****

**TISARATANA VANDANA**

*Homage to the Triple Gems*

禮敬三寶

**Arahaü sammàsambuddho bhagavà, Buddhaü bhagavantaü àbhivàdemi.**

*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。

**Svàkkhàto bhagavatà dhammo, Dhammaü namassàmi.**

*The Dhamma of the Blessed One is perfectly expounded,*

*The Teaching of Truth, I bow to the Dhamma.*

法是世尊所善説的，我禮敬法。

**Supañipanno bhagavato sàvakasaïgho, Saïghaü namàmi.**

*The Saïgha of the Blessed One who have practiced well,*

*that Pure Community, I bow to the Saïgha.*

世尊的弟子僧團是善行道者，我禮敬僧團。

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**BUDDHâBHIVâDANA**

*Homage to the Buddha*

禮敬佛陀

**Namo tassa bhavagato arahato sammà 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。

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**TISARAöA**

*The Three Refuges*

三皈依

**Buddhaÿ saraõaÿ gacchàmi**

**Dhammaÿ saraõaÿ gacchàmi**

**Saïghaÿ saraõam gacchàmi**

*I take refuge in the Buddha.*

*I take refuge in the Dhamma.*

*I take refuge in the Sangha.*

我以佛陀爲皈依處。

我以佛法爲皈依處。

我以僧伽爲皈依處。

**Dutiyampi Buddhaÿ saraõaÿ gacchàmi**

**Dutiyampi Dhammaÿ saraõaÿ gacchàmi**

**Dutiyampi Saïghaÿ saraõaÿ gacchàmi**

*For the second time, I take refuge in the Buddha.*

*For the second time, I take refuge in the Dhamma.*

*For the second time, I take refuge in the Sangha.*

第二次，我以佛陀爲皈依處。

第二次，我以佛法爲皈依處。

**AYYA :**

**SARANA GAMANAÑ PARIPUööAÑ**

*The taking of the refuge is purely completed.*

三皈已授完畢。

**YOGIS** （修襌者）**:**

**âMA AYYA**

*Yes, Venerable.*

是的，尊者大德。

第二次，我以僧伽爲皈依處。

**Tatiyampi Buddhaÿ saraõaÿ gacchàmi**

**Tatiyampi Dhammaÿ saraõaÿ gacchàmi**

**Tatiyampi Saïghaÿ saraõaÿ gacchàmi**

*For the third time, I take refuge in the Buddha.*

*For the third time, I take refuge in the Dhamma.*

*For the third time, I take refuge in the Sangha.*

第三次，我以佛陀爲皈依處。

第三次，我以佛法爲皈依處。

第三次，我以僧伽爲皈依處。

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**AòòHAðGASILA YâCANâ**

*Asking For The Three Refuges And The Eight Precepts*

求授三皈八戒

**YOGIS** （修襌者）**:**

**AHAM AYYA, TISARAöEðASAHA,**

**AòòHAöGASäLAÑ DHAMMAÑ YâCâMI,**

**ANUGGAHAÑ KATVâ, SäLAÑ 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（以便我能脱離生死輪回）

**DUTIYAMPI, AHAM AYYA, TISARAöENASAHA,**

**AòòHAöGASäLAÑ DHAMMAÑ YâCâMI,**

**ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

*Venerable*，*for the second time, 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)*

第二次，尊者大德，懇請您慈悲

爲我傳授三皈及八戒（以便我能脱離生死輪回）

**TATIYAMPI, AHAM AYYA, TISARAöENASAHA,**

**AòòHAöGASäLAÑ DHAMMAÑ YâCâMI,**

**ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

*Venerable*，*for the third time, 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)*

第三次，尊者大德，懇請您慈悲

爲我傳授三皈及八戒（以便我能脱離生死輪回）

**AYYA :**

**YAMAHAÑ VADâMI, TAÑ VADETHA**

*Well, repeat the chanting after me.*

請跟随我念。

**YOGIS** （修襌者）**:**

**âMA AYYA**

*Yes, Venerable.*

是的，尊者大德。

****

**AòòHAðGASäLA**

*The Eight Precepts*

八戒

**YOGIS** （修襌者）**:**

**Pàõàtipàtà veramaõã sikhàpadaÿ samàdiyàmi**

*I undertake the training precept to abstain from killing.*

我受持不殺生學處。

**Adinnàdanà veramaõã sikhàpadaÿ samàdiyàmi**

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

我受持不偷盗學處。

**Abrahmacariyà veramaõã sikhàpadaÿ samàdiyàmi**

*I undertake the training precept to abstain from unchaste conduct.*

我受持不非梵行（不淫）學處。

**Musavada veramaõã sikhàpadaÿ samàdiyàmi**

*I undertake the training precept to abstain from telling lies.*

我受持不妄語學處。

**Suràmeraya majjapamàdatthànà veramaõã sikhàpadaÿ samàdiyàmi**

*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。

**Vikàlabhojanà veramaõã sikhàpadaÿ samàdiyàmi**

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

我戒午候進食。

**Nacca-gãta-vàdita-visåkadassana-màlà-gandha-vilepana-dhàrana-maõóana-vibhå-sanaññhànà veramaõã sikhàpadaÿ samàdiyàmi**

*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。

**Uccàsayana-mahàsayanà veramaõã sikhàpadaÿ samàdiyàmi**

*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。



**PANCASILA YâCANâ**

*Asking for the Three Refuges and the Five Precepts*

求授三皈五戒

**YOGIS** （修襌者）**:**

**AHAM AYYA, TISARAöEðA SAHA,**

**PA¥CA SäLAÑ DHAMMAÑ YâCâMI,**

**ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

*Venerable*，*may I request to observe the Five 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，

爲我傳授三皈及五戒（以便我能脱離生死輪回）

**DUTIYAMPI, AHAM AYYA, TISARAöENA SAHA,**

**PA¥CA SäLAÑ DHAMMAÑ YâCâMI**

**ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

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

第二次，尊者大德，懇請您慈悲

爲我傳授三皈及五戒（以便我能脱離生死輪回）

**TATIYAMPI, AHAM AYYA, TISARAöENA SAHA,**

**PA¥CA SäLAÑ DHAMMAÑ YâCâMI**

**ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

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

第三次，尊者大德，懇請您慈悲

爲我傳授三皈及八戒（以便我能脱離生死輪回）

**AYYA :**

**YAMAHAÑ VADâMI, TAÑ VADETHA**

*Well, repeat the chanting after me.*

請跟随我念。

**YOGIS** （修襌者）**:**

**âMA AYYA**

*Yes, Venerable.*

是的，尊者大德。

****

**PA¥CASäLA**

*The Five Precepts*

五戒

**YOGIS** （修襌者）**:**

**Pàõàtipàtà veramaõã sikhàpadaÿ samàdiyàmi**

*I undertake the training precept to abstain from killing.*

我受持不殺生學處。

**Adinnàdanà veramaõã sikhàpadaÿ samàdiyàmi**

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

我受持不偷盗學處。

**Kàmesu micchàcàrà veramaõã sikhàpadaÿ samàdiyàmi**

*I undertake the training precept to abstain from sexual misconduct.*

我受持不邪淫學處。

**Musavada veramaõã sikhàpadaÿ samàdiyàmi**

*I undertake the training precept to abstain from telling lies.*

我受持不妄語學處。

**Suràmeraya majjapamàdatthànà veramaõã sikhàpadaÿ samàdiyàmi**

*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。

**MORNING PUJA**

**

**HOMAGE TO THE TRIPLE GEM**

To the Blessed One, the Lord who fully attained perfect enlightenment, to the Teaching which he expounded so well, and to the Blessed One’s disciples, who have practised well. To these

– the Buddha, the Dhamma and the Sangha –

We render our rightful homage. It is well for us that the Blessed One, having attained liberation, still had compassion for later generations.



**PRAISE TO THE BUDDHA**

**Itipi so bhagavà arahaü sammàsambuddho**

*He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One.*

**Vijjàcaraõa-sampanno sugato lokavidå**

*He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds.*

**Anuttaro purisadamma-sàrathi**

*He trains perfectly those who wish to be trained.*

**Satthà deva-manussànam, Buddho bhagavà ti**

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

**Natthi me saraõaü a¤¤aü, buddho me saraõaü varaü**

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

**Etena saccavajjena vaóóheyyaü satthu-sàsane**

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

**Buddhaü me vandamànena, yaü pu¤¤aü pasutaü idha**

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

**Sabbepi antaràyà me màhesuü tassa tejasà**

*By its power, may all obstacles be overcome.*

****

**PRAISE TO THE DHAMMA**

**Svàkkhàto bhagavatà dhammo**

*The Dhamma is well expounded by the Blessed One.*

**Sandiññhiko akàliko ehipassiko**

*Apparent here and now, timeless, encouraging investigation.*

**Opanayiko paccattaü veditabbo vi¤¤åhã ti**

*Leading inwards, to be experienced individually by the wise.*

**Natthi me saraõaü a¤¤aü dhammo me saraõaü varaü**

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

**Etena saccavajjena vaóóheyyaü satthu-sàsane**

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

**Dhammaü me vandamànena, yaü pu¤¤aü pasutaü idha**

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

**Sabbepi antaràyà me màhesuü tassa tejasà**

*By its power, may all obstacles be overcome.*

****

**PRAISE TO THE SANGHA**

**Supañipanno bhagavato sàvakasaïgho**

*They are the Blessed One’s disciples, who have practised well,*

**Ujupañipanno bhagavato sàvakasaïgho**

*Who have practised directly,*

**Nàyapañipanno bhagavato sàvakasaïgho**

*Who have practised insightfully,*

**Sàmãcipañipanno bhagavato sàvakasaïgho**

*Those who practise with integrity —*

**Yadidaü cattàri purisayugàni aññha purisapuggalà**

*That is the four pairs, the eight kinds of noble beings —*

**Esa bhagavato sàvakasaïgho**

*These are the Blessed One’s disciples.*

**Ãhuõeyyo pàhuõeyyo dakkhiõeyyo a¤jali-karaõãyo**

*Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect.*

**Anuttaraü pu¤¤akkhettaü lokassà ti**

*They give occasion for incomparable goodness to arise in the world.*

**Natthi me saraõaü a¤¤aü sangho me saraõaü varaü**

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

**Etena saccavajjena vaóóheyyaü satthu-sàsane**

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

**Saïghaü me vandamànena, yaü pu¤¤aü pasutaü idha**

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

**Sabbepi antaràyà me màhesuü tassa tejasà**

*By its power, may all obstacles be overcome.*

****

**BENEFITS OF CULTIVATING METTA**

“O Bhikkhus, if the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, ﬁrmly established, consolidated, and thoroughly undertaken, eleven beneﬁts are to be expected. What eleven?

1.  One sleeps in comfort;   
2.  One wakes in comfort;  
3.  One has no bad dreams;  
4.  One is dear to human beings;  
5.  One is dear to non-human beings;  
6.  One is protected by devas;  
7.  One is not harmed by ﬁre, poison and weapon;  
8.  One can concentrate easily;  
9.  One’s facial complexion is calm and serene;  
10. One dies unconfused;  
11. If one does not attain anything higher, one will be reborn in the Brahma world after death.”

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**METTA SUTTA**

This should be done by one skilful in beneficial practices who wishes to break through to the State of Peace:

One should be able, upright, truly straight, easy to instruct, complacent, and not conceited, contented, easy to support, with few duties, simple in living, have calm faculties and matured wisdom, polite and not greedily attached to families.

Let one not perform even the slightest wrong for which the wise would later reprove.

Let one reflect thus:

**‘May all beings be happy and safe.**

**May they have mental happiness.**

Whatever beings there may be:

weak or strong;

long or short;

big, medium or small;

subtle or gross;

those seen or unseen;

those dwelling far or near;

those born or seeking rebirth—without exception,

**May all beings be happy.**’

Let one not deceive another nor despise anyone anywhere in anger or ill-will, let one not wish another harm.

Just as a mother would protect her child, her only child with her life, even so let one cultivate a boundless heart of loving-kindness towards all beings.

Let one cultivate a boundless heart of loving-kindness towards the entire world—above, below and all around—unhindered, without anger and enmity.

Standing, walking, sitting or lying down

—as long as one is awake—

let one develop this mindfulness.

This, they say, is the sublime abiding, here and now.

Not holding on to wrong views

—endowed with virtues & insight,

having eradicated desire for sensual pleasures—

surely one will never come to be reborn in a womb again.

**

**PATICCA-SAMUPPADA**

*Dependent Arising*

缘起法

**Iti imasmiÿ sati idaÿ hoti;** *Thus when this is,*

*that comes to be;*

**imassuppādā idaÿ uppajjati,**  *with the arising of this,*

*that arises,*

此有故彼有，

此生故彼生,

**yadidaÿ** *that is to say:*

**avijja-paccaya saïkhārā,** *dependent on ignorance, formations [arise];*

无明缘行；

**saïkhāra-paccayā vi¤¤āõaÿ,** *dependent on formations, consciousness [arises];*

行缘识；

**vi¤¤āõa-paccayā nāma-råpaÿ,** *dependent on consciousness,*

*mentality and materiality [arise];*

识缘名色；

**nāma-råpa-paccayā salāyatanaÿ,** *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 taõhā,** *dependent on feeling,*

*craving [arises];*

受缘爱；

**taõhā-paccayā upādānaÿ,** *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** *dependent on birth,*

**jarā-maraõaÿ-** *[then] ageing, death,*

**soka-parideva-dukkha-** *sorrow, lamentation, pain,*

**domanassupāyāsā** *unhappiness, and despair*

**sambhavanti.** *come to be.*

生缘老、死、愁、悲、

苦、忧、恼。

**Evam-etassa kevalassa** *Thus is the arising of this*

**dukkhakkhandhassa** *whole mass of dukkha.*

**samudayo hoti.** 如是一切苦蕴的集起。

**Yadā have pātubhavanti** *When indeed phenomena*

**dhammā;** *become apparent to the*

**ātāpino jhāyato** *holy one, who is ardent and*

**brāhmaõassa;** *absorbed,*

对于热诚禅修的婆罗门，

当诸法明显呈现时，

**ath’assa kaïkhā** *then all his doubts disappear,*

**vapayanti sabbā;** 那么一切疑惑都会消失，

**yato pajānāti** *since he knows the nature*

**sahetudhammaÿ.** *of their causes.*

因为他了知诸法的因缘。

**Iti imasmiÿ asati** *When this is not,*

**idaÿ na hoti,**  *that does not come to be;*

**imassa nirodhā idaÿ** *with the cessation of this,*

**nirujjhati,** *that ceases,*

此无故彼无，

此灭故彼灭,

**yadidaÿ** *that is to say:*

**avijjā-nirodhā** *with the remainderless*

*dispassion and cessation of ignorance,*

**saïkhāra-nirodho,** *formations cease;*

无明灭则行灭；

**saïkhāra-nirodhā** *with the cessation of formations,*

**vi¤¤āõa-nirodho,** *consciousness ceases;*

行灭则识灭；

**vi¤¤āõa-nirodhā** *with the cessation of consciousness,*

**nāma-råpa-nirodho,** *mentality and materiality cease;*

识灭则名色灭；

**nāma-råpa-nirodhā** *with the cessation of*

*mentality and materiality,*

**salāyatana-nirodho,** *the six sense bases cease;*

名色灭则六处灭；

**salāyatana-nirodhā** *with the cessation of the*

*six sense bases,*

**phassa-nirodho,** *contact ceases;*

六处灭则触灭；

**phassa-nirodhā** *with the cessation of contact,*

**vedanā-nirodho,** *feeling ceases;*

触灭则受灭；

**vedanā-nirodhā** *with the cessation of feeling,*

**taõhā-nirodho,** *craving ceases;*

受灭则爱灭；

**taõhā-nirodhā** *with the cessation of craving,*

**upādāna-nirodho,** *attachment ceases;*

爱灭则取灭；

**upādāna-nirodhā** *with the cessation of attachment,*

**bhava-nirodho,** *[the cause for a new] existence ceases;*

取灭则有灭；

**bhava-nirodhā** *with the cessation of [the cause for a new]existence,*

**jāti-nirodho,** *[the possibility of re]birth ceases*

有灭则生灭；

**jāti-nirodhā** *with the cessation of birth,*

**jarā-maranaÿ-** *[then] ageing, death,*

**soka-parideva-dukkha-** *sorrow, lamentation, pain,*

**domanassupāyāsā** *unhappiness, and despair cease.*

**nirujjhanti.** 生灭则老、死、愁、悲、苦忧

恼灭。

**Evam-etassa kevalassa** *Thus there is the cessation*

**dukkhakkhandhassa** *of this whole mass of*

**nirodho hoti.** *dukkha.*

如是一切苦蕴的熄灭。

**Yadā have pātubhavanti dhammā;**  *When indeed phenomena*

**ātāpino jhāyato brāhmaõassa;** *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 kaïkhā vapayanti sabbā;** *then all his doubts disappear,*

那么一切疑惑都会消失，

**yato khayaÿ paccayānaÿ avedi.** *since he penetrates the ending of their causes.*

因为他体证灭尽它们的 缘。

**Iti imasmiÿ sati idaÿ hoti,** *Thus when this is,*

**imassuppādā idaÿ uppajjati** *that comes to be;*

*with the arising of this,*

*that arises;*

**imasmiÿ asati idaÿ na hoti,** *when this is not,*

*that does not come to be;*

**imassa nirodhā idaÿ nirujjhati,** *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：

**yadidaÿ** *that is to say:*

**avijja-paccayā saïkhārā,** *dependent on ignorance, formations [arise];*

无明缘行；

**saïkhāra-paccayā vi¤¤āõaÿ,** *dependent on formations, consciousness [arises];*

行缘识；

**vi¤¤āõa-paccayā nāma-råpaÿ,** *dependent on consciousness,*

*mentality and materiality [arise];*

识缘名色；

**nāma-råpa-paccayā salāyatanaÿ,** *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 taõhā,** *dependent on feeling, craving [arises];*

受缘爱；

**taõhā-paccayā upādānaÿ,** *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** *dependent on birth,*

**jarā-maranaÿ-** *[then] ageing, death,*

**soka-parideva-dukkha-** *sorrow, lamentation, pain,*

**domanassupāyāsā** *unhappiness, and despair*

**sambhavanti.** *come to be.*

生缘老、死、愁、悲、苦、忧、恼。

**Evam-etassa kevalassa** *Thus is the arising of this*

**dukkhakkhandhassa** *whole mass of dukkha.*

**samudayo hoti.** 如是一切苦蕴的集起。

**Avijjāya tv·eva** *With the remainderless*

**asesa-virāga-nirodhā** *dispassion and cessation*

**saïkhāra-nirodho,** *of ignorance,*

*formations cease;*

完全离欲无明灭则行灭；

**saïkhāra-nirodhā** *with the cessation of formations,*

**vi¤¤āõa-nirodho,** *consciousness ceases;*

行灭则识灭；

**vi¤¤āõa-nirodhā** *with the cessation of*

*consciousness,*

**nāma-rupa-nirodho,** *mentality and materiality cease;*

识灭则名色灭；

**nāma-rupa-nirodhā** *with the cessation of*

*mentality and materiality,*

**salāyatana-nirodho,** *the six sense bases cease;*

名色灭则六处灭；

**salāyatana-nirodhā** *with the cessation of the six sense bases,*

**phassa-nirodho,** *contact ceases;*

六处灭则触灭；

**phassa-nirodhā** *with the cessation of contact,*

**vedanā-nirodho,** *feeling ceases;*

触灭则受灭；

**vedanā-nirodhā** *with the cessation of feeling,*

**tanhā-nirodho,** *craving ceases;*

受灭则爱灭；

**tanhā-nirodhā** *with the cessation of craving,*

**upādāna-nirodho,** *attachment ceases;*

爱灭则取灭；

**upādāna-nirodhā** *with the cessation of attachment,*

**bhava-nirodho,** *[the cause for a new] existence*

*ceases;*

取灭则有灭；

**bhava-nirodhā** *with the cessation of [the cause for a new]* *existence,*

**jāti-nirodho,** *[the possibility of re]birth ceases*有灭则生灭；

**jāti-nirodhā** *with the cessation of birth,*

**jarā-maranaÿ- *[****then] ageing, death,*

**soka-parideva-dukkha-** *sorrow, lamentation, pain,* **domanassupāyāsā** *unhappiness, and despair cease.*

**nirujjhanti.** 生灭则老、死、愁、悲、苦、忧、恼灭。

**Evam-etassa kevalassa** *Thus there is the cessation of this*

**dukkhakkhandhassa** *whole mass of dukkha.*

**nirodho hoti.**  如是一切苦蕴的熄灭。

**Yadā have pātubhavanti** *When indeed phenomena* **dhammā;** *become apparent to the holy* **ātāpino jhāyato** *one, who is ardent and absorbed,*

**brāhmaõassa;** *he stands scaterring the troops*

**vidhupayaÿ tiññhati** *of Māra,*

**māra-senaÿ,**

**Suriyo’va** *Just as the sun* **obhāsayam·antalikkhan’ti.** *illuminating the sky [dispelling*

*the darkness].*

对于热诚禅修的婆罗门，

当诸法明显呈现时，

他击败魔军而稳立，

犹如太阳照亮天空。

****

**CATUPACCAVEKKHANöâ**

*Four Requisites Contemplation*

*(Robes, Almsfood, Dwellings & Medicine)*

四种省思

1. **Robes**

**Pañisaïkhā yoniso cãvaraÿ pañisevāmi - ‘yāvadeva sãtassa pañighātāya, uõhassa pañighātāya, daÿsa-makasa-vātātapa-siriÿsapa-samphassānaÿ pañighātāya, yāvadeva hiri-kopãna-pañicchādanatthaÿ.**

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

我如理省思所受用之衣，只是为了防御寒冷，为了防御炎热，为了防御虻、蚊、风吹、日晒、爬虫类的触恼，只是为了遮蔽羞处。

**Yathā-paccayaÿ pavattamānaÿ dhātumattam·ev’etam yadidaÿ cãvaraÿ tad-upabhu¤jako ca puggalo dhātu-mattako nissatto nijjãvo su¤¤o, sabbāni pana imāni cãvarāni ajigucchanãyāni imaÿ påtikāyaÿ patvā ativiya jigucchanãyani jāyanti.**

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

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

…

1. **Almsfood**

**Pañisaïkhā yoniso piõdapātaÿ pañisevāmi – ‘neva davāya, na madāya, na maõdanāya, na vibhåsanāya, yāvadeva imassa kāyassa ñhitiyā yāpanāya, vihiÿsåparatiyā, brahmacariyānuggahaya, iti purāõa¤ca vedanaÿ patihankhāmi nava¤ca vedanaÿ na uppādessāmi, yātrā ca me bhavissati anavajjatāca phāsu vihāro cāti.**

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

我如理省思所受用的食物，不为嬉戏，不为骄慢，不为装饰，不为庄严，只是为了此身住立存续，为了停止伤害，为了资助梵行，如此我将消除旧受，并使新受不生，我将维持生命、无过且安住。

**Yathā-paccayaÿ pavattamānaÿ dhātu mattam·ev’etaÿ yadidaÿ piõdapāto tad-upabhu¤jako ca puggalo dhātu-mattako nissatto nijjãvo su¤¤o, sabbo panāyaÿ piõdapāto ajigucchanãyo, imaÿ påti-kāyaÿ patvā ativiya jigucchanãyo jāyati.**

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

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

…

1. **Dwellings**

**Pañisaïkhā yoniso senāsanaÿ pañisevāmi, yāvadeva sātassa pañighātāya, uõhassa pañighātāya, daÿsa-makasa-vātātapa-siriÿsapa-samphassānaÿ pañighātāya, yāvadeva utu-parissaya-vinodanaÿ pañisallānārāmatthaÿ.**

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

我如理省思所受用的坐卧处，只是为了防御寒冷，为了防御炎热，为了防御虻、蚊、风吹、日晒、爬虫类的触恼，只是为了免除季候的危险，而好独处（禅修）之乐。

**Yathā-paccayaÿ pavattamānaÿ dhātumattam·ev’etam yadidaÿ senāsanaÿ tad-upabhu¤jako ca puggalo dhātu-mattako nissatto nijjãvo su¤¤o. Sabbāni pana imāni senāsanāni ajigucchanãyāni imaÿ påti-kāyaÿ patvā ativiyajigucchanãyāni jāyanti.**

*Dependent upon and existing through causes and merely a combination of various elements, are both this dwelling and the one who lives in it: mere elements, not a being, lifeless, devoid of a self or soul. All these dwellings are not loathsome yet, but having come into contact with this putrid body become exceedingly loathsome.*

此住所及使用的人都只是种种元素的组合体，都依靠诸因而存在，非有情、无命、空。这一切住所还不可厌，但是在接触这不净的身体之后，它变得非常可厌。

…

1. **Medicine**

**Pañisaïkhā yoniso gilāna-paccaya-bhesajja-parikkhāraÿ pañisevāmi, yāvadeva uppannānaÿ veyyābādhikānaÿ vedanānaÿ pañighātāya, abyāpajjha-paramatāyā’ti.**

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

我如理省思所受用的病者所需之医药资具，只是为了防御已生起的病苦之受，为了尽量没有身苦。

**Yathā-paccayaÿ pavattamānaÿ dhātu-mattam·ev’etaÿ yadidaÿ gilāna-paccaya-bhesajja-parikkhāro tad-upabhu¤jako ca puggalo dhātu-mattako nissatto nijjãvo su¤¤o. Sabbo panāyaÿ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo imaÿ påti-kāyaÿ patvā ativiya jigucchanãyo jāyanti.**

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

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

**EVENING PUJA**



**PRAISE TO THE BUDDHA**

He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One.

He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds.

He trains perfectly those who wish to be trained.

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

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

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

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

By its power, may all obstacles be overcome.

****

**PRAISE TO THE DHAMMA**

The Dhamma is well expounded by the Blessed One.

Apparent here and now, timeless, encouraging investigation.

Leading inwards, to be experienced individually by the wise.

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

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

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

By its power, may all obstacles be overcome.

****

**PRAISE TO THE SANGHA**

They are the Blessed One’s disciples:

Who have practised well,

Who have practised directly,

Who have practised insightfully,

Those who practise with integrity,

That is the four pairs, the eight kinds of noble beings

These are the Blessed One’s disciples.

Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect.

They give occasion for incomparable goodness to arise in the world.

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

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

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

By its power, may all obstacles be overcome.



**THE FOUR NOBLE TRUTHS**

'There are these two extremes that are not to be indulged in by one who practices the dhamma.

Which two?

That which is devoted to **sensual pleasure** with reference to sensual objects:

low, vulgar, common, ignoble, unprofitable;

and that which is devoted to **self-affliction**:

painful, ignoble, unprofitable.

Avoiding both of these extremes, the **Middle Way** realized by the Tathagata — producing **vision**, producing **knowledge** — leads to **calm**, to **direct knowledge**, to **self-awakening**, to **Unbinding**.'

'And what is the **Middle Way** realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding?

Precisely this **Noble Eightfold Path**:

*right view, right thought,*

right speech, right action, right livelihood,

*right effort, right mindfulness, right concentration.'*

'Now this, monks, is the **Noble Truth of Stress**:

Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, and not getting what is wanted is stressful.

In short, the **five aggregates of clinging are stressful**.'

'And this, monks, is the **Noble Truth of the Origination of Stress**:

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**.'

'And this, monks, is the **Noble Truth of the Cessation of Stress**:

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

'And this, monks, is the **Noble Truth of the Way of Practice Leading to the Cessation of Stress,**

Precisely this **Noble Eightfold Path:**

*right view, right thought,*

right speech, right action, right livelihood,

*right effort, right mindfulness, right concentration.'*

****

**THE DISCOURSE ON THE**

**NOT-SELF CHARACTERISTIC**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"**Form**, monks, is **not self.**

If form were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to dis-ease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'"

"**Feeling** is not self... "

"**Perception** is not self... "

"**Mental fabrications** are not self... "

"**Consciousness** is not self.

If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'"

"What do you think, monks?" —

"Is **form** constant or inconstant?"

"**Inconstant**, lord."

"And is that which is inconstant easeful or stressful?"

"**Stressful**, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as:

**'This is mine. This is my self. This is what I am'**?"

"**No**, lord."

"...Is feeling, perception, mental fabrications, and consciousness — constant or inconstant?"

"**Inconstant**, lord."...

"And is that which is inconstant easeful or stressful?"

"**Stressful**, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as:

**'This is mine. This is my self. This is what I am'?**"

"**No**, lord."

"Thus, monks, any form whatsoever that is:

**past, future, or present; internal or external**;

**blatant or subtle; common or sublime; far or near**:

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.'**"

"Any feeling, perception, mental fabrications, and consciousness whatsoever...that is;

**past, future, or present; internal or external;**

**blatant or subtle; common or sublime; far or near:**

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.'**"

"Seeing thus, the well-instructed disciple of the noble ones grows **disenchanted** with form, disenchanted with feeling, disenchanted with perception, disenchanted with mental fabrications, disenchanted with consciousness.

Disenchanted, he becomes **dispassionate**.

Through dispassion, he is **fully released**.

With full release, there is the **knowledge, 'Fully released**.'

He discerns that:

**'Birth is ended, the holy life fulfilled, the task done.**

**There is nothing further for this world.'**"

****

**ONE WHO HAS HAD AN AUSPICIOUS DAY**

You shouldn't chase after the past or place expectations on the future.

What is **past** is left behind.

The **future** is as yet unreached.

Whatever quality is **present** you clearly see:

* Right there ! Right there ! —

**Not taken in, unshaken,** that's how you develop the heart.

Ardently doing what should be done today, for tomorrow

— who knows —

DEATH !

There is no bargaining with Mortality & his mighty horde.

Whoever lives thus

ardently, relentlessly both **day** & **night**,

**‘One Has** **Truly** **Had An Auspicious Day’**

so says the Peaceful Sage.

****

**ASKING FOR FORGIVENESS**

乞求原諒

Vandanā

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

**Kāyena vācāya va cetasā va, Buddhe kukammaÿ pakataÿ mayā yaÿ, Buddho pañiggaõhatu accayantaÿ, kālantare saÿvarituÿ 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。

Vandanā

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

**Kāyena vācāya va cetasā va, Dhamme kukammaÿ pakataÿ mayā yaÿ, Dhammo pañiggaõhatu accayantaÿ, kālantare saÿvarituÿ 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。

Vandanā

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

**Kāyena vācāya va cetasā va, Saõghe kukammaÿ pakataÿ mayā yaÿ, Saõgho pañiggaõhatu accayantaÿ, kālantare saÿvarituÿ va Saõghe.**

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

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。

*By this practice of the Dhamma, I pay homage to the Buddha, Dhamma, Sangha.*

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

依此佛法的修习，我礼敬佛，法，僧。

肯定地依此修习，我将脱离生，老，病，死。

****

**THE TATHAGATA’S LAST WORDS**

如来最后的话

**“Monks, let me now address you:**

**conditioned phenomena are subject to disintegration, therefore strive on with diligence.”**

(Vaya-dhamm*ā* *saïkhārā,* appam*ā*dena samp*ā*deth*ā*)

**This was the Tathagata’s last words.**

世尊向诸比丘

说：「诸比丘，我跟你们说，诸行是坏灭法，因此应当精进地奋斗到成就。」

这是如来的最后的话。



**RADIATING METTA**

慈爱

Sabbe sattā, sabbe pāõā, May all beings, all breathing

things,

sabbe bhåtā, sabbe puggalā, all spirit beings, all individuals,

sabbe atta-bhāva-pariyapannā, all self embodied [beings],

sabbā itthiyo, sabbe purisā, all women, all men,

sabbe ariyā, all noble ones,

sabbe anariyā, sabbe devā, all non-noble ones, all deities,

sabbe manussā, all human beings,

sabbe vinipātikā. 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, May they be free from illwill,

abyāpajjā hontu, be free from mental suffering,

anãghā hontu, be free from physical suffering,

sukhã attānam pariharantu. and may they sustain their happiness.

Dukkhā muccantu, May they be liberated from suffering,

yathā-laddha-sampattito not be parted from the good

māvigacchantu, fortune they have attained,

kammassakā. 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。

Puratthimāya disāya, In the easterly direction,

pacchimāya disāya, in the westerly direction,

uttarāya disāya, in the northerly direction,

dakkhiõāya disāya, in the southerly direction,

puratthimāya anudisāya, in the south-east direction,

pacchimāya anudisāya, in the north-west direction,

uttarāya anudisāya, in the north-east direction,

dakkhiõāya anudisāya, in the south-west direction,

heññhimāya disāya, in the downward direction,

uparimāya disāya. in the upward direction.

在东方、

在西方、

在北方、

在南方、

在东南方、

在西北方、

在东北方、

在西南方、

在下方、

在上方，

Sabbe sattā, sabbe pāõā, May all beings, all breathing

things,

sabbe bhåtā, sabbe puggalā, all spirit beings, all individuals,

sabbe atta-bhāva-pariyapannā, all self embodied [beings],

sabbā itthiyo, sabbe purisā, all women, all men,

sabbe ariyā, all noble ones,

sabbe anariyā, sabbe devā, all non-noble ones, all deities,

sabbe manussā, all human beings,

sabbe vinipātikā. 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, May they be free from illwill,

abyāpajjā hontu, be free from mental suffering,

anãghā hontu, be free from physical suffering,

sukhã attānam pariharantu. and may they sustain their happiness.

Dukkhā muccantu, May they be liberated from suffering,

yathā-laddha-sampattito not be parted from the good

māvigacchantu, fortune they have attained,

kammassakā. 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。

Uddhaÿ yāva bhavaggā ca, Up as far as the highest existence,

adho yāva avãcito, and down as far as Avici Hell,

samantā cakkā-valesu, in the entire universe,

ye sattā pathavã-carā: [for] those beings that move on earth:

Abyāpajjā niverā ca, [May they] be free from mental

niddukkhā cānuppaddavā. suffering, free from illwill,   
free from physical suffering, and danger.

上至有顶天,

下至阿鼻地狱，

在整個世界系中，

所有在地面上走的有情，

(愿他们）无瞋无怨、

无苦和无灾厄。

Uddhaÿ yāva bhavaggā ca, Up as far as the highest existence,

adho yāva avãcito, and down as far as Avici Hell,

samantā cakkā-valesu, in the entire universe,

ye sattā udake-carā; [for] those beings that move in water:

Abyāpajjā niverā ca, [May they] be free from mental

niddukkhā cānuppaddavā. suffering, free from illwill,   
free from physical suffering, and danger.

上至有顶天,

下至阿鼻地狱，

在整個世界系中，

所有在水里的有情，

（愿他们）无瞋无怨、

无苦和无灾厄。

Uddhaÿ yāva bhavaggā ca, Up as far as the highest existence,

adho yāva avãcito, and down as far as Avici Hell,

samantā cakkā-valesu, in the entire universe,

ye sattā ākāse-carā; [for] those beings that move in space:

Abyāpajjā niverā ca, [May they] be free from mental

niddukkhā cānuppaddavā. suffering, free from illwill,   
free from physical suffering, and danger.

上至有顶天

下至阿鼻地狱，

在整個世界系中，

所有在空中的有情，

（愿他们）无瞋无怨、

无苦和无灾厄。

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**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.**

願以此功德,

迴向給師長們、父母親及一切親屬、人類、梵天、帝釋天、摩羅、諸天神眾以及護法神、閻羅及一切人類、冤親債主或不相識的人,願他們都得到和平與安樂,並帶來吉祥與幸福,圓滿著三種樂:現世樂、來生樂及涅槃樂,直到圓證於涅槃。

願以此功德,迴向給一切眾生,願在每一生、每一世以殊勝的正念及智慧,無比的精進,剷除一切的煩惱,斷除無明及愛欲。佛陀是我業的歸依處,佛法是我至上的歸依處,僧伽是我殊勝的歸依處。正等正覺者是永生的皈依,已降服五欲魔幻,自證最高智慧,已宣示無上的四聖諦。

我願禮敬摧伏眾魔軍的十方諸佛,願以此真實語,普願眾魔幻皆消失。

願我往生的親戚,獲得我們迴向的功德,願他們離苦得樂。

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**PATTHANâ**

*Aspiration*

发愿

**Iminā puñña kammena - mā me bāla samāgamo sataÿ samāgamo hotu - yāva nibbāna pattiyā.**

*By the merit of this good deed, may I never be with bad company, may I always meet the wise and spiritual friends, until the Nibbāna is attained.*

依此善行的功德，愿我永不结交损友，愿我常遇到有智慧的精神益友，至到证悟涅槃。

**Sādhu! Sādhu! Sādhu!**

*Excellent! Excellent! Excellent!*

善哉！善哉！善哉！