

# 礼佛仪轨

斯里兰卡

吉祥卡尔亚尼森林派下属各寺院专用

MODE OF VENERATION OF THE BUDDHA

*BUDDHA-VANDANĀ-KRAMAYA*

At the Shrī Kalyāṇī Yogāshrama Monasteries,  
Sri Lanka



改编者：圣法大长老

*Edited by*

*The Most Venerable*

*Nāuyane Ariyadhamma Mahāthera*



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僧伽罗文版改编者：圣法大长老

*Edited in the Sinhalese Version by*

**The Most Venerable  
Nāuyane Ariyadhamma Mahāthera**

英文版改编者、译者：智见比丘

*Translated and Edited in the English Version by*

**Bhikkhu Ñāṇadassana**



Well-Wishings for the Saṅgha Elders  
祝福僧团诸上座



**Iminā adhiḱārena – katena suddha-cetasā  
Ñāṇārāma-mahāthero – pappotu amataṇ padaṇ.**  
伊弥那 阿迪卡雷呢 — 卡[特欵]呢 苏答-[彻欵]他萨  
他那拉玛-玛哈[特欵]楼 — 帕剖图 阿玛唐 帕当。

By this resolution done with a pure mind, may the great Elder  
*Ñāṇārāma* reach the deathless state.

以此清净心，成就决定愿：乐智大长老，得证不死道！

**Iminā adhiḱārena – katena suddha-cetasā  
Jinavaṇsa-mahāthero – pappotu amataṇ padaṇ.**  
伊弥那 阿迪卡雷呢 — 卡[特欵]呢 苏答-[彻欵]他萨  
吉那旺萨-玛哈[特欵]楼 — 帕剖图 阿玛唐 帕当。

By this resolution done with a pure mind, may the great Elder *Jinavaṇsa*  
reach the deathless state.

以此清净心，成就决定愿：胜种大长老，得证不死道！

**Dhammena nena mati-siddha-mudācītena,  
Buddh'ādi-vatthu-gata-dhamma-balena saddhiṇ,  
Ther'āsabho Ariyadhamma-yatinda-nātho,  
Dīgh'āyuko bhavatu, sādhu samiddha-citto.**  
当美呢 [讷欵]呢 玛提-[斯伊]答-木答[赤伊][特欵]呢，  
布答迪-瓦图-嘎他-当玛-巴雷呢 萨丁，  
[特欵]拉萨[布欧] 阿利亚当玛-亚亭答-那投，  
迪嘎由寇 巴瓦图，萨杜 萨弥答-[赤伊]投。



By this dhamma practice accrued thoughtfully and joyfully,  
together with the dhamma power connected with the [recollection]  
object of the Buddha, and so on, may the leading Elder  
*Ariyadhamma*, the chief guide and master, have long life with  
a well fulfilled mind.

喜心、慧解俱，已圆诸法行；佛事得成就，由是生法力；  
今以是法力，愿圣法尊师，长老中牛王，行者依怙主：  
圣心恒圆足，法体常安住！



**Cover:** The legend on the emblem on the front  
cover reads: **ATTHIKEHI UPAÑÑĀTO MAGGO**  
(The path is known only to those who seek.)  
(*Vinaya-piṭaka, Mahāvagga, Ch. 1*)

封面：本书封面图标所引用的巴利文“ATTHIKEHI  
UPAÑÑĀTO MAGGO”意为“惟有希求道者能了知道。”  
(出自《律藏·小品》第一章)

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2016 年 4 月



THIS IS A GIFT OF DHAMMA

BY

The Director of the Lalaṅkā Water Management Company,

Ratmalāna, Sri Lanka

本书由拉兰卡自来水管理集团董事赞助，以广法施。

## Well-Wishings

*By the power of this wholesome action through this Dhamma gift, may the meritorious Mr. Sāgara Luṇuvīla, the Director of the Lalaṅkā Water Management Company, and Ms. Jayanti Luṇuvīla together with all their family members, and also all the staff of the Lalaṅkā Water Management Company, be free from affliction, have good health and long life.*

祝愿

以此法布施善行之力，愿功德主拉兰卡自来水管理集团董事萨格拉·鲁奴维拉先生、他的夫人嘉扬蒂·鲁奴维拉女士和他们全家，以及拉兰卡自来水管理集团全体员工无病无苦，健康长寿！



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## *Translator's Note*

### 英译序

The original Sinhala version of this book was translated into English for the first time in 2004 by the late Ms. Sylvia Guṇatilaka, formerly of the teaching staff of Ladies College, Colombo, on the request of Ven. Nāuyane Ariyadhamma Mahāthera, because Buddhists from other Eastern lands who had stayed at the Yogāshrama monasteries had wanted an English version of that book. It was subsequently printed for free distribution in the same year by the former Global Graphics & Printing (Pvt) Ltd., through donations of Ms. Guṇatilaka's old and new friends and well-wishers who gave gladly and generously.

应圣法大长老邀请，本书僧伽罗文第一版于 2004 年由已过世的西尔维娅·古纳提拉卡女士首次翻译成英文，她曾于科伦坡的“女子学院”任教员。长老当时之所以作出邀请，是因为在吉祥卡尔亚尼森林派下属各寺院参学的其他东方国家的佛教徒需要本书的英文版。本书随后于同年由前“环球图像印刷有限公司”排版印刷并免费结缘，由古那提拉卡女士的新老朋友和祝福者们随喜赞助。

Due to its numerous shortcomings in content and translation, however, monks at Nāuyana Forest Monastery decided to publish a new English version. As the lot fell to me to do the typesetting, translation and editing, I rectified the shortcomings in content of the previous English version and newly translated the text as much as possible in an intelligible and consistent manner. An exception is the Introduction by Ven. N. Ariyadhamma Mahāthera, which I only edited but did not newly translate as I didn't have access to the original Sinhala text. What's more, this updated English version is based on the most recent and updated Sinhala version of 2008, but, after permission of Ven. A. Ariyananda, the current Abbot of Nāuyana Forest Monastery, the *Evening Veneration* has been slightly modified to suit the order of chanting and the needs at Nāuyana Forest Monastery, where most foreigners reside. Besides, a collection of Suttas mentioned in the Sinhala version to be recited but not included in it has been compiled and included in this English version.

由于原英文版在内容及翻译上均有若干瑕疵，龙树林僧院僧众决定重新编译英文版。在承担此项任务后，我订正了原英文版中的错误，并竭己之能对诸多的内容进行了重译，使之明晰易懂，前后一致。其中圣法大长老所作的序没有重译，仅作了重新编辑，因为我无法找到此文的僧伽罗文原本。此外，这次的英文新版是根据 2008 年最新版的僧伽罗文课诵本翻译的。考虑到本派中的多数外国人都住在龙树林，经现任龙树林僧院住持圣喜长老许可，我在翻译时根据龙树林的实际课诵顺序将“晚课”部分作了少量调整。英文版中也编入了僧伽罗文原版中仅提到但未列出的《护卫经集》。

May all those who assisted in proofreading, commenting, and so on, gain lot of merits, and may this book be of great help for foreign monastics and lay followers alike for deeper reflection on Buddha, Dhamma and Saṅgha.

愿所有协助本书校对和提出意见的朋友们功德增上，也愿本书能够对外国僧俗有所资益，帮助他们对佛、法、僧建立更深入的思择。

With kindness,  
以善心祝愿

***Bhikkhu Ñāṇadassana***  
智见比丘

Nauyana Āraṇya Senāsanaya (*Forest Monastery*)

01. 02. 2016

Pansiyagama 60554

2016 年 2 月 1 日

作于龙树林僧院

邮政地址：Pansiyagama 60554

## 中译序

本书为吉祥卡尔亚尼森林派（*Shrī Kalyānī Yogāshrama Saṅsthā*）下属各寺院通用的课诵本，包括早课、午课、晚课和礼敬菩提树和附录五部分。本书中译之因缘，肇自龙树林僧院的乐慧长老（*Ven. Hīnaṭigala Paññārāma Thera*）有感于来此参学的华人僧俗常以英文程度不佳等原因，虽发心参加僧众课诵，却不能理解诸偈颂含义，以致课诵不能充分发挥其应有之利益，遂邀请末学翻译此书。末学虽自感才疏学浅，然鉴于玛欣德长老（*Ven. Mahinda Thera (China)*）等前辈已在上座部佛教课诵的翻译方面做过大量工作可供参考，故而不揣冒昧，勉力为之，以期与读者同沐法乳，共沾法益。

本书中译主要依照智见大长老（*Ven. Nāṇadassana Mahāthera (Greece)*）2016年英译本，并在此基础上参考巴利语原文进行了若干调整。其外主要的参考书为玛欣德长老所著《上座部佛教念诵集》（2010年版及2011版）及《大护卫经》（1.4版）。本书中引用以上二书的部分具体如下：

1. “早课”中的“礼佛”、“礼法”、“礼僧”、“与诸天及有情分享功德”；
2. “午课”中的“礼佛”（其中前三首偈颂除外）、“礼法”、“礼僧”、“观身不净”、“与诸天及有情分享功德”；
3. “晚课”中的“礼佛”（其中九首五言偈颂除外）、“礼法”、“礼僧”、《蕴护卫经》、“按日期轮流唱诵的护卫经”（《十法经》、《大吉祥经》、《宝经》和《孔雀护卫经》除外）、“与诸天及有情分享功德”、“省思用过的资具”；
4. “附录”中的“二十八佛护卫”、“佛陀功德护卫”、“胜利吉祥偈”。

除以上所列，本书中其他部分为末学新译。为凸显课诵之严肃庄重，新译部分术语多顺古译，句式以五、七言偈颂体为主，亦有部分为长行。根据圣法大长老对本书的介绍（参见本书《序》及附录《念诵佛陀功德的利益》），本书所载之课诵，意在提策行者善巧修习“佛随念”等法门，而且“本身也是一种禅修”。末学以为，这样的禅修需要建立在对诵本法义的充分理解之上。若在课诵时能够同时忆念其中的法义，则可

期事半功倍之效。故而本书译文相对较侧重于句式的整齐划一，易于记诵。

此外，本书译文虽多数本于智见大长老之英译，然亦有相当部分直接译自巴利原文。这主要是考虑到英、汉两种语言的文化背景差异。例如本书扉页“祝福僧团诸上座”中有“*Therāsabho*”一词，英译者译作“*leading elder*”（长老之领袖），汉译本则直译为“长老中牛王”。由于英文中“牛王”一词较生硬，英译者取其比喻义“领袖”是完全正确的。然而在汉语系佛教翻译史上，“牛王”一词早已屡见不鲜，而现代译师如玛欣德尊者等仍在其译作中大量使用此词（参见本书所引“二十八佛护卫”）。故末学对此采用直译。诸如此类的译语取舍在本书中仍有许多，如读者有心作英汉对读，对此应有所了解。

为帮助读者理解部分生僻语汇，中译本在英译本原注释的基础上又补充了一些注释。英译本中有极个别注释因与汉译无关故舍去（如《十法经》中对“*Vevaṇṇiya*”一词之注释）。

考虑到部分华人不能够流畅地拼读以罗马字母书写的巴利文，乐慧长老提出用汉字对课诵本进行注音以方便读诵。南迪亚尊者（*Ven. Nandiya (China)*）发心承担了这项工作。他多次亲自参加僧众课诵以校准发音，并精心制作了包含巴利语所有音节的汉字注音表，以方便读者查阅。

在本书的排版方面，法严尊者（*Ven. Dhammasiri (Malaysia)*）和英译者智见大长老提供了诸多帮助。智见大长老还为末学解答了诸多翻译上的疑难问题。此外，斯里兰卡正直寺（*Dhammikā Āshrāmaya*）的多位尼师参与了本书的校对，提出了诸多宝贵的意见。末学在此对他（她）们的辛劳一并表示感谢。

由于末学本人能力有限，加之翻译时间仓促，书中出现错误与纰漏在所难免。如有读者及时发现并指出，末学不胜感激。

仰仗三宝威光，愿本书读者法喜充满！

沙弥心逸（*Sāmaṇera Cetovimutti (China)*）

2016年3月6日  
作于龙树林僧院

## Foreword

## 前言

*Namo tassa Bhagavato, Arahato, Sammā Sambuddhassa!*  
Homage to The Blessed One, Worthy, and Fully Self-Enlightened!  
礼敬彼世尊、阿拉汉、全自觉者！

*Yo ce vassa-sataṇ jīve – apassaṇ dhammam’uttamaṇ,  
Ekāhaṇ jīvitaṇ seyyo – passato dhammam’uttamaṇ.*

(Dhammapada, v. 115)

(Even if one should live a hundred years not seeing the Supreme Dhamma, yet better, indeed, is a single day’s life of one who sees the Supreme Dhamma.)

“若人寿百年，不见至上法；不如寿一日，而能得见之。”

(《法句经》第 115 偈)

The Lord Buddha’s teaching is the Highest Dhamma as it can transform one’s mind from ignorance to wisdom, and from suffering to non-suffering. In this Supreme Dhamma there are five ways to train the mind up to the completion of wisdom:

佛陀的教法之所以是至上法，是因为它能够让人心转愚成智，离苦得乐。于此至上法中，有五种法门可以修心，成就圆满智慧：

1. Dhamma preaching, 说法
2. Dhamma listening, 闻法
3. Dhamma discussion, 论法
4. Dhamma chanting or recitation, 诵法和
5. Meditation, 修法（禅修）。

Thus Dhamma chanting can also transform one’s mind to the happiness and wisdom levels. The late Most Venerable Rājakīya Paṇḍita, Kaḍvedduve Shrī Jinavaṇsa Mahāthera and the Most Venerable Rājakīya Paṇḍita, Mātara Shrī Nāṇārāma Mahāthera, the founders of the Shrī Kalyāṇī Yogāshrama Saṅsthā (Association of Forest Yogi-Monasteries in Sri Lanka) introduced Dhamma chanting three times a day, as morning, noon and evening chanting. All three chantings include valuable Dhamma for reflection and development. When the

Venerable ones chant this Dhamma every day, their mental calmness gradually increases, tranquillity increases, and understanding of world's nature increases too. Therefore, the Venerables had been doing these chantings for the last 60 years.

因此诵法可以转心，令其得享安乐，成就智慧。已故的吉祥卡尔亚尼禅修寺院协会创始人、“王家钦定智者”卡达崴杜瓦·胜种大长老和马塔拉·乐智大长老（在其协会内）引进了每日三堂课诵，即早课、午课和晚课。所有这些课诵都包含着用以省思和修习的珍贵的“法”。当僧众每日诵法时，他们心中的平静、安详以及对世间本质的理解都有所增长。因此在过去的 60 年中僧众一直坚持做这些课诵。

For all those years till now these valuable chantings came mainly in the Pāḷi language with some Sinhala translation, but the senior Venerable Nāṇadassana of Greece had made a lot of effort to translate them into English. To translate Pāḷi into English is not an easy task, but the Venerable spent his valuable time to do so. Venerable Hīnaṭigala Paññārāma Thero of Sri Lanka has been helping the Venerable in proofreading. Next, Venerable Cetovimutti of China translated the chantings from English into Chinese. Some Chinese nuns helped him with this work. All these Venerables and the nuns made a lot of effort to work on this task, and this effort became Dhamma energy for them to develop the Dhamma. Wish them all to be able to fulfil the completion of wisdom.

从那些年起直到现在，这些课诵主要以巴利文附以僧伽罗文译文的方式流通。然而上座智见大长老（希腊）付出了巨大的努力，将其译为英文。将巴利文译为英文绝非易事，但大长老还是不惜他宝贵的时间勉力而为。希纳提格拉·乐慧长老（斯里兰卡）对其译文的校对工作提供了协助。然后，心逸沙弥（中国）将课诵本自英文译为中文，不少华人尼师对此鼎力相助。所有这些僧尼都对此项承担作出了巨大的付出，这一付出转变成了“法”的能量，资助他们修习佛法。愿他（她）们皆能证得圆满智慧。

May all the Venerables, nuns, their relatives and friends, devas and all beings rejoice in these merits and may they fulfil their practice and attainments.

愿所有僧尼、他(她)们的亲友，诸天及一切有情随喜此功德，愿他(她)们圆满其修证。

May all beings rejoice in the Supreme Dhamma!

愿一切有情于至上“法”皆生欢喜！

Yours, with Mettā,  
你们那充满慈爱的

***Ven. Angulgamuve Ariyananda***

昂古尔嘎木瓦·圣喜大长老

Nauyana Āraṇya Senāsanaya (*Forest Monastery*)

05. 02. 2016

Pansiyagama 60554

2016年2月5日

作于龙树林僧院

(邮政地址：Pansiyagama 60554)

## Preface

### 序

This book with the title *Mode of Veneration of the Buddha at the Shrī Kalyāṇī Yogāshrama Monasteries* was compiled [over a] half a century ago by the Most Venerable Rājakīya Paṇḍita (government certified scholar), Mātara Siri Nāṇārama, Chief Teacher and Preceptor of the Shrī Kalyāṇī Yogāshramas, for the development of meditation on the recollection of the Buddha's qualities (*Buddh'ānussati bhāvana*).

本书（《吉祥卡尔亚尼森林派礼佛仪轨》）是在半个多世纪前由马塔拉·乐智长老（Mātara Nāṇārama，曾被授予“王家钦定智者（Rājakīya Paṇḍita）”称号）编成。他当时是吉祥卡尔亚尼森林派的总戒师和教授师。编写此书的目的是为了激励僧众修习佛随念（*Buddhānussati bhāvana*）。

This mode of veneration is conducted three times daily according to the same timetable at all monasteries of the Shrī Kalyāṇī Yogāshrama Association. It is a great pleasure to state this fact, because the strength of the Dhamma that arises from it is very powerful for the good protection of practice of the Buddha's Dispensation (*Sāsana*).

在吉祥卡尔亚尼森林派的所有寺院中，僧众以相同的时间表按照本书所载之礼佛仪轨每天进行三次礼敬。我们之所以乐意陈述这个事实，是因为此种礼敬所带起的正法之力能够为实践佛陀的教法保驾护航。

May the accumulation of merit generated from this [veneration] help the Most Venerable Rājakīya Paṇḍita, Mātara Shrī Nāṇārama, the great preceptor and original compiler of this mode of veneration, who has passed away, to attain the happiness of the deathless Nibbāna. And may my teacher, the Most Venerable Rājakīya Paṇḍita, Kaḍavedduve Shrī Jinavaṇṣa Mahāthera, the founder and Chief Adviser of the Shrī Kalyāṇī Yogāshrama Association, who has passed away, attain the supreme and supramundane Buddhahood in the future.



我们愿将这份礼敬的功德回向给已过世的伟大戒师——本书的原编者马塔拉·乐智长老，愿他证悟无死涅槃之乐。同时回向给我的教授师、吉祥卡尔亚尼森林派的创始人和总顾问、王家钦定智者卡达崴杜瓦·胜种大长老 (Kaḍavedduve Jinavaṇṣa Mahāthera )，愿他将来能够证得迥脱凡尘的至上佛果。

*The Mode of Veneration of the Buddha at the Shrī Kalyāṇī Yogāshrama Monasteries is practised with great respect and unanimity by the great Saṅgha of all the Yogāshramas. Following suit are thousands of Buddhist male and female lay devotees (upāsakas and upāsikas). Therefore, may this help in the protection and development of the way of practice of the Gotama Sambuddha's Dispensation (Sāsana).*

本派所有寺院的僧团均以极大的恭敬心一致受持奉行《吉祥卡尔亚尼森林派礼佛仪轨》，并有数千名男女信众随同行持。由此我们愿将这份功德回向给释迦牟尼佛教法的实践与开展。

*Sukhino vā khemino hontu – sabbe sattā bhavantu sukhittatā.*

(May all beings be well and safe. May they be happy.)

(愿一切有情幸福、安稳！愿他们快乐！)

Yours, with Mettā,  
你们那充满慈爱的

***Ven. Nāuyane Ariyadhamma Mahāthera***  
圣法大长老

Nauyana Āraṇya Senāsanaya (*Forest Monastery*)

17. 05. 2008

Pansiyagama 60554

2008年5月17日

于龙树林僧院（邮政地址：Pansiyagama 60554）

## Introduction

### 简介

During the lifetime of the Buddha, it was a regular practice of devotees to go thrice a day to pay homage to the Omniscient One. The act of paying respectful salutations to him and thereby receiving advice and exhortation from him served to promote immeasurably the development of the spiritual faculties (*indriyas*) such as faith/confidence (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).

佛陀在世时，信众常坚持一日三次顶礼世尊。他们礼敬世尊，随而得到开示和教诫，由此他们的五根（信、精进、念、定、慧）得到了极大的提升。

From the Parinibbāna of the Buddha up to the present time, both Theravāda renunciates and householders have followed the custom of venerating the Buddha. By this practice there arise the skilful conditions of mental culture such as reflecting on the Buddha, reflecting on the Dhamma, reflecting on the Saṅgha and reflecting on virtue, etc.

自佛陀入灭直至今日，上座部僧俗二众一直坚持礼敬佛陀的传统，并藉此善巧地修习随念三宝及其功德等法门。

Also, through this practice, the Four Foundations of Mindfulness become established, as do the Four Noble Truths, the Four bases of Psychic Powers (*iddhipādas*), the Five Spiritual Faculties (*indriyas*), the Five Spiritual Powers (*balas*), the Seven Factors of Enlightenment (*bhōjjhaṅgas*) and the Eight Factors of the Path (*maggāṅgas*). Attributes such as fortune of physical well-being, long life, radiance of complexion, power, and wisdom, are also results of this practice, and faith, virtue, energy, generosity, shame and fear of doing wrong develop in the mind of devotees with greater strength.

此外，通过这种行持，他们得以对四念处、四圣谛、四神足、五根、五力、七觉支、八圣道分等道品生起坚固的信解；更好地培养信、戒、精进、乐施、惭、愧等美德；并得到诸如气色润泽、健康、长寿、威势增长、智慧增上等善果。

The strengths derived by venerating the Buddha are immeasurable for the purpose of understanding the doctrines in the Tipiṭaka, for the cultivation of tranquillity and insight meditations and for attaining the jhānas.

不论是对理解三藏教法还是对修习止观，尤其是对体证禅那而言，礼佛所产生的利益都是不可估量的。

This book that contains the Shrī Kalyāṇī Yogāshrama method of venerating the Buddha is used thrice a day at all the monasteries, retreats and meditation centres attached to the Shrī Kalyāṇī Yogāshrama Association. It has been translated into English and published at the request of foreign monks of the Shrī Kalyāṇī Yogāshramas for the benefit of foreign Theravāda renunciates and householders who come to the Association and its branches.

在吉祥卡尔亚尼森林派的所有寺院、禅修中心和禅修营中，僧众均依照本书所载之礼佛仪轨每日礼佛三次。为了利益在本派所属各道场禅修的外国僧俗，应本派外国比丘的请求，本书已被翻译成英文。

This time, it has been sponsored for printing by the meritorious Mr. Sāgara Luṇuvila, the Director of the Lalaṅkā Water Management Company, Ratmalāna.

本书此次再版，由拉特马拉纳市拉兰卡饮用水管理集团董事萨格拉·鲁奴维拉先生随喜赞助。

By the power of this wholesome action through this Dhamma gift, may the meritorious donor Mr. Sāgara Luṇuvila and Ms. Jayanti Luṇuvila with all their family members, and also all the staff of the Lalaṅkā Water Management Company, be blessed with the increasing happiness of non-affliction, good health and long life, and may they easily fulfill the perfections (*pāramis*) and attain the bliss of the deathless Nibbāna. May their departed relatives too gain thereby a happy life and realise Nibbāna.

以此法布施善行之力，愿功德主萨格拉·鲁奴维拉先生、夫人嘉扬蒂·鲁奴维拉女士、他们全家，以及拉兰卡饮用水管理公司全体员工，无病无恼、健康长寿，并愿他们迅速圆满诸波罗蜜，得证无死涅槃之乐。愿他们已过世的亲属亦能生活安乐，并最终证悟涅槃。

And may all who helped to bring out this book as a Dhamma gift, the printing establishment, those on its governing board and the users of the book, gain, by the power of the Noble Triple Gem, long life free from ill health and attain the peace of Nibbāna.

我们也愿将这份法布施的功德回向给印刷机构、相关管理人员、所有为此书的出版奉献过的人们以及本书的读者。愿三宝的威光护佑他们健康长寿，并最终证悟涅槃。

May all beings be well and happy!  
愿一切有情安乐！

***Ven. Nāuyane Ariyadhamma Mahāthera***  
圣法大长老

Nāuyana Āraṇya Senāsanaya (*Forest Monastery*)  
Pansiyagama 60554

于龙树林僧院（邮政地址：Pansiyagama 60554）

# *Our Journey in the Sāsana*

written by

*The Most Venerable Kaḍavedduve Shrī Jinavaṅṣa Mahāthera*

## 我们在教法中的征途

作者：卡达威杜瓦·胜种大长老

Light and darkness are two natural phenomena which exist in the world. Of the two, light is beneficial to everybody and is a desirable phenomenon. Nonetheless, one should remember that, in fact, there are also those in the world who delight in darkness and gain advantage from it, such as thieves. A thief does not like light. He profits only from darkness. Because he hates light, and does not profit from light, his endeavour is always to extinguish light – the relationship between Dhamma (light of righteousness) and Adhamma (darkness of unrighteousness) is the same.

在这个世界上有光明和黑暗两种自然现象。二者之中，光明对人人都有益，是值得向往的。尽管如此，我们应当知道现实世界中有些人爱好黑暗，并从黑暗中得益，比如窃贼。窃贼不喜欢光明，他只从黑暗中获益。由于他讨厌光明，不能从光明中获益，他总是力图消灭光明。“法”与“非法”之间的关系也是如此，前者是正义的光明，后者则是邪恶的黑暗。

Moreover, just as light and darkness will not unite, so too will Dhamma and Adhamma never unite. It is evident, however, that because the elements related to the hosts of Adhamma have united and predominate, the force of Adhamma is gaining superiority. It is furthermore evident that a force detrimental [to light], such as the wind which comes from any direction to strike and blow out the burning flame of an oil lamp, is an element allied to darkness, which is contrary to light. In the same way does the force allied to Adhamma also gain strength. The armies allied to Adhamma, which are called Māra (The Destroyer, Death), swarm forth in many disguises and in many ways, attacking and suppressing Dhamma, to ultimately destroy it.

再者，如同光明和黑暗无法结合，“法”与“非法”也是无法结合的。显而易见，由于与“非法”的宿主们相关的各种势力已经联合起来并起着主导作用，“非法”的力量已开始占优。更明显的是，那些对光明不利的力量总与对立面的黑暗结盟，譬如吹灭油灯的风。如同这风增长黑暗一般，“非法”的

势力得到增强。这些与“非法”结合的势力被称作“魔”。它们蜂拥而至，攻击“法”，压制“法”，并企图最终摧毁“法”。

The fortress of Dhamma can be found in a noble person. The living Dhamma inside the fortress called ‘Superior Person’ overpowers the immense force of Adhamma, spreads light and shines forth invincible. But it is when the great person, who is a sanctuary and support to Dhamma becomes, for some reason or other, weak and feeble or passes away, that Dhamma comes to be without support and stability. Then does Dhamma disappear and the world is enveloped in the darkness of Adhamma.

高尚的人内心筑起“法”的堡垒。在这个叫做“强者”的堡垒中鲜活的“法”足以压倒强大的“非法”。它光辉闪耀，所向无敌。然而当保护、支持着“法”的伟人由于某种原因变得弱势或者逝世的时候，“法”就会失去支撑和稳定性，进而消失，然后整个世界将陷入“非法”的黑暗之中。

You have, as have we, lined up here to become fortresses of Dhamma. Our purpose is to become mighty fortresses of Dhamma. Remember that you too are in the line of fortresses. Let us without regard for our very life devote ourselves to Dhamma. Let us go along the peaceful path which is the conquest by Dhamma, walked upon unflinching by the great heroes of Dhamma. Even though the destructive force of Adhamma, called Māra, were to approach in a thousand guises, let us proceed possessed of the quality of valour, stirred by The Buddha’s command:

*Dunātha maccuno senaṇ – naḷ’āgāraṇ’va kuñjaro.*

(Smash the army of death, as a royal elephant [smashes]  
a reed-hut.)

为筑起坚实的“法”垒，你我一同在此列队。记住你也是承载堡垒的砖瓦。让我们不惜身命，把我们的一切献给“法”。“法”为我们开辟了一条寂静、和平之路，让我们沿着这条历代大德坚毅地走过的路奋勇前行。尽管“非法”的障碍力量，即“魔”，会试图用千种面目呈现，让我们以勇气跨越这些障碍，继续前行。这勇气来自佛陀的号召：*Dunātha maccuno senaṇ – naḷ’āgāraṇ’va kuñjaro.*（荡除死魔军，如象踏草舍！<sup>1</sup>）

At this point, the disposition which is developed in a great person for the defence of Dhamma will be seen to move away from tyranny and oppression, ‘the dangers of Māra’, and advance by way of going against the stream (*paṭisota-gāmī*). Remember also The Buddha’s words:

*Dhamma-kāmo bhavaṇ hoti – dhamma-dessī parābhavo.*

(He who is eager for Dhamma succeeds; he who is hostile to Dhamma fails.)

由此可见，为了保卫“法”，高僧大德们会磨炼出一种怎样的品格，以挺过暴政和压迫等“魔难”，逆流而上地前行。我们还要记住佛陀的另一段教诫：*Dhamma-kāmo bhavaṇ hoti – dhamma-dessī parābhavo*。（好乐法者必得胜，与法为敌终败亡！<sup>2</sup>）

Without desire for material gains, but only a wish for pure Dhamma, and a strong determination to defend the Sāsana, the Shri Kalyāṇi Association of Yogi-Monasteries started out and continues, like the uninterrupted flow of a river, restoring and smoothing out the path, and has for forty-eight years been carrying out a great service to the Sāsana. This is to be regarded as the wonder of wholesome thinking. On 18th June, 1999, forty-eight years of this noble programme for the Sāsana, which was introduced with the Yogi-Monasteries, have been completed. We [of this Association] have, therefore, been on this journey in the Sāsana for forty-eight years.

吉祥卡尔亚尼禅修寺院协会的创建和存续只是基于对纯洁正法的渴望和捍卫教法的坚定决心，丝毫没有夹杂任何对物质利益的贪求。如同不间断的河水冲刷着河道并使之平坦一般，这个组织四十八年来始终不渝地服务于教法。这应当看作是善思惟造就的奇迹。1999年6月18日，本协会为佛教执行神圣的义务已满四十八周年。因此作为本协会成员的我们，在教法的征途上也已经度过了四十八个年头。

Not concerned about material gains, but giving priority to the practice, in order that service to the Sāsana, which The Buddha entrusted to us, should forthwith be carried out, we should [now] look back on the glorious procession of the Sāsana which has been marching forth these forty-eight years, and see through personal reflection the Dhamma-crops that have grown within us, so as to be glad about that most fortunate situation which was by us brought about.

服务教法，不计利养，修行为上，这是佛陀嘱托我们的，我们应当坚定不移地去实践。现在让我们回顾这四十八年来我们在教法中光辉的征程，并省思在我们心中成熟的“法”的食粮，如此我们将会对我们的奋斗所换来的吉祥成就感到欣慰。

As the thread on which gems are strung together takes on the colour of each gem and sparkles, so indeed, do I see our group of true men (*sappurisa*) as arranged like a precious ornament of gems, making glorious this procession of the Sāsana for our journey in the Sāsana. Enfolded by Dhamma, and taking on the colour of the virtues of patience (*khanti*) and friendliness (*mettā*), we have been together on this journey in Dhamma for forty-eight years. May this togetherness of ours last until we reach Nibbāna.

我能看到我们这支善士（*sappurisa*）的队伍正如一条珍贵的宝石珠链，它具足其中每一颗宝石特有的色泽和光芒，在我们共同的教法征程中熠熠生辉。在“法”的怀抱中，忍辱和慈爱之美德庄严了我们，共同行进在这“法”的征程上已经整整四十八年。愿我们生死与共，直至证悟涅槃。

*Sataṅ samāgamo hotu – yāva nibbāna-pattiyā.*  
(May there be company with the true men until the attainment of Nibbāna.)

（愿我们与正士同行，直至证悟涅槃。）

Yours, finding solace in Dhamma,  
你们那在“法”中得到慰藉的

***Kaḍavedduve Shrī Jinavaṅsa Mahāthera***

卡达崴杜瓦·胜种大长老

Most Venerable Founder and Chief Advisor  
to the Shrī Kalyāṇi Association  
of Yogi-Monasteries

吉祥卡尔亚尼禅修寺院协会创始人兼总顾问

Guṇawardhana Yogāshrama [Monastic] Centre,  
Galdūva, Kahava

2543 June  
1999 18

作于噶尔督瓦德增禅修中心

1999年(佛历2543年)6月18日



# EARLY MORNING VENERATION

## 早课



### VERSES OF OFFERINGS (PŪJĀ-GĀTHĀ)

#### 供养偈

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!**

那某 他色 巴嘎瓦投, 阿拉哈投, 桑玛 桑布达色!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者!

#### INVITATION TO OFFERINGS (ĀRĀDHANĀ)

##### 邀请

**Yāvatā, Bhagavā, loke – tiṭṭheyya tava sāsanaṃ,**

**Tāvātā paṭiṅaṇhātu – pūjā lok'ānukampayā.**

亚瓦他 巴嘎瓦 楼[科欸] — 提[特欸][伊额] 他[乌额] 萨萨囊,  
他瓦他 帕提甘哈图 — 普扎 楼卡努康帕亚。

As long as, O Blessed One, your Dispensation lasts in the world, so long may you, out of compassion for the world, accept these offerings.

世尊于教法, 犹能住世时; 悲悯世间故, 愿常受此供。

#### OFFERING OF LIGHT (DĪPA-PŪJĀ)

##### 供灯

**Gandha-tela<sup>3</sup>-ppadittena – dīpena tama-dhaṅsinā**

**Ti-loka-dīpaṅ Sambuddhaṅ – pūjayāmi tamo-nudaṅ.**

甘答[特欸]拉-帕迪[特欸]呢 — 迪培呢 他玛-当[斯伊]那  
提-楼卡-迪庞 桑布当 — 普扎亚弥 他某-努当。

This light blazing from the fragrant oil [lamp], which dispels darkness, I offer to the Enlightened One, who is the light of the three worlds, and the dispeller of the darkness [of delusion].

燃此香油灯，除暗供佛陀：正觉三界灯，尽逐无明暗。

OFFERING OF INCENSE (*SUGANDHA-PŪJĀ*)

供香

**Sugandhi-kāya-vadanaṅ – ananta-guṇa-gandhinaṅ,  
Sugandhinā'haṅ gandhena – pūjayāmi Tathāgataṅ.**

苏甘迪-卡亚-瓦答囊 — 阿南他-古那-甘迪囊，  
苏甘迪那'杭甘[德欵]呢 — 普扎亚弥 他他嘎唐。

This fragrant scent [incense] I offer to the Tathāgata, who has fragrant body and speech and infinite fragrant virtues.

如来身、语香，无边功德香；我亦以妙香，诚敬供如来。

OFFERING OF DRINKING WATER (*PĀṆĪYA-PŪJĀ*)

供水

**Sugandhaṅ sītalaṅ kappañ – pasanna-madhuraṅ subhaṅ,  
Pāṇīyam'etaṅ, Bhagavā – paṭigaṇhātu-m-uttama.**

苏甘当[斯伊]他郎卡庞 — 帕三那玛杜郎 苏邦，  
帕尼亚美唐 巴嘎瓦 — 帕提甘哈图·木他么。

May the Blessed One, the Supreme One, kindly receive this drinking water which is fragrant, cool, suitable, clean, pleasant, and pure.

澄明具芬芳，清凉甘露味；世尊、至上者，愿受此净水！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！

OFFERING OF RICE GRUEL OR MILK TEA (*TARALA / KHĪRA-PŪJĀ*)

供米粥或奶茶

**Adhivasetu no, Bhante – taralaṅ/paṇītaṅ khīra-pānakaṅ.  
Anukampaṅ upādāya – paṭigaṇhātu-m-uttama.**

阿迪瓦[斯欵]图[讷欧]，般[特欵]—(他拉郎) 帕尼唐 [科伊]拉帕那康  
阿努康庞 乌帕答[伊额] — 帕提甘哈图·木他么。

May the Venerable Sir kindly accept our delicious drink of rice gruel/ milk. May the Supreme One receive it out of compassion for us.

尊师、至上者，惟愿悯我等，受此妙味（粥）乳！

**Vaṅṅa-gandha-guṇ'opetaṅ – etaṅ kusuma-santatiṅ  
Pūjayāmi Munindassa – siri-pāda-saroruhe.**

万那-甘答-古[讷欧]培唐 — 歛唐 库苏玛-三他亭  
普扎亚弥 木宁答色 — [斯伊]利帕答-萨楼卢黑。

This bunch of flowers endowed with the qualities of colour and fragrance I offer at the sacred lotus-like feet of the Lord of Sages [the Buddha].

具德此花聚，好色共妙香；觉皇莲足下，敬奉作供养。

**Pūjemi Buddhaṅ kusumena nena,  
Puññena metena labhāmi mokkhaṅ.  
Pupphaṅ milāyāti yathā,  
Idaṅ me kāyo tathā yāti vināsa-bhāvaṅ.**

普[哲歛]弥 布当 库苏美呢 [讷歛]那  
[普翁][尼歛]呢 美[特歛]呢 拉巴弥 某康。  
普庞 弥拉亚提 亚他，  
伊当 美卡优 他他 亚提 维那萨巴旺。

I offer these flowers to the Buddha and may I, by this merit, gain liberation. Just as these flowers fade and whither, so too my body proceeds to destruction.

我将此花供佛陀，以此功德愿解脱；  
犹如此花必凋谢，我之色身终坏灭。





## VENERATIONS

礼敬

### VENERATION OF THE BUDDHA

(BUDDHA-VANDANĀ)

礼敬佛

**Iti'pi so Bhagavā: Arahaṇ, Sammā Sambuddho,  
Vijjā-caraṇa-sampanno, Sugato, Loka-vidū,  
Anuttaro purisa-damma-sārathi,  
Sattā deva-manussānaṇ, Buddho, Bhagavā'ti.**

伊提'皮 搜 巴嘎瓦: 阿拉杭, 桑玛 桑布豆,  
维扎-察拉呢-桑潘[讷欧], 苏格投, 楼可维杜,  
阿努他楼 普利萨-当玛-萨拉提,  
萨他 [德欵]瓦-玛努萨囊, 布豆, 巴嘎瓦'提。

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

彼世尊亦即是阿拉汉，正自觉者，明行具足，善至，世间解，无上调御丈夫，天人导师，佛陀，世尊。

**Buddhaṇ jīvita-pariyantaṇ saraṇaṇ gacchāmi.**

布当 吉维他-帕利延唐 萨拉囊 嘎察弥。

To life's end, I go to the Buddha for refuge.

尽形寿我皈依佛陀。

**Ye ca Buddhā atītā ca – ye ca Buddhā anāgatā,  
Paccuppanā ca ye Buddhā – ahaṇ vandāmi sabbadā.**

[伊欵] 彻 布答 阿提他 彻 — [伊欵] 彻 布答 阿那嘎他,  
帕楚潘那 彻 [伊欵] 布答 — 阿杭 万答弥 萨巴答。

Any Buddhas of the ages past, and any Buddhas that are yet to come,  
and the Buddhas of the present age, I always venerate!

我时刻礼敬，过去诸佛陀，未来诸佛陀，以及现在佛！

**N'atthi me saraṇaṇ aññaṇ – Buddho me saraṇaṇ varaṇ.  
Etena sacca-vajjena – hotu me jaya-maṅgalaṇ.**

那提美萨拉囊安酿 — 布豆美萨拉囊瓦郎，  
欸[特欸]呢萨彻-瓦[哲欸]呢 — 厚图美扎亚-芒嘎郎。

There is no other refuge for me, the Buddha is my most excellent refuge.  
By the assertion of this truth, may the blessing of victory be mine!

我无他皈依，佛为至上依；以此真实语，愿我胜吉祥！

**Uttamaṅgena vande'haṇ – pāda-paṇsu-var'uttamaṇ,  
Buddhe yo khalito, doso – Buddho khamatu taṇ mamaṇ.**

乌他芒给呢万[德欸]'杭 — 帕答-庞苏瓦卢他芒，  
布[德欸]优卡利投豆搜 — 布豆卡玛图唐玛芒。

With my head I humbly venerate, the blessed dust on His Feet. For any  
wrong or fault done to the Buddha, may the Buddha forgive me for that!

我以头礼敬，最上者足尘；对佛诸过恶，愿佛原谅我！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！



## VENERATION OF THE DHAMMA

(DHAMMA-VANDANĀ)

礼敬法

**Sv'akkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko,  
ehi-passiko, opanayiko, paccattaṇ veditabbo viññūhī'ti.**

【斯瓦】卡投巴嘎瓦他当某三迪提寇，阿卡利寇，欸[呵伊]帕  
[斯伊]寇，欧帕那伊寇，帕察唐韦迪他[布欧][乌英]纽[呵伊]提。

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

法乃世尊所善说，是自见的，无时的，来见的，导向[涅槃]的，智者们的各自证知的。

**Dhammaṅ jīvita-pariyaṅgaṅ saraṅgaṅ gacchāmi.**

当芒 吉维他-帕利延唐 萨拉囊 嘎察弥。

To life's end, I go to the Dhamma for refuge.

尽形寿我皈依法。

**Ye ca Dhammā atītā ca – ye ca Dhammā anāgatā,  
Paccuppanā ca ye Dhammā – ahaṅ vandāmi sabbadā.**

[伊欵] 彻 当玛 阿提他 彻 — [伊欵] 彻 当玛 阿那嘎他,  
帕楚潘那 彻 [伊欵] 当玛 — 阿杭 万答弥 萨巴答。

Any Dhammas of the ages past, and any Dhammas that are yet to come, and the Dhammas of the present age, I always venerate!

我时刻礼敬，过去之诸法，未来之诸法，及现在诸法。

**N'atthi me saraṅgaṅ aññaṅ – Dhammo me saraṅgaṅ varaṅ.  
Etena sacca-vajjena – hotu me jaya-maṅgalaṅ.**

那提 美 萨拉囊 安酿 — 当某 美 萨拉囊 瓦郎，  
欵[特欵]呢 萨彻-瓦[哲欵]呢 — 厚图 美 扎亚-芒嘎郎。

There is no other refuge for me, the Dhamma is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

我无他皈依，法为至上依；以此真实语，愿我胜吉祥！

**Uttamaṅgena vande'haṅ – Dhammaṅ ca tividhaṅ varaṅ,  
Dhamme yo khalito, doso – Dhammo khamatu taṅ mamaṅ.**

乌他芒给呢 万[德欵]'杭 — 当芒 彻 提维当 瓦郎，  
当美 优 卡利投 豆搜 — 当某 卡玛图 唐 玛芒。

With my head I humbly venerate, the excellent threefold Dhamma. For any wrong or fault done to the Dhamma, may the Dhamma forgive me for that!

我以头礼敬，三种至上法<sup>4</sup>；对法诸过恶，愿法原谅我！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！



**VENERATION OF THE SAṄGHA**

(SAṄGHA-VANDANĀ)

礼敬僧

**Su-paṭipanno Bhagavato sāvaka-saṅgho.**

**Uju-paṭipanno Bhagavato sāvaka-saṅgho.**

**Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.**

**Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;**

**ya-d-idaṇ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā –  
esa Bhagavato sāvaka-saṅgho.**

**Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,  
anuttaraṇ puñña-kkhettaṇ lokassā'ti.**

苏帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,  
乌朱帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,  
他亚帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,  
萨弥[赤伊]帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,  
亚迪当 察他利 普利萨由嘎尼, 阿他普利萨普嘎拉。  
欸色 巴嘎瓦投 萨瓦卡桑勾。阿胡[讷欸]优, 帕胡[讷欸]优, 答[科  
伊][讷欸]优, 安扎利卡拉尼优,  
阿努他郎 [普翁] [尼亚] [科欸]唐 楼卡萨'提。

The Saṅgha (order) of the Blessed One's disciples has entered upon  
the good practice.

The Saṅgha [. . .] has entered upon the straight practice.

The Saṅgha [. . .] has entered upon the true practice.

The Saṅgha [. . .] has entered upon the proper practice;

that is to say, the four pairs of persons or the eight types of individuals –  
this is the Saṅgha of the Blessed One's disciples. It is worthy of gifts,  
worthy of hospitality, worthy of offerings, worthy of reverential saluta-  
tion, and the unsurpassed field of merit for the world.

世尊的弟子僧团是善行道者，世尊的弟子僧团是正直行道者，世  
尊的弟子僧团是如理行道者，世尊的弟子僧团是正当行道者。也

即是四双八士。此乃世尊的弟子僧团，应受供养，应受供奉，应受布施，应受合掌，是世间无上的福田。

**Saṅhaṅ jīvita-pariyantaṅ saraṇaṅ gacchāmi.**

桑冈 吉维他-帕利延唐 萨拉囊 嘎察弥。

To life's end, I go to the Saṅgha for refuge.

尽形寿我皈依僧。

**Ye ca Saṅhā atītā ca – ye ca Saṅhā anāgatā,  
Paccuppanā ca ye Saṅha – ahaṅ vandāmi sabbadā.**

[伊欵] 彻 桑嘎 阿提他 彻 — [伊欵] 彻 桑嘎 阿那嘎他,  
帕楚潘那 彻 [伊欵] 桑格 — 阿杭 万答弥 萨巴答。

Any Saṅghas of the ages past, and any Saṅghas that are yet to come,  
and the Saṅghas of the present age, I always venerate!

我时刻礼敬，过去诸僧团，未来诸僧团，及现在僧团！

**N'atthi me saraṇaṅ añaṇaṅ – Saṅho me saraṇaṅ varaṅ,  
Etena sacca-vajjena – hotu me jaya-maṅgalaṅ.**

那提美 萨拉囊 安酿 — 桑勾美 萨拉囊 瓦郎，  
欵[特欵]呢 萨彻-瓦[哲欵]呢 — 厚图美 扎亚-芒嘎郎。

There is no other refuge for me, the Saṅgha is my most excellent refuge.  
By the assertion of this truth, may the blessing of victory be mine!

我无他皈依，僧为至上依；以此真实语，愿我胜吉祥！

**Uttamaṅgena vande'haṅ – Saṅhaṅ ca tividh'ottamaṅ,  
Saṅhe yo khalito, doso – Saṅho khamatu taṅ mamaṅ.**

乌特芒给呢 万[德欵]'杭 — 桑冈 彻 提维杜他芒，  
桑给 优 卡利投 豆搜 — 桑勾 卡玛图 唐 玛芒。

With my head I humbly venerate the supreme threefold Saṅgha. For any  
wrong or fault done to the Saṅgha, may the Saṅgha forgive me for that!

我以头礼敬，三种至上僧<sup>5</sup>；对僧诸过恶，愿僧原谅我！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！





VENERATION OF THE TRIPLE GEM TO THE  
HIGHEST DEGREE  
对三宝的至上礼敬

**Buddha-dhammā ca Pacceka – Buddha-saṅghā ca sāmikā.  
Dāso'vāhasmi me tesañ – guṇañ ṭhātu sire sadā.**

布答-当玛 彻 帕[彻欸]科 — 布答-桑嘎 彻 萨弥卡。

答搜 瓦哈【斯弥】美 [特欸]桑 — 古囊 他图 [斯伊]雷 萨答。

The Buddhas, the Dhammas, the individual (*Pacceka*) Buddhas, and the Saṅghas are my masters; like unto their servant am I. May their virtues be always placed on my head.

佛法僧三宝，及以辟支佛；是皆我之主，我为彼等仆。

愿彼等功德，常住于我首<sup>6</sup>。

**Tisaraṇañ, ti-lakkhaṇ'ūpekkhaṇ – Nibbānam'antimaṇ  
sukhaṇ,**

**Suvande sirasā niccaṇ – labhāmi tividhām'ahaṇ.**

提萨拉囊 提拉卡努培康 — 尼巴那曼提芒 苏康，

苏万[德欸] [斯伊]拉萨 尼昌 — 拉巴弥 提维答玛杭。

The three refuges, the equanimity about the three characteristics [of impermanence, etc.], and Nibbāna's final bliss, most highly do I venerate constantly with my head, and may I gain their threefold return [of Path, Fruition, and Nibbāna].

三宝及于三相舍<sup>2c</sup>，乃至究竟涅槃乐；

我常头面善礼敬，愿得三种广大果<sup>3c</sup>！

**Tisaraṇañ ca sire ṭhātu – sire ṭhātu tilakkhaṇañ,  
Upekkhā ca sire ṭhātu – Nibbānaṇ ṭhātu me sire.**

提萨拉囊 彻 [斯伊]雷 他图 — [斯伊]雷 他图 提拉卡囊，

乌培卡 彻 [斯伊]雷 他图 — 尼巴囊 他图 美 [斯伊]雷。

May the three refuges be placed on my head, may the three characteristics be placed on my head, may equanimity be placed on my head, and may Nibbāna be placed on my head!

三宝与三相，舍心及涅槃，常住于我首；我作如是愿。

**Buddhe sakaruṇe vande – Dhamme, Pacceka-sambuddhe,  
Saṅghe ca sirasā yeva – tidhā niccaṅ namām’ahaṅ.**

布[德欵] 萨卡卢[讷欵] 万[德欵] — 当美 帕[彻欵]卡-桑布[德欵],  
桑给 彻 [斯伊]利萨 [伊欵][乌额] — 提答 尼昌 那玛玛杭.

With my very head I venerate the compassionate Buddhas, the Dhammas, the individual Sambuddhas, and the Saṅghas, and constantly do I pay homage in three ways [by body, speech and mind].

具悲诸佛陀，法、僧、辟支佛；我以身语意，时时恒敬礼。

**Namāmi Satthun’ovād’appamāda-vacan’antimaṅ.  
Sabbe’pi cetiye vande – upajjh’ācariye mamaṅ.  
Mayhaṅ paṇāma-tejena – cittaṅ pāpehi muccatan’ti.**

那玛弥 萨图[讷欧]瓦答’帕玛答-瓦察南提芒.

萨贝’皮 [彻欵]提[伊欵] 万[德欵] — 乌帕扎察利[伊欵] 玛芒.

玛 [伊杭] 帕那玛-[特欵][哲欵]呢 — [赤伊]唐 帕培[呵伊] 木察  
探’提.

I pay homage to the Teacher’s exhortation and to his last words on diligence. I also venerate all sacred monuments, my preceptor and my teacher. By the power of this obeisance may my mind be released from evil.

大师最后语，精进莫放逸；于彼我敬礼。一切诸塔寺，  
戒师教授师；于彼我敬礼。以此功德力，愿我心离恶！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！



**VENERATION OF THE FOURTEEN KINDS  
OF BUDDHA’S KNOWLEDGE  
(CUDDASA-BUDDHA-ÑĀṆA-VANDANĀ)**

礼敬佛陀的十四种智<sup>7</sup>

**1. Dukkhe ñāṇaṅ, Buddha-ñāṇaṅ.**

度[科欵] [尼亚]囊, 布达[尼亚]囊.

The knowledge of suffering is Buddha's knowledge.

苦智是佛智。

## 2. **Dukkha-samudaye ñāṇaṇ, Buddha-ñāṇaṇ.**

度科 萨木达[以欸] [尼亚]囊, 布达[尼亚]囊。

The knowledge of suffering's origin is Buddha's knowledge.

苦集智是佛智。

## 3. **Dukkha-nirodhe ñāṇaṇ, Buddha-ñāṇaṇ.**

度科-尼楼[德欸] [尼亚]囊, 布答-[尼亚]囊。

The knowledge of suffering's cessation is Buddha's knowledge.

苦灭智是佛智。

## 4. **Dukkha-nirodha-gāminī-paṭipadāya ñāṇaṇ, Buddha-ñāṇaṇ.**

度科-尼楼答-嘎弥尼亚 帕提帕答[伊额] [尼亚]囊, 布答-[尼亚]囊。

The knowledge of the way leading to the cessation of suffering is Buddha's knowledge.

苦灭道迹智是佛智。

## 5. **Attha-paṭisambhīde ñāṇaṇ, Buddha-ñāṇaṇ.**

阿他-帕提桑比[德欸] [尼亚]囊, 布答-[尼亚]囊。

The knowledge of discrimination of meaning is Buddha's knowledge.

义无碍解智是佛智。

## 6. **Dhamma-paṭisambhīde ñāṇaṇ, Buddha-ñāṇaṇ.**

当玛-帕提桑比[德欸] [尼亚]囊, 布答-[尼亚]囊。

The knowledge of discrimination of phenomena is Buddha's knowledge.

法无碍解智是佛智。

## 7. **Nirutti-paṭisambhīde ñāṇaṇ, Buddha-ñāṇaṇ.**

尼卢提-帕提桑比[德欸] [尼亚]囊, 布答-[尼亚]囊。

The knowledge of discrimination of linguistic expression is Buddha's knowledge.

辞无碍解智是佛智。

### 8. Paṭibhāna-paṭisambhīde ñāṇaṇ, Buddha-ñāṇaṇ.

帕提巴那-帕提桑比[德欵][尼亚]囊， 布答-[尼亚]囊。

The knowledge of discrimination by perspicacity is Buddha's knowledge.  
辩无碍解智是佛智。

[Six Knowledges Not Shared by Disciples (*cha asādhāraṇa-ñāṇa*)  
六种不共于弟子之智

### 9. Indriya-paro-pariyatte ñāṇaṇ, Buddha-ñāṇaṇ.

英[德利]亚-帕楼-帕利亚[特欵][尼亚]囊， 布答-[尼亚]囊。

The knowledge of penetration of the high or low spiritual faculties [of beings] is Buddha's knowledge.  
(了知诸有情的)根上下智。

### 10. Sattānaṇ āsay'ānusaye ñāṇaṇ, Buddha-ñāṇaṇ.

萨他囊 阿萨亚努萨[伊欵][尼亚]囊， 布答-[尼亚]囊。

The knowledge of the dispositions and underlying tendencies of beings is Buddha's knowledge.  
有情意乐随眠智是佛智。

### 11. Yamaka-pāṭihāriye ñāṇaṇ, Buddha-ñāṇaṇ.

亚玛卡-帕提[呵伊]雷 [尼亚]囊， 布答-[尼亚]囊。

The knowledge of the twin miracle is Buddha's knowledge.  
双神变智是佛智。

### 12. Mahā-karuṇā-samāpattiyā ñāṇaṇ, Buddha-ñāṇaṇ.

马哈卡卢哪 萨吗帕题亚[尼亚]囊， 布达[尼亚]囊。

The knowledge of the attainment of the Great Compassion is Buddha's knowledge.  
大悲成就智是佛智。

### 13. Sabbaññuta-ñāṇaṇ, Buddha-ñāṇaṇ.

萨般纽他-[尼亚]囊， 布答-[尼亚]囊。

The omniscient knowledge is Buddha's knowledge.  
一切知智是佛智。

**14. Anāvaraṇa-ñāṇaṇ, Buddha-ñāṇan'ti.**

阿那瓦拉那-[尼亚]囊, 布答-[尼亚]南'提.

The unobstructed Knowledge is Buddha's knowledge.

无碍智是佛智。

**Imāni cuddasa Buddha-ñāṇāni. Imesaṇ aṭṭha-ñāṇāni sāvaka-sādhāraṇāni. Cha ñāṇāni asādhāraṇāni sāvakehi. Imehi cuddasa Buddha-ñāṇehi samannāgataṇ Sammā Sambudhaṇ, Bhagavantaṇ siraśā namāmi.**

伊玛尼 楚答色 布答-[尼亚]那尼. 伊美桑 阿他-[尼亚]那尼 萨-瓦卡-萨答拉那尼. 彻 [尼亚]那尼 阿萨答拉那尼 萨瓦[科欵][呵伊]. 伊美[呵伊] 楚答色 布答-[尼亚][讷欵][呵伊] 萨曼那嘎唐 桑玛 桑布当, 巴嘎万唐 [斯伊]拉萨 那玛弥.

These are the Fourteen Kinds of Buddha's Knowledge. Eight of these kinds of Knowledge are shared by disciples. Six kinds of Knowledge are not shared by them. I pay homage with my head to the Fully Self-Enlightened and Blessed One who is endowed with these Fourteen Kinds of Buddha's Knowledge.

如是十四种智为佛陀之智, 其中前八种智为弟子所共, 后六者唯有佛陀可证, 不共于弟子。

具足如是十四智, 无上正等正觉者, 世尊足下我敬礼!

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度! 萨度! 萨度!



**VENERATION OF THE SEVENTY-SEVEN SUBJECTS OF KNOWLEDGE**

(SATTĀ-SATTATI ÑĀṆA-VATTHU-VANDANĀ)

礼敬七十七种智所行境<sup>8</sup>

**1. [1] Jāti-paccayā jarā-maraṇan'ti ñāṇaṇ. [2] Asati jātiyā, natthi jarā-maraṇan'ti ñāṇaṇ. [3] Atītam'pi addhānaṇ jāti-paccayā jarā-maraṇan'ti ñāṇaṇ. [4] Asati jātiyā, natthi ja-**

**rā-maraṇan'ti nāṇaṇ.** [5] **Anāgatam'pi addhānaṇ jāti-paccayā jarā-maraṇan'ti nāṇaṇ.** [6] **Asati jātiyā, natthi jarā-maraṇan'ti nāṇaṇ.** [7] **Yam'pi'ssa taṇ dhamma-ṭṭhiti-nāṇaṇ, tam'pi khaya-dhammaṇ, vaya-dhammaṇ, virāga-dhammaṇ, nirodha-dhamman'ti nāṇaṇ.**

[1] 扎提帕察亚 扎拉玛拉南'提 [尼亚]囊。[2] 阿萨提 扎提亚 那提 扎拉玛拉南'提 [尼亚]囊。[3] 阿提唐'皮 阿答囊 扎提帕察亚 扎拉玛拉南'提 [尼亚]囊。[4] 阿萨提 扎提亚 那提 扎拉玛拉南'提 [尼亚]囊。[5] 阿那嘎唐'皮 阿答囊 扎提帕察亚 扎拉玛拉南'提 [尼亚]囊。[6] 阿萨提 扎提亚 那提 扎拉玛拉南'提 [尼亚]囊。[7] 央'皮'色 唐 当玛-提提-[尼亚]囊, 唐皮 卡亚当芒, 瓦亚当芒, 维-拉嘎当芒, 尼楼答当曼'提 [尼亚]囊。

1. [1] The knowledge: with birth as condition there is ageing-and-death. [2] The knowledge: when there is no birth, there are no ageing-and-death. [3] The knowledge: in the **past** too with birth as condition there was ageing-and-death. [4] The knowledge: had there been no birth, there would have been no ageing-and-death. [5] The knowledge: in the **future** too with birth as condition there will be ageing-and-death. [6] The knowledge: should there be no birth, there will be no ageing-and-death. [7] The knowledge that even the knowledge of the causal relationship of phenomena (*dhamma-ṭṭhiti-nāṇa*) has also the nature of destruction, falling, fading away, and cessation.

生缘老死之智。无生则无老死之智。过去世生缘老死之智。过去世无生则无老死之智。未来世生缘老死之智。未来世无生则无老死之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**2. [1] Bhava-paccayā jāti'ti nāṇaṇ.** [2] **Asati bhavasmiṇ, natthi jāti'ti nāṇaṇ.** [3] **Atītam'pi addhānaṇ bhava-paccayā jāti'ti nāṇaṇ.** [4] **Asati bhavasmiṇ, ...** [5] **Anāgatam'pi addhānaṇ ...** [6] **Asati bhavasmiṇ, ...** [7] **Yam'pi'ssa taṇ dhamma-ṭṭhiti-nāṇaṇ, ... nirodha-dhamman'ti nāṇaṇ.**

[1] 巴瓦帕察亚 扎提'提 [尼亚]囊。[2] 阿萨提 巴瓦【斯明】 那提 扎提'提 [尼亚]囊。[3] 阿提唐'皮 阿答囊 巴瓦帕察亚 扎提'提 [尼亚]囊。[4] 阿萨提 巴瓦【斯明】 ... [5] 阿那嘎唐'皮 阿答囊 ... [6] 阿萨提 ... [7] 央'皮'色 唐 当玛-提提-[尼亚]囊, ... 尼楼答当曼'提 [尼亚]囊。

2. [1] The knowledge: with karmic becoming as condition there is birth. [2] The knowledge: when there is no karmic becoming, there is no birth. [3] The knowledge: in the **past** too with karmic becoming as condition there was birth. [4] ... [5] The knowledge: in the **future** too ... [6] ... should there be no karmic becoming, ... [7] The knowledge that even the knowledge of the causal relationship of phenomena ... has also the nature of ... cessation.

有缘生之智。无有则无生之智。过去世有缘生之智。过去世无有则无生之智。未来世有缘生之智。未来世无有则无生之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**3. [1] Upādāna-paccayā bhavo'ti ñāṇaṇ. [2] Asati upādāna-smiṇ, natthi bhavo'ti ñāṇaṇ. [3] Atūtam'pi addhānaṇ upādāna-paccayā ... . [4] Asati upādānasmiṇ, ... [5] Anāgatam'pi addhānaṇ ... [6] Asati ... [7] Yam'pi'ssa taṇ dhamma-ṭṭhiti-ñāṇaṇ, ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 乌帕答那帕察亚 巴[乌欧]'提 [尼亚]囊. [2] 阿萨提 乌帕答-那【斯明】 那提 巴[乌欧]'提 [尼亚]囊. [3] 阿提唐'皮 阿答囊 乌帕答那帕察亚 ... . [4] 阿萨提 乌帕答那【斯明】 ... [5] 阿那嘎唐'皮 阿答囊 ... [6] 阿萨提 ... [7] 央'皮'色 唐 当玛-提提-[尼亚]囊, ... 尼楼答当曼'提 [尼亚]囊.

3. [1] The knowledge: with clinging as condition there is karmic becoming. [2] The knowledge: when there is no clinging, there is no karmic becoming. [3] The knowledge: in the **past** too ... [7] ... has also the nature of ... cessation.

取缘有之智。无取则无有之智。过去世取缘有之智。过去世无取则无有之智。未来世取缘有之智。未来世无取则无有之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**4. [1] Taṇhā-paccayā upādānan'ti ñāṇaṇ. [2] Asati taṇhāya, natthi upādānan'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 探哈帕察亚 乌帕答南'提 [尼亚]囊. [2] 阿萨提 探哈[伊额] 那提 乌帕答南'提 [尼亚]囊. ... [7] ... 尼楼答当曼'提 [尼亚]囊.

4. [1] The knowledge: with craving as condition there is clinging. [2] The knowledge: when there is no craving, there is no clinging. ... [7] ... has also the nature of ... cessation.

爱缘取之智。无爱则无取之智。过去世爱缘取之智。过去世无爱则无取之智。未来世爱缘取之智。未来世无爱则无取之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**5. [1] Vedanā-paccayā taṇhā'ti ñāṇaṇ. [2] Asati vedanāya, natthi taṇhā'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 韦答那帕察亚 探哈'提 [尼亚]囊. [2] 阿萨提 韦答那[伊额] 那提 探哈'提 [尼亚]囊. ... [7] ... 尼楼答当曼'提 [尼亚]囊.

5. [1] The knowledge: with feeling as condition there is craving. [2] The knowledge: when there is no feeling, there is no craving. ... [7] ... has also the nature of ... cessation.

受缘爱之智。无受则无爱之智。过去世受缘爱之智。过去世无受则无爱之智。未来世受缘爱之智。未来世无受则无爱之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**6. [1] Phassa-paccayā vedanā'ti ñāṇaṇ. [2] Asati phassasmiṇ, natthi vedanā'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 帕萨帕察亚 韦答那'提 [尼亚]囊. [2] 阿萨提 帕萨[斯明] 那提 韦答那'提 [尼亚]囊. ... [7] ... 尼楼答当曼'提 [尼亚]囊.

6. [1] The knowledge: with contact as condition there is feeling. [2] The knowledge: when there is no contact, there is no feeling. ... [7] ... has also the nature of ... cessation.

触缘受之智。无触则无受之智。过去世触缘受之智。过去世无触则无受之智。未来世触缘受之智。未来世无触则无受之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**7. [1] Saḷāyatana-paccayā phasso'ti ñāṇaṇ. [2] Asati saḷāyatana-smiṇ, natthi phasso'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 萨拉亚他那帕察亚 帕搜'提 [尼亚]囊. [2] 阿萨提 萨拉亚-他那[斯明] 那提 帕搜'提 [尼亚]囊. ... [7] ... 尼楼答-当曼'提 [尼亚]囊.

7. [1] The knowledge: with the six sense organs as condition there is contact. [2] The knowledge: when there are no six sense organs, there is no contact. ... [7] ... has also the nature of ... cessation.



六处缘触之智。无六处则无触之智。过去世六处缘触之智。过去世无六处则无触之智。未来世六处缘触之智。未来世无六处则无触之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**8. [1] Nāma-rūpa-paccayā saḷāyatanan'ti ñāṇaṇ. [2] Asati nāma-rūpasmiṇ, natthi saḷāyatanan'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 那玛卢帕帕察亚 萨拉亚他南'提 [尼亚]囊. [2] 阿萨提 那玛卢帕【斯明】 那提 萨拉亚他南'提 [尼亚]囊. ... [7] ... 尼楼答当曼'提 [尼亚]囊.

8. [1] The knowledge: with mentality-materiality as condition there are the six sense organs. [2] The knowledge: when there is no mentality-materiality there are no six sense organs. ... [7] ... has also the nature of ... cessation.

名色缘六处之智。无名色则无六处之智。过去世名色缘六处之智。过去世无名色则无六处之智。未来世名色缘六处之智。未来世无名色则无六处之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**9. [1] Viññāṇa-paccayā nāma-rūpan'ti ñāṇaṇ. [2] Asati viññāṇasmiṇ, natthi nāma-rūpan'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] [乌英][尼亚]那帕察亚 那玛卢潘'提 [尼亚]囊. [2] 阿萨提 [乌英]-[尼亚]那【斯明】 那提 那玛卢潘'提 [尼亚]囊. ... [7] ... 尼楼答当曼'提 [尼亚]囊.

9. [1] The knowledge: with [rebirth] consciousness as condition there is mentality-materiality. [2] The knowledge: when there is no [rebirth] consciousness there is no mentality-materiality. ... [7] ... has also the nature of ... cessation.

识缘名色之智。无识则无名色之智。过去世识缘名色之智。过去世无识则无名色之智。未来世识缘名色之智。未来世无识则无名色之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**10. [1] Saṅkhāra-paccayā viññāṇan'ti ñāṇaṇ. [2] Asati saṅkhāresu, natthi viññāṇan'ti ñāṇaṇ. ... [7] ... nirodha-dhamman'ti ñāṇaṇ.**

[1] 桑卡拉帕察亚 [乌英][尼亚]南'提 [尼亚]囊. [2] 阿萨提 桑-卡雷苏 那提 [乌英][尼亚]南'提 [尼亚]囊. ... [7] ... 尼楼答当曼'提 [尼亚]囊.

10. [1] The knowledge: with volitional activities as condition there is [rebirth] consciousness. [2] The knowledge: when there are no volitional activities there is no [rebirth] consciousness. ... [7] ... has also the nature of ... cessation.

行缘识之智。无行则无识之智。过去世行缘识之智。过去世无行则无识之智。未来世行缘识之智。未来世无行则无识之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**11. [1] Avijjā-paccayā saṅkhārā'ti ñāṇaṇ. [2] Asati avijjāya, natthi saṅkhārā'ti ñāṇaṇ. [3] Atītam'pi addhānaṇ avijjā-paccayā saṅkhārā'ti ñāṇaṇ. [4] Asati avijjāya, natthi saṅkhārā'ti ñāṇaṇ. [5] Anāgatam'pi addhānaṇ avijjā-paccayā saṅkhārā'ti ñāṇaṇ. [6] Asati avijjāya, natthi saṅkhārā'ti ñāṇaṇ. [7] Yam'pi'ssa taṇ dhamma-ṭṭhiti-ñāṇaṇ, tam'pi khaya-dhammaṇ, vaya-dhammaṇ, virāga-dhammaṇ, nirodha-dhamman'ti ñāṇaṇ.**

[1] 阿维扎帕察亚 桑卡拉'提 [尼亚]囊. [2] 阿萨提 阿维扎[伊额]那提 桑卡拉'提 [尼亚]囊. [3] 阿提唐皮 阿答囊 阿维扎-帕察亚 桑卡拉'提 [尼亚]囊. [4] 阿萨提 阿维扎[伊额]那提 桑卡拉'提 [尼亚]囊. [5] 阿那嘎唐皮 阿答囊 阿维扎-帕察亚 桑卡拉'提 [尼亚]囊. [2] 阿萨提 阿维扎[伊额]那提 桑卡拉'提 [尼亚]囊. [7] 央'皮'色 唐当玛-提提-[尼亚]囊, 唐皮 卡亚当芒, 瓦亚当芒, 维拉-嘎当芒, 尼楼答当曼'提 [尼亚]囊.

11. [1] The knowledge: with ignorance as condition there are volitional activities. [2] The knowledge: when there is no ignorance, there are no volitional activities. [3] The knowledge: in the **past** too with ignorance as condition there were volitional activities. [4] The knowledge: had there been no ignorance, there would have been no volitional activities. [5] The knowledge: in the **future** too with ignorance as condition there will be volitional activities. [6] The knowledge: should there be no ignorance, there will be no volitional activities. [7] The knowledge that even the knowledge of the causal relationship of phenomena (*dhamma-ṭṭhiti-ñāṇa*) has also the nature of fading away, falling, waning, and cessation.

无明缘行之智。无无明则无行之智。过去世无明缘行之智。过去世无无明则无行之智。未来世无明缘行之智。未来世无无明则无行之智。（知晓）法住智亦是毁灭法、衰坏法、离欲法、灭尽法之智。

**Imāni satta-sattati nāṇani. Imehi satta-sattatiyā nāṇehi samannāgataṇ Sammā Sambuddhaṇ, Bhagavantaṇ sirasā namāmi.**

伊玛尼 萨他-萨他提 [尼亚]那尼. 伊美[呵伊] 萨他-萨他提亚 [尼亚][讷欵][呵伊] 萨曼那嘎唐 桑玛 桑布当, 巴嘎万唐 [斯伊]拉萨那玛弥.

These are the Seventy Seven Kinds of Knowledge. I pay homage with my head to the Fully Self-Enlightened and Blessed One who is endowed with these Seventy-Seven Kinds of Knowledge.

如是为七十七种智。

具足此七十七智，无上正等正觉者，世尊足下我敬礼！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！



## REGULAR PROTECTIVE DISCOURSES

### 护卫经常课

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa. (3x)**

那某 他色 巴嘎瓦投, 阿拉哈投, 桑玛 桑布答色. (3x)

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者！

DISCOURSE ON FRIENDLINESS THAT SHOULD BE PRACTICED

(KARAṆĪYA METTA SUTTA)

应作慈爱经<sup>9</sup>

For the complete *Karaṇīya Metta Sutta* please see p. 110.

《应作慈爱经》之完整经文及翻译参见第 110 页。

THE PEACOCK'S PROTECTIVE CHANT

(MORA PARITTA) – First Half

孔雀护卫经<sup>10</sup> (前半)

Udet'ayaṇ cakkhumā, ekarājā,  
Harissa-vaṇṇo, paṭhavi-ppabhāso.  
Taṇ taṇ namassāmi  
Harissa-vaṇṇaṇ, paṭhavi-ppabhāsaṇ.  
Tay'ajja guttā viharemu divasaṇ.

乌[德欸]他央 察库玛, 欸卡拉扎,  
哈利萨万[讷欧], 帕他维帕巴搜.  
唐 唐 那玛萨弥  
哈利萨万囊, 帕他维帕巴桑.  
他亚哲 古他 维哈雷木 迪瓦桑.

Rises this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this day.

神光耀后土<sup>4C</sup>, 具眼独一尊。金身自兹现, 斯时我礼敬。  
愿尊垂加护, 此日仰光明。

Ye brāhmaṇā vedagū sabba-dhamme,  
Te me namo, te ca maṇ pālayantu.  
Nam'atthu Buddhānaṇ, nam'atthu Bodhiyā,  
Namo vimuttānaṇ, namo vimuttiyā.  
Imaṇ so parittaṇ katvā moro caratī esanā'ti.

[伊欸]【布拉呵】玛那 韦答古 萨巴当美,  
[特欸]美那某, [特欸]彻芒 帕拉延图。

那玛图 布答囊, 那玛图 [布欧] 迪亚,  
那某 维木他囊, 那某 维木提亚。  
伊芒 搜 帕利唐卡 [特瓦] 某楼 察拉提 欸萨那'提

May my homage be to those Brāhmaṇas [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock goes about seeking [food].

“诸佛真<sup>5c</sup>梵志<sup>11</sup>，善解一切法；今我遍礼敬，愿佛垂加护。我今礼诸佛，及以佛菩提；解脱、解脱者，亦悉恭敬礼。”  
孔雀说偈已，寻出觅所食。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)<sup>12</sup>**

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答. (1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我得平安！（一遍）

以此真实语，愿汝得平安！（两遍）



## MEDITATIONS

### 禅修

#### MEDITATION ON FRIENDLINESS

(METTĀ-BHĀVANĀ)

#### 修习慈心

**Ahaṇ avero homi, abyāpajjho homi, anīgho homi, sukkhī attānaṇ pariharāmi.**

阿杭 阿韦楼 厚弥, 阿【布亚】帕周 厚弥, 阿尼勾 厚弥, 苏【科伊】阿他囊 帕利哈拉弥。

May I be without hatred, ... without ill-will [or anger], ... without distress, and may I keep myself happy.

愿我无怨恨, 愿我无瞋恚, 愿我无恼乱, 常自享安乐。

**Ahaṅ viya mayhaṅ ācariy'upajjhāyā mātā-pitaro, hita-sattā, majjhattika-sattā, verī-sattā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṅ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kamma-ssakā.**

阿杭 维【伊额】玛【伊杭】阿察利由帕扎亚 玛他-皮他楼, [呵伊] 他-萨他, 玛扎提卡-萨他, 韦利-萨他, 阿韦拉 哄图, 阿【呵亚】帕扎 哄图, 阿尼嘎 哄图, 苏【科伊】阿他囊 帕利哈兰图, 杜卡 木禅图, 亚他-拉答-桑帕提投 玛 维嘎禅图, 康玛萨卡。

As myself, so too may my teachers, preceptors, parents, beneficial beings, indifferent beings, and hostile beings, be without hatred, ... without ill-will [or anger], ... without distress, and may they keep themselves happy. May they be free from suffering, may they not be deprived of their own fortune, duly acquired, and be the owners of their own [good] kamma.

愿我无怨恨, 愿我无恼害, 离苦常自乐。我之教授师, 戒师及父母, 于我饶益者, 于我中庸者, 于我为敌者, 愿彼皆如我, 无怨无恼害, 离苦常自乐; 解脱于诸苦, 所得不失坏, 善业<sup>6c</sup>恒随身。

**Imasmiṅ vihāre, imasmiṅ gocara-gāme, imasmiṅ nagare, imasmiṅ Laṅkādiṭṭe, imasmiṅ Jambudīpe, imasmiṅ cak-kavāḷe, issara-janā, sīm'aṭṭhaka-devatā, sabbe sattā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṅ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kamma-ssakā.**

伊玛【斯明】维哈雷, 伊玛【斯明】勾察拉-嘎美, 伊玛【斯明】那嘎雷, 伊玛【斯明】郎卡迪培, 伊玛【斯明】章布迪培, 伊玛【斯明】察卡瓦【勒欵】, 伊萨拉扎那, [斯伊]玛他卡【德欵】瓦他, 萨贝 萨他, 阿韦拉 哄图, 阿【呵亚】帕扎 哄图, 阿尼嘎 哄图,

苏[科伊] 阿他囊 帕利哈兰图, 杜卡 木禅图, 亚他-拉答-桑帕提投玛 维嘎禅图, 康玛萨卡。

In this monastery, in this village for alms round, in this city, in this island of Sri Lanka, in this peninsula of India, in this solar system, may the chief people, the deities dwelling within the boundaries, and all beings be without hatred, ... without ill-will [or anger], ... without distress, and may they keep themselves happy. May they be free from suffering, may they not be deprived of their own fortune, duly acquired, and be the owners of their own [good] kamma.

此寺、此聚落，此城、楞伽洲<sup>7c</sup>，及以瞻部洲<sup>8c</sup>，乃至铁围际<sup>9c</sup>。一切豪富者，界内诸天入，一切诸有情；无怨无恼害，离苦常自乐，解脱于诸苦，所得不失坏，善业恒随身。

**Puratthimāya disāya, dakkhiṇāya disāya, pacchimāya disāya, uttarāya disāya; puratthimāya anudisāya, dakkhiṇāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, heṭṭhimāya disāya, uparimāya disāya; sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṇ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kamma-ssakā.**

普拉提玛[伊额] 迪萨[伊额], 答[科伊]那[伊额] 迪萨[伊额], 帕[赤伊]玛亚迪萨[伊额], 乌他拉[伊额] 迪萨亚; 普拉提玛[伊额] 阿努迪萨[伊额], 答[科伊]那[伊额] 阿努迪萨[伊额], 帕[赤伊]玛[伊额] 阿努迪萨[伊额], 乌他拉[伊额] 阿努迪萨[伊额], 黑提玛[伊额] 迪萨[伊额], 乌帕利玛[伊额] 迪萨亚; 萨贝 萨他, 萨贝 帕那, 萨贝 布他, 萨贝 普嘎拉, 萨贝 阿他巴[乌额] 帕利亚潘那, 萨[布额] 伊提优, 萨贝 普利萨, 萨贝 阿利亚, 萨贝 阿那利亚, 萨贝 [德欵]瓦, 萨贝 玛努萨, 萨贝 维尼帕提卡, 阿韦拉 哄图, 阿【呵亚】帕扎 哄图, 阿尼嘎 哄图, 苏[科伊] 阿他囊 帕利哈兰图, 杜卡 木禅图, 亚他-拉答-桑帕提投玛 维嘎禅图, 康玛萨卡。

In the eastern direction, in the southern direction, in the western direction, in the northern direction; in the southeast direction, in the southwest direction, in the northwest direction, in the northeast direction, in the lower direction, in the upper direction, may all beings, all breathing

creatures, all those born, all persons, all those having a material body, all women, all men, all noble ones [saints], all non-noble ones, all deities, all humans, all those in the woeful planes, be without hatred, ... without ill-will [or anger], ... without distress, and may they keep themselves happy. May they be free from suffering, may they not be deprived of their own fortune, duly acquired, and be the owners of their own [good] kamma.

十方<sup>13</sup> 诸有情，一切诸人类，生类及有类，成就自体者；  
一切诸人天，男女与凡圣，及堕恶趣者；离苦常自乐，  
解脱于诸苦，所得不失坏，善业恒随身。



## THE FOUR PROTECTIVE MEDITATIONS

(CATU-ĀRAKKHĀ-BHĀVANĀ)

### 修习四护卫禅

#### 1. Buddh'ānussati, mettā ca – asubhaṅ, maraṇa-ssati, Iti imā catur'ārakkhā – bhikkhu bhāveyya sīlavā.

布答努萨提, 美他 彻 — 阿苏邦, 玛拉那萨提,  
伊提 伊玛 察图拉拉卡 — 比库 巴韦[伊额] [斯伊]拉瓦。

The recollection of the Buddha, friendliness, the loathsomeness, and mindfulness of death – these are the four protective meditations that a virtuous monk should develop.

佛随念、慈心，不净、死随念；是名四护卫，具戒者应修。

#### 2. Ananta-vitthāra-guṇaṅ – guṇato'nussaraṅ Muniṅ, Bhāveyya buddhimā bhikkhu – Buddh'ānussatim'ādito.

阿南他-维他拉-古囊 — 古那投努萨郎 木宁,  
巴韦[伊额] 布迪玛 比库 — 布答努萨提玛迪投。

By recollecting the Sage's virtue, and his endless, extensive qualities, the intelligent monk should firstly develop the recollection of the Buddha.

牟尼德无量，深广应随念；是故具慧者，最初应修此。



I. RECOLLECTION OF THE BUDDHA

(BUDDH'ĀNUSSATI)

一. 佛随念

**3. Sa-vāsane kilese so – eko sabbe nighātiya,**

**Ahū su-suddha-santāno – pūjānaṃ ca sad'āraho.**

萨瓦萨[讷欵] [科伊]雷[斯欵] 搜 — 欵寇 萨贝 尼嘎提[伊额],  
阿胡 苏苏答-三他[讷欧] — 普扎囊 彻 萨答拉厚.

Alone he destroyed all the defilements together with their predispositions, and being of an ultra-pure mental continuum, he is always worthy of offerings.

一切烦恼及余习，彼以自力除令净；  
持心相续善澄洁，是人恒时应供奉。

**4. Sabba-kāla-gate dhamme – sabbe sammā sayāṃ Muni,**

**Sabb'ākārena bujjhitvā – eko sabbaññutaṃ gato.**

萨巴卡拉嘎[特欵] 当美 — 萨贝 桑玛 萨央 木尼,  
萨巴卡雷呢 布吉 [特瓦] — 欵寇 萨般纽唐 嘎投.

By himself has the Sage fully awakened to all phenomena relating to all times and in all their aspects, and alone he arrived at omniscience.

一切行相一切时，正觉诸法正遍知；  
如斯慧解自力成，一切智者牟尼是。

**5. Vipassan'ādi vijjāhi – sīl'ādi caraṇehi ca,**

**Su-samidhehi sampanno – gagan'ābhehi nāyako.**

维帕萨那迪 维扎[呵伊] — [斯伊]拉迪 察拉[讷欵][呵伊] 彻,  
苏萨弥[德欵][呵伊] 桑潘[讷欧] — 嘎嘎那贝[呵伊] 那亚寇.

Being endowed with the magnificent higher knowledges of insight, and so on, and the good conduct of virtue, and so on, the leader was like the shining sky.

观智诸明善成就，净戒行仪品亦高；  
我等导师明行足，喻如金晖朗碧霄。

**6. Sammāgato subhaṃ ṭhānaṃ – amogha-vacano ca so,**

**Tividh'assā'pi lokassa – ñātā nir'avasesato.**

桑玛嘎投 苏邦 他囊 — 阿某嘎瓦察[讷欧] 彻 搜,  
提维答萨皮 楼卡色 — [尼亚]他 尼拉瓦[斯欵]萨投.

He rightly arrived at the auspicious state [Nibbāna], never spoke vain words, and knew the threefold world system completely.

正至涅槃清净处，未尝言说无义语；  
有情居处三世间<sup>10C</sup>，世尊遍知了无余。

**7. Anekehi guṇ'oghehi – sabba-satt'uttamo ahū,  
Anekehi upāyehi – nara-damme damesi ca.**

阿[讷欵][科欵][呵伊] 古[讷欧]给[呵伊] — 萨巴-萨图他某 阿胡，

阿[讷欵][科欵][呵伊] 乌帕[伊欵][呵伊] — 那拉当美 答美[斯伊] 彻。

He was overflowing with countless good qualities, was supreme among all beings, and with countless skilful means he tamed those men who could be tamed.

无量功德遍流注，王于一切有情聚；  
种种方便应机施，调伏一切堪制御。

**8. Eko sabbassa lokassa – sabba-satt'ānusāsako,  
Bhāgya-issariy'ādīnaṇ – guṇānaṇ paramo nidhī.**

欵寇 萨巴色 楼卡色 — 萨巴-萨他努萨萨寇，

巴[哥亚]-伊萨利亚迪囊 — 古那囊 帕拉某 尼迪。

He alone to the whole world was the instructor of all beings, and was the highest treasure of good qualities such as good fortune and master-ship.

一切有情教诫者，一切世间无有二；  
吉祥、自在所出生，彼为最胜功德藏。

**9. Paññā'ssa sabba-dhammesu – karuṇā sabba-jantusu,  
Att'atthānaṇ, par'atthānaṇ – sādhiḱā guṇa-jeṭṭhiḱā.**

潘[尼亚]色 萨巴当美苏 — 卡卢那 萨巴占图苏，

阿他他囊 帕拉他囊 — 萨迪卡 古那[哲欵]提卡。

He had wisdom in all phenomena and compassion toward all people, and for his own good and the good of others he excelled in the best qualities.

深慧遍解一切法，大悲普洽诸舍识；  
自利利他功行满，德尊万类于斯极。

**10. Dayāya pāramī citvā – paññāy’attānam’uddharī.****Uddarī sabba-dhamme ca – dayāy’aññe ca uddharī.**答亚[伊额] 帕拉弥 [赤伊]【特瓦】 — 潘[尼亚]亚他那木答利。  
乌答利 萨巴当美 彻 — 答亚延[尼欸] 彻 乌答利。

Through empathy he fulfilled the perfections, and through wisdom he raised himself up [from saṅsāra]. He explained all phenomena and raised up others too through empathy.

以悲圆满波罗蜜，由慧度己出苦轮；  
慧故广释一切法，悲故自度复度人。

**11. Dissamāno’pi tāva’ssa – rūpa-kāyo acintiyo,****Asādhāraṇa-nāṇ’aḍḍhe – dhammakāye kathā’va kā’ti?**迪萨玛[讷欧]’皮 他瓦色 — 卢帕卡优 阿[彻英]提优，  
阿萨答拉那[尼亚]那[德欸] — 当玛卡[伊欸] 卡他’[乌额] 卡’  
提？

Even while visible, his physical form was incomprehensible. What then can be said of his doctrinal body, which is uniquely rich in knowledge?

如来色身虽堪见，其性难测难思议；  
不共法身智遍满，言说焉能穷涯际？

## II. MEDITATION ON FRIENDLINESS

(METTĀ-BHĀVANĀ)

修习慈心

**1. Att’ūpamāya sabbesaṇ – sattānaṇ sukha-kāmatāṇ,****Passitvā kamato mettaṇ – sabba-sattesu bhāvaye.**阿图帕玛[伊额] 萨贝桑 — 萨他囊 苏卡卡玛唐，  
帕[斯伊]【特瓦】 卡玛投 美唐 — 萨巴萨[特欸] 苏 巴瓦[伊欸]。

Having seen that, like oneself, all beings desire happiness, one should gradually develop friendliness towards all beings.

一切有情欲安乐，此心平等我亦同；  
行者见此应次第，以慈普摄诸有情。

**2. Sukhī bhaveyyaṇ niddukkho – ahaṇ niccaṇ, ahaṇ viya****Hitā ca me sukhī hontu – majjhattā’ta ca verino.**苏[科伊] 巴韦央 尼杜寇 — 阿杭 尼昌, 阿杭 维[伊额]  
[呵伊]他 彻 美 苏[科伊] 哄图 — 玛扎他特 彻 韦利[讷欧]。

May I ever be happy and without suffering, and like myself may my benefactors, neutral persons, and foes be happy too.

愿我无苦常安乐，亦愿于我饶益者，  
于我中庸及怨敌，各各如我皆得乐。

**3. Imamhi gāma-kkhattamhi – sattā hontu sukhī sadā,  
Tato parañ'ca rajjesu – cakkavāḷesu jantuno.**

伊芒[呵伊] 嘎玛[科欵]唐[呵伊] — 萨他 哄图 苏[科伊] 萨答，  
他投 帕兰彻 拉[哲欵]苏 — 察卡瓦[勒欵]苏 占图[讷欧]。

In the area of this village may beings always be happy, and beyond that also the people in other countries and solar systems.

愿此聚落及国土，一切有情常安乐；  
他方乃至轮围<sup>11C</sup>际，有情安乐亦同此。

**4. Samantā cakkavāḷesu – satt'ānantesu pāṇino,  
Sukhino puggalā bhūtā – attabhāva-gatā siyuṇ.**

萨曼他 察卡瓦[勒欵]苏 — 萨他南[特欵]苏 帕尼[讷欧]，  
苏[科伊][讷欧] 普嘎拉 布他 — 阿他巴瓦嘎他[斯伊][俞翁]。

Throughout the solar systems may the countless beings, creatures, persons, spirits, and those who got bodily appearance, be happy.

遍此轮围诸有情，士夫、鬼神、有息者，  
乃至成就自体者：愿彼种种皆得乐。

**5. Tathā itthī, pumā ceva – ariyā anariyā'pi ca  
Devā, narā, apāyaṭṭhā – tathā dasa-disāsu cā'ti.**

他他 伊提，普玛[彻欵][乌额] — 阿利亚 阿那利亚'皮 彻  
[德欵]瓦，那拉，阿帕亚他 — 他他 答萨迪萨苏 察'提。

And so too [all] women, men, noble ones, and also not noble ones, gods, humans, and those dwelling in woeful states, and likewise [all beings] in the ten directions.

天人男女及圣凡，乃至已堕恶趣者，  
十方众生悉与共，愿彼平等常安乐。

## III. MEDITATION ON LOATHSOMENESS

(ASUBHA-BHĀVANĀ)

修习不净

**1. Aviññāṇ'āsubha-nibhaṇ – saviññāṇ'āsubhaṇ imaṇ,  
Kāyaṇ asubhato passaṇ – asubhaṇ bhāvaye satīṇ.**阿[乌英][尼亚]那苏巴-尼邦 — 萨[乌英][尼亚]那苏邦 伊芒,  
卡央 阿苏巴投 帕桑 — 阿苏邦 巴瓦[伊欵] 萨亭。

As this body is loathsome without consciousness [i.e. dead] it is likewise loathsome with consciousness [i.e. alive], and seeing it as loathsome one should develop the mindfulness of loathsomeness.

无识尸身为不净，有识此身亦复然；  
身不净性观见已，住念不净当修习。

**2. Vaṇṇa-sañṭhāna-gandhehi – āsay'okāsato tathā,  
Paṭikkūlāni kāye me – kuṇapāni dvi-soḷasa.**万那-三他那-甘[德欵][呵伊] — 阿萨优卡萨投 他他，  
帕提库拉尼 卡[伊欵] 美 — 库那帕尼 『德维』 搜拉色。

By way of colour, shape, and smell, as well as excretion and location, there are thirty-two repulsive impurities in my body.

遍观此身所依处，色、香、形相及恶露<sup>12C</sup>；  
三十二处尽如尸，不净充满堪厌恶。

**3. Patitamhā'pi kuṇapā – jegucchaṇ kāya-nissitaṇ,  
ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṇ.**帕提唐哈'皮 库那帕 — [哲欵]古昌 卡亚-尼[斯伊]唐，  
阿答楼 [呵伊] 苏[赤伊] 他色 — 卡[伊欵] 图库那培 提唐。

The impurity that is attached to this body is more disgusting than that which falls from it, since the latter's receptacle is cleaner than that impurity which remains in the body.

较诸死尸腐落物，依于身者尤下劣；  
以彼尸物所依处，较之此身犹净洁。

**4. Mīlhe kimī'va, kāyo'yaṇ – asucimhi samuṭṭhito,  
Anto asuci-sampuṇṇo – puṇṇa-vaccakuṭi viya.**弥[勒黑] [科伊]弥 [乌额]，卡优'央 — 阿苏[彻英][呵伊] 萨  
木提投，安投 阿苏[赤伊]桑[普翁][讷欧] — [普翁]那瓦察库提  
维[伊额]。

Like a worm in foulness, this body arose in filth [i.e. the womb], and is filled inside with filth, just like a full pit latrine.

此身犹如粪中蛆，唯从污秽所出生；  
其内蓄积皆不净，恰似膏便满圜<sup>13C</sup>坑。

**5. Asuci-sandate niccaṇ – yathā meda-kathālikā,  
Nānā-kimi-kul'āvāso – pakka-candanikā viya.**

阿苏[赤伊]-三答[特欵] 尼昌 — 亚他 美答-卡他利卡，  
那那-[科伊]弥-库拉瓦搜 — 帕卡-禅答尼卡 维[伊额]。

Filth overflows from it constantly like fat [overflows] from a frying pan, and it is the home of various kinds of worms, just like a putrid cesspool.

是中不净常流注，犹如膏脂溢烹壶；  
亦似腐恶臭便藪，种种虫蛆于中居。

**6. Gaṇḍa-bhūto, roga-bhūto – vaṇa-bhūto samussayo,  
Atekkiccho'ti jeguccho – pabhinna-kuṇap'ūpamo'ti.**

甘答布投，楼嘎布投 — 瓦那布投 萨木萨优，  
阿[特欵][科伊]抽'提 [哲欵]古抽 — 帕丙那-库那普帕某'提。

It is a heap of boils, diseases, and sores, and thus incurable and disgusting, like a decomposed corpse.

病痛痈疮所聚积，此身无药可得医；  
如是弊物实堪厌，犹如朽臭一死尸。

IV. RECOLLECTION OF DEATH

(MARAN'ĀNUSSATI)

死随念

**1. Pavāta-dīpa-tulyāya – s'āyu-santatiyā-kkhayaṇ,  
Par'ūpamāya sampassaṇ – bhāvaya maraṇa-ssatiṇ.**

帕瓦他-迪帕-图『勒亚』[伊额] — 萨由-三他提亚 卡央，  
帕卢帕玛[伊额] 桑帕桑 — 巴瓦[伊欵] 玛拉那萨亭

Seeing the destruction of the life continuum like a flame [blown out] by the wind and one's similarity to others, one should develop mindfulness of death.

身寿犹如风中灯，相续无常终灭尽；  
正观我身亦同彼，修习念死应精进。

**2. Mahā-sampatti-sampattā – yathā sattā matā idha,  
Tathā ahaṇ marissāmi – maraṇaṇ mama hessati.**

玛哈-桑帕提-桑帕他 — 亚他 萨他 玛他 伊德，  
他他 阿杭 玛利萨弥 — 玛拉囊 玛么 黑萨提。

Just as people who have achieved great success have died here, so too will I die. There will be indeed death for me.

此间曾行广大事，是诸有情已离世；  
我之将死亦如彼，死期既有终必至。

**3. Uppattiyā sah'ev'edaṇ – maraṇaṇ āgataṇ sadā,  
Maraṇ'atthāya okāsaṇ – vadhako viya esati.**

乌帕提亚 萨黑韦当 — 玛拉囊 阿嘎唐 萨答，  
玛拉那他[伊额] 欧卡桑 — 瓦答寇 维[伊额] 欸萨提。

Death always comes along with birth, and like a murderer seeks an opportunity to kill.

死之为事与生俱，诸得生者咸归死；  
犹如杀者恒随身，为夺身命常窥伺。

**4. Īsakaṇ anivattantaṇ – satataṇ gaman'ussukaṇ,  
Jīvitaṇ udayā atthaṇ – suriyo viya dhāvati.**

伊萨康 阿尼瓦探唐 — 萨他唐 嘎玛努苏康，  
吉维唐 乌答亚 阿唐 — 苏利优 维[伊额] 答瓦提。

Not stopping even for a while, and eagerly moving forward continually, life rises like the sun, and rushes towards its setting.

形寿相续常流转，专意迁变不暂息；  
此身生已终归没，犹如金乌<sup>14C</sup>东复西。

**5. Vijju-bubbula-ussāva – jala-rājī parikkhayaṇ,  
Ghātako'va ripu'tassa – sabbatthā'pi avāriyo.**

维朱-布布拉-乌萨[乌额] — 扎拉-拉吉 帕利卡央，  
嘎他寇[乌额] 利普他色 — 萨巴他'皮 阿瓦利优。

[Like] lightning, a bubble, a dew-drop, or a line drawn on water, it [life] comes to an end; and like a killer after his foe, [death] can't be avoided anywhere.

幻躯如露复如电，亦如浮沤、水痕现；  
又似杀者寻怨敌，命终无处堪得免。

**6. Suyasa-tthāma-puññiddhī – buddhi-vuddhī Jinaṃ c'ayaṃ,  
Ghātesī maraṇaṃ khippaṃ – kā tu mādisake kathā?**

苏亚萨他玛[普翁]尼迪 — 布迪乌迪 吉囊 察央,  
嘎[特欵][斯伊] 玛拉囊 [科伊]庞 — 卡图 玛迪萨[科欵] 卡他?

Death even quickly killed the Victorious One [the Buddha] who was great in glory, strength, merit, psychic power, intelligence and prosperity, so what to say about one like me?

福德、神变、名闻、力，觉慧增上胜者尊；  
死魔弑之不旋踵，如我之人复何论？

**7. Paccayānañ'ca vekalyā – bāhir'ajjhatt'upaddavā,  
Marām'oraṃ nimesā'pi – maramāno anu-kkhaṇan'ti.**

帕察亚南彻 韦卡【勒亚】 — 巴[呵伊]拉扎图帕答瓦,  
玛拉某郎 尼美萨'皮 — 玛拉玛[讷欧] 阿努卡南'提.

Due to lack of requisites and external or internal adversities, I who am dying moment after moment can die in less [time] than the blink of an eye.

或以诸缘不完具，或由内外诸横灾；  
刹那迁坏此身命，瞬睛未毕赴泉台<sup>15C</sup>。



**DAILY REFLECTIONS  
每日省思**

**THE EIGHT SUBJECTS FOR AROUSING URGENCY  
(AṬṬHA-SANVEGA-VATTHŪNI)  
八种悚惧事**

**1. Bhāvetvā catur'ārakkhā – āvajjeyya anantaraṃ  
Mahā-saṃvega-vatthūni – aṭṭha-aṭṭhita-vīriyo.**

巴韦【特瓦】 察图拉拉卡 — 阿瓦[哲欵][伊额] 阿南他郎  
玛哈-桑韦嘎-瓦图尼 — 阿他-阿提他-维利优.



Having developed the four protections, one should reflect next upon the eight great subjects for urgency (*saṅvega*) that arouse uninterrupted energy.

四护卫禅成就已，复有八大悚惧事，  
能起不退精进力，是故无间应修习。

**2. Jāti-jarā-vyādhi-cutī apāyā,  
Atīta-appattaka-vaṭṭa-dukkhaṅ,  
Idāni āhāra-gaveṭṭhi-dukkhaṅ:  
Saṅvega-vatthūni imāni aṭṭha.**

扎提-扎拉-「乌亚」迪-楚提 阿帕亚，  
阿提他-阿帕他卡-瓦他-杜康，  
伊答尼 阿哈拉-嘎韦提-杜康：  
桑韦嘎-瓦图尼 伊玛尼 阿特。

Birth, ageing, sickness, death, the woeful states, the past and future suffering in the round of rebirth, and the suffering of seeking food in the present: these are the eight subjects for urgency.

生老病死及恶趣，过去未来轮回苦，  
寻觅诸食现在苦，是为八种悚惧事。

**3. Pāto ca sāyam'pi ceva imaṅ vidhiññū,  
Āsevate satatam'atta-hit'ābhilāsi,  
Pappoti so'ti vipulaṅ hata-pāripantho,  
Seṭṭhaṅ sukhaṅ muni-visiṭṭh'amataṅ sukhena cā'ti.**

帕投 彻 萨央'皮 [彻欵][乌额] 伊芒 维丁纽，  
阿[斯欵]瓦[特欵] 萨他他玛他-[呵伊]他比拉[斯伊]，  
帕剖提 搜 提 维普郎 哈他-帕利潘投，  
[斯欵]唐 苏康 木尼 维[斯伊]他玛唐 苏[科欵]呢 察'提。

If, in the morning and in the evening, one who knows the way and wishes his own welfare practises this [reflection] continually, then being with obstacles destroyed, that sage easily attains the distinct deathlessness [Nibbāna] of extensive and excellent happiness.

善来自利诸贤者，知此行法当勤修，晨昏常行无令断。  
以此能净广大障，疾证最胜不死道，得尝至上究竟乐。



**VARIOUS VERSES OF MERIT-SHARING AND  
WELL-WISHING**

**分享功德及祝福之诸偈颂**

**1. Iminā puñña-kammena – upajjhāyā guṇ'uttarā,  
ācariy'ūpakārā ca – mātā-pitā piyā mamaṇ,**

伊弥那 [普翁][尼亚]康美那一 乌帕扎亚 古努他拉,  
阿察利由帕卡拉 彻 一 玛他-皮他 皮亚 玛芒, ...

By this meritorious act may my highly virtuous preceptors, teachers,  
and benefactors, my dear mother and father,

以此福德力，具德亲教师，父母、阿闍黎，于我利益者；

**2. Suriyo Candimā rājā – guṇavantā narā'pi ca,  
Brahmā, Mārā ca Indā ca – loka-pālā ca devatā,**

苏利优 禅迪玛 拉扎 一 古那万他 那拉'皮 彻，  
【布拉呵】玛，玛拉 彻 英答 彻 一 楼卡帕拉 彻 [德欵]瓦他，

the sovereigns Sun and Moon, and also virtuous men, Brahmās, Māras  
(evil deities), and Indas, and guardian deities of the world,

日月诸神祇，人中具德者；帝释及魔、梵，诸天、护法等；

**3. Yamo, mittā manussā ca – majjhataṭṭā-verikā'pi ca,  
Sabbe sattā sukhī hontu. – Puññāni pakatāni me ...**

亚某, 弥他 玛努萨 彻 一 玛扎他-韦利卡'皮 彻，  
萨贝 萨他 苏[科伊] 哄图. 一 [普翁][尼亚]尼 帕卡他尼 美 ...

Yama, and also friendly humans, neutral, and hostile, may all beings be  
happy. May the merits I made ...

阎罗、我之友，中庸及怨敌；愿彼皆得乐。愿我此功德，

**4. Sukhaṇ ca tividhaṇ dentu – khippaṇ pāpetha vo'mataṇ.  
Iminā puñña-kammena – iminā uddisena ca ...**

苏坎彻 提维当 登图一[科伊]庞 帕培特 [乌欧]玛唐.  
伊弥那 [普翁][尼亚]康美呢 一 伊弥那 乌迪[斯欵]呢 彻 ...

give the threefold happiness and quickly bring about the deathlessness  
[Nibbāna) to them. By this meritorious act, by this dedication ...

与彼三种乐，速至无死处。今以此功德，

**5. Khippā'han-tu labhe c'eva – taṇh'ūpādāna-chedanaṇ.****Ye santāne hīnā dhammā – yāva Nibbānato mamaṇ ...**[科伊]帕 汉图 拉贝 [彻欸][乌额] — 探胡帕答那-[彻欸]答囊,  
[伊欸] 三他[讷欸] [呵伊]那 当玛。— 亚[乌额] 尼巴那投 玛芒 ...

may I quickly gain the cutting off of craving and clinging. Until I attain Nibbāna may low dispositions in my mind continuum ...

愿我能除断，欲贪及执取；我心相续中，一切卑下法，速疾得坏灭。乃至涅槃际，

**6. Nassantu sabbadā yeva. – Yattha jāto bhava, bhava,****Uju-citto, satī-pañño – sallekho, viriyavā'minā,**那三图 萨巴答 [伊欸][乌额] — 亚特 扎投 巴韦 巴韦，  
乌朱[赤伊]投，萨提潘纽 — 萨雷寇，维多利亚瓦弥那，

be always destroyed. Wherever I am born in existence after existence, may I by this [merit] be of upright mind, mindful, wise, austere, and energetic.

斯等<sup>16c</sup> 悉得除。世所生处，我心常质直；少欲行精进，具足念与慧。

**7. Mārā labhantu n'okāsaṇ – kātuṇ ca viriyetu me,****Buddho dīpavaro nātho – Dhammo nātho var'uttamo,**玛拉 拉般图 [讷欧]卡桑 — 卡吞 彻 维利[伊欸]图 美，  
布豆 迪帕瓦楼 那投 — 当某 那投 瓦卢他某，

May the Māras find no opportunity [to obstruct me] and, in order to carry out my energy [for practice], may the Buddha be my excellent light and protector, the Dhamma my excellent and greatest protector,

愿魔不得便，愿能常精勤。佛为我依怙，最胜之明灯；法为最上依，

**8. Nātho Paccekasambuddho – Saṅgho nāth'ottaro mamaṇ.****Tes'ottam'ānubhāvena – mār'okāsaṇ labhantu mā.**那投 帕[彻欸]卡桑布豆 — 桑勾 那投他楼 玛芒。  
[特欸]周他玛努巴韦呢 — 玛楼卡桑 拉般图 玛。

the individual (*Pacceka*) Sambuddha my protector and the Saṅgha my superior protector. By their great power may the Māras find no opportunity [to obstruct me].

僧及辟支佛，亦我最上依。今以此三种，无上威神力，  
诸魔终不能，于我乘其便。

**9. Bhav'agg'upādāya avīci heṭṭhato**

**Etth'antare satta-kāy'upapannā**

**Rūpī-arūpī ca asaṅṅi-saṅṅino**

**Dukkhā pamuccantu, phusantu nibbutiṇ.**

巴瓦古帕答[伊额] 阿维[赤伊] 黑他投

欸探他雷 萨他-卡由帕潘那

卢皮-阿卢皮 彻 阿三尼-三尼[讷欧]

杜卡 帕木禅图, 普三图 尼布亭。

From the highest realm of existence to the lowest avīci hell,

May [all] beings arisen within these bounds

With form and without form,

With perception and without perception

Be released from suffering and attain [Nibbāna's] peace.

上穷有顶天，下极无间狱；于此界投生，一切有情众：

有色与无色，有想及无想，悉于苦得脱，皆得证泥洹！

**10. Devo vassatu kālena – sassa-sampatti hotu ca**

**Pīto bhavatu loko ca – rājā bhavatu dhammiko.**

[德欸][乌欧] 瓦萨图 卡雷呢 — 萨萨-桑帕提 厚图 察

皮投 巴瓦图 楼寇 彻 — 拉扎 巴瓦图 当弥寇。

May the rains fall in due season, may there be rich harvest,

May the world be prosperous, and may the ruler be righteous.

愿以时降雨，愿农收丰盛，愿世界祥和，愿王者公正。



**THE BUDDHA'S EXHORTATION**

(SUGAT'OVĀDA)

佛陀的教诫<sup>14</sup>

**Appamādena, bhikkhave, sampādettha.**

**Dullabho Buddh'uppādo lokasmiṇ.**

**Dullabho manussatta-paṭilābho.**

**Dullabhā khaṇa-sampatti.**

**Dullabhā pabbajjā.**

**Dullabhaṇ saddhamma-savaṇaṇ.**

**Dullabho sappurisa-saṇsevo.**

阿帕玛[德欵]呢, 比卡韦, 桑帕[德欵]特.

杜拉[布欧] 布杜帕豆 楼卡【斯明】.

杜拉[布欧] 玛努萨他-帕提拉[布欧].

杜拉巴 卡那-桑帕提.

杜拉巴 帕巴扎.

杜拉邦 萨当玛-萨瓦囊.

杜拉[布欧] 萨普利萨-桑[斯欵][乌欧].

Strive diligently, O monks. Rare is the appearance of the Buddha in the world. Rare is the acquiring of a human life. Rare is a successful moment. Rare is the going forth. Rare is the listening to the sublime Dhamma. Rare is the association with good people.

比丘莫放逸, 精进求成就! 觉者生此世, 是事甚希有;  
得获此人身, 是事甚希有; 堪值此正时<sup>17c</sup>, 是事甚希有;  
此生得出家, 是事甚希有; 能闻此妙法, 是事甚希有;  
亲近诸善士, 是亦甚希有。

**Ārabhatha, nikkamatha – yuñjatha Buddha-sāsane.<sup>15</sup>**

**Dhunātha maccuno senaṇ – naḷ'āgāraṇ'va kuñjaro.**

阿拉巴特, 尼卡玛特 — [俞翁]扎特 布答-萨萨[讷欵].

杜那特 玛楚[讷欧][斯欵]囊 — 那拉嘎郎'[乌额] 昆扎楼.

Arouse your energy, exert yourselves, join the Buddha's Teaching. Smash the army of Death, as a royal elephant [smashes] a reed-hut.

当预觉者教, 精勤离诸恶; 荡除死魔军, 如象踏草舍。

**Yo imasmiṇ dhamma-vinaye – appamatto vihessati,**

**Pahāya jāti saṅsāraṇ – dukkhass'antaṇ karissati.**

优 伊玛【斯明】 当玛-维那[伊欵] — 阿帕玛投 维黑萨提,

帕哈[伊额] 扎提 桑萨郎 — 杜卡三唐 卡利萨提.

Whoever dwells in this Dhamma and Discipline diligently, will abandon [re]birth in the round of existence (*saṅsāra*) and make an end to suffering.

于是法、律中, 安住不放逸; 是人舍流转, 得尽于苦际。



## THE FACTORS OF DEPENDENT ORIGATION

(PAṬICCA-SAMUPPĀDA-DHAMMA)

### 缘起法

In forward order (*anuloma*)

顺观

**Avijjā-paccayā saṅkhārā; saṅkhāra-paccayā viññāṇaṇ.**

阿维扎帕察亚 桑卡拉; 桑卡拉帕察亚 [乌英][尼亚]囊。

With ignorance as condition there are volitional activities; with volitional activities as condition there is consciousness.

无明缘行; 行缘识。

**Viññāṇa-paccayā nāmarūpaṇ; nāmarūpa-paccayā saḷāyatanaṇ.**

[乌英][尼亚]那帕察亚 那玛卢庞; 那玛卢帕帕察亚 萨拉亚-他囊。

With consciousness as condition there is mentality-materiality; with mentality-materiality as condition there are the six sense organs.

识缘名色, 名色缘六处。

**Saḷāyatana-paccayā phasso; phassa-paccayā vedanā.**

萨拉亚他那帕察亚 帕搜; 帕萨帕察亚 韦答那。

With the six sense organs as condition there is contact; with contact as condition there is feeling.

六处缘触, 触缘受。

**Vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṇ.**

韦答那帕察亚 探哈; 探哈帕察亚 乌帕答囊。

With feeling as condition there is craving; with craving as condition there is clinging.

受缘爱, 爱缘取。

**Upādāna-paccayā bhavo; bhava-paccayā jāti.**

乌帕答那帕察亚 巴[乌欧]; 巴瓦帕察亚 扎提。

With clinging as condition there is karmic becoming; with karmic becoming as condition there is birth.

取缘有, 有缘生。

**Jāti-paccayā jarāmaṇaṇ, soka-parideva-dukkha-domanass'upāyāsā sambhavanti.**

扎提帕察亚 扎拉玛拉囊, 搜卡-帕利[德歛]瓦-杜卡-豆玛-那苏帕亚萨 桑巴万提。

With birth as condition there is ageing, death, sorrow, lamentation, pain, grief, and despair.

生缘老、死、愁、悲、苦、忧、恼。

**Evam'etassa kevalassa dukkha-kkhandhassa samudayo hoti.**

歛瓦美他色 [科歛]瓦拉色 杜卡坎答色 萨木答优 厚提。

Thus is the origin of this whole mass of suffering.

如此, 整个苦蕴生起。

In reverse order (*paṭiloma*)  
逆观

**Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodhō; saṅkhāra-nirodhā viññāṇa-nirodhō.**

阿维扎[伊额] 【特韦】 [乌额] 阿[斯歛]萨维拉嘎尼楼答 桑卡拉尼楼豆; 桑卡拉尼楼答 [乌英][尼亚]那尼楼豆。

But with the complete fading away and cessation of ignorance, there is the cessation of volitional activities; with the cessation of volitional activities processes there is the cessation of consciousness.

反过来, 由于无明的无余之离、灭, 则行灭, 行灭则识灭。

**Viññāṇa-nirodhā nāmarūpa-nirodhō; nāmarūpa-nirodhā saḷāyatana-nirodhō.**

[乌英][尼亚]那尼楼答 那玛卢帕尼楼豆; 那玛卢帕尼楼答 萨拉亚他那尼楼豆。

With the cessation of consciousness there is the cessation of mentality-materiality; with the cessation of mentality-materiality there is the cessation of the six sense organs.

识灭则名色灭, 名色灭则六处灭。

**Saḷāyatana-nirodhā phassa-nirodhō; phassa-nirodhā vedanā-nirodhō.**

萨拉亚他那尼楼答 帕萨尼楼豆; 帕萨尼楼答 韦答-那尼楼豆。

With the cessation of the six sense organs there is the cessation of contact; with the cessation of contact there is the cessation of feeling.

六处灭则触灭，触灭则受灭。

**Vedanā-nirodhā taṇhā-nirodho; taṇhā-nirodhā upādāna-nirodho.**

韦答那尼楼答 探哈尼楼豆; 探哈尼楼答 乌帕答那尼楼豆。

With the cessation of feeling there is the cessation of craving; with the cessation of craving there is the cessation of clinging.

受灭则爱灭，爱灭则取灭。

**Upādāna-nirodhā bhava-nirodho; bhava-nirodhā jāti-nirodho.**

乌帕答那尼楼答 巴瓦尼楼豆; 巴瓦尼楼答 扎提尼楼-豆。

with the cessation of clinging there is the cessation of karmic becoming; with the cessation of karmic becoming there is the cessation of birth.

取灭则有灭，有灭则生灭。

**Jāti-nirodhā jarāmaṇaṇ, soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.**

扎提-尼楼答 扎拉玛拉囊, 搜卡-帕利[德歛]瓦-杜卡-豆玛-那苏帕亚萨 尼卢占提。

With the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair [all] cease.

生灭则老、死、愁、悲、苦、忧、恼灭。

**Evam'etassa kevalassa dukkha-kkhandhassa nirodho hoti.**

歛瓦美他色 [科歛]瓦拉色 杜卡坎答色 尼楼豆 厚提。

Thus is the cessation of this whole mass of suffering.

如此，整个苦蕴灭尽。





**THE FIRST WORDS OF THE BUDDHA**

(PAṬHAMA-BUDDHA-VACANA)

佛陀（成正觉后）最初之语<sup>16</sup>

**Aneka-jāti-saṅsāraṇ – sandhāvissaṇ, anibbisaṇ**

**Gaha-kāraṇaṇ gavesanto – dukkhā jāti puna-ppunaṇ.**

阿[讷歎]卡扎提桑萨郎 — 三答维桑, 阿尼比桑

嘎哈卡拉康 嘎韦三投 — 杜卡 扎提 普那普囊.

Through countless births in the round of existence (*saṅsāra*) I have wandered without finding the housebuilder I was seeking. Suffering is birth again and again.

数数投生实是苦，故我多生苦追寻；

辗转轮回求之遍，独不见彼造舍人。

**Gaha-kāraṇa, diṭṭho'si – puna gehaṇ na kāhasi.**

**Sabbā te phāsukā bhaggā – gaha-kūṭaṇ viṣaṅkhitaṇ,**

**Viṣaṅkhāra-gataṇ cittaṇ – taṇhānaṇ khayam-ajjhagā'ti.**

嘎哈卡拉科 迪投'[斯伊] — 普呢 给杭 呢 卡哈[斯伊].

萨巴 [特歎] 帕苏卡 巴嘎 — 嘎哈库唐 维桑[科伊]唐,

维桑卡拉嘎唐 [赤伊]唐 — 探哈囊 卡央-阿扎嘎'提.

O housebuilder, you are seen! You will not build the house again. All your rafters have been broken, and the ridgepole has been destroyed, my mind has reached the unconditioned, and the destruction of craving has been achieved.

汝造舍者我已见，不复令汝造此舍！

一切屋椽<sup>18C</sup>尽破已，此舍栋梁<sup>19C</sup>亦摧绝。

我今已得灭诸贪，我心已证离为作。



**THE TWENTY FOUR MODES OF CONDITIONAL RELATIONS**

(CATU-VISATI PAṬṬHĀNA-DHAMMA)

二十四种发趣法<sup>17</sup>

1. **Hetu-paccayo** - root condition

黑图-帕察优 因缘

2. **Ārammaṇa-paccayo** - object condition  
阿郎玛那-帕察优 所缘缘
3. **Adhipati-paccayo** - predominance condition  
阿迪帕提-帕察优 增上缘
4. **Anantara-paccayo** - proximity condition  
阿南他拉-帕察优 无间缘
5. **Samanantara-paccayo** - contiguity condition  
萨玛南他拉-帕察优 等无间缘
6. **Sahajāta-paccayo** - co-nascence condition  
萨哈扎他-帕察优 俱生缘
7. **Aññamañña-paccayo** - mutuality condition  
安[尼亚]曼[尼亚]-帕察优 相互缘
8. **Nissaya-paccayo** - support condition  
尼萨亚-帕察优 依止缘
9. **Upanissaya-paccayo** - decisive support condition  
乌帕尼萨亚-帕察优 亲依止缘
10. **Purejāta-paccayo** - pre-nascence condition  
普雷扎他-帕察优 前生缘
11. **Pacchājāta-paccayo** - post-nascence condition  
帕察扎他-帕察优 后生缘
12. **Asevana-paccayo** - repetition condition  
阿[斯歛]瓦那-帕察优 重复缘
13. **Kamma-paccayo** - karma condition  
康玛-帕察优 业缘
14. **Vipāka-paccayo** - karma result condition  
维帕卡-帕察优 异熟缘

15. **Āhāra-paccayo** - nutriment condition  
阿哈拉-帕察优 食缘
16. **Indriya-paccayo** - faculty condition  
英【德利】亚-帕察优 根缘
17. **Jhāna-paccayo** - jhāna condition  
扎那-帕察优 禅那缘
18. **Magga-paccayo** - path condition  
玛嘎-帕察优 道缘
19. **Sampayutta-paccayo** - association condition  
桑帕由他-帕察优 相应缘
20. **Vippayutta-paccayo** - dissociation condition  
维帕由他-帕察优 不相应缘
21. **Atthi-paccayo** - presence condition  
阿提-帕察优 有缘
22. **Natthi-paccayo** - absence condition  
那提-帕察优 无有缘
23. **Vigata-paccayo** - separation condition  
维嘎他-帕察优 离去缘
24. **Avigata-paccayo'ti** - non-separation condition.  
阿维嘎他-帕察优'提 不离去缘

**Etena sacca-vajjena – sotthi me hotu sabbadā.** (1x)

**Etena sacca-vajjena – sotthi te hotu sabbadā.** (2x)

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 美 厚图 萨巴答. (1x)

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## RECITATION OF THE BUDDHIST CALENDAR

(BUDDHA-VASSA-SAJJHĀYANA)

### 念诵佛历

**Amhākaṇ kho pana Bhagavā Dīpaṅkara-pāda-mūlato paṭ-  
ṭhāya, paṭhamaṇ dāna-pārami, dutiyaṇ sīla-pārami, tatiyaṇ  
nekkhamma-pārami, catutthaṇ paññā-pārami, pañcamaṇ  
viriya-pārami, chaṭṭhamaṇ khanti-pārami, sattamaṇ sacca-  
pārami, aṭṭhamaṇ adhiṭṭhāna-pārami, navamaṇ mettā-pā-  
rami, dasamaṇ upekkhā-pāramī'ti, dasa pāramiyo, dasa  
upapāramiyo, dasa paramattha-pāramiyo'ti, samatiṅsa pā-  
ramiyo pūretvā,**

昂哈康 寇 帕呢 巴嘎瓦 迪庞卡拉-帕答-木拉投帕他[伊额], 帕他  
芒 答那-帕拉弥, 杜提央[斯伊]拉-帕拉弥, 他提央[讷欵]康玛-帕  
拉弥, 察图唐 潘[尼亚]-帕拉弥, 潘察芒 维利亚-帕拉弥, 察他芒 坎  
提-帕拉弥, 萨他芒 萨察-帕拉弥, 阿他芒 阿迪他那-帕拉弥, 那瓦  
芒 美他-帕拉弥, 答萨芒 乌培卡-帕拉弥'提, 答色 帕拉弥优, 答色  
乌帕帕拉弥优, 答色 帕拉玛特 帕-拉弥优'提, 萨玛亭色 帕拉弥优  
普雷【特瓦】，

Our Blessed One began at the feet of the Buddha Dīpaṅkara fulfilling first the perfection of generosity, second the perfection of morality, third the perfection of renunciation, fourth the perfection of wisdom, fifth the perfection of energy, sixth the perfection of forbearance, seventh the perfection of truthfulness, eight the perfection of determination, ninth the perfection of friendliness, and tenth the perfection of equanimity – thus ten perfections, ten higher perfections, and ten highest perfections, totalling thirty perfections [in three modes].

我们的世尊圆满诸波罗蜜的历程始于燃灯佛之足下，他首先圆满布施波罗蜜，其次持戒波罗蜜，第三出离波罗蜜，第四智慧波罗蜜，第五精进波罗蜜，第六忍辱波罗蜜，第七真实波罗蜜，第八决意波罗蜜，第九慈波罗蜜，第十舍波罗蜜。因此他共拥有十种波罗蜜，十种上等波罗蜜，十种究竟波罗蜜（以波罗蜜成就的阶段），共三十种波罗蜜。

**Vessantara-attabhāve nibbattitvā, pañca mahā-pariccāge katvā, Tusita-pure nibbattitvā, catūhi mahā-deva-rājūhi katāradhanāṇ paṭicca pañca mahā-vilokane viloketvā,**

韦三他拉-阿他巴韦 尼巴提【特瓦】，潘彻 玛哈-帕利察给 卡【特瓦】，图[斯伊]他-普雷 尼巴提【特瓦】，察图[呵伊] 玛哈-[德欵]瓦-拉朱[呵伊] 卡他拉-答囊 帕提彻 潘彻 玛哈-维楼卡[讷欵] 维楼[科欵]【特瓦】，

He was born as [King] Vessantara, made the five great renuncements, was reborn in the city of Tusita [deva world], and at the request of the four great heavenly kings he made the five great surveys.

他在投生为一切度国王时，作出五种遍舍<sup>20c</sup>。然后投生于兜率天，应四天王之请求作出五种观察：

**Suddhodana-mahā-rājānaṇ nissāya, Mahā-Māyā-deviyā kucchismiṇ paṭisandhiṇ gaṇhitvā, dasa-mās'accayena mātu-kucchito nikkhamitvā, ekunaṭṭisatime saṅvacchare mah-ābhinikkhamaṇaṇ nikkhamitvā,**

苏豆答那-玛哈-拉扎囊 尼萨[伊额] 玛哈-玛亚-[德欵]维亚 库[赤伊]【斯明】 帕提三丁甘[呵伊]【特瓦】，答萨-玛萨察[伊欵]呢 玛图-库[赤伊]投 尼卡弥【特瓦】，欵库那亭萨提美 桑瓦察-雷 玛哈比尼卡玛囊 尼卡弥【特瓦】，

On account of the Great King Suddhodana, he was conceived in the womb of queen Mahā Māyā. At the lapse of ten months he was delivered from his mother' womb and in his twenty-ninth year he made the great renunciation.

由于净饭王之故，他投生于摩耶夫人之腹，十个月之后出生。二十九岁时，他做出了出家的伟大决定。

**chabbassāni mahā-padānaṇ padahitvā, pañcaṭṭisatime saṅvacchare Vesākha-puṇṇamiyaṇ Sammā Sambodhiṇ abhisambujjhivā,**

察巴萨尼 玛哈-帕答囊 帕答[呵伊]【特瓦】，潘察亭萨提美 桑瓦察雷 韦萨卡-[普翁]那弥央 桑玛 桑[布欧]丁阿【布利】 桑布吉【特瓦】，

After making the great austere efforts for six years, he realized full Self-Enlightenment in his thirty-fifth year on the full moon day of Vesākha month.

经过六年苦行，他在三十五岁那年毗舍佉月<sup>21c</sup>的月圆日证悟正等正觉。

**pañca-cattālisa-ṣaṅvaccharāni vasitvā, Sappa-ṣaṅvacchare, Vesākha-puṇṇamiyaṅ bhummavāre parinibbāyi.**

潘察-察他利萨-桑瓦察拉尼 瓦[斯伊]【特瓦】，萨帕-桑瓦察雷，韦萨卡-[普翁]那弥央 [布翁]玛瓦雷 帕利尼巴伊。

He lived forty-five years more and passed away into final nibbāna (*parinibbāna*) in the year of the Snake, on the full moon day of Vesākha month, on Tuesday.

四十五年后，他于蛇年的毗舍佉月月圆日（周二）入般涅槃。

**Tassa kho pana Bhagavato Arahato Sammā Sambuddhasa sāsanaṅ pañca-vassa-sahassāni pavattissati.**

他色 寇 帕呢 巴嘎瓦投 阿拉哈投 桑玛 桑布答色 萨萨囊 潘察-瓦萨-萨哈萨尼 帕瓦提萨提。

The Dispensation of that Blessed One, Worthy, and Fully Self-Enlightened One will last for five thousand years.

这位世尊、阿拉汉、正自觉者的教法将延续五千年。

**Idāni kho pana dve-sahassa-pañca-sata-aṭṭha-paññāsa-ṣaṅvaccharāni ceva, cattāri māsāni ca, soḷasa-divasāni atikantāni.**

伊答尼 寇 帕呢 【德韦】-萨哈萨-潘察萨他-阿他-潘[尼亚]萨-桑瓦察拉尼 彻 察他利 玛萨尼 彻 【德韦】 迪瓦萨尼 阿提坎他尼。

At present two thousand five hundred and fifty-eight [2558] years, four [4] months, and sixteen [16] days have passed.

现在已经过去了 2558 年又 4 个月 16 天。

**Dve-sahassa-catu-sata-eka-cattālīsati ṣaṅvaccharāni ceva, aṭṭha-māsāni ca, dvādasa-divasāni avasiṭṭhāni.**

【德韦】 萨哈色 察图萨他-欸卡-察他利萨提 桑瓦察拉尼 [彻欸] 瓦萨特-玛萨尼 彻 察-维萨提 -迪瓦萨尼 阿瓦[斯伊]他尼。

Two thousand four hundred and forty-one [2441] years, eight [8] months, and twelve [12] days remain.

（佛陀教法）现余 2441 年又 8 个月 12 天。

**Ayaṅ Kapi-saṅvacchare Vassāna-utu. Asmiṅ utumhi Poṭ-  
ṭhapāda-māsassa Kāla-pakkhe tatiyaṅ, Bhumma-vāram-  
idan'ti daṭṭhabbaṅ.**

阿央卡皮-桑瓦察雷 瓦萨那-乌图.阿【斯明】 乌吞[呵伊] 剖他帕  
答-玛萨色 卡拉-帕[科欵] 他提央, [布翁]玛-瓦郎-伊丹'提 答他邦.

This is the rainy season in the year of the Monkey (*Kapi*). It should be known that in this season this is Tuesday, the third day in the new lunar phase of September.

现在是猴年的雨季、九月、下弦月的第三日，周二。

NOTE: The dates given above relate to 15 September 2015 CE and are provided here as an example. In order to know how to change them into current dates, however, please see APPENDIX III: *Calculation of the Buddhist Calendar*, p. 285.

注:此处作为例子给出的日期为公历 2015 年 9 月 15 日。如欲将其换算为当前日期, 参见附录 III 《佛历的计算》(第 285 页)



PRACTICING MEDITATION FOR ABOUT 15 MIN.

禅修约 15 分钟





SHARING MERITS, ETC.  
分享功德等

**SHARING MERITS WITH ALL DEVAS, BEINGS,  
AND DEPARTED RELATIVES**

(*PUÑÑ'ĀNUMODANĀ*)

与诸天、有情及过世亲属分享功德

SHARING MERITS WITH ALL DEVAS AND BEINGS

与诸天及有情分享功德

**Ettāvatā ca amhehi – sambhataṅ puñña-sampadaṅ  
Sabbe devā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁][尼亚]-桑帕当  
萨贝 [德欸]瓦 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚。

May all deities share this merit, which we have so far acquired successfully. May all prosperity be theirs.

至今为我等，所集功德果，愿诸天随喜，一切得成就！

**Ettāvatā ca amhehi – sambhataṅ puñña-sampadaṅ  
Sabbe bhūtā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁][尼亚]-桑帕当  
萨贝 布他 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚。

May all spirits share this merit, which we have so far acquired successfully. May all prosperity be theirs.

至今为我等，所集功德果，愿鬼神随喜，一切得成就！

**Ettāvatā ca amhehi – sambhataṅ puñña-sampadaṅ  
Sabbe sattā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁][尼亚]-桑帕当  
萨贝 萨他 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚。

May all beings share this merit, which we have so far acquired successfully. May all prosperity be theirs.



至今为我等，所集功德果，愿有情随喜，一切得成就！

**Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā  
Puññaṅ taṅ anumoditvā – ciraṅ rakkhantu Sambuddha-  
sāsaṅaṅ.**

阿卡萨他 彻 [布翁]玛他 — [德欵]瓦 那嘎 玛[呵伊]迪卡，  
[普翁]酿 唐 阿努某迪【特瓦】 — [赤伊]郎 拉坎图 桑布答-萨萨  
囊。

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dispensation of the Self-Enlightened One for a long time!

空居与地居，大力诸天龙，随喜功德已，恒守护教法！

**Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā  
Puññaṅ taṅ anumoditvā – ciraṅ rakkhantu Sambuddha-  
desaṅaṅ.**

阿卡萨他 彻 [布翁]玛他 — [德欵]瓦 那嘎 玛[呵伊]迪卡。  
[普翁]酿 唐 阿努某迪【特瓦】 — [赤伊]郎 拉坎图 桑布答-[德欵]  
萨囊。

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dhamma exposition of the Self-Enlightened One for a long time!

空居与地居，大力诸天龙，随喜功德已，恒守护教说！

**Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā  
Puññaṅ taṅ anumoditvā – ciraṅ rakkhantu Sambuddha-  
sāvakaṅ. Ciraṅ rakkhantu maṅ, paraṅ.**

阿卡萨他 彻 [布翁]玛他 — [德欵]瓦 那嘎 玛[呵伊]迪卡。  
[普翁]酿 唐 阿努某迪【特瓦】 — [赤伊]郎 拉坎图 桑布答-萨瓦  
康。

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the disciple of the Self-Enlightened One for a long time! And protect me and others for a long time!

空居与地居，大力诸天龙，随喜功德已，恒守护教众！

恒护我与他！

TRANFERENCE OF MERIT TO THE DEPARTED RELATIVES  
(PATTI-DĀNA)

与过世亲属分享功德

**Idaṅ vo ñātīnaṅ hotu – sukhitā hontu ñatayo. (3x)**

伊当 [乌欧] [尼亚]提囊 厚图 – 苏 [科伊]他 哄图 [尼亚]他优. (3x)

Let this [merit] accrue to your/our relatives and may they be happy.

以此（功德）飨诸亲，愿彼得安乐。

SHARING MERITS WITH THE RESIDENT DEITIES

与居于此处的诸天分享功德

**Imasmiṅ vihare ca ārāme – adhivatthā ca devatā,  
Anumoditvā imaṅ puññaṅ – rakkhantu Jina-sāsanaṅ.**

伊玛 [斯明] 维哈雷 彻阿拉美 – 阿迪瓦他 彻 [德欸]瓦他，  
阿努某迪 [特瓦] 伊芒 [普翁]酿 – 拉坎图 吉那-萨萨囊。

May the deities residing in this monastery and monastery grounds share this merit and protect the Dispensation of the Victorious One [the Buddha].

此寺、此林园，护法诸天众，随喜功德已，当护胜者教！

SHARING MERITS WITH THE FUTURE BUDDHA METTEYYA

与未来的弥勒佛分享功德

**Kappa-sata-sahassāni – soḷasā'pi asaṅkhiye  
Sambharaṅ bodhi-sambhāre – āgato jāti-jātiso,  
Niyato Buddha-bhāvāya – bhadda-kappe idh'antime,  
Bodhisatto ca Metteyyo – puññaṅ me anumodatu.**

卡帕-萨他-萨哈萨尼 – 搜拉萨'皮 阿桑 [科伊] [伊欸]  
桑巴郎 [布欧]迪-桑巴雷 – 阿嘎投 扎提-扎提搜，  
尼亚投 布答-巴瓦 [伊额] – 巴答-卡培 伊丹提美，  
[布欧]迪萨投 彻美 [特欸]优 – [普翁]酿美 阿努某答图。

And may also the Bodhisatta Metteyyo share my merit, who came [to the present age] birth after birth accumulating for a hundred thousand aeons and sixteen innumerable the necessary conditions for obtaining Enlightenment and who is assured for Buddhahood at the end of this auspicious aeon.

十六阿僧祇，又复十万劫，菩提诸资粮，生生常积聚；  
斯人决定成，贤劫最后佛；菩萨慈氏尊，随喜我功德！

SHARING MERITS WITH OTHER BEINGS

与其它有情分享功德

**Sabbe sattā ca majjhata – hitā ca ahitā ca me  
Anumoditvā imaṅ puññaṅ – bujjhantu amataṅ padaṅ.**

萨贝 萨他 彻 玛扎他 — [呵伊]他 彻 阿[呵伊]他 彻 美  
阿努某迪【特瓦】 伊芒 [普翁]酿 — 布占图 阿玛唐 帕当。

And may all beings neutral, beneficial and not beneficial to me share this merit and awaken to the deathless state [Nibbāna].

于我饶益者，于我中庸者，于我损害者，及一切有情：  
随喜功德已，得证不死道！

ASPIRATION (PATTHANĀ)

发愿

**Iminā puñña-kammena – mā me bāla-samāgamo.  
Sataṅ samāgamo hotu – yāva nibbāna-pattiyā. (3x)**

伊弥那 [普翁][尼亚]康美呢 — 玛美 巴郎 萨玛嘎某  
萨唐 萨玛嘎某 厚图 — 亚[乌额] 尼巴那-帕提亚. (3x)

By the grace of this meritorious act, may I not have company with the foolish. May I have company with the true men until the attainment of Nibbāna.

以此福业力，不共愚人会；愿常遇善士，直至涅槃际。（三遍）



DEDICATION TO THE PRACTICE

(PAṬIPATTI-PŪJĀ)

修行功德之回向

**Imāya dhamm'ānudhamma-paṭipattiyā Buddhāṅ pūjemi.**

伊玛[伊额] 当玛努当玛-帕提帕提亚 布当 普[哲欸]-弥。

By this practice of the Dhamma and what is in accordance with it,  
I venerate the Buddha.

法行、随法行，我以供养佛。

**Imāya dhamm'ānudhamma-paṭipattiyā Dhammaṅ pūjemi.**

伊玛[伊额] 当玛努当玛-帕提帕提亚 当芒 普[哲欸]-弥。

By this practice of the Dhamma and what is in accordance with it,  
I venerate the Dhamma.

法行、随法行，我以供养法。

**Imāya dhamm'ānudhamma-paṭipattiyā Saṅghaṇ pūjemi.**

伊玛[伊额] 当玛努当玛-帕提帕提亚 桑冈 普[哲欸]-弥。

By this practice of the Dhamma and what is in accordance with it,  
I venerate the Saṅgha.

法行、随法行，我以供养僧。

**Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuccis-  
sāmi.**

阿答 伊玛[伊额] 帕提帕提亚 扎提-扎拉-玛拉囊哈 帕利木[赤伊]  
萨弥。

Indeed, by this practice I will be freed from birth, ageing and death.

如是我行道，于生、老、死苦，真实堪解脱。



## ASKING THE TRIPLE GEM FOR FORGIVENESS

(KHAMĀPANĀ)

向三宝请求原谅

**Kāyena, vācā, cittena – pamādena mayā kataṇ,**

**Accayaṇ khama me, Bhante – bhūri-pañña, Tathāgata.**

卡[伊欸]呢, 瓦察, [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 般[特欸] — 布利潘[尼额], 他他嘎特。

For any transgression I have heedlessly committed by body, speech, or  
mind, please forgive me, Venerable Sir, possessed of vast wisdom, O  
Truth finder (*Tathāgata*).

我以身语意，放逸作诸恶，如来、广慧者，尊师恕我过！

**Kāyena, vācā, cittena – pamādena mayā kataṇ,**

**Accayaṇ khama me, Dhamma – sandiṭṭhika, akālika.**

卡[伊欸]呢, 瓦察, [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 当么 — 三迪提科, 阿卡利科。

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Dhamma, visible here and now, with immediate results.

我以身语意，放逸作诸恶，无时、堪自见，正法恕我过！

**Kāyena vācā cittaena – pamādena mayā kataṇ,  
Accayaṇ khama me, Saṅgha – puñña-kkhetta anuttara.**

卡[伊欸]呢 瓦察 [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 桑格 — [普翁][尼亚][科欸]特 阿努他勒。

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Saṅgha, unsurpassed field of merit.

我以身语意，放逸作诸恶，无上之福田，僧伽恕我过！



## VENERATION OF THE ELDERS AND TEACHERS

礼敬上座及师长<sup>18</sup>

Junior/s: **Okāsa, vandāmi, Bhante.**<sup>19</sup>

欧卡色, 万答弥, 般[特欸].

Permit me, Venerable Sir. I venerate [pay respect to] you.

下座：尊者，请让我顶礼。

Elder: **Sukhī hontu.**<sup>20</sup> **Nibbāna-paccayo hotu.**

苏[科伊] 哄图. 尼巴那-帕察优 厚图.

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.

上座：祝你们快乐，证悟涅槃。

Junior/s: **Okāsa dvārattayena kataṇ sabbaṇ accayaṇ  
khamatha me, Bhante.**

欧卡色 [德瓦] 拉他[伊欸]呢 卡唐 萨邦 阿察央  
卡玛特 美, 般[特欸].

Permit me, Venerable Sir, forgive me for all the wrong I have done [towards you] through the three doors [of body, speech and mind].

下座：尊者，请原谅我由（身语意）三门（对您）所犯的一切过失。

Elder: **Khamāmi, khamitabbaṇ.**

卡玛弥 卡弥他邦。

I forgive [you], you may forgive [me also].

上座：我原谅你们，也愿你们原谅我。

Junior/s: **Sādhu! Okāsa khamāmi, Bhante.**

萨杜！欧卡色 卡玛弥，般[特欸]。

Well done! Permit me, Venerable Sir, I forgive [you].

下座：萨度！尊者，我原谅您。

Elder: **Sukhī hontu. Nibbāna-paccayo hotu.**

苏[科伊] 哄图。尼巴那-帕察优 厚图。

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.

上座：愿你们快乐，愿此成为你们证悟涅槃之助缘。



# NOON VENERATION

## 午课



### VENERATIONS

#### 礼敬

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!**

那某他色巴嘎瓦投,阿拉哈投,桑马桑部达色!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者!

### VENERATION OF THE BUDDHA

(BUDDHA-VANDANĀ)

#### 礼敬佛

**1. Anuccāvaca sīlassa – nīpakassa ca jhāyino,  
Cittaṅ yassa vasī-bhūtaṅ – ekaggaṅ, susamāhitaṅ;**

阿努察瓦彻 [斯伊]拉色 — 尼帕卡色 彻 扎伊[讷欧],  
[赤伊]唐 亚色 瓦[斯伊]-布唐 — 欸卡冈, 苏萨玛[呵伊]唐;

He who has an unfailing virtue, is prudent, has attained the jhānas,  
whose mind has been mastered, is one-pointed, and well concentrated;

持戒无动摇, 警慎具静虑; 持心得自在, 一境、善定者;

**2. Taṅ ve tamonudaṅ dhīraṅ – tevijjaṅ, maccu-hāyinaṅ,  
Hitaṅ deva-manussānaṅ – āhu sabba-ppahāyinaṅ;**

唐 韦 他某努当 迪郎 — [特欸]维章, 玛楚-哈伊囊,  
[呵伊]唐 [德欸]瓦-玛努萨囊 — 阿胡 萨巴-帕哈伊囊;

The wise one, dispeller of darkness, the triple higher knowledge bearer,  
victor over death, benefactor of gods and humans, the one they call an  
abandoner of all [evil];

驱暗逐死魔，三明成就者；贤明益人天，尽舍一切者；

**3. Tīhi vijjāhi sampannaṃ – asammūḷha-vihāriṇaṃ;  
Buddhaṃ antima-sārīraṃ – taṃ namassāmi Gotamaṃ.**

提[呵伊] 维扎[呵伊] 桑潘囊 — 阿桑木拉-维哈利囊；  
布当 安提玛-萨利郎 — 唐 那玛萨弥 勾他芒。

The one possessing the three higher knowledges, who dwells without delusion; I truly pay him homage, the Buddha Gotama, bearing his final body.

三明成具足，无迷而安住。觉者最后身，瞿昙我敬礼<sup>21</sup>！

**Iti'pi so Bhagavā: Arahaṇ, Sammā Sambuddho,  
Vijjā-caraṇa-sampanno, Sugato, Loka-vidū,  
Anuttaro purisa-damma-sārathi,  
Satthā deva-manussānaṃ, Buddho, Bhagavā'ti.**

伊提'皮 搜 巴嘎瓦: 阿拉杭, 桑玛 桑布豆,  
维扎-察拉那-桑潘[讷欧], 苏嘎投, 楼卡-维杜,  
阿努他楼 普利萨-当玛-萨拉提,  
萨他 [德欵]瓦-玛努萨囊, 布豆, 巴嘎瓦'提。

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

彼世尊亦即是阿拉汉，正自觉者，明行具足，善至，世间解，无上者，调御丈夫，天人导师，佛陀，世尊。

**VENERATION OF THE DHAMMA**

(DHAMMA-VANDANĀ)

礼敬法

**Svākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko,  
chi-passiko, opanayiko, paccattaṃ veditabbo viññūhī'ti.**

【斯瓦】卡投 巴嘎瓦他 当某 三迪提寇, 阿卡利寇,  
欵[呵伊]-帕[斯伊]寇, 欧帕那伊寇, 帕察唐 韦迪他[布欧] 维  
纽[呵伊]'提。



Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

法乃世尊所善说，是自见的，无时的，来见的，导向[涅槃]的，智者们的各自证知的。

## VENERATION OF THE SAṄGHA

(SAṄGHA-VANDANĀ)

礼敬僧

**Su-paṭipanno Bhagavato sāvaka-saṅgho.**

**Uju-paṭipanno Bhagavato sāvaka-saṅgho.**

**Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.**

**Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;**

**ya-d-idaṅ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā –  
esa Bhagavato sāvaka-saṅgho.**

**Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,  
anuttaraṅ puñña-kkhettaṅ lokassā'ti.**

苏-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾，

乌朱-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾，

【尼亚】亚-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾，

萨弥[赤伊]-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾，

亚迪当 察他利 普利萨-由嘎尼, 阿他-普利萨-普嘎拉。

欵色 巴嘎瓦投 萨瓦卡-桑勾。

阿胡[讷欵]优, 帕胡[讷欵]优, 答[科伊][讷欵]优, 安扎利-卡拉尼优,

阿努他郎 [普翁][尼亚]-[科欵]唐 楼卡萨'提。

The Saṅgha (order) of the Blessed One's disciples has entered upon  
the good practice.

The Saṅgha [. . .] has entered upon the straight practice.

The Saṅgha [. . .] has entered upon the true practice.

The Saṅgha [. . .] has entered upon the proper practice;

that is to say, the four pairs of persons, the eight types of individuals – this is the Saṅgha of the Blessed One's disciples. It is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world.

世尊的弟子僧团是善行道者，世尊的弟子僧团是正直行道者，世尊的弟子僧团是如理行道者，世尊的弟子僧团是正当行道者。也

即是四双八辈，此乃世尊的弟子僧团，应受供养，应受供奉，应受布施，应受合掌，是世间无上的福田。



REGULAR PROTECTIVE DISCOURSE  
护卫经常课

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa.** (3x)

那某 他色 巴嘎瓦投, 阿拉哈投, 桑马 桑部达色. (3x)

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊，阿拉汉，正自觉者！（三遍）

**DISCOURSE ON THE TEN MATTERS (TO BE REFLECTED UPON)**  
(*DASA DHAMMA SUTTA*)  
十法经

For the complete *Dasa Dhamma Sutta* please see COLLECTION OF DISCOURSES, p. 148.

《十法经》之完整经文参见第 148 页。





## DAILY REFLECTIONS 每日省思

### REVIEWING THE REQUISITES USED IN THE PAST ALSO AS ELEMENTS AND AS LOATHSOME (ATĪTA-PACCAVEKKHAṆA & DHĀTU-PAṬIKŪLA-PACCAVEKKHAṆA) 将用过的资具分析为元素并思择为可厌的

For the Reviewing of the Requisites please see EVENING  
VENERATION, p. 129.

《省思用过的资具》参见《晚课》第 129 页。

### MEDITATION ON FRIENDLINESS (METTĀ-BHĀVANĀ)

#### 修习慈心

#### 1. Sukhī bhaveyyaṃ niddukkho – ahaṃ niccaṃ, ahaṃ viya Hitā ca me sukhī hontu – majjhattā'tha ca verino.

苏[科伊]巴韦央尼杜寇 — 阿杭尼昌, 阿杭维[伊额]  
[呵伊]他彻美苏[科伊]哄图 — 玛扎他'特彻韦利[讷欧].

May I ever be happy and without suffering, and like myself may my benefactors, neutral persons, and foes be happy too.

愿我堪离苦，愿我得安乐；于我利益者，于我中庸者，于我损害者；愿彼皆如我，离苦得安乐。

#### 2. Imamhi gāma-kkhattamhi – sattā hontu sukhī sadā, Tato parañ'ca rajjesu – cakkavājesu jantuno.

伊芒[呵伊]嘎玛-[科欸]唐[呵伊] — 萨他哄图苏[科伊]萨答，  
他投帕兰'彻拉[哲欸]苏 — 察卡瓦[勒欸]苏占图[讷欧].

In the area of this village may beings always be happy, and beyond that also the people in other countries and solar systems.

于此聚落中，或于他国界，乃至铁围际，一切有情众；愿彼常安乐！

**3. Samantā cakkavāḷesu – satt'ānantesu pāṇino,  
Sukhino puggalā bhūtā – attabhāva-gatā siyuṇ.**

萨曼他 察卡瓦[勒欵]苏 — 萨他南[特欵]苏 帕尼[讷欧],  
苏[科伊][讷欧] 普嘎拉 布他 — 阿他巴瓦-嘎他[斯伊]勇。

Throughout the solar systems may the countless beings, creatures, persons, spirits, and those who got bodily appearance, be happy.

周遍铁围际，人畜鬼神等，一切诸有情，成就自体者；愿彼皆安乐！

**4. Tathā itthī, pumā ceva – ariyā anariyā'pi ca  
Devā, narā, apāyaṭṭhā – tathā dasa-disāsu cā'ti.**

他他 伊提, 普玛 [彻欵][乌额] — 阿利亚 阿那利亚'皮 彻  
[德欵]瓦, 那拉, 阿帕亚他 — 他他 答萨-迪萨苏 察'提。

And so too [all] women, men, noble ones, and also ignoble ones, gods, humans, and those dwelling in woeful states, and likewise [all beings] in the ten directions.

男女与凡圣，人天及恶趣；十方诸有情，悉皆得安乐！



**THE BUDDHA'S EXHORTATION**

(SUGAT'OVĀDA)

佛陀的教诫

**Appamādena, bhikkhave, sampādettha.**

**Dullabho Buddh'uppādo lokasmiṇ.**

**Dullabho manussatta-paṭilābho.**

**Dullabhā khaṇa-sampatti.**

**Dullabhā pabbajjā.**

**Dullabhaṇ saddhamma-savaṇaṇ.**

**Dullabho sappurisa-saṇsevo.**

阿帕玛[德欵]呢, 比卡韦, 桑帕[德欵]特。

杜拉[布欧] 布杜帕豆 楼卡【斯明】。

杜拉[布欧] 玛努萨他-帕提拉[布欧].

杜拉巴 卡那-桑帕提.

杜拉巴 帕巴扎.

杜拉邦 萨当玛-萨瓦囊.

杜拉[布欧] 萨普利色-桑[斯欵][乌欧].

Strive diligently, O monks. Rare is the appearance of the Buddha in the world. Rare is the acquiring of a human life. Rare is a successful moment. Rare is the going forth. Rare is the listening to the sublime Dhamma. Rare is the association with good people.

比丘莫放逸，精进求成就！觉者生此世，是事甚希有；  
得获此人身，是事甚希有；堪值此正时，是事甚希有；  
此生得出家，是事甚希有；能闻此妙法，是事甚希有；  
亲近诸善士，是亦甚希有。

**Ārabhatha, nikkamatha – yuñjatha Buddha-sāsane.**

**Dhunātha maccuno senaṇ – naḷ'āgāraṇ'va kuñjaro.**

阿拉巴特, 尼科么特 — 云扎特 布答-萨萨[讷欵]

杜那特 玛楚[讷欧][斯欵]囊 — 那拉嘎郎'[乌额] 昆扎楼

Arouse your energy, exert yourselves, join the Buddha's Teaching. Smash the army of Death, as a royal elephant [smashes] a reed-hut.

当预觉者教，精勤离诸恶；荡除死魔军，如象踏草舍。

**Yo imasmiṇ dhamma-vinaye – appamatto vihessati,**

**Pahāya jāti saṅsāraṇ – dukkhass'antaṇ karissati.**

优 伊玛【斯明】 当玛-维那[伊欵] — 阿帕玛投 维黑萨提,

帕哈[伊额] 扎提 桑萨郎 — 杜卡三唐 卡利萨提.

Whoever dwells in this Dhamma and Discipline diligently, he will abandon [re]birth in the round of existence (*saṅsāra*) and make an end to suffering.

于此法律中，安住不放逸；是人舍流转，得尽于苦际。



## REFLECTION ON THE REPULSIVENESS OF THE BODY

(PAṬIKKŪLA-MANASIKĀRA)

## 观身不净

Atthi imasmiṅ kāye:

阿提 伊马斯明 卡[伊欸]

There is in this body:

在此身中的是：

**1. kesā, lomā, nakhā, dantā, taco;** [Forward order]**taco, dantā, nakhā, lomā, kesā,** [Reverse order]

[科欸]萨, 楼玛, 那卡, 丹他, 他抽

他抽, 丹他, 那卡, 楼玛, [科欸]萨

head hairs, body hairs, nails, teeth, skin;

skin, teeth, nails, body hairs, head hairs,

头发、身毛、指甲、牙齿、皮肤, (顺观)

皮肤、牙齿、指甲、身毛、头发, (逆观)

**2. maṅsaṅ, nahāru, aṭṭhi, aṭṭhimiñjā, vakkaṅ;****vakkaṅ, aṭṭhimiñjā, aṭṭhi, nahāru, maṅsaṅ,**

芒桑, 那哈路, 阿提, 阿提敏扎, 瓦康;

瓦康, 阿提敏扎, 阿提, 那哈路, 芒桑。

flesh, sinews, bones, bone-marrow, kidneys;

kidneys, bone-marrow, bones, sinews, flesh,

肌肉、筋腱、骨、骨髓、肾,

肾、骨髓、骨、筋腱、肌肉,

**3. hadayaṅ, yakaṇaṅ, kilomakaṅ, pihakaṅ, papphāsaṅ;****papphāsaṅ, pihakaṅ, kilomakaṅ, yakaṇaṅ, hadayaṅ,**

哈达杨, 亚卡囊, [科伊]楼马康, 皮哈康, 帕帕桑;

帕帕桑, 皮哈康, [科伊]楼马康, 亚卡囊, 哈达杨。

heart, liver, diaphragm, spleen, lungs;

lungs, spleen, diaphragm, liver, heart,

心、肝、膜、脾、肺,

肺、脾、膜、肝、心,

**4. antaṅ, antagaṇaṅ, udariyaṅ, karīsaṅ, matthaluṅaṅ;****matthaluṅaṅ, karīsaṅ, udariyaṅ, antagaṇaṅ, antaṅ,**

安唐，安特古囊，乌达利杨，卡里桑，马特论刚；  
马特论刚，卡里桑，乌达利杨，安特古囊，安唐。

intestines, mesentery, undigested food in the stomach, feces, brain;  
brain, feces, undigested food in the stomach, mesentery, intestines.,  
肠、肠间膜、胃中物、粪便、脑，  
脑、粪便、胃中物、肠间膜、肠，

**5. pittaṅ, semhaṅ, pubbo, lohitaṅ, sedo, medo;  
medo, sedo, lohitaṅ, pubbo, semhaṅ, pittaṅ,**

皮唐，森航，普[钵欧]，楼[呵伊] 唐，[斯欵]豆，美豆；  
美豆，[斯欵]豆，楼[呵伊] 唐，普[钵欧]，森航，皮唐。

bile, phlegm, pus, blood, sweat, fat;  
fat, sweat, blood, pus, phlegm, bile,  
胆汁、痰、脓、血、汗、脂肪，  
脂肪、汗、血、脓、痰、胆汁，

**6. assu, vasā, kheḷo, siṅghānikā, lasikā, muttaṅ;  
muttaṅ, lasikā, siṅghānikā, kheḷo, vasā, assu.**

阿苏，瓦萨，[科欵]楼，[斯英]嘎尼卡，拉[斯伊]卡，木唐；  
木唐、拉[斯伊]卡，[斯英]嘎尼卡，[科欵]楼，瓦萨，阿苏。

tears, grease, saliva, snot, lubricating fluid of the joints, urine;  
urine, lubricating fluid of the joints, snot, saliva, grease, tears.  
泪、油、唾液、鼻涕、关节滑液、尿，  
尿、关节滑液、鼻涕、唾液、油、泪。



SHARING MERITS, ETC.  
分享功德等

SHARING MERITS WITH DEPARTED RELATIVES  
AND ALL DEVAS AND BEINGS

(PUÑÑ'ĀNUMODANĀ)

## 与诸天、有情及过世亲属分享功德

The verses that follow are a repetition of those at the end of the Morning Veneration, p. 48, where the translation is given and which is here omitted.

此部分与早课相同，翻译参见早课部分第 48 页，此处从略。

SHARING MERITS WITH ALL DEVAS AND BEINGS

与诸天及有情分享功德

**Ettāvātā ca amhehi – sambhataṇ puñña-sampadaṇ  
Sabbe devā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁][尼亚]-桑帕当  
萨贝 [德欵]瓦 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚。

**Ettāvātā ca amhehi – sambhataṇ puñña-sampadaṇ  
Sabbe bhūtā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁][尼亚]-桑帕当  
萨贝 布他 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚。

**Ettāvātā ca amhehi – sambhataṇ puñña-sampadaṇ  
Sabbe sattā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁][尼亚]-桑帕当  
萨贝 萨他 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚。

**Ākāsaṭṭhā ca bhumaṭṭhā – devā, nāgā mahiddhikā  
Puññaṇ taṇ anumoditvā – ciraṇ rakkhantu Sambuddha-  
sāsaṇaṇ.**

阿卡萨他 彻 [布翁]玛他 — [德欵]瓦, 那嘎 玛[呵伊]迪卡  
[普翁]酿 唐 阿努某迪 [特瓦] — [赤伊]郎 拉康图 桑布答-萨萨  
囊。

**Ākāsaṭṭhā ca ... – ciraṇ rakkhantu Sambuddha-desanaṇ.**

阿卡萨塔 彻...- [赤伊]郎 拉康图 桑布答-[德欵]萨囊。

**Ākāsaṭṭhā ca ... – ciraṇ rakkhantu Sambuddha-sāvakaṇ.**

阿卡萨塔 彻...- [赤伊]郎 拉康图 桑布答-[德欵]萨囊。



– **Ciraṇ rakkhantu maṇ, paraṇ.**

[赤伊]郎 拉康图 芒, 帕郎.

TRANSFERENCE OF MERIT TO THE DEPARTED RELATIVES  
(*PATTI-DĀNA*)

与过世亲属等分享功德

**Idaṇ vo ñātīnaṇ hotu – sukhitā hontu ñatayo. (3x)**

伊当 [乌欧] [尼亚]提囊 厚图 — 苏[科伊]他 哄图 [尼亚]他优. (3x)

SHARING MERITS WITH THE RESIDENT DEITIES

与此处诸天分享功德

**Imasmiṇ vihare ca ārāme – adhivatthā ca devatā,**

**Anumoditvā imaṇ puññaṇ – rakkhantu Jina-sāsaṇaṇ.**

伊玛 [斯明] 维哈雷 彻阿拉美 — 阿迪瓦他 彻 [德欸]瓦他,  
阿努某迪 [特瓦] 伊芒 [普翁]酿 — 拉康图 吉那-萨萨囊.

SHARING MERITS WITH THE FUTURE BUDDHA METTEYYA

与未来的弥勒佛分享功德

**Kappa-sata-sahassāni – soḷasā’pi asaṅkhiye**

**Sambharaṇ bodhi-sambhāre – āgato jāti-jātiso,**

**Niyato Buddha-bhāvāya – bhadda-kappe idh’antime,**

**Bodhisatto ca Metteyyo – puññaṇ me anumodatu.**

卡帕-萨他-萨哈萨尼 — 搜拉萨’皮阿桑[科伊][伊欸]  
桑巴郎 [布欧]迪-桑巴雷 — 阿嘎投 扎提-扎提搜,  
尼亚投 布答-巴瓦[伊额] — 巴答-卡培 伊丹提美,  
[布欧]迪萨投 彻美[特欸]优 — [普翁]酿美 阿努某答图.

SHARING MERITS WITH OTHER BEINGS

与其他有情分享功德

**Sabbe sattā ca majjhattā – hitā ca ahitā ca me**

**Anumoditvā imaṇ puññaṇ – bujjhantu amataṇ padaṇ.**

萨贝 萨他 彻玛扎他 — [呵伊]他 彻阿[呵伊]他 彻美  
阿努某迪 [特瓦] 伊芒 [普翁]酿 — 布占图 阿玛唐 帕当.

ASPIRATION (*PATTHANĀ*)

发愿

**Iminā puñña-kammaṇa – mā me bāla-samāgamo.**

**Sataṇ samāgamo hotu – yāva nibbāna-pattiyā. (3x)**

伊弥那 [普翁][尼亚]-康美呢 — 玛美巴拉-萨玛嘎某。  
萨唐 萨玛嘎某 厚图 — 亚[乌额] 尼巴那-帕提亚。(3x)



**DEDICATION TO THE PRACTICE**

(PAṬIPATTI-PŪJĀ)

修行功德之回向

**Imāya dhamm'ānudhamma-paṭipattiyā Buddhaṅ pūjemi.**  
伊玛[伊额] 当玛努当玛-帕提帕提亚 布当 普[哲欸]弥。

**Imāya dhamm'ānudhamma-paṭipattiyā Dhammaṅ pūjemi.**  
伊玛[伊额] 当玛努当玛-帕提帕提亚 当芒 普[哲欸]弥。

**Imāya dhamm'ānudhamma-paṭipattiyā Saṅghaṅ pūjemi.**  
伊玛[伊额] 当玛努当玛-帕提帕提亚 桑冈 普[哲欸]弥。

**Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuc-**  
**cissāmi.**

阿答 伊玛[伊额] 帕提帕提亚 扎提-扎拉-玛拉囊哈 帕利木[赤伊]  
萨弥。



**ASKING THE TRIPLE GEM FOR FORGIVENESS**

(KHAMĀPANĀ)

向三宝请求原谅

**Kāyena, vācā, cittaena – pamādena mayā kataṅ,**  
**Accayaṅ khama me, Bhante – bhūripañña, Tathāgata.**

卡[伊欸]呢, 瓦察, [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 般[特欸] — 布利潘[尼额], 他他嘎特。

**Kāyena, vācā, cittaena – pamādena mayā kataṅ,**  
**Accayaṅ khama me, Dhamma – sandiṭṭhika, akālika.**

卡[伊欵]呢, 瓦察, [赤伊][特欵]呢 — 帕玛[德欵]呢 玛亚 卡唐,  
阿察央 卡么 美, 当么 — 三迪提科, 阿卡利科.

**Kāyena vācā cittena – pamādena mayā kataṇ,  
Accayaṇ khamā me, Saṅgha – puñña-kkhetta anuttara.**

卡[伊欵]呢 瓦察 [赤伊][特欵]呢 — 帕玛[德欵]呢 玛亚 卡唐,  
阿察央 卡么 美, 桑格 — [普翁][尼亚]-[科欵]特 阿努他勒.



## VENERATION OF THE ELDERS AND TEACHERS

### 礼敬上座及师长

Junior/s: **Okāsa, vandāmi, Bhante.**

欧卡色, 万答弥, 般[特欵].

Elder: **Sukhī hontu. Nibbāna-paccayo hotu.**

苏[科伊] 哄图. 尼巴那-帕察优 厚图.

Junior/s: **Okāsa dvārattayena kataṇ sabbaṇ accayaṇ  
khamatha me, Bhante.**

欧卡色 [德瓦] 拉他[伊欵]呢 卡唐 萨邦 阿察央  
卡玛特 美, 般[特欵].

Elder: **Khamāmi, khamitabbaṇ.**

卡玛弥, 卡弥他邦.

Junior: **Sādhu! Okāsa khamāmi, Bhante.**

萨杜! 欧卡色 卡玛弥, 般[特欵].

Elder: **Sukhī hontu. Nibbāna-paccayo hotu.**

苏[科伊] 哄图. 尼巴那-帕察优 厚图.



❧ EVENING VENERATION ❧

❧ 晚课 ❧



PRELIMINARY VENERATION

礼敬前行 22

**Sādhu! Sādhu!! Sādhu!!!**

Well done! Well done!! Well done!!!

萨度! 萨度!! 萨度!!!

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!** (3x)

那某 他色 巴嘎瓦投, 阿拉哈投, 桑玛 桑布答色!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者!

**VENERATION OF THE BUDDHA**

(BUDDHA-VANDANĀ)

礼佛

**Iti'pi so Bhagavā: Arahaṇ, Sammā Sambuddho,**

**Vijjā-caraṇa-sampanno, Sugato, Loka-vidū,**

**Anuttaro purisa-damma-sārathi,**

**Satthā deva-manussānaṇ, Buddho, Bhagavā'ti.**

伊提'皮 搜 巴嘎瓦: 阿拉杭, 桑玛 桑布豆,  
维扎-察拉呢-桑潘[讷欧], 苏格投, 楼可维杜,  
阿努他楼 普利萨-当玛-萨拉提,  
萨他 [德欵]瓦-玛努萨囊, 布豆, 巴嘎瓦'提。

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the worlds, Unsurpassed trainer of persons fit to be

tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

彼世尊亦即是阿拉汉，正自觉者，明行具足，善至，世间解，无上调御丈夫，天人导师，佛陀，世尊。

**1. Svāmīni Bhāgyavatun vahansa, oba vahanse Arahaṇ\*  
nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
阿拉杭 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Worthy.

尊师世尊，（以师功德故）师即阿拉汉。

**2. Svāmīni Bhāgyavatun vahansa, oba vahanse Sammā  
Sambuddha nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
，桑玛 桑布德 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are fully Self-Enlightened One.

尊师世尊，（以师功德故）师即正自觉者。

**3. Svāmīni Bhāgyavatun vahansa, oba vahanse Vijjā-cara-  
ṇa-sampanna nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
维扎-察拉呢-桑潘呢 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Accomplished in higher knowledge and conduct.

尊师世尊，（以师功德故）师即明行具足。

**4. Svāmīni Bhāgyavatun vahansa, oba vahanse Sugata nam  
vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
苏格特 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Well-gone.

尊师世尊，（以师功德故）师即善至。

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\*Arahaṇ is sometimes recited as ‘Arahat’ in Sinhalese.

**5. Svāmīni Bhāgyavatun vahansa, oba vahanse Loka-vidū  
nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
楼可维杜 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Knower of the worlds.

尊师世尊，（以师功德故）师即世间解。

**6. Svāmīni Bhāgyavatun vahansa, oba vahanse Anuttara-  
purisa-damma-sārathi nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
阿努特勒-普利色-当么-萨拉提 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Unsurpassed trainer of persons fit to be tamed.

尊师世尊，（以师功德故）师即无上调御丈夫。

**7. Svāmīni Bhāgyavatun vahansa, oba vahanse Satthā deva-  
manussānaṃ nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
萨他 [德欵]瓦-玛努萨 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Teacher of gods and humans.

尊师世尊，（以师功德故）师即天人师。

**8. Svāmīni Bhāgyavatun vahansa, oba vahanse Buddha  
nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
布德 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Enlightened.

尊师世尊，（以师功德故）师即佛陀。

**9. Svāmīni Bhāgyavatun vahansa, oba vahanse Bhagavā  
nam vana sēka.**

【斯瓦】米尼巴【格亚】瓦吞 瓦杭色，欧巴 瓦杭[斯欵]  
巴嘎瓦 囊 瓦呢 [斯欵]科。

Venerable Blessed One, [due to your qualities] you are Blessed [with fortune].

尊师世尊，（以师功德故）师即世尊。

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！



## MAIN VENERATION

礼敬正行

### VERSES OF OFFERINGS (PŪJĀ-GĀTHĀ)

供养偈

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!**

那某 他色 巴嘎瓦投，阿拉哈投，桑玛 桑布答色！

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者！

INVITATION TO OFFERINGS (ĀRĀDHANĀ)

供养之邀请

**Yāvatā, Bhagavā, loke – tiṭṭheyya tava sāsanaṃ,**

**Tāvātā paṭigāṇhātu – pūjā lok'ānukampayā.**

亚瓦他 巴嘎瓦 楼[科欸] — 提[特欸][伊额] 他[乌额] 萨萨囊，  
他瓦他 帕提甘哈图 — 普扎 楼卡努康帕亚。

As long as, O Blessed One, your Dispensation lasts in the world, so long may you, out of compassion for the world, accept these offerings.

世尊于教法，犹能住世时；悲悯世间故，愿常受此供。

OFFERING OF LIGHT (*DĪPA-PŪJĀ*)

供灯

**Sittha-tela<sup>23</sup>-ppadittena – dīpena tama-dhaṅsinā  
Ti-loka-dīpaṇ Sambuddhaṇ – pūjayāmi tamo-nudaṇ.**

[斯衣]特 [特歛]拉-帕迪[特歛]呢 — 迪培呢 他么-当[斯伊]那  
提-楼卡-迪庞 桑布当 — 普扎亚弥 他某-努当。

This light blazing from the candle, which dispels darkness, I offer to the Enlightened One, who is the light of the three worlds, and the dispeller of the darkness [of delusion].

燃此蜡油灯，除暗供佛陀：正觉三界灯，尽逐无明暗。

OFFERING OF INCENSE (*SUGANDHA-PŪJĀ*)

供香

**Sugandhi-kāya-vadanaṇ – ananta-guṇa-gandhinaṇ,  
Sugandhinā'haṇ gandhena – pūjayāmi Tathāgataṇ.**

苏甘迪-卡亚-瓦答囊 — 阿南特-古呢-甘迪囊，  
苏甘迪那'杭 甘[德歛]呢 — 普扎亚弥 他他嘎唐。

This fragrant scent [incense] I offer to the Tathāgata, who has fragrant body and speech and infinite fragrant virtues.

如来身语香，无边功德香；我亦以妙香，诚敬供如来。

OFFERING OF DRINKING WATER (*PĀṆĪYA-PŪJĀ*)

供水

**Sugandhaṇ sītalaṇ kappañ – pasanna-madhuraṇ subhaṇ,  
Pāṇīyam'etaṇ, Bhagavā – paṭigaṇhātu-m-uttama.**

苏甘当 [斯伊]他郎 卡庞 — 帕三呢-玛杜郎 苏邦，  
帕尼亚美唐 巴嘎瓦 — 帕提刚哈图 木特么。

May the Blessed One, the Supreme One, kindly receive this drinking water which is fragrant, cool, suitable, clean, pleasant, and pure.

澄明具芬芳，清凉甘露味。世尊至上者，愿受此净水！

OFFERING OF MEDICINE (*GILĀNA-PACCAYA-PŪJĀ*)

供药

**Adhivāsetu no, Bhante – gilāna-paccayaṇ imaṇ.  
Anukampaṇ upādāya – paṭigaṇhātu-m-uttama.**

阿迪瓦[斯歛]图 [讷欧] 般[特歛] — [格伊]拉呢-帕察央 伊芒。  
阿努康庞 乌帕答[伊额] — 帕提刚哈图 木特么。



May the Venerable Sir kindly accept our [medicinal] requisite for illness. May the Supreme One receive it out of compassion for us.

尊师至上者，惟愿悯我等，受此病资具<sup>22C</sup>！

OFFERING OF ARTICLES (*PARIKKHĀRA-PŪJĀ*)

供杂资具

**Adhivāsetu no, Bhante – parikkhāraṃ parikkappitaṃ.  
Anukampaṃ upādāya – paṭigaṇhātu m-uttama.**

阿迪瓦[斯欵]图 [讷欧] 般[特欵] — 帕利卡郎 帕利卡皮唐。  
阿努康庞 乌帕答[伊额] — 帕提刚哈图 木特么。

May the Venerable Sir kindly accept our prepared article [of towel, soap, etc.]. May the Supreme One receive it out of compassion for us.

尊师至上者，惟愿悯我等，受此杂资具<sup>23C</sup>！

OFFERING OF FLOWERS (*PUPPHA-PŪJĀ*)

供花

**Nirodha-samāpattito vuṭṭhahitvā viya nisinnaṃ Bhagavantaṃ,  
Arahantaṃ, Sammā Sambuddhaṃ iminā pupphena pūjemi,  
pūjemi, pūjemi.**

尼楼德-萨玛帕提投 乌他[呵伊]『特瓦』维[伊额] 尼[斯英]囊巴  
嘎-万唐, 阿拉汉唐, 桑玛 桑布当 伊弥那 普培呢 普[哲欵]弥, 普  
[哲欵]弥, 普[哲欵]弥。

To the Blessed One, Worthy, and fully Self-Enlightened One, seated as if he is just arisen from the attainment of cessation, this flower I offer, I offer, I offer.

世尊阿罗汉，正等正觉者；端坐如初起，自灭尽定中；  
于彼我供花，三白而敬献。

**Ayaṃ puppha-pūjā Buddha-Paccekkhabuddha-aggasāvaka-  
mahāsāvaka-arahaṅgārahantaṃ ādīnaṃ sabhāva-sīlaṃ. Ahaṃ pi  
tesaṃ anuvattako homi.**

阿央 普帕-普扎 布德-帕[彻欵]科布德-阿格萨瓦科-玛哈萨瓦科-  
阿拉汉他迪囊 萨巴瓦[斯伊]郎. 阿杭皮 [特欵]桑 阿努瓦他寇 厚  
弥。

This flower-offering is a customary practice of Buddhas, Paccekabuddhas (individual Buddhas), Chief disciples, Great disciples and Arahants, and so on. I too follow in their footsteps.

诸佛及独觉，上首诸声闻；及大弟子众，乃至罗汉众；  
受持此行仪，以为自性戒。今我循芳规，供奉一如彼。

**Idaṅ pupphaṅ idāni vaṇṇena'pi suvaṇṇaṅ, gandhena'pi su-  
gandhaṅ, saṅṭhānena'pi susaṅṭhānaṅ. Khippam'eva dub-  
baṇṇaṅ, duggandhaṅ, dussaṅṭhānaṅ, aniccatāṅ pāpunissa-  
ti.**

伊当 普庞 伊答尼 万[讷欵]呢'皮 苏万囊, 甘[德欵]呢'皮 苏甘当,  
三他[讷欵]呢'皮 苏三他囊. [科伊]帕美[乌额] 杜般囊, 杜甘当, 杜  
三他囊, 阿尼察唐 帕-普尼萨提.

Now this flower is beautiful in colour, fragrant in smell, and well-  
shaped in appearance. But soon it will manifest its impermanence as  
discoloured, foul-smelling, and disfigured.

此花新供时，具足形香色；倏尔无常至；三德悉坏没。

**Evam'eva kho sabbe saṅkhārā aniccā, sabbe saṅkhārā  
dukkhā, sabbe dhammā anattā'ti.**

欵瓦美[乌额] 寇 萨贝 桑卡拉 阿尼察, 萨贝 桑卡拉 杜卡, 萨贝 当  
玛 阿那他'提.

So too, all conditioned things are impermanent, all conditioned things  
are suffering, all phenomena are not self.

诸行悉无常，亦复皆是苦；一切法无我，与花性何殊。





## VENERATIONS

### 礼敬

#### VENERATIONS CHANTED ON ALTERNATE DAYS

At Nāyana Forest Monastery, two different collections of veneration are chanted.

龙树林僧院的“礼敬”课诵有两个不同版本。

On one day is chanted:

一日念诵：

- the **long Veneration of the Buddha, Dhamma and Saṅgha**, p. 76, “礼敬三宝”（广诵，第 76 页）
- the `Veneration of the Eighteen Qualities of the Buddha', p. 90, “礼敬佛陀的十八种功德”（第 90 页）
- continuing with the `Veneration of the Four Buddhist Sacred Places', p. 108. 接着念诵“礼敬佛教四大圣地”（第 108 页）

On the other day is chanted:

次日念诵：

- The very short Veneration of the Buddha (Iti'pi so ...), Dhamma (Svākkhato ...) and Saṅgha (Supaṭipanno ...), “礼敬三宝”（略诵，亦即“Iti'pi so ... Svākkhato ... Supaṭipanno ...”）
- the `Veneration of The Eighteen Qualities of The Buddha', p. 90, “礼敬佛陀的十八种功德”（第 90 页）
- the `Veneration of the Seventy-three Kinds of Knowledge', p. 92, “礼敬佛陀的七十三种智”（第 92 页）
- continuing with the `Veneration of the Four Buddhist Sacred Places', p. 108. 接着念诵“礼敬佛教四大圣地”（第 108 页）

LONG VENERATION

礼敬广诵

**VENERATION OF THE BUDDHA***(BUDDHA-VANDANĀ)*

礼敬佛

**Iti'pi so Bhagavā: Arahaṇ, Sammā Sambuddho,  
Vijjā-caraṇa-sampanno, Sugato, Loka-vidū,  
Anuttaro purisa-damma-sārathi,  
Sattā deva-manussānaṇ, Buddho, Bhagavā'ti.**

伊提'皮 搜 巴嘎瓦: 阿拉杭, 桑玛 桑布豆,  
维扎-察拉那-桑潘[讷欧], 苏嘎投, 楼卡维杜,  
阿努他楼 普利萨-当玛-萨拉提,  
萨他 [德欵]瓦-玛努萨囊, 布豆, 巴嘎瓦'提。

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

彼世尊亦即是阿拉汉，正自觉者，明行具足，善至，世间解，无上调御丈夫，天人导师，佛陀，世尊。

**So Bhagavā iti'pi: Arahaṇ. Arahaṇ vata so Bhagavā. Taṇ  
Bhagavantaṇ, Arahantaṇ siraśā namāmi. Tassa Bhagavato,  
Arahato attānaṇ pariccajāmi. Pariccatto yeva me attā, tas-  
sa Bhagavato, Arahato sāvako hamasmi, sisso hamasmi.**

搜 巴嘎瓦 伊提'皮 阿拉杭. 阿拉杭 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐,  
阿拉汉唐 [斯伊]拉萨 那玛弥. 他色 巴嘎瓦投, 阿拉哈投 阿他囊  
帕利察扎弥. 帕利察投 [伊欵][乌额] 美 阿他 他色 巴嘎瓦投, 阿拉  
哈投 萨瓦寇 哈玛 [斯弥], [斯伊]搜 哈玛 [斯弥].

The Blessed One is indeed thus: Worthy. Certainly, Worthy is the Blessed One. I pay homage with my head to the Blessed One, the Worthy. I relinquish myself to the Blessed One, the Worthy. Having relinquished myself to the Blessed One, the Worthy, I become his disciple, I become his pupil.

彼世尊亦即是阿拉汉，彼世尊确实是阿拉汉。我头面顶礼世尊、阿拉汉。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Ārakattā hatattā ca – kiles'ārīna so Munī,  
Hata-sañsāra-cakkāro – paccay'ādīna c'āraho,  
Na raho karotī papāni – Arahaṇ taṇ namām'ahaṇ.**

阿拉卡他 哈他他 彻 — [科伊]雷萨利呢 搜 木尼,  
哈特-桑萨勒-察卡楼 — 帕彻亚迪囊 察拉厚,  
呢 拉厚 卡楼提 帕帕尼 — 阿拉杭 唐 那玛玛杭。

Because he is the Sage who is remote from the defilements, the enemies [attachment and the rest], which he has destroyed, and has destroyed the wheel of saṅsāra, is worthy of requisites etc., and does not do evil [even] secretly, I pay homage to the Worthy One.

种种烦恼敌，远离而逐灭；生死流转轮，隐秘之恶业，  
一切皆除遣，毫许亦无存：如是牟尼尊，应供我敬礼！

**So Bhagavā iti'pi: Sammā Sambuddho. Sammā Sambud-  
dho vata so Bhagavā. Taṇ Bhagavantaṇ, Sammā Sambud-  
dhaṇ sirasā namāmi. Tassa Bhagavato, Sammā Sambud-  
dhassa attānaṇ pariccajāmi. Pariccatto yeva me attā, tassa  
Bhagavato, Sammā Sambuddhassa sāvako hamasmi, sisso  
hamasmi.**

搜 巴嘎瓦 伊提'皮 桑玛 桑布豆. 桑玛 桑布豆 瓦特 搜 巴嘎瓦. 唐  
巴嘎万唐, 桑玛 桑布当 [斯伊]拉萨 那玛弥. 他色 巴嘎瓦投, 桑玛  
桑-布答色 阿他囊 帕利察扎弥. 帕利察投 [伊欵][乌额] 美 阿他  
他色 巴嘎瓦投, 桑布答色 萨瓦寇 哈玛 [斯弥], [斯伊]搜 哈玛  
[斯弥].

The Blessed One is indeed thus: fully Self-Enlightened One. Certainly, fully Self-Enlightened is the Blessed One. I pay homage with my head to the Blessed One, the fully Self-Enlightened One. I relinquish myself to the Blessed One, the fully Self-Enlightened One. Having relinquished myself to the Blessed One, the fully Self-Enlightened One, I become his disciple, I become his pupil.

彼世尊亦即是正自觉者，彼世尊确实是正自觉者。我头面顶礼世尊、正自觉者。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Sammā Sambuddha-saddhamma –  
Sammā Sambuddha-desanā,  
Sammā Sambuddha-ñeyyassa –  
Sammā Sambuddha, te namo.**

桑玛 桑布德-萨当么 一  
 桑玛 桑布德-[德欵]萨那,  
 桑玛 桑布德-[尼欵]亚色 一  
 桑玛 桑布德,[特欵] 那某。

O fully Self-Enlightened One, homage be to you who possesses the sublime Dhamma of a fully Self-Enlightened One, the Dhamma exposition of a fully Self-Enlightened One, and the knowledge of all that should be known by a fully Self-Enlightened One.

世尊等正觉，妙法及说示；乃至所知智；一切我敬礼！

**So Bhagavā iti'pi: Vijjā-caraṇa-sampanno. Vijjā-caraṇa-sampanno vata so Bhagavā. Taṇ Bhagavantaṇ, Vijjā-caraṇa-sampannaṇ sirasā namāmi. Tassa Bhagavato, Vijjā-caraṇa-sampannassa attānaṇ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Vijjā-caraṇa-sampannassa sāvako hamasmi, sisso hamasmi.**

搜 巴嘎瓦 伊提'皮 维扎-察拉呢-桑潘[讷欧]。维扎-察拉呢-桑潘[讷欧] 瓦特 搜 巴嘎瓦。唐 巴嘎万唐, 维扎-察拉呢-桑潘囊 [斯伊] 拉萨 那玛弥。他色 巴嘎瓦投, 维扎-察拉呢-桑潘那色 阿他囊 帕利察扎弥。帕利察投 [伊欵][乌额] 美 阿他 他色 巴嘎瓦投, 维扎-察拉呢-桑-潘那色 萨瓦寇 哈玛【斯弥】, [斯伊]搜 哈玛【斯弥】。

The Blessed One is indeed thus: Accomplished in higher knowledge and conduct. Certainly, Accomplished in higher knowledge and conduct is the Blessed One. I pay homage with my head to the Blessed One, the Accomplished in higher knowledge and conduct. I relinquish myself to the Blessed One, the Accomplished in higher knowledge and conduct. Having relinquished myself to the Blessed One, the Accomplished in higher knowledge and conduct, I become his disciple, I become his pupil.

彼世尊亦即是明行具足，彼世尊确实是明行具足。我头面顶礼世尊、明行具足。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Vijjā-caraṇa-sampanno – tisso vijjā pakāsītā  
 Aṭṭha-vijjā, pañcadasa – caraṇaṇ, taṇ namām'ahaṇ.**

维扎-察拉呢-桑潘[讷欧] 一 提搜 维扎 帕卡[斯伊]他  
 阿特-维扎, 潘察答色 一 察拉囊, 唐 那玛玛杭。

Accomplished in higher knowledge and conduct, he made known the three higher knowledges, the eight higher knowledges and the fifteen modes of conduct – to him I pay my homage.

三明<sup>24C</sup> 十五行<sup>25C</sup>，及以八明处<sup>26C</sup>，一切皆成办，是谓明行足；于彼我敬礼！

**So Bhagavā iti'pi: Sugato. Sugato vata so Bhagavā. Taṇ Bhagavantaṇ, Sugataṇ siraṣā namāmi. Tassa Bhagavato, Sugatassa attānaṇ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Sugatassa sāvako hamasmi, sisso hama-smi.**

搜巴嘎瓦伊提·皮苏嘎投。苏嘎投瓦特搜巴嘎瓦。唐巴嘎万唐，苏嘎唐[斯伊]拉萨那玛弥。他色巴嘎瓦投，苏嘎他色阿他囊帕利察扎弥。帕利察投[伊欵][乌额]美阿他他色巴嘎瓦投，苏嘎他色萨瓦寇哈玛[斯弥]，[斯伊]搜哈玛-【斯弥】。

The Blessed One is indeed thus: Well-gone [in the noble path]. Certainly, Well-gone is the Blessed One. I pay homage with my head to the Blessed One, the Well-gone. I relinquish myself to the Blessed One, the Well-gone. Having relinquished myself to the Blessed One, the Well-gone, I become his disciple, I become his pupil.

彼世尊亦即是善至，彼世尊确实是善至。我头面顶礼世尊、善至。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Sugatattā, Sugattattā – sobhanā yassa vā gati,  
Gatattā sundaraṇ ṭhānaṇ – Sugato nāma te namo.**

苏嘎他他，苏嘎他他 — 搜巴那亚色瓦嘎提，  
嘎他他[苏翁]答郎他囊 — 苏嘎投那么[特欵]那某。

Because of enunciating well, because of having a graceful body, or because of having gone to an excellent place [Nibbāna] whose course was splendid – to you, who is called Well-gone, I pay my homage.

以彼美形仪，以彼善教示，以彼已得至，善妙庄严处<sup>27C</sup>；名彼为善至，于彼我敬礼！

**So Bhagavā iti'pi: Loka-vidū. Loka-vidū vata so Bhagavā. Taṇ Bhagavantaṇ, Loka-viduṇ siraṣā namāmi. Tassa Bhagavato, Loka-viduno attānaṇ pariccajāmi. Pariccatto yeva**

**me attā, tassa Bhagavato, Loka-viduno sāvako hamasmi, sisso hamasmi.**

搜 巴嘎瓦 伊提'皮 楼卡维杜. 楼卡维杜 瓦特 搜 巴嘎瓦. 唐 巴嘎 万唐, 楼卡维敦 [斯伊]拉萨 那玛弥. 他色 巴嘎瓦投, 楼卡维杜[讷欧] 阿他囊 帕利察扎弥. 帕利察投 [伊欸][乌额] 美 阿他 他色 巴嘎瓦投, 楼卡维杜[讷欧] 萨瓦寇 哈玛-『斯弥』, [斯伊]搜 哈玛『斯弥』.

The Blessed One is indeed thus: Knower of the worlds. Certainly, Knower of the worlds is the Blessed One. I pay homage with my head to the Blessed One, the Knower of the worlds. I relinquish myself to the Blessed One, the Knower of the worlds. Having relinquished myself to the Blessed One, the Knower of the worlds, I become his disciple, I become his pupil.

彼世尊亦即是世间解，彼世尊确实是世间解。我头面顶礼世尊、世间解。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Satt'āvās'ādi saṅkhāte – kāma-rūp'ādike tathā, Saṅkhāra-satta-m-okāsa – loke yo vedi taṅ name.**

萨他瓦萨迪 桑卡[特欸] — 卡玛-卢帕迪[科欸] 他他, 桑卡勒-萨特·某卡色 — 楼[科欸] 优 韦迪 唐 那美.

He who knows the so-called '[nine] abodes of beings' and likewise the sensual and fine material, etc. worlds, and the [worlds] of conditioned phenomena, beings and space – to him I pay my homage.

欲、色、无色界；诸有情居处、有情及虚空；种种有为法，遍知了无余；于彼我敬礼！

**So Bhagavā iti'pi: Anuttaro purisa-damma-sārathi. Anuttaro purisa-damma-sārathi vata so Bhagavā. Taṅ Bhagavantaṅ, Anuttaraṅ purisa-damma-sārathiṅ siraṣā namāmi. Tassa Bhagavato, Anuttarassa purisa-damma-sārathino atānaṅ pariccajāmi. Paricatto yeva me attā, tassa Bhagavato, Anuttarassa purisa-damma-sārathino sāvako hamasmi, sisso hamasmi.**

搜 巴嘎瓦 伊提'皮 阿努他楼 普利萨-当玛-萨拉提. 阿努他楼 普利萨-当玛-萨拉提 瓦特 搜 巴嘎瓦. 唐 巴嘎 万唐, 阿努他楼 普利



萨-当玛-萨拉亭 [斯伊]拉萨 那-玛弥. 他色 巴嘎瓦投, 阿努他楼  
 普利萨-当玛-萨拉-提[讷欧] 阿他囊 帕利察扎弥. 帕利察投 [伊  
 欵][乌额] 美 阿他 他色 巴嘎瓦投, 阿努他楼 普利萨-当玛-萨拉提  
 [讷欧] 萨瓦寇 哈玛【斯弥】, [斯伊]搜 哈玛【斯弥】.

The Blessed One is indeed thus: Unsurpassed trainer of persons fit to be tamed. Certainly, Unsurpassed trainer of persons fit to be tamed is the Blessed One. I pay homage with my head to the Blessed One, the Unsurpassed trainer of persons fit to be tamed. I relinquish myself to the Blessed One, the Unsurpassed trainer of persons fit to be tamed. Having relinquished myself to the Blessed One, the Unsurpassed trainer of persons fit to be tamed, I become his disciple, I become his pupil.

彼世尊亦即是无上调御丈夫，彼世尊确实是无上调御丈夫。我头面顶礼世尊、无上调御丈夫。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Yo loke Anuttaro deva – Brahm’āsūra-narorahe,  
 Damesi damme purise – sārathṭiṇ taṇ namām’ahaṇ.**

优 楼[科欵] 阿努他楼 [德欵][乌额] — 【布拉呵】 玛苏勒-那楼拉  
 黑, 答美[斯伊] 当美 普利[斯欵] — 萨拉亭 唐 那玛玛杭.

He who is Unsurpassed in the world and has tamed persons, such as gods, Brahmas, asuras, men and nāgas, fit to be tamed – to him, the trainer, I pay my homage.

欲天、龙及梵，人与阿修罗；世间一切众，无有堪比伦；  
 堪能制御者，悉皆令调伏；是调御丈夫，于彼我敬礼！

**So Bhagavā itīpi: Satthā deva-manussānaṇ. Satthā deva-  
 manussānaṇ vata so Bhagavā. Taṇ Bhagavantaṇ, Satthā-  
 raṇ deva-manussānaṇ sirasā namāmi. Tassa Bhagavato,  
 Satthuno deva-manussānaṇ attānaṇ pariccajāmi. Paric-  
 catto yeva me attā, tassa Bhagavato, Satthuno deva-ma-  
 nussānaṇ sāvako hamasmi, sisso hamasmi.**

搜 巴嘎瓦 伊提·皮 萨他 [德欵]瓦-玛努萨囊. 萨他 [德欵]瓦-玛努  
 萨囊 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 萨他郎 [德欵]瓦-玛努萨囊  
 [斯伊]拉萨 那玛弥. 他色 巴嘎瓦投, 萨图[讷欧] [德欵]瓦-玛努萨  
 囊 阿他囊 帕利察扎弥. 帕利察投 [伊欵][乌额] 美 阿他 他色 巴嘎  
 瓦投, 萨图[讷欧] [德欵]瓦-玛努萨囊 萨瓦寇 哈玛【斯弥】, [斯  
 伊]搜 哈玛【斯弥】.

The Blessed One is indeed thus: Teacher of gods and humans. Certainly, Teacher of gods and humans is the Blessed One. I pay homage with my head to the Blessed One, the Teacher of gods and humans. I relinquish myself to the Blessed One, the Teacher of gods and humans. Having relinquished myself to the Blessed One, the Teacher of gods and humans, I become his disciple, I become his pupil.

彼世尊亦即是天人师，彼世尊确实是天人师。我头面顶礼世尊、天人师。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Dātā ti-bhava-sampattiṃ – netā siva-puraṅ varaṅ,  
Sathā deva-manussānaṅ – taṅ namāmi nar’uttamaṅ.**

答他提-巴瓦-桑帕亭 — [讷欵]他 [斯伊]瓦-普郎 瓦郎，  
萨他 [德欵]瓦-玛努萨囊 — 唐 那玛弥 那卢他芒。

I pay homage to the Teacher of gods and humans who is the greatest of mankind, is the giver of fortune in the three spheres of existence and the leader to the excellent and auspicious city [of Nibbāna].

三有<sup>28C</sup>诸成就，彼为施予者；无上涅槃城，彼为导引者；  
如是天人师，人中至上者，于彼我敬礼！

**So Bhagavā iti’pi: Buddho. Buddho vata so Bhagavā. Taṅ  
Bhagavantaṅ, Buddhaṅ sirasā namāmi. Tassa Bhagavato,  
Buddhassa attānaṅ pariccajāmi. Pariccatto yeva me attā,  
tassa Bhagavato, Buddhassa sāvako hamasmi, sisso hama-  
smi.**

搜巴嘎瓦伊提’皮布豆。布豆瓦特搜巴嘎瓦。唐巴嘎万唐，布当 [斯伊]拉萨那玛弥。他色巴嘎瓦投，布答色阿他囊帕利察扎弥。帕利察投 [伊欵][乌额]美阿他他色巴嘎瓦投，布答色萨瓦寇哈玛 [斯弥]，[斯伊]搜哈玛 [斯弥]。

The Blessed One is indeed thus: Enlightened. Certainly, Enlightened is the Blessed One. I pay homage with my head to the Blessed One, the Enlightened. I relinquish myself to the Blessed One, the Enlightened. Having relinquished myself to the Blessed One, the Enlightened, I become his disciple, I become his pupil.

彼世尊亦即是佛陀，彼世尊确实是佛陀。我头面顶礼世尊、佛陀。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Catu-saccam'abujjhitha – bodhetā yo pajāya ca,  
Sāmaṇ saccāni sambujjhi – taṇ Buddhaṇ paṇamām'ahaṇ.**

察图萨察玛布吉特 — [布欧][德欵]他 优 帕扎[伊额] 彻,  
萨芒 萨察尼 桑布吉 — 唐 布当 帕那玛玛杭.

He who understood the four Truths, made others to understand them, and was by himself fully enlightened to the Truths – to him, the Enlightened One, I make my obeisance.

四谛善解了，复令他得解；证谛成正觉，觉者我敬礼！

**So Bhagavā iti'pi: Bhagavā. Bhagavā vata so Bhagavā. Taṇ  
Bhagavantaṇ, Bhagavantaṇ siraśā namāmi. Tassa Bhaga-  
vato, Bhagavato attānaṇ pariccajāmi. Pariccatto yeva me  
attā, tassa Bhagavato, Bhagavato sāvako hamasmi, sisso ha-  
masmi.**

搜 巴嘎瓦 伊提'皮 巴嘎瓦. 巴嘎瓦 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐,  
巴嘎万唐 [斯伊]拉萨 那玛弥. 他色 巴嘎瓦投, 巴嘎瓦投 阿他囊  
帕利察扎弥. 帕利察投 [伊欵][乌额] 美 阿他 他色 巴嘎瓦投, 巴嘎  
瓦投 萨瓦寇 哈玛- [斯弥], [斯伊]搜 哈玛 [斯弥].

The Blessed One is indeed thus: Blessed [with fortune]. Certainly, Blessed is the Blessed One. I pay homage with my head to the Blessed One, the Blessed. I relinquish myself to the Blessed One, the Blessed. Having relinquished myself to the Blessed One, the Blessed, I become his disciple, I become his pupil.

彼世尊亦即是世尊，彼世尊确实是世尊。我头面顶礼世尊。我将自己奉献给他。在奉献的同时，我成为他的弟子，他的学生。

**Bhāgyavā Bhaggavā yutto – bhagehi ca vibhattavā,  
Bhavesu vanta-gamano – Bhagavā nāma te namo.**

巴 [哥亚] 瓦 巴嘎瓦 由投 — 巴给 [呵伊] 彻 维巴他瓦,  
巴韦苏 万他-嘎玛 [讷欧] — 巴嘎瓦 那么 [特欵] 那某.

He is fortunate [with merit], is the abolisher [of evil states], is possessed of blessings, is a [Dhamma] analyst, and has rejected going in the states of existence – to him, who is named Blessed One, I pay my homage.

以彼具吉祥，以彼多福运，以彼善分别，以彼破诸恶，  
以彼绝诸有，名彼为世尊；于彼我敬礼！

**Atītā ye ca Sambuddhā – ye ca Buddhā anāgatā,  
Paccuppanā ca ye Buddhā – ahaṅ vandāmi sabbadā.**

阿提他 [伊欸][乌额] 桑布答 — [伊欸] 彻 布答 阿那嘎他,  
帕楚潘那 彻 [伊欸] 布答 — 阿杭 万答弥 萨巴答。

Any Sambuddhas of the ages past, and any Buddhas that are yet to come, and the Buddhas of the present age, I always venerate!

我每日礼敬，过去诸佛陀，未来诸佛陀，以及现在佛。

**N’atthi me saraṇaṅ añaṅ – Buddhho me saraṇaṅ varaṅ,  
Etena sacca-vajjena – hotu me jaya-maṅgalaṅ.**

那提 美 萨拉囊 安酿 — 布豆 美 萨拉囊 瓦郎,  
欸[特欸]呢 萨彻-瓦[哲欸]呢 — 厚图 美 扎亚-芒嘎郎。

There is no other refuge for me, the Buddha is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

我无他皈依，佛为至上依；以此真实语，愿我胜吉祥！

**Uttamaṅgena vande’haṅ – pāda-paṅsu var’uttamaṅ,  
Buddhe yo khalito, doso – Buddhho khamatu taṅ mamaṅ.**

乌他芒给呢 万[德欸]’杭 — 帕答-庞苏 瓦卢他芒,  
布[德欸] 优 卡利投 豆搜 — 布豆 卡玛图 唐 玛芒。

With my head I humbly venerate, the blessed dust on His Feet. For any wrong or fault done to the Buddha, may the Buddha forgive me for that!

我以头礼敬，最上者足尘；对佛诸过恶，愿佛原谅我！



## VENERATION OF THE DHAMMA

(DHAMMA-VANDANĀ)

礼敬法

**Sv’akkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko,  
ehi-passiko, opanayiko, paccattaṅ veditabbo viññūhī’ti.**

【斯瓦】卡投 巴嘎瓦他 当某 三迪提寇, 阿卡利寇, 欸[呵伊]帕  
[斯伊]寇, 欧帕那伊寇, 帕察唐 韦迪他[布欧] [乌英]纽[呵伊]’提。

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

法乃世尊所善说，是自见的，无时的，来见的，导向[涅槃]的，智者们的可各自证知的。

**Svākkhāto vata tassa Bhagavato so Dhammo. Sandiṭṭhiko vata tassa Bhagavato so Dhammo. Akāliko vata tassa Bhagavato so Dhammo. Ehi-passiko vata tassa Bhagavato so Dhammo. Opanayiko vata tassa Bhagavato so Dhammo. Paccattaṇ veditabbo viññūhi vata tassa Bhagavato so Dhammo.**

【斯瓦】卡投 瓦特 他色 巴嘎瓦投 当某. 三迪提寇 瓦特 他色 巴嘎瓦投 当某. 阿卡利寇 瓦特 他色 巴嘎瓦投 当某. 欸[呵伊]帕[斯伊]寇 瓦特 他色 巴嘎瓦投 当某. 欧帕那伊寇 瓦特 他色 巴嘎瓦投 当某. 帕察唐 韦迪他[布欧] [乌英]纽[呵伊] 瓦特 他色 巴嘎瓦投 当某.

Certainly, well expounded is the Dhamma of the Blessed One. Certainly, directly visible is the Dhamma of the Blessed One. Certainly, with immediate results is the Dhamma of the Blessed One. Certainly, inviting one to come and see is the Dhamma of the Blessed One. Certainly, leading onwards [to Nibbāna] is the Dhamma of the Blessed One. Certainly, to be experienced by the wise individually is the Dhamma of the Blessed One.

世尊之法确实是善说。世尊之法确实是自见的。世尊之法确实是无时的。世尊之法确实是来见的。世尊之法确实是导向（涅槃）的。世尊之法确实是智者们的可各自证知的。

**Taṇ svākkhātaṇ Bhagavato Dhammaṇ, sandiṭṭhikaṇ, akālikaṇ, ehi-passikaṇ, opanayikaṇ, paccattaṇ veditabbaṇ viññūhi siraṣā namāmi. Tassa Bhagavato Dhammassa attānaṇ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato Dhammassa sāvako hamasmi, sisso hamasmi.**

唐【斯瓦】卡唐 巴嘎瓦投 当芒, 三迪提康, 阿卡利康, 欸[呵伊]帕[斯伊]康, 欧帕那伊康, 帕察唐 韦迪他邦 [乌英]纽[呵伊] [斯伊]拉萨 那玛弥. 他色 巴嘎瓦投 当-玛色 阿他囊 帕利察扎弥. 帕利察投 [伊欸][乌额] 美 阿他 他色 巴嘎瓦投 当玛色 萨瓦寇 哈玛【斯弥】, [斯伊]搜 哈玛-【斯弥】.

I pay homage with my head to the well expounded Dhamma of the Blessed One, the directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually. I relinquish myself to the Dhamma of the Blessed One. Having relinquished myself to the Dhamma of the Blessed One, I become a disciple, I become a pupil.

我头面顶礼世尊所善说的，自见的，无时的，来见的，导向（涅槃）的，智者们的各自证知的法！我将自己奉献给世尊之法。在奉献的同时，我成为那位世尊之法的一名弟子，一个学生。

**Atītā ye ca Saddhammā – ye ca Dhammā anāgatā,  
Paccuppannā ca ye Dhammā – ahaṅ vandāmi sabbadā.**

阿提他 [伊欸] 彻萨当玛 — [伊欸] 彻当玛 阿那嘎他，  
帕楚潘那 彻 [伊欸] 当玛 — 阿杭 万答弥 萨巴答。

Any sublime Dhammas of the ages past, and any Dhammas that are yet to come, and the Dhammas of the present age, I always venerate!

我每日礼敬，过去之诸法，未来之诸法，及现在诸法。

**N’atthi me saraṇaṅ aññaṅ – Dhammo me saraṇaṅ varaṅ,  
Etena sacca-vajjena – hotu me jaya-maṅgalaṅ.**

那提美 萨拉囊 安酿 — 当某美 萨拉囊 瓦郎，  
欸 [特欸] 呢 萨彻-瓦 [哲欸] 呢 — 厚图美 扎亚-芒嘎郎。

There is no other refuge for me, the Dhamma is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

我无他皈依，法为至上依；以此真实语，愿我胜吉祥！

**Uttamaṅgena vande’haṅ – Dhammaṅ ca tividhaṅ varaṅ,  
Dhamme yo khalito, doso – Dhammo khamatu taṅ mamaṅ.**

乌他芒给呢 万 [德欸]’杭 — 当芒 彻 提维当 瓦郎，  
当美 优 卡利投 豆搜 — 当某 卡玛图 唐 玛芒。

With my head I humbly venerate, the excellent threefold Dhamma. For any wrong or fault done to the Dhamma, may the Dhamma forgive me for that!

我以头礼敬，三种至上法<sup>24</sup>；对法诸过恶，愿法原谅我！



## VENERATION OF THE SAṄGHA

(SAṄGHA-VANDANĀ)

礼敬僧

**Su-paṭipanno Bhagavato sāvaka-saṅgho.****Uju-paṭipanno Bhagavato sāvaka-saṅgho.****Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.****Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;****ya-d-idaṅ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā –  
esa Bhagavato sāvaka-saṅgho.****Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,  
anuttaraṅ puñña-kkhettaṅ lokassā'ti.**

苏帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,

乌朱帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,

他亚帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,

萨弥[赤伊]帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾,

亚迪当 察他利 普利萨由嘎尼, 阿他普利萨普嘎拉。

欵色 巴嘎瓦投 萨瓦卡桑勾。阿胡[讷欵]优, 帕胡[讷欵]优, 答[科  
伊][讷欵]优, 安扎利卡拉尼优,

阿努他郎 [普翁] [尼亚] [科欵]唐 楼卡萨'提。

The Saṅgha (order) of the Blessed One's disciples has entered upon  
the good practice.

The Saṅgha [. . .] has entered upon the straight practice.

The Saṅgha [. . .] has entered upon the true practice.

The Saṅgha [. . .] has entered upon the proper practice;

that is to say, the four pairs of persons or the eight types of individuals –  
this is the Saṅgha of the Blessed One's disciples. It is worthy of gifts,  
worthy of hospitality, worthy of offerings, worthy of reverential saluta-  
tion, and the unsurpassed field of merit for the world.

世尊的弟子僧团是善行道者, 世尊的弟子僧团是正直行道者, 世  
尊的弟子僧团是如理行道者, 世尊的弟子僧团是正当行道者。也  
即是四双八士。此乃世尊的弟子僧团, 应受供养, 应受供奉, 应  
受布施, 应受合掌, 是世间无上的福田。

**Su-paṭipanno vata so Bhagavato sāvaka-saṅgho.****Uju-paṭipanno vata so Bhagavato sāvaka-saṅgho.****Ñāya-paṭipanno vata so Bhagavato sāvaka-saṅgho.****Sāmīci-paṭipanno vata so Bhagavato sāvaka-saṅgho.**

**Āhuneyyo vata so Bhagavato sāvaka-saṅgho.**

**Pāhuneyyo vata so Bhagavato sāvaka-saṅgho.**

**Dakkhiṇeyyo vata so Bhagavato sāvaka-saṅgho.**

**Añjali-karaṇīyo vata so Bhagavato sāvaka-saṅgho.**

**Anuttaraṇ puñña-kkhettaṇ lokassa vata so Bhagavato sāvaka-saṅgho.**

苏帕提潘[讷欧] 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 乌朱帕提潘[讷欧] 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 他亚帕提潘[讷欧] 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 萨弥[赤伊]帕提潘[讷欧] 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 阿胡[讷欵]优 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 帕胡[讷欵]优 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 答[科伊][讷欵]优 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 安扎利卡拉尼优 瓦特 搜 巴嘎瓦投 萨瓦卡桑勾，  
 阿努他郎[普翁][尼亚][科欵]唐 楼卡色 瓦特 搜 巴嘎瓦投 萨  
 瓦卡桑勾。

Certainly, the Saṅgha of the Blessed One's disciples has entered upon  
 the good practice.

Certainly, the Saṅgha [. . .] has entered upon the straight practice.

Certainly, the Saṅgha [. . .] has entered upon the true practice.

Certainly, the Saṅgha [. . .] has entered upon the proper practice.

Certainly, the Saṅgha [. . .] is worthy of gifts.

Certainly, the Saṅgha [. . .] is worthy of hospitality.

Certainly, the Saṅgha [. . .] is worthy of offerings.

Certainly, the Saṅgha [. . .] is worthy of reverential salutation.

Certainly, the Saṅgha [. . .] is the unsurpassed field of merit for the  
 world.

世尊的弟子僧团确实是善行道者，世尊的弟子僧团确实是正直行道者，世尊的弟子僧团确实是如理行道者，世尊的弟子僧团确实是正当行道者。世尊的弟子僧团确实应受供养，世尊的弟子僧团确实应受供奉，世尊的弟子僧团确实应受布施，世尊的弟子僧团确实应受合掌，世尊的弟子僧团确实是世间无上的福田。

**Taṇ Bhagavato sāvaka-saṅghaṇ su-paṭipannaṇ, ujupaṭi-pannaṇ, ñāya-paṭipannaṇ, sāmīci-paṭipannaṇ, āhuneyyaṇ, pāhuneyyaṇ, dakkhiṇeyyaṇ, añjali-karaṇīyaṇ, anuttaraṇ puñña-kkhettaṇ lokassa sirasā namāmi. Tassa Bhagavato**



**sāvaka-saṅghassa attānaṃ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato sāvaka-saṅghassa sāvako hamasmi, sisso hamasmi.**

唐 巴嘎瓦投 萨瓦卡桑冈 苏帕提潘囊, 乌朱帕提-潘囊, [尼亚] 亚帕提潘囊, 萨弥[赤伊]帕提潘囊, 阿胡[讷欵]央, 帕胡[讷欵]央, 答[科伊][讷欵]央, 安扎利卡拉尼央, 阿努他郎 [普翁] [尼亚] [科欵] 唐 楼卡色 [斯伊] 拉萨 那玛弥. 他色 巴嘎瓦投 萨瓦卡桑嘎色 阿他囊 帕利察扎弥. 帕利察投 [伊欵][乌额] 美 阿他 他色 巴嘎瓦投 萨瓦卡桑嘎色 萨瓦寇 哈玛 [斯弥], [斯伊] 搜 哈玛 [斯弥].

I pay homage with my head to the Saṅgha of the Blessed One's disciples that has entered upon the good practice, has entered upon the straight practice, has entered upon the true practice, has entered upon the proper practice, it is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world. I relinquish myself to the Saṅgha of the Blessed One's disciples. Having relinquished myself to the Saṅgha of the Blessed One's disciples, I become a disciple, I become a pupil.

我头面顶礼世尊的弟子僧团, 善行道者, 正直行道者, 如理行道者, 正当行道者, 应受供养者, 应受供奉者, 应受布施者, 应受合掌者, 世间无上的福田! 我将自己奉献给世尊的弟子僧团。在奉献的同时, 我成为那位世尊的弟子僧团的弟子和学生。

**Ye ca Saṅghā atītā ca – ye ca Saṅghā anāgatā,  
Paccuppanā ca ye Saṅgha – ahaṃ vandāmi sabbadā.**

[伊欵] 彻 桑嘎 阿提他 彻 — [伊欵] 彻 桑嘎 阿那嘎他,  
帕楚潘那 彻 [伊欵] 桑格 — 阿杭 万答弥 萨巴答.

Any Saṅghas of the ages past, and any Saṅghas that are yet to come, and the Saṅghas of the present age, I always venerate!

我每日礼敬, 过去诸僧团, 未来诸僧团, 及现在僧团。

**N'atthi me saraṇaṃ añaṇaṃ – Saṅgho me saraṇaṃ varaṇaṃ,  
Etena sacca-vajjena – hotu me jaya-maṅgalaṃ.**

那提美 萨拉囊 安酿 — 桑勾美 萨拉囊 瓦郎,  
欵[特欵]呢 萨彻-瓦[哲欵]呢 — 厚图美 扎亚-芒嘎郎.

There is no other refuge for me, the Saṅgha is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

我无他皈依，僧为至上依；以此真实语，愿我胜吉祥！

**Uttamaṅgena vande'haṇ – Saṅhaṇ ca tividh'ottamaṇ,  
Saṅhe yo khalito doso – Saṅho khamatu taṇ mamaṇ.**

乌特芒给呢 万[德欸]'杭 — 桑冈 彻 提维杜他芒，  
桑给 优 卡利投 豆搜 — 桑勾 卡玛图 唐 玛芒。

With my head I humbly venerate the supreme threefold Saṅgha. For any wrong or fault done to the Saṅgha, may the Saṅgha forgive me for that!

我以头礼敬，三种至上僧<sup>25</sup>；对僧诸过恶，愿僧原谅我！



## VENERATION OF THE EIGHTEEN QUALITIES OF THE BUDDHA

(AṬṬHARASA-BUDDHA-GUNA-VANDANĀ)

礼敬佛陀的十八种功德

**Atīt'aṅse Buddhassa, Bhagavato appaṭihataṇ ñaṇaṇ.  
Anāgat'aṅse Buddhassa, Bhagavato appaṭihataṇ ñaṇaṇ.  
Paccupann'aṅse Buddhassa, Bhagavato appaṭihataṇ ñaṇaṇ.**

阿提唐[斯欸] 布答色，巴嘎瓦投 阿帕提哈唐 【尼亚】囊。  
阿那嘎唐[斯欸] 布答色，巴嘎瓦投 阿帕提哈唐 【尼亚】囊。  
帕楚潘囊[斯欸] 布答色，巴嘎瓦投 阿帕提哈唐 【尼亚】囊。

The knowledge of the Buddha, the Blessed One, about past times is unobstructed. The knowledge of the Buddha, the Blessed One, about future times is unobstructed. The knowledge of the Buddha, the Blessed One, about the present time is unobstructed.

佛陀对过去之智是无碍智，佛陀对未来之智是无碍智，佛陀对现在之智是无碍智。

**Imehi tīhi dhammehi samannāgatassa Buddhassa, Bhagavato sabbaṇ kāya-kammaṇ ñāṇa-pubbaṅgamaṇ, ñāṇ'ānuparivattaṇ; sabbaṇ vacī-kammaṇ ñāṇa-pubbaṅgamaṇ, ñāṇ'ānuparivattaṇ; sabbaṇ mano-kammaṇ ñāṇa-pubbaṅgamaṇ, ñāṇ'ānuparivattaṇ.**

伊美[呵伊] 提[呵伊] 当美[呵伊] 萨曼那嘎他色 布答色，巴嘎瓦投 萨邦 卡亚-康芒 【尼亚】那-普邦嘎芒，【尼亚】-那努帕利瓦唐；

萨邦 瓦[赤伊]-康芒【尼亚】那普邦嘎-芒,【尼亚】那努帕利瓦唐; 萨邦 玛[讷欧]-康芒【尼亚】那-普邦嘎芒,【尼亚】那努帕利瓦唐。

All the bodily action of the Buddha, the Blessed One, who is possessed of the (above-mentioned) three qualities, is preceded by knowledge and is carried out with knowledge; all the verbal action is preceded by knowledge and is carried out with knowledge; all the mental action is preceded by knowledge and is carried out with knowledge.

具足以上三种智之佛、世尊，其所有身业皆以智为前导，与智相伴随；其所有语业皆以智为前导，与智相伴随；其所有意业皆以智为前导，与智相伴随。

**Imehi chahi dhammehi samannāgatassa Buddhassa, Bhagavato n'atthi chandassa hāni, n'atthi dhamma-desanāya hāni, n'atthi viriyassa hāni, n'atthi samādhissa hāni, natthi paññāya hāni, n'atthi vimuttiyā hāni.**

伊美[呵伊] 察[呵伊] 当美[呵伊] 萨曼那嘎他色 布答色, 巴-嘎瓦投 那提 禅答色 哈尼, 那提 当玛-[德欵]萨那[伊额] 哈尼, 那提 维利亚色 哈尼, 那提 萨玛迪色 哈尼, 那提 潘【尼亚】[伊额] 哈尼, 那提 维木提亚 哈尼。

In the Buddha, the Blessed One, who is possessed of the [above-mentioned] six qualities, there is no deterioration in his will, no deterioration in his exposition of the Dhamma, no deterioration in his energy, no deterioration in his concentration, no deterioration in his wisdom and no deterioration in his liberation.

具足以上六种智之佛、世尊，其欲永无损减，其法教<sup>29C</sup>永无损减，其精进永无损减，其定永无损减，其慧永无损减，其解脱亦永无损减。

**Imehi dvādasahi dhammehi samannāgatassa Buddhassa, Bhagavato n'atthi davā, n'atthi ravā, n'atthi apphuṭaṅ, n'atthi vegāyitattaṅ, n'atthi abyāvaṭa-mano, n'atthi appaṭisaṅkhān'upekkhā.**

伊美[呵伊]【德瓦】答萨[呵伊] 当美[呵伊] 萨曼那嘎他色 布答色, 巴嘎瓦投 那提 答瓦, 那提 拉瓦, 那提 阿普唐, 那提 韦嘎伊他唐, 那提 阿【布亚】瓦他-玛[讷欧], 那提 阿帕提桑卡努培卡。

In the Buddha, the Blessed One, who is possessed of the [above-mentioned] twelve qualities, there is no haste in acting, no making blunders by over-hurrying oneself, no excitement, no abrupt movements, no absent-mindedness, no inconsiderate equanimity.

具足以上十二法之佛、世尊，无嬉笑、无高声、无激动、无匆忙、无失念、无不经思择之舍心。

**Imehi aṭṭhārasahi dhammehi samannāgataṃ Sammā Sambuddhaṃ, Bhagavantaṃ sirasā namāmi.**

伊美[呵伊] 阿他拉萨[呵伊] 当美[呵伊] 萨曼那嘎唐 桑玛-桑布当, 巴嘎万唐 [斯伊]拉萨 那玛弥。

I pay homage with my head to the fully Self-Enlightened One, the Blessed One, who is possessed of these eighteen qualities.

具足如是十八法，无上正等正觉者，世尊足下我敬礼！



**VENERATION CHANTED ON ALTERNATE DAYS**

**两日轮换念诵的礼敬文**

At Nāyana Forest Monastery, the following `Veneration of the **Seventy-three Kinds of Knowledge**` is chanted on the day when the long Veneration of the Buddha, Dhamma and Saṅgha is not chanted, and continues with the `Veneration of the Four Buddhist Sacred Places', p. 108.

在龙树林僧院，仅当某日未念诵“礼敬三宝（广诵）”时才念诵下面的“礼敬佛陀的七十三种智”，随后应念诵“礼敬佛教四大圣地”（第 108 页）。

**VENERATION OF THE SEVENTY-THREE KINDS OF KNOWLEDGE <sup>26</sup>**

(TE-SATTATI-ÑĀṆA-VANDANĀ)

**礼敬佛陀的七十三种智**

**1. Soṭ'āvadhāne paññā, suta-maye ñāṇaṃ.**

搜他瓦答[讷欵] 潘「尼亚」苏他-玛[伊欵] 「尼亚」囊。

The wisdom (*paññā*) gained by listening attentively [to the Dhamma] is knowledge based on what has been heard [or learnt by hearing or reading].

以闻法而得之慧是闻所成智。

## 2. *Sutvāna saṅvare paññā, sīla-maye ñāṇaṇ.*

苏【特瓦】呢 桑瓦雷 潘【尼亚】 [斯伊]拉-玛[伊欵] 【尼亚】囊。

The wisdom gained by restraining oneself [from misconduct by body, speech and thought] after listening to the Dhamma is knowledge based on virtue.

闻法后防护（身语意所犯诸恶）所得之慧为戒所成智。

## 3. *Saṅvaritvā samādahane paññā, samādhi-bhāvanā-maye ñāṇaṇ.*

桑瓦利【特瓦】 萨玛答哈[讷欵] 潘【尼亚】 萨玛迪-巴瓦那-玛[伊欵] 【尼亚】囊。

The wisdom gained by concentrating one's mind after restraining oneself [from misconduct] is knowledge based on the development of concentration.

防护（诸恶）后修定所得之慧为修定所成智。

## 4. *Paccaya-pariggahe paññā, dhamma-ṭṭhiti-ñāṇaṇ.*

帕察亚-帕利嘎黑 潘【尼亚】 当玛-提提-【尼亚】囊。

The wisdom gained by discerning the conditionality [of ignorance, etc. 12 links of Dependent Origination] is knowledge of the causal relationship of phenomena.

掌握缘起规律（十二缘起支）而得之慧为法住智。

## 5. *Atī'tānāgata-paccuppannānaṇ dhammānaṇ saṅkhipitvā vavatthāne paññā, sammāsane ñāṇaṇ.*

阿提他那嘎特-帕楚潘那囊 当玛囊 桑[科伊]皮-【特瓦】 瓦瓦他[讷欵] 潘【尼亚】 桑玛萨[讷欵] 【尼亚】囊。

The wisdom gained by defining [as impermanent, suffering and not-self] the past, future and present phenomena [here: the five aggregates, etc.] after summarizing them [in eleven instances] is knowledge of their comprehension.

将过去、未来、现在诸法总摄（为缘起十二支）后，确定它们（为无常、苦、无我）所得之慧是思惟智。

**6. Paccuppanāṇaṃ dhammāṇaṃ vipariṇāmaṃ ānupassane paññā, udaya-bbayānupassane ñāṇaṃ.**

帕楚潘那囊 当玛囊 维帕利那玛努帕萨[讷欵] 潘【尼亚】 乌答亚-巴亚努帕萨[讷欵] 【尼亚】囊。

The wisdom gained by contemplating the change of the presently arisen phenomena [i.e. of the five aggregates, etc.] is knowledge of contemplation of their rise and fall.

随观现在诸法变坏所得之慧是随观生灭智。

**7. Ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā, vipassane ñāṇaṃ.**

阿郎玛囊 帕提桑卡 邦嘎努帕萨[讷欵] 潘【尼亚】 维-帕萨[讷欵] 【尼亚】囊。

The wisdom gained by contemplating the dissolution [of the consciousness or knowledge] after reflecting on the object [i.e. five aggregates, etc. that also dissolve] is knowledge of insight.

思择所缘而随观其变坏所得之慧是胜观智。

**8. Bhayaṃ upaṭṭhāne paññā, ādīnava ñāṇaṃ.**

巴亚图帕他[讷欵] 潘【尼亚】 阿迪那韦 【尼亚】囊。

The wisdom gained by the appearance [of all formations] as fearful is knowledge of their danger.

怖畏（诸法）现起之慧是过患智。

**9. Muñcitu-kamyatā, paṭisaṅkhā, santiṭṭhānā paññā, saṅkhārūpekkhāsu ñāṇaṃ.**

[木翁][赤伊]图-康亚他, 帕提桑卡, 三提他那 潘【尼亚】 桑-卡卢培卡苏 【尼亚】囊。

The wisdom gained by [i] being desirous of deliverance, [ii] by reflecting, and [iii] by composing oneself is knowledge of the kinds of equanimity towards formations.

欲求解脱、思择、并（使自己的心）镇静所得之慧为舍诸行智（行舍智）。

**10. Bahiddhā vuṭṭhāna-vivaṭṭane paññā, gotrabhū-ñāṇaṃ.**

巴[呵伊]答 乌他那-维瓦他[讷欵] 潘【尼亚】 勾【特拉】布-【尼亚】囊。

The wisdom gained by emerging and turning away from the external is knowledge of change-of-lineage.

自外<sup>30C</sup> 出起并回转所得之慧为种姓（变更）智。

### 11. Dubhato vuṭṭhāna-vivaṭṭane paññā, magge ñāṇaṇ.

杜巴投 乌他那-维瓦他[讷欵] 潘【尼亚】 玛给【尼亚】 囊。

The wisdom gained by emerging and turning away from both [the external and internal] is knowledge of the Path.

自内<sup>31C</sup> 外两者出起并退转所得之慧为道智。

### 12. Payoga-ppaṭippassaddhi paññā, phale ñāṇaṇ.

帕优格-帕提帕萨迪 潘【尼亚】 帕雷【尼亚】 囊。

The wisdom gained by the tranquilizing of the effort is knowledge of the Fruition.

加行止灭所得之慧为果智。

### 13. Chinna-vaṭum'ānupassane paññā, vimutti-ñāṇaṇ.

[彻英]呢-瓦图玛努帕萨[讷欵] 潘【尼亚】 维木提-【尼亚】 囊。

The wisdom gained by contemplating the round of mental imperfections that are cut off is knowledge of deliverance.

随观所断（的烦恼）之路径所得之慧为解脱智。

### 14. Tadā samudāgate dhamme passane paññā, paccavek-khaṇe ñāṇaṇ.

他答 萨木答嘎[特欵] 当美 帕萨[讷欵] 潘【尼亚】 帕察韦卡 [讷欵]【尼亚】 囊。

The wisdom gained by seeing the phenomena [here: the wholesome states] that then appeared is knowledge of reviewing.

正观其时所修得诸（善）法所得之慧是观察智。

### 15. Ajjhatta-vavatthāne paññā, vatthu-nānatte ñāṇaṇ.

阿扎特-瓦瓦他[讷欵] 潘【尼亚】 瓦图-那那[特欵]【尼亚】 囊。

The wisdom gained by defining internally [the eye, ear, etc. bases] is knowledge of the diversity of the bases.

内（眼耳鼻舌身意六根）决定之慧是事之种种相智。

### 16. Bahiddhā-vavatthāne paññā, gocara-nānatte ñāṇaṇ.

巴[呵伊]答-瓦瓦他[讷欵] 潘【尼亚】 勾彻勒-那那[特欵]  
【尼亚】囊。

The wisdom gained by defining externally [the visible objects, sounds, etc.] is knowledge of the diversity of the objective fields.

外（色声香味触法六尘）决定之慧是行境之种种相智。

### 17. Cariyā-vavatthāne paññā, cariyā-nānatte ñāṇaṇ.

察利亚-瓦瓦他[讷欵] 潘【尼亚】 察利亚-那那[特欵]【尼  
亚】囊。

The wisdom gained by defining the mental behaviour [of consciousness, etc.] is knowledge of the diversity of mental behaviour.

所行<sup>32C</sup> 决定之慧是所行之种种相智。

### 18. Catu-dhamma-vavatthāne paññā, bhūmi-nānatte ñāṇaṇ.

察图-当玛-瓦瓦他[讷欵] 潘【尼亚】 布弥-那那[特欵]【尼  
亚】-囊。

The wisdom gained by defining four states [of existence] is knowledge of the diversity of the planes of existence.

四法<sup>33C</sup> 决定之慧是地之种种相智。

### 19. Nava-dhamma-vavatthāne paññā, dhamma-nānatte ñā- ṇaṇ.

那瓦-当玛-瓦瓦他[讷欵] 潘【尼亚】 当么-那那[特欵]【尼  
亚】-囊。

The wisdom gained by defining nine mental states is knowledge of the diversity of mental states.

九法<sup>34C</sup> 决定之慧是法之种种相智。

### 20. Abhiññā-paññā, ñāt'aṭṭhe ñāṇaṇ.

阿宾【尼亚】-潘【尼亚】 【尼亚】他[特欵]【尼亚】囊。

The wisdom gained by the direct understanding [of the nature of phenomena] is knowledge of their known [nature].



(现观诸法自性的) 通智之慧是所知<sup>35C</sup>义之智。

### 21. *Pariññā-paññā, tīraṇ'aṭṭhe ñāṇaṇ.*

帕灵【尼亚】-潘【尼亚】 提拉那[特欵]【尼亚】囊。

The wisdom gained by the full-understanding [of the general characteristics of phenomena] is knowledge of investigating [their impermanence, etc.]

遍知(诸法共相)之慧是(测)度义<sup>36C</sup>之智。

### 22. *Pahāne paññā, pariccāg'aṭṭhe ñāṇaṇ.*

帕哈[讷欵] 潘【尼亚】 帕利察嘎[特欵]【尼亚】囊。

The wisdom gained by abandoning [the perception of permanence, etc.] is knowledge of giving it up.

断除(常想等)之慧是永舍义<sup>37C</sup>之智。

### 23. *Bhāvanā-paññā, eka-ras'aṭṭhe ñāṇaṇ.*

巴瓦那-潘【尼亚】 欵克-拉萨[特欵]【尼亚】囊。

The wisdom gained by developing [the contemplation of impermanence, etc.] is knowledge of single function.

修习(无常想等)之慧是一味义<sup>38C</sup>之智。

### 24. *Sacchikiriyā-paññā, phussan'aṭṭhe ñāṇaṇ.*

萨[赤伊][科伊]利亚-潘【尼亚】 普萨那[特欵]【尼亚】囊。

The wisdom gained by realizing [the Fruition and Nibbāna] is knowledge of experiencing them.

现证(圣果和涅槃)之慧是触证义之智。

### 25. *Attha-nānatte paññā, attha-paṭisambhīde ñāṇaṇ.*

阿特-那那[特欵] 潘【尼亚】 阿他-帕提桑比[德欵]【尼亚】囊。

The wisdom gained by discerning the different meanings [of dhammas (here: the mental phenomena)] is knowledge of the discrimination of their meaning.

(分别诸法<sup>39C</sup>)义之种种相慧是义无碍解智。

### 26. *Dhamma-nānatte paññā, dhamma-paṭisambhīde ñāṇaṇ.*

**当玛-那那[特歎] 潘【尼亚】 当玛-帕提桑比[德歎] 【尼亚】  
囊。**

The wisdom gained by discerning the different dhammas (mental phenomena) is knowledge of the discrimination of dhammas.

(分别) 诸法之种种相慧是法无碍解智。

## **27. Nirutti-nānatte paññā, nirutti-paṭisambhīde ñāṇaṇ.**

**尼卢提-那那[特歎] 潘【尼亚】 尼卢提-帕提桑比[德歎] 【尼  
亚】囊。**

The wisdom gained by discerning the different linguistic expressions [of dhammas (mental phenomena) and their meanings] is knowledge of the discrimination of their linguistic expression.

(分别用以表达诸法及其义的) 言辞之种种相慧是辞无碍解智。

## **28. Paṭibhāna-nānatte paññā, paṭibhāna-paṭisambhīde ñā- ṇaṇ.**

**帕提巴那-那那[特歎] 潘【尼亚】 帕提巴那-帕提桑比[德歎]  
【尼亚】囊。**

The wisdom gained by discerning with perspicacity the different [meanings, mental phenomena and linguistic expressions] is knowledge of the discrimination by perspicacity.

(分别诸法、其义及表达言辞的) 辩才之种种相慧是辩无碍解智。

## **29. Vihāra-nānatte paññā, vihār'aṭṭhe ñāṇaṇ.**

**维哈拉-那那[特歎] 潘【尼亚】 维哈拉[特歎] 【尼亚】囊。**

The wisdom gained by discerning the diversity of [insight] abidings is knowledge of the nature of [insight] abidings.

(分别内观之) 住心处<sup>40C</sup>之种种相慧是住义之智。

## **30. Samāpatti-nānatte paññā, samāpatt'aṭṭhe ñāṇaṇ.**

**萨玛帕提-那那[特歎] 潘【尼亚】 萨玛帕他[特歎] 【尼亚】  
囊。**

The wisdom gained by discerning the diversity of [Fruition] attainments is knowledge of the nature of [Fruition] attainments.

(分别圣果) 等至之种种相慧是(圣果) 等至义之智。

### 31. Vihāra-samāpatti-nānatte paññā, vihāra-samāpatt'atthe ñāṇaṇ.

维哈拉-萨玛帕提-那那[特欵] 潘【尼亚】 维哈拉-萨玛帕他  
[特欵]【尼亚】囊。

The wisdom gained by discerning the diversity of [insight] abidings and [Fruition] attainments is knowledge of the nature of [insight] abidings and [Fruition] attainments.

（分别内观之）住心处（和）（圣果）等至之种种相慧是住等至义之智。

### 32. Avikkhepa-parisuddhattā āsava-samucchede paññā, ān-antarika-samādhimhi ñāṇaṇ.

阿维[科欵]帕-帕利苏答他 阿萨瓦-萨木[彻欵][德欵] 潘【尼  
亚】 阿南他利卡-萨玛丁[呵伊]【尼亚】囊。

The wisdom gained by cutting off the mental cankers (āsavas) due to the purity of non-distraction [i.e. concentration] is knowledge of concentration with immediate [result].

以无散乱清净为体而断漏之慧是无间<sup>41c</sup>定智。

### 33. Dassan'ādhipateyyaṇ santo ca vihār'ādhigamo paṇī-ādhimuttatā paññā, araṇa-vihāre ñāṇaṇ.

答萨那迪帕[特欵]央 三投 彻 维哈拉迪嘎某 帕尼他迪木他他  
潘【尼亚】 阿拉那-维哈雷【尼亚】囊。

The wisdom gained [i] by the predominance of seeing, [ii] by the achievement of a peaceful abiding, and [iii] by the resoluteness on the sublime Fruition is knowledge of abiding without conflict.

见增上、证得寂静住和胜解妙果<sup>42c</sup>之慧是无净住之智。

### 34. Dvīhi balehi samannāgatattā tayo ca saṅkhārānaṇ pa-ṭippassaddhiyā, soḷasahi ñāṇa-cariyāhi, navahi samā-dhi-cariyāhi vasī-bhāvātā paññā, nirodha-samāpattiyā ñāṇaṇ.

【德维】[呵伊] 巴雷[呵伊] 萨曼那嘎他他 他优 彻 桑卡拉囊  
帕提帕萨迪亚 搜拉萨[呵伊]【尼亚】 那-察利亚[呵伊] 那瓦  
[呵伊] 萨玛-迪察利亚[呵伊] 瓦[斯伊]-巴瓦他 潘【尼亚】 尼  
楼答-萨玛帕提亚【尼亚】囊。

The wisdom gained by the mastery owing to the [i] possession of two powers, [ii] tranquilization of three formations, [iii] sixteen kinds of behaviour of knowledge, and [iv] nine kinds of behaviour of concentration is knowledge of the attainment of cessation.

于具二力、止三行<sup>44c</sup>、依十六智行<sup>45c</sup>及九三摩地行<sup>46c</sup>得自在之慧是灭尽定智。

### 35. Sampajānassa pavatta-pariyādāne paññā, parinibbāne ñāṇaṇ.

桑帕扎那色 帕瓦他-帕利亚答[讷欵] 潘【尼亚】 帕利尼巴-  
[讷欵]【尼亚】囊。

The wisdom gained by the termination of occurrence in one who is fully aware is knowledge of extinguishment [of the defilements or of the five aggregates].

全知者流转永尽之慧是般涅槃之智。

### 36. Sabba-dhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā, sama-sīsaṭṭhe ñāṇaṇ.

萨巴-当玛囊 桑玛 萨木[彻欵][德欵] 尼楼[德欵] 彻 阿努帕他  
那他 潘【尼亚】 萨玛-[斯伊]萨[特欵]【尼亚】囊。

The wisdom gained [i] by the complete cutting off [of the process] of all phenomena, [ii] by their cessation, and [iii] by their non-reappearance is knowledge of the simultaneous appeasing of both ends.

由完全断<sup>47c</sup>一切诸法、灭一切诸法、并使之不再生所得之慧是齐首<sup>48c</sup>义之智。

### 37. Puthu-nānatta-teja-pariyādāne paññā, sallekh'aṭṭhe ñāṇaṇ.

普图-那那他-[特欵]扎-帕利亚答[讷欵] 潘【尼亚】 萨雷卡[特  
欵]【尼亚】囊。

The wisdom gained [i] by the separation, [ii] by the differentiation and unity, and [iii] by the termination of the power [of immorality, etc.] is knowledge of effacement.

由（于诸烦恼）别离性、（与诸烦恼）相异性、（与诸出世间法）相一性、（不善的）威力永尽所得之慧是损减义之智。

### 38. Asallīnatta-pahitatta-paggahaṭṭhe paññā, viriyārambhe ñāṇaṇ.

阿萨利那他-帕[呵伊]他他-帕嘎哈[特欵] 潘【尼亚】 维利亚郎-贝【尼亚】囊。

The wisdom gained by exertion in those possessed of self-stirring and self-endeavour is knowledge of the application of energy.

依不怠、持心精勤义之慧是发勤之智。

### 39. Nānā-dhamma-ppakāsanatā paññā, attha-sandassane ñāṇaṇ.

那那-当玛-帕卡萨那他 潘【尼亚】 阿他-三答萨[讷欵]【尼亚】囊。

The wisdom gained by explaining different phenomena is knowledge of demonstrating their meanings.

说明种种法之慧是显示义之智。

### 40. Sabba-dhammānaṇ eka-saṅghatā-nānatt'ekatta-paṭivvedhe paññā, dassana-visuddhi-ñāṇaṇ.

萨巴-当玛囊 欵卡-桑嘎哈他-那那[特欵]卡他-帕提-韦[德欵] 潘【尼亚】 答萨那-维苏迪-【尼亚】囊。

The wisdom gained by penetrating the includability of all phenomena as one, and by the differentiation and unity, is knowledge of purification of seeing.

通达一切诸法之可摄一性<sup>49C</sup>、相异性、相一性<sup>50C</sup>之慧是见清淨之智。

### 41. Veditattā paññā, khanti-ñāṇaṇ.

维迪他他 潘【尼亚】 坎提-【尼亚】囊。

The wisdom gained by what is recognized is knowledge of approval.

已解<sup>51C</sup>之慧是忍<sup>52C</sup>智。

### 42. Phuṭṭhattā paññā, pariyoḡāhane ñāṇaṇ.

普特他 潘【尼亚】 帕利优嘎哈[讷欵]【尼亚】囊。

The wisdom gained by what is experienced is knowledge of fathoming.

触<sup>53C</sup>之慧是深解智。

**43. Samodahane paññā, padesa-vihāre ñāṇaṇ.**

萨某答哈[讷欵] 潘【尼亚】 帕[德欵]萨-维哈雷【尼亚】囊。

The wisdom gained by combining is knowledge of abiding in parts.

总摄<sup>54C</sup>之慧是分住智。

**44. Adhipatattā paññā, saññā-vivaṭṭe ñāṇaṇ.**

阿迪帕特他 潘【尼亚】 三【尼亚】-维瓦[特欵]【尼亚】囊。

The wisdom gained by what is giving predominance is knowledge of turning away through perception.

增上性<sup>55C</sup>之慧是想回转智。

**45. Nānatte paññā, ceto-vivaṭṭe ñāṇaṇ.**

那那[特欵] 潘【尼亚】 [彻欵]投-维瓦[特欵]【尼亚】囊。

The wisdom gained by differentiating is knowledge of turning away by will.

相异性<sup>56C</sup>之慧是思回转智。

**46. Adhiṭṭhāne paññā, citta-vivaṭṭe ñāṇaṇ.**

阿迪他[讷欵] 潘【尼亚】 [赤伊]特-维瓦[特欵]【尼亚】囊。

The wisdom gained by establishing [one's mind] is knowledge of turning away of one's mind.

摄持（自心）之慧是心回转智。

**47. Suññate paññā, ñāṇa-vivaṭṭe ñāṇaṇ.**

[苏翁]【尼亚】 [特欵] 潘【尼亚】 【尼亚】 那-维瓦[特欵]  
【尼亚】囊。

The wisdom gained by the [contemplation of] voidness is knowledge of turning away of knowledge [from adherence].

（思维）空性之慧是（以）智（从执著）回转智。

**48. Vossagge paññā, vimokkha-vivaṭṭe ñāṇaṇ.**

[乌欧]萨给 潘【尼亚】 维某卡-维瓦[特欵]【尼亚】囊。

The wisdom gained by relinquishing is knowledge of turning away by liberation.

舍遣<sup>57C</sup>之慧是解脱回转智。

**49. Tath'aṭṭhe paññā, sacca-vivaṭṭe ñāṇaṇ.**

他他[特欵] 潘【尼亚】 萨察-维瓦[特欵] 【尼亚】 囊。

The wisdom gained by understanding the nature of trueness [of the Four Noble Truths] is knowledge of turning towards the Truths.

(理解四圣谛的) 如义<sup>58C</sup>之慧是谛回转智。

**50. Kāyam'pi cittam'pi eka-vavatthānatā sukha-saññañ'ca lahu-saññañ'ca adhiṭṭhāna-vasena ijhan'aṭṭhe paññā, iddhi-vidhe ñāṇaṇ.**

卡央'皮 [赤伊]唐'皮 欵卡-瓦瓦他那他 苏卡-三娘-彻 拉胡-三娘彻 阿迪他那-瓦[斯欵]呢 伊扎那[特欵] 潘【尼亚】 伊迪-维 [德欵] 【尼亚】 囊。

The wisdom gained by the will-power of defining body and mind as one and of steadying the perception of bliss and lightness is knowledge of the kinds of psychic power.

确定身、心为一，摄持乐想、轻想之（意志）力所成之慧是神通类智。

**51. Vitakka-vipphāra-vasena nānatt'ekatta-sadda-nimittānaṇ pariyoḡāhane paññā, sota-dhātu-visuddhi-ñāṇaṇ.**

维他克-维帕拉-瓦[斯欵]呢 那那[特欵]卡他-萨答-尼弥他囊 帕利优嘎哈[讷欵] 潘【尼亚】 搜他-答图-维苏迪-【尼亚】 囊。

The wisdom gained by fathoming [i.e. comprehending] sound signs in their diversity and unity through the expansion of applied-thought is knowledge of purification of the ear-element.

依寻思遍满之力深解声相之异性、一性之慧是耳界清净智。

**52. Tiṇṇannaṇ cittānaṇ vipphārattā indriyānaṇ pasāda-vasena nānatt'ekatta-viññāṇa-cariyā pariyoḡāhaṇe paññā, ceto-pariya-ñāṇaṇ.**

亭南囊 [赤伊]他囊 维帕拉他 英【德利】 亚囊 帕萨-答瓦[斯欵] 呢 那那[特欵]卡他-[乌英] 【尼亚】 那-察利亚 帕利优嘎哈[讷欵] 潘- 【尼亚】 [彻欵]投-帕利亚-【尼亚】 囊。

The wisdom gained by fathoming the behaviour of [others'] consciousness in its diversity and unity through the sensitivity [seen] in the [six] physical faculties [of their eye, etc.] due to the expansion of the three types of [their] mind is knowledge of penetration of [others'] mind.

依三心<sup>59C</sup>之遍满，依〔六〕根明净之力深解（他人的）识的行为之异性、一性之慧是心差别智。

**53. Paccaya-ppavattānaṃ dhammānaṃ nānatt'ekatta-kamma-vipphāra-vasena pariyoḡāhane paññā, pubbe nivāsānussati-ñāṇaṃ.**

帕察亚帕瓦他囊 当玛囊 那那[特欵]卡他-康玛-维帕拉-瓦[斯欵]呢 帕利优嘎哈[讷欵] 潘【尼亚】 普贝尼-瓦萨努萨提-【尼亚】囊。

The wisdom gained by fathoming conditionally occurring phenomena through the expansion of karma in its diversity and unity is knowledge of recollection of [one's] past lives.

通过使异性、一性业遍满，深解依缘所转之诸法之慧是宿住<sup>60C</sup>随念智。

**54. Obhāsa-vasena nānatt'ekatta-rūpa-nimittānaṃ dassanattḡhe paññā, dibba-cakkhu-ñāṇaṃ.**

欧巴色-瓦[斯欵]呢 那那[特欵]卡他-卢帕-尼弥他囊 答萨-那[特欵] 潘【尼亚】 迪巴-察库-【尼亚】囊。

The wisdom gained by seeing signs of visible objects in their diversity and unity by means of illumination is knowledge of the divine eye.

依光曜<sup>61C</sup>之力见异性、一性之色相义之慧是天眼智。

**55. Catu-saṭṡhiyā ākārehi tiṇṇannaṃ indriyānaṃ vasī-bhāvātā paññā, āsavānaṃ khaye ñāṇaṃ.**

察图-萨提亚 阿卡雷[呵伊] 亭南囊 英【德利】亚囊 瓦[斯伊]-巴瓦他 潘【尼亚】 阿萨瓦囊 卡[伊欵] 【尼亚】囊。

The wisdom gained by the mastery of the three [supramundane] faculties in sixty-four aspects is knowledge of the exhaustion of mental cankers [i.e. of the Path of Arahantship].

以六十四行相<sup>62C</sup>令三（出世间）根<sup>63C</sup>得自在之慧是漏尽智。

**56. Pariññ'attḡhe paññā, dukkhe ñāṇaṃ.**

帕灵【尼亚】[特欵] 潘【尼亚】 杜[科欵] 【尼亚】囊。

The wisdom gained by fully understanding [the fourfold nature of suffering] is knowledge of suffering.



遍知（苦之四性<sup>64c</sup>）义之慧是苦智。

### 57. Pahān'aṭṭhe paññā, samudaye ñāṇaṇ.

帕哈那[特欵] 潘【尼亚】 萨木答[伊欵] 【尼亚】 囊。

The wisdom gained by abandoning [the fourfold nature of suffering's origin] is knowledge of [its] origin.

断（苦集之四性<sup>65c</sup>）义之慧是集智。

### 58. Sacchikiriyaṭṭhe paññā, nirodhe ñāṇaṇ.

萨[赤伊][科伊]利亚[特欵] 潘【尼亚】 尼楼[德欵] 【尼亚】 囊。

The wisdom gained by realizing [the fourfold nature of suffering's cessation] is knowledge of [its] cessation.

现证（苦灭之四性<sup>66c</sup>）义之慧是灭智。

### 59. Bhāvan'aṭṭhe paññā, magge ñāṇaṇ.

巴瓦那[特欵] 潘【尼亚】 玛给【尼亚】 囊。

The wisdom gained by developing [the fourfold nature of the path] is knowledge of the path.

修习（道之四性<sup>67c</sup>）义之慧是道智。

### 60. Dukkhe ñāṇaṇ.

杜[科欵] 【尼亚】 囊。

The knowledge of suffering.

苦智。

### 61. Dukkha-samudaye ñāṇaṇ.

杜克-萨木答[伊欵] 【尼亚】 囊。

The knowledge of suffering's origin.

苦集智。

### 62. Dukkha-nirodhe ñāṇaṇ.

杜克-尼楼[德欵] 【尼亚】 囊。

The knowledge of suffering's cessation.

苦灭智。

**63. Dukkha-nirodha-gāminī-paṭipadāya ñāṇaṇ.**

杜克-尼楼德-嘎弥尼-帕提帕答[伊额]「尼亚」囊。

The knowledge of the way leading to the cessation of suffering.  
苦灭道迹智。

**64. Attha-paṭisambhīde ñāṇaṇ.**

阿特-帕提桑比[德欵]「尼亚」囊。

The knowledge of discrimination of meaning.  
义无碍解智。

**65. Dhamma-paṭisambhīde ñāṇaṇ.**

当么-帕提桑比[德欵]「尼亚」囊。

The knowledge of discrimination of phenomena.  
法无碍解智。

**66. Nirutti-paṭisambhīde ñāṇaṇ.**

尼卢提-帕提桑比[德欵]「尼亚」囊。

The knowledge of discrimination of linguistic expression.  
辞无碍解智。

**67. Paṭibhāna-paṭisambhīde ñāṇaṇ.**

帕提巴呢-帕提桑比[德欵]「尼亚」囊。

The knowledge of discrimination by perspicacity.  
辩无碍解智。

[Six Knowledges Not Shared by Disciples (*cha asādhāraṇa-ñāṇa*)  
六种不共于弟子之智

**68. Indriya-paro-pariyatte ñāṇaṇ.**

英「德利」亚-帕楼-帕利亚[特欵]「尼亚」囊。

The knowledge of penetration of the high or low spiritual faculties [of beings].

(了知诸有情的)根上下智。

**69. Sattānaṇ āsay'ānusaye ñāṇaṇ.**

萨他囊 阿萨亚努萨[伊欵]「尼亚」囊。

The knowledge of the dispositions and underlying tendencies of beings.  
有情意乐随眠智。

### 70. Yamaka-pāṭihāriye ñāṇaṇ.

亚玛克-帕提哈利[伊欸]「尼亚」囊。

The knowledge of the twin miracle.  
双神变<sup>68C</sup>智。

### 71. Mahā-karuṇā-samāpattiyā ñāṇaṇ.

玛哈-卡卢那-萨玛帕提亚「尼亚」囊。

The knowledge of the attainment of the great compassion.  
大悲成就智。

### 72. Sabbaññuta-ñāṇaṇ.

萨般纽他-「尼亚」囊。

The omniscient knowledge.  
一切知智。

### 73. Anāvaraṇa-ñāṇan'ti.

阿那瓦拉呢-「尼亚」囊。

The unobstructed knowledge.  
无碍智。

[Conclusion (*nigamana*)]

结语

**Imāni te-sattati ñāṇāni. Imesaṇ te-sattatiyā ñāṇānaṇ satta-saṭṭhi ñāṇāni sāvaka-sādhāraṇāni; cha ñāṇāni asādhāraṇāni sāvakehi. Imehi te-sattatiyā ñāṇehi samannāgataṇ Sammā Sambuddhaṇ, Bhagavantaṇ sirasā namāmi.**

伊玛尼[特欸]-萨他提「尼亚」那尼。伊美桑[特欸]-萨他提亚「尼亚」那囊 萨他-萨提「尼亚」那尼 萨瓦卡-萨答拉那尼；彻「尼亚」那尼 阿萨-答拉那尼 萨瓦[科欸][呵伊]。伊美[呵伊][特欸]-萨他提亚「尼亚」[讷欸][呵伊] 萨曼那-嘎唐 桑玛 桑布当，巴嘎万唐[斯伊]拉萨 那玛弥。

These are the Seventy-three Kinds [of Mundane and Supramundane] Knowledge. Sixty-seven of these Seventy-three Kinds of Knowledge are shared by disciples; six kinds of Knowledge are not shared by them. I pay homage with my head to the Fully Self-Enlightened and Blessed One who is endowed with these Seventy-Three Kinds of Knowledge.

如是为佛陀的七十三种智。其中六十七种为声闻弟子所共，六种为不共声闻智。

具足此七十三智，无上正等正觉者，世尊足下我敬礼！



## VENERATION OF THE FOUR BUDDHIST SACRED PLACES

### 礼敬佛教四大圣地

**Māyā-suto Sugata-sākiya-sīha-nātho,  
Jāta-kkhaṇe sapadasā'v'abhisaṅkamitvā,  
Yasmiṅ udīrayi giraṇ vara-Lumbinimhi,  
Taṇ jāta-cetiyam'ahaṇ sirasā namāmi.**

玛亚-苏投 苏嘎他-萨[科伊]亚-[斯伊]哈-那投，  
扎他-卡[讷欵] 萨帕答萨'瓦比桑卡弥【特瓦】，  
亚【斯明】 乌迪拉伊 [格伊]郎 瓦拉-[鲁翁]比宁[呵伊]，  
唐 扎他-[彻欵]提亚玛杭 [斯伊]拉萨 那玛弥。

I pay homage with my head to that Birth-monument in Lumbini [garden] where Queen Maya's son, the Well-gone One, the lion of the Sakyans and protector, walked on foot at the moment of His birth and proclaimed that excellent utterance [that he was the greatest in the world].

释迦狮子依怙主，善逝原是摩耶子。  
出胎立地七步巡，唱言斯世我独尊。  
后贤于此立支提，其地号曰蓝毗尼。  
觉者生处最胜塔，我今诚敬稽首礼！

**Yasmiṅ nisajja vajir'āsana-bandhanena,  
Jetvā sa-vāsana-kilesa-balaṇ munindo,  
Sambodhi-nāṇam'avagamma vihāsi sammā,  
Taṇ Bodhi-cetiyam'ahaṇ sirasā namāmi.**

亚【斯明】 尼萨哲 瓦吉拉萨那-般答[讷欵]呢，  
[哲欵]【特瓦】 萨瓦萨那-[科伊]雷萨-巴郎 木宁豆，

桑[布欧]迪-【尼亚】那玛瓦冈么 维哈[斯伊] 桑玛，  
唐 [布欧]迪-[彻欵]提亚玛杭 [斯伊]拉萨 那玛弥。

I pay homage with my head to that Bodhi tree monument where the chief of Sages (the Buddha) sitting in the firm cross-legged posture conquered the entire host of defilements with their predispositions and abided by attaining the knowledge of fully Self-Enlightenment.

觉皇于此金刚座，坚固跏趺不动摇；  
种种习气悉除遣，一切烦恼作冰消。  
住心自证自觉智，号曰三藐三菩提<sup>69C</sup>；  
菩提树下正觉塔，我今诚敬稽首礼！

**Sanjkampayaṅ dasa-sahassiya-loka-dhātuṅ,  
Desesi yatra Bhagavā vara-dhamma-cakkaṅ,  
Bārāṇasī-pura-samīpa-vane miḡāṇaṅ,  
Taṅ Dhamma-cetiyaṃ'ahaṅ sirasā namāmi.**

桑康帕央 答萨-萨哈[斯伊]亚-楼卡-答吞，  
[德欵][斯欵][斯伊] 亚【特勒】 巴嘎瓦 瓦拉-当玛-察康，  
巴拉那[斯伊]-普拉-萨弥帕-瓦[讷欵] 弥嘎囊，  
唐 当玛-[彻欵]提亚玛杭 [斯伊]拉萨 那玛弥。

I pay homage with my head to that Dhamma monument in the Deer Grove near the city of Benares where the Blessed One expounded the excellent wheel of the Dhamma causing the ten thousand world systems to vibrate.

世尊于此鹿野苑，初转无上正法轮；  
尔时十千世界中，山河大地为震动。  
波罗奈城正法塔，我今诚敬稽首礼！

**Katvāna loka-hitam'atta-hitañ ca nātho,  
Asītiko'va upavattana-kānanam'hi,  
Yasmiṅ nipajja gatavā nir'upādhi-sesaṅ,  
Nibbāna-cetiyaṃ'ahaṅ sirasā namāmi.**

卡【特瓦】呢 楼卡-[呵伊]他玛他-[呵伊]探 彻 那投，  
阿[斯伊]提寇'[乌额] 乌帕瓦他那-卡那囊'[呵伊]，  
亚【斯明】 尼萨哲 嘎他瓦 尼卢帕迪-[斯欵]桑，  
尼巴那-[彻欵]提亚玛杭 [斯伊]拉萨 那玛弥。

I pay homage with my head to that (Pari-) Nibbāna monument at Sal grove [in Kusināra] where the Protector, after having ministered to the

welfare of the world and to his own welfare, lay down at the age of eighty and attained the state of 'no substratum remaining' [of the five aggregates of existence].

怙主世寿八十顷，安坐娑罗双树间；  
自利利他大事毕，入于无余般涅槃。  
觉者入灭涅槃塔，我今诚敬稽首礼！



## REGULAR PROTECTIVE DISCOURSES 护卫经常课

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa.** (3x)

那某 他色 巴嘎瓦投，阿拉哈投，桑玛 桑布答色。

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者！

### DISCOURSE ON FRIENDLINESS THAT SHOULD BE PRACTICED

(KARAṆĪYA METTA SUTTA)

应作慈爱经<sup>27</sup>

#### 1. Karaṇīyam'attha-kusalena

**Yaṅ taṅ santaṅ padaṅ abhisamecca:**

**Sakko ujū ca sūjū ca,**

**Suvaco c'assa mudu, anatimānī.**

卡拉尼亚玛他库萨雷呢

央唐三唐帕当阿比萨美彻：

萨寇乌朱彻苏朱彻，

苏瓦抽察色木杜阿那提玛尼。

One who is skilful in his welfare and wishes to attain that state of Peace should act thus:

One should be capable [of practice],  
Upright and very upright,  
Easy to instruct, gentle, and not arrogant.

若人欲证寂静位，善求自利应行此：  
端正、质直、多堪能，从顺、调柔、无骄傲。

**2. Santussako ca subharo ca,  
Appakicco ca sallahuka-vutti,  
Santindriyo ca nipako ca,  
Appagabbho kulesu ananugiddho.**

三图萨寇 彻 苏巴楼 彻，  
阿帕[科伊]抽 彻 萨拉胡卡乌提，  
三亨【德利】优 彻 尼帕寇 彻，  
阿帕嘎[布欧] 库雷苏 阿那努[格伊]豆。

Content and easy to support,  
With few duties, of simple lifestyle,  
With senses calmed, and prudent,  
Courteous, and not overly attached to families.

寡欲知足人易养，少事少务简起居；  
诸根寂静器明哲，不著眷属行谦退。

**3. Na ca khuddaṃ samācare kiñci,  
Yena viññū pare upavadeyyuṃ.  
Sukhino'va khemino hontu,  
Sabbe sattā bhavantu sukhittā.**

呢 彻 库当 萨玛察雷 [科英][赤伊]，  
[伊欸]呢 [乌英]纽 帕雷 乌帕瓦[德欸][俞翁]。  
苏[科伊][讷欧]'[乌额] [科欸]弥[讷欧] 哄图，  
萨贝 萨他 巴万图 苏[科伊]他他。

And should not commit the slightest wrong  
For which wise men may rebuke him.

[And should meditate thus:]

‘May all beings be well and safe.

May they be happy.’

举诸智者所责事，虽其至细亦不为；  
当愿一切诸有情，福乐自娱常安隐。

**4. Ye keci pāṇa-bhūṭ'atthi,  
Tasā vā thāvarā vā anavasesā,  
Dīghā vā ye mahantā vā,  
Majjhimā rassak'āṇuka-thūlā.**

[伊欸][科欸][赤伊] 帕那布他提,  
他萨 瓦 他瓦拉 瓦 阿那瓦[斯欸]萨,  
迪嘎 瓦 [伊欸] 玛汉他 瓦,  
玛吉玛 拉萨卡努卡-图拉.

Whatever living beings there may be  
weak or strong – without exception –  
Long, large, or middle-sized,  
Short, small, or bulky;

凡诸有类及生类，强弱小大共中庸，  
及以短长并粗细，我愿含摄尽无余。

**5. Diṭṭhā vā yeva addiṭṭhā,  
Ye ca dūre vasanti avidūre,  
Bhūtā vā sambhavesī vā,  
Sabbe sattā bhavantu sukhitattā.**

迪他 瓦 [伊欸][乌额] 阿迪他,  
[伊欸] 彻 杜雷 瓦三提 阿维杜雷,  
布他 瓦 桑巴韦[斯伊] 瓦,  
萨贝 萨他 巴万图 苏[科伊]他他.

Those seen or those unseen,  
Those dwelling far or near,  
Those born as well as those seeking rebirth –  
May all beings be happy.

普愿一切诸有情，已见、未见及远近，  
已生乃至求生者：如是种种悉安乐。

**6. Na paro paraṃ nikubbetha,  
Nātimaññetha katthaci naṃ kañci.  
Byārosanā, paṭigha-saññā,  
Nāñña-m-aññassa dukkham'iccheyya.**

呢 帕楼 帕郎 尼库贝特,  
那提曼[尼欸]特 卡他[赤伊] 囊 坎[赤伊].



【布亚】楼萨那, 帕提嘎三【尼亚】,  
南【尼亚】曼【尼亚】色 杜卡弥[彻欸][伊额].

May no one deceive another,  
Nor despise anyone anywhere.  
In anger or ill-will  
May they not wish each other harm.  
愿人各各不欺他, 处处人人勿相轻;  
亦勿以忿、瞋恚想, 恶愿沮彼罹苦辛。

**7. Mātā yathā niyaṇ puttāṇ  
Āyusā eka-puttam'anurakkhe,  
Evampi sabba-bhūtesu,  
Mānasaṇ bhāvaye aparimāṇaṇ.**

玛他 亚他 尼央 普唐  
阿由萨 欸卡普他玛努拉[科欸],  
欸旺皮 萨巴布[特欸]苏,  
玛那桑 巴瓦[伊欸] 阿帕利玛囊。

Just as a mother would protect  
Her only child with her life,  
Even so let one cultivate  
A boundless mind towards all beings.  
譬如人母护独子, 以身以命不顾惜;  
如是应修心无量, 一切生类摄无遗。

**8. Mettaṇ ca sabba-lokasmiṇ,  
Mānasaṇ bhāvaye aparimāṇaṇ  
– Uddhaṇ adho ca tiriyaṇ ca –  
Asambādhaṇ, averaṇ, asapattaṇ.**

美探彻 萨巴-楼卡【斯明】,  
玛那桑 巴瓦[伊欸] 阿帕利玛囊  
– 乌当 阿豆 彻 提利延彻 –  
阿桑巴当, 阿韦郎, 阿萨帕唐。

Let one cultivate a boundless mind  
Of friendliness (*mettā*) for the entire world  
– above, below, and across –  
Unhindered, without hatred, without enmity.

当修慈心极无量，周遍一切诸世间；  
四维上下皆圆被，无障无患无仇怨。

**9. Tīṭṭhaṇ, caraṇ, nisinno vā,  
Sayāno vā, yāvatassa vigata-middho,  
Etaṇ satīṇ adhiṭṭheyya,  
Brahmam'etaṇ vihāraṇ idha-m-āhu.**

提唐，察郎，尼[斯英][讷欧] 瓦，  
萨亚[讷欧] 瓦，亚瓦他色 维嘎他-弥豆，  
欸唐 萨亨 阿迪[特欸][伊额]，  
【布拉呵】 玛美唐 维哈郎 伊答玛胡。

Whether one stands, walks, sits  
Or lies down, as long as one is awake,  
One should sustain this mindfulness [of *mettā*].  
This is called here [in the Buddha's Teaching]  
The 'Divine Living'.

行住坐卧四威仪，但离昏沉心不昧，  
斯时住念应修慈，如是行法名梵住。

**10. Dīṭṭhiṇ ca anupaggamma, sīlavā,  
Dassanena sampanno,  
Kāmesu vineyya gedhaṇ,  
Na hi jātu gabbha-seyyaṇ punar'eti'ti.**

迪亨彻 阿努帕冈么，[斯伊]拉瓦，  
答萨[讷欸]呢 桑潘[讷欧]，  
卡美苏 维[讷欸][伊额] 给当，  
呢 [呵伊] 扎图 嘎巴-[斯欸]央 普那雷提'提。

And not falling into [wrong] view,  
Being virtuous, endowed with right vision,  
And discarding desire for sensual pleasures,  
One surely never again will be reborn in a womb.

戒行清净离邪见，复修深见成具足，  
更于欲境伏欲染，母胎决定不复入。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) <sup>28</sup>**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 美厚图 萨巴答. (1x)

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



### DISCOURSES CHANTED ON SUCCESSIVE DAYS

#### 逐日轮流念诵的诸经

At this juncture, discourses (*Suttas*) or protective chants (*Parittas*) from standard Paritta books are chanted on successive days. Exceptions are the *Girimānanda Sutta* which is chanted on new moon days only, and the *Dhamma-cakka-ppavattana Sutta* which is chanted on full moon days only.

此处应逐日轮流念诵标准护卫经集类书籍所载的诸经(*Sutta*)和护卫经(*Paritta*)。其中《吉利马难德经》和《转法轮经》例外，前者仅于新月日念诵，后者仅于月圆日念诵。

For the collection of the discourses, please see the table of CONTENTS and turn to the indicated page number of the discourse to be chanted on a particular day, or turn directly to the end of the Evening Veneration, where all discourses are collected, beginning with **p. 147**.

若欲参考《护卫经集》，请按照目录所示的页码翻到当日应念诵的护卫经所在页。或直接翻到《晚课》结尾处（第 147 页），《护卫经集》自此开始。

After a discourse has finished, the chanting continues with the last half of the 'Peacock's Protective Chant' (*Mora Paritta*) on **p. 116** below. Exceptions are:

念完一部经后应接着念诵《孔雀护卫经》后半段（第 116 页），以下情况例外：

(1) the day that the whole of *Mora Paritta*, **p. 175**, has been chanted, chanting of the last half of the *Mora Paritta* on **p. 116**, is omitted, and

(1)如某日已念诵整部《孔雀护卫经》（第 175 页）则不必再念诵《孔雀护卫经》后半段（第 116 页）。

(2) the day that the whole of *Khandha Paritta*, **p. 165**, has been chanted, chanting of the last half of the *Khandha Paritta* on **p. 117**, is omitted.

(2)如某日已念诵整部《蕴护卫经》（第 165 页）则不必再念诵《蕴护卫经》后半段（第 117 页）。



## THE PEACOCK'S PROTECTIVE CHANT

(MORA PARITTA) – Last Half

孔雀护卫经<sup>29</sup> (后半)

**Apet'ayaṇ cakkhumā, ekarājā,  
Harissa-vaṇṇo, paṭhavi-ppabhāso.  
Taṇ taṇ namassāmi  
Harissa-vaṇṇaṇ, paṭhavi-ppabhāsaṇ.  
Tay'ajja guttā viharemu rattīṇ.**

阿培他央 察库玛, 欸卡拉扎,  
哈利萨万[讷欧], 帕他维帕巴搜。  
唐唐 那玛萨弥  
哈利萨万囊, 帕他维帕巴桑  
他亚哲 古他 维哈雷木 拉亭

Sets this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this night.

神光耀后土<sup>70c</sup>，具眼独一尊。金身自兹没，斯时我礼敬。  
愿尊垂加护，今夜度暗冥。

**Ye brāhmaṇā vedagū sabba-dhamme,  
Te me namo, te ca maṇ pālayantu.  
Nam'atthu Buddhānaṇ, nam'atthu Bodhiyā,  
Namo vimuttānaṇ, namo vimuttiyā.  
Imaṇ so parittaṇ katvā moro vāsam'akappayī'ti.**

[伊欸]【布拉呵】玛那 韦答古 萨巴当美,  
[特欸] 美 那某, [特欸] 彻 芒 帕拉延图。  
那玛图 布答囊, 那玛图 [布欧] 迪亚,  
那某 维木他囊, 那某 维木提亚。  
伊芒 搜 帕利唐卡【特瓦】 某楼 瓦萨玛卡帕伊'提

May my homage be to those Brāhmaṇas [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment;

homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock dwells on [without fear].

“诸佛真<sup>71c</sup>梵志<sup>30</sup>，善解一切法；今我遍礼敬，愿佛垂加护。我今礼诸佛，及以佛菩提；解脱、解脱者，亦悉恭敬礼。”孔雀说偈已，无畏得安住。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 美 厚图 萨巴答. (1x)

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## PROTECTIVE CHANT FOR THE BODY

(KHANDHA PARITTA) – Last Half

蕴护卫经<sup>31</sup>（后半）

**“Virūpakkehi me mettaṇ – mettaṇ Erāpathehi me,  
Chabyāputtehi me mettaṇ – mettaṇ Kaṇhā-gotamakehi ca.**

维卢帕[科欸][呵伊] 美 美唐 — 美唐 欸拉帕[特欸][呵伊] 美，  
察[布亚] 普[特欸][呵伊] 美 美唐 — 美唐 康哈勾他玛[科欸][呵伊] 彻。

I extend my friendliness to the Virūpakka [snakes]; and to the Erāpatha [snakes] I also extend my friendliness. I extend my friendliness to the Chabyāputta [snakes]; and to the Kañhāgotamaka [snakes] I also extend my friendliness.

我散播慈爱给维卢巴卡，我散播慈爱给伊拉巴他；

我散播慈爱给差比阿子，我散播慈爱给黑苟答马。

**Apādakehi me mettaṇ – mettaṇ dipādakehi me,**

**Catuppadehi me mettaṇ – mettaṇ bahuppadehi me.**

阿帕答[科欸][呵伊] 美 美唐 — 美唐 迪帕答[科欸][呵伊] 美，  
察图帕[德欸][呵伊] 美 美唐 — 美唐 巴胡帕[德欸][呵伊] 美。

I extend my friendliness to footless beings; and to those with two feet I also extend my friendliness. I extend my friendliness to those with four feet; and to those with many feet I also extend my friendliness.

我散播慈爱给无足者，我散播慈爱给二足者；  
我散播慈爱给四足者，我散播慈爱给多足者。

**Mā maṅ apādako hiṅsi – mā maṅ hiṅsi dipādako,  
Mā maṅ catuppado hiṅsi – mā maṅ hiṅsi bahuppado.**

玛芒阿帕答寇 [呵英][斯伊] — 玛芒 [呵英][斯伊] 迪帕答寇，  
玛芒察图帕豆 [呵英][斯伊] — 玛芒 [呵英][斯伊] 巴胡帕豆。

May footless beings not harm me. May those with two feet not harm me. May those with four feet not harm me. May those with many feet not harm me.

愿无足者勿伤害我，愿二足者勿伤害我；  
愿四足者勿伤害我，愿多足者勿伤害我。

**Sabbe sattā, sabbe pāṇā – sabbe bhūtā ca kevalā,  
Sabbe bhadrāni passantu – mā kañci pāpam'āgamā.**

萨贝萨他，萨贝帕那 — 萨贝布他彻 [科欵]瓦拉，  
萨贝巴 [德拉]尼帕三图 — 玛坎 [赤伊]帕帕玛嘎玛。

May all beings, all breathing creatures, all who are born, every one, see all good fortune, and may no evil befall them.

一切有情、一切有息者、一切生类之全部；  
愿见到一切祥瑞，任何恶事皆不会到来！

**Appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṅgho. Pamāṇavantāni siriṅsapāni — ahī, vicchikā, satapadī, uṇṇānābhī, sarabū, mūsikā. Katā me rakkhā, katā me parittā. Paṭikkamantu bhūtani. So'haṅ namo Bhagavato, namo sattannaṅ Sammā Sambuddhānan'ti.**

阿帕玛 [讷欧] 布豆，阿帕玛 [讷欧] 当某，阿帕玛 [讷欧] 桑勾。帕玛那万他尼 [斯伊] 灵萨帕尼 阿 [呵伊] 维 [赤伊] 卡，萨他帕迪，翁那那比，萨拉布，木 [斯伊] 卡。卡他美拉卡，卡他美帕利他。帕提卡曼图布他尼。搜杭那某巴嘎瓦投，那某萨探囊桑玛桑布答南提。

Infinite [in virtue] is the Buddha, infinite is the Dhamma, infinite is the Saṅgha. Finite are creeping creatures — snakes, scorpions, centipedes,

spiders, lizards and rats. I have guarded myself, I have made my protection. May [all these] beings retreat. I pay homage to the Blessed One, and I pay homage to the seven fully Self-Enlightened Ones.

佛无量，法无量，僧无量。爬行类却有限量：

蛇、蝎、蜈蚣、蜘蛛、蜥蜴、老鼠。

我已作保护，我已作护卫，愿诸[伤害性]生类皆退避。

我礼敬彼世尊！礼敬七位正自觉者！

**Etena sacca-vajjena – sotthi me hotu sabbadā.** (1x)

**Etena sacca-vajjena – sotthi te hotu sabbadā.** (2x)

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 美 厚图 萨巴答。(1x)

欸[特欸]呢 萨察瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿你常平安！（两遍）



## OTHER PROTECTIVE CHANTS

### 其他护卫偈颂

#### HOMAGE TO THE SEVEN SAMMĀ SAMBUDDHAS

礼敬七佛

#### 1. Vipassissa nam'atthu – cakkhumantassa sirīmato.

**Sikhissa'pi nam'atthu – sabba-bhūt'ānukampino.**

维帕[斯伊]色 那玛图 — 察库曼他色 [斯伊]利玛投。

[斯伊][科伊]萨'皮 那玛图 — 萨巴-布他努康皮[讷欧]。

Homage be to Vipassī [Buddha], the splendid one of wise vision.

Homage be to Sikhī [Buddha] too, the compassionate to all beings.

礼敬毗婆尸，具眼吉祥尊；礼敬尸弃佛，悲悯一切众。

#### 2. Vessabhūssa nam'atthu – nahātakassa tapassino.

**Nam'atthu Kakusandhassa – māra-senā-pamaddino.**

韦萨布色 那玛图 — 那哈他卡色 他帕[斯伊][讷欧].  
 那玛图 卡库三答色 — 玛拉-[斯欵]那-帕玛迪[讷欧].  
 那马土 卡库三达色 — 吗拉-[寺欵]哪-帕马地[讷欧].

Homage be to Vessabhū [Buddha], the ascetic, who has washed away all (defilements). To Kakusanda [Buddha] homage be, who has crushed Māra's army.

礼敬毗舍浮，尽洗诸烦恼；礼敬拘留孙，破灭诸魔军。

### 3. Koṇāgamanassa nam'atthu – brāhmaṇassa vusīmato.

**Kassapa nam'atthu – vippamuttassa sabbadhi.**

寇那嘎玛那色 那玛图 — 「布拉呵」玛那色 乌[斯伊]玛投.  
 卡萨帕色 那玛图 — 维帕木他色 萨巴迪.

Homage be to Koṇāgamana [Buddha], the accomplished Brahmin (holy man). Homage be to Kassapa [Buddha], liberated in every way.

礼敬拘那含<sup>72C</sup>，圆满梵行者；礼敬迦叶佛，一切得解脱。

### 4. Aṅgīrasassa nam'atthu – Sakya-puttassa sirīmato.

**Namo tesañ sattānaṅ – Sammā Sambuddhānan'ti.**

昂[格伊]拉萨色 那玛图 — 萨【科亚】普他色 [斯伊]利玛投.  
 那某 [特欵]桑 萨他囊 — 桑玛 桑布答南'提.

Homage be to Aṅgīrasa [the Buddha Gotama], the Sakyans' glorious son. Homage be to these seven Sammā Sambuddhas.

礼敬放光者<sup>73C</sup>，吉祥释迦种；如是等正觉，七尊我礼敬<sup>32</sup>。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欵[特欵]呢 萨察瓦[哲欵]呢 — 搜提 美厚图 萨巴答. (1x)

欵[特欵]呢 萨察瓦[哲欵]呢 — 搜提 [特欵]厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿你常平安！（两遍）





HOMAGE TO ALL SAMMĀ SAMBUDDHAS

礼敬一切正自觉者

**1. Paṭhavi-bala-sundarī – Sabbaññu-bodhi-maṇḍalaṅ  
Asaṅkheyyaṅ māra-senaṅ – jayo jayatu maṅgalaṅ.**

帕他维-巴拉-孙达利 – 萨班纽-[布欧]迪-曼达郎  
阿桑[科欵]杨 马勒-[斯欵]囊 – 扎优 扎亚图 芒格郎。

May the [Buddha's] victory over the countless armies of Māra upon the strong and beautiful ground at the spot of the Bodhi-tree of the Omniscient Ones be a blessing.

土地坚实风物美，一切智者菩提场；  
无量魔军悉战胜，以此胜利愿吉祥。

**2. Kakusando, Koṇāgamaṇo – Kassapo, Gotamo muni  
Metteyyo pañca Buddhā te – sīse me sentu sabbadā.**

卡库三斗，寇那格么[讷欧] – 卡色剖，勾他谋 木尼  
梅[特欵]优 潘彻 布达 [特欵] – [斯衣][斯欵] 梅 森图 萨巴达。

May the five Buddhas – Kakusanda, Koṇāgamana, Kassapa, the Sage Gotama, and Metteyya – always lie on my head.

拘留孙与拘那含，迦叶、瞿昙及弥勒；  
如是觉者五佛陀，愿彼常住于我首。

**3. Etesaṅ anubhāvena – yakkhā, devā mahiddhikā  
Sabbe'pi sukhitā hontu – mama mittā sahāyakā.**

欵[特欵]桑 阿努巴威呢 – 亚卡, [德欵]瓦 马[呵衣]地卡  
萨[波欵]'皮 苏[科衣]他 宏图 – 马么 米塔 萨哈亚卡。

By their majesty, may all mighty demons and gods and my friends and companions also be happy.

以此诸佛威神力，具大神通天、夜叉，  
我之朋友及伴侣，愿彼一切皆安乐。

**4. Sambuddhe aṭṭha-visaṅ ca – dvādasāṅ ca saḥassake  
Pañca-sata-saḥassāni – namāmi siraś'ādaṅ.**

桑布[德欵] 阿特-维桑 车 – [德瓦] 达桑 车 萨哈色[科欵]  
潘车-萨他-萨哈萨尼 – 那马米 [斯衣] 勒萨达郎。

I reverently pay homage with my head to the twenty-eight, twelve thousand, and five-hundred thousand Self-Enlightened Ones.

正自觉者二十八，广说一万二千尊，  
极广乃至五十万，如是我皆稽首礼。

**5. Appakā vālukā gaṅgā – anantā nibbutā Jinā.**

**Tesaṅ Dhammaṅ ca Saṅhaṅ ca – ādarena namāmy’ahaṅ.**

阿帕卡 瓦卢卡 刚嘎 – 阿南他 尼布他 吉那。

[特欵]桑 党芒 车 桑刚 车 – 阿达雷呢 那马米’亚杭。

Few are the grains of sand in the rivers, infinite are the Victorious Ones [Buddhas] who passed into final Nibbāna. I reverently pay homage to their Dhamma and Saṅgha.

恒河之沙数有量，证灭胜者数无量；  
于彼教中法及僧，我今恭敬稽首礼。

**6. Namakkār’ānubhāvena – hitvā sabbe upaddave**

**Anekā antarāyā’pi – vinassantu asesato.**

那马卡拉奴巴威呢 - [呵衣] 【特瓦】萨[波欵] 乌帕达维

阿内卡 安特拉亚’皮 - 维纳桑图 阿[斯欵]萨投。

By the majesty of this homage, may all adversities be left behind and many dangers be eliminated without remainder.

以此礼敬威神力，一切灾殃悉得除；  
乃至种种诸障难，愿彼灭尽了无余。



DAILY REFLECTIONS

每日省思

**PĀTIMOKKHA AS AN EXHORTATION**

(OVĀDA PĀTIMOKKHA)

教诫巴帝摩卡<sup>33</sup>

**1. Khantī paramaṇ tapo titikkhā,  
Nibbānaṇ paramaṇ vadanti Buddhā.  
Na hi pabbajito par'ūpaghāti,  
Samaṇo hoti paraṇ viheṭṭhayanto.**

坎提 帕拉芒 他剖 提提卡，  
尼巴囊 帕拉芒 瓦丹提 布答。  
呢 [呵伊] 帕巴吉投 帕卢帕嘎提，  
萨玛[讷欧] 厚提 帕郎 维黑他延投。

Patience is the highest ascetic endurance. “Nibbāna is supreme”, say the Buddhas. He who has gone forth [a monk or nun] does not hurt another, [nor does] a recluse harass another.

一切苦行中，忍辱为最上；涅槃为究竟；是则诸佛说。  
害他实非出家者，恼他不名为沙门。

**2. Sabba-pāpassa akaraṇaṇ – kusalassa upasampadā,  
Sa-citta-pariyodapanaṇ – etaṇ Buddhāna-sāsanaṇ.**

萨拔-帕帕色 阿克勒囊 – 库色拉色 乌帕桑帕达  
萨-[赤伊]特-帕利优达帕囊 – 欸唐 布达呢 萨萨囊

Not doing any evil, undertaking wholesome actions, and purifying one's mind – this is the Teaching of the Buddhas.

诸恶莫作，众善奉行；自净其意，是诸佛教。

**3. Anūpavādo, anūpaghāto – pātimokkhe ca saṅvaro,  
Mattaññutā ca bhattasmiṇ – panthañ'ca sayanāsaṇaṇ,  
Adhi-citte ca āyogo – etaṇ Buddhāna-sāsanaṇ.**

阿努帕瓦豆，阿努帕嘎投 – 帕提某[科欸] 彻 桑瓦楼，  
玛探纽他 彻 巴他 [斯明] – 潘探彻 萨亚那萨囊，  
阿迪[赤伊][特欸] 彻 阿优勾 – 欸唐 布答囊 萨萨囊。

Not despising, not hurting, restraint according to the Pātimokkha rules, moderation in food, [dwelling in] a remote resting place, and devotion to higher consciousness: this is the Teaching of the Buddhas.

不骂不恼害，于戒善摄护；饮食知节量，远离而独居；  
勤修增上心，是为诸佛说。



**THE VERSES ON THE THREE CHARACTERISTICS**

(*TI-LAKKHAṆA GĀTHĀ*)

三相偈<sup>34</sup>

**1. Sabbe saṅkhārā aniccā'ti – yadā paññāya passati,  
Atha nibbindati dukkhe – esa maggo visuddhiyā.**

萨贝 桑卡拉 阿尼察'提 — 亚答 潘【尼亚】[伊额] 帕萨提,  
阿特 尼丙答提 杜[科欸] — 欸色 玛勾 维苏迪亚。

“All activities are impermanent”, when one sees this with wisdom, then one turns away from suffering. This is the path to purification.

一切行无常，若以慧观见，则厌离于苦，是为清净道。

**2. Sabbe saṅkhārā dukkhā'ti – yadā paññāya passati,  
Atha nibbindati dukkhe – esa maggo visuddhiyā.**

萨贝 桑卡拉 杜卡'提 — 亚答 潘【尼亚】[伊额] 帕萨提,  
阿特 尼丙答提 杜[科欸] — 欸色 玛勾 维苏迪亚。

“All activities are suffering”, when one sees this with wisdom, then one turns away from suffering. This is the path to purification.

一切行皆苦，若以慧观见；则厌离于苦，是为清净道。

**3. Sabbe dhammā anattā'ti – yadā paññāya passati,  
Atha nibbindati dukkhe – esa maggo visuddhiyā.**

萨贝 当玛 阿那他'提 — 亚答 潘【尼亚】[伊额] 帕萨提,  
阿特 尼丙答提 杜[科欸] — 欸色 玛勾 维苏迪亚。

“All phenomena are not-self”, when one sees this with wisdom, then one turns away from suffering. This is the path to purification.

一切行无我，若以慧观见；则厌离于苦，是为清净道。



**VARIOUS VERSES OF MERIT-SHARING AND  
WELL-WISHING**

分享功德及祝福之诸偈颂

**1. Iminā puñña-kammena – upajjhāyā guṇ'uttarā,  
ācariy'ūpakārā ca – mātā-pitā piyā mamaṇ,**

伊弥那 [普翁] [尼亚] 康美那 — 乌帕扎亚 古努他拉,  
阿察利由帕卡拉 彻 — 玛他-皮他 皮亚 玛芒,

By this meritorious act may my highly virtuous preceptors, teachers,  
and benefactors, my dear mother and father,

以此福德力，具德亲教师，父母、阿闍黎，于我利益者；

**2. Suriyo Candimā rājā – guṇavantā narā'pi ca,  
Brahmā, Mārā ca Indā ca – loka-pālā ca devatā,**

苏利优 禅迪玛 拉扎 — 古呢万他 那拉'皮 彻，  
[布拉呵] 玛，玛拉 彻 英 [德拉] 彻 — 楼卡帕拉 彻 [德欵]  
瓦他，

the sovereigns Sun and Moon, and also virtuous men, Brahmās, Māras  
(evil deities), and Indas, and guardian deities of the world,

日月诸神祇，人中具德者；帝释及魔、梵，诸天、护法等；

**3. Yamo, mittā manussā ca – majjhattā-verikā'pi ca,  
Sabbe sattā sukhī hontu. – Puññāni pakatāni me ...**

亚某，弥他 玛努萨 彻 — 玛扎他-韦利卡'皮 彻，  
萨贝 萨他 苏[科伊] 哄图。 — [普翁] [尼亚] 尼 帕卡他尼 美 ...

Yama, and also friendly humans, neutral, and hostile, may all beings be  
happy. May the merits I made ...

阎罗、我之友，中庸及怨敌；愿彼皆得乐。愿我此功德，

**4. Sukhaṅ ca tividhaṅ dentu – khippaṅ pāpetha vo'mataṅ.  
Iminā puñña-kamma – iminā uddisena ca ...**

苏坎彻 提维当 登图 — [科伊] 庞 帕培特 [乌欧] 玛唐。  
伊弥那 [普翁] [尼亚] 康美呢 — 伊弥那 乌迪[斯欵]呢 彻 ...

give the threefold happiness and quickly bring about the deathlessness  
[Nibbāna] to them. By this meritorious act, by this dedication ...

与彼三种乐，速至无死处。今以此功德，

**5. Khippā'han-tu labhe c'eva – taṅh'ūpādāna-chedanaṅ.  
Ye santāne hīnā dhammā – yāva Nibbānato mamaṅ ...**

[科伊] 帕 汉图 拉贝 [彻欵][乌额] — 探胡帕答那-[彻欵] 答囊，  
[伊欵] 三他 [讷欵] [呵伊] 那 当玛。 — 亚[乌额] 尼巴那投 玛芒 ...

may I quickly gain the cutting off of craving and clinging. Until I attain Nibbāna may low dispositions in my mind continuum ...

愿我能除断，欲贪及执取：我心相续中，一切卑下法，速疾得坏灭。乃至涅槃际，

**6. Nassantu sabbadā yeva. – Yattha jāto bhave, bhave,  
Uju-citto, satī-pañño – sallekho, viriyavā'minā,  
那三图 萨巴答 [伊欵][乌额] – 亚特 扎投 巴韦 巴韦,  
乌朱 [赤伊]投, 萨提潘纽 – 萨雷寇, 维利亚瓦弥那,**

be always destroyed. Wherever I am born in existence after existence, may I by this [merit] be of upright mind, mindful, wise, austere, and energetic.

斯等<sup>74C</sup> 悉得除。世所生处，我心常质直；少欲行精进，具足念与慧。

**7. Mārā labhantu n'okāsaṅ – kātuṅ ca viriyetu me,  
Buddho dīpavaro nātho – Dhammo nātho var'uttamo,  
玛拉 拉般图 [讷欧]卡桑 – 卡吞 彻 维利[伊欵]图 美,  
布豆 迪帕瓦楼 那投 – 当某 那投 瓦卢他某,**

May the Māras find no opportunity [to obstruct me] and, in order to carry out my energy [for practice], may the Buddha be my excellent light and protector, the Dhamma my excellent and greatest protector,

愿魔不得便，愿能常精勤。佛为我依怙，最胜之明灯；法为最上依，

**8. Nātho Paccekasambuddho – Saṅgho nāth'ottaro mamaṅ.  
Tes'ottam'ānubhāvena – mār'okāsaṅ labhantu mā.**

那投 帕[彻欵]卡桑布豆 – 桑勾 那投他楼 玛芒。  
[特欵]周他玛努巴韦呢 – 玛楼卡桑 拉般图 玛。

the individual (*Pacceka*) Sambuddha my protector and the Saṅgha my superior protector. By their great power may the Māras find no opportunity [to obstruct me].

僧及辟支佛，亦我最上依。今以此三种，无上威神力，诸魔终不能，于我乘其便。

**9. Bhav'agg'upādāya avīci heṭṭhato  
Etth'antare satta-kāy'upapannā**

**Rūpī-arūpī ca asaññi-saññino**

**Dukkhā pamuccantu, phusantu nibbutiṅ.**

巴瓦古帕答[伊额] 阿维[赤伊] 黑他投

欸探他雷 萨他-卡由帕潘那

卢皮-阿卢皮 彻 阿三尼-三尼[讷欧]

杜卡 帕木禅图, 普三图 尼布亭.

From the highest realm of existence to the lowest avīci hell,

May [all] beings arisen within these bounds

With form and without form,

With perception and without perception

Be released from suffering and attain [Nibbāna's] peace.

上穷有顶天，下极无间狱；于此界投生，一切有情众：

有色与无色，有想及无想；悉于苦得脱，皆得证泥洹<sup>75C</sup>。

**10. Devo vassatu kālena – sassa-sampatti hotu ca**

**Pīto bhavatu loko ca – rājā bhavatu dhammiko.**

[德欸][乌欧] 瓦萨图 卡雷呢 — 萨萨-桑帕提 厚图 察

皮投 巴瓦图 楼寇 彻 — 拉扎 巴瓦图 当弥寇.

May the rains fall in due season, may there be rich harvest,

May the world be prosperous, and may the ruler be righteous.

愿以时降雨，愿农收丰盛；愿世界祥和，愿王者公正。



## THE BUDDHA'S EXHORTATION

(SUGAT'OVĀDA)

佛陀的教诫<sup>35</sup>

**Appamādena, bhikkhave, sampādettha.**

**Dullabho Buddh'uppādo lokasmiṅ.**

**Dullabho manussatta-paṭilābho.**

**Dullabhā khaṇa-sampatti.**

**Dullabhā pabbajjā.**

**Dullabhaṅ saddhamma-savaṇaṅ.**

**Dullabho sappurisa-saṅsevo.**

阿帕玛[德欵]呢, 比卡韦, 桑帕[德欵]特.  
 杜拉[布欧] 布杜帕豆 楼卡【斯明】.  
 杜拉[布欧] 玛努萨他-帕提拉[布欧].  
 杜拉巴卡那-桑帕提.  
 杜拉巴 帕巴扎.  
 杜拉邦 萨当玛-萨瓦囊.  
 杜拉[布欧] 萨普利萨-桑[斯欵][乌欧].

Strive diligently, O monks. Rare is the appearance of the Buddha in the world. Rare is the acquiring of a human life. Rare is a successful moment. Rare is the going forth. Rare is the listening to the sublime Dhamma. Rare is the association with good people.

比丘莫放逸, 精进求成就! 觉者生此世, 是事甚希有;  
 得获此人身, 是事甚希有; 堪值此正时, 是事甚希有;  
 此生得出家, 是事甚希有; 能闻此妙法, 是事甚希有;  
 亲近诸善士, 是亦甚希有。

**Ārabhatha, nikkamatha – yuñjatha Buddha-sāsane.<sup>36</sup>**

**Dhunātha maccuno senaṇ – naḷ'āgāraṇ'va kuñjaro.**

阿拉巴特, 尼卡玛特 — [俞翁]扎特 布答-萨萨[讷欵].

杜那特 玛楚[讷欧] [斯欵]囊 — 那拉嘎郎'[乌额] 昆扎楼.

Arouse your energy, exert yourselves, join the Buddha's Teaching.  
 Smash the army of Death, as a royal elephant [smashes] a reed-hut.

当预觉者教, 精勤离诸恶; 荡除死魔军, 如象踏草舍!

**Yo imasmīṇ dhamma-vinaye – appamatto vihessati,**

**Pahāya jāti saṅsāraṇ – dukkhass'antaṇ karissati.**

优 伊玛【斯明】 当玛-维那[伊欵] — 阿帕玛投 维黑萨提,

帕哈[伊额] 扎提 桑萨郎 — 杜卡三唐 卡利萨提.

Whoever dwells in this Dhamma and Discipline diligently, he will abandon [re]birth in the round of existence (*saṅsāra*) and make an end to suffering.

于是法、律中, 安住不放逸; 是人舍流转, 得尽于苦际。





**REVIEWING THE REQUISITES USED IN THE PAST  
ALSO AS ELEMENTS AND AS LOATHSOME**  
(*ATĪTA-PACCAVEKKHAṆA & DHĀTU-PAṬIKŪLA-PACCAVEKKHAṆA*)  
将用过的资具分析为元素并思择为可厌的<sup>37</sup>

ROBE (*CĪVARA*)

衣

**Mayā paccavekkhitvā ajja yaṇ cīvaraṇ paribhuttaṇ, taṇ  
yāva-d-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṅsa-  
makasa-vāt'ātapa-siriṅsapa-samphassānaṇ paṭighātāya, yāva-  
d-eva hiri-kopīna-paṭicchādan'atthaṇ.**

马亚 帕差为[科伊]【特哇】阿这 央[吃衣]瓦郎 帕利布唐, 唐 亚  
瓦[得欸][乌额] [寺衣]他色 帕提嘎他[以额], 翁哈色 帕提嘎他[以  
额], 党萨-马卡萨-哇他他帕-[寺伊]灵萨帕-桑帕洒囊 帕提嘎-他[以  
额] 亚瓦[得欸][乌额] [呵伊]利-口皮那-帕提查达那汤。

I review whatever robe I have used today that it was only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sunburn and reptiles, and only for the purpose of covering the private parts.

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

**Yathā paccayaṇ pavattamānaṇ dhātu-mattam'ev'etaṇ, ya-d-  
idaṇ, cīvaraṇ, tad'upabhuñjako ca puggalo dhātu-mattako,  
ni-ssatto, ni-jjīvo, suñño.**

亚他-帕差央 帕瓦他吗囊 达突-马他美为唐 亚地荡 [吃衣]瓦郎, 他  
杜帕[布翁]扎口 彻 蒲嘎楼 达突-马他口, 尼萨投, 尼基[乌欧], [苏  
翁]牛。

As this requisite consists just of mere elements, namely, the robe, so too the person who uses it consists of mere elements, is not a being, is not possessing a permanent life principle, and is void [of self or soul].

此袈裟及穿着袈裟的人只是种种元素<sup>38</sup>的合体，依靠诸因而存在，非有情、无命、空<sup>39</sup>。

**Sabbāni pana imānī cīvarāni ajjucchanīyāni, imaṇ pūti-  
kāyaṇ patvā ativiya jiggucchanīyāni jāyanti.**

萨巴尼 帕呢 伊吗妮 [吃衣]瓦啦尼 阿基谷查妮亚尼, 伊茫 浦题-卡央 帕【特哇】 阿题维[以额] 基谷查妮亚尼 扎杨题。

All these robes are not yet loathsome, but having touched this putrid body, become exceedingly loathsome.

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。

### ALMSFOOD (PIṄḌAPĀTA)

钵食

**Mayā paccavekkhitvā ajja yo piṅḍapāto paribhutto, so n'eva davāya, na madāya, na maṅḍanāya, na vibhūsaṇāya, yāva-d-eva imassa kāyassa ṭhitiyā, yāpanāya, vihiṅs'ūparatiyā, brahmacariy'ānuggahāya. Iti purāṇañ'ca vedanaṅ paṭihaṅkhāmi, navañ'ca vedanaṅ na uppādessami, yātrā ca me bhavissati, anavajjatā ca phāsu-vihāro cā'ti.**

马亚 帕差为[科伊]【特哇】 阿这 优 平大怕投 帕利布投, 搜 [呢 欸][乌额] 达哇[以额], 呢 马哒[以额], 呢 曼大哪[以额], 呢 维步萨-娜[以额], 亚瓦[得欸][乌额] 伊马色 卡亚色 剃题亚, 亚帕哪[以额], 维[呵英]-苏帕拉题亚, 【部拉呵】 马差利亚奴嘎哈[以额]. 伊题 蒲啦南彻 为达囊 帕提杭卡弥, 那湾彻 为达囊 呢 伍怕[得欸]洒-弥, 亚【特啦】 彻 美 巴维萨题, 阿那瓦扎他 彻 帕苏 维哈楼 茶'题。

I review whatever almsfood I have used today that it was neither for amusement nor for intoxication nor for smartening [improve appearance] nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity. Thus shall I prevent old feelings [of hunger], shall not arouse new feelings [by over-eating, etc.], shall be healthy and blameless and shall live in comfort.

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

**Yathā paccayaṅ pavattamānaṅ dhātu-mattam'ev'etaṅ, ya-d-idaṅ, piṅḍapāto, tad'upabhuñjako ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.**

亚他-帕差央 帕瓦他吗囊 达突-马他美为唐 亚地荡 平大怕投, 他杜帕[布翁]扎口 彻 蒲嘎楼 达突-马他口, 尼萨投, 尼基 [乌欧], [苏翁]牛.

As this requisite consists just of mere elements, namely, the almsfood, so too the person who uses it consists of mere elements, is not a being, is not possessing a permanent life principle, and is void of self or soul.

此钵食及食用的人只是种种元素的组合体, 依靠诸因而存在, 非有情、无命、空。

**Sabbo pan'āyaṇ piṇḍapāto ajigucchaniyo, imaṇ pūti-kāyaṇ patvā ativiya jigucchaniyo jāyati.**

萨[部欧] 帕哪央 平大怕投 阿基谷查妮优, 伊茫 浦题-卡-央 帕【特哇】 阿题维[以额] 基谷查妮优 扎亚题。

All this almsfood is not yet loathsome, but having touched this putrid body, becomes exceedingly loathsome.

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。

#### LODGING (SENĀSANA)

坐卧处

**Mayā paccavekkhitvā ajja yaṇ senāsaṇaṇ paribhuttaṇ, taṇ yāva-d-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṇṣa-makasa-vāt'ātapa-siriṇṣapa-samphassānaṇ paṭighātāya, yāva-d-eva utu-parissaya-vinodanaṇ, paṭisallān'ārām'atthaṇ.**

马亚 帕差为[科伊]【特哇】 阿扎央[寺欵]哪萨囊 帕利布唐, 唐 亚瓦[得欵][乌额] [寺衣]他色 帕提嘎他[以额], 翁哈色 帕提嘎他[以额], 党色 马卡色 哇他他[普额] [寺伊]灵萨[普额] 桑帕洒囊 帕提-嘎他[以额] 亚瓦[得欵][乌额] 伍突帕利萨[以额] 维[讷欧]达囊 帕提萨拉哪-啦马汤。

I review whatever lodging I have used today that it was only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sunburn and reptiles, and only for the purpose of removing the dangers from weather and for enjoying 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, 而得独处之乐。

**Yathā paccayaṇ pavattamānaṇ dhātu-mattam'ev'etaṇ, ya-d-idaṇ, senāsaṇaṇ, tad'upabhuñjako ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.**

亚他-帕差央 帕瓦他吗囊 达突-马他美为唐, 亚地荡 [寺歛]哪萨囊, 他杜帕[布翁]扎口 彻 蒲嘎楼 达突-马他口, 尼萨投, 尼基[乌欧], [苏翁]牛。

As this requisite consists just of mere elements, namely, the lodging, so too the person who uses it consists of mere elements, is not a being, is not possessing a permanent life principle, and is void of self or soul.

此住所及使用的人只是种种元素的组合体, 依靠诸因而存在, 非有情、无命、空。

**Sabbāni pana imāni senāsanāni ajigucchaniyāni, imaṇ pūtikāyaṇ patvā ativiya jigucchaniyāni jāyanti.**

萨巴尼 帕呢 伊吗尼 [寺歛]哪萨哪尼 阿基谷查妮亚尼, 伊茫 浦提-卡央 帕【特哇】 阿题维[以额] 基谷查妮亚尼 扎杨题。

All these lodgings are not yet loathsome, but having touched this putrid body, become exceedingly loathsome.

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。

#### REQUISITE OF MEDICINE AS CURE FOR THE SICK

(GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRA)

医药资具

**Mayā paccavekkhitvā ajja yo gilāna-paccaya-bhesajja-parikkhāro paribhutto, so yāva-d-eva uppanānaṇ veyyābādhikānaṇ vedanānaṇ paṭighātāya, abyāpajjha-paramatāyā'ti.**

马亚 帕差为[科伊]【特哇】 阿这 优 [哥伊]拉那-帕差亚-备萨扎-帕利卡楼 帕利布投, 搜 亚瓦[得歛][乌额] 伍潘哪囊 为亚-巴滴卡囊 为达哪囊 帕提嘎他[以额] 阿【部亚】 帕扎-帕拉-马他亚'题。

I review whatever requisite of medicine as cure for the sick I have used today that it was only to ward off afflicting feelings that have arisen, and for the maximum immunity from affliction.

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 paccayaṃ pavattamānaṃ dhātu-mattam'ev'etaṃ, ya-d-idaṃ, gilāna-paccaya-bhesajja-parikkhāro, tad'upabhuñjako ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.**

亚他帕差央 帕瓦他吗囊 达突-马他美为唐, 亚地荡 [哥伊]拉那-帕差亚-备萨扎-帕利卡楼, 他杜帕[布翁]扎口 彻 蒲嘎楼 达突-马他口, 尼萨投, 尼基[乌欧], [苏翁]牛。

As this requisite consists just of mere elements, namely, the requisite of medicine as cure for the sick, so too the person who uses it consists of mere elements, is not a being, is not possessing a permanent life principle, and is void of self or soul.

此药物及使用的人只是种种元素的组合体, 依靠诸因而存在, 非有情、无命、空。

**Sabbo pan'āyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo, imaṃ pūti-kāyaṃ patvā ativiya jigucchaniyo jāyati.**

萨[部欧] 帕哪央 [哥伊]拉那-帕差亚-备萨遮-帕利卡楼 阿基-谷查尼优, 伊茫 浦题卡央 帕【特哇】 阿题维[以额] 基谷查尼优 扎亚题。

All this requisite of medicine as cure for the sick is not yet loathsome, but having touched this putrid body, becomes exceedingly loathsome.

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。



## RECITATION OF THE BUDDHIST CALENDAR

(BUDDHA-VASSA-SAJJHĀYANA)

念诵佛历

**Amhākaṃ kho pana Bhagavā Dīpaṅkara-pāda-mūlato paṭṭhāya, paṭhamaṃ dāna-pārami, dutiyaṃ sīla-pārami, tatiyaṃ nekkhamma-pārami, catutthaṃ paññā-pārami, pañcamaṃ viriya-pārami, chaṭṭhamaṃ khanti-pārami, sattamaṃ sacca-pārami, aṭṭhamaṃ adhiṭṭhāna-pārami, navamaṃ mettā-pārami, dasamaṃ upekkhā-pāramī'ti, dasa pāramiyo, dasa**

**upapāramiyo, dasa paramattha-pāramiyo'ti, samatiṅsa pāramiyo pūretvā,**

昂哈康 寇 帕呢 巴嘎瓦 迪庞卡拉-帕答-木拉投帕他[伊额], 帕他芒 答那-帕拉弥, 杜提央 [斯伊]拉-帕拉弥, 他提央 [讷欵]康玛-帕拉弥, 察图唐 潘【尼亚】-帕拉弥, 潘察芒 维利亚-帕拉弥, 察他芒坎提-帕拉弥, 萨他芒 萨察-帕拉弥, 阿他芒 阿迪他那-帕拉弥, 那瓦芒 美他-帕拉弥, 答萨芒 乌培卡-帕拉弥'提, 答色 帕拉弥优, 答色 乌帕帕拉弥优, 答色 帕拉玛特 帕-拉弥优'提, 萨玛亨色 帕拉弥优 普雷【特瓦】,

Our Blessed One began at the feet of the Buddha Dīpaṅkara fulfilling first the perfection of generosity, second the perfection of morality, third the perfection of renunciation, fourth the perfection of wisdom, fifth the perfection of energy, sixth the perfection of forbearance, seventh the perfection of truthfulness, eight the perfection of determination, ninth the perfection of friendliness, and tenth the perfection of equanimity – thus ten perfections, ten higher perfections, and ten highest perfections, totalling thirty perfections [in three modes].

我们的世尊圆满诸波罗蜜的历程始于燃灯佛之足下，他首先圆满布施波罗蜜，其次持戒波罗蜜，第三出离波罗蜜，第四智慧波罗蜜，第五精进波罗蜜，第六忍辱波罗蜜，第七真实波罗蜜，第八决意波罗蜜，第九慈波罗蜜，第十舍波罗蜜。因此他共拥有十种波罗蜜，十种上等波罗蜜，十种究竟波罗蜜（以波罗蜜成就的阶段），共三十种波罗蜜。

**Vessantara-attabhāve nibbattitvā, pañca mahā-pariccāge katvā, Tusita-pure nibbattitvā, catūhi mahā-deva-rājūhi kat'āradhanāṃ paṭicca pañca mahā-vilokane viloketvā,**

韦三他拉-阿他巴韦 尼巴提【特瓦】，潘彻 玛哈-帕利察给 卡【特瓦】，图[斯伊]他-普雷 尼巴提【特瓦】，察图[呵伊] 玛哈-【德欵】瓦-拉朱[呵伊] 卡他拉-答囊 帕提彻 潘彻 玛哈-维楼卡[讷欵] 维楼[科欵]【特瓦】，

He was born as [King] Vessantara, made the five great renuncements, was reborn in the city of Tusita [deva world], and at the request of the four great heavenly kings he made the five great surveys.

他在投生为一切度国王时，作出五种遍舍<sup>76C</sup>。然后投生于兜率天，应四天王之请求作出五种观察；

**Suddhodana-mahā-rājānaṃ nissāya, Mahā-Māyā-deviyā  
kucchismiṃ paṭisandhiṃ gaṇhitvā, dasa-mās'accayena mā-  
tu-kucchito nikkhamitvā, ekunatiṅsatime saṅvacchare mah-  
ābhinikkhamaṇaṃ nikkhamitvā,**

苏豆答呢-玛哈-拉扎囊 尼萨[伊额] 玛哈-玛亚-[德欵]维亚 库[赤伊]「斯明」 帕提三丁 甘[呵伊]「特瓦」, 答萨-玛萨察[伊欵]呢玛图-库[赤伊]投 尼卡弥「特瓦」, 欵库那亭萨提美 桑瓦察-雷 玛哈比尼卡玛囊 尼卡弥「特瓦」,

On account of the Great King Suddhodana, he was conceived in the womb of queen Mahā Māyā. At the lapse of ten months he was delivered from his mother' womb and in his twenty-ninth year he made the great renunciation.

由于净饭王之故, 他投生于摩耶夫人之腹, 十个月之后出生。二十九岁时, 他做出了出家的伟大决定。

**chabbassāni mahā-padānaṃ padahitvā, pañcatiṅsatime saṅ-  
vacchare Vesākha-puṇṇamiyaṃ Sammā Sambodhiṃ abhi-  
sambujjhivā,**

察巴萨尼 玛哈-帕答囊 帕答[呵伊]「特瓦」, 潘察亭萨提美 桑瓦察雷 韦萨卡-[普翁]那弥央 桑玛 桑[布欧]丁 阿「布利」 桑布吉「特瓦」,

After making the great austere efforts for six years, he realized full Self-Enlightenment in his thirty-fifth year on the full moon day of Vesākha month.

经过六年苦行, 他在三十五岁那年毗舍佉月<sup>77c</sup>的月圆日证悟正等正觉。

**pañca-cattālisa-saṅvaccharāni vasitvā, Sappa-saṅvacchare,  
Vesākha-puṇṇamiyaṃ bhummavāre parinibbāyi.**

潘车-察他利色-桑瓦察拉尼 瓦[斯伊]「特瓦」, 萨帕-桑瓦察雷, 韦萨卡-[普翁]那弥央 [布翁]玛瓦雷 帕利尼巴伊。

He lived forty-five years more and passed away into final nibbāna (*parinibbāna*) in the year of the Snake, on the full moon day of Vesākha month, on Tuesday.

四十五年后, 他于蛇年的毗舍佉月月圆日(周二)入般涅槃。

**Tassa kho pana Bhagavato Arahato Sammā Sambuddhas-  
sa sāsanaṃ pañca-vassa-sahassāni pavattissati.**

他色 寇 帕呢 巴嘎瓦投 阿拉哈投 桑玛 桑布答色 萨萨囊 潘察-瓦  
萨-萨哈萨尼 帕瓦提萨提。

The Dispensation of that Blessed One, Worthy, and Fully Self-  
Enlightened One will last for five thousand years.

这位世尊、阿拉汉、正自觉者的教法将延续五千年。

**Idāni kho pana dve-sahassa-pañca-sata-aṭṭha-paññāsa-ṣaṅ-  
vaccharāni ceva, cattāri māsāni ca, soḷasa-divasāni atik-  
kantāni.**

伊答尼 寇 帕呢 【德韦】-萨哈萨-潘察萨他-阿他-潘【尼亚】萨-  
桑瓦察拉尼 彻 察他利 玛萨尼 彻 【德韦】 迪瓦萨尼 阿提坎他  
尼

At present two thousand five hundred and fifty-eight [2558] years, four  
[4] months, and sixteen [16] days have passed.

现在已经过去了 2558 年又 4 个月 2 天。

**Dve-sahassa-catu-sata-eka-cattālīsati ṣaṅvaccharāni ceva,  
aṭṭha-māsāni ca, dvādasā-divasāni avasiṭṭhāni.**

【德韦】-萨哈色-察图萨他-欸卡-察他利萨提 桑瓦察拉尼 [彻欸]  
瓦,阿特-玛萨尼 彻 察-维萨提 -迪瓦萨尼 阿瓦[斯伊]他尼。

Two thousand four hundred and forty-one [2441] years, eight [8]  
months, and twelve [12] days remain.

(佛陀教法) 现余 2441 年又 8 个月 12 天。

**Ayaṃ Kapi-ṣaṅvacchare Vassāna-utu. Asmiṃ utumhi Poṭ-  
ṭhapāda-māsassa Kāla-pakkhe tatiyaṃ, Bhumma-vāram-  
idan'ti daṭṭhabbaṃ.**

阿央 卡皮-桑瓦察雷 瓦萨那-乌图,阿【斯明】 乌吞[呵伊] 剖他帕  
答-玛萨色 卡拉-帕[科欸] 他提央, [布翁]玛-瓦郎-伊丹'提 答他邦。

This is the rainy season in the year of the Monkey (*Kapi*). It should be  
known that in this season this is Tuesday, the third day in the new lunar  
phase of September.

现在是猴年的雨季、九月、下弦月的第三日，周二。



NOTE: The dates given above relate to 15 September 2015 CE and are provided here as an example. In order to know how to change them into current dates, however, please see APPENDIX III: *Calculation of the Buddhist Calendar*, p. 285.

注:此处作为例子给出的日期为公历 2015 年 9 月 15 日。如欲将其换算为当前日期, 参见附录 III 《佛历的计算》(第 285 页)



**PRACTICING MEDITATION FOR ABOUT 15 MIN.**

禅修约 15 分钟。

(Meditation at this time is discretionary in many monasteries and is not currently practiced at Nāyana Forest Monastery.)

(此处的禅修在许多寺院并非必须, 目前龙树林僧院的课诵将其略去)



**SHARING MERITS, ETC.**

分享功德等

**SHARING MERITS WITH DEPARTED RELATIVES,  
ALL DEVAS AND BEINGS**

(*PUÑÑ'ĀNUMODANĀ*)

与诸天、有情及过世亲属分享功德

TRANFERENCE OF MERIT TO THE DEPARTED RELATIVES  
(*PATTI-DĀNA*)

与过世亲属分享功德

**Idaṃ vo ñātīnaṃ hotu – sukhitā hontu ñatayo. (3x)**

伊当 [乌欧] 「尼亚」提囊 厚图 — 苏 [科伊] 他 哄图 「尼亚」他 优 (3x)

Let this [merit] accrue to your/our relatives and may they be happy.

以此（功德）飨诸亲，愿彼得安乐。（三遍）

SHARING MERITS WITH ALL DEVAS AND BEINGS

与诸天、诸有情分享功德

**Ettāvatā ca amhehi – sambhataṇ puñña-sampadaṇ  
Sabbe devā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁] [尼亚] -桑帕当  
萨贝 [德欸]瓦 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚.

May all deities share this merit, which we have so far acquired successfully. May all prosperity be theirs.

至今为我等，所集功德果，愿诸天随喜，一切得成就！

**Ettāvatā ca amhehi – sambhataṇ puñña-sampadaṇ  
Sabbe bhūtā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁] [尼亚] -桑帕当  
萨贝 布他 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚.

May all spirits share this merit, which we have so far acquired successfully. May all prosperity be theirs.

至今为我等，所集功德果，诸鬼神随喜，一切得成就！

**Ettāvatā ca amhehi – sambhataṇ puñña-sampadaṇ  
Sabbe sattā anumodantu – sabba-sampatti-siddhiyā.**

欸他瓦他 彻 昂黑[呵伊] — 桑巴唐 [普翁] [尼亚] -桑帕当  
萨贝 萨他 阿努某丹图 — 萨巴-桑帕提-[斯伊]迪亚.

May all beings share this merit, which we have so far acquired successfully. May all prosperity be theirs.

至今为我等，所集功德果，诸有情随喜，一切得成就！

**Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā  
Puññaṇ taṇ anumoditvā – ciraṇ rakkhantu Sambuddha-  
sāsaṇaṇ.**

阿卡萨他 彻 [布翁]玛他 — [德欸]瓦 那嘎 玛[呵伊]迪卡，  
[普翁]酿 唐 阿努某迪 [特瓦] — [赤伊]郎 拉康图 桑布答-萨萨  
囊.

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dispensation of the Self-Enlightened One for a long time!

空居与地居，大力诸天龙，随喜功德已，恒守护教法！

**Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā  
Puññaṅ taṅ anumoditvā – ciraṅ rakkhantu Sambuddha-  
desanaṅ.**

阿卡萨他 彻[布翁]玛他 — [德欵]瓦 那嘎 玛[呵伊]迪卡。  
[普翁]酿 唐 阿努某迪【特瓦】 — [赤伊]郎 拉康图 桑布答-[德欵]  
萨囊

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dhamma exposition of the Self-Enlightened One for a long time!

空居与地居，大力诸天龙，随喜功德已，恒守护教说！

**Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā  
Puññaṅ taṅ anumoditvā – ciraṅ rakkhantu Sambuddha-  
sāvakaṅ. Ciraṅ rakkhantu maṅ, paraṅ.**

阿卡萨他 彻[布翁]玛他 — [德欵]瓦 那嘎 玛[呵伊]迪卡。  
[普翁]酿 唐 阿努某迪【特瓦】 — [赤伊]郎 拉康图 桑布答-萨瓦  
康。

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the disciple of the Self-Enlightened One for a long time! And protect me and others for a long time!

空居与地居，大力诸天龙，随喜功德已，恒守护教众！

SHARING MERITS WITH THE FUTURE BUDDHA METTEYYA  
与未来的弥勒佛分享功德

**Kappa-sata-sahassāni – soḷasā'pi asaṅkhiye  
Sambharaṅ bodhi-sambhāre – āgato jāti-jātiso,  
Niyato Buddha-bhāvāya – bhadda-kappe idh'antime,  
Bodhisatto ca Metteyyo – puññaṅ me anumodatu.**

卡帕-萨他-萨哈萨尼 — 搜拉萨'皮 阿桑[科伊][伊欵]  
桑巴郎[布欧]迪-桑巴雷 — 阿嘎投 扎提-扎提提,  
尼亚投 布答-巴瓦[伊额] — 巴答-卡培 伊丹提美,  
[布欧]迪萨投 彻美[特欵]优 — [普翁]酿 美 阿努某答图。

And may also the Bodhisatta Metteyyo share my merit, who came [to the present age] birth after birth accumulating for a hundred thousand aeons and sixteen innumerable the necessary conditions for obtaining Enlightenment and who is assured for Buddhahood at the end of this auspicious aeon.

十六阿僧祇，又复十万劫，菩提诸资粮，生生常积聚；  
斯人决定成，贤劫最后佛；菩萨慈氏尊，随喜我功德！

SHARING MERITS WITH THE RESIDENT DEITIES  
与居于此处的诸天分享功德

**Asmiṃ vihāre ca ārāme – adhivatthā ca devatā,  
Anumoditvā imaṃ puññaṃ – rakkhantu Jina-sāsanaṃ.**

阿【斯明】维哈雷 彻阿拉美 — 阿迪瓦他 彻【德欵】瓦他，  
阿努某迪【特瓦】伊芒【普翁】酿 — 拉康图吉那-萨萨囊。

May the deities residing in this monastery and monastery grounds share this merit and protect the Dispensation of the Victorious One [the Buddha].

此寺、此林园，护法诸天众，随喜功德已，当护胜者教！

SHARING MERITS WITH OTHER BEINGS  
与其他有情分享功德

**Sabbe sattā ca majjhata – hitā ca ahitā ca me  
Anumoditvā imaṃ puññaṃ – bujjhantu amataṃ padaṃ.**

萨贝萨他 彻玛扎他 — 【呵伊】他 彻阿【呵伊】他 彻美  
阿努某迪【特瓦】伊芒【普翁】酿 — 布占图阿玛唐帕当。

And may all beings neutral, beneficial and not beneficial to me share this merit and awake to the deathless state [Nibbāna].

于我饶益者，于我中庸者，于我损害者，及一切有情：  
随喜功德已，得证不死道！

WELL-WISHINGS FOR THE SAṄGHA ELDERS  
祝福僧团诸上座

WELL-WISHINGS FOR VEN. ÑĀÑĀRĀMA MAHĀTHERA  
祝福乐智大长老

**Iminā adhi-kārena – katena suddha-cetasā  
Ñāṇārāma-mahāthero – pappotu amataṃ padaṃ.**

伊弥那 阿迪卡雷呢 — 卡[特欵]呢 苏答-[彻欵]他萨  
他那拉玛-玛哈[特欵]楼 — 帕剖图 阿玛唐 帕当。

By this resolution done with a pure mind, may the great Elder  
Ñāṇārāma reach the deathless state.

以此清淨心，成就决定愿：乐智大长老，得证不死道！

WELL-WISHINGS FOR VEN. JINAVAṆṢA MAHĀTHERA  
祝福胜种大长老

**Iminā adhiḱārena – katena suddha-cetasā  
Jinavaṇṣa-mahāthero – pappotu amataṇ padaṇ.**

伊弥那 阿迪卡雷呢 — 卡[特欵]呢 苏答-[彻欵]他萨  
吉那旺萨-玛哈[特欵]楼 — 帕剖图 阿玛唐 帕当。

By this resolution done with a pure mind, may the great Elder Jinavaṇṣa  
reach the deathless state.

以此清淨心，成就决定愿：胜种大长老，得证不死道！

WELL-WISHINGS FOR VEN. ĀCIṆṆA (PA-AUK SAYADAW)  
祝福帕奥西亚多

**Dhammena nena mati-siddha-mudācītena,  
Buddh'ādi-vatthu-gata-dhamma-balena saddhiṇ,  
Ther'āsabho'tha Āciṇṇa-yatinda-nātho,  
Dīgh'āyuko bhavatu, sādhu samiddha-citto.**

当美呢 [讷欵]呢 玛提-[斯伊]答-木答[赤伊][特欵]呢，  
布答迪-瓦图-嘎他-当玛-巴雷呢 萨丁，  
[特欵]拉萨[布欧]'特 阿[彻英]那-亚亭答-那投，  
迪嘎由寇 巴瓦图，萨杜 萨弥答-[赤伊]投。

By this dhamma practice accrued thoughtfully and joyfully, together  
with the dhamma power connected with the [recollection] object of the  
Buddha, and so on, may then the leading Elder Āciṇṇa, the chief guide  
and master, have long life with a well fulfilled mind.

喜心、慧解俱，已圆诸法行；佛事得成就，由是生法力；  
今以是法力，愿阿钦纳师，长老中牛王，行者依怙主；  
圣心恒圆足，法体常安住！

WELL-WISHINGS FOR VEN. ARIYADHAMMA MAHĀTHERA

祝福圣法大长老

**Dhammena nena mati-siddha-mudācītena,  
Buddh'ādi-vatthu-gata-dhamma-balena saddhiṇ,  
Ther'āsabho Ariyadhamma-yatinda-nātho,  
Dīgh'āyuko bhavatu, sādhu samiddha-citto.**

当美呢 [讷欸]呢 玛提-[斯伊]答-木答[赤伊][特欸]呢,  
布答迪-瓦图-嘎他-当玛-巴雷呢 萨丁,  
[特欸]拉萨[布欧] 阿利亚当玛-亚亭答-那投,  
迪嘎由寇 巴瓦图, 萨杜 萨弥答-[赤伊]投。

By this dhamma practice accrued thoughtfully and joyfully, together with the dhamma power connected with the [recollection] object of the Buddha, and so on, may the leading Elder Ariyadhamma, the chief guide and master, have long life with a well fulfilled mind.

喜心、慧解俱，已圆诸法行；佛事得成就，由是生法力；  
今以是法力，愿圣法尊师，长老中牛王，行者依怙主：  
圣心恒圆足，法体常安住！

WELL-WISHINGS FOR ALL THE LEADING ELDERS

祝福所有领众上座

**Dhammena nena mati-siddha-mudācītena,  
Buddh'ādi-vatthu-gata-dhamma-balena saddhiṇ,  
Ther'āsabhā'tha garu-gārava-bhāvanīyā,  
Dīgh'āyukā bhavatha, sādhu samiddha-cittā.**

当美呢 [讷欸]呢 玛提-[斯伊]德-木答[赤伊][特欸]呢,  
布答迪-瓦图-嘎他-当玛-巴雷呢 萨丁,  
[特欸]拉萨巴'特 嘎卢-嘎拉瓦-巴瓦尼亚,  
迪嘎由卡 巴瓦特, 萨杜 萨弥答-[赤伊]他。

By this dhamma practice accrued thoughtfully and joyfully, together with the dhamma power connected with the [recollection] object of the Buddha, and so on, may then the Most Venerable leading Elders, who are respectable and honourable, have long life with a well fulfilled mind.

喜心、慧解俱，已圆诸法行；佛事得成就，由是生法力；  
今以是法力，愿一切尊师，长老中牛王，应受敬奉者：  
圣心恒圆足，法体常安住！

ASPIRATION (PATTHANĀ)

发愿

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

伊弥那 [普翁] [尼亚] 康美呢 — 玛美巴郎 萨玛嘎某  
萨唐 萨玛嘎某 厚图 — 亚 [乌额] 尼巴那·帕提亚。

By the grace of this meritorious act, may I not have company with the foolish. May I have company with the true men until the attainment of Nibbāna.

以此福业力，不共愚人会；愿常遇善士，直至涅槃际。（三遍）



**DEDICATION TO THE PRACTICE**

(PAṬIPATTI-PŪJĀ)

修行功德之回向

**Imāya dhamm'ānudhamma-paṭipattiyā Buddhaṅ pūjemi.**

伊玛 [伊额] 当玛努当玛·帕提帕提亚 布当 普 [哲欵]-弥。

By this practice of the Dhamma and what is in accordance with it,  
I venerate the Buddha.

法行、随法行，我以供养佛。

**Imāya dhamm'ānudhamma-paṭipattiyā Dhammaṅ pūjemi.**

伊玛 [伊额] 当玛努当玛·帕提帕提亚 当芒 普 [哲欵]-弥。

By this practice of the Dhamma and what is in accordance with it,  
I venerate the Dhamma.

法行、随法行，我以供养法。

**Imāya dhamm'ānudhamma-paṭipattiyā Saṅhaṅ pūjemi.**

伊玛 [伊额] 当玛努当玛·帕提帕提亚 桑冈 普 [哲欵]-弥。

By this practice of the Dhamma and what is in accordance with it,  
I venerate the Saṅgha.

法行、随法行，我以供养僧。

**Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuccis-sāmi.**

阿答 伊玛[伊额] 帕提帕提亚 扎提-扎拉-玛拉囊哈 帕利木[赤伊] 萨弥。

Indeed, by this practice I will be freed from birth, ageing and death.  
如是我行道，于生、老、死苦，真实堪解脱。



### ASKING THE TRIPLE GEM FOR FORGIVENESS

(KHAMĀPANĀ)

向三宝请求原谅

**Kāyena, vācā, cittena – pamādena mayā kataṇ,  
Accayaṇ khama me, Bhante – bhūri-pañña, Tathāgata.**

卡[伊欸]呢, 瓦察, [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 般[特欸] — 布利潘[尼额], 他他嘎特。

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, Venerable Sir, possessed of vast wisdom, O Truth finder (*Tathāgata*).

我以身语意，放逸作诸恶，如来、广慧者，尊师恕我过！

**Kāyena, vācā, cittena – pamādena mayā kataṇ,  
Accayaṇ khama me, Dhamma – sandiṭṭhika, akālika.**

卡[伊欸]呢, 瓦察, [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 当么 — 三迪提科, 阿卡利科。

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Dhamma, directly visible, with immediate results.

我以身语意，放逸作诸恶，无时、堪自见，正法恕我过！

**Kāyena vācā cittena – pamādena mayā kataṇ,  
Accayaṇ khama me, Saṅgha – puñña-kkhetta anuttara.**

卡[伊欸]呢 瓦察 [赤伊][特欸]呢 — 帕玛[德欸]呢 玛亚 卡唐,  
阿察央 卡么 美, 桑格 — [普翁]「尼亚」[科欸]特 阿努他勒。



For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Saṅgha, unsurpassed field of merit.

我以身语意，放逸作诸恶，无上之福田，僧伽恕我过！

**Sādhu! Sādhu! Sādhu!**

Well done! Well done! Well done!

萨度！萨度！萨度！



**VENERATION OF THE ELDERS AND TEACHERS,  
SHARING MERIT AND ASKING FOR FORGIVENESS**

(VANDANĀ, ANUMODANĀ & KHAMĀPANA)

礼敬上座与师长、分享功德及忏悔<sup>40</sup>

Junior/s: **Okāsa, vandāmi, Bhante.**<sup>41</sup>

欧卡色，万答弥，般[特歎]。

Permit me, Venerable Sir. I venerate (pay respect to) you.

下座：尊者，请让我顶礼您。

Elder: **Sukhī hontu.**<sup>42</sup> **Nibbāna-paccayo hotu.**

苏[科伊]哄图。尼巴那-帕察优厚图。

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.

上座：祝你们快乐，证悟涅槃。

Junior/s: **Mayā kataṇ puññaṇ sāminā anumoditabbaṇ.**

玛亚卡唐[普翁]酿萨弥那阿努某迪他邦。

May the Sir rejoice in the merits that I have accrued.

下座：愿您给我您所作的功德。

Elder: **Sādhu! Sādhu! Anumodāmi.**

萨杜！萨杜！阿努某答弥。

Well done! Well done! I rejoice [in your merit].

上座：萨度！萨度！我随喜（你的功德）。

Junior/s: **Sāminā kataṇ puññaṇ mayhaṇ dātabbaṇ.**

萨弥那 卡唐 [普翁] 酿玛 [伊杭] 答他邦。

May the Sir give me the merit that he accrued.

下座：愿您给我您所作的功德。

Elder: **Sādhu! Anumoditabbaṇ.**

萨杜! 阿努某迪他邦。

It is well, may you rejoice [in my merit].

上座：萨度！愿你随喜（我的功德）。

Junior/s: **Sādhu! Sādhu! Anumodāmi. Okāsa dvāra'ttayena  
kataṇ sabbaṇ accayaṇ khamatha me, Bhante.**

萨杜! 萨杜! 阿努某答弥. 欧卡色 [德瓦] 拉他[伊欸]呢  
卡唐 萨邦 阿察央 卡玛特 美, 般[特欸].

Well done! well done! I rejoice. Permit me, Venerable Sir,  
forgive me for all the wrong I have done [towards you]  
through the three doors [of body, speech and mind].

下座：萨度！萨度！我随喜。尊者，请原谅我由（身语  
意）三门（对您）所犯的一切过失。

Elder: **Khamāmi, khamitabbaṇ.**

卡玛弥, 卡弥他邦。

I forgive [you], you may forgive [me also].

上座：我原谅你们，也愿你们原谅我。

Junior/s: **Sādhu! Okāsa khamāmi, Bhante.**

萨杜! 欧卡色 卡玛弥, 般[特欸].

Well done! Permit me, Venerable Sir, I forgive [you].

下座：萨度！尊者，我原谅您。

Elder: **Sukhī hontu. Nibbāna-paccayo hotu.**

苏[科伊] 哄图. 尼巴那-帕察优 厚图。

May you be happy. May this [veneration] be a condition  
for [you to realize] Nibbāna.

上座：愿你们快乐，愿此成为你们证悟涅槃之助缘。



COLLECTION OF DISCOURSES  
CHANTED ON SUCCESSIVE DAYS

逐日轮流念诵的诸经

After the chanting of the *Karaṇīya Metta Sutta* on **p. 110**, the following discourses (*Suttas*) or protective chants (*Parittas*) are chanted on successive days, one after the other. Exceptions are the *Girimānanda Sutta* on **p. 208**, which is chanted on new moon days only, and the *Dhamma-cakka-ppavattana Sutta* on **p. 223** which is chanted on full moon days only.

诵过《应作慈爱经》（第 110 页）后，应诵以下“逐日轮流念诵的诸经”中之一部。其中《吉利马难德经》（第 208 页）仅在新月日念诵，《转法轮经》（第 223 页）仅在满月日念诵。

At the conclusion of a discourse, the chanting continues with the last half of the Peacock's Protective Chant (*Mora Paritta*) on **p. 116**. Exceptions are:

诵完上述经文后，应继续念诵《孔雀护卫经》后半段（第 116 页）。以下情况除外：

(1) the day that the whole of *Mora Paritta*, **p. 175**, has been chanted, chanting of the last half of the *Mora Paritta* on **p. 116**, is omitted, and

(1)如某日已念诵整部《孔雀护卫经》（第 175 页）则不必再念诵。《孔雀护卫经》后半段（第 116 页）。

(2) the day that the whole of *Khandha Paritta*, **p. 165**, has been chanted, chanting of the last half of the *Khandha Paritta* on **p. 117**, is omitted.

(2)如某日已念诵整部《蕴护卫经》（第 165 页）则不必再念诵。《蕴护卫经》后半段（第 117 页）。

The titles and the text of the *Suttas* follow the popular Sinhalese *Paritta* book *Piruvānā Pot Vahanse* (The Honourable Recitation Book), edited by Attuḍāve Siri Rāhula Mahānāyaka Sthavira, Colombo, 2002, which is based on the *Catu-bhāṇa-vāra-pāḷi* (Text of the Four Recitals), the best known ancient collection of *Pāḷi Parittas* in Sri Lanka. A peculiarity in these books is the spelling of

Nibbāna with the retroflex *ṇ* as Nibbāṇa. In this English version, however, the usual spelling of Nibbāna is given. Another peculiarity is that the titles of the Suttas mostly differ from that of the canonical books. Their differences, however, are given in the respective Endnotes.

这些护卫经的标题和正文均依照阿图达瓦·罗睺罗长老（大导师）所编的广为流传的课诵集《敬诵编》（*Piruvānā Pot Vahanse*, 2002 年出版于科伦坡）。此书本于最著名的古代巴利文护卫经集《四诵分圣典》（*Catu-bhāṇa-vāra-pāli*）。这些书中有两个小问题，一是“涅槃（Nibbāna）”常被误拼作“Nibbāṇa”，本书作了纠正；二是经文之标题多数与巴利三藏中的标题不同。本书各标题对应的尾注中列出了这些不同点。



## 1. DISCOURSE ON THE TEN MATTERS (TO BE REFLECTED UPON) (DASA DHAMMA SUTTA)

### 十法经<sup>43</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo!”ti. “Bhadante!”ti, te bhikkhū Bhagavato paccassosuj. Bhagavā eta-d-avoca:**

欸旺美苏唐: 欸康萨玛央巴嘎瓦萨瓦提央维哈拉提[哲欸]他-瓦[讷欸], 阿那他平迪卡色阿拉美. 他【特勒】寇巴嘎-瓦比库阿曼[特欸][斯伊], “比卡[乌欧]!”提. “巴丹[特欸]!”提, [特欸]比库巴嘎瓦投帕察搜[苏翁]. 巴嘎瓦欸特. 答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Sāvattthi in Jeta’s Grove at Anāthapiṇḍika’s Park. There the Blessed One addressed the monks saying, “Monks!”. “Venerable Sir!” the monks replied to the Blessed One. The Blessed One said this:

如是我闻。一时，世尊住舍卫城祇树给孤独园。

尔时世尊语诸比丘：“诸比丘！”诸比丘答言：“尊师！”世尊如是告曰：

**“Dasa ime, bhikkhave, dhammā pabbajitena abhiñhaṇṇaṃ pac-cavekkhitabbā. Katame dasa?”**

“答色 伊美, 比卡韦, 当玛 帕巴吉[特歛]呢 阿丙杭 帕察韦[科伊] 他巴. 卡他美 答色?”

“There are these ten matters, monks, that one who has gone forth should often reflect upon. What are the ten?”

“诸比丘, 爰有十法, 为出家者, 常应省察。何等为十?”

**1. ‘Vevaṇṇiy’ambhi ajjh’upagato’ti, pabbajitena abhiñhaṇṇaṃ paccavekkhitabbaṃ.**

“韦万尼央[呵伊] 阿朱帕嘎投’提, 帕巴吉[特歛]呢 阿丙杭 帕察韦 [科伊]他邦.

‘I have changed my appearance [with shaven head and beard, robes, bowl, etc.]’, one who has gone forth should often reflect upon this.<sup>44</sup>

一、为出家者, 常应省察: “我此形仪, 迥异故昔。”

**2. ‘Para-paṭibaddhā me jīvikā’ti, pabbajitena abhiñhaṇṇaṃ pac-cavekkhitabbaṃ.**

“帕拉-帕提巴答 美 吉维卡’提, 帕巴吉[特歛]呢 阿丙杭 帕察韦[科伊]他邦.

‘My living is dependent upon others’, one who has gone forth should often reflect upon this.

二、为出家者, 常应省察: “我不自活, 实赖于他。”

**3. ‘Añño me ākappo karaṇīyo’ti, pabbajitena abhiñhaṇṇaṃ pac-cavekkhitabbaṃ.**

“安纽 美 阿卡剖 卡拉尼优’提, 帕巴吉[特歛]呢 阿丙杭 帕察韦[科伊]他邦.

‘My deportment [behaviour] should be different’, one who has gone forth should often reflect upon this.

三、为出家者, 常应省察: “我今威仪, 应异俗家。”

**4. ‘Kacci nu kho me attā sīlato na upavadatī’ti? pabbajitena abhiñhaṇṇaṃ paccavekkhitabbaṃ.**

‘卡[赤伊]努寇美阿他[斯伊]拉投呢乌帕瓦答提’提? 帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

‘Do I reproach myself in regard to my virtue?’, one who has gone forth should often reflect upon this.

四、为出家者，常应省察：“我于戒行，堪自责否？”

**5. ‘Kacci nu kho maṅ anuvicca viññū sabrahmacārī, sīlato na upavadantī’ti? pabbajitena abhiṅhaṅ paccavekkhitabbaṅ.**

‘卡[赤伊]努寇芒阿努维彻维纽萨【布拉呵】玛察利, [斯伊]拉投呢乌帕瓦丹提’提? 帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

‘Do my wise companions in the life of purity, having investigated, reproach me in regard to my virtue?’, one who has gone forth should often reflect upon this.

五、为出家者，常应省察：“同梵行中，诸有智者，于我戒行，能质难否？”

**6. ‘Sabbehi me piyehi, manāpehi nānā-bhāvo, vinā-bhāvo’ti, pabbajitena abhiṅhaṅ paccavekkhitabbaṅ.**

‘萨贝[呵伊]美皮[伊欵][呵伊], 玛那培[呵伊]那那-巴[乌欧], 维那-巴[乌欧]’提, 帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

‘There will be parting and separation from everyone and everything dear and pleasing to me’, one who has gone forth should often reflect upon this.

六、为出家者，常应省察：“凡诸可意，我所亲爱，会当别离，终必分散。”

**7. ‘Kammassako’mhi, kamma-dāyādo, kamma-yoni, kamma-bandhu, kamma-paṭisaraṇo. Yaṅ kammaṅ karissāmi, kalyāṇaṅ vā pāpakaṅ vā, tassa dāyādo bhavissāmī’ti, pabbajitena abhiṅhaṅ paccavekkhitabbaṅ.**

‘卡玛萨空’[呵伊], 康玛-答亚豆, 康玛-优尼, 康玛-般杜, 康玛-帕提萨拉[讷欧]. 央康芒卡利萨弥, 卡【勒亚】囊瓦帕帕康瓦, 他色答亚豆巴维萨弥’提, 帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

‘I am the owner of my actions (*kamma*), heir of my actions, born of my actions, related to my actions, supported by my actions. Whatever ac-

tions I will do, whether good or bad, to that will I be heir', one who has gone forth should often reflect upon this.

七、为出家者，常应省察：“我所从来，自业为本；我于自业，亦主亦嗣；自业于我，为亲为依。更作新业，若善若恶，但从自造，咸归自得。”

**8. 'Katha-m-bhūtassa me rattij divā vītipatantī'ti? pabbajitena abhiṇṇaṇ paccavekkhitabbaṇ.**

‘卡唐布他色美拉亭迪瓦维提帕探提’提？帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

'How do I spend my nights and days?', one who has gone forth should often reflect upon this.

八、为出家者，常应省察：“何所营为，以度日夜？”

**9. 'Kacci nu kho'haṇ suññ'āgāre abhiramāmī'ti? pabbajitena abhiṇṇaṇ paccavekkhitabbaṇ.**

‘卡[赤伊]努寇’杭[苏翁][尼亚]嘎雷阿比拉玛弥’提？帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

'Do I take delight in an empty [solitary] dwelling?', one who has gone forth should often reflect upon this.

九、为出家者，常应省察：“身居空僻，我心于此，生欢喜否？”

**10. 'Atthi nu kho me uttari-manussa-dhammā alam'ariyañāṇadassana-viseso adhigato, so'haṇ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti? pabbajitena abhiṇṇaṇ paccavekkhitabbaṇ.**

‘阿提努寇美乌他利-玛努萨-当玛阿拉玛利亚-[尼亚]那答萨那-维[斯欵]搜阿迪嘎投，搜’杭帕[赤伊]美卡雷萨【布拉呵】-玛察利[呵伊]普投呢芒库巴维萨弥’提？帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他邦。

'Have I attained any superhuman distinction in knowledge and vision worthy of the noble ones, so that in my last days, when I am questioned by my companions in the holy life, I will not be embarrassed?', one who has gone forth should often reflect upon this.

十、为出家者，常应省察：“诸上人法，贤圣所专，殊胜智见；我今于彼，能现证否？若临命终，同梵行人，执此相问；彼时我心，还自愧否？”

**Ime kho bhikkhave dasadhammā, pabbajitena abhiñhaṇ paccavekkhitabbā”ti.**

**Idam’avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṇ abhinandun’ti.**

伊美寇比卡韦答萨当玛, 帕巴吉[特欵]呢阿丙杭帕察韦[科伊]他巴”提.

伊答玛[乌欧]彻巴嘎瓦. 阿他玛那[特欵]比库巴嘎瓦投巴[斯伊]唐阿比南敦’提.

These are the ten matters, monks, that one who has gone forth should often reflect upon.”

The Blessed One said this. Pleased, the monks delighted in the Blessed One’s statement.

诸比丘！如是十法，为出家者，常应省察。”

世尊慈诲，广说如是。时诸比丘，闻佛垂教，法味充满，皆大欢喜。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欵[特欵]呢萨察-瓦[哲欵]呢 — 搜提美厚图萨巴答. (1x)

欵[特欵]呢萨察-瓦[哲欵]呢 — 搜提[特欵]厚图萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安。（一遍）

以此真实语，愿汝常平安。（两遍）



## 2. GREAT DISCOURSE ON BLESSINGS

(MAHĀ MAṄGALA SUTTA)

大吉祥经<sup>45</sup>

**Evaṇ me sutaṇ: Ekaṇ samayaṇ Bhagavā Sāvattiyaṇ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṇ abhikkanta-vaṇṇā kevalakappaṇ Jeta-vanaṇ obhāsetvā yena Bhagavā ten’upasaṅkami. Upasaṅkamitvā Bhagavantaṇ abhivādetvā ekam’ant-**



**aṅ aṭṭhāsi. Ekam'antaṅ ṭhitā kho sā devatā Bhagavantaṅ gāthāya ajjhabhāsi:**

欸旺美苏唐: 欸康萨玛央巴嘎瓦萨瓦提央维哈-拉提[哲欸]他-瓦[讷欸], 阿那他平迪卡色阿拉美. 阿特寇安[尼亚]他-拉[德欸]瓦他阿比坎他[伊额]拉提亚阿比坎他-万那[科欸]瓦拉-卡庞[哲欸]他-瓦囊欧巴[斯欸]【特瓦】[伊欸]呢巴嘎瓦[特欸]努帕桑-卡弥. 乌帕桑卡弥【特瓦】巴嘎万唐阿比瓦[德欸]【特瓦】欸卡曼唐阿他[斯伊]. 欸卡曼唐提他寇萨[德欸]瓦他巴嘎万唐嘎他[伊额]阿扎巴[斯伊]:

Thus have I heard: At one time the Blessed One was staying near Sāvatti in Jeta's Grove at Anāthapiṇḍika's Park. Then, when the night had far advanced, a deity of surpassing beauty illuminated the whole area of Jeta's Grove and approached the Blessed One. After approaching she payed respects to the Blessed One and stood on one side. Standing on one side that deity addressed the Blessed One with a verse:

如是我闻。一时，世尊住舍卫城祇树给孤独园。

时有天人，容色殊妙；后夜放光，遍照祇园。尔时天人，往诣世尊。礼敬既毕，退立一面，以偈白佛：

**1. “Bahū devā manussā ca – maṅgalāni acintayaṅ, Ākaṅkhamānā sotthānaṅ – brūhi maṅgalam'uttamaṅ.”**

“巴胡[德欸]瓦玛努萨彻一芒嘎拉尼阿[彻英]他[俞翁], 阿康卡玛那搜他囊一卢[呵伊]芒嘎拉木他芒。”

“Many gods and humans wishing for their well-being have pondered on [the question of] blessings. Please tell what the highest blessing is.”

多有天人众，思惟诸吉祥；惟欲得福故，愿闻最吉祥！

**2. “Asevanā ca bālānaṅ – paṇḍitānaṅ ca sevanā, Pūjā ca pūjanīyānaṅ – etaṅ maṅgalam'uttamaṅ.”**

“阿[斯欸]瓦那彻巴拉囊一潘迪他囊彻[斯欸]瓦那, 普扎彻普扎尼亚囊一欸唐芒嘎拉木他芒。”

[The Blessed one replied:]

“Not associating with fools, but associating with the wise, and honouring those worthy of honour: this is the highest blessing.

(世尊云：)

慎勿近愚人，恒从于智者。敬礼应敬者，斯事最吉祥。

**3. Patirūpa-desa-vāso ca – pubbe ca kata-puññatā,  
Atta-sammā-pañīdhi ca – etaṅ maṅgalam’uttamaṅ.**

帕提卢帕-[德欵]萨-瓦搜 彻 — 普贝 彻 卡他-[普翁][尼亚]他,  
阿他-桑玛-帕尼迪 彻 — 欵唐 芒嘎拉木他芒.

Living in a suitable place, having previously accumulated merit, and establishing oneself rightly [in *sīla*, etc.]: this is the highest blessing.

住于宜居处，往昔多修福，正誓严己身，斯事最吉祥。

**4. Bāhu-saccaṅ ca sippaṅ ca – vinayo ca susikkhito,  
Subhāsītā ca yā vācā – etaṅ maṅgalam’uttamaṅ.**

巴胡-萨昌 彻 [斯伊]庞 彻 — 维那优 彻 苏[斯伊][科伊]投,  
苏巴[斯伊]他 彻 亚 瓦察 — 欵唐 芒嘎拉木他芒.

Having great learning and a craft, and a well-trained discipline, and uttering well-spoken words: this is the highest blessing.

多闻谙工巧，善学净毗尼<sup>78C</sup>，出言皆善语，斯事最吉祥。

**5. Mātā-pitu-upaṭṭhānaṅ – putta-dārassa saṅgaho,  
Anākulā ca kammantā – etaṅ maṅgalam’uttamaṅ.**

玛他-皮图-乌帕他囊 — 普他-答拉色 桑嘎厚,  
阿那库拉 彻 康曼他 — 欵唐 芒嘎拉木他芒.

Attending to one’s mother and father, caring for one’s wife and children, and having an orderly occupation: this is the highest blessing.

尽孝奉高堂，敦伦护妻子。所务无恼乱，斯事最吉祥。

**6. Dānaṅ ca dhamma-cariyā ca – ñātakānaṅ ca saṅgaho,  
Anavajjāni kammāni – etaṅ maṅgalam’uttamaṅ.**

答囊 彻 当玛-察利亚 彻 — [尼亚]他卡囊 彻 桑嘎厚,  
阿那瓦扎尼 康玛尼 — 欵唐 芒嘎拉木他芒.

Practicing generosity and righteous conduct, caring for one’s relatives, and performing blameless actions: this is the highest blessing.

布施修法行，摄护于亲类。所行无过犯，斯事最吉祥。

**7. Ārati, virati pāpā – majja-pānā ca saññamo,  
Appamādo ca dhammesu – etaṅ maṅgalam’uttamaṅ.**

阿拉提, 维拉提 帕帕 — 玛扎-帕那 彻 三[尼亚]某,  
阿帕玛豆 彻 当美苏 — 欵唐 芒嘎拉木他芒.

Keeping away from and abstaining from evil, exercising restraint from intoxicating drinks, and being diligent in righteous acts: this is the highest blessing.

于平常远离，对酒善自牧。行法不放逸，斯事最吉祥。

**8. Gāravo ca nivāto ca – santuṭṭhi ca kataññutā,  
Kālena dhamma-savaṇaṇ – etaṇ maṅgalam’uttamaṇ.**

嘎拉[乌欧] 彻 尼瓦投 彻 — 三图提 彻 卡探纽他,  
卡雷呢 当玛-萨瓦囊 — 欸唐 芒嘎拉木他芒。

Having respect, humility, contentment, and gratitude, and listening to a Dhamma talk at the suitable time: this is the highest blessing.

行敬行谦冲，知足知恩惠。以时闻正法，斯事最吉祥。

**9. Khantī ca sovacassatā – samaṇānaṇ ca dassanaṇ,  
Kālena dhamma-sākacchā – etaṇ maṅgalam’uttamaṇ.**

坎提 彻 搜瓦察萨他 — 萨玛那囊 彻 答萨囊,  
卡雷呢 当玛-萨卡察 — 欸唐 芒嘎拉木他芒。

Showing patience and obedience, seeing ascetics, and having Dhamma discussion at the suitable time: this is the highest blessing.

忍辱行从顺，得见诸沙门，以时而论法，斯事最吉祥。

**10. Tapo ca brahma-cariyaṇ ca – ariya-saccāna-dassanaṇ,  
Nibbāna-sacchikiriyā ca – etaṇ maṅgalam’uttamaṇ.**

他剖 彻 [布拉呵] 玛-察利央 彻 — 阿利亚-萨察那-答萨囊,  
尼巴那-萨[赤伊][科伊]利亚 彻 — 欸唐 芒嘎拉木他芒。

Practicing self-control and the life of purity, seeing the Noble Truths, and directly experiencing Nibbāna: this is a highest blessing.

谨身修梵行，彻见诸圣谛，现证于涅槃，斯事最吉祥。

**11. Phuṭṭhassa loka-dhammehi – cittaṇ yassa na kampati,  
Asokaṇ, virajaṇ, khemaṇ – etaṇ maṅgalam’uttamaṇ.**

普他色 楼卡-当美[呵伊] — [赤伊]唐 亚色 呢 康帕提,  
阿搜康, 维拉章, [科欸]芒 — 欸唐 芒嘎拉木他芒。

When one is touched by worldly conditions and one’s mind does not shake, being sorrowless, stainless, and secure: this is the highest blessing.

虽触于世法，其心不动摇，离染静无忧，斯事最吉祥。

## 12. Etādisāni katvāna – sabbattha-m-aparājitā.

**Sabbattha sotthiṇ gacchanti – taṇ tesañ maṅgalam-uttaman”ti.**

欵他迪萨尼卡【特瓦】呢 — 萨巴特.玛帕拉吉他。  
萨巴特 搜亨 嘎禅提 — 唐 [特欵]桑 芒嘎拉木他曼”提。

Those who have fulfilled such [blessings], are victorious everywhere, and attain well-being everywhere. This is their highest blessing.”

如是行道者，得于一切处，平安、无能胜：是彼最吉祥！”

**Etena sacca-vajjena – hotu me jaya-maṅgalaṇ. (1x)**

**Etena sacca-vajjena – hotu te jaya-maṅgalaṇ. (2x)**

欵[特欵]呢 萨察-瓦[哲欵]呢 — 厚图 美 扎亚-芒嘎郎。(1x)

欵[特欵]呢 萨察-瓦[哲欵]呢 — 厚图 [特欵] 扎亚-芒嘎郎。(2x)

By the assertion of this truth, may the blessing of victory be mine!

By the assertion of this truth, may the blessing of victory be yours!

以此真实语，我得胜吉祥。（一遍）

以此真实语，汝得胜吉祥。（两遍）



## 3. DISCOURSE ON THE (TRIPLE) JEWEL

(RATANA SUTTA)

宝经<sup>46</sup>

### 1. Yānīdha bhūtāni samāgatāni,

**Bhummāni vā yāni va antalikkhe,**

**Sabbe’va bhūtā sumanā bhavantu,**

**Atho’pi sakkacca sunantu bhāsitaṇ.**

亚尼德 布他尼 萨玛嘎他尼，

[布翁]玛尼 瓦 亚尼 [乌额] 安他利[科欵]，

萨贝'[乌额] 布他 苏玛那 巴万图，

阿投'皮 萨卡彻 苏南图 巴[斯伊]唐。

Whatever beings are here assembled, whether terrestrial or celestial, may all beings be glad. Moreover, may they attentively listen to what is said:

于此来集会，地居及空居，一切诸鬼神，愿汝皆欢喜。  
我今所说法，汝当善谛听。

## 2. Tasmā hi bhūtā nisāmetha sabbe.

**Mettaṅ karotha mānusiya pajāya,**

**Divā ca ratto ca haranti ye baliṅ.**

**Tasmā hi ne rakkhatha appamattā.**

他【斯玛】[呵伊]布他尼萨美特萨贝。

美唐卡楼特玛努[斯伊]亚帕扎[伊额]，

迪瓦彻拉投彻哈兰提[伊欵]巴灵。

他【斯玛】[呵伊][讷欵]拉卡特阿帕玛他。

Therefore, pay heed all you beings. Be friendly towards humankind, who day and night bring you offerings. Hence, protect them diligently.

汝诸鬼神众，各各善谛听：于人应修慈。

汝等之供养，昼夜从彼出，是故应于彼，守护不放逸。

## 3. Yaṅ kiñci vittaṅ idha vā huraṅ vā

**Saggesu vā yaṅ ratanaṅ paṇītaṅ**

**Na no samaṅ atthi Tathāgatena.**

**Idam'pi Buddhhe ratanaṅ paṇītaṅ.**

**Etena saccena suv'atthi hotu!**

央[科英][赤伊]维唐伊德瓦胡郎瓦

萨给苏瓦央拉他囊帕尼唐

呢[讷欧]萨芒阿提他他嘎[特欵]呢。

伊当'皮布[德欵]拉他囊帕尼唐。

欵[特欵]呢萨[彻欵]呢苏瓦提厚图!

Whatever treasure there is here or beyond, or whatever superb jewel there is in the heavens, none is equal to the Tathāgata [the Buddha]. Verily, in the Buddha is this superb jewel. By virtue of this truth may there be well-being!

此界及他方，乃至天界宝，无与如来等。

如是殊胜宝，实于佛中居，以此真实语，诸事愿吉祥！

**4. Khayaṇ virāgaṇ amataṇ paṇītaṇ**  
**Ya-d-ajjhagā Sakya-munī samāhito**  
**Na tena Dhammena samatthi kiñci.**  
**Idam'pi Dhamme ratanaṇ paṇītaṇ.**  
**Etena saccena suv'atthi hotu!**

卡央 维拉冈 阿玛唐 帕尼唐  
 [伊额].答扎嘎 萨【科亚】-木尼 萨玛[呵伊]投  
 呢 [特歛]呢 当美呢 萨玛提 [科英][赤伊].  
 伊当'皮 当美 拉他囊 帕尼唐.  
 歛[特歛]呢 萨[彻歛]呢 苏瓦提 厚图!

There is nothing equal to that Dhamma of the supreme extinction [of defilements], dispassion, and deathlessness [Nibbāna], which the concentrated Sakyan Sage [the Buddha] has realized. Verily, in the Dhamma is this superb jewel. By virtue of this truth may there be well-being!

释迦牟尼佛，安住三昧中，最胜不死道，离贪而现证；  
 诸欲于斯尽，是法无与等。如是殊胜宝，实于法中居，  
 以此真实语，诸事愿吉祥！

**5. Yaṇ Buddha-seṭṭho parivaṇṇayī suciṇ**  
**Samādhim'ānantarikañ'ñam'āhu.**  
**Samādhinā tena samo na vijjati.**  
**Idam'pi Dhamme ratanaṇ paṇītaṇ.**  
**Etena saccena suv'atthi hotu!**

央 布答-[斯歛]投 帕利万那伊 苏[彻英]  
 萨玛迪玛南他利坎'酿'阿胡.  
 萨玛迪那 [特歛]呢 萨某 呢 维扎提.  
 伊当'皮 当美 拉他囊 帕尼唐.  
 歛[特歛]呢 萨[彻歛]呢 苏瓦提 厚图!

That purity which the Supreme Buddha extolled is called “concentration with immediate effect”. Nothing equal to that concentration exists. Verily, in the Dhamma is this superb jewel. By virtue of this truth may there be well-being!

无间三摩地，最胜佛所赞，清净无与等。  
 如是殊胜宝，实于法中居，以此真实语，诸事愿吉祥！

**6. Ye puggalā aṭṭha sataṇ pasatthā**  
**Cattāri etāni yugāni honti.**

**Te dakkhiṇeyyā Sugatassa sāvakā,  
Etesu dinnāni maha-pphalāni.  
Idam'pi Saṅghe ratanaṅ paṇītaṅ.  
Etena saccena suv'atthi hotu!**

[伊欸] 普嘎拉 阿特 萨唐 帕萨他  
察他利 欸他尼 由嘎尼 哄提。

[特欸] 答[科伊][讷欸]亚 苏嘎他色 萨瓦卡,  
欸[特欸]苏 丁那尼 玛哈-帕拉尼。  
伊当'皮 桑给 拉他囊 帕尼唐。  
欸[特欸]呢 萨[彻欸]呢 苏瓦提 厚图!

Those eight individuals that are praised by the virtuous ones constitute the four pairs [of persons]. They, the worthy of offerings, are the disciples of the Well-farer [the Buddha], and gifts given to them yield abundant fruit. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

四双及八士，具德所共称；善至贤弟子，于彼应供奉。  
以此供养因，大果决定生。如是殊胜宝，实于僧中居，  
以此真实语，诸事愿吉祥！

**7. Ye suppayuttā manasā dalhena  
Nikkāmino Gotama-sāsanamhi,  
Te patti-pattā amataṅ vigayha  
Laddhā mudhā nibbutiṅ bhuñjamānā.  
Idam'pi Saṅghe ratanaṅ paṇītaṅ.  
Etena saccena suv'atthi hotu!**

[伊欸] 苏帕由他 玛那萨 答【勒黑】呢  
尼卡弥[讷欧] 勾他玛-萨萨囊[呵伊],  
[特欸] 帕提-帕他 阿玛唐 维嘎伊呵  
拉答 木答 尼布亭 [布翁]扎玛那。  
伊当'皮 桑给 拉他囊 帕尼唐。  
欸[特欸]呢 萨[彻欸]呢 苏瓦提 厚图!

Those who apply themselves well in the Buddha Gotama's Teaching with a steadfast mind and free from sense desire, attain the highest gain and plunge into the deathlessness [Nibbāna] enjoying the peace of emancipation obtained for free. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

若于瞿昙教，坚意善自守；是人得大利，离欲入不死。  
既享寂灭乐，于己亦无损。如是殊胜宝，实于僧中居，  
以此真实语，诸事愿吉祥！

**8. Yath'inda-khīlo paṭhaviṅ sito siyā  
Catubbhi vātehi asampakampiyo,  
Tath'ūpamaṅ sappurisaṅ vadāmi,  
Yo ariya-saccāni avecca passati.  
Idam'pi Saṅghe ratanaṅ paṇītaṅ.  
Etena saccena suv'atthi hotu!**

亚亭答-[科伊]楼 帕他维 [斯伊]投 [斯伊]亚  
察图比 瓦[特欵][呵伊] 阿桑帕康皮优，  
他图帕芒 萨普利桑 瓦答弥，  
优 阿利亚-萨察尼 阿韦彻 帕萨提。  
伊当'皮 桑给 拉他囊 帕尼唐。  
欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图！

Just as a city-post fixed firmly in the ground is unshakeable by the four winds, so too, I declare, is the virtuous person who sees the Noble Truths unwaveringly. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

帝柱依于地，坚固不动摇；四维疾风劲，不能动纤毫。  
若有诸善士，决定见圣帝；我说如是人，坚固亦如彼。  
如是殊胜宝，实于僧中居，以此真实语，诸事愿吉祥！

**9. Ye ariya-saccāni vibhāvayanti,  
Gambhīra-pañṇena sudesitāni,  
Kiñc'āpi te honti bhusa-ppamattā  
Na te bhavaṅ aṭṭhamaṅ ādiyanti.  
Idam'pi Saṅghe ratanaṅ paṇītaṅ.  
Etena saccena suv'atthi hotu!**

[伊欵] 阿利亚-萨察尼 维巴瓦延提，  
冈比拉-潘[尼欵]呢 苏[德欵][斯伊]他尼，  
[科英]察皮 [特欵] 哄提 布萨-帕玛他  
呢 [特欵] 巴旺 阿他芒 阿迪延提。  
伊当'皮 桑给 拉他囊 帕尼唐。  
欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图！



Those who clearly comprehend the Noble Truths, well taught by him of profound wisdom, even if they are very negligent, they do not take up an eighth rebirth. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

如来深慧者，善说诸圣谛。若人能解了，纵彼极放逸，不受第八有。如是殊胜宝，实于僧中居，以此真实语，诸事愿吉祥！

### 10. Sah'āv'assa dassana-sampadāya

**Tay'assu dhammā jahitā bhavanti:**

**Sakkāya-diṭṭhi, vicikicchitaṅ ca**

**Sīla-bbataṅ vā'pi ya-d-atthi kiñci.**

**Catūh'apāyehi ca vippamutto,**

**Cha c'ābhīṭhānāni abhabbo kātuṅ.**

**Idam'pi Saṅghe ratanaṅ paṇītaṅ.**

**Etena saccena suvatthi hotu!**

萨哈瓦色 答萨那-桑帕答[伊额]

他亚苏 当玛 扎[呵伊]他 巴万提:

萨卡亚-迪提, 维[赤伊][科伊][赤伊]唐 彻

[斯伊]拉-巴唐 瓦'皮 [伊额]. 答提 [科英][赤伊].

察图哈帕[伊欸][呵伊] 彻 维帕木投,

彻 察比他那尼 阿巴[布欧] 卡吞.

伊当'皮 桑给 拉他囊 帕尼唐.

欸[特欸]呢 萨[彻欸]呢 苏瓦提 厚图!

Just by his gaining of insight he abandons three states of mind: self-identity view, sceptical doubt, and any [adherence to] mere rules and observances. He is also fully freed from [rebirth in] the four woeful worlds (*apāyas*), and is incapable of committing the six major misdeeds. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

深见成就已，三法得除断：疑与戒禁取，乃至有身见。永离四恶道，不复行六逆。如是殊胜宝，实于僧中居，以此真实语，诸事愿吉祥！

### 11. Kiñc'āpi so kammaṅ karoti pāpakaṅ

**Kāyena vācā uda cetasā vā,**

**Abhabbo so tassa paṭicchādāya,**

**Abhabbatā diṭṭha-padassa vuttā.**

**Idam'pi Saṅghe ratanaṅ paṇītaṅ.**

**Etena saccena suv'atthi hotu!**

[科英]察皮 搜 康芒 卡楼提 帕帕康  
卡[伊欵]呢 瓦察 乌德 [彻欵]他萨 瓦,  
阿巴[布欧] 搜 他色 帕提察答[伊额],  
阿巴巴他 迪他-帕答色 乌他.  
伊当'皮 桑给 拉他囊 帕尼唐.  
欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图!

Any evil action he may still commit by body, speech, or mind, he is incapable of concealing it. For it is said that such incapability is of one who has seen the Path [of Nibbāna]. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

或由身语意，造作诸恶业；所谓见道者，于此不覆藏。  
如是殊胜宝，实于僧中居，以此真实语，诸事愿吉祥！

**12. Vana-ppagumbe yathā phussit'agge**

**Gimhāna-māse paṭhamasmiṅ gimhe,**

**Tath'ūpamaṅ dhamma-varaṅ adesayī,**

**Nibbāna-gāmiṅ paramaṅ hitāya.**

**Idam'pi Buddhē ratanaṅ paṇītaṅ.**

**Etena saccena suv'atthi hotu!**

瓦那-帕滚贝 亚他 普[斯伊]他给  
[格英]哈那-玛[斯欵] 帕他玛【斯明】 [格英]黑,  
他图帕芒 当玛-瓦郎 阿[德欵]萨伊,  
尼巴那-嘎明 帕拉芒 [呵伊]他[伊额].  
伊当'皮 布[德欵] 拉他囊 帕尼唐.  
欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图!

As a woodland grove is crowned with blossoming flowers during the heat of the first month of the summer, even so [crowned] is the sublime Dhamma leading to Nibbāna which He [the Buddha] expounded for the highest good. Verily, in the Buddha is this superb jewel. By virtue of this truth may there be well-being!

炎季初月分，有花浴暑开。林藪木聚顶，缤纷作严饰。  
世尊所说法，胜妙亦如是。行之证泥洹，斯为最上利。  
如是殊胜宝，实于佛中居，以此真实语，诸事愿吉祥！

**13. Varo, vara-ññū, vara-do, var'āharo,  
Anuttaro Dhamma-varaṇ adesaṃ.  
Idam'pi Buddhē ratanaṇ paṇītaṇ.  
Etena saccena suv'atthi hotu!**

瓦楼, 瓦兰纽, 瓦拉-豆, 瓦拉哈楼,  
阿努他楼 当玛-瓦郎 阿[德欵]萨伊。  
伊当'皮 布[德欵] 拉他囊 帕尼唐。  
欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图!

He, the sublime one [the Buddha], the knower of the sublime [Nibbāna], the giver of the sublime [Dhamma], the bringer of the sublime [Noble Path], the peerless one [the Buddha] taught the sublime Dhamma. Verily, in the Buddha is this superb jewel. By virtue of this truth may there be well-being!

如来最胜者，知最胜涅槃，予最胜妙法，持最胜圣道。  
即此无上佛，开演最上法。如是殊胜宝，实于佛中居，  
以此真实语，诸事愿吉祥！

**14. Khīṇaṇ purāṇaṇ, navaṇ natthi sambhavaṇ  
Viratta-cittā āyatike bhavasmiṇ,  
Te khīṇa-bījā avirūḥhi-cchandā,  
Nibbantī dhīrā yath'āyaṇ padīpo.  
Idam'pi Saṅghe ratanaṇ paṇītaṇ.  
Etena saccena suv'atthi hotu!**

[科伊]囊 普拉囊, 那旺 那提 桑巴旺  
维拉他-[赤伊]他 阿亚提[科欵] 巴瓦【斯明】，  
[特欵] [科伊]那-比扎 阿维卢【勒[呵伊]】-禅答，  
尼般提 迪拉 亚他央 帕迪剖。  
伊当'皮 桑给 拉他囊 帕尼唐。  
欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图!

Their old [kamma] is destroyed, no new [kamma] is produced, and their mind is unattached to future rebirth. Those wise ones, with the seed [of rebirth-consciousness] destroyed, and with no more desire for further growth, go out as the flame of a lamp. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

故业灭尽已，新业不复生。于未来诸有，离染心无著。  
既除结生种，不复欲增延。智者成就已，入灭如灯焰。  
如是殊胜宝，实于僧中居，以此真实语，诸事愿吉祥！

(Spoken by Sakka, Lord of the gods)

(下文为帝释天所说)

**15. Yānīdha bhūtāni samāgatāni,  
Bhummāni vā yāni va antalikkhe,  
Tathāgataṅ deva-manussa-pūjitaṅ,  
Buddhaṅ namassāma. Suv'atthi hotu!**

亚尼德 布他尼 萨玛嘎他尼,  
[布翁]玛尼 瓦 亚尼 [乌额] 安他利[科欵],  
他他嘎唐 [德欵]瓦-玛努萨-普吉唐,  
布当 那玛萨么. 苏瓦提 厚图!

Whatever beings are here assembled, whether terrestrial or celestial, let us revere the perfect Buddha honoured by gods and men. May there be well-being!

于此来集会，地居及空居，一切诸鬼神：我等应礼佛，人天所敬奉。以此礼敬力，惟愿得安乐！

**16. Yānīdha bhūtāni samāgatāni,  
Bhummāni vā yāni va antalikkhe,  
Tathāgataṅ deva-manussa-pūjitaṅ,  
Dhammaṅ namassāma. Suv'atthi hotu!**

亚尼德 布他尼 萨玛嘎他尼,  
[布翁]玛尼 瓦 亚尼 [乌额] 安他利[科欵],  
他他嘎唐 [德欵]瓦-玛努萨-普吉唐,  
当芒 那玛萨么. 苏瓦提 厚图!

Whatever beings are here assembled, whether terrestrial or celestial, let us revere the perfect Dhamma honoured by gods and men. May there be well-being!

于此来集会，地居及空居，一切诸鬼神：我等应礼法，人天所敬奉。以此礼敬力，惟愿得安乐！

**17. Yānīdha bhūtāni samāgatāni,  
Bhummāni vā yāni va antalikkhe,  
Tathāgataṅ deva-manussa-pūjitaṅ,  
Saṅghaṅ namassāma. Suv'atthi hotu!**

亚尼德 布他尼 萨玛嘎他尼,  
[布翁]玛尼 瓦 亚尼 [乌额] 安他利[科欵],

他他嘎唐 [德欵]瓦-玛努萨-普吉唐，  
桑冈 那玛萨么. 苏瓦提 厚图！

Whatever beings are here assembled, whether terrestrial or celestial, let us revere the perfect Saṅgha honoured by gods and men. May there be well-being!

于此来集会，地居及空居，一切诸鬼神：我等应礼僧，  
人天所敬奉。以此礼敬力，惟愿得安乐！

**Etena sacca-vajjena – dukkhā vūpasamentu te.**

**Etena sacca-vajjena – bhayā vūpasamentu te.**

**Etena sacca-vajjena – rogā vūpasamentu te.**

欵[特欵]呢 萨察-瓦[哲欵]呢 — 杜卡 乌帕萨蒙图 [特欵].

欵[特欵]呢 萨察-瓦[哲欵]呢 — 巴亚 乌帕萨蒙图 [特欵].

欵[特欵]呢 萨察-瓦[哲欵]呢 — 楼嘎 乌帕萨蒙图 [特欵].

By the assertion of this truth, may your suffering subside.

By the assertion of this truth, may your fears subside.

By the assertion of this truth, may your illnesses subside.

以此真实语，愿汝息诸苦；以此真实语，愿汝息怖畏；  
以此真实语，愿汝息病恼。



#### 4. PROTECTIVE CHANT FOR THE BODY

(KHANDHA PARITTA)

蕴护卫经<sup>47</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvattiyaṃ aññataro bhikkhu ahinā dattḥo kālakato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamaṃsu. Upasaṅkamtivā Bhagavantaṃ abhivādetvā ekam'antaṃ nisīdiṃsu. Ekam'antaṃ nisinnā kho te bhikkhū Bhagavantaṃ eta-d'avocuṃ:**

欵旺美 苏唐: 欵康 萨玛央 巴嘎瓦 萨瓦提央 维哈-拉提 [哲欵]他-瓦[讷欵], 阿那他平迪卡色 阿拉美. [特欵]呢 寇 帕呢 萨-玛[伊欵]呢 萨瓦提央 安[尼亚]他楼 比库 阿[呵伊]那 答投 卡拉-卡投 厚提.

阿特寇桑巴胡拉比库 [伊欵]呢 巴嘎瓦 [特欵]努帕桑卡明苏. 乌帕桑卡弥 [特瓦] 巴嘎万唐阿比瓦 [德欵] [特瓦] 欵卡曼唐尼 [斯伊]丁苏. 欵卡曼唐尼 [斯英]那寇 [特欵] 比库 巴嘎万唐 欵特. 答 [乌欧] 冲:

Thus have I heard: At one time the Blessed One was staying near Sāvatti in Jeta's Grove at Anāthapiṇḍika's Park. During that time a certain monk near Sāvatti has been bitten by a snake and had died. Then many monks approached the Blessed One and after approaching and paying respect to the Blessed One, they sat down on one side. Seated thus on one side, those monks said this to the Blessed One:

如是我闻：一时，世尊住在沙瓦提城揭德林给孤独园。那个时候，于沙瓦提有一位比库被蛇咬死了。当时，许多比库来到世尊之处。来到之后，礼敬世尊，然后坐在一边。坐在一边的那些比库对世尊如此说：

**“Idha, bhante, Sāvattiyaṃ aññataro bhikkhu ahinā daṭṭho kālakato”ti.**

**“Na ha nūna so, bhikkhave, bhikkhu cattāri ahi-rājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu cattāri ahi-rāja-kulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya.**

“伊德, 般 [特欵], 萨瓦提央 安 [尼亚] 他楼 比库 阿 [呵伊] 那 答投 卡拉卡投” 提。

“呢 呵 努呢 搜, 比卡韦, 比库 察他利 阿 [呵伊]-拉扎-库拉尼 美 [特欵] 呢 [赤伊] [特欵] 呢 帕利. 萨 [彻欵] [呵伊] 搜, 比卡韦, 比库 察他利 阿 [呵伊]-拉扎-库拉尼 美 [特欵] 呢 [赤伊] [特欵] 呢 帕雷 [伊额], 呢 [呵伊] 搜, 比卡韦, 比库 阿 [呵伊] 那 答投 卡郎卡雷 [伊额].

“Here, Venerable Sir, a certain monk near Sāvatti was bitten by a snake and died.”

“Surely, monks, that monk did not pervade the four royal families of snakes with a mind of friendliness. For if, monks, that monk had pervaded the four royal families of snakes with a mind of friendliness then, monks, that monk would not have been bitten by a snake and died.

“尊者，在此沙瓦提有一位比库被蛇咬死了。” “诸比库，那比库确实没有以慈心散播给四类蛇王族。诸比库，假如他以慈心散播给四类蛇王族，诸比库，他就不会被蛇咬死。

**Katamāni cattāri ahi-rāja-kulāni? Virūpakkaṇ ahi-rāja-kulaṇ, Erāpathaṇ ahi-rāja-kulaṇ, Chabyāputtaṇ ahi-rāja-kulaṇ, Kaṇhāgotamaṇ ahi-rāja-kulaṇ.**

卡他玛尼 察他利 阿[呵伊]-拉扎-库拉尼? 维卢帕康 阿[呵伊]-拉扎-库郎, 欸拉帕唐 阿[呵伊]-拉扎-库郎, 察[布亚] 普唐 阿[呵伊]-拉扎-库郎, 坎哈勾他玛康 阿[呵伊]-拉扎-库郎。

What are the four royal families of snakes? The *Virūpakka* royal family of snakes, the *Erāpatha* royal family of snakes, the *Chabyāputta* royal family of snakes, and the *Kaṇhāgotama* royal family of snakes.

哪四类蛇王族呢? 维卢巴卡蛇王族、伊拉巴他蛇王族、差比阿子蛇王族、黑苟答马蛇王族。

**Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahi-rāja-kulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu imāni cattāri ahi-rāja-kulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya.**

呢 呵 努呢 搜, 比卡韦, 比库 伊玛尼 察他利 阿[呵伊]-拉扎-库拉尼 美[特欸]呢 [赤伊][特欸]呢 帕利. 萨[彻欸] [呵伊] 搜, 比卡韦, 比库 伊玛尼 察他利 阿[呵伊]-拉扎-库拉尼 美[特欸]呢 [赤伊][特欸]呢 帕雷[伊额], 呢 [呵伊] 搜, 比卡韦, 比库 阿[呵伊]那 答投 卡郎卡雷[伊额].

Surely, monks, that monk did not pervade the four royal families of snakes with a mind of friendliness. For if, monks, that monk had pervaded these four royal families of snakes with a mind of friendliness then, monks, that monk would not have been bitten by a snake and died.

诸比库, 那比库确实没有以慈心散播给此四类蛇王族。诸比库, 假如那比库以慈心散播给此四类蛇王族, 诸比库, 那比库就不会被蛇咬死。

**Anujānāmi, bhikkhave, imāni cattāri ahi-rāja-kulāni mettena cittena phariṭṭhaṇ attā-guttiyā, attā-rakkhāya, attā-parittāyā”ti. Idam’avoca Bhagavā, idaṇ vatvā Sugato ath’āparaṇ eta-d’avoca Satthā:**

阿努扎那弥, 比卡韦, 伊玛尼 察他利 阿[呵伊]-拉扎-库拉尼 美[特欸]呢 [赤伊][特欸]呢 帕利吞 阿他-古提亚, 阿他-拉卡[伊额], 阿

他-帕-利他亚”提. 伊答玛[乌欧]彻 巴嘎瓦, 伊当 瓦【特瓦】 苏嘎投 阿他-帕郎 欵特.答[乌欧]彻 萨他:

I allow you, monks, to pervade these four royal families of snakes with a mind of friendliness, for your own safety, for your own guard, and for your own protection.” The Blessed One said this, and after saying it, the Well-gone One, the Teacher, further said this:

诸比库, 为了守护自己, 为了保护自己, 为了护卫自己, 我允许以慈心散播给此四类蛇王族。”世尊如此说。善至如此说后, 导师更如是说:

**“Virūpakkehi me mettaṅ – mettaṅ Erāpathehi me, Chabyāputtehi me mettaṅ – mettaṅ Kaṇhā-gotamakehi ca.**

“维卢帕[科欵][呵伊] 美 美唐 — 美唐 欵拉帕[特欵][呵伊] 美, 察【布亚】 普[特欵][呵伊] 美 美唐 — 美唐 坎哈-勾他玛[科欵][呵伊] 彻.

“I extend my friendliness to the Virūpakka [snakes]; and to the Erāpatha [snakes] I also extend my friendliness. I extend my friendliness to the Chabyāputta [snakes]; and to the Kaṇhāgotamaka [snakes] I also extend my friendliness.

“我散播慈爱给维卢巴卡, 我散播慈爱给伊拉巴他, 我散播慈爱给差比阿子, 我散播慈爱给黑苟答马。

**Apādakehi me mettaṅ – mettaṅ dipādakehi me, Catuppadehi me mettaṅ – mettaṅ bahuppadehi me.**

阿帕答[科欵][呵伊] 美 美唐 — 美唐 迪帕答[科欵][呵伊] 美, 察图帕[德欵][呵伊] 美 美唐 — 美唐 巴胡帕[德欵][呵伊] 美.

I extend my friendliness to footless beings; and to those with two feet I also extend my friendliness. I extend my friendliness to those with four feet; and to those with many feet I also extend my friendliness.

我散播慈爱给无足者, 我散播慈爱给二足者, 我散播慈爱给四足者, 我散播慈爱给多足者。

**Mā maṅ apādako hiṅsi – mā maṅ hiṅsi dipādako, Mā maṅ catuppado hiṅsi – mā maṅ hiṅsi bahuppado.**

玛 芒 阿帕答寇 [呵英][斯伊] — 玛 芒 [呵英][斯伊] 迪帕答寇, 玛 芒 察图帕豆 [呵英][斯伊] — 玛 芒 [呵英][斯伊] 巴胡帕豆.



May footless beings not harm me. May those with two feet not harm me.  
May those with four feet not harm me. May those with many feet not harm me.

愿无足者勿伤害我，愿二足者勿伤害我，  
愿四足者勿伤害我，愿多足者勿伤害我。

**Sabbe sattā, sabbe pāṇā – sabbe bhūtā ca kevalā,  
Sabbe bhadrāni passantu – mā kañci pāpam’āgamā.**

萨贝 萨他，萨贝 帕那 — 萨贝 布他 彻 [科欵] 瓦拉，  
萨贝 巴【德拉】尼 帕三图 — 玛坎[赤伊] 帕帕玛嘎玛。

May all beings, all breathing creatures, all who are born, every one, see all good fortune, and may no evil befall them.

一切有情、一切有息者、一切生类之全部，  
愿见到一切祥瑞，任何恶事皆不会到来！

**Appamāṇo Buddhō, appamāṇo Dhammo, appamāṇo Saṅgho. Pamāṇavantāni siriṅsapāni — ahi, vicchikā, satapadī, uṇṇānābhī, sarabū, mūsikā. Katā me rakkhā, katā me parittā. Paṭikkamantu bhūtāni. So’haṅ namo Bhagavato, namo sattannaṅ Sammā Sambuddhānaṅ’ti.**

阿帕玛[讷欧] 布豆，阿帕玛[讷欧] 当某，阿帕玛[讷欧] 桑-勾。帕玛那万他尼 [斯伊] 灵萨帕尼--阿[呵伊]，维[赤伊]卡，萨他帕迪，翁那那比，萨拉布，木[斯伊]卡。卡他美拉卡，卡他美帕-利他。帕提卡曼图布他尼。搜'杭那某巴嘎瓦投，那某萨探囊 桑玛 桑布答南”提。

Infinite [in virtue] is the Buddha, infinite is the Dhamma, infinite is the Saṅgha. Finite are creeping creatures — snakes, scorpions, centipedes, spiders, lizards and rats. I have guarded myself, I have made my protection. May [all these] beings retreat. I pay homage to the Blessed One, and I pay homage to the seven fully Self-Enlightened Ones. ”

佛无量，法无量，僧无量。爬行类却有限量：

蛇、蝎、蜈蚣、蜘蛛、蜥蜴、老鼠。

我已作保护，我已作护卫，愿诸[伤害性]生类皆退避。

我礼敬彼世尊！礼敬七位正自觉者！

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安。（一遍）

以此真实语，愿汝常平安。（两遍）



## 5. DISCOURSE ON THE BENEFITS OF FRIENDLINESS

(*METT'ĀNISAṆSA SUTTA*)

慈爱功德经<sup>48</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo!”ti. “Bhadante!”ti, te bhikkhū Bhagavato paccassosuṃ. Bhagavā eta-d-avoca:**

欸旺 美 苏唐: 欸康 萨玛央 巴嘎瓦 萨瓦提央 维哈拉提 [哲欸]他-瓦[讷欸], 阿那他平迪卡色 阿拉美. 他【特勒】寇 巴嘎瓦 比库 阿曼[特欸][斯伊], “比卡[乌欧]!” 提. “巴丹[特欸]!” 提, [特欸] 比库 巴嘎瓦投 帕察搜[苏翁]. 巴嘎瓦 欸特.答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Sāvatti in Jeta’s Grove at Anāthapiṇḍika’s Park. There the Blessed One addressed the monks saying, “Monks!”. “Venerable Sir!” the monks replied to the Blessed One. The Blessed One said this:

如是我闻：一时，世尊住在沙瓦提城揭德林给孤独园。于其处，世尊称呼比库们：“诸比库。”那些比库回答世尊：“尊者。”世尊如此说：

**“Mettāya, bhikkhave, ceto-vimuttiyā āsevitāya, bhāvitāya, bahulī-katāya, yāni-katāya, vatthu-katāya, anuṭṭhitāya, paricitāya, susamāradhāya ekādasānisaṇsā pāṭikaṅkhā. Kātame ekādasā?”**

“美他[伊额], 比卡韦, [彻欸]投-维木提亚 阿[斯欸]维他[伊额], 巴维他[伊额], 巴胡利-卡他[伊额], 亚尼-卡他[伊额], 瓦图-卡他

[伊额], 阿努提他[伊额], 帕-利[赤伊]他[伊额], 苏萨玛拉答[伊额]  
 欸卡答萨尼桑萨 帕提康卡. 卡-他美 欸卡答萨?

“Monks, when the liberation of the mind by friendliness [meditation] has been pursued, developed, and much practised, made a vehicle, made a basis, and maintained, augmented and properly exerted, eleven benefits are to be expected. What eleven?”

“诸比丘，于慈心解脱习行、修习、多作、习惯、作根基、实行、熟练、善精勤者，可期望十一种功德。哪十一种呢？”

[1] **Sukhaṅ supati**, [2] **sukhaṅ paṭibujjhati**, [3] **na pāpakaṅ supinaṅ passati**, [4] **manussānaṅ piyo hoti**, [5] **amanussānaṅ piyo hoti**, [6] **devatā rakkhanti**, [7] **n’āssa aggi vā visaṅ vā satthaṅ vā kamati**, [8] **tuvaṅgaṅ cittaṅ samādhīyati**, [9] **mukha-vaṅṅo vippasīdati**, [10] **asammūḷho kālaṅ karoti**, [11] **uttariṅ appaṭivijjhanto brahma-lok’ūpago hoti**.

[1] 苏康 苏帕提, [2] 苏康 帕提布扎提, [3] 呢 帕帕康 苏皮囊 帕萨提, [4] 玛努萨囊 皮优 厚提, [5] 阿玛努萨囊 皮优 厚提, [6] [德欸] 瓦他 拉坎提, [7] 那色 阿[格伊] 瓦 维桑 瓦 萨唐 瓦 卡玛提, [8] 图瓦唐 [赤伊] 唐 萨玛迪亚提, [9] 木卡-万[讷欧] 维帕[斯伊] 答提, [10] 阿桑木【勒厚】 卡郎 卡楼提, [11] 乌他灵 阿帕提维占投 [布拉呵] 玛-楼库帕勾 厚提。

[1] One sleeps happily, [2] one wakes up happily, [3] one does not see bad dreams, [4] one is dear to human beings, [5] one is dear to non-human beings, [6] deities protect one, [7] fire, poison, or weapons do not affect one, [8] one’s mind quickly becomes concentrated, [9] one’s facial complexion is serene, [10] one dies unconfused, and [11] if one does not penetrate further [into Arahantship], one goes to [is reborn in] the Brahma world.

睡眠安乐，醒来快乐，不见恶梦，人们喜爱，非人喜爱，诸天守护，不为火、毒、刀所伤，心迅速得定，面容明净，死时不昏迷，不通达上位则至梵天界。

**Mettāya, bhikkhave, ceto-vimuttiyā āsevītāya, bhāvītāya, bahulī-katāya, yāni-katāya, vatthu-katāya, anuṭṭhitāya, paricitāya, susamāradhāya ime ekādasānisaṅsā pāṭikaṅkhā”ti. Idam’avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṅ abhinandun’ti.**

美他[伊额], 比卡韦, [彻欸]投-维木提亚 阿[斯欸]维他[伊额], 巴  
 维他[伊额], 巴胡利-卡他[伊额], 亚尼-卡他[伊额], 瓦图-卡他[伊  
 额], 阿努提他[伊额], 帕-利[赤伊]他[伊额], 苏萨玛拉答[伊额] 伊  
 美 欸卡答萨尼桑萨 帕提康-卡” 提. 伊答玛[乌欧]彻 巴嘎瓦. 阿  
 他玛那 [特欸] 比库 巴嘎-瓦投 巴[斯伊]唐 阿比南敦'提.

When, monks, the liberation of the mind by friendliness [meditation] has been pursued, developed, and often repeated, made a vehicle, made a basis, and maintained, augmented and properly exerted, these eleven benefits are to be expected.” The Blessed One said this. Pleased, the monks delighted in the Blessed One’s statement.”

诸比库, 于慈心解脱习行、修习、多作、习惯、作根基、实行、熟练、善精勤者, 可期望此十一种功德。”世尊如此说。那些比库满意与欢喜世尊之所说。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答. (1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语, 愿我常平安。以此真实语, 愿汝常平安。



## 6. DISCOURSE ON THE BENEFITS OF [GOOD] FRIENDSHIP

(MITT'ĀNISAṆSA SUTTA)

朋友功德经<sup>49</sup>

**1. Pahūta-bhakkho bhavati – vippavuttho sakā gharā,**

**Bahū naṇ upajīvanti – yo mittānaṇ na dūbhati.**

1. 帕胡他-巴寇 巴瓦提 — 维帕乌投 萨卡 嘎拉,

巴胡 囊 乌帕吉万提 — 优 弥他囊 呢 杜巴提.

He who does no wrong to his friends gets abundance of food [even] when away from his own home, and many live supported by him.

作为多食者, 已离自己家, 许多依靠他, 不欺朋友者。

**2. Yaṅ yaṅ janapadaṅ yāti – nigame, rāja-dhāniyo,  
Sabbattha pūjito hoti – yo mittānaṅ na dūbhati.**

2. 央央扎那帕当亚提 — 尼嘎美, 拉扎-答尼优,  
萨巴特 普吉投 厚提 — 优弥他囊呢 杜巴提。

He who does no wrong to his friends, whatever country, town or capital he visits, is honoured everywhere.

无论去何国，市镇与王都，到处受尊敬，不欺朋友者。

**3. N'āssa corā pasahanti – n'ātimaññeti khattiyo,  
Sabbe amitte tarati – yo mittānaṅ na dūbhati.**

3. 那色 抽拉 帕萨汉提 — 那提曼[尼欸]提 卡提优,  
萨贝 阿弥[特欸] 他拉提 — 优弥他囊呢 杜巴提。

He who does no wrong to his friends, robbers do not overpower him, nor do warriors despise him, and he overcomes all his enemies.

贼不强迫他，王不轻蔑他；超越一切敌，不欺朋友者。

**4. Akkuddho sa-gharaṅ eti – sabhāya paṭinandito,  
Ñātīnaṅ uttamo hoti – yo mittānaṅ na dūbhati.**

4. 阿库豆 萨-嘎郎 欸提 — 萨巴[伊额] 帕提南迪投,  
他提囊 乌他某 厚提 — 优弥他囊呢 杜巴提。

He who does no wrong to his friends returns to his home not angry, rejoices in assembly rooms, and becomes the foremost among his kinsmen.

不忿怒回家，集会受欢迎，是至上亲族，不欺朋友者。

**5. Sakkatvā sakkato hoti – garu hoti sagāravo,  
Vaṇṇa-kitti-bhato hoti – yo mittānaṅ na dūbhati.**

5. 萨卡[特瓦] 萨卡投 厚提 — 嘎卢 厚提 萨嘎拉[乌欧],  
万那-[科伊]提-巴投 厚提 — 优弥他囊呢 杜巴提。

He who does no wrong to his friends is greeted after greeting [others], is respected after being respectful, and enjoys both praise and fame.

尊敬者受敬，尊重者受尊；拥有赞声誉，不欺朋友者。

**6. Pūjako labhate pūjaṅ – vandako paṭivandanaṅ,  
Yaso kittiñ'ca pappoti – yo mittānaṅ na dūbhati.**

6. 普扎寇 拉巴[特欵] 普章 — 万答寇 帕提万答囊,  
亚搜 [科伊] 亨'彻 帕剖提 — 优 弥他囊 呢 杜巴提.

He who does no wrong to his friends receives gifts after giving gifts, [receives] veneration after venerating [others], and attains repute and fame.

敬人得敬奉，礼人者受礼；获得名闻称，不欺朋友者。

7. **Aggi yathā pajjalati – devatā'va virocati,  
Siriya ajahito hoti – yo mittānaṅ na dūbhati.**

7. 阿[格伊] 亚他 帕扎拉提 — [德欵] 瓦他'[乌额] 维楼察提,  
[斯伊] 利亚 阿扎[呵伊] 投 厚提 — 优 弥他囊 呢 杜巴提.

He who does no wrong to his friends shines forth like a fire, is radiant as a deity, and glory does not forsake him.

如火之燃烧，如天神光照，吉祥不舍离，不欺朋友者。

8. **Gāvo tassa pajāyanti – khetto vuttaṅ virūhati,  
Vuttānaṅ phalam'asnāti<sup>50</sup> – yo mittānaṅ na dūbhati.**

8. 嘎[乌欧] 他色 帕扎延提 — [科欵][特欵] 乌唐 维卢哈提,  
乌他囊 帕拉玛【斯那】提 — 优 弥他囊 呢 杜巴提.

He who does no wrong to his friends has cattle that breed well, what is sown in his fields grows up well, and he enjoys the fruits [harvest] of what was sown.<sup>50</sup>

牛为他出生，种田地增产，食用籽与果，不欺朋友者。

9. **Darito, pabbatāto vā – rukkhato patito naro,  
Cuto patiṭṭhaṅ labhati – yo mittānaṅ na dūbhati.**

9. 答利投, 帕巴他投 瓦 — 卢卡投 帕提投 那楼,  
楚投 帕提唐 拉巴提 — 优 弥他囊 呢 杜巴提.

He who does no wrong to his friends finds a sure resting spot whether he falls from a cliff, a mountain-top, or a tree, or if he slips.

人从洞或山，从树上掉落，落者得扶助，不欺朋友者。

10. **Virūḷha-mūla-santānaṅ – nigrodham'iva māluto,  
Amittā nappasahanti – yo mittānaṅ na dūbhati'ti.**

10. 维卢拉-木拉-三他囊 — 尼【格楼】 答弥[乌额] 玛卢投,  
阿弥他 那帕萨汉提 — 优 弥他囊 呢 杜巴提'提.

He who does no wrong to his friends, enemies cannot overpower him as the wind [cannot overpower] a banyan tree with its spreading of well grown roots.

如根枝已长，风[莫摇]榕树；仇敌不压迫，不欺朋友者。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美厚图 萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安。（一遍）

以此真实语，愿汝常平安。（两遍）



## 7. THE PEACOCK'S PROTECTIVE CHANT

(MORA PARITTA)

孔雀护卫经<sup>51</sup>

**Udet'ayaṇ cakkhumā, ekarājā,**

**Harissa-vaṇṇo, paṭhavi-ppabhāso.**

**Taṇ taṇ namassāmi**

**Harissa-vaṇṇaṇ, paṭhavi-ppabhāsaṇ.**

**Tay'ajja guttā viharemu divasaṇ.**

乌[德欸]他央 察库玛, 欸卡拉扎,

哈利萨-万[讷欧], 帕他维-帕巴搜.

唐唐 那玛萨弥

哈利萨-万囊, 帕他维-帕巴桑.

他亚哲 古他 维哈雷木 迪瓦桑.

Rises this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this day.

神光耀后土，具眼独一尊。金身自兹现，斯时我礼敬。

愿尊垂加护，此日仰光明。

**Ye brāhmaṇā vedagū sabba-dhamme,  
Te me namo, te ca maṇ pālayantu.  
Nam'atthu Buddhānaṇ, nam'atthu Bodhiyā,  
Namo vimuttānaṇ, namo vimuttiyā.  
Imaṇ so parittaṇ katvā moro carati esanā.**

[伊欵]【布拉呵】玛那 韦答古 萨巴-当美,  
[特欵] 美 那某, [特欵] 彻 芒 帕拉延图。  
那玛图 布答囊, 那玛图 [布欧] 迪亚,  
那某 维木他囊, 那某 维木提亚。  
伊芒 搜 帕利唐卡【特瓦】 某楼 察拉提 欵萨那。

May my homage be to those Brāhmaṇas [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock goes about seeking [food].

“诸佛真梵志，善解一切法；今我遍礼敬，愿佛垂加护。  
我今礼诸佛，及以佛菩提；解脱、解脱者，亦悉恭敬礼。”  
孔雀说偈已，寻出觅所食。

**Apet'ayaṇ cakkhumā, ekarājā,  
Harissa-vaṇṇo, paṭhavi-ppabhāso.  
Taṇ taṇ namassāmi  
Harissa-vaṇṇaṇ, paṭhavi-ppabhāsaṇ.  
Tay'ajja guttā viharemu rattiṇ.**

阿培他央 察库玛, 欵卡拉扎,  
哈利萨-万[讷欧], 帕他维-帕巴搜。  
唐 唐 那玛萨弥  
哈利萨-万囊, 帕他维-帕巴桑。  
他亚哲 古他 维哈雷木 拉亭。

Sets this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this night.

神光耀后土，具眼独一尊。金身自兹没，斯时我礼敬。  
愿尊垂加护，今夜度暗冥。



**Ye brāhmaṇā vedagū sabba-dhamme,  
Te me namo, te ca maṇ pālayantu.  
Nam'atthu Buddhānaṇ, nam'atthu Bodhiyā,  
Namo vimuttānaṇ, namo vimuttiyā.  
Imaṇ so parittaṇ katvā moro vāsam'akappayī'ti.**

[伊欵]「布拉呵」玛那 韦答古 萨巴-当美,  
[特欵] 美 那某, [特欵] 彻 芒 帕拉延图。  
那玛图 布答囊, 那玛图 [布欧]迪亚,  
那某 维木他囊, 那某 维木提亚。  
伊芒 搜 帕利唐卡【特瓦】 某楼 瓦萨玛卡帕伊'提。

May my homage be to those Brāhmaṇas [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock dwells on [without fear].

“诸佛真梵志，善解一切法；今我遍礼敬，愿佛垂加护。  
我今礼诸佛，及以佛菩提；解脱、解脱者，亦悉恭敬礼。”  
孔雀说偈已，无畏得安住。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欵[特欵]呢 萨察-瓦[哲欵]呢 — 搜提 美 厚图 萨巴答. (1x)

欵[特欵]呢 萨察-瓦[哲欵]呢 — 搜提 [特欵] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.  
By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## 8. THE MOON DEITY'S PROTECTIVE CHANT

(CANDA PARITTA)

月护卫经<sup>52</sup>

**Evaṇ me suttaṇ; Ekaṇ samayaṇ Bhagavā Sāvattiyaṇ viha-  
rati Jetavane, Anāthapiṇḍikassa ārāme. Tena kho pana sa-**

**mayena Candimā deva-putto Rāhunā asurindena gahito hoti. Atha kho Candimā deva-putto Bhagavantaṃ anussaramāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:**

歛旺美苏唐: 歛康萨玛央巴嘎瓦萨瓦提央维哈-拉提 [哲歛]他瓦[讷歛], 阿那他平迪卡色阿拉美. [特歛]呢寇帕呢萨-玛[伊歛]呢禅迪玛 [德歛]瓦-普投拉胡那阿苏灵[德歛]呢嘎[阿伊]投厚提. 阿特寇禅迪玛 [德歛]瓦-普投巴嘎万唐阿努萨-拉玛[讷欧]他央韦拉央伊芒嘎唐阿巴[斯伊]:

Thus have I heard: At one time the Blessed One was staying near Sāvathi in Jeta's Grove at Anāthapiṇḍika's Park. At that time the young god Candimā (Moon) was seized by Rāhu, lord of the asuras. Then, recollecting the Blessed One, the young god Candimā recited on that occasion this verse:

如是我闻: 一时, 世尊住在沙瓦提城揭德林给孤独园。那个时候, 月亮天子被拉胡阿苏罗王抓住。当时, 月亮天子忆念着世尊, 在那时说了此偈颂:

**“Namo te Buddha, vīr'atthu – vippamutto'si sabbadhi,  
Sambādha-paṭipanno'smi – tassa me saraṇaṃ bhavā”ti.**

“那某 [特歛] 布德, 维拉图 — 维帕木投 [斯伊] 萨巴迪, 桑巴答-帕提潘 [讷欧] 『斯弥』 — 他色美萨拉囊巴瓦” 提。

“Homage be to you, O Buddha, the hero, who are everywhere free. I am being obstructed. So please be my refuge.”

“礼敬佛英雄, 已解脱一切! 我今遇障碍, 我皈依于他。”

**Atha kho Bhagavā Candimaṃ deva-puttaṃ ārabhha Rāhuṃ asurindaṃ gāthāya ajjhabhāsi:**

阿特寇巴嘎瓦禅迪芒 [德歛]瓦-普唐阿拉[布额]拉[胡翁]阿苏灵当嘎他[伊额]阿扎巴[斯伊]:

Then, on behalf of the young god Candima, the Blessed One addressed Rāhu, lord of the asuras, with a verse:

当时, 世尊就月亮天子而以偈颂对拉胡阿苏罗王说:

**“Tathāgataṃ, Arahantaṃ – Candimā saraṇaṃ gato.  
Rāhu, Candaṃ pamañcassu – Buddhā lok'ānukampakā”ti.**

“他他嘎唐，阿拉汉唐 — 禅迪玛 萨拉囊 嘎投。  
拉胡，禅当 帕[木翁]察苏 — 布答 楼卡努康帕卡” 提。

“Candimā has gone for refuge to the Tathāgata, the Arahant. Release Candimā, O Rāhu; the Buddhas have compassion for the world.”

“月亮已皈依，如来阿拉汉。拉胡放月亮，诸佛愍世间。”

**Atha kho Rāhu asurindo Candimaṇṇ deva-puttaṇṇ muñcitvā taramāna-rūpo yena Vepacitti asurindo ten'upasaṅkami. Upasaṅkamitvā saṅviggo, loma-haṭṭha-jāto ekam'antaṇṇ aṭṭhāsi. Ekam'antaṇṇ ṭhitaṇṇ kho Rāhuṇṇ asurindaṇṇ Vepacitti asurindo gāthāya ajjhabhāsi:**

阿特 寇 拉胡 阿苏灵豆 禅迪芒 [德欵]瓦-普唐 [木翁][赤伊] [特瓦] 他拉玛那-卢剖 [伊欵]呢 韦帕[赤伊]提 阿苏灵豆 [特欵]努帕桑卡弥。乌帕桑卡弥 [特瓦] 桑维勾，楼玛-哈他-扎投 欵卡曼唐 阿他[斯伊]。欵卡曼唐 提唐 寇 拉[胡翁] 阿苏灵当 韦帕[赤伊]提 阿苏灵豆 嘎他 [伊额] 阿扎巴[斯伊]：

Then Rāhu, lord of the asuras, released the young god Candimā and hurriedly approached Vepacitti, lord of the asuras. After approaching he stood on one side anxious and with hair standing on end. While standing on one side, Vepacitti, lord of the asuras, addressed him with a verse:

当时，拉胡阿苏罗王释放了月亮天子后，急忙前往韦巴吉帝阿苏罗王之处。去到之后，惊恐、身毛竖立地站在一边。韦巴吉帝阿苏罗王以偈颂对站在一边的拉胡阿苏罗王说：

**“Kin-nu santaramāno'va – Rāhu, Candaṇṇ pamuñcasi? Saṅvigga-rūpo āgamma – kin-nu bhīto'va tiṭṭhasi?”ti.**

“[科英]-努 三他拉玛[讷欧]'[乌额] — 拉胡，禅当 帕[木翁]察[斯伊]? 桑维嘎-卢剖 阿冈么 — [科英]-努 比投'[乌额] 提他[斯伊]?” 提。

“Why, Rāhu, did you release Canda as if in a hurry. After coming [here] so anxious, why do you stand as if frightened?”

“为何如此急，拉胡放月亮？如此惊恐来，为何惊怕立？”

**“Sattadhā me phale muddhā – jīvanto na sukhaṇṇ labhe, Buddha-gāth'ābhigīto'mhi – no ce muñceyya Candiman”ti.**

“萨他答美帕雷木答 — 吉万投呢苏康拉贝，布答-嘎他比  
[格伊]通[呵伊] — [讷欧][彻欸][木翁][彻欸][伊额]禅迪曼”提。

“My head would have split into seven pieces, and while living I would have found no happiness, if, when chanted over by the Buddha’s verse, I had not freed Candimā.”

“佛陀诵偈颂，若不放月亮，我头裂七分，生活不得乐。”

**Etena sacca-vajjena – sotthi me hotu sabbadā.** (1x)

**Etena sacca-vajjena – sotthi te hotu sabbadā.** (2x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提美厚图萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提[特欸]厚图萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## 9. THE SUN DEITY'S PROTECTIVE CHANT

(SURIYA PARITTA)

日护卫经<sup>53</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena Suriyo deva-putto Rāhunā asurindena gahito hoti. Atha kho Suriyo deva-putto Bhagavantaṃ anussaramāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:**

欸旺美苏唐: 欸康萨玛央巴嘎瓦萨瓦提央维哈-拉提[哲欸]他-瓦[讷欸], 阿那他平迪卡色阿拉美.[特欸]呢 寇帕呢萨-玛[伊欸]呢 苏利优[德欸]瓦-普投拉胡那阿苏灵[德欸]呢 嘎[呵伊]投厚提. 阿特寇苏利优[德欸]瓦-普投巴嘎万唐阿努萨拉玛[讷欧]他央韦拉央伊芒嘎唐阿巴[斯伊]:

Thus have I heard: At one time the Blessed One was staying near Sāvattthi in Jeta’s Grove at Anāthapiṇḍika’s Park. At that time the young god Suriya (Sun) was seized by Rāhu, lord of the asuras. Then, recollecting

the Blessed One, the young god Suriya recited on that occasion this verse:

如是我闻：一时，世尊住在沙瓦提城揭德林给孤独园。那个时候，太阳天子被拉胡阿苏罗王抓住。当时，太阳天子忆念着世尊，在那时说了此偈颂：

**“Namo te Buddha vīr’atthu – vippamutto’si sabbadhi,  
Sambādha-paṭipanno’smi – tassa me saraṇaṇ bhavā”ti.**

“那某[特歎]布德 维拉图 — 维帕木投[斯伊] 萨巴迪, 桑巴答-帕提潘[讷欧]’【斯弥】 — 他色美 萨拉囊 巴瓦” 提。

“Homage be to you, O Buddha, the hero, who are everywhere free. I am being obstructed. So please be my refuge.”

“礼敬佛英雄，已解脱一切！我今遇障碍，我皈依于他。”

**Atha kho Bhagavā Suriyaṇ deva-puttaṇ ārabhha Rāhuṇ  
asurindaṇ gāthāhi ajjhabhāsi:**

阿特 寇 巴嘎瓦 苏利央 [德歎]瓦-普唐 阿拉[布额] 拉[胡翁] 阿苏灵 当 嘎他[呵伊] 阿扎巴[斯伊]:

Then, on behalf of the young god Suriya, the Blessed One addressed Rāhu, lord of the asuras, with a verse:

当时，世尊就太阳天子而以偈颂对拉胡阿苏罗王说：

**“Tathāgataṇ, Arahantaṇ – Suriyo saraṇaṇ gato,  
Rāhu, Suriyaṇ pamañcassu – Buddhā lok’ānukampakā.**

“他他嘎唐, 阿拉汉唐 — 苏利优 萨拉囊 嘎投,  
拉胡, 苏利央 帕[木翁]察苏 — 布答 楼卡努康帕卡。

“Suriya has gone for refuge to the Tathāgata, the Arahant. Release Suriya, O Rāhu; the Buddhas have compassion for the world.”

“太阳已皈依，如来阿拉汉。拉胡放太阳，诸佛愍世间。

**Yo andhakāre tasmā pabhaṅkaro,  
Verocano, maṇḍalī, uggatejo;  
Mā, Rāhu, gilī caraṇ antalikkhe.  
Paṇaṇ mama, Rāhu, pamañca Suriyaṇ”ti.**

优 安答卡雷 他玛[斯伊] 帕邦卡楼,  
韦楼察[讷欧], 曼答利, 乌嘎[特歎]周;

玛, 拉胡, [格伊]利 察郎 安他利[科欵].  
帕章 玛么, 拉胡, 帕[木翁]彻 苏利延” 提.

He who is the maker of light in complete darkness, is brilliant, round-shaped, and of fiery heat, him, Rāhu, do not swallow, the traveller across the sky. Release Suriya, O Rāhu, who is my kinsman.”

黑暗中作光明者, 辉耀圆轮大光明。  
拉胡莫吞行虚空, 拉胡放我人太阳。”

**Atha kho Rāhu asurindo Suriyaṇ deva-puttaṇ muñcitvā taramāna-rūpo yena Vepacitti asurindo ten'upasaṅkami. Upasaṅkamitvā saṅviggo, loma-hatṭha-jāto ekam'antaṇ aṭṭhāsi. Ekam'antaṇ ṭhitaṇ kho Rāhuṇ asurindaṇ Vepacitti asurindo gāthāya ajjhabhāsi:**

阿特 寇 拉胡 阿苏灵豆 苏利央 [德欵]瓦-普唐 [木翁][赤伊]【特瓦】 他拉玛那-卢剖 [伊欵]呢 韦帕[赤伊]提 阿苏灵豆 [特欵]努帕 桑卡弥. 乌帕桑卡弥【特瓦】 桑维勾, 楼玛-哈他-扎投 欵卡曼唐 阿他[斯伊]. 欵卡曼唐 提唐 寇 拉[胡翁] 阿苏灵当 韦帕[赤伊]提 阿苏灵豆 嘎他[伊额] 阿扎巴[斯伊]:

Then Rāhu, lord of the asuras, released the young god Suriya and hurriedly approached Vepacitti, lord of the asuras. After approaching he stood on one side anxious and with hair standing on end. While standing on one side, Vepacitti, lord of the asuras, addressed him with a verse:

当时, 拉胡阿苏罗王释放了太阳天子后, 急忙前往韦巴吉帝阿苏罗王之处。去到之后, 惊恐、身毛竖立地站在一边。韦巴吉帝阿苏罗王以偈颂对站在一边的拉胡阿苏罗王说:

**“Kin-nu santaramāno'va – Rāhu, Suriyaṇ pamuñcasi? Saṅvigga-rūpo āgamma – kin-nu bhīto'va tiṭṭhasī?”ti.**

“[科英]-努 三他拉玛[讷欧][乌额] – 拉胡, 苏利央 帕[木翁]察 [斯伊]? 桑维嘎-卢剖 阿冈么 – [科英]-努 比投[乌额] 提他[斯伊]?” 提.

“Why, Rāhu, did you release Suriya as if in a hurry. After coming [here] so anxious, why do you stand as if frightened?”

“为何如此急, 拉胡放太阳? 如此惊恐来, 为何惊怕立?”

**“Sattadhā me phale muddhā – jīvanto na sukhaṃ labhe,  
Buddha-gāth’ābhigīto’mhi – no ce muñceyya Suriyaṃ”ti.**

“萨他答美帕雷木答 — 吉万投呢苏康拉贝, 布答嘎他比[格伊]通[呵伊] — [讷欧][彻欵][木翁][彻欵][伊额] 苏利延” 提。

“My head would have split into seven pieces, and while living I would have found no happiness, if, when chanted over by the Buddha’s verse, I had not released Suriya.”

“佛陀诵偈颂, 若不放太阳, 我头裂七分, 生活不得乐。”

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欵[特欵]呢 萨察-瓦[哲欵]呢 — 搜提 美厚图 萨巴答。(1x)

欵[特欵]呢 萨察-瓦[哲欵]呢 — 搜提 [特欵] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语, 愿我常平安! (一遍)

以此真实语, 愿汝常平安! (两遍)



## 10. TOP OF THE BANNER PROTECTIVE CHANT

(DHAJ’AGGA PARITTA)

旌旗顶经<sup>54</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo!”ti. “Bhadante!”ti, te bhikkhū Bhagavato paccassosuṃ. Bhagavā eta-d-avoca:**

欵旺美苏唐: 欵康萨玛央巴嘎瓦萨瓦提央维哈拉提[哲欵]他-瓦[讷欵], 阿那他平迪卡色阿拉美. 他【特勒】寇巴嘎-瓦比库阿曼[特欵][斯伊], “比卡[乌欧]!” 提. “巴丹[特欵]!” 提, [特欵]比库巴嘎瓦投帕察搜[苏翁]. 巴嘎瓦欵特. 答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Sāvatti in Jeta’s Grove at Anāthapiṇḍika’s Park. There the Blessed One ad-

dressed the monks saying, “Monks!”. “Venerable Sir!” the monks replied to the Blessed One. The Blessed One said this:

如是我闻：一时，世尊住在沙瓦提城揭德林给孤独园。于其处，世尊称呼比丘们：“诸比丘。”那些比丘回答世尊：“尊者。”世尊如此说：

**“Bhūta-pubbaṅ, bhikkhave, dev’āsura-saṅgāmo samupab-būḷho ahoṣi. Atha kho, bhikkhave, Sakko devānam’indo deve Tāvatiṅse āmantesi:**

“布他-普邦, 比卡韦, [德欵]瓦苏拉-桑嘎某 萨木帕布【勒厚】阿厚[斯伊]. 阿特寇, 比卡韦, 萨寇 [德欵]瓦那明豆 [德欵]韦他瓦亭[斯欵]阿曼[特欵][斯伊]:

“Formerly, monks, there was a battle in full array between the gods and the asuras. Then, monks, Sakka, the lord of the gods, addressed the Tāvatiṅsa gods thus:

“诸比丘，在过去，诸天和阿苏罗发生了战争。诸比丘，当时，沙伽天帝对诸三十三天众说：

**‘Sace, mārisā, devānaṅ saṅgāma-gatānaṅ uppajjeyya bhayaṅ vā chambhitattaṅ vā loma-haṅso vā, mam’eva tasmiṅ samaye dhaj’aggaṅ ullokeyyātha. Mamaṅ hi vo dhaj’aggaṅ ullokayataṅ, yaṅ bhavissatī bhayaṅ vā chambhitattaṅ vā loma-haṅso vā, so pahiyissati.**

‘萨[彻欵], 玛利萨, [德欵]瓦囊 桑嘎玛-嘎他囊 乌帕[哲欵][伊额]巴-央 瓦昌比他唐 瓦楼玛-杭搜瓦, 玛美[乌额]他【斯明】萨玛[伊欵]答扎冈 乌楼[科欵]亚特. 玛芒 [呵伊] [乌欧] 答扎冈 乌楼卡亚唐, 央巴维萨提 巴央 瓦昌比他唐 瓦楼玛-杭搜瓦, 搜帕 [呵伊]伊萨提.

‘If, dear Sirs, fear, terror, or horror arises to the gods who have gone into battle, you should at that time look up at the top of my banner. Because for you who look up at the top of my banner, any fear, terror or horror you may have will pass away.’

‘诸君，假如参加战争的诸天产生怖畏、惧怕或身毛竖立，在那时你们可以望着我的旌旗顶。若你们望着我的旌旗顶，将能去除怖畏、惧怕或身毛竖立。



**No ce me dhaj'aggaṇ ullokeyyātha, atha Pajāpatissa deva-rājassa dhaj'aggaṇ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhaj'aggaṇ ullokayataṇ, yaṇ bhavissati bhayaṇ vā chambhitattaṇ vā loma-haṅso vā, so pahīyissati.**

[讷欧] [彻欸] 美 答扎冈 乌楼[科欸]亚特, 阿特 帕扎帕提色 [德欸] 瓦-拉扎色 答扎冈 乌楼[科欸]亚特. 帕扎帕提色 [呵伊] [乌欧] [德欸] 瓦-拉扎色 答扎冈 乌楼卡亚唐, 央巴维萨提 巴央 瓦 昌比 他唐 瓦 楼玛-杭搜 瓦, 搜 帕[呵伊]伊萨提.

If you don't look up at the top of my banner, then you should look up at the top of the banner of Pajāpati, King of the gods. Because for you who look up at the top of the banner of Pajāpati, King of the gods, any fear, terror or horror you may have will pass away.

假如你们不望着我的旌旗顶, 那你们可以望着巴迦巴帝天王的旌旗顶。若你们望着巴迦巴帝天王的旌旗顶者, 将能去除怖畏、惧怕或身毛竖立。

**No ce Pajāpatissa deva-rājassa dhaj'aggaṇ ullokeyyātha, atha Varuṇassa deva-rājassa dhaj'aggaṇ ullokeyyātha. Varuṇassa hi vo deva-rājassa dhaj'aggaṇ ullokayataṇ, yaṇ bhavissati bhayaṇ vā chambhitattaṇ vā loma-haṅso vā, so pahīyissati.**

[讷欧] [彻欸] 帕扎帕提色 [德欸] 瓦-拉扎色 答扎冈 乌楼[科欸]亚特, 阿特 瓦卢那色 [德欸] 瓦-拉扎色 答扎冈 乌楼[科欸]亚特. 瓦-卢那色 [呵伊] [乌欧] [德欸] 瓦-拉扎色 答扎冈 乌楼卡亚唐, 央巴维萨提 巴央 瓦 昌比他唐 瓦 楼玛-杭搜 瓦, 搜 帕[呵伊]伊萨提.

If you don't look up at the top of the banner of Pajāpati, King of the gods, then you should look up at the top of the banner of Varuṇa, King of the gods. Because for you who look up at the top of the banner of Varuṇa, King of the gods, any fear, terror or horror you may have will pass away.

假如你们不望着巴迦巴帝天王的旌旗顶, 那你们可以望着瓦卢纳天王的旌旗顶。若你们望着瓦卢纳天王的旌旗顶者, 将能去除怖畏、惧怕或身毛竖立。

**No ce Varuṇassa deva-rājassa dhaj'aggaṇ ullokeyyātha, atha Īsānassa deva-rājassa dhaj'aggaṇ ullokeyyātha. Īsānassa hi vo deva-rājassa dhaja'ggaṇ ullokayataṇ, yaṇ bha-**

**vissati bhayaṃ vā chambhitattaṃ vā loma-haṅso vā, so pahīyissati.**

[讷欧][彻欵] 瓦卢那色 [德欵]瓦-拉扎色 答扎冈 乌楼[科欵]亚特, 阿特 伊萨那色 [德欵]瓦-拉扎色 答扎冈 乌楼[科欵]亚特. 伊萨-那色 [呵伊][乌欧][德欵]瓦-拉扎色 答扎'冈 乌楼卡亚唐, 央巴-维萨提 巴央 瓦 昌比他唐 瓦 楼玛-杭搜 瓦, 搜 帕-[呵伊]伊萨提.

If you don't look up at the top of the banner of Varuṇa, King of the gods, then you should look up at the top of the banner of Īsāna, King of the gods. Because for you who look up at the top of the banner of Īsāna, King of the gods, any fear, terror or horror you may have will pass away.

假如你们不望着瓦卢纳天王的旌旗顶, 那你们可以望着伊萨那天王的旌旗顶。若你们望着伊萨那天王的旌旗顶者, 将能去除怖畏、惧怕或身毛竖立。

**Taṃ kho pana, bhikkhave, Sakkassa vā devānam'indassa dhaj'aggaṃ ullokayataṃ, pajāpatissa vā deva-rājassa dhaj'aggaṃ ullokayataṃ, Varuṇassa vā deva-rājassa dhaj'aggaṃ ullokayataṃ, Īsānassa vā deva-rājassa dhaj'aggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṅso vā, so pahīyethāpi no'pi pahīyetha. Taṃ kissa hetu?**

唐 寇 帕呢, 比卡韦, 萨卡色 瓦 [德欵]瓦那明答色 答扎冈 乌楼卡亚唐, 帕扎帕提色 瓦 [德欵]瓦-拉扎色 答扎冈 乌楼卡亚唐, 瓦卢那色 瓦 [德欵]瓦-拉扎色 答扎冈 乌楼卡亚唐, 伊萨那色 瓦 [德欵]瓦-拉扎色 答扎冈 乌楼卡亚-唐, 央巴维萨提 巴央 瓦 昌比他唐 瓦 楼玛-杭搜 瓦, 搜 帕[呵伊][伊欵]他皮 [讷欧]'皮 帕[呵伊][伊欵]特. 唐 [科伊]色 黑图?

But for those, monks, who look up at the top of the banner of Sakka, the lord of the gods; or for those who look up at the top of the banner of Pajāpati, King of the gods; or for those who look up at the top of the banner of Varuṇa, King of the gods; or for those who look up at the top of the banner of Īsāna, King of the gods; any fear, terror or horror they may have, it may or may not pass away. For what reason?

诸比丘, 望着沙伽天帝的旌旗顶, 或望着巴迦巴帝天王的旌旗顶, 或望着瓦卢纳天王的旌旗顶, 或望着伊萨那天王的旌旗顶者, 或许能去除、或许不能去除怖畏、惧怕或身毛竖立。那是什么原因呢?

**Sakko, bhikkhave, devānam'indo avīta-rāgo, avīta-doso, avīta-moho; bhīru-cchambhi, utrāsi, palāyī'ti.**

萨寇, 比卡韦, [德欵]瓦那明豆 阿维他-拉勾, 阿维他-豆搜, 阿维他-某厚; 比卢-昌比, 乌【特拉】[斯伊], 帕拉伊'提。

Sakka, the lord of the gods, O monks, is not free from lust, not free from hate, not free from delusion; he is liable to fear, terror, fright and flight.

诸比库, 沙伽天帝不离贪, 不离瞋, 不离痴, 会战栗、惧怕、惊愕、逃跑。”

**Ahaṇ ca kho, bhikkhave, evaṇ vadāmi: Sace tumbhākaṇ, bhikkhave, araṅṅa-gatānaṇ vā rukkha-mūla-gatānaṇ vā suṅṅ'āgāra-gatānaṇ vā uppajjeyya bhayaṇ vā chambhitataṇ vā loma-haṅso vā, mam'eva tasmiṇ samaye anussareyyātha:**

阿杭 彻 寇, 比卡韦, 欵旺 瓦答弥: 萨[彻欵] 吞哈康, 比卡韦, 阿兰[尼亚]-嘎他囊 瓦 卢卡-木拉-嘎他囊 瓦 [苏翁][尼亚]嘎拉-嘎他囊 瓦 乌帕[哲欵][伊额] 巴央 瓦 昌比他唐 瓦 楼玛-杭搜 瓦, 玛美[乌额] 他【斯明】 萨玛[伊欵] 阿努萨雷亚特:

But, monks, I say this: If you, monks, have gone to a forest or to the foot of a tree or to an empty dwelling, and fear or terror or horror should arise in you, at that time you should recollect me thus:

“诸比库, 我如此说: 诸比库, 假如你们前往林野, 前往树下, 或前往空闲处, 产生怖畏、惧怕或身毛竖立, 那个时候你们可以只忆念我:

**Iti'pi so Bhagavā: Arahaṇ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaṇ, Buddho, Bhagavā'ti.**

伊提'皮 搜 巴嘎瓦: 阿拉杭, 桑玛 桑布豆, 维扎-察拉那-桑潘[讷欧], 苏嘎投, 楼卡-维杜, 阿努他楼 普利萨-当玛-萨拉提, 萨他 [德欵]瓦-玛努萨囊, 布豆, 巴嘎瓦'提。

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the

noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

‘彼世尊亦即是阿拉汉，正自觉者，明行具足，善至，世间解，无上调御丈夫，天人导师，佛陀，世尊<sup>55</sup>。’

**Mamaṃ hi vo, bhikkhave, anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṅso vā, so pahīyissati. No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:**

玛芒[呵伊][乌欧], 比卡韦, 阿努萨拉唐, 央巴维萨提巴-央瓦昌比他唐瓦楼玛-杭搜瓦, 搜帕[呵伊]伊萨提.[讷欧][彻欵]芒阿努萨雷亚特, 阿特当芒阿努萨雷亚特:

Because for you, monks, who recollect me, any fear, terror or horror you may have will pass away. And if you don't recollect me, then you should recollect the Dhamma thus:

诸比库，若你们忆念我者，将能去除怖畏、惧怕或身毛竖立。假如你们不忆念我，那你们可以忆念法：

**Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaṃ veditabbo viññūhī'ti.**

【斯瓦】卡投巴嘎瓦他当某三迪提寇, 阿卡利寇, 欵[呵伊]-帕[斯伊]寇, 欧帕那伊寇, 帕察唐韦迪他[布欧]维纽[呵伊]提。

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

‘法乃世尊所善说，是自见的，无时的，来见的，导向[涅槃]的，智者们的各自证知的。’

**Dhammaṃ hi vo, bhikkhave, anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṅso vā, so pahīyissati. No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:**

当芒[呵伊][乌欧], 比卡韦, 阿努萨拉唐, 央巴维萨提巴-央瓦昌比他唐瓦楼玛-杭搜瓦, 搜帕[呵伊]伊萨提.[讷欧][彻欵]当芒阿努萨雷亚特, 阿特桑冈阿努萨雷亚特:

Because for you, monks, who recollect the Dhamma, any fear, terror or horror you may have will pass away. And if you don't recollect the Dhamma, then you should recollect the Saṅgha thus:

诸比丘，若你们忆念法者，将能去除怖畏、惧怕或身毛竖立。假如你们不忆念法，那你们可以忆念僧：

**Su-paṭipanno Bhagavato sāvaka-saṅgho.**

**Uju-paṭipanno Bhagavato sāvaka-saṅgho.**

**Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.**

**Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;**

**ya-d-idaṅ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā –  
esa Bhagavato sāvaka-saṅgho.**

**Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,  
anuttaraṅ puñña-kkhettaṅ lokassā'ti.**

苏-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾。

乌朱-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾。

他亚-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾。

萨弥[赤伊]-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾；

[伊额].迪当, 察他利 普利萨-由嘎尼, 阿他-普利萨-普嘎拉 –  
欵色 巴嘎瓦投 萨瓦卡-桑勾。

阿胡[讷欵]优, 帕胡[讷欵]优, 答[科伊][讷欵]优, 安扎利-卡拉尼优,  
阿努他郎 [普翁][尼亚]-[科欵]唐 楼卡萨'提。

The Saṅgha (order) of the Blessed One's disciples has entered upon  
the good practice.

The Saṅgha [. . .] has entered upon the straight practice.

The Saṅgha [. . .] has entered upon the true practice.

The Saṅgha [. . .] has entered upon the proper practice;

that is to say, the four pairs of persons, the eight types of individuals –  
this is the Saṅgha of the Blessed One's disciples. It is worthy of gifts,  
worthy of hospitality, worthy of offerings, worthy of reverential saluta-  
tion, and the unsurpassed field of merit for the world.

‘世尊的弟子僧团是善行道者，世尊的弟子僧团是正直行道者，  
世尊的弟子僧团是如理行道者，世尊的弟子僧团是正当行道者。  
也即是四双八士，此乃世尊的弟子僧团，应受供养，应受供奉，  
应受布施，应受合掌，是世间无上的福田。’

**Saṅghaṅ hi vo, bhikkhave, anussaraṇaṅ, yaṅ bhavissati bhayaṅ vā chambhitattaṅ vā loma-haṅso vā, so pahīyissati. Taṅ kissa hetu? Tathāgato, bhikkhave, Arahaṅ, Sammā Sambuddho, vīta-rāgo, vīta-doso, vīta-moho; abhīru, acchambhi, anutrāsi, apalāyī’ti.**

桑冈 [呵伊] [乌欧], 比卡韦, 阿努萨拉唐, 央巴维萨提巴-央瓦昌比他唐瓦楼玛-杭搜瓦, 搜帕 [呵伊] 伊萨提. 唐 [科伊] 色黑图? 他他嘎投, 比卡韦, 阿拉杭, 桑玛桑-布豆, 维他-拉勾, 维他-豆搜, 维他-某厚; 阿比卢, 阿昌-比, 阿努【特拉】 [斯伊], 阿帕拉伊” 提.

Because for you, monks, who recollect the Saṅgha, any fear, terror or horror you may have will pass away. For what reason? The Tathāgata, monks, the Worthy and fully Self-Enlightened One, is free from lust, free from hate, free from delusion; he is not liable to fear, terror, fright and flight.”

诸比库，若你们忆念僧者，将能去除怖畏、惧怕或身毛竖立。那是什么原因呢？诸比库，如来、阿拉汉、正自觉者已离贪、离瞋、离痴，不会战栗，不会惧怕，不会惊愕，不会逃跑。”

**Idam’avoca Bhagavā, idaṅ vatvā Sugato ath’āparaṅ eta-d-avoca Satthā:**

**“Araññe, rukkha-mūle vā – suññ’āgāre’va, bhikkhavo, Anussaretha Sambuddhaṅ – bhayaṅ tumhāka no siyā.**

伊答玛 [乌欧] 彻巴嘎瓦, 伊当瓦【特瓦】 苏嘎投 阿他帕郎 欵特. 答 [乌欧] 彻萨他:

“阿兰 [尼欵], 卢卡-木雷瓦 – [苏翁] [尼亚] 嘎雷 [乌额], 比卡 [乌欧],

阿努萨雷特 桑布当 – 巴央吞哈科 [讷欧] [斯伊] 亚.

The Blessed One said this, and after saying it, the Well-gone, the Teacher, further said this:

“In a forest, at the foot of a tree, or in an empty dwelling, O monks, you should recollect the Self-Enlightened One: No fear will be there in you. 善至如此说后，导师更如是说：“比库于林野、树下空闲处，忆念正觉者，你们无怖畏。

**No ce Buddhaṅ sareyyātha – loka-jeṭṭhaṅ, nar’āsabhaṅ, Atha Dhammaṅ sareyyātha – nīyāṇikaṅ, sudesitaṅ.**

[讷欧][彻欸] 布当 萨雷亚特 — 楼卡-[哲欸]唐, 那拉萨邦,  
阿特 当芒 萨雷亚特 — 尼亚尼康, 苏[德欸][斯伊]唐。

And if you don't recall the Buddha, the chief in the world, the bull of men, then you should recall the Dhamma, which leads out [of saṅsāra] and is well expounded.

若不忆念佛，世最尊、人王，那可忆念法，出离、善说者。

**No ce Dhammaṅ sareyyātha – nīyāṇikaṅ, sudesitaṅ,  
Atha Saṅhaṅ sareyyātha – puñña-kkhettaṅ anuttaraṅ.**

[讷欧][彻欸] 当芒 萨雷亚特 — 尼亚尼康, 苏[德欸][斯伊]唐,  
阿特 桑冈 萨雷亚特 — [普翁][尼亚]-[科欸]唐 阿努他郎。

And if you don't recall the Dhamma, which leads out [of saṅsāra] and is well expounded, then you should recall the Saṅgha, the unsurpassed field of merit.

若不忆念法，出离、善说者，那可忆念僧，无上福田者。

**Evaṅ Buddhaṅ sarantānaṅ – Dhammaṅ, Saṅhañ'ca  
bhikkhavo,  
Bhayaṅ vā chambhitattaṅ vā – loma-haṅso na hessaṭī'ti.**

欸旺 布当 萨兰他囊 — 当芒, 桑甘'彻 比卡[乌欧],  
巴央 瓦 昌比他唐 瓦 — 楼玛-杭搜 呢 黑萨提” 提。

For those who thus recall the Buddha, the Dhamma, and the Saṅgha, O monks, there will be no fear, terror or horror.”

诸比丘如此，忆念佛、法、僧，将无畏、惧怕，或身毛竖立！”

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## 11. THE FACTORS OF ENLIGHTENMENT CONCERNING

## THE ELDER MAHĀ KASSAPA

(MAHĀ KASSAPA-TTHERA-BOJJHAṄGA)

马哈伽沙巴长老觉支<sup>56</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷu-vane, Kalandaka-nivāpe. Tena kho pana samayena āyasmā Mahā-Kassapo Pippalī-guhāyaṃ viharati ābādhi-ko, dukkhito, bālha-gilāno. Atha kho Bhagavā sāyaṇha-samayaṃ patisallānā vuṭṭhito yen'āyasmā Mahā-Kassapo ten' upasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Mahā-Kassapaṃ eta-d-avoca:**

欵旺美苏唐: 欵康萨玛央巴嘎瓦拉扎嘎黑维哈拉提韦卢-瓦[讷欵], 卡兰答卡-尼瓦培. [特欵]呢寇帕呢萨玛[伊欵]呢阿亚【斯玛】玛哈-卡萨剖皮帕利-古哈央维哈拉提阿巴迪-寇, 杜[科伊]投, 巴拉-[格伊]拉[讷欧], 阿特寇巴嘎瓦萨延哈-萨-玛央帕提萨拉那乌提投[伊欵]那亚【斯玛】玛哈-卡萨剖[特欵]努帕桑卡弥. 乌帕桑卡弥【特瓦】潘[尼亚][特欵]阿萨[讷欵]尼[斯伊]迪. 尼萨哲寇巴嘎瓦阿亚【斯曼】唐玛哈-卡萨庞欵特. 答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Rājagaha in the Bamboo Grove at the Squirrel's Feeding Place. During that time the Venerable Mahā Kassapa was staying at the Pepper Cave, and was afflicted, ailing, and gravely ill. Then the Blessed One rose from seclusion in the evening, approached the Venerable Mahā Kassapa, and after approaching he sat down on a prepared seat. Having sat down the Blessed One said this to the Venerable Mahā Kassapa:

如是我闻: 一时, 世尊住在王舍城竹林喂松鼠处。那个时候, 具寿马哈伽沙巴住在毕帕离洞, 生病、痛苦、重病。当时, 世尊在傍晚时分从禅坐起来, 前往具寿马哈伽沙巴之处。去到之后, 坐在所敷设的座位上。坐后, 世尊对具寿马哈伽沙巴如此说:

**“Kacci te, Kassapa, khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā? Paṭikkamanti, no abhikkamanti? Paṭik-kamosānaṃ paññāyati, no abhikkamo?”ti.**

“卡[赤伊][特欵], 卡萨[普额], 卡玛尼央? 卡[赤伊]亚帕尼央? 卡[赤伊]杜卡韦答那? 帕提卡曼提, [讷欧]阿比卡曼提? 帕提卡某萨囊潘[尼亚]亚提, [讷欧]阿比卡某?”提。



“How are you bearing up, Kassapa? How are you getting along? How are your painful feelings? Are they decreasing and not increasing? Does a decrease appear and not an increase?”

“咖沙巴，你能忍受吗？能坚持吗？痛苦的感受减退而不会加剧吗？感觉向病愈好转而不会加剧吗？”

**“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā. Abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.**

“呢美，般[特欵]，卡玛尼央，呢亚帕尼央。巴拉美杜卡韦答那。阿比卡曼提，[讷欧]帕提卡曼提。阿比卡某萨囊 潘[尼亚]亚提，[讷欧]帕提卡某”提。

“Venerable sir, I am not bearing up well, I am not getting along well. My painful feelings are strong. They increase and do not decrease. An increase appears and not a decrease.”

“尊者，我不能忍受，不能坚持，我的痛苦感受加重、加剧，没有减退，感觉病情加剧，没有减退。”

**“Satt’ime, Kassapa, bojjhaṅgā mayā samma-d-akkhātā, bhāvītā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saṅvattanti. Katame satta?”**

“萨提美，卡萨[普额]，[布欧]章嘎 玛亚 桑么。答卡他，巴维他，巴胡利-卡他 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦探提。卡他美 萨他？”

“There are these seven factors of enlightenment, Kassapa, that have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supra-mundane paths], to Nibbāna. What seven?”

“咖沙巴，有七觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。哪七种呢？”

**Sati-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

萨提-桑[布欧]章勾 寇，卡萨[普额]，玛亚 桑么。答卡投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦他提。

The enlightenment factor of mindfulness, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴，念觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Dhamma-vicaya-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

当玛·维察亚·桑[布欧]章勾 寇，卡萨[普额]，玛亚 桑·么·答卡投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答-[伊额]，尼巴那[伊额] 桑瓦他提。

The enlightenment factor of investigation of [mental and material] phenomena, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴，择法觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Viriya-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

维利亚·桑[布欧]章勾 寇，卡萨[普额]，玛亚 桑·么·答卡-投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那-[伊额] 桑瓦他提。

The enlightenment factor of energy, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴，精进觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Pīti-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

皮提-桑[布欧]章勾 寇, 卡萨[普额], 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提。

The enlightenment factor of joy, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴, 喜觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Passaddhi-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

帕萨迪-桑[布欧]章勾 寇, 卡萨[普额], 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提。

The enlightenment factor of tranquillity, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴, 轻安觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Samādhi-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

萨玛迪-桑[布欧]章勾 寇, 卡萨[普额], 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提。

The enlightenment factor of concentration, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴, 定觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Upekkhā-sambojjhaṅgo kho, Kassapa, mayā samma-d-akkhā-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

乌培卡-桑[布欧]章勾 寇, 卡萨[普额], 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of equanimity, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴, 舍觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Ime kho, Kassapa, satta bojjhaṅgā mayā samma-d-akkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saṅvattantī”ti.**

伊美 寇, 卡萨[普额], 萨特 [布欧]章嘎 玛亚 桑么. 答卡-他, 巴维他, 巴胡利-卡他 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那-[伊额] 桑瓦探提” 提.

These seven factors of enlightenment, Kassapa, have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

咖沙巴, 有此七觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。”

**“Taggha, Bhagava, bojjhaṅgā! Taggha, Sugata, bojjhaṅgā!”ti.**

**Idam’avoca Bhagavā. Attamano āyasmā Mahā-Kassapo Bhagavato bhāsitaṅ abhinandi. Vuṭṭhāhi c’āyasmā Mahā-Kassapo tamhā ābādhā, tathā pahīno c’āyasmato Mahā-Kassapassa so ābādho ahoṣī”ti.**

“他格, 巴嘎[乌额], [布欧]章嘎! 他格, 苏嘎特, [布欧]章-嘎!” 提. 伊答玛[乌欧]彻 巴嘎瓦. 阿他玛[讷欧] 阿亚【斯玛】 玛哈-卡萨 剖 巴嘎瓦投 巴[斯伊]唐 阿比南迪. 乌他[呵伊] 察亚【斯玛】 玛

哈-卡萨剖 唐哈 阿巴答, 他他 帕[呵伊][讷欧] 察亚【斯玛】投  
玛哈-卡萨帕色 搜 阿巴豆 阿厚[斯伊]'提。

“Definitely good are the factors of enlightenment, O Blessed One! Definitely good are the factors of enlightenment, O Well-gone One!”  
The Blessed One said this. Pleased, the Venerable Mahā Kassapa delighted in the Blessed One’s statement. And the Venerable Mahā Kassapa recovered from that affliction, and that is how the Venerable Mahā Kassapa’s affliction has been cured.

“世尊，的确是觉支！善至，的确是觉支！”世尊如此说。具寿马哈咖沙巴满意与欢喜世尊之所说。具寿马哈咖沙巴因此病愈，具寿马哈咖沙巴的病由此消失。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答. (1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## 12. THE FACTORS OF ENLIGHTENMENT CONCERNING THE ELDER MAHĀ MOGGALLĀNA

(MAHĀ MOGGALLĀNA-TTHERA-BOJJHAṄGA)

马哈摩嘎喇那长老觉支<sup>57</sup>

**Evaṃ me sutāṃ: Ekaṃ samayaṃ Bhagavā Rājagahe viharati**  
**Veḷu-vane, Kalandaka-nivāpe. Tena kho pana samayena**  
**āyasmā Mahā-Moggallāno Gijjha-kūṭe pabbate viharati**  
**ābādhiko, dukkhito, bālha-gilāno. Atha kho Bhagavā sā-**  
**yaṅha-samayaṃ patisallānā vuṭṭhito yen’āyasmā Mahā-**  
**Moggallāno ten’upasaṅkami. Upasaṅkamitvā paññatte āsa-**  
**ne nisīdi. Nisajja kho Bhagavā āyasmantaṃ Mahā-Moggal-**  
**lānaṃ eta-d’avoca:**

欵旺美苏唐: 欵康萨玛央巴嘎瓦拉扎嘎黑维哈拉提韦卢-瓦  
 [讷欵], 卡兰答卡-尼瓦培. [特欵]呢寇帕呢萨玛[伊欵]呢阿亚  
 『斯玛』玛哈-某嘎拉[讷欧][格伊]扎-库[特欵]帕巴[特欵]维哈  
 拉提阿巴迪寇, 杜[科伊]投, 巴拉-[格伊]拉[讷欧]. 阿特寇巴嘎瓦  
 萨-延哈-萨玛央帕提萨拉那乌提投[伊欵]那亚『斯玛』玛哈-  
 某嘎拉[讷欧][特欵]努帕桑卡弥. 乌帕桑卡弥『特瓦』潘[尼  
 亚][特欵]阿萨-[讷欵]尼[斯伊]迪. 尼萨哲寇巴嘎瓦阿亚『斯  
 曼』唐玛哈-某嘎拉囊欵特.答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Rājagaha in the Bamboo Grove at the Squirrel's Feeding Place. During that time the Venerable Mahā Moggallāna was staying on Mount Vulture Peak, and was afflicted, ailing, and gravely ill. Then the Blessed One rose from seclusion in the evening, approached the Venerable Mahā Moggallāna, and after approaching he sat down on a prepared seat. Having sat down the Blessed One said this to the Venerable Mahā Moggallāna:

如是我闻: 一时, 世尊住在王舍城竹林喂松鼠处。那个时候, 具寿马哈摩嘎喇那住在鹞峰山, 生病、痛苦、重病。当时, 世尊在傍晚时分从禅坐起来, 前往具寿马哈摩嘎喇那之处。去到之后, 坐在所敷设的座位上。坐下后, 世尊对具寿马哈摩嘎喇那如此说:

**“Kacci te, Moggallāna, khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā? Paṭikkamanti, no abhikkamanti? Paṭikkamosānaṃ paññāyati, no abhikkamo?”ti**

“卡[赤伊][特欵], 某嘎拉呢, 卡玛尼央? 卡[赤伊]亚帕尼央? 卡[赤伊]杜卡韦答那? 帕提卡曼提, [讷欧]阿比卡曼提? 帕提卡某萨囊潘[尼亚]亚提, [讷欧]阿比卡某?” 提

“How are you bearing up, Moggallāna? How are you getting along? How are your painful feelings? Are they decreasing and not increasing? Does a decrease appear and not an increase?”

“摩嘎喇那, 你能忍受吗? 能坚持吗? 痛苦的感受减退而不会加剧吗? 感觉向病愈好转而不会加剧吗?”

**“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā. Abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.**

“呢美, 般[特欸], 卡玛尼央, 呢亚帕尼央. 巴拉美杜卡韦答那. 阿比卡曼提, [讷欧] 帕提卡曼提. 阿比卡某萨囊 潘[尼亚]亚提, [讷欧] 帕提卡某” 提.

“Venerable sir, I am not bearing up well, I am not getting along well. My painful feelings are strong. They increase and do not decrease. An increase appears and not a decrease.”

“尊者, 我不能忍受, 不能坚持, 我的痛苦感受加重、加剧, 没有减退, 感觉病情加剧, 没有减退。”

**“Satt’ime, Moggallāna, bojḅhaᅅgā mayā samma-d-akkhātā, bhāvītā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saᅅvattanti. Katame satta?”**

“萨提美, 某嘎拉呢, [布欧]章嘎 玛亚 桑么. 答卡他, 巴维他, 巴胡利-卡他 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦探提. 卡他美 萨他?”

“There are these seven factors of enlightenment, Moggallāna, that have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna. What seven?”

摩嘎喇那, 有七觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。哪七种呢?

**Sati-sambojḅhaᅅgo kho, Moggallāna, mayā samma-d-akkhātō, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saᅅvattati.**

萨提-桑[布欧]章勾 寇, 某嘎拉呢, 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of mindfulness, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那, 念觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Dhamma-vicaya-sambojjhaṅgo kho, Moggallāna, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

当玛-维察亚-桑[布欧]章勾 寇, 某嘎拉呢, 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]-答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of investigation of [mental and material] phenomena, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那, 择法觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Viriya-sambojjhaṅgo kho, Moggallāna, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

维利亚-桑[布欧]章勾 寇, 某嘎拉呢, 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of energy, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那, 精进觉支已被我所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Pīti-sambojjhaṅgo kho, Moggallāna, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

皮提-桑[布欧]章勾 寇, 某嘎拉呢, 玛亚 桑么. 答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of joy, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.



摩嘎喇那，喜觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Passaddhi-sambojjhaṅgo kho, Moggallāna, mayā sammā-dakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

帕萨迪-桑[布欧]章勾寇，某嘎拉呢，玛亚 桑玛-答卡投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦他提。

The enlightenment factor of tranquillity, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那，轻安觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Samādhi-sambojjhaṅgo kho, Moggallāna, mayā sammā-dakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

萨玛迪-桑[布欧]章勾寇，某嘎拉呢，玛亚 桑玛-答卡投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦他提。

The enlightenment factor of concentration, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那，定觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Upekkhā-sambojjhaṅgo kho, Moggallāna, mayā sammā-dakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

乌培卡-桑[布欧]章勾寇，某嘎拉呢，玛亚 桑玛-答卡投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦他提。

The enlightenment factor of equanimity, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to

direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那，舍觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。

**Ime kho, Moggallāna, satta bojjhaṅgā mayā samma-d-akkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saṅvattantī’ ti.**

伊美寇，某嘎拉呢，萨特[布欧]章嘎 玛亚 桑么。答卡他，巴维他，巴胡利-卡他 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦探提”提。

These seven factors of enlightenment, Moggallāna, have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

摩嘎喇那，有此七觉支已被我所正说，已修习、多作，导向证智、正觉、涅槃。”

**“Taggha, Bhagava, bojjhaṅgā! Taggha, Sugata, bojjhaṅgā!” ti.**

**Idam’ avoca Bhagavā. Attamano āyasmā Mahā-Moggallāno Bhagavato bhāsitaṅ abhinandi. Vuṭṭhāhi c’āyasmā Mahā-Moggallāno tamhā ābādā, tathā pahīno c’āyasmato Mahā-Moggallānassa so ābādho ahoṣī’ ti.**

“他格，巴嘎[乌额]，[布欧]章嘎！他格，苏嘎特，[布欧]章-嘎！”提。伊答玛[乌欧]彻 巴嘎瓦。阿他玛[讷欧] 阿亚【斯玛】 玛哈-某嘎拉-[讷欧] 巴嘎瓦投 巴[斯伊]唐 阿比南迪。乌他[呵伊] 察亚【斯玛】 玛哈-某嘎拉[讷欧] 唐哈 阿巴答，他他 帕[呵伊][讷欧] 察亚【斯玛】 投玛哈-某嘎拉那色 搜 阿巴豆 阿厚[斯伊]’提。

“Definitely good are the factors of enlightenment, O Blessed One! Definitely good are the factors of enlightenment, O Well-gone One!”

The Blessed One said this. Pleased, the Venerable Mahā Moggallāna delighted in the Blessed One’s statement. And the Venerable Mahā Moggallāna recovered from that affliction, and that is how the Venerable Mahā Moggallāna’s affliction has been cured.

“世尊，的确是觉支！善至，的确是觉支！”世尊如此说。具寿马哈摩嘎喇那满意与欢喜世尊之所说。具寿马哈摩嘎喇那因此病

愈，具寿马哈摩嘎喇那的病由此消失。

**Etena sacca-vajjena – sotthi me hotu sabbadā.** (1x)

**Etena sacca-vajjena – sotthi te hotu sabbadā.** (2x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



### 13. THE FACTORS OF ENLIGHTENMENT CONCERNING THE ELDER MAHĀ CUNDA

(MAHĀ CUNDA-TTHERA-BOJJHAṄGA)

大准德长老觉支<sup>58</sup>

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Rājagahe viharati  
Veḷu-vane, Kalandaka-nivāpe. Tena kho pana samayena  
Bhagavā ābādhiko hoti, dukkhito, bālha-gilāno. Atha kho  
āyasmā Mahā-Cundo sāyaṇha-samayaṃ patisallānā vuṭṭhi-  
to yena Bhagavā ten'upasaṅkami. Upasaṅkamtivā Bhaga-  
vantaṃ abhivādetvā ekam'antaṃ nisīdi. Ekam'antaṃ nisina-  
ṇaṃ kho āyasmantaṃ Mahā-Cundaṃ Bhagavā eta-d-avoca:**

欸旺 美 苏唐: 欸康 萨玛央 巴嘎瓦 拉扎嘎黑 维哈拉提 韦卢-瓦  
[讷欸], 卡兰答卡-尼瓦培。[特欸]呢 寇 帕呢 萨玛[伊欸]呢 巴嘎瓦  
阿巴迪寇 厚提, 杜[科伊]投, 巴拉-[格伊]拉[讷欧]。阿特 寇 阿亚  
【斯玛】 玛哈-春豆 萨延哈-萨玛央 帕提萨拉那 乌提-投 [伊欸]  
呢 巴嘎瓦 [特欸] 努帕桑卡弥。乌帕桑卡弥 【特瓦】 巴嘎-万唐 阿  
比瓦[德欸] 【特瓦】 欸卡曼唐 尼[斯伊]迪。欸卡曼唐 尼[斯英]-囊  
寇 阿亚 【斯曼】 唐 玛哈-春当 巴嘎瓦 欸特.答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Rājaga-  
gaha in the Bamboo Grove at the Squirrel's Feeding Place. During that  
time the Blessed One was afflicted, ailing, and gravely ill. Then the  
Venerable Mahā Cunda rose from seclusion in the evening, approached

the Blessed One, and after approaching and paying respect to the Blessed One, he sat down on one side. The Blessed One then said this to the Venerable Mahā Cunda who was thus seated on one side:

如是我闻：一时，世尊住在王舍城竹林喂松鼠处。那个时候，世尊生病、痛苦、重病。当时，具寿大准德在傍晚时分从禅坐起来，前往世尊之处。来到之后，礼敬世尊，然后坐在一边。世尊对坐在一边的具寿大准德如此说：

**“Paṭibhantu taṃ, Cunda, bojjhaṅgā”ti.**

**“Satt’ime, bhante, bojjhaṅgā Bhagavatā samma-d-akkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saṃvattanti. Katame satta?”**

“帕提般图唐，春德，[布欧]章嘎”提。

“萨提美，般[特欸]，[布欧]章嘎 巴嘎瓦他 桑么。答卡他，巴维他，巴胡利-卡他 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦探提。卡他美 萨他？”

“Let the factors of enlightenment occur to you, Cunda.”

“There are these seven factors of enlightenment, venerable sir, that have been rightly expounded by the Blessed One and when developed and much practised, they lead to direct knowledge, to enlightenment [in the supramundane paths], to Nibbāna. What seven?”

“准德，请思念觉支！”

“尊者，有七觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。哪七种呢？”

**Sati-sambojjhaṅgo kho, bhante, Bhagavatā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṃvattati.**

萨提-桑[布欧]章勾 寇，般[特欸]，巴嘎瓦他 桑么。答卡投，巴维投，巴胡利-卡投 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦他提。

The enlightenment factor of mindfulness, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者，念觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。

**Dhamma-vicaya-sambojjhaṅgo kho, bhante, Bhagavatā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

当玛-维察亚-桑[布欧]章勾 寇, 般[特歛], 巴嘎瓦他 桑么.答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]-答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of investigation of [mental and material] phenomena, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者, 择法觉支已被世尊所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Viriya-sambojjhaṅgo kho, bhante, Bhagavatā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

维利亚-桑[布欧]章勾 寇, 般[特歛], 巴嘎瓦他 桑么.答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of energy, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者, 精进觉支已被世尊所正说, 已修习、多作, 导向证智、正觉、涅槃。

**Pīti-sambojjhaṅgo kho, bhante, Bhagavatā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saṅvattati.**

皮提-桑[布欧]章勾 寇, 般[特歛], 巴嘎瓦他 桑么.答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of joy, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者，喜觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。

**Passaddhi-sambojjhaṅgo kho, bhante, Bhagavatā sammadakkhāto, bhāvito, bahuḷī-kato abhiññāya, sambodhāya, nibbānāya saṇvattati.**

帕萨迪-桑[布欧]章勾 寇, 般[特歛], 巴嘎瓦他 桑玛-答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of tranquillity, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者，轻安觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。

**Samādhi-sambojjhaṅgo kho, bhante, Bhagavatā sammadakkhāto, bhāvito, bahuḷī-kato abhiññāya, sambodhāya, nibbānāya saṇvattati.**

萨玛迪-桑[布欧]章勾 寇, 般[特歛], 巴嘎瓦他 桑玛-答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of concentration, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者，定觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。

**Upekkhā-sambojjhaṅgo kho, bhante, Bhagavatā sammadakkhāto, bhāvito, bahuḷī-kato abhiññāya, sambodhāya, nibbānāya saṇvattati.**

乌培卡-桑[布欧]章勾 寇, 般[特歛], 巴嘎瓦他 桑玛-答卡投, 巴维投, 巴胡利-卡投 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

The enlightenment factor of equanimity, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者，舍觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。

**Ime kho, bhante, satta bojjaṅgā Bhagavatā samma-dakkhātā, bhāvītā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saṅvattantī”ti.**

伊美寇，般[特欸]，萨特[布欧]章嘎 巴嘎瓦他 桑么.答卡他，巴维他，巴胡利-卡他 阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦探提”提。

These seven factors of enlightenment, venerable sir, have been rightly expounded by the Blessed One and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

尊者，有此七觉支已被世尊所正说，已修习、多作，导向证智、正觉、涅槃。”

**“Taggha, Cunda, bojjaṅgā! Taggha, Cunda, bojjaṅgā!”ti.**

**Idam’avoc’āyasmā Mahā-Cundo. Samanuñño Satthā ahoṣi. Vuṭṭhāhi ca Bhagavā tamhā ābādā, tathā pahīno ca Bhagavato so ābādho ahoṣīti.**

“他格，春德，[布欧]章嘎！他格，春德，[布欧]章-嘎！”提。  
伊答玛[乌欧]察亚【斯玛】 玛哈-春豆。萨玛[讷翁]纽 萨他 阿厚[斯伊]。乌他[呵伊] 彻 巴嘎瓦 唐哈 阿巴答，他他 帕[呵伊][讷欧] 彻 巴-嘎瓦投 搜 阿巴豆 阿厚[斯伊]’提。

“Definitely good are the factors of enlightenment, Cunda! Definitely good are the factors of enlightenment, Cunda!”

The Venerable Mahā Cunda said this. The Teacher approved it. And the Blessed One recovered from that affliction, and that is how the Blessed One’s affliction has been cured.

“准德，的确是觉支！准德，的确是觉支！”具寿大准德如此说，导师赞同。世尊因此病愈，世尊的病由此消失。

**Etena sacca-vajjena – sotthi me hotu sabbadā.** (1x)

**Etena sacca-vajjena – sotthi te hotu sabbadā.** (2x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## 14. DISCOURSE TO [VEN.] GIRIMĀNANDA

(GIRIMĀNANDA SUTTA)

吉利马难德经<sup>59</sup>

### CHANTED ON NEW MOON DAYS ONLY

At Nāyana Forest Residence, this long Sutta is chanted on new moon days only and is preceded by the very short Veneration of the Buddha (Iti'pi so ...), Dhamma (Svākkhato ...) and Saṅgha (Supaṭipanno ...), and by the verse:

在龙树林僧院，此长经仅于新月日念诵。如诵此经，则此前仅诵“礼敬三宝”之略文，亦即“Iti'pi so ...”、“Svākkhato ...”和“Supaṭipanno ...”。再加上此偈：

**Vandāmi cetiyaṃ sabbaṃ – sabba-ṭhānesu patitṭhitaṃ,  
Sārīrika-dhātu-mahā-bodhiṃ – Buddha-rūpaṃ sakalaṃ  
sadā.** (3x)

万答弥 [彻欸]提央 萨邦 — 萨巴-他[讷欸]苏 帕提提唐，  
萨利利卡-答图-玛哈-[布欧]丁 — 布答-卢庞 萨卡郎萨答。(3x)

*I always venerate all cetiyas (monuments) erected in all places, the [Buddha's] bodily relics, the Great Bodhi tree, and all Buddha images.*

遍一切处之佛塔，一切佛像及舍利，

乃至摩诃菩提树，如是我常恭敬礼！（三遍）

It is then immediately followed by The Buddha's Exhortation (Sugat'ovāda), p. 127, Reviewing the Requisites, p. 129, etc.

诵此经后，紧接着再诵“佛陀之教诫”（第127页）和“省思诸资具”（第129页）等。



**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti, dukkhito, bālha-gilāno. Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam'antaṃ nisīdi. Ekam'antaṃ nisinno kho āyasmā Ānando Bhagavantaṃ eta-d'avoca:**

欵旺美 苏唐: 欵康 萨玛央 巴嘎瓦 萨瓦提央 维哈-拉提 [哲欵]他-瓦[讷欵], 阿那他平迪卡色 阿拉美. [特欵]呢 寇 帕呢 萨玛[伊欵]呢 阿亚【斯玛】 [格伊]利玛南豆 阿巴迪寇 厚提, 杜[科伊]投, 巴拉-[格伊]拉[讷欧]. 阿特 寇 阿亚【斯玛】 阿南豆 [伊欵]呢 巴嘎瓦 [特欵]努帕桑卡弥. 乌帕桑卡弥【特瓦】 巴嘎万唐 阿比瓦[德欵]【特瓦】 欵卡曼唐 尼[斯伊]迪. 欵卡曼唐 尼[斯英][讷欧] 寇 阿亚【斯玛】 阿南豆 巴嘎万唐 欵特.答[乌欧]彻:

Thus have I heard: At one time the Blessed One was staying near Sāvatti in Jeta's Grove at Anāthapiṇḍika's Park. During that time the Venerable Girimānanda was afflicted, ailing, and gravely ill. Then the Venerable Ānanda approached the Blessed One, and after approaching and paying respect to the Blessed One, he sat down on one side. Seated thus on one side, the Venerable Ānanda said this to the Blessed One:

如是我闻: 一时, 世尊住在沙瓦提城揭德林给孤独园。那个时候, 具寿吉利马难德生病、痛苦、重病。当时, 具寿阿难来到世尊之处。来到之后, 礼敬世尊, 然后坐在一边。坐在一边的具寿阿难对世尊如此说:

**“Āyasmā, bhante, Girimānando ābādhiko hoti, dukkhito, bālha-gilāno. Sādhū, bhante, Bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu, anukampaṃ upādāyā”ti.**

“阿亚【斯玛】, 般[特欵], [格伊]利玛南豆 阿巴迪寇 厚提, 杜[科伊]投, 巴拉-[格伊]拉[讷欧]. 萨杜, 般[特欵], 巴嘎瓦 [伊欵]那亚【斯玛】 [格伊]利-玛南豆 [特欵]努帕桑卡玛图, 阿努康庞 乌帕答亚” 提。

“Venerable sir, the Venerable Girimānanda is afflicted, ailing, and gravely ill. It would be good, venerable sir, if the Blessed One would visit the Venerable Girimānanda out of compassion [for him].”

“尊者, 具寿吉利马难德生病、痛苦、重病。萨度, 尊者, 愿世尊出于悲愍前往具寿吉利马难德之处。”

“Sace kho tvaṇ, Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā dasa-saññā bhāseyyāsi, ṭhānaṇ kho paṇ’etaṇ vijjati yaṇ Girimānandassa bhikkhuno dasa-saññā sutvā so ābādho ṭhānaso paṭippassambheyya. Katamā dasa?”

“萨[彻欵]寇【特旺】，阿南德，[格伊]利玛南答色比库[讷欧]乌帕-桑卡弥【特瓦】答萨-三[尼亚]巴[斯欵]亚[斯伊]，他囊寇帕[讷欵]唐维扎提央[格伊]利玛南答色比库[讷欧]答萨-三[尼亚]苏【特瓦】搜阿巴豆他那搜帕提帕桑贝[伊额]。卡他玛答萨？”

“If you, Ānanda, approach the monk Girimānanda and tell him about the ten perceptions, then there is the possibility that on hearing about the ten perceptions, the affliction of the monk Girimānanda will immediately subside. What are the ten?”

“阿难，如果你前往吉利马难德比库之处说十种想，这将有可能在吉利马难德比库听了十种想后，他的病将能立刻止息。哪十种呢？”

**Anicca-saññā, anatta-saññā, asubha-saññā, ādīnava-saññā, pahāna-saññā, virāga-saññā, nirodha-saññā, sabba-loke anabhirata-saññā, sabba-saṅkhāresu anicca-saññā, ānāpānasati.**

阿尼察-三[尼亚]，阿那他-三[尼亚]，阿苏巴-三[尼亚]，阿迪那瓦-三[尼亚]，帕哈那-三[尼亚]，维拉嘎-三[尼亚]，尼楼答-三[尼亚]，萨巴-楼[科欵]阿那比拉他-三[尼亚]，萨巴-桑卡雷苏阿尼察-三[尼亚]，阿那帕-那萨提。

[1] The perception of impermanence, [2] the perception of non-self, [3] the perception of loathsomeness, [4] the perception of danger, [5] the perception of abandoning, [6] the perception of dispassion, [7] the perception of cessation, [8] the perception of non-delight in the whole world, [9] the perception of impermanence in all [mental and physical] activities, and [10] mindfulness of breathing.

无常想，无我想，不净想，过患想，舍断想，离想，灭想，一切世间不可乐想，对一切诸行无欲求想，入出息念。

**Katamā c’Ānanda, anicca-saññā? Idh’Ānanda, bhikkhu araṇṇa-gato vā rukkhā-mūla-gato vā suññ’āgāra-gato vā, iti paṭisaṅkikkhati: ‘Rūpaṇ aniccaṇ, vedanā aniccā, saññā**

**aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan'ti. Iti imesu pañcas'upādāna-kkhandhesu anicc'ānupassī viharati. Ayaṃ vuccat'Ānanda, anicca-saññā.**

卡他玛 察南德, 阿尼察-三[尼亚]? 伊答南德, 比库 阿兰[尼亚]-嘎投 瓦 卢卡-木拉-嘎投 瓦 [苏翁][尼亚]嘎拉-嘎投 瓦, 伊提 帕提三 [赤伊]卡提: ‘卢庞 阿尼昌, 韦答那 阿尼察, 三[尼亚] 阿尼察, 桑卡拉 阿尼察, 维[尼亚]囊 阿尼禅'提. 伊提 伊美苏 潘察苏帕答那-坎[德欵]苏 阿尼察努帕[斯伊] 维哈拉提. 阿央 乌察他南德, 阿尼察-三[尼亚].

[1] And what, Ānanda, is the perception of impermanence? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: ‘Material form [or body] is impermanent, feelings are impermanent, perceptions are impermanent, mental activities are impermanent, consciousness is impermanent.’ Thus he dwells contemplating impermanence in these five aggregates subject to clinging. This, Ānanda, is called the perception of impermanence.

阿难, 什么是无常想呢? 阿难, 于此, 比库前往林野, 前往树下, 或前往空闲处, 如是审察: ‘色无常, 受无常, 想无常, 诸行无常, 识无常。’ 如是于此五取蕴随观无常而住。阿难, 这称为无常想。

**Katamā c'Ānanda, anatta-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhā-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Cakkhuṃ anattā, rūpā anattā; soṇaṃ anattā, saddā anattā; ghāṇaṃ anattā, gandhā anattā; jivhā anattā, rasā anattā; kāyo anattā, phoṭṭhabbā anattā; mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattika-bāhiresu āyatanesu anatt'ānupassī viharati. Ayaṃ vuccat'Ānanda, anatta-saññā.**

卡他玛 察南德, 阿那他-三[尼亚]? 伊答南德, 比库 阿兰[尼亚]-嘎投 瓦 卢卡-木拉-嘎投 瓦 [苏翁][尼亚]嘎拉-嘎投 瓦, 伊提 帕提三 [赤伊]卡提: ‘察昆 阿那他, 卢帕 阿那他; 搜唐 阿那他, 萨答 阿那他; 嘎囊 阿那他, 甘答 阿那他; 吉【乌哈】 阿那他, 拉萨 阿那他; 卡优 阿那他, 剖他巴 阿那他; 玛[讷欧] 阿那他, 当玛 阿那他' 提. 伊提 伊美苏 察苏 阿扎提卡-巴[呵伊]-雷苏 阿亚他[讷欵]苏 阿那他努帕[斯伊] 维哈拉提. 阿央 乌察他南德, 阿那他-三[尼亚].

[2] And what, Ānanda, is the perception of non-self? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: ‘The eye is non-self, visual forms are non-self; the ear is non-self, sounds are non-self; the nose is non-self, smells are non-self; the tongue is non-self, tastes are non-self; the body is non-self, tactile objects are non-self; the mind is non-self, mental objects are non-self.’ Thus he dwells contemplating non-self in these six internal and external sense organs. This, Ānanda, is called the perception of non-self.

阿难，什么是无我想呢？阿难，于此，比丘前往林野，前往树下，或前往空闲处，如是审察：‘眼无我、颜色无我，耳无我、声无我，鼻无我、香无我，舌无我、味无我，身无我、触无我，意无我、法无我。’如是于此六内外处随观无我而住。阿难，这称为无我想。

**Katamā c'Ānanda, asubha-saññā? Idh'Ānanda, bhikkhu imam'eva kāyaṃ uddhaṃ pāda-talā adho kesa-matthakā taca-pariyantaṃ, pūraṃ nāna-ppakārassa asucino pacca-vekkhati: 'Atthi imasmiṃ kāye kesā, lomā, nakhā, dantā, taco, maṅsaṃ, nahāru, aṭṭhi, aṭṭhi-miñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, anta-guṇaṃ, udariyaṃ, karisaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttan'ti. Iti imasmiṃ kāye asubh'ānupassī viharati. Ayaṃ vuccat'Ānanda, asubha-saññā.**

卡他玛 察南德, 阿苏巴-三[尼亚]? 伊答南德, 比丘 伊玛美[乌额] 卡央 乌当 帕答-他拉 阿豆 [科欵]萨-玛他卡 他察-帕利延唐, 普郎 那那-帕卡拉色 阿苏[赤伊][讷欧] 帕察-韦卡提: ‘阿提 伊玛【斯明】 卡[伊欵] [科欵]萨, 楼玛, 那卡, 丹他, 他抽, 芒桑, 那哈卢, 阿提, 阿提-明扎, 瓦康, 哈答央, 亚卡囊, [科伊]楼玛康, 皮哈康, 帕帕桑, 安唐, 安他-古-囊, 乌答利央, 卡利桑, 皮唐, 僧杭, 普[布欧], 楼[呵伊]唐, [斯欵]豆, 美豆, 阿苏, 瓦萨, [科欵]楼, [斯英]嘎尼卡, 拉[斯伊]卡, 木探-提. 伊提 伊玛【斯明】 卡[伊欵] 阿苏巴努帕[斯伊] 维哈拉提. 阿央 乌察他南德, 阿苏巴-三[尼亚].

[3] And what, Ānanda, is the perception of loathsomeness? Here, Ānanda, a monk reviews this very body from the sole of the feet upwards and from the top of the hairs downwards, enclosed in skin, and full of many kinds of impurities [thus]: ‘There is in this body – head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys,

heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food in the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, lubricating fluid of the joints, urine.’ Thus he dwells contemplating loathsomeness in this body. This, Ānanda, is called the perception of loathsomeness.

阿难，什么是不净想呢？阿难，于此，比库对此从脚底以上、从发顶以下、为皮肤所包的身体，观察充满种种之不净：‘于此身中，有头发、身毛、指甲、牙齿、皮肤，肌肉、筋腱、骨、骨髓、肾，心、肝、膜、脾、肺，肠、肠间膜、胃中物、粪便，胆汁、痰、脓、血、汗、脂肪，泪、油膏、唾液、鼻涕、关节滑液、尿。’如是于此身随观不净而住。阿难，这称为不净想。

**Katamā c’Ānanda, ādīnava-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ’āgāra-gato vā, iti paṭisañcikkhati: ‘Bahu-dukkho kho ayaṅ kāyo, bahu-ādīnavo. Iti imasmiṅ kāye vividhā ābādhā uppajjanti, sey-yathīdaṅ: cakkhu-rogo, sota-rogo, ghāṇa-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, danta-rogo, kāso, sāso, pināso, ḍaho, jaro, kucchi-rogo, mucchā, pak-khandikā, sūlā, visūcikā, kuṭṭhaṅ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita-pittaṅ, madhu-meho, aṅsā, piḷakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā ābādhā, sannipātikā ābādhā, utu-parināma-jā ābādhā, visama-parihāra-jā ābādhā, opakkamikā ābādhā, kamma-vipāka-jā ābādhā, sītaṅ, uṇhaṅ, jighacchā, pipāsā, uccāro, passāvo’ti. Iti imasmiṅ kāye ādīn’avānupassī viharati. Ayaṅ vuccat’Ānanda, ādīnava-saññā.**

卡他玛 察南德, 阿迪那瓦-三[尼亚]? 伊答南德, 比库 阿兰[尼亚]-嘎投 瓦 卢卡-木拉-嘎投 瓦 [苏翁][尼亚]嘎拉-嘎投 瓦, 伊提 帕提三[赤伊]卡提: ‘巴胡-杜寇 寇 阿央 卡优, 巴胡-阿迪那[乌欧]. 伊提 伊玛【斯明】 卡[伊欵] 维维答 阿巴答 乌帕占提, [斯欵]亚提当: 察库-楼勾, 搜他-楼勾, 嘎那-楼勾, 吉【乌哈】-楼勾, 卡亚-楼勾, [斯伊]萨-楼勾, 坎那-楼勾, 木卡-楼勾, 丹他-楼勾, 卡搜, 萨搜, 皮那搜, 答厚, 扎楼, 库[赤伊]-楼勾, 木察, 帕坎迪卡, 苏拉, 维苏[赤伊]卡, 库唐, 甘豆, [科伊]拉搜, 搜搜, 阿帕-玛楼, 答杜, 坎杜, 卡楚, 拉卡萨, 维他[赤伊]卡, 楼[呵伊]他-皮唐, 玛杜-美厚, 昂萨,

皮拉卡, 巴甘答拉, 皮他-萨木他那 阿巴答, 僧哈-萨木他那 阿巴答, 瓦他-萨木他那 阿巴答, 三尼帕提卡 阿巴答, 乌图-帕利那玛-扎 阿巴-答, 维萨玛-帕利哈拉-扎 阿巴答, 欧帕卡弥卡 阿巴答, 康玛-维帕卡-扎 阿巴答, [斯伊]唐, 翁杭, 吉嘎察, 皮帕萨, 乌察楼, 帕萨[乌欧]'提. 伊提 伊玛【斯明】卡[伊欵] 阿迪那瓦努帕[斯伊] 维哈-拉提. 阿央 乌察他南德, 阿迪那瓦-三[尼亚].

[4] And what, Ānanda, is the perception of danger? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: ‘This body is indeed loaded with much pain and much danger. Hence various afflictions arise in this body, that is, eye-disease, [internal] ear-disease, nose-disease, tongue-disease, body-disease, head-disease, [external] ear-disease, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; afflictions originating from bile, afflictions originating from phlegm, afflictions originating from wind, afflictions due to the combination of the humours; afflictions produced by change of climate, afflictions produced by lack of carefulness [or by accident], afflictions from being assaulted, afflictions produced as the result of [previous unwholesome] kamma; and [due to] cold, heat, hunger, thirst, defecation, and urination.’ Thus he dwells contemplating danger in this body. This, Ānanda, is called the perception of danger.

阿难，什么是过患想呢？阿难，于此，比丘前往林野，前往树下，或前往空闲处，如是审察：‘此身实多苦、多过患。于此身中会生各种病，诸如：眼病、耳病、鼻病、舌病、身病，头痛、耳病、口病、牙病，咳嗽、哮喘、感冒、烧心、发烧、腹痛，昏迷、痢疾、剧痛、霍乱，痲疯、疔疮、癣、肺病、癩病，轮癣、痒、疥癣，抓伤、疥疮，血胆病、糖尿病、痔疮、肿瘤、溃疡，由胆汁引起之病，由痰引起之病，由风引起之病，体液失调之病，季节变化引起之病，由不当动作引起之病，突发之病，业报引起之病，冷、热，饥饿、口渴，大便、小便。’如是于此身随观过患而住。阿难，这称为过患想。

**Katamā c'Ānanda, pahāna-saññā? Idh'Ānanda, bhikkhu uppannaṃ kāma-vitakkaṃ n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaṃ gameti. Uppannaṃ vyāpāda-vitakkaṃ n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaṃ gameti. Uppannaṃ vihiṃsā-vitakkaṃ n'ādhivāseti,**

**pajahati, vinodeti, byanti-karoti, anabhāvaṃ gameti. Uppann'uppanne pāpake akusale dhamme n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaṃ gameti. Ayaṃ vuccat'Ānanda, pahāna-saññā.**

卡他玛 察南德, 帕哈那-三[尼亚]? 伊答南德, 比库 乌潘囊 卡玛-维他康 那迪瓦[斯欵]提, 帕扎哈提, 维[讷欧][德欵]提, 【布延】提-卡楼提, 阿那巴旺 嘎美提. 乌潘囊 【乌亚】帕答-维-他康 那迪瓦[斯欵]提, 帕扎哈提, 维[讷欧][德欵]提, 【布延】提-卡楼提, 阿那-巴旺 嘎美提. 乌潘囊 维[呵英]萨-维他康 那迪瓦[斯欵]提, 帕扎哈提, 维[讷欧][德欵]提, 【布延】提-卡楼提, 阿那巴旺 嘎美提. 乌潘努潘[讷欵] 帕帕[科欵] 阿库萨雷 当美 那迪瓦[斯欵]提, 帕-扎哈提, 维[讷欧][德欵]提, 【布延】提-卡楼提, 阿那巴旺 嘎美提. 阿央 乌察他南德, 帕哈那-三[尼亚].

[5] And what, Ānanda, is the perception of abandoning? Here, Ānanda, a monk does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and nullifies it. He does not tolerate an arisen thought of ill-will; he abandons it, dispels it, terminates it, and nullifies it. He does not tolerate an arisen thought of cruelty; he abandons it, dispels it, terminates it, and nullifies it. He does not tolerate bad, unwholesome mental states whenever they arise; he abandons them, dispels them, terminates them, and nullifies them. This, Ānanda, is called the perception of abandoning.

阿难, 什么是舍断想呢? 阿难, 于此, 比库不容忍已生起的欲寻, 舍断、去除、终止, 令趋向不存在。不容忍已生起的瞋寻, 舍断、去除、终止, 令趋向不存在。不容忍已生起的害寻, 舍断、去除、终止, 令趋向不存在。不容忍再再生起的恶、不善法, 舍断、去除、终止, 令趋向不存在。阿难, 这称为舍断想。

**Katamā c'Ānanda, virāga-saññā? Idh'Ānanda, bhikkhu araṇṇa-gato vā rukkhā-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Etaṃ santaṃ, etaṃ paṇītaṃ, ya-d-idaṃ, sabba-saṅkhāra-samatho, sabb'ūpadhi-paṭinissaggo, taṇhakkhayo, virāgo nibbāna'ti. Ayaṃ vuccat'Ānanda, virāga-saññā.**

卡他玛 察南德, 维拉嘎-三[尼亚]? 伊答南德, 比库 阿兰[尼亚]-嘎投 瓦卢卡-木拉-嘎投 瓦[苏翁][尼亚]嘎拉-嘎投 瓦, 伊提 帕提三[赤伊]卡提: ‘欵唐 三唐, 欵唐 帕尼唐, [伊额].迪当, 萨巴-桑卡拉

-萨玛投, 萨布帕迪-帕提尼萨勾, 探哈-卡优, 维拉勾 尼巴南'提. 阿央 乌察他南德, 维拉嘎-三[尼亚].

[6] And what, Ānanda, is the perception of dispassion? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'This is peaceful, this is superb, that is, the stilling of all [mental and physical] activities, the relinquishment of all substratum of becoming, the destruction of craving, dispassion, Nibbāna.' This, Ānanda, is called the perception of dispassion.

阿难, 什么是离想呢? 阿难, 于此, 比库前往林野, 前往树下, 或前往空闲处, 如是审察: '此是寂静, 此是殊胜, 也即是一切诸行的止息, 一切所依的舍离, 爱尽、离、涅槃。' 阿难, 这称为离想。

**Katamā c'Ānanda, nirodha-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Etaṃ santaṃ, etaṃ paṇītaṃ, ya-d-idaṃ, sabba-saṅkhāra-samatho, sabb'ūpadhi-paṇinissaggo, taṇhakkhaya, virāgo nibbāna'ti. Ayaṃ vuccat'Ānanda, nirodha-saññā.**

卡他玛 察南德, 尼楼答-三[尼亚]? 伊答南德, 比库 阿兰[尼亚]-嘎投 瓦 卢卡-木拉-嘎投 瓦 [苏翁][尼亚]嘎拉-嘎投 瓦, 伊提 帕提三 [赤伊]卡提: '欸唐 三唐, 欸唐 帕尼唐, [伊额]. 迪当, 萨巴-桑卡拉-萨玛投, 萨布帕迪-帕提尼萨勾, 探哈-卡优, 维拉勾 尼巴南'提. 阿央 乌察他南德, 尼楼-答-三[尼亚].

[7] And what, Ānanda, is the perception of cessation? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'This is peaceful, this is superb, that is, the stilling of all [mental and physical] activities, the relinquishment of all substratum of becoming, the destruction of craving, dispassion, Nibbāna.' This, Ānanda, is called the perception of cessation.

阿难, 什么是灭想呢? 阿难, 于此, 比库前往林野, 前往树下, 或前往空闲处, 如是审察: '此是寂静, 此是殊胜, 也即是一切诸行的止息, 一切所依的舍离, 爱尽、灭、涅槃。' 阿难, 这称为灭想。

**Katamā c'Ānanda, sabba-loke anabhirata-saññā? Idh'Ānanda, bhikkhu ye loke upāy'upādānā cetaso adhiṭṭhān'**



**ābhinives'ānusatā, te pajahanto viramati na upādiyanto.  
Ayaṇ vuccat'Ānanda, sabba-loke anabhirata-saññā.**

卡他玛 察南德, 萨巴-楼[科欵] 阿那比拉他-三[尼亚]? 伊答南德, 比库 [伊欵] 楼[科欵] 乌帕由帕答那 [彻欵]他搜 阿迪他那比尼韦 萨努萨亚, [特欵] 帕扎汉投 维拉玛提 呢 乌帕迪延投. 阿央 乌察他南德, 萨巴-楼[科欵] 阿那比拉他-三[尼亚].

[8] And what, Ānanda, is the perception of non-delight in the whole world? Here, Ānanda, a monk abstains from any attachment, clinging, mental fixation, adherence, and underlying tendency in regard to the world, abandoning them without clinging. This, Ānanda, is called the perception of non-delight in the whole world.

阿难, 什么是一切世间不可乐想呢? 阿难, 于此, 比库对世间的算计、执取、心的取著、执著、随眠, 皆舍断、不乐、不执取它们。阿难, 这称为一切世间不可乐想。

**Katamā c'Ānanda, sabba-saṅkhāresu anicca-saññā? Idh'Ānanda, bhikkhu sabba-saṅkhārehi aṭṭiyati, harāyati, jigucchati. Ayaṇ vuccat'Ānanda, sabba-saṅkhāresu anicca-saññā.**

卡他玛 察南德, 萨巴-桑卡雷苏 阿尼察-三[尼亚]? 伊答南德, 比库 萨巴-桑卡雷[呵伊] 阿提亚提, 哈拉亚提, 吉-古察提. 阿央 乌察他南德, 萨巴-桑卡雷苏 阿尼察-三[尼亚].

[9] And what, Ānanda, is the perception of impermanence in all [mental and physical] activities? Here, Ānanda, a monk is repelled, wearied, and disgusted by all [mental and physical] activities. This, Ānanda, is called the perception of impermanence in all [mental and physical] activities.

阿难, 什么是对一切诸行无欲求想呢? 阿难, 于此, 比库厌恶、惭愧、嫌恶一切诸行。阿难, 这称为对一切诸行无欲求想。

**Katamā c'Ānanda, ānāpāna-sati? Idh'Ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, nisīdati pallaṅkaṇ ābhujitvā, ujuṇ kāyaṇ paṇidhāya, parimukhaṇ satiṇ upaṭṭhapetvā.**

**So sato'va assasati, sato passasati. Dīghaṇ vā assasanto 'dīghaṇ assasāmī'ti pajānāti; dīghaṇ vā passasanto 'dīghaṇ passasāmī'ti pajānāti. Rassaṇ vā assasanto 'rassaṇ assasāmī'ti pajānāti; rassaṇ vā passasanto 'rassaṇ passa-**

**sāmī'ti pajānāti. 'Sabba-kāya-paṭisaṇvedī assasissāmī'ti sikkhati; 'sabba-kāya-paṭisaṇvedī passasissāmī'ti sikkhati. 'Passambhayaṇ kāya-saṅkhāraṇ assasissāmī'ti sikkhati; 'passambhayaṇ kāya-saṅkhāraṇ passasissāmī'ti sikkhati.**

卡他玛 察南德, 阿那帕那-萨提? 伊答南德, 比库 阿兰[尼亚]-嘎投瓦 卢卡-木拉-嘎投瓦 [苏翁][尼亚]嘎拉-嘎投瓦, 尼[斯伊]答提帕郎康 阿布吉【特瓦】, 乌准 卡央 帕尼答[伊额], 帕利-木康 萨亭 乌帕他培【特瓦】。

搜 萨投[乌额] 阿萨萨提, 萨投 帕萨萨提. 迪冈 瓦 阿萨三投 ‘迪冈 阿萨萨弥’提 帕扎那提; 迪冈 瓦 帕萨三投 ‘迪-冈 帕萨萨弥’提 帕扎那提. 拉桑 瓦 阿萨三投 ‘拉桑 阿萨萨弥’提 帕扎那提; 拉桑 瓦 帕萨三投 ‘拉桑 帕萨-萨弥’提 帕扎那提. ‘萨巴-卡亚-帕提桑韦迪 阿萨[斯伊]萨弥’提 [斯伊]卡提; ‘萨巴-卡亚-帕提桑韦迪 帕萨[斯伊]萨弥’提 [斯伊]卡提. ‘帕桑巴央 卡亚-桑卡郎 阿萨[斯伊]萨弥’提 [斯伊]卡提; ‘帕桑巴央 卡亚-桑卡郎 帕萨[斯伊]萨弥’提 [斯伊]卡提.

[10] And what, Ānanda, is mindfulness of breathing? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, sits down by folding his legs crosswise, setting his [upper] body upright, and establishing mindfulness in front of his face.

Just mindful he breathes in, and mindful he breathes out. Breathing in long, he knows, “I am breathing in long”; or breathing out long, he knows, “I am breathing out long”. Breathing in short, he knows, “I am breathing in short”; or breathing out short, he knows “I am breathing out short”. “Experiencing the whole [breath-] body, I shall breathe in”, thus he trains himself; “experiencing the whole [breath-] body, I shall breathe out”, thus he trains himself. “Calming the activity of the (breath-) body, I shall breathe in”, thus he trains himself; “calming the activity of the (breath-) body, I shall breathe out”, thus he trains himself.

阿难, 什么是入出息念呢? 阿难, 于此, 比库前往林野, 前往树下, 或前往空闲处, 结跏趺而坐, 保持其身正直, 置念于面前。他只念于入息, 念于出息。入息长时, 了知: ‘我入息长。’ 出息长时, 了知: ‘我出息长。’ 入息短时, 了知: ‘我入息短。’ 出息短时, 了知: ‘我出息短。’ 他学: ‘我将觉知全身而入息。’ 他学: ‘我将觉知全身而出息。’ 他学: ‘我将平静身行而入息。’ 他学: ‘我将平静身行而出息。’

‘Pīti-paṭisaṅvedī assasissāmī’ti sikkhati; ‘pīti-paṭisaṅvedī passasissāmī’ti sikkhati. ‘Sukha-paṭisaṅvedī assasissāmī’ti sikkhati; ‘sukha-paṭisaṅvedī passasissāmī’ti sikkhati. ‘Citta-saṅkhāra-paṭisaṅvedī assasissāmī’ti sikkhati; ‘citta-saṅkhāra-paṭisaṅvedī passasissāmī’ti sikkhati. ‘Passambhaṅga citta-saṅkhāraṅ assasissāmī’ti sikkhati; ‘passambhaṅga citta-saṅkhāraṅ passasissāmī’ti sikkhati;

‘皮提-帕提桑韦迪 阿萨[斯伊]萨弥提[斯伊]卡提; ‘皮提-帕提桑韦迪 帕萨[斯伊]萨弥提[斯伊]卡提. ‘苏卡-帕提桑韦迪 阿萨[斯伊]萨弥提[斯伊]卡提; ‘苏卡-帕提桑韦迪 帕萨[斯伊]萨弥提[斯伊]卡提. ‘[赤伊]他-桑卡拉-帕提桑韦迪 阿萨[斯伊]萨弥提[斯伊]卡提; ‘[赤伊]他-桑-卡拉-帕提桑韦迪 帕萨[斯伊]萨弥提[斯伊]卡提. ‘帕桑巴-央[赤伊]他-桑卡郎 阿萨[斯伊]萨弥提[斯伊]卡提; ‘帕桑巴-央[赤伊]他-桑卡郎 帕萨[斯伊]萨弥提[斯伊]卡提;

“Experiencing joy, I shall breathe in”, thus he trains himself; “experiencing joy, I shall breathe out”, thus he trains himself. “Experiencing happiness, I shall breathe in”, thus he trains himself; “experiencing happiness, I shall breathe out”, thus he trains himself. “Experiencing the mental activity, I shall breathe in”, thus he trains himself; “experiencing the mental activity, I shall breathe out”, thus he trains himself. “Calming the mental activity, I shall breathe in”, thus he trains himself; “calming the mental activity, I shall breathe out”, thus he trains himself.

他学: ‘我将觉知喜而入息。’ 他学: ‘我将觉知喜而出息。’ 他学: ‘我将觉知乐而入息。’ 他学: ‘我将觉知乐而出息。’ 他学: ‘我将觉知心行而入息。’ 他学: ‘我将觉知心行而出息。’ 他学: ‘我将平静心行而入息。’ 他学: ‘我将平静心行而出息。’

‘Citta-paṭisaṅvedī assasissāmī’ti sikkhati; ‘citta-paṭisaṅvedī passasissāmī’ti sikkhati. ‘Abhippamodayaṅ cittaṅ assasissāmī’ti sikkhati; ‘abhippamodayaṅ cittaṅ passasissāmī’ti sikkhati; ‘Samādahaṅ cittaṅ assasissāmī’ti sikkhati; ‘samādahaṅ cittaṅ passasissāmī’ti sikkhati; ‘Vimocayaṅ cittaṅ assasissāmī’ti sikkhati; ‘vimocayaṅ cittaṅ passasissāmī’ti sikkhati.

‘[赤伊]他-帕提桑韦迪 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘[赤伊]他-帕提桑-韦迪 帕萨[斯伊]萨弥'提 [斯伊]卡提。‘阿比帕某答央 [赤伊]唐 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘阿比帕某答央 [赤伊]唐 帕萨[斯伊]萨-弥'提 [斯伊]卡提；‘萨玛答杭 [赤伊]唐 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘萨玛答杭 [赤伊]唐 帕萨[斯伊]萨弥'提 [斯伊]卡提；‘维某察央 [赤伊]唐 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘维某察央 [赤伊]唐 帕萨[斯伊]萨弥'提 [斯伊]卡提。

“Experiencing the mind, I shall breathe in”, thus he trains himself; “experiencing the mind, I shall breathe out”, thus he trains himself. “Gladdening the mind, I shall breathe in”, thus he trains himself; “gladdening the mind, I shall breathe out”, thus he trains himself. “Concentrating the mind, I shall breathe in”, thus he trains himself; “concentrating the mind, I shall breathe out”, thus he trains himself. “Liberating the mind, I shall breathe in”, thus he trains himself; “liberating the mind, I shall breathe out”, thus he trains himself.

他学：‘我将觉知心而入息。’ 他学：‘我将觉知心而出息。’ 他学：‘我将喜悦心而入息。’ 他学：‘我将喜悦心而出息。’ 他学：‘我将专注心而入息。’ 他学：‘我将专注心而出息。’ 他学：‘我将解脱心而入息。’ 他学：‘我将解脱心而出息。’

‘Anicc’ānupassī assasissāmī’ti sikkhati; ‘anicc’ānupassī passasissāmī’ti sikkhati; ‘virāg’ānupassī assasissāmī’ti sikkhati; ‘vir’āgānupassī passasissāmī’ti sikkhati; ‘nirodh-ānupassī assasissāmī’ti sikkhati; ‘nirodh’ānupassī passasissāmī’ti sikkhati; ‘paṭinissagg’ānupassī assasissāmī’ti sikkhati; ‘paṭinissagg’ānupassī passasissāmī’ti sikkhati. Ayaṃ vuccat’Ānanda, ānāpānasati.

‘阿尼察努帕[斯伊] 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘阿尼察努帕[斯伊] 帕萨[斯伊]萨弥'提 [斯伊]卡提；‘维拉嘎努帕[斯伊] 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘维拉嘎努帕[斯伊] 帕萨[斯伊]萨弥'提 [斯伊]卡提；‘尼楼答努帕[斯伊] 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘尼楼答努帕[斯伊] 帕萨-[斯伊]萨弥'提 [斯伊]卡提；‘帕提尼萨嘎努帕[斯伊] 阿萨[斯伊]萨弥'提 [斯伊]卡提；‘帕提尼萨嘎努帕[斯伊] 帕萨[斯伊]萨弥'提 [斯伊]卡提。阿央 乌察他南德，阿那帕那萨提。

“Contemplating impermanence, I shall breathe in”, thus he trains himself; “contemplating impermanence, I shall breathe out”, thus he

trains himself. “Contemplating dispassion, I shall breathe in”, thus he trains himself; “contemplating dispassion, I shall breathe out”, thus he trains himself. “Contemplating cessation, I shall breathe in”, thus he trains himself; “contemplating cessation, I shall breathe out”, thus he trains himself. “Contemplating relinquishment, I shall breathe in”, thus he trains himself; “contemplating relinquishment, I shall breathe out”, thus he trains himself.

This, Ānanda, is called mindfulness of breathing.

他学：‘我将随观无常而入息。’ 他学：‘我将随观无常而出息。’ 他学：‘我将随观离而入息。’ 他学：‘我将随观离而出息。’ 他学：‘我将随观灭而入息。’ 他学：‘我将随观灭而出息。’ 他学：‘我将随观舍离而入息。’ 他学：‘我将随观舍离而出息。’ 阿难，这称为入出息念。

**Sace kho tvaṇ, Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā imā dasa-saññā bhāseyyāsi, ṭhānaṇ kho panetaṇ vijjati yaṇ Girimānandassa bhikkhuno imā dasa-saññā sutvā so ābādho ṭhānaso paṭippassambheyyā”ti.**

萨[彻欸]寇【特旺】，阿南德，[格伊]利玛南答色比库[讷欧]乌帕-桑卡弥【特瓦】伊玛答萨-三[尼亚]巴[斯欸]亚[斯伊]，他囊寇潘-欸唐维扎提央[格伊]利玛南答色比库[讷欧]伊玛答萨-三[尼亚]苏【特瓦】搜阿巴豆他那搜帕提帕桑贝亚”提。

If you, Ānanda, approach the monk Girimānanda and tell him about these ten perceptions, then there is the possibility that on hearing about these ten perceptions, the affliction of the monk Girimānanda will immediately subside.”

阿难，如果你前往吉利马难德比库之处说此十种想，这将有可能在吉利马难德比库听了此十种想后，他的病将能立刻止息。”

**Atha kho āyasmā Ānando Bhagavato santike imā dasa-saññā uggahetvā yen’āyasmā Girimānando ten’upaṅsakami. Upasaṅkamitvā āyasmato Girimānandassa imā dasa-saññā abhāsi. Atha kho āyasmato Girimānandassa imā dasa-saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhāhi c’āyasmā Girimānando tamhā ābādhā, tathā pahīno ca pan’āyasmato Girimānandassa so ābādho ahoṣī”ti.**

阿特寇阿亚【斯玛】阿南豆巴嘎瓦投三提[科欵]伊玛答萨-三[尼亚]乌嘎黑【特瓦】[伊欵]那亚【斯玛】[格伊]利玛南豆[特欵]努庞萨卡-弥. 乌帕桑卡弥【特瓦】阿亚【斯玛】投[格伊]利玛南答色伊玛答萨-三[尼亚]阿巴[斯伊]. 阿特寇阿亚【斯玛】投[格伊]利玛南答色伊玛答萨-三[尼亚]苏【特瓦】搜阿巴豆他那搜帕提帕桑比. 乌他[呵伊]察亚【斯玛】[格伊]利玛南豆唐哈阿巴答, 他他帕[呵伊][讷欧]彻帕那亚【斯玛】投[格伊]利玛南答色搜阿巴豆阿厚[斯伊]提.

Then the Venerable Ānanda learned these ten perceptions from the Blessed One, approached the Venerable Girimānanda and after approaching he told him about these ten perceptions. Then, on hearing about these ten perceptions, the affliction of the Venerable Girimānanda immediately subsided. And the Venerable Girimānanda recovered from that affliction, and that is how the Venerable Girimānanda's affliction has been cured.

当时，具寿阿难在世尊跟前学习了此十种想之后，前往具寿吉利马难德之处。去到之后，向具寿吉利马难德说此十种想。当时，具寿吉利马难德在听了此十种想后，他的病立刻止息。具寿吉利马难德因此病愈，具寿吉利马难德的病由此消失。

**Etena sacca-vajjena – sotthi me hotu sabbadā. (1x)**

**Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)**

欵[特欵]呢 萨察-瓦[哲欵]呢 — 搜提 美厚图 萨巴答. (1x)

欵[特欵]呢 萨察-瓦[哲欵]呢 — 搜提 [特欵] 厚图 萨巴答. (2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



## 15. DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA

(DHAMMA-CAKKA-PPAVATTANA SUTTA)

转法轮经<sup>60</sup>

CHANTED ON FULL MOON DAYS ONLY

本经仅于月圆日念诵

At Nāuyana Forest Residence, this long Sutta is chanted on full moon days only and is preceded by the very short Veneration of the Buddha (Iti'pi so ... ), Dhamma (Svākkhato ...) and Saṅgha (Supaṭipanno ...), and by the verse:

在龙树林僧院，此长经仅于月圆日念诵。如诵此经，则此前仅诵“礼敬三宝”之略文，亦即“Iti'pi so ...”、“Svākkhato ...”和“Supaṭipanno ...”。再加上此偈：

**Vandāmi cetiyaṃ sabbaṃ – sabba-ṭhānesu paṭiṭṭhitaṃ,  
Sārīrika-dhātu-mahā-bodhiṃ – Buddha-rūpaṃ sakalaṃ  
sadā. (3x)**

万答弥 [彻欵]提央 萨邦 – 萨巴-他[讷欵]苏 帕提提唐，  
萨利利卡-答图-玛哈-[布欧]丁 – 布答-卢庞 萨卡郎 萨答。(3x)

*I always venerate all cetiyas (monuments) erected in all places, the [Buddha's] bodily relics, the Great Bodhi tree, and all Buddha images.*

遍一切处之佛塔，一切佛像及舍利，  
乃至摩诃菩提树，如是我常恭敬礼！

It is then immediately followed by The Buddha's Exhortation (Sugat'ovāda), **p.127**, Reviewing the Requisites, **p.129**, etc.

诵此经后，紧接着再诵“佛陀之教诫”（第 127 页）和“省思诸资具”（第 129 页）等。

**Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viha-  
rati, Isi-patane miga-dāye. Tatra kho Bhagavā pañca-vaggi-  
ye bhikkhū āmantesi:**

欵旺美 苏唐: 欵康 萨玛央 巴嘎瓦 巴拉那[斯伊]央 维哈拉提, 伊  
[斯伊]-帕他[讷欵] 弥嘎-答[伊欵]. 他【特勒】寇 巴嘎瓦 潘察-瓦  
[格伊]-[伊欵] 比库 阿曼[特欵][斯伊]:

Thus have I heard: At one time the Blessed One was staying near Bārānasī, in Isipatana [the Resort of Seers] at the Deer Park. There the Blessed One addressed the group of five monks thus:

如是我闻：一时，世尊住在巴拉纳西仙人落处的鹿野苑。于其处，世尊对五众比丘说：

**“Dve me, bhikkhave, antā pabbajitena na sevittabbā: yo c’āyaṇ kāmesu kāma-sukh’allik’ānuyogo hīno, gammo, pothujjaniko, an’ariyo, an’attha-saṅghito, yo c’āyaṇ atta-kilamath’ānuyogo dukkho, an’ariyo, an’attha-saṅghito. Ete te, bhikkhave, ubho ante anupagamma, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṅvattati.**

“【德韦】美，比卡韦，安他 帕巴吉[特欵]呢呢 [斯欵]维他巴：优 察央 卡美苏 卡玛-苏卡利卡努优勾 [呵伊][讷欧]，冈某，剖-图扎尼寇，阿那利优，阿那他-桑[呵伊]投，优 察央 阿他-[科伊]拉-玛他努优勾 杜寇，阿那利优，阿那他-桑[呵伊]投。欵[特欵] [特欵]，比卡韦，乌[布欧] 安[特欵] 阿努帕冈么，玛吉玛 帕提帕答 他他嘎 [特欵]呢 阿比桑布答 察库-卡拉尼，[尼亚]那-卡拉尼，乌帕萨玛 [伊额]，阿丙[尼亚][伊额]，桑[布欧]答[伊额]，尼巴那[伊额] 桑瓦他提。

“These two extremes, monks, should not be followed by one who has gone forth [into homelessness]. What two? The pursuit of and indulgence in sensual pleasures [hedonism], which is low, vulgar, the way of ordinary people, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Avoiding both these extremes, monks, the Tathāgata has realized the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to self-enlightenment, to Nibbāna.

“诸比丘，有两种极端乃出家人所不应实行：凡于诸欲而从事此欲乐享受者，乃卑劣、粗俗、平庸、非圣、无意义；凡从事此自我折磨者，乃苦、非圣、无意义。诸比丘，不近于这两种极端，有中道为如来所证正觉，引生眼，引生智，转向寂止、证智、正觉、涅槃。

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



卡他玛 彻 萨, 比卡韦, 玛吉玛 帕提帕答 他他嘎[特欵]呢 阿比桑  
布答, 察库-卡拉尼, [尼亚]那-卡拉尼, 乌帕萨玛[伊额], 阿丙[尼  
亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提?

And what, monks, is that middle way that the Tathāgata has realized, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

诸比库, 哪些是那为如来所证正觉, 引生眼, 引生智, 转向寂止、证智、正觉、涅槃的中道呢?

**Ayam'eva ariyo aṭṭhaṅgiko maggo; seyyathīdaṅ, sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi. Ayaṅ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṅvattati.**

阿亚美[乌额] 阿利优 阿唐[格伊]寇 玛勾; [斯欵]亚提当, 桑玛-迪提, 桑玛-桑卡剖, 桑玛-瓦察, 桑玛-康曼投, 桑玛-阿吉[乌欧], 桑玛-瓦亚某, 桑玛-萨提, 桑玛-萨玛迪.

阿央 寇 萨, 比卡韦, 玛吉玛 帕提帕答 他他嘎[特欵]呢 阿比桑布答, 察库-卡拉尼, [尼亚]那-卡拉尼, 乌帕萨玛[伊额], 阿丙[尼亚][伊额], 桑[布欧]答[伊额], 尼巴那[伊额] 桑瓦他提.

It is this Noble Eightfold Path itself; that is, right view, right reasoning, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is that middle way that the Tathāgata has realized, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to self-enlightenment, to Nibbāna.

此即八支圣道, 这就是: 正见、正思维、正语、正业、正命、正精进、正念、正定。诸比库, 此即是那为如来所证正觉, 引生眼, 引生智, 转向寂止、证智、正觉、涅槃的中道。

**Idaṅ kho pana, bhikkhave, dukkhaṅ ariya-saccaṅ: jāti'pi dukkhā, jarā'pi dukkhā, vyādhī'pi dukkho, maraṇam'pi dukkhaṅ; appiyehi sampayogo dukkho; piyehi vippayogo dukkho; yam'picchaṅ na labhatī tam'pi dukkhaṅ – saṅkhittena, pañc'ūpādāna-kkhandhā dukkhā.**

伊当寇帕呢, 比卡韦, 杜康阿利亚-萨昌: 扎提'皮杜卡, 扎拉'皮杜卡, 【乌亚】迪'皮杜寇, 玛拉囊'皮杜康; 阿皮[伊欵][呵伊]桑帕优勾杜寇; 皮[伊欵][呵伊]维帕优勾杜寇; 央皮昌呢拉巴提唐'皮杜康 — 桑-[科伊][特欵]呢, 潘楚帕答那-坎答杜卡。

Now this, monks, is the noble truth about suffering: birth is suffering, and ageing is suffering, and illness is suffering, and death is suffering; union with the unpleasant [people or things] is suffering; separation from the pleasant [people or things] is suffering; and not getting what one wants is suffering – in brief, the five aggregates subject to clinging are suffering.

诸比库, 此是苦圣谛——生是苦, 老是苦, 病是苦, 死是苦, 怨憎会是苦, 爱别离是苦, 所求不得是苦。简而言之, 五取蕴即苦。

**Idaṅ kho pana, bhikkhave, dukkha-samudayaṅ ariyasaccaṅ: y'āyaṅ taṇhā pono-bhavikā, nandi-rāga-sahagatā, tatra tatr'ābhinandinī; seyyathīdaṅ, kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.**

伊当寇帕呢, 比卡韦, 杜卡-萨木答央阿利亚萨昌: 亚央探哈剖[讷欧]-巴维卡, 南迪-拉嘎-萨哈嘎他, 他【特勒】他【特拉】-比南迪尼; [斯欵]亚提当, 卡玛-探哈, 巴瓦-探哈, 维巴瓦-探哈。

Now this, monks, is the noble truth of the origin of suffering: it is this craving which produces renewed existence [rebirth], accompanied by delight and lust, and seeking fresh delight here and there; that is, craving for sensual pleasures, craving for existence, craving for non-existence [annihilation].

诸比库, 此是苦集圣谛——此爱是再有, 与喜、贪俱, 于处处而喜乐, 这就是: 欲爱、有爱、无有爱。

**Idaṅ kho pana, bhikkhave, dukkha-nirodhaṅ ariya-saccaṅ: yo tassā'y'eva taṇhāya asesa-virāga-nirodho, cāgo, paṭinisaṅgo, mutti, anālayo.**

伊当寇帕呢, 比卡韦, 杜卡-尼楼当阿利亚-萨昌: 优他萨[伊欵][乌额]探哈[伊额]阿[斯欵]萨-维拉嘎-尼楼豆, 察勾, 帕提尼萨勾, 木提, 阿那拉优。

Now this, monks, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, and detachment from it.

诸比丘，此是苦灭圣谛——即是那爱的无余离、灭、舍弃、舍离、解脱、无执著。

**Idaṅ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṅ: ayam'eva ariyo aṭṭhaṅgiko maggo; seyyathidaṅ, sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.**

伊当寇帕呢，比卡韦，杜卡-尼楼答-嘎弥尼 帕提帕-答 阿利亚-萨昌：阿亚美[乌额] 阿利优 阿唐[格伊]寇 玛勾；[斯欸]亚-提当，桑玛-迪提，桑玛-桑卡剖，桑玛-瓦察，桑-玛-康曼投，桑玛-阿吉[乌欧]，桑玛-瓦亚某，桑玛-萨提，桑玛-萨玛迪。

Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path itself; that is, right view, right reasoning, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

诸比丘，此是导至苦灭之道圣谛——此即八支圣道，这就是：正见、正思维、正语、正业、正命、正精进、正念、正定。

**‘Idaṅ dukkhaṅ ariya-saccaṅ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṅ udapādi, ñāṇaṅ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṅ kho pan’idaṅ dukkhaṅ ariya-saccaṅ pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṅ udapādi, ñāṇaṅ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṅ kho pan’idaṅ dukkhaṅ ariya-saccaṅ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṅ udapādi, ñāṇaṅ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

‘伊当 杜康 阿利亚-萨禅’提美，比卡韦，普贝 阿那-努苏[特欸]苏当美苏 察昆 乌答帕迪，[尼亚]囊 乌答帕迪，潘[尼亚] 乌答帕迪，维扎 乌答帕迪，阿楼寇 乌答帕迪。‘唐 寇帕尼当 杜康 阿利亚-萨昌 帕灵[尼欸]延’提美，比卡韦，普贝 阿那努苏[特欸]苏当美苏 察昆 乌答帕迪，[尼亚]囊 乌答帕迪，潘[尼亚] 乌答帕迪，维扎 乌

答帕迪,阿楼寇 乌答-帕迪. ‘唐寇 帕尼当 杜康 阿利亚-萨昌 帕灵[尼亚]-探'提美, 比卡韦, 普贝 阿那努苏[特歛]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答-帕迪, 阿楼寇 乌答帕迪.

“This is the noble truth of suffering”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of suffering is to be fully understood”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of suffering has been fully understood”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

诸比库, 我对 ‘此是苦圣谛。’ 于前所未闻之法, 生起眼, 生起智, 生起慧, 生起明, 生起光。诸比库, 我对 ‘此苦圣谛应遍知。’ 于前所未闻之法, 生起眼, 生起智, 生起慧, 生起明, 生起光。诸比库, 我对 ‘此苦圣谛已遍知。’ 于前所未闻之法, 生起眼, 生起智, 生起慧, 生起明, 生起光。

**‘Idaṃ dukkha-samudayaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho paṇ’idaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho paṇ’idaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

‘伊当 杜卡-萨木答央 阿利亚-萨禅'提美, 比卡韦, 普贝 阿那努苏[特歛]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪. ‘唐寇 帕尼当 杜卡-萨木答央 阿利亚-萨昌 帕哈-他般'提美, 比卡韦, 普贝 阿那努苏[特歛]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪. ‘唐寇 帕尼当 杜卡-萨木-答央 阿利亚-萨昌 帕[呵伊]南'提美, 比卡韦, 普贝 阿那-

努苏[特歛]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。

“This is the noble truth of the origin of suffering”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of the origin of suffering is to be abandoned”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of the origin of suffering has been abandoned”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

诸比库，我对‘此是苦集圣谛。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。诸比库，我对‘此苦集圣谛应断除。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。诸比库，我对‘此苦集圣谛已断除。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

**‘Idaṅ dukkha-nirodhaṅ ariya-saccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṅ udapādi, ñāṇaṅ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṅ kho pan’idaṅ dukkha-nirodhaṅ ariya-saccaṅ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṅ udapādi, ñāṇaṅ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṅ kho pan’idaṅ dukkha-nirodhaṅ ariya-saccaṅ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṅ udapādi, ñāṇaṅ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

‘伊当 杜卡-尼楼当 阿利亚-萨禅’提美, 比卡韦, 普贝 阿那努苏[特歛]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。 ‘唐 寇 帕尼当 杜卡-尼楼当 阿利亚-萨昌 萨[赤伊]-卡他般’提美, 比卡韦, 普贝 阿那努苏[特歛]苏 当美-苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。 ‘唐 寇 帕尼当 杜卡-尼楼-当 阿利亚-萨昌 萨[赤伊]卡探’提美, 比卡韦, 普贝 阿那努苏[特歛]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。

“This is the noble truth of the cessation of suffering”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of the cessation of suffering is to be directly experienced”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of the cessation of suffering has been directly experienced”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

诸比库，我对‘此是苦灭圣谛。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。诸比库，我对‘此苦灭圣谛应现证。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。诸比库，我对‘此苦灭圣谛已现证。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

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

‘伊当 杜卡-尼楼答-嘎弥尼 帕提帕答 阿利亚-萨禅'提美, 比卡韦, 普贝 阿那努苏[特欵]苏 当美苏 察昆 乌答-帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。

‘唐 寇 帕尼当 杜卡-尼楼答-嘎弥尼 帕提-帕答 阿利亚-萨昌 巴韦他般'提美, 比卡韦, 普贝 阿那努苏[特欵]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。 ‘唐 寇 帕尼当 杜卡-尼楼答-嘎弥尼 帕提帕答 阿利亚-萨昌 巴维探'提美, 比卡韦, 普贝 阿那努苏[特欵]苏 当美苏 察昆 乌答帕迪, [尼亚]囊 乌答帕迪, 潘[尼亚] 乌答帕迪, 维扎 乌答帕迪, 阿楼寇 乌答帕迪。

“This is the noble truth of the way leading to the cessation of suffering”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of the way leading to the cessation of suffering is to be developed”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. “Now this noble truth of the way leading to the cessation of suffering has been developed”: thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

诸比库，我对‘此是导至苦灭之道圣谛。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。诸比库，我对‘此导至苦灭之道圣谛应修习。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对‘此导至苦灭之道圣谛已修习。’于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

**Yāva-kīvañ'ca me, bhikkhave, imesu catusu ariya-saccesu evaṇ ti-parivaṭṭaṇ, dvādas'ākāraṇ yathā-bhūtaṇ ṇāṇa-dassanaṇ na suvisuddhaṇ ahoṣi, n'eva tāv'ahaṇ, bhikkhave, sadevake loke, samārake, sabrahmake, sassamaṇa-brāhmaṇiyā pajāya, sadeva-manussāya anuttaraṇ sammā sambodhiṇ abhisambuddho paccaññasiṇ.**

亚瓦-[科伊]万'彻美, 比卡韦, 伊美苏 察图苏 阿利亚-萨[彻欸]苏欸旺 提-帕利瓦唐, 【德瓦】答萨卡郎 亚他-布唐 [尼亚]那-答萨-囊呢 苏维苏当 阿厚[斯伊], [讷欸][乌额] 他瓦杭, 比卡韦, 萨-[德欸]瓦[科欸] 楼[科欸], 萨玛拉[科欸], 萨【布拉呵】玛[科欸], 萨萨玛那-【布拉呵】玛-尼亚 帕扎[伊额], 萨[德欸]瓦-玛努萨[伊额] 阿努他郎 桑玛 桑[布欧]-丁 阿比桑布豆 帕禅[尼亚][斯英].

And as long, monks, my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not well purified in this way, so long did I not claim to have realized the unsurpassed fully self-enlightenment in this world with its gods, Māra, and Brahmā, in this generation with its ascetics and brahmins, its kings and humans.

诸比库，只要我对此四圣谛如此的三转十二行相的如实知见尚未完全清淨之前，诸比库，我就不会在有诸天、魔、梵的世间中，

有沙门、婆罗门、天与人的界，宣称‘已证悟无上正自觉！’

**Yato ca kho me, bhikkhave, imesu catusu ariya-saccesu evaṃ ti-parivaṭṭaṇṇ, dvādas’ākāraṇ yathā-bhūtaṇ ñāṇa-dassanaṇ suvisuddhaṇ ahoṣi, ath’āhaṇ, bhikkhave, sadevake loke, samāraḷe, sabrahmaḷe, sassamaṇa-brāhmaṇiyā pajāya, sadeva-manussāya anuttaraṇ sammā-sambodhiṇ abhisambuddho paccaññāsiṇ.**

亚投 彻 寇 美, 比卡韦, 伊美苏 察图苏 阿利亚-萨[彻欵]苏 欵旺 提-帕利瓦唐, 『德瓦』 答萨卡郎 亚他-布唐 [尼亚]那-答萨-囊 苏 维苏当 阿厚[斯伊], 阿他杭, 比卡韦, 萨[德欵]瓦[科欵] 楼[科欵], 萨玛拉[科欵], 萨『布拉呵』 玛[科欵], 萨萨玛那-『布拉呵』 玛 尼亚 帕扎[伊额], 萨[德欵]瓦-玛努萨[伊额] 阿努他郎 桑玛-桑[布 欧]丁 阿比桑布豆 帕禅[尼亚][斯英].

But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was well purified in this way, then did I claim to have realized the unsurpassed fully self-enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its kings and humans.

诸比库，正因为我对此四圣谛如此的三转十二行相的如实知见已完全清净，诸比库，然后我在有诸天、魔、梵的世间中，有沙门、婆罗门、天与人的界，宣称‘已证悟无上正自觉！’

**Ñāṇaṇ ca pana me dassanaṇ udapādi: “Akuppā me ceto-vimutti. Ayam’antimā jāti. Natth’idāni puna-bbhavo”ti. Idam’avoca Bhagavā. Attamaṇā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṇ abhinandun’ti.**

他囊 彻 帕呢 美 答萨囊 乌答帕迪：“阿库帕 美 [彻欵]投-维-木 提. 阿亚曼提玛 扎提. 那提答尼 普那-巴[乌欧]”提.

伊答玛[乌欧]彻 巴嘎瓦. 阿他玛那 潘察-瓦[格伊]亚 比库 巴嘎瓦 投 巴[斯伊]唐 阿比南敦 提.

And the knowledge and vision arose in me: “Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence [rebirth].”

The Blessed One said this. Pleased, the group of five monks delighted in the Blessed One’s statement.



智与见于我[心中]生起：‘我的解脱不动摇，此是最后生，现在已无后有。’”世尊如此说。五众比库满意与欢喜世尊之所说。

**Imasmiṅ ca pana veyyākaraṇasmiṅ bhaññamāne, āyasmato Koṇḍañña virajaṅ, vīta-malaṅ dhamma-cakkuṅ udapādi: ‘Yaṅ kiñci samudaya-dhammaṅ, sabbaṅ taṅ nirodha-dhammaṅ’ti.**

伊玛【斯明】 彻 帕呢 韦亚卡拉那【斯明】 般[尼亚]玛[讷欵], 阿亚【斯玛】-投 孔丹[尼亚]色 维拉章, 维他-玛郎 当玛-察昆 乌答-帕迪: ‘央[科英][赤伊] 萨木答亚-当芒, 萨邦 唐 尼楼答-当曼’提.

And while this exposition has been expounded, there arose in the Venerable Koṇḍañña the dustless, stainless vision of the Dhamma [Truth]: ‘Whatever has the nature of arising, all that has the nature of ceasing.’

当此解说正被宣说之时，具寿袞丹雅生起远尘离垢之法眼：“凡任何集起之法，一切皆是灭法。”

**Pavattite ca pana Bhagavatā Dhamma-cakke, Bhumā devā saddam’anussāvesuṅ: ‘Etaṅ Bhagavatā Bārāṇasiyaṅ, Isi-patane miga-dāye, anuttaraṅ Dhamma-cakkaṅ pavatti-taṅ, appativattiyaṅ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṅ’ti.**

帕瓦提[特欵] 彻 帕呢 巴嘎瓦他 当玛-察[科欵], [布翁]玛[德欵]-瓦 萨答玛努萨韦[苏翁]: “欵唐 巴嘎瓦他 巴拉那[斯伊]央, 伊[斯伊]-帕他[讷欵] 弥嘎-答[伊欵], 阿努他郎 当玛-察康 帕瓦提唐, 阿帕提瓦提央 萨玛[讷欵]呢 瓦【布拉呵】玛[讷欵]呢 瓦[德欵]韦呢 瓦 玛雷呢 瓦【布拉呵】木那 瓦[科欵]那[赤伊] 瓦 楼卡【斯明】” 提.

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling gods announced the word [news]: “Near Bārāṇasī, in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be set back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

当法轮已被世尊所转时，地居诸天发出声言：“这个被世尊在巴拉纳西仙人落处的鹿野苑所转之无上法轮，于世间不能被沙门、婆罗门、天、魔、梵或任何人所逆转！”

**Bhummānaṅ devānaṅ saddaṅ sutvā, Cātu-mmahā-rājikā devā saddam'anussāvesuṅ: “ ... .. ”ti.**

[布翁]玛囊 [德欵]瓦囊 萨当 苏【特瓦】，察吞玛哈-拉吉卡 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提.

On hearing the word of the earth-dwelling gods, the gods of the Four Kings' Heaven announced the word: “ ... .. ”

听到地居诸天的声音之后，四大王天发出声言：“…(同上)”。

**Cātu-mmahā-rājikānaṅ devānaṅ saddaṅ sutvā, Tāvatiṅsā devā saddam'anussāvesuṅ: “ ... .. ”ti.**

察吞玛哈-拉吉卡囊 [德欵]瓦囊 萨当 苏【特瓦】，他瓦亭萨 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提.

On hearing the word of the gods of the Four Kings' Heaven, the gods of the Thirty-three announced the word: “ ... .. ”

听到四大王诸天的声音之后，三十三天发出声言：“…(同上)”。

**Tāvatiṅsānaṅ devānaṅ saddaṅ sutvā, Yāmā devā saddam'anussāvesuṅ: “ ... .. ”ti.**

他瓦亭萨囊 [德欵]瓦囊 萨当 苏【特瓦】，亚玛 [德欵]瓦 萨当' 阿努萨韦[苏翁]: “ ... .. ” 提.

On hearing the word of the gods of the Thirty-three, the Yāma gods announced the word: “ ... .. ”

听到三十三诸天的声音之后，亚马诸天发出声言：“…(同上)”。

**Yāmānaṅ devānaṅ saddaṅ sutvā, Tusitā devā saddam'anussāvesuṅ: “ ... .. ”ti.**

亚玛囊 [德欵]瓦囊 萨当 苏【特瓦】，图[斯伊]他 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提.

On hearing the word of the Yāma gods, the Tusitā gods announced the word: “ ... .. ”

听到亚马诸天的声音之后，喜足诸天发出声言：“…(同上)”。

**Tusitānaṅ devānaṅ saddaṅ sutvā, Nimmāṇa-ratī devā saddam'anussāvesuṅ: “ ... ..”ti.**

图[斯伊]他囊 [德欵]瓦囊 萨当 苏【特瓦】，宁玛那-拉提 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... ..” 提。

On hearing the word of the Tusitā gods, the Nimmānaratī gods announced the word: “ ... ..”

听到喜足诸天的声音之后，化乐诸天发出声言：“…(同上)”。

**Nimmāṇa-ratīnaṅ devānaṅ saddaṅ sutvā, Para-nimmita-vasa-vattino devā saddam'anussāvesuṅ: “ ... ..”ti.**

宁玛那-拉提囊 [德欵]瓦囊 萨当 苏【特瓦】，帕拉-宁弥他-瓦萨-瓦提 [讷欧] [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... ..” 提。

On hearing the word of the Nimmānaratī gods, the Paranimmitavasa-vatti gods announced the word: “ ... ..”

听到化乐诸天的声音之后，他化自在诸天发出声言：“…(同上)”。

**Para-nimmita-vasa-vattīnaṅ devānaṅ saddaṅ sutvā, Brahma-pārisajjā devā saddam'anussāvesuṅ: “ ... ..”ti.**

帕拉-宁弥他-瓦萨-瓦提囊 [德欵]瓦囊 萨当 苏【特瓦】，【布拉呵】玛-帕利萨扎 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... ..” 提。

On hearing the word of the Paranimmitavasavatti gods, the Brahmāpārisajja gods announced the word: “ ... ..”

听到他化自在诸天的声音之后，梵众诸天发出声言：“…(同上)”。

**Brahma-pārisajjānaṅ devānaṅ saddaṅ sutvā, Brahma-purohitā devā saddam'anussāvesuṅ: “ ... ..”ti.**

【布拉呵】玛-帕利萨扎囊 [德欵]瓦囊 萨当 苏【特瓦】，【布拉呵】玛-普-楼[呵伊]他 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... ..” 提。

On hearing the word of the Brahmāpārisajja gods, the Brahmāpurohita gods announced the word: “ ... ..”

听到梵众诸天的声音之后，梵辅诸天发出声言：“…(同上)”。

**Brahma-purohitāṇaṃ devānaṃ saddaṃ sutvā, Mahā-brahmā devā saddam'anussāvesuṃ: “ ... .. ”ti.**

【布拉呵】玛-普楼[呵伊]他囊 [德欵]瓦囊 萨当 苏【特瓦】，玛哈-【布拉呵】玛 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提。

On hearing the word of the Brahmāpurohita gods, the Mahābrahma gods announced the word: “ ... .. ”

听到梵辅诸天的声音之后，大梵诸天发出声言：“…(同上)”。

**Mahā-brahmānaṃ devānaṃ saddaṃ sutvā, Paritt'ābhā devā saddam'anussāvesuṃ: “ ... .. ”ti.**

玛哈-【布拉呵】玛囊 [德欵]瓦囊 萨当 苏【特瓦】，帕利他巴 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提。

On hearing the word of the Mahābrahma gods, the Parittābha gods announced the word: “ ... .. ”

听到大梵诸天的声音之后，少光诸天发出声言：“…(同上)”。

**Parittābhānaṃ devānaṃ saddaṃ sutvā, Appamāṇ'ābhā devā saddam'anussāvesuṃ: “ ... .. ”ti.**

帕利他巴囊 [德欵]瓦囊 萨当 苏【特瓦】，阿帕玛那巴 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提。

On hearing the word of the Parittābha gods, the Appamāṇābha gods announced the word: “ ... .. ”

听到少光诸天的声音之后，无量光诸天发出声言：“…(同上)”。

**Appamāṇ'ābhānaṃ devānaṃ saddaṃ sutvā, Ābhassarā devā saddam'anussāvesuṃ: “ ... .. ”ti.**

阿帕玛那巴囊 [德欵]瓦囊 萨当 苏【特瓦】，阿巴萨拉 [德欵]瓦 萨答玛努萨韦[苏翁]: “ ... .. ” 提。

On hearing the word of the Appamāṇābha gods, the Ābhassara gods announced the word: “ ... .. ”

听到无量光诸天的声音之后，光音诸天发出声言：“…(同上)”。

**Ābhassarānaṃ devānaṃ saddaṃ sutvā, Paritta-subhā devā saddam'anussāvesuṃ: “ ... .. ”ti.**

阿巴萨拉囊 [德欵]瓦囊 萨当 苏【特瓦】，帕利他-苏巴 [德欵]瓦 萨答玛努萨韦 [苏翁]: “... ..” 提。

On hearing the word of the Ābhassara gods, the Parittasubha gods announced the word: “... ..”

听到光音诸天的声音之后，少净诸天发出声言：“…(同上)”。

**Paritta-subhānaṃ devānaṃ saddaṃ sutvā, Appamāṇa-subhā devā saddam’anussāvesuṃ: “... ..”ti.**

帕利他-苏巴囊 [德欵]瓦囊 萨当 苏【特瓦】，阿帕玛那-苏巴 [德欵]瓦 萨答玛努萨韦 [苏翁]: “... ..” 提。

On hearing the word of the Parittasubha gods, the Appamāṇasubha gods announced the word: “... ..”

听到少净诸天的声音之后，无量净诸天发出声言：“…(同上)”。

**Appamāṇa-subhānaṃ devānaṃ saddaṃ sutvā, Subha-kiṇḥakā devā saddam’anussāvesuṃ: “... ..”ti.**

阿帕玛那-苏巴囊 [德欵]瓦囊 萨当 苏【特瓦】，苏巴-[科英]哈-卡 [德欵]瓦 萨答玛努萨韦 [苏翁]: “... ..” 提。

On hearing the word of the Appamāṇasubha gods, the Subhakiṇḥaka gods announced the word: “... ..”

听到无量净诸天的声音之后，遍净诸天发出声言：“…(同上)”。

**Subha-kiṇḥakānaṃ devānaṃ saddaṃ sutvā, Veha-pphalā devā saddam’anussāvesuṃ: “... ..”ti.**

苏巴-[科英]哈卡囊 [德欵]瓦囊 萨当 苏【特瓦】，韦哈-帕拉 [德欵]-瓦 萨答玛努萨韦 [苏翁]: “... ..” 提。

On hearing the word of the Subhakiṇḥaka gods, the Vehapphala gods announced the word: “... ..”

听到遍净诸天的声音之后，广果诸天发出声言：“…(同上)”。

**Veha-pphalānaṃ devānaṃ saddaṃ sutvā, Avihā devā saddam’anussāvesuṃ: “... ..”ti.**

韦哈-帕拉囊 [德欵]瓦囊 萨当 苏【特瓦】，阿维哈 [德欵]瓦 萨答玛努萨韦 [苏翁]: “... ..” 提。

On hearing the word of the Vehapphala gods, the Aviha gods announced the word: “ ... ..”

听到广果诸天的声音之后，无烦诸天发出声言：“…(同上)”。

**Avihānaṅ devānaṅ saddaṅ sutvā, Atappā devā saddam’anussāvesuṅ: “ ... ..”ti.**

阿维哈囊 [德欵]瓦囊 萨当 苏 [特瓦] , 阿他帕 [德欵]瓦 萨答玛 努萨韦 [苏翁]: “ ... ..” 提.

On hearing the word of the Aviha gods, the Atappa gods announced the word: “ ... ..”

听到无烦诸天的声音之后，无热诸天发出声言：“…(同上)”。

**Atappānaṅ devānaṅ saddaṅ sutvā, Sudassā devā saddam’anussāvesuṅ: “ ... ..”ti.**

阿他帕囊 [德欵]瓦囊 萨当 苏 [特瓦] , 苏答萨 [德欵]瓦 萨当' 阿 努萨韦 [苏翁]: “ ... ..” 提.

On hearing the word of the Atappa gods, the Sudassa gods announced the word: “ ... ..”

听到无热诸天的声音之后，善现诸天发出声言：“…(同上)”。

**Sudassānaṅ devānaṅ saddaṅ sutvā, Sudassī devā saddam’anussāvesuṅ: “ ... ..”ti.**

苏答萨囊 [德欵]瓦囊 萨当 苏 [特瓦] , 苏答 [斯伊] [德欵]瓦 萨 当' 阿努萨韦 [苏翁]: “ ... ..” 提.

On hearing the word of the Sudassa gods, the Sudassī gods announced the word: “ ... ..”

听到善现诸天的声音之后，善见诸天发出声言：“…(同上)”。

**Sudassīnaṅ devānaṅ saddaṅ sutvā, Akaniṭṭhakā devā saddam’anussāvesuṅ: “Etaṅ Bhagavatā Bārāṇasiyaṅ, Isi-patane miga-dāye, anuttaraṅ Dhamma-cakkaṅ pavattitaṅ, appativattiyaṅ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.**

苏答 [斯伊]囊 [德欵]瓦囊 萨当 苏 [特瓦] , 阿卡尼他卡 [德欵]瓦 萨答玛努萨韦 [苏翁]: “欵唐 巴嘎瓦他 巴拉那 [斯伊]央, 伊 [斯

伊-帕他-[讷欵] 弥嘎-答[伊欵], 阿努他郎 当玛-察康 帕瓦提唐,  
阿帕提瓦提央 萨玛[讷欵]呢 瓦【布拉呵】玛[讷欵]呢 瓦 [德欵]  
韦呢 瓦 玛雷-呢 瓦【布拉呵】木那 瓦 [科欵]那[赤伊] 瓦 楼卡  
【斯明】” 提。

On hearing the word of the Sudassī gods, the Akaniṭṭhaka gods announced the word: “Near Bārāṇasī, in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be set back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

听到善见诸天的声音之后，色究竟诸天发出声言：“这个被世尊在巴拉纳西仙人落处的鹿野苑所转之无上法轮，于世间不能被沙门、婆罗门、天、魔、梵或任何人所逆转！”

**Iti ha tena khaṇena, tena muhuttana yāva brahma-lokā saddo abbhuggaṅchi. Ayaṅ ca dasa-sahassī loka-dhātu saṅkampi, sampakampi, sampavedhi, appamāṇo ca uḷāro obhāso loke pāturaḥosi, atikkamma devānaṅ dev'ānubhāvan'ti.**

伊提 呵 [特欵]呢 卡[讷欵]呢, [特欵]呢 木胡[特欵]呢 亚[乌额]  
【布拉呵】玛-楼卡 萨豆 阿布甘[赤伊]. 阿央 彻 答萨-萨哈[斯伊]  
楼卡-答图 桑-康皮, 桑帕康皮, 桑帕韦迪, 阿帕玛[讷欵] 彻 乌拉楼  
欧阿搜 楼[科欵] 帕图拉厚[斯伊], 阿提康么 [德欵]瓦囊 [德欵]瓦  
努巴万'提。

Thus at that moment, at that instant, the word spread up as far as the Brahma world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable splendid radiance appeared in the world, surpassing the divine majesty of the gods.

如此于那刹那、那须臾间，声音上升远达梵界。此一万个世界震动、大震动、强烈震动，有无量、广大、超越诸天之天威力的光明出现于世间。

**Atha kho Bhagavā udānaṅ udānesi: “Aññāsi vata, bho, Koṇḍañño! Aññāsi vata, bho, Koṇḍañño!”ti Iti h'idaṅ āyasmato Koṇḍaññassa Aññā-Koṇḍañño'tv'eva nāmaṅ ahoṣīti.**

阿特 寇 巴嘎瓦 乌答囊 乌答[讷欵][斯伊]: “安[尼亚][斯伊] 瓦特,  
[布欧], 孔丹纽! 安[尼亚][斯伊] 瓦特, [布欧], 孔丹纽!” 提 伊提  
[呵伊]当 阿亚-【斯玛】投 孔丹[尼亚]色 安[尼亚]-孔丹纽'【特  
韦】 [乌额] 那芒 阿厚[斯伊]'提。

Then the Blessed One uttered this joyous exclamation: “Sirs, Koṇḍañña has indeed understood [the Four Noble Truths]! Sirs, Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name ‘Añña Koṇḍañña’ (Koṇḍañña Who Has Understood).

当时，世尊发出此赞叹：“袞丹雅确实已了知！袞丹雅确实已了知！”如是，具寿袞丹雅的名字就成为“安雅袞丹雅”。

**Etena sacca-vajjena – sotthi me hotu sabbadā.** (1x)

**Etena sacca-vajjena – sotthi te hotu sabbadā.** (2x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 美 厚图 萨巴答。(1x)

欸[特欸]呢 萨察-瓦[哲欸]呢 — 搜提 [特欸] 厚图 萨巴答。(2x)

By the assertion of this truth, may I always rest in well-being.

By the assertion of this truth, may you always rest in well-being.

以此真实语，愿我常平安！（一遍）

以此真实语，愿汝常平安！（两遍）



END OF SUTTAS

诸经终





❧ VENERATION OF THE BODHI TREE ❧

❧ (*BODHI VANDANĀ*) ❧

❧ 礼敬菩提树 ❧



VENERATIONS

礼敬

**Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!**

那某 他色 巴嘎瓦投, 阿拉哈投, 桑玛 桑布答色!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

礼敬彼世尊、阿拉汉、正自觉者!

**VENERATION OF THE BUDDHA'S FULLY SELF-ENLIGHTENMENT**

(*SAMMĀ SAMBODHI-VANDANĀ*)

礼敬佛陀之全自觉

For the translation of this Veneration please see  
in the beginning of Morning Veneration, p. 4 ff.

此部分之翻译参见早课部分第 4 页。

**Iti'pi so Bhagavā: Arahāṇ, Sammā Sambuddho,  
Vijjā-caraṇa-sampanno, Sugato, Loka-vidū,  
Anuttaro purisa-damma-sārathi,  
Satthā deva-manussānaṇ, Buddho, Bhagavā'ti.**

伊提'皮 搜 巴嘎瓦: 阿拉杭, 桑玛 桑布豆,  
维扎-察拉那-桑潘[讷欧], 苏嘎投, 楼卡-维杜,  
阿努他楼 普利萨-当玛-萨拉提,  
萨他 [德欵]瓦-玛努萨囊, 布豆, 巴嘎瓦'提。

**Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko,  
ehi-passiko, opanayiko, paccattaṃ veditabbo viññūhī'ti.**

【斯瓦】卡投 巴嘎瓦他 当某 三迪提寇, 阿卡利寇,  
欸[呵伊]-帕[斯伊]寇, 欧帕那伊寇, 帕察唐 韦迪他[布欧] 维纽[呵  
伊]提。

**Su-paṭipanno Bhagavato sāvaka-saṅgho.**

**Uju-paṭipanno Bhagavato sāvaka-saṅgho.**

**Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.**

**Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;**

**ya-d-idaṃ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā –  
esa Bhagavato sāvaka-saṅgho.**

**Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,  
anuttaraṃ puñña-kkhettaṃ lokassā'ti.**

苏-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾。

乌朱-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾。

【尼亚】亚-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾。

萨弥[赤伊]-帕提潘[讷欧] 巴嘎瓦投 萨瓦卡-桑勾；

亚迪当 察他利 普利萨-由嘎尼, 阿他-普利萨-普嘎拉。

欸色 巴嘎瓦投 萨瓦卡-桑勾。

阿胡[讷欸]优, 帕胡[讷欸]优, 答[科伊][讷欸]优, 安扎利-卡拉尼  
优,

阿努他郎 [普翁][尼亚]-[科欸]唐 楼卡萨'提。

**Sādhu! Sādhu!! Sādhu!!!**

**萨度! 萨度!! 萨度!!!**





**VENERATION OF THE BODHI TREE**

(*BODHI-VANDANĀ*)

礼敬菩提树

**Yassa mūle nisinno'va – sabb'āri-vijayaṇ akā,  
Patto sabbaññutaṇ Satthā –vande taṇ Bodhi-pādapaṇ<sup>61</sup>**

亚色 木雷 尼[斯英][讷欧]'[乌额] — 萨巴利-维扎央 阿卡,  
帕投 萨般纽唐 萨他 — 万[德欵] 唐 [布欧]迪-帕答庞。

I venerate that Bodhi tree, seated at the base of which, the Teacher conquered all [mental] enemies and realized Omniscience.

大师于是处，尽灭烦恼敌，成办一切智；觉树我敬礼！

**Ime, ete Mahābodhi – loka-nāthena pūjitā,  
Aham'pi te namassāmi – Bodhi-rājā nam'atthu te.**

伊美, 欵[特欵] 玛哈[布欧]迪 — 楼卡-那[特欵]呢 普吉他,  
阿杭'皮 [特欵] 那玛萨弥 — [布欧]迪-拉扎 那玛图 [特欵].

I too shall pay my homage to these [present] and those [past] Great Bodhi trees honoured by the world Protector [the Buddha]. May there be homage to you, O royal Bodhi trees.

此诸大觉树，世主所敬奉，今我遍礼敬；  
愿汝觉树王，常得受礼敬！

**Paṭhamaṇ bodhi-pallaṅkaṇ – dutiyañ'ca animmisāṇ  
Tatiyaṇ caṅkamaṇaṇ seṭṭhaṇ – catutthaṇ ratan'āgharaṇ,**

帕他芒 [布欧]迪-帕郎康 — 杜提杨'彻 阿尼弥桑,  
他提央 昌卡玛囊 [斯欵]唐 — 察图唐 拉他那嘎郎。

I venerate that place which the Sage [the Buddha] used: first the place of sitting cross-legged at the Bodhi tree, second the place of not winking his eyes, third the place of the excellent walkway, fourth the place of the Jewelled Chamber,

第一菩提座<sup>62</sup>，次不瞬睛处；第三胜行路，第四具宝室。

**Pañcamaṅ Ajapālañ'ca – Muñcalindena chaṭṭhamaṅ  
Sattamaṅ Rājāyatanaṅ – vande taṅ Muni-sevitaṅ.**

潘察芒 阿扎帕兰'彻 — [木翁]察灵[德歛]呢 察他芒,  
萨他芒 拉扎亚他囊 — 万[德歛] 唐 木尼-[斯歛]维唐.

Fifth the place at the Ajapāla tree, sixth the place of the Muñcalinda nāga king, and seventh the place at the Rājāyatana tree.

第五牧童树<sup>63</sup>，第六龙王处，第七王所树<sup>64</sup>；  
如是七圣地，牟尼所行处，我今稽首礼！

**Mahā-kāruṇā-rasa-patimaṇḍitassa,  
Ananta-ñāṇassa, asādhāraṇa-paññāssa,  
Dasa-pāramitā-bala-samudītassa,  
Dasa-bala-samannāgatassa,  
Aparimeyya-guṇa-sāgarassa,  
Amhākaṅ Satthuno  
Sarasa-raṅsi-jāla-parikiṇṇaṅ  
Sammā Sambuddha-pūjitaṅ  
Siri-bodhi-rājaṅ sirasā namāmi.**

玛哈-卡卢那-拉萨-帕提曼迪他色,  
阿南他-[尼亚]那色, 阿萨答拉呢-潘[尼亚]色,  
答萨-帕拉弥他-巴拉-萨木迪他色,  
答萨-巴拉-萨曼那嘎他色,  
阿帕利美亚-古那-萨嘎拉色,  
昂哈康 萨图[讷欧]  
萨拉萨-郎[斯伊]-扎拉-帕利[科英]囊  
桑玛 桑布答-普吉唐  
[斯伊]利-[布欧]迪-拉章 [斯伊]拉萨 那玛弥.

I pay homage with my head to the glorious royal Bodhi tree honoured by the fully Self-Enlightened and surrounded by the blaze of rays of our Teacher who is adorned with the elegance of great compassion, is of infinite knowledge and unique wisdom, has developed the power of the ten perfections, is endowed with the ten [spiritual] powers, and is an ocean of immeasurable virtues.

十力、无边智；大悲、不共慧；十波罗蜜力，无边功德海；  
我等之大师，正等正觉者；一一皆具足，持以为严饰。  
是诸功德光，围敷作庄严；吉祥觉树王，我今稽首礼！

**Sādhu! Sādhu!! Sādhu!!!**

Well done! Well done! Well done!

**萨度! 萨度!! 萨度!!!**

**Indanīla-vaṇṇa-patta-seta-khandha-bhāsuraṇ  
Satthu-netta-pañkajāhi pūjit'agga-sātaḍaṇ  
Aggabodhi nāma vāma-deva-rukkha-sannibhaṇ  
Taṇ visāla-bodhi-pādapaṇ namāmi sabbadā.**

英答尼勒-万呢-帕特-[斯欵]特-坎德-巴苏郎  
萨图-[讷欵]特-庞卡扎[呵伊] 普吉他格-萨他当  
阿嘎[布欧]迪 那么 瓦么-[德欵]瓦-卢克-三尼邦  
唐 维萨拉-[布欧]迪-帕答庞 那玛弥 萨巴答。

I always pay homage to that mighty Bodhi tree which is shining with sapphire-hued leaves and white trunk and which, giving the highest blessing of the ultimate Enlightenment, was honoured by the lotus like eyes of the Teacher and is like a beautiful celestial tree.

白干帝青<sup>79C</sup>叶，光耀如天树；大师青莲目，为彼作庄严；  
最上佛菩提，与彼威神力；如是大觉树，我常恭敬礼！

**Supatīṭṭhita-raṭṭh'Anurādhapure  
Samadīṭṭhita-dakkhiṇa-sākha-bhavaṇ  
Subha-megha-van'ambara-megha-nibhaṇ  
Jaya-bodhim'ahaṇ paṇamāmi varaṇ.**

苏帕提提他-拉他努拉答普雷  
萨玛迪提他-答[科伊]那-萨卡-巴旺  
苏巴-美嘎-瓦囊巴拉-美嘎-尼邦  
扎亚-[布欧]迪玛杭 帕那玛弥 瓦郎。

I make my obeisance to the excellent Bodhi tree of victory which, having an even view of the southern branch, is well rooted within the land of Anurādhapura city shining like a cloud in the sky at the beautiful Meghavana park.

于房宿城<sup>80C</sup>善住立，南枝远望一线齐；  
云林园<sup>81C</sup>中荫如云，胜利觉树稽首礼！

**Vandāmi cetiyaṇ sabbhaṇ – sabba-ṭhānesu patīṭṭhitaṇ,  
Sārīrika-dhātu-mahā-bodhiṇ – Buddha-rūpaṇ sakalaṇ sadā.**

万答弥 [彻欵]提央 萨邦 — 萨巴-他[讷欵]苏 帕提提唐,  
萨利利卡-答图-玛哈-[布欧]丁 — 布答-卢庞 萨卡郎 萨答.

I always venerate all cetiyas (monuments) erected in all places, the [Buddha's] bodily relics, the Great Bodhi tree, and all Buddha images.

遍一切处之佛塔，一切佛像及舍利；  
乃至摩诃菩提树，如是我常恭敬礼！

**Sādhu! Sādhu!! Sādhu!!!**

Well done! Well done! Well done!

萨度! 萨度!! 萨度!!!



## VERSES OF OFFERINGS (PŪJĀ-GĀTHĀ) 供养偈

INTRODUCTORY VERSE (ĀRAMBHA-GĀTHA)

发勤偈

**Sevitaṅ dhamma-rājena – pattuṅ sambodhim'uttamaṅ  
Vandāmi Bodhi-rājānaṅ – nibbāna-sukha-siddhiyā.**

[斯欵]维唐 当玛-拉[哲欵]呢 — 帕吞 桑[布欧]迪木他芒  
万答弥 [布欧]迪-拉扎囊 — 尼巴呢-苏克-[斯伊]迪亚.

For the benefit of achieving the bliss of Nibbāna, I venerate the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；愿证涅槃乐，敬礼觉树王！

OFFERING OF OIL LAMP (DĪPA-PŪJĀ)

供养油灯

**Sevitaṅ dhamma-rājena – pattuṅ sambodhim'uttamaṅ  
Pūjemi Bodhi-rājānaṅ – dīp'ālokena sādaraṅ.**

[斯欵]维唐 当玛-拉[哲欵]呢 — 帕吞 桑[布欧]迪木他芒  
普[哲欵]弥 [布欧]迪-拉扎囊 — 迪帕楼[科欵]呢 萨答郎。

I reverentially venerate with the light of oil lamps the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；今以妙灯光，敬礼觉树王！

OFFERING OF INCENSE (*GANDHA-DHŪPA-PŪJĀ*)

供香

**Sevitaṅ dhamma-rājena – pattuṅ sambodhim’uttamaṅ  
Pūjemi Bodhi-rājānaṅ – gandha-dhūpena sādaraṅ.**

[斯欵]维唐 当玛-拉[哲欵]呢 — 帕吞 桑[布欧]迪木他芒  
普[哲欵]弥 [布欧]迪-拉扎囊 — 甘答-杜培呢 萨答郎。

I reverentially venerate with incense the royal Bodhi tree which was used by the Dhamma king ([he Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；今以妙味香，敬礼觉树王！

OFFERING OF FLOWERS/GARLANDS (*PUPPHA-DĀMA-PŪJĀ*)

供花/花鬘

**Sevitaṅ dhamma-rājena – pattuṅ sambodhim’uttamaṅ  
Pūjemi Bodhi-rājānaṅ – puppha-dāmena sādaraṅ.**

[斯欵]维唐 当玛-拉[哲欵]呢 — 帕吞 桑[布欧]迪木他芒  
普[哲欵]弥 [布欧]迪-拉扎囊 — 普帕-答美呢 萨答郎。

I reverentially venerate with a cluster of flowers the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；今以妙花鬘，敬礼觉树王！

OFFERING OF FLAGS (*DHAJA-PŪJĀ*)

供旗

**Sevitaṅ dhamma-rājena – pattuṅ sambodhim’uttamaṅ  
Pūjemi Bodhi-rājānaṅ – dhajen’etena sādaraṅ.**

[斯欵]维唐 当玛-拉[哲欵]呢 — 帕吞 桑[布欧]迪木他芒  
普[哲欵]弥 [布欧]迪-拉扎囊 — 答[哲欵][讷欵][特欵]呢 萨答郎。

I reverentially venerate with this flag the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；今以此旌旗，敬礼觉树王！

OFFERING OF EIGHT KINDS OF FRUIT JUICE (*AṬṬHAPĀNA-PŪJĀ*)

供八种果汁

**Sevitaṇ dhamma-rājena – pattuṇ sambodhim'uttamaṇ  
Pūjemi Bodhi-rājānaṇ – aṭṭha-pānena sādaraṇ.**

[斯歛]维唐 当玛-拉[哲歛]呢 — 帕吞 桑[布欧]迪木他芒  
普[哲歛]弥 [布欧]迪-拉扎囊 — 阿他-帕[讷歛]呢 萨答郎。

I reverentially venerate with eight kinds of fruit juice the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；今以八味饮，敬礼觉树王！

OFFERING OF WATER (*UDAKA-PŪJĀ*)

供水

**Sevitaṇ dhamma-rājena – pattuṇ sambodhim'uttamaṇ  
Pūjemi Bodhi-rājānaṇ – gandh'odakena sādaraṇ.**

[斯歛]维唐 当玛-拉[哲歛]呢 — 帕吞 桑[布欧]迪木他芒  
普[哲歛]弥 [布欧]迪-拉扎囊 — 甘豆答[科歛]呢 萨答郎

I reverentially venerate with fragrant water the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

法王于是处，圆成无上觉；今以妙香水，敬礼觉树王！

**Sādhu! Sādhu!! Sādhu!!!**

Well done! Well done! Well done!

萨度! 萨度!! 萨度!!!







**GOOD WISHES FOR WELL-BEING**

祝福

**1. Jayo Munindassa subodhi-mūle**

**Ahosi Mārassa parājayo hi.**

**Ugghosayaṇ Bodhi-maṇḍe pamoditā**

**Jayaṇ tadā Nāga-gaṇā mahesino.**

**Etena saccena suvatthi hotu.**

扎优 木宁答色 苏[布欧]迪-木雷

阿厚[斯伊] 玛拉色 帕拉扎优 [呵伊].

乌勾萨[俞翁] [布欧]迪-曼[德欸] 帕某迪他

扎央 他答 那嘎-嘎那 玛黑[斯伊][讷欧].

欸[特欸]呢 萨[彻欸]呢 苏瓦提 厚图

The victory of the Lord of Sages [the Buddha] at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A multitude of Nāgas then rejoicing at the ground of the Bodhi tree announced the victory of the great Seer (the Buddha). By virtue of this truth may there be well-being!

牟尼之王者，于此觉树下，伏魔成正觉；  
尔时菩提场，龙众大欢喜，号呼而宣示，大仙已破敌；  
以此真实语，惟愿得平安。

**2. Jayo Munindassa subodhi-mūle**

**Ahosi Mārassa parājayo hi.**

**Ugghosayaṇ Bodhi-maṇḍe pamoditā**

**Supaṇṇa-saṅghā'pi jayaṇ mahesino.**

**Etena saccena suvatthi hotu.**

扎优 木宁答色 苏[布欧]迪-木雷

阿厚[斯伊] 玛拉色 帕拉扎优 [呵伊].

乌勾萨[俞翁] [布欧]迪-曼[德欸] 帕某迪他

苏潘呢-桑嘎'皮 扎央 玛黑[斯伊][讷欧].

欸[特欸]呢 萨[彻欸]呢 苏瓦提 厚图

The victory of the Lord of Sages [the Buddha] at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A flock of

Supaṇṇas also rejoicing at the ground of the Bodhi tree announced the victory of the great Seer [the Buddha]. By virtue of this truth may there be well-being!

牟尼之王者，于此觉树下，伏魔成正觉；尔时菩提场，大鹏金翅鸟<sup>65</sup>，众等大欢喜，号呼而宣示，大仙已破敌；以此真实语，惟愿得平安。

### 3. Jayo Munindassa subodhi-mūle

**Ahosi Mārassa parājayo hi.**

**Ugghosayaṇ Bodhi-maṇḍe pamoditā**

**Jayaṇ tadā Deva-gaṇā-mahesino.**

**Etena saccena suvatthi hotu.**

扎优 木宁答色 苏[布欧]迪-木雷

阿厚[斯伊] 玛拉色 帕拉扎优 [呵伊]

乌勾萨[俞翁] [布欧]迪-曼[德欵] 帕某迪他

扎央 他答 [德欵]瓦-嘎那-玛黑[斯伊][讷欧]

欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图

The victory of the Lord of Sages [the Buddha] at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A multitude of Devas (deities) then rejoicing at the ground of the Bodhi tree announced the victory of the great Seer [the Buddha]. By virtue of this truth may there be well-being!

牟尼之王者，于此觉树下，伏魔成正觉；尔时菩提场，天众大欢喜，号呼而宣示，大仙已破敌；以此真实语，惟愿得平安。

### 4. Jayo Munindassa subodhi-mūle

**Ahosi Mārassa parājayo hi.**

**Ugghosayaṇ Bodhi-maṇḍe pamoditā**

**Jayaṇ tadā Brahma-gaṇā'pi tādino.**

**Etena saccena suvatthi hotu.**

扎优 木宁答色 苏[布欧]迪-木雷

阿厚[斯伊] 玛拉色 帕拉扎优 [呵伊]

乌勾萨[俞翁] [布欧]迪-曼[德欵] 帕某迪他

扎央 他答 [布拉呵] 玛-嘎那'皮 他迪[讷欧].

欵[特欵]呢 萨[彻欵]呢 苏瓦提 厚图

The victory of the Lord of Sages [the Buddha] at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A multitude of Brahmas then rejoicing at the ground of the Bodhi tree announced the victory of the great Seer [the Buddha]. By virtue of this truth may there be well-being!

牟尼之王者，于此觉树下，伏魔成正觉；  
尔时菩提场，梵众大欢喜，号呼而宣示，大仙已破敌；  
以此真实语，惟愿得平安。

**Sādhu! Sādhu!! Sādhu!!!**

Well done! Well done! Well done!

萨度! 萨度!! 萨度!!!



REGULAR PROTECTIVE DISCOURSE  
护卫经常课

DISCOURSE ON FRIENDLINESS THAT SHOULD BE PRACTICED  
(KARAṆĪYA METTA SUTTA)  
应作慈爱经

For the complete *Karaṇīya Metta Sutta* please see **p. 110**.  
《应作慈爱经》之完整经文参见第 110 页。





SHARING MERITS, ETC.  
分享功德等

SHARING MERITS WITH DEPARTED RELATIVES,  
ALL DEVAS AND BEINGS  
(*PUÑÑ'ĀNUMODANĀ*)

与诸天、有情及过世亲属等分享功德

The verses that follow are almost a repetition of those at the end of the Evening Veneration, p. 137, where the translation is given. An additional verse here is: *Idaṇ me puñña-kammaṇ ...*.  
以下诸偈除“*Idaṇ me puñña-kammaṇ*（以此福业力）”一偈外，其余与晚课对应部分相同。翻译请参见第 137 页。

**Idaṇ vo ñāṭīnaṇ hotu ... ..**

伊当 [乌欧] [尼亚]提囊 厚图 ... ..

**Ettāvata ca amhehi ... ..**

欸他瓦他 彻 昂黑[呵伊] ... ..

**Ākāsaṭṭhā ca bhummaṭṭhā ... ..**

阿卡萨他 彻 [布翁]玛他 ... ..

**Iminā puñña-kammena ... ..**

伊弥那 [普翁][尼亚]-康美呢 ... ..

**Idaṇ me puñña-kammaṇ āsava-kkhay'āvahaṇ hotu.  
Sabba-dukkhā pamuccatu.**

伊当美 [普翁][尼亚]-康芒 阿萨瓦-卡亚瓦杭 厚图。  
萨巴-杜卡 帕木察图

May this meritorious deed of mine bring about the destruction of the āsavas and set me free from all suffering.

以此福业力，愿我断诸漏，永离一切苦。

**Imāya dhamm'ānudhamma-paṭipattiyā ... ..**

伊玛[伊额] 当玛努当玛-帕提帕提亚 ... ..

**Kāyena, vācā, cittena ... ..**

卡[伊欸]呢, 瓦察, [赤伊][特欸]呢 ... ..



## ADDITIONAL VERSES FOR THE VENERATION OF THE BODHI TREE

(BODHI-VANDANĀ-GĀTHĀ)

礼敬菩提树的其他偈颂

**Sevitaṅ dhamma-rājena – nara-devehi pūjitaṅ**

**Vandāmi Bodhi-rājānaṅ – Nibbāna-sukha-dāyakaṅ.**

[斯欸]维唐 当玛-拉[哲欸]呢 — 那拉-[德欸]韦[呵伊] 普吉唐  
万答弥 [布欧]迪-拉扎囊 — 尼巴呢-苏克-答亚康

I venerate the royal Bodhi tree which was used by the Dhamma king [the Buddha], was honoured by men and gods, and which gives the bliss of Nibbāna.

法王昔居处，人天常供奉；涅槃乐所出<sup>66</sup>，敬礼觉树王！

**Yassa mūle nissinno'va – sabb'āri vijayaṅ akā,**

**Patto sabbaññutaṅ Satthā – vande taṅ Bodhim'uttamaṅ.**

亚色 木雷 尼[斯英][讷欧]'[乌额] — 萨巴利 维扎央 阿卡  
帕投 萨般纽唐 萨他 — 万[德欸] 唐 [布欧]迪木他芒

I venerate that supreme Bodhi tree, seated at the base of which, the Teacher conquered all [mental] enemies and realized Omniscience.

大师于是处，尽灭烦恼敌；成办一切智；觉树我敬礼！

**Indanīla-vaṇṇa-patta-seta-bandha-bhāsuraṇ  
Sattu-netta-pankajāhi pūjit'agga-sātadaṇ  
Aggabodhi nāma vāma-deva-rukkha-sannibhaṇ  
Taṇ visāla-bodhi-pādapaṇ namāmi sabbadā.**

英答尼勒-万呢-帕特-[斯欵]特-般德-巴苏郎  
萨图-[讷欵]特-庞卡扎[呵伊] 普吉他格-萨他当  
阿嘎[布欧]迪 那么 瓦么-[德欵]瓦-卢克-三尼邦  
唐 维萨拉-[布欧]迪-帕答庞 那玛弥 萨巴答

I always pay homage to that mighty Bodhi tree which is shining with sapphire-hued leaves and white trunk and which, giving the highest blessing of the ultimate Enlightenment, was honoured by the lotus like eyes of the Teacher and is like a beautiful celestial tree.

白干帝青叶，光耀如天树；大师青莲目，为彼作庄严；  
最上佛菩提，与彼威神力；如是大觉树，我常恭敬礼！

**Yassa mūle Mahāsatto – jetvā māraṇ maha-bbalaṇ,  
Patto sabbaññutaṇ seṭṭhaṇ – vande taṇ Bodhi-pādapaṇ.**

亚色 木雷 玛哈萨投 — [哲欵]【特瓦】 玛郎 玛哈-巴郎  
帕投 萨般纽唐 [斯欵]唐 — 万[德欵] 唐 [布欧]迪-帕答庞

I venerate that Bodhi tree, seated at the base of which, the Great Being [the Bodhisatta] conquered Māra along his great army force and realized the excellent Omniscience.

大士于是处，荡除众魔军；成办一切智；觉树我敬礼！

**Yassa mūle nissitvā – sattāhaṇ loka-nāyako  
Vimutti-sukhaṇ saṇvedī – vande taṇ Bodhim'uttamaṇ.**

亚色 木雷 尼[斯伊]【特瓦】 — 萨他杭 楼卡那亚寇  
维木提-苏康 桑韦迪 — 万[德欵] 唐 [布欧]迪木特芒

I venerate that supreme Bodhi tree, seated at the base of which, the world leader experienced the bliss of liberation for seven days.

世间之导师，于此坐七日，安享解脱乐；  
最上大觉树，于彼我敬礼！

**Yassa pūjesi Sambuddho – sattāhaṇ sakalocane,  
Pūjitaṇ nara-devehi – vande taṇ Bodhim'uttamaṇ.**

亚色 普[哲欵][斯伊] 桑布豆 — 萨他杭 萨卡楼察[讷欵]

普吉唐 那拉-[德欵]韦[呵伊] 一 万[德欵] 唐 [布欧]迪木特芒

I venerate that supreme Bodhi tree which the Self-Enlightened One honoured with His own gazing for seven days and which was honoured by men and gods.

等正觉者目，见于七日中，为彼之严饰；  
人天所供奉，最上大觉树，于彼我敬礼！

**Āyuṇ, ārogaṇ, vaṇṇaṇ – yasaṇ, kittiṇ, balaṇ, dhaṇaṇ**  
**Sādhentaṇ pūjayantānaṇ – vande taṇ Bodhim'uttamaṇ.**

阿用 阿楼格汤 万囊 - 亚桑 [克衣]停 八郎 达囊  
萨[得恩]汤 扑扎杨他囊 -万[德欵] 糖 [部欧]迪木特芒

I venerate that supreme Bodhi tree which brings about long life, health, beauty, renown, fame, strength, and wealth for those who honour it.

长寿、无病恼；容色、大名闻；资财、名声、力；  
如是诸功德，若人礼敬彼，悉皆得成办。

**Dukkhaṇ, rogaṇ, bhayaṇ, veraṇ – sokaṇ, jātiṇ, upaddavaṇ**  
**Harantaṇ pūjayantānaṇ – vande taṇ Bodhim'uttamaṇ.**

杜康, 楼冈, 巴央, 韦郎 一 搜康, 扎亭, 乌帕答旺  
哈兰唐 扑扎杨他囊 一 万[德欵] 唐 [布欧]迪木特芒

I venerate the supreme Bodhi tree which removes suffering, illness, fear, enmity, sorrow, rebirth and misfortune for those who honour it.

病、苦、悲、怖、怨，险难及再生；  
如是诸灾厄，若人礼敬彼，悉皆得除灭<sup>67</sup>。  
最上大觉树，于彼我敬礼！







# APPENDICES

## 附录

### APPENDIX I

### 附录 I

Appendix I contains two articles about a very special protective chant of the Buddha's qualities followed by the chant itself, which was originally compiled by the Ven. Nāuyane Ariyadhamma Mahāthera, is included at the end of the Sinhalese version for use on very special occasions of illness, etc., and which is placed here as appendix.

附录 I 包括一种关于佛陀功德的特殊护卫课诵和此前的两篇相关文章。此课诵最初由圣法大长老編集，被置于本书僧伽罗文版的末尾，供疾病等特殊场合使用。英文版将其编入附录。

### *The Buddha's Vitality*

*written by*

*The Most Venerable Kaḍavedduve Shrī Jinavaṅsa Mahāthera*

### 佛陀的活力

作者：卡达威杜瓦·胜种大长老

Vitality can be discerned in anything having life force or active life. When the vitality goes, there is no life and activity. [For example,] a tree bears fruit only as long as there is vitality in it. A dead tree does not bear fruit, and there is no use in watering and fertilizing it.

活力是生物的普遍特征。当活力消失时，生命和行动力也已不复存在。譬如只有活着的树才能结果。对一棵死树浇水施肥是没有用的，因为它不会结果。

We know how vitality arises in our bodies through food and our way of living [cleanliness, exercise, etc.]. But we cannot give that vitality of our body to another body. We can, however, give the vitality of our mind to limitless minds. It was not the vitality of His

Buddha body that the Lord Buddha gave to the world, it was the vitality of His Buddha mind. It is true that a marvelous light and a beautiful richness of merit emanated from the Buddha's body. Yet, the world gained mental peace and solace not by looking at His Buddha body but by looking at His Buddha mind. A very good example of this is the story of Vakkali.

我们都知道食物与生活方式（如卫生和锻炼等）如何为我们的身体带来活力，这种活力我们无法与他人分享。然而我们可以把自己内心的“能量”分享给无数其他的心灵。佛陀的色身固然相好光明、具足种种功德，然而世人并非通过瞻仰他的色身，而是通过洞察他的觉者之心来获得心灵的慰藉与安详。于此一个很好的例子是伐迦梨的故事<sup>68</sup>。

Today, too, we have this consolation of the Buddha's vitality, which is the wonderful Buddha's qualities, Buddha's intelligence and Buddha's words. There is no greater consolation in the world than this. Today, as in the past, the great power of Buddha's vitality can [still] be experienced.

今天我们同样拥有佛陀的活力所带来的慰藉，它就是佛陀殊胜的功德、智慧与言教。世上没有比这更殊胜的慰藉。它的巨大威力在今天依然可以体证，如同在过去一样。

Recently, when I was afflicted with a severe illness, a group of our children<sup>69</sup> in the *sāsana*, headed by Venerable Ariyadhamma Mahāthera, most kindly recited continually for a whole month a very special protective chant, namely, the nine Buddha's qualities, His knowledge of the ten powers (*dasa-bala-ñāṇa*), His knowledge of the four kinds of perfect self-confidence (*cātu-vesārajja-ñāṇa*), and His fourteen types of Buddha knowledge (*cuddasa-Buddha-ñāṇa*). Words cannot express the solace I gained from the recitation of this protective chant based on them. That great power of the Buddha's unsurpassed knowledge was a miracle I came to know in my mind. On that occasion the thought occurred that it would be beneficial if I publish this peaceful protective chant for the solace of many more people. It is a great joy to me [now] that this dhamma wish was fulfilled by the female and male devotees of the *sāsana* at Danav Kanda monastery.

最近在我重病之时，以圣法大长老为首的一众弟子在整月中，体贴地为我念诵一种特殊的护卫，每日不断。其中包括：佛陀的

十力、四无畏和十四种智。我无法用文字表达聆听这种念诵给我带来的慰藉。我亲身体会到了佛陀无上智慧的威力是怎样的一种奇迹。当时我感到若能将此诵本印刷出来结缘，这种庄严的念诵将会给更多的人带来慰藉。现在对我来说很高兴的是，达纳乌山寺的男女信众们圆满了我的这个愿望。

*Phīto bhavatu loko ca - rājā bhavatu dhammiko.*

(May the world be prosperous, and may the ruler be righteous.)

“愿世界繁荣，愿王者公正。”

Yours kindly,

你们那善良的

***Ven. K. Jinavaṇṣa Mahāthera***

卡达威杜瓦·胜种大长老

Guṇavardhana Yogāshramaya,

Galdūva, Kahava

德增禅寺

噶尔督瓦 — 卡哈瓦

## *The Benefits of the Protective Chant (Paritta) of the Buddha's Qualities*

written by

*The Most Venerable Nāuyane Ariyadhamma Mahāthera*

### 念诵佛陀功德护卫的利益

作者：圣法大长老

The Buddha's qualities are certainly true, real, and magnificent, and the Buddha's authority extends to 10,000,000 (*koṭi-lakkha*) world systems. There is no one in all the three worlds who surpasses the Buddha's qualities. The Buddha Himself was witness to the truthfulness of the Buddha's qualities. And as many as infinite Buddha qualities there may be, all these are summarized in the "Iti'pi so..." stanza.

佛陀的功德广大真实，无容置疑，其威力广播于一千万个世界系中。三界之中，无人的功德能够超越佛陀。佛陀本人是这些功德真实性的见证者。此诸功德虽说无量，却能用 "Iti'pi so..." 这段偈颂予以总摄。

In one who develops the meditation on the Buddha's qualities there arises limitless joy based on the Buddha as an object, and the respect, devotion and trust in the Buddha becomes boundless.

修习佛随念有所成就者会体验到无限的喜乐，他们对佛陀的信赖、虔诚和恭敬也会变得无量无边。

This [here] is just a protective chant of the Buddha's qualities, but every protective chant is a meditation. While chanting it for someone else or even for oneself, the joy and benefits that manifest are immense. When reciting it with respect to the Buddha, it appears in one's mind as if the great compassionate Buddha is standing before oneself alive. When reciting it as a protective chant and reflecting upon the *Arahaṇ*, etc. nine Buddha's qualities, His knowledge of the ten powers (*dasa-bala-nāṇa*), His knowledge of the four kinds of perfect self-confidence (*catu-vesārajja-nāṇa*), and His fourteen types of Buddha knowledge (*cuddasa-Buddha-nāṇa*), it is wonderful how the great wholesome thoughts accompanied by joy, associated with knowledge, unprompted and the rest, pervade.

这里我们提到的不仅仅是一种关于佛陀功德的护卫课诵，每种课诵本身也是一种禅修。无论为他人或自己念诵，其产生的利益和喜悦都是巨大的。如能以虔敬之心念诵佛陀功德，就如同活生生的大悲佛陀亲自站在你面前一样。当我们聆听有关佛陀如下功德的课诵：九种德号、十力、四无畏和十四种智，并同时对之进行思维，喜俱智相应无行善心<sup>70</sup>将生起并充溢于我们的内心。这是一种殊胜的体验。

The benefits of those who chant and those who listen are immediate because of the wholesome thoughts that overflow as in him who has entered upon a [jhāna] attainment, and because of the wishing of well-being (*sotthi*) by the assertions of truth (*sacca-kiriya*) based on the powerful Buddha's qualities which are certainly real.

念诵和聆听这种护卫的人能得到即时的利益，因为在念诵时如同证得安止定一样，善心会充溢其内心。同时也是由于那些带来平安的祝福，它们基于佛陀的广大功德，是决定真实的断言。

The beneficial effects are immediate if one is established in ethical conduct (*sīla*), is motivated by compassion (*karuṇa*) and is chanting with correct pronunciation, or if one is established in ethical conduct (*sīla*), is motivated by faith (*saddhā*) and, out of respect for the Buddha, listens with composed and concentrated mind.

如果诵者戒行清淨，具足悲心，发音准确；听者也同样严持淨戒，对佛陀具足信心并专心聆听；那么无论对于听者还是诵者，其利益都是即时可见的。

May our most respectable great teacher, Venerable Paṇḍita Kaḍvedduve Shrī Jinavaṇṣa Mahāthera, who approved of this protective chant of the Buddha's qualities as excellent, have, by the magnificence and power of the Buddha's qualities, long life and good health.

以佛陀广大功德之力，愿我等尊师“智者”卡达崴杜瓦-胜种大长老健康长寿，他曾将此“佛陀功德护卫”赞为殊胜。

And may this protective chant be a favourable cause and good fortune for the realization of the great deathless Nibbāna for all of you and us who use it and over and over again see the great power of the sublime Buddha's qualities.

对于你我所有见到佛陀至上功德的广大威力并时常据此诵本课诵的人们，愿此诵本为大家带来好运，并成为证悟最胜无死涅槃之助缘。

The Compiler,  
课诵编者

*Ven. Nāuyane Ariyadhamma Mahāthera*  
圣法大长老

Guṇavardhana Yogāshramaya,  
Galdūwa, Kahava  
德增禅寺  
噶尔督瓦 — 卡哈瓦



PROTECTIVE CHANT (*PARITTA*) OF THE BUDDHA'S  
QUALITIES  
佛陀功德护卫

PRELIMINARY CHANT  
课诵前行

**Namo tassa Bhagavato, Arahato, Sammā Sambuddhassa.**  
那某 他色 巴嘎瓦投, 阿拉哈投, 桑马 桑部达色

- **Iti'pi so Bhagavā ...**  
伊提'皮 搜 巴嘎瓦 ...
- **Svākkhāto Bhagavatā Dhammo ...**  
【斯瓦】卡投 巴嘎瓦他 当某 ...
- **Supaṭipanno Bhagavato sāvakaṅgho ...**  
苏帕提潘[讷欧] 巴嘎瓦投 萨瓦卡桑勾 ...

- **Maṅgala Sutta,**  
《大吉祥经》
- **Ratana Sutta,**  
《宝经》
- **Karaṇīya Mettā Sutta,** and the  
《应作慈爱经》及以下

**PROTECTIVE CHANT OF THE TWENTY-EIGHT BUDDHAS**  
**(AṬṬHA-VĪSATI-PARITTA)**  
二十八佛护卫

**Taṅhaṅkaro mahāvīro – Medhaṅkaro mahāyaso,**  
谈航卡楼 马哈唯楼 — 美当卡楼 马哈亚搜

Taṅhaṅkara, the great hero – Medhaṅkara, of great repute,  
丹杭咖拉大英雄，美唐咖拉大名闻，

**Saraṇaṅkaro loka-hito – Dīpaṅkaro jutindharo,**  
萨拉囊卡楼 楼卡[喝一]投 — 滴胖卡楼 朱停达楼

Saraṇaṅkara, the world benefactor – Dīpaṅkara, the bright one,  
萨拉囊咖拉利世间，燃灯光辉灿烂。

**Koṇḍañño jana-pāmokkho – Maṅgalo puris'āsabho,**  
空丹纽 扎那怕某扣 — 芒格楼 普利萨色[钵欧]

Koṇḍañña, the head of the people, – Maṅgala, the leader bull of men,  
袞丹雅人中上首，吉祥人中牛王，

**Sumano sumano dhīro – Revato rati-vaddhano,**  
苏马[讷欧] 苏马[讷欧] 滴楼 — 雷瓦投 拉提瓦达[讷欧]

Sumana, the happy wise one – Revata, who increases delight,  
善意善意贤慧，勒瓦德增长喜乐。

**Sobhito guṇa-sampanno – Anomadassī jan'uttamo,**  
搜比投 古那桑潘[讷欧] — 阿[讷欧] 马达[思一] 扎奴他某

Sobhita, endowed with good qualities – Anomadassī, the supreme of people,

索毗德具足功德，最高见人中最上，

**Padumo loka-pajjoto – Nārado vara-sārathī,**

怕杜某 楼卡怕周投 — 那拉兜 瓦拉萨拉提

Paduma, the lamp of the world – Nārada, the best of guides,

红莲花世间之灯，那拉达最上尊师！

**Padumuttaro satta-sāro – Sumedho agga-puggalo,**

怕杜母他楼 萨他萨楼 — 苏美豆 阿格扑格楼

Padumuttara, the most excellent of beings – Sumedha, the foremost person,

胜莲花有情精英，善慧至上之人，

**Sujāto sabba-lok'aggo – Piyadassī narā'sabho,**

苏扎投 萨巴楼可够 — 皮亚达[思一] 那拉萨[钵欧]

Sujāta, the foremost in all the world – Piyadassī, the leader bull of men,

善生一切世间至上，喜见人中牛王！

**Atthadassī kāruṇiko – Dhammadassī tamo-nudo,**

阿特达[思一] 卡路尼扣 — 达马达[思一] 他某奴兜

Atthadassī, the compassionate one – Dhammadassī, the darkness-dispeller,

见义悲悯者，见法破除黑暗，

**Siddhattho asamo loke – Tisso varada-sajvaro,**

[思一]达投 阿萨某 楼[可欵] — 提搜 瓦拉达桑瓦楼

Siddhattha, the unequalled in the world – Tissa, the most restrained,

悉塔他世间无等者，帝思施恩的律仪者！

**Phusso varada-sambuddho – Vipassī ca an'ūpamo,**

扑搜 瓦拉达桑布兜 — [乌一]帕[思一] 车 阿奴帕某

Phussa, the excellent Sambuddha – Vipassī, the incomparable,

普思施恩的正觉者，维巴西无比者，



**Sikhī sabba-hito Satthā – Vessabhū sukha-dāyako,**

[思一][可一]萨巴[喝一]萨他 — 维萨布 苏卡达亚扣

Sikhī, the Teacher who benefits all – Vessabhū, the giver of happiness,  
西奇利益一切的尊师，韦沙善施乐者！

**Kakusandho sattha-vāho – Koṇāgamano raṇaṅ'jaho,**

卡库三兜 萨他瓦厚 — 扣拿格么[讷欧] 拉南扎厚

Kakusandha, the caravan leader – Koṇāgamana, the forsaker of harm-  
fulness,

咖古三塔向导，果那嘎马那舍诤者，

**Kassapo siri-sampanno – Gotamo Sakya-puṅgavo.**

卡萨剖 [思一]里桑潘[讷欧] — 够他某 萨可亚[普恩]格[乌欧]

Kassapa, the glorious one – and Gotama, the Sakyan best bull.

咖沙巴具足吉祥，果德玛释迦的公牛！

**Tesaṅ saccena, sīlena, – khanti-metta-balena ca,**

[特歛]桑 萨[车歛]呢 [思一]雷呢 — 堪提-美他-八雷那 车

Through their truth and virtue – and the strength of their patience and  
friendliness,

以此真实、戒、忍与慈之力，

**Te'pi tvaṅ anurakkhantu – ārogyena sukkena cā'ti**

[特歛]皮 特旺 阿奴拉康图 — 阿楼格[衣歛]呢 苏[可歛]呢 查提

May these (Buddhas) too protect you – with good health and happiness!

愿他们守护你健康又快乐！

**MAIN CHANT****课诵正文**

**1. So Bhagavā iti pi: Arahaṅ. Arahaṅ vata so Bhagavā. Taṅ Bha-  
gavantaṅ, Arahantaṅ saraṅaṅ gacchāmi. Taṅ Bhagavantaṅ,  
Arahantaṅ sirasā namāmi. Tena Arahaṅ gūṇa-tejasā sotthi  
te hotu sabbadā.** <sup>71</sup>

搜 巴嘎瓦 伊提'皮 阿拉杭. 阿拉杭 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 阿拉汉唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 阿拉汉唐 [斯伊]拉萨 那玛弥. [特歛]呢 阿拉杭 古呢-[特歛]扎萨 搜提 [特歛] 厚图 萨巴达.

The Blessed One is indeed thus: Worthy. Certainly, Worthy is the Blessed One. I go for refuge to the Blessed One, the Worthy. I pay homage with my head to the Blessed One, the Worthy. By the glory of the Worthy One's virtue, may there always be well-being to you.<sup>55</sup>

彼世尊亦即是阿拉汉, 彼世尊确实是阿拉汉! 我皈依彼世尊、阿拉汉, 我头面礼敬彼世尊、阿拉汉! 以彼阿拉汉的功德威力, 愿我一切时皆平安!

**2. So Bhagavā iti'pi: *Sammā Sambuddho. Sammā Sambuddho vata so Bhagavā. Taṇ Bhagavantaṇ, Sammā Sambuddhaṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, Sammā Sambuddhaṇ sirasā namāmi. Tena Sammā Sambuddha-guṇa-tejasā sotthi te hotu sabbadā.***

搜 巴嘎瓦 伊提'皮 桑玛 桑布豆. 桑玛 桑布豆 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 桑玛 桑布当 萨拉囊 嘎查弥. 唐 巴嘎万唐, 桑玛 桑布当 [斯伊]拉萨 那玛弥. [特歛]呢 桑玛 桑布豆 古呢-[特歛]扎萨 搜提 [特歛] 厚图 萨巴达.

The Blessed One is indeed thus: fully Self-Enlightened One. Certainly, fully Self-Enlightened is the Blessed One. I go for refuge to the Blessed One, the fully Self-Enlightened One. I pay homage with my head to the Blessed One, the fully Self-Enlightened One. By the glory of the fully Self-Enlightened One's virtue, may there always be well-being to you.

彼世尊亦即是正自觉者, 彼世尊确实是正自觉者! 我皈依彼世尊、正自觉者, 我头面礼敬彼世尊、正自觉者! 以彼正自觉者的功德威力, 愿我一切时皆平安!

**3. So Bhagavā iti'pi: *Vijjā-caraṇa-sampanno. Vijjācaraṇasampanno vata so Bhagavā. Taṇ Bhagavantaṇ, Vijjācaraṇasampannaṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, Vijjācaraṇa-sampannaṇ sirasā namāmi. Tena Vijjā-caraṇa-sampanna-guṇa-tejasā sotthi te hotu sabbadā.***

搜 巴嘎瓦 伊提'皮 维扎-察拉呢-桑潘[讷欧]. 维扎-察拉呢-桑潘 [讷欧] 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 维扎-察拉呢-桑潘囊 萨拉囊 嘎查弥. 唐 巴嘎万唐, 维扎-察拉呢-桑潘囊 [斯伊]拉萨 那玛弥.

[特歛]呢 维扎-察拉呢-桑潘呢 古呢-[特歛]扎萨 搜提 [特歛] 厚图 萨巴达。

The Blessed One is indeed thus: Accomplished in higher knowledge and conduct. Certainly, Accomplished in higher knowledge and conduct is the Blessed One. I go for refuge to the Blessed One, the Accomplished in higher knowledge and conduct. I pay homage with my head to the Blessed One, the Accomplished in higher knowledge and conduct. By the glory of the higher knowledge and conduct Accomplished One's virtue, may there always be well-being to you.

彼世尊亦即是明行具足者，彼世尊确实是明行具足者！我皈依彼世尊、明行具足者，我头面礼敬彼世尊、明行具足者！以彼明行具足者的功德威力，愿我一切时皆平安！

**4. So Bhagavā iti' pi: Sugato. Sugato vata so Bhagavā. Taṅ Bhagavantaṅ, Sugataṅ saraṇaṅ gacchāmi. Taṅ Bhagavantaṅ, Sugataṅ sirasā namāmi. Tena Sugata-guṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 苏嘎投. 苏嘎投 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 苏嘎唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 苏嘎唐 [斯伊]拉萨 那玛弥. [特歛]呢 苏嘎特 古呢-[特歛]扎萨 搜提 [特歛] 厚图 萨巴达。

The Blessed One is indeed thus: Well-gone. Certainly, Well-gone is the Blessed One. I go for refuge to the Blessed One, the Well-gone. I pay homage with my head to the Blessed One, the Well-gone. By the glory of the Well-gone One's virtue, may there always be well-being to you.

彼世尊亦即是善至，彼世尊确实是善至！我皈依彼世尊、善至，我头面礼敬彼世尊、善至！以彼善至的功德威力，愿我一切时皆平安！

**5. So Bhagavā iti' pi: Lokavidū. Lokavidū vata so Bhagavā. Taṅ Bhagavantaṅ, Lokaviduṅ saraṇaṅ gacchāmi. Taṅ Bhagavantaṅ, Lokaviduṅ sirasā namāmi. Tena Loka-vidu-guṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 楼卡维杜. 楼卡维杜 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 楼卡维敦 萨拉囊 嘎查弥. 唐 巴嘎万唐, 楼卡维敦 [斯伊]拉萨 那玛弥. [特歛]呢 楼卡维杜 古呢-[特歛]扎萨 搜提 [特歛] 厚图 萨巴达。

The Blessed One is indeed thus: Knower of the worlds. Certainly, Knower of the worlds is the Blessed One. I go for refuge to the Blessed One, the Knower of the worlds. I pay homage with my head to the Blessed One, the Knower of the worlds. By the glory of the worlds Knower's virtue, may there always be well-being to you.

彼世尊亦即是世间解，彼世尊确实是世间解！我皈依彼世尊、世间解，我头面礼敬彼世尊、世间解！以彼世间解的功德威力，愿我一切时皆平安！

**6. So Bhagavā iti'pi: Anuttaro purisa-damma-sārathi. Anuttaro purisadammasārathi vata so Bhagavā. Taṇ Bhagavantaṇ, Anuttaraṇ purisadammasārathiṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, Anuttaraṇ purisadammasārathiṇ sirasā namāmi. Tena Anuttarapurisadammasārathi-guṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 阿努他楼 普利萨-当玛-萨拉提. 阿努他楼 普利萨-当玛-萨拉提 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 阿努他楼 普利萨-当玛-萨拉亭 萨拉囊 嘎查弥. 唐 巴嘎万唐, 阿努他楼 普利萨-当玛-萨拉亭 [斯伊]拉萨 那玛弥. [特歎]呢 普利萨-当玛-萨拉提 古呢-[特歎]扎萨 搜提 [特歎] 厚图 萨巴达.

The Blessed One is indeed thus: Unsurpassed leader of persons fit to be tamed. Certainly, Unsurpassed leader of persons fit to be tamed is the Blessed One. I go for refuge to the Blessed One, Unsurpassed leader of persons fit to be tamed. I pay homage with my head to the Blessed One, the Unsurpassed leader of persons fit to be tamed. By the glory of the virtue of the Unsurpassed leader of persons fit to be tamed, may there always be well-being to you.

彼世尊亦即是无上调御丈夫，彼世尊确实是无上调御丈夫！我皈依彼世尊、无上调御丈夫，我头面礼敬彼世尊、无上调御丈夫！以彼无上调御丈夫的功德威力，愿我一切时皆平安！

**7. So Bhagavā iti'pi: Satthā deva-manussānaṇ. Satthā devamanussānaṇ vata so Bhagavā. Taṇ Bhagavantaṇ, Satthāraṇ devamanussānaṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, Satthāraṇ devamanussānaṇ sirasā namāmi. Tena Satthā devamanussānaṇ guṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提·皮 萨他 [德欵]瓦-玛努萨囊. 萨他 [德欵]瓦-玛努萨囊 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 萨他 [德欵]瓦-玛努萨囊 萨拉囊 嘎查弥. 唐 巴嘎万唐, 萨他 [德欵]瓦-玛努萨囊 [斯伊]拉萨 那玛弥. [特欵]呢 萨他 [德欵]瓦-玛努萨囊 古呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: Teacher of gods and humans. Certainly, Teacher of gods and humans is the Blessed One. I go for refuge to the Blessed One, the Teacher of gods and humans. I pay homage with my head to the Blessed One, Teacher of gods and humans. By the glory of virtue of the Teacher of gods and humans, may there always be well-being to you.

彼世尊亦即是天人导师，彼世尊确实是天人导师！我皈依彼世尊、天人导师，我头面礼敬彼世尊、天人导师！以彼天人导师的功德威力，愿我一切时皆平安！

**8. So Bhagavā iti' pi: *Buddho*. Buddho vata so Bhagavā. Taṅ Bhagavantaṅ, Buddhaṅ saraṇaṅ gacchāmi. Taṅ Bhagavantaṅ, Buddhaṅ sirasā namāmi. Tena Buddha-guṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提·皮 布豆. 布豆 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 布当 萨拉囊 嘎查弥. 唐 巴嘎万唐, 布当 [斯伊]拉萨 那玛弥. [特欵]呢 布德 古呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: Enlightened. Certainly, Enlightened is the Blessed One. I go for refuge to the Blessed One, the Enlightened. I pay homage with my head to the Blessed One, the Enlightened. By the glory of the Enlightened One's virtue, may there always be well-being to you.

彼世尊亦即是佛陀，彼世尊确实是佛陀！我皈依彼世尊、佛陀，我头面礼敬彼世尊、佛陀！以彼佛陀的功德威力，愿我一切时皆平安！

**9. So Bhagavā iti' pi: *Bhagavā*. Bhagavā vata so Bhagavā. Taṅ Bhagavantaṅ, Bhagavantaṅ saraṇaṅ gacchāmi. Taṅ Bhagavantaṅ, Bhagavantaṅ sirasā namāmi. Tena Bhagavā-guṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提·皮 巴嘎瓦. 巴嘎瓦 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 巴嘎万唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 巴嘎万唐 [斯伊]拉萨 那玛弥. [特欵]呢 巴嘎瓦 古呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: Blessed. Certainly, Blessed is the Blessed One. I go for refuge to the Blessed One, the Blessed. I pay homage with my head to the Blessed One, the Blessed. By the glory of the Blessed One's virtue, may there always be well-being to you.

彼世尊亦即是世尊，彼世尊确实是世尊！我皈依彼世尊、世尊，我头面礼敬彼世尊、世尊！以彼世尊的功德威力，愿我一切时皆平安！

**10. So Bhagavā iti' pi: *Dasa-bala-dhārī*. Dasabaladhārī vata so Bhagavā. Taṇ Bhagavantaṇ, Dasabaladhārīṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, Dasabaladhārīṇ sirasā namāmi. Tena Dasabala-ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 达色-巴勒-达利. 达色-巴勒-达利 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 达色-巴勒-达灵 萨拉囊 嘎查弥. 唐 巴嘎万唐, 达色-巴勒-达灵 [斯伊]拉萨 那玛弥. [特歎]呢 达色巴勒-[尼亚]呢-[特歎]扎萨 搜提 [特歎] 厚图 萨巴达.

The Blessed One is indeed thus: the possessor of the ten powers. Certainly, the possessor of the ten powers is the Blessed One. I go for refuge to the Blessed One, the possessor of the ten powers. I pay homage with my head to the Blessed One, the possessor of the ten powers. By the glory of the knowledge of the ten powers, may there always be well-being to you.

彼世尊亦即是持十力者，彼世尊确实是持十力者！我皈依彼世尊、持十力者，我头面礼敬彼世尊、持十力者！以彼十力智的功德威力，愿我一切时皆平安！

**11. So Bhagavā iti' pi: *cātu-vesāraja-visārado*. Catuvesārajja-visārado vata so Bhagavā. Taṇ Bhagavantaṇ, Catuvesārajjavisāradaṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, Catuvesārajjavisāradaṇ sirasā namāmi. Tena Catuvesārajja-ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 查图-维萨拉扎-维萨拉豆. 查图-维萨拉扎-维萨拉豆 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 查图-维萨拉扎-维萨拉当 萨拉囊 嘎查弥. 唐 巴嘎万唐, 查图-维萨拉扎-维萨拉当 [斯伊]拉萨 那玛弥. [特歎]呢 查图维萨拉扎-[尼亚]呢-[特歎]扎萨 搜提 [特歎] 厚图 萨巴达.

The Blessed One is indeed thus: confident with the four kinds of perfect self-confidence. Certainly, confident with the four kinds of perfect self-confidence is the Blessed One. I go for refuge to the Blessed One, the confident with the four kinds of perfect self-confidence. I pay homage with my head to the Blessed One, the confident with the four kinds of perfect self-confidence. By the glory of the knowledge of the four kinds of perfect self-confidence, may there always be well-being to you.

彼世尊亦即是四种无畏的无畏者，彼世尊确实是四种无畏的无畏者！我皈依彼世尊、四种无畏的无畏者，我头面礼敬彼世尊、四种无畏的无畏者！以彼四种无畏智的功德威力，愿我一切时皆平安！

**12. So Bhagavā itī' pi: *dukkhe ñāṇena samannāgato. Dukkhe ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, dukkhe ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, dukkhe ñāṇena samannāgataṇ sirasā namāmi. Tena dukkhe ñāṇa-tejasā sotthi te hotu sabbadā.***

搜 巴嘎瓦 伊提'皮 度[科欵] [尼亚][呢欵]呢 萨马纳格投. 度[科欵] [尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 度[科欵] [尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 度[科欵] [尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 度[科欵]-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of suffering. Certainly, endowed with the knowledge of suffering is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of suffering. I pay homage with my head to the Blessed One, the endowed One with the knowledge of suffering. By the glory of the knowledge of suffering, may there always be well-being to you.

彼世尊亦即是具足苦智者，彼世尊确实是具足苦智者！我皈依彼世尊、具足苦智者，我头面礼敬彼世尊、具足苦智者！以彼苦智的功德威力，愿我一切时皆平安！

**13. So Bhagavā itī' pi: *samudaye ñāṇena samannāgato. Samudaye ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, samudaye ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, samudaye ñāṇena samannāgataṇ sirasā namāmi. Tena samudaye ñāṇa-tejasā sotthi te hotu sabbadā.***

搜 巴嘎瓦 伊提'皮 萨木达[以欸][尼亚][呢欸]呢 萨马纳格投. 萨木达[以欸][尼亚][呢欸]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 萨木达[以欸][尼亚][呢欸]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 萨木达[以欸][尼亚][呢欸]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欸]呢 萨木达[以欸]-[尼亚]呢-[特欸]扎萨 搜提 [特欸] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of the origin (of suffering). Certainly, endowed with the knowledge of the origin is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the origin. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the origin. By the glory of the knowledge of origin, may there always be well-being to you.

彼世尊亦即是具足集智者，彼世尊确实是具足集智者！我皈依彼世尊、具足集智者，我头面礼敬彼世尊、具足集智者！以彼集智的功德威力，愿我一切时皆平安！

**14. So Bhagavā iti'pi: nirodhe ñāṇena samannāgato. Nirodhe ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, nirodhe ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, nirodhe ñāṇena samannāgataṇ sirasā namāmi. Tena nirodhe ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 尼楼[德欸][尼亚][呢欸]呢 萨马纳格投. 尼楼[德欸][尼亚][呢欸]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 尼楼[德欸][尼亚][呢欸]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 尼楼[德欸][尼亚][呢欸]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欸]呢 尼楼[德欸]-[尼亚]呢-[特欸]扎萨 搜提 [特欸] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of the cessation (of suffering). Certainly, endowed with the knowledge of the cessation is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the cessation. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the cessation. By the glory of the knowledge of the cessation, may there always be well-being to you.

彼世尊亦即是具足灭智者，彼世尊确实是具足灭智者！我皈依彼世尊、具足灭智者，我头面礼敬彼世尊、具足灭智者！以彼灭智的功德威力，愿我一切时皆平安！



**15. So Bhagavā iti' pi: magge ñāṇena samannāgato. Magge ñāna samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, magge ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, magge ñāṇena samannāgataṇ sirasā namāmi. Tena magge ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 马[格欵] [尼亚][呢欵]呢 萨马纳格投. 马[格欵] [尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 马[格欵] [尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 马[格欵] [尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 马[格欵]-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of the path. Certainly, endowed with the knowledge of the path is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the path. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the path. By the glory of the knowledge of the path, may there always be well-being to you.

彼世尊亦即是具足道智者，彼世尊确实是具足道智者！我皈依彼世尊、具足道智者，我头面礼敬彼世尊、具足道智者！以彼道智的功德威力，愿我一切时皆平安！

**16. So Bhagavā iti' pi: attha-paṭisambhīde ñāṇena samannāgato. Atthapaṭisambhīde ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, attha-paṭisambhīde ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, attha-paṭisambhīde ñāṇena samannāgataṇ sirasā namāmi. Tena attha-paṭisambhīde ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 阿他-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格投. 阿他-帕提桑比[德欵] [尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 阿他-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 阿他-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 阿他-帕提桑比[德欵]-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of discrimination of meaning. Certainly, endowed with the knowledge of discrimination of meaning is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination of meaning. I pay homage with my head to the Blessed One, the endowed

One with the knowledge of discrimination of meaning. By the glory of the knowledge of discrimination of meaning, may there always be well-being to you.

彼世尊亦即是具足义无碍解智者，彼世尊确实是具足义无碍解智者！我皈依彼世尊、具足义无碍解智者，我头面礼敬彼世尊、具足义无碍解智者！以彼义无碍解智的功德威力，愿我一切时皆平安！

**17. So Bhagavā iti' pi: dhamma-paṭisambhīde ñāṇena samannāgato. Dhamma-paṭisambhīde ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, dhamma-paṭisambhīde ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, dhamma-paṭisambhīde ñāṇena samannāgataṇ sirasā namāmi. Tena dhamma-paṭisambhīde ñāṇa-tejasā sotthi te hotu sabbadā.**

搜巴嘎瓦伊提'皮当玛-帕提桑比[德欵][尼亚][呢欵]呢萨马纳格投.当玛-帕提桑比[德欵][尼亚][呢欵]呢瓦特搜巴嘎瓦.唐巴嘎万唐,当玛-帕提桑比[德欵][尼亚][呢欵]呢萨马纳格唐萨拉囊嘎查弥.唐巴嘎万唐,当玛-帕提桑比[德欵][尼亚][呢欵]呢萨马纳格唐[斯伊]拉萨那玛弥.[特欵]呢当玛-帕提桑比[德欵]-[尼亚]呢-[特欵]扎萨搜提[特欵]厚图萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of discrimination of phenomena. Certainly, endowed with the knowledge of discrimination of phenomena is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination of phenomena. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination of phenomena. By the glory of the knowledge of discrimination of phenomena, may there always be well-being to you.

彼世尊亦即是具足法无碍解智者，彼世尊确实是具足法无碍解智者！我皈依彼世尊、具足法无碍解智者，我头面礼敬彼世尊、具足法无碍解智者！以彼法无碍解智的功德威力，愿我一切时皆平安！

**18. So Bhagavā iti' pi: nirutti-paṭisambhīde ñāṇena samannāgato. Nirutti-paṭisambhīde ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, nirutti-paṭisambhīde ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, nirutti-**

**paṭisambhīde ñāṇena samannāgataṃ sirasā namāmi. Tena nirutti-paṭisambhīde ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 尼卢提-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格投. 尼卢提-帕提桑比[德欵] [尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 尼卢提-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 尼卢提-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 尼卢提-帕提桑比[德欵]-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of discrimination of linguistic expression. Certainly, endowed with the knowledge of discrimination of linguistic expression is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination of linguistic expression. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination of linguistic expression. By the glory of the knowledge of discrimination of linguistic expression, may there always be well-being to you.

彼世尊亦即是具足辞无碍解智者，彼世尊确实是具足辞无碍解智者！我皈依彼世尊、具足辞无碍解智者，我头面礼敬彼世尊、具足辞无碍解智者！以彼辞无碍解智的功德威力，愿我一切时皆平安！

**19. So Bhagavā itī' pi: paṭibhāna-paṭisambhīde ñāṇena samannāgato. Paṭibhāna-paṭisambhīde ñāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantaṃ, paṭibhāna-paṭisambhīde ñāṇena samannāgataṃ saraṇaṃ gacchāmi. Taṃ Bhagavantaṃ, paṭibhāna-paṭisambhīde ñāṇena samannāgataṃ sirasā namāmi. Tena paṭibhānapaṭisambhīde ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 帕提巴那-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格投. 帕提巴那-帕提桑比[德欵] [尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 帕提巴那-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 帕提巴那-帕提桑比[德欵] [尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 帕提巴那-帕提桑比[德欵]-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of discrimination by perspicacity. Certainly, endowed with the knowledge of

discrimination by perspicacity is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination by perspicacity. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination by perspicacity. By the glory of the knowledge of discrimination by perspicacity, may there always be well-being to you.

彼世尊亦即是具足辩无碍解智者，彼世尊确实是具足辩无碍解智者！我皈依彼世尊、具足辩无碍解智者，我头面礼敬彼世尊、具足辩无碍解智者！以彼辩无碍解智的功德威力，愿我一切时皆平安！

**20. So Bhagavā iti' pi: indriya-paro-pariyatte ñāṇena samannāgato. Indriya-paro-pariyatte ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, indriya-paro-pariyatte ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, indriya-paro-pariyatte ñāṇena samannāgataṇ sirasā namāmi. Tena indriya-paro-pariyatte ñāṇa-tejasā sotthi te hotu sabbadā.**

搜巴嘎瓦伊提'皮英【德利】亚-帕楼-帕利亚[特歎] [尼亚][呢歎]呢 萨马纳格投. 英【德利】亚-帕楼-帕利亚[特歎] [尼亚][呢歎]呢 瓦特搜巴嘎瓦. 唐巴嘎万唐, 英【德利】亚-帕楼-帕利亚[特歎] [尼亚][呢歎]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐巴嘎万唐, 英【德利】亚-帕楼-帕利亚[特歎] [尼亚][呢歎]呢 萨马纳格唐 [斯伊]拉萨那玛弥. [特歎]呢 英【德利】亚-帕楼-帕利亚[特歎]-[尼亚]呢-[特歎]扎萨 搜提 [特歎] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of penetration of the high or low spiritual faculties [of beings]. Certainly, endowed with the knowledge of penetration of the high or low spiritual faculties is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of penetration of the high or low spiritual faculties. I pay homage with my head to the Blessed One, the endowed One with the knowledge of penetration of the high or low spiritual faculties. By the glory of the knowledge of penetration of the high or low spiritual faculties, may there always be well-being to you.

彼世尊亦即是具足根上下智者，彼世尊确实是具足根上下智者！我皈依彼世尊、具足根上下智者，我头面礼敬彼世尊、具足根上下智者！以彼根上下智的功德威力，愿我一切时皆平安！

**21. So Bhagavā iti' pi: āsay'ānusaye ñāṇena samannāgato. Āsayānusaye ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, āsayānusaye ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, āsayānusaye ñāṇena samannāgataṇ sirasā namāmi. Tena āsayānusaye ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 阿萨亚努萨[伊欵][尼亚][呢欵]呢 萨马纳格投. 阿萨亚努萨[伊欵][尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 阿萨亚努萨[伊欵][尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 阿萨亚努萨[伊欵][尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 阿萨亚努萨[伊欵]-[尼亚]呢-[特欵] 扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of the dispositions and underlying tendencies [of beings]. Certainly, endowed with the knowledge of the dispositions and underlying tendencies is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the dispositions and underlying tendencies. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the dispositions and underlying tendencies. By the glory of the knowledge of the dispositions and underlying tendencies, may there always be well-being to you.

彼世尊亦即是具足意乐随眠智者，彼世尊确实是具足意乐随眠智者！我皈依彼世尊、具足意乐随眠智者，我头面礼敬彼世尊、具足意乐随眠智者！以彼意乐随眠智的功德威力，愿我一切时皆平安！

**22. So Bhagavā iti' pi: yamaka-pāṭihāriye ñāṇena samannānato. Yamaka-pāṭihāriye ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, yama-kapāṭihāriye ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, yamaka-pāṭihāriye ñāṇena samannāgataṇ sirasā namāmi. Tena yamaka-pāṭihāriye ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 亚玛卡-帕提哈利[伊欵][尼亚][呢欵]呢 萨马纳格投. 亚玛卡-帕提哈利[伊欵][尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 亚玛卡-帕提哈利[伊欵][尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 亚玛卡-帕提哈利[伊欵][尼

亚[呢欸]呢 萨马纳格唐 [斯伊]拉萨 那玛弥。[特欸]呢 亚玛卡-帕提哈利[伊欸]-[尼亚]呢-[特欸]扎萨 搜提 [特欸] 厚图 萨巴达。

The Blessed One is indeed thus: endowed with the knowledge of the twin miracle. Certainly, endowed with the knowledge of the twin miracle is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the twin miracle. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the twin miracle. By the glory of the knowledge of the twin miracle, may there always be well-being to you.

彼世尊亦即是具足双神变智者，彼世尊确实是具足双神变智者！我皈依彼世尊、具足双神变智者，我头面礼敬彼世尊、具足双神变智者！以彼双神变智的功德威力，愿我一切时皆平安！

**23. So Bhagavā iti'pi: mahā-karuṇā-samāpattiyā ñāṇena samannāgato. Mahā-karuṇā-samāpattiyā ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, mahā-karuṇā-samāpattiyā ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, mahā-karuṇā-samāpattiyā ñāṇena samannāgataṇ sirasā namāmi. Tena mahā-karuṇā-samāpattiyā ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 马哈卡卢哪 萨吗帕题亚[尼亚][呢欸]呢 萨马纳格投。马哈卡卢哪 萨吗帕题亚[尼亚][呢欸]呢 瓦特 搜 巴嘎瓦。唐 巴嘎万唐，马哈卡卢哪 萨吗帕题亚[尼亚][呢欸]呢 萨马纳格唐 萨拉囊 嘎查弥。唐 巴嘎万唐，马哈卡卢哪 萨吗帕题亚[尼亚][呢欸]呢 萨马纳格唐 [斯伊]拉萨 那玛弥。[特欸]呢 马哈卡卢哪 萨吗帕题亚-[尼亚]呢-[特欸]扎萨 搜提 [特欸] 厚图 萨巴达。

The Blessed One is indeed thus: endowed with the knowledge of the attainment of the Great Compassion. Certainly, endowed with the knowledge of the attainment of the Great Compassion is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the attainment of the Great Compassion. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the attainment of the Great Compassion. By the glory of the knowledge of the attainment of the Great Compassion, may there always be well-being to you.

彼世尊亦即是具足大悲定智者，彼世尊确实是具足大悲定智者！我皈依彼世尊、具足大悲定智者，我头面礼敬彼世尊、具足大悲定智者！以彼大悲定智的功德威力，愿我一切时皆平安！

**24. So Bhagavā iti' pi: sabbaññuta-ñāṇena samannāgato. Sabbaññuta-ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, sabbaññuta-ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, sabbaññuta-ñāṇena samannāgataṇ siraṣā namāmi. Tena sabbaññuta-ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 萨般纽他-[尼亚][呢欵]呢 萨马纳格投. 萨般纽他-[尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 萨般纽他-[尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 萨般纽他-[尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 萨般纽他-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the knowledge of omniscience. Certainly, endowed with the knowledge of omniscience is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of omniscience. I pay homage with my head to the Blessed One, the endowed One with the knowledge of omniscience. By the glory of the knowledge of omniscience, may there always be well-being to you.

彼世尊亦即是具足一切知智者，彼世尊确实是具足一切知智者！我皈依彼世尊、具足一切知智者，我头面礼敬彼世尊、具足一切知智者！以彼一切知智的功德威力，愿我一切时皆平安！

**25. So Bhagavā iti' pi: anāvaraṇa-ñāṇena samannāgato. Anāvaraṇa-ñāṇena samannāgato vata so Bhagavā. Taṇ Bhagavantaṇ, anāvaraṇa-ñāṇena samannāgataṇ saraṇaṇ gacchāmi. Taṇ Bhagavantaṇ, anāvaraṇa-ñāṇena samannāgataṇ siraṣā namāmi. Tena anāvaraṇa-ñāṇa-tejasā sotthi te hotu sabbadā.**

搜 巴嘎瓦 伊提'皮 阿那瓦拉那-[尼亚][呢欵]呢 萨马纳格投. 阿那瓦拉那-[尼亚][呢欵]呢 瓦特 搜 巴嘎瓦. 唐 巴嘎万唐, 阿那瓦拉那-[尼亚][呢欵]呢 萨马纳格唐 萨拉囊 嘎查弥. 唐 巴嘎万唐, 阿那瓦拉那-[尼亚][呢欵]呢 萨马纳格唐 [斯伊]拉萨 那玛弥. [特欵]呢 阿那瓦拉那-[尼亚]呢-[特欵]扎萨 搜提 [特欵] 厚图 萨巴达.

The Blessed One is indeed thus: endowed with the unobstructed knowledge. Certainly, endowed with the unobstructed knowledge is the Blessed One. I go for refuge to the Blessed One, the endowed One with the unobstructed knowledge. I pay homage with my head to the Blessed

One, the endowed One with the unobstructed knowledge. By the glory of the unobstructed knowledge, may there always be well-being to you.

彼世尊亦即是具足无障碍智者，彼世尊确实是具足无障碍智者！我皈依彼世尊、具足无障碍智者，我头面礼敬彼世尊、具足无障碍智者！以彼无障碍智的功德威力，愿我一切时皆平安！

MAY ALL BEINGS BE WELL AND HAPPY

愿一切有情幸福安乐



## APPENDIX II

## 附录 II

The chant that follows is part of '**Sharing Merits with All Devas, Beings, and Departed Relatives (puññānumodanā)**' at the end of the 'Evening Veneration' in the Sinhalese version, but the present English translator and editor has been asked to place it in the Appendix as it is not chanted at Nāyana Forest Monastery, and as it can nevertheless be in use in other monasteries.

下述课诵是僧伽罗文版《晚课》中“与诸天、有情及过世亲属分享功德”的一部分，但英文版编译者被要求将其置于附录之中，因为它在龙树林僧院不被使用，然而在其他寺院仍可读诵。

## SHARING MERITS WITH OTHER BEINGS

## 与其他有情分享功德

**Yaṇ pattaṇ kusalaṇ tassa – ānubhāvena pāṇino,  
Sabbē Saddhamma-rājassa – ñatvā dhamma-sukh'āvahaṇ.**

央 帕唐 哭萨郎 他色 — 阿奴巴为呢 帕尼[纳欧],  
萨被 萨挡马啦扎色 — [尼雅]「特哇」挡马苏卡瓦杭.

By the power of any wholesome kamma accrued, may all living beings come to know the happiness-bringing Dhamma of the King of the sublime Dhamma [i.e. the Buddha].

一切诸有情，以此善根力，堪解法王法，得尝于法乐！

**Pāpuṇantu visuddhāya – sukhāya paṭipattiyā,  
Asokam'anupāyāsaṇ – Nibbāna-sukham'uttamaṇ.**

帕蒲南突 维苏达[以额] — 苏卡[以额] 帕提帕题亚,  
阿搜卡马奴帕亚桑 — 尼巴那-苏卡木他茫.

May they, through a pure and easy practice, attain the highest happiness of Nibbāna which is free of sorrow and despair.

顺此清净安乐道，愿彼皆能离忧恼，得享涅槃至上乐！

**Ciraṇ tiṭṭhatu Saddhammo – Dhamme hontu sagāravā,  
Sabbepi sattā kālena – sammā devo pavassatu.**

[吃一]郎 题他突 萨挡某 一 挡美 哄突 萨嘎拉哇，  
萨被批 萨他 卡雷呢 一 桑吗 [得欸][乌欧] 帕瓦萨突。

May the sublime Dhamma last long, may all beings be respectful to the Dhamma, and may the rains fall in due season.

惟愿正法久住世，一切众生恭敬法，诸天以时降甘霖。

**Yathā rakkhiṅsu purāṇā – surājāno tath'ev'imaṅ  
Rājā rakkhatu dhammena – attano'va pajaṅ, pajaṅ.**

亚榻拉[科英]苏 蒲啦娜 一 苏啦 扎[讷欧] 他[特欸]维茫  
啦扎 拉卡突 挡美呢 一 阿他[讷欧]'[乌额] 帕张 帕张。

As the ancient good rulers protected their folk, so too may the current rulers righteously protect their folk as their own offspring.

愿王以法护国民，如古贤王善教化，亦如守护自儿孙。

**Ciraṅ tiṭṭhatu lokasmiṅ – Sammā Sambudda-sāsanaṅ.  
Tasmiṅ sagāravā niccaṅ – hontu sabbe'pi pāṇino.**

[吃一]郎 题他突 楼卡【斯明】 一 桑吗 桑部达-洒萨囊。  
他【斯明】 萨嘎拉哇 尼昌 一 宏突 萨被'批 帕尼[讷欧]。

May the dispensation of the fully Self-Enlightened One last long in the world. May all living beings be constantly respectful to it.

正等觉者教，愿得久住世。一切诸有情，常能恭敬之。

**Sammā vassatu kālena – devo ca jagatī pati,  
Saddhamma-nirato lokaṅ – Dhammen'eva pasāsatu.**

桑吗 瓦萨突 卡雷呢 一 [得欸][乌欧] 彻 扎嘎提 帕题，  
萨挡马-尼拉投 楼康 一 挡美[呢欸]'[乌额] 帕洒萨突。

May the rains fall in due season, may the lord on earth delight in the sublime Dhamma, and may he rule the world righteously.

众天及国主，愿皆乐正法；依法而治世，甘霖以时降！

The chant that follows is recited as a blessing and invigoration on occasions of illness, etc.

以下课诵可在疾病等场合用作祝福或激励。

## VERSES ON THE BLESSINGS OF (THE BUDDHA'S) VICTORIES

(JAYA-MAṄGALA-GĀTHĀ)

胜利吉祥偈

1. Bāhuṃ sahaṣṣam'abhinimmita-s'āyudhaṃ taṃ,  
Girimekhalaṃ udita-ghora-sasena-māraṃ,  
Dān'ādi-dhamma-vidhinā jitavā Munindo.  
Taṃ tejasā bhavatu me / [te] jaya-maṅgalāni! <sup>72</sup>

巴[胡翁] 萨哈萨马彼宁弥他-萨有挡 唐,  
[哥一]利美卡郎 伍地他-购拉-萨[寺歛]那-吗郎,  
达哪地-挡马-维滴哪 基他哇 木宁豆 一  
唐 [特歛]扎萨 巴瓦突 美 扎亚茫嘎拉尼!

By means of virtues such as generosity and so forth, the Lord of Sages defeated **Māra** who, mounted on his [elephant] Girimekhala, had created a thousand arms with weapons and was surrounded by his terrible army. By this glory [of the Buddha], may the blessings of his victory be mine /[or yours]! <sup>72</sup>

他变现各持武器的千手，魔罗领军坐在怒吼着的笈利美卡喇[象背]；牟尼王以布施等法而胜利。以其威力，愿我胜利吉祥！

2. Mār'ātirekam-abhiyujjhita-sabbarattinṃ,  
Ghorampan'Ālavakam'akkhama-thaddha-yakkhaṃ,  
Khaṅtī-sudanta-vidhinā jitavā Munindo.  
Taṃ tejasā bhavatu me jaya-maṅgalāni!

吗啦题类卡马彼有[哲一]他-萨拔拉停,  
购郎帕哪拉瓦卡马卡马-他达-亚康,  
堪提-苏丹他-维滴哪 基他哇 木宁豆 一  
唐 [特歛]扎萨 巴瓦突 美 扎亚茫嘎拉尼!

By means of patience and self-control, the Lord of Sages defeated the impatient and obdurate demon **Ālavaka** who, even more terrible than **Māra**, fought [with the Buddha] throughout the whole night. By this glory (of the Buddha), may the blessings of his victory be mine!

比魔罗更恐怖的是整夜战斗、不耐烦、顽固的阿喇瓦伽亚卡；牟尼王以忍耐、善调御的方法而胜利。以其威力，愿我胜利吉祥！

3. Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ,  
Dāv'aggi-cakkam'asanī'va sudāruṇaṃ taṃ,

**Mett'ambu-seka-vidhinā jītavā Munindo.**

**Taṇ tejasā bhavatu me jaya-maṅgalāni!**

哪拉[哥一]灵 嘎扎-瓦郎 阿题马他-步唐，  
达瓦[哥一]-差卡马萨尼 [乌额] 苏达卢囊唐，  
美他木部[寺歛]卡-维滴哪 基他哇 木宁豆 一  
唐 [特歛]扎萨 巴瓦突 美 扎亚茫嘎拉尼！

By means of sprinkling the waters of friendliness, the Lord of Sages defeated the state elephant **Nālāgiri** who, highly intoxicated, was very fierce like a jungle fire, a discus weapon, or a flash of lightning. By this glory [of the Buddha], may the blessings of his victory be mine!

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

#### **4. Ukkhitta-khaggam'atihattha-sudāruṇaṇ taṇ**

**Dhāvaṇ tiyojana-path' Aṅgulimālavantaṇ**

**Iddhi'bhisañkhata-mano jītavā Munindo.**

**Taṇ tejasā bhavatu me jaya-maṅgalāni!**

伍[科异]他-卡嘎马题哈他-苏达卢囊 唐  
达旺 题优扎那-帕汤谷离吗拉旺 唐：  
伊滴'彼桑卡他-马[讷欧] 基他哇 木宁豆  
唐 [特歛]扎萨 巴瓦突 美 扎亚茫嘎拉尼！

With psychic powers created in his mind, the Lord of Sages defeated **Aṅgulimāla** who, with a sword upraised in his outstretched hand, was very fierce and was running after him [the Buddha] for a track of three leagues. By this glory [of the Buddha], may the blessings of his victory be mine!

手中高举着刀剑，凶暴的戴指鬘者追赶了三由旬的路；牟尼王以意所作神变而胜利。以其威力，愿我胜利吉祥！

#### **5. Katvāna kaṭṭham-udaraṇ iva gabbhinīyā,**

**Ciñcāya duṭṭha-vacanaṇ janakāya-majjhe**

**Santena soma-vidhinā jītavā Munindo.**

**Taṇ tejasā bhavatu me jaya-maṅgalāni!**

卡【特哇】呢 卡它木达郎 伊[乌额] 嘎彼尼哑，  
[吃英]茶[以额] 度它瓦差囊 扎那伽亚马[哲歛]：  
三[特歛]呢 搜马维滴哪 基他哇 木宁豆 -  
唐 [特歛]扎萨 巴瓦突 美 扎亚茫嘎拉尼！

By means of his peacefulness and gentleness, the Lord of Sages defeated in public the wicked words of **Ciñcā** who fashioned a wooden belly as if pregnant. By this glory [of the Buddha], may the blessings of his victory be mine!

肚藏木块扮孕妇，金吒在人群中恶言；牟尼王以静默优雅的方法而胜利。以其威力，愿我胜利吉祥！

**6. Saccaṇ vihāya mati-Saccaka-vāda-ketuṇ,  
Vād'ābhiropitamaṇaṇ ati-andhabhūtaṇ  
Paññā-padīpa-jalito jītavā Munindo.  
Taṇ tejasā bhavatu me jaya-maṅgalāni!**

萨唱 维哈[以额] 马题-萨差卡-哇达-[可欸][突翁],  
哇达彼漏批他马囊 阿题-安达步唐,  
潘[尼亚]帕迪帕-扎离投 基他哇 木宁豆 -  
唐 [特欸]扎萨 巴瓦突 美 扎亚茫嘎拉尼!

Shining with the lamp of wisdom, the Lord of Sages defeated the opinionated and arrogant debater **Saccaka** who, dismissing the truth, entered into debate utterly blind. By this glory [of the Buddha], may the blessings of his victory be mine!

傲慢的辩论之幢萨吒咖舍弃了真理，意在辩论极盲目；牟尼王以慧灯的光辉而胜利。以其威力，愿我胜利吉祥！

**7. Nandopananda-bhujagaṇ vibudhaṇ, mahiddhiṇ,  
Puttena therā-bhujagena damāpayanto,  
Iddh'ūpadesa-vidhinā jītavā Munindo.  
Taṇ tejasā bhavatu me jaya-maṅgalāni!**

难豆帕难达-布扎岗 维部挡 马[呵一]顶,  
蒲[特欸]呢 [忒欸]拉-布扎给呢 达吗帕严投,  
伊度帕[得欸]萨-维滴哪 基他哇 木宁豆 -  
唐 [特欸]扎萨 巴瓦突 美 扎亚茫嘎拉尼!

By means of psychic power and instruction, the Lord of Sages defeated the intelligent and great psychic power possessing dragon **Nandopananda**, by letting him be tamed by his son [Moggallāna], who was like a [powerful] “elder dragon”. By this glory [of the Buddha], may the blessings of his victory be mine!

难多巴难德蛇贤明大神通，弟子[马哈摩嘎喇那]以更上之蛇去调伏；牟尼王以指示神通的方法而胜利。以其威力，愿我胜利吉祥！

**8. Duggāha-diṭṭhi-bhujagena su-daṭṭha-hatthaṇ,  
Brahmaṇ visuddhi-jutim'iddhi-Bak'ābhidhānaṇ,  
Ñāṇāgadena vidhinā jītavā Munindo.  
Taṇ tejasā bhavatu me jaya-maṅgalāni!**

度嘎哈-地提-布扎给呢 苏-达它-哈汤，  
【部拉呵】 茫 维苏滴-主停'伊滴-拔卡彼达囊，  
[尼亚]娜嘎[得欸]呢 维滴哪 基他哇 木宁豆 -  
唐 [特欸]扎萨 巴瓦突 美 扎亚茫嘎拉尼！

By means of the medicine of his knowledge, the Lord of Sages defeated the pure, radiant, and psychic power possessing **Brahma** named **Baka**, whose hand was thoroughly bitten by the serpent of wrongly grasped views. By this glory [of the Buddha], may the blessings of his victory be mine!

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

**9. Etā'pi Buddha-jaya-maṅgala-aṭṭha-gāthā,  
Yo vācako dina-dine sarate m-atandi,  
Hitvān'aneka-vividhāni c'upaddavāni,  
Mokkhaṇ, sukhaṇ adhi gameyya naro sapañño.**

欸他'批 部达-扎亚-茫嘎拉-阿它-嘎他，  
优 哇差口 地那-地[呢欸] 萨拉[特欸]'马坦迪，  
[呵一]【特哇】 那[呢欸]卡-维维达尼 出帕达哇尼，  
某康 苏康 阿滴嘎美[以额] 那楼 萨潘牛。

He who day by day recites these eight verses of the Buddha's blessings of victory and memorizes them untiringly, he, the wise man, will get rid of many and various misfortunes and gain liberation and happiness.

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

## APPENDIX III

## 附录 III

## CALCULATION OF THE BUDDHIST CALENDAR

## 佛历的计算

The Buddhist Calendar is lunar (based on moon's cycles), and it is called Buddhist because it begins with the Buddha's *parinibbāna* (passing away into the final nibbāna). According to the Pāli commentaries, the *parinibbāna* took place on the full moon ☉ day of Vesākha (May), and the lifespan of Gotama Buddha's Dispensation will last 5000 lunar years. Thus the Calendar is valid for so long. In order to calculate now how many lunar years, months and days have passed from the Buddha's *parinibbāna*, how many remain, and what is the current date, one should know the following basic information beginning with the list of the names of the lunar years, etc. which is given here as an aid to change the dates according to the relevant lunar year, season, phase of the moon, month, and day when reciting the Calendar during the Early Morning or Evening Veneration. Still more explanations follow below.

佛历基于月球的运行，属阴历的一种。其被称为佛历是因为它的起始日取为佛陀的般涅槃日（入灭之日）。根据巴利圣典之注疏，乔达摩（Gotama）佛陀入灭于毗舍佉月（Vesākha,即阴历五月）之月圆日，其教法将延续五千阴历年，此亦即是佛历的有效期间。为了计算自佛陀入灭以来已经过了多少阴历年月日，其教法尚余多久，今日的（佛历）日期为何，应当了解以下基础知识，从阴历年的名称开始叙述。给出这些是为了在早晚课念诵佛历时诵出与当前日期相应的佛历年、季节、月相、月份及日期<sup>73</sup>。下面有更详细的解释。

## NAMES OF THE TWELVE LUNAR YEARS

## 十二个年份名称

**Mūsiko, Vasabho, Vyaggha,**

**Sasa, Nāgāni m'eva ca**

**Sapp'Ass'Aja, Kapi c'eva**

**Kukkuṭo, Soṇa, Sūkaro.**<sup>74</sup>

木[斯伊]寇, 瓦萨[布欧], [乌亚]嘎  
萨色, 那嘎尼美[乌额]察

萨帕萨哲, 卡皮 [彻欸]瓦  
库库投, 搜讷, 苏卡楼.

- |                                    |                                 |                                  |
|------------------------------------|---------------------------------|----------------------------------|
| 1. <b>Mūsika</b> Mouse<br>木[斯伊]卡 鼠 | 5. <b>Nāga</b> Dragon<br>那格 龙   | 9. <b>Kapi</b> Monkey<br>卡皮 猴    |
| 2. <b>Vasabha</b> Bull<br>瓦萨巴 牛    | 6. <b>Sappa</b> Serpent<br>萨帕 蛇 | 10. <b>Kukkuṭa</b> Cock<br>库库特 鸡 |
| 3. <b>Vyaggha</b> Tiger<br>[乌亚]格 虎 | 7. <b>Assa</b> Horse<br>阿色 马    | 11. <b>Soṇa</b> Dog<br>搜讷 狗      |
| 4. <b>Sasa</b> Hare<br>萨色 兔        | 8. <b>Aja</b> Ram<br>阿哲 羊       | 12. <b>Sūkara</b> Pig<br>苏卡勒 猪   |

NAMES OF THE 12 LUNAR MONTHS AND THE THREE SEASONS  
十二个阴历月和三个季节的名称<sup>82C</sup>

	MĀSA (MONTHS) 月份	UTU (SEASONS) 季节
<b>Citta</b> 质多罗月	Mar ☺ - Apr ☺ 三月☺ - 四月☺	
<b>Vesākha</b> 毗舍佉月	Apr ☺ - May ☺ 四月☺ - 五月☺	<b>1. Gimhāna</b> Hot Season, Summer 热季
<b>Jetṭha</b> 逝瑟吒月	May ☺ - Jun ☺ 五月☺ - 六月☺	
<b>Asāḷha</b> 阿沙陀月	Jun ☺ - Jul ☺ 六月☺ - 七月☺	
<b>Sāvana</b> 萨瓦那月	Jul ☺ - Aug ☺ 七月☺ - 八月☺	<b>2. Vassāna</b> Rainy season 雨季
<b>Poṭṭhapāda</b> 布吒波陀月	Aug ☺ - Sep ☺ 八月☺ - 九月☺	
<b>Assayuja</b> 頰湿缚庾闍月	Sep ☺ - Oct ☺ 九月☺ - 十月☺	
<b>Kattika</b> 迦刺底迦月	Oct ☺ - Nov ☺ 十月☺ - 十一月☺	
<b>Māgasira</b> 末伽尸罗月	Nov ☺ - Dec ☺ 十一月☺ - 十二月☺	
<b>Phussa</b> 弗沙月	Dec ☺ - Jan ☺ 十二月☺ - 一月☺	<b>3. Hemanta</b> Cold season, Winter 冷季
<b>Māgha</b> 摩伽月	Jan ☺ - Feb ☺ 一月☺ - 二月☺	
<b>Phagguṇa</b> 颇勒寔那月	Feb ☺ - Mar ☺ 二月☺ - 三月☺	



## NAMES OF THE LUNAR PHASES

## 月相的名称

1. **Sukka-pakkha** Full (Bright) lunar phase 上弦月
2. **Kāla-pakkha** New (Dark) lunar phase 下弦月

## NAMES OF THE SEVEN WEEKDAYS

## 一周七日的名称

1. **Ravivāro** Sunday 星期日
2. **Candavāro** Monday 星期一
3. **Bhummavāro** Tuesday 星期二
4. **Budhavāro** Wednesday 星期三
5. **Guruvāro** Thursday 星期四
6. **Sukkavāro** Friday 星期五
7. **Soravāro** Saturday 星期六

## NUMERALS IN PĀLI

## 巴利语中的基数词

1 <i>eka</i>	21 <i>eka-vīsati</i>	50 <i>paññāsā</i>
2 <i>dvi, dve</i>	22 <i>dve-vīsati</i>	60 <i>satthi</i>
3 <i>ti, pl. tīhi</i>	23 <i>te-vīsati</i>	70 <i>sattati</i>
4 <i>catu, pl. cattāri</i>	24 <i>catu-vīsati</i>	79 <i>ek'ūna'āsīti</i>
5 <i>pañca</i>	25 <i>pañca-vīsati</i>	80 <i>asīti</i>
6 <i>cha</i>	26 <i>cha-bbīsati</i>	90 <i>navuti</i>
7 <i>satta</i>	27 <i>satta-vīsati</i>	99 <i>ek'ūna-sataṇ</i>
8 <i>aṭṭha</i>	28 <i>aṭṭha-vīsati</i>	100 <i>sataṇ</i>
9 <i>nava</i>	29 <i>ek'ūna-tiṇṣati</i>	200 <i>dvi sataṇ</i>
10 <i>dasa</i>	30 <i>tiṇṣati</i>	
11 <i>ekā-dasa</i>	31 <i>eka-tiṇṣati</i>	1,000 <i>sahassaṇ</i>
12 <i>dvā-dasa</i>	32 <i>dva-ttiṇṣati</i>	2,000 <i>dve sahassaṇ</i>
13 <i>te-rasa</i>	33 <i>te-ttiṇṣati</i>	3,000 <i>ti-sahassaṇ</i>
14 <i>cu-ddasa</i>	34 <i>catu-ttiṇṣati</i>	4,000 <i>catu-sahassaṇ</i>
15 <i>pañca-dasa,</i> <i>pañnarasa</i>	35 <i>pañca-ttiṇṣati</i>	5,000 <i>pañca-sahassaṇ</i>
16 <i>soḷasa</i>	36 <i>cha-ttiṇṣati</i>	
17 <i>satta-rasa</i>	37 <i>satta-tiṇṣati</i>	
18 <i>aṭṭha-rasa</i>	38 <i>aṭṭha-tiṇṣati</i>	
19 <i>ek'ūna-vīsati</i>	39 <i>ek'ūna cattālīsati</i>	
20 <i>vīsati</i>	40 <i>cattālīsati</i>	
	49 <i>ek'ūna paññāsā</i>	

## ORDINALS IN PĀḲI

## 巴利语中的序数词

1<sup>st</sup> *paṭhamaṇ* first, 2<sup>nd</sup> *dutiyaṇ* second, 3<sup>rd</sup> *tatiyaṇ* third, 4<sup>th</sup> *catutthaṇ* fourth

第一

第二

第三

第四

The rest are formed by suffixing “*ma*” in the numerals, as *pañca-maṇ* 5<sup>th</sup>, *chaṭṭhaṇ* or *chaṭṭha-maṇ* 6<sup>th</sup>, *satta-maṇ* 7<sup>th</sup>, *aṭṭha-maṇ* 8<sup>th</sup>, etc.

巴利语中其余的序数词通过在基数词后加后缀 “*ma*” 来表示，例如 “*pañca-ma*”（第五），“*satta-ma*”（第六）等。

## HOW TO CALCULATE THE PRESENT DAY

## 如何计算当前日期

For calculating the present day of a year, it is useful to have an Uposatha or lunar calendar which gives the dates of the full moon and new moon days. Thus, for example, such a calendar can show this for the rainy season of 2015:

如欲计算当前日期，最好持有一份布萨历（或阴历），其中含有新月日和月圆日的日期。下例为 2015 年雨季的布萨历<sup>83C</sup>：

## 2558-2559 BE Uposatha Calendar 2015 CE

布萨历：公历 2015 年（佛历 2558-2559 年）

Season 季节	Month 月	Date 日	Day 周	Phase 月相	Uposatha 布萨日
Rainy 雨季	July 七月	30	Thursday 周四	☺	0 <i>pañṇarasī</i> on 15 <sup>th</sup> 雨季开始日
☂	August 八月	14	Friday 周五	☺	1 <sup>st</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 第一个月圆日（隔十五日）
☂	August 八月	29	Saturday 周六	☺	2 <sup>nd</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 第二个月月圆日（隔十五日）
☂	September 九月	12	Saturday 周六	☺	3 <sup>rd</sup> <i>cāruddasī</i> on 14 <sup>th</sup> 第三个月月圆日（隔十四日）
☂	September 九月	27	Sunday 周日	☺	4 <sup>th</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 第四个月月圆日（隔十五日）

	October 十月	12	Monday 周一		5 <sup>th</sup> <i>paññarasī</i> on 15 <sup>th</sup> 第五个月圆日（隔十五日）
	October 十月	27	Tuesday 周二		6 <sup>th</sup> <i>paññarasī</i> on 15 <sup>th</sup> 第六个月圆日（隔十五日）
	November 十一月	10	Tuesday 周二		7 <sup>th</sup> <i>cātuddasī</i> on 14 <sup>th</sup> 第七个月圆日（隔十四日）
	November 十一月	25	Wednesday 周三		8 <sup>th</sup> <i>paññarasī</i> on 15 <sup>th</sup> 第八个月圆日（隔十五日）

Here now if one wants to find the details of, for example, **September 15**, one can see that on September 12, Saturday, there was a new moon ☾. That means that **September 15** occurs three days after it on Tuesday and is the third day in the new lunar phase. This can be shown thus:

现在假设要找阳历 9 月 15 日对应的阴历日期。先找到该日之前在表上最接近该日的日期是 9 月 12 日（周六），此日为新月日。这就表示 9 月 15 日是上弦月的第三日（周二）。

Season 季节	Month 月份	Date 日期	Day 日	Phase 月相
Rainy 雨季	September 九月	12	Saturday 周六	 新月
	September 九月	13	Sunday 周日	1 <sup>st</sup> day 第一日
	September 九月	14	Monday 周一	2 <sup>nd</sup> day 第二日
	<b>September</b> 九月	<b>15</b>	<b>Tuesday</b> 周二	<b>3<sup>rd</sup> day</b> 第三日

In Pāli these details are recited thus:

**Ayaṅ Vassāna-utu** (this is the rainy season). **Asmiṅ utumhi** (in this rainy season) **Poṭṭhapāda-māsassa** (of the month September) **Kāla-pakkhe** (in the new lunar phase) **tatiyaṅ** (the third day), **Bhumma-vāra-midaṅ** (this is Tuesday) **iti daṭṭhabbaṅ** (thus should it be known).

The English word order runs thus: This is the rainy season. It should be known that in this season this is Tuesday, the third day in the new lunar phase of September.

用巴利文对此日念诵如下：

**Ayaṅ Vassāna-utu** (此为雨季). **Asmiṅ utumhi** (在此雨季)  
**Poṭṭhapāda-māsassa** (的九月份) **Kāla-pakkhe** (上弦月) **tatiyaṅ** (第  
 三日), **Bhumma- vāra-m-idaṅ** (周二) **iti daṭṭhabbaṅ** (如是应知).

### THE ORDER OF THE RECITATION

### 念诵之顺序

#### *5000 Years of the Buddha's Dispensation*

#### 五千年的佛陀教法

Below is shown the order of reciting the Buddhist Calendar of how many years, months, etc. have passed from the Buddha's *parinibbāna*, how many remain, and what is the present time. The numbers and names serve as an example and can be changed into current dates. Note also that a Buddhist year starts a day after the Vesākha (May) ☺.

下表所述为唱诵佛历的顺序。即自佛入灭以来至今已经过多少年月日，佛陀教法尚余多久，现今日期为何。在实际操作中可将以下例举数字换为实际日期。注意：佛历新年在毗舍佉月（阴历五月）月圆日后的第一日。

Example: **Tuesday, 15 September 2015 CE / 2559 BE**

例：公历 2015 年 9 月 15 日星期二（佛历 2559 年）

#### **Time that Has Passed**

（佛灭以来）已过时间

Adding

Years: 年:	<b>2558</b>	(the new Buddhist year 2559 started a day after the Vesākha (May) ☺, on Sunday, 3 May 2015) 佛历 2559 年的新年为公历 2015 年 5 月 3 日(周日), 是为本年毗舍佉月月圆日后的第一日。
Months: 月:	<b>4</b>	(the lunar month began a day after the ☺ of 29 Aug. Thus 4 months have passed from Vesākha (May) ☺) 这个阴历月始于 8 月 29 日月圆日后的第一日。此时距佛历新年整四个月。
Days: 日:	<b>16</b>	(16 days passed after the ☺ of 29 Aug.) 本日距 8 月 29 日月圆日已有 16 日。

**Time that Remains**

(佛陀教法) 尚余时间

Subtracting

Years: 年:	<b>2441</b>	(5000 minus 2558 = 2442, minus this year = 2441) 5000 减去 2558 等于 2442, 再减去本年即为 2441
Months: 月:	<b>8</b>	(the year 2559 was a lunar leap year with 13 months (see explanations on <b>p. 311</b> : LEAP MONTH). Thus, 13 minus 4 = 9, minus this month = 8) 佛历 2558 年为阴历闰年 (注解参见第 311 页), 有 13 个月。13 减 4 为 9, 再减去本月即为 8。
Days: 日:	<b>12</b>	(this lunar month has 29 days because the new moon ☾ occurred on the 14 <sup>th</sup> ( <i>cātuddasī</i> – see details on <b>p. 308</b> ). Thus, 29 minus 16 = 13, minus this day = 12) 这个阴历月有 29 日因为新月日在第十四日。 ( <i>cātuddasī</i> – 注解参见第 308 页)

**Present Time****当前日期**

Name of Year	年:	<b>Monkey</b> ( <i>Kapi</i> ), 2559 BE 佛历 2559 年 (猴年)
Name of Season	季节:	<b>Rainy</b> ( <i>Vassāna</i> ) 雨季
Name of Month	月份:	<b>September</b> ( <i>Poṭṭhapāda</i> ) 九月
Name of Phase	月相:	<b>New, Dark</b> ( <i>Kāla-pakkha</i> ) 上弦月
Date	日期:	<b>3<sup>th</sup> day</b> ( <i>tatiyaṅ</i> ) 第三日
Name of Day	日:	<b>Tuesday</b> ( <i>Bhumma-vāra</i> ) 周二

Thus the text of the last part of the “Recitation of the Buddhist Calendar” will be:

因此上文所述之佛历念诵应为:

**Idāni kho pana** (now) **dve-sahassa-pañca-sata-aṭṭha-paññāsa-saṅvaccharāni** (2558 years) **ceva, cattāri māsāni** (4 months) **ca, soḷasa-divasāni** (16 days) **atikkantāni** (have passed).

**Dve-sahassa-catu-sata-eka-cattālīsati saṅvaccharāni** (2441 years) **ceva, aṭṭha-māsāni** (8 months) **ca, dvādasa-divasāni** (12 days) **avasitthāni** (remain).

**Ayaṅ Kapi-saṅvacchare** (in the year of the Monkey) **Vassāna-utu** (this is the rainy season). **Asmiṅ utumhi** (in this season) **Poṭṭhapāda-māsassa** (of the month September) **Kāla-pakkhe** (in the new lunar

phase) **tatiyaṅ** (the third day), **Bhumma-vāra-m-idaṅ** (this is Tuesday) **iti daṭṭhabbaṅ** (thus should it be known).

**Idāni kho pana** (现在是) **dve-sahassa-pañca-sata-aṭṭha-paññāsa-saṅvaccharāni** (2558 年) **ceva, cattāri māsāni** (4 个月) **ca, soḷasa-divasāni** (16 天) **atikkantāni** (已经过去).

**Dve-sahassa-catu-sata-eka-cattālīsati saṅvaccharāni** (2441 年) **ceva, aṭṭha-māsāni** (8 个月) **ca, dvādasa-divasāni** (12 天) **avasiṭṭhāni** (剩余).

**Ayaṅ Kapi-saṅvacchare** (在猴年中) **Vassāna-utu** (这是雨季). **Asmiṅ utumhi** (在此季节中) **Poṭṭhapāda-māsassa** (的九月) **Kāla-pakkhe** (上弦月) **tatiyaṅ** (第三日), **Bhumma-vāra-m-idaṅ** (这是周二) **iti daṭṭhabbaṅ** (如是应知).

## TABLES FOR REFERENCE

### 参考用表

The Tables below help to find a set of data referring to a series of years, months, and days, arranged in rows and columns. As an exercise, a question is also posed to arouse the curiosity of the reader and challenge his/her accuracy. The correct answer is supplied after the Table.

以下各表有助于查询年月日的详细资料。下面为读者提供了一个练习，以激发读者兴趣并自测其计算准确度。正确答案附于表后。

### Table I - *Years - Saṅvacchāra*

#### 表 1: 年份

Unlike the Christian years that start in January, Buddhist years start a day after the Vesākha (May) full moon ☺ and end on the next year's Vesākha (May) full moon ☺. Table I lists the years from 2015 to 2030 CE.

与开始于 1 月的公历不同，佛历始于阴历五月月圆日后的第一日，终于次年阴历五月月圆日后的第一日。表 1 列出了公历 2015-2030 年对应的佛历。

*Question:* if the present Buddhist year is **2563**, how many years have passed from the Buddha's *parinibbāna*? How many remain? What is the the present year's name? (Look for the figure 2563 in Table I.)

问题：如果当前佛历年为 2563 年，那么自佛陀入灭以来已过了多少年？佛陀教法还剩多少年？本年的名字是？（请在表 1 中查找 2563 年对应的年份名）

<i>Present Year</i> Adding 当前年份	<i>Passed Years</i> ( <i>Atikantāni Saṃvaccharāni</i> ) Adding (佛陀入灭以来) 已过年数	<i>Remaining Years</i> ( <i>Avasiṭṭhāni Saṃvaccharāni</i> ) Subtracting (佛陀教法) 尚余年数
<b>2559</b> Kapi 猴 May ☺ 2015 CE	<b>2558</b> <i>dve-sahassa-pañca-sata-aṭṭha-pañṇāsa</i>	<b>2441</b> <i>dve-sahassa-catu-sata-eka-cattālisati</i>
<b>2560</b> Kukkuṭa 鸡 May ☺ 2016 CE	<b>2559</b> <i>dve-sahassa-pañca-sata-ekūna-saṭṭha</i>	<b>2440</b> <i>dve-sahassa-catu-sata-cattālisati</i>
<b>2561</b> Soṇa 狗 May ☺ 2017 CE	<b>2560</b> <i>dve-sahassa-pañca-sata-saṭṭha</i>	<b>2439</b> <i>dve-sahassa-catu-sata-ekūna-cattālisati</i>
<b>2562</b> Sūkara 猪 May ☺ 2018 CE	<b>2561</b> <i>dve-sahassa-pañca-sata-eka-saṭṭha</i>	<b>2438</b> <i>dve-sahassa-catu-sata-aṭṭha-tiṃsa</i>
<b>2563</b> Mūsika 鼠 May ☺ 2019 CE	<b>2562</b> <i>dve-sahassa-pañca-sata-dve-saṭṭha</i>	<b>2437</b> <i>dve-sahassa-catu-sata-satta-tiṃsa</i>
<b>2564</b> Vasabha 牛 May ☺ 2020 CE	<b>2563</b> <i>dve-sahassa-pañca-sata-te-saṭṭha</i>	<b>2436</b> <i>dve-sahassa-catu-sata-cha-tiṃsa</i>
<b>2565</b> Vyaggha 虎 May ☺ 2021 CE	<b>2564</b> <i>dve-sahassa-pañca-sata-catu-saṭṭha</i>	<b>2435</b> <i>dve-sahassa-catu-sata-pañca-tiṃsa</i>
<b>2566</b> Sasa 兔 May ☺ 2022 CE	<b>2565</b> <i>dve-sahassa-pañca-sata-pañca-saṭṭha</i>	<b>2434</b> <i>dve-sahassa-catu-sata-catu-tiṃsa</i>
<b>2567</b> Nāga 龙 May ☺ 2023 CE	<b>2566</b> <i>dve-sahassa-pañca-sata-cha-saṭṭha</i>	<b>2433</b> <i>dve-sahassa-catu-sata-te-tiṃsa</i>
<b>2568</b> Sappa 蛇 May ☺ 2024 CE	<b>2567</b> <i>dve-sahassa-pañca-sata-satta-saṭṭha</i>	<b>2432</b> <i>dve-sahassa-catu-sata-dve-tiṃsa</i>
<b>2569</b> Assa 马 May ☺ 2025 CE	<b>2568</b> <i>dve-sahassa-pañca-sata-aṭṭha-saṭṭha</i>	<b>2431</b> <i>dve-sahassa-catu-sata-eka-tiṃsa</i>

May ☉ 2026 CE <b>2570</b> Aja 羊	<b>2569</b> <i>dve-sahassa-pañca-sata-ekūna-sattati</i>	<b>2430</b> <i>dve-sahassa-catu-sata-tiṅsa</i>
<b>2571</b> Kapi 猴 May ☉ 2027 CE	<b>2570</b> <i>dve-sahassa-pañca-sata-sattati</i>	<b>2429</b> <i>dve-sahassa-catu-sata-ekūna-tiṅsa</i>
<b>2572</b> Kukkuṭa 鸡 May ☉ 2028 CE	<b>2571</b> <i>dve-sahassa-pañca-sata-eka-sattati</i>	<b>2428</b> <i>dve-sahassa-catu-sata-aṭṭha-vīsati</i>
<b>2573</b> Soṇa 狗 May ☉ 2029 CE	<b>2572</b> <i>dve-sahassa-pañca-sata-dve-sattati</i>	<b>2427</b> <i>dve-sahassa-catu-sata-satta-vīsati</i>
<b>2574</b> Sūkara 猪 May ☉ 2030 CE	<b>2573</b> <i>dve-sahassa-pañca-sata-te-sattati</i>	<b>2426</b> <i>dve-sahassa-catu-sata-cha-vīsati</i>

*Answer: Idāni kho pana* (now [in 2563]) *dve-sahassa-pañca-sata-dve-saṭṭha-saṅvaccharāni* (2562 years) *ceva, ... atikkantāni* (have passed). *Dve-sahassa-catu-sata-satta-tiṅsa-saṅvaccharāni* (2437 years) *ceva, ... avasiṭṭhāni* (remain). *Ayaṅ Mūsika-saṅvaccharo* (this year is [named] Mouse).

答案：*Idāni kho pana*（现在是 2563 年）*dve-sahassa-pañca-sata-dve-saṭṭha-saṅvaccharāni*（2562 年）*ceva, ... atikkantāni*（已经过去）。*Dve-sahassa-catu-sata-satta-tiṅsa-saṅvaccharāni*（2437 年）*ceva, ... avasiṭṭhāni*（还剩余）。*Ayaṅ Mūsika-saṅvaccharo*（今年是鼠年）。

Table II - *Months & Seasons - Māsa & Utu*

表 2: 月份和季节

Buddhist months begin a day after a full moon ☉ and end on the next full moon ☉. The month Vesākha is counted as first. It usually occurs between April ☉ and May ☉, but if the next month Jetṭha (June) has two full moons ☉☉, or if there is a leap year, Vesākha may then occur between May ☉ and June ☉. Even so, it is still counted as first.

佛历月份始于月圆日后一日，于下一月圆日结束。毗舍佉月被当成第一个月。该月通常始于公历四月的月圆日和五月的月圆日之间。但如下个月即逝瑟吒月（*Jetṭha*，即阴历六月）有两个月圆日，或者本年是阴历闰年，毗舍佉月可能始于公历五月的月圆日和六月的月圆日之间。即便如此，毗舍佉月仍应被当成第一个月。



*Question:* if the present month is Kattika (Oct ☺ - Nov ☺), how many months have passed from Vesākha? How many remain? What is the present season?

问题：如果当前月份是迦刺底迦月（Kattika，公历十月的月圆日-十一月的月圆日），则自毗舍佉月以来已经过几个月？本年剩余多少个月？目前是什么季节？

<i>Present Month</i> Adding 当前月份	<i>Passed Months</i> ( <i>Atikantāni Māsāni</i> ) Adding 已经过的月数	<i>Remaining Months</i> ( <i>Avasiṭṭhāni Māsāni</i> ) Subtracting 本年剩余月数	<i>Seasons</i> ( <i>utu</i> ) 季节
<b>1. Vesākha</b> 毗舍佉月 Apr ☺ - May ☺ 公历四月☺-五月☺	<b>0</b>	<b>11 ekā-dasa</b>	<b>Gimhāna</b> Hot Season, Summer 热季
<b>2. Jeṭṭha</b> 逝瑟吒月 May ☺ - Jun ☺ 公历五月☺-六月☺	<b>1 eka</b>	<b>10 dasa</b>	
<b>3. Asāḷha</b> 阿沙陀月 Jun ☺ - Jul ☺ 公历六月☺-七月☺	<b>2 dve or dvi</b>	<b>9 nava</b>	
<b>4. Sāvana</b> 萨瓦那月 Jul ☺ - Aug ☺ 公历七月☺-八月☺	<b>3 tīṇi</b>	<b>8 aṭṭha</b>	<b>Vassāna</b> Rainy season 雨季
<b>5. Poṭṭhapāda</b> 布吒波陀月 Aug ☺ - Sep ☺ 公历八月☺-九月☺	<b>4 catu</b>	<b>7 satta</b>	
<b>6. Assayuja</b> 頽湿缚庾闍月 Sep ☺ - Oct ☺ 公历九月☺-十月☺	<b>5 pañca</b>	<b>6 cha</b>	
<b>7. Kattika</b> 迦刺底迦月 Oct ☺ - Nov ☺ 公历十月☺-十一月☺	<b>6 cha</b>	<b>5 pañca</b>	

<b>8. Māgasira</b> 末伽尸罗月 Nov ☺ - Dec ☺ 公历十一月☺-十二月☺	<b>7 satta</b>	<b>4 catu</b>	<b>Hemanta</b> Cold sea- son, Winter 冷季
<b>9. Phussa</b> 弗沙月 Dec ☺ - Jan ☺ 公历十二月☺-一月☺	<b>8 aṭṭha</b>	<b>3 tīṇi</b>	
<b>10. Māgha</b> 摩伽月 Jan ☺ - Feb ☺ 公历一月☺-二月☺	<b>9 nava</b>	<b>2 dve</b>	
<b>11. Phagguna</b> 颇勒窣那月 Feb ☺ - Mar ☺ 公历二月☺-三月☺	<b>10 dasa</b>	<b>1 eka</b>	
<b>12. Citta</b> 质多罗月 Mar ☺ - Apr ☺ 公历三月☺-四月☺	<b>11 ekā-dasa</b>	<b>0</b>	

*Answer: Idāni kho pana* (now [in Kattika]) ... *cha māsāni* (6 months) *ca*, ... *atikkantāni* (have passed). ... *pañca-māsāni* (5 months) *ca*, ... *avasiṭṭhāni* (remain). *Ayaṇ* ... *Vassāna-utu* (this is the rainy season). *Asmiṇ utumhi* (in this season) *Kattika-māso* (this is the month Kattika).

答案：*Idāni kho pana* (现在是迦刺底迦月) ... *cha māsāni* (6个月) *ca*, ... *atikkantāni* (已经过去)。... *pañca-māsāni* (5个月) *ca*, ... *avasiṭṭhāni* (剩余)。 *Ayaṇ* ... *Vassāna-utu* (现在是雨季)。 *Asmiṇ utumhi* (在这个季节中) *Kattika-māso* (是迦刺底迦月)。

Table III - *Days of a Month - Divasa*

表 3:一月中的日期

Buddhist days of a month begin a day after a full moon ☺ and end on the next full moon ☺. Below is shown a month of 30 days. If, however, a month has 29 days that means the new moon ☉ occurs on the 14<sup>th</sup> day and not on the usual 15<sup>th</sup>.

佛历月份的日期始于月圆日后一日，于下一月圆日结束。下表为一个月的日期，长度为30天。然而，如果一个月仅有29天，这就表示该月的新月日为该月14日，而不是通常的15日。

*Question:* if the present day is the 11<sup>th</sup>, how many days have passed from the full moon? How many days remain till the next full moon?

问题：如果当前日期是 11 日，则自上一个月圆日以来已经过了几日？距下一个月圆日还剩几日？

	<i>Present Day</i> Adding 当前日期	<i>Passed Days</i> ( <i>Atikantāni Divasāni</i> ) Adding 已过日数	<i>Remaining Days</i> ( <i>Avasiṭṭhāni Divasāni</i> ) Subtracting 剩余日数
	☺	(上一月圆日)	
	<b>1</b>	<b>0</b>	<b>29</b> <i>ek'ūna-tiṅsati</i>
	<b>2</b>	<b>1</b> <i>eka</i>	<b>28</b> <i>aṭṭha-vīsati</i>
	<b>3</b>	<b>2</b> <i>dve</i> or <i>dvi</i>	<b>27</b> <i>satta-vīsati</i>
	<b>4</b>	<b>3</b> <i>tīṇi</i>	<b>26</b> <i>cha-bbīsati</i>
	<b>5</b>	<b>4</b> <i>catu</i>	<b>25</b> <i>pañca-vīsati</i>
	<b>6</b>	<b>5</b> <i>pañca</i>	<b>24</b> <i>catu-vīsati</i>
	<b>7</b>	<b>6</b> <i>cha</i>	<b>23</b> <i>te-vīsati</i>
Current	<b>8</b>	<b>7</b> <i>satta</i>	<b>22</b> <i>dve-vīsati</i>
Month	<b>9</b>	<b>8</b> <i>aṭṭha</i>	<b>21</b> <i>eka-vīsati</i>
of 30	<b>10</b>	<b>9</b> <i>nava</i>	<b>20</b> <i>vīsati</i>
Days	<b>11</b>	<b>10</b> <i>dasa</i>	<b>19</b> <i>ek'ūna-vīsati</i>
当前月	<b>12</b>	<b>11</b> <i>ekā-dasa</i>	<b>18</b> <i>aṭṭha-rasa</i>
(长度为 30 天)	<b>13</b>	<b>12</b> <i>dvā-dasa</i>	<b>17</b> <i>satta-rasa</i>
	<b>14</b>	<b>13</b> <i>te-rasa</i>	<b>16</b> <i>soḷasa</i>
	<b>15</b> ☺ (新月日)	<b>14</b> <i>cu-ddasa</i>	<b>15</b> <i>pañṇa-rasa</i>
	<b>16</b>	<b>15</b> <i>pañṇa-rasa</i>	<b>14</b> <i>cu-ddasa</i>
	<b>17</b>	<b>16</b> <i>soḷasa</i>	<b>13</b> <i>te-rasa</i>
	<b>18</b>	<b>17</b> <i>satta-rasa</i>	<b>12</b> <i>dvā-dasa</i>
	<b>19</b>	<b>18</b> <i>aṭṭha-rasa</i>	<b>11</b> <i>ekā-dasa</i>
	<b>20</b>	<b>19</b> <i>ek'ūna-vīsati</i>	<b>10</b> <i>dasa</i>
	<b>21</b>	<b>20</b> <i>vīsati</i>	<b>9</b> <i>nava</i>
	<b>22</b>	<b>21</b> <i>eka-vīsati</i>	<b>8</b> <i>aṭṭha</i>
	<b>23</b>	<b>22</b> <i>dve-vīsati</i>	<b>7</b> <i>satta</i>
	<b>24</b>	<b>23</b> <i>te-vīsati</i>	<b>6</b> <i>cha</i>

	25	24 <i>catu-vīsati</i>	5 <i>pañca</i>
	26	25 <i>pañca-vīsati</i>	4 <i>catu</i>
	27	26 <i>cha-bbīsati</i>	3 <i>tīṇi</i>
	28	27 <i>satta-vīsati</i>	2 <i>dve</i> or <i>dvi</i>
	29	28 <i>aṭṭha-vīsati</i>	1 <i>eka</i>
	30 ☺ (下一月 圆日)	29 <i>ek'ūna-tiṇṣati</i>	0

*Answer: Idāni kho pana* (now [on the 11<sup>th</sup> day]) ... *dasa divasāni* (10 days) *atikkantāni* (have passed). ... *ek'ūna-vīsati-divasāni* (19 days) *avasiṭṭhāni* (remain).

答案: *Idāni kho pana* (现在【即 11 日】) ... *dasa divasāni* (10 天) *atikkantāni* (已经过去). ... *ek'ūna-vīsati-divasāni* (19 days) *avasiṭṭhāni* (剩余).

Table IV - *Days of the Lunar Phases - Tithi*  
表 4: 月相之日期

Buddhist days of a lunar phase, which popularly are called *tithi*, begin a day after a full moon ☺ or a day after a new moon ☾ and are counted from 1<sup>st</sup> to 15<sup>th</sup> or from 1<sup>st</sup> to 14<sup>th</sup> depending on whether the new moon ☾ occurs on the 15<sup>th</sup> or 14<sup>th</sup> day.

佛历的月相日期，通常称为“*tithi*”，开始于月圆日或新月日的后一日。计数范围为 1-15 或 1-14，其选择取决于新月日是该月的第 15 日还是第 14 日。

*Question: How to tell in Pāli, ‘this is the 6<sup>th</sup> day in the full moon phase’?*

问题：如何用巴利语表示“这时是上弦月第 6 日”？

	<i>Present Day</i> Adding 当前日期 0(月圆日)
☺ <i>Kāla-Pakkha</i>	1 <sup>st</sup> <i>paṭhamaṇ</i>
	2 <sup>nd</sup> <i>dutiyaṇ</i>
	3 <sup>rd</sup> <i>tatiyaṇ</i>
New Moon Phase 下弦月	4 <sup>th</sup> <i>catutthaṇ</i>
	5 <sup>th</sup> <i>pañcamaṇ</i>
	6 <sup>th</sup> <i>chaṭṭhamaṇ</i>
	7 <sup>th</sup> <i>sattamaṇ</i>

☺	<b>8<sup>th</sup></b> <i>aṭṭhamaṇ</i>
	<b>9<sup>th</sup></b> <i>navamaṇ</i>
	<b>10<sup>th</sup></b> <i>dasamaṇ</i>
	<b>11<sup>th</sup></b> <i>ekā-dasamaṇ</i>
	<b>12<sup>th</sup></b> <i>dvā-dasamaṇ</i>
	<b>13<sup>th</sup></b> <i>te-rasamaṇ</i>
	<b>14<sup>th</sup></b> <i>cu-ddasamaṇ</i>
	<b>15<sup>th</sup></b> <i>paṇṇa-rasamaṇ</i>
Sukka- Pakkha  Full Moon Phase 上弦月	<b>1<sup>st</sup></b> <i>paṭṭhamaṇ</i>
	<b>2<sup>nd</sup></b> <i>dutiyaṇ</i>
	<b>3<sup>rd</sup></b> <i>tatiyaṇ</i>
	<b>4<sup>th</sup></b> <i>catutthaṇ</i>
	<b>5<sup>th</sup></b> <i>pañcamaṇ</i>
	<b>6<sup>th</sup></b> <i>chaṭṭhamaṇ</i>
	<b>7<sup>th</sup></b> <i>sattamaṇ</i>
	<b>8<sup>th</sup></b> <i>aṭṭhamaṇ</i>
	<b>9<sup>th</sup></b> <i>navamaṇ</i>
	<b>10<sup>th</sup></b> <i>dasamaṇ</i>
	<b>11<sup>th</sup></b> <i>ekā-dasamaṇ</i>
	<b>12<sup>th</sup></b> <i>dvā-dasamaṇ</i>
	<b>13<sup>th</sup></b> <i>te-rasamaṇ</i>
	<b>14<sup>th</sup></b> <i>cu-ddasamaṇ</i>
	<b>15<sup>th</sup></b> <i>paṇṇa-rasamaṇ</i>

*Answer*(答案): **Sukka-pakkhe chaṭṭhamaṇ.**

## GENERAL EXPLANATIONS

## 总义释

## LUNAR YEAR, PHASES, DAYS, MONTHS, SEASONS &amp; UPOSATHAS

## 阴历年、月相、日、月、季节和布萨

A *lunar year*, which usually is a period of 12 lunar months, is calculated by the number of phases of the moon around the earth, instead of the passage of the earth around the sun, as in the solar year.

一阴历年通常长为 12 个阴历月。这是由月亮绕地球运行的周数计算出来的。不同于阳历的通过地球绕太阳运行的周数计算。

**Lunar Phases (*pakkha*)**

月相(*pakkha*，异译作半月)

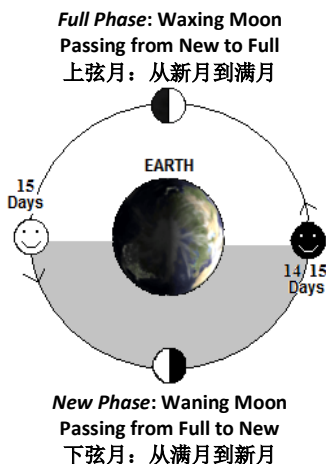
Each month is divided into two phases:

每个阴历月分两个月相：

○ The full (bright) phase (*sukka-pakkha*), which corresponds to the period of ‘waxing’ moon, during which the visible surface of the moon gradually increases in magnitude and brightness. It begins from the first day after the new moon ☉ and ends on the full moon day ☺, always completing a period of 15 lunar days.

上弦月 (*sukka-pakkha*) 期间，月球的可见表面的面积和亮度持续增加。上弦月始于新月日后第一日，终于月圆日。其长度恒为 15 日。

● The new (dark) phase (*kāla-pakkha*), which corresponds to the period of ‘waning’ moon, during which the visible surface of the moon gradually decreases in magnitude and brightness. It begins from the first day after the full moon ☺ and ends on the new moon day ☉, sometimes completing a period of 15 lunar days and sometimes of 14.



The Moon's regular circles or phases around the Earth used as a means of calculating days, months, and years.

月亮绕地球的规律性运转被用作计算年月日的手段。

下弦月(*kāla-pakkha*), 月球的可见表面的面积和亮度持续减少。上弦月始于月圆日后第一日, 终于新月日。其长度有时为 15 日, 有时为 14 日。

### Lunar Days

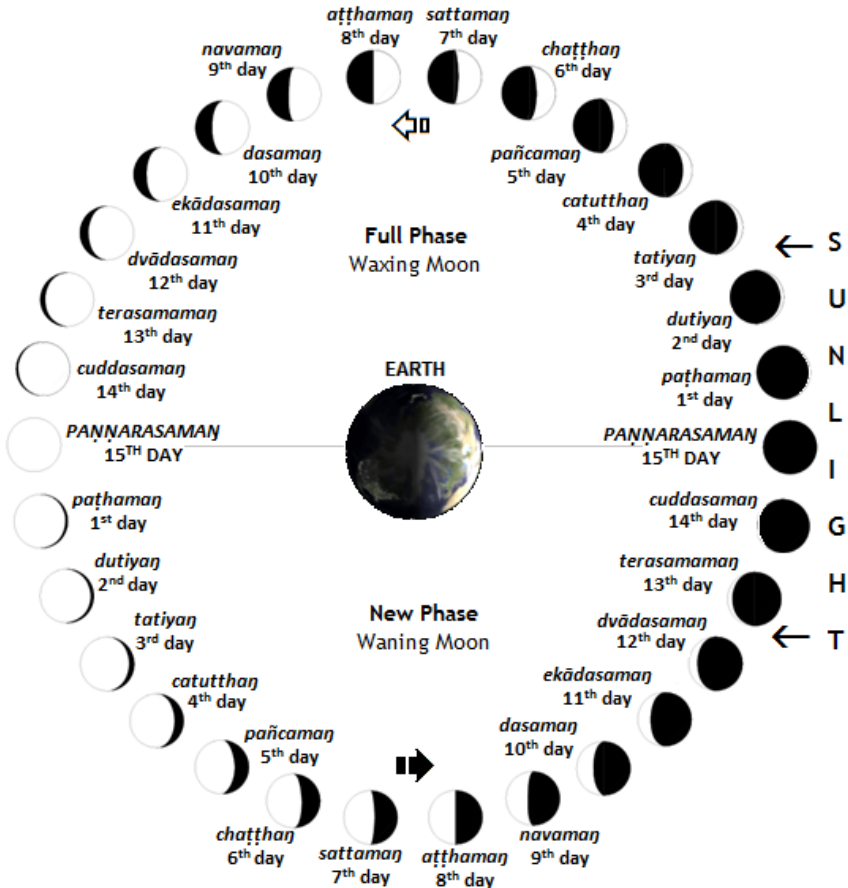
#### 阴历日

The two phases constitute one full orbit of the moon around the earth, which is a cycle of about  $360^\circ$ , completing a period of 30 or 29 lunar days (*divasa*), i.e. a lunar month. Thus a lunar day (*divasa*) is nearly  $1/30$  of the time required for the moon to orbit the earth. Hence it is the time during which the longitude of the moon increases by  $12^\circ$ , that is,  $360^\circ$  divided by 30. Likewise, because the moon reflects light from the sun, different degrees of moonlight are visible from earth which appear to change its shape as it travels in the sky. The chart below illustrates the light or shadow that increases by  $12^\circ$  longitude each lunar day and also the lunar days of each phase, called *tithis*, that are serially numbered from 1<sup>st</sup>, *paṭhamaṇ*, to 15<sup>th</sup>, *paññarasamaṇ*.

两个月相组成了月亮绕地球一周 ( $360^\circ$ ) 的完整周期, 时长为 30 或 29 日(*divasa*), 这即是一个阴历月。因此一个阴历日的长度约为月亮绕地球一周耗时的三十分之一, 也就是月亮绕地球旋转  $12^\circ$  ( $360^\circ / 30$ ) 所耗的时长。由于月光源自对阳光的反射, 在月球绕地球运转期间, 可见月光强度会发生改变使得月亮的外形看起来出现了变化。下表列出了所有阴历日的巴利文名称, 从 1 日 (*paṭhamaṇ*) 到 15 日 (*paññarasamaṇ*); 并给出了月球绕地球每转  $12^\circ$  所造成的月亮形状变化的图解。

## Lunar Days of Each Phase

每个月相中的阴历日



In Pāli, the reckoning of the lunar days during the full phase is recited as: *Sukka-pakkhe paṭhamāṇ ... tatiyaṇ ... paṇṇarasamaṇ* (the first ... third ... fifteenth day in the full lunar phase). During the new phase it is recited as: *Kāla-pakkhe paṭhamāṇ ... tatiyaṇ ... paṇṇarasamaṇ* (the first ... third ... fifteenth day in the new lunar phase).

在巴利语中，上弦月的诸阴历日被诵作：*Sukka-pakkhe paṭhamāṇ ... tatiyaṇ ... paṇṇarasamaṇ* (上弦月的第一…三…十五日)。下弦月的诸阴历日被诵作：*Kāla-pakkhe paṭhamāṇ ... tatiyaṇ ... paṇṇarasamaṇ* (下弦月的第一…三…十五日)。



**Solar Weekdays (*vāra*)**

阳历的一周七日

For more precision, however, the seven solar weekdays called *vāra* are also added to define the day. Thus Ravi-*vāro* (Sunday) is the weekday of *Ravi* (Sun); Canda-*vāro* (Monday) of *Canda* (Moon); Bhumma-*vāro* (Tuesday) of *Bhumma* (Earth or Mars); Budha-*vāro* (Wednesday) of *Budha* (Mercury); Guru-*vāro* (Thursday) of *Guru* (Jupiter); Sukka-*vāro* (Friday) of *Sukka* (Venus); and Sora-*vāro* (Saturday) of *Sora* (Saturn). (Please see above: NAMES OF THE SEVEN WEEKDAYS)

为了增加准确度，一周中的七日（*vāra*）也被用来描述阴历日。因此周日（Ravi-*vāro*）即是太阳（*Ravi*）之日，周一（Canda-*vāro*）对应月亮（*Canda*），周二（Bhumma-*vāro*）对应地球（*Bhumma*）或火星，周三（Budha-*vāro*）对应水星（*Budha*），周四（Guru-*vāro*）对应木星（*Guru*），周五（Sukka-*vāro*）对应金星（*Sukka*），周六（Sora-*vāro*）对应土星（*Sora*）。（参见上文：一周七日的名称）

*Vāra* begin with sunrise and end with sunrise the next day, based on the rotation of the Earth on its axis, and bear striking similarities with the weekdays in many western cultures. A main difference, however, is that the western weekdays begin at midnight 00:00 hrs.

佛历一周七日中的每一日基于地球的自转，始于日出，终于下一次日出，与很多西方文明的一周七日分法有惊人的相似性。然而二者之间也有一个主要的差异，就是西方文明中的一周七日通常都始于子夜零时零分。

**Lunar Months (*māsa*)**

阴历月

The two lunar phases explained above make up a *lunar month* which is the duration of one orbit of the moon around the Earth. The month has 29 or 30 days (according to the phase of the moon), which comes to approximately 29.53 days. This is calculated with two methods:

上文解释的两个月相共同组成了一个阴历月，其长度为月亮绕地球一周的时间。根据月相的差异，一个阴历月可以有 30 或 29 日，其约数为 29.53 日。关于这个数字有两种算法：

## 1. *The Amānta Method*

### 1. “终于新月”方法

This method counts the period from one new moon ☾ until the next ☽ and is known as *amānta* (new-moon-ending) method. It is a quite popular and according to it the lunar month begins on the first day after the new moon ☾ and ends on the next new moon day ☽. The lunar year usually starts with the month *Citta* (Apr ☽ - May ☽) marking the beginning of the hot season (*gimhāna-utu*), and also the New Year mainly in South Asia, which is celebrated in mid-April. It ends with the month *Phagguna* (Mar ☽ - Apr ☽) marking the end of the cold season (*hemanta-utu*). (Please see above: NAMES OF THE 12 LUNAR MONTHS AND THE THREE SEASONS).

这个方法将阴历月的长度计为从一个新月日到下一个新月日的长度，故被称作“*amānta*”（终于新月）方法。这种方法相当流行。根据这种方法，阴历月始于新月日后的第一日，终于下一新月日；阴历年（不是本书所采之佛历年）通常始于质多罗月（*Citta*, 公历四月新月日-五月新月日），此月为热季(*gimhāna-utu*)第一月，其初始日是南亚地区主要采用的新年，通常于公历四月中旬庆祝。阴历年终于颇勒窣那月（*Phagguna*, 公历三月新月日-四月新月日），此月为冷季(*hemanta-utu*)最后一月。（参见上文：12个阴历月和3个季节的名称）

## 2. *The Puṇṇamānta Method*

### 2. “终于月圆”方法

This method counts the period from one full moon ☽ until the next ☽, and is known as *puṇṇamānta* or *purnimānta* (full-moon-ending) method. It is used in the Buddhist calendar, which counts the months and the years from the Buddha's *parinibbāna* that took place on the full moon day of Vesākha (May ☽). It is also used in other calendars, such as the Vedic or north Indian calendars, although for different reasons. The lunar month in this case begins on the first day after the full moon ☽ and ends on the next full moon day ☽. As for the lunar year, it starts with the month Vesākha (Apr ☽ - May ☽) and ends with *Citta* (Mar ☽ - Apr ☽).

这个方法将阴历月的长度计为从一个月圆日到下一个月圆日的长度，故被称作“*puṇṇamānta/purnimānta*”（终于月圆）方法。此方法用于佛历的计算。它自佛陀入灭的毗舍佉月的月圆日（公历五月的月圆日）开始计算年月。由于种种原因，此方法也用于吠陀历（北印度历）等其他历法的计算。根据这种方法，阴历月始于

月圆日后的第一日，终于下一月圆日。阴历年始于毗舍佉月（公历四月月圆日-五月月圆日），终于质多罗月（公历三月月圆日-四月月圆日）<sup>75</sup>。

Thus the main difference between the two methods is that the *puṇṇamānta* months and years start about 14-15 days earlier than the *amānta* ones. This can be illustrated with an example of the year C.E. 2016 when according to the *puṇṇamānta* method the month *Citta* begins a day after the March 7 full moon ☺, that is, 15 days earlier than the *amānta* method (April 6 new moon ☺).

因此两种方法的主要区别在于“终于满月”方法较“终于新月”方法早开始 14-15 天。以下以公历 2016 年举例说明。根据“终于满月”方法，质多罗月在公历 3 月 7 日的月圆日后开始，这就比“终于新月”方法的起始日期（公历 4 月 6 日的新月日）早了 15 天。

#### *Puṇṇamānta* Months Beginning Earlier

“终于满月”方法的月份起始较早（表解）

2016 CE    2559-2560 BE 公历 2016 年（佛历 2559-2560 年）

Season 季节	Month 月	Date 日	<i>Amānta</i> Method “终于新 月”法 新月日	Phase 月相	<i>Puṇṇamānta</i> Method “终于满 月”法 新月日
Cold 冷季	March 三月	07		☺	
Hot 热季	March 三月	22		☺	} <i>Citta</i> 质多罗月
Hot 热季	April 四月	06		☺	
Hot 热季	April 四月	21	} <i>Citta</i> 质多 罗月	☺	} <i>Vesākha</i> 毗舍佉月
Hot 热季	May 五月	05		☺	
Hot 热季	May 五月	20	} <i>Vesākha</i> 毗舍佉月	☺	
Hot 热季	June 六月	04		☺	

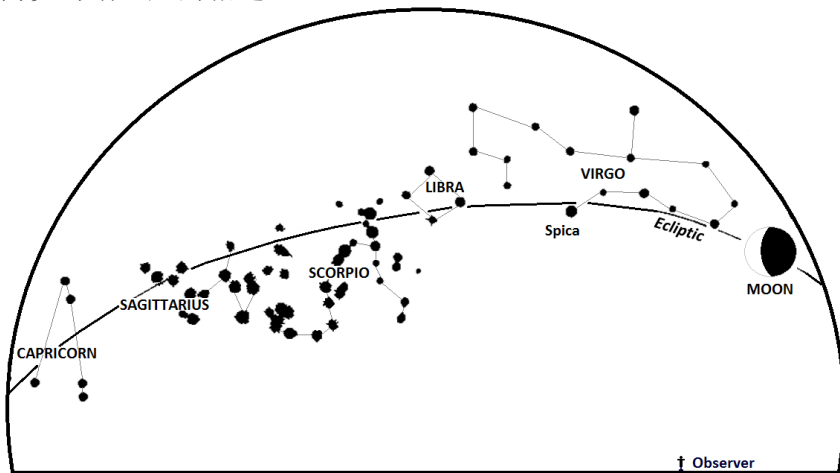
Regarding the names of the months *Citta*, *Vesākha*, *Jeṭṭha*, etc., these are derived from the constellation, asterism, or cluster of stars (*nakkhatta*) the moon is aligned or conjoined with while travelling in the night

sky for a period of about 30 days as seen from the Earth. Thus, for example, *Citta* corresponds to the constellation Virgo with Spica, the binary and brightest star in it, when the moon conjoins with once a year around the time of the spring equinox in March. The month *Vesākha* corresponds to the constellation Libra, the month *Jeṭṭha* to the constellation Scorpio, and so on. Hence, this natural and regular conjunction of the moon with a different constellation each month makes it easier to calculate the time of its motion across the night sky, which can be clearly charted against the background of those fixed cluster of stars. The chart below illustrates this phenomenon with an example of the constellation Virgo, etc. after the spring equinox, March 21.

质多罗、毗舍佉、逝瑟吒等月份的名称源于星座(*nakkhatta*)的名称。自地球看去, 30 天中月亮在夜空中分别经过这些星座。例如质多罗月对应处女座(其中最亮的双子星为角宿一), 月亮每年三月春分时经过这里一次。毗舍佉月对应天秤座, 逝瑟吒月对应天蝎座, 依此类推。月亮每个月自然而有规律地经过一个不同的星座这一事实使得计算月亮的运动耗时更加容易。人们可以轻易地根据夜空背景中固定的星座用图表列出其运动规律。下图以 3 月 21 日春分时经过处女座的月亮为例解释了这一现象。

### The Moon's Conjunction with Constellations

月亮与诸星座的相遇



The Moon moving in the ecliptic (in the same apparent path of the sun in the sky) and conjuncting with Virgo or Spica (*Citta*), Libra (*Vesākha*), Scorpio (*Jeṭṭha*), and so on. For clarity, other surrounding constellations and stars are not depicted in this chart.

月亮与太阳同在黄道中运行，并依次经过处女、天秤、天蝎等诸星座。为了图示的清晰，周围的其他星座及恒星未予表示。

It is good at this juncture to remember the Buddha's injunction:

“Monks, a monk who is a forest-dweller should ... learn the positions of the constellations (*nakkhatta-padāni*), wholly (*sakala*) or partly (*ekadesa*), and should become skilled in the quarters (*disā-kusala*).”

此处我们应当回顾佛陀的教诫：

“诸比丘，林居比丘应当...部分或完全地了解星座的位置，应当善巧了知方位<sup>76</sup>。”

### Seasons (*utu*) and Observance Days (*Uposatha*)

季节(*utu*)和布萨日(*Uposatha*)

The *puṇṇamānta* method is used in the Buddhist Calendar to also calculate the seasons and the Uposathas. Accordingly, each season—hot, rainy or cold—has eight Uposathas, and two of them, the 3<sup>rd</sup> and the 7<sup>th</sup> Uposatha, fall on the 14<sup>th</sup> day (*cātuddasī*), which is a new moon day ☾ within a new (dark) lunar phase (*kāla-pakkha*). The other six Uposathas fall on the 15<sup>th</sup> day (*pañṇarasī*), which can be a new moon ☾ or a full moon day ☽. Thus a month that has both Uposathas on the 15<sup>th</sup> day has  $15 + 15 = 30$  days, but a month that has an Uposatha on the 14<sup>th</sup> day has  $14 + 15 = 29$  days only. This can be illustrated as follows by an example with the rainy season in C.E. 2016:

佛历中使用“终于月圆”方法计算季节和布萨日。无论热季、冷季或是雨季，每个季节有 8 个布萨日，其中两个，即第三和第七个，发生于阴历月第 14 日(*cātuddasī*)，这是下弦月的新月日。其余六个布萨日发生于阴历月第 15 日(*pañṇarasī*)，它们既可能是新月日也可能是月圆日。因此如果一个月的两次布萨都是“十五日”布萨，则该月共有  $15+15=30$  日；但若其中一次是“十四日”布萨，则该月仅有  $14+15=29$  日。以下以公历 2016 年雨季为例作出表解：

## 4 Months and 8 Uposathas in the Rainy Season

雨季的 4 个月和 8 个布萨日

C.E. 2016 B.E. 2559-2560

公历 2016 年 佛历 2559-2660 年

Season 季节	Month 月	Date 日期	Phase 月相	Uposatha 布萨日	<i>Puṇṇamānta</i> Month 月份名及日数 (依“终于月圆法”)
Rainy 雨季	Jul 七月	18	☺	0 <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	Sāvana 30 days 萨瓦那月 (30 日)
☂	Aug 八月	02	☺	1 <sup>st</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	
☂	Aug 八月	17	☺	2 <sup>nd</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	
☂	Aug 八月	31	☺	3 <sup>rd</sup> <i>cātuddasī</i> on 14 <sup>th</sup> 十四日	Poṭṭhapāda 29 布吒波陀月 (29 日)
☂	Sep 九月	15	☺	4 <sup>th</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	Assayuja 30 頹湿缚 庾阁月 (30 日)
☂	Sep 九月	30	☺	5 <sup>th</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	
☂	Oct 十月	15	☺	6 <sup>th</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	Kattika 29 days 迦刺底迦月 (29 日)
☂	Oct 十月	29	☺	7 <sup>th</sup> <i>cātuddasī</i> on 14 <sup>th</sup> 十四日	
☂	Nov 十一月	13	☺	8 <sup>th</sup> <i>pañṇarasī</i> on 15 <sup>th</sup> 十五日	

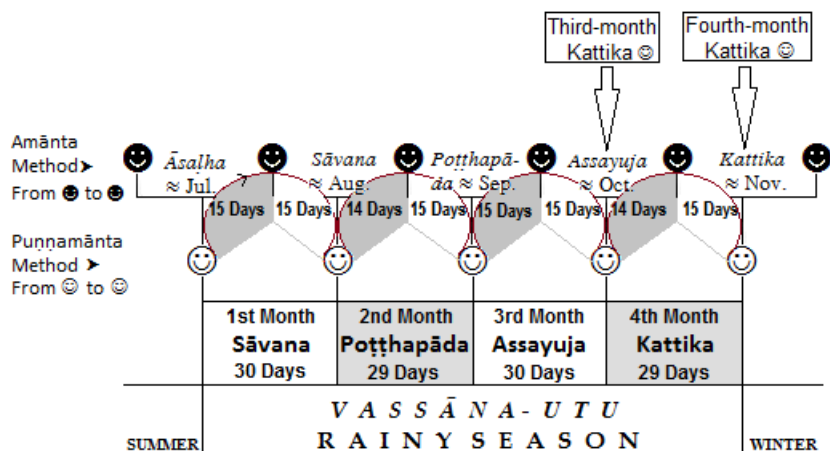
In Vinaya-piṭaka the months of the seasons are sometimes numbered as “first”, “second”, etc. as for example, *vassānassa paṭhamo māso* “first month of the rainy season” [i.e. *Sāvana*]. They too are counted from one full moon ☺ until the next ☺, as for example in the phrasing *Kattika-te-māsika-puṇṇama* (third-month *Kattika* full moon ☺), which denotes the first full moon ☺ in the month *Kattika* after the three months (*te-māsa*, i.e. *Sāvana*, *Poṭṭhapāda* and *Assayuja*) of the rainy season have passed. (Please see next chart below). It is defined as the full moon ☺ of *pavāraṇā kattikā*, when the monks conclude the first three months rains retreat and conduct the *pavāraṇā* ceremony. It usually corresponds to the October ☺ and the commentaries call it *paṭhama-Kattika-puṇṇama* (first full moon ☺ of *Kattika*). Then again, the complete rainy season ends with the *Kattika-puṇṇama* (full moon ☺ of *Kattika*), which is defined as *Kattika-cātu-māsini* (fourth-month *Kattika* full moon ☺). It

usually corresponds to the November ☺ and the commentaries call it *pacchima-Kattika-puṇṇama* (last full moon ☺ of *Kattika*). In this way the *puṇṇamānta* method is used in the Vinaya-piṭaka as well. It is also used in the Sutta-piṭaka as in the expression: *cātu-māsiniyā puṇṇāya puṇṇamāya rattiya* (when the full moon ☺ night has been concluded on the fourth-month [of the rainy season].) Here the commentary explains that in the word *puṇṇamā* the *mā* is a name for *canda* (moon). Thus because it makes a month (*māsa*), a season (*utu*), or a year (*saṅvacchara*) full, complete or concluded (*puṇṇa*), therefore it is called *puṇṇā puṇṇamā* (concluding full moon).

律藏中季节的月份常有数字标号如“第一”“第二”等，例如“*vassānassa paṭhamo māso*<sup>77</sup>”（雨季第一月，亦即萨瓦那月）。这些月份也被算作从一个月圆日到下一个月圆日的日期，例如“*Kattika-te-māsika-puṇṇama*”（三月迦刺底迦月圆日）表示在雨季的前三个月（萨瓦那、布吒波陀和頰湿缚庾闍月）过后的迦刺底迦月的第一个月圆日。该日被认定为“迦刺底迦月自恣日<sup>78</sup>”（*pavāraṇā kattikā*），此时僧团结束三月的雨安居并举行自恣仪式。这通常是公历十月的月圆日，注疏中称之为“第一迦刺底迦月圆日”（*paṭhama-Kattika-puṇṇama*）。此后整个雨季于迦刺底迦月的月圆日（*Kattika-puṇṇama*）结束，此日被称为“四月迦刺底迦月圆日<sup>79</sup>”。这通常是公历十一月的月圆日，注疏中称之为“最后迦刺底迦月圆日”（*pacchima-Kattika-puṇṇama*）。“终于月圆”方法以此种方式在律藏中使用。它也在经藏中使用，如“*cātu-māsiniyā puṇṇāya puṇṇamāya rattiya*<sup>80</sup>”，意为“当（雨季）第四月的满月夜结束时”。注疏中解释说在“*puṇṇamā*”一词中“*mā*”代指月亮(*canda*)。因为该日标志着月份（*māsa*）、季节（*utu*）或年份（*saṅvacchara*）的终结或圆满（*puṇṇa*），故而被称作“圆满月圆日”（*puṇṇā puṇṇamā*）。

The chart below illustrates the *puṇṇamānta* method used in Vinaya and Sutta-piṭaka taking here as an example the third-month and fourth-month *Kattika* full moon ☺.

下图以“三月迦刺底迦月圆日”和“四月迦刺底迦月圆日”为例解释了经藏和律藏中使用的“终于月圆”方法。



It is worth noting also that the English word ‘month’ comes from ‘moon’ (moon + -th) and obviously refers to the ancient way of measuring time according to the moon’s phases.

值得指出的是，英语单词“month”（月）源自“moon”（月亮）一词（moon + -th），这显然代表了古代参照月相变化的计时方式。

### LEAP MONTH (ADHIKA-MĀSA) 闰月

A leap month (*adhika-māsa*) is an extra month added to the usual 12 lunar months so as to conform with the solar calendar in which a solar year is slightly longer than the lunar year. It is usually added once in three lunar years at the end of the hot season (summer) and the Uposathas become 10 instead of the usual 8. Consequently, the rainy season starts one month later, and the year has 13 months instead of 12, becoming thus a leap year. This happened also with the year 2015 CE, 2559 BE, which was a leap year and the next leap year is expected to be in 2018 CE. This combination of a lunar and solar calendar is called “luni-solar calendar”, which is based on both lunar and solar cycles.

闰月(*adhika-māsa*)为了调整阴历年与阳历年之间的日差，在通常的12个阴历月外增加的月份，因为阳历年略长于阴历年。闰月每三个阴历年出现一次，它被置于热季的末尾，使得布萨日由通常的8个增加到10个。因此雨季也将晚一个月开始。这一年将有13个月而不是12个，成为闰年。公历2015年（佛历2559年）就是一



个闰年，下一个闰年将是公历 2018 年。这种阴历和阳历的组合被称为“阴阳合历”，它基于月亮和太阳两者的运行周期。

This is how an extra month occurs:

According to the Buddhist or lunar Calendar, there are about 354 days a year, which are calculated according to the seasons and the Uposathas. As was mentioned above, there are 3 seasons in a lunar year and each season has 8 Uposathas. Thus throughout a lunar year there are  $3 \times 8 = 24$  Uposathas. Out of them, 18 Uposathas occur on the 15<sup>th</sup> day (*pañṇarasī*), and 6 Uposathas occur on the 14<sup>th</sup> day (*cātuddasī*). Hence we have:

$$\begin{aligned} 18 \text{ pañṇarasī Uposathas} &\times 15 \text{ days each} \quad (18 \times 15) = 270 \text{ days} \\ 6 \text{ cātuddasī Uposathas} &\times 14 \text{ days each} \quad (6 \times 14) = \underline{84 \text{ days}} \\ &\text{total} = \mathbf{354 \text{ days}} \end{aligned}$$

下面解释闰月如何产生：

根据佛历或阴历，一年有 354 日，依季节和布萨日算出。如上所述，一个阴历年有三个季节，每个季节有 8 个布萨日。因此一个阴历年共有  $3 \times 8 = 24$  个布萨日。其中 18 个布萨日出现于阴历月第 15 日 (*pañṇarasī*)，6 个布萨日出现于阴历月第 14 日。因此有，

$$\begin{aligned} 18 \text{ 个十五日布萨} &\times 15 \text{ 日} \quad (18 \times 15) = 270 \text{ 日} \\ 6 \text{ 个十四日布萨} &\times 14 \text{ 日} \quad (6 \times 14) = \underline{84 \text{ 日}} \\ &\text{合计} = \mathbf{354 \text{ 日}} \end{aligned}$$

According to the current Gregorian solar Calendar, however, there are about  $365^{1/4}$  days a year, and the difference between the solar and lunar year is this:

$$\begin{aligned} \text{Current solar year} &= 365^{1/4} \text{ days} \\ \text{Buddhist lunar year} &= \underline{354 \text{ days}} \\ \text{Difference for 1 year} &= \mathbf{11^{1/4} \text{ days}} \\ \text{Difference for 3 years} &= \mathbf{33^{3/4} \text{ days}} \end{aligned}$$

根据现行的格列高利公历，一年共有  $365^{1/4}$  日，因此阳历年和阴历年之间的日差为：

$$\begin{aligned} \text{现行公历年} &= 365^{1/4} \text{ 日} \\ \text{佛历年} &= \underline{354 \text{ 日}} \\ 1 \text{ 年的日差} &= \mathbf{11^{1/4} \text{ 日}} \\ 3 \text{ 年的日差} &= \mathbf{33^{3/4} \text{ 日}} \end{aligned}$$

In this way, for 1 year the Buddhist lunar year has  $11^{1/4}$  days less than the current solar year, and for 3 years it has  $33^{3/4}$  days less, i.e. about a month. Therefore, in order to conform with the solar year, a month is added to the usual 12 lunar months every 3 years. This is called an extra or leap month (*adhika-māsa*).

这样，每个佛历年较现行公历年少  $11^{1/4}$  日，每过三年则少  $33^{3/4}$  日，这大约是一个月的长度。因此为与阳历一致，（佛历）每三年于通常的 12 个阴历月外增加一个月。这就是闰月 (*adhika-māsa*)。

Nevertheless, since a lunar month cannot have more than 30 days, there is a remainder of  $3^{3/4}$  days every 3 years or so. If these  $3^{3/4}$  days are added up, then on the 19<sup>th</sup> year an additional leap month follows.

尽管如此，由于一个阴历月不能有超过 30 日，每三年仍会有  $3^{3/4}$  日的剩余日差，这样到了第 19 年又要因此增加一个闰月。

There are, however, nowadays various methods in calculating leap years, and since these are beyond the scope of this book to explain them, the reader is advised to refer to the Uposatha Calendar circulated in the monasteries of the Shrī Kalyāṇī Yogāshrama Association, including Nāuyana monastery, in order to see whether there is a leap month on a particular year. As told, this leap month is usually added at the end of the hot season (summer), hence the rainy season starts one month later.

然而当今计算闰年有多种方法，由于对这些方法的解释已经超出了本书的范围，建议读者参考流通在吉祥卡尔亚尼森林派各寺院（包括龙树林僧院）的布萨历以确定特定年份是否有闰月。如前所说，闰月通常加在热季的末尾，因而雨季将比正常年份晚一个月开始。

### HOW TO FIND THE FIGURE OF A BUDDHIST YEAR


#### 如何查询佛历年的数据

An easy way of finding the figure of the Buddhist year is to add the number 544 to the Christian year. Thus, for example, by adding **544** to the Christian year **2015** it gives the figure **2559**, which is the Buddhist year for 2015.

查询佛历年数据的一个简单方法是在公历年的数字上加上 544。比如在公历 2015 年上添加 544，即得出此公历年对应的佛历年为 2559 年。

One should, however, consider the following points. The Christian year begins on January 1<sup>st</sup>, but the Buddhist year begins on the day after the full moon of Vesākha (May). Hence, if the Christian year is 2015 but the month is before the full moon of May one has to subtract one Buddhist year:  $2015 + 544 = 2559$ , minus 1 year = **2558**. If, however, the month is after the full moon of May there is no need to subtract it. This subtraction and non-subtraction can be illustrated with the year 2015 thus:

然而我们应当考虑下述问题。公历年始于1月1日，但佛历年始于毗舍佉月月圆日后第一日(约出现于公历五月)。因此，对于公历2015年5月月圆日之前的日期，其年份应为： $2015 + 544 = 2559$ ， $2559 - 1 = 2558$ 。对于5月月圆日以后的日期则无须减去一年<sup>81</sup>。以下是关于这种增减的表解：

Christian Year 2015		
公历 2015 年		
<i>Month before May</i> 五月之前的月份		<i>Month after May</i> 五月之后的月份
Jan., Feb., Mar., Apr., 1-4 月	<b>May ☺</b> 5 月月圆日	Jun., Jul., ... 6-12 月
Previous Buddhist Year 前一佛历年  $2015 + 544 = 2559$ <i>subtraction</i> <u>- 1 year</u> <b>减去</b> <b>2558</b>	 Beginning of the Buddhist New Year 新佛历年的开始 $2015 + 544 =$ <b>2559</b> <i>no subtraction</i> 不减	

### HOW TO FIND THE NAME OF A BUDDHIST YEAR 如何查询佛历年的名称

An easy way of finding the name of a Buddhist year is to divide the figure of the pertinent year by 12. Thus, for example, the year **2559** divided by **12** gives the number 213 and the balance **3**. Here the balance **3** indicates the name of the present year, which is **Kapi**, Monkey.

查询佛历年名称的简单方法是将其年份数字除以 12。例如将佛历 2559 年除以 12，得商 213 余 3。此处之余数 3 就表示当前年份的名称是猴年（**Kapi**）

The table below shows the correspondence between the balance and the year.

下表为年份名称与余数之间的对应关系。

Balance 余数	Year 年份
0	= <b>Sappa</b> Serpent 蛇
1	= <b>Assa</b> Horse 马
2	= <b>Aja</b> Ram 羊
3	= <b>Kapi</b> Monkey 猴
4	= <b>Kukkuṭa</b> Cock 鸡
5	= <b>Soṇa</b> Dog 狗
6	= <b>Sūkara</b> Pig 猪
7	= <b>Mūsika</b> Mouse 鼠
8	= <b>Vasabha</b> Bull 牛
9	= <b>Vyaggha</b> Tiger 虎
10	= <b>Sasa</b> Hare 兔
11	= <b>Nāga</b> Dragon 龙

For the year 2560 the calculation is: **2560** ÷ 12 = 213 and the balance **4**. The balance **4** indicates the name of the corresponding year **Kukkuṭa**, Cock.

对于公历 2560 年的计算为 **2560** ÷ 12 = 213 余 **4**。这里的余数 4 表示其对应的年份名称为鸡。

## APPENDIX IV

## 附录 IV

## THE PĀLI ALPHABET AND PRONUNCIATION

## 巴利语字母表及发音

The Pāli alphabet has 41 letters: 8 vowels and 33 consonants.

巴利语字母表共有 41 个字母，8 个元音和 33 个辅音。

8 Vowels 8 个元音		33 Consonants 33 个辅音						
<i>short</i> 短	<i>long</i> 长	<i>unaspi- rated</i> 不送气	<i>aspi- rated</i> 送气	<i>unaspi- rated</i> 不送气	<i>aspi- rated</i> 送气	<i>nasal</i> 鼻音		
<b>a</b>	<b>ā</b>	<b>ka</b>	<b>kha</b>	<b>ga</b>	<b>gha</b>	<b>ṇa</b>	<i>guttural</i> 喉音	
<b>i</b>	<b>ī</b>	<b>ca</b>	<b>cha</b>	<b>ja</b>	<b>jha</b>	<b>ṅa</b>	<i>palatal</i> 上颚音	
<b>u</b>	<b>ū</b>	<b>ṭa</b>	<b>ṭha</b>	<b>ḍa</b>	<b>ḍha</b>	<b>ṇa</b>	<i>retroflex</i> 卷舌音	
	<b>e</b>	<b>ta</b>	<b>tha</b>	<b>da</b>	<b>dha</b>	<b>na</b>	<i>dental</i> 齿音	
	<b>o</b>	<b>pa</b>	<b>pha</b>	<b>ba</b>	<b>bha</b>	<b>ma</b>	<i>labial</i> 唇音	
		<b>ya, ra, la, va, sa, ha, ḷa,</b>				<b>ṇ</b>	<i>miscella- neous</i> 其他	

## PRONUNCIATION

发音（与英文单词比较）

## Vowels

元音

<i>short</i> 短元音	<i>long</i> 长元音
<b>a</b> as in <i>what</i>	<b>ā</b> as in <i>art</i>
<b>i</b> ,, <i>pin</i>	<b>ī</b> ,, <i>keen</i>
<b>u</b> ,, <i>put</i>	<b>ū</b> ,, <i>rule</i>
	<b>e</b> ,, <i>cage</i>
	<b>o*</b> ,, <i>no</i>

\* **e** & **o** are pronounced *short* before a double consonant, e.g. *met-tā, yot-taŋ*.  
长元音 e 和 o 在双辅音之前时，按短元音拼读。如：*met-tā, yot-taŋ*

### Consonants 辅音

<i>unaspirated</i> 不送气音			<i>aspirated*</i> 送气音		
<b>k</b>	as in	<i>key</i>	<b>kh</b>	as in	<i>back<u>h</u>and</i>
<b>g</b>	„	<i>get</i>	<b>gh</b>	„	<i>big <u>h</u>ouse</i>
<b>c</b>	„	<i>child</i>	<b>ch</b>	„	<i>church-<u>h</u>ill</i>
<b>j</b>	„	<i>jug</i>	<b>jh</b>	„	<i>judg<u>e-h</u>ouse</i>
<b>ṭ</b>	„	<i>cat</i>	<b>ṭh</b>	„	<i>hot <u>h</u>ouse</i>
<b>ḍ</b>	„	<i>bad</i>	<b>ḍh</b>	„	<i>hard <u>h</u>earted</i>
<b>t</b>	„	<i>top</i>	<b>th</b>	„	<i><u>T</u>homas</i>
<b>d</b>	„	<i>do</i>	<b>dh</b>	„	<i>dead <u>h</u>and</i>
<b>p</b>	„	<i>pot</i>	<b>ph</b>	„	<i>top <u>h</u>at</i>
<b>b</b>	„	<i>bucket</i>	<b>bh</b>	„	<i>ab<u>h</u>orrence</i>

\**Aspirated* are single consonants that are pronounced like their corresponding unaspirated but with a slight outward puff of breath, e.g. **gh** in *big house*.

送气音的发音与其所对应的不送气音相似，区别仅为发音时口中轻微送气。以英语为例：词组 *big house* 中的 g、h 两个字母。

<i>nasal</i> 鼻音			<i>miscellaneous</i> 其他		
<b>ṅ</b>	as in	<i>si<u>ṅ</u></i>	<b>y</b>	as in	<i>ya<u>rd</u></i>
<b>ṅ̃</b>	„	<i>ca<u>ṅ̃</u>on, se<u>ṅ̃</u>or</i>	<b>r</b>	„	<i>ra<u>t</u></i>
<b>ṇ</b>	„	<i>kn<u>ow</u></i>	<b>l</b>	„	<i>la<u>w</u></i>
<b>n</b>	„	<i>no<u>w</u></i>	<b>v</b>	„	<i>vi<u>sion</u></i>
<b>m</b>	„	<i>ma<u>n</u></i>	<b>s</b>	„	<i>su<u>n</u></i>
<b>ṅ</b>	„	‘n’ sounded as n))))) with a resonance in the nose. But not as ‘ng’.	<b>h</b>	„	<i>hu<u>t</u></i>
			<b>ḷ</b>	<i>retroflex*</i> (卷舌音)	

\*Retroflex **ḷ, ṭ, ṭh, ṇ, ḍ, ḍh** are pronounced with the tongue-tip on the roof of the mouth.

卷舌音 **ḷ, ṭ, ṭh, ṇ, ḍ, ḍh** 发音时舌尖须顶住上颚。

Double consonants are pronounced separately as double, e.g. **gg** as in *big gun*; **tt** as in *mettā* (*mettar*).

双辅音：当一个词中有两个辅音连用时，两个辅音必须分开发音。前一个辅音随其前面的元音一起发音，后一辅音与其后面的元音一起发音。例：*big gun* 中的 gg，*mettā* 中的 tt。

## 巴利语音节汉字注音表

	a (弱化)	a/ā (正常)	i/i	u/ū	e	o	añ am aṅ	añ an aṅ	iñ im iṅ	iñ in iṅ	uñ um uṅ	uñ un uṅ	eñ ēñ eṅ em en eṅ	oñ ōñ on om om
	额	阿	伊	乌	欸	欧	昂	安	英	印	翁	温	[欸翁]	翁
k/kh	科	卡	[科伊]	库	[科欸]	寇	康	坎	[科英]	[科印]	[库翁]	昆	坑	孔
g/gh	格	嘎	[格伊]	古	给	勾	冈	甘	[格英]	[格印]	[古翁]	滚	更	共
c/ch	彻	察	[赤伊]	楚	[彻欸]	抽	昌	禅	[彻英]	[彻印]	[楚翁]	春	成	充
j/jh	哲	扎	基	朱	[哲欸]	周	章	占	京	金	[朱翁]	淮	正	中
ñ	[尼额]	[尼亚]	尼	纽	[尼欸]	纽	酿	年	宁	您	[纽翁]	[纽温]	宁	[尼水]
t/th/t/ th	特	他	提	图	[特欸]	投	唐	探	亭	[提印]	[图翁]	吞	腾	同
d/dh/d/ dh	德	答	迪	杜	[德欸]	豆	当	丹	丁	[迪印]	[杜翁]	敦	登	东
n/ṇ	呢	那	尼	努	[讷欸]	[讷欧]	囊	南	宁	您	[努翁]	[讷温]	能	弄
p/ph	[普额]	帕	皮	普	培	剖	庞	潘	平	品	[普翁]	[普温]	彭	[普翁]
b/bh	[布额]	巴	比	布	贝	[布欧]	邦	般	丙	宾	[布翁]	[布温]	崩	[布翁]
m	么	玛	弥	木	美	某	芒	曼	明	民	[木翁]	[木温]	蒙	[木翁]
y	[伊额]	亚	伊	优	[伊欸]	优	央	延	英	印	永	云	英	永
l/ḷ	勒	拉	利	卢	雷	楼	郎	兰	灵	林	[鲁翁]	伦	楞	隆
v	[乌额]	瓦	维	乌	维	[乌欧]	旺	万	[乌英]	[乌印]	翁	温	翁	[乌翁]
s	色	萨	[斯伊]	苏	[斯欸]	搜	桑	三	[斯英]	[斯印]	[苏翁]	孙	僧	宋
h	呵	哈	[呵伊]	胡	黑	厚	杭	汉	[呵英]	[呵印]	[胡翁]	昏	享	哄
sbho/sbo 【斯布欧】	smiṅ 【斯明】		smi 【斯弥】		sva 【斯瓦】		tve 【特韦】		tva 【特瓦】		tra/tla 【特拉】		bya 【比亚】	
brah 【布拉呵】	dla/dra 【德拉】		dri/dli 【德利】		tvaṅ 【特旺】		bli/bri 【布利】		blu/bru 【布卢】		kva/kvā 【科瓦】		dva 【德瓦】	
kva/kvā 【科瓦】	kye 【克伊欸】		gye 【哥伊欸】		kya 【科亚】		gya 【哥亚】		byan/byañ 【布延】		byam/byaṅ 【布杨】		dve 【德韦】	
blu/bru 【布卢】	rhe/lhe 雷		tle/tre 【特雷】		sma 【斯玛】		sna 【斯那】		yhaṅ 【伊杭】		vya 【维亚】		lyā 【利亚】	
yha (弱化) 【伊呵】	yha 【伊哈】		rha/lha 拉											

说明：1. 本书中实际所采之注音汉字并不完全与本注音表相同，常以发音相同的汉字代替。

2. 斯里兰卡人念诵巴利语时遵循僧伽罗语发音规则，因此短元音“a”常常被弱化为近似于汉语“额”的发音，但音长较“额”为短。僧伽罗语中“a”的弱化规则十分复杂，在此不作详细介绍。



短元音“a”出现在词尾时一定会弱化，如巴利语单词“ca”实际发音为“彻”而非“查”。若“a”出现在词中间，有时弱化，有时不弱化。但长元音“ā”永不被弱化。

3. 由于汉字发音的局限性，本注音表对巴利语的长元音（即罗马字母上加横线的元音如“ī”）和短元音（如“i”）不作区分。但读者在诵读长元音时应注意将音长长拉。此外，巴利语的元音 e 和 o 虽然字母上未加横线，但均属长元音（音长与“ā”、“ī”等相同），不存在与它们对应的短元音。

4. 同样由于汉字发音的局限性，本注音表对巴利语的送气音和不送气音（如“t”与“th”）、齿音和卷舌音（如“t”与“ṭ”）以及鼻音和唇音（如“m”与“ṃ”）一律不作区分。关于它们之间读音的区别，参见本书附录 IV “巴利语字母表及发音”。

5. 关于双辅音如“tt”等的读法，参见本书附录 IV “巴利语字母表及发音”。若遇到同组不送气音和送气音的连写如“tth”，可按照送气双辅音“thth”的读法进行发音。

6. 本注音表对巴利语辅音“r”和“l”不作区别，一律按照汉语拼音声母“l”注音。但事实上二者之中仅有“l”与汉语的声母“l”相同。巴利语中“r”与“l”的区别在于前者发音时舌顶上颚，且需颤舌；后者发音时舌顶齿尖，不需颤舌。本书附录 IV 中以英文单词中的“r”来对应巴利语中的“r”，从僧伽罗人的实际发音来看，并非十分准确。

7. 对于汉字中不存在的音节，本书采用反切注音法。在黑色方括号内放入两个汉字，取第一个汉字的声母和第二个汉字的韵母。如巴利文音节“ki”对应的注音汉字“[科伊]”，读者在朗读时应取第一个汉字的声母“k”和第二个汉字的韵母“i”。

8. 对两个或以上的辅音字母连写形成的音节，本书用空心方括号“『』”表示。这时读者对方括号内的汉字不应采取上条中“反切”的念法，而应念出第一个汉字的声母和完整的第二个汉字。如巴利音节“tvaṃ”汉字注音为“『特旺』”，这时读者应读出第一个汉字的声母“t”以及第二个汉字的完整音节“wang”。如果方括号内出现三个汉字，如巴利音节“kye”的汉字注音“『克伊欵』”，则应念出第一个汉字的声母，再对后两个汉字进行反切拼读。如“『克伊欵』”应取第一个字的声母“k”，第二个字的声母“y”和第三个字的韵母“ei”。该规则唯一的例外是巴利音节“brah”的汉字注音“『布拉呵』”，该音节的念法是取第一个汉字的声母“b”，第二个汉字的完整音节“la”和第三个汉字的声母“h”。

9. 本注音表中最后两列中的音节（如“en”、“on”等）在巴利语中实际极少出现，其注音仅供参考，故在注音表中全部加下划线显示。需要注意的是，这些注音仅当“e”、“o”前无辅音且“m”、“n”等后无元音时才可使用（如独立的“om”）。如不满足该条件，例如“tena”，则应将其拆成“te”和“na（弱化）”两个音节进行拼读。

10. 本注音表尽量避免使用生僻字和多音字，但由于巴利语长元音“e”对应的最近似汉语拼音为“ei”，故不得已用较生僻的字“欸”对其注音，其发音可认为等同于英文字母“A”。此外本注音表中的“翁”字应念做汉语拼音“ong”而非“weng”。

11. 本注音表中“vi”与“ve”均注成“维”，但“vi”的实际发音应为汉语拼音声母“w”结合韵母“i”。故前者在注音表中用黑体显示。

12. 本注音表中“yu”与“yo”均注成“优”，但后者音长较前者更长，因为“o”是长元音而“u”是短元音。故前者在注音表中用黑体显示。

13. 巴利语辅音“j”有部分华人在念诵中常将其等同为汉语拼音中的声母“j”（如“jaya”有人读作“迦亚”），这与僧伽罗人的发音习惯不同。若按僧伽罗人的读法，巴利语中的“j”仅当后面接“i/ī”时才等同于汉语拼音的“j”，后接其他元音时应念作汉语拼音的“zh”，如“joti”注音作“周提”。送气音“jh”的发音规则与“j”类似。另有部分华人将巴利语辅音“c/ch”读作汉语拼音中的声母“q”（如“caraṇa”有人读作“恰拉那”），这也是错误的，巴利语中不存在与“q”对应的辅音。

14. 由于汉字注音很难体现巴利语的长短音、双辅音等现象，加之汉语的元音、辅音读法均与巴利语有一定差别，建议读者不要长期依赖注音表拼读巴利文，而应尝试通过僧伽罗人的课诵音频或亲身参与斯里兰卡寺院的课诵来学习巴利语的正确发音。

## BIBLIOGRAPHY

### 参考书目

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本书对巴利经典的翻译参考了以下书目：

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<i>Jātaka</i> Commentary	《本生》义注
<i>Khuddaka-pāṭha</i> Commentary	《小诵》义注
<i>Śaṅyutta Nikāya</i> Commentary	《相应部》义注
<i>Suttanipāta</i> Commentary	《经集》义注
<i>Paṭisambhidāmagga</i> Commentary	《无碍解道》义注
<i>Dhammasaṅgaṇī</i> Commentary	《法集论》义注
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## ENDNOTES

## 尾注

## 一. 英译者所加之尾注

1. Saṅyutta Nikāya 6:14, *Aruṇavatī Sutta*.

《相应部》6: 14 (《明相籥经》)

2. Suttanipāta verse 92.

《经集》第 92 偈

## EARLY MORNING VENERATION

## 早课

3. If candle(s) are offered, instead of *Gandha-tela* change to *Sittha-tela* (candle(s)).

如果所供的不是油灯而是蜡烛，则应将 *Gandha-tela* (油灯) 换为 *Sittha-tela* (蜡烛)。

4. For explanations of the threefold (*tividha*) Dhamma please see Endnote 24.

关于三种法的解释，参见尾注 24。

5. For explanations of the threefold (*tividha*) Saṅgha please see Endnote 25.

关于三种僧的解释，参见尾注 25。

6. Placing their virtues on the head is meant here figuratively in the sense of placing them in the mind for constant recollection.

“常住于我首”，此处比喻心中常忆念（三宝等）诸法。

7. Based on Paṭisambhidāmagga, *Mahāvagga, Mātikā*, no. 60-73.

即《无碍解道·大品·论母》中 73 种智之第 60-73 种智。

8. Found in Saṅyutta Nikāya 12:34, *Dutiya-nāṇa-vatthu Sutta*, and refers to the knowledge of conditionality (*idappaccayatā*).

依据《相应部》12:34 (《第二智事经》)，此指照见“此缘性”之智。

9. For explanations of the *Karaṇīya Metta Sutta* please see Endnote 27.

关于《应作慈爱经》的解释，参见尾注 27。

10. Found in Jātaka No.159 as *Mora-jātaka*.

《小部·本生》第 159 经，题为《孔雀本生》。

11. For explanations of the meaning of ‘Brāhmaṇas’ in *Mora Paritta* please see Endnote 30.

关于《孔雀护卫经》中“婆罗门 (Brāhmaṇa)”一词的解释，参见尾注 30。

**12.** These verses are chanted at the end of each discourse (*Sutta*) or protective chant (*Paritta*).

在每部经或护卫经的结尾处念诵这些偈颂。

**13.** In Pāli, the directions are often reckoned anti-clockwise, i.e. from east to south, and the intermediate point *puratthimā anudisā* means *puratthima-dak-khiṇā disā* (east-south direction, i.e. south-east in English). See e.g. Vinaya-piṭaka, Mahāvagga, end of *Cammakkhandhaka* (Chapter on Hides): *puratthimāya dakkhiṇāya disāya* (in the east-south direction).

巴利文中列举方向时按逆时针顺序，即东南西北。此处巴利原文为“东、南、西、北、东南、西南、西北、东北、下、上”。中译者在偈颂中略译为“十方”。

按：《律藏》中《小品》和《皮革犍度》末尾均有“*puratthimāya dakkhiṇāya disāya*”（东南方）一语。

**14.** For explanations of The Buddha's Exhortation (*Sugat'ovāda*) please see Endnote 35.

关于“佛陀的教诫（*Sugat'ovāda*）”的解释，参见尾注 35。

**15.** This verse and the next are found in Saṅyutta Nikāya 6:14, *Aruṇa-vatī Sutta*, uttered by Ven. Abhibhū, chief disciple of Sikhī Buddha.

此颂和下一颂均见于《相应部》6: 14（《明相箴经》），由尸弃佛的上首弟子阿毗浮尊者宣说。

**16.** Found in Dhammapada, verses 153-154. The designation *paṭhama-buddha-vacana* (the first words of the Buddha) is given by Vinaya and Sutta commentaries.

参见《法句经》第 153-154 偈。此标题“佛陀最初之语”仅见于经藏和律藏的注疏。

**17.** Found in Abhidhamma-piṭaka, *Paṭṭhāna-pāli* Vol. 1, *Paccayuddesa*. The 'root condition' mentioned in the beginning is *lobha/dosa/moha*, or *alobha/adosa/amoha* (attachment/hate/delusion, or non-attachment/non-hate/non-delusion).

参见《论藏·发趣论》卷一“说缘”。开头处提到的“根本缘”指的是贪（*lobha*）/瞋（*dosa*）/痴（*moha*）和无贪（*alobha*）/无瞋（*adosa*）/无痴（*amoha*）。

**18.** After the end of the chanting, the participating bhikkhus and sāmaṇeras pay respects to their seniors.

在课诵结束后，所有参与的僧众需礼敬其上座。

**19.** The junior monk/s should bow down once after saying this sentence and thrice at the end.

诵出此句后，下座僧众需礼拜一次。仪式最后需礼拜三次。

**20.** For explanations of the phrase 'Sukhī hontu' please see Endnote 42.

关于“Sukhī hontu”的解释，参见尾注 42。

## NOON VENERATION

## 午课

**21.** These verses are found in Aṅguttara Nikāya, Tika-nipāta, *Tikaṇṇa Sutta*. At the end of the third verse the verb *namassanti* (they pay homage) occurs, but in the Sinhalese book and here too it has been changed to *namassāmi* (I pay homage).

The three higher knowledges (*ti vijjā*) refer here to the knowledges of: **1.** the recollection of the habitations of one's former lives (*pubbe-nivā-sānuṣṣati-ñāṇa*), **2.** the divine eye of seeing other people's rebirths (*dibba-cakkhu-ñāṇa*), and **3.** the extinction of one's āsavas (*āsava-kkhaya-ñāṇa*).

以上参见增支部 3 集《三耳经》（*Tikaṇṇa Sutta*）。经中第三颂末尾为 *namassanti*（他们礼敬），然本书僧伽罗文版也在此处改为 *namassāmi*（我礼敬）。

三明（*ti vijjā*）指：1.宿命明（*pubbe-nivāsānuṣṣati-ñāṇa*）：了知自己前世投生处之智；2.天眼明（*dibba-cakkhu-ñāṇa*）：以天眼照见他人再生之智；3.漏尽明（*āsava-kkhaya-ñāṇa*）：诸漏灭尽之智。

## EVENING VENERATION

## 晚课

**22.** The 'Preliminary Veneration' is chanted while the monks are standing and all the offerings are being passed from hand to hand to be placed on a table in front of a Buddha statue or image by the most senior monk.

The first part (*Namo tassa ... & Iti'pi so ...*) is chanted in Pāḷi, and the second part (*Svāmīni ...*) in Sinhala. The ending *nam vana sēka* in Sinhala is an archaic honorific expression like the archaic English 'thou art!', with the *nam* being a mere expletive particle (*pada-pūraṇa-nipāta*), conveying no independent meaning, such as 'name', etc., but added to fill out a sentence.

念诵此“礼敬前行”是当僧众站在一起依次用手向佛像前的桌子传递供品的时候，最终由戒腊最高的僧人将其置于供桌。

第一部分(*Namo tassa ... & Iti'pi so ...*)用巴利文念诵，第二部分(*Svāmīni ...*)用僧伽罗文念诵。每句的结尾“*nam vana sēka*”（汝为）是僧伽罗文中的古式敬语，如同古英语的“thou art!”。此处的“*nam*”仅作为强调虚词用以填充音节，没有“名字”之类的实际意义。

**23.** Offering of *Sittha-tela dīpa* (lit. light or lamp made of wax oil, i.e. a candle) is common nowadays, but if oil lamps are offered instead, change *Sittha-tela-ppadittena dīpena* to *Gandha-tela-ppadittena dīpena* (light blazing from fragrant oil).

供蜡烛（“*Sittha-tela dīpa*”直译为“蜡油灯”，实即蜡烛）现今较常见，但若用油灯，则应将“*Sittha-tela dīpa*”改为“*Gandha-tela-ppadittena dīpena*”（直译为“香油灯”）。

**24.** The threefold (*tividha*) Dhamma is: learning or scriptural study (*pariyatti*), practising (*paṭipatti*) and realizing (*adhigama* or *paṭivedha*); this can also be taken to mean ethical conduct (*sīla*), concentration (*samādhi*) and wisdom (*paññā*).

三种法指：教法（*pariyatti*）、证法（*paṭipatti*）和通达（*paṭivedha*，亦称 *adhigama* 证得），也可指戒、定、慧三学。

**25.** The threefold (*tividha*) Saṅgha is: 1. *puṭhujjana-kalyāṇakas* – ‘virtuous ordinary disciples’ who are practising but have not yet realized any of the supramundane states; 2. *sekhas* – ‘noble learners or trainees’ who have attained the supramundane states of stream-entry, once-returner or non-returner, and 3. *asekhas* – ‘no more learners, or adepts’ who have finished the training, i.e. Arahants.

三种僧指：1. 善凡夫（*puṭhujjana-kalyāṇaka*）：正在修行，持戒清淨但尚未证得出世间道果的普通僧众。2. 有学（*sekha*）：已证得初道、初果乃至三道、三果的圣者。3. 无学（*asekha*）：已证得阿拉汉的圣者。

**26.** The seventy-three kinds of knowledge are found in *Paṭisambhidā-magga*, *Mahāvagga*, *Mātikā*, no. 1-73. For explanations please see Bhikkhu Ñāṇadasana, 2010: *Wisdom and the Seventy-Three Kinds of Mundane and Supramundane Knowledge – Translation with Introduction and Explanatory Notes from Pāli Sources* – Colombo: Global Graphics & Printing (Pvt) Ltd.

此 73 种智见于《无碍解道·小品·论母》。其解释可参考智见比丘（Bhikkhu Ñāṇadassana）著《*Wisdom and the Seventy-Three Kinds of Mundane and Supramundane Knowledge – Translation with Introduction and Explanatory Notes from Pāli Sources*》（2010 年版）。

**27.** This Sutta is found as *Metta Sutta* in *Khuddakapāṭha* (Kh 9) and *Sutta Nipāta* (Sn 1:8), but is traditionally known as *Karaṇīya Metta Sutta* because its first verse commences with the Pāli word *Karaṇīya* (one should act, do or practice), and it is thus easier to distinguish it from other *Metta Suttas* in the Pāli Canon. Note also that ‘*mettā*’ comes from ‘*mitta*’ (Skt. *mitra*) “friend”, and actually means “the disposition of a friend” (*mittassa bhāvo*), that is, “friendliness” characterized by sincere friendly goodwill. For explanations of this Sutta please see Bhikkhu Ñāṇadassana, 2010: *Karaṇīya Metta Sutta, The Message of Peace and Universal Friendliness*, Colombo: Sridevi Printers (Pvt) Ltd.

此经为《小诵》第 9 经，也见于《经集》（《经集》1:8）。由于此经第一偈以“*Karaṇīya*”（应作、应实践）一词起首，传统上将其题为《应作慈爱经》，以便与《增支部》中的其他“慈经”相区别。注意“*mettā*”（慈心）一词源自“*mitta*”（梵语 *mitra*，朋友），其意义为“朋友的状态（*mittassa bhāvo*）”，即以真诚友好的祝愿为特征的“友好”。此经的详细注释可参阅智见比丘（Bhikkhu Ñāṇadassana）著《*Karaṇīya Metta Sutta, The Message of Peace and Universal Friendliness, With an Introduction, Translation, and Explanations Based on Pāli Sources*》（2010 年版）。

**28.** These verses are chanted at the end of each discourse (*Sutta*) or protective chant (*Paritta*).

在每部经或护卫经的结尾处念诵这些偈颂。

**29.** It is found in *Jātaka* (J 159) as *Mora-jātaka*.

见《小部·本生》第 159《孔雀本生》。

**30.** There are two kinds of *Brāhmaṇas*: *jāti-brāhmaṇas* (by birth), and *visuddhi-brāhmaṇas* (by purification, i.e. the Buddhas and Arahants). Here the later kind is intended in the sense that they removed evil (*bāhita-pāpā visuddhi-brāhmaṇā*). Please see the commentary of *Mora-jātaka* for this distinction.

据《孔雀本生》之注疏，有二种婆罗门：生得婆罗门（*jāti-brāhmaṇa*，出生于婆罗门种姓者）和清净婆罗门（*visuddhi-brāhmaṇa*，已证得清净者，亦即诸佛及阿拉汉）。此经所指为后者，因为他们是已经灭除了一切恶法的婆罗门（*bāhita-pāpā visuddhi-brāhmaṇā*）。中译者按：“婆罗门”一词本有“清净”之意。

**31.** Here the word *khandha* is in the meaning of ‘body’ which is to be protected from snakebite or harm from other creatures. The verses of *Khandha-paritta* occur in *Jātaka* with the title *Khandha-vatta-jātaka* (no. 203) at the Sinhalese edition of *Buddhajayantī*, and *Khandhaka-paritta* at the Thai edition. At the Burmese CS edition the title is *Khaṇḍa-jātaka* (no. 203), which probably is a misprint as in the *Jātaka* commentary of the same edition the title is *Khandha-jātaka*. The plain title *Khandha-paritta* occurs in *Milinda-pañha* and in *Sutta* and *Vinaya* commentaries and subcommentaries. In the *Vinaya-piṭaka*, *Cūlavagga*, however, where the whole *Sutta* and the verses occur, there is no title, and in *Aṅguttara Nikāya* (AN 4:67), where these recur, the title is *Ahi Metta* (Friendliness to Snakes) *Sutta* at the Sinhalese edition, and *Ahi-rāja* (Snake Kings) *Sutta* at the Burmese CS edition.

这里的“蕴”是指“身体”，此经意在保护身体免遭蛇咬或其他动物的伤害。《蕴护卫经》（*Khandha-paritta*）在僧伽罗文版巴利三藏的《本生》中题为“*Khandha-vatta-jātaka*”（《本生》第 203 偈），在泰文版巴利三藏中题为“*Khandhaka-paritta*”。在缅甸六次结集版三藏中其标题为“*Khaṇḍa-jātaka*”，这很可能是个印刷错误，因为同版本的《本生》义注将其题为“*Khandha-jātaka*”。这个简单的标题“蕴护卫经”出自《弥兰王问经》以及《经藏》、《律藏》的义注和复注。然而在《律藏·小品》中，虽然出现了该经的全文，却没有任何标题。在《增支部》4 集 65 经中，该经全文再次出现。《增支部》中此经的标题在僧伽罗文版中为“*Ahi Metta Sutta*”（蛇慈经），缅甸六次结集版的标题为“*Ahi rāja Sutta*”（蛇王经）。

**32.** The *Pāli* verses occur in *Dīgha Nikāya*, *Āṭānāṭiya Sutta*, except for the last sentence, “*Namo tesañ sattānaṃ ...*” that has been added in the Sinhalese edition and here too. In the last verse, the word *Aṅgīrasa* is a name applied to the Gotama Buddha a number of times in the *Vinaya* and *Sutta Piṭaka* and it lit-



erally means “emitting rays (*rasmī*) from the body (*aṅga*).” It can be a personal name given by the Buddha’s father in addition to Siddhatha, as the Theragāthā commentary, *Kāḷudāyī-tthera-gāthā*, says. In fact, the Aṅguttara Nikāya commentary in *Sukhumāla Sutta* refers to him as Aṅgīrasa kumāra (prince) when was still living in Kapilavatthu with his father and says that the city knew him with that name.

这些偈颂出现于《长部·稻秆经》，但末句“如是等正觉，七尊我礼敬”除外，仅出现于本书的僧伽罗文版。文中“**Aṅgīrasa**”（放光者）在经藏和律藏中出现多次，均指代释迦牟尼佛。此词字面意义为“从身体（*aṅga*）放光（*raṅsi*）”据《长老偈·迦留陀夷长老偈》的注疏，这可能是佛陀的父亲（净饭王）为悉达多王子取的一个别名。在《增支部·纤美经》（*Sukhumāla Sutta*）的注疏中提到佛陀仍与他的父亲住在迦毗罗卫城时，他被称作“放光王子”，城里的人们都知道他的这个名字。

**33.** The title *Ovāda Pātimokkha* (Pātimokkha as an Exhortation) is employed in Vinaya and Sutta commentaries and subcommentaries only. The verses originally occur in Dīgha Nikāya, *Mahāpadāna Sutta*, and in the Dhammapada verses 183-5; they subsequently recur often in commentaries and subcommentaries.

此标题“教诫巴帝摩卡”仅见于律藏、经藏的注疏和复注。这些偈颂起初出现在《长部·大譬喻经》和《法句经》第 183-185 偈。在注疏和复注中被反复提及。

**34.** These are found in e.g. Dhammapada verses 277-9. 这些偈颂可见于《法句经》第 277-279 偈等处。

**35.** The Buddha’s Exhortation (*Sugat’ovāda*) is mentioned only in the commentaries of Dīgha Nikāya (*Brahmajāla Sutta*), Saṅyutta Nikāya (*Kasi-bhāradvāja Sutta*), and Aṅguttara Nikāya (*Accharā-saṅghāta-vagga*) with the last sentence (*dullabho sappurisa-saṅsevo*) missing. The term *sappurisa-saṅsevo* (association with good people), however, occurs very often in the Suttas mostly as one of the four factors contributing to the attainment of stream-entry (*sotāpattiyaṅga*). Incidentally, the following verse occurs in the Dhammapada:

*Kiccho manussa-pañilābho – kicchaṅ maccāna-jīvitaṅ.*  
*Kicchaṅ saddhamma-ssavanaṅ – kiccho Buddhānam’uppādo.*

(Dh v. 182)

(Difficult is to acquire the existence as human. Difficult is the life of mortals. Difficult is [to obtain] the listening to the sublime Dhamma. Difficult is [to encounter] the appearance of the Buddhas.)

“佛陀教诫”（*Sugat’ovāda*）之引文仅见于以下诸经的注疏中：《长部·梵网经》、《相应部·耕农颇罗堕经》和《增支部·弹指众合品》，但均没有末句“稀有啊，得以亲近善士”。不过“亲近善士”在许多经文中作为“四预流支（*catu-sotāpattiyaṅga*，亲近善士、听闻正

法、如理作意、法随法行）”之一出现。巧合的是，《法句经》中也有以下偈颂：“得生人道难，既得人生难；得闻妙法难，遇佛出世难。”（《法句经》第182偈）

**36.** This verse and the next are found in Saṅyutta Nikāya 6:14, *Aruṇa-vatī Sutta*, uttered by Ven. Abhibhū, chief disciple of Sikhī Buddha.

此颂和下一颂均见于《相应部》6:14（《明相箴经》），由尸弃佛的上首弟子阿毗浮尊者宣说。

**37.** The Reviewing of the Requisites, which appears in this book under the Noon Veneration as well, occurs in the Sinhalese version in the Noon Veneration only. At Nāyana Forest Monastery, however, and probably at some other monasteries, it is recited during the Evening Veneration also. Therefore, the present English translator and editor has been asked to include it in the Evening Veneration.

Please see Majjhima Nikāya, *Sabbāsava Sutta*, to understand how the reflection on the requisites leads to the abandoning of the āsavas by “using”.

“对使用过的资具的省思”部分在僧伽罗文版中仅出现于《午课》部分，英文版中《午课》、《晚课》皆有。然而由于在龙树林僧院中晚课亦念诵该部分（或许某些其他寺院也是如此），英文版编者（智见大长老）被要求将该部分加入“晚课”之中。

如欲了解对资具的省思如何由“用”导致诸漏的舍离，请参阅《中部·一切漏经》。

**38.** The requisite consists of five elements: solid element (*pathavī-dhātu*), liquid element (*āpo-dhātu*), heat element (*tejo-dhātu*), air element (*vāyo-dhātu*), and space element (*ākāsa-dhātu*); and the person who uses it consists of these five plus the consciousness element (*viññāṇa-dhātu*). Please see e.g. Majjhima Nikāya, *Dhātuvibhaṅga Sutta*.

资具由五种“界”（元素）组成：地界（*pathavī-dhātu*）、水界（*āpo-dhātu*）、火界（*tejo-dhātu*）、风界（*vāyo-dhātu*）和空界（*ākāsa-dhātu*）。而使用资具者由六界组成，即前述五界加上识界（*viññāṇa-dhātu*）。参见《中部·界分别经》等经典。

**39.** “Void is this [person] of a self or of what belongs to a self” (*suññam’idaṅ attena vā attaniyena vā*). Please see e.g. Majjhima Nikāya, *Mahāvedalla Sutta*.

“我、我所空(*suññam’idaṅ attena vā attaniyena vā*)”。参见《中部·有明大经》等经典。

**40.** After the end of the chanting, the participating bhikkhus and sāmaṇeras pay respects to their seniors.

在课诵结束后，所有参与的僧众需礼敬其上座。

**41.** The junior monk/s should bow down once after saying this sentence and thrice at the end.

诵出此句后，下座僧众需礼拜一次。仪式最后需礼拜三次。

**42.** Although in use, *sukhī hontu* is actually third person plural and it really means ‘may they be happy’. However, it is grammatically correct to say *sukhī hotha*, second person plural, which actually means ‘may you (all) be happy’.

When there is only one person paying respects the usual way is to say *sukhī hotu*, which is actually third person singular and it really means ‘may he be happy’. However, it is grammatically correct to say *sukhī hohi*, second person singular, which actually means ‘may you be happy’.

More usual than the Pāli phrases above, are the use of similar phrases in Sinhalese, as for example: *suvaṇṇa veva* (may you be happy), *niduk veva* (may you be free from suffering), *nirogī veva* (may you be free from illness), *nivan saepa laebēva* (may you attain the happiness of Nibbāna), etc.

尽管此处用的是“*sukhī hontu*”，但该句实为第三人称复数，意为“愿他们快乐”。不过，如用第二人称复数“*sukhī hotha*（愿你们快乐）”在语法上是正确的。

如只有一人礼拜，通常应说 *Sukhī hotu*，但该句实为第三人称单数，意为“愿他快乐”。不过，如用第二人称单数“*sukhī hohi*（愿你快乐）”在语法上是正确的。

现实中此处较正文之巴利语祝福，更常用僧伽罗语类似之祝福句如：“*suvaṇṇa veva*（愿你快乐）”、“*niduk veva*（愿你离苦）”、“*nirogī veva*（愿你无病）”和“*nivan saepa laebēva*（愿你证涅槃之乐）”等。

## COLLECTION OF DISCOURSES CHANTED ON SUCCESSIVE DAYS

### 逐日念诵的护卫经集

**43.** Aṅguttara Nikāya (A 10:48). In the Burmese CS version this Sutta is titled *Pabbajit’ābhinḥa Sutta*.

《十法经》为《增支部》10集48经，在缅甸六次结集版三藏中该经题为《出家常习经》(*Pabbajit’ābhinḥa Sutta*)。

**44.** ‘Changed my appearance’ stands for the Pāli word *vevaṇṇiyaṇ*, which is derived from *vi-vaṇṇa* (dis-colouring, change of colour or appearance). Even so, *vevaṇṇiyaṇ* is very often translated as ‘state of having no caste or class; one who has lost or been expelled from his caste; an outcaste; classless condition, etc. All these translations are based on the Buddhist Sanskrit (Mahāyāna) work *Divyāvadāna*, or on the misapprehension of the *Pahārāda Sutta* in Aṅguttara Nikāya that refers to members of the four main classes (*vaṇṇas*) of Indian society who, after going forth, ‘give up their former names and clans’ (*jahanti purimāni nāma-gottāni*), and where the word *vaṇṇa* occurs but not *vevaṇṇiyaṇ* or *vi-vaṇṇa*. Such translations have no support in the Pāli texts. In Theravāda and Indian works, such as Mahābhārata, Harivaṇṣa, Yājñavalkya, etc. *vevaṇṇiyaṇ* has the meaning of ‘discolouring, change of colour or appearance’, etc. For reference, please see the PTS Pali-English Dictionary under *vevaṇṇa* and *vevaṇṇiya*, where *Divyāvadāna* is abbreviated as *Divy*, and the Monier-Wil-

liams Sanskrit-English Dictionary under *vaivarṇya* and *vai-varṇika*, where *Divyāvādāna* is abbreviated as *Divyāv.*, and *Mahābhārata*, etc. as *MBh*, *Hariv* and *Yājñ*.

More to the point, an antonym of *vevaṇṇiyaṅ* is *suvaṇṇa-vaṇṇaṅ*, and we thus read in *Āpadāna-pāḷi* where an elder offered three *kaṇikāra* flowers to *Sumedha Buddha*, became gold-coloured (*suvaṇṇa-vaṇṇo*) and didn't know of any *vevaṇṇiyaṅ*:

'I became gold-coloured (*suvaṇṇa-vaṇṇo*) and wandered about in existence after existence. I don't know of any discolouring (change of colour or appearance, *vevaṇṇiyaṅ*). This is the fruit of offering to the Buddha.'

'*Suvaṇṇa-vaṇṇo hutvāna, saṅsarāmi bhavābhava. Vevaṇṇiyaṅ na jānāmi. Buddha-pūjāyidaṅ phalaṅ.*'  
(vs. 29, *Ti-kaṇikāra-pupphiya-thera*)

Conversely, a synonym of *vevaṇṇiyaṅ* is *dubbaṇṇiyaṅ*, and we thus read again in *Āpadāna-pāḷi* where an elder sister offered seven garlands of fragrant lotuses to *Kakusandha Buddha*, got the same colour (*vaṇṇa*) and fragrance (*gandha*), and didn't know of any *dubbaṇṇiyaṅ*:

My colour (*vaṇṇo*) is that of a lotus and it diffuses fragrance. I don't know of any discolouring (change of colour or appearance, *dubbaṇṇiyaṅ*). This is the fruit of offering to the Buddha.'

'*Uppalass'eva me vaṇṇo, gandho ceva pavāyati. Dubbaṇṇiyaṅ na jānāmi. Buddha-pūjāyidaṅ phalaṅ.*'  
(vs. 83, *Satt'uppala-mālikā-therī*)

*Dubbaṇṇiyaṅ* occurs also in *Aṅguttara Nikāya*, *Alabbhanīya-ṭhāna Sutta*, and *Itivuttaka*, *Pañca-pubba-nimitta Sutta*, with respect to the discolouring of the body (*kāye dubbaṇṇiyaṅ*), and so does *vivaṇṇiyaṅ* in *Cariyā-piṭaka* with the statement, "‘*sarīrasmiṅ* (in the body) *vivaṇṇiyaṅ*'".

Other synonyms of *vevaṇṇiyaṅ*, always with respect to the body, are *vevaṇṇatā* and *dubbaṇṇatā* (difference in looks or appearance, discolouring, of bad colour, ugliness). Thus we read in *Dīgha Nikāya*, *Aggañña Sutta*:

'Coarseness (*kharatta*) developed in the body of those beings, and a discolouring in appearance or looks (*vaṇṇa-vevaṇṇatā*) became evident. Some beings became good-looking (*vaṇṇavanto*), others ugly (*dubbaṇṇā*). And those good-looking ones despised the ugly ones, saying: "We are better-looking than them, and they are uglier than us (*dubbaṇṇatarā*)." And for those who became arrogant and conceited, the savoury earth disappeared because of their conceit about their looks (*vaṇṇ'ātimāna-paccayā*).'

'... *tesaṅ sattānaṅ kharattañceva kāyasmīṅ okkami, vaṇṇavevaṇṇatā ca paññāyittha. Ekidaṅ sattā vaṇṇavanto honti, ekidaṅ sattā dubbaṇṇā. Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimāññanti. 'Mayam'etehi vaṇṇavantatarā, amheh'ete dubbaṇṇatarā'ti. Tesāṅ vaṇṇātimāna-paccayā mānātimāna-jātikānaṅ rasapathavī antara-dhāyi.*'

What is more, even the simple adjective *vi-vaṇṇa*, whence *vevaṇṇiyaṇ* is derived, occurs in the Pāli texts always with respect to the body, as for example:

*kiso, vivaṇṇo bhavati* – he becomes emaciated and discoloured.

(Suttanipāta, *Salla Sutta*);

*kisā, paṇḍu, vivaṇṇā ca* – emaciated, pale and discoloured.

(Therīgāthā, *Sīhā-therī-gāthā*);

*kiso ca vivaṇṇo c’āsi, paṇḍurogī* – you are emaciated and discoloured, suffering from jaundice. (Jātaka, *Dhūma-kāri-jātaka*);

*jar’ābhībhūtā sā, vivaṇṇā, vikat’ānanā, bhinna-dantā, seta-sirā* – she is overcome by old age, discoloured (*vivaṇṇā*), with deformed mouth, broken teeth, and white head. (Āpadāna-pāḷi, *Khemā-therī*).

Another synonym, *vivaṇṇataṇ*, occurs with respect to the change of appearance and breaking up (*bhagga*) of the four primary elements: *catunnaṇ mahā-bhūtānaṇ vivaṇṇataṇ, bhaggo*. (Peṭakopadesapāḷi, *Sutt’attha-samuccayabhūmi*)

Now in relation to monks, the commentary of *Dasadhamma Sutta* explains *vevaṇṇiyaṇ* as follows:

‘*Vevaṇṇiyaṇ* is twofold: *sarīra-vevaṇṇiyaṇ* (change of the body’s appearance) and *parikkhāra-vevaṇṇiyaṇ* (change of the appearance of the requisites).

*Sarīra-vevaṇṇiyaṇ* (change of the body’s appearance) should be known as shaving off the hair and beard.

*Parikkhāra-vevaṇṇiyaṇ* (change of the appearance of the requisites) should be known here thus: Formerly [in lay life] one may have been wearing various colourful and soft clothes; one may have been eating various delicious foods in golden or silver plates; one may have been lying down and sitting on top-class beds in royal bed-rooms; one may have been preparing medicine with ghee-oil, butter, etc. But now, from the time of going forth one has to wear clothes that are cut, stitched-together, and dyed with kasāva infusion; one has to eat mixed rice in an iron or clay bowl; one has to lie down at the foot of a tree, etc. as lodging and on mattresses made of reeds and grass, etc.; one has to sit on a mat of a piece of leather, etc.; and one has to prepare medicine of putrid urine, etc. This is how *parikkhāra-vevaṇṇiyaṇ* (change of the appearance of the requisites) should be known here. When one reflects thus, *kopa* (anger by despising others) and *māna* (arrogance) are abandoned.’

Accordingly, there is not even a single instance in the Pāli texts where *vevaṇṇiyaṇ* or its synonyms have to do anything with the castes or classes (*vaṇṇas*) of Indian or non-Indian society.

按：本脚注讨论“*vevaṇṇiyaṇ*”一词在某些书中的错误英译，因与中译无关故舍去不译。

**45.** Khuddakapāṭha (Kh 5) and Suttanipāta (Sn 2:4, verses 258–269), titled as *Maṅgala Sutta*.

《大吉祥经》选自《小诵》第 5 经，也出现在《小部·经集》2:4 第 258-269 偈中，题为《吉祥经》（Maṅgala Sutta）。

**46.** Khuddakapāṭha (Kh 6) and Suttanipāta (Sn 2:1).

《宝经》可见于《小诵》第 6 经和《经集》2:1，二者均在《小部》中。

**47.** Vinaya Piṭaka (Cv 5), Aṅguttara Nikāya (A 4:67) and Jātaka (J 203). For details about the title of Khandha Paritta, please see Endnote 31.

《蕴护卫经》可见于《律藏·小品》第 5 章，《小部·本生》第 203 偈和《增支部》4 集 67 经。关于《蕴护卫经》标题的讨论，参见尾注 31。

**48.** Aṅguttara Nikāya (A 11:16), titled as *Mettā Sutta*.

《慈爱功德经》为增支部 11 集 16 经，题为《慈经》（Mettā Sutta）。

**49.** Jātaka (J 538), verses 12-21, titled as *Mūga-pakkha Jātaka*.

The verb *dūbhati* which recurs here has, according to context, various shades of meaning, such as ‘betray’. It is translated here as glossed by the *Jātaka* commentary: *dussati* (to do wrong, to offend against). Another variation of *dūbhati* is *dubbhati* in non-Sinhala editions.

《朋友功德经》可见于《小部·本生》538 经第 12-21 偈，经题为《哑跛本生》。

此处出现的动词“*dūbhati*”在不同的语境下有不同的含义，如“背叛”等。此处根据《本生》义注的解释“*dussati*（做错事，违犯）”进行翻译。在僧伽罗语之外的其他版本的三藏中，该词有写作“*dubbhati*”者。

**50.** Most of the Paritta books have ‘*puttānaṃ phalam’asnāti*’ which literally means, ‘he eats the fruits of his children’. This hardly makes sense in the context of this verse. Conversely, all canonical texts, commentaries and Pāli grammars have ‘*vuttānaṃ phalam’asnāti*’, which literally means, ‘he eats the fruits of what was sown’, a meaning that agrees with the rest of the verse. In fact, the Itivuttaka commentary explicitly says that in this context the meaning of *vutta* is *vapane* (sowing). The same is said by the grammar book *Saddanītipakarāṇa*.

多数护卫经类书籍中此处作“*puttānaṃ phalam’asnāti*”，其字面意思为“他吃他孩子的果实”。在此语境下这种解释不合情理。相反，所有巴利三藏本文、注疏和巴利语法书此处均作“*vuttānaṃ phalam’asnāti*”，其字面意思为“他吃他已播种（之物）的果实”，这种解释与上下文吻合。实际上，《如是语》的注疏明确说明此处“*vutta*”的意思是“*vapane*（播种）”。语法书《音声正理品类》持同样见解。

**51.** Jātaka (J 159), titled as *Mora-jātaka*.

《小部·本生》第 159 经，题为《孔雀本生》。

**52.** Saṅyutta Nikāya (S 2:9), titled as *Candima Sutta*.

《月护卫经》可见于《相应部》2:9。

**53.** Saṅyutta Nikāya (S 2:10), titled as *Sūriya Sutta*.

《日护卫经》可见于《相应部》2:10。

**54.** Saṅyutta Nikāya (S 11:3), titled as *Dhajagga Sutta*.

《旃旗顶经》可见于《相应部》11:3。

**55.** The Buddha advises the monks to recollect or think about him in regard to his special Buddha qualities of Arahaṇ, etc. which indicate a highly elevated mind free of defilements and thus free of fear. By recollecting and drawing inspiration from him, one can easily acquire mental strength and thus overcome fear or panic of being alone in the forest or in lonely places. Or, as he says elsewhere: “When recollecting the Tathāgata, one’s mind becomes placid, joy arises, and the defilements of the mind are abandoned in the same way that one’s head, when dirty, is cleansed by exertion.” (Aṅguttara Nikāya 3:70, *Upo-satha Sutta*). For explanations of those special Buddha qualities, please see *The Path of Purification (Visuddhi-magga)*, Ch. VII, Recollection of the Enlightened One (*Buddhānussati*).

佛陀教导僧众根据他的九种德号（“阿拉汉”等）修习佛随念，这些德号描述了一颗远离烦恼和怖畏的心。通过修习佛随念获得激励，行者很容易提升心力，克服独居森林或偏僻处的恐惧和惊慌。正如佛陀在另一处所说的：“忆念如来者，其心寂静、生喜，烦恼得除。喻如有人，污秽覆首；以精进力，污秽得除。”（增支部 3 集 70 经，“布萨经”）。对于这些德号的详细解释，参见《清净道论》第七章“佛随念”（*Buddhānussati*）。

**56.** Saṅyutta Nikāya (S 46:14), titled as *Paṭhama-gilāna Sutta*.

《马哈伽沙巴（又译大迦叶）长老觉支经》可见于《相应部》46:14，题为《第一病者经》（*Paṭhama-gilāna Sutta*）。

**57.** Saṅyutta Nikāya (S 46:15), titled as *Dutiya-gilāna Sutta*.

《马哈摩嘎喇那（又译大目犍连）长老觉支经》可见于《相应部》46:15，题为《第二病者经》（*Dutiya-gilāna Sutta*）。

**58.** Saṅyutta Nikāya (S 46:16), titled as *Tatiya-gilāna Sutta*.

《大准德（又译纯陀）长老觉支经》可见于《相应部》46:16，题为《第三病者经》（*Tatiya-gilāna Sutta*）。

**59.** Aṅguttara Nikāya (AN 10:60).

《吉利马难德经》可见于《增支部》10 集 60 经。

**60.** Saṅyutta Nikāya (S 56:11), and also in Vinaya Piṭaka, *Mahāvagga*, near the beginning of Chapter 1.

见于《相应部》56: 11，也见于《律藏·小品》第一章开头处。

## VENERATION OF THE BODHI TREE

### 礼敬菩提树

**61.** The word *pādapa* literarily means “drinking (*pa*) with the foot (*pāda*)” and is a name for any living tree.

“*pādapa*”一词的字面意思是“以足（根）饮水”，可指任何活着的树木。

**62.** There are seven such places at and around the Bodhi tree where the Buddha spent one week at each after His Supreme Enlightenment.  
佛陀成道后，分别在下述七处圣地度过一周时间。

**63.** Goatherds' Nigrodha tree.

牧童树。位于尼连禅河岸边的优楼频螺，距佛陀成道处不远。梵王于此处劝佛说法。

**64.** “Kingstead tree”, the royal tree as residence of a king of fairies.

王所树。佛陀成道后第八日于此处接受两位商人供养的小麦和蜂蜜。中译者按：此树学名为阔叶山槎子(*Buchanania Latifolia*)

**65.** *Supaṇṇas* are a kind of very large birds considered as foes to the *Nāgas* (huge size serpents or dragons).

大鹏金翅鸟：一种食龙的大鸟，被认为是龙的天敌。

**66.** What is probably meant here is that the practice of venerating the Bodhi tree gives the bliss of *Nibbāna* indirectly by being a supportive condition (*upanissaya-paccaya*) through the wholesome act of recollecting Buddha's Enlightenment (*Bodhi*) and thus inspiring and encouraging oneself to practice the **noble** eight-fold path in order to attain it.

此处颂文意为礼敬菩提树可以作为证悟涅槃的“亲依止缘”（*upanissaya-paccaya*）而间接地“给予”涅槃之乐，即通过忆念佛陀的正觉激励自己修习八正道，最终证悟涅槃。

**67.** Here too, what is probably meant is that the practice of honouring the Bodhi tree removes suffering, etc. indirectly by being a supportive condition (*upanissaya-paccaya*) through the wholesome act of recollecting Buddha's Enlightenment (*Bodhi*), which removes suffering, etc., and thus inspiring and encouraging oneself to practice the noble eight-fold path in order to attain it.

此处颂文意为礼敬菩提树可以作为灭除苦等的“近依止缘”（*upanissaya-paccaya*）而间接地灭除苦及其他灾厄，即通过忆念佛陀灭苦之正觉激励自己修习八正道，最终证悟此正觉。

## APPENDIX I

### 附录 I

**68.** *Vakkali* was ordained so that he could see the Buddha's body whenever he wished. The Buddha said to him, “*Vakkali!* Of what use is it to see this foul body? He who, *Vakkali*, sees the dhamma sees me”. (*Aṅguttara* commentary, *Vakkali-tthera-vatthu*; *Saṅyutta Nikāya, Vakkali Sutta*)

伐迦梨为了使自己能够随时见到佛陀而出家。佛陀对他说：“伐迦梨，见到我这污秽的身体有什么用处呢？见到‘法’才是见到了我。（《增支部》



义注 “伐迦梨长老事” (*Vakkali-tthera-vatthu*) ; 《相应部·伐迦梨经》)

**69.** “Children” refers here affectionally to the pupil monks.

这里“孩子”是对弟子僧众的呢称。

**70.** *Somanassa-sahagataṃ nānasampayuttaṃ asaṅkhārikaṃ, etc. mahā-kusalā cittāni.* (Abhidhammatthasaṅgaha § 15, based on Dhammasaṅgaṇī § 146, Vibhaṅga § 294, and Abhidhamma commentaries.)

“喜俱智相应无行善心”等八种“大善心”（见《摄阿毗达摩义论》第15节，该节本于《法集论》第146节，《分别论》第294节及《论藏》义注）。

**71.** If this protective chant is done for one self, then instead of *te* (to you) substitute *me* (to me).

如果护卫念诵是为自己而诵，则可用“me”（对我）代替“te”（对你）。

## APPENDIX II

### 附录 II

**72.** For the benefit of others use *te* (yours) instead of *me* (mine).

如果护卫念诵是为他人而诵，则可用“te”（对你）代替“me”（对我）。

## APPENDIX III

### 附录 III

**73.** In the Sinhalese version of this book only the names of the years, months, seasons, and days are given. The rest of the information is provided here by the translator and editor of the English version who compiled it from different sources, some of which are mentioned in the Endnotes 75 ff.

本书的僧伽罗文版仅给出了年月日和季节的名称。其余信息来自英文版编者。他从多种渠道搜集相关信息，其中某些资料之出处在尾注 75 以下给出。

**74.** This verse occurs in the Sinhalese version of this book but could not be traced in any known Pāli books. Here the years have names of animals in a somehow similar way the zodiac in the west has names of animals, such as Leo, Scorpio, Capricorn (goat), and Pisces (fishes).

这一偈颂出现在本书的僧伽罗文版中，但无法在任何已知的巴利圣典中找到。此处以动物名字作为年份名称的方式与西方以动物名字作为黄道十二宫名称的方式类似，如狮子座，天蝎座，摩羯座，双鱼座等。

**75.** Such information about the *amānta māna* and *puṇṇamānta* or *purnimānta* method and also about lunar and solar calendars is readily found in Vedic or Indian astronomical calculations and calendars which since ancient times have improved the knowledge of time measurement and calendar construction. Hence it can be generally said that the Buddhist Calendar closely follows these popular calculations with the main difference that it begins with the Buddha's *parinibbāna* and is valid for 5000 lunar years only.

此类关于“终于新月”和“终于月圆”算法以及阴历和阳历的信息在古印度天文学著作和历法中相当常见，它们增进了关于历法和时间测度的知识。因此可以一般地说，佛历严格地遵循了这些流行的天文计算，其主要差别仅在于它始于佛陀入灭之日，且仅用于佛陀教法住世的五千年。

Several other ancient civilisations, such as Babylonian, Egyptian and Chinese, made advanced astronomical observations too and constructed their own lunar and solar calendars earlier than 1000 BCE. Regarding the source of the Indian calendars, however, this is what is stated in Wikipedia:

其他古代文明如古巴比伦、古埃及和中国文明同样作出了先进的天文观测，并于公元前 1000 年以前就创造了自己的阴历和阳历。维基百科对于印度历法的起源作出了如下论述：

“Most of these [Indian] calendars are inherited from a system first enunciated in *Vedanga Jyotisha* of Lagadha, a late BCE adjunct to the Vedas, standardized in the *Surya Siddhanta* (3rd century CE) and subsequently reformed by astronomers such as Aryabhata (499 CE), Varahamihira (6th c. CE), and Bhaskara (12th c. CE). Differences and regional variations abound in these computations, but the following is a general overview of Hindu lunisolar calendar.”  
(Wikipedia Article (2010): *Hindu calendar*)

“这些（印度）历法中的大多数都继承了一个系统，该系统始自拉嘎达（Lagadha）所著之“吠陀支天文学”（*Vedanga Jyotisha*），此书为公元后的吠陀相关著作。公元三世纪的著作“太阳之终际”（*Surya Siddhanta*）对此系统作出了标准化，后来的天文学家如圣仆（Aryabhata，公元 499 年），瓦拉阔密希罗（Varahamihira，约公元 6 世纪），光藏（Bhaskara，约公元 12 世纪）对其做出了修正。这些计算各有不同，并存在地域差别。下面仅对印度的阴阳合历作一般性的介绍。”（维基百科英文词条“印度历法”，2010 年）

#### References:

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- Subramuniyaswami, Satguru Sivaya, 1997. *Vedic Calendar, The Kadavul Hindu Panchangam*, 3<sup>rd</sup> ed. Hawaii: Himalayan Academy.
- Wikipedia Article, 2009: *Panchangam* [Almanac].
- Wikipedia Article, 2010: *Hindu calendar*.

76. Vinaya-piṭaka, *Cūlavaggapāli, Āraññika-vatta-kathā*.

《律藏·小品·林居者篇》

77. Vinaya-piṭaka, *Pācittiya 57*.

《律藏·波逸提 57》

78. Vinaya-piṭaka, *Nissaggiya Pācittiya 28*.

《律藏·尼萨耆波逸提 28》

79. Vinaya-piṭaka, *Nissaggiya Pācittiya 29*.

《律藏·尼萨耆波逸提 29》

80. *Dīgha Nikāya, Sāmañña-phala Sutta*.

《长部·沙门果经》

81. Most of this information comes from a booklet titled *Anka-vidyāva* (Numerology) which a Sri Lankan monk at Nāyana Forest Monastery happen to have for some time and then returned it to its owner. He imparted the information to the present translator and editor verbally and then also written in a sheet of paper but he could not recall the name of the author.

这些信息多数来自一本僧伽罗文小册子“数明”（*Anka-vidyāva*）。在龙树林僧院居住的一位兰卡僧人借阅此书一段时间后将其归还书主。这位僧人向英文版编译者口头和书面转述了该书的内容，然而他记不得作者的姓名。

## 二. 中译者所加之尾注

### 目录、前言等

1c. 即吉祥卡尔亚尼森林派的正式组织名称，下同。

### 《早课》

2c. 于三相舍：对无常、苦、无我三相之舍心。

3c. 三种广大果：此处指圣道、圣果和涅槃。

4c. 后土：古时对大地的尊称。如《左传·僖公十五年》：“君履后土而戴皇天。”

5c. 梵志：即“*Brāhmaṇā*（婆罗门）”之古译。

6c. 按此处巴利文原意为“自业”，据上下文语境及英译本解释，此处意指“自所作善业”，下文同。

7c. 楞伽洲：即斯里兰卡岛之古称。

8c. 瞻部洲：此处指印度。

9c. 铁围际：铁围山之边际。此处指全宇宙之范围。铁围山为传说中世界边际之山。

10c. 三世间：欲界、色界、无色界。

- 11c.即前文注之“铁围”，下文同。
- 12c.恶露：巴利文“*āsaya*”之对译，亦即排泄物。
- 13c.圜：音清，即厕所。
- 14c.金乌：古代神话传说太阳中有三足鸟，因用为太阳的代称。
- 15c.泉台：指死后所居之处，亦指墓穴。
- 16c.斯等：指前文所述欲贪、执取、卑下法等。
- 17c.正时：此处指能够听闻佛法时代。
- 18c.屋椽：此指烦恼。
- 19c.栋梁：此指无明。
- 20c.五种遍舍：舍弃对常人而言最珍贵的妻子、儿女、王国、生命和肢体。
- 21c.毗舍佉月：参见本书附录 III《佛历的计算》中“月份的名称”一节。

### 《晚课》

- 22c.病资具：为 *gilāna-paccaya* 之直译，即药物。
- 23c.杂资具：为“*parikkhāra*”之意译，包括毛巾、肥皂等杂物。
- 24c.三明：宿命明、天眼明、漏尽明。
- 25c.十五行：戒律仪、守护诸根、于食知节量、实行警寤、七种正法（信、惭、愧、多闻、精进、念、慧）及四种色界禅那。
- 26c.八明处：观智、意所成神变及六神通。
- 27c.善妙庄严处：此处指涅槃。
- 28c.三有：一、欲有：欲界之生死；二、色有：色界之生死；三、无色有：无色界之生死。三界之生死境界有因有果，故谓之有。
- 29c.法教：此处指对“法”的解释。
- 30c.外：此处指一切行法。
- 31c.内：此处指六十二种邪见，亦可总摄为萨迦耶见、疑、戒禁取见及与此三者相应的烦恼和随眠。
- 32c.所行有三种：识、无智（包括 12 种不善心）和智（包括 4 种欲界智相应善心）。
- 33c.四法：欲界、色界、无色界和出世间界。
- 34c.九法：有两种九法：a.将欲界分为善、不善和不定三种。再分别将色界、无色界和出世间界分为善和不定二种，共六种。二者合为九法。b.修无常观的九个阶段：胜喜，喜，轻安，乐，心定，如实知见，厌恶，离贪，解脱。
- 35c.此处“所知”指作为所知对象之诸法，“义”指诸法自性，如受蕴之自性为“被感受”。
- 36c.此处“义”指诸法共相，如无常、苦、无我。
- 37c.此处“义”指常想等应断除之想。
- 38c.此处“一味义”有两种解释：或指思维有义利事（无常想等）并断除无义利事（常想等）；或指由此而得的一味——解脱之味。

- 39c. 此处之“法”特指作为意根认识对象之“法处”。以下第 26、27、28 智中之“法”意义与此相同。
- 40c. 内观之住心处有三：空（*Suññatā*）、无相（*Animitta*）、无愿（*Appaṇihita*）。
- 41c. 此处“无间”意指立即出现“结果”，此处之结果即圣果。
- 42c. 此处“妙果”即圣果。
- 43c. 二力：止力和观力。
- 44c. 三行：身行、语行和意行。
- 45c. 十六智行：包括七种随观（无常随观、苦随观、无我随观、厌离随观、离染随观、寂灭随观、舍遣随观）、退转随观、四种道智和四种果智。
- 46c. 九三摩地行：近行定、四种色界禅和四种无色界禅。
- 47c. 此处“断”意为使之不再相续，“灭”意为使之完全消灭。
- 48c. 此处“齐首”指“止息两端”，即同时止息生命和诸漏。
- 49c. 可摄一性：可以如性、无我性、谛性等十二种方式判摄诸法。
- 50c. 此处之“相异性”、“相一性”同第 37 智。
- 51c. “已解”：此处指已理解诸法的苦、无常、无我性。
- 52c. 忍：此处指认可，即认可苦、无常、无我性。
- 53c. “触”：此处指已亲身体验诸法的苦、无常、无我性。
- 54c. 总摄：例如总摄“受蕴”为“五蕴”之一。
- 55c. 增上性：指善法的增上性。
- 56c. 相异性：此处之“相异性”同第 37 智。
- 57c. 舍遣：舍遣欲贪、五盖乃至一切烦恼。
- 58c. 如义：即真实性。
- 59c. 三心：喜心、忧、舍心。
- 60c. 宿住：即过去生。
- 61c. 光曜：火遍、白遍或光遍之光曜，其中以光遍为最佳。
- 62c. 六十四行相：指在证得四道、四果之刹那时的信根、精进根、念根、定根、慧根、意根、喜根、命根。
- 63c. 三出世间根：未知当知根、已知根、尽知根。
- 64c. 苦之四性：压迫性、有为性、热恼性、变坏性。
- 65c. 苦集之四性：存续性、起因性、结缚性、障碍性。
- 66c. 苦灭之四性：出离性、远离性、无为性、不死性。
- 67c. 道之四性：（自诸行）脱出性、（证涅槃之）因性、见（涅槃）性、增上性。
- 68c. 双神变：如身下出水同时身上出火等成对出现的神变。
- 69c. 三藐三菩提：即“*sammāsambodhi*”之音译，意为“全自觉”或“正自觉”，古译又作“正等正觉”。
- 70c. 后土：古时对大地的尊称。如《左传·僖公十五年》：“君履后土而戴皇天。”
- 71c. 梵志：即“*Brāhmaṇā*（婆罗门）”之古译。

72c. 拘那含：即贤劫第二佛拘那含牟尼（*Koṇāgamana*）佛，古译中有简写为“拘那含”者。

73c. 放光者：此处指释迦牟尼佛。

74c. 斯等：指前文所述欲贪、执取、卑下法等。

75c. 泥洹：即“涅槃”之古译。

76c. 五种遍舍：舍弃对常人而言最珍贵的妻子、儿女、王国、生命和肢体。

77c. 毗舍佉月：参见本书附录 III《佛历的计算》中“月份的名称”一节。

### 《逐日念诵的护卫经集》

78c. 毗尼：即巴利文“*vinaya*”的古音译，意为戒律，又译“毗奈耶”。

### 《礼敬菩提树》

79c. 帝青：即蓝宝石。

80c. 房宿城 (*Anurādhapura*)：即斯里兰卡古都阿努勒德普勒。

81c. 云林园 (*Meghavana*)：即今阿努勒德普勒 *Meghavana* 公园，为礼敬圣菩提树之地。

### 《附录》

82c. 下表中的笑脸符号指月圆日。

83c. 以下白色笑脸代指上弦月，黑色笑脸代指下弦月。