fire of aversion, the fire of
delusion.
以贪欲的火、瞋恨的火和愚痴的火来燃烧。

Ādittam jātiyā jarā-maraṇena,

róan próa kūam gèrd, kūam gài lée kūam dtāi,
Burning with birth, ageing and death,
以生、老、死，

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

róan próa kūam sòuk kūam rām rāi rām pān, kūam mī sa
bāi gāi kūam mī sa bāi jāi kūam káb káen jāi táng lǎi,
with sorrows, lamentations, pains, disufferinges and despairs.
乃至忧、悲、苦、恼与失望的火来燃烧。

ādittanti vadāmi.

rāo jūeng glào wā ní bpēn kǎang róan,
That is why I say they are burning.
因此我说它们在燃烧。

Evam passam bhikkhave sutavā ariya-sāvako,

dū gòan pík sù táng lǎi, a rí ya sǎ wóuk pū dāi sa dàb mā
láew, hěn yù yàng ní,
Seeing thus, the instructed Noble disciple
诸比丘，如此看待时，多闻的圣弟子

Cakkhusmim pi nibbindati,

yôam bùea nài máe nāi jàk sù kūe dtā,
grows disenchanted with the eye,
对眼厌离，

Rūpesu pi nibbindati.

yôam bùea nài máe nāi rūp táng lǎi,
disenchanted with forms,

对色厌离，

Cakkhu-viññāṇe pi nibbindati.

yôam bùea nài máe nāi jàk kù wīn yān, kûe kûam rú ā
rōum tâng dtā,

disenchanted with consciousness at the eye,

对眼识厌离，

Cakkhu-samphasse pi nibbindati.

yôam bùea nài máe nāi jàk kù sām pàt, kûe sām pàt tâng
dtā,

disenchanted with contact at the eye.

对眼触厌离。

**Yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kûe kûam rú sùek sa wěi ā rōum ní, gèrd kûen
próa ā sǎi jàk kù sām pàt, kûe sām pàt tâng dtā bpēn bpàt
jāi, máe ān dāi,

And the feeling originated from the contact at the eye,

凡是依赖于眼触而升起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain

不管是苦是乐，

adukkhamasukhaṃ vā,

rûe mâi châi túk mâi châi sùk gôa dī,

or neither-pleasure-nor-pain,

或不苦不乐的感受，

Tasmiṃ pi nibbindati.

yôam bùea nài máe nāi wē ta nā, kûe kûam rú sùek sa wěi
ā rōum nán,

With that, too, he grows disenchanted.

他也厌离了。

Sotasmim pi nibbindati.

yôam bùea nài máe nāi sôu dtà kûe hủ,

He grows disenchanted with the ear,

对耳厌离，

Saddesu pi nibbindati.

yôam bùea nài máe nāi sǎng táng lǎi,

disenchanted with sounds,

对声音厌离，

Sota-viññāṇe pi nibbindati.

yôam bùea nài máe nāi sòut wīn yān, kûe kûam rú ā rōum
tāng hủ,

disenchanted with consciousness at the ear,

对耳识厌离，

Sota-samphasse pi nibbindati.

yôam bùea nài máe nāi sòut sǎm pàt, kûe sǎm pàt tāng
hủ,

disenchanted with contact at the ear.

对耳触厌离。

Yam-p'idaṃ sota-samphassa-paccayā uppajjati

vedayitaṃ,

wē ta nā kûe kûam rú sùek sa wěi ā rōum ní, gèrd kûen
próa ā sǎi sòut sǎm pàt, kûe sǎm pàt tāng hủ bpēn bpàt
jāi, máe ān dāi,

And the feeling originated from the contact at the ear,

凡是依赖于耳触而升起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain

不管是苦是乐，

adukkham-asukhaṃ vā,

rũe mǎi châi túk mǎi châi sùk gôa dī,

or neither-pleasure-nor-pain:

或不苦不乐的感受，

Tasmiṃ pi nibbindati.

yôam bùea nài máe nāi wē ta nā, kûe kûam rú sùek sa wěi
ā rōum nán,

With that, too, he grows disenchanted.

他也厌离了。

Ghānasmim̐ pi nibbindati.

yôam bùea nài máe nāi kā ná kûe ja mùk,

He grows disenchanted with the nose,

对鼻厌离，

Gandhesu pi nibbindati.

yôam bùea nài máe nāi glin táng lăi,

disenchanted with odours,

对气味厌离，

Ghāna-viññāṇe pi nibbindati.

yôam bùea nài máe nāi kā ná wīn yān, kûe kûam rú ā

rōum tāng ja mùk,

disenchanted with consciousness at the nose,

对鼻识厌离，

Ghāna-samphasse pi nibbindati.

yôam bùea nài máe nāi kā ná sām pāt, kûe sām pāt tāng ja mùk,

disenchanted with contact at the nose.

对鼻触厌离。

**Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kûe kûam rú sùek sa wēi ā rōum ní, gèrd kûen
próa ā sǎi kā ná sām pāt, kûe sām pāt tāng ja mùk bpēn
bpāt jāi, máe ān dāi,

And the feeling originated from the contact at the nose,
凡是依赖于鼻触而升起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain

不管是苦是乐，

adukkhamasukhaṃ vā,

rûe mâi châi túk mâi châi sùk gôa dī,

or neither-pleasure-nor-pain:

或不苦不乐的感受，

Tasmim̐ pi nibbindati.

yôam bùea nài máe nāi wē ta nā, kūe kūam rú sùek sa wěi
ā rōum nán,

With that, too, he grows disenchanted.

他也厌离了。

Jivhāya pi nibbindati.

yôam bùea nài máe nāi chīu hă kūe lín,

He grows disenchanted with the tongue,

对舌厌离，

Rasesu pi nibbindati.

yôam bùea nài máe nāi rōut táng lăi,

disenchanted with flavours,

对味道厌离，

Jivhā-viññāṇe pi nibbindati.

yôam bùea nài máe nāi chīu hă wīn yān, kūe kūam rú ā
rōum tāng lín,

disenchanted with consciousness at the tongue, 对舌识厌离，

Jivhā-samphasse pi nibbindati.

yôam bùea nài máe nāi jīu hă sām păt, kūe sām păt tāng
lín,

disenchanted with contact at the tongue.

对舌触厌离。

**Yam-p'idam jivhā-samphassa-paccayā uppajjati
vedayitam,**

wē ta nā kūe kūam rú sùek sa wěi ā rōum ní, gèrd kûen
próa ā sǎi jīu hă sām păt, kūe sām păt tāng lín bpēn bpăt
jāi, máe ān dāi,

And the feeling originated from the contact at the tongue,
凡是依赖于舌触而升起的感受，

Sukham vā dukkham vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain

不管是苦是乐，

adukkham-asukham vā,

rũe mǎi châi túk mǎi châi sùk gôa dī,

or neither-pleasure-nor-pain:

或不苦不乐的感受，

Tasmiṃ pi nibbindati.

yôam bùea nài máe nāi wē ta nā, kûe kûam rú sùek sa wěi
ā rōum nán,

With that, too, he grows disenchanted.

他也厌离了。

Kāyasmim pi nibbindati.

yôam bùea nài máe nāi gāi,

He grows disenchanted with the body,

对身厌离，

Phoṭṭhabbesu pi nibbindati.

yôam bùea nài máe nāi pòut tàp pá, kûe sîng tî tûk dtôang
tāng gāi táng lăi,

disenchanted with tactile sensations,

对触感厌离，

Kāya-viññāṇe pi nibbindati.

yôam bùea nài máe nāi gāi wīn yān, kûe kûam rú ā rōum
tāng gāi,

disenchanted with consciousness at the body,

对身识厌离，

Kāya-samphasse pi nibbindati.

yôam bùea nài máe nāi gāi sām pāt, kûe sām pāt tāng gāi,

disenchanted with contact at the body.

对身触厌离。

Yam-p’idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ,

wē ta nā kûe kûam rú sùek sa wěi ā rōum ní, gèrd kûen
próa ā sǎi gāi sām pāt, kûe sām pāt tāng gāi bpēn bpāt jāi,
máe ān dāi,

And the feeling originated from the contact at the body,

凡是依赖于身触而升起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain

不管是苦是乐，

adukkham-asukhaṃ vā,

rûe mâi châi túk mâi châi sùk gôa dī,

or neither-pleasure-nor-pain:
或不苦不乐的感受，

Tasmiṃ pi nibbindati.

yôam bùea nài máe nāi wē ta nā, kûe kûam rú sùek sa wěi
ā rōum nán,

with that, too, he grows disenchanted.

他也厌离了。

Manasmiṃ pi nibbindati.

yôam bùea nài máe nāi ma ná kûe jāi,

He grows disenchanted with the mind,

对心意厌离，

Dhammesu pi nibbindati.

yôam bùea nài máe nāi tām táng lăi,

disenchanted with ideas,

对意念厌离，

Mano-viññāṇe pi nibbindati.

yôam bùea nài máe nāi ma nō wīn yān, kûe kûam rú ā
rōum tāng jāi,

disenchanted with consciousness at the mind,

对意识厌离，

Mano-samphasse pi nibbindati.

yôam bùea nài máe nāi ma nō sām pàt, kûe sām pàt tāng
jāi,

disenchanted with contact at the mind.

对意触厌离。

**Yam-p’idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,**

wē ta nā kûe kûam rú sùek sa wěi ā rōum ní, gèrd kûen
próa ā sǎi ma nō sām pàt, kûe sām pàt tāng jāi bpēn bpàt
jāi, máe ān dāi,

And the feeling originated from the contact at the mind,
凡是依赖于意触而升起的感受，

Sukhaṃ vā dukkhaṃ vā

bpēn sùk gôa dī bpēn túk gôa dī,

experienced as pleasure, pain

不管是苦是乐，

adukkham-asukham vā,

rũe m̄i ch̄ai túk m̄i ch̄ai sùk gôa dī,

or neither-pleasure-nor-pain:

或不苦不乐的感受,

Tasmiṃ pi nibbindati.

yôam bùea nài m̄a n̄i wē ta nā, k̄ue k̄uam rú sùek sa wěi
ā rōum nán,

with that, too, he grows disenchanted.

他也厌离了。

Nibbindaṃ virajjati.

m̄uea bùea nài yôam kl̄ai gām nàd,

Disenchanted, he becomes dispassionate.

厌离而离欲,

Virāgā vimuccati.

próa kl̄ai gām nàd j̄ueng lùd poun,

Through dispassion, he is released.

离欲而解脱。

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti.

m̄uea lùd poun láew, yôam m̄i yān yàng rú wā lùd poun
láew,

With release, there is the knowledge, 'released'.

随解脱而生解脱智,

‘Khīṇā jāti, Vusitaṃ brahma-cariyaṃ,

rú chád wā chāt sīn láew, prōum ma jān yù jòub láew,

He discerns that, 'Birth is depleted, the holy life fulfilled,

他了知「生已灭尽，梵行已立，

Kataṃ karaṇīyaṃ, Nāparaṃ itthattāyāti’ pajānātīti.”

gìt tī k̄uon tām dāi tām sām rèt láew, gít ùen p̄uea k̄uam
bpēn yàng ní mí dāi m̄i,

the task done. There is nothing further for this world."

应作皆办，不受后有。」

Idam-avoca Bhagavā.

prá p̄u m̄i prá pāk jāo, dāi dtrāt tām bpa rí yāi ní láew,

That is what the Exalted One said.

世尊如此说后，

**Attamanā te bhikkhū Bhagavato bhāsitaṃ
abhinandum.**

prá pík sù lào nán, gôa mī jāi yīn dī pōa jāi nāi pā sīt kǎang
prá pū mī prá pāk jào,

Glad at heart, the monks delighted at his words.

诸比丘对世尊的开示感到欢喜和欣悦。

Imasmin-ca pana veyyā-karaṇasmim bhaññamāne,
gôa ka nà mûea prá pū mī prá pāk jào, gām lāng dtràt têt
sa nă pā sīt ní yù,

And while this explanation was being given,

又说此教时，

**Tassa bhikkhu-sahassassa anupādāya, āsavehi cittāni
vimuccim̐sūti.**

jìt kǎang prá pík sù nùeng pān rūp nán, gôa póan láew jàk
ā sa wá táng lăi, próa m̐i yúed m̐n tũe m̐n d̐oi ù bpā
tān, dāng ní lāe.

the hearts of the 1000 monks, through lack of clinging, were
released from the mental effluents.

这一千位比丘心无执取，而从诸漏解脱。

Dhammaniyamasutta [Pg.227]

(Handa mayaṃ dhammaniyāmasuttapāthāṃ bhanāma se)

**Uppādā vā bhikkhave tathāgatānaṃ, anuppādā vā
tathāgatānaṃ,**

dū gòan pík sù táng lăi, próa hèt tî prá dta tǎ kóut táng lăi,
jà bāng gèrd kûen gôa dtām, jà mǎi bāng gèrd kûen gôa
dtām,

Bhikkhus, whether Tathagatas arise in the world or not,
诸比丘，无论如来出现于世间与否，

ṭhitā va sā dhātu

tām ma tât nán, yôam dtâng yù láew, nân tīao,
there still remains an element of Truth,
此法常住。

dhammaṭṭhitatā

kūe kūam dtâng yù hàeng tām ma dā,
a firm truth, 确立不改，

dhamma-niyāmatā:

kūe kūam bpēn gòut dtāi dtūa hàeng tām ma dā,
an unchangeable truth, 定而不乱：

Sabbe saṅkhārā aniccāti.'

wā sǎng kǎn táng lăi táng bpūong mǎi tīang, dāng ní,
that all formations are impermanent.
一切行无常。

Taṃ tathāgato abhisambujjhati abhisameti.

dta tǎ kóut yôam rú próam cha póa, yôam tǔeng próam
cha póa, sūeng tām ma tât nán,
A Tathagata fully awakes to this fact and penetrates it.
如来圆满觉悟观照此真理。

Abhisambujjhitvā abhisametvā

krán rú próam cha póa láew, tǔeng próam cha póa láew,

Having fully awakened to it and penetrated it,

圆满觉悟观照之后，

ācikkhati deseti,

yôam bòak, yôam sa dāeng,

he announces it, points out,

他即敍说、教示、

paññapeti paṭṭhappeti,

yôam bān yàt, yôam dtāng kûen wái,

expounds, establishes,

解说、建立、

vivarati vibhajati

yôam bpèrd pǐi, yôam jām nâek jàek jâeng,

preaches, clarifies,

阐扬、彰显、

uttānī-karoti:

yôam tām hâi bpēn mǔean gān ngǎi kǎang tī kûam,

and inverts the wrong view:

正世间颠倒：

‘Sabbe saṅkhārā aniccāti.’

wā sǎng kǎn táng lǎi táng bpūong mǎi tīang, dāng ní,

that all formations are impermanent. 一切行无常。

Uppādā vā bhikkhave tathāgatānaṃ, anuppādā vā tathāgatānaṃ,

dū gòan pík sù táng lǎi, próa hèt tī prá dta tǎ kóut táng lǎi,

jà bāng gèrd kûen gôa dtām, jà mǎi bāng gèrd kûen gôa dtām,

Bhikkhus, whether Tathagatas arise in the world or not,

诸比丘，无论如来出现于世间与否，

ṭhitā va sā dhātu

tām ma tāt nán, yôam dtāng yù láew, nân tīao,

there still remains an element of Truth,

此法常住。

dhammaṭṭhitatā

kūe kūam dtâng yù hàeng tām ma dā,
a firm truth, 确立不改,

dhamma-niyāmatā:

kūe kūam bpēn gòut dtāi dtūa hàeng tām ma dā,
an unchangeable truth, 定而不乱:

‘Sabbe saṅkhārā dukkhāti.’

wā sǎng kǎn táng lǎi táng bpūong bpēn túk, dāng ní,
that all formations are subject to sufferings.
一切行是苦。

Taṃ tathāgato abhisambujjhati abhisameti.

dtā tǎ kóut yōam rú próam cha póa, yōam tǔeng próam
cha póa, sūeng tām ma tāt nán,
A Tathagata fully awakes to this fact and penetrates it.
如来圆满觉悟观照此真理。

Abhisambujjhitvā abhisametvā

krán rú próam cha póa láew, tǔeng próam cha póa láew,
Having fully awakened to it and penetrated it,
圆满觉悟观照之后,

ācikkhati deseti,

yōam bòak, yōam sa dāeng,
he announces it, points out, 他即敍说、教示、

paññapeti paṭṭhappeti,

yōam bān yàt, yōam dtâng kûen wái,
expounds, establishes, 解说、建立、

vivarati vibhajati

yōam bpèrd pǐi, yōam jām nâek jàek jâeng,
preaches, clarifies, 阐扬、彰显、

uttānī-karoti:

yōam tām hâi bpēn mǔean gān ngǎi kǎng tī kûam,
and inverts the wrong view: 正世间颠倒:

‘Sabbe saṅkhārā dukkhāti.’

wâ sǎng kǎn táng lǎi táng bpūong bpēn túk, dāng ní,
that all formations are subject to sufferings. 一切行是苦。

**Uppādā vā bhikkhave tathāgatānaṃ, anuppādā vā
tathāgatānaṃ,**

dū gòan pík sù táng lǎi, próa hèt tī prá dta tǎ kóut táng lǎi,
jà bāng gèrd kûen gôa dtām, jà mǎi bāng gèrd kûen gôa
dtām,

Bhikkhus, whether Tathagatas arise in the world or not,
诸比丘，无论如来出现于世间与否，

ṭhitā va sā dhātu

tām ma tât nán, yôam dtāng yù láew, nân tīao,
there still remains an element of Truth, 此法常住。

dhammaṭṭhitatā

kûe kûam dtāng yù hàeng tām ma dā,
a firm truth, 确立不改，

dhamma-niyāmatā:

kûe kûam bpēn gòut dtāi dtūa hàeng tām ma dā,
an unchangeable truth, 定而不乱：

‘Sabbe dhammā anattāti.’

wâ tām táng lǎi táng bpūong bpēn a nát dtā, dāng ní,
that all things are non-self. 一切法无我。

Taṃ tathāgato abhisambujjhati abhisameti.

dta tǎ kóut yôam rú próam cha póa, yôam tǔeng próam
cha póa, sūeng tām ma tât nán,

A Tathagata fully awakes to this fact and penetrates it.
如来圆满觉悟观照此真理。

Abhisambujjhitvā abhisametvā

krán rú próam cha póa láew, tǔeng próam cha póa láew,
Having fully awakened to it and penetrated it,
圆满觉悟观照之后，

ācikkhati deseti,

yôam bòak, yôam sa dāeng,

he announces it, points out,

他即敍说、教示、

paññapeti paṭṭhappeti,

yôam bān yàt, yôam dtāng kûen wái,

expounds, establishes,

解说、建立、

vivarati vibhajati

yôam bpèrd pěi, yôam jām nâek jàek jâeng,

preaches, clarifies,

阐扬、彰显、

uttānī-karoti:

yôam tām hâi bpēn mŭean gān gǎi kǎang tī kûam,

and inverts the wrong view:

正世间颠倒:

‘Sabbe dhammā anattāti.’

wâ tām táng lǎi táng bpūong bpēn a nát dtā, dāng ní.

that all things are non-self.

一切法无我。

Thawaai Phon Phra[*Pg.230*]

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Itipi so bhagavā araham sammāsambuddho,
Vijjācaraṇasampanno sugato lokavidū,
Anuttaro purisadammasārathi satthā devamanussānaṃ
Buddho bhagavāti.

Svākkhāto bhagavatā dhammo,
sandiṭṭhiko akāliko ehipassiko,
opanayiko paccattaṃ veditabbo viññūhīti.

Supaṭipanno bhagavato sāvakasaṅgho,
uju-paṭipanno bhagavato sāvakasaṅgho,
ñāya-paṭipanno bhagavato sāvakasaṅgho,
sāmīci-paṭipanno bhagavato sāvakasaṅgho,
yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:
esa bhagavato sāvakasaṅgho
āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo,
anuttaraṃ puññakkhettaṃ lokassāti.

Bāhuṃ sahasam-abhinimmita-sāvudhantaṃ
Grīmekhalaṃ uḍita-ghora-sasena-māraṃ.
Dānādi-dhamma-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Mārātirekam-abhiyujjhita-sabba-rattiṃ
Ghorampan'āḷavaka-makkham-athaddha-yakkhaṃ.
Khantī-sudanta-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nālāgiriṃ gaja-varaṃ atimattabhūtaṃ
Dāvaggi-cakkam-asanīva sudāruṇantaṃ.
Mett’ambuseka-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Ukkhitta-khaggam-atihattha sudāruṇantaṃ
Dhāvan-ti-yojana-path’aṅguli-mālavantaṃ.
Iddhībhisaṅkhata-mano jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe.
Santena soma-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Saccaṃ viḥāya mati-saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andhabhūtaṃ.
Paññā-padīpa-jalito jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ.
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ.
Ñāṇāgadena vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgalāni.

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā:
Yo vācano dinadine sarate matandī
Hitvān’aneka-vividhāni c’upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

Mahā-kāruṇiko nātho

Hitāya sabba-pāṇinaṃ

Pūretvā pāramī sabbā
Etena sacca-vajjena

Jayanto bodhiyā mūle
Evaṃ tvam vijayo hohi
Aparājita-pallaṅke
Abhiseke sabba-buddhānaṃ
Sunakkhattaṃ sumaṅgalaṃ
Sukhaṇo sumuhutto ca
Padakkhiṇaṃ kāya-kammaṃ
Vācā-kammaṃ padakkhiṇaṃ
Padakkhiṇaṃ mano-kammaṃ
Paṇidhī te padakkhiṇā.
Padakkhiṇāni katvāna
Labhantatthe, padakkhiṇe.

Bhavatu sabba-maṅgalaṃ
Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalaṃ
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalaṃ
Sabba-saṅghānubhāvena
Sadā sotthī --- bhavantu te.

Patto sambodhimuttamaṃ.
Hotu te jaya-maṅgalaṃ.

Sakyānaṃ nandivaḍḍhanaṃ.
Jayassu jaya-maṅgale.
Sīse paṭhavi-pokkhare
Aggappatto pamodati.
Supabhātaṃ suhuṭṭhitaṃ
Suyiṭṭhaṃ brahmacārisu

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

Abhidhamma

Phrasanginī [Pg.234]

Kusalā dhammā, akusalā dhammā, abyākatā dhammā,
katame dhammā kusalā yassamiṃ samaye, kāmāvacaraṃ
kusalaṃ cittaṃ uppannaṃ hoti
somanassa-sahagataṃ yāna-sampayuttaṃ,
rūpārammaṇaṃ vā, saddārammaṇaṃ vā,
gandhārammaṇaṃ vā, rasārammaṇaṃ vā,
phoṭṭhabbārammaṇaṃ vā, dhammārammaṇaṃ vā , yaṃ
yaṃ vā panārabbha, tasmīṃ samaye phasso hoti ,
avikkhepo hoti, ye vā pana tasmīṃ samaye, aññepi atthi
paticca samuppannā arūpino dhammā, ime dhamma
kusalā

Phravibhangha [Pg.234]

Pancakkhandhā, rūpakkhandho, vedanākkhandho,
saññākkhandho, saṅkhārakkhandho, viññānakkhandho,
tattha katamo rūpakkhandho, yañkinci rūpaṃ,
atitānāgatapaccupannaṃ, ajjhattaṃ vā, bahiddhā va,
olārikaṃ vā sukhumāṃ vā, hinaṃ vā panitaṃ vā, yaṃ
dūre vā santike vā, tadekajjhaṃ abhisannuhitavā
abhisanghipitavā, ayaṃ vuccati rūpakkhandho

Phradhātukathā [Pg.235]

Saṅgaho asaṅgaho, saṅgahitena asaṅgahitaṃ,
asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ,
asaṅgahitena asaṅgahitaṃ, sampayogo vippayogo,
sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ,
asaṅgahitaṃ

Phrapuggalapaññatti [Pg.235]

Cha paññattiyo: khandha-paññatti, ayatana-paññatti,
dhātu-paññatti, sacca-paññatti, indriya-paññatti, puggala-
paññatti. Kittāvatā puggalānaṃ puggalapaññatti? samaya-

vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, parihāna-dhammo अपरिहाना-dhammo, cetanā-bhabbo anurakkhanā-bhabbo, putthujjano gotrabhū, bhayū-parato abhayū-parato, bhabba-gamano abhabba-gamano, niyato aniyato, patipannako phaletthito, arahā arahattāya patipanno

Phrakathāvatthu [Pg.235]

Puggalo upalabbhati: sacchi-katha-paramatthenā-ti, Āmantā yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchi-kattha-paramatthenā ti. Na hevaṃ vatabbe, ājānāhi niggahaṃ. Hañci puggalo upalabbhati sacchi-kattha-paramatthena? Tena vata re vattabe. Yo sacchi-katto paramattho, tato so puggalo upalabbhati. Sacchi-kattha paramatthenā-ti micchā.

Phrayamaka [Pg.236]

Ye keci kusalā dhammā, sabbe te kusalamulā. Ye vā pana kusalamulā, sabbe te dhammā kusalā. Ye keci kusalā dhammā, sabbe te kusalamūlena ekamulā. Ye vā pana kusalamūlena ekamulā, sabbe te dhammā kusalā.

Phramahapaṭṭhāna [Pg.236]

Hetu-paccayo, ārammana-paccayo, adhipati-paccayo, anantara-paccayo, samantara-paccayo, saha-jāta-paccayo, aññamañña-paccayo, nissaya-paccayo, upanissaya-paccayo, purejāta-paccayo, pacchājāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, maggapaccayo, sampayuttapaccayo, vippayutta-paccayo, atthipaccayo, natthi-paccayo, vigatapaccayo, avigatapaccayo.

Mātikā

Dhammasaṅgīṇī-mātikā [Pg.237]

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.
Sukhāya vedanāya sampayuttā dhammā, dukkhāya
vedanāya sampayuttā dhammā, adukkham-asukhāya
vedanāya sampayuttā dhammā.
Vipākā dhammā, vipāka-dhamma-dhammā, n'eva-vipāka-
na-vipāka-dhamma-dhammā.
Upādinn'upādāniyā dhammā, anupādinn'upādāniyā
dhammā, anupādinnānupādāniyā dhammā.
Saṅkiliṭṭha-saṅkilesikā dhammā, asaṅkiliṭṭha-saṅkilesikā
dhammā, asaṅkiliṭṭhāsaṅkilesikā dhammā.
Sa-vitakka-sa-vicārā dhammā, avitakka-vicāra-
mattādharmā, avitakkāvicārā dhammā.
Pīti-sahagatā dhammā, sukha-sahagatā dhammā,
upekkhā-sahagatā dhammā.
Dassanena pahātabbā dhammā, bhāvanāya pahātabbā
dhammā, n'eva-dassanena-na bhāvanāya pahātabbā
dhammā.
Dassanena pahātabba-hetukā dhammā, bhāvanāya
pahātabba-hetukā dhammā, n'eva-dassanena-
nabhāvanāya pahātabba-hetukā dhammā.
Ācayagāmino dhammā, Apacayagāmino dhammā,
N'evācayagāmino nāpacayagāmino dhammā.
Sekkā dhammā, asekkā dhammā, n'eva-sekkā-
nāsekkā dhammā. Parittā dhammā, mahaggatā
dhammā, appamāṇā dhammā. Parittārammaṇā dhammā,
mahaggatārammaṇā dhammā, appamāṇārammaṇā
dhammā.
Hīnā dhammā, majjhimā dhammā, paṇītā dhammā.
Micchattaniyatā dhammā, sammattaniyatā dhammā,

aniyatā dhammā.

Maggārammaṇā dhammā, magga-hetukā dhammā,
maggādhīpatino dhammā.

Uppannā dhammā, anuppannā dhammā, uppādinō
dhammā. Atītā dhammā, anāgatā dhammā, paccuppannā
dhammā. Atītārammaṇā dhammā, anāgatārammaṇā
dhammā, paccuppannārammaṇā dhammā.

Ajjhattā dhammā, bahiddhā dhammā, ajjhata-bahiddhā
dhammā. Ajjhattārammaṇā dhammā, bahiddhārammaṇā
dhammā, ajjhata-bahiddhārammaṇā dhammā.

Saniddassana-sappaṭighā dhammā, anidassana-
sappaṭighā dhammā, anidassanāppaṭighā dhammā.

Suttas

Introduction to

the Dhamma-cakkappavattana Sutta [Pg.244]

Anuttaram abhisambodhim	sambujjhitvā tathāgato
Pathamaṃ yaṃ adesesi	dhammacakkaṃ anuttaram
Sammadeva pavattento	loke appativattiyaṃ
Yatthākkhātā ubho antā	paṭipatti ca majjhimā
Cātūsvāriyasaccesu	visuddhaṃ ñāṇadassanaṃ
Desitaṃ dhammarājena	sammāsambodhikittanaṃ
Nāmena vissutaṃ suttaṃ	dhammacakkappavattanaṃ
Veyyākaraṇapāthena	saṅgītantam bhaṇāma se

Dhammacakkappavattana Sutta [Pg.245]

Evam-me suttaṃ, ekaṃ samayaṃ Bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

D've me bhikkhave antā pabbajitena na sevitabbā,
Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,
Hīno gammo pothujjaniko anariyo anattha-sanhito,
Yo cāyaṃ atta-kilamathānuyogo,
Dukkho anariyo anattha-sanhito.

Ete te bhikkhave ubho ante anupagamma,
Majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā
tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhī.
Ayaṃ kho sā bhikkhave majjhimā paṭipadā
tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:
Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,
Appiyehi sampayogo dukkho piyehi vippayogo
dukkho yam-p'icchaṃ na labhati tampi dukkhaṃ.
Saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana bhikkhave dukkha-samudayo ariyasaccaṃ:
Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandinī, seyyathīdaṃ,
Kāma-taṇhā bhava-taṇhā vibhava-taṇhā.,

Idaṃ kho pana bhikkhave dukkha-nirodho ariyasaccaṃ:
Yo tassā yeva taṇhāya asesa-virāga-nirodho
cāgopaṭinissaggo mutti anālayo.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminīpaṭipadā
ariya-saccaṃ:

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhī. **(stop)**

(start) Idam dukkham ariya-saccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.'

Tam kho pan'idam dukkham ariya-saccam pariññeyyanti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho pan'idam dukkham ariya-saccam pariññātanti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idam dukkha-samudayo ariya-saccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho pan'idam dukkha-samudayo ariya-saccam pahātābanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho pan'idam dukkha-samudayo ariya-saccam pahīnanti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idam dukkha-nirodho ariya-saccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi

vijjā udapādi āloko udapādi.

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikātabbanti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikatanti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti
me bhikkhave, pubbe ananussutesu dhammesu,
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā
ariya-saccaṃ bhāvetabbanti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā
ariya-saccaṃ bhāvitantī me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Yāvakīvaṃ-ca me bhikkhave imesu catūsu ariyasaccesu,
Evaṃ-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
ñāṇa-dassanaṃ na suvisuddhaṃ ahosi,

N’eva tāvāhaṃ bhikkhave sadevake loke samārake
sābrahmade, sassamaṇa-brāhmaṇiyā pajāya sadeva-
manussāya,
Anuttaraṃ sammā-sambodhiṃ abhisambuddho
paccaññāsiṃ.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭaṃ dvādas’ākāraṃ yathābhūtaṃ
ñāṇa-dassanaṃ suvisuddhaṃ ahosi,

Athāhaṃ bhikkhave sadevake loke samārake
sābrahmade, Sassamaṇa-brāhmaṇiyā pajāya sadeva-
manussāya, Anuttaraṃ sammā-sambodhiṃ
abhisambuddho paccaññāsiṃ.

Ñāṇan-ca pana me dassanaṃ udapādi, ‘Akuppā me
vimutti, Ayam-antimā jāti, N’atthidāni punabbhavoti.’”

Idam-avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū
Bhagavato bhāsitaṃ abhinandunṃ. Imasmin-ca pana
veyyā-karaṇasmimṃ bhaññamāne, Āyasmato Koṇḍañña
virajaṃ vītamalaṃ dhammacakkhunṃ udapādi,
“Yaṅ-kinci samudaya-dhammaṃ sabban-taṃ nirodha-
dhammanti.”

Pavattite ca Bhagavatā dhamma-cakke, Bhum mā devā
saddamanussāvesunṃ, “Evaṃ Bhagavatā Bārāṇasīyaṃ
isipatane migadāye anuttaraṃ dhamma-cakkaṃ
pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasminti.”
(stop)

(start) Bhum mānaṃ devānaṃ saddaṃ sutvā,
Cātummahārājikā devā saddamanussāvesunṃ.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddamanussāvesuṃ.
Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddamanussāvesuṃ.
Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddamanussāvesuṃ.
Tusitānaṃ devānaṃ saddaṃ sutvā,
Nimmānaratī devā saddamanussāvesuṃ.
Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
Paranimmita-vasavattī devā saddamanussāvesuṃ.
Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,
(When chanting only the first 6 heavens chant: Brahma-kāyikā devā
saddamanussāvesuṃ, then skip to * on a following [Pg.])

Brahma-parisajjanaṃ devanaṃ saddaṃ sutva,
Brahma-parohita deva saddam anussavesuṃ.
Brahma-parohitanaṃ devanaṃ saddaṃ sutva,
maha-brahma deva saddam anussavesuṃ
Maha-brahmanaṃ devanaṃ saddaṃ sutva,
parittabha deva saddam anussavesuṃ.
Parittabhanaṃ devanaṃ saddaṃ sutva,
appamaṇabha deva saddam anussavesuṃ.
Appamaṇabhanaṃ devanaṃ saddaṃ sutva,
abhassara deva saddam anussavesuṃ.
Ābhassaranaṃ devanaṃ saddaṃ sutva,
parittasubha deva saddam anussavesuṃ.
Parittasubhanaṃ devanaṃ saddaṃ sutva,
appamaṇasubha deva saddam anussavesuṃ.
Appamaṇasubhanaṃ devanaṃ saddaṃ sutva,
subhakiṇhaka deva saddam anussavesuṃ.
Subhakiṇhakanāṃ devanaṃ saddaṃ sutva,
asaññisatta deva saddam anussavesuṃ.
Asaññisattanaṃ devanaṃ saddaṃ sutva,

vehapphala deva saddam anussavesum.

Vehapphalanam devanam saddam sutva, aviha deva
saddam anussavesum.

Avihanam devanam saddam sutva, atappa deva
saddam anussavesum.

Atappanam devanam saddam sutva, sudassa deva
saddam anussavesum.

Sudassanam devanam saddam sutva,
sudassī deva saddam anussavesum

Sudassīnam devanam saddam sutva,
akaniṭṭhaka deva

saddam anussavesum:

*“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaram dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.” **(stop)**

(start) Itiha tena khaṇena tena muhuttaṇa,

Yāva brahma-lokā saddo abbhuggacchi.

Ayan-ca dasa-sahassī loka-dhātu,

Saṅkampi sampakampi sampavedhi,

Appamāṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoṭi.”

Itihidaṃ āyasmato Koṇḍaññaṃ,

Añña-koṇḍañño’tveva nāmaṃ---- ahoṣīti.

Ritual Chanting

An Invitation to the Devas [Pg.263]

(for general purposes)

Pharitavāna mettaṃ sametta bhadhantā
avikkhittā-cittā parittaṃ bhaṇantu.

Sagge kāme ca rūpe
Giri-sikharataṭṭe c'antalikkhe vimāne,
Dīpe raṭṭhe ca gāme
Taruvana-gahane geha-vatthumhi khetṭe,
Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā,
Tiṭṭhantā santike yaṃ:
Muni-vara-vacanaṃ sādḥavo me suṇantu.
Dhammassavana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.

(for special ceremonies)

Sa-rajjāṃ sa-senaṃ sa-bandhuṃ narindaṃ
parittanubhavo sada rakkhatūti.
(then continue from Pharitavāna mettaṃ until ayam-bhadantā.)

(for special ceremonies)

Samantā cakkavāḷesu atrāgacchantu devatā.
Saddhammaṃ muni-rājassa suṇantu sagga-
mokkhadaṃ.
(then continue from Sagge kāme ca rūpe until ayam-bhadantā.)

Pubbabhāga-namakāra [Pg.264]

Namo tassa bhagavato arahato sammāsambuddhassa,
Namo tassa bhagavato arahato sammāsambuddhassa,
Namo tassa bhagavato arahato sammāsambuddhassa,

Saraṇa-gamana-pāṭha [Pg.264]

Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi,
Dutiyam pi buddhaṃ saraṇaṃ gacchāmi,
Dutiyam pi dhammaṃ saraṇaṃ gacchāmi,
Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi,
Tatiyam pi buddhaṃ saraṇaṃ gacchāmi,
Tatiyam pi dhammaṃ saraṇaṃ gacchāmi,
Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi,

Sambuddhe [Pg.265]

Sambuddhe aṭṭhavāsan-ca	davādasan-ca saḥassake,
Pañca-sata-saḥassāni	Namāmi sirasā ahaṃ.
Tesaṃ dhamman-ca saṅghanca	Ādarena namāmi'haṃ.
Namakārānubhāvena	Hantavā sabbe upaddave,
Anekā antarāyāpi	Vinassantu asesato.
Sambuddhe pañca-paññāsañca	Catuvīsati saḥassake,
Dasa-sata-saḥassāni	Namāmi sirasā ahaṃ.
Tesaṃ dhammanca saṅghanca	Ādarena namāmi'haṃ.
Namakārānubhāvena	Hantavā sabbe upaddave,
Anekā antarāyāpi	Vinassantu asesato.
Sambuddhe navuttarasate	Aṭṭhacattālīsa saḥassake,
Vīsati-sata-saḥassāni	Namāmi sirasā ahaṃ.
Tesaṃ dhammañca saṅghañca	Ādarena namāmi'haṃ.
Namakārānubhāvena	Hantavā sabbe upaddave,
Anekā antarāyāpi	Vinassantu asesato.

Namakāra-siddhi Gāthā [Pg.265]

Yo cakkhumā moha-malāpakaṭṭho sāmaṃ va buddho
sugato vimutto, Mārassa pāsā vinimocayanto, Pāpesi
khemam janataṃ vineyyam. Buddhaṃ varantaṃ sirasā
namāmi lokassa nāthan-ca vināyakan-ca. Tan-tejasā te
jaya-siddhi hotu sabb'antarāyā ca vināsamentu.

Dhammo dhajo yo viya tassa satthu dassesi lokassa
visuddhi-maggaṃ. Niyyāniko dhamma-dharassa dhārī
sātāvaho santikaro suciṇṇo. Dhammaṃ varantaṃ sirasā
namāmi mohappadālam upasanta-dāham. Tan-tejasā te
jaya-siddhi hotu sabb'antarāyā ca vināsamentu.

Saddhamma-senā sugatānugo yo, lokassa pāpūpakilesa-
jetā. Santo sayam santi-niyojako ca svākkhāta-dhammaṃ
viditaṃ karoti. Saṅgham varantaṃ sirasā namāmi
Buddhānubuddham sama-sīla-diṭṭhiṃ. Tan-tejasā te jaya-
siddhi hotu, sabb'antarāyā ca vināsamentu.

*(If you don't chant Sambuddhe you can also chant yo cakkhuma
instead)*

Namo-kāra-aṭṭhakaṃ [Pg.266]

Namo Arahato Sammā	Sambuddhassa mahesino.
Namo Uttama-dhammassa	Svākkhātasseva tenidha.
Namo Mahā-saṅghassāpi	Visuddha-sīla-diṭṭhino.
Namo omātyāraddhassa	Ratanattayassa sādhuṃ.
Namo omakātītassa	Tassa vatthuttayassapi.
Namo-kārappabhāvena	Vigacchantu upaddavā.
Namo-kārānubhāvena	Suvatthi hotu sabbadā.
Namo-kārassa tejena	Vidhimhi homi,(stop) tejavā.

Introduction to the Maṅgala Sutta [Pg.267]

Ye santā santacittā tisaraṇasaraṇā ettha lokantare vā
bhum mābhummā ca devā guṇagaṇagahaṇabyāvaṭṭā
sabbakālaṃ ete āyantu devā varakamakamaye merurāje
vasanto santo santo sahetuṃ munivaravavanāṃ
sotumaggaṃ samaggaṃ.

Sabbesu cakkavāḷesu	yakkhā devā ca brahmuno
yaṃ amhehi kataṃ puññaṃ	sabbasampattisādhukaṃ
sabbe taṃ anumoditavā	samagga sāsane ratā
pamādarahitā hontu	ārakkhāsu vipassato
Sāsanassa ca lokassa	vuḍḍhī bhavatu sabbadā
sāsanampi ca lokañca	devā rakkhantu sabbadā
saddhiṃ hontu sukhī sabbe	parivārehi attano
anīghā sumanā hontu	saha sabbehi ñatibhi.
Yañca dvā sasa vassāni	cintayimṣu sadevakā
cirassaṃ cintayantāpi	neva jānimṣu mangalaṃ
cakkavāḷasahassesu	dasasu yena tattakaṃ
kālaṃ kolāhalaṃ jātaṃ	yāva brahmanivesanā
yaṃ lokanātho desesi	sabbapāpavināsaṃ
yaṃ sutavā sabbadukkhehi	muccantāsaṃkhiyā narā
evamādiguṇūpetāṃ	maṇṭalantambhaṇāma se.

Maṅgala Sutta [Pg.268]

Evam-me sutāṃ, ekaṃ samayaṃ Bhagavā,
Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa ārāme.
Atha kho annatarā devatā, abhikkantāya rattiya
abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā
yena Bhagavā ten'upasaṅkami. Upasaṅkamtvā
Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya
ajjhabhāsi.

“Bahū devā manussā ca Maṅgalāni acintayum
 Ākaṅkhamānā sotthānaṃ Brūhi maṅgalam-uttamaṃ.”
 * Asevanā ca bālānaṃ Paṇḍitānañ-ca sevanā,
 Pūjā ca pūjanīyānaṃ Etam-maṅgalam-uttamaṃ.
 Paṭirūpa-desā-vāso ca Pubbe ca kata-puññatā,
 Atta-sammā-paṇidhi ca Etam-maṅgalam-uttamaṃ.
 Bāhu-saccañ-ca sippan-ca Vinayo ca susikkhito,
 Subhāsītā ca yā vācā Etam-maṅgalam-uttamaṃ.
 Mātā-pitu-upaṭṭhānaṃ Putta-dārassa saṅgaho,
 Anākulā ca kammantā Etam-maṅgalam-uttamaṃ.
 Dānaṃ-ca dhamma-cariyā ca Nātakānañ-ca saṅgaho,
 Anavajjāni kammāni Etam-maṅgalam-uttamaṃ.
 Āratī viratī pāpā Majja-pānā ca saññaṃ,
 Appamādo ca dhammesu Etam-maṅgalam-uttamaṃ.
 Gāravo ca nivāto ca Santuṭṭhī ca kataññutā,
 Kālena dhammassavanaṃ Etam-maṅgalam-uttamaṃ.
 Khantī ca sovacassatā Samaṇānañ-ca dassanaṃ,
 Kālena dhamma-sākaṅkhaṃ Etam-maṅgalam-uttamaṃ.
 Tapo ca brahma-cariyāñ-ca Ariya-saccāna-dassanaṃ,
 Nibbāna-sacchi-kiriyā ca Etam-maṅgalam-uttamaṃ.
 Phuṭṭhassa loka-dhammehi Cittaṃ yassa na kampati,
 Asokaṃ virajaṃ khemaṃ Etam-maṅgalam-uttamaṃ.
 Etādisāni katvāna Sabbattham-aparājitā,
 Sabbattha sotthiṃ gacchanti
 Tantesaṃ maṅgalam-uttamanti.”

Introduction to the Ratana-sutta [Pg.269]

Rājato vā corato vā manussato vā amanussato vā
aggito vā udakato vā pisacato vā khaṇukato vā kaṇṭakato
vā nakkhattato vā janapada-roгато vā asaddhammato vā
asandiṭṭhito vā asappurisato vā caṇḍa-hatthi-assa-miga-
goṇa-kukkura-ahi-vicchikamaṇisappa- dīpi-accha-
taraccha-sukara-mahisa yakkharakkhasādīhi nānā-bhayato
vā nānā-roгато vā nānā-upaddavato vā ārakkhaṃ
gaṇhantu. Paṇidhānato paṭṭhāya tathagatassa dasa
pāramiyo dasa upapāramiyo dasa paramattha-pāramiyo
pañca mahā-pariccāge tisso cariyā pacchimabbhave
gabbhāvakkantiṃ jātiṃ abhinikkhamanaṃ
padhānacariyaṃ bodhi-pallaṇke māra-vijayaṃ
sabbaññutañña- paṭivedhaṃ nava-lokuttara-dhamme ti
sabbepime buddhaguṇe āvajjitvā vesaliyātīsu
pākārañtaresu tiyāma-rattiṃ parittaṃ karonto āyasmā
ānandatthero viya kārūṇṇa cittaṃ upaṭṭhapetvā.
Koṭi-sata-sahassesu cakkavāḷesu devatā yassāṇam
paṭiggaṇhanti yañca vesaliyam pure rogamanussa-
dubbhikkha- sambhūtaṃ ti-vidhaṃ bhayaṃ
khippamantaradhapesi parittaṃ tam bhaṇama se

Ratanasutta [Pg.270]

Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va
antalikkhe, sabbeva bhūtā sumanā bhavantu, athopi
sakkacca suṇantu bhāsitaṃ, tasmā hi bhūtā nisāmetha
sabbe, mettaṃ karotha mānusiya pajāya, divā ca ratto ca
haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

- Yaṇ-kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi tathāgatena.
Idampi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
- Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad-ajjhagā sakyamunī samāhito
Na tena dhammena sam'atthi kinci.
Idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
- Yam-buddha-seṭṭho parivaṇṇayī suciṃ
Samādhim-ānantarik'aññaṃ-āhu
Samādhinā tena samo na vijjati.
Idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
- Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvaka
Etesu dinnāni mahapphalāni.
Idampi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

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

(When chanting the short version skip to “Khīṇaṃ purāṇaṃ...”)

yathindakhīlo pathaviṃ sito siyā, catubbhi vātehi
asampakampiyo. tathūpamaṃ sappurisaṃ vadāmi, yo
ariyasaccāni avecca passati. idampi saṅghe ratanaṃ
paṇītaṃ, etena saccena suvatthi hotu.

Ye ariyasaccāni vibhāvayanti, gambhīrapaññaena
sudesitāni. Kiñcāpi te honti bhusaṃ pamattā, na te
bhavaṃ aṭṭhamamādiyanti. Idampi saṅghe ratanaṃ
paṇītaṃ, etena saccena suvatthi hotu.

Sahāvassa dassanasampadāya, tayassu dhammā
jahitā bhavanti. Sakkāyadiṭṭhī vicikicchitañca, sīlabbataṃ
vāpi yadatthi kiñci. Catūhapāyehi ca vipparamutto, cha
cābhiṭṭhānāni abhabbo kātuṃ. Idampi saṅghe ratanaṃ
paṇītaṃ, etena saccena suvatthi hotu.

Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā
uda cetasā vā. Abhabbo so tassa paṭicchadāya, abhabbatā
diṭṭhapadassa vuttā. Idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

Vanappagumbe yatha phussitagge, gimhānamāse
paṭhamasmiṃ gimhe. Tathūpamaṃ dhammavaraṃ
adesayi, nibbānagāmiṃ paramaṃ hitāya. Idampi Buddhe
ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Varo varaññū varado varāharo, anuttaro
dhammavaraṃ adesayi. Idampi Buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

*Khīṇaṃ purāṇaṃ navaṃ n’atthi sambhavaṃ,
viratta-cittāyatike bhavaṣmiṃ, te khīṇa-bījā aviruḷhi-
chanda, nibbanti dhīrā yathā’yam-padīpo. Idam-pi saṅghe
ratanaṃ paṇītaṃ, etena saccena suvatthi hotu. **(stop)**

Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va
antalikkhe. Tathāgataṃ devamanussapūjitaṃ, buddhaṃ
namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va
antalikkhe. Tathāgataṃ devamanussapūjitaṃ, dhammaṃ
namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va
antalikkhe. tathāgataṃ devamanussapūjitaṃ, saṅghaṃ
namassāma suvatthi hotū.

Introduction to the Mettā Sutta [Pg.273]

Yassānubhāvato yakkha	neva dassenti bhiṇsanam
yamhi cevānuyuñjanto	rattindivamatandito
sukham supati sutto ca	pāpam kiñci na passati
evamādiguṇūpetam	parittantambhaṇāma se

Karaṇīya Mettā Sutta [Pg.273]

Karaṇīyam-attha-kusalena
yantaṃ santaṃ padaṃ abhisamecca:
Sakko ujū ca suhujū ca
suvaco c'assa mudu anatimānī,
Santussako ca subharo ca
appakicco ca sallahuka-vutti,
Santindriyo ca nipako ca
appagabbho kulesu ananugiddho.
Na ca khuddaṃ samācare kiñci
yena viññū pare upavadeyyuṃ.
Sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā.
Ye keci pāṇa-bhūtatti
tasā vā thāvarā vā anavasesā,
Dīghā vā ye mahantā vā
majjhimā rassakā aṇuka-thulā,
Diṭṭhā vā ye ca adiṭṭhā
ye ca dūre vasanti avidūre,
Bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhitattā.
Na paro param nikubbetha
nātimaññetha katthaci naṃ kiñci,
Byārosanā paṭigha-saññā
ñānnaṃ-aññassa dukkhamiccheyya.

Mātā yathā niyaṃ puttāṃ
āyusā eka-puttāṃ-anurakkhe,
Evam-pi sabba-bhūtesu
māna-sambhāvaye aparimāṇaṃ.
Mettañ-ca sabba-lokaṃ
māna-sambhāvaye aparimāṇaṃ,
Uddhaṃ adho ca tiriyañ-ca
asambādhaṃ averaṃ asapattaṃ.
Tiṭṭhañ'camaṃ nisinno vā
sayāno vā yāvatassa vigata-middho,
Etaṃ satīṃ adhiṭṭheyya
brahmametaṃ vihāraṃ idhaṃ-āhu.
Diṭṭhiñ-ca anupagamma
sīlavā dassanena sampanno,,
Kāmesu vineyya gedhaṃ,
Na hi jātu gabbha-seyyaṃ punareti.

Introduction to the Khandha Paritta [Pg.274]

Sabbāsīvisajātīnaṃ	dibbamantāgaḍaṃ viya
yannāseti viṣaṃ ghorāṃ sesaṇcāpi pārisayaṃ	
āṇakkhattamhi sabbattha	sabbadā sabbapāṇiyaṃ
sabbasopi nivāreti	parittantambañāma se.

Khandha Paritta [Pg.275]

Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me,
chabyā-puttehi me mettaṃ, mettaṃ Kaṇhā-Gotamakehi
ca.

Apādahehi me mettaṃ, mettaṃ di-pādahehi me,
catuppadehi me mettaṃ, mettaṃ bahuppadehi me.
Mā maṃ apādako hiṃsi, mā maṃ hiṃsi di-pādako,
mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā,
sabbe bhadraṇi passantu, mā kiñci pāpam'āgamā. **(stop)**
Appamāṇo Buddho, appamāṇo Dhammo, appamāṇo
Saṅgho.

Pamāṇa-vantāni siriṃ-sapāni,
ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā.
Katā me rakkhā katā me parittā.
Paṭikkamantu bhūtāni.
So'haṃ namo Bhagavato,
namo sattannaṃ sammā-sambuddhānaṃ.

Chaddantaparitta [Pg.275]

Vadhissametanti parāmasanto,
kāśāvamaddakkhi dhajaṃ isīnaṃ.
Dukkheṇa phuṭṭhassudapādi saññā,
arahaddhajo sabbhi avajjharūpo,
sallena viddho bayathitopi santo,
kāśāvavatthamhi manaṃ na dussayi,
sace imaṃ nāgavarena saccaṃ
mā maṃ vane bālamigā agaṇṇhanti.

Introduction to the Mora Paritta [Pg.276]

Pūrentambodhisambhāre	nibbattaṃ morayoniyam
yena saṃvihitārakkham	mahāsattaṃ vanecarā
cirassaṃ vāyamantāpi	neva sakkhiṃsu ganhitam
brahmamantanti akkhātam	parittantambaṇāma se

Mora Paritta [Pg.276]

Udetayan-cakkhumā eka-rājā,
harissa-vaṇṇo paṭhavippabhāso:
Taṃ taṃ namassāmi harissa-vaṇṇam paṭhavippabhāsam.

Tay'ajja guttā viharemu divasaṃ.
Ye brāhmaṇā vedagu sabba-dhamme,
te me namo te ca maṃ pālayantu.
Namatthu buddhānaṃ namatthu bodhiyā.
Namo vimuttānaṃ namo vimuttiyā.
Imaṃ so parittaṃ katvā Moro carati esanā.
Apetayan-cakkhumā eka-rājā,
harissa-vaṇṇo paṭhavippabhāso:
Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ.
Tay'ajja guttā viharemu rattiṃ.
Ye brāhmaṇā vedagu sabba-dhamme,
te me namo te ca maṃ pālayantu.
Namatthu buddhānaṃ namatthu bodhiyā.
Namo vimuttānaṃ namo vimuttiyā.
Imaṃ so parittaṃ katvā Moro vāsamakappayīti.

Introduction to the Vaṭṭaka Paritta [Pg.277]

Pūrentambodhisambhāre	nibbattaṃ vaṭṭajātiyaṃ
yassa tejena dāvaggi	mahāsattaṃ vivajjayi
therassa sārīputtassa	lokanāthena bhāsitaṃ
kappaṭṭhāyi mahātejaṃ	parittantambhaṇāma se.

Vaṭṭaka Paritta [Pg.277]

Atthi loke sīla-guṇo	Saccaṃ soceyy'anuddayā.
Tena saccena kāhāmi	Sacca-kiriyam-anuttaram.
Āvajjitvā dhamma-balaṃ	Saritvā pubbake jine
Sacca-balam-avassāya	Sacca-kiriyam-akāsa'ham:
Santi pakkhā apattanā	Santi pādā avancanā.
Mātā pitā ca nikkhantā	Jāta-veda paṭikkama.
Saha sacce kate mayhaṃ	Mahāpajjalito sikhī
Vajjesi soḷasa karīsāni	Udakaṃ patvā yathā sikhī
Saccena me samo n'atthi	Esā me sacca-pāramīti.

Introduction to the Dhajagga Paritta [Pg.278]

Yassānussaraṇenāpi	antalikkhepi pāṇino
patiṭṭhamadhigacchanti	bhūmiyaṃ viya sabbadā
sabbūpaddavajālamhā	yakkhacorādisambhavā
gaṇanā na ca muttānaṃ	parittantambhaṇāma se

Dhajaggaparittam [Pg.278]

Evaṃ me sutam: ekaṃ samayaṃ Bhagavā,
Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa ārāme.
Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo!” ti,
“Bhadante!” ti te bhikkhū Bhagavato paccassosum,
Bhagavā etad-avoca: **(stop)**

“Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo
samūpabbūḷho ahosi. Atha kho bhikkhave Sakko
devānamindo deve tāvatimse āmantesi:

Sace mārisā devānaṃ saṅgāmagatānaṃ uppajjeyya
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva
tasmim samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo
dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā,
chambhitattaṃ vā lomahaṃso vā, so pahīyissati. No ce

me dhajaggaṃ ullokeyyātha.

Atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati. No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha.

Atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati. No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha.

Atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ, ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati. **(stop)**

Taṃ kho pana bhikkhave Sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi no pahīyetha. Taṃ kissa hetu? Sakko hi bhikkhave devānamindo avītarāgo avītadoso avītamoho, bhīruchambhi utrasī palāyiti.

Ahañ-ca kho bhikkhave evaṃ vadāmi: Sace tumhākaṃ bhikkhave araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye anussareyyātha:

Iti pi so bhagavā arahaṃ sammāsambuddho, vijjācaraṇasampanno sugato lokavidū, anuttaro purisadammasārathi satthā devamanussānam buddho

bhagavā ti.

Mamaṃ hi vo bhikkhave anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati. No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:

Svākkhāto bhagavatā dhammo, sandiṭṭhiko akāliko ehipassiko, opanayiko paccattaṃ veditabbo viññūhī ti.

Dhammaṃ hi vo bhikkhave anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati. No ce Dhammaṃ anussareyyātha, atha Saṅgha anussareyyātha:

Supaṭipanno bhagavato sāvakasaṅgho. Ujupaṭipanno bhagavato sāvakasaṅgho ñāyapaṭipanno bhagavato sāvakasaṅgho. Sāmīcipaṭipanno bhagavato sāvakasaṅgho. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho. Āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjalīkaraṇīyo. Anuttaraṃ puññakkhettaṃ lokassā ti.

Saṅghaṃ hi vo bhikkhave anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati. Taṃ kissa hetu? Tathāgato hi bhikkhave Arahaṃ Sammāsambuddho, vītarāgo vītadoso vītamoho, abhīru acchambhi anutrāsi apalāyīti. Idamavoca Bhagavā, idaṃ vatvā Sugato, athāparaṃ etad-avoca Satthā:

“Araññe rukkhamūle vā	suññāgāre va bhikkhavo,
anussaretha Sambuddhaṃ	bhayaṃ tumhāka' no siyā.
No ce Buddhaṃ sareyyātha	lokajetṭhaṃ narāsabhaṃ,
atha Dhammaṃ sareyyātha	niyyānikaṃ sudesitaṃ.
No ce Dhammaṃ sareyyātha	niyyānikaṃ sudesitaṃ,
atha Saṅghaṃ sareyyātha	puññakkhettaṃ anuttaraṃ.
Evaṃ Buddhaṃ sarantānaṃ	Dhammaṃ Saṅghañ-ca
bhayaṃ vā chambhitattaṃ vā	lomahaṃso na hessatī ti.

Introduction to the Āṭānāṭiya Paritta [Pg.282]

Appasannehi nāthassa sāsane sādhusammate
Amanussehi caṇḍehi sadā kibbisakāribhi
Parisānañca-tassanna mahimsāya ca guttiyā
Yandesesi mahāvīro parittantam bhaṇāma se.

Āṭānāṭiya Paritta [Pg.282]

Vipassissa namatthu	Cakkhumantassa sirīmato.
Sikhissa pi namatthu	Sabba-bhūtānukampino.
Vessabhussa namatthu	Nahātakassa tapassino.
Namatthu Kakusandhassa	Māra-senappamaddino.
Konāgamanassa namatthu	Brāhmaṇassa vusīmato.
Kassapassa namatthu	Vippamuttassa sabbadhi.
Aṅgīrasassa namatthu	Sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi	Sabba-dukkhāpanūdanaṃ.
Ye cāpi nibbutā loke	Yathābhūtaṃ vipassisuṃ
Te janā apisuṇā	Mahantā vītasāradā
Hitaṃ deva-manussānaṃ	Yaṃ namassanti Gotamaṃ
Vijjā-caraṇa-sampannaṃ	Mahantaṃ vītasāradaṃ.
Vijjā-caraṇa-sampannaṃ	
Buddhaṃ vandāma Gotamanti. (stop)	

Namo me sabbabuddhānaṃ	Uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro	Medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito	Dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho	Maṅgalo purisāsabho
Sumano sumano dhīro	Revato rativaḍḍhano
Sobhito guṇasampanno	Anomadassī januttamo
Padumo lokapajjoto	Nārado varasārathī
Padumuttaro sattasāro	Sumedho appaṭipuggalo
Sujāto sabbalokaggo	Piyadassī narāsabho
Atthadassī kāruṇiko	Dhammadassī tamonudo

Siddhattho asamo loke
Phusso ca varado buddho
Sikhī sabbahito satthā
Kakusandho satthavāho
Kassapo sirisampanno

Ete caññe ca sambuddhā
Sabbe buddhā asamasamā
Sabbe dasabalūpetā
Sabbe te paṭijānanti
Sīhanādaṃ nadantete
Brahmacakkaṃ pavattenti
Upetā buddhadhamme
Dvattiṃsa-lakkhaṇūpetā
Byāmapabbhāya suppbhā
Buddhā sabbañño ete
Mahappabhā mahāteja
Mahākāruṇikā dhīrā
Dīpā nāthā paṭiṭṭhā ca
Gatī bandhū mahassāsā
Sadevakassa lokassa
Tesāhaṃ sirasā pāde
Vacasā manasā ceva
Sayane āsane ṭhāne
Sadā sukhena rakkhantu
Tehi tvaṃ rakkhito santo
Sabba-rogaavinimutto
Sabba-veramatikkanto

Tesaṃ saccena sīlena
Tepi tumhe anurakkhantu
Purattimasmiṃ disābhāge
Tepi tumhe anurakkhantu

Tisso ca vadatvaṃ varo
Vipassī ca anūpamo
Vessabhū sukhadāyako
Koṇāgamano raṇaṇjaho
Gotamo sakyapuṅgavo

Anekasatakoṭayo
Sabbe buddhā mahiddhikā
Vesārajje hupāgatā
Āsabhaṇṭhānamuttamaṃ
Parisāsu visāradā
Loka appaṭivattiyaṃ
Aṭṭhārasahi nāyaka
Sītyānubyañjanādharā
Sabbe te munikuñjarā
Sabbe khīṇāsavā jinā
Mahāpañña mahabbalā
Sabbesaṇaṃ sukhāvahā
Tāṇa leṇa ca paṇinaṃ
Saraṇa ca hitesino
Sabbe ete parāyanā
Vandāmi purisuttame
Vandāmete tathāgate
Gamane cāpi sabbadā
Buddhā santikarā tvaṃ
Mutto sabbabhayena ca
Sabba-santāpavajjito
Nibbuto ca tvaṃ bhava

Khantimettābalena ca
Ārogyena sukhena ca
Santi bhūtā mahiddhikā
Ārogyena sukhena ca

Dakkhiṇasmiṃ disābhāge
Tepi tumhe anurakkhantu
Pacchimasmiṃ disābhāge
Tepi tumhe anurakkhantu
Uttarasmīṃ disābhāge
Tepi tumhe anurakkhantu
Purimadisam dhatarattho
Pacchimena virūpakkho
Cattāro te mahārājā
Tepi tumhe anurakkhantu
Ākāsaṭṭhā ca bhummaṭṭhā
Tepi tumhe anurakkhantu

Natthi me saraṇam aññaṃ
Etena saccavajjena
Natthi me saraṇam aññaṃ
varam
Etena saccavajjena
Natthi me saraṇam aññaṃ
Etena saccavajjena

Yaṅkiñci ratanam loke
Ratanam buddhasamam natthi
Tasmā sothī bhavantu te

Yaṅkiñci ratanam loke
Ratanam dhammasamam natthi
Tasmā sothī bhavantu te

Yaṅkiñci ratanam loke
Ratanam saṅghasamam natthi
Tasmā sothī bhavantu te

Sakkatvā buddharatanam
Hitam devamanussānam

Santi devā mahiddhikā
Ārogyena sukhena ca
Santi nāgā mahiddhikā
Ārogyena sukhena ca
Santi yakkhā mahiddhikā
Ārogyena sukhena ca
Dakkhiṇena virūhako
Kuvero uttaram disam
Lokapālā yasassino
Ārogyena sukhena ca
Devā nāgā mahiddhikā
Ārogyena sukhena ca

Buddho me saraṇam varam
Hotu te jayamaṅgalam
Dhammo me saraṇam
Hotu te jayamaṅgalam
Saṅgho me saraṇam varam
Hotu te jayamaṅgalam

Vijjati vividham puthu

Vijjati vividham puthu

Vijjati vividham puthu

Osatham uttamam varam
Buddhatejena sothhinā

Nassantupaddavā sabbe	Dukkhā vūpasamentu te
Sakkatvā dhammaratanam	Osatham uttamaṃ varaṃ
Pariḷāhūpasamanam	Dhammatejena sotthinā
Nassantupaddavā sabbe	Bhayā vūpasamentu te
Sakkatvā saṅgharatanam	Osatham uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	Saṅghatejena sotthinā
Nassantupaddavā sabbe	Rogā vūpasamentu te
Sabbītiyo vivajjantu	Sabbarogo vinassatu
Mā te bhavatvantarāyo	Sukhī dīghāyuko bhava
Abhivādanasīlissa	Niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	Āyu vaṇṇo sukhaṃ balaṃ

Introduction to the Aṅgulimāla Paritta [Pg.286]

Parittaṃ yambhaṇantassa	Nisinnaṭṭhānadhovanaṃ
Udakampi vināseti	Sabbameva parissayaṃ
Sotthinā gabbhavuṭṭhānaṃ	Yañca sādheti taṅkhaṇe
Therassaṅgulimālassa	Lokaṇāthena bhāsitaṃ
Kappaṭṭhāyi mahātejaṃ	Parittantambhaṇāma se.

Aṅgulināla Paritta [Pg.287]

Yato'ham bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā.
Tena saccena sotthi te hotu sotthi gabbhassa.
Yato'ham bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā.
Tena saccena sotthi te hotu sotthi gabbhassa.
Yato'ham bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā.
Tena saccena sotthi te hotu sotthi gabbhassa.

Introduction to the Bojjhaṅga Paritta [Pg.287]

Saṅsāre saṅsarantānaṃ	Sabbadukkhavināsame
Tassa dhamme ca bojjhaṅge	Mārasenappamandino
Bujjhitaṃ yepime sattā	Tibhavāmuttakuttamā
Ajātiṃ aṇābyādhim	Amataṃ nibbhayaṃ gatā
Evamādiguṇūpetam	Anekaguṇasaṅghaṃ
Osathaṇca imaṃ mantaṃ	Bojjhangantambhaṇāma se.

Bojjhaṅga Paritta [Pg.288]

Bojjhaṅgo sati-saṅkhāto	Dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi-	Bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā	Satt'ete Sabba-dassinā
Muninā sammadakkhātā	Bhāvitā bahulīkatā
Samvattanti abhiññāya	Nibbānāya ca bodhiyā.
Etena sacca-vajjena	Sotthi te hotu sabbadā.
Ekasmiṃ samaye nātho	Moggallānaṇ-ca Kassapaṃ
Gilāne dukkhite disvā	Bojjhaṅge satta desayi.
Te ca taṃ abhinanditvā	Rogaṃ muccimsu taṃkhaṇe.
Etena sacca-vajjena	Sotthi te hotu sabbadā.
Ekadā Dhamma-rājā pi	Gelaṇṇenābhipīlito

Cundattherena taññeva
Sammuditvā ca ābādhā
Etena sacca-vajjena
Pahīnā te ca ābādhā
Maggāhata-kilesā va
Etena sacca-vajjena

Bhaṇāpetvāna sādaraṃ.
Tamhā vuṭṭhāsi ṭhānaso.
Sotthi te hotu sabbadā.
Tiṇṇannam-pi mahesinaṃ
Pattānuppattidhammataṃ.
Sotthi te hotu sabbadā.

Introduction to the Abhaya Paritta [Pg.289]

Puññalābhaṃ mahātejaṃ
Sabbasattahitaṃ jātaṃ
Attapparahitaṃ jātaṃ

Vaṇṇakittimahāyasaṃ
Taṃ suṇantu asesato
Parittantambhanāma se.

Abhaya Paritta [Pg.289]

Yan-dunnimittaṃ avamaṅgalan-ca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ:
Buddhānubhāvena vināsamentu.

Yan-dunnimittaṃ avamaṅgalan-ca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ:
Dhammānubhāvena vināsamentu.

Yan-dunnimittaṃ avamaṅgalan-ca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ:
Saṅghānubhāvena vināsamentu.

Devatā-uyyochanagatha [Pg.290]

Dukkappattā ca niddukkhā Bhayappattā ca nibbhayā
Sokappattā ca nissokā Hontu sabbe-pi pāṇino.
Ettāvatā ca amhehi Sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu Sabba-sampatti-siddhiyā.
Dānaṃ dadantu saddhāya Sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu Gacchantu devatāgatā. **(stop)**

Sabbe Buddhā balappattā Paccekānañ-ca yaṃ balaṃ
Arahantānañca tejena
Rakkhaṃ bandhāmi sabbaso.

Introduction to the Jaya Paritta [Pg.290]

Jayaṃ devamanussānaṃ Jayo hotu parājito
Mārasenā abhikkantā Samantā davādasayojanā
Khantimettā-adhiṭṭhānā
Viddhañsettavāna cakkhumā
Bhavābhava saṅsaranto Dibbacakkhuṃ visodhayi
Pariyāpannādisotthānaṃ Hitāya ca sukhāya ca
Buddhakiccaṃ visodhettavā Parittantambhaṇāma se.

Jaya Paritta [Pg.291]

Mahā-kāruṇiko nātho	Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Hotu te jaya-maṅgalaṃ.
Jayanto bodhiyā mūle	Sakyānaṃ nandi-vaḍḍhana.
Evaṃ tvam vijayo hohi	Jayassu jaya-maṅgale.
Aparājita-pallaṅke	Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ	Aggappatto pamodati.
Sunakkhattaṃ sumaṅgalaṃ	Supabhātaṃ suhuṭṭhitaṃ
Sukhaṇo sumuhutto ca	Suyiṭṭhaṃ brahmacārisu
Padakkhiṇaṃ kāya-kammaṃ	
Vācā-kammaṃ padakkhiṇaṃ	
Padakkhiṇaṃ mano-kammaṃ	
Paṇidhī te padakkhiṇā.	
Padakkhiṇāni katvāna	Labhantatthe, padakkhiṇe.
So attha-laddho sukhito.	Virulho Buddha-sasāne
Arogo sukhito hohi	Saha sabbehi ñātibhi
Sā attha-laddhā sukhitā	Virulhā Buddha-sāsane
Arogā sukhitā hohi	Saha sabbehi ñātibhi
Te attha-laddhā sukhitā	Virulhā Buddha-sasāne
Arogā sukhitā hotha	Saha sabbehi ñātibhi

Bhavatu Sabba [Pg.292]

Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā.
Sabba-buddhānubhāvena sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā.
Sabba-dhammānubhāvena sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena sadā sotthī bhavantu te.

Nakkhattayakkha [Pg.292]

Nakkhatta-yakkha-bhūtanam Papaggaha-nivarāṇa
Parittassanubhavana Hantva tesam upaddave;
Nakkhatta-yakkha-bhūtanam Papaggaha-nivarāṇa
Parittassanubhavana Hantva tesam upaddave;
Nakkhatta-yakkha-bhūtanam Papaggaha-nivarāṇa
Parittassanubhavana Hantva tesam upaddave;

Jinapañjaragāthā [Pg.293]

1. Jayāsanāgatā buddhā Jetavā māram savāhanam
Catu-sajjāsabham rasam Ye piviṇsu narāsabhā
2. Taṇhaṅkarādhayo buddhā Aṭṭha-vīsati nāyakā
Sabbe patiṭṭhitā mayham Matthake te munissarā
3. sīse patiṭṭhito mayham Buddho dhammo davilocane
Saṅgho patiṭṭhito mayhamUre sabba-guṇākaro
4. Hadaye me anuruddho Sārīputto ca dhakkhiṇe
Koṇḍañño piṭṭhi-bhāgasmim
Moggallāno ca vāmake
5. Dakkhiṇe savane mayham Āsum ānanda-rāhulo
Kassapo ca mahānāmo Ubhāsum vāma-sotake
6. Kesanto piṭṭhi-bhāgasmim Suriyo va pabhaṅkaro
Nisinno siri-sampanno Sobhito muni-puṇḡavo
7. Kumārakassapo thero Mahesī citta-vādako
So mayham vadane-niccam Patiṭṭhāsi guṇākaro
8. Puṇṇo aṅgulimālo ca Upālī nanda-sīvalī
Therā pañca ime jātā Nalāṭe tilakā mama
9. Sessāsīti mahātherā Vijitā jina-sāvakā
Etesīti mahātherā Jitavanto jinorasā
Jalantā sīla-tejena Aṅgamaṅgesu saṇṭhitā
10. Ratanam purato āsi Dakkhiṇe mettasuttakam
Dhajaggam pacchato āsi Vāme aṅgulimālakam

- | | | |
|-----|---|--------------------------|
| 11. | Khandha-mora-parittañ ca Āṭānāṭiya-suttakaṃ | |
| | Ākāse chadanaṃ āsi | Sesā pākāra-saṇṭhitā |
| 12. | Jināṇā vara-saṃyuttā | Satta pākāra-laṅkatā |
| | Vāta-pittādi-sañjātā | Bāhirajjhataṭṭh'upaddavā |
| 13. | Asesā vinayaṃ yantu | Ananta-jina-tejasā |
| | Vasato me sakijjena | Sadā sambuddha-pañjare |
| 14. | Jina-pañjara-majjhamhi | Viharantaṃ mahītale |
| | Sadā pārentu maṃ sabbe | Te mahā-purisāsabhā |
| 15. | Icevamanto | Sugutto surakkho |
| | Jinānubhāvena | Jitupaddavo |
| | Dhammānubhāvena | Jitārisaṅgho |
| | Saṅghānubhāvena | Jitantarāyo |
| | Saddhammānubhāva-pālito | Carāmi jina-pañjareti |

Jayamaṅgalaṃgāthā [Pg.295]

Namo me buddhatejassā Ratanattayadhammikā
Tejapasiddhi pasīdevā Nārāyabaramesurā
Siddhibrahmā ca indā ca Catulokā gambhīrakkhakā
Samuddā bhūtuṅgaṅgā ca
Sahrambajaya-pasiddhi bhavantu te
Jaya jaya dhorani dhorani Udadhi udadhi nadi nadi
Jaya jaya gagon-laton-lanisai
Niray-saysenna merurājjaphon norajī
Jaya jaya gambhīra-sombhi
Nāgendanāgī pīsācca bhūtakālī
Jaya jaya dunnimittarogī
Jaya jaya singgī sudādānamukhajā
Jaya jaya varuṇṇa mukha sātrā
Jaya jaya campādi nāga kula gaṇthok
Jaya jaya gajja-gonna-turong
Sukara-bhujong sīha piyaggha dīpā
Jaya jaya varuṇṇa mukha yātrā
Jita jita senārī puna suddhi noradī
Jaya jaya sukhā sukhā jīvī
Jaya jaya dhoraṇī-tesadāsu-jayyā
Jaya jaya dhoraṇī sāntin sadā
Jaya jaya mangkarāt raññā bhavagge
Jaya jaya varuṇṇa yakkhe
Jaya jaya rakkhase sura-bhūjatejā
Jaya jaya brohm-mendagaṇa
Jaya jaya rājādhirāt-sājjai
Jaya jaya paṭaviṃ sabbaṃ
Jaya jaya arahantā paccekabuddhasāvaṃ
Jaya jaya mahesuro haro-harin-devā
Jaya jaya brohm-mā surakkho
Jaya jaya nāgo viruḷhako Virūpakkho candimā ravi

Indo ca venateyyo ca
Aggi vāyo ca pājuṇaho
Aṭṭhārasa mahādevā
Isino sāvakā sabbā
Jaya dhammo ca saṅgho ca
Etena jaya tejena
Etena buddha tejena

Kuvero varuṇopi ca
Kumāro dhataratṭhako
Siddhitāpasa-adayo
Jaya rāmo bhavantu te
Dasapālo ca jayakaṃ
Jaya sotthī bhavantu te
Hotu te jayamangalaṃ

Jayyopi buddhassa sirīmato ayaṃ mārassa ca pāpimato
parājayo uggho sayambodhimaṇḍe pamoditā jaya tadā
brahmagaṇā mahesino.

Jayyopi buddhassa sirīmato ayaṃ mārassa ca pāpimato
parājayo uggho sayambodhimaṇḍe pamoditā jaya tadā
indagaṇā mahesino.

Jayyopi buddhassa sirīmato ayaṃ mārassa ca pāpimato
parājayo uggho sayambodhimaṇḍe pamoditā jaya tadā
devāgaṇā mahesino.

Jayyopi buddhassa sirīmato ayaṃ mārassa ca pāpimato
parājayo uggho sayambodhimaṇḍe pamoditā jaya tadā
supaṇṇagaṇā mahesino.

Jayyopi buddhassa sirīmato ayaṃ mārassa ca pāpimato
parājayo uggho sayambodhimaṇḍe pamoditā jaya tadā
nāgāgaṇā mahesino.

Jayyopi buddhassa sirīmato ayaṃ mārassa ca pāpimato
parājayo uggho sayambodhimaṇḍe pamoditā jaya tadā
sahrampagaṇā mahesino.

Jayanto bodhiyā mūle
Evaṃ tvam vijayo hohi
Aparājita-pallaṅke
Abhiseke sabba-buddhānaṃ

Sakyānaṃ nandi-vaḍḍhano.
Jayassu jaya-maṅgale.
Sīse paṭhavi-pokkhare
Aggappatto pamodati.

Sunakkhattaṃ sumaṅgalaṃ	Supabhātaṃ suhuṭṭhitaṃ
Sukhaṇo sumuhutto ca	Suyiṭṭhaṃ brahmacārisu
Padakkhiṇaṃ kāya-kammaṃ	
Vācā-kammaṃ padakkhiṇaṃ	
Padakkhiṇaṃ mano-kammaṃ	
Paṇidhī te padakkhiṇā.	
Padakkhiṇāni katvāna	Labhantatthe, padakkhiṇe.
Te attha-laddhā sukhitā	Virulhā Buddha-sasāne
Arogā sukhitā hotha	Saha sabbehi ñātibhi
Suṇantu bhonto ye devā	Assamiṃ ṭhāne adhigatā
Dīghāyukā sadā hontu	Sukhitā hontu sabbadā
Rakkhantu sabbasattānaṃ	Rakkhantu jinasāsaṇaṃ
Yā kāci patthanā tesāṃ	Sabbe pūrentu manorathā
Yuttakāle pavassantu	Vassaṃ vassā vālāhakā
Rogācupaddavā tesāṃ	Nivārentu ca sabbadā
Kāyasukhaṃ cittisukhaṃ	Arahantu yathārahaṃ.

Culla-maṅgala-cakkavāḷa [Pg.298]

Sabba-buddhānubhāvena, sabba-dhammānubhāvena,
sabba-saṅghānubhāvena, buddha-ratanaṃ
dhammaratanaṃ saṅgha-ratanaṃ, tiṇṇaṃ ratanānaṃ
ānubhāvena, caturā-sītisahassa-dhammakkhandaṃ
nubhāvena, piṭakatyaṇubhāvena, jinasāvakā-nubhāvena:
Sabbe te rogā, sabbe te bhayā, sabbe te antarāyā, sabbete
upaddavā, sabbe te dunnimittā, sabbe te avamaṅgalā,
vinassantu.

Āyu-vaḍḍhako, dhana-vaḍḍhako, siri-vaḍḍhako,
yasa-vaḍḍhako, bala-vaḍḍhako, vaṇṇa-vaḍḍhako,
sukha-vaḍḍhako, hotu sabbadā. Dukkha-roga-bhayā verā,
sokā sattu c'upaddavā, anekā antarāyāpi, vinassantu ca
tejasā. Jaya-siddhi dhanam lābham, sotthi bhāgyam
sukham balaṃ, siri āyu ca vaṇṇo ca, Bhogaṃ vuḍḍhī ca

yasavā. Sata-vassā ca āyū ca, jīva-siddhī bhavantu te.

Mahā-maṅgala-cakkavāḷa [Pg.298]

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahā-
guṇā-parimita-punnādhī-kārassa, sabbantarāya-nivāraṇa-
samatthassa-bhagavato arahato sammā-sambuddhassa,
dvattiṃsa-mahāpurisa-lakkhaṇ'ānubhāvena,
asītyānubyanjan'ānubhāvena, aṭṭh'uttara-sata-
maṅgal'ānubhāvena, chabbaṇṇa-raṃsiy'ānubhāvena,
ketumāl'ānubhāvena, dasa-pāramit'ānubhāvena, dasa-
upapāramit'ānubhāvena,
dasa-paramattha-pāramit'ānubhāvena, sīla-samādhī-
pann'ānubhāvena, buddh'ānubhāvena,
dhamm'ānubhāvena, saṅgh'ānubhāvena, tej'ānubhāvena,
iddh'ānubhāvena, bal'ānubhāvena, neyya-
dhamm'ānubhāvena, caturāsīti-sahassa-
dhammakkhandh'ānubhāvena, nava-lokuttara-
dhamm'ānubhāvena, aṭṭhaṅgika-magg'ānubhāvena,
aṭṭha-samāpattiy'ānubhāvena, chaḷabhinn'ānubhāvena,
catu-sacca-ñāṇ'ānubhāvena, dasa-bala-ñāṇ'ānubhāvena,
sabbannuta-ñāṇ'ānubhāvena,
mettā-karuṇā-muditā-upekkh'ānubhāvena,
sabba-paritt'ānubhāvena, ratanattaya-saraṇ'ānubhāvena:
Tuyhaṃ sabba-roga-sok'upaddava-dukkha-domanass-
upāyāsā vinassantu, sabba-antarāyāpi vinassantu, sabba-
saṅkappā tuyhaṃ samijjhantu, dīghayutā tuyhaṃ hotu
sata-vassa-jīvena samaṅgiko hotu sabbadā. Ākāsa-
pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā
devatā sadā tumhe, anurakkhantu.

Bhavatu Sabba [Pg.299]

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.
Sabba-buddhānubhāvena Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.
Sabba-dhammānubhāvena Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena Sadā sotthī bhavantu te.

Devatādipattidānagāthā [Pg.300]

(Handa mayaṃ pattidāna-gāthāyo bhaṇāmaṣe)

Yā devatā santi vihāra-vāsini
Thūpe ghare bodhi-ghare tahiṃ tahiṃ
Tā dhamma-dānena bhavantu pūjitā
Sotthiṃ karonthe'dha vihāra-maṇṭale.
Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dānapatī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇa-bhūtā sukhitā bhavantu te.
Jalābujā yepi ca aṇṭa-sambhavā
Saṃseda-jātā athav'opapātikā
Niyyanikaṃ dhamma-varaṃ paṭicca te
Sabbe-pi dukkhassa karontu saṅkhayaṃ.

Thātu ciraṃ sataṃ dhammo
Dhammaddharā ca puggalā.
Saṅgho hotu samaggo va
Atthāya ca hitāya ca.
Amhe rakkhatu saddhammo
Sabbe-pi dhammacārino.
Vuḍḍhiṃ sampāpuṇeyyāma,
Dhamme ariyappavedite.
Pasannā hontu sabbe pi

paṇino buddhasāsane
Sammā dhāraṃ paveccanto
kāle devo pavassatu
Vuḍḍhi-bhāvāya sattanaṃ
samiddhaṃ netu medhaniṃ
Mātā pitā ca atrajaṃ
niccaṃ rakkhanti puttakaṃ
Evaṃ dhammena rājāno
pajaṃ rakkhantu sabbadā.