Chanting Book

Pali-Thai-English-Chinese (1.0)

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Chanting Book

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Nirodharam Bhikkhuni Arama
Suddhajit Bhikkhuni Arama
NIBBĀNA 涅槃

Buddha:
For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, indeed, is the end of suffering.”

世尊:
有依止者有转动，无依止者无转动。若无转动有轻安，若有轻安无有喜，若无有喜无去来，若无来去无死生，若无死生无此世，亦无他世之两者，两者之中皆无有，此即成为苦之尽。

Catutthanibbānapaṭisaṃyutta Suttaṃ (UD 8.4)

§
English translation by Nyanaponika, in ‘Four Sublime States’ BPS Wheel Publication No. 6 (1998); Chinese translation by 菩提僧團 at https://sites.google.com/site/palishengdian/pali/da/kn/ud/ud8 6
A Word on the Chanting Book

This book of chanting in multiple languages (Pali, Thai, English and Chinese) is a work of compilation in progress. It serves to guide the user through the chanting at Nirodharam Bhikkhuni Arama and Suddhajit Bhikkhuni Arama (Nirodharam 2). For the present, the book covers the chanting of the Morning and Evening sessions, one for special occasion, and principal discourses. A second book will be compiled to include materials on other major discourses, reflections, anumodana, formal requests and others.

In the preparation and compilation of materials for this book, various existing translations of Theravada chanting books in various languages (Pali, English and Chinese) were consulted. We are grateful to those who made available their translations. These made our work on compiling this book of chanting in multiple languages (Pali, English and Chinese) easier.

Many, including the bhikkunis and sikkhamanas in our monasteries, have contributed to the compilation of this chanting book. We are thankful to Mr Oliver Hargreave, Ms Sarah McClean and Mr Denis Gray who very kindly proofread and made suggestions for improvement. We are responsible for whatever remaining errors that are found in the book and any unintentional omissions.

We may have missed citing and crediting the source of some materials, please accept our apologies and inform us (nirotharam@gmail.com). Similarly if you detect any errors or have any suggestions for improvement, please inform us so that they can be corrected and improvements made in future editions. The printing of this book is made possible by donations from many friends in Dhamma and their contribution is and will be much appreciated, particularly by the users (see list of donors at the end of this book).

The Teachings of the Buddha answer our questions on life, however many and diverse may these questions be, and lead and guide us straightforwardly on the RIGHT PATH to the RIGHT DESTINATION – the ultimate answer to the ultimate question everyone asks on life.

May your daily practice of the morning and evening chanting set you right for the day and ease you through the night.

May insight arise in you as you chant, recall, reflect and contemplate on the virtues and qualities of the Triple Gem, and the Teachings of the Buddha.
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ii Selections of suttas other than those shown above in each of the chanting and practice sessions are in a separate compilation to follow later.
iii Back cover of Thai chanting book (brown).
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I. MORNING CHANTING 早课 THAM WAT CHAO and EVENING CHANTING 晚课 THAM WAT YEN

Homage and Offerings to the Triple Gem
Kham Thawai Khrueang Sakkara Bucha
Phra Rattana Trai 供奉三宝

Chant as we offer flowers, incense and candles to the Triple Gem:
IMINA SAKKĀRENA BUDDHAM ABHIPŪJAYĀMA.
Khaphajao thang lai, kho bucha yang ying, sueng Phra Phutthajao, duai khrueang sakkara thang lai lao ni
With these offerings we worship most highly that Blessed One
IMINA SAKKĀRENA DHAMMAṂ ABHIPŪJAYĀMA.
Khaphajao thang lai, kho bucha yang ying, sueng Phra Tham, duai khrueang sakkara thang lai lao ni
With these offerings we worship most highly the True Dhamma
IMINA SAKKĀRENA SAṄGHĀṂ ABHIPŪJAYĀMA
Khaphajao thang lai, kho bucha yang ying, sueng Mukhanasawok khong Phra Phutthajao, duai khrueang sakkara thang lai lao ni
With these offerings we worship most highly the Sangha of his disciples.

Note: Whenever there is prostration to the Triple Gem, perform each prostration and say:
Krap ra luek thueng khun an prasoet khong Phra Phutthajao (prostration to Buddha) /Phra Tham (prostration to the Dhamma) /Mukhana sawok khong Phra Phutthajao (prostration to Sangha).
RATANATTAYA VANDANĀ
Kham Bucha Phra Rattana Trai
Salutation to the Triple Gem 礼敬三宝

ARAHAM SAMMĀSAMBUDDHO BHAGAVĀ;
Phra phu mi Phra Phakjao pen phra arahan dap phloeng kiles
phloeng thuk sin choeng tratsaru chop dai doi phra ong eng
The Exalted One, far from defilements, Perfectly Enlightened by
Himself; 世尊是阿罗汉，正自觉者。

BUDDHAMĀ BHAGAVANTAṂ ABHIVĀDEMI. (Five point
prostration once 一拜)
Khaphajao aphiwat phra phu mi Phra Phakjao phu ru phu tuen
phu boek ban
I pay homage to the Awakened One, the Blessed One. 世尊

SVĀKKHĀTO BHAGAVATĀ DHAMMO.
Phra Tham pen Tham thi phra phu mi Phra Phakjao trat wai di
laew
The Dhamma is well-expounded by the Blessed One

DHAMMAMĀ NAMASSĀMI.(Five point prostration once 一拜)
Khaphajao namassakan phra Tham
I pay homage to the Dhamma. 世尊

SUPAṬIPANNO BHAGAVATO SĀVAKA SAṄGHO.
Mukhanasawok khong phra phu mi Phra Phakjao patibat di
daew
The Sangha of the Blessed One's disciples has practiced well

SAṄGHAMĀ NAMĀMI. (Five point prostration once 一拜)
Khaphajao nopnom Mukhanasawok (Phra Song) mu nan
I pay respect to the Sangha. 世尊
LEADER 领诵者:

[HANDA MAYÂM BUDDHASSA BHAGAVATO PUBBA-BHÂGA-NAMAKÂRAM KAROMA SE:]  
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:  
现在,让我们对佛陀,世尊作前分的礼敬吧

ALL 全体:

NAMO TASSA BHAGAVATO ARAHATO SAMMÂ-SAMBUDHASSA. (Three times)  
Kho nopnom dae phra phu mi Phra Phakjao phra ong nan sueng pen phu klai jak kiles tratsaru chop dai doi phra ong eng  
Homage to the Exalted One, the Emancipated (Worthy) One, the one free from defilements, the Perfectly Self-awakened One.  
礼敬彼世尊,阿罗汉,正等正自觉者.[三称]

II. MORNING CHANTING 早课
THAM WAT CHAO

BUDDHĀBHITHUTI
Praise for the Buddha 赞颂佛陀

LEADER 领诵者:
[HANDA MAYAM BUDDHĀBHITHUTIM KAROMA SE:]
Now let us give high praise to the Awakened One:
现在，让我们赞颂佛陀吧.

ALL 全体:
[YO SO TATHĀGATO]
Phra tathakhot jao nan phra ong dai
The Tathagata is the Noble One, He who has attained the Truth
那位如来

ARAHAM
Pen phu klai jak kiles
The Worthy One, free from defilements 是阿罗汉

SAMMĀSAMBUDDO
Pen phu tratsaru chop dai doi phra ong eng
Perfectly Self-awakened 正自觉者

VIJJĀCARAṆA SAMPANNO
Pen phu thueng phrom duai vitcha lae jarana (khue khwam ru jaeng lae khwam pra phuet thi di ngam)
Perfect in knowledge and conduct 明行具足
SUGATO
Pen phu pai laew duai di
One who has gone the good way 善至

LOKAVIDŪ,
Pen phu ru lok yang jam jaeng
Knower of the worlds 世间解

ANUTTARO PURISA DHAMMASĀRATHI
Pen phu samat fuek bukkhon thi somkhuan fuek dai yang mai
mi khrai ying kwa
Unexcelled trainer of those who can be taught 无上者, 调御丈夫

SATTHĀ DEVA MANUSSĀNAṂ
Pen khru phu son khong thevada lae manut thanglai
Teacher of devas and humans 天人导师

BUDDHO
Pen phu ru phu tuen phu boek ban duai Tham
The Awakened One 佛陀

BHAGAVĀ
Pen phu mi khwam jamroen jamnaek Tham sangson sat
The Blessed one. 世尊.

YO IMĀṂ LOKĀṂ SADEVAKĀṂ SAMĀRAKAṂ
SABRAHMAṆA-KĀṂ, SASSAMAṆA-BRĀHMAṆIṂ PAJĀṂ
SADEVA-MANUSSĀṂ SAYAṂ ABHIṆṆĀ SACCHIKATVĀ
PAVEDESI.
Phra phu mi Phra Phakjao phra ong dai, dai song tham khwam
dap thuk hai jaeng duai phra panya an ying eng laew, song son
lok ni phrom thang thevada man phrom lae mu sat, phrom
thang samana phram, phrom thang thevada lae manut hai ru
tam
Having realized with his own direct knowledge this world with its
devas, Mara, and Brahma, this population with its ascetics and
brahmins, with its devas and humans, he makes it known to others.
他在这有诸天,魔,梵的世间,有沙门,婆罗门,天与人的人界,以自己
之智证悟后宣说
YO DHAMMAṂ DESESI
Phra phu mi Phra Phakjao phra ong dai song sadaeng Tham laew

He teaches (points out) the Dhamma 他所教导之法是

ĀDI-KALYĀṆĀṂ
Di ngam nai bueang ton
Beautiful (fine) in the beginning 初善

MAJJHE-KALYĀṆĀṂ
Di ngam nai tham klang
Beautiful (fine) in the middle 中善

PARIYOSĀNAKALYĀṆĀṂ.
Di ngam nai thi sut
Beautiful (fine) in the end 后善的

SĀTTHAṂ SABYAṆJANAṂ KEVALA-PARIPUṆṆĀṂ
PARISUDDHAM BRAHMACARIYĀṂ PAKĀSESI.
Song prakat phrommajan khue baep haeng kan patibat an prasoet borisut boribun sin choeng phrom thang attha (khwam mai lae laeyot) phrom thang phayanchana (hua kho)
With the right meaning and expression (complete in details, in essence and particulars), he reveals a holy life that is perfectly complete and purified. 说明有义有文, 完全圆满清净的梵行.

TAMAHAṂ BHAGAVANTAṂ ABHIPŪJAYĀṂI,
Khaphajao bucha yang ying chapho phra phu mi Phra Phakjao phra ong nan
I worship most highly that Blessed One 让我敬奉彼世尊.
TAMAHAṂ BHAGAVANTAṂ SIRASĀ NAMĀṂI.
(five point prostration once 一拜)
Khaphajao nopnom phra phu mi Phra Phakjao phra ong nan duai sian klaw
To that Blessed One I bow my head down. 让我头面礼敬彼世尊.
LEADER 领诵者:

[HANDA MAYĀṂ DHAMMĀBHITHUTIṂ KAROMA SE:]

Now let us give high praise to the Dhamma:
现在，让我们赞颂法吧.

ALL 全体:

[YO SO SVĀKKHĀTO] BHAGAVATĀ DHAMMO

Phra Tham nan dai pen sing thi phra phu mi Phra Phakjao dai

trat wai di laew

The Dhamma well-proclaimed by the Blessed One

世尊所善妙及详尽解说之法，

SANDIṬṬHIKO

Pen sing thi phu sueksa lae patibat phueng hen dai duai ton eng

(Its knowledge and practice) to be seen for oneself (here and now),

须经学习和奉行，亲自体会和自见，是可奉行，可得成果[是自见的],

AKĀLIKO

Pen sing thi patibat dai lae hai phon dai mai jamkat kan

Timeless (its fruition unlimited by time) 超越时间与空间(无时的)

EHIPASSIKO

Pen sing thi khuan kiao ka phu uen wa than jong ma du thoet

Inviting all to come and see 请来亲自查看

OPANAYIKO

Pen sing thi khuan nom khao ma sai tua

Leading inward (into the mind) 向内返照

PACCATTAṂ VEDITabbo VIṆṆūHI

Pen sing thi phu ru ko ru dai cha-pho ton

To be seen by the wise for themselves. 智者皆能各自证知.
TAMAHAṂ DHAMMAṂ ABHIPŪJAYĀMI
Khaphajao bucha yang ying cha-pho Phra Tham nan
I worship most highly that Dhamma. 让我敬奉彼法。

TAMAHAṂ DHAMMAṂ SIRASĀ NAMĀMI (five point prostration once 一拜)
Khaphajao nopnom Phra Tham nan duai sian klao
To that Dhamma I bow my head down. 让我头面礼敬彼法。

SAṆGHABHĪTHUTI
Praise for the Saṅgha 赞颂僧伽

LEADER 领诵者:
[HANıA MAYAMSĀṆGHABHĪTHUTIM KAROMA SE:] Now let us give high praise to the Saṅgha 现在，让我们赞颂僧吧
ALL 全体:
[YO SO SUPAṬIPANNO] BHAGAVATO SĀVAKA-SAṆGHO Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao nan mu dai patibat di laew
The Saṅgha of the Blessed One's disciples who have practiced well 那世尊的弟子僧团是善行道者(良好地修行佛法)
UJU-PAṬIPANNO BHAGAVATO SĀVAKA-SAṆGHO Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao mu dai patibat tong laew
The Saṅgha of the Blessed One's disciples who have practiced straightforwardly 世尊的弟子僧团是正直行道者 (直接地修行佛法).
ÑĀYA-PAṬIPANNO BHAGAVATO SĀVAKA-SAṆGHO Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao mu dai patibat phuea ru Tham pen khrueang ok jak thuk laew
The Saṅgha of the Blessed One's disciples who have practiced methodically 世尊的弟子僧团是如理行道者 (正确地修持佛法以求脱离苦)

SĀMĪCI PAṬIPANNO BHAGAVATO SĀVAKA SAṅGHO Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao mu dai patibat somkhuan laew The Saṅgha of the Blessed One's disciples who have practiced masterfully 世尊的弟子僧团是正当行道者 (适当地依教奉行,修习清净梵行).

YADIDAM Dai kae bukkhon lao ni khue That is (the individuals are) 他们即是

CATTĀRI PURISAYUGĀNI AṬṬHA PURISA PUGGALĀ Khu haeng klum bukkhon si khu nap riang klum bukkhon dai paet klum The four pairs —the eight types — of Noble Ones 四双八辈行者(四双八士),

ESA BHAGAVATO SĀVAKA SAṅGHO — Nan lae Mukhanasawok (Phra Song) khong phra phu mi Phra Phakjao That is the Saṅgha of the Blessed One's disciples — 此乃世尊的弟子僧团 -

ĀHUNEYYYO Pen phu khuan kae sakkara thi khao nam ma bucha Worthy of gifts 应受供养 (虔诚礼敬)

PĀHUNEYYYO Pen phu khuan kae sakkara thi khao jat wai tonrap Worthy of hospitality 应受供奉

DAKKHIŅEYYYO Pen phu khuan rap thaksinathan Worthy of offerings 应受布施(布施供养)
AÑJALĪ KARANĪYO
*Pen phu thi bukkhon thua pai khuan tham anchali*
Worthy of respect 应受合掌(合什敬礼)

ANUTTARAM PUÑṆAKKHETTAṂ LOKASSA
*Pen nuea na bun khong lok mai mi na bun uen ying kwa*
The incomparable field of merit for the world (one who gives occasion for incomparable goodness to arise in the world)
是世间的无上福田。

TAMAHAṂ SAṄGHĀṂ ABHIPŪJAYĀMI
*Khaphajao bucha yang ying chapho Mukhanasawok (Phra Song) mu nan*
I worship most highly that Saṅgha. 让我敬奉彼僧。

TAMAHAṂ SAṄGHĀṂ SIRASĀ NAMĀMI
(five point prostration)
*Khaphajao nopnom Mukhanasawok (Phra Song) mu nan duai sian klao*
To that Saṅgha I bow my head down. 让我头面礼敬彼僧。

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Dhammapada Verse 68 Sumanamalakara Vatthu 法句经愚品

*Tañca kammaṃ katam sādhu, yaṃ katvā nānutappati;*  
*Yassa patīto sumano, vipākaṃ paṭisevati.*

Verse 68: Well done is that action of doing which one repents not later, and the fruit of which one reaps with delight and happiness.

68. 若彼作善业，作已不追悔，欢喜而愉悦，应得受異熟.
RATANATTAYAPPANĀMA GĀTHĀ  
_Salutation to the Triple Gem_ 禮敬三寶与增益警惕心偈

**LEADER** 领诵者: 

[HANDA MAYAṂ RATANATTAYAPPANĀMA-GĀTHĀYO CEVA SAMVEGA-PARIKITTANAPĀṬHAṆCABHANĀMA SE:]  
Now let us recite the verses in salutation to the Triple Gem and the passage to arouse urgency (on the topics inspiring a sense of chastened dispassion):  
现在,让我们念诵礼敬三宝偈与说明增益警惕心的诵文吧.

**ALL** 全体: 

[BUDDHO SUSUDDHO] KARUṆĀ-MAHANṆAVO Phra Phutthajao phu borisut mi phra karuna dut huang mahannop  
The Buddha, well-purified, with ocean-like compassion  
佛陀善清净，悲悯如大海,

YOCCANTA-SUDDHABBARA-ṆĀṆA-LOCANO Phra ong dai mi ta khue yan an prasoet mot jot thueng thi sut  
Possessed of the eye of knowledge completely purified (pristine insight wisdom) 擁有具足清淨的智慧眼

LOKASSA PĀPŪPAKILESĀ-GHĀTAKO:  
Pen phu kha sia sueng bap lae upakiles khong lok  
Destroyer of the evils and corruptions of the world (self-corruption)  
是世間邪惡與垢染的摧毀者

VANDĀMI BUDDHAṂ AHAMĀDARENA TAṂ Khaphajao wai Phra Phutthajao phra ong nan doi jai khaorop uea-fuea  
_I revere that Buddha with devotion._我虔誠地禮敬彼佛陀.

DHAMMO PADĪPO VIYA TASSA SATTHUNO Phra Tham khong phra sassada sawang rung rueang priap
duang prathip
The Teacher's Dhamma, like a lamp 世尊之法，如一盞明燈

YO MAGGA-PĀKĀMATA-BHEDABHINNAKO
Jamnaek prophet khue mak phon nipphan suan dai Divided into Path, Fruition, and Deathless (which illuminates the Path, the Fruition and the Deathless) 分爲道,果,涅槃，

LOKUTTARO YO CA TA-DATTHA-DĪPANO:
Sueng pen tua lokuttara lae suan dai thi chi naew haeng lokuttara nan
Both transcendent (itself) and showing the way to that goal 既自超世,又指明超世之道

VANDĀMI DHAMMAṂ AHAMĀDARENA TAṂ
Khaphajao wai Phra Tham nan doi jai khaorop uea-fuea I revere that Dhamma with devotion. 我虔誠地禮敬彼法.

SAṄGHO SUKHETĀBHYĀTIKHETTA-SAṄṆṆITO
Mukhanasawok (Phra Song) pen na bun an ying yai kwa na bun an di thang lai
The Saṅgha, called a field better than the best (most fertile ground for cultivation) 僧伽被稱為無上福田

YO DIṬṬHA-SANTO SUGATĀNUBODHAŬK
Pen phu hen phra nipphan tratsaru tam phra sukhot mu dai Who have seen peace, awakening after the one gone the good way 他們追隨善逝者證得甯靜，覺醒

LOLAPPAHĪṆO ARIYO SUMEDHASO:
Pen phu la kiles khrueang lo-le pen Phra Ariyajao mi panya di Who have abandoned carelessness — the noble ones, the wise (noble and wise, all clinging destroyed) 已斷除不慎——是聖者與智者

VANDĀMI SAṄGHAṂ AHAMĀDARENA TAṂ
Khaphajao wai Mukhanasawok (Phra Song) mu nan doi jai khaorop uea-fuea
I revere that Saṅgha with devotion. 我虔誠地禮敬彼僧伽.
By the power of the merit I have made in giving reverence to the Triple Gem worthy of only the highest homage, may all my obstructions cease to be.

三寶值得最高的禮敬，以此崇敬三寶的福德之力，願我的一切障礙止息。

**SAMVEGAPARIKITTANAPĀṬHA**
*Expression of Spiritual Urgency* 增益警惕心

[IDHA TATHĀGATO] LOKE UPPANNO
Phra Tathakhotjao koet khuen laew nai lok ni
Here, one (who has) attained the Truth, has appeared in the world

在此，如來，已現於世

ARAHĀṂ SAMMĀ-SAMBUDDHO
Pen phu klai jak kiles tratsaru chop dai doi phra ong eng
Worthy (free from defilement) and Rightly Self-awakened

阿羅漢、正自覚悟者

DHAMMO CA DESITO NIYYĀNIKO
Lae Phra Tham thi song sadaeng pen Tham khrueang ok jakthuk
And Dhamma is explained, leading out (of samsara) (and the Dhamma he points to is the way out of dukkha.)

所講解的法，引導出離(輪回)

UPASAMIKO PARINIBBĀNIKO
Pen khrueang sa-ngop kiles pen pai phuea parinipphan
(Dhamma is the instrument for) Calming (the defilements), tending toward total Nibbāna 得甯靜，趨向究竟涅槃

SAMBODHAGĀMĪ SUGATAPPAVEDITO.

Pen pai phuea khwam ru phrom pen Tham thi phra sukhot prakat

Going to self-awareness, declared by one who has gone the good way. 得自覺醒，由善逝者宣說.

MAYAN-TAṂ DHAMMAM SUTVĀ EVĀṂ JĀṆĀMA

Phuak rao muea dai fang Tham nan laew jueng dai ru yang ni wa

Having heard the Dhamma, we know this: 我们已聆听了此法，故知:

JĀTIPI DUKKHĀ

Mae khwam koet ko pen thuk

Birth is suffering 生苦

JARĀPI DUKKHĀ

Mae khwam kae ko pen thuk

Aging (and decay) is suffering 衰老苦

MARANAMPI DUKKHAM

Mae khwam tai ko pen thuk

Death is suffering 死苦

SOKA-PARIDEVA-DUKKHA-DOMANASSUPĀYĀSĀPI DUKKHĀ

Mae khwam sok khwam ramrai ramphan khwam thuk kai khwam thuk jai khwam khap khaen jai ko pen thuk

Sorrow, lamentation, pain, grief, and despair are suffering 忧悲苦恼失望

APPIYEHI SAMPAYOGO DUKKHO

Khwam prasop kap sing mai pen thi rak thi pho jai ko pen thuk

Association with things disliked is suffering 與不愛者相處苦 (怨憎相會是苦)
PIYEHI VIPPAYOGO DUKKHO
Khwam phlat-phrak jak sing pen thi rak thi pho jai ko pen thuk
Separation from things liked is suffering 與愛者離別苦

YAMP’ICCHAM NA LABHATI TAMPI DUKKHAM
Mi khwam Prattana sing dai mai dai sing nan nan ko pen thuk
Not getting what one wants (or wishes) is suffering 求不得是苦

SAṄKHITTENA PAṄCUḌĀNAKKHANDHĀ DUKKHĀ
Wa doi yo upathan khanha khue kong thuk ha kong an pen thi koet thi tang khong kan ao ma yuet man thue man pen tua thuk
In short, the five aggregates subject to clinging (five focuses of the grasping mind) are suffering 简言之：五执取蕴是苦

SEYYATHĪDA:\n(Upathan khanha) Dai kae sing lao ni khue
These are 它们如下:

RŪPŪPĀḌĀNAKKHANDHO
Kong rup an pen thi koet thi tang khong kan ao ma yuet man thue man
Form as an aggregate subject to clinging (identification with body)
色执取蕴

VEDANŪPĀḌĀNAKKHANDHO
Klum khwam rusuek an pen thi koet thi tang khong kan ao ma yuet man thue man
Feeling as an aggregate subject to clinging (identification with feeling) 受执取蕴

SAṄṉŪPĀḌĀNAKKHANDHO
Klum khwam jam an pen thi koet thi tang khong kan ao ma yuet man thue man
Perception as an aggregate subject to clinging (identification with perception) 想执取蕴

SAṄKHĀRŪPĀḌĀNAKKHANDHO
Klum khwam khit an pen thi koet thi tang khong kan ao ma yuet man thue man
Mental processes (formations) as an aggregate subject to clinging (identification with mental formations) 行执取蕴

VIÑÑĀṆŪPĀḌĀNAKKHANDHO
Klum sing thi ru arom an pen thi koet thi tang khong kan ao ma yuet man thue man
Consciousness as an aggregate subject to clinging (identification with consciousness). 识执取蕴.

YESĀṂ PARIÑÑĀYA
Phuea hai sawok ru rop yang thong thae nai klum kong an pen thi koet thi tang khong kan ao ma yuet man thue man lao ni eng
So that they might fully understand this
为使追随者肯定通晓这五蕴

DHARAMĀNO SO BHAGAVĀ
Jueng phra phu mi Phra Phakjao nan muea yang song phrachon yu
The Blessed One, while still alive 世尊住世时

EVĀṂ BAHULAM SĀVAKE VINETI
Yom song nae nam sawok thanglai chen ni pen suan mak
Often instructed his listeners (disciples) in this way
常如是教诲追随者，于追随者间

EVĀṂ BHĀGĀ CA PANASSA BHAGAVATO SĀVAKESU ANUSĀSANĪ, BAHULAM PAVATTATI:
A-nueng kham sangson khong phra phu mi Phra Phakjao nan yom pen pai nai sawok thanglai suan mak mi suan khue kan jamnaek yang ni wa
Many times did he emphasize this part of his admonition (in addition, he further instructed): 世尊常对他们如是教诲，提醒与强调:

"RŪPAM ANICCAM
Rup mai thiang
"Form is impermanent 色是无常
VEDANĀ ANICCĀ
Khwam ru suek suk thuk choei mai thiang
Feeling is impermanent 受是无常

SAÑÑĀ ANICCĀ
Khwam jam mai thiang
Perception is impermanent 想是无常

SAÑKHĀRĀ ANICCĀ
Khwam khit prung taeng di chua mai thiang
Mental processes (formations) are impermanent 行是无常

VIÑÑĀṆAṂ ANICCĀṂ
Sing thi ru arom mai thiang
Consciousness is impermanent 识是无常

RŪPAṂ ANATTĀ
Rup mai pen bukkhon mai pen phu kieokhong (mai pen sat)
Form is not-self 色是无我

VEDANĀ ANATTĀ
Khwam ru suek suk thuk choei mai pen bukkhon mai pen phu kieokhong
Feeling is not-self 受是无我

SAÑÑĀ ANATTĀ,
Khwam jam mai pen bukkhon mai pen phu kieokhong
Perception is not-self 想是无我

SAÑKHĀRĀ ANATTĀ
Khwam khit thang lai mai pen bukkhon mai pen phu kieokhong
Mental processes (formations) are not-self 行是无我

VIÑÑĀṆAṂ ANATTĀṂ
Sing thi ru arom mai pen bukkhon mai pen phu kieokhong
Consciousness is not-self 识是无我

SABBE SAÑKHĀRĀ ANICCĀṂ
Sangkhan khue sing thi prung taeng thanglai thang puang mai
thiang
All conditioned things are impermanent 一切因缘法无常

SABBE DHAMMĀ ANATTĀTI
Thuk sing (Tham thang puang) mai pen bukkhon mai pen phu kieokhong
All phenomena are not-self. 一切法无我。

TĀ MAYAṂ, OTIṆṆĀMHA
Phuak-rao thanglai pen phu thuk khrop ngam laew
All of us are beset (bound) 我们全体

JĀTIYĀ
Doi khwam koet
by birth 为生

JARĀ-MARAṆENA
Doi khwam kae lae khwam tai
aging and death 老(病)死

SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI
UPĀYĀSEHI
Doi khwam sok khwam ramrai ramphan khwam thuk kai
khwam thuk jai khwam khap khaen jai thanglai
by sorrows, lamentations, pains, grief, and despairs
忧悲苦恼失望之所支配困扰着

DUKKH'OTIṆṆĀ
Pen phu thuk khwam thuk yang ao laew
Beset (bound) by suffering 为苦所困

DUKKHA-PARETĀ
Pen phu mi khwam thuk, pen bueang na laew
Overcome with (bound by) suffering 为苦所障

"APPEVA NĀM'IMASSA KEVALASSA DUKKHAK KHAN DHASSA ANTAKIRIYĀ PAṆṆĀYETHĀTI"
Tham chanai kan tham thi sut haeng kong thuk thang sin ni ja phueng prakot chat kae rao dai
Thinking "Surely an ending of this whole mass of suffering can be known!" (may we all aspire to and realize complete freedom from suffering) 怎么做才能知悉此苦聚之完全止息.

*(To be recited by Bhikkhunis or bhikkhus and samaneri or samanera/ Nuns or monks and novices only 比丘尼/比丘//沙弥尼/沙弥诵):

*CIRA-PARINIBBUTAMPI TAM BHAGAVANTAM UDDISSA ARAHANTA SAMMA-SAMBUDDHAM
Rao thanglai uthit chap ho phru phu mi Phra Phakjao phu kloi jak kiles tratsaru chop dai doi phra ong eng mae parinipphan nan laew phra ong nan
Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago 虽然彼世尊、阿罗汉、正自觉者般涅槃已久

*SADDHĀ AGĀRASMĀ ANAGĀRIYAM PABBAJITĀ
Pen phu mi sattha ok buat jak ruean mai kieo khong duai ruean laew
We have gone forth in faith from home to homelessness in dedication to him 我们因信心出离俗家 (我们信赖他、崇敬他而出家)

*TASMIṂ BHAGAVATI BRAHMA-CARIYAM CARĀMA
Pra-phoet yu sueng phrommajan nai phra phu mi Phra Phakjao phra ong nan
We follow and practice that Blessed One's holy life 依彼世尊修行梵行

BHIKKHŪNAṂ / BHIKKHŪNINAM SIKKHĀ-SĀJĪVA-SAMĀPANNAṂ (to be recited by bhikkunis or bhikkhus only)
Thueng phrom duai sikkha lae Tham pen khrueang liang chiwit khong bhikkhuni thanglai
Fully endowed with the bhikkhus' /bhikkhunis' training and livelihood
完整奉行比丘/比丘尼的训练与生活

*TAṂ NO BRAHMA-CARIYAM, IMASSAKEVALASSA DUKKHA KKHANDHASSA ANTAKIRIYĀYA
SAṆVATTATU’TI
Khō hai phrommajan khong rao thanglai nan jong pen pai phuea kan tham thi sut haeng kong thuk thang sin ni thoen
May this holy life of ours bring about the end of this entire mass of suffering. 愿我们的梵行，能导向此整个苦蕴的终尽

(Others, laity):
CIRA-PARINIBBUTAMPI TAM BHAGAVANTAṂ SARAṆAṂ GATĀ
Rao thanglai phu thueng laew sueng phra phu mi Phra Phakjao mae parinipphan nan laew phra ong nan pen sarana
Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone for refuge in him

DHAMMAṆCA SAṆGHAṆCA
Thueng Phra Tham duai thueng Mukhanasawok (Phra Song) khong Phra Phutthajao duai
in the Dhamma, and in the Sangha

TASSA BHAGAVATO SĀSANAṂ YATHĀ-SATI YATHĀ-
BALAṂ MANASIKAROMA ANUPAṬIPAJJĀṂA
Jak tham nai jai yu patibat tam yu sueng kham sangson khong phra phu mi Phra Phakjiao nan tam khwam samat tam kamlang
We attend to the instruction of the Blessed One, as far as our mindfulness and strength will allow, and we practice accordingly.

SĀ SĀ NO PAṬIPATTĪ,
Khō hai khwam patibat nan nan khong rao thanglai
May this practice of ours (as best as we can)

IMASSA KEVALAṢSA DUKKHAKKHANDHAṢSA
ANTAKIRIYĀYASAṆAṂVATTATUTI
Jong pen pai phuea kan tham thi sut haeng kong thuk thang sin ni thoen
Bring about the end of this whole mass of suffering.
LEADER 领诵者:
[HANDA MAYAṂ DASA DHAMMA SUTTA (PABBAYITA ABHIṆHAPACCVEKKHAṆA) PĀṬHAMBHANĀMA SE]

ALL 全体:
DASA IME BHIKKHAVE DHAMMĀ PABBAYITENA ABHIṆHAṂ PACCVEKKHITABBAM
Tham thi phu buat nai phra sassana khuan phiarana thuk wan thuk wan sip prakan ni khue
Those gone forth should frequently reflect on these ten things
十种法是出家人(离家出家修行的梵行者)应当经常省察的

1) VEVĀṆṆIYAMHI AJHŪPAGATOTI
   Nueng, bat ni rao mi phet phum tang jak chaoban laew a-kan kiriya dai dai khong samana rao tong tham a-kan kiriya nan nan
   I have left the social order and become casteless (no longer living according to worldly aims and values). 我已经成为没有 (种姓)阶级(特权的身份)了.

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1 Based on version of Chinese translation by Bhikkhu Santagavesaka (觅寂比丘) posted at http://hk.plm.org.cn/gnews/2007615/200761564622.html
2) PARAPAṬIBADDHĀ ME JĪVIKĀTI
   Song, kan liang chiwit khong rao nueang duai phu uen rao
   khuan tham tua hai khao liang ngai
   My life needs the support of others. 我的生活 (所需) 仰赖他人
   (护持)

3) AṆÑO ME ĀKAPPO KARAṆĪYOTI
   Sam, a-kan kai waja yang uen thi rao jak tong tham hai di
   khuen pai kwa ni yang mi ik mi chai phiang thao ni
   I must change the way I behave. 我的行为举止应当(和在家
   人)有所不同

4) KACCI NU KHO ME ATTĀ SĪLATO NA UPAVADATĪTI?
   Si, tua rao eng titian tua rao eng doi sin dai rue mai
   Can I fault myself with regard to the precepts? 在戒行上, (自
   我检校时) 我不会 (因为有所缺失而) 受到自己 (良心上) 的
   责备？

5) KACCI NU KHO MAṂ ANUVICCA VIṬṬŪ SABRAHMACĀRĪ SĪLATO NA UPAVADANTĪTI?
   Ha, than phu ru krhai krhuan laew titian rao doi sin dai
   ruemai
   Can my knowledgeable fellows in the holy life, on close
   examination, fault me with regard to the precepts? 有智慧的出
   家法友(同梵行者)们来检校我的戒行时，我不会(因为有所
   缺失而)受到他们的责备吗?

6) SABBEHI ME PIYEHI MANĀPEHI NĀṆĀ-BHAVO VINĀ-BHĀVOTI
   Hok, rao jak pen tang tang khue wa rao jak tong
   phlatphrak jak khong rak khong chopjai thang sin pai
   I will grow different, separate from all that is dear and
   appealing to me. 我必将和所有我所喜欢和亲爱的离开, 分散.

7) KAMMASSAKAMHI (kammassakomhi for man)
   Jet, rao mi kam pen khong khong ton
   I am the owner of my actions 我是业的主人
KAMMA-DĀYĀDA (dāyādo for man)
Mi kam pen phu hai phon
Heir to my actions 我是业的继承人

KAMMA-YONI
Mi kam pen daen koet
Born of my actions 我从业而生

KAMMA-BANDHU
Mi kam pen phao phan
Related through my actions 我是业的亲戚

KAMMA-PĀTISARANṆA
Mi kam pen thi phueng a-sai
And live dependent on (abide supported by) my actions.
业是我最终的归宿.

YAṆKAMMAMṆ KARISSĀMI
Rao jak tham kam an dai wai
Whatever I do 无论我

KALYĀṆAM VĀ PĀPAKAM VĀ
Di rue chua ko tam
For good or for evil 行善还是造恶

TASSA DĀYĀDA (dāyādo for man) BHAVISSĀMĪTI
Rao jak tong pen phu dai rap phon khong kam nan
To that will I fall heir.我将是业的承受者.

8) KATHAM-BHŪTASSA ME RATTIN-DIVĀ
VĪTIPATANTĪ[TI]?
Paet, wan khuen luang pai luang pai bat ni rao tham arai yu
What am I becoming as the days and the nights fly past?
我是如何日日夜夜度过的呢？

9) KACCI NU KHO'HAM SUṆṆĀGĀRE ABHIRAMĀMĪTI?
Kao, rao yin di nai thi sa-ngat yu rue mai
Is there an empty dwelling in which I delight?
我是否喜欢住在空闲处呢？
10) ATTHI NU KHO ME UTTARI-MANUSSA-DHAMMĀ ALAMARIYA-≪ĀNA-DASSANA-VISESO ADHIGATO SO'HAM PACCHIME KĀLE SABRAHMA-CĀRĪHI PUṬṬHONA MAŇKU BHAVISSĀMĪTI?

Sip, khunnatham an wiset lokuttara kuson koet mi na ton rue mai thi ja tham hai rao pen phu mai kue khoen nai wela thi phuean nak buat tham nai kan phai lang

Have I attained a superior human state, a truly noble knowledge and vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

IME KHO BHIKKHAVE DASA DHAMMĀ[PA-BBAJITENA] ABHINHAMPACCAVEKKHITABBĀTI

Tham sip prakan ni nak buat khuan phijarana thuk wan thuk wan ya dai pramat dang ni lae

These are the ten things on which those gone forth should frequently reflect.

Dhammapada Verse 385 Mara Vatthu

Yassa pāram apāramvā,pārāpāram na vijjati;
Vitaddaram visamyuttaṃ,tamahaṃ brūmi brāhmaṇaṃ.

385: He for whom there is neither this shore (six sense bases/organs) nor the other shore (six sense objects), nor yet both (l-ness, my-ness), he who is free of cares and is unfettered — him do I call a holy man.

385. 无彼岸.此岸，兩岸悉皆无，離苦无系缚，是谓婆罗门.
TĀYANA-GĀTHĀ²
The Verse to Tāyana
多耶那偈

LEADER 领诵者:
HANDA MAYAṂ TĀYANA-GĀTHĀYO BHAṆĀMASE:

ALL 全体:
[CHINDA SOTAM] PARAKKAMMA / KĀMEPANŪDA
BRĀHMAṆA / NAPPAHĀYA MUNI KĀME / N'EKATTAM-
UPAPAJJATI

Thoe jong bak ban tat kra sae haeng tanha sia / nak buat oei
thoe jong kamjat khwam tit jai pho jai nai kammakhun thanglai
ok sia thoet (khue thon khwam pho jai nai rup suai siang phai-
ro klin hom rot aroi samphat kai thi thuk jai) / muni thi yang la-
wen kammakhun thanglai mai dai nan / yom mai at mi jit tang
man naew-nae dai (pheng hai sa-ngop koet vitcha mai dai)
Having striven, brahman, cut the stream. Expel sensual passions.
Without abandoning sensual passions, a sage encounters no oneness
of mind. 婆罗门断流 精进灭爱欲 牟尼未离欲 不入于禅定

KAYIRĀ CE KAYIRĀTHENAM / DAḤHAMENAM
PARAKKHAME / SITHILO HI PARIBĀJO / BHIYO
ĀKIRATE RAJAM / AKATAM DUKKATAṆ SEYYO /
PACCHĀ TAPPATI DUKKATAṆ / KATAṆCA SUKATAṆ
SEYYO / YAṂ KATVĀ NĀNUTAPPATI

Tha ja tham ko jong tham kan nan hai jing-jing jang-jang
(khreng khrat tae mai khreng khrat) / khuan bak ban sueng
kan nan hai man khong / phro wa kan dam-noen chi vit nak
buat thi yo yon la-luam nan / pen kan sa-som phoem phun thuk
thot hai kae ton thi la noi thi la noi / an khwam chua rai nan mai
tham sia loei di kwa / phro phon khong kwam chua yom phaet

by 菩提僧團, posted at 巴利聖典網站
https://sites.google.com/site/palishengdian/pali/da/sn/sn2/sn2-1
phao nai phai lang / fai wa khwam di nan lae tham wai di kwa / phro tham laew mai tong dueat ron jai

If something is to be done, then work at it firmly, for a slack going-forth kicks up all the more dust (passion). It is better to leave a misdeed undone. A misdeed burns you afterward. Better that a good deed be done, that, when you've done it, you don't regret.

欲作应作者 精进而行此出家若疏漫 愈益散尘垢
不为胜恶行 行恶后受苦行善者为胜 行善无有苦

KUSO YATHĀ DUGGAHITO / ATTHAM'EVĀNUKANTATI / SĀMAṆṆĀM DUPPARĀMATTHAMĀ / NIRAYĀYŪPAKAḌṆHATI / YAṆKIṆCI SITHILAMĀ KAMMAṆĀM / SAṆKIṆṬHAṆCA YAṆ VATAṆĀM / SAṆKASSARAMĀ BRAHMA-CARIYAMĀ / NA TAṆ HOTI MAHAPPHALANTI

Kan jap ya kha mai naen laew dueng khu'en / yom thuk ya kha bat mue mae chan dai / kan dam noen chi vit nak buat yang bok phrong phit phlat / lup khlam yang ngom ngai chua cha yom nuang niaw pai su narok dai chan nan / kan kra tham yang dai yang noeng thi yo yon la luam / lae kho wat patibat thi yang juea duai khwam sao mong / lae kan pra phoet phrommajan dai thi yang tong nuek duai khwam rang kiat / kit sam yang ni yom pen khong mai mi phon mak dang ni lae.

Just as sharp-bladed grass, if wrongly held, wounds the very hand that holds it - the contemplative life, if wrongly grasped, drags you down to hell. Any slack act, or defiled observance, or fraudulent life of chastity bears no great fruit.

宛如握恶草 因之手受伤 沙门生活恶 因之入奈落
疏漫所作业 污染于禁戒 怀疑于梵行 无有随大果
TAŃKHAṆIKAPACCAVEKKHAṆAPĀṬHA\(^3\)
Reflection at the Moment of Using the Requisites
如理省思使用四資具

**LEADER** 领诵者:
HANDA MAYAM TAṆKHAṆIKA-PACCAVEKKHAṆA-PĀṬHAM BHAṆĀMA SE:
Now let us recite the passage for reflection at the moment (of using the requisites):

**ALL** 全体:
[PAṬISĀNKHĀ YONISO] CĪVARAṂ PAṬISEVĀMI
Rao yom phijarana duai panya laew jueng nung hom jiwon
Considering it thoughtfully, I use the robe

YĀVADEVA SĪTASSA PAṬIGHĀTĀYA
Phiang phuea bambat kwam nao
Simply to counteract the cold,

UNHASSA PAṬIGHĀTĀYA
Phuea bambat kwam ron
To counteract the heat,

ḌAṂSA-MAKASA-VĀṬATAṆA-SIRIMSAṆA-SAMPHASSĀNAṂ PAṬIGHĀTĀYA
Phuea bambat samphat an koet jak lueap yung lom daet lae sat lueai khlan thanglai
To counteract the touch of flies, mosquitoes, wind, sun, and reptiles

YĀVADEVA HIRIKOPINA-PAṬICCHĀDAN'ATTHĀṂ
Lae phiang phuea pok pit awaiywa an hai koet kwam la ai
Simply for the purpose of covering the parts of the body that cause shame. [Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind,

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\(^3\) Chinese translation from 佛弟子「日常課誦本」整理者: Anagarika Dhammajiva (释性恩)
burning and creeping things, only for the sake of modesty.

衣：我如理省思使用衣服(的目的)，仅仅只是为了防御冷热，
为了防御虻、蚊、风、太阳、爬虫类的接触，仅仅只是为了遮蔽羞处。

PAṬISAṆKHĀ YONISO PIṆḌAPĀṬAM PAṬIṢEVĀMI
Rao yom phijarana duai panya laew chan binthabat
Considering it thoughtfully, I use alms food

NEVA DAVĀYA
Mai hai pen pai phuea khwam phloet phloen sanuk sanan
Not playfully

NA MADĀYA
Mai hai pen pai phuea khwam mao man koet kamlang phalang thang kai
Nor for pleasure (intoxication)

NA MANḌANĀYA
Mai hai pen pai phuea pradap
Nor for putting on bulk

NA VIBHŪSANĀYA
Mai hai pen pai phuea tok taeng
Nor for beautification

YĀVADEVA IMASSA KĀYASSA ṬHITIYĀ
Tae hai pen pai phiang phuea khwam tang yu dai haeng kai ni
But simply for the survival

YĀPANĀYA
Phuea khwam pen pai dai khong attaphap
And continuance of this body

VIHĪMSUPARATIYĀ
Phuea khwam sin pai haeng khwam lambak thang kai
For ending its afflictions

BRAHMA-CARIYĀNUGGAHĀYA
Phuea anukho kae kan pra phroet phrommajan
For the support of the holy life
ITI PURĀNAṆCA VEDANAṆA PAṬIHAṆKHĀMI
Duai kan tham yang ni rao yom ra-ngap sia dai sueng thukkha wethana kao chen khwam hiu
(Thinking,) Thus will I destroy old feelings (of hunger)

NAVAṆCA VEDANAṆA NA UPPĀDESSĀMI
Lae mai tham thukkha wethana mai hai koet khuen
And not create new feelings (unpleasant feelings from overeating).

YĀTRĀ CA ME BHAVISSATI ANAVAJJATĀ CA PHĀSU-VIHĀRO CĀTI
Anueng khwam pen pai doi saduak haeng attaphap ni duai khwam pen phu ha thot mi dai duai lae khwam pen yu doi pha suk duai jak mi kae rao dang ni
I will maintain myself, be blameless, and live in comfort.

[Wisely reflecting, I use almsfood not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, ‘I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.’]

食：我如理省思使用钵食(的目的)，既不是为了好玩也不是为了骄逸、打扮、庄饰，仅仅只是为了这个身体的住续维持，为了停止饥饿的伤害，为了支持清浄的梵行。如此，我将灭除旧的饥饿的苦受，又不令新的太饱苦受产生，我将维持生命、不因饥饿而引生过失而且生活安乐。

PAṬISANKHĀ YONISO SENĀSANĀṆA PAṬISEVĀMI
Rao yom phijarana duai panya laew chai soy thi yu a-sai
Considering it thoughtfully, I use the lodging

YĀVADEVA SĪTASSA PAṬIGHĀTĀYA
Phiang phuea bambat khwam nao
Simply to counteract the cold

UNHASSA PAṬIGHĀTĀYA
Phuea bambat khwam ron
To counteract the heat
To counteract the touch of flies, mosquitoes, wind, sun, and reptiles

Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Simply to counteract any pains of illness that have arisen,

And for maximum freedom from disease.
[Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.]

药：我如理省思使用必需的药品来治疗疾病的目的，仅仅只是为了为了解决已生的病苦受，为了尽量没有身苦。

**DHĀTUPAṬIKŪLAPACCAVEKKHAṆAPĀṬHA**

*Reflection on Elements and Loathesomeness*

元素(界)厌恶省思文

LEADER 领诵者:

[HANSA MAYAMA DHĀTUPAṬIKŪLA-PACCAVEKKHAṆA PĀṬHAM BHAṆĀMA SE:]

ALL 全体:

[YATHĀPACCAYAMA] PAVATTA-MĀNAṆDHĀTUMATTAMEVETAMA

Sing lao ni ni pen sak wa that khue sing thi song saphap thi taek tang kan thao nan kam lang pen pai tam het tam pajai yu nueang nit

YADIDAMA CĪVARAMA TADUPA-BHUṆJAKO CA PUGGALO

Sing lao ni khue jiwon (khrueang nung hom) lae bukkhon phu chai soi jiwon nan, pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that), chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that) thao nan

DHĀTUMATTAKO

Pen sak wa that khue sing thi song saphap thi taek tang kan

NISSATTO

Sing lao ni mai pen phu kieo khong mai pen sat

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NIJJĪVO
Sing lao ni mai pen phu  pen pai mai pen chivit

SUÑÑO
Sing lao ni wang jak bukkhon lae khong khong bukkhon
Dependent upon and existing through causes and conditions merely by the combination of various elements are both this robe and the person who uses it; only elements, not a being, not possessing a permanent life principle, empty - being void of self or soul.

此袈裟(衣)及穿着袈裟(衣)的人都只是种种元素的组合体, 都依靠诸因而存在,非有情,无 命,空。

SABBĀNI PANA IMĀNI CĪVARĀNI AJIGUCCHANIYĀNI Ko jiwon thang mot ni mai pen khong na-kliat ma tae doem

IMAṂ PŪTIKĀYAMPATVĀ
Khran ma thuk khao kap kai an nao yu pen nit ni laew

ATIVIYA JIGUCCHANIYĀNI JĀYANTI
Yom klai pen khong na-kliat yang ying pai duai kan dang ni
This robe, unloathsome of itself, but having touched this putrid body, becomes exceedingly loathsome. 这一切袈裟(衣)还不可厌,但是在接触这不净的身体之后,它变得非常可厌。

YATHĀPACCAYAṂ PAVATTAMĀNAṂ DHĀTU MATTAMEVETĀṂ
Sing lao ni ni pen sak wa that khue sing thi song sa phap thi taek tang kan thao nan, kamlang pen pai tam het tam patjai yu nueang nit

YADIDĀṂ PIṆḌAPĀTO TADUPA-BHUṆJAKO CA PUGGALO
Sing lao ni khue a-han lae bukkhon phu boriphok a-han nan, pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that), chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that) thao nan

DHĀTUṬATTAKO
Pen sak wa that khue sing thi song saphap thi taek tang kan
NISSATTO
Sing lao ni mai pen phu kieo khong mai pen sat

NIJJĪVO
Sing lao ni mai pen phu pen pai mai pen chivit

SUÑÑO
Sing lao ni wang jak bukkhon lae khong khong bukkhon

Dependent upon and existing through its causes merely by the combination of various elements are both this alms food and the person who eats it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

SABBO PANĀYAM PIŅḌAPĀTO AJIGUCCHANIYO
Ko a-han binthabat thang mot ni mai pen khong na-kliat ma tae doem

IMAṂ PŪTIKĀYAM PATVĀ
Khran ma thuk khao kab kai an nao yu pen nit ni laew

ATIVIYA JIGUCCHANIYO JĀYATI
Yom klai pen khong na-kliat yang ying pai duai kan dang ni
All this lump of food, unloathesome of itself, 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。

[YATHĀPACCAYAMY] PAVATTA-MĀNAṂ
DHĀTUMATTAMEVETĀṂ
Sing lao ni ni pen sak wa that khue sing thi song sa phap thi taek tang kan thao nan, kamlang pen pai tam het tam patjai yu nueang nit

YADIDAṂ SENĀSANĀṂ TADUPA-BHUṆJAKO CA PUGGALO
Sing lao ni khue thi yu a-sai lae bukkhon phu chai soi thi yu a-sai nan, pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that),
Dependent upon and existing through causes and conditions merely by the combination of various elements are both this lodging and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

此住所(坐卧处)及使用的人都只是种种元素的组合体, 都依靠诸因而存在,非有情,无命,空.

All this lodging, unloathesome of itself, but having touched this putrid body, becomes exceedingly loathsome. 这一切住所(坐卧处) 还不可厌，但是在接触这不净的身体之后，它变得非常可厌.

Sing lao ni ni pen sakwa that khue sing thi song sa phap thi taek tang kan thao nan, kamlang pen pai tam het tam patjai yu nueang nit
YADIDAMṆ GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRO
TADUPA-BHUṆJAKO CA PUGGALO
Sing lao ni khue ya lae uppakon an kuea kun kae khon khai lae bukkhon phu boriphok ya nan, Pen phiang sing thi song saphap khong khwam pen din (pathawi that), nam (a-po that), fai (techo that), lom (wayo that), chong wang (a-kasa that), lae sing thi ru a-rom (vinyanna that) thao nan
DHĀTUMATTAKO
Pen sak wa that khue sing thi song saphap thi taek tang kan
NISSATTO
Sing lao ni mai pen phu kieo khong mai pen sat
NIJJĪVO
Sing lao ni mai pen phu pen pai mai pen chivit
SUṆÑO
Sing lao ni wang jak bukkhon lae khong khong bukkhon
Dependent upon and existing through its causes merely by the combination of various elements are both the supports for the sick and medicinal requisites and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. 此药物及使用的人都只是种种元素的组合体, 都依靠诸因而存在, 非有情、无命, 空.
SABBO PANĀYAMGILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRO AJIGUCCHANIYO
Ko ya lae uppakon an kuea kun kae khon khai thang mot ni mai pen khong na-kliat ma tae doem
IMAṆ PŪTIKĀYAM PATVĀ
Khran ma thuk khao kab kai an nao yu pen nit ni laew
ATIVIYA JIGUCCHANIYO JĀYATI
Yom klai pen khong na-kliat yang ying pai duai kan dang ni
All these supports for the sick and medicinal requisites are not yet loathsome but having touched this putrid body become 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.
--- ADDITIONAL REFLECTIONS OR RECITATION OF DISCOURSES, MEDITATION/DHAMMA TALK FOLLOW---

CLOSING HOMAGE

ARAHĀM SAMMĀSAMBUDDHO BHAGAVĀ
Phra phu mi Phra Phakjao pen phra arahan dap phloeng kiles
phloeng thuk sin choeng tratsaru chop dai doi phra ong eng
The Exalted One, far from defilements, Perfectly Enlightened by Himself

BUDDHĀM BHAGAVANTAṂ ABHIVĀDEMI
(Five point prostration once 一拜)
Khaphajao aphiwat phra phu mi Phra Phakjao phu ru phu tuen
phu boek ban
I pay homage to the Awakened One, the Blessed One.

SVĀKKHĀTO BHAGAVATĀ DHAMMO
Phra Tham pen Tham thi phra phu mi Phra Phakjao trat wai di
laew
The Dhamma is well-expounded by the Blessed One

DHAMMAṂ NAMĀSAMI (Five point prostration once 一拜)
Khaphajao namassakan phra Tham
I pay homage to the Dhamma.

SUPAṬIPANNO BHAGAVATO SĀVAKA-SAṄGHO
Mukhanasawok khong phra phu mi Phra Phakjao patibat di
laew
The Sangha of the Blessed One's disciples has practiced well

SAṄGHĀMṂ NAMĀMI (Five point prostration once 一拜)
Khaphajao nop-nom Mukhanasawok (Phra Song) mu nan
I pay respect to the Sangha.

世尊是阿罗汉, 正自觉者。我礼敬佛陀、世尊

世尊的弟子僧团是善行道者。我礼敬僧
Paying Respect and Expressing Gratitude to Parents and Teachers

Khaphajao kho krap wai bucha namjai an prasoet lae khungam khwam di thang lai thi mi yu nai manda bida
(Five point prostration once 一拜)
I pay respect to my mother and father with thoughts and gratitude for their kindness and support.

Khaphajao kho krap wai bucha namjai an prasoet lae khungam khwam di thang lai thi mi yu nai khruba a-jan
(Five point prostration once 一拜)
I pay respect to my teachers with thoughts and gratitude for their guidance, kindness and support.

OKASA VANDAMI ACARIYA/AYYE

Pay respect (discipline and Dhamma) to Abbot, bhikkunis, sikkhamanas/samaneris in the following order (say with hands together in Anjali, ‘Khao rop sin, khao rop Tham, thi than bamphen ma’ and bow once):

- Bhikkunis pay respect to the Abbot (or most senior bhikkuni in the absence of the Abbot), and to one another;
- Sikkhamanas/samaneris pay respect to bhikkunis and to one another;
- Maechees and lay persons pay respect to all the above.
III. EVENING CHANTING 晚课
THAM WAT YEN

RATANATTAYA VANDANĀ. Kham Krap Phra.
Salutation to the Triple Gem 礼敬三宝 – see page 2.

PUBBABHĀKANAMAKĀRAPĀṬHA
The Preliminary Passage for Revering 礼赞佛陀世尊
see page 3

BUDDHĀNUSSATI
Recollection on the Buddha 佛随念

LEADER 领诵者:
HANDA MAYAṀ BUDDHĀNUSSATI NAYAṀ KAROMA SE
Choen thoet rao thang lai tham khwam tam raluek thueng phra
Phutthajao thoet

ALL 全体:
[TAM KHO PANA BHAGAVANTAṀ] EVÂṀ KALYĀṆO
KITTI SADDO ABBHUGGATO
Ko kittisap an ngam khong phra phu mi Phraphakjao nan dai
fung pai laew yang ni wa
This fine report of the Blessed One's reputation has spread far and
wide 彼世尊乃有这样的好名声传扬
ITIPI SO BHAGAVĀ
Phro het yang ni yang ni phra phu mi Phraphakjao nan
He is a Blessed One 彼世尊

ARAHAMṆ
Pen phu klai jak kiles
A Worthy (Pure) One 也即是阿罗汉

SAMMĀSAMBUDDHO
Pen phu trassaru chop dai doi phra ong eng
A Rightly Self-awakened One 正自觉者

VIJJĀ CARAṆA SAMPANNO
Pen phu thueng phrom duai witcha lae jarana (khue khwam ru jaeng lae khwam pra phoet thi di ngam)
Consummate in knowledge and conduct 明行具足

SUGATO
Pen phu pai laew duai di
The Accomplished One (one who has gone the good way 善至

LOKAVIDŪ
Pen phu ru lok yang jaem jaeng
Knower of the worlds (cosmos) 世间解

ANUTTARO PURISA-DHAMMA-SĀRATHI
Pen phu samat fuek bukkhon thi somkhuan fuek dai yang mai mi khrai ying kwa
Unexcelled trainer of those who can be taught 无上者,调御丈夫

SATTHĀ DEVA-MANUSSĀNAMṆ
Pen khru phu son khong thewada lae manut thanglai
Teacher of gods (divine beings/deva) and humans 天人导师

BUDDHO
Pen phu ru phu tuen phu boek ban duai Tham
Awakened 佛陀
BHAGAVĀTI
Pen phu mi khwam jamroen jamnaek Tham sangson sat dang ni
Blessed. 世尊.

BUDDHĀBHIGĪTI
Verses in Celebration of the Buddha 歌颂佛陀

LEADER 领诵者:
HANDA MAYAṂ BUDDHĀBHIGĪTIṂ KAROMA SE:
Choen thoet rao thang lai tham khwam khap khattha phannana
chapho phra Phutthajao thoet
Now let us chant in celebration of the Buddha:
现在，让我们歌颂佛陀吧

ALL 全体:
[BUDDH'VĀRAHANTA]-VARATĀ DIGUṆĀ BHIYUTTO
Phra Phutthajao prakop duai khun mi khwam prasoet haeng
arahantakhun pen ton
The Buddha, endowed with such excellent qualities (virtues as
highest worthiness) 佛陀是最上的阿罗汉，与最上的功德相应

SUDDHĀ BHIŅĀṆA-KARUṆĀHI SAMĀGATATTO
Mi phra ong an prakop duai phra yan lae phra karuna an
borisut
In him, purity, supreme knowledge, and compassion converge 集清净的证智与悲悯[于一身]

BODHESI YO SUJANATAṂ KAMALAM VA SŪRO
Phra ong dai song kratham chon thi di hai boek ban dut a-thit
tham bua hai ban
He awakens good people like the sun does the lotus 使善人们觉悟
如日照莲花
VANDĀM'AHĀM TAMARAṆĀM SIRASĀ JINENDAM
Khaphajao wai phra chinnasi phu mai mi kiles phra ong nan duai sian klao
I revere with my head that Peaceful One, the Supreme Conqueror.
我头面顶礼这无诤者, 胜利王

BUDDHO YO SABBA-PĀṆĪNAṂ SARAṆĀM
KHEMAMUTTAMAṂ
Phra Phutthajao phra ong dai pen sarana an kasem sung sut khong sat thang lai
The Buddha, who is the highest and most secure refuge for all beings 佛陀是一切众生最上安稳的皈依处

PAṬHAMĀ NUSSATĪṬṬHĀNAṂ VANDĀMI TAṂ
SIRENAḤAM
Khaphajao wai Phra Phutthajao phra ong nan an pen thi tang haeng khwam raluek ong thi nueng duai sian klao
As the first theme for recollection: I revere him with my bowed head.我头面顶礼这最初的随念处

BUDDHASĀHASMI DĀŚĪ (DĀSO for man) VA
BUDDHO ME SĀMIKISSARO
Khaphajao pen that khong Phra Phutthajao,
Phra Phutthajao pen nai mi issara nuea khaphajao
I am the Buddha's servant, the Buddha is my sovereign master (and guide) 我是佛陀的奴仆，佛陀是我的主人

BUDDHO DUKKHASA GHĀṬĀ CA VIDHĀṬĀ CA HITASSA ME
Phra Phutthajao pen khrueang kamjat thuk lae song wai sueng prayot kae khaphajao
The Buddha is a destroyer of suffering and a provider of welfare for me 佛陀为我破除苦，并给予利益

BUDDHASĀHAṂ NIYYĀDEMI SARĪRAṆṆĪVITAṆ CIDĀṂ
Khaphajao mop kai thawai chiwit ni dae Phra Phutthajao
To the Buddha I dedicate this body and life
我将此身体与生命奉献给佛陀

VANDANTĪ'HAM (VANDANTO'HAM for man) CARISSĀMI
BUDDHASSEVA SUBODHITAM
Khaphajao phu wai yu jak praphoet tam sueng khwam trassaru
di khong Phra Phutthajao
I will fare with reverence for the Buddha's genuine awakening [With
devotion, I will walk this way of Truth] 我将实行对善觉之佛陀的
礼敬

N'ATTHI ME SARANAM AÑÑAṂ BUDDHO ME SARANAM VARAṂ
Sarana khue thi phueng uen khong khaphajao mai mi Phra
Phutthajao pen thi phueng an prasoe khong khaphajao
I have no other refuge, the Buddha is my excellent refuge.
我别无其他的皈依, 佛陀是我至上皈依.

ETENA SACCA-VAJJENA VAḌḌHEYYAM SATTHU-SĀSANE
Duai kan klao kham sat ni khaphajao phueng jaroen nai phra
sassana khong phra sassada
By the speaking of this truth, may I grow in the Teacher's way
(instruction). 以此真实的话语, 愿在导师之教中成长.

BUDDHAṂ ME VANDAMĀṆĀYA (/VANDAMĀNENA for
man) YAṂ PUṆṆĀṂ PASUTĀṂ IDHA
Khaphajao phu wai yu sueng Phra Phutthajao dai khuan khwai
bun dai nai bat ni
By my devotion to the Buddha and through the merits thus obtained
以我在此礼赞佛陀所产生的功德，

SABBE PI ANTARĀṆĀ MEMĀHESUṂ TASSA TEJASĀ.
 Antarai thang puang ya da mi kae khaphajao duai det haeng
bun nan
May all dangers and obstacles be overcome through their power.
以此威力, 愿我不再有一切障难.

[Through the power of the merit here produced by my reverence for
the Buddha (blessing of this practice), may all my obstructions (obstacles) cease to be.]

(Five point prostration and say): (佡首顶礼，并念诵):

KĀYENA VĀCĀYA VA CETASĀ VĀ
Duai kai ko di duai waja ko di duai jai ko di
Whether by body, speech or mind 凡我通过身,语或意，

BUDDHE KUKAMMAM PAKATAM MAYĀ YAṂ
Kam na titian an dai thi khaphajao kratham laew nai Phra Phutthajao
Whatever wrong actions I have committed toward the Buddha 对佛陀所作的恶业，

BUDDHO PAṬIGGAṆHATU ACCAYANTAṂ
Kho Phra Phutthajao jong ngot sueng thot luang koen an nan
May the Buddha accept my acknowledgement of faults 愿佛陀接受该过失，

KĀLANTARE SAMVARITUṂ VA BUDDHE
Phuea kan samruam rawang nai Phra Phutthajao nai kan to pai
For the sake of restraint in the future toward the Buddha. 对佛陀将防护未来. [未来我会对佛恭敬谨慎.]

[Whatever bad kamma (action/deeds) I have done to the Buddha by body, by speech, or by mind, may the Buddha accept my admission of it, so that in the future I may show restraint toward the Buddha.]

Dhammapada Verse 68 Sumanamalakara Vatthu 法句经愚品

Taṅca kammaṁ katam sādhu, yam katvā nānutappati;
Yassa patiṭo sumano, vipākam paṭisevati.

Verse 68: Well done is that action of doing which one repents not later, and the fruit of which one reaps with delight and happiness.

68. 若彼作善业，作已不追悔，欢喜而愉悦，应得受異熟.
DHAMMĀNUSSATI
Recollection of the Dhamma 法随念

LEADER 领诵者:
HANDA MAYĀ DHAMMĀNUSSATI-NAYAṂ KAROMA SE:
Choen thoet rao thang lai tham khwam tam raluek thueng phra
Tham thoet
Now let us recite the guide to the recollection of the Dhamma:
现在让我们诵持法随念的偈句:

ALL 全体:
[SVĀKKHĀTO] BHAGAVATĀ DHAMMO
Phra Tham pen sing thi phra phu mi Phraphakjao dai trat wai
di laew
The Dhamma is well-expounded by the Blessed One
法由世尊善为解说

SANDIṬṬHIKO
Pen sing thi phu sueksa lae patibat phueng hen dai duai ton eng
To be seen here and now 即使即地可见

AKĀLIKO
Pen sing thi patibat dai lae hai phon dai mai jamkat kan
Immediate and timeless (its fruition unlimited by time) 无时相

EHIPASSIKO
Pen sing thi khuan klaw ka phu uen wa than jong ma du thoet
Inviting all to come and see 邀人亲证

OPANAYIKO
Pen sing thi khuan nom khao ma sai tua
Leading inward (into the mind) 向内观照,

PACCATTĀṂ VEDITABBO VIÑŪHĪTI
Pen sing thi phu ru ko ru dai chapho ton dang ni
To be seen by the wise for themselves. 由智者各自证知.
LEADER 领诵者:
HANDA MAYĀM DHAMMĀBHIGĪTIṂ KAROMA SE:
Choen thoet rao thang lai tham khwam khap khatha phannana chapho phra Tham thoet

Now let us chant in celebration of the Dhamma: 现在让我们歌颂法.

ALL 全体:
[SVĀKKHĀTĀ]DIGUṆA-YOGAVASENA SEYYO Phra Tham pen sing thi prasoet phro prakop duai khun khue khwam thi phra phu mi Phraphakjao trat wai di laew pen ton (The Dhamma is) Superior, through having such virtues as being well-expounded, [It is excellent because it is well-expounded] 以善说等功德而超胜,

YO MAGGA-PĀKA-PARIYATTI-VIMOKKHA-BHEDO Pen Tham an jamnaek pen mak phon pariyat lae nipphan
Divided into Path and Fruit, Study and Emancipation 分为道, 果, 教理与解脱

DHAMMO KULOKA-PATANĀ TADADHĀRI-DHĀRĪ Pen Tham song wai sueng phu song Tham jak kan tok pai su lok thi chua
The Dhamma protects those who hold to (uphold) it from falling into miserable worlds 法能保护持法者免堕落恶世间

VANDĀM'AHAM TAMAHARAṂ VARA-DHAMMAMETAM Khaphajao wai Phra Tham an prasoet nan an pen khrueang khajat sia sueng khwam muet
I revere that foremost Dhamma, the destroyer of darkness 我礼敬这驱除黑暗的至上之法

DHAMMO YO SABBA-PĀṆĪNAṂ SARĀṆĀṂ KHEMAMUTTAMĀṂ.
Phra Tham dai pen sarana an kasem sung sut khong sat thang lai
The Dhamma that for all beings is the highest and most secure refuge
法是一切众生最上安稳的皈依处

DUTIYĀ NUSSATĪṬHĀNAṂ VANDĀMI TAM SIRENAHAṂ
Khaphajao wai Phra Tham nan an pen thi tang haeng khwam raluek ong thi song duai sian klao
As the second theme for recollection: I revere it with my bowed head. 我头面顶礼这第二随念处.

DHAMMASSĀHASMI DĀSİ (DĀSO for man) VADHAMMO ME SĀMIKISSARO
Khaphajao pen that khong Phra Tham, Phra Tham pen nai mi issara nuea khaphajao
I am the Dhamma's servant, the Dhamma is my sovereign master (and guide) 我是法的奴仆，法是我的主人

DHAMMO DUKKHASSA GHĀṬĀ CAVIDHĀṬĀ CA HITASSA ME
Phra Tham pen khrueang kamjat thuk lae song wai sueng prayot kae khaphajao
The Dhamma is a destroyer of suffering and a provider of welfare for me 法为我破除苦，并给予利益

DHAMMASSĀHAṂ NIYYĀDEM I SARĪRAṽĪVITĀṽ CIDAM Khaphajao mop kai thawai chiwit ni dae Phra Tham
To the Dhamma I dedicate this body and this life 我将此身体与生命奉献于法

VANDANTĪḤAṂ (VANDANTO'HAM for man) CARISSĀMI DHAMMASева SUDHAMMATAM Khaphajao phu wai yu jak praphoet tam sueng khwam pen
Tham di khong Phra Tham
I will fare with reverence for the Dhamma's genuine rightness (the Truth. 我将实行对善法之法的礼敬.
N'ATTHI ME SARAṆĀM AṆṆĀM DHAMMO ME SARAṆĀM VARAṆĀM
Sarana khue thi phueng uen khong khaphajao mai mi Phra
Tham pen thi phueng an prasoet khong khaphajao
I have no other refuge, the Dhamma is my foremost refuge.
我别无其他的皈依，法是我至上皈依.

ETENA SACCA-VAJJENAVADṆHEYYĀM SATTHU-SĀSANE
Duai kan klao kham sat ni khaphajao phueng jaroen nai phra
sassana khong phra sassada
By the speaking of this truth, may I grow in the Teacher's way
(instruction).以此真实的话语，愿在导师之教中成长.

DHAMMAṆĀM ME VANDAMĀṆĀYA (VANDAMĀṆENA for
man) YAṆ PUṆṆĀM PASUTĀM IDHA
Khaphajao phu wai yu sueng Phra Tham dai khuan khwai bun
dai nai bat ni
By my devotion to the Dhamma and through the merits thus obtained
以我在此礼赞法所产生的功德

SABBE PI ANTARĀYĀ ME MĀHEȘUṆ TASSA TEJASĀ
Antarai thang puang ya dai mi kae khaphajao duai det haeng
bun nan
May all dangers and obstacles be overcome through their power.
以此威力，愿我不再有一切障难

[Through the power of the merit here produced by my reverence for
the Dhamma, may all my obstructions (obstacles) cease to be.]

(Five point prostration and say): (俯首顶礼，并念诵):

KĀYENA VĀCĀYA VA CETASĀ VĀ
Duai kai ko di duai waja ko di duai jai ko di
Whether by body, speech or mind 凡我通过身,语或意，

DHAMME KUKAMMAṆ PAKATAṆ MAYĀ YAṆ
Kam na titian an dai thi khaphajao kratham laew nai Phra
Tham
Whatever wrong actions I have committed toward the Dhamma
对法所作的恶业

DHAMMO PĀṬIGGAṆHATU ACCAYANTAṂ
Kho Phra Tham jong ngot sueng thot luang koen an nan
May the Dhamma accept my acknowledgement of faults
愿意接受该过失

KĀLANTARE SAṂVARITUM VA DHAMME
Phuea kan samruam rawang nai Phra Tham nai kan to pai
For the sake of restraint in the future toward the Dhamma.
对法将防护未来. [未来我对法恭敬谨慎]

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

SAṆGHĀNUSSATI
Recollection of the Saṅgha 僧随念

LEADER 领诵者:
HANDA MAYĀṂ SAṆGHĀNUSSATI-NAYĀṂ KAROMA SE:
Choen thoet rao thang lai tham khwam tam raluek thueng
Mukhanasawok khong phra Phutthajao thoet
Now let us recite the guide to the recollection of the Saṅgha:
现在，让我们念诵僧随念的偈句.

ALL 全体:
[SUPAṬIPANNO] BHAGAVATO SĀVAKA-SAṆGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao
mu dai patibat di laew
The Saṅgha of the Blessed One's disciples who have practiced well

UJU-PAṬIPANNO BHAGAVATO SĀVAKA-SAṄGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao
mu dai patibat trong laew

The Saṅgha of the Blessed One's disciples who have practiced straightforwardly

ÑĀYA-PAṬIPANNO BHAGAVATO SĀVAKA-SAṄGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao
mu dai patibat phuea ru Tham pen khrueang ok jak thuk laew

The Saṅgha of the Blessed One's disciples who have practiced methodically

SĀMĪCI-PAṬIPANNO BHAGAVATO SĀVAKA-SAṄGHO
Mukhanasawok (Phra Song) khong phra phu mi Phraphakjao
mu dai patibat somkhuan laew

The Saṅgha of the Blessed One's disciples who have practiced masterfully

YADIDAṂ

Dai kae bukkhon lao ni khue
That is (These individuals are:) 他们是:

CATTĀRI PURISA-YUGĀNI AṬṬHA PURISA-PUGGAΛA
Khu haeng klum bukkhon si khu nap riang klum bukkhon dai paet klum

The four pairs — the eight types of Noble Ones: 四双, 八辈圣者:

ESA BHAGAVATO SĀVAKA-SAṄGHO —
Nan lae Mukhanasawok khong phra phu mi Phra Phakjao
That is the Saṅgha of the Blessed One's disciples —
那便是世尊的声闻僧伽弟子——

ĀHUNEYYYO

Pen phu khaun kae sakkarat thi khao nam ma bucha
Worthy of gifts, 值得佈施,
PĀHUNEYYO
Pen phu khuan kae sakkara thi khao jat wai ton rap
Worthy of hospitality, 值得礼遇，

DAKKHIÑEYYO
Pen phu khuan rap thaksinathan
Worthy of offerings, 值得供养，

AÑJALI-KARAṆĪYO
Pen phu thi bukkhon thua pai khuan tham anchali
Worthy of respect, 值得尊敬 (合掌),

ANUTTARAMṆ PUÑNAKKHETTĀM LOKASSĀTI
Pen nuea na bun khong lok, mai mi na bun uen ying kwa dang ni
The incomparable field of merit for the world.(and who give occasion for incomparable goodness to arise in the world.) 是世界的无上福田.

SAÑGHĀBHIGĪTI
Verses in Celebration of the Saṅgha 歌颂僧

LEADER: (领诵者):
HANDA MAYĀM SAÑGHĀBHIGĪTIṆ KAROMA SE:
Choen thoet rao thang lai tham khwam khap khatha phannana chapho Mukhanasawok khong phra phu mi phra phakjao thoet
Now let us chant in celebration of the Saṅgha:
现在让我们赞颂僧伽:

ALL 全体:
[SADDHAMMAJO] SUPÂṬIPATTI-GUṆĀDIYUTTO,
Mukhanasawok (Phra Song) thi koet khuen doi phra sat Tham prakop duai khun mi khwam patibat di pen ton
Born of the true Dhamma, endowed with such virtues as good practice, 由真法而生，有这般善行修持的功德，

YOṬṬHĀBBIDHO ARIYA-PUGGALA-SAṄGHA-SEṮTHO,
Pen mu haeng Phra Ariya bukkhon an prasoet paet klum
The supreme Saṅgha formed of the eight types of Noble Ones, 无上僧伽由八辈圣者组成，

SĪLĀDIDHAMMA-PAVARĀSAYA-KĀYA-CITTO:
Mi kai lae jit an a-sai Tham mi sin pen ton an prasoet
Guided in body and mind by excellent morality and such virtues. 以戒德指导身与心：

VANDĀM'AHAM TAMARIYĀNA-GAṄAM SUSUDDHAMĀ
Khaphajao wai mu haeng Phra Ariyajao lao nan an borisut duai di
(I bow my head to that community of noble beings perfected in purity.) I revere that group of Noble Ones well-purified. 我崇敬清淨的圣者僧团.

SAṄGHYO YO SABBA-PĀṆĪNAṆ SARAṄAṆ KHEMAMUTTAMĀṆ
Mukhanasawok (Phra Song) mu dai pen sarana an kasem sung sut khong sat thang lai
The Saṅgha that for all beings is the highest and most secure refuge, 僧伽是一切众生安全，至高的归依处，

TATIYĀ NUSSATIṬṬHĀNAṆ VANDĀMĪ TAM SIRENAHĀṆ
Khaphajao wai Mukhanasawok (Phra Song) mu nan an pen thi tang haeng khwam raluek ong thi sam duai sian klao
The third theme for recollection: I revere it with my head. 第三次忆念，我俯首顶礼它.

SAṄGHASSĀHASMI DĀŚĪ (DĀSO for man) VASAṄGHYO ME SĀMIKISSARO
Khaphajao pen that khong Mukhanasawok (Phra Song), Mukhanasawok (Phra Song) pen nai mi issara nuea khaphajao
I am the Saṅgha's servant, the Saṅgha is my sovereign master (and guide), 我是僧伽的仆侍，僧伽是我的主导宗师，
SAṄGHO DUKKHASSA GHĀTĀ CAVIDHĀTĀ CA HITASSA
SAṄGHASSĀHAM NIYYĀDEMI SARĪRAṆṆĪVITAṆ CIDĀM
Khaphajao mop kai thawai chiwit ni dae Mukhanasawok (Phra Song) phu prasoet nan
我对僧伽奉献此身此世.
VANDANTĪ'HAM (VANDANTO'HAṀ for man) CARISSĀMI
SAṄGHASSOPAṬIPANNATAṀ
Khaphajao phu wai yu jak praphoet tam sueng khwam patibat
di khong Mukhanasawok (Phra Song)
(In devotion I will walk the excellent well-practiced way of the
Saṅgha) I will fare with reverence for the Saṅgha's good practice.
我将奉行对僧伽善修的崇敬.
N'ATTHI ME SARAṆAṀ AṄṆAṀ, SAṄGHO ME SARAṆAṀ
VARAṀ
Sarana khue thi phueng uen khong khaphajao mai mi
Mukhanasawok (Phra Song) pen thi phueng an prasoet khong
khaphajao
I have no other refuge, the Saṅgha is my foremost refuge:
我别无依止，僧伽是我的至高依止:
ETENA SACCA-VAJJENA VAḌḌHEYYAṀ SATTHU-SĀSANE
Duai kan klao kham sat ni khaphajao phueng jaroen nai phra
sassana khong phra sassada
By the speaking of this truth, may I grow in the Teacher's way (instruction). 以此真语之力，愿我在导师的教诲中成长.

SĀṄGHAṂ ME VANDAMĀNĀYĀ (VANDAMĀNENA for man)YAṂ PUṆṆAṂ PASUTAṂ IDHA
Khaphajao phu wai yu sueng Mukhanasawok (Phra Song) dai
khuan khwai bun dai nai bat ni
By my devotion to the Sangha and through the merits thus obtained
以我在此礼敬僧伽的福德之力，

SABBE PI ANTARĀYĀ MEMĀHESUṂ TASSA TEJASĀ.
Antarai thang puang ya dai mi kae khaphajao duai det haeng
bun nan
may all dangers and obstacles be overcome through their power.
愿我的一切障碍止息.

[Through the power of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.]

(Five point prostration and say): (俯首顶礼，并念诵):

KĀYENA VĀCĀYA VA CETASĀ VĀ
Duai kai ko di duai waja ko di duai jai ko di
Whether by body speech or mind, 无论身，语，意

SĀṄGHE KUKAMMAṂ PAṬAṬAṂ MAYĀ YAṂ
Kam na titian an dai thi khaphajao kratham laew nai
Mukhanasawok (Phra Song)
Whatever wrong actions I have committed toward the Sangha
凡是我对僧伽所作的任何恶业

SĀṄGHO PAṬIṄGAṆHATU ACCAYANTAṂ
Kho Mukhanasawok (Phra Song) jong ngot sueng thot luang
koen an nan
May the Sangha accept my acknowledgement of faults
愿僧伽接受我的认错

KĀLANTARE SAṂVARITUṂ VA SĀṄGHE
Phuea kan samruam rawang nai Mukhanasawok (Phra Song) nai kan to pai
For the sake of later restraint toward the Sangha.
未来我会对僧伽恭敬谨慎。

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

ATĪTAPACCAVEKKHAṆAPĀṬHA.
Reflection after Using the Requisites.
对过去所受用的四资具的省思文

LEADER: (领诵者):
HANDA MAYĀM ATĪTA-PACCAVEKKHAṆA-PĀṬHAṂ BHAṆĀMA SE:
Choen thoet rao thang lai jong klao khatha phijarana patjai si thi luang kan laew thoet.
Now let us recite the passage for reflection on the past (use of the requisites):

ALL 全体:
[AJJA MAYĀ] APACCAVEKKHITVĀ YAṂ CĪVARĀṂ PARIBHUTTAṂ
Jiwon (khrueang nung hom) dai an rao nung hum laew mai than phijarana nai wan ni
Whatever robe I used today without reflection 凡是今日我未经省思而用的衣

TAṂ YĀVADEVA SĪTASSA PAṬIGHĀṬĀYA
Jiwon nan rao nung hum laew phiang phuea bambah kwam nao
Was simply to counteract the cold (protect from the cold) 那只是为了防御寒冷

UNHASSA PAṬIGHĀTĀYA
Phuea bmbat khwam ron
To counteract (protect from) the heat 为了防御炎热

ḌAṂSA-MAKSĀ-VĀṬATAṆA-SIRĪṆATAṆA-SAMPASSĀṆAṂ PAṬIGHĀTĀYA
Phuea bmbat samphat an koet jak lueap yung lom daet lae sat lueai khlan thang lai
To counteract (protect from) the touch of flies, mosquitoes, wind, sun, and reptiles 为了防蚊蝇, 风吹, 日晒, 爬虫类的触恼

YĀVADEVA HIRIKOPINA-PAṬICCHĀDAN'ATTHAMĀ
Lae phiang phuea pokpit awaiya an hai koet khwam la-ai
Simply for the sake of modesty (purpose of covering the parts of the body that cause shame).只是为了遮蔽羞处.

AJJA MAYĀ APACCAVEKKHITVĀ YO PIṆḌAPATTO PARI᧐HUTTŌ
A-han (binthabat) dai an rao chan laew mai than phijarana nai wan ni
Whatever alms food I used today without reflection 凡是今日我未经省思而用的缽食

SO NEVA DAVĀYA
A-han nan rao chan laew mai chai pen pai phuea khwam phloet phloen sanuk sanan
Was not used playfully 不为嬉戏

NA MADĀYA
Mai chai pen pai phuea khwam mao man koet kamlang phalang thang kāi
Nor for pleasure (intoxication) 不为骄慢
NA MAṆḌANĀYA
Mai chai pen pai phuea pradap
Nor for putting on bulk 不为装饰

NA VIBHŪSANĀYA
Mai chai pen pai phuea tok taeng
Nor for beautification 不为庄严

YĀVADEVA IMASSA KĀYASSA ṬHITIYĀ
Tae hai pen pai phiang phuea khwam tang yu dai haeng kai ni

YĀPANĀYA
Phuea khwam pen pai dai khong attaphap

VIHIMSUPARATIYĀ
Phuea khwam sin pai haeng khwam lambak thang kai

BRAHMA-CARIYĀNUGGAHĀYA
Phuea anukro kae kan pra phoet phrommajan

[But simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life. (Only for the maintenance and nourishment of this body, for keeping it healthy, to support the holy life.)] 那只是为了此身住立存续，为了停止伤害，为了资助梵行。

ITI PURĀṆAṆCA VEDANAṀ PAṬIHAṆKHĀMI
Duai kan tham yang ni rao yom ra-ngap sia dai sueng thukkha wethana kao chen khwam hiu

NAṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ:view

YĀṬṬĀ CA MEBHAVISSATI ANAVAJJATĀ CA PHĀSU-VIHĀRO CĀTI
Anueng khwam pen pai doi saduak haeng attaphap ni duai
I will maintain myself, be blameless, and live in comfort.

凡是我未经省思而用的坐卧处

Was simply to counteract the cold (protect from the cold)

那只是为了防御寒冷

To counteract (protect from) the heat

为了防御炎热

To counteract (protect from) the touch of flies, mosquitoes, wind, sun, and reptiles

为了防蚊蝇, 风吹, 日晒, 爬虫类的触恼

Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

只是为了免除季候的危险，利于独居(禅坐之乐).
AJJA MAYĀ APACCAVEKKHITVĀ YO GILĀNA-PACCAYA-
BHESAJJA-PARIKKHĀRO PARIBHUTTO
Ya lae uppakon an kuea-kun kae khonkhai dai an rao boriphok
laew mai than phijarana nai wan ni
Whatever medicinal requisite for curing the sick I used today
without reflection
凡是今日我未经省思而用的病者所需之医药资具

SO YĀVADEVA UPPANNĀNAṂ VEYYĀBĀDHIKĀNAṂ
VEDANĀNAṂ PAṬIGHĀṬĀYA
Ya lae uppakon nan rao boriphok laew phiang phuea bambat
thukkha wethana an bang koet khuen laew mi a-phat (rok phai)
tang tang pen mun
Was simply to ward off (counteract) any painful feelings (pains of
illness) that had arisen  那只是为了消除已生起的病苦之受

ABYĀPAJJHA-PARAMATĀYĀTI
Phuea khwam pen phu mai mi rok biatbian pen yangying dang
ni.
And for maximum freedom from disease. 为了尽量没有身苦.

--(ADDITIONAL RECITATIONS, MEDITATION OR DHAMMA TALK
BEFORE CLOSING)—

WAN THA NOI – see page 79

Closing Homage and Verses on Paying Respect and Expressing
Gratitude to Parents and Teachers – See pages 36-37
VI. REGULAR DAILY SELECTIONS

CATTĀRI ADHIṬṬHĀNĀNI⁵ - Athitthanathamsi
Four Resolves for Attainment of Liberation 四種依處

LEADER: (领诵者:)
Tham ti khuan tang wai nai jai hai man khong si pra kan khue.

ALL: (全体:)
Song: Kho tang jit athitthan. Thi ja raksa sajja raksa khwam jing khue Nipphan. Sueng pen khwam jing an mai loe luean.
Sam: Kho tang jit athitthan. Thi ja phoem phun jakha phoem phun kansala khanha kong thuk. Thi khoei long ao ma yuet man thue man.
Si: Kho tang jit athitthan. Thi ja suek sa upasama suek sa khwam sa-ngop lop krot long sa-ngop kai waja jai.

1. **Paññādhiṭṭhāno: One should not neglect wisdom:**
We resolve to not be careless in our cultivation of wisdom - we should not neglect the wisdom born of or arising from concentration and insight in order to penetrate through to the wisdom of the fruit of arahantship. We resolve to experience anatta and Nibbāna. Nibbāna is the highest happiness, the happiness of unsurpassed contentment, completely free from craving or suffering.

2. **Saccādhiṭṭhāno - One should preserve truth:**
One should preserve truthful speech (truthful in one’s speech) in order to realise Nibbāna, which is the ultimate Truth, always there, never fading.

3. **Cāgādhiṭṭhāno - One should cultivate relinquishment:**
One should cultivate the relinquishment of defilements. We resolve to let go of our clinging to the five aggregates. This clinging comes from delusion or ignorance.

4. **Upasamādhiṭṭhāno - One should train for peace:**
From the start one should train in the pacification of defilements, i.e. the subsiding or quieting down of defilements. We resolve to train to eradicate desire, aversion, and delusion. To do this we must be mindful of our body, speech, and mind and intentions in and at every moment.

不应该于慧放逸, 应该守护真实,  
应该使弃舍增大, 应该学寂静.

“CATURĀDHIṬṬHĀNO AYĀṂ BHIKKHU PURISO’TI– ITI KHO PANETĀṂ VUTTAṂ KIṄCETĀṂ PAṬICCA VUTTAṂ? PAṄṆĀDHĪṬṬHĀNO SACCĀDHIṬṬHĀNO CĀGĀDHIṬṬHĀNO UPASAMĀDHIṬṬHĀNO ‘CATURĀDHIṬṬHĀNO AYĀṂ, BHIKKHU PURISO’TI– ITI YAṂ TAMṬ VUTTAṂ IDAMETĀṂ PAṬICCA VUTTAṂ”

“‘Bhikkhu, this person has four foundations.’ So it was said. And with reference to what was this said? There are the foundation of wisdom, the foundation of truth, the foundation of relinquishment, and the foundation of peace. So it was with reference to this that it
was said: ‘Bhikkhu, this person has four foundations.’’ “One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.’’

比丘！當像這樣說：『比丘！這位男子有四種依處』時，緣於什麼而說呢？慧的依處，真實的依處，捨棄的依處，寂靜的依處，當像這樣說：『比丘，這位男子有四種依處』時，緣於此而說。比丘！當像這樣說：『比丘！不應該於慧放逸，應該守護真實，應該使捨棄增大，應該學寂靜』時，緣於什麼而說呢？]

PARAMĀ ARIYĀ PAÑÑĀ YADIDAM—
SABBADUKKHAKKHAYE ŇĀṆAM
Supreme noble wisdom, namely, the knowledge of the destruction of all suffering. 最高圣慧，即：一切苦灭尽之智

PARAMAM ARIYASACCAṂ YADIDAM—
AMOSADHAMMAṂ NIBBĀNAṂ
Supreme noble truth, namely, Nibbāna, which has an undeceptive nature. 最高圣真实，即：非虚伪法的涅槃

PARAMO ARIYO CĀGO YADIDAM—
SABBŪPADHIPAṬINISSAGGO
Supreme noble relinquishment, namely, the relinquishing of all acquisitions. 最高圣舍弃，即：一切依着的断念

PARAMO ARIYO UPASAMO YADIDAM—
RĀGADOSAMOHĀNAṂ UPASAMO
Supreme noble peace, namely, the pacification of lust, hate, and delusion. 最高圣寂静，即：贪瞋痴的寂静

Wisdom, truth, relinquishment and peace are the attributes of a liberated, fully accomplished sage.
NIRODHASAÑÑĀ
[Jam Khwam Suk Yang Ying]
Perception of Nirodha (Cessation)

LEADER: (领诵者：)
Natti Santi Pa Rang Sukhang.

[All]
Suk uen ying kwa khwam sa-ngop mai mi.
ETAṀ SANTAṀ, ETAṀ PAṆĪTAṀ, YADIDAṀ: SABBA
SAṆKHĀRA SAMATHO. SABBŪPADHIPAṬIŅISSAGGO
TAṆḤAKKHAYO NIRODHONIBBĀṆAN-TĪ
ETAṀ SANTAṀ = sing nan sa-ngop. ETAṀ PAṆĪTAṀ =
sing nan pranit. YADIDAṀ = sing nan dai kae kho dai dai
dang ni. SABBASAṆKHĀRASAMATHO = khwam sa-ngop
sangkhan thang puang khue khwam sa-ngop kai waja jai jak
kan prung bun prung bap prung bang khap jit hai ning nai
aruppachan. SABBŪPADHIPAṬIŅISSAGGO = khwam salat
khuen upathi thang puang khue khwam salat khuen kan ao
khanha kong thuk ma yuet man thue man.
TAṆḤAKKHAYO = khwam sin tanha; NIRODHO = khwam
dap tanha. NIBBĀṆAN ITI = khwam mai mi tanha rue
nipphan dang ni. Tanha khue khwam phloet phloen yak dai
dai dai ko laew tae an tham hai koet khwam mi khwam pen
phop mai khuen ma ik. mi khwam tit jai phro phloet phloem,
mi khwam phloen ying nai sing nan-nan, dai kae kamma
tanha phawa tanha wiphawa tanha.
Tha hak jìt ni yang mai lut phon jak a-swa phro yang mai sin
upathan rue yang mai sin kan ao khanha kong thuk ma yuet
man thue man yu phiang dai ko ja mai loek thon kan tham
khwam phian yu phiang nan.
KATAMĀCĀNANDA NIRODHASAŅṆĀ⁶:
IDHĀNANDA BHIKKHU ARAṆṆAGATO VĀ
RUKKHAMŪLAGATO VĀ SUṆṆĀGĀRAGATO VĀ ITI
PĀṬISAŅCIKKHATI:
Here, Ānanda, a monk who has gone to the wilderness, or to the root
of a tree, or to an empty place, considers (reflects) thus:

ETAṂ SANTAṂ, ETAṂ PAṆĪTAṂ
This is peaceful, this is sublime,

YADIDAṂ: SABBASAṆKHAṆHASAMATHO
that is to say: the stilling of all formations [or pacification of all
processes (of becoming)],

SABBŪPADHIPAṬINISSAGGO
The relinquishing of every substratum of becoming,

TAṆHAKKHAYO NIRODHO NIBBĀNAN-TI
the destruction of craving, cessation, Nibbāna.

AYAṂ VUCCAT’ ĀNANDA NIRODHASAŅṆĀ.
This, Ānanda, is called the perception (contemplation) of cessation.

Explanations in Commentaries:
Etam santam = This is peaceful: Nibbāna is peaceful because of the
pacification of the defilements.
Etam paṇītaṃ = This is sublime/exquisite: Nibbāna is called
“sublime” in the sense of non-excitement.
Sabbasaṅkhārasamatho =The stilling of all formations: The
unformed state named “stilling of all formations” and so on is to be

⁶The Girimānanda Sutta, Aṅguttara Nikāya, Dasaka Nipāta 60 (two versions of English
translations consulted: one translated by Ṛṇamoli Bhikkhu, 2006, and another by Ānandajoti
Bhikkhu, 2008); 济历曼南达经---增支部10.60 (法增比丘汉译)
treated as a state of fading away of greed or passion (viraga); a synonym for Nibbāna.

Sabbūpadhipāṭinissaggo = The relinquishment of all substrata/acquisitions: the relinquishing of all such substrata (or acquisitions or bases of becoming or existence) as those of sense desires (pleasure and pain have sense desires as foundation or substratum or ūpadhi), of aggregates (aggregates are roots of suffering or pain), of defilements (fundamental for states of woe) and of kamma volitions or abhisaṅkhāra (fundamental for suffering of becoming).

Taṅhākkhayo = The ending of craving: upon the relinquishing of all such substrata, craving (kāmataṅhā, bhavataṅhā, vibhavataṅhā) is entirely destroyed - “the destruction of craving.”

Nirodho= Cessation: “cessation” is that by means of which formations cease here; “cessation” here means the element of complete extinction without remainder of the five fundamental aggregates is included.

Nibbāna/(Unbinding (nibbāna’nti): no craving; the absence of craving for the three kinds of becoming (kāmabhava, rūpabhava, arūpabhava) that is called “vana,”

References for the above English translations and commentarial explanations:


(DEVATĀ-) PATTIDĀNA-GĀTHĀ
Offering Merit to the Devas 回向功德

LEADER: (领诵者:)
HANDA MAYAṂ PATTIDĀNA-GĀTHĀYO BHANĀMASE:
Let us recite the verse for dedicating merit:

ALL: (全体:)
YA DEVATĀ SANTI VIHĀRA-VĀSINĪ THŪPE GHARE
BODHI-GHARE TAHĪṂ TAHĪṂ
Thepyada thanglai lao dai, mi pokkati yu nai vihan, sing sathit
thi ruean phra-sa-thup, thi ruean pho nai thi nan-nan
May the devas dwelling in the temple, here and there in the stupa,
the buildings, the Bodhi tree enclosure,
TĀ DHAMMA-DĀNENA BHAVANTU PŪJITĀ SOTTHĪṂ
KARONTEDHA VIHĀRA-MAṆḌALE
Thepyada thanglai lao nan, pen phu an rao thanglai bucha laew,
duai thammathan, kho jong tham sueng khwam sawatdi khwam
jaroen nai monthon vihan ni
be honored with the gift of Dhamma. May they bring about well-
being here in the monastery.

THERĀ CA MAJJHĀ NAVAKĀ CA BHIKKHAVO SĀRĀMIKĀ
DĀNAPATĪ UPĀSAKĀ
Phra-bhikkhu thanglai, thi pen phra-thera kodi, thi pen pan
klang kodi, thi pen phu buat mai kodi, ubasok ubasika thanglai,
thi pen thanathibodi kodi phrom duai aramikachon kodi
Elder, intermediate, and new monks, temple attendants, donors, lay
followers;

GĀMĀ CA DESA NIGAMĀ CA ISSARĀ SAPPAṆA-BHŪṬĀ
SUKHITĀ BHAVANTU TE
Chon thang lai lao dai, thi pen chaoban kodi, thi pen chao tang
prathet kodi, thi pen chao nikhom kodi, thi pen itsara pen yai

---

7 Chinese translation by Venerable Dhammavaro (法增比丘), in ‘Nanchuan Kesong’.
kodi, kho chon thanglai lao nan, jong pen phu mi khwam suk thoet
towns, cities, and principalities: may all sentient beings be happy.

JALĀBU-JĀ YE PI CA ṆḌJĀTĀ SAT THANG LAI THI PEN CHALAPHUCHA KAMNOET KODI, THI PEN ANTHACHA KAMNOET KODI, THI PEN SANGSETHACHA KAMNOET KODI, THI PEN UPAPATIKA KAMNOET KODI
Whether born from a womb, from an egg, from slime, or spontaneously arising:

NIYYĀNIKĀḌ DHAMMA-VARAMĀ PAṆICCA TE SABBAPī DHUKKHASSA KARONTU SANKHAYAM.
sat thang lai thang puang lao nan, dai a-sai sueng Tham an prasoet pen niyanika Tham prakop nai an nam phu patibat hai ok pai jak sangsara thuk, jong kratham sueng kwam sin pai phrom haeng thuk thoet
may they all, in dependence on the foremost Dhamma for leading out, make an end to suffering.

THĀTU CIRAṆḌ SATĀṆḌ DHAMMO DHAMMA-ḌDHARĀṆḌ PUGGALĀ
kho Tham khong sat-burut thang lai, jong tang yu nan, a-nueng kho bukkhon thang lai phu song wai sueng Tham jong dam-rong yu nan
May the Dhamma stand firm for long, along with those individuals who maintain it.

SAṆGHO HOTU SAMAGGO VA ATTHĀYA CA HITĀYA CA Kho Mukhanasawok khong Phra Phutthajao jong mi khwam samak-khi, phrom phriang kan nai an tham sueng pra-yot lae sing an kuea kun thoet
May the Saṅgha live in harmony, for our welfare and benefit.

AMHE RAKKHAṬU SADDHAMMO SABBAPī DHAMMACĀRINO
Kho phra sattham jong raksā wai, sueng rao thang lai, laew jong raksā wai sueng bukkhon phu praphoet sueng Tham mae thang
puang
May the true Dhamma protect us, together with all who practice the Dhamma.

VUḌḌHĪṂ SAMPĀPUṆEYYĀMA DHAMME
ARIṆAPAVEDITE.
Kho rao thang lai phueng thueng phrom, sueng khwam jaroen nai Tham, thi phra-ariyajao prakat wai laew thoet
May we flourish in the Dhamma taught by the Noble Ones.

PASANNĀ HONTU SABBE PI PĀṆINO BUDDHA-SĀSANE
Kho sap-pha-sat thang lai thang puang, jong pen phu lueam sai nai Phra-Phutthasassana
May all beings have faith in the Buddha's teaching.

SAMMĀ DHĀRAM PAVECCHANTO KĀLE DEVO
PAVASSATU
Kho fon thang lai jong lang long tog tong tam rue-du kan
May rain fall in season, in moderate streams.

VUḌḌHĪ-BHĀVĀYA SATTĀNAṂ SAMIDDHAMṆ NETU
MEDHANIṂ
Kho fon jong nam khwam sam-ret ma su phuen pathaphi phuea khwam jaroen kae sat thanglai
May it lead to the prospering and flourishing of living beings on this earth.

MĀṬĀ PITĀ CA ATRAJAṂ NICCAṂ RAKKHANTI
PUTTAKAṂ
manda lae bida yom raksa but thi koet nai ton pen nit chan dai
Just as mother and father always protect their own children,

EVĀṂ DHAMMENA RĀJĀNO PAJAṂ RAKKHANTU
SABBADĀ.
Kho Phra-racha jong pok-khrong pra-cha-chon, doi chop Tham nai kan thuk muae chan nan talot kan la nan
In the same way may the government always protect its citizens with righteousness.
以此礼敬的功德，居于支提，寺院中，菩提树边天神众，
庇佑我们福安乐。愿这寺院新旧僧，以及诸位长老们，
居于寺中的男女，优婆塞及优婆夷，村中的人及首领，
乃至一切有情众，愿彼幸福与安乐。
普愿一切四生众（胎，卵，湿，化），均得佛法的滋润，
趋向善道而解脱。愿众奉法修行人，获得长寿正法住。
愿僧为我增利益。愿法护卫奉法者，愿彼成长圣正道。
愿众生对佛教法，都能生起虔诚信。愿大地风调雨顺，
欣欣向荣人民乐。愿住正法统治者，护卫子民如父母。

APPAMĀṆĀ CETOVIMUTTI
— The Boundless Liberations of the Mind

LEADER: (领诵者:)
HANDA MAYAṂ CATURAPPAMAṆṆĀ OBHĀSANAM KA[::-]
ROMASE
Now let us make the Four Boundless Qualities shine forth.)

ALL: (全体:)
[1. METTĀ-SAHAGATENA] (2. KARUṆĀ-SAHAGATENA /3.
MUDITĀ-SAHAGATENA / 4. UPEKKHĀ-SAHAGATENA)
CETASĀ EKAṂ DISĀṂ PHARITVĀ VIHARATI TATHĀ
DUTIYAṂ TATHĀ TATIYAṂ TATHĀ CATUTTHAṂ ITI
UDDHAMADHO TIRIYAṂ SABBADHI SABBATATĀYA
SABBĀVANTAṂ LOKAṂ 1. METTĀ-SAHAGATENA (2.
UPEKKHĀ-SAHAGATENA) CETASĀ VIPULENA
MAHAGGATENA APPAMĀṆENA AVERENA
ABYĀPAJJHENĀ PHARITVĀ VIHARATI

8 English translation adapted from Middle Length Discourses, Mahavedalla Sutta, by Bhikkhu Ānāmoli and Bhikkhu Bodhi; Chinese translation adapted from that of 增支部4集125經/慈經第一 by 莊春江, posted at http://agama.buddhason.org/AN/AN0707.htm.
Khaphajao phae 1. mettajit (/2. karunajit /3. muthitajit /4. ubekkhajit) pai yang thit thi noeng yu, thit thi song ko yang nan, thit thi sam ko yang nan, thit thi si ko yang nan, thang thit bueang sung, thang thit bueang tam, thang thit bueang chiang ko chen diaw kan ni, Khaphajao phae mettajit (/2. karunajit /3. Muthitajit /4. Ubekkhajit) an phai bun kwang khwang ha praman mi dai mai mi wen mai mi phayabat pai yang sat lok thang puang phro pen phi jitt sa-mue nai sat thuk mu lao

[I will abide] pervading one quarter with a mind imbued with 1. loving-kindness (/2. compassion /3. appreciative joy /4. equanimity); likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a mind imbued with 1. loving-kindness (/2. Compassion /3. Appreciative joy /4. Equanimitiy); abundant, exalted, immeasurable, without hostility, and without ill-will.


Dhammapada Verse 173 Angulimalatthera Vatthu 法句经世品

Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati;
Somaṃ lokam pabhāseti, abbhā muttova candimā.

173. He, who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds.

173. 若作惡业已, 复之以善者. 彼照耀此世, 如月出云翳.
JAROEN METTĀ BRAHMAMIHĀRA (phae-met-ta) and PHAWANA
Radiating Loving-Kindness & Meditation 梵住遍满

SABBE SATTĀ
Sat thang lai thang puang, thi pen phuean ruam thuk, koet kae jep tai, duai kan thang mot thang sin,
All beings share the same truth of suffering, we are all subject to birth, aging, sickness and death. We dedicate the merit of our practice to all beings so they may be free from suffering.
愿一切有情

METTĀ- LOVING-KINDNESS -慈
AVERĀ HONTU
Jong pen suk pen suk thoet, ya dai mi weng sueng (kae) kan lae kan loei,
May all be freed from anger and enmity. Let all beings be happy. Let the bad results of bad kamma be ameliorated and no longer oppress us. 无怨敌.

ABYĀPAJJHĀ HONTU
Jong pen suk pen suk thoet, ya dai (pha-ya-bat) biat bian sueng kan lae kan loei,
May all be freed from fear. Let us be harmless and do no harm or injury to another. May we enjoy continued happiness. May we be free from unhappy confrontations and malicious conduct. 无瞋害,

ANĪGHĀ HONTU
Jong pen suk pen suk thoet, ya dai mi kwam thuk kai thuk jai loei,
May we all be freed from mental and physical suffering, and live happily. 无恼乱,

__________________________________________
9 Chinese translation by Venerable Mahinda Bhikkhu (China), taken from 上座部佛教念诵集 (Theravāda Buddhist Chants)
SU KHĪ ATTĀNAM PARIHARANTU
Jong mi khwam suk kai suk jai, rak-sa ton hai phon jak thuk phai antarai thang sin thoen.
May all beings be sound in body and mind, able to enjoy and sustain supreme happiness. Let all beings be happy and be protected from all sufferings and dangers. 保持自己的快乐.

KARUṆĀ – COMPASSION -悲
SABBE SATTĀ
Sat thang lai thang puang
SABBA-DUKKHĀ PAMUCCANTU
Jong phon jak thuk thang muan
May all living beings be freed from all pain and suffering.
愿一切有情脱离痛苦

MUDITĀ – APPRECIATIVE JOY -喜
SABBE SATTĀ
Sat thang lai thang puang
MĀ LADDHA-SAMPATTITO VIGACCHANTU.
Jong ya phra jak sombat an ton dai laew thoet.
May all living beings not be deprived of the good fortune they have attained.
愿一切有情不失去已得的成就.

UPEKKKHĀ – EQUANIMITY -舍
SABBE SATTĀ
Sat thang lai thang puang
All sentient beings一切有情

KAMMA
Mi kam pen khong khong ton,
are owners of their actions (kamma) 是业的所有者

KAMMA-DĀYĀDĀ
Mi kam pen phu hai phon,
Heirs to their actions (kamma) 业的继承者，
KAMMA-YONĪ
Mi kam pen daen koet,  
*Born of their actions* (*kamma*)

KAMMA-BANDHŪ  
Mi kam pen phao phan,  
*Related through their actions* (*kamma*)

KAMMA-PATISARANĀ  
Mi kam pen thi phueng asai,  
*live dependent on* (*abide supported by*) *their actions* (*kamma*).

YAM KAMMAM KARISSANTI  
Hak tham kam an dai wai  
*Whatever they do,*  

KALYĀṆĀM VĀ PĀPAKĀM VĀ  
Di rue chua ko tam,  
*for good or for evil,*  

TASSA DĀYĀDĀ BHAVISSANTI  
Jak tong pen phu dai rap phon khong kam nan nan to pai.  
*to that will they fall heir.*

KATHA ATHITTHAN SUAN BUN¹⁰  
*PAṬIḌANAPANA GĀṬHĀ*

Bun dai thi khapahjao dai tham nai bat ni, phro bun nan lae kan  
uthit phae suan bun nan, kho hai khapahjao tham hai jaeng  
lokuttaratham kao nai than thi.  
*From the merit that I acquire and distribute, may I realize*  
lokuttara dhamma *immediately.*

---

¹⁰composed by King Rama IV
Tha khaphajao pen phu a-phap yu, yang tong thong thiaw pai nai wattasongsan, kho hai khaphajao pen muean Phothisat phu thiang thae, dai rap kan phayakon jak phra phutthajao laew mai thueng thana haeng khwam a-phap sip paet yang.

If I am still less blessed and, must continue to wander in saṃsara, may I be a Bodhisatava, one who will not have 18 misfortunes, as predicted by the Buddha.

Khaphajao pheung wen jak wen thang ha, pheung yindi nai kan raksa sin, mai ko kiaw nai kammakhun thang ha, phueng wen jak pueak tom klao khue kam.

May I avoid the five retributions. May I rejoice in being morally disciplined and free from the five sensual stands. May I be freed from mud that is sensual lust.

Kho hai khaphajao mai phueng prakop duai thit thi chua, phueng prakop duai thit thi di ngam, mai phueng khop mit chua, phueng khop tae bandit thuk muea.

May I not be one of wrong view; may I be one right view. May I not associate with fools and always associate only with wise persons.

Kho hai khaphajao pen bo thi koet haeng khun, khue sattha sati hiri ottappa khwam phian lae khanti, phueng pen phu thi sattru khrop ngam mai dai, mai pen khon ngo khlaod khon long ngom ngai.

May I be established in faith, mindfulness, moral shame, moral dread, effort, and patience. May I not be overcome by all enemies. May I not be foolish and credulous.

Kho hai khaphajao pen phu chalat nai ubai haeng kwam sueam lae kwam jaroen, pen phu chiap laem nai at lae tham, kho hai yan khong khaphajao pen pai mai khat khong nai tham thi khuan ru, dut lom phat pai nai a-kat cha-nan.

May I be sharply wise in the ways of the wise and proper and not fall back in my practice. May I understand clearly the meanings of the Dhamma and benefits from the practice. May I progress in the practice of the Dhamma as easefully and smooth as the wind that blows through space.
Khwam pratthana dai dai khong khaphajao thi pen kuson kho hai samret doi ngai thuk muea, khun thi khaphajao klao ma laew thang puang ni jong mi kae khaphajao thuk thuk phop. *May all my wholesome wishes be fulfilled without obstructions. May I receive all the good results above in every life.*

Muea dai phra sammasamphutthajao phu sadaeng tham khrueang phon thuk koet khuen laew nai lok, muea nan kho hai khaphajao phon jak kam an chua cha thang lai, pen phu dai okat haeng kan banlu tham.

*When a Buddha, who teaches dhamma to free all from sufferings, arise in this world, may I have emerged from all bad results, may I have the opportunity to attain the ultimate dhamma.*

Kho hai khaphajao phueng dai khwam pen manut, dai phet borisut, dai banphacha upasombot, laew pen khon rak sin mi sin, song wai sueng phra sassana khong phra sassada.

*May I be reborn as a human; of a pure gender; have lower and higher ordination. Then may I delight in keeping high moral discipline, be virtuous and keep the religious life and uphold the teaching of the Buddha.*

Kho hai pen phu mi kan patibat doi saduak, trassaru dai phlan, kratham hai jaeng sueng arahattaphon an loet, an pradap duai tham mi vitcha pen ton.

*May I practice comfortably; realize the noble arahatphala and attain final enlightenment.*

Tha hak phra Phutthajao mai bang koet khuen, tae kusonlakam khong khaphajao tem piam laew, muea pen chen nan kho hai khaphajao phueng dai yan pen khrueang ru cha pho ton an sung sut toen.

*If the Buddha does not come yet, but my wholesome deed is completed, may I have the wisdom and knowledge to reach the ultimate Dhamma by myself.*
KHAM KRUAT NAM BAEP PHUEN MUEANG
Offering Merit (Northern Thai Style)

IDAṂ DĀNA-KAMMAṂ NIBBĀNA-PACCAYO HOTU, NO NICCAṂ
Kho phon jak kan borijak than laew ni, jong pen patjai haeng phra nipphan kae khaphajao talot kan pen nit
May this action (kamma) of giving be for us continuously a condition for attaining Nibbāna.

IDAṂ SĪLA-KAMMAṂ NIBBĀNA-PACCAYO HOTU NO NICCAṂ
Kho phon jak kan rakra sin laew ni, jong pen patjai haeng phra nipphan kae khaphajao talot kan pen nit
May this action (kamma) of virtue be for us continuously a condition for attaining Nibbāna.

IDAṂ BHĀVANĀ-KAMMAṂ NIBBĀNA-PACCAYO HOTU NO NICCAṂ
Kho phon jak kan jaroen phawana laew ni, jong pen patjai haeng phra nipphan kae khaphajao talot kan pen nit
May this action (kamma) of meditation be for us continuously a condition for attaining Nibbāna.

YĂṂ KIṄCI KUSALAṂ KATTAṄBAṂ KAMMAṂ SABBEHI KATEHI KATĀṂ PUṆṆĀṂ NO ANUMODANTU SUṆANTU BHONTO YE DEVA ASAMIṂ ṬHĀNE ADHIGATĀ DĪGHĀYUKĀ SADĀ HONTU SABBASATTĀNAṂ SUKHĪ ATTĀNAṂ PARIHARANTU
Kusonlakam yang dai yang nueng, an phueng kratham an dai, thi khaphajao thanglai dai kratham laew, kho than phu jaroen (duai sin samathi panya) dai sa-dap rap fang lae anumothana nai bun kuson nan duai, thevada thanglai thi dai ma thueng na

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thi ni laew jong mi ayu yuen nan nai kan thuk muea, kho sat thang puang jong pen phu mi suk, jong raksa ton yu thoet,
Whatever wholesome action (kamma) will be done (by us), may they (the following beings) rejoice in the merit produced by all (these) deeds; listen, Lords, May the devas who stay at this place always have a long life, and live happily for themselves and (the benefit) of all beings.

MĀTĀ PITĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai bida manda thanglai jong pen suk pen suk thoet jong phon jak thuk
May my mother and father be happy and liberated from all suffering.

SABBE ĖČIKĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai yat thanglai jong pen suk pen suk thoet jong phon jak thuk
May all (my) relatives be happy and liberated from all suffering.

SABBE ĖČIKĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai phu thī mi chai yat kodi jong pen suk pen suk thoet jong phon jak thuk
May all (who are) not (my) relatives be happy and liberated from all suffering.

SABBE PISĀ SABBE YAKKHĀ SABBE PETĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai pisat thanglai, kho hai yak thanglai, kho hai pret thanglai jong pen suk pen suk thoet jong phon jak thuk
May all goblins, all demons and all ghosts be happy and liberated from all suffering.

SABBE NAKKHATTĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai nak khattaroek thanglai jong pen suk pen suk thoet jong phon jak thuk
May all (beings of the) stars be happy and liberated from all suffering.
SABBE DEVĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai thevada thanglai jong pen suk pen suk thoet jong phon jak thuk
May all devas be happy and liberated from all suffering.

SABBE ĀCARIYŪPAJJHĀYĀ SUKHITĀ HONTU DUKKHĀ PAMUCCANTU
Kho hai upatcha ajan thanglai jong pen suk pen suk thoet jong phon jak thuk
May all teachers & preceptors be happy and liberated from all suffering.

SABBASAAMPATTĪNAṂ SAMIJHANTU VO
Kho hai sombat thanglai jong som pratthana kae than thanglai thua na kan thoen.
May all (their) good fortune prosper.

WAN THA LUANG12
Asking for Forgiveness from the Triple Gem and all Devas

(Sit on your heels together and say:)

VANDĀMI BUDDHAṂ SABBAM ME DOSAM KHAMATHA ME BHANTE
Khaphajao kho nom wai phra Phutthajao, kha tae than phu jaroen, kho than prot yok thot thang mot kae khaphajao duai thoet.
I revere the Buddha. Forgive me all my faults, Venerable Sir.

VANDĀMI DHAMMAṂ SABBAM ME DOSAM KHAMATHA ME BHANTE
Khaphajao kho nom wai phra Tham, kha tae than phu jaroen,

kho than prot yok thot thang mot kae khaphajao duai thoet.
I revere the Dhamma. Forgive me all my faults, Venerable Sir.

VANDĀMI SAṄGHAM SABBAM ME DOSAM KHAMATHA ME BHANTE
Khaphajao kho nom wai Mukhanasawok khong phra Phutthajao, kha tae than phu jaroen kho than prot yok thot thang mot kae khaphajao duai thoet.
I revere the Saṅgha. Forgive me all my faults, Venerable Sir.

VANDĀMI GARŪ-UPAJHĀYĀCARIYE SABBAM ME DOSAM KHAMATHA ME BHANTE
Khaphajao kho nom wai khru ajan kha tae than phu jaroen, kho than prote yok thot thang mot kae khaphajao duai thoet.
I revere (my spiritual) teachers, preceptor & teacher. Forgive me all my faults, Venerable Sir.

VANDĀMI KAMMAṬṬHĀNAṀ SABBAM ME DOSAM KHAMATHA ME BHANTE
Khaphajao kho nom wai phra kam-mat-than, kha tae than phu jaroen, kho than prot yok thot thang mot kae khaphajao duai thoet.
I revere the meditation-object. Forgive me all my faults, Venerable Sir.

VANDĀMI ĀRĀME BADDHA-SĪMAYĀṀ SABBAM ME DOSAM KHAMATHA ME BHANTE
Khaphajao kho nom wai aram thanglai, kha tae than phu jaroen kho than prote yok thot thang mot kae khaphajao duai thoet.
I revere the consecration ground in the monastery. Forgive me all my faults, Venerable Sir.

VANDĀMI CETIYAM SABBAM SABBATṬHĀNESU PATIṬṬHITĀ SARĪRADHĀTU MAHĀBHODHĪṀ BUDDHA-RŪPAṀ SAKKALAM SADĀ NĀGAŁOKE DEVA-LOKE BRAHMA-LOKE JAMBU-DĪPE LAṆKĀ-DĪPESARĪRADHĀTUVO KESĀ-DHĀTUVO ARAHANTA-DHĀTUVO CETIYAM KHANDHAKUṬĪṀ CATURĀSITI-SAḤASSE-DHAMMAKKHANDHE SABBESAM PĀDA-
CETIYĀṂ AHĀṂ VANDĀṂI SABBASO
(Five point prostration, 3x 三拜)

Khaphajao kho nom wai jedi thang puang, phra sarirathat thanglai sueng tang yu nai thi thang puang, ik thang ton phra sri mahapho, phra phuttharup thang sin nai kan thuk muea an mi nai mueang nak kodi nai thewalok kodi, nai phrommalok kodi, nai chomphu thavip kodi, nai langka thavip kodi, anwa phra sarirathat kodi, phra kesathat kodi, phra that khong phra arahan kodi, anwa phra jedi kodi, anwa phra khanthakudi kodi, anwa phra Tham thanglai paet muen si phan phra thammakhan kodi, anwa phra bat jedi khong phra Phutthajao thang mot kodi, khaphajao kho nom wai nai thi thuk sathan nai kan thuk muea.

I revere every stupa [chedi], established in every place, (every) relic of the (Buddha’s) body, (every) great Bodhi tree, (every) Buddha image, that are always honored in the Nāga world, Deva world & Brahma world, in India & Sri Lanka; bodily relics, hair relics & relics of Arahats, the stupa [chedi], the perfumed room (occupied by the Buddha statue), the 84 000 chapters on Dhamma and every footprint-shrine; I revere them always.

WAN THA NOI
Asking for Forgiveness from the Abbot
分享功德与互相原谅

(Sit on your heels together and say:)

VANDĀṂI AYYE/BHANTE SABBĀṂ APARĀḌHAṂ
KHĀṂṬHA ME AYYE/BHANTE MAṬṬĀṂ PUṆṆĀṂ
SĀMINĀ ANUMODITABBAṂ SĀMINĀ KATAṂ PUṆṆĀṂ
MAṬṬĀṂ DĀṬṬABAṂ SĀDHU SADHU ANUMODĀṂI.
Kha tae than phu jaroen khaphajao kho krap wai vantha, kho
I revere you, Venerable. May you forgive me all my transgressions, Venerable. May the master rejoice in the merit I have done. May the master transmit the merit she/he has done to me. Well Well I rejoice in it.

禮敬者：请让我礼敬尊者.请原谅我由[身, 语, 意]三门所作的一切过失. 请尊者随喜我所作的功德; 请尊者与我分享您所作的功德. 善哉 善哉 我随喜.

[ABBOT (OR AYYE OR BHANTE):
  AHAM KHAMAMI TAYAPI (TUMHEHIPI) ME KHAMITABBAM
  I forgive you (all), you should forgive me.

尊者：我原谅你, 你也应原谅我

Respond: KHAMAMI (KHAMAMA) AYYE
  I (We) forgive you, Venerable

禮敬者：善哉 尊者，我原谅您]

ABBOT (OR AYYE OR BHANTE):
  CATTĀRO DHAMMĀ VAḌḌHANTI ĀYU VAṆṆO SUKHAM BALAM
  Four qualities (may) increase: long life, beauty, happiness, strength.

尊者：四種法得增長：長壽, 莊嚴, 快樂, 有力量

RESPOND: SĀDHU SĀDHU SĀDHU (prostrate three times)
  Well (said), Well (said), Well (said).

禮敬者：善哉,善哉, 善哉.(三 拜)
V. FORMAL REQUESTS AND VERSES

PAÑCASIKKHĀ SAMĀDĀNA (Samathan Sin Ha)
Request for the Three Refuges and Five Precepts

Preliminary:
Ask for forgiveness from the Triple Gem (see page 99). The lay persons pay homage to the Triple Gem with three prostrations, then pay respect to the bhikkhuni preceptor with three prostrations before reciting the following verses on requesting for the three refuges and five precepts.

ARADHANA TISARĀṆA PAÑCASĪ LA

Lay persons recite the following in making the request:

MAYĀṂ (AHĀṂ) AYYE, [VISŪṂ VISŪṂ RAKKHAṆATTTTHAYA] TI-SARAṆENA SAHA PAÑCA SĪLĀṆI YĀCĀMA (YĀCĀMI).

Venerable, we (I) request the Three Refuges and the Five Precepts.

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While reciting the request in a kneeling position with head down and palms (for those not holding the tray of offerings) together, it is customary for the lay representative/candidate to present a tray of offerings consisting of flowers, five incense sticks and five candles to the Preceptor. The number of incense sticks and candles correspond to the number of precepts one requests for.
DUTIYAMPI MAYĀM (AHĀM) AYYE, [VISUṀ VISUṀ RAKKHAṆATTTTHAYA] TI-SARAṆENA SAHA PAṆCA SĪLĀṆI YĀCĀMA (YĀCĀMI).
A second time, Venerable, we (I) request the Three Refuges and the Five Precepts.

TATIYAMPI MAYĀM (AHĀM) AYYE, [VISUṀ VISUṀ RAKKHAṆATTTTHAYA] TI-SARAṆENA SAHA PAṆCA SĪLĀṆI YĀCĀMA (YĀCĀMI).
Venerable, a third time, we (I) request the Three Refuges and the Five Precepts.

Preceptor: YAMAHAṀ VADĀMI TAṀ VADETHA (VADEHI for one person).
Repeat after me. 你们(你)跟着我念。

Lay people: ĀMA, AYYE.
Yes, Venerable. 是的，師父！

PUBBABHĀGANAMAKĀRAPĀＴHA 赞佛偈
The bhikkhuni then recites the following passage three times, after which the lay people repeat it three times.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA. (3X)
南摩达色巴鹅瓦多阿拉哈多三妈妈三菩提达 (念三遍)
Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One. 礼敬世尊，阿罗汉、正等正觉者。
SARAṆAGAMANA PĀṬHA 行三皈依

The bhikkhuni then recites the following passages line by line, with the lay people reciting line by line after her. 接下来，比丘尼念诵行三皈依文，求戒者跟着念:

BUDDHAMĀ SARĀṆĀṂ GACCHĀMI.
菩提沙拉曩卡恰密
Khaphajao thue ao Phra Phutthajao pen sarana
I go to the Buddha for refuge. 我皈依佛.

DHAMMAMĀ SARĀṆĀṂ GACCHĀMI.
汤忙沙拉曩卡恰密
Khaphajao thue ao Phra Tham pen sarana
I go to the Dhamma for refuge. 我皈依法.

SAṆGHAMĀ SARĀṆĀṂ GACCHĀMI.
三康沙拉曩卡恰密
Khaphajao thue ao Phra Song pen sarana
I go to the Saṅgha for refuge. 我皈依僧.

DUTIYAMPI BUDDHAMĀ SARĀṆĀṂ GACCHĀMI.
杜帝养比菩提沙拉曩卡恰密
Mae khrang thi song khaphajao thue ao Phra Phutthajao pen sarana
A second time, I go to the Buddha for refuge. 第二次我皈依佛.

DUTIYAMPI DHAMMAMĀ SARĀṆĀṂ GACCHĀMI.
杜帝养比汤忙沙拉曩卡恰密
Mae khrang thi song khaphajao thue ao Phra Tham pen sarana
A second time, I go to the Dhamma for refuge. 第二次我皈依法.

DUTIYAMPI SAṆGHAMĀ SARĀṆĀṂ GACCHĀMI.
杜帝养比三康沙拉曩卡恰密
Mae khrang thi song khaphajao thue ao Phra Song pen sarana
A second time, I go to the Saṅgha for refuge. 第二次我皈依僧.

TATIYAMPI BUDDHAMĀ SARĀṆĀṂ GACCHĀMI.
达帝养比菩提沙拉曩卡恰密
Mae khrang thi sam khaphajao thue ao Phra Tham pen sarana
A third time, I go to the Buddha for refuge.

TATIYAMPI DHAMMAṂ SARAṆAṂ GACCHĀMI.
达帝养比汤忙沙拉曩卡恰密

Mae khrang thi sam khaphajao thue ao Phra Tham pen sarana
A third time, I go to the Dhamma for refuge.

TATIYAMPI SAᜁGHAṂ SARAṆAṂ GACCHĀMI.
达帝养比三康沙拉曩卡恰密

Mae khrang thi sam khaphajao thue ao Phra Song pen sarana
A third time, I go to the Saṅgha for refuge.

The preceptor then says 戒师说:
TI-SARAṆA-GAMANAṂ NIṬṬHITĀṂ.
This ends the going for refuge.

The lay persons respond 受戒者答:
ĀMA AYYE.
Yes, Venerable.

PAᜁCASĪLA 五戒
The preceptor then recites the precepts line by line, with the lay people reciting them line by line after her.

1. PĀᜁṬĀTIṆṬĀ VERAMAṆĪ SIKKHĀ-PADĀṂ SAMĀDIṆĀṂI.
巴那帝巴大唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan kha sat duai ton eng lae mai chai hai phu uen kha
I undertake the training rule to refrain from taking life.

2. ADINṆĀDĀṆĀ VERAMAṆĪ SIKKHĀ-PADĀṂ SAMĀDIṆĀṂI.
阿地那他那唯腊妈尼昔卡巴当三妈地呀密
Khaphajao kho tang jetana ngot wen jak kan lak kong khong phu uen duai ton eng lae mai chai hai phu uen lak kong
I undertake the training rule to refrain from stealing.
我持守不与取学.

3. KĀMESU MICCHĀCĀRĀ VERAMAṆĪ SAMĀDIYĀMI
Khaphajao kho tang jetana ngot wen jak kan pra-phroet phit nai kam (yaeng khon rak khong huang khong phu uen)
I undertake the training rule to refrain from sexual intercourse.
我持守欲邪行学处.

4. MUSĀVĀDĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.
Khaphajao kho tang jetana ngot wen jak kan phut mai jing, phut lo luang am-phrang
I undertake the training rule to refrain from telling lies.
我持守离虚妄语学处.

5. SURĀ-MERAYA-MAJJA-PAMĀDAṬṬHĀṆĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.
Khaphajao kho tang jetana ngot wen jak kan duem sura rue sing sep tit thang lai an pen thi tang khong khwam pramat.
I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.
我持守离放逸之因的诸酒类学处。

Lay persons 求戒者念:
IMĀNI PAṆCA SIKKHĀ-PADĀṆI SAMĀDIYĀMI. (3X)
I undertake these five precepts. 我受持这五条学处 (3x)

The preceptor then concludes with the following blessings 接着戒師祝福受戒者如下:
IMĀNI PAṆCA SIKKHĀ-PADĀṆI:
These are the five training rules. 此是五学处。
SĪLENA SUGATIM YANTI.
Through virtue they go to a good bourn.
以戒生善趣 (因持戒将给你带来安乐).

SĪLENA BHOGA-SAMPADĀ.
Through virtue is wealth attained.
以戒得财富 (因持戒将给你带来财富.)

SĪLENA NIBBUTIM YANTI.
Through virtue they attain Liberation.
以戒至寂灭 (因持戒将使你达证涅盘),

TASMĀ SĪLAM VISODHAYE.
Therefore we should purify our virtue.
故应清净戒故此 (你(们)应该严持此净戒.)

Lay people 受戒者俯首回答: SĀDHU

Well (said) 善哉 (five-point prostration 3x 三拜)

AṬṬHASIKKHĀ SAMĀDĀNA (Samathan Sin Paet)
Three Refuges and Eight Precepts 求授三皈八戒

Preliminary:

The lay persons make three prostrations to the Triple Gem first and then to the bhikkhuni preceptor. Then they present a tray of offerings of flowers, eight candles and eight incense sticks to the bhikkhuni before reciting the verses on requesting for the three refuges and eight precepts.

求戒者先礼敬三宝三拜，再礼敬比丘尼戒師三拜。然后供戒師鲜花, 香, 烛,并念诵请求受三皈依和八戒文:
ARADHANA TISARAṆA AṬṬHASĪ LA

Lay person recites the following in making the request: 求授者念:

MAYAM (AHAM) AYYE, TI-SARAṆENA SAHA AṬṬHA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, we (I) request the Three Refuges and the Eight Precepts.

尊者大德我们 (我) 向您求授三皈八戒。

DUTIYAMPI MAYAM (AHAM) AYYE, TI-SARAṆENA SAHA AṬṬHA SĪLĀNI YĀCĀMA (YĀCĀMI).

A second time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第二次, 尊者大德我们 (我) 向您求授三皈八戒。

TATIYAMPI MAYAM (AHAM) AYYE, TI-SARAṆENA SAHA AṬṬHA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, a third time, we (I) request the Three Refuges and the Eight Precepts. 第三次, 尊者大德我们 (我) 向您求授三皈八戒。

Preceptor 戒師:

YAMĀHĀM VADĀMI TAMĀ VADEHI (VADETHA for more than one person).

Repeat after me. 你(你们)跟着我念。

Lay people 求授者:

ĀMA, AYYE.

Yes, Venerable. 是的, 師父！

PUBBABHĀGANAMAKĀRAPĀṬHA 赞佛偈— see page 82.

ARĀṆAGAMANA PĀṬHA 行三皈依— see page 83.
AṬṬHASĪLA 八戒

The preceptor then recites the precepts line by line, with the lay people reciting them line by line after her. 接下来戒师每念一条戒，求戒者也跟着念

1. PĀṆĀTIPĀṬA VERAMAṆĪ SIKKHĀ-PADAṆ SAMĀDIYĀMI.
巴那帝巴大唯腊妈尼昔卡巴当三妈地呀密
Khapahajao kho tang jetana ngot wen jak kha sat duai
ton eng lae mai chai hai phu uen kha
I undertake the training rule to refrain from taking life.
我持守离杀生学处.

2. ADINNAṆĀNA VERAMAṆĪ SIKKHĀ-PADAṆ SAMĀDIYĀMI.
阿地那他那唯腊妈尼昔卡巴当三妈地呀密
Khapahajao kho tang jetana ngot wen jak kha la kong
khong phu uen duai ton eng lae mai chai hai phu uen lai
kong
I undertake the training rule to refrain from stealing.
我持守离不与取学处.

3. ABRAHMA-CARIYĀ VERAMAṆĪ SIKKHĀ-PADAṆ SAMĀDIYĀMI.
阿巴拉妈喳里呀唯腊妈尼昔卡巴当三妈地呀密
Khapahajao kho tang jetana ngot wen jak kha pra phoet phit
phrommajan
I undertake the training rule to refrain from sexual intercourse.
我持守离非梵行学处.

4. MUSĀVĀDĀ VERAMAṆĪ SIKKHĀ-PADAṆ SAMĀDIYĀMI.
木沙哇他唯腊妈尼昔卡巴当三妈地呀密
Khapahajao kho tang jetana ngot wen jak kha phut mai jing,
phut lo luang am-phant
I undertake the training rule to refrain from telling lies.
我持守离虚妄语学处.
5. **SURĀ-MERAYA-MAJJA-PAMĀDAṬṬHĀNĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.**

Khaphajao kho tang jetana ngot wen jak kan duem sura rue sing sep tit thang lai an pen thi tang khong khwam pramat.

*I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.*

我持守离放逸之因的诸酒类学处.

6. **VIKĀLA-BHOJANĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.**

Khaphajao kho tang jetana ngot wen jak kan boriphok ahan nai wela wikan

*I undertake the training rule to refrain from eating after noon & before dawn.*

我持守离非时食学处.

7. **NACCA-GĪTA-VĀDITA-VISŪKA-DASSANĀ MĀLĀ-KANDHA-VILEPANA-DHĀRAṆĀ-MANḌANA-VIBHŪSANAṬṬHĀNĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.**

Khaphajao kho tang jetana ngot wen jak kan fonram, kan khap phleng, kan dontri, kan du kan la len, kan that song suam sai, kan pradap, kan tok taeng rangkai duai khrueang pradap tang tang duai khrueang klin khong hom, khrueang tha, khrueang yom phat phiu hai ngam tang tang

*I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.*

我持守离观听跳舞, 唱歌, 音乐, 表演; 妆饰, 装扮之因的穿戴花鬘, 芳香, 涂香学处.

8. **UCCĀSAYANA-MAHĀSAYANĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.**

Khaphajao kho tang jetana ngot wen jak kan nang non bon
I undertake the training rule to refrain from high & luxurious seats & beds.

Lay persons 求戒者念:

IMĀNI AṬṬHA SIKKHĀ-PADĀNI SAMĀDIYĀMI. (3X)
I undertake these eight precepts.

The preceptor then concludes with the following blessings

IMĀNI AṬṬHA SIKKHĀ-PADĀNI:
These are the eight training rules.
SĪLENA SUGATIṂ … VISODHAYE – see pages 85-86.

Well (said) 善哉 (five-point prostration 3x 三拜)

Dasasikkhā samādāna (Samathan Sin Sip)
Three Refuges and Ten Precepts 求授三皈十戒

Preliminary – see page 86

Aradhana tisaraṇa dasasīla¹⁵ 求授文
Lay person recites the following in making the request: 求授者念:
MAYAṂ (AHAM) AYYE, TI-SARAṆENA SAHA DASA SĪLĀNI YĀCĀMA (YĀCĀMI).

¹⁵ See footnote 13.
Venerable, we (I) request the Three Refuges and the Ten Precepts.

DUTIYAMPI MAYAṂ (AHĀṂ) AYYE, TI-SARAṆENA SAHA DASA SĪLĀNI YĀCĀMA (YĀCĀMI).

A second time, Venerable, we (I) request the Three Refuges and the Ten Precepts.

TATIYAMPI MAYAṂ (AHĀṂ) AYYE, TI-SARAṆENA SAHA DASA SĪLĀNI YĀCĀMA (YĀCĀMI).

Venerable, a third time, we (I) request the Three Refuges and the Ten Precepts.

Preceptor 戒師:

YAMAHAṂ VADĀMI TAṂ VADEHI (VADETHA for more than one person).

Repeat after me. 你(你们)跟着我念。

Lay people 求授者: ĀMA, AYYE.

Yes, Venerable. 是的，師父！

PUBBABHĀGANAMAKĀRAPĀṬHA 赞佛偈– see page 82

ARĀṆAGAMANA PĀṬHA 行三皈依– see page 83

DASASĪLA¹⁶ Ten Precepts 十戒 (十学处)

1. PĀṆĀTIPĀTĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.
2. ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.
3. ABRAHMA-CARIYĀ VERAMAṆĪ SIKKHĀ-PADAṀ SAMĀDIYĀMI.

¹⁶ See pages 88-89 for English and Chinese translations of the first to the sixth training rules.
4. MUSĀVĀDĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.

5. SURĀ-MERAYA-MAJJA-PAMĀDAṬṬHĀṆĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.

6. VIKĀLA-BHOJANĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.

7. NACCA-GĪTA-VĀDITA-VISŪKA-DASSANĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.

8. MĀLĀ-KANDHA-VILEPANA-DHĀRAṆA-MANḌANA-VIBHŪSANĀṬṬHĀṆĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.

9. UCCĀŚAYANA-MAHĀŚAYANĀ VERAMAṆĪ SIKKHĀ-PADAṂ SAMĀDIYĀMI.
10. JĀTARŪPA-RAJATAPPATIGGAHANĀ VERAMANĪ SĪKKHAPADAM SAMĀDIYĀMI.

Khaphajao kho tang jetana ngot wen jak kan rap ngoen rap thong lae khong mi kha phuea ton eng.

I undertake the training precept to abstain accepting and holding any kind of money, gold or silver. 我持守不捉持金銀的學處.

Lay persons 求戒者念:

IMĀNI DASA SIKKHĀ-PADĀNI SAMĀDIYĀMI. (3X)

I undertake these ten precepts. 我受持这十条学处 (3x)

The preceptor then concludes with the following blessings 接着戒師祝福受戒者如下:

IMĀNI DASA SIKKHĀ-PADĀNI:

These are the ten training rules. 此是十学处。

SĪLENA SUGATIṂ …… VISODHAYE. — see pages 85-86.

Lay people受戒者俯首回答: SĀDHU

Well done 善哉 (five-point prostration 3x 三拜)

**UPOSATHASĪLA**

*Taking the Three Refuges and Uposatha Precepts*

求授三皈八关斋戒

ĀRĀDHANĀ TISARAṆA UPOSATHASĪLA\(^{17}\) 求授文

Lay persons recite the following in making the request: 求授者念:

MAYAṂ (AHAM) AYYE, TI-SARANENA SAHA AṬṬHAṆGA SAMANNĀGATAṂ UPOSATHAM YĀCĀMA (YĀCĀMI).

\(^{17}\) See footnote 13.
We (I) request the Three Refuges and the Uposatha precepts. 尊者大德我(们)向您求授三皈与八关斋戒。

DUTIYAMPI MAYAṂ (AHAM) AYYE, TI-SARANENA SAHA AṬṬHAṆGA SAMANNĀGATAṂ UPOSATHAṂ YĀCĀMA (YĀCĀMI).
A second time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第二次, 尊者大德我(们)向您求授三皈与八关斋戒。

TATIYAMPI MAYAṂ (AHAM) AYYE, TI-SARAṆENA SAHA AṬṬHAṆGA SAMANNĀGATAṂ UPOSATHAṂ YĀCĀMA (YĀCĀMI).
A third time, Venerable, we (I) request the Three Refuges and the Eight Precepts. 第三次, 尊者大德我(们)向您求授三皈与八关斋戒。

Preceptor 戒师:
YAMAḤAṂ VADĀMI TAM VADEHI (VADETHA for more than one person).
Repeat after me. 你(你们)跟着我念。

Lay persons 求授者:
ĀMA, AYYE.
Yes, Venerable. 是的, 师父！

PUBBABHĀGANAMAKĀRAPĀṬHA 赞佛偈 - see page 82.
SARAṆAGAMANA PĀṬHA Taking the Three Refuges 行三皈依 - see page 83.
Lay persons 受戒者:
IMAMI AṬṬHAṆGASAMANNĀGATAM BUDDHAPAṆṆATTAṂ UPOSATHAM IMAṆCA RATTĪṂ
IMAÑCA DIVASAM SAMMADEVA ABHIRAKKHITUM SAMĀDIYAMI. (3X)
I undertake to maintain, perfect and pure for one full day and night, this uposatha observance formulated by the Buddha and composed of eight factors). (3x) 我受持佛所制订一天一夜之八关斋 (乌玻沙他) 戒 (3x)

Preceptor concludes with advice and blessings 戒師將提醒人們審慎持戒，並宣說持戒的果報:
IMĀNI ATTHA SIKKHĀPADĀNI ACCEKAṆ
RATTINDIVAM UPOSATHASĪLA-VASENA SĀDHUKAM RAKKHITABBĀNI.
Keep well these eight training rules for the whole day and night on this Uposatha Day. 此八戒當在布薩期間日夜善持.

Lay persons respond 受戒者答:
ĀMA AYYE.
Yes, Venerable. 是的，師父

The preceptor then concludes with the following blessings 接着戒師祝福受戒者如下:
SĪLENA SUGATIM ..... - see pages 85-86

Lay people 受戒者俯首回答: SĀDHU

Well (said) 善哉 (five-point prostration 3x 三拜)

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**Dhammapada Verse 40 Cittavagga** 法句经心品

*Kumbhūpamaṃ kāyiminam viditvā,
nagarūpamāṃ cittamidaṃṭhapetvā;
Yodhetha māraṃ paññāvudhena,jitañca rakkhe anivesano siyā.

40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Māra with the sword of wisdom. Then, guarding the conquest, remain unattached. 知身如陶器，住心似城廓，慧剑击魔羅，守胜莫染着.
UPASAMPADA (Maechee)
Ordination Procedure for an Eight-Precept Nun
求授三皈白衣女八戒

RATANATTAYA VANDANĀ Kham Bucha Phra Rattana Trai
Salutation to the Triple Gem 礼敬三宝

Candidate recites 求授者念:

ARAHAM SAMMĀ-SAMBUDDO BHAGAVĀ.
The Blessed One is Worthy and Rightly Self-awakened.

BUDDHAM BHAGAVANTAM ABHIVĀDEMI.
I bow down before the Awakened, Blessed One. (five-point prostration)

SVĀKKHĀTO BHAGAVATĀ DHAMMO.
The Dhamma is well-expounded by the Blessed One.

DHAMMAṂ NAMASSĀMI.
I pay homage to the Dhamma. (five-point prostration)

SUPAṬIPANNO BHAGAVATO SĀVAKA-SAṄGHO.
The Sangha of the Blessed One's disciples has practiced well.

SAṄGHAMṬ NAMĀMI.
I pay respect to the Sangha. (five-point prostration)

Candidate recites 求授者念:

ESĀHAMṂ AYYE, SUCIRA-PARINIBBUTAMPI, TAṂ
BHAGAVANTAM SARANṬAM GACCHĀMI,
DHAMMAṆCA
BHĪKKHU/BHĪKKHUNI-SAṄGHĀṆCA, PABBĀJAMṬ
MAṂ SAṄGHO DHĀRETU, AJJATAGGE PĀNUPETAṂ
SARANṬAM GATAM. (3X)

Venerable, I take refuge in the Blessed One — though he long ago attained Liberation — together with the Dhamma and the Bhikkhu Sangha. May the Sangha regard me as one gone forth, having attained refuge from this day forward.
尊者大德，虽然如来进入大涅槃已久远了，但我还是以佛、法、僧为皈依处。在此，请大德悉知，从现在起，直至尽形寿，我是一名优婆塞（优婆夷）（三遍）

ARADHANA TISARAṆA AṬṬHASĪLA

求授文

Lay person recites the following in making the request:

念:
MAYĀṂ (AHAM) AYYE, TI-SARAṆENA SAHA AṬṬHA SĪLĀṆI YĀCĀMA (YĀCĀMI).
Venerable, we (I) request the Three Refuges and the Eight Precepts.

第二次，尊者大德我们（我）向您求授三皈八戒。

A second time, Venerable, we (I) request the Three Refuges and the Eight Precepts.

第三次，尊者大德我们（我）向您求授三皈八戒。

A third time, Venerable, we (I) request the Three Refuges and the Eight Precepts.

Preceptor

YAMAḤAM VADĀMI TAṂ VADEHI (VADETHA for more than one person).
Repeat after me. 你（你们）跟着我念。

Lay people

ĀMA, AYYE.
Yes, Venerable. 是的，师父。

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18 See footnote 13.
REQUEST FOR GIVING UP THE PRECEPTS

舍戒文

RATANATTAYA VANDANĀ Kham Bucha Phra Rattana Trai
Salutation to the Triple Gem - see page 96.

PUBBABHĀGANAMAKĀRAPĀṬHA 赞佛偈 - see page 82.
SARĀṆAGAMANA PĀṬHA 行三皈依 - see page 83.
AṬṬHASĪLA 八戒 – see pages 88-89.

In a kneeling positing, raise a tray of flowers, three incense sticks and two candles to the forehead and present it to the bhikkhuni respectfully, then recite the following verse:

PANDARAṆGA PABBAJITA AṬṬHA SIKKHĀPADĀNI
PACCAKKHĀMI KHIMITIMAM DHĀREDHA
[SANGHAM AYYE DHĀRETU SIKKHAM PACCAKKHĀMI ,
PANDARAṆGA , PABBAJITAVESAM , PACCAKKHĀMĪTI]

Venerable, please witness my giving up of the eight precepts. I am now no longer an eight-precept holder. 尊者大德，请为我作证，我今舍去八戒，从现在起，不再是白衣八戒女(男)了。

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19 Chinese translation by Dhammavaro Bhikkhu, in ‘Nanchuan Kesong’.
ASK FOR FORGIVENESS FROM TRIPLE GEM

BUDDHO GARAVO DHAMMO GARAVO SANGHO GARAVO
KĀYA KAMMAṂ VACĪ KAMMAṂ MANO KAMMAṂ ATĪTA
DOSAṂ ANĀGATA DOSAṂ PACCUPANNA DOSAṂ SABBĀ
DOSAṂ KHAMAMṬ TU TE.

Khaphajao kho kharawa sadaeng khwam khaorop bucha yang
sung sut dae phra phu mi Phraphakjao phrom thang phra
Tham lae Mukhanasawok phu prasoet khong phra phu mi
Phraphakjao, tha hak khaphajao mi thot phit dai pra mat phlat
phlang to phra rattanatrāi thang thang kai thang waja rue
thang jai thang to na lae lap lang thang thi jetana lae mai jetana
thang thi nuek dai lae nuak mai dai tang tae a-dit jon thueng
patjuban lae mae anakhot, khaphajao kho nom sian aphiwat
phuea kho khama ong somdet phra phu mi Phraphakjao phrom
thang phra Tham lae Mukhanasawok na o-kat ni duai thoen.

We ask for forgiveness from the Buddha, Dhamma and Sangha for
all the past, present, and future transgressions against the Buddha,
Dhamma and Sangha. 由我身语意，过去、现在、未来，放逸作
过失，愿三宝原谅我.(five-point prostration 3x)

ASKING FOR FORGIVENESS FROM SANGHA BEFORE
TAKING LEAVE

Duay kai kodi, duay waja kodi, duay jai kodi, kam na titian an
dai thi khaphajao dai kratham laew to than phra ajan, khana
bhikkhuni, sikkhamana, samaneri, maechi, thang to na kodi lap
lang kodi, thang thi jetana kodi mai jetana kodi, tang tae
adittachat jon thueng pajjuban chat ni, khaphajao kho

20 Prior to making requests to take the Three refuges and Precepts, the lay person is advised to
recite this verse asking for forgiveness from the Triple Gem.
ahosikam. Kho hai than mi jit khit metta yok thot ok jak jai khong khaphajao, phuea ja dai mai pen niworatham khwang kan kan praphoet phrommajan khong khaphajao to pai. Khaphajao kho hai sanya wa ja samruam rawang kai waja jai nai kan to pai.

For all the wrongs that I have committed by body, speech and mind in the past, present, and future, towards all the bhikkunis, sikkhananas, samaneris, and maechis, both intentionally and unintentionally, in front or behind the back, in the past and present lives, I ask to be forgiven so that the committed karma will not be obstacles for my practice of the Noble Eightfold Path. I am determined to be more mindful and careful in body, speech and mind from now on. 由我身语意，放逸作过失，在过去，现在或未来，无论有意或无意，在前面或后面，前世或今生，犯了身業语業意業，得罪比丘尼，式叉摩那，沙弥尼，持法女。愿大家原谅我(宽恕)，让业力不会阻碍我实践八正道！以後我會好好地守護自己的行為(身语意)。

After a Dhamma Talk
HANDA MAYAṂ SADHU KĀRAṂ KAROMASE

SĀDHU, SĀDHU, SĀDHU

Kho hai Phra Phutthatham jong phae phaisan phuea prayot phuea suk kae sapphasat khue phu kieo khong thanglai trap sin kanlanan thoen.

May the Dhamma of the Buddha spread far and wide and last forever for the welfare and happiness of all sentient beings.

为了众生的福利，为了众生的幸福，愿正法流传广，愿正法永存.
VI. CHANTING ON SPECIAL OCCASIONS
(PARITTA PROTECTION 护卫经念诵)

ĀRĀDHANĀPARITTAMAṆGALA²¹
Requesting Blessings 请护卫偈

A representative of the assembly recites the following verses to invite the Saṅgha to chant the protection verses:

VIPATTIPAṬIBĀHĀYA SABBASAMPATTISIDDHIYĀ SABBADUKKHHAVINĀSĀYA PARITTAṂ BRŪTHA MAṆGALAṂ.
For warding off misfortune, for the achievement of all supreme blessing, for the dispelling of all pain, may you chant a protection blessing. 为了祛除一切的灾难,摧毁一切的痛苦, 获得一切的幸福, 请(为我等)诵吉祥护卫偈。

VIPATTIPAṬIBĀHĀYA SABBASAMPATTISIDDHIYĀ SABBABHAYAVINĀSĀYA PARITTAṂ BRŪTHA MAṆGALAṂ.
For warding off misfortune, for the achievement of all supreme blessing, for the dispelling of all danger, may you chant a protection blessing. 为了祛除一切的灾难,摧毁一切的恐惧, 获得一切的幸福, 请(为我等)诵吉祥护卫偈。

VIPATTIPAṬIBĀHĀYA SABBASAMPATTISIDDHIYĀ SABBAROGAVINĀSĀYA PARITTAṂ BRŪTHA MAṆGALAṂ.
For warding off misfortune, for the achievement of all supreme blessing, for the dispelling of all illness, may you chant a protection blessing. 为了祛除一切的灾难,摧毁一切的疾病, 获得一切的幸福, 请(为我等)诵吉祥护卫偈。

blessing, for the dispelling of all illness, may you chant a protection blessing. 为了祛除一切的灾难，摧毁一切的疾病，获得一切的幸福，请(为我等)诵吉祥护卫偈.

Kho phra khun jao prot suat phra parit an pen mong khon phuea ham kwam wibat phuea samret sombat thuk prakan phuea hai thuk phai rok antarai dai dai thuk chanit jong phinat sun pai.

ÄRÄDHANÄ DHAMMADÈSAÑÄ
Requesting a Discourse 请法偈

BRAHMÄ CA LOKÄDHIPATĪ SAHAMPATI
KATAŅJALĪ ANADHIVARAM ĀYĀCATHA:
SANTĪDHA SATTĀPPARAJAKKHA-JĀTIKĀ
DESETU DHAMMAṂ ANUKAMPĪMAṂ PAJÀṂ.

The Brahma Sahampati, Lord of the World,
With hands palm-to-palm before his heart, requested a blessing:
There are beings here with only a little dust in their eyes.
Please teach the Dhamma out of compassion for them.
梵天天王，世界最高的天主，莎汉跋帝，恭敬合掌向佛劝请：
世尊，唯愿世尊悲悯众生，为那些眼睛里只有少许尘垢的众生宣示正法吧．

Dhammapada Verse 216 Piyavagga 法句经喜爱品

Taṅhāya jāyatī soko, taṅhāya jāyatī bhayaṃ,
Taṅhāya vippamuttassa, natthi soko kuto bhayaṃ.

216. From craving springs grief, from craving springs fear. For one who is wholly free from craving there is no grief; whence then fear?
从爱欲生忧，从爱欲生怖；离爱欲无忧，何处有恐怖．
DEVATĀ-ĀYĀCANA-GĀTHĀ “Chum-num-thewada”  
*An Invitation to the Devas*22 邀天衆聞法

[SAMANTĀ CAKKAVĀLESU ATRĀGACCHANTU  
DEVATĀSADDHAMMAṂ MUNI-RĀJASSASUṆANTU  
SAGGA-MOKKHADAM  
薩曼它擦卡哇累蘇/ 阿特啦咖參禿爹窪他/ 薩丹茫目你啦加薩/  
蘇南禿薩咖模卡當  
*From around the galaxies may the devas come here, may they listen  
to the True Dhamma of the King of Sages, leading to heaven and  
emancipation. 愿宇宙間诸天来此，愿他们聆听牟尼王[圣贤之王],  
那趋向天界与解脱的真法.]  

SAGGE KĀME CA RŪPE GIRI SIKHARATAŢE  
CANTALIKKHE VIMĀNE DĪPE RAŢTHE CA GĀME  
TARUVANAGAHANE GEHA(ARAMA)-VATTHUMHI  
KHETTE  
Khaphajao kho choen lao thewada, sueng sing sathit yu nai  
sawan chan kam-ma-phop, rup-pa-phop, lae nai phu-pha hua  
heo, khu-ha lae yot khao, phrom thang phum-ma-thewada,  
sueng sathit yu nai wiman, rue thi sathit nai ko nai phra nakhon  
yai noi, nai ton mai nai pa-chat, nai ban noi mueang yai, thua  
thuk chonnabot, nai rai-na rong san, phra phum jao thi  
*Those in the heavens of sensuality and form, on peaks and mountain  
precipices, in palaces floating in the sky, in islands, countries, and  
towns, in groves of trees and thickets, around home sites and fields  
欲界与色界天, 山巅、断崖、天宫, 州渚、乡间、城镇，树丛  
之中、村野周围的天众  

BHUMMĀ CĀYANTU DEVĀJALA-THALA-VISAME  
YAKKHA-GANDHABBA-NĀGĀTIŢTHANTĀ SANTIKE  
YAMMUNI-VARA-VACANAM ŚĀDHAVO ME SUṆANTU  
thang yak lae khon than, ruam thang nak, sueng sathit yu nai

---

22 English translation by Thanissaro Bhikkhu; Chinese translations consulted: one by良稹, in ‘巴  
利經誦(II)’, and another by Bhikkhu U Mangala, in Tusita Chanting Book.
And the earth-devas, spirits, heavenly minstrels, and nagas, in water, on land, in bad lands, and nearby, may they come and listen with approval as I recite the word of the Excellent Sage.

还有那地居神，水陆荒郊的夜叉、干踏婆、龙族，在我持诵殊胜牟尼之经时，愿他们前来聆听、赞歎。

**DHAMMASSAVANA-KĀLO AYAM-BHADANTĀ. (3X)**

丹瑪灕娃那卡樓阿秧芭丹它

**Du kon than phu jaroen thanglai kan ni pen kan fang Tham**

This is the time to listen to the Dhamma, Venerables. 尊者们，这是闻法时刻,尊者

---

**TISARAṆAGAMANA PĀTHA**

*Three Refuges 三歸依*

[NAMO TASSA] BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA (Three times)

BUDDHAṂ SARĀṆAṂ GACCHĀMI……see page 83.-

[Note: 注: One variation of the above is the substitution of 'SARĀṆAṂ GACCHĀMI' (go for refuge to Buddha /Dhamma/Sangha) with ‘JĪVITAṂ YĀVA NIBBĀNAṂ SARĀṆAṂ GACCHĀMI’ (go for life-long refuge to... until realizing Nibbāna).

从今起直至命终,我归依佛/法/僧为依止与生命,直至证得涅槃]
NAMAKKĀRAṂI

Homage — Recalling Attributes of Triple Gem

BUDDHA–GUṆA–VANDANĀ
Recalling Attributes of Buddha, dhamma and sangha

ITIPI SO BHAGAVĀ ARAHAMṆ SAMMĀ-SAMBUDDHO VIJJĀ-CARAṆA-SAMPANNO SUGATO LOKAVIDŪ ANUTTARO PURISA-DAMMA-SĀRATHI SATTHĀ DEVA-MANUSSĀNAṂ BUDDHO BHAGAVĀṬI

DHAMMA–GUṆA–VANDANĀ
Recalling Attributes of Dhamma

[SVĀKKHĀTO] BHAGAVATĀ DHAMMO SANDIṬṬHIKO AKĀLIKO EHIPASSIKO OPANAYIKO PACCATTĀṂ VEDITABBO VIṆṆŪHIṬI

SAṄGHA–GUṆA–VANDANĀ
Recalling Attributes of Sangha

NAMAKĀRA-SIDDHI GĀTHĀ  
*The Verses on Success Through Homage* 礼敬胜利偈

Yo Cakkhumā Mohamalāpakaṭṭho  
Sāmam va Buddho Sugato Vimutto  
Mārassa Pāsā Vinimocayanto  
Pāpesi Khemam Janatam Vineyyam  

Than phra ong dai mi phra panya jaksu khajat monthin khue  
Moha sia laew, dai trassaru pen Phra Phutthajao doi lam phang  
sadet pai duai di phon pai laew song plueang mu khon jak  
buang man, nam pai su khwam kasem suk  

The One with vision, with the stain of delusion removed, self- 
awakened, well-gone, and released, freed from the snares of mortal  
temptation, he leads humanity from evil to security.  

灭痴离垢, 具足慧眼, 自证成佛, 善逝, 自在的解脱者, 脱离  
了魔罗的罗网, 他引导众生从险难中达到安稳之处.  

Buddhaṃ Varantaṃ Sirasā Namāmi  
Lokassa Nāthaṅca Vināyakaṅca.  
Tan-tejasā Te Jaya-Siddhi Hotu  
Sabbantarāyā Ca Vināsamentu  

Khaphajao kho thawai namassakan Phra Phutthajao phu  
prasoet phra ong nan, phu pen thi phueng an sung sut lae pen  
phu nam haeng lok, duai det Phra Phutthajao nan, kho kwam  
samret haeng chai chana jong mi kae than, lae kho antarai  
thang muan jong thuong kwam phinat pai  

I pay homage with my head to the excellent Buddha, the protector  
and mentor for the world. By the power of this, may you have  
triumph and success, and may all your dangers be destroyed.  

我俯首顶礼无上的佛陀, 世间的护卫者及（人天）的导师, 以此威  
德力故, 愿你获得胜利与成就, 愿所有的险难都得以消除.  

---

23 Chinese translation by Dhammavaro Bhikkhu in ‘Nanchuan Kesong’ (2001)
Dhammo Dhajo yo viya tassa satthu
dassesi lokassa visuddhimaggam
niyyāniko dhamma-dharassa dhārī
sātāvaho santi karosucinño

Phra Thammajao dai pen dut thong chai haeng phra sassada
phra ong nan, sadaeng withi chiwit an borisut kae lok, pen
khunnatham an nam hai phon yuk khen, khum khrong phu song
Tham, Tham thi pra phoet di laew yom nam khwam suk sa-
ngop ma hai

The Teacher's Dhamma, like a banner, shows the path of purity to the
world, leading out, upholding those who uphold it. Rightly
accomplished, it brings pleasure, makes peace.

佛陀的教法，犹如（引领军队的）旗帜,为世人指引清净之道,
那依法奉行的人，势将得到（苦的）解脱，若人如法（依教）
地奉行必定获得幸福与安乐.

Dhammamā varantaṁ sirasā namāmi
mo happadālam upasantadāham
tan-tejāsa te jaya-siddhi hotu
sabbantarāyā ca vināsamentu

Khaphajao kho thawai namassakan phra Tham an phra soet
nan, an tham lai khwam mai ru jing, ra ngap khwam rao ron,
duai det phra Thammajao nan, kho khwam samret haeng
chaichana jong mi kae than, lae kho antarai thang muan jong
thueng khwam phinat pai

I pay homage with my head to the excellent Dhamma which pierces
delusion and makes fever grow calm. By the power of this, may you
have triumph and success, and may all your dangers be destroyed.

我俯首顶礼那殊胜的法,它去除了(无明)热恼,而(使人)
获得清凉，以此威德力故，愿你获得胜利，愿你一切皆成就，
愿你所有的险难都得以消除.

Saddhamma-senā sugatānugo yo
lokassa pāpupakilesa-jetā
santo sayām santi-niyojako ca
svākkhāta-dhammaṁ viditaṁ karoti
Mukhanasawok khong Phra Phutthajao mu dai pen sena prakat phra sattham damnoen chiwit tam roi phra sassada phu sadet pai di laew, mukhanasawok phu to su tham lai upakiles an pen het koet thuk khong lok, pen phu sa-ngop eng duai lae yom pra kop phu uen wai nai khwam sa-ngop duai, yom phoei phae phra Tham thi Phra Phutthajao trat wai di laew nan hai mi phu ru tam

The true Dhamma's army, following the One Well-gone, is victor over the evils and corruptions of the world. Self-calmed, it is calming and without fetter, and makes the well-taught Dhamma be known.

正法的军队，善逝的追随者，战胜了世间一切的罪恶与垢染，获得自心的平和与寂静，不再有任何的系缚，（因他们已）体证那详尽解说的正法。

SAṄGHĀM VARANTĀṂ SIRASAṂ NAMĀMI BUDDHĀNUBUDDHAM SAMA-SĪLA- DIṬṬHĪM TAN-TEJASAṬ TE JAYA-SIDDHI HOTU SABBANTARĀYĀ ČA VINĀSAMENTU

Khaphajao kho thawai namassakan mukhanasawok phu prasoet nan, phu trassaru tam Phra Phutthajao mi sin lae khwam hen chop samue kan, duai det haeng mukhanasawok khong Phra Phutthajao nan, kho khwam samret haeng chaichana jong mi kae than, lae kho antarai thang muan jong thueng khwam phinat pai.

I pay homage with my head to that excellent Saṅgha, awakened after the Awakened, harmonious in virtue and view. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

我俯首顶礼那尊敬的僧伽，那随佛而证悟的团体，戒行及知见皆圆满，以此威德力故，愿你获得胜利，愿你一切皆成就，愿你所有的险难都得以消除。
NAMOKĀRA-AṬṬHAKA-GĀTHĀ²⁴
The Homage Octet 八南无偈

NAMO ARAHATO SAMMĀ SAMBUDDHASSA MAHESINO
Kho nop nom dae phra arahanta samma sam phutthajao, phu
song sawaeng ha sueng prayot an ying yai
Homage to the Great Seer, the Worthy One, the Rightly Self-
awakened One.

NAMO UTTAMA-DHAMMASSA SVĀKKHĀTASSEVA TENIDHA
Kho nop nom dae phra Tham an sung sut nai phra sassana ni thi
Phra Phutthajao trat wai di laew
Homage to the highest Dhamma, well-taught by Him here.

NAMO MAHĀ-SAṄGHASSĀPI VISUDDHA-SĪLA-DIṬṬHINO
Kho nop nom dae Mukhanasawok khong Phra Phutthajao phu
mi sin khwam hen an di ngam borisut mot jot
And homage to the Great Saṅgha, pure in virtue and view.

NAMO OMĀTYĀRADDHASSA RATANATTYASSA SĀDHUKAM
Kan nop nom dae phra rattanatrai thi khuen ton duai kham wa
a, u, ma, dang klaw ma nan pen kan di
Homage to the Triple Gem beginning auspiciously with Aum.

NAMO OMAKĀTĪTASSA TASSA VATTHUTTAYASSAPI
Kho nop nom dae phra rattana thang sam nan an luang phon
jak thot an tam cha sia dai
And homage to those Three Objects that have left base things
behind.

NAMO KĀRAPPABHĀVENA VIGACCHANTU UPADDAVĀ.
Duai anuphap haeng kan kratham khwam nop nom nan kho khwam chua rai thanglai jong phi nat pai
By the potency of this homage, may misfortunes disappear.
以此礼敬的力量，愿一切的障碍皆消除.

NAMO KĀRĀNUBHĀVENA S UVATTHI HOTU SABBADĀ
Duai anuphap haeng kan kratham khwam nop nom nan kho khwam sawatdi mong khon jong bang koet mi talotkan thuk muea
By the potency of this homage, may there always be well-being.
以此礼敬的力量，愿它带来永恒的幸福.

NAMO KĀRASSA TEJENA VIDHIMHI HOMI TEJAVĀ
Duai anuphap haeng kan kratham khwam nop nom nan kho phuak rao jong pen phu mi det mi phalang nai kan tham phi thi (sang kuson) duai thoen.
By the power of this homage, may success in this ceremony be mine.
以此如实的敬礼，愿我获得一切的成就.

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Dhammapada Verse 75 Vanavasitissasamanera Vatthu
法句经愚品

Aññā hi lābhūpanisā,aññā nibbānagāmini;
Evametaṃ abhiññāya,bhikkhu buddhassa sāvako;
Sakkāraṃ nābhinandeeyya,vivekamanubṛuhaye.

75. One is the quest for worldly gain, and quite another is the path to Nibbāna. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead. 一道引世利，一道向涅槃。佛弟子比丘，当如是了知，莫贪着世利，专注于远离
MAHĀ-MAṆGALA SUTTA  
Mong Khon La Sut
Great Discourse on Blessings

BAHŪ DEVĀ MANUSSĀ CA MAṆGALĀṆI ACINTAYUṂ
巴胡爹瓦馬奴撒車/ 芒格拉尼阿僅得勇
ĀKAṆKHAMĀṆĀ SOTTHĀNAṂ
阿康可馬那唆他南
BRŪHI MAṆGALAM UTTAMAṂ
布魯(喜) 芒格勒目得芒

Thewada lae manut pen an mak, phu wang khwam suk khwam jaroen dai pha kan khop khit thueng mong khon, an pen het hai thueng khwam suk khwam jaroen thanglai, kho phra ong trat bok mong khon an sung sut duai thoet.

Many deities and humans 诸天与世人
Have pondered on (the question of) blessings 想望吉祥
Longing for happiness (well-being) 希求安宁
Tell me the highest blessing. 以此，请宜说至高的吉祥.

The Buddha’s reply:

ASEVANĀ CA BĀLĀNAṂ PANDITĀNAṆ CA SEVANĀ
阿色瓦那車巴拉南／胖地他南車色瓦那
PŪJĀ CA PŪJANĪYĀNAṂ ETAṂ MAṆGALAM UTTAMAṂ.
菩家車菩借尼牙南／(會)當芒格勒目得芒

Phra Phutthajao trat top wa: Kan mai khop khon phan thanglai nueng/ Kan khop tae phu ru (bundit) thanglai, nueng/ Kan bu cha nop nom bukkhon thi khuan bu cha, nueng/ Sam kho ni nam khwam jareon rung rueang an sung song ma su chiwit.

Not to associate with the foolish 远离愚人
Associate with the wise 亲近智者
To honor those worthy of honor. 礼敬值得礼敬者
This is the highest blessing. 这是至高的吉祥。

PATIRŪPADESAVĀSO CA PUBBE CA KATAPUṆṆATĀ 帕地路迫爹色瓦唆生
ATTASAMMĀPAṆIDHI CA ETĀM MAṆΓALAM UTTAMAṆ 阿得三馬帕尼地他

Kan yu nai thin thi mi sing waet lom thi di, nueng / khwam pen phu tham khwam di triam phrom wai tae ton, nueng / kan tang ton wai doi chop tham, nueng / Sam kho ni nam khwam jareon rung rueang an sung song ma su chiwit.

To reside in a suitable locality 居住适宜处
To have meritorious deeds performed in the past 往昔曾修福
To set oneself in the right direction. 自立正志愿(志向端正
This is the highest blessing. 这是至高的吉祥。

BĀHUSACCAṆ CA SIPPAṆ CA VINAYO CA SUSIKKHITO 巴胡撤強車西胖車 味那友車蘇西(氣)多
SUBHĀSITĀ CA YĀ VĀCA, ETĀM MAṆΓALAM UTTAMAṆ 蘇巴西他車牙瓦家. (會)當芒格勒目得芒

Dai fang khwam jing thi mi pra yot ma mak, nueng / pra yuk chai sing thi fang laew nai kan dam noen chiwit dai di, nueng / kan fuek fon oprom jitjai nai kan khajat kiles, nueng /kan phut tae waja thi di,nueng / si kho ni nam khwam jareon rung rueang an sung song ma su chiwit.

Vast learning and having skills in crafts 博学(多闻)广能(技术精)
And a discipline well-trained in 精通律仪(善学于律仪)
And well-spoken speech (and civility). 言语善宜
This is the highest blessing. 这是至高的吉祥

MĀTĀPITU UPAṬṬHĀNAṆ ČA PUTTADĀRASSA SAṆGAHO 马他批杜悟帕他囊 / 舗特达拉色三軋火
ANĀKULĀ CA KAMMANTĀ ETĀM MAṆΓALAM UTTAMAṆ 阿那庫拉車卡芒他. (會)當芒格勒目得

Kan upatham bamrungh manda bida, nueng / kan song khro luk, nueng / kan song khro phan-ra-ya, nueng / khwam pen phu
Supporting one’s mother and father 奉养父母
Looking after spouse and children 照顾妻儿
Engaging in a harmless. (peaceful or conflict-free) occupation. 工作不混乱(行事周全)
This is the highest blessing. 这是至高的吉祥.

Selfless giving, righteous conduct 布施、奉法
Supporting one’s relatives 济助亲友
And blameless action. 诸事无咎 -
This is the highest blessing. 这是至高的吉祥

Ceasing and abstaining from evil 戒诸恶业
Abstaining from intoxicants 避诸醉品
Being diligent in virtuous practices (righteous acts). 于法不放逸(心智警醒).
This is the highest blessing. 这是至高的吉祥.

GĀRAVO CA NIVĀTO CA SANTUṬṬHĪ CA KATAṈŪTĀ 軋勒我車尼瓦多車 三兔梯車卡當奴他
KĀLENA DHAMMA·SAṆAṆĀ 昂那達馬撒瓦囊
ETĀṂ MAṆGALAM UTTAMAṆ (會)當芒格勒目得芒

Kan mi samma kharawa, nueng / kan on nom thom tua, nueng / mi khwam san dot, nueng / mi khwam katanyu, nueng / kan fang tham tam kanwela, nueng / ha kho ni nam khwam jaroen rung rueang an sung song ma su chiwit.

Reverence and humility 恭敬、谦卑
Contentment and gratitude 知足感恩
Timely hearing of Dhamma. 适时闻法.
This is the highest blessing. 这是至高的吉祥.

KHANTĪ CA SOVACASSATĀ SAMĀṆĀNAṆ CA DASSANAṆ 康梯車唆瓦恰色他 撒麼那囊車達色囊
KĀLENA DHAMMA·SĀKACCHĀ 卡雷勒那達馬撒卡恰
ETĀṂ MAṆGALAM UTTAMAṆ (會)當芒格勒目得芒

Mi khwam ot thon, nueng / pen phu wa ngai on yon, nueng / kan dai phop hen samana khue phu sa-ngop ra-ngap kiles, nueng / kan sonthana tham tam wela an khuan, nueng / si kho ni nam khwam jaroen rung rueang an sung song ma su chiwit.

Patience and obedience (amenable to advice) 忍耐、受教(柔顺)
Seeing renunciants 得见沙门
Timely discussion of Dhamma. 适时论法.
This is the highest blessing. 这是至高的吉祥.
TAPO CA BRAHMACARIYĀ CA
他波车布拉马恰利牙车
ARIYA SACCĀNA DASSANAM
阿利牙撒恰呢達色囊
NIBBĀNA SACCHIKIRIYĀ CA
捏槃呢撒車(気)利牙車
ETAM MAṆGALAM UTTAMAM
(會)當芒格勒目得芒

Khwam phian phao kiles, nueng / kan pra phoet phrommajan, nueng / kan hen ariyasaj si, nueng / kan kra-tham hai jaeng sueng phra nippahan, nueng /si kho ni nam khwam jaroen rung rueang an sung song ma su chiwit.

Austerity and celibacy (holy or pure life) 俭朴、独身)

Seeing the Four Noble Truths 亲见圣谛
Realization of Nibbāna 实证涅槃
This is the highest blessing. 这是至高的吉祥

PHUṬṬHASSA LOKADHAMMEHI
菩他色漏卡達梅
CITTAṂ YASSA NA KAMPATI
奇当牙色那康帕地
ASOKAM VIRAJAM KHEMAṂ
阿唆康味拉將克芒
ETAM MAṆGALAM UTTAMAM
(會)當芒格勒目得芒

Jit mai wan wai nai lokkatham thang paet, nueng /jit mai sao sok, nueng /jit mai mi kiles thu-li, nueng /jit kasemsuk, nueng / si kho ni nam khwam jaroen rung rueang an sung song ma su chiwit.

A mind unshaken by changing worldly conditions,接触世间法，心毫不动摇，sorrowless, stainless (dust-free, passionless), and secure. 不哀,无染、安住. This is the highest blessing. 这是至高的吉祥.
ETĀDISĀNI KATVĀNA   SABBATTHAMAPARĀJITĀ
(會)他地撤尼卡特瓦呢   撒巴特馬迫拉吉他
SABBATTHA SOTTHĪM GACCHANTI
撒巴特唆聽軋強梯
TAṂ TESAṂ MAṆGALAM UTTAMAN’TI.
當貼三芒格勒目特芒梯
Thewada lae manut thanglai tham tam mong khon lao ni laew /
yom pen phu mai phai phae nai thi thang puang / yom thueng
khwam suk khwam jaroen nai thi thang puang / kho nan pen
mong khon an sung sut khong thewada lae manut thanglai.
Those who have fulfilled all these are everywhere invincible
They find well-being everywhere. Theirs is the highest blessing.
如此行持，无往不胜、随处安宁: 这是至高的吉祥

(Khuddakapatha 5/Sutta Nipata 2.4)

Dedication of blessings:
NATTHI ME SARAṆĀṂ AṆṆĀṂ  ..........see page 148.........
YAṆKIṆCI RATANAṂ LOKE  ................. see page 147.......

RATANA SUTTA (拉他拿蘇特)
Discourse On The Jewels 三寶經(Sutta Nipata 2.1)

YĀNĪDHA BHŪṬĀNI SAMĀGATĀNI
牙尼得菩他尼撤馬格他尼
Whatsoever beings are here assembled,

BHUMMĀṆI VĀ YĀ NIVA ANTALIKKHE
菩馬尼瓦牙尼瓦昂他利科
Whether terrestrial or celestial,

天空或地上來集諸神祇
SABBEVA BHŪTĀ SUMANĀ BHAVANTU
May every being be happy!

ATHOPI SAKKACCA SUṆANTU BHĀSITAṂ
Moreover, may they attentively listen to my words!

TASMĀ HI BHŪTĀ NISĀMETHA SABBÉ
Accordingly give good heed, all ye beings!

METTAM KAROTHA MĀNUSIYĀ PĀJĀYA
Show your loving kindness to humans who,

DIVĀ CA RATTO CA HARANTI YE BALIṂ
Day and night, bring offerings to you,

TASMĀ HI NE RAKKHATHA APPAMATTĀ
Therefore watch over them zealously.

YAM KĪNCI VITTAṂ IDHA VĀ HURAM VĀ
Whatever treasure there be, either here or in the world beyond,

SAGGESU VĀ YAM RATAŅAM PANĪTAṂ
Or whatever precious jewel in the heavens;

NA NO SAMAṂ ATTHI TATHĀGATENA
Yet there is none comparable to the Accomplished One.
IDAMPI BUDDHE RATANAM PAÑITAM
伊當比菩得拉特囊帕尼當
Truly, in the Buddha is this precious jewel found.

ETENA SACCENA SUVATTHI HOTU
伊貼那撒車那蘇瓦地厚土
By this truth, may there be happiness.

KHAYAM VIRAGAM AMATAM PAÑITAM
卡洋味拉港阿麼當帕尼當
That cessation, passion free, immortality supreme,

YADAJJHAGA SAKYAMUNI SAMAHITO
牙達且軋撒撒(氣)牙牟尼撒馬(喜)多
Through concentration, the tranquil Sage of the Sakyas.

NA TENA DHAMMENA SAMATTHI KINCI
那貼那達梅那撒馬地(氣)音吉
There is nought comparable with that Dhamma.

IDAMPI DHAMME RATANAM PAÑITAM
伊當比達梅拉特囊帕尼當
Truly, in the Dhamma is this precious jewel.

ETENA SACCENA SUVATTHI HOTU
伊貼那撤車那蘇瓦地厚土
By this truth, may there be happiness!

YAM BUDDHASETTHO PARIVANAYI SUCIM
洋菩得色多帕利瓦那伊蘇錦
That sanctity praised by the Buddha Supreme,
SAMĀDHI-MĀNANTARI-KAṆṆA-MĀHU
三馬地馬囊他利卡尼牙馬胡
Is described as ‘concentration without interruption’.

SAMĀDHINA TENA SAMO NA VIJJATHI
三馬地那貼那撤摩那味家梯
There is nought like that concentration.

IDAMPI DHAMME RATANAṂ PAṆĪTAM
伊當比達梅拉特囊帕尼當
Truly, in the Dhamma is this precious jewel.

ETENA SACCHENA SUVATTHI HOTU.
會貼那撤車那蘇瓦地厚士
By this truth, may there be happiness!

佛陀所讚嘆,清淨無間定。別無有他定,可與其比倫。實爾達摩中,具足如斯寶。由此真實故,願一切安樂。

YE PUGGALAṬṬHASATĀṂ PASATTHĀ
耶普格拉阿特撒湯迫撒他
Those Eight Individuals, praised by the virtuous,

CATTĀRI ETĀNI YUGĀNI HONTI
恰他利(會)他尼憂軋尼洪梯
They constitute four pairs.

TE DAKKHINEYYA SUGATASSA SĀVAKĀ
貼達(氣)內牙蘇軋他色撒瓦卡
They, worthy of offerings, are the disciples of the Wel-come One,

ETESU DİNNĀṆI MAHAPPHALĀṆI
(會)貼蘇丁那尼馬哈迫拉尼
To these gifts given yield abundant fruit.

IDAMPI SAṆGHE RATANAṂ PAṆĪTAM
伊當比三給拉特囊帕尼當
Truly, in the Sangha is this precious jewel.

ETENA SACCHENA SUVATTHI HOTU
會貼那撤車那蘇瓦地厚士
By this truth, may there be happiness!

堪讃諸善人，四雙八輩眾。善逝之弟子，值得奉供養。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

YE SUPPAYUTTĀ MANASĀ DAĻHENĀ
耶蘇迫憂他馬呢撒達雷那
With steadfast mind, applying themselves

NIKKĀMINO GOTAMA SĀSANAMHI
尼卡米諾果特麼撤色彌(喜)
Thoroughly in the Dispensation of Gotama,

TE PATTIPATTĀ AMATAṀ VIGAYHA
爹帕梯帕他阿麼滑味軋喝
Exempt from passion, they have attained to that which should be attained.

LADDHĀ MUDHĀ NIBBUTIṀ BHUṆJAMĀṆĀ
拉達目達尼菩聽布家馬那
And plunging into the Deathless, they enjoy the peace obtained without price.

IDAMPI SAṆGHE RATANAṀ PAṆĪTAṀ
伊當比三給拉特囊帕尼當
Truly, in the Sangha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU
會貼那撒車那蘇瓦地厚士
By this truth, may there be happiness!

堅心離貪欲，信奉瞿曇法。已證所應證，悟入不滅境。得此無餘漏，證悟涅槃樂。於諸僧伽中，具足如斯寶。由此真實故，願一切安樂

YATHINDAKHĪLO PAṬHAVIMSITO SIYĀ
牙聽得(氣)漏帕特魏音色多西牙
Just as a firm post sunk in the earth,
Cannot be shaken by the four winds;

Even so do I declare him to be a righteous person

Who thoroughly perceives the Noble Truths.

Truly, in the Sangha is this precious jewel.

By this truth, may there be happiness!

Those who comprehend clearly the Noble Truths,

Well taught by Him of wisdom deep,

Although they may be mightily neglectful,

They will never undergo an eighth birth.
Truly, in the Sangha is this precious jewel.

By this truth, may there be happiness!

For him with acquisition of insight,

Three things are abandoned, namely,

Self-illusion, doubts and indulgence in wrongful rites and ceremonies, whatever there are

From the four states of misery, he is absolutely freed,

And is incapable of committing the six heinous crimes.

Truly, in the Sangha is this precious jewel.
By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

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By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!

By this truth, may there be happiness!
TATHŪPAMĀM DHAMMAVARAṆĀM ADEASYI
他杜迫芒達馬瓦朗阿地撤也
Has the sublime Doctrine,

NIBBĀNA-GĀMIṂ PARAMĀM HITĀYA
涅槃呢軋敏帕勒芒 (喜)他耶
That leads to Nibbāna, been taught for the highest good.

IDAMPI BUDDHE RATANAṂ PAṆĪTAMĀ
伊當比菩得拉特囊帕尼當
Truly, in the Buddha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU
(會)貼那撤車那蘇瓦地厚士
By this truth, may there be happiness!

VARŌ VARĀṆŪ VARADO VARĀHARO
瓦漏瓦拉奴瓦勒多瓦拉哈漏
The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent

ANUTTARO DHAMMAVARAṆĀM ADEASYĪ
阿奴特漏達馬瓦朗阿爹撤伊
Has expounded the excellent Doctrine.

IDAMPI BUDDHE RATANAṂ PAṆĪTAMĀ
伊當比菩得拉特囊帕尼當
Truly, in the Buddha is this precious jewel.

ETENA SACCENA SUVATTHI HOTU
(會)貼那撤車那蘇瓦地厚士
By this truth, may there be happiness!

證悟最殊勝，傳授最殊勝，導引最殊勝，無上士宣說，無上殊勝法。爾實佛陀中，具足如斯寶。由此真實故，願一切安樂
KHĪŅĀM PURĀṆĀM NAVĀM NATTHI SAMBHĀVĀM
Their past is extinct, a fresh becoming there is not,
VIRATTACITTĀ ĀYATIKE BHAVASMĪM
Their minds are not attached to a future birth.
TE KHĪṆABILĀ AVIRŪḤHICCHANDĀ
Their desires grow not;
NIBBANTI DHĪRĀ YATHĀ-YAMPADĪPO
Those wise ones go out even as this lamp.
IDAMPI SAŅGHE RATANAṆ PAṆĪTAM
Truly, in the Sangha is this precious jewel.
ETENA SACCE NA SУVATTHI HOTU
By this truth, may there be happiness!
YĀNĪDHA BHŪTĀNI SAMĀGATĀNI
Sakka’s exultation: “Whatsoever beings are here assembled,
BHUMMĀNIVĀ YĀNIVA ANTALIKKHE
Whether terrestrial or celestial,
TATHĀGATĀM DEVAMANUSSAPŪJITAM
Salute the Buddha, the Tathagata honoured by gods and men.
BUDDHAM NAMASSĀMA SUVATTHI HOTU
May there be happiness!
天空或地上，來集諸神祇。我等應禮敬，圓滿佛陀尊。人天所信奉，願一切安樂。
YĀNĪDHA BHŪTĀNI SAMĀGATĀNI
Whatsoever beings are here assembled,
YĀNĪDHA BHŪTĀNI SAMĀGATĀNI
Whatsoever beings are here assembled,
BHUMMĀNIVĀ YĀNIVA ANTALIKKHE
Whether terrestrial or celestial,
TATHĀGATAṂ DEVAMANUSSAPŪJITAṂ
Salute the Dhamma of the Tathagata honoured by gods and men.
DHAMMAM NAMASSĀMA SUVATTHI HOTU
May there be happiness!
天空或地上，來集諸神祇。我等應禮敬，圓滿達摩尊。人天所信奉，願一切安樂。
YĀNĪDHA BHŪTĀNI SAMĀGATĀNI
Whatsoever beings are here assembled.
BHUMMĀNIVĀ YĀNIVA ANTALIKKHE
Whether terrestrial or celestial,
TATHĀGATAṂ DEVAMANUSSAPŪJITAṂ
Salute the Sangha of the Tathagata honoured by gods and men.
SANGHAṂ NAMASSĀMA SUVATTHI HOTU
May there be happiness!”
天空或地上，來集諸神祇。我等應禮敬，圓滿僧伽尊。人天所信奉，願一切安樂。

KARANĪYA METTĀ SUTTA26 (梅他蘇特)
*The Discourse on Loving-kindness* 慈经 (Sutta Nipata 1.8)

KARANĪYAM-ATTHA-KUSALENA
卡惹尼牙馬特庫色雷呢
YANTAṂ SANTĀṂ PADĀṂ ABHISAMECCA
洋湯三湯帕當阿比撒梅車
SAKKO UJŪ CA SUHUJŪ ĈA
撤扣烏久車蘇久車
SUVACO CASSA MUDU ANATIMĀṆĪ
蘇瓦秋恰色目阿呢梯馬尼

Phu chalat nai prayot mung wang ja banlu daen sa-ngop phueng bamphen karaniyakit (khue athisila sikkha, athijitta sikkha, athipanya sikkha), lae phueng pen phu at-han pen khon trong naew nae, wa ngai, on yoi
One skilled in good, wishing to attain that state of peace should act thus: one should be able, upright, perfectly upright, obedient, gentle, and humble 专于修善者，欲达安祥境，应当有才能，正直且真诚，柔顺亦温和，谦虚无骄慢

SANTUSSAKO CA SUBHARO ĈA
三土色扣車蘇巴羅車
APPAKICCO CA SALLAHUKA-VUTTI
阿(白)(気)秋車撤勒胡可烏梯

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26 English and Chinese translations consulted and adapted are those of Ven. Chantima in ‘巴利文課誦本 – 三摩地學會’, and those of Thanissaro Bhikkhu and 良稹 in ‘巴利经诵选译 巴英中对照’. 
Phueng pen phu sandot liang ngai, mi kit thura noi damnoen chiwit bao kai bao jit, mi insi sa-ngop mi panya ru ariyasat si, mai khanong kai waja mai phua phan kap sakun thanglai
One should be content, easily supported, with few duties, live lightly, controlled in senses, discreet, not impudent, not be greedily attached to families 知足常安乐，易于受奉养，事务不宜繁，生活当简朴，六根勤收敛，审慎熟思虑，言行尽无漏，家亲不贪恋.

Than phu ru titian chon thanglai uen dai duai kam an dai, mai phueng pra phoet kam an nan loei, kho sat thang puang jong pen phu mi khwam suk mi khwam kasem mi ton thueng khwam suk thoet
One should not commit any slight wrong, for which other wise persons might censure him. May all beings be happy and secure; may all beings be happy-minded. 任何微细行，若为智慧者，当有所谴责，皆应不犯过，但愿诸众生，快乐且安稳，一切众生，心中常喜乐.
Whatever beings there may be, weak or strong, without exception, long, large, middling, short, subtle, gross 无论何众生，脆弱或坚强，含摄皆无[余馀], 长形或巨大, 中型或矮小, 细微或粗厚

Thang thi khoei hen rue mai khoei hen, yu klai rue klai, Seen or unseen, near or far 可见或难(不可)见，远方或近处

Thi koet laew rue kam lang sawaeng ha thi koet, sat thang puang lao nan jong pen phu mi ton thueng khwam suk thoet Born or seeking birth 已生或将生

May all beings be happy at heart 愿一切众生，心中常喜乐

Let no one deceive another or despise anyone anywhere 无论在何方，彼此不欺瞒，互不相藐视
BYĀROSANĀ PAṬĪGHA-SAÑÑĀ
比牙羅色那帕梯格三尼牙
NĀÑÑAM-AÑÑASSA DUKKHAMICCHEYYA
那尼牙馬尼牙色杜可梅且耶
Mai khuan pratthana thuk kae kan lae kan duai kan biat bian rue duai jai mung rai
In anger or ill-will, let him not wish any harm to another
勿存瞋恚心，期使他人苦
MĀTĀ YATHĀ NIYĀṂ PUTTAṂ
馬他牙他尼洋普湯
ĀYUSĀ EKA-PUTTAMANURAKKHE
阿憂撒(會)可普馬奴拉克
Manda thanom but khon dieo phu koet nai ton, yom phra chiwit ton phuea but chan dai
As a mother would risk her own life to protect her only child
犹如母对子，愿以己生命，保护彼独子
EVAM-PI SABBA-BHŪTESU
(會)旺比撒(白)布貼蘇
MĀNA-SAMBHĀVAYE APARIMĀṆAṂ
馬呢三巴瓦耶阿迫利馬囊
Bukkhon phueng jaroen metta jit mai mi praman nai sat thang puang chan nan
Even so towards all beings, one should cultivate a heart of boundless loving-kindness
如是对众生，修习勤发展，无限量慈心
METTAṆCA SABBA-LOKASMIṂ
梅湯車撒(白)漏卡司敏
MĀNA-SAMBHĀVAYE APARIMĀṆAṂ
馬呢三巴瓦耶阿迫利馬囊
Bukkhon phueng jaroen metta jit an mai mi praman, mai mi khop khet, mai mi wen, mai mi sattru nai sat lok thang mot
One should cultivate for all the world a heart of boundless loving-kindness
慈心对众生，长养(发展)无量心
UDDHĀMAṆ ADHO CA TIRIYAṆCA
_udhamaṆ adho ca tiriyānca_

ASAMBĀDHĀM AVERAṆ ASAPATTAṆ
_śambādhaś averyaś asapattaś_

Thang nai arupa phum bueang bon, rupa phum bueang klang, 
lae kamawajon phum bueang tam
_above, below, and all around, unobstructed, without enmity or hate_

TIṬṬHAṆ’CARAM NISINNO VĀ
_tithāṇaḥ caram nisinnā vā_

SAYĀNO VĀ YĀVATASSA VIGATAMIDDHO
_sayānaḥ vā yāvatassā vigatamiddho_

Phu jaroen metta nan yuen yu kodi, doen pai kodi, nang laew 
kodi, non laew kodi, pen phu prassajak khwam nguāng phiang 
rai
_whether standing, walking, sitting, or lying down, as long as one is 
awake (alert) _

ETĀM SATIM ADHIṬṬHEYYA
_ētaṁ satim adhiṭṭheyya_

BRAHMAM-ETĀM VIHĀRAM IDHAM-ĀHU
_brāhmaṁ-eṭaṁ vihāraṁ idham-āhu_

Phueng tang sati raluek thueng metta phiang nan, bandit
_thanglai klaw kan patibat chen ni wa pen khwam pra-phoet an
pra-soet nai phra sassana ni_
_one should develop mindfulness as this is the highest abode_

DIṬṬHIṆCA ANUPAGAMMA
_diṭṭhiniḥca anupagamma_

SĪLAVĀ DASSANENA SAMPANNO
_silavā dassanena sampanno_

A-nueng bukkhon thi mi metta nan ja mai yuet thue khwam hen
.phiit, pen phu mi sin, thueng phrom duai samma thit thi
_(sodaban)
Not taken with views, but virtuous and endowed with vision
不受观念左右，而有戒德与具足见

KĀMESU VINEYYA GEDHAṂ
卡梅蘇味內耶給當

NA HI JĀTU GABBHA-SEYYAṂ PUNARETĪTI
那(喜) 家士軋巴誰洋普呢勒梯梯

Muea khajat khwam yindi nai kam thanglai dai laew
(Anakhami) yom mai khao thueng kan koet nai khan ik doi thae
thi dieo lae.

Having subdued desire for sensual pleasures, one never comes
again to lie in a womb. 断除了感官贪欲，他不再投胎。

---

KHANDHA PARITTA27 (看達素它)

*The Group Protection* 蘊护卫偈 (AN2.72 Ahi (Metta) Sutta)

VIRŪPAKKHEHI ME METTAṂ METTAṂ ERĀPATHEHI ME
茹趴給喜 梅 梅湯 梅湯 伊 啪趴帖喜 梅
CHABÝĀ-PUTTEHI ME METTAṂ
查比呀菩貼喜 梅 梅湯
METTAṂ KAṆHĀ-GOTAMAKEHI CA
梅湯 堪哈勾它瑪給喜 又
Khaphajao kho phae mettajit nai phayanak trakun Wirupak
thanglai. Khaphajao kho phae mettajit nai phayanak trakun
Erabot duai. Khaphajao kho phae mettajit nai phayanak
trakun Chapphayabut duai. Khaphajao kho phae metta jit nai
Phayanak trakun Kanhakhodom duai.

There is mettā (loving-kindness or goodwill) from me for
Virūpakkhas 我散发慈心给予广目

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For Erāpathas, there is mettā from me. 给予伊罗钵多我散发慈心
There is mettā from me for Chabyaputtas. 我散发慈心给予舍婆子
For Kanhāgotamakas, there is mettā from me. 给予黑瞿昙我散发慈心。

(note 注: the above are names of four kingdoms of snakes 四词均为蛇王族名)

APĀDAKEHI ME METTĀṂ METTĀṂ DI-PĀDAKEHI ME
阿啪達給喜 梅 梅湯 梅湯 地啪達給喜 梅

CATUPPADEHI ME METTĀṂ METTĀṂ BAHUPPADEHI ME
叉禿趴貼昔 梅 梅湯 梅湯 巴乎趴爹喜 梅

Khaphajao kho phae mettajit nai sat thanglai thi mai mi thao duai. Khaphajao kho phae mettajit nai sat thanglai thi mi song thao duai. Khaphajao kho phae mettajit nai sat thanglai thi mi si thao duai. Khaphajao kho phae mettajit nai sat thanglai thi mi thao mak duai.

From me there is mettā for those with no feet 我散发慈心给予无足的众生
For those with two feet, there is mettā from me 给予两足的众生我散发慈心
From me there is mettā for those with four feet 给予多足的众生我散发慈心
For those with many feet, there is mettā from me. 我散发慈心给予四足的众生。

MĀ MĀM APĀDAKO HIMŚI MĀ MĀM HIMŚI DI-PĀDAKO
嗎茫阿啪達口昔希 嗒茫昔希地啪達口

MĀ MĀM CATUPPAKO HIMŚI
嗎茫叉禿趴都昔希

MĀ MĀM HIMŚI BAHUPPAKO
嗎茫昔希巴乎趴都

Sat mai mi thao jong ya biat bian khaphajao. Sat song thao jong ya biat bian khaphajao. Sat si thao jong ya biat bian khaphajao. Sat thi mi thao mak jong ya biat bian khaphajao.

May those with no feet not hurt me 愿无足的众生别伤害我
May those with two feet not hurt me 愿两足的众生别伤害我
May those with four feet not hurt me 愿四足的众生别伤害我
May those with many feet not hurt me. 愿多足的众生别伤害我。

SABBE SATTA SABBE PANĀ SABBE BHŪTĀ CA KEVALĀ
薩悲薩他薩悲啪哪 薩悲部他 又給窪啦
SABBE BHADRĀNI PASSANTU MĀ KIŅCI PĀPAMĀGAMA
薩悲芭達然你 趴三禿 嗎 堪區啪趴咖咖
Kho sapphasat mi chiwit thanglai, thi koet ma thang mot thang sin, jong pra sop khwam jaroen thanglai thang puang thoet, thuk thot an tam cha dai dai ya dai bangkoet kae sat lao nanloei. 愿他们都远离险难，愿他们都吉祥幸福。

APPAMĀÑO BUDDHOAPPAMĀÑO DHAMMO
APPAMĀÑO SAÑGHO,
阿趴嗎諾不都阿趴嗎諾當模阿趴嗎諾桑溝
Phra Phutthajao song phra khun an ha praman mi dai,
Phra Tham song phra khun an ha praman mi dai,
Mukhanasawok song phra khun an ha praman mi dai,
Infinite is the Buddha 佛无量
Infinite is the Dhamma 法无量
Infinite is the Sangha.僧无量。

PAMĀÑA-VANTAÑI SIRIM-SAPĀNI
趴嗎那灣他你希林薩咱你
AHI VICCHIKĀ SATA-PADI UṆṆĀNBHĪ SARABŪ MŪSIKĀ
阿喜威其卡薩它趴低無哪哪鼻薩拉部姆希卡
Tae banda sat lueai khlan thanglai nan pho praman nap dai chen ngu, maeng pong, takhap, maeng mum, tukkae, lae nu
Finite are creeping things: snakes, scorpions, centipedes, spiders,
lizards, rats 但爬行的众生，蛇、蝎、蜈蚣、蜘蛛、蜥蜴、鼠等
却有限量

KATĀ ME RAKKHĀ, KATĀ ME PARITTĀ
卡他 梅 垃咔 卡他 梅 趴离开

PAṬIKKAMANTU BHŪTĀNI
趴提卡曼秃 部他你

Khaphajao dai khum khrong ton laew, khaphajao dai pong kan
ton laew, kho mu sat thanglai jong lik pai sia jak khaphajao
I have made the protection 我作此护卫
I have made the safeguard 我作此咒语
may the (harmful) beings depart. 愿它们离去。

SA’HAṂ NAMO BHAGAVATO,
搜航 那模 芭咖窪投

NAMO SATTANNAṂ SAMMĀ-SAMBUDDHĀNAṂ
那模 薩壇囊 薩嗎三不搭南提

Phu tham kan nop nom dae Phra phu mi Phraphakjao lae nop
nom dae Phra sammasam phutthajao thang jet phra ong.
I pay homage to the Sublime One, I pay homage to the seven
Buddhas. (在此)我礼敬世尊，我礼敬七位正等正觉。

CHADDANTA PARITTA²⁸
The Ivory Protection 六牙象王护卫经

VADHISSAMENANTI PARĀMASANTO
KĀŚĀVAMADDAKKHI DHAJĀṂ ISĪNAṂ
DUKKHENA PHUṬṬHASSUDAPĀDI SAṄṆĀ
The great elephant, Chaddanta Bodhisatta, caught a hunter and had

²⁸ English translations consulted: ‘Legend of Paritta Protective Chants and Background Stories’
by Somdech Phramahadhiraajahn, and ‘Traditional Pali Chants of Wat Luang Phor Sodh
Dhammakāyārām’. Chinese translations consulted include 六牙白象, 佛經故事, 本生與佛傳,
a will to kill him. However, once it saw the flag or banner (robe) of the Enlightened One (or sages), although the great elephant was suffering much pain from the hunter’s arrows, a flash of memory passed through the perception (mind) of the Bodhisatta and it realized that “a victory flag or banner of the Enlightened One (arahat) must not be destroyed.”

SALLENA VIDDHO BY ATHITOPI SANTO
KĀŚĀVAVATTHAMHI MANAṆ NA DUSSAYI
SACE IMĀM NĀGAVARENA SACCAṆ
MĀ MAṆ VANE BĀLAMĪGĀ AGAṆCHUNTI
Although the Bodhisatta was injured from arrows and was supposed to be trembling, he remained calm and had no will to harm the (hunter wearing the) robe. By the truth of what the great elephant said, may all dangers in the jungle cease to be.

即使在那时候,牠对伤害牠的猎人一点都不怀恨,不讓瞋恨污染自己的心.以这虔诚的真实语,让一切丛林中的危难全消失.

(Chaddanta Jataka Jataka Pali No.514)

MORA PARITTA

The Peacock’s Protection 孔雀護衛偈

UDETAYAṆAKKHAMĀ EKA-RĀJĀ HARISSA-VANṆO
PAṬHAVIPPABHĀSO TAMṬ TAMṬ NAMASSĀMI HARISSA-VANṆṆAM PAṬHAVIPPABHĀSAṆ TAYAJJA GUTTĀ
VIHAREMU DIVASĀM
“The sun is the vision of the world, the sole king, illuminating the

29 English translation from ‘Legend of Paritta - Protective Chants and Background Stories’, composed by Somdech Phramahadhirajahn; Chinese translations adapted from those of Mahinda Bhikkhu (China), in 上座部佛教念诵集, and of Dhammadaro Bhikkhu. in ‘Nanchuan Kesong’.
Earth with the color of gold. Therefore, I pay homage as the sun rises, golden-hued, illuminating the world. May all of us be guarded today and thus stay happy and well throughout the day.

这位具眼者, 独一之王(太阳)升起，金色且照耀大地，我礼敬彼金色且照耀大地者，今天在您的守护下度过白天。

YE BRĀHMAṆĀ VEDAGU SABBA-DHAMME
TE ME NAMO TE CA MAṆ PĀLAYANTU
NAMATTHU BUDDHĀNAṆ ṇ NAMATTHU BODHIYĀ.
NAMO VIMUTTĀNAMṇ NAMO VIMUTTIYĀ
Those Brahmins who have achieved the knowledge of all Dhammas,
I venerate those Brahmins. May they receive my homage. May those Brahmins protect me. I pay homage to all of the Buddhas; my homage to Enlightenment. I pay homage to all Those Who Have Gone Beyond; my homage to the Liberating Dhamma.”

诸婆罗门, 一切法的通达者, 我礼敬他们, 愿他们护佑我！我礼敬诸佛, 礼敬菩提; 我礼敬诸解脱者, 礼敬解脱！

IMĀṇ SO PARITṬĀṇ KATVĀ MORO CARATI ESANĀ
After reciting this paritta (protection blessing), the king peacock went out in search of food.

APETAYAṆCAKKHUMĀ EKA-RĀṇĀ HARISSA-VANṆO
PĀṬHAVIPPABHĀṢO TAMṬ TAMṇ NAMASSĀṇI HARISSA-
VANṆṇṬ PĀṬHAVIPPABHĀṢṇ TAMṇ YAJJṇA GUTṬĀ
VIHAREMU RATTĪM.

“The sun is the vision of the world, the sole king, illuminating the earth with the color of gold. Therefore, I pay homage as the sun sets, goldenhued, illuminating the world. All of us who have been protected today; may we stay happy and well throughout the night.

这位具眼者, 独一之王落下，金色且照耀大地，我礼敬彼金色且照耀大地者，今天在您的守护下度过夜晚。

YE BRĀHMAṆĀ VEDAGU SABBA-DHAMME
TE ME NAMO TE CA MAṆ PĀLAYANTU
Those brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Those Brahmans who already achieved the knowledge of all Dhammas: I venerate those Brahmans. May they receive my homage. May those Brahmans protect me. I pay homage to all of the Buddhas; my homage to Enlightenment. I pay homage to all Those Who Have Gone Beyond; my homage to the Liberating Dhamma.”

诸婆罗门，一切法的通达者，我礼敬他们，愿他们护佑我！我礼敬诸佛，礼敬菩提；我礼敬诸解脱者，礼敬解脱！

After completing this paritta, the king peacock went to rest peacefully.

当孔雀作了这护卫后，他快乐地过着他的一生.

**DHAJAGGA PARITTA**30 (Short Version)

*The Banner Protection* 旌旗顶经/胜幡经

Oh monks, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

比丘们若住于林中，或树荫下，无人空闲处，心中忆念佛，不会知道恐惧和灾患。

If you do not remember the Buddha, the Chief of the World, the

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30 Chinese translations consulted: that by Dhammavaro Bhikkhu, in ‘Nanchuan Kesong’; and that by Mahinda Bhikkhu (China), in ‘Theravāda Buddhist Chants’.
Leader of Men, then remember the Dhamma that leads to deliverance and is well expounded. 若不能忆念佛-世上最高者，人中勇健者，那么心中忆念法，常常要应用的指导法则。

NO CE DHAMMAM SAREYYĀTHA NĪYYĀNIKAM SUDESITAM
ATHA SANGHAM SAREYYĀTHA
PUṆṆAKKHETTAM ANUTTARAM.

If you do not remember the Dhamma that leads to deliverance and is well expounded, then remember the Saṅgha, the incomparable field of merits. 若不能忆念法-世尊所善教的引导解脱的法理，那么心中忆念僧伽，人们能种下好种子的无上良田。

EVAM BUDDHAM SARANTĀNAM
DHAMMAM SANGHAM CA BHIKKHAVO
BHAYAM VĀ CHAMBHITATTAM VĀ,
LOMAHANSO NA HESSATI’TI.

Thus, oh monks, in you who remember the Buddha, the Dhamma and the Saṅgha, fear, trembling or horror will never arise. 如此忆念佛，法及僧伽，那么恐惧，惊慌和肌肉麻木将不会出现。

VAṬṬAKA PARITTA³¹
The Baby Quail's Protection 鹌鹑护卫偈 (Vattaka Jātaka No. 35)

ATTHI LOKE SĪLA-GUÑO SACCAM SOCEYYANUDDAYĀ
TENA SACCENA KĀHĀMI SACCA-KIRIYA-MANUTTARAM

There is in this world the quality of virtue, truth, purity and tenderness. In accordance with this truth, I will make an unsurpassed avowal of truth.

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³¹ English translations consulted: ‘Legend of Paritta Protective Chants and Background Stories’ by Somdech Phramahadhiraajahn, and ‘Traditional Pali Chants of Wat Luang Phor Sodh Dhammakāyārām’; Chinese translation in ‘Nanchuan Kesong’ by Dhammavaro Bhikkhu.
于这世间(实)存在着那戒，真诚正直，清净，慈悲的德行。以这虔诚的真实语，我将作出无上的誓愿。

ĀVAJJITVĀ DHAMMA-BALAM SARITVĀ PUBBAKE JINE SACCA-BALA-MAVASSAYA SACCA-KIRIYA-MAKĀSAHAM
Sensing the strength of the Dhamma, calling to mind the victors (Buddhas) of the past, in dependence on the strength of truth, I made an affirmation of truth. 思维正法的力量，及忆念过去一切征服者(佛)的威力，以这虔诚的真实语，我今发出无上的誓愿。

SANTI PAKKHĀ APATTANĀ SANTI PĀDĀ AVAÑCANĀ MĀTĀ PITĀ CA NIKKHANTĀ JĀTA-VEDA PAṬIKKAMA
Here are wings with no feathers, here are feet that cannot walk. My mother and father have left me. Fire, go back! 愿那些具有翅膀但却不能飞的，那些具有脚但却不能走的，以及那些父母出去找食物的动物(的平安)，啊！迦达畏达火，退回去吧！

SAHA SACCE KATE MAYHAM MAHĀPAJJALITO SIKHĪ VAJESI SOḷASA KARĪŠĀNI UDAKAṀ PATVĀ YATHĀ SIKHĪ
When I made my vow with truth, the great crested flames avoided the sixteen acres around me as if they had come to a body of water. 当我发出这虔诚的真实语，那熊熊炽热的火焰，退避了十六咖里沙尼，犹如火遇到水一样。

SACCENA ME SAMO NATTHI ESĀ ME SACCA-PĀRAMĪTI
My truth has no equal, such is my perfection of truth. 这就是我所作的无上誓愿,这就是我所成就圆满的实语波罗蜜。
ĀṬĀṆĀṬIYA PARITTA\(^{32}\) (DN 32)

Twenty-Eight Buddhas’ Protection 阿达那地雅护卫偈

1a. ĀṬĀṆĀṬIYA PARITTA – (Homage to Seven Buddhas)

VIPASSISSA CA NAMATTHU, CAKKHUMANTASSA SIRĪMATO. SIKHISSA PI CA NAMATTHU, SABBA BHŪTANUKAMPINO.

Homage to Vipassi Buddha, possessed of the eyes of enlightenment and of glory. And homage to Sikhi Buddha, the most compassionate towards all beings.

敬礼毗婆尸，具慧耀庄严；敬礼尸弃佛，怜悯诸众生。

VEṢṢABHUSSA CA NAMATTHU NAHĀṬAKASSA TAPASSINO. NAMATTHU KAKUSANDHASSA, MĀRASENĀPAMADDINO.

Homage also to Vessabhu Buddha, washed clean from all defilements and endowed with ascetic spirit. Homage to Kakusandha Buddha too, the conqueror of the army of Death (Māra).

敬礼毗舍浮，精进除垢染；敬礼拘留孙，粉碎诸魔军。

KOṆĀGAMANASSA NAMATTHU, BRĀHMAṆASSA VUŚĪMATO. KASSAPASSA CA NAMATTHU, VIPPAMUTTASSA SABBADHI.

Homage to Konāgamana Buddha, who had abandoned all evils, and lived the holy life. Homage also to Kassapa Buddha, who had been emancipated from all defilements.

礼拘那伽摩，圆满净梵行；敬礼迦叶佛，解脱诸烦恼。

AṄGĪRASASSA NAMATTHU, SAKYAPUTTASSA SIRĪMATO, YO IMAM DHAMMAṆ DESESI, SABBADUKKHĀPANŪDANAM.

Homage to Buddha Gotama, whose body shone with a radiating halo, the son of Sakyan and with splendorous glory, who expounded

this doctrine which eradicates all sufferings.
礼昂齐拉沙，伟大的释子，开示诸正法，遣除一切苦。

YE CĀPI NIBBUTĀ LOKE,
YATHĀBHŪTAṂ VIPASSISUṂ,
TE JANĀ APISUNĀ, MAHANTĀ VĪTASĀRADĀ.
Whosoever have extinguished the flames of passion in this world,
they have seen thoroughly the natural phenomena as they really are.
These persons never slander, they are noble, and free from fear.

HITAṂ DEVAMANUSSĀNAṂ, YAṂ NAMASSANTI
GOTAMAṂ, VIJĀ-CARAṆA-SAMPANNAṂ, MAHANTAṂ
VĪTASĀRADĀṂ VIJĪĀ-CARAṆA-SAMPANNAṂ, BUDDHAṂ
VANDĀṂA GOTTĀṂ "NTI.
They worship Gotama Buddha, the benefactor of gods and men,
endowed with knowledge and good conduct, noble and fearless.
May they protect us to be healthy and happy.

1b. ATTHAVĪSATI PARITTA (Protective Chant of Twenty-Eight Buddhas)

(NAMO ME SABBABUDDHĀNAṂ)
UPPANNĀNAṂ MAHESINAṂ
Homage to all Buddhas, the mighty who have arisen:
敬礼众佛陀，利益诸众生:

TAṆHAṄKARO MAHĀVĪRO MEĐHAṄKARO MAHĀYASO
Taṇhaṅkara, the great hero; Medhaṅkara, the renowned;
除爱佛大勇; 智调佛众尊;

SARAṆAṄKARO LOKAHITO DĪPAṄKARO JUTINDHARO
KOṆḌAṄṆO JANAPĀṄMOKKHO MAṄGALO PURISĀSABHO
Saraṇaṅkara, who guarded the world; Dīpaṅkara, the light-bearer;
皈依佛济世; 燃灯佛光耀;

Maṅgala, great leader of people;
智调佛众尊; 吉祥佛殊胜;
SUMANO SUMANO DHĪRO REVAṬA RATIVAḌḌHANO
SOFHITO GUṆASAṆSAMṣANANO ANOMADASSĪ Januttamo
Sumana, kindly and wise; Revata, increaser of joy;
Sobhita, perfected in virtues; Anomadassī, greatest of beings;
胜意佛慈悯; 高婆佛随喜; 光耀佛具德; 超见佛众尊;
PADUṀO LOKAＰAJOTO NĀRADO VARASĀRATHĪ
PADUMUTTARO SATTAṆĀRO
SUMEDHO APPAṬIPUṀGAŁO
Paduma, illuminator of the world; Narāda, true charioteer;
Padumuttara, most excellent of beings; Sumedha, the unequalled
one; 莲花佛照世; 那兰佛导师; 胜莲佛众皈; 善慧佛无上;
SUJĀTO SABBAŁOKAGGO PIYADASSĪ NARĀSABHO
ATTADASSĪ KĀRUNIKO DHAMMAḌḌASSĪ TAMOṆUDO
Sujāta, summit of the world; Piyadassī, great leader of men;
Atthadassī, the compassionate; Dhammadassī, destroyer of
darkness; 善生佛众尊; 欢喜佛人尊; 义见佛大慈; 法见佛除沍;
SIDDHATTHO ASAMO LOKE TISṢO CA VAḌATAM VARO
PHUṢSO CA VARADO BUDDHO VIPAŚṢI CA ANŪPAMO
Siddhattha, unequalled in the world; and Tissa, speaker of truth;
Phussa, bestower of blessings; Vipassī, the incomparable;
神通佛无比; 提舍佛慧尊; 弗沙佛善说; 超见佛无比;
SIKHI ŚABBAHITO SATṬHĀ VESSABHŪ SUKHADĀYAKO
KAKUSANDHŌ SATṬHAVĀHO
KONĀGAṀANO RAṆAṆJAHO
Sikhī, the bliss-bestowing teacher; Vessabhū, giver of happiness;
Kakusandha, the caravan leader; Konāgamana, abandoner of ills;
尸弃佛人师，维舍佛欢乐，具峰佛断系，拘那佛无恼，
KASSAPO SIRIṢAMṆANNO GOTTĀMU SAKYAPUṆGAṆO
Kassapa, perfect in glory; Gotama, chief of the Sakyans.
迦叶佛光荣; 瞿昙释迦尊。
ETE CAṆṆE CA SAMBUDHĀ ANEKASATAṆTAYO
These and all self-enlightened Buddhas are also peerless ones,
SABBĪ BUDDHĀ ASAMAṆAMA SABBĪ BUDDHĀ MAḤIDDHIKĀ
All the Buddhas together, all of mighty power,
于诸正等觉，以及诸佛陀，亿中无有等，具足神通力，
SABBE DASABALŪPETĀ VESĀRAJJEHUPĀGATĀ
SABBE TE PAṬIJĀNANTI ĀSABHANṬHĀNA MUTTAMAṂ
All endowed with the Ten Powers, attained to highest knowledge,
All of these are accorded the supreme place of leadership.
诸佛具十力，具慧无恐惧，诸佛均宣世，无上正等知.
SĪHANĀDAṂ NADANTETE PARISĀSU VISĀRADĀ
BRAHMACAKKAṂ PAVATTENTI LOKE APṬIVATTIYAM
They roar the lion’s roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
诸佛狮子吼，八众中无畏，转于正法轮，出离于世间。
UPETĀ BUDDHADHAMMEHI AṬṬHĀRASAHI NĀYAKĀ
DVATTIMṢA-LAKKHAN/XML-PETĀ-
SĪTYĀNUBYĀṆJANĀDHARĀ
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being，佛陀人天师，十八功德法，具足三二相，以及八十好，
BYĀMAPPABHĀYA SUPPABHĀ SABBE TE MUṆIKUṆJARĀ
BUDDHĀ SABBAṆṆUNO ETE SABBE KHĪṆĀSAVĀ JINĀ
Shining with fathom-wide haloes, all these elephant-like sages，佛陀光烜围绕，正知正等觉，战胜众魔军，
MAHAPPABHĀ MAHĀTEJĀ MAHĀPAṆṆĀ MAHABBBALĀ
MAHĀKARŪṆIKAṂ DHĪRĀ SABBESĀNAṂ SUKHĀVAHĀ
Of mighty brilliance, mighty power, mighty wisdom, mighty strength，光耀大神通，大慧大力量，大慈与正定，圆满众生福，
DĪPĀ NĀTHĀ PATIṬṬHĀ CA TĀṆĀ LEṆĀ CA PĀṆINĀṂ
GATĪ BANDHŪ MAHASSĀSAṆA DHARĀ ṢARAṆA CA HITESINO
Islands, guardians and supports, shelters and caves for all beings，众生之洲渚,支持与护卫,庇护，天堂，友，救助，皈依，恩，
SADEVAKASSA LOKASSA SABBE ETE PARĀYANĀ
These are all the final resting place for the world with its deities,

TESĀHAM ŚIRASĀ PĀDE VANDĀMI PURISUTTAME
With my head at their feet I salute these greatest of humans.

一切诸佛陀，人天之皈依，我为诚敬礼，顶礼于佛足，

VACASĀ MANASĀ CEVA VANDĀMETE TATHĀGATE
Sayane Āsane Thāne Gāmāne Cāpi Sābbadā
With both speech and thought I venerate those Tathāgatas,

我以身口意，敬礼成就者，无论任何时，行住或坐卧。

SADĀ SUKHENA RAKKHANTU
BUDDHĀ SANTIKARĀ TUVĀM
TEHI TVĀM RAKKHITO SANTO
MUTTO SABBABHAYENA CA
May they ever guard your happiness, the Buddhas, bringers of peace; and may you, guarded by them, at peace, be freed from all fear.

愿诸和平佛，护卫常安乐，免离一切难，以及众危厄。

SABBA-ROGAVINIMUTTO SABBA-SANTĀPAVAJJITO
SABBA-VERAMATIKKANTO
NIBBUTO CA TUVĀM BHĀVA
Released from all illness, safe from all torments,

愿你获康宁，无忧愁焦虑，愿你克众敌，无患与安详。

TESAṂ SACCENA SĪLENA KHANTIMETTĀBALENA CA
TEPI TUMHEI ANURAKKHANTU
ĀROGYENA SUKHENA CA
By the power of their truth, their virtue and love,

以此真实力，戒德，忍，慈爱，愿诸佛护佑，无病得安康。

PURATTHIMASMIṂ DISĀBHĀGE
SANTI BHŪṬĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the eastern quarter are beings of great power,
May they protect and guard you in health and happiness.
东方诸乐神，具足大神力，愿众神护佑，无病得安康。

DAKKHIŅASMIṂ DISĀBHĀGE SANTI DEVĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the southern quarter are deities of great power,
May they protect and guard you in health and happiness.
南方鸠般茶，具足大神力，愿众神护佑，无病得安康。

PACCHIMASMIṂ DISĀBHĀGE SANTI NĀGĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the western quarter are dragons of great power,
May they protect and guard you in health and happiness.
西方众龙神，具足大神力，愿众神护佑，无病得安康。

UTTARASMIṂ DISĀBHĀGE SANTI YAKKHĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
In the northern quarter are spirits of great power,
May they protect and guard you in health and happiness.
北方众夜叉，具足大神力，愿众神护佑，无病得安康。

PURIMADISAM DHATARAṬṬHO
DAKKHIŅENA VIRUḷHAKO
PACCHIMENA VIRŪPAKKHO
KUVERO UTTARAṂ DISAṂ
In the east is Dhataraṭṭha, in the south is Viruḷhaka,
In the west is Virūpakkha, Kuvera rules the north.
东持国天王，南增长天王，西广目天王，北多闻天王。

CATTĀRO TE MAHĀRĀJĀ LOKAPĀLĀ YASASSINO
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
These Four Mighty Kings, far-famed guardians of the world,
May they all be your protectors in health and happiness.
此四大天王，与诸天神众，愿众神护佑，无病得安康。

ĀKĀSAṬṬHĀ CA BHMMAṬṬHĀ
DEVĀ NĀGĀ MAHIDDHIKĀ
TEPI TUMHE ANURAKKHANTU ĀROGYENA SUKHENA CA
Sky-dwelling and earth-dwelling devas and dragons of great power,
May they all be your protectors in health and happiness.
天空和地上，龙神大力者，愿众神护佑，无病得安康。

IDDHIMANTO CA YE DEVA VASANTA IDHA SASANE TEPI AMHE NURAKKHANTU AROGENA SUKHENA CA
There are some powerful deities residing within the jurisdiction of this religion. May they also protect us to be healthy and happy.
佛陀之教法，众多护法神，愿众神护佑，无病得安康。

2. YAṄKIṄCI RATAṆAṂ LOKE
YAṄKIṄCI RATAṆAṂ LOKE VIJJATI VIVIDHAṂ PUTHU RATAṆAṂ BUDDHASAMAṂ NATTHI TASMĀ SOTTHĪ BHAVANTU TE
Whatever jewel may be found in the world, however splendid, there is no jewel equal to the Buddha, therefore may you be blessed.
世上任何宝，此处他处求，无宝等佛宝，愿你得安祥。

YAṄKIṄCI RATAṆAṂ LOKE VIJJATI VIVIDHAṂ PUTHU RATAṆAṂ DHAMMASAMAṂ NATTHI TASMĀ SOTTHĪ BHAVANTU TE
Whatever jewel may be found in the world, however splendid, there is no jewel equal to the Dhamma, therefore may you be blessed.
世上任何宝，此处他处求，无宝等法宝，愿你得安祥。

YAṄKIṄCI RATAṆAṂ LOKE VIJJATI VIVIDHAṂ PUTHU RATAṆAṂ SAṄGHASAMAṂ NATTHI TASMĀ SOTTHĪ BHAVANTU TE
Whatever jewel may be found in the world, however splendid, there is no jewel equal to the Sangha, therefore may you be blessed.
世上任何宝，此处他处求，无宝等僧宝，愿你得安祥。

3. SAKKATVĀ …
SAKKATVĀ BUDDHARATAṆAṂ OSATHAṂ UTTAṆAṂ VARAṂ HITAṂ DEVAMAṆUSSĀṆAṂ BUDDHATEJENA SOTTHINĀ NASSANTUPADDĀṆAṂ SABBE DUKKHĀ VŪPASAMENTU TE
If you venerate the Buddha jewel, the supreme, excellent protection, which benefits devas and humans, then in safety, by the Buddha’s
power, all dangers will be prevented, your sorrows will pass away.

礼敬于佛宝，实为无上药，福利于人天，以佛大威力，诸忧恼消除，诸痛苦平息。

SAKKATVĀ DHAMMARATANAM
OSATHAM UTTAMAM VARAM
PARILĀHŪPASAMANAM DHAMMATEJENA SOTTHINĀ
NASSANTUPADDAVĀ SABBE BHAYĀ VŪPASAMENTU TE
If you venerate the Dhamma jewel, the supreme, excellent protection, which calms all febrile states, then in safety, by the Dhamma’s power, all dangers will be prevented, your fears will pass away.

礼敬于法宝，实为无上药，息灭众欲火，以法大威力，诸忧恼消除，诸怖畏平息。

SAKKATVĀ SAṄGHARATANAM
OSATHAM UTTAMAM VARAM
ĀHUNEYYAM PĀHUNEYYAM SAṄGHATEJENA SOTTHINĀ
NASSANTUPADDAVĀ SABBE ROGĀ VŪPASAMENTU TE
If you venerate the Sangha jewel, the supreme, excellent protection, worthy of gifts and hospitality, then in safety, by the Sangha’s power, all dangers will be prevented, your sicknesses will pass away.

礼敬于僧宝，实为无上药，应供善款待，以僧大威力，诸忧恼消除，诸病苦平息。

4. NATTHI ME SARAṆAṂ ...

NATTHI ME SARAṆAṂ AṆṆAṂ
BUDDHO ME SARAṆAṂ VARAM
ETENA SACCĀVAJJENA HOTU TE JAYAMAṆGALAM
For me there is no other refuge, the Buddha is my excellent refuge: by this declaration of truth, may the blessings of victory be yours.

于我无他依，佛为真皈依，以此真实语，愿你得胜利。

NATTHI ME SARAṆAṂ AṆṆAṂ
DHAMMO ME SARAṆAṂ VARAM
ETENA SACCĀVAJJENA HOTU TE JAYAMAṆGALAM
For me there is no other refuge, the Dhamma is my excellent refuge:
by this declaration of truth may the blessings of victory be yours.
于我无他依，法为真皈依，以此真实语，愿你得胜利。

NATTHI ME SARAṆĀM AṆṆĀM
SAṆGHO ME SARAṆĀM VARAM
ETENA SACCĀVAJJENA HOTU TE JAYAMAṆGALĀM
For me there is no other refuge, the Sangha is my excellent refuge:
by this declaration of truth may the blessings of victory be yours.
於我无他依，僧为真皈依，以此真实语，愿你得胜利。

5. SO ATTHALADDHO .....(The benefits of offering)

SO ATTHA LADDHO SUKHITO
May he gain benefits and happiness 愿他获得利益与幸福

VIRULHO BUDDHASĀSANĒ,
And grow in the Buddha’s Teaching 在正法中成长

AROGO SUKHITO HOHI SAHA SABBĒ HI ūṬĪBHI,
Without disease and happy may he be, together with all his relatives.
无有诸病苦，与他的眷属，快乐的生活.

SĀ ATTHA LADDHĀ SUKHITĀ
May she gain benefits and happiness 愿她获得利益与幸福

VIRULHĀ BUDDHASĀSANĒ
And grow in the Buddha’s Teaching 在正法中成长

AROGĀ SUKHITĀ HOHI SAHA SABBĒ HI ūṬĪBHI
Without disease and happy may she be, together with all her relatives.
无有诸病苦，与她的眷属，快乐的生活.

TĒ ATTHA LUDDHĀ SUKHITĀ
May they gain benefits and happiness 愿他们获得利益与幸福

VIRULHĀ BUDDHASĀSANĒ
And grow in the Buddha’s Teaching 在正法中成长

AROGĀ SUKHITĀ HOTHA SAHA SABBĒ HI ūṬĪBHI
Without disease and happy, together with all their relatives.
无有诸病苦，与他们的眷属，快乐的生活.
6. SABBĪTIYO …

SABBĪTIYO VIVAJJANTU SABBAROGO VINASSATU
MĀ TE BHAVAT-VANTARĀYO SUKHĪ DĪGHĀYUKO BHAVA
May all the dangers be eradicated. May worry and illness be dispelled. May calamities not occur to you. May you be happy and live long. 愿不幸转化，愿疾病消除，无险难不幸，愿安乐长寿。

ABHIVĀDANASĪLISSA NICCAṂ VUḌṆHĀPACĀYINO
CATTĀRO DHAMMĀ VAḌḌHANTI
ĀYU VAṆṆO SUKHAṂ BALAṂ
One of respectful nature, always revering the elders (those worthy of reverence); These four things increase (accrue to you): long life, beauty, bliss, and strength.
谦虚与恭敬，尊老敬贤者，将获四福报，寿，貌，乐，健康。

7. BHAVATU SABBAMAṆGALĀṂ …

BHAVATU SABBAMAṆGALĀṂ
May there be every blessing 致与您一切的祝福

RAKKHANTU SABBĀ-DEVATĀ.
May all the devas protect you. 愿您得到所有天人的护佑

SABBĀ-BUDDHĀ-NUBHĀVENA
Through the power of all the Buddhas仗恃诸佛的威德力

SADĀ SOTTHĪ BHAVANTU TE
May you always be well. 愿您获得永恒的安乐。

BHAVATU SABBAMAṆGALĀṂ
May there be every blessing 致与您一切的祝福

RAKKHANTU SABBĀ-DEVATĀ.
May all the devas protect you 愿您得到所有天人的护佑

SABBĀ-DHAMMĀ-NUBHĀVENA
Through the power of all the Dhammas仗恃诸法的威德力

SADĀ SOTTHĪ BHAVANTU TE
May you always be well. 愿您获得永恒的安乐。
BHAVATU SABBA-MAṆGALAM
*May there be every blessing* 致与您一切的祝福
RAKKHANTU SABBA-DEVATĀ
*May all the devas protect you* 愿您得到所有天人的护佑
SABBA-SAṆGHĀ-NUBHĀVENA
*Through the power of all the Saṅgha* 仗恃僧伽的威德力
SADĀ SOTTHĪ BHAVANTU TE
*May you always be well.* 愿您获得永恒的安乐.

AṆGULIMĀLA PARITTA\(^{33}\) (盎哥摩罗护卫偈)
*Venerable Angulimala’s Protection* 指鬘经

YATOHAṀ BHAGINI AṆIYĀYA JĀTIYĀ JĀTO
NĀBHIJĀNĀMI SAṆCICCA PĀṆAMṆĪVĪṬĀ VOROPETĀ
TENA SACCENA SOTTHĪ TE HOTU SOTTHĪ GABBHASSA
*Sister, since being born in the Noble Birth, I am not aware that I*
*have intentionally deprived a being of life. By this truth may you be*
*well, and so may the child in your womb.*
姐妹，自我入圣以来，我不曾蓄意去夺取任何众生的生命，以这真实的话，愿你获得平安，愿你胎中的孩子也一样平安。

(Angulimala sutta, Majjhima Nikaya, sutta no. 86)

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\(^{33}\) English translations consulted: Legend of Paritta Protective Chants and Background Stories by Somdech Phramahadhirajahn, and Traditional Pali Chants of Wat Luang Phor Sodh Dhammakāyārām; Chinese translations in Nanchuan Kesong by Dhammavaro Bhikkhu, and in *上座部佛教念诵集_V1.3* by Mahinda Bhikkhu (China).
BOJJHAṆGA PARITTĀ

Seven Factors of Enlightenment Protection 七觉支护卫偈

BOJJHAṆGO SATI-SAṄKHĀTO
DHAMMĀNAṄ VICAYO TATHĀ
VIRIYAM-PĪTI-PASSADDHI- BOJJHAṆGĀ CA TATHĀPARE
Phoat chong jet pra kan dai kae sati khue khwam ra-luek dai, thamma-wijai khue khwam sot song lueak fen tham, wiriya khue khwam phian, piti khue khwam im jai, patsatthi khue khwam sa-ngop kai jai pen ong haeng kan trassaru.

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility and two others. 开悟的条件即是：念觉支，择法觉支，精进觉支，喜觉支，轻安觉支。

SAMĀDHUPEKKHA-BOJJHAṆGĀ
SATTETE SABBA-DASSINĀ
MUNINĀ SAMMADAKKHĀTĀ BHĀVITĀ BAHULĪKATĀ
Samathi khue khwam tang man haeng jit, u-bek-kha khue khwam mi jit pen klang, tham jet pra kan ni pen tham an phra muni jao, phu song hen jaeng tham thang puang dai trat wai chop laew, hak phu dai tham phoat chong jet hai koet hai mi laew, man kra tham hai mak laew.

The factors of concentration and equanimity, these seven well-expounded by the All Seeing Sage are cultivated and practiced repeatedly. 还有定觉支，以及舍觉支。这七觉支都是所有智者牟尼(佛)所详尽解说的。若能不断的修习与提升，

SAMVATTANTI ABHIṄNĀYA NIBBĀNĀYA CA BODHIYĀ ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ
Yom pen pai phuea khwam ru ying, phuea nipphan lae phuea khwam trassaru, duai sajja waja ni, kho khwam suk khwam

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34 English translation adapted from ‘Maha Paritta Pali’ by Sao Htun Hmat (http://www.bbt.org.sg/Articles/paritta_entr.html#atanatiya); Chinese translation by Dhammavaro Bhikkhu, in ‘Nanchuan Kesong’.
jaroen jong bang koet mi kae than talot kan thuk muea.
So that there is realization of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you. 势将获得神通（特别的知识,悟道及涅盘。以此真实的话语，愿你永远平安无恙.

EKASMI SAMAYE NĀTHO
MOGGALLĀNAÑCA KASSAPAṂ
GILĀNE DUKKHITE DISVĀ BOJJHAṄGE SATTA DESAYI
Nai sa-mai noeng Phraphutthajao phu pen thi phueng khong lok, thot phra net hen Phra Mokkhanlana lae Phra Mahakassapa, pen khai dai rap khwam lambak mi thukkha wethana, jueng song sa-daeng Phoat-chong jet prakan hai than thang song fang.

At one time when the Bhagava saw Moggallana and Kassapa being unwell and suffering, he discoursed on the Seven Factors of Enlightenment. 曾有一次，佛见目犍连及迦叶尊者受到疾病的折磨，佛为他们开示七觉支法.

TE CA TAṂ ABHINANDITVĀ
ROGĀ MUCCIMSU TAṂKHAṆE
ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ
Than thang song nan chuen chom yindi ying sueng Phoat-chong khatham, lae dai hai jak rok nai khana nan, duai sajja waja ni, kho khwam suk khwam jaroen jong bang koet mi kae than talot kan thuk muea.

They, who took delight in the discourse, at that moment, were freed from the disease. By this utterance of truth, may there always be happiness for you. 当他们获得法的喜乐，即时从病痛中得以解脱出来，以此真实的话语，愿你永远平安无恙.

EKADĀ DHAMMA-RĀJĀ PI GELAṆṆENĀBHIPĪṆITO
CUNDATTHERENA TAṆṆEVA
BHANĀPETVĀNA SĀDARAM
Nai khrang noeng mae ong Phra Thamma racha sammasam Phutthajao, song pra-chuan pen khai nak, jueng song rap sang hai Phra Juntha ther, sa-daeng Phoat-chong nan thawai doi
khao-rop.
Once when the King of Dhamma was affected by illness, he had the Venerable Cunda recite the discourse respectfully. 曾有一次，当法王（佛）染上了疾病，佛叫纯陀长老亲切关怀地诵出此经（七觉支法）。

SAMMODITVĀ CA ĀBĀDHĀ TAMHĀ VUṬṬHĀSI ṬHĀNASO ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ Phra-ong song ban-thoeng phra-thai, hai jak khwam pra-chuan (puai khai) dai doi phlan, duai sajja waja ni, kho khwam suk khwam jaroen jong bang koet mi kae than talot kan thuk muea. Having taken delight in the discourse the Buddha was immediately cured of the illness. By this utterance of truth, may there always be happiness for you. 当佛获得法的喜乐，即时从病痛中解脱出来，以此真实的话语，愿你永远平安无恙

PAHĪNĀ TE CA ĀBĀDHĀ TIŅNANNAM-PI MAHESINAM MAGGĀHATA-KILESĀ VA PATTĀNUPPATTIDHAMMATĀṂ ETENA SACCA-VAJJENA SOTTHI TE HOTU SABBADĀ Phraphutthajao lae phra thera phu song khun an ying yai thang sam rup nan, hai jak a-phat laew, dut dang kiles thi thuk ariyamak kamjat mot sin laew, mai huan klap ma koet ik pen thammada, duai sajja waja ni, kho khwam suk khwam jaroen jong bang koet mi kae than talot kan thuk muea thoen. Just as the defilements, once eradicated by the Noble Path, could not arise again, in like manner, the diseases of the three Great Sages eliminated by the Seven Factors of Enlightenment never occurred again. By this utterance of truth, may there always be happiness for you. 这三位大圣者的病得以去除，就如正道破除一切的烦恼，依大乘的法而得以解脱。以此真实的话语，愿你永远平安无恙。

(Bojjhanga Sutta, Samyutta, Mahavagga iii.71, 72 and 73.)
The Verses of the Buddha's Auspicious Victories

Creating a form with 1,000 arms, each equipped with a weapon, Mara, on the elephant Girimekhala, uttered a frightening roar together with his troops. The Lord of Sages defeated him by means of such qualities as generosity. By the power of this, may you have victory blessings.

Even more frightful than Mara making war all night was Ālavaka, the arrogant unstable ogre. The Lord of Sages defeated him by
means of well-trained endurance. By the power of this, may you have victory blessings.

威力胜于魔罗的，是阿罗迦夜叉，急躁傲慢、连夜索战，圣者之君以善修的忍耐调服了他: 以此威力，愿你得胜吉祥。

NĀLĀGIRIM GAJA-VARAM ATIMATTABHŪTABHĀ

纳拉起林 夾假瓦朗 阿地麻打 不當

DĀVAGGI-CAKKAM-ASANĪVA SUDĀRUṆANTAṁ

達瓦起 假卡麻沙尼瓦 蘇打鲁南 當

METT'AMBUSEKA-VIDHINĀ JITAVĀ MUNINDO

咪打布舍卡 V 地納 打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAŅGALĀNI

堂 爹假沙 巴瓦杜 地 假亞 芒夹拉呢

Nālāgiri, the excellent elephant, when maddened, was very horrific, like a forest fire, a flaming discus, a lightning bolt. The Lord of Sages defeated him by sprinkling the water of good will. By the power of this, may you have victory blessings.

UKKHITTA-KHAGGAM-ATIHATTHA SUDĀRUṆANTAṁ

吾起打 卡夾 马地哈他 蘇打鲁南 當

DHĀVAN-TI-YOJANA-PATH'ĀNGULI-MĀLAVANTAṁ

達枉 地 喲假那 拍當佔利 麻拉灣當

IDDHĪBHISAṄKHATA-MANO JITAVĀ MUNINDO

依地比桑卡打麻諾 機打瓦 莫您多

TAN-TEJASĀ BHAVATU TE JAYA-MAŅGALĀNI

堂 爹假沙 巴瓦杜 地 假亞 芒夹拉呢

Very horrific, with a sword upraised in his expert hand, garlanded-with-Fingers ran three leagues along the path. The Lord of Sages defeated him with mind-fashioned marvels. By the power of this, may you have victory blessings.

可怕的盎掘摩罗以人指为饰，手举利剑、狂追三旬之路，圣者之君以神通调服了他: 以此威力，愿你得胜吉祥。
Having made a wooden belly to appear pregnant, Ciñca made a lewd accusation in the midst of the gathering. The Lord of Sages defeated her with peaceful, gracious means. By the power of this, may you have victory blessings.

Saccaka, whose provocative views had abandoned the truth, delighting in argument, had become thoroughly blind. The Lord of Sages defeated him with the light of discernment. By the power of this, may you have victory blessings.
Nandopananda was a serpent with great power but wrong views. The Lord of Sages defeated him by means of a display of marvels, sending his son (Moggallana), the serpent-elder, to tame him. By the power of this, may you have victory blessings.

His hands bound tight by the serpent of wrongly held views, Baka, the Brahma, thought himself pure in his radiance and power. The Lord of Sages defeated him by means of his words of knowledge. By the power of this, may you have victory blessings.

These eight verses of the Buddha's victory blessings:
Whatever person of discernment
Recites or recalls them day after day without lapsing
Destroying all kinds of obstacles
Will attain emancipation and happiness.

这八首佛胜吉祥偈: 凡有明辨者, 日日持颂, 忆念不息, 摧毁一切障碍, 将得解脱与喜乐。

**JAYA PARITTA**

*The Victory Protection* 胜利偈

**MAHĀKĀRUNIKO NĀTHO HITĀYA SABBAPĀṆINAṀ PŪRETVĀ PĀRAMĪ SABBĀ PATTO SAMBODHIMUTTAMAṀETENA SACCĀVAJJENA HOTU TE JAYAMAṆGALĀṀ*

媽哈咖路匿摳那陀喜他亞薩趴巴尼囊/補類達蛙巴拉米沙趴巴多上婆替目打忙/A 爺納薩甲蛙賊納/火杜爹紮亞忙咖郎

The Buddha who is a refuge to all beings, attained great compassion, perfected and fulfilled all the paramis (perfections) for the benefit of all beings, attained the highest self-awakening. By the utterance of this truth, may victory blessings be yours.

大悲的世尊, 为了一切众生的利益, 修持圆满一切的波罗蜜, 自证无上菩提, 以此真实语, 愿你得胜利.

**JAYANTO BODHIYĀ MŪLE SAKYĀṆAMNANDIVADḌDHANO EVAṀ**

插樣多婆替鴨目累/殺咖壓囊難替蛙塔挪

TVĀṀ VIJAYO HOHI JAYASSU JAYAMAṆGALĒ. 打蛙v加喲火喜/插鴨素插鴨滿卡浪

The Buddha defeated Mara at the base of the Bodhi tree, achieving

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36 English translation from ‘Legend of Paritta – Protective Chants and Background Stories’, composed by Somdech Phramahadhirajahn; Chinese translations consulted include those of Dhammavaro Bhikkhu, in ‘Nanchuan Kesong’ and Bhikkhu U Mangala.
the supreme state of being, taking pleasure in the glory of all
Buddhas, and bringing joy to the Sakyan people. 世尊在菩提树下
的胜利, 为释迦人带来光荣, 胜利可属你, 愿你得胜利.

APARĀJITA-PALLAṆKE SĪSE PAṬHAVIPOKKHARE
ABHISEKE SABBABUDDHĀNAṀ AGGAPPATTO
PAMODATI.
阿巴拉七打幫藍給 / 西謝巴塔鸞波卡累 / 阿劈西給殺趴撲他囊 /
昂卡巴多巴摩踏地

On that undefeatable seat, which is the victory blessing, rising above
the earth as the lotus leaves rise above water, all the Buddhas
defeated Mara. May you also share in this victory blessing. 以不败
之姿安坐在诸佛加持的圣地宝座上, 世尊浸于无上成就的喜悦里

SUṆAKKHATTĀṀ SUMAṆGALAṀ
素納卡當素芒卡朗
SUPABHĀṬAṀ SUHUṬṬHITĀṀ
素巴趴當素虎替當
SUṆKHĀṆO SUMUḤUTTO CA
素卡挪素目虎多甲、
SUṆYIṬṬHAM BRAHMACĀRISU
素一唐巴拉媽甲立素
PADAKKHĪṆAṀ KAYAKAMMAṀ
巴踏奇囊咖鴨甘芒
VĀCĀKAMMAṀ PADAKKHĪṆAṀ
蛙甲甘芒巴踏奇囊
PADAKKHĪṆAṀ MANOKAMMAṀ
巴踏奇囊媽挪甘芒
PAṆĪDHĪ TE PADAKKHĪṆE PADAKKHĪṆĀṆI KATVĀNA
巴匿替爹巴達奇内 巴踏奇那匿咖打蛙納
LABHAN TATTHE PADAKKHĪṆE
拉潘打體巴踏奇匿

For any beings who practice honestly, at any time; that time is the
lucky time, the good blessing, an auspicious fortune, a shining dawn,
a good moment, a good act of worship. For those who have such
excellent practice, their physical actions are a rightful religious offering, their words are a rightful religious offering, and their intentions are a rightful religious offering. May your wishes be so rightful: all beings who have such rightful actions will receive their rightful benefits.

ABHAYA PARITTA
37
The Danger-free Protection 无畏护卫偈

YAN-DUNNIMITTAM AVAMAÑGALAÑCA
洋敦尼米湯阿瓦芒格朗車
YO CĀMANĀPO SAKUṆASSA SADDO
友恰馬那波撒庫那色三陀
PĀPAGGAHO DUSSUPINAM ĀKANTAṬ.
菩達奴巴魏呢味那撒梅杜
BUDDHĀNUBHĀVENA VINĀSAMENTU
帕帕軋厚杜蘇批囊阿康湯
Lang rai an dai lae awamongkhon an dai, siang nok thi na what
whan an dai, bap khro lae fan rai an mai na pratthana an dai,
kho sing lao nan jong phinat pai duai anuphap haeng
Phraphutthajao.
Whatever unlucky portents and ill omens, and whatever distressing
bird calls, evil planets, upsetting nightmares. By the Buddha’s power
may they be destroyed.

任何不祥的征兆，任何不悦耳的鸟啼声，恶星，梦靥以及一切不如意的事，愿以佛力的加持，一一化解，消失。

YAN-DUNNIMITTAṂ AVAMAṆGALAṆCA
洋敦尼米湯阿瓦芒格朗車
YO CĀMANĀPO SAKUṆASSA SADDO
友恰馬那波撒庫那色三陀
PĀPAGGAHO DUSSUPINĀṂ AKANTAṂ
帕帕軋厚多蘇批囊阿康湯
DHAMMĀNUBHĀVENA VINĀSAMENTU
達摩奴巴魏呢味那撒梅杜

Lang rai an dai lae awamongkhon an dai, siang nok thi na what whan an dai, bap khro lae fan rai an mai na pratthana an dai, kho sing lao nan jong phonat pai duai anuphap haeng Phra Tham.

Whatever unlucky portents and ill omens, and whatever distressing bird calls, evil planets, upsetting nightmares. By the Dhamma's power may they be destroyed.

任何不祥的征兆，任何不悦耳的鸟啼声，恶星，梦靥以及一切不如意的事，愿以法力的加持，一一化解，消失。

YAN-DUNNIMITTAṂ AVAMAṆGALAṆCA
洋敦尼米湯阿瓦芒格朗車
YO CĀMANĀPO SAKUṆASSA SADDO
友恰馬那波撒庫那色三陀
PĀPAGGAHO DUSSUPINĀṂ AKANTAṂ
帕帕軋厚多蘇批囊阿康湯
SAṄGHĀNUBHĀVENA VINĀSAMENTU
僧伽奴巴魏呢味那撒梅杜

Lang rai an dai lae awamongkhon an dai, siang nok thi na what whan an dai, bap khro lae fan rai an mai na pratthana an dai, kho sing lao nan jong phonat pai duai anuphap haeng Mukhanasawok khong Phraphutthajao.

Whatever unlucky portents and ill omens, and whatever distressing bird calls, evil planets, upsetting nightmares. By the Saṅgha's power may they be destroyed.
DEVATĀ UYYOJANA GĀTHĀ\(^{38}\)

\textit{Sending Devas Back} 苦缠偈 (DUKKHAPPATTĀDI GĀTHĀ)

DUKKHAPPATTĀ CA NIDDHUKKHĀ
\textit{Kho sat thang puang thi pra sop thuk jong phon jak thuk,}
May all beings: who have fallen into suffering be without suffering
陷入痛苦中的(众生), 愿他们皆离苦

BHAYAPPATTĀ CA NIBBHAYĀ
\textit{Thi pra sop phai jong phon jak phai,}
Who have fallen into danger be without danger
陷入恐惧中的(众生), 愿他们皆离恐惧

SOKAPPATTĀ CA NISSOKĀ HONTU SABBE PI PĀNINO
\textit{Lae thi pra sop khwam sok. Jong phon jak khwam sok.}
Who have fallen into sorrow be without sorrow. May all living creatures be so.
陷入悲恸中的（众生），愿他们都离悲恸愿一切众生皆如是。

ETTĀVATĀ CA AMHÉHI
\textit{Kho lao thewada thang puang}
SAMBHATAM PUṆṆA-SAMPADAṀ
\textit{Jong anu-mothana sueng bun sombat}
SABBE DEVĀNUMODANTU SABBA-SAMPATTI-SIDDHIYĀ
\textit{An rao thanglai dai tham wai di laew ni. Phuea khwam samret}
\textit{nai sombat thang puang thoet}

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To the extent that we have acquired any merit, may all beings rejoice in it for achieving all success. 我们所获得的及所累积的功德，愿一切天人都来随喜(分享)愿他们都得到幸福与安乐。

DANAMAṂ DADANTU SADĐĀYA
Manut thanglai jong hai than duai sattha
SILAṂ RAKKHANTU SABBADĀ
Jong raksa sin nai kan thang puang
May they give gifts with conviction. May they always maintain virtue 以虔诚的心布施. 好好守持戒律

BHĀVANĀBHIRATĀ HONTU GACCHANTU DEVATĀGATĀ
Jong pen phu yindi ying laew nai kan phatthana jitjai (phawana). Thepphayada thanglai thi ma laew choen klap pai thoet
May they delight in meditation. May they go to a heavenly destination. 喜欢修习禅定（心智的培育）势将往生天界。

SABBE BUDDHĀ BALAPPATTĀ
Duai det haeng Phraphutthajao phu thueng phrom duai phalang Tham
From the strength attained by all the Buddhas
PACCEKANAṆCA YĀṂ BALĀṂ
Duai det haeng phalang Tham khong phra patjekka Phutthajao thanglai
The strength of the Private (Solitary) Buddhas
ARAHANTĀNAṆCA TEJENA
Lae duai det haeng phalang tham khong phra arahan thanglai
By the power of the arahants
RAKKHĀṂ BANDHĀMI SABBASO.
Khaphajao thanglai kho khwam khum khrong raksa nai thi thuk sathan nai kan thuk muea.
I bind this protection all around. 以佛，辟支佛及阿罗汉们所成就的威德力，愿此线所绕之处皆受到护卫.

VII. DISCOURSES

DHAMMACAKKAPPAVATTANA SUTTA

The Discourse on Setting the Wheel of Dhamma in Motion

转法轮经

Thus have I heard. On one occasion the Blessed One was dwelling at Baranasi in the Deer Park at Isipatana. There the Blessed One addressed the monks of the group of five thus:

“DVE’ME BHIKKHAVE ANTĀ PABBAJITENA NA SEVITABBĀ

“These are two extremes that are not to be followed (indulged in) by one who has gone forth—

凡有比丘，有兩種極端行為是出家人所不應當從事的

YO CĀYAM KĀMESU KĀMA-SUKHALLIKĀNYOGO HĪNO GAMMO POTHUJANIKO ANARIYO ANATTHA-SAÑHITO

The pursuit of sensual happiness in sensual pleasure, which is low, vulgar, the way of worldlings (common), ignoble, unbeneficial.

40 English translations consulted were those of Bhikkhu Bodhi and Thanissaro Bhikkhu. Chinese translations consulted were those of Bhikkhu Mahinda (玛欣德尊者, China) in ‘上座部佛教念诵集’, and Anagarika Dhammajivi (釋性恩) in ‘佛弟子日常課誦本’
And that pursuit of self-mortification which is painful, ignoble, unbeneficial (unprofitable). Another is self-mortification, this is painful, not holy, not beneficial.

Without veering toward either of these extremes, the Tathagata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbana (total unbinding).

And what is the middle way awakened to by the Tathagata that gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbana (total unbinding)?

It is this Noble Eightfold Path: right view, right intention (or right resolve or right thought), rightspeech, right action, right livelihood, right effort, right mindfulness, right concentration.

That is the Noble Eightfold Path: right view, right intention (or right resolve or right thought), rightspeech, right action, right livelihood, right effort, right mindfulness, right concentration.
This is the middle way awakened to by the Tathāgata that gives rise to vision, knowledge and leads to calm, to direct knowledge, to self-awakening, to liberation. 诸比丘，这就是引生彻见、引生智，通向寂静、胜智、正觉、涅槃的中道.

Now this, monks, is the noble truth of suffering (dukkha):
诸比丘, 这是苦圣谛

Birth is suffering (dukkha), aging is suffering, [illness is suffering], death is suffering, 生是苦、老是苦、[病是苦], 死是苦,

Sorrow, lamentation, pain, grief, and despair are suffering
愁, 悲, 苦, 忧, 恼

Association with what is displeasing (unbeloved or not dear) is suffering, separation from what is pleasing (beloved or dear) is suffering, not getting what one wants is suffering
怨憎会是苦、爱别离是苦、求不得也是苦

In short, the five aggregates subject to clinging (that fuel attachment) are suffering.
简单地说：五取蕴是苦.

Now this, monks, is the noble truth of the origination of suffering:
诸比丘，这是苦集圣谛;
YĀYAṂ TAṆHĀ PONOBHĀVIKĀ NANDI-RĀGA-SAHAGATĀ TATRA TATRĀBHINANDINĪ SEYYATHĪDAṂ KĀMA-TAṆHĀ BHAVA-TAṆHĀ VIBHAVA-TAṆHĀ

*It is this craving that makes for further becoming*—*accompanied by delight and lust (passion), seeking delight here and there (relishing now here and now there)*—*i.e., craving for sensual pleasure, craving for becoming (existence), craving for non-becoming (discontinuation or non-existence).* 它是造成再投生,乐欲具、四处追求爱乐的贪爱, 即欲爱、有爱及非有爱.

IDAṂ KHO PANĀ BHIKKHAVE DUKKHA-NIRODHO ARIYA-SACCAṂ

*And this, monks, is the noble truth of the cessation of suffering:*

诸比丘, 这是苦灭圣谛:

YO TASSĀ YEVA TAṆHĀYA ASESĀ-VIRĀGA-NIRODHO CĀGO PAṬINISSAGGO MUTTI ANĀLAYO

*It is the remainderless fading away and cessation of that same craving, the giving up (renunciation), relinquishment of it, freedom (release) from it, and letting go of that very craving.*

即是此贪爱的息灭无余、舍弃、遣离、解脱、无着.

IDAṂ KHO PANĀ BHIKKHAVE DUKKHA-NIRODHA-GĀMINĪ-PAṬIPADĀ ARIYA-SACCAṂ

*Now this, monks, is the noble truth of the way leading to the cessation of suffering:*

诸比丘, 这是导致苦灭的道圣谛:

AYAMEVA ARIYO AṬṬHAṆGIKO MAGGO SEYYATHIDAṂ SAMMĀ-DIṬTHI SAMMĀ-SAṆKAPPO SAMMĀ-VAĆĀ SAMMĀ-KAMMANTO SAMMĀ-ĀṆĪVO SAMMĀ-VĀYĀMO SAMMĀ-SATI SAMMĀ-SAMĀDHI

*It is this Noble Eightfold Path*—*right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.* 那就是八圣道分, 即正见、正思惟、正语、正业、正命、正精进、正念、正定.

IDAṂ DUKKHAMĀ ARIYA-SACCAṂTI ME BHIKKHAVE, PUBBE ANANUSSUTESU DHAMMESU CAKKHUMĀ
This is the Noble Truth of Suffering: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

This is the Noble Truth of Suffering is to be understood: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

This Noble Truth of Suffering has been understood: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

This is the Noble Truth of the Origination of Suffering: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.
TAṂ KHO PAN’IDĀṂ DUKKHA-SAMUDAYO ARIYA-SACCAṂ PAHĀTABBANTI ME BHĪKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUṂ UDAPĀDI āLOKO UDAPĀDI

‘This Noble Truth of the Origination of Suffering has been abandoned’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

这是苦灭圣谛： 比丘们， 在种种以前还没有听过的法上，我的（法）眼生起、知识生起、智慧生起、 明生起、光生起.
ANANUSSUTESU DHAMMESU CAKKHUṂ UDAPĀDI Ū ĀLOKO UDAPĀDI
‘This Noble Truth of the Cessation of Suffering is to be realized’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

This Noble Truth of the Cessation of Suffering is to be realized: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

TAṂ KHO PAN‘IDAṂ DUKKHA-NIRODHA ARIYA-SACCAMṢACCHIKATANTI ME BHĪKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUṂ UDAPĀDI Ū ĀLOKO UDAPĀDI
‘This Noble Truth of the Cessation of Suffering has been realized’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

This Noble Truth of the Cessation of Suffering has been realized: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

IDAṂ DUKKHA-NIRODHA-GĀMINĪ-PAṬIPADĀ ARIYA-SACCANTI ME BHĪKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUṂ UDAPĀDI Ū ĀLOKO UDAPĀDI
‘This is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

This is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

TAṂ KHO PAN‘IDAṂ DUKKHA-NIRODHA-GĀMINĪ-PAṬIPADĀ ARIYA-SACCAM BHĀVETABBANTI ME BHĪKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUṂ UDAPĀDI Ū ĀLOKO UDAPĀDI
‘This Noble Truth of the Way of Practice Leading to the Cessation of
Suffering is to be developed': thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. This导向苦灭道圣谛是应被修’：比丘们！在种种以前还没有听过的法上，我的(法)眼生起、知识生起、智慧生起、明生起、光生起。

TAM KHO PAN‘IDAṂ DUKKHA-NIRODHA-GĀMINĪ-PAṬIPADĀ ARIYA-SACCAM BHĀVITANTI ME BHIKKHAVE PUBBE ANANUSSUTESU DHAMMESU CAKKHUṂ UDAPĀDI ŠAṆṆĀ UDAPĀDI PAṆṆĀ UDAPĀDI VIJṆĀ UDAPĀDI ĀLOKO UDAPĀDI

‘This Noble Truth of the Way of Practice Leading to the Cessation of Suffering has been developed’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light. 这导向苦灭道圣谛已经被修’：比丘们！在种种以前还没有听过的法上，我的(法)眼生起、知识生起、智慧生起、明生起、光生起。

YĀVAKĪVAṆCA ME BHIKKHAVE IMESU CATŪSU ARIYA-SACCESU EVAN-TI-PARIVAṬṬĀṂ DVĀDAS’ĀKĀRAM YATHĀBHŪTAṬĀṂ ŠAṆṆĀ-DASSĀNAṂ NA SUVISUDDHAM AHOSI NEVA TĀVĀHAṂ BHIKKHAVE SADEVAKE LOKE SAMĀRAKE SABRAHMAKE SASSAMAṆA-BRĀHMAṆIYĀ PAJĀYA SADEVĀ-MANUSSĀYA ANUTTARAM SAMMĀ-SAMBODHIṂ ABHISAMBUDDHO PACCAṆĀSIṂ.

So long, monks, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmans, its devas and humans.

比丘们！在这四圣谛这样如实的三转十二行相，我的知见还没有彻底清浄之前，比丘们！我就没有办法在共天、共魔、共梵世界里的有沙门婆罗门、共天人的人众中宣称‘已经现等觉无上的三藐三菩提’(‘已证悟无上正自觉’).
But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans.

The knowledge and vision arose in me: ‘Unshakable is the liberation (of my mind). This is my last birth. Now there is no further becoming (no more renewed existence).

And while this discourse was being spoken, there arose in Venerable
Kondañña - the dust-free, stainless vision of Dhamma: 而且当这个解说正在被说的时候，远尘离垢的法眼生起到尊者乔陈如:

YAṄKIṄCI SAMUDAYA-DHAMMAṂ SABBAN-TAṂ NIRODHA-DHAMMANTI
“Whatever is subject to origination is all subject to cessation.”
‘任何集起的法，它都是会灭的法’.

PAVATTITE CA BHAGAVATĀ DHAMMA-CAKKKE, BHUMMĀ DEVĀ SADDAMANUSSĀVESUṂ
Now when the Blessed One had set the Wheel of Dhamma in motion, the Earth-dwelling deities raised a cry:
当法轮已被世尊转时，地居天发出声言－

“ETAM-BHAGAVATĀ BĀRĀṆASIYĀṂ ISIPATANE MIGADĀ YE ANUTTARAṂ DHAMMA-CAKKṆAṂ PAVATTITĀṂ APPAṬIVATTIYĀṂ SAMĀṆENA VĀ BRĀHMANENA VĀ DEVENA VĀ MĀREṇA VĀ BRAHMUNĀ VĀ KENACI VĀ LOKASMINTI.”
“At Varanasi, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world (cosmos).”「在波罗奈的仙人堕处的鹿野苑，这个已被世尊转的无上法轮不能被沙门、婆罗门、天、魔、梵或在世界里的任何之一所逆转。」

BHUMMĀNAṂ DEVĀNAṂ SADDĀṂ SUTVĀ CĀTUMMAḤĀṆIṆĀḌAṂ DEVĀṢADDĀ-MANUSSĀVESUṂ.
On hearing the earth deities’ cry, the deities of the Heaven of the Four Kings took up the cry.
听到地居天的声音之后，四大王天发出声言.

CĀTUMMAḤĀṆIṆĀḌAṂ DEVĀNAṂ SADDĀṂ SUTVĀ, TĀVATIṂSĀ DEVĀ SADDAMANUSSĀVESUṂ.
On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry.
听到四大王天的声音之后，三十三天发出声言.
TĀVATIṂŚĀNAṂ ṬEVĀṆAṂ SADDAṂ SUTVĀ YĀMĀ ṬEVĀ SADDAṂANUSSĀVESUṂ.
On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry.
听到三十三天的声音之后，夜魔诸天发出声言。

YĀMĀṆAṂ ṬEVĀṆAṂ SADDAṂ SUTVĀ TUSITĀ ṬEVĀ SADDAṂANUSSĀVESUṂ.
On hearing the cry of the Yama deities, the Tusita deities took up the cry.
听到夜魔诸天的声音之后，兜率诸天发出声言。

TUSITĀṆAṂ ṬEVĀṆAṂ SADDAṂ SUTVĀ NIMMĀṆARATĪ ṬEVĀ SADDAṂANUSSĀVESUṂ
On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.
听到兜率诸天的声音之后，化乐诸天发出声言。

NIMMĀṆARATĪṆAṂ ṬEVĀṆAṂ SADDAṂ SUTVĀ PARANIMMITA-VASĀVATṬĪ ṬEVĀ SADDAṂANUSSĀVESUṂ
On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavattideities took up the cry.
听到化乐诸天的声音之后，他化自在诸天发出声言。

PARANIMMITA-VASĀVATTĪṆAṂ ṬEVĀṆAṂ SADDAṂ SUTVĀ BRAHMA-KĀṆIKĀ ṬEVĀ SADDAṂANUSSĀVESUṂ
On hearing the cry of the Paranimmita-vasavatti deities, the deities of Brahma’s retinue took up the cry.
听到他化自在诸天的声音之后，梵众诸天发出声言。

“ETAM-BHAGAVATĀ BĀRĀṆASIYAM ISIPATANE MIGADĀYE ANUTTARĀM DHAMMA-CAKKAM PAVATTITAM, APPAṬIVATTIYAM SAMĀṆENA VĀ BRAHMAṆENENA VĀ DEVENA VĀ MĀRENA VĀ BRAHMUNĀ VĀ KENACI VĀ LOKASMIṬI.”
“At Varanasi, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world (cosmos).”

「在波罗奈的仙人堕处的鹿野苑，这个
已被世尊转的无上法轮不能被沙门、婆罗门、天、魔、梵或在世界里的任何之一所逆转。」

ITIHA TENA KHAṆENA TENA MUHUTTEN
YAṆA BRAHMA-LOKĀ SADDO ABBHUGGACCHI
So in that moment, that instant, the cry shot right up to the Brahmā world. 这样在那刹那间（在那片刻间）、在那须臾顷间，声音传播远至梵界。

AYAṆCA DASA-SAHAṆĪ LOKA-DHĀTU SAṆKAMPĪ
SAMPĀKAMPĪ SAMPĀVEDHĪ
And this ten-thousandfold cosmos (world system) shook, quaked and trembled, 这个十千世界震动、大震动、强烈震动，

APPAMĀṆO CA OḷĀRO OBHĀSO LOKE
PĀTURAHOŚIATIKKAMEVA DEVĀNAṂ
DEVĀNUBHĀVĀM
And an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world. 和一道无量庄严的光彩超越诸天的天之威力而出现在世间。

ATHA KHO BHAGAVĀ UDĀNAṂ UDĀNESI “AṆṆĀSI VATA
BHO KOṆḌAṆṆO AṆṆĀSI VATA BHO KOṆḌAṆṆṆOTI.”
Then the Blessed One uttered this inspired utterance: “So you really know, Kondañña? So you really know?” 然后世尊发出这个讚叹语－“乔陈如(衮丹雅)确实已了知; 乔陈如确实已了知”

ITIHIDAṂ ĀYASMATO KOṆḌAṆṆASSA AṆṆA-
KOṆḌAṆṆO’TVEVA NĀMAṂ AHOSĪ TI
And that is how Ven. Kondañña acquired the name AṆṆa-Kondañña—Kondañña - he who knows.
就这样，尊者乔陈如(衮丹雅)得到‘阿若乔陈如这个名字。

(Samyutta Nikaya 56.11)
ANATTA-LAKKHAṆA SUTTA
The Characteristics of Non-self

Thus have I heard. On one occasion the Blessed One was dwelling at Baranasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!” “Venerable sir!” those bhikkhus replied. The Blessed One said this: '某个时候，世尊住在波罗奈的仙人堕处的鹿野苑. 在那里，世尊叫五个为一群的比丘：「比丘们，」 那些比丘对世尊回答：「世尊，」世尊说了这个：

"RŪPAṂ BHIKKHHAVE ANATTĀ. RŪPAṆCA HIDĀṂ BHIKKHHAVE ATTĀ ABHAVISSA, NAYIDAṂ RŪPAṂ ĀBĀDHĀYA SAṂVATTEYYA, LABBHETHA CA RŪPE, EVĀṂ ME RŪPAṂ HOTU EVĀṂ ME RŪPAṂ MĀ AHOSĪTI.

“Bhikkhus, form is nonself (not-self). For if, bhikkhus, form were self, this form would not lead to affliction (disease/not at ease), and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’ 比丘们, 色是无我. 比丘们, 因为假如色是我, 那么, 色不会导致生病/苦恼, 在色上可能可以‘希望我的色是这样； 希望我的色不是这样’

YASMĀ CA KHO BHIKKHHAVE RŪPAṂ ANATTĀ, TASMAṂ RŪPAṂ ĀBĀDHĀYA SAṂVATTATI, NA CA LABBHATI RŪPE, EVĀṂ ME RŪPAṂ HOTU EVĀṂ ME RŪPAṂ MĀ AHOSĪTI.

But because form is nonself, form leads to affliction, and it is not possible to have it of form: ‘Let my form be thus; let my form not be thus.’
thus.’ 比丘们, 因为色是无我, 所以色导致生病/苦恼, 在色上不可能可以‘希望我的色是这样; 希望我的色不是这样’．

VEDANĀ ANATTĀ. VEDANĀ CA HIDĀM BHIKKHAVE ATTĀ ABHAVISSA, NAYIDĀM VEDANĀ āBĀDHĀYA SAMVATTEYYA, LABBHETHA CA VEDANĀYA, EVĀM ME VEDANĀ HOTU EVĀM ME VEDANĀ MĀ AHOSĪTI.

Feeling is nonself. For if, bhikkhus, feeling were self, this feeling would not lead to affliction. It would be possible to have it of feeling, ‘Let my feeling be thus. Let my feeling not be thus.’

受是无我. 比丘们, 因为假如受是我, 那么, 受不会导致生病/苦恼, 在受上不可能可以‘希望我的受是这样; 希望我的受不是这样’.

YASMĀ CA KHO BHIKKHHAVE VEDANĀ ANATTĀ, TASMĀ VEDANĀ āBĀDHĀYA SAMVATTATI, NA CA LABBHATI VEDANĀYA, EVĀM ME VEDANĀ HOTU EVĀM ME VEDANĀ MĀ AHOSĪTI.

But because feeling is nonself, feeling leads to affliction. And it is not possible to have it of feeling, ‘Let my feeling be thus. Let my feeling not be thus.’

比丘们, 因为受是无我, 所以受导致生病/苦恼, 在受上不可能可以‘希望我的受是这样; 希望我的受不是这样’.

SAÑÑĀ ANATTĀ. SAÑÑĀ CA HIDĀM BHIKKHHAVE ATTĀ ABHAVISSA, NAYIDĀM SAÑÑĀ āBĀDHĀYA SAMVATTEYYA, LABBHETHA CA SAÑÑĀYA, EVĀM ME SAÑÑĀ HOTU EVĀM ME SAÑÑĀ MĀ AHOSĪTI.

Perception is nonself. For if, bhikkhus, perception were self, this perception would not lead to affliction. It would be possible to have it of perception, ‘Let my perception be thus. Let my perception not be thus.’

想是无我. 比丘们, 因为假如想是我, 那么, 想不会导致生病/苦恼, 在想上不可能可以‘希望我的想是这样; 希望我的想不是这样’.

YASMĀ CA KHO BHIKKHHAVE SAÑÑĀ ANATTĀ, TASMĀ SAÑÑĀ āBĀDHĀYA SAMVATTATI, NA CA LABBHATI SAÑÑĀYA, EVĀM ME SAÑÑĀ HOTU EVĀM ME SAÑÑĀ MĀ AHOSĪTI.
But because perception is nonself, perception leads to affliction. And it is not possible to have it of perception, 'Let my perception be thus. Let my perception not be thus.'

比丘们, 因为想是无我, 所以想导致生病/苦恼, 在想上不可能可以‘希望我的想是这样; 希望我的想不是这样’。

SAṄKHĀRĀ ANATTĀ. SAṄKHĀRĀ CA HIDĀM BHIKKHAVE ATTĀ ABHAVISSAMSU, NAYIDAṂ SAṄKHĀRĀ ĀBĀDHĀYA SAMVATTEYYUṂ, LABBHETHA CA SAṄKHĀRESU, EVĀṂ ME SAṄKHĀRĀ HONTU EVĀṂ ME SAṄKHĀRĀ MĀ AHESUNTI. Volitional formations are nonself. For if, bhikkhus, volitional formations were self, these volitional formations would not lead to affliction. It would be possible to have it of volitional formations, 'Let my volitional formations be thus. Let my volitional formations not be thus.' 诸行是无我, 比丘们, 因为假如诸行是我, 那么, 诸行不会导致生病/苦恼, 在诸行上可能可以‘希望我的诸行是这样; 希望我的诸行不是这样’。

YASMĀ CA KHO BHIKKHAVE SAṄKHĀRĀ ANATTĀ, TASMĀ SAṄKHĀRĀ ĀBĀDHĀYA SAMVATTANTI, NA CA LABBHATI SAṄKHĀRESU, EVĀṂ ME SAṄKHĀRĀ HONTU EVĀṂ ME SAṄKHĀRĀ MĀ AHESUNTI. But because volitional formations are nonself, volitional formations lead to affliction. And it is not possible to have it of volitional formations, 'Let my volitional formations be thus. Let my volitional formations not be thus.' 比丘们, 因为诸行是无我, 所以诸行导致生病/苦恼, 在诸行上不可能可以‘希望我的诸行是这样; 希望我的诸行不是这样’。

VIṄÑĪṆAṆAṂ ANATTĀ. VIṄÑĪṆAṆAṆCA HIDĀM BHIKKHAVE ATTĀ ABHAVISSA, NAYIDAṂ VIṄÑĪṆAṆAṂ ĀBĀDHĀYA SAMVATTEYYA, LABBHETHA CA VIṄÑIṆAṆE, EVĀṂ ME VIṄÑĪṆAṆAṂ HOTU EVĀṂ ME VIṄÑĪṆAṆAṂ MĀ AHOSĪTI. Consciousness is nonself. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction. It would be possible to have it of consciousness, 'Let my consciousness be thus. Let my
'consciousness not be thus.'
识是无我，比丘们，因为假如识是我，那么，识不会导致生病/苦恼，在识上可能可以‘希望我的识是这样;希望我的识不是这样.’

YASMĀ CA KHO BHIKKHAVE VIÑÑĀṆAM ANATTĀ, TASMĀ VIÑÑĀṆAM ĀBĀDHĀYA SAṀVATTATI, NA CA LABBHATI VIÑÑĀṆE, EVAM ME VIÑÑĀṆAM HOTU EVAM ME VIÑÑĀṆAM MĀ AHOSĪTI.
But because consciousness is nonself, consciousness leads to affliction. And it is not possible to have it of consciousness, 'Let my consciousness not be thus.'
比丘们，因为识是无我，所以识导致生病/苦恼，在识上不可能可以‘希望我的识是这样;希望我的识不是这样’。

TAM KĪṂ MAṆṆATHA BHIKKHAVE RŪPAṂ NICCAṂ VĀ ANICCAṂ VĀTI."
"What do you think, bhikkhus, is form permanent or impermanent?"
「比丘们，你们认为是什么，那个色是常或者是无常呢？」

"ANICCAṂ BHANTE."
"Impermanent, Venerable Sir." 「世尊，是无常。」

"YAM-PANĀNICCAṂ DUKKHAṂ VĀ TAM SUKHAṂ VĀTI."
"Is what is impermanent suffering or happiness?"
「又那种无常的东西，它是苦或者是乐呢？」

"DUKKHAṂ BHANTE."
"Suffering, Venerable Sir." 「世尊，是苦。」

"YAM-PANĀNICCAṂ DUKKHAṂ VIPARIṆĀMA-DHAMMAṂ, KALLĀṂ NU TAM SAMANUPASSITUṂ, ETAM MAMA ESO’HAMASMI ESO ME ATTĀТИ."
"Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?"
「又那种无常,苦,受制于变化法则的东西，适合认为它是：‘这是我的,这是我,这是我的自我’吗？」

ÑO HETĀṂ BHANTE."
No, Venerable Sir." 「世尊，确实不能。」
"TAṂ KIṂ MAṆṆATHA BHİKKHAVE VEDANĀ NİCCĀ VĀ ANİCCĀ VĀTİ."
"What do you think, bhikkhus, is feeling permanent or impermanent?"
比丘们, 你们认为是什么, 受是常或者是无常呢?」

"ANİCCĀ BHANTE."
"Impermanent, Venerable Sir. ” 世尊, 是无常.」

"YAM-PANĀNICCAṂ DUKKHĀṂ VĀ TAṂ SUKHĀṂ VĀTİ."
Is what is impermanent suffering or happiness?
「又那种无常的东西, 它是苦或者是乐呢?」

"DUKKHĀṂ BHANTE."
"Suffering, Venerable Sir.” 世尊, 是苦.

"YAM-PANĀNICCAṂ DUKKHĀṂ VIPARIṆĀMA-DHAMMAṂ, KALLAṂ NU TAṂ SAMANUPASSITUṂ, ETAṂ MAMA ESO’HAMASMI ESO ME ATTĀТИ."
"Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?"
「又那种无常,苦,受制于变化法则的东西, 适合认为它是: ‘这是我的, 这是我, 这是我的自我’吗?」

ÑO HETAṂ BHANTE."
No, Venerable Sir.” 世尊, 确实不能.」

"TAṂ KIṂ MAṆṆATHA BHİKKHAVE SAṆṆĀ NİCCĀ VĀ ANİCCĀ VĀTİ."
"What do you think, bhikkhus, is perception permanent or impermanent?"
比丘们, 你们认为是什么, 想是常或者是无常呢?」

"ANİCCĀ BHANTE."
"Impermanent, Venerable Sir.” 世尊, 是无常.」

"YAM-PANĀNICCAṂ DUKKHĀṂ VĀ TAṂ SUKHĀṂ VĀTİ."
" Is what is impermanent suffering or happiness?” 又那种无常的东西, 它是苦或者是乐呢?」
"DUKKHAM BHANTE."
"Suffering, Venerable Sir." 「世尊, 是苦.」

"YAM-PANANICCAṂ DUKKHAM VIPARIṆĀMA-DHAMMAṂ, KALLAM NU TAM SAMANUPASSITUṂ, ETAṂ MAMA ESO’HAMASMI ESO ME ATTĀTI."
"Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?"
「又那种无常,苦,受制于变化法则的东西, 适合认为它是：‘这是我的, 这是我, 这是我的自我’吗？」

ṆO HETAM BHANTE."
Ṇo, Venerable Sir." 「世尊, 确实不能.」

"TAM KIM MAṆṆATHA BHIKKHAVE SAṆKHĀRA NICCĀ VĀ ANICCĀ VĀTI."
"What do you think, bhikkhus, are volitional formations permanent or impermanent?"
比丘们, 你们认为是什么, 行是常或者是无常呢？」

"ANICCĀ BHANTE."
"Impermanent, Venerable Sir." 「世尊, 是无常.」

"YAM-PANANICCAṂ DUKKHAM VĀ TAM SUKHAM VĀTI."
"Is what is impermanent suffering or happiness?"
又那种无常的东西, 它是苦或者是乐呢？」

"DUKKHAM BHANTE."
"Suffering (dukkha), Venerable Sir." 「世尊, 是苦.」

"YAM-PANANICCAṂ DUKKHAM VIPARIṆĀMA-DHAMMAṂ, KALLAM NU TAM SAMANUPASSITUṂ, ETAṂ MAMA ESO’HAMASMI ESO ME ATTĀTI."
"Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?"
「又那种无常,苦,受制于变化法则的东西, 适合认为它是：‘这是我的, 这是我, 这是我的自我’吗？」
“No hetam bhante.”
No, Venerable Sir.” 「世尊, 确实不能.」

"Tam kim maññatha bhikkhave viññānaṃ niccaṃ vā aniccaṃ vāti.”
"What do you think, bhikkhus, is consciousness permanent or impermanent ?"
「比丘们, 你们认为是什么, 识是常或者是无常呢？」

"Aniccaṃ bhante.”
"Impermanent, Venerable Sir.” 「世尊, 是无常.」

"Yam-pañāniccaṃ dukkhaṃ vā tam sukhaṃ vāti.”
"Is what is impermanent suffering or happiness?"
「又那种无常的东西, 它是苦或者是乐呢？」

"Dukkhaṃ bhante.”
"Suffering, Venerable Sir.” 「世尊, 是苦.」

"Yam-panāniccaṃ dukkhaṃ vipariñāma-dhammaṃ, kallam nu tam samanupassitum, etam mama eso’hamasmi eso me attāti.”
"Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?"
「又那种无常,苦,受制于变化法则的东西, 适合认为它是：‘这是我的, 这是我, 这是我的自我’吗？」

“No hetam bhante.”
No, Venerable Sir.” 「世尊, 确实不能.」

"Tasmātiha bhikkhave yankiñci rūpaṃ atītānāgata-paccuppannam, ajjhattam vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā pañītaṃ vā, yandūre santike vā, sabbam rūpaṃ,
Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form
NETAṂ MAMA NESO’HAMASMI NA MESO ATTĀTI,
EVAM-ETAṂ YATHĀBHŪTAṂ SAMMAPPĀṆṆĀYA
DAṬṬHABBĀṂ.
should be seen as it really is with correct wisdom(insight) thus:
‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到它是这样：‘这不是我的,这不是我,这不是我的自我’.

YĀ KĀCI VEDANĀ ATĪTĀNĀGATA-PACCUPPANNĀ,
AJJHATTĀ VĀ BAHIDDHĀ VĀ, OLĀRIKĀ VĀ SUKHUMĀ
VĀ, HĪNĀ VĀ PAṆĪTĀ VĀ, YĀ DŪRE SANTIKE VĀ, SABBĀ
VEDANĀ,
Therefore, bhikkhus, any kind of feeling whatsoever, whether past,
future, or present, internal or external, gross or subtle, inferior or
superior, far or near, all feeling 任何的受, 或者过去,未来,现在,或者内,外,或者粗,细,或者劣,胜,或者在远,在近,所有的受

NETAṂ MAMA NESO’HAMASMI NA MESO ATTĀTI,
EVAM-ETAṂ YATHĀBHŪTAṂ SAMMAPPĀṆṆĀYA
DAṬṬHABBĀṂ.
should be seen as it really is with correct wisdom thus: ‘This is not
mine, this I am not, this is not my self.’ 应该以正智被如实地看到它是这样：‘这不是我的,这不是我,这不是我的自我’.

YĀ KĀCI SAṆṆĀ ATĪTĀNĀGATA-PACCUPPANNĀ,
AJJHATTĀ VĀ BAHIDDHĀ VĀ, OLĀRIKĀ VĀ SUKHUMĀ
VĀ, HĪNĀ VĀ PAṆĪTĀ VĀ, YĀ DŪRE SANTIKE VĀ, SABBĀ
SAṆṆĀ,
Therefore, bhikkhus, any kind of perception whatsoever, whether
past, future, or present, internal or external, gross or subtle, inferior
or superior, far or near, all perception 任何的想,或者过去,未来,现在,或者内,外,或者粗,细,或者劣,胜,或者在远,在近,所有的想

NETAṂ MAMA NESO’HAMASMI NA MESO ATTĀTI,
EVAM-ETAṂ YATHĀBHŪTAṂ SAMMAPPĀṆṆĀYA
DAṬṬHABBĀṂ.
should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到
它是这样：‘这不是我的,这不是我,这不是我的自我

Ye keci saṅkhārā atītānāgata-paccuppannaṁ, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā, sabbe saṅkhārā,

Therefore, bhikkhus, any kind of volitional formations whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form volitional formations
任何的行, 或者过去, 未来, 现在, 或者内, 外, 或者粗, 细, 或者劣, 胜, 或者在远, 在近, 所有的行

Netāṁ mama neso’hamasmi na meso attāti, evam-etaṁ yathābhūtaṁ sammappaṅñāya daṭṭhhabbaṁ.

should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到
它是这样：‘这不是我的, 这不是我, 这不是我的自我’

Yaṅkiṇci viṅñāṇaṁ atītānāgata-paccuppannaṁ, ajjhattāṁ vā bahiddhā vā, oḷārikām vā sukhumām vā, hīnaṁ vā paṇītaṁ vā, yandūre santike vā, sabbāṁ viṅñāṇāṁ,

Therefore, bhikkhus, any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness
任何的识, 或者过去, 未来, 现在, 或者内, 外, 或者粗, 细, 或者劣, 胜, 或者在远, 在近, 所有的识

Netāṁ mama neso’hamasmi na meso attāti, evam-etaṁ yathābhūtaṁ sammappaṅñāya daṭṭhhabbaṁ.

should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ 应该以正智被如实地看到
它是这样：‘这不是我的, 这不是我, 这不是我的自我’
EVĀṂ PASSAṂ BHIKKHAVE SUTAVĀ ĀRIYA-SĀVAKO,
RŪPASMĪṂ PI NIBBINDATI, VEDANĀYA PI NIBBINDATI,
SAṆṆĀYA PI NIBBINDATI, SAṆKHĀRESU PI NIBBINDATI,
VIṆṆĀNASMĪṂ PI NIBBINDATI.
Seeing thus, the well-instructed disciple of the noble ones grows
disenchanted (experiences revulsion) with form, disenchanted with
feeling, disenchanted with perception, disenchanted with volitional
formations, and disenchanted with consciousness.

比丘们, 看到这样, 多闻的圣弟子在色上生厌,在受上生厌,在想上
生厌,在诸行上生厌,在识上生厌.

NIBBINDAṂ VIRAJJATI, VIRĀGĀ VIMUCCATI,
Disenchanted, he becomes dispassionate. Through dispassion, the
mind is liberated (released). 厌而离欲; 透过离欲而解脱.

VIMUTTASMĪṂ VIMUTTAM-ITI ŃĀṆAM HOTI, KHĪṆĀ JĀTI,
VUSITĀṂ BRAHMA-CARIYĀṂ, KATĀṂ KARANĪYĀṂ,
NĀPARAṂ ITTHATTĀYĀṬI PAJĀṆĀṬI.
When it is liberated there comes the knowledge: ‘It’s liberated.’ He
understands: ‘Destroyed is birth, the holy life has been lived, what
had to be done has been done, there is no more for this state of
being.’ 在解脱时而有所谓‘那是解脱’的知识: 他了知‘生已尽,
梵行已立, 应作已作, 不再有后有.’

IDAMAVOCA BHAGAVĀ, ATTAMANĀ PAṆCA-VAGGIYĀ
BHIKKHŪ BHAGAVATO BHĀṢITĀṂ ABHINANDUṂ.
That is what the Blessed One said. Elated, those bhikkhus delighted
in the Blessed One’s statement. 世尊说了这个. 五个为一群的比
丘心意满足和欢喜世尊所说的.

IMASMIṆCA PANA VEYYĀ-KARANĀSMIṆ BHAṆṆAMĀNE,
PAṆCA-VAGGIYĀṆĀṂ BHIKKHŪṆĀṂ ANUPĀDĀYA,
ĀSAVEHI CITTĀṆI VIMUCCĪṂSŪṬI.
And while this discourse was being spoken, the minds of the
bhikkhus of the group of five were liberated from the taints by
nonclinging 而且当这个解说正在被说时, 五个为一群的比丘的心
因为没有执取而从诸漏解脱.
I have heard that on one occasion the Blessed One was staying in Gaya, at Gaya Head, with 1,000 bhikkhus. There he addressed the bhikkhus: "Thus have I heard: When the Blessed One was staying in Gaya at Gaya Head, a thousand bhikkhus were then with him. At that time he addressed the bhikkhus: ..."

"SABBAM BHIKKHAVE ĀDITTAṂ, KIñCA BHIKKHAVE SABBAM ĀDITTAṂ. CAKKHUM BHIKKHAVE ĀDITTAṂ, RūPĀ ĀDITTAṂ, CAKKHU-VIññĀṆAṂ ĀDITTAṂ, CAKKHU-SAMPHASSO ĀDITTO, "Bhikkhus, the ALL is aflame. What ALL is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

「诸比丘，一切在燃烧。诸比丘，什么是一切在燃烧？诸比丘，眼在燃烧，色在燃烧，眼识在燃烧，眼触在燃烧，缘于此眼触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧。KENA ĀDITTAṂ. Aflame with what？以何燃烧呢？

---

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief (distresses), and desairs.

我说以贪之火,以瞋之火,以痴之火燃烧,以生,老,死燃烧,以愁,悲,苦,忧,恼燃烧.

The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame.

缘于此耳触而生之受,无论是乐,或苦,或不苦不乐,其也在燃烧

Aflame with what? 以何燃烧呢?

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief, and desairs. 我说以贪之火,以瞋之火,以痴之火燃烧,以生,老,死燃烧,以愁,悲,苦,忧,恼燃烧
The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.

And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此鼻触而生之受, 无论是乐或苦或不苦不乐, 其也在燃烧。

KENA ĀDITTAṂ.
Aflame with what? 以何燃烧呢?

ĀDITTAṂ RĀG'AGGINĀ DOS'AGGINĀ MO'H'AGGINĀ, ĀDITTAṂ JĀTIYĀ JARĀ-MARAṆENA, SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI VADĀMI.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief, and despairs. 我说以贪之火，以瞋之火燃烧，以痴之火燃烧，以生，老，死燃烧，以愁，悲，苦，忧，恼燃烧。

JIVHĀ ĀDITTĀ, RASĀ ĀDITTĀ, JIVHĀ-VIÑṆĀṆĀṂ ĀDITTAṂ, JIVHĀ-SAMPHASSO ĀDITTO,
The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame.

舌在燃烧, 味在燃烧, 舌识在燃烧, 舌触在燃烧。

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

缘于此舌触而生之受, 无论是乐，或苦，或不苦不乐，其也在燃烧。

KENA ĀDITTAṂ.
Aflame with what? 以何燃烧呢？

ĀDITTAṂ RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ, ĀDITTAṂ JĀTIYĀ JARĀ-MARĀṆENA, SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief, and despairs. 我说以贪之火,以瞋之火,以痴之火燃烧, 以生, 老, 死燃烧, 以愁, 悲, 苦, 忧, 恼燃烧.

KĀYO ĀDITTO, PHOṬṬHABBĀ ĀDITTĀ, KĀYA-VIÑṆĀṆAṂ ĀDITAM, KĀYA-SAMPHASSO ĀDITTO, The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame. 身在燃烧, 触在燃烧, 身识在燃烧, 身触在燃烧.

YAMP'IDAṂ KĀYA-SAMPHASSA-PACCAYĀ UPPAJJATI VEDAYITAM, SUKHĀM VĀ DUKKHAM VĀ ADUKKHAMASUKHAM VĀ, TAMPI ĀDITTAṂ. And whatever there is that arises in dependence on contact at form, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame. 绵于此身触而生之受,无论是乐或苦或不苦不乐,其也在燃烧.

KENA ĀDITTAṂ. Aflame with what? 以何燃烧呢？

ĀDITTAṂ RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ, ĀDITTAṂ JĀTIYĀ JARĀ-MARĀṆENA, SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI VADĀMI.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations, pains, grief (grief), and despairs. 我说以贪之火,以瞋之火,以痴之火燃烧, 以生, 老, 死燃烧, 以愁, 悲, 苦, 忧, 恼燃烧.
MANO ĀDITTO, DHAMMĀ ĀDITTĀ, MANO-VIÑÑĀṆAṂ ĀDITTAM, MANO-SAMPHASSO ĀDITTO,
The mind (intellect) is aflame. Ideas are aflame. Consciousness at the mind is aflame. Contact at the mind (intellect) is aflame.
意在燃烧, 法在燃烧, 意识在燃烧, 意触在燃烧.

YAMP'IDAṂ MANO-SAMPHASSA-PACCAYĀ UPPAJJATI VEDAYITAṂ, SUKHAṂ VĀ DUKKHAṂ VĀ ADUKKHAMASUKHAṂ VĀ, TAMPI ĀDITTAṂ.
And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.
缘于此意触而生之受, 无论是乐或苦或不苦不乐, 其也在燃烧.

KENA ĀDITTAṂ.
Aflame with what? 以何燃烧呢?

ĀDITTAṂ RĀG'AGGINĀ DOS'AGGINĀ MOH'AGGINĀ, ĀDITTAṂ JĀTIYĀ JARĀ-MARAṆENA, SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPĀYĀSEHI ĀDITTANTI VADĀMI.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. 我说以贪之火, 以瞋之火, 以痴之火燃烧.

EVAM PASSAṂ BHIKKHAVE SUTAVĀ ARIYA-SĀVAKO, CAKKhusmiṂ PI NIBBINDATI, RŪPESU PI NIBBINDATI, CAKKhu-VIÑÑĀNE PI NIBBINDATI, CAKKhu-SAMPHASSE PI NIBBINDATI,
Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye.
诸比丘, 如此彻见后, 多闻圣弟子厌离眼, 厌离色, 厌离眼识, 厌离眼触.

YAMP'IDAM CAKKHU-SAMPHASSA-PACCAYĀ UPPAJJATI VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIṂ PI NIBBINDATI.
And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此眼触而生之受，无论是乐，或苦，或不苦不乐。

SOTASMIṂ PI NIBBINDATI, SADDESU PI NIBBINDATI, SOTA-VIÑÑĀṆE PI NIBBINDATI, SOTA-SAMPHASSE PI NIBBINDATI,
He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

厌离耳，厌离声，厌离耳识，厌离耳触，

YAMP'IDAṂ SOTA-SAMPHASSA-PACCAYĀ UPPAJJATI VEDAYITAṂ, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIṂ PI NIBBINDATI.
And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此耳触而生之受，无论是乐或苦或不苦不乐。

GHĀNASMIṂ PI NIBBINDATI, GANDHESU PI NIBBINDATI, GHĀNA-VIÑÑĀṆE PI NIBBINDATI, GHĀNA-SAMPHASSE PI NIBBINDATI,
He grows disenchanted with the nose, disenchanted with aromas, disenchanted with consciousness at the nose, disenchanted with contact at the nose.

厌离缘于此鼻触而生之受，无论是乐或苦或不苦不乐。

YAMP'IDAṂ GHĀNA-SAMPHASSA-PACCAYĀ UPPAJJATI VEDAYITAṂ, SUKHAM VĀ DUKKHAM VĀ
ADUKKHAMASUKHAM VĀ, TASMIṂ PI NIBBINDATI.
And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此鼻触而生之受，无论是乐或苦或不苦不乐。

JIVHĀYA PI NIBBINDATI, RASESU PI NIBBINDATI, JIVHĀ-VIÑÑĀṆE PI NIBBINDATI, JIVHĀ-SAMPHASSE PI
NIBBINDATI,
He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.

YAMP'IDAṂ JIVHĀ-SAMPHASSA-PACCAYĀ UPPAJJATI VEDAYITAM, SUKHAM VĀ DUKKHAM VĀ ADUKKHAMASUKHAM VĀ, TASMĪṂ PI NIBBINDATI.
And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

KĀYASMIṂ PI NIBBINDATI, PHOṬṬHABBESU PI NIBBINDATI, KĀYA-VIÑÑĀṆE PI NIBBINDATI, KĀYA-SAMPHASSE PI NIBBINDATI,
He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

MANASMIṂ PI NIBBINDATI, DHAMMESU PI NIBBINDATI,
He grows disenchanted with the mind, disenchanted with ideas, disenchanted with consciousness at the mind, disenchanted with contact at the mind.
And whatever there is that arises in dependence on contact at the mind (intellect), experienced as pleasure, pain, or neither-pleasure-nor-pain, with that, too, he grows disenchanted.

厌离缘于此意触而生之受，无论是乐或苦或不苦不乐。

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

因厌离而离染，因离欲而解脱。

With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is no more for this state of being.'

因解脱而有解脱智，他了知：『生已尽，梵行已立，应作已作，再无后有。』

That is what the Blessed One said. Gratified, the bhikkhus delighted at his words.

世尊如此说。那些比丘满意与欢喜世尊之言。

And while this explanation was being given, the hearts of the 1,000 bhikkhus, through lack of clinging, were released from the mental effluents.

当此开示正被宣说时，那一千位比丘心无执取而从诸漏解脱。
Pūrābheda Sutta\(^{43}\)  
*Before the Body’s Destruction* 毁灭以前经

Questioner

KATHĀMDASSĪ KATHĀMSĪLO UPASANTOTI VUCCATI  
TAṂ ME GOTAMA PABRŪHI PUCCHITO UTTAMAṂ  
NARĀṂ

Phra Phutthanimit thun tham wa…  
Bukkhon thi phra-ong trat riak wa, pen phu sa-ngop yang man-  
khong laew (mai thueng phra arahan phu sa-ngop jak lop krot  
long) nan, pakati than mi khwam hen yang rai, mi sin yang rai,  
kha tae than phra khodom phu prasoet, kha-phra-ong thun  
tham laew, kho phra-ong prot trat bok (laksana) khong  
norachon, phu sung sut kae kha-phra-ong thoet  
*Having what vision, being of what character, is one called peaceful? Gotama, tell me about the supreme person.*”

The Buddha:

VĪTATAṆHO PURĀ BHEDĀ PUBBAMANTAMANISSITO  
VEMAJJHE NUPASAṅKHHEYYO  
TASSA NATTHI PURAKKHATAṂ

Praphumi Phraphak trat top wa:  
Kon thi rang kai ja taek tham-lai (dap khantha-pari-nippan),  
phra arahan pen phu prassajak tanha (khwam yak), mai asai  
adit, mai yuet tit patjuban, mai phue fan mung wang anakhot  
*A person who is free of wishes, before the body’s destruction, who is not tethered to the past, who cannot be reckoned in terms of the present, and in whom there are no yearnings for the future.*

---

世尊说道：“在身体毁灭以前就已摆脱贪爱，不执着开头和结尾，
也不考虑中间，他不崇拜任何事物。

AKKODHANO ASANTĀSĪ AVIKATTHĪ AKUKKUCO
MANTABHĀṆĪ ANUDDHATO SA VE VĀCĀYATO MUNI
Bukkhon phu mai krot, mai o-uat, mai kha-nong, phut duai
panya, mai fung san, phu nan lae pen muni phu mi waja sam-
ruam lae

A person who is not angered, not frightened, not boastful, not fretful,
who gives wise advice, who is calm, restrained in speech, is indeed a
sage. “不忿怒，不恐惧，不吹嘘，不作恶，不骄傲，说话机智，这样的牟尼确实控制了言

NIRĀSATTI ANĀGATE ATĪTAṂ NĀNUŚOCATI
VIVEKADASSĪ PHASSESU DIṬṬHĪSU CA NA NĪYATI
Bukkhon phu mai thayette nai sing thi yang mai ma
thueng, mai sao sok thueng sing thi luang pai laew, pen phu mi
pakati hen khwam sa-ngat (wiwek) nai phassa thanglai, an khrai
khrai ja nam pai phro thitthi (khwam hen phit) thanglai mai dai
loei

A person who is not attached to the future, who does not sorrow
over the past, who finds solitude amidst sense contact, and is not
guided by fixed views.

“不期望未来。不悲伤过去，无视诸触，不受任何观点引导。

PATILĪNO AKUHAKO APIHĀLU AMACCHARĪ
APPAGABBHO AJEGUCCHO PESUṆEYYYE CA NO YUTO
Bukkhon phu prassajak kiles, mai lok-luang, mi pakati mai
thayette nai, mi pakati mai trani, mai khanong, mai pen thi
kliat chang (khong bandit) mai prakop nai kham sosiat

A person who is retiring, not deceitful, not covetous, not greedy, not
impudent, not arousing contempt, who does not engage in malicious
speech。不执着，不欺骗，不贪婪，不妒忌，不鲁莽，不轻视他人，也
不毁谤他人。

SĀTIYESU ANASSĀVĪ ATIMĀNE CA NO YUTO
SAṆHO CA PAṬĪBHĀṆAVĀ NA SADDHO NA VIRAJJATI
Bukkhon phu mai-mi khwam yindi nai kammakhun, thang mai prakop nai kan du min, pen phu la-iat on, mi patiphan, pen phu mai tong chuea khrai, mai tit jai (thang ruppachan lae aruppachan)
A person who does not relish pleasure, who is not arrogant, who is mild and of ready wit, who is not credulous, who by nothing is repelled.

“不贪恋享受, 不狂妄, 温文尔雅, 聪明睿智, 不轻信, 不厌弃他人.

LĀBHAKAMYĀ NA SIKKHATI ALĀBHE CA NA KUPPATI AVIRUDDHO CA TANHĀYA RASESU NĀNUGIJHATI
Bukkhon phu mai suek sa phro yak dai lap, mai krot phro mai dai lap, lae pen phu mai yin rai, lae yom mai tit jai yindi nai rot phro tanha
A person who does not take on the training in hopes of material gain, who is unperturbed if he gets nothing, who is not hampered by wishes, and not greedy for flavours. “不为企求什么而学习, 不为得不到什么而生气, 不为贪爱而受阻, 也不贪恋美味.

UPEKKHAKO SADĀ SATO NA LOKE MAṆṆATE SAMĀṂ NA VISEŚI NA NĪCEYYO TASSA NO SANTI UŚŚADĀ
Bukkhon phu wang choei, mi sati thuk muea, mai samkhan tua wa samue phu uen, wiset kwa phu uen, yae kwa phu uen nai lok, kiles an fu khuen thanglai yom mai-mi kae bukkhon nan
A person who is even-tempered, ever attentive, who does not suppose that in the world he is equal, superior or inferior, who is free of conceit. “超然, 有思想, 不傲慢, 不考虑自己在这世上等同于, 优于或低于别人.

YASSA NISSAYATĀ NATTHI āṆATVĀ DHAMMĀṂ ANISSITO BHAVĀYA VIBHAVĀYA VĀ TANHĀ YASSA NA VIJJATI
Bukkhon phu ru tham laew, mai asai tanha nisai (asai khwam yak) lae thitthi nisai (asai khwam hen phit) mai-mi khwam thay yan yak nai khwam mi rue khwam mai-mi
A person for whom there are no tethers, who, knowing Truth, is not tethered in any way, and in whom no wishes are found for existence.
or non-existence.

独立不羁, 无所依赖, 理解万物, 不贪恋存在或不存在.

This is someone I call peaceful. He is indifferent to sensual pleasure. In him, bonds are not found; he has overcome attachment.

He has no children, cattle, fields or property. For him there is nothing clung to, and nothing to relinquish.

He has no yearning for those things, of which either ordinary people, ascetics or religious people might talk. Therefore he is unmoved by their disputes.”
Muni phu prassajak khwam tit jai yindi, mai-mi khwam trani, yom mai klao nai khwam pen phu sung kwa khao, pen phu samue khao, rue pen phu tam kwa khao, pen phu mai-mi khwam yuet-man thue-man, yom la khwam yuet-man thue-man duai am-nat khong tanha lae thitthi

The sage, free of greed and selfishness, does not speak of himself as among those who are superior, equal or inferior. He does not return to the process of time; he is delivered from the phenomenon of time.” 不贪婪，不妒忌，不说自己等同于，优于或低于别人，这样的牟尼摆脱劫波，不进入劫波。

YASSA LOKE SAKAṂ  NA TTHI ASATĀ CA NA SOCATI DHAMMESU CA NA GACCHATI SA VE SANTOTI VUCCATĪTI

Bukkhon phu mai-mi khwam yuet-thue wa mi wa pen “khong chan” nai lok, yom mai sao-sok phro sing thi mai-mi yu, lae mai lam-iang nai tham thanglai, tathakhot yom trat riak phu nan lae wa pen phu sa-ngop ra-ngap laew, dang ni lae.

He regards nothing in the world as his own. He does not grieve because of what does not exist. He does not blindly follow religious teachings. He is truly called peaceful. “在这世上，没有属于自己 的东西，不为消逝的东西悲伤，不陷入万物，这样的人称为平静。”

(Sutta Nipata 4.10)

“Diso disaṃ yaṃ tam kayirā, verī vā pana verināṃ;
Micchāpañihitaṃ cittaṃ, pāpiyo nāṃ tato kare””ti.

Whatever an enemy might do to an enemy, or a foe to a foe, a wrongly directed mind may do more harm to him than that。”「恶者向恶行，为此欲为彼，恨者向恨者，为此欲为彼，由彼恶导心，欲彼更为恶。」

Gopālaka Sutta (Udana 4.3)牧者English translation by Translated by Anandajoti Bhikkhu (http://suttacentral.net/en/ud2.3); Chinese translation by 菩提僧團 https://sites.google.com/site/palishengdian/pali/da/kn/ud/ud4
"Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit.

诸比丘，修习入出息，多修习者，有大果，有大功德。

When mindfulness of breathing is developed and cultivated, it fulfills the four foundations of mindfulness.

诸比丘，修习入出息，多修习者，令圆满四念处。

When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors.

修习四念处，多修习者，令圆满七菩提分。

When the seven enlightenment factors are developed and cultivated, they fulfill true knowledge and deliverance.

修习七菩提分，多修习者，令圆满明与解脱。

“And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

然，诸比丘，如何令修习入出息耶？如何令多修习耶？如何有大果，有大功德耶？

44 English translation by Bhikkhu Bodhi (http://suttacentral.net/en/mn118); Chinese translation by 菩提僧團, posted at https://sites.google.com/site/palishengdian/pali/da/mn/mn118.
“Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him.

诸比丘，于此有比丘，或住森林，或住树下，或住空屋，结跏趺坐，端正身体，热切于前方，遍满而念住。

**SO SATOVA ASSASATI SATOVA PASSASATI.**
Ever mindful he breathes in, mindful he breathes out.
他如此练习：『忆念而入息，忆念而出息。』

**DĪGHĀṂ VĀ ASSASANTO ‘DĪGHĀṂ ASSASĀMĪ’TI PAJĀNĀTI.**
‘Breathing in long, he understands: ‘I breathe in long.’
当入息时——长而明显，彻知：『我入息——长。』

**DĪGHĀṂ VĀ PASSASANTO ‘DĪGHĀṂ PASSASĀMĪ’TI PAJĀNĀTI.**
Or breathing out long, he understands: ‘I breathe out long.’
当出息时——长而明显，彻知：『我出息——长。』

**RASSAṂ VĀ ASSASANTO ‘RASSAṂ ASSASĀMĪ’TI PAJĀNĀTI.**
Breathing in short, he understands: ‘I breathe in short.’
当入息时——短而微细，彻知：『我入息——短。』

**RASSAṂ VĀ PASSASANTO ‘RASSAṂ PASSASĀMĪ’TI PAJĀNĀTI.**
Or breathing out short, he understands: ‘I breathe out short.’
当出息时——短而微细，彻知：『我出息——短。』

‘SABBĀKĀYAPAṬISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in experiencing the whole body of breath.
他如此练习：『我于入息，保持全身觉知。』
‘SABBKĀYAPAṬISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out experiencing the whole body of breath.’ 他如此练习：『我于出息，保持全身觉知。』

‘PASSAMBHAYAM KĀYASAṄKHĀRAṂ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in tranquilising the bodily formation.’ 他如此练习：『我于入息，身行轻安——彻底安静。』

‘PASSAMBHAYAM KĀYASAṄKHĀRAṂ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out tranquilising the bodily formation.’ 他如此练习：『我于出息，身行轻安——彻底安静。』

“‘PĪTIPAṬISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI.
‘He trains thus: ‘I shall breathe in experiencing rapture.’
他如此练习：『我于入息，体验喜受。』

‘PĪTIPAṬISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out experiencing rapture.’
他如此练习：『我于出息，体验喜受。』

‘SUHKHAṬISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI
He trains thus: ‘I shall breathe in experiencing pleasure.’
他如此练习：『我于入息，体验乐受。』

‘SUHKHAṬISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out experiencing pleasure.’
他如此练习：『我于出息，体验乐受。』

‘CITTASAṄKRAPAṬISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in experiencing the mental formation.’ 他如此练习：『我于入息，对于心行，保持觉知。』

‘CITTASAṄKRAPAṬISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out experiencing the mental formation.’ 他如此练习：『我于出息，对于心行，保持觉知。』
‘PASSAMBHAYAṂ CITTASAṄKHĀRAṂ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in tranquillising the mental formation.’他如此练习：『我于入息, 心行轻安——彻底安静.』

‘PASSAMBHAYAṂ CITTASAṄKHĀRAṂ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out tranquillising the mental formation.’他如此练习：『我于出息, 心行轻安——彻底安静.』

“‘CITTAPAṬISAMVEDĪ ASSASISSĀMĪ’TI SIKKHATI.
‘He trains thus: ‘I shall breathe in experiencing the mind.’
他如此练习：『我于入息, 对于心, 保持觉知.』

‘CITTAPAṬISAMVEDĪ PASSASISSĀMĪ’TI SIKKHATI;
He trains thus: ‘I shall breathe out experiencing the mind.’
他如此练习：『我于出息, 对于心, 保持觉知.』

‘ABHIPPAMODAYAṂ CITTAṂ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in gladdening the mind.’
他如此练习：『我于入息, 让心超越, 极胜喜.』

‘ABHIPPAMODAYAṂ CITTAṂ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out gladdening the mind.’
他如此练习：『我于出息, 让心超越, 极胜喜.』

‘SAMĀDAḤAṂ CITTAṂ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in concentrating the mind.’
他如此练习：『我于入息, 心中得定.』

‘SAMĀDAḤAṂ CITTAṂ PASSASISSĀMĪ’TI SIKKHATI;
He trains thus: ‘I shall breathe out concentrating the mind.’
他如此练习：『我于出息, 心中得定.』

‘VIMOCAYAṂ CITTAṂ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in liberating the mind.’
他如此练习:『我于入息, 心得解脱.』
‘VIMOCAYAṂ CITTAM PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out liberating the mind.’
他如此练习：『我于出息，心得解脱。』

“ANICCĀN UPASSĪ ASSASISSĀMĪ’TI SIKKHATI.
‘He trains thus: ‘I shall breathe in contemplating impermanence.’
他如此练习：『我于入息，如实观看，发现无常。』（依远离）

‘ANICCĀNUPASSĪ PASSASISSĀMĪ’TI SIKKHATI;
He trains thus: ‘I shall breathe out contemplating impermanence’
他如此练习：『我于出息，如实观看，发现无常。』

‘VIRĀGĀNUPASSĪ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in contemplating fading away.’
他如此练习：『我于入息，如实观看，于是离贪。』（依离贪）

‘VIRĀGĀNUPASSĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out contemplating fading away.’
他如此练习：『我于出息，如实观看，于是离贪。』

‘NIRODHĀNUPASSĪ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in contemplating cessation.’
他如此练习：『我于入息，如实观看，心得灭尽。』（依灭尽）

‘NIRODHĀNUPASSĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out contemplating cessation.’
他如此练习：『我于出息，如实观看，心得灭尽。』

‘PAṬINISSAGGĀNUPASSĪ ASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe in contemplating relinquishment.’
他如此练习：『我于入息，如实观看，如实出离。』（向于舍）

‘PAṬINISSAGGĀNUPASSĪ PASSASISSĀMĪ’TI SIKKHATI.
He trains thus: ‘I shall breathe out contemplating relinquishment.’
他如此练习：『我于出息，如实观看，如实出离。』

EVAM BHĀVITĀ KHO, BHIKKHAVE, ĀNĀPĀNASSATI
EVAM BAHULIKATĀ MAHAPPHALĀ HOTI MAHĀNISAMSĀ.
“Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.
诸比丘，如是修出入息念，如实多修习者，有大果，大功德。
Dependent Origination

With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as

Paṭiccasamuppāda

condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

缘无明有行,缘行有识,缘识有名色,缘名色有六处,缘六处有触,缘触有受,缘受有爱,缘爱有取,缘取有有,缘有有生,缘生有老死,愁,悲,苦,忧,恼。如是,此乃全苦蕴之集。

由无明之无[余馀],离贪灭,有行灭。由行灭,有识灭。由识灭,有名色灭。由名色灭,有六处灭。由六处灭,有触灭。由触灭,有受灭。由受灭,有爱灭。由爱灭,有取灭。由取灭,有有灭。由有灭,有生灭。由生灭,有老死,愁,悲,苦,忧,恼等灭。如是全苦蕴之灭。

“Gāme araññe sukhadukkhaphuṭṭho, nevattato no parato dahetha; phusanti phassā upadhiṃ paṭicca, nirūpadhiṃ kena phuseyyu phassā”
“Affected by pleasure and pain in the village or wilderness, you should certainly not consider it as due to oneself or another. Contacts affect one with cleaving as condition, how could contacts affect one without cleaving?”

Sakkārasutta 敬重 (Ud 2.4) English translation by by Anandajoti Bhikkhu (http://suttacentral.net/en/ud2.4); Chinese translation by 菩提僧團
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Some useful online resources:
  SuttaCentral at http://suttacentral.net/
  Mettanet-Lanka at http://www.metta.lk/tipitaka/
巴利聖典網站 at https://sites.google.com/site/palishengdian/
Access to Insight at http://www.accesstoinsight.org/
Buddhist Publication Society at http://www.bps.lk/library_wheels.php
莊春江工作站 at http://agama.buddhason.org/
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The Verses on the Four Noble Truths

YE DUKKHAM NAPPAJĀNANTI, ATHO DUKKHASSA SAMBHAVAVĀΜ
Those who don't discern suffering, suffering's cause,
不能辨識苦、苦因、

YATTHA CA SABBASO DUKKHAM, ASESĀΜ UPARUJJHATI, TAṈCA
And where it totally stops, without trace, who don't understand the path
何處徹底終止苦、不了解正道,

DUKKHŪPASAMA-GĀMINĀM, CETO-VIMUTTI-HĪNĀ TE, ATHO
The way to the stilling of suffering: they are far from awareness-release and
discernment-release
滅苦之道者: 他們遠離心解脫與慧解脫

ABHABBĀ TE ANTA-KIRIYĀYA, TE VE JĀTI-JARŪPAGĀ
Incapable of making an end, they'll return to birth & aging again.
不能終止，他們會一次次重生與衰老.

YE CA DUKKHAM PAJĀNANTI, ATHO DUKKHASSA SAMBHAVAVĀΜ
While those who do discern suffering, suffering's cause,
而那些辨識苦、苦因、

YATTHA CA SABBASO DUKKHAM, ASESĀΜ UPARUJJHATI,
And where it totally stops, without trace, who understand the path,
何處徹底終止苦、了解正道、

DUKKHŪPASAMA-GĀMINĀM: CETO-VIMUTTI-SAMPANNĀ,
The way to the stilling of suffering: they are consummate in awareness-
release and in discernment-release.
滅苦之道者: 他們具足心解脫與慧解脫。

BHABBĀ TE ANTA-KIRIYĀYA, NA TE JĀTI-JARŪPAGĀTI.
Capable of making an end, they won't return to birth & aging ever again. 會
有終止，他們不再重生與衰老.

http://www.dhammatalks.org/Dhamma/Chanting/Verses2.htm; the Chinese translation by Mahinda Bhikkhu (China), in ‘Theravāda Buddhist Chants’, was also consulted.
CATTĀRO DHAMMUDESĀ
*The Four Dhamma Summaries 四法要義*

1. UPANĪYATI LOKO, ADDHUVO.
   *The world is swept away, it does not endure.*
   世界被冲卷而去，它不持久。

2. ATĀṆO LOKO, ANABHISSARO.
   *The world offers no shelter. There is no one in charge.*
   世界無安處，無人掌管。

3. ASSAKO LOKO, SABBAM PAHĀYA GAMANIYAM
   *The world has nothing of its own. One has to pass on leaving everything behind.*
   世界空無所有，人必須把一切留在身後。

4. ŪNO LOKO, ATITTO, TANHĀ DĀSO.
   *The world is insufficient, insatiable, a slave to craving.*
   世界不滿，無餍足，受渴求的奴役.

(Raṭṭhapāla Sutta)