



线上禅修营

CHANTING BOOK 课诵本

Contents 目录

Tisarātana Vandana Homage to the Triple Gems 禮敬三寶	3
Buddhābhivādāna Homage to the Buddha 禮敬佛陀	3
Aṭṭhaṅgasīla Yācanā Asking For The Three Refuges And The Eight Precepts 求 授三皈八戒.....	4
Tisarāṇa.....	5
Aṭṭhaṅgasīla The Eight Precepts 八戒.....	6
Evening Puja 晚课	7
Puja 献贡品.....	7
Offering of Water 供水	8
Offering of Lights 供灯	8
Offering of Flower 供鲜花	8
Praise to the Buddha 礼敬佛	9
Praise to the Dhamma 礼敬法	11
Praise to the Sangha 礼敬僧	13
Chant for the Dead 念死无常	15
Anekajāti Gāthā 许多生偈.....	17
Paticca-Samuppāda Dependent Arising 缘起法	18
Contemplation on Three Characteristics 思维三共相	25
Reflection On Impermanence 省思无常	26
Subjects for Frequent Recollection 供常省思的课题	27
Dhamma-Cakkappavattana Sutta 转法轮经	28
Anattalakkhaṇasuttaṃ Discourse on Non-Self Characteristic 無我相經	37
The Four Noble Truth 四圣谛	40
Radiating Metta 播送慈爱.....	42
Khanda Paritta The Group Protection 蘊护卫经	45
The Practice of Forgiveness 练习宽恕	47
Sharing of Merits 功德分享	48
Pattidāna transference of merit 功德分享	49

Aspiration (Patthanā) 发愿	50
Asking for Forgiveness 互相原谅	51



Tisaratana Vandana
Homage to the Triple Gems
 禮敬三寶

Arahaṃ sammāsambuddho bhagavā, Buddhaṃ bhagavantam ābhivādemī.

*Lord, the Perfectly Self-Enlightened and Blessed One,
 The Buddha, I bow to the Blessed One.*

世尊是阿羅漢，正等正覺者，我禮敬佛陀世尊。

Svākkhāto bhagavatā dhammo, Dhammam namassāmi.

*The Dhamma of the Blessed One is perfectly expounded,
 The Teaching of Truth, I bow to the Dhamma.*

法是世尊所善說的，我禮敬法。

Supaṭipanno bhagavato sāvakasaṅgho, Saṅgham namāmi.

*The Saṅgha of the Blessed One who have practiced well,
 that Pure Community, I bow to the Saṅgha. S*

世尊的弟子僧團是善行道者，我禮敬僧團。



Buddhābhivādana
Homage to the Buddha
 禮敬佛陀

Namo tassa bhavagato arahato sammā sambudhassa
 (3 times)

*Homage to Him, the Blessed One, the Worthy One, the Fully
 Enlightened One.*

禮敬世尊，阿羅漢，正等正覺者。



Atṭhaṅgasīla Yācanā
Asking For The Three Refuges And The Eight Precepts
求授三皈八戒

YOGIS (修禪者) :

**AHAM AYYA, TISARAṆEṆASAHA,
 AṬṬHAṄGASĪLAṂ DHAMMAṂ YĀCĀMI,
 ANUGGAHAṂ KATVĀ, SĪLAṂ DETHA ME AYYA.**

*Venerable, may I request to observe the Eight precepts
 together with the Three Refuges, out of your compassion,
 (so that I can get rid of the cycle of rebirth)*

尊者大德，懇請您慈悲，
 爲我傳授三皈及八戒（以便我能脫離生死輪回）

**DUTIYAMPI, AHAM AYYA, TISARAṆEṆASAHA,
 AṬṬHAṄGASĪLAṂ DHAMMAṂ YĀCĀMI,
 ANUGGAHAṂ KATVĀ, SĪLAṂ DETHA ME AYYA.**

Venerable, for the second time..... 第二次，尊者大德，懇請您慈悲，...

**TATIYAMPI, AHAM AYYA, TISARAṆEṆASAHA,
 AṬṬHAṄGASĪLAṂ DHAMMAṂ YĀCĀMI,
 ANUGGAHAṂ KATVĀ, SĪLAṂ DETHA ME AYYA.**

Venerable, for the third time..... 第三次，尊者大德，懇請您慈悲，...

AYYA :

**YAMAHAṂ VADĀMI, TAṂ
 VADETHA**

Well, repeat the chanting after me.

請跟隨我念。

YOGIS (修禪者) :

ĀMA AYYA

Yes, Venerable.

是的，尊者大德。

Namo tassa bhavagato arahato sammā sambudhassa (3 times)

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One.
禮敬世尊，阿羅漢，正等正覺者。



Tisarāṇa

The Three Refuges
三皈依

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

I take refuge in the Buddha.

I take refuge in the Dhamma.

I take refuge in the Sangha.

我以佛陀為皈依處。

我以佛法為皈依處。

我以僧伽為皈依處。

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

For the second time, I take refuge in the Buddha, Dhamma, Sangha.

第二次，我以佛陀，佛法，僧伽為皈依處。

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

For the third time, I take refuge in the Buddha, Dhamma, Sangha.

第三次，我以佛陀，佛法，僧伽為皈依處。

AYYA : SARANA GAMANAṃ PARIPUNṆAṃ

The taking of the refuge is purely completed. 三皈依已授完畢。

YOGIS（修禪者）：**ĀMA AYYA** . *Yes, Venerable.* 是的，尊者大德。



Atṭhaṅgaṣīla The Eight Precepts 八戒

YOGIS (修禪者) :

Pāṇātipātā veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from killing.

我受持不殺生學處。

Adinnādanā veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from taking what is not given.

我受持不偷盜學處。

Abrahmacariyā veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from unchaste conduct.

我受持不非梵行（不淫）學處。

Musavada veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from telling lies.

我受持不妄語學處。

Surāmeraya majjapamādatthānā veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from distilled and fermented intoxicants which cause heedlessness.

我受持不喝一切發酵及含酒精的飲料。

Vikālabhojanā veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from eating at the inappropriate time (from taking food after noon).

我戒午候進食。

**Nacca-gīta-vādita-visūkadassana-mālā-gandha-vilepana-dhārana-
maṇḍana-vibhū-saṇṭṭhānā veramaṇī sikhāpadaṃ samādiyāmi**

I undertake the training precept to abstain from dancing, singing, music, entertainment, wearing garlands, using perfumes and beautifying with cosmetics.

我受持不歌舞觀伎，不著香花蔓，不香油涂身學處。

Uccāsayana-mahāsayanā veramaṇī sikhāpadaṃ samādiyāmi

I undertake the training precept to abstain from lying on a high or large sleeping place.

我受持不坐卧高廣大床學處。



Evening Puja 晚课

Puja 献贡品

YO SO BHAGAVĀ ARAHAM SAMMĀ-SAMBUDDHO,
Buddha is Araham and Self Enlightened One.
世尊是断尽烦恼的阿罗汉，自正觉者。

SVĀKKHĀTO YENA BHAGAVATĀ DHAMMO,
Dhamma is well expounded by the Buddha.
法，世尊已善妙及详尽解说，

SUPAṬIPANNO YASSA BHAGAVATO SAVAKA-SANGHO,
The well-practice is the disciples of The Buddha.
世尊之弟子是善行于道者，

TAMMAYAM BHAGAVANTAM SADHAMMAM SASANGHAM,
To the Blessed One, the Dhamma and the Sangha.
我今向佛、法、僧，

IMEHI SAKKĀREHI YATHĀRAHAM ĀROPITEHI ABHI- PŪJAYĀMA,
We render with offerings and our rightful homage.
我供上贡品及崇高的敬礼，

SĀDHU NO BHANTE BHAGAVĀ SUCIRA-PARINIBBUTOPI, PACCHIMĀ-
JANATĀ-NUKAMPAMĀNASĀ,
*It is well for us that the Blessed One, having attained liberation, still had
compassion for the later generations.*
善哉，已入般涅槃已久的世尊，仍然垂悯后世之人，

IME SAKKĀRE DUGGATA-PANNĀ-KĀRABHUTE PAṬIGGAṆHĀTU
May these simple offerings be accepted.
愿世尊接受这微薄的供品，

AMHĀKAM DĪGHARATTAM HITĀYA SUKHĀYA.
For our long-lasting benefit and for the happiness it given us.
以便让我们获得长恒的利益与幸福吧！

Offering of Water 供水

*We respectfully offer this water to the
Buddha, The Noblest one in the world.
May this merit eradicate cravings,
thirst and hunger.*

敬供佛清水，世上无上士，
愿以此功德，除贪爱饥渴。

Offering of Lights 供灯

*We respectfully offer this light to the
Buddha, The Exalted one in the world,
May this merit eradicate delusions
and darkness.*

敬供佛明灯，世上无上士，
愿以此功德，除愚痴黑暗。

Offering of Flower 供鲜花

*We respectfully offer this flower to the
Buddha, contemplating my body as a
decaying flower. May this merit of
offering be a condition for my full
liberation.*

敬供佛鲜花，思身如花萎，
愿以此功德，助我早解脱。



Praise to the Buddha 礼敬佛

Itipi so bhagavā araham sammāsambuddho

The Blessed One, is indeed the Arahant, the Perfectly Enlightened One.

彼世尊亦即是阿罗汉，正自觉者

Vijjācaraṇa-sampanno sugato lokavidū

He is impeccable in conduct and understanding, Well-gone, the Knower of the Worlds.

明行具足，善至，世间解

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be trained.

无上调御丈夫

Satthā deva-manussānam, Buddho bhagavā ti

He is Teacher of gods and humans, He is Awake and Holy.

人天导师，佛陀，世尊

Natthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ.

For me there is no other refuge, the Buddha is my excellent refuge.

我别无其他的皈依，佛是我至上皈依。

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane.

By the utterance of this truth, may I grow in the Master's Way.

以此真实的话语，愿在导师之教中成长！

Buddhaṃ me vandamānena, yaṃ puññaṃ pasutaṃ idha

By my devotion to the Buddha, and the blessing of this practice,

我在此礼赞佛陀所产生的功德，

Sabbepi antarāyā me māhesuṃ tassa tejasā

By its power, may all obstacles be overcome.

以此威力，愿我不再有一切障难！

Asking For Forgiveness 乞求原谅

(bow down and recite the verses / 以附首頂禮的姿勢唸此文)

**Kāyena vācāya va cetasā va, Buddhhe kukammaṃ pakataṃ mayā
yaṃ, Buddhho paṭiggaṇhatu accayantaṃ, kālantare saṃvaritum va
Buddhe.**

*Whatever bad kamma I have done to the Buddha by body, by speech, or
by mind, may the Buddha accept my admission of it, so that in the
future I may show restraint toward the Buddha.*

從我的身，口，意，對於佛，我所造的任何惡業，請求佛容受及
原諒一切過失。於未來，對於佛，我將會更加謹慎。



Praise to the Dhamma 礼敬法

Svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One.

法乃世尊所善说，

Sandiṭṭhiko akāliko ehipassiko

Apparent here and now, timeless, encouraging investigation.

是自见的，无时的，来见的，

Opanayiko paccattaṃ veditabbo viññūhīti

Leading inwards, to be experienced individually by the wise.

导向涅槃的，智者们的各自证知的。

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ

For me there is no other refuge, the Dhamma is my excellent refuge.

我别无其他的皈依，法是我至上皈依。

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane

By the utterance of this truth, may I grow in the Master's Way.

以此真实的话语，愿在导师之教中成长！

Dhammaṃ me vandamānena, yaṃ puññaṃ pasutaṃ idha

By my devotion to the Dhamma, and the blessing of this practice,

我在此礼赞法所产生的功德，

Sabbepi antarāyā me māhesuṃ tassa tejasā

By its power, may all obstacles be overcome.

以此威力，愿我不再有一切障碍！

Asking for Forgiveness 乞求原谅

Kāyena vācāya va cetasā va, Dhamme kukammaṃ pakataṃ mayā yaṃ, Dhammo paṭiggaṇhatu accayantaṃ, kālantare saṃvaritum va Dhamme.

Whatever bad kamma I have done to the Dhamma by body, by speech, or by mind, may the Dhamma accept my admission of it, so that in the future I may show restraint toward the Dhamma.

從我的身，口，意，對於法，我所造的任何惡業，請求法容受及原諒一切過失。於未來，對於法，我將會更加謹慎。



Praise to the Sangha 礼敬僧

Supaṭipanno bhagavato sāvakasaṅgho

They are the Blessed One's disciples, who have practised well,
世尊的弟子僧团是善行道者，

Ujupaṭipanno bhagavato sāvakasaṅgho

Who have practised directly,
世尊的弟子僧团是正直行道者，

Nāyapaṭipanno bhagavato sāvakasaṅgho

Who have practised insightfully,
世尊的弟子僧团是如理行道者，

Sāmīcipaṭipanno bhagavato sāvakasaṅgho

Those who practise with integrity —
世尊的弟子僧团是正当行道者。

Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

That is the four pairs, the eight kinds of noble beings —
也即是四双八士，

Esa bhagavato sāvakasaṅgho

These are the Blessed One's disciples.
此乃世尊的弟子僧团，

Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo

Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect.
应受供养，应受供奉，应受布施，应受合掌，

Anuttaraṃ puññakkhettaṃ lokassā ti

They give occasion for incomparable goodness to arise in the world.
是世间无上的福田。

Natthi me saraṇaṃ aññaṃ sangho me saraṇaṃ varaṃ

For me there is no other refuge, the Sangha is my excellent refuge.

我别无其他的皈依，僧是我至上皈依。

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane

By the utterance of this truth, may I grow in the Master's Way.

以此真实的话语，愿在导师之教中成长！

Saṅghaṃ me vandamānena, yaṃ puññaṃ pasutaṃ idha

By my devotion to the Sangha, and the blessing of this practice,

我在此礼赞僧所产生的功德，

Sabbepi antarāyā me māhesuṃ tassa tejasā

By its power, may all obstacles be overcome.

以此威力，愿我不再有一切障难！

Asking for Forgiveness 乞求原谅

**Kāyena vācāya va cetasā va, Saṅghe kukammaṃ pakataṃ
mayā yaṃ, Saṅgho paṭiggaṇhatu accayantaṃ, kālantare
saṃvaritum va Saṅghe.**

Whatever bad kamma I have done to the Saṅgha by body, by speech, or by mind, may the Saṅgha accept my admission of it, so that in the future I may show restraint toward the Saṅgha.

從我的身，口，意，對於僧，我所造的任何惡業，請求僧容受及原諒一切過失。於未來，對於僧，我將會更加謹慎。



诸行确实是无常，是生起与消散法，
已生起的被止灭：这平息乃是安乐。

诸有情都会死，已死和将会死；
如是我将会死，对此我没有怀疑。

888

**** By this practice of the Dhamma, I pay homage to the Buddha, Dhamma and Sangha. Surely by this practice, I will be free from birth, old age, sickness and death.**



Subjects for Frequent Recollection 供常省思的课题

Jarādhammomhi	<i>I am of the nature to decay</i> 我有衰老的本质
Jaram Anatito	<i>I have not gone beyond decay</i> 我未超越衰老
Vyādhi Dhammomhi	<i>I am of the nature to be diseased</i> 我有患病的本质
Vyadhiṃ Anatito	<i>I have not gone beyond disease</i> 我未超越患病
Marana Dhammomhi	<i>I am of the nature to die</i> 我有死亡的本质
Maranaṃ Anatito	<i>I have not gone beyond death</i> 我未超越死亡
Sabbehi Me Piyehi	<i>All that is mine and dear</i> 我所亲所爱的一切
Manāpehi	<i>Delightful</i> 美好的
Nānābhāvo	<i>Will change</i> 将变幻
Vinābhāvo	<i>Will vanish</i> 将消失
Kammassakomhi, Kammadāyādo, Kammayoni, Kammabandhu, Kammapatissarano,	<i>Kamma is my owner</i> 业是我的主人 <i>kamma is my inheritance</i> 业是我的遗产 <i>I am born of my kamma</i> 我由业力而生 <i>kamma is my relative</i> 业是我的亲戚 <i>and kamma is my shelter</i> 业是我的依归
Yam kammaṃ karissāmi, Kalyāṇaṃ vā papakaṃ vā, Tassa dāyādo bhavissāmi'ti	<i>Whatever kamma I do</i> 无论我造下什么业力 <i>be it good or evil</i> 善或恶 <i>to that I will be heir</i> 对于它我将是继承者



Anekajāti Gāthā 许多生偈

Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisāṃ; Gahakāraṃ gavesanto,
dukkhā jāti punappunaṃ. Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi; Sabbā
te phāsukā bhaggā, gahakūṭaṃ visaṅkhaṭaṃ; Visaṅkhāra gataṃ cittaṃ
taṇhānaṃ khayamajjhagā.

Through Many Births

*Through the round of many births I wandered in saṃsara, seeking, but not finding,
the builder of the house. Suffering is birth again and again. O, house-builder! You
are seen. You shall not build a house again. All your rafters are broken. Your
ridge-pole is shattered. My mind has attained the unconditioned, the destruction of
craving.*

*(The above verse was uttered by the Buddha immediately after His enlightenment.
House = the body. Builder of the house = craving. Rafters = defilements. Ridge-
pole = ignorance)*

多生以来，我在轮回中不断寻找，始终找不到建造此房屋的人，不断的轮回
实在是苦啊！

造作房屋的人啊！我已经找到你了！你将不再造作屋！所有的椽（一切烦恼
欲望）都已经毁坏，所有的栋梁（无明）都已经被摧毁了，我已经证得涅
槃，那就是贪爱的止息。



Paticca-Samuppada Dependent Arising 缘起法

**Iti imasmiṃ sati idaṃ hoti;
imassuppādā idaṃ uppajjati,**

*Thus when this is, that comes to be
with the arising of this, that arises,
此有故彼有，此生故彼生，*

yadidaṃ

that is to say

avijja-paccaya saṅkhārā,

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

saṅkhāra-paccayā viññāṇaṃ,

dependent on formations,
consciousness [arises]; 行缘识；

viññāṇa-paccayā nāma-rūpaṃ,

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

**nāma-rūpa-paccayā
salāyatanaṃ,**

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

salāyatana-paccayā phasso,

dependent on the six sense bases,
contact [arises]; 六处缘触；

phassa-paccayā vedanā,

dependent on contact,
feeling [arises]; 触缘受；

vedanā-paccayā taṇhā,

dependent on feeling,
craving [arises]; 受缘爱；

taṇhā-paccayā upādānaṃ,

dependent on craving, attachment
[arises]; 爱缘取；

upādāna-paccayā bhavo,

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

bhava-paccayā jāti,

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

**jāti-paccayā
jarā-maraṇaṃ-
soka-parideva-dukkha-
domanassupāyāsā
sambhavanti.**

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

**Evam-etassa kevalassa
dukkhakkhandhassa
samudayo hoti.**

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

**Yadā have pātubhavanti
dhammā;
ātāpino jhāyato
brāhmaṇassa;**

When indeed phenomena
become apparent to the holy one,
who is ardent and absorbed,
对于热诚禅修的婆罗门，
当诸法明显呈现时，

**ath'assa kaṅkhā
vapayanti sabbā;**

then all his doubts disappear,
那么一切疑惑都会消失，

**yato pajānāti
sahetudhammaṃ.**

since he knows the nature
of their causes.
因为他了知诸法的因缘。

**Iti imasmiṃ asati
idaṃ na hoti,
imassa nirodhā idaṃ
nirujjhati,**

When this is not,
that does not come to be;
with the cessation of this,
that ceases,
此无故彼无，此灭故彼灭，

yadidaṃ

that is to say:

avijjā-nirodhā

with the remainderless

saṅkhāra-nirodho,	dispassion and cessation of ignorance, formations cease; 无明灭则行灭;
saṅkhāra-nirodhā viññāṇa-nirodho,	saṅkhāra-nirodhā viññāṇa-nirodho, 行灭则识灭;
viññāṇa-nirodhā nāma-rūpa-nirodho,	with the cessation of consciousness, mentality and materiality cease; 识灭则名色灭;
nāma-rūpa-nirodhā salāyatana-nirodho,	with the cessation of mentality and materiality, the six sense bases cease; 名色灭则六处灭;
salāyatana-nirodhā phassa-nirodho,	with the cessation of the six sense bases, contact ceases; 六处灭则触灭;
phassa-nirodhā vedanā-nirodho,	with the cessation of contact, feeling ceases; 触灭则受灭;
vedanā-nirodhā taṇhā-nirodho,	with the cessation of feeling, craving ceases; 受灭则爱灭;
taṇhā-nirodhā upādāna-nirodho,	with the cessation of craving, attachment ceases; 爱灭则取灭;
upādāna-nirodhā bhava-nirodho,	with the cessation of attachment, the cause for a new] existence ceases; 取灭则有灭;
bhava-nirodhā jāti-nirodho,	with the cessation of [the cause for a new] existence, the possibility of rebirth ceases 有灭则生灭;
jāti-nirodhā jarā-maranaṁ-	with the cessation of birth, then ageing, death,

**soka-parideva-dukkha-
domanassupāyāsā
nirujjhanti.**

sorrow, lamentation, pain,
unhappiness, and despair cease.
生灭则老、死、愁、悲、苦忧
恼灭。

**Evam-etassa kevalassa
dukkhakkhandhassa
nirodho hoti.**

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

**Yadā have pātubhavanti
dhammā;
ātāpino jhāyato brāhmaṇassa;**

When indeed phenomena
become apparent to
the holy one, who is ardent
and absorbed,
对于热诚禅修的婆罗门，
当诸法明显呈现时，

**ath'assa kaṅkhā vapayanti
sabbā;**

then all his doubts disappear,
那么一切疑惑都会消失，

yato khayam paccayānam avedi.

since he penetrates the
ending of their causes.
因为他体证灭尽它们的缘。

**Iti imasmiṃ sati idaṃ hoti,
imassuppādā idaṃ uppajjati
imasmiṃ asati idaṃ na hoti,
imassa nirodhā idaṃ nirujjhati,**

Thus when this is, that comes to be;
with the arising of this, that arises;
when this is not, that does not come
to be;
with the cessation of this, that
ceases,
此有故彼有，此生故彼生：
此无故彼无，此灭故彼灭：

yadidaṃ

that is to say:

avijja-paccayā saṅkhārā,

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

saṅkhāra-paccayā viññāṇam,

dependent on formations,
consciousness [arises]; 行缘识；

viññāṇa-paccayā nāma-rūpaṃ,	dependent on consciousness, mentality and materiality [arise]; 识缘名色;
nāma-rūpa-paccayā salāyatanaṃ,	dependent on mentality and materiality, the six sense bases [arise]; 名色缘六处;
salāyatana-paccayā phasso,	dependent on the six sense bases, contact [arises]; 六处缘触;
phassa-paccayā vedanā,	dependent on contact, feeling [arises]; 触缘受;
vedanā-paccayā taṇhā,	dependent on feeling, craving [arises]; 受缘爱;
taṇhā-paccayā upādānaṃ,	dependent on craving, attachment [arises]; 爱缘取;
upādāna-paccayā bhavo,	dependent on attachment, existence; 取缘有;
bhava-paccayā jāti,	dependent on existence, birth [takes place]; 有缘生;
jāti-paccayā jarā-maranaṃ- soka-parideva-dukkha- domanassupāyāsā sambhavanti.	dependent on birth, ageing, death, sorrow, lamentation, pain, unhappiness, and despair come to be. 生缘老、死、愁、悲、 苦、忧、恼。
Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.	Thus is the arising of this whole mass of dukkha. 如是一切苦蕴的集起。
Avijjāya tv·eva asesa-virāga-nirodhā	with the remainderless dispassion and cessation

saṅkhāra-nirodho,	of ignorance, formations cease; 完全离欲，无明灭则行灭；
saṅkhāra-nirodhā viññāṇa-nirodho,	with the cessation of formations, consciousness ceases; 行灭则识灭；
viññāṇa-nirodhā nāma-rupa-nirodho,	with the cessation of consciousness, mentality and materiality cease; 识灭则名色灭；
nāma-rupa-nirodhā salāyatana-nirodho,	with the cessation of mentality and materiality, the six sense bases cease; 名色灭则六处灭；
salāyatana-nirodhā phassa-nirodho,	with the cessation of the six sense bases, contact cease; 六处灭则触灭；
phassa-nirodhā vedanā-nirodho,	with the cessation of contact, feeling ceases; 触灭则受灭；
vedanā-nirodhā tanhā-nirodho,	with the cessation of feeling, craving ceases; 受灭则爱灭；
tanhā-nirodhā upādāna-nirodho,	with the cessation of craving, attachment ceases; 爱灭则取灭；
upādāna-nirodhā bhava-nirodho,	with the cessation of attachment, existence ceases; 取灭则有灭；
bhava-nirodhā jāti-nirodho,	with the cessation of existence, birth ceases; 有灭则生灭；
jāti-nirodhā jarā-maranaṃ- soka-parideva-dukkha- domanassupāyāsā nirujjhanti.	with the cessation of birth, then] ageing, death, sorrow, lamentation, pain, unhappiness, and despair cease. 生灭则老、死、愁、悲、苦、 忧、恼灭。

**Evam-etassa kevalassa
dukkhakkhandhassa
nirodho hoti.**

**Yadā have pātubhavanti
Dhamma ātāpino jhāyato
brāhmaṇassa;
vidhupayaṃ tiṭṭhati
māra-senaṃ,
Suriyo’va
obhāsayam·antalikkhan’ti.**

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

When indeed phenomena become
apparent to the holy one, who is
ardent and he stands scattering the
troops of Māra, Just as the sun
illuminating the sky.
对于热诚禅修的婆罗门，当诸法明显
呈现时，他击败魔军而稳立，犹如太
阳照亮天空。



Contemplation on Three Characteristics 思维三共相

**"Sabbe sankhārā aniccā" ti
yadā paññaya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.**

"All conditioned phenomena are
impermanent"; when one sees this with
Insight-wisdom, one becomes weary of
dukkha. This is the Path to Purity.

一切行无常，以慧观照时，
得厌离于苦，此乃清净道。

**"Sabbe sankhārā dukkhā" ti
yadā paññaya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.**

"All conditioned phenomena are dukkha";
when one sees this with Insight-wisdom, one
becomes weary of dukkha. This is the Path to
Purity.

一切行是苦，以慧观照时，
得厌离于苦，此乃清净道。

**"Sabbe dhammā anattā" ti
yadā paññaya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.**

"All dhammas are without Self"; when one
sees this with Insight-wisdom, one becomes
weary of dukkha. This is the Path to Purity.

一切法无我，以慧观照时，
得厌离于苦，此乃清净道。

Sabbe Buddha balapatta
Paccekananca yam balam
Arahantananca tejena
Rakkham bandhami sabbaso

By the (protective) power of the Buddha,
the power of Pacceka Buddha
and the power of arahants,
I fortify the protection in every way



Reflection On Impermanence 省思无常

All conditioned things are impermanent,	一切行法皆无常
All conditioned things are dukkha,	一切行法皆苦
All things are void of self.	一切法皆无我
Life is uncertain, death is certain,	生命是不肯定，死亡是肯定的
Before long, alas! This body will die,	在不久后，这身体会崩坏
Cast upon the ground, void of consciousness,	被丢弃在地上，没有意识
Useless like a rotten log!	像腐烂的树桐般没有用处！

“Sabbapāpassaakaraṇaṃ,	<i>Avoid all evils,</i> 诸恶莫作
kusalassaupasampadā;	<i>Do good,</i> 众善奉行
Sacitta pariyo dapaṇaṃ,	<i>Purifying the mind</i> 自净其意
etaṃ buddhāna sāsanaṃ”	<i>This is the teaching of the Buddha</i> 是诸佛教

{ Dhammapada verse 18}



Subjects for Frequent Recollection 供常省思的课题

Jarādhammomhi	I am of the nature to decay 我有衰老的本质
Jaram Anatito	I have not gone beyond decay 我未超越衰老
Vyādhi Dhammomhi	I am of the nature to be diseased 我有患病的本质
Vyadhiṃ Anatito	I have not gone beyond disease 我未超越患病
Marana Dhammomhi	I am of the nature to die 我有死亡的本质
Maranaṃ Anatito	I have not gone beyond death 我未超越死亡
Sabbhehi Me Piyehi	All that is mine and dear 我所亲所爱的一切
Manāpehi	Delightful 美好的
Nānābhāvo	Will change 将变幻
Vinābhāvo	Will vanish 将消失
Kammassakomhi, Kammadāyādo, Kammayoni, Kammabandhu, Kammapatissarano,	Kamma is my owner 业是我的主人 kamma is my inheritance 业是我的遗产 I am born of my kamma 我由业力而生 kamma is my relative 业是我的亲戚 and kamma is my shelter 业是我的依归
Yam kammaṃ karissāmi, Kalyāṇaṃ vā papakaṃ vā, Tassa dāyādo bhavissāmi'ti	Whatever kamma I do 无论我造下什么业力 be it good or evil 善或恶 to that I will be heir 对于它我将是继承者



Dhamma-Cakkappavattana Sutta 转法轮经

The Discourse on Setting the Wheel of Dhamma in Motion

**Evam-me sutam ekaṃ samayaṃ bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.**

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

Thus have I heard : On one occasion the Blessed One was sojourning near Bārāṇasi, in the Deer Park at Isipatana. There the Blessed One addressed the group of five monks : 如是我闻，一时世尊住在波罗奈城附近仙人坠处的鹿野苑，当时世尊对五比丘说：

Dveme bhikkhave antā pabbajitena na sevitaḥ.

“Monks, there are these two extremes that are not to be indulged in by one who has gone forth, “诸比丘，有两种极端行为是出家者所不应当从事的，

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,

Hīno gammo pothujjaniko anariyo anatta-saṅgho,

That which is devoted in sensual pleasure in sensual objects : which is low, vulgar, common, ignoble, unprofitable; 一种是沉迷于感官欲乐，这是低下的，粗俗的，凡夫的，非神圣的，无益的。

Yo cāyaṃ attā-kilamathānuyogo,

Dukkho anariyo anatta-saṅgho.

And that which is devoted to self-affliction : which is painful, ignoble, unprofitable. 另一种是自我折磨的苦行，这是痛苦的，非神圣的，无益的。

Ete te bhikkhave ubho ante anupagamma,

Majjhima paṭipadā tathāgatena abhisambuddhā,

**Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya
nibbānāya saṃvattati.**

Monks, by avoiding these two extremes, the middle way realised by the Tathagata—producing vision, producing knowledge, leads to calm, to direct knowledge, to self-awakening, to unbinding.

藉著避免这两种极端，如来证得中道。此中道引生法眼，引生真知，通向寂静，胜智，正觉，涅槃。

**Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatenā
abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati ?**

And what, Monks, is the middle way realised by the Tathagata that producing vision, producing knowledge, leads to calm, to direct knowledge, to self-awakening, to unbinding?

“诸比丘，那如来所证，引生法眼，引生真知，通向寂静，胜智，正觉，涅槃的中道是什么呢？”

**Ayaṃ-eva ariyo aṭṭhaṅgiko maggo,
Seyyathīdam : sammā-diṭṭhi sammā-saṅkappo, sammā-vācā sammā-
kammanto sammā-ājīvo, sammā-vāyāmo sammā-sati sammā-samādhi.**

It is this very Noble Eightfold Path, namely : right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. “就是这八支圣道：正见、正思惟、正语、正业、正命、正精进、正念、正定。”

**Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā
abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya saṁvattati,**

This, Monks, is the middle way realised by the Tathagata that, producing vision, producing knowledge, leads to calm, to direct knowledge, to self-awakening, to unbinding. “诸比丘，这就是如来所证，引生法眼，引生真知，通向寂静，胜智，正觉，涅槃的中道。”

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ,

Now this, Monks, is the Noble Truth of Suffering : “诸比丘！这是苦圣谛。”

Jātipi dukkhā jarāpi dukkhā, maraṇampi dukkhaṃ,

Birth is suffering, ageing is suffering, death is suffering, 生是苦，老是苦，死是苦，

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

sorrow, lamentations, pain, distress & despair are suffering, 忧、悲、苦、恼与失望是苦；

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

association with things disliked is suffering, separation from things liked is suffering, not getting what one wants is suffering. 怨憎相会是苦，爱别离是苦，求不得也是苦。

Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five aggregates for clinging are suffering.

简单地说：执取五蕴就是苦。

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ,

And this, Monks, is the Noble Truth of the Origin of Suffering :

诸比丘！这是苦集圣谛，

Yāyaṃ taṇhā ponobbhavikā, nandi-rāga-sahagatā tatra tatrābhinandinī,

Seyyathidaṃ : Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

the craving that makes for further becoming, accompanied by passion & delight, relishing now here, now there, i.e, craving for sensual pleasure, craving for becoming, craving for non-becoming.

造成投生的是爱欲，它伴随着喜与贪同时生起，四处追求爱乐，也就是欲爱，有爱及无有爱。

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ.

And this, Monks, is the Noble Truth of the Cessation of Suffering :

诸比丘！这是苦灭圣谛。

Yo tassā yeva taṇhāya asesa-virāga-nirodho

cāgo paṭinissaggo mutti anālayo,

the remainderless fading & cessation, renunciation, relinquishment, release & letting go of that very craving.

即是此贪爱的息灭无余，舍弃，遣离，解脱，无著；

Idaṃ kho pana bhikkhave dukkha-nirodha

gāminī-paṭipadā ariya-saccaṃ,

And this, Monks, is the Noble Truth of the way of practice leading to the Cessation of Suffering, 诸比丘！这是导向苦灭的道圣谛，

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ : sammā-diṭṭhi

sammā-saṅkappo, sammā-vācā sammā-kammanto sammā-ājīvo,

sammā-vāyāmo sammā-sati sammā-samādhī.

Verily, it is the Noble Eightfold Path, namely : right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. 那就是这八支圣道：正见、正思惟、正语、正业、正命、正精进、正念、正定。

**Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This is the Noble Truth of Suffering’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘！当我思维着‘此是苦圣谛’时，关于这前所未闻之法，我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of Suffering is to be comprehended’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘！当我思维着‘此苦圣谛应当彻知’时，关于这前所未闻之法，我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññātanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of Suffering has been comprehended’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘！当我思维着‘此苦圣谛已经彻知’时，关于这前所未闻之法，我的心中生起眼、生起智、生起慧、生起明、生起光。

**Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This is the Noble Truth of the Origin of Suffering’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘！当我思维着‘此是苦集圣谛’时，关于这前所未闻之法，我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkha-samudayo ariya-saccaṃ
pahātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of the Origin of Suffering is to be abandoned’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘此苦集圣谛应当断除’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkha-samudayo ariya-saccaṃ
pahīnanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of the Origin of Suffering has been abandoned’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘此苦集圣谛已断除’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

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

‘This is the Noble Truth of the Cessation of Suffering’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘此是苦灭圣谛’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkha-nirodho ariya-saccaṃ sacchikātabbanti
me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of the Cessation of Suffering is to be realized’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘此苦灭圣谛应当证悟’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkha-nirodho ariya-saccaṃ
sacchikātaṃ me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of the Cessation of Suffering has been realized’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘此苦灭圣谛已证悟’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

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

‘This is Noble Truth of the way of practice leading to the Cessation of Suffering’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘此是导向苦灭的道圣谛’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ,
bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.**

‘This Noble Truth of the way of practice leading to the Cessation of Suffering is to be cultivated’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘这导向苦灭道圣谛应当修’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

**Taṃ kho panidaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ, bhāvitanti
me bhikkhave, pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi
āloko udapādi.**

‘This Noble Truth of the way of practice leading to the Cessation of Suffering has been cultivated’. Thus, Monks, with reference to the doctrines unheard before, there arose in me vision, insight, discernment, there arose in me knowledge, there arose in me light.

诸比丘! 当我思维着‘这导向苦灭道圣谛已修’时, 关于这前所未闻之法, 我的心中生起眼、生起智、生起慧、生起明、生起光。

**Yāvakīvañca me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na
suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave sadevake loke samārake,
sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim.**

And, Monks, as long as my knowledge & insight of these Four Noble Truth, under their three aspects and twelve modes, in their essential nature, was not perfectly clear to me, so long, O Monks, did I not profess among Devas, Maras, Brahmas, among the hosts of recluses and Brahmins, gods and mankind, that I had gained the incomparable supreme Enlightenment.

再者，诸比丘！只要我对这四圣谛的 三转十二行相 之如实知见还没有彻底清净，我就还不向诸天、魔与梵天的世界、诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满正觉。

**Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ
suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke
samārake sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim.**

Now, Monks, my knowledge & insight of these Four Noble Truth, under their three aspects and twelve modes, in their essential nature was clear to me, then only, O Monks, did I profess in this world among the Devas, Maras, Brahmas, among the hosts of recluses and Brahmins, gods and mankind, that I have gained that incomparable supreme Enlightenment.

然而，诸比丘，一旦我对这 三转十二行相 四圣谛的如实知见完全清净，我就向诸天、魔与梵天的世界、诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满正觉。

**Ñāṇaṇca pana me dassanaṃ udapādi,
Akuppā me vimutti, ayam-antimā jāti, Natthidāni punabbhavoti.**

The knowledge and vision arose in me : ‘My release is unshakable. This is the last birth. There is now no further becoming for me.’

知见在我的心中生起，我了知“我的解脱是不可动摇的，这是我的最后一生，我将不再有未来的投生。”

**Idaṃ-avoca Bhagavā, attamanā pañca-vaggiyā
bhikkhū Bhagavato bhāsitaṃ abhinandun,**

That is what the Blessed One said, and the group of five Monks were delighted and rejoiced at the words of the Exalted One.

世尊如此说后，五比丘对世尊的开示感到欢喜与欣悦。

Imasmiñca pana veyyā-karaṇasmiṃ bhaññamāne,
Āyasmato Koṇḍaññaassa virajam vītamalaṃ dhamma-cakkhuṃ udapādi,
And while this explanation was being given, there arose to Ven. Kondanna the
dustless, stainless Dhamma eye :

世尊开示完后，乔陈如心中生起清净无染的法眼， 他见到：

Yaṅkiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhammanti.

‘Whatever is subject to origination is all subject to cessation.’

‘凡是依靠因缘和合而生起的法，必定会灭去。’

Pavattite ca bhagavatā dhamma-cakke, Bhumṃ devā saddamanussāvesuṃ,
And when the Blessed One had set the Wheel of Dhamma in motion, the earth
deities proclaimed :

当世尊如此转起法轮之时，地 (居天) 神发出叫唤：

“Etaṃ-bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhamma-cakkaṃ pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.”

“In the Deer Park at Isipatana, Bārāṇasi, the Blessed One has set in motion the
supreme Wheel of Dhamma that cannot be stopped by ascetic, brahmin, deity,
Māra, brahmā or anyone (else) in the cosmos.”

“世尊在波罗奈仙人坠处的鹿野苑转起无上法轮，这不是任何沙门、婆罗门、天神、魔、梵天或世间的任何人所能阻止的。”

Bhumṃnaṃ devānaṃ saddaṃ sutvā. Cātummahārājikā devā
saddamanussāvesuṃ,

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,

Tāvatisā devā, Yāmā devā, Tusitā devā, Nimmānaratī devā,

Paranimmita-vasavattīnaṃ devānaṃ-saddaṃ sutvā,

On hearing the proclamation of the earth(bound) deities, the deities of Four
Great Kings, Tāvatisā, Yāmā, Tusitā, Nimmānaratī, Paranimmita-vasavattī
also proclaimed (the same).

听见地 (居天) 神的叫唤，四大王天的天神们也发出叫唤：三十三天 (忉利天) 的天神们，夜摩天的天神们，兜率天的天神们，化乐天的天神们，他化自在天的天神们也发出叫唤：

Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,

Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasminti.

“In the Deer Park at Isipatana, Bārāṇasi, the Blessed One has set in motion the
supreme Wheel of Dhamma that cannot be stopped by ascetic, brahmin, deity,
Māra, brahmā or anyone (else) in the cosmos.”

“世尊在波罗奈仙人坠处的鹿野苑转起无上法轮，这不是任何沙门、婆罗门、天神、魔、梵天或世间的任何人所能阻止的。”

**Itiha tena khaṇena tena muhuttana,
Yāva brahma-lokā saddo abbhugacchi.**

So in that moment, that instant, the cry shot right up to the Brahma world.
就在那个刹那，那个当下，那个瞬间，叫唤之声传遍了整个梵天界。

**Ayañca dasa-sahassī loka-dhātu,
Saṅkampi sampakampi sampavedhi,**

And this ten-thousandfold cosmos shivered, quivered and quaked,
这一万个世界摇动、震动、颤动，

**Appamāṇo ca oḷāro obhāso loke pāturahosi,
Atikkammeva devānaṃ devānubhāvaṃ.**

And a great, measureless radiance, appeared in the cosmos, surpassing the effulgence of the deities.
并且有无量庄严，超越了诸天威神的殊胜光明在宇宙现起。

Atha kho Bhagavā udānaṃ udānesi,

“Aññasi vata bho Koṇḍañño, Aññasi vata bho Koṇḍaññoti.”

*Then the Blessed One exclaimed: “So you really know, Koṇḍañña?
So you really know Koṇḍañña?”*

于是，世尊说道：“乔陈如确实已经明白了！乔陈如确实已经明白了！”

**Itihidaṃ āyasmato Koṇḍaññassa,
Añña-koṇḍañño’tveva nāmaṃ, ahoṣīti.**

*And that is how Ven. Koṇḍañña acquired the name of Añña-Koṇḍañña,
Koṇḍañña who knows.*

这就是乔陈如得到其名号，“阿若乔陈如” (Annasi-Kondanna) “明白的乔陈如”之由来。



Anattalakkhaṇasuttaṃ

Discourse on Non-Self Characteristic 無我相經

“Rūpaṃ, bhikkhave, anattā. Rūpaṇca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

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

「諸比丘，色無我！諸比丘，假如此色是我，此色就不會導致病惱，於色亦可得：『願我的色是這樣，願我的色不是這樣！』然而，諸比丘，因為色無我，所以色會導致病惱，於色亦不可得：『願我的色是這樣，願我的色不是這樣！』

“Vedanā anatta ... “Feeling, is non-self ..” 受無我！...

“Saññā anatta ... “Perception, is non-self..” 想無我！...

“Saṅkhārā anatta ... “Volitional formations, are non- self..” 諸行無我！

“Viññāṇaṃ anattā. Viññāṇaṇca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

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

識無我！諸比丘，假如此識是我，此識就不會導致煩惱，於識亦可得：『願我的識是這樣，願我的識不是這樣！』然而，諸比丘，因為識無我，所以識會導致煩惱，於識亦不可得：『願我的識是這樣，願我的識不是這樣！』

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

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

「諸比丘，你們認為如何，色是常還是無常？」

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

“Vedanā, Saññā, Saṅkhārā , Viññāṇaṃ niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’hamasmi, eso me attā?””ti “No hetarṃ, Bhante.”

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

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

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netāṃ mama, neso’hamasmi, na meso attā’ti evametāṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

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

“Yaṃ kiñci vedanā, saññā, saṅkhārā, viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama, neso’hamasmi, na meso attā’ti evametāṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

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

“Evaṃ passaṃ, bhikkhave, sutavā ariya- sāvako rūpasmim’pi nibbindati, vedanāya’pi nibbindati, saññāya’pi nibbindati, saṅkhāresu’pi nibbindati, viññāṇasmim’pi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmim’pi vimuttamiti ñāṇaṃ hoti: ‘Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya’ti pajānāti”ti.

“Seeing thus, monks, the learned noble disciple is disenchanted with form, feeling, perception, volitional formations and consciousness. Disenchanted, he becomes dispassionate. Through dispassion he is liberated. Being liberated there is the liberation knowledge thus: He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’ ”

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



The Four Noble Truth 四圣谛

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ,

Now this, Monks, is the Noble Truth of Suffering :

“诸比丘！这是苦圣谛。”

Jātipi dukkhā jarāpi dukkhā, maraṇampi dukkhaṃ,

Birth is suffering, ageing is suffering, death is suffering,

生是苦，老是苦，死是苦，

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

sorrow, lamentations, pain, distress & despair are suffering,

忧、悲、苦、恼与失望是苦；

Appiyehi sampayogo dukkho piyehi vippayogo dukkho

yampicchaṃ na labhati tampi dukkhaṃ,

association with things disliked is suffering, separation from things liked is suffering, not getting what one wants is suffering.

怨憎相会 is 苦，爱别离是苦，求不得也是苦。

Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five aggregates for clinging are suffering.

简单地说：执取五蕴就是苦。

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ,

And this, Monks, is the Noble Truth of the Origin of Suffering :

诸比丘！这是苦集圣谛，

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī,

Seyyathīdaṃ : Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

the craving that makes for further becoming, accompanied by passion & delight, relishing now here, now there, i.e, craving for sensual pleasure, craving for becoming, craving for non-becoming.

造成投生的是爱欲，它伴随着喜与贪同时生起，四处追求爱乐，也就是欲爱，有爱及无有爱。

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ.

And this, Monks, is the Noble Truth of the Cessation of Suffering :

诸比丘！这是苦灭圣谛。

**Yo tassā yeva taṇhāya asesa-virāga-nirodho
cāgo paṭinissaggo mutti anālayo,**

the remainderless fading & cessation, renunciation, relinquishment, release & letting go of that very craving.

即是此贪爱的息灭无余，舍弃，遣离，解脱，无著；

**Idaṃ kho pana bhikkhave dukkha-nirodha
gāminī-paṭipadā ariya-saccaṃ,**

And this, Monks, is the Noble Truth of the way of practice leading to the Cessation of Suffering,

诸比丘！这是导向苦灭的道圣谛，

**Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ : sammā-diṭṭhi
sammā-saṅkappo, sammā-vācā sammā-kammanto sammā-ājīvo,
sammā-vāyāmo sammā-sati sammā-samādhī.**

Verily, it is the Noble Eightfold Path, namely : right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

那就是这八支圣道：

正见、正思惟、正语、正业、正命、正精进、正念、正定。



Radiating Metta 播送慈爱

**Ahaṃ avero homi,
Abyāpajjo homi,
Anīgho homi,
Sukhī attānaṃ pariharāmi,**

*May I be free from ill will,
be free from mental suffering,
be free from physical suffering,
and may I take care of myself happily.*
愿我脱离仇恨、脱离精神上的忧
恼、脱离身体上的痛苦、快乐地照
顾好自己。

**Sabbe sattā, sabbe pāṇā,

sabbe bhūtā, sabbe puggalā,
sabbe atta-bhāva-pariyapannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā,
sabbe anariyā, sabbe devā,
sabbe manussā,
sabbe vinipātikā.**

*May all beings, all breathing things,
all spirit beings, all individuals,
all self embodied [beings],
all women, all men,
all noble ones,
all non-noble ones,
all deities,
all human beings,
all beings in the realms of suffering.*
愿一切有情、一切有息、一切众
生、一切个人、一切自体所属、一
切女人、一切男人、一切圣者、一
切非圣者、一切神、一切人类、一
切苦界众生。

**Averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.**

*May they be free from illwill,
be free from mental suffering,
be free from physical suffering,
and may they sustain their happiness.*
愿他们脱离仇恨、脱离精神上的忧
恼、脱离身体上的痛苦、快乐地照
顾好自己。

**Dukkhā muccantu,
yathā-laddha-sampattito
māvigacchantu,
kammassakā.**

*May they be liberated from suffering,
not be parted from the good fortune
they have attained, they are the
owners of their actions.*

愿他们脱离苦。不失去任何现在已得的。他们是自己的业的拥有者。

**Puratthimāya disāya,
pacchimāya disāya,
uttarāya disāya,
dakkhiṇāya disāya,
puratthimāya anudisāya,
pacchimāya anudisāya,
uttarāya anudisāya,
dakkhiṇāya anudisāya,
hetṭhimāya disāya,
uparimāya disāya.**

*In the easterly direction, 在东方
in the westerly direction, 在西方、
in the northerly direction, 在北方
in the southerly direction, 在南方
in the south-east direction, 在东南方
in the north-west direction, 在西北方
in the north-east direction, 在东北方
in the south-west direction, 在西南方
in the downward direction, 在下方、
in the upward direction. 在上方。*

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

*May all beings, all breathing things,
all spirit beings, all individuals,
all self embodied [beings],
all women, all men,
all noble ones,
all non-noble ones, all deities,
all human beings,
all beings in the realms of suffering:
愿一切有情、一切有息、一切众
生、一切个人、一切自体所属、一
切女人、一切男人、一切圣者、一
切非圣者、一切神、一切人类、一
切苦界众生：*

**Averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānam pariharantu.
Dukkhā muccantu,**

**yathā-laddha-sampattito
māvigacchantu,
kammassakā.**

Uddham yava bhavagga ca
Adho yava avicitto,
Samanta cakkavalesu
Ye satta pathavicara,
Abyapajja nivera ca
Niddukkha ca nupaddava.

Uddham yava bhavagga ca
Adho yava avicitto,
Samanta cakkavalesu
Ye satta udayekara,
Abyapajja nivera ca
Niddukkha ca nupaddava.

Uddham yava bhavagga ca
Adho yava avicitto,
Samanta cakkavalesu
Ye satta akasacara,
Abyapajja nivera ca
Niddukkha ca nupaddava.

May they be free from illwill,
be free from mental suffering,
be free from physical suffering,
may they sustain their happiness.
May they be liberated from suffering,
not be parted from the good fortune
they have attained, they are the
owners of their actions.

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

As far up as the highest existence
and as far down as the avici hell,
in the entire universe
whatever beings that move on earth,
May they be free from suffering and enmity
from physical suffering and danger.

As far up as the highest existence
and as far down as the avici hell,
in the entire universe
whatever beings that move in water,
May they be free from suffering and enmity
from physical suffering and danger.

As far up as the highest existence
and as far down as the avici hell,
in the entire universe
whatever beings that move in the air,
May they be free from suffering and enmity
from physical suffering and danger.



Khanda Paritta The Group Protection 蕴护卫经

Virūpakkhehi me mettaṃ Mettaṃ Erāpathehi me Chabyā-puttehi me mettaṃ Mettaṃ Kaṇhā- Gotamakehi ca	<i>I have goodwill for the Virupakkhas, the Erapathas, goodwill for the Chabya descendants, & the Black Gotamakas.</i>	我对毗楼帕卡有慈心， 我对伊罗钵多有慈心， 我对舍婆后代有慈心， 我对黑瞿昙有慈心。 [注：四词均为蛇王族 名]
Apādakehi me mettaṃ Mettaṃ di-pādakehi me Catuppadehi me mettaṃ Mettaṃ bahuppadehi me	<i>I have goodwill for footless beings, two- footed beings, goodwill for four-footed, & many-footed beings.</i>	我对无足众生有慈心， 我对双足众生有慈心， 我对四足众生有慈心， 我对多足众生有慈心
Mā maṃ apādako hiṃsi Mā maṃ hiṃsi di-pādako Mā maṃ catuppado hiṃsi Mā maṃ hiṃsi bahuppado	<i>May footless beings, two-footed beings do me no harm. May four-footed beings & many-footed beings do me no harm.</i>	愿无足众生不伤害我， 愿双足众生不伤害我， 愿四足众生不伤害我， 愿多足众生不伤害我。
Sabbe sattā sabbe pāṇā Sabbe bhūtā ca kevalā Sabbe bhadraṇi passantu Mā kiñci pāpam'āgamā	<i>May all creatures, all breathing things, all beings—each & every one—meet with good fortune. May none of them come to any evil.</i>	愿一切生物、一切有呼 吸之物、一切众生，它 们中的每一个，见到吉 祥， 愿它们无一遭至险恶。
Appamāṇo Buddhō, Appamāṇo Dhammo, Appamāṇo Saṅgho,	<i>Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.</i>	佛无量、法无量、僧无 量。
Pamāṇa-vantāni sirim- sapāni, Ahi vicchikā sata-paṭi uṇṇānābhī sarabū mūsikā.	<i>There is a limit to creeping things— snakes, scorpions, centipedes, spiders, lizards, & rats.</i>	爬行众生——蛇、蝎、 百足、蜘蛛、蜥蜴、鼠 ——有限量。

Katā me rakkhā, Katā me
parittā.
Paṭikkamantu bhūtāni.

*I have made this
protection, I have made
this spell. May the
beings depart.*

我作此护卫、我作此咒
语。愿它们离去。

So'haṃ namo Bhagavato,
Namo sattannaṃ Sammā-
sambuddhānaṃ.

*I pay homage to the
Blessed One, homage
to the seven Rightly
Self-awakened Ones.*

我礼敬世尊，礼敬七位
正自觉者。



The Practice of Forgiveness 练习宽恕

Whatever ways that I have hurt and harmed others by speech, action and mind, knowingly or unknowingly, out of my anger and confusion. Here, I ask for their forgiveness, may they forgive me, who are in wisdom and compassion strong. I will practice self-restraint in the future.

Whatever ways that I have been harmed by others out of their anger and confusion, knowingly or unknowingly, in thought, word, or deed. I offer them my sincere forgiveness.

因於我的嗔心与散乱，若有意；若无意，从我的身口意三业对他人所造下的任何伤害，我在这里乞求他们的原谅，希望充满智慧与慈心的他们，能够原谅我的过失。我将在未来克制自己。

因於嗔心与散乱，他人若有意；若无意，从他的身口意三业对我所造下的任何伤害，我在这里真诚的原谅他们。



Sharing of Merits 功德分享

Through the goodness that arises from my practice:

*May my spiritual teachers of great virtue,
My mother, my father, and relatives,
the sun and the moon, and
all virtuous leaders of the world,
May the highest gods and evil forces,
celestial beings, guardian spirits of the earth, and
the lord of death,
May those who are friendly, indifferent, or hostile,
May all beings receive the blessing of my practice.
May they soon attain the threefold bliss, and
realize the deathless.*

Through the goodness that arises from my practice, and through this act of sharing:

*May all desires, attachment, and all harmful states of the mind quickly
cease.
Until I realize Nibbana, in every kind of birth, may I have an upright mind,
with mindfulness and wisdom, austerity and vigor.
May the forces of delusion not take hold, nor weaken my resolve.*

*The Buddha is my excellent refuge,
The Dhamma is my noble guide,
The Sangha is my supreme support.*

***Through the supreme power of all these:
May darkness and delusion be dispelled.***

*May my departed relatives be able to receive the sharing of these merits. Sadhu!
Sadhu! Sadhu!*



Pattidāna **transference of merit 功德分享**

Yathā vārivahā pūrā paripūrenti sāgaram,
Just as rivers full of water fill up the ocean,
正如满溢的河水，它们充满到海洋；

Evameva ito dinnam petānam uppakappati,
even so does that here given benefit the deceased,
就像这样，从这里布施，利益诸亡者。

**** Idam me ñātinam hotu, sukhitā hontu ñātayo. (3 times)**
"Let this merit accrue to my departed relatives; may they be happy!"
愿将这功德施与我的亲戚，愿诸亲戚快乐。（三遍）

**** Ettāvatā ca amhehi, Sambhatam puñña-sampadam
Sabbe devā, sabbe bhūtā, sabbe sattā, anumodantu
Sabba-sampatti-siddhiyā.**
*In the innumerable merits which we have
accumulated, may all devas, all creatures and all sentient beings rejoice for
their happiness.*
以我们累积的功德，愿诸天神众、一切生物和有情众生皆随喜。

**** Ākāsaṭṭhā ca bhummaṭṭhā, Devā nāgā mahiddhikā,
Puñnam tam anumoditvā, Ciraṃ rakkhantu Sāsanam,
Ciraṃ rakkhantu Desana, Ciraṃ rakkhantu mam param.**
*May all beings inhabiting space and earth, Devas and Nagas of mighty
power, share this merit, and may they long protect the Buddha's
Dispensation, the teaching of the Dhamma, myself and others.*
愿所有空居和地居的众生，诸天神及天龙随喜此功德分享，愿他们恒常
守护佛教、守护教法、守护我和他人。



Aspiration (Patthanā) 发愿

Imāya dhammānudhamma paṭipattiyā, Buddhaṃ pūjemi. *By these practices of Dhamma, I pay respect to the Buddha 以此佛法的修行，我礼敬佛。*

Imāya dhammānudhamma paṭipattiyā, Dhammaṃ pūjemi. *By these practices of Dhamma, I pay respect to the Dhamma, 以此佛法的修行，我礼敬法。*

Imāya dhammānudhamma paṭipattiyā, Saṅghaṃ pūjemi. *By these practices of Dhamma, I pay respect to the Sangha 以此佛法的修行，我礼敬僧。*

**** Addhāimāya patipadāya, jarā maraṇamhā parimuccissāmi.** *With this noble practice of Vipassana meditation, may I be liberated from the suffering of aging, sickness and death 依此修行，愿我能解脱生、老、死！*

**** Idam me puññaṃ āsavakkhayāvahaṃ hotu** *May this merit of mine be a good cause for the attainment of Nibbana 愿以此功德，导向诸漏尽。*

**** Idam me puññaṃ Nibbānassa paccayo hotu.** *May this merit of mine be a condition for the attainment of Nibbana 愿以此功德成为我证得涅槃的助缘。*

Mama puññabhagam sabbā sattānaṃ bhājemi; Te sabbe me samaṃ puññabhagam labhantu. *I share my merits done today with all beings. May all beings get an equal share of the merits shared by me. 我与一切众生分享今日之功德，愿一切众生平等地得到此功德分享。*

Sādhu! Sādhu! Sādhu!

Excellent! Excellent! Excellent! 萨度 x3

**** Sabbe satta sukhita hontu Sadhu! Sadhu! Sadhu!**

** version as per recorded chant Jul2020



Asking for Forgiveness 互相原谅

Dayaka

- : **Okāsa dvarattayena kataṃ sabbaṃ accayaṃ khamatha me ayya.**
- : *Please forgive me, Venerable, for any offences I have committed by way of the three doors.*
- : 尊者，请原谅我由身、语、意，三门所作的一切过失。

Ayya

- : **Khamāmi, khamittabbaṃ**
- : *I forgive you, you should forgive me!*
- : 我原谅你,你也应原谅我!

Dayaka

- : **Sādhu! Okāsa khamāmi ayya!**
- : *With consent, I forgive you, Venerable Ayya! (bow three times)*
- : 萨度!尊者,我原谅「您」。(三拜)

Ayya

- : **Abhivādana sīlissa niccaṃ vuḍḍhāpacāyino, Cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ. [Dhp,v.109]**
- : *One of respectful nature whoever the elders honouring, four qualities increase; long-life, beauty, happiness and strength.*
- : 好乐敬礼者，常尊於长老，四法得增长，寿美乐与力。
- : **Sukhi hotu! Nibbāna-paccayo hotu**
- : *May you be happy! May this merit be a condition for you to realize Nibbana.*
- : 祝你快乐！愿此善行成为你证悟涅槃的助缘。

Dayaka

- : **Sadhu! Ayya.**
- : 萨度!尊者。