



线上禅修营

CHANTING BOOK 课诵本

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Buddhābhivādana
Homage to the Buddha
礼敬佛陀

Namo tassa bhagavato arahato sammā sambudhassa
(3 times)

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

礼敬世尊，阿罗汉，正等正觉者。



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 / 以附首顶礼的姿势念此文)

**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.*

从我的身，口，意，对于佛，我所造的任何恶业，请求佛容受及
原谅一切过失。于未来，对于佛，我将会更加谨慎。



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.

从我的身，口，意，对于法，我所造的任何恶业，请求法容受及原谅一切过失。于未来，对于法，我将会更加谨慎。



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.

从我的身，口，意，对于僧，我所造的任何恶业，请求僧容受及原谅一切过失。于未来，对于僧，我将会更加谨慎。



Chant for the Dead 念死无常

Annicā vata sankhārā, *All conditioned things are impermanent,*
Uppāda vaya dhammino. *They arise and pass away.*
Uppajjitvā nirujjhanti *Having arisen, they come to an end,*
Tesam vūpasamo sukho. *Their stilling is true happiness.*

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。

Sabbe sattā maranti ca *All kinds of beings surely come to death,*
Marīṃsu ca marissare *They have always died, will always die,*
Tathevāhaṃ marissāmi *In the same way, I shall surely die,*
Natthi me ettha saṃsayo. *Doubt about this does not exist in me.*

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。



Anekajāti Gāthā 许多生偈

**Anekajāti saṃsāraṃ, sandhāviṣṣaṃ anibbisaṃ; 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 samsara, 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 imasmim 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,	with the cessation of formations, consciousness ceases; 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-maranaṃ-	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 ma ggo 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。



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.

借着避免这两种极端，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，无着；

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-samādhi.

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 ñāṇaṃ 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 ñāṇaṃ 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 ñāṇaṃ 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 ñāṇaṃ 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 ahoṣi, 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 ahoṣi, 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 abhinandurū,**

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 bhañṇamāne,
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, Bhumā 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。”

Bhumānaṃ 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。



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.**

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。



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 dinnaṃ petānaṃ 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,
Puññaṃ tam anumoditvā, Ciraṃ rakkhantu Sāsanaṃ,
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.	<i>By these practices of Dhamma, I pay respect to the Buddha 以此佛法的修行，我礼敬 佛。</i>
Imāya dhammānudhamma paṭipattiyā, Dhammaṃ pūjemi.	<i>By these practices of Dhamma, I pay respect to the Dhamma, 以此佛法的修行，我礼敬 法。</i>
Imāya dhammānudhamma paṭipattiyā, Saṅghaṃ pūjemi.	<i>By these practices of Dhamma, I pay respect to the Sangha 以此佛法的修行，我礼敬僧。</i>
Addhāimāya patipadāya, jarā maraṇamhā parimuccissāmi.	<i>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！</i>
Idam me puññaṃ āsavakkhayāvahaṃ hotu	<i>May this merit of mine be a good cause for the attainment of Nibbana 愿以此功德，导向诸漏尽。</i>
Idam me puññaṃ Nibbānassa paccayo hotu.	<i>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。</i>
Mama puññabhagam sabbā sattānaṃ bhājemi; Te sabbe me samaṃ puññabhagam labhantu.	<i>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。</i>
Sādhu! Sādhu! Sādhu!	<i>Excellent! Excellent! Excellent! 萨度 x3</i>