

INVITING THE DEITIES 邀请诸天 (*Devārāḍhanā*)

Samantā cakka-vāḷesu — Atr'āgacchantu devatā;
Saddhammaṃ Muni-rājassa — Suṇantu sagga-mokkhaḍaṃ.

May the deities of the entire universe come here and listen to the True-Dhamma of the King of Sages, which leads to the heavenly states and [ultimate] freedom (Nibbāna).

愿普轮围界，诸天来聆听，牟尼王正法，导生天解脱！

Dhammassavana-kālo ayaṃ bhadantā. (×3)

Sirs, now is the time for listening to the Dhamma.

大德们，这是聆听佛法的时候！

HOMAGE [TO THE BUDDHA] 礼敬佛陀 (*Vandanā*)

Namo tassa Bhagavato Araḍato Sammā-sambuddhassa. (×3)

Homage to that Blessed One, the Arahant and Perfect Self-Awakened One.

礼敬世尊、阿罗汉、圆满自觉者。

DAILY REMINDER 每日忆念

INSPIRED UTTERANCE [AFTER] SELF-AWAKENING 正覺自说语 (*Sambodhi Udāna*)¹

Aneka-jāti-saṃsāraṃ — sandhāvissaṃ anibbisāṃ;
Gaha-kāraṃ gavesanto — dukkhā jāti punappunaṃ.

Searching for the housebuilder (craving) I wandered [through] many births in saṃsāra, [but] found [him] not; repeated birth is suffering.

經多生輪迴，尋求造屋者，但未得見之，痛苦再再生。

¹ These verses, found at Dh.153–154, are attributed to the Buddha, just after He realized Buddhahood.

Gaha-kāraka diṭṭho'si — puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā — gaha-kūṭaṃ visaṅkhataṃ;
Visaṅkhāra-gataṃ cittaṃ — taṇhānaṃ khayam·ajjhagā.

[But now] housebuilder, you are seen, you will not make [another] house [for me] again; all of your rafters are broken, the house's main beam (ignorance) destroyed, the mind inclined to the unconditioned and the elimination of [all] cravings attained.

已見造屋者！不能再造屋。椽桷皆毀壞，棟梁亦摧折。我既證無為，諸貪愛盡滅。

DEPENDENT ARISING 緣起法 (*Paṭicca-samuppāda*)²

Iti imasmim̐ sati idaṃ hoti, imass'uppādā idaṃ uppajjati, yad·idaṃ: avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti – evam·etassa kevalassa dukkhakkhandhassa samudayo hoti.

Thus when there is this that is, with the arising of this that arises, such as: dependent on ignorance conceptions [arise]; dependent on conceptions consciousness [arises]; dependent on consciousness mentality and materiality [arise]; dependent on mentality and materiality the six [sense] bases [arise]; dependent on the six [sense] bases contact [occurs]; dependent on contact feeling [arises]; dependent on feeling craving [arises]; dependent on craving attachment [arises]; dependent on attachment [there arises a new] existence; dependent on [a new] existence [re]birth [takes place]; dependent on [re]birth old age, death, sorrow, lamentation, pain, unhappiness and despair come to be. Thus there is the arising of this whole mass of dukkha.

此有故彼有，此生故彼生：无明缘行；行缘识；识缘名色；名色缘六处；六处缘触；触缘受；受缘爱；爱缘取；取缘有；有缘生；生缘老、死、愁、悲、苦、忧、恼。如是一切苦蕴的集起。

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa;
Ath'assa kaṅkhā vapayanti sabbā, yato pajānāti sahetu-dhamman'ti.

“When indeed phenomena become apparent to the religious one who is ardent and meditative, then all his doubts disappear, since he knows the nature of their causes.”

对于热诚禅修的婆罗门当诸法明显呈现时那么一切疑惑都会消失因为他了知诸法的因缘。

² Ud.1-3. This is also found in many places in the discourses, in different forms, for example, at the very beginning of Chapter 1, Mahā-vagga (Vinaya Piṭaka), D. 15, S.12 (this whole Saṃyutta is dedicated to dependent arising), S.55:38, etc.

Imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yad-idaṃ: avijjā-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti – evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

When there is not this that is not, with the cessation of this that ceases, such as: with the reminderless dispassion and cessation of ignorance, conceptions cease; with the cessation of conceptions, consciousness ceases; with the cessation of consciousness, mentality and materiality cease; with the cessation of mentality and materiality, the six [sense] bases cease; with the cessation of the six [sense] bases, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, attachment ceases; with the cessation of attachment, [the cause for a new] existence ceases; with the cessation of [the cause for a new] existence, [the possibility of re]birth ceases; with the cessation of [the possibility of re]birth, old age, death, sorrow, lamentation, pain, unhappiness and despair cease. Thus there is the cessation of this whole mass of dukkha.

此无故彼无，此灭故彼灭：无明灭则行灭；行灭则识灭；识灭则名色灭；名色灭则六处灭；六处灭则触灭；触灭则受灭；受灭则爱灭；爱灭则取灭；取灭则有灭；有灭则生灭；生灭则老、死愁、悲、苦、忧及恼则灭。如是一切苦蕴的熄灭。

“Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa;
Ath’assa kaṅkhā vapayanti sabbā, yato khayāṃ paccayānaṃ avedī”ti.

“When indeed phenomena become apparent to the religious one who is ardent and meditative, then all his doubts disappear, since he experiences the elimination of [their] causes.”

对于热诚禅修的婆罗门当诸法明显呈现时那么一切疑惑都会消失因为他体证灭尽它们的因缘。

Iti imasmim̐ sati idaṃ hoti, imass’uppādā idaṃ uppajjati, imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yad-idaṃ: avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti – evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

“Thus when there is this that is, with the arising of this that arises, when there is not this that is not, with the cessation of this that ceases, such as: dependent on ignorance conceptions [arise]; dependent on conceptions consciousness [arises]; dependent on consciousness mentality and materiality [arise]; dependent on mentality and materiality the six [sense] bases [arise]; dependent on the six [sense] bases contact [occurs]; dependent on contact feeling [arises]; dependent on feeling craving [arises]; dependent on craving attachment [arises]; dependent on attachment [there arises a new] existence;

dependent on [a new] existence [re]birth [takes place]; dependent on [re]birth old age, death, sorrow, lamentation, pain, unhappiness and despair come to be. Thus there is the arising of this whole mass of dukkha.

此有故彼有，此生故彼生；此无故彼无，此灭故彼灭。无明缘行；行缘识；识缘名色；名色缘六处；六处缘触；触缘受；受缘爱；爱缘取；取缘有；有缘生；生缘老、死、愁、悲、苦、忧、恼。如是一切苦蕴的集起。

Avijjāya tv·eva asesā·virāga·nirodhā saṅkhāra·nirodho, saṅkhāra·nirodhā viññāṇa·nirodho, viññāṇa·nirodhā nāma·rūpa·nirodho, nāma·rūpa·nirodhā saḷāyatana·nirodho, saḷāyatana·nirodhā phassa·nirodho, phassa·nirodhā vedanā·nirodho, vedanā·nirodhā taṇhā·nirodho, taṇhā·nirodhā upādāna·nirodho, upādāna·nirodhā bhava·nirodho, bhava·nirodhā jāti·nirodho, jāti·nirodhā jarā·maraṇaṃ soka·parideva·dukkha·domanassupāyāsā nirujjhanti – evaṃ·etassa kevalassa dukkhakkhandhassa nirodho hoti

With the reminderless dispassion and cessation of ignorance, conceptions cease; with the cessation of conceptions, consciousness ceases; with the cessation of consciousness, mentality and materiality cease; with the cessation of mentality and materiality, the six [sense] bases cease; with the cessation of the six [sense] bases, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, attachment ceases; with the cessation of attachment, [the cause for a new] existence ceases; with the cessation of [the cause for a new] existence, [the possibility of re]birth ceases; with the cessation of [the possibility of re]birth, old age, death, sorrow, lamentation, pain, unhappiness and despair cease. Thus there is the cessation of this whole mass of dukkha.

完全离欲无明灭则行灭；行灭则识灭；识灭则名色灭；名色灭则六处灭；六处灭则触灭；触灭则受灭；受灭则爱灭；爱灭则取灭；取灭则有灭；有灭则生灭；生灭则老、死、愁、悲、苦、忧及恼则灭。如是一切苦蕴的熄灭。

“Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa;
Vidhūpayam̐ tiṭṭhati māra·senam̐, suriyo’va obhāsayaṃ·antalikkhaṃ”ti.

“When indeed phenomena become apparent to the religious one who is ardent and meditative, he stands dispelling the hosts of Māra, just as the sun illuminating the sky [dispels darkness].”

对于热诚禅修的婆罗门当诸法明显呈现时他击败魔军而稳立犹如太阳照亮天空。

(Ven. Assaji’s teaching to Ven. Sāriputta) 阿说示尊者给予舍利佛尊者的教导

“Ye dhammā hetuppabhavā, tesam̐ hetum̐ Tathāgato āha,
Tesaṃ·ca yo nirodho, evam̐·vādī Mahā·samaṇo”ti.

Of those phenomena that originate from a cause, the Tathāgata has declared the cause, and also what their cessation is — This is the doctrine of the Great Recluse.

从因生之法，如来说其因，及彼等之灭；此大沙门说。

[Twenty-four] Conditions 二十四缘 (*Paccayā*)

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo, aññamañña-paccayo, nissaya-paccayo, upanissaya-paccayo, pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo, natthi-paccayo, vigata-paccayo, avigata-paccayo'ti.

Root condition, object condition, predominance condition, proximity condition, contiguity condition, conascence condition, mutuality condition, support condition, decisive support condition, prenascence condition, postnascence condition, repetition condition, kamma condition, result condition, nutriment condition, faculty condition, jhāna condition, path condition, association condition, disassociation condition, presence condition, absence condition, disappearance condition, non-disappearance condition.

因缘；所缘缘；增上缘；无间缘；相续缘；俱生缘；相互缘；依止缘；亲依止缘；前生缘；后生缘；重复缘；业缘；果报（异熟）缘；食缘；根缘；禅那缘；道缘；相应缘；不相应缘；有缘；无有缘；离去缘；不离去缘。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

CONTEMPLATION OF THE BUDDHA 佛随念

(*Buddhānussati*)

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

Such is that Blessed One, the Worthy One, the Perfectly Self-Awakened One, One fully possessed of wisdom and (excellent) conduct, One who has proceeded by the good way, Knower of the [three]

worlds, Unexcelled Trainer of tamable men, Teacher of deities and men, The Awakened One, The Blessed One.

世尊即是阿罗汉，等正觉，明行足，善逝，世间解，无上士调御丈夫，天人师，佛，世尊。

CONTEMPLATION OF THE DHAMMA 法随念 (*Dhammānussati*)

Svākkhāto Bhagavatā Dhammo, Sandiṭṭhiko, Akāliko, Ehi-passiko, Opanayiko, Paccattam veditabbo viññūhī'ti.

Well-expounded is the Exalted One's Dhamma, Visible here-and-now, Not delayed in time, Inviting of inspection, Onward-leading, Is directly experienceable by the wise'.

世尊所善说的法，现前可见，无过时的，请自来看，它引导向内观，为每个智者皆能证知的。

CONTEMPLATION OF THE SANGHA 僧随念 (*Saṅghānussati*)

Supaṭipanno Bhagavato sāvaka-saṅgho, Uju-paṭipanno Bhagavato sāvaka-saṅgho, Ñāya-paṭipanno Bhagavato sāvaka-saṅgho, Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho; Yad-idaṃ: cattāri purisa-yugāni aṭṭha purisa-puggalā, Esa Bhagavato sāvaka-saṅgho; Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo, Anuttaram puññakkhettaṃ lokassā'ti.

The community of the Exalted One's disciples has entered on the good way, The community of the Exalted One's disciples has entered on the straight way, The community of the Exalted One's disciples has entered on the true way, The community of the Exalted One's disciples has entered on the proper way, That is to say, the four pairs of men, the eight types of persons, That is the community of the Exalted One's disciples, Worthy of gifts, Worthy of hospitality, Worthy of offerings, Whom should be respected, The incomparable field of merit for the world.

世尊的声闻僧众是善於行道，世尊的声闻僧众是正直行道，世尊的声闻僧众是真实行道，世尊的声闻僧众是正当行道的，即四双八辈的世尊的声闻僧众，是应供养者，应供奉者，应施於者，应合掌(礼敬)者，为世间无上的福田。

Etena sacca-vajjena — pātu tvaṃ ratanattayaṃ. (×3)

By this speaking of truth, may the Triple-Gem protect you!

以此真实语，愿三宝护你！

PROTECTION RECITATIONS 护卫念诵 (*Paritta Sajjhāyana*)

DISCOURSE ON GREAT BLESSINGS 吉祥经 (*Mahā-maṅgala Sutta*)³

Evam me sutam: ekam samayaṃ Bhagavā Sāvattiyam viharati Jeta-vane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantaya rattiya, abhikkanta-vaṇṇā, kevala-kappam Jeta-vanam obhāsetvā yena Bhagavā ten'upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam atthāsi. Ekam-antam tthitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

Thus have I heard: at one time the Blessed One was dwelling in Anāthapiṇḍaka's monastery in Jeta's grove, then late into the night a certain deity, who was exceedingly beautiful, lighting up the whole area of Jeta's grove approached the Blessed one. Having approached paid homage and [then] standing to one side [at a respectful distance] that deity addressed the Blessed one in verse:

如是我闻，一时佛在舍卫国祇树给孤独园。尔时，有一天子于后夜分，身诸光明，遍照祇林，诣佛陀所，稽首作礼，却住一面，以偈白佛言：

1. Bahū devā manussā ca — maṅgalāni acintayum,
Ākaṅkhamānā sotthānam — brūhi maṅgalam-uttamam.

“Many deities and men, [though] wishing for well-being are unable to think [which things really] are blessings — [therefore, please] declare the highest blessing[s].”

诸天与世人，思惟吉祥事，犹然未决定，何为最吉祥，恳请佛世尊，细说胜吉祥。

2. Asevanā ca bālānam — Paṇḍitānañ-ca sevānā,
Pūjā ca pūjanīyānam — etam maṅgalam-uttamam.

“The non-association with fools, the association with the wise and honouring those worthy to be honoured — this is the highest blessing;

(佛曰：) 远离愚痴人，亲近智慧者，礼敬可敬者，此为最吉祥。

3. Patirūpa-desa-vāso ca — pubbe ca kata-puññatā,
Atta-sammā-pañīdhi ca — etam maṅgalam-uttamam.

Living in a suitable country, having previously made merit and rightly aspiring for oneself — this is the highest blessing;

³ Kh.5 and Sn.2:4 (verses 258–269).

安住适宜处，往昔曾修福，把自心导正，此为最吉祥。

4. Bāhu-saccañ·ca sippañ·ca — vinayo ca susikkhito,
Subhāsītā ca yā vācā — etaṃ maṅgalaṃ·uttamaṃ.

Having learnt much, a [righteous] craft/trade, [being] disciplined, well trained and what is spoken is well spoken — this is the highest blessing;

博学怀巧艺，善守护戒律，所说皆善语，此为最吉祥。

5. Mātā-pitu upaṭṭhānaṃ — putta-dārassa saṅgaho,
Anākulā ca kammantā — etaṃ maṅgalaṃ·uttamaṃ.

Looking after mother & father, taking care of wife & children and having an occupation that is unentangled [with unwholesomeness] — this is the highest blessing;

奉事父母亲，善顾妻儿女，事业不混乱，此为最吉祥。

6. Dānañ·ca dhamma-cariyā ca — ñātakānañ·ca saṅgaho,
Anavajjāni kammāni — etaṃ maṅgalaṃ·uttamaṃ.

Giving, righteous living, taking care of [one's] relatives and actions that are blameless — this is the highest blessing;

布施与法行，常援助亲属，作为无可责，此为最吉祥。

7. Ārati virati pāpā — majja-pānā ca saññamo,
Appamādo ca dhammesu — etaṃ maṅgalaṃ·uttamaṃ.

Abstaining and refraining from [all] depravities, restraining from drinking intoxicants and heedful in [developing wholesome] qualities — this is the highest blessing;

远离诸恶业，绝对不饮酒，于法不放逸，此为最吉祥。

8. Gāravo ca nivāto ca — Santuṭṭhi ca kataññutā,
Kālena Dhamma-savaṇaṃ — etaṃ maṅgalaṃ·uttamaṃ.

Respectful, humble, contented, grateful and timely listening to the Dhamma — this is the highest blessing;

恭敬与谦虚，知足与感恩，适时听闻法，此为最吉祥。

9. Khantī ca sovacassatā — samaṇānañ·ca dassanaṃ,
Kālena Dhamma-sākacchā — etaṃ maṅgalaṃ·uttamaṃ.

Patient, easy to speak to (i.e. admonish), seeing self-calmed ones⁴ and timely discussion of the Dhamma — this is the highest blessing;

忍辱易受教，得见诸沙门，适时讨论法，此为最吉祥。

10. Tapo ca brahma-cariyañ·ca — ariya-saccāna'dassanaṃ,
Nibbāna-sacchi-kiriyā ca — etaṃ maṅgalaṃ·uttamaṃ.

⁴ See Dh.265 for this meaning of 'samaṇa.'

Austere, living the highest life, the seeing [with wisdom] of the noble truths and realizing nibbāna — this is a highest blessing;

精进及梵行，明见四圣谛，体证到涅槃，此为最吉祥。

11. Phutṭhassa loka-dhammehi — cittaṃ yassa na kampati,
Asokaṃ virajaṃ khemaṃ — etaṃ maṅgalaṃ-uttamaṃ.

On contact with worldly conditions,⁵ their mind is unshaken, sorrowless, free from impurities and secure — this is the highest blessing;

接触世间法，心寂不为动，无忧净安稳，此为最吉祥。

12. Etādisāni katvāna — sabbattha·m·aparājitā,
Sabbattha sotthiṃ gacchanti — taṃ tesāṃ maṅgalaṃ-uttamaṃ'ti.

Conducting [themselves] like this (as above), everywhere invincible, they go safely everywhere — for them this is the highest blessing.

如是实行后，处处皆不败，处处皆安乐，是其最吉祥。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

DISCOURSE ON THE [THREE] JEWELS 三宝经 (*Ratana Sutta*)⁶

1. Yānīdha bhūtāni samāgatāni, bhumāni vā yāni'va antalikkhe,
Sabbe'va bhūtā sumanā bhavantu, atho'pi sakkacca suṇantu bhāsitaṃ.

Whatever beings are here assembled, those of the earth or those of the air, may all of them be happy! Let them all listen attentively to my words!

⁵ At D.33, A.4:192 & A.8:5–6 these are explained as gain (*lābha*), loss (*alābha*), fame (*yasa*), ill repute (*ayasa*), blame (*ninda*), praise (*pasāṃsa*), pleasure (*sukha*) and pain (*dukkha*).

⁶ Kh.6 and Sn.2:1

(世尊说：) 凡会集此诸鬼神，无论地居或空居，愿一切鬼神欢喜，请恭敬听闻所说。

2. Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya,
Divā ca ratto ca haranti ye balim, tasmā hi ne rakkhatha appamattā.

Listen here, all beings! Show your love to those humans who, day and night, bring offerings to you. Therefore, guard them diligently.

故一切鬼神倾听：散播慈爱给人类，日夜持来献供者，故应保护莫放逸。

3. Yam kiñci vittaṃ idha vā huram vā, saggesu vā yam ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgata. Idam'pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Whatever treasure there is, either here or in the world beyond, or whatever precious jewel there be in the heavens; yet there is none comparable to the Accomplished One. In the Buddha is this precious jewel found. On account of this truth. May there be happiness!

所有此.他世财富，或于天界殊胜宝，无有等同如来者—此乃佛之殊胜宝，以此实语愿安乐！

4. Khayaṃ virāgaṃ amataṃ paṇītaṃ, yad-ajjhagā Sakya-munī samāhito,
Na tena dhammena sam'atthi kiñci. Idam'pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

The tranquil Sage of the Sakyas realised cessation, freedom from passion, immortality and excellence. There is nothing comparable to this Dhamma. In the Dhamma is this precious jewel found. On account of this truth. May there be happiness!

尽.离贪.不死.殊胜，得定释迦牟尼证，无有等同彼法者—此乃法之殊胜宝，以此实语愿安乐！

5. Yam Buddha-seṭṭho parivaṇṇayī sucim, samādhim-ānantarikaññam-āhu,
Samādhinā tena samo na vijjati. Idam'pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

That pure path the Supreme Buddha praised is described as 'concentration without interruption'. There is nothing like that concentration. In the Dhamma is this precious jewel found. On account of this truth. May there be happiness!

最胜佛所赞清净，谓为无间三摩地，不见等同该定者—此乃法之殊胜宝，以此实语愿安乐！

6. Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti,
Te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Those Eight Individuals, praised by the virtuous, they constitute four pairs. They, worthy of offerings, are the disciples of the Enlightened One, Gifts given to these yield abundant fruit. In the Saṅgha is this precious jewel found. On account of this truth. May there be happiness!

为诸善士称赞者，他们乃四双八辈，善逝弟子应供养，布施于此得大果——此乃僧之殊胜宝，以此实语愿安乐！

7. Ye suppayuttā manasā dalhena, nikkāmino Gotama-sāsanamhi,
Te patti-pattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, free of passion, they have attained to that which should be attained. And plunging into immortality they enjoy the Peace (Nibbāna) in absolute freedom. In the Saṅgha is this precious jewel found. On account of this truth. May there be happiness!

以坚固意·善用者，苟答马教中离欲，彼达利得·入不死，无偿获得享寂灭——此乃僧之殊胜宝，以此实语愿安乐！

8. Yath'indakhīlo paṭhaviṃ sito siyā, catubbhi vātebhi asampakampiyo,
Tathūpamaṃ sappurisaṃ vadāmi, yo ariya-saccāni avecca passati.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Just as a firm post sunk in the earth cannot be shaken by the four winds; I say that a good person who thoroughly perceives the Noble Truths is similar to that. In the Saṅgha is this precious jewel found. On account of this truth. May there be happiness!

犹如帝柱依地立，四面来风不动摇；我说譬如善男子，决定见诸圣谛者——此乃僧之殊胜宝，以此实语愿安乐！

9. Ye ariya-saccāni vibhāvayanti, gambhīra-paññena sudesitāni,
Kiñcāpi te honti bhusappamattā, na te bhavaṃ aṭṭhamaṃ ādiyanti.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Those who clearly understand the Noble Truths, well taught by Him who has absolute knowledge, do not undergo an eighth birth, no matter how exceedingly heedless they may be. In the Saṅgha is this precious jewel found, On account of this truth. May there be happiness!*

凡明了诸圣谛者，由深慧者所善说，即使他们极放逸，亦不再受第八有一——此乃僧之殊胜宝，以此实语愿安乐！

10. Sahāv'assa dassana-sampadāya, tay'assu dhammā jahitā bhavanti,
Sakkāya-ditṭhi vicikicchitañ-ca, sīlabbataṃ vā'pi yad-atthi kiñ-ci.
Catūh'apāyehi ca vippamutto, cha cābhiṭhānāni abhabbo kātuṃ.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccenā suvatthi hotu.

Together with his attainment of Insight, three qualities have been abandoned, namely: Belief in self, doubt and dependence on (wrong) rites and ceremonies. He is absolutely freed from the four states of misery, and is incapable of committing the six deadly crimes. In the Saṅgha is this precious jewel found. On account of this truth. May there be happiness!*

彼成就见之同时，实已断除三种法：有身邪见与怀疑、戒禁取乃至其余；他已解脱四恶趣，不可能造六逆罪——此乃僧之殊胜宝，以此实语愿安乐！

11. Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā,
Abhabbo so tassa paṭicchādāya, abhabbatā diṭṭha-padassa vuttā.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path. In the Saṅgha is this precious jewel found. On account of this truth. May there be happiness!

即使他造作恶业，由身或语或心念，不可能将它覆藏，谓见道者不可能一此乃僧之殊胜宝，以此实语愿安乐！

12. Vanappagumbe yathā phussitagge, Gimhāna-māse paṭhamasmim̃ gimhe,
Tathūpamaṃ Dhamma-varaṃ adesayī, nibbāna-gāmiṃ paramaṃ hitāya.
Idam'pi Buddhē ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbāna been taught for the Highest Good. In the Buddha is this precious jewel found. On account of this truth. May there be happiness!

犹如热季第一月，花开林中树丛上；譬如所示最上法，导向涅槃至上利一此乃佛之殊胜宝，以此实语愿安乐！

13. Varo varaññū varado varāharo, anuttaro Dhamma-varaṃ adesayī.
Idam'pi Buddhē ratanaṃ paṇīta, etena saccena suvatthi hotu.

The unrivalled Excellent One, the Knower, the Giver, the Bringer of the Excellent has expounded the excellent Doctrine. In the Buddha is this precious jewel found. On account of this truth. May there be happiness!

最胜者知.与.持胜，无上者教示胜法一此乃佛之殊胜宝，以此实语愿安乐！

14. Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ, viratta-cittā āyatike bhavasmim̃,
Te khīṇa-bījā avirūḷhi-chandā, nibbanti dhīrā yathā'yaṃ padīpo.
Idam'pi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not; those wise ones go out even as this lamp. In the Saṅgha is this precious jewel found. On account of this truth. May there be happiness!

已尽旧者新不生，于未来有心离染，彼尽种子不增欲，诸贤寂灭如此灯一此乃僧之殊胜宝，以此实语愿安乐！

15. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni'va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ, Buddhaṃ namassāma suvatthi hotu.

Sakka's exultation: We beings here assembled, of the earth and of the air, salute the Accomplished Buddha, honoured by gods and humans. May there be happiness!

[沙伽天帝（帝释）说：]凡会集在此诸鬼神，无论地居或空居，天人敬奉如来佛，我等礼敬愿安乐！

16. Yānīdha bhūtāni samāgatāni, bhum māni vā yāni'va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ, Dhammaṃ namassāma suvatthi hotu.

We beings here assembled, of the earth and of the air, salute the Accomplished Dhamma, honoured by gods and humans. May there be happiness!

凡会集在此诸鬼神，无论地居或空居，天人敬奉如来法，我等礼敬愿安乐！

17. Yānīdha bhūtāni samāgatāni, bhum māni vā yāni'va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ, Saṅghaṃ namassāma suvatthi hotu.

We beings here assembled, of the earth and of the air, salute the Accomplished Saṅgha, honoured by gods and humans. May there be happiness!

凡会集在此诸鬼神，无论地居或空居，天人敬奉如来僧，我等礼敬愿安乐！

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

DISCOURSE ON LOVING-KINDNESS TO BE DONE 慈爱经

(Karaṇīya Metta Sutta)⁷

1. Karaṇīyam-attha-kusalena, yantaṃ santaṃ padaṃ abhisamecca:
Sakko ujū ca sūjū ca, suvaco c'assa mudu anatimānī;

This is to be done by [one] skilled in [what is] beneficial: having understood the path that [leads to] peace; he would be able, upright, very upright, easy to admonish and not arrogant.

善求义利、领悟寂静境界后应当作：有能力、正直、诚实，顺从、柔和、不骄慢；

⁷ Kh.9 and Sn.1:8 (verses 143–152).

2. Santussako ca subharo ca, appa-kicco ca sallahuka-vutti,
Santindriyo ca nipako ca, appagabbho kulesu ananugiddho.

Contented and easy to support, of few duties and living frugally; [with] calm faculties and prudent, not obtrusive [to and] greedy [for gains from supporting] families.

知足、易扶养，少事务、生活简朴，诸根寂静、贤明，不无礼与不贪着居家；

3. Na ca khuddaṃ samācare kiñci, yena viññū pare upavadeyyuṃ.
Sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā.

He would not do [even] the slightest thing, by which the wise could censure [and tell] others; may [all beings] be happy and secure, may all beings be in a state of happiness.

只要会遭智者谴责，即使是小事也不做。愿一切有情幸福、安稳！自有其乐！

4. Ye keci pāṇa-bhūt'atthi, tasā vā thāvarā vā anavasesā,
Dīghā vā ye mahantā vā, majjhimā rassakā aṇukathulā;

Whatever living beings there are, feeble or strong, [all] without exception; those long, great, medium, short, small or large.

凡所有的有情生类，动摇的或不动的，毫无遗漏，长的或大的，中的、短的、细的或粗的，

5. Diṭṭhā vā ye'va adiṭṭhā, ye ca dūre vasanti avidūre,
Bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhittā.

Those seen or not seen, and living far or nearby; born or seeking birth, may all beings be in a state of happiness.

凡是见到的或没见到的，住在远方或近处的，已生的或寻求出生的，愿一切有情自有其乐！

6. Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kañci;
Byārosanā paṭigha-saññā, nāññamaññassa dukkham·iccheyya.

One would not deceive another, [nor] despise them anywhere [about] anything; [out of] anger or aversion, would not wish suffering for each other.

不要有人欺骗他人，不要轻视任何地方的任何人，不要以忿怒、瞋恚想，而彼此希望对方受苦！

7. Mātā yathā niyaṃ puttāṃ, āyusā eka-puttam·anurakkhe;
Evam'pi sabba-bhūtesu, mānasā bhāvaye aparimāṇaṃ.

Just as a mother for her son, [her] only son, would protect [him] with her life; thus, also, towards all beings, would develop the mind without limit.

正如母亲对待自己的儿子，会以生命来保护唯一的儿子；也如此对一切生类培育无量之心！

8. Mettañ-ca sabba-lokasmim, mānasam bhāvaye aparimāṇam,
Uddham adho ca tiriyañ-ca, asambādham averam asapattam.

With loving-kindness towards the whole world, would develop the mind without limit; above, below and across, unrestricted, free from enmity and hostility.

以慈爱对一切世界培育无量之心，上方、下方及四方，无障碍、无怨恨、无敌对！

9. Tiṭṭhañ-caram nisinno vā, sayāno vā yāvat'assa vigata-middho,
Etaṃ satim adhiṭṭheyya, brahmam-etaṃ vihāram idha-m-āhu.

While standing, walking, seated, or lying down free from drowsiness; would determine [to keep] this mindfulness [in mind], this is a divine abiding in this world, it is said.

站立、行走、坐着或躺卧，只要他离开睡眠，皆应确立如此之念，这是他们于此所说的梵住。

10. Diṭṭhiñ-ca anupagamma, sīlavā dassanena sampanno,
Kāmesu vineyya gedham, na hi jātu gabbha-seyyam puna-r-etī' ti.

Not going to [wrong] view[s], being morally well behaved and having [right] vision, [and] having given up greed for sensuality, never again come [back] to the womb.

不接受邪见，持戒，具足彻见，调伏对诸欲的贪求，确定不会再投胎！

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

DISCOURSE ON [PROTECTION OF] AGGREGATES 蕴护卫经 (*Khandha Sutta*)⁸

Virūpakkhehi me mettāṃ — mettāṃ Erāpathehi me,
Chabyā-puttehi me mettāṃ — mettāṃ Kaṇhā-gotamakehi ca.

May I have loving-kindness towards the Virūpakkhas; May I have loving-kindness towards the Erāpathas; May I have loving-kindness towards the Chabyāputtas; May I have loving-kindness towards the Kaṇhāgotamakas.

我散播慈爱给维卢巴卡，我散播慈爱给伊拉巴他，我散播慈爱给差比阿子，我散播慈爱给黑苟答马。

Apādahehi me mettāṃ — mettāṃ dipādahehi me,
Catuppadehi me mettāṃ — mettāṃ bahuppadehi me.

May I have loving-kindness towards footless beings; May I have loving-kindness towards beings with two legs; May I have loving-kindness towards beings with four legs; May I have loving-kindness towards beings with many legs.

我散播慈爱给无足者，我散播慈爱给二足者，我散播慈爱给四足者，我散播慈爱给多足者。

Mā maṃ apādako hiṃsi — mā maṃ hiṃsi dipādako,
Mā maṃ catuppado hiṃsi — mā maṃ hiṃsi bahuppado.

May footless beings not harm me; May beings with two legs not harm me; May beings with four legs not harm me; May beings with many legs not harm me.

愿无足者勿伤害我，愿二足者勿伤害我，愿四足者勿伤害我，愿多足者勿伤害我。

Sabbe sattā, sabbe paṇā — sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu — mā kañci pāpam·āgamā.

May all being, all breathing things, all creatures (without exception) meet with good fortune. May none of them come to any evil.

一切有情、一切有息者、一切生类之全部，愿见到一切祥瑞，任何恶事皆不会到来！

Appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṅgho. Pamāṇavantāni
sirīmsapāni: ahi-vicchikā, satapadī, uṇṇānābhī, sarabhū, mūsikā.

Infinite is the Buddha, Infinite is the Dhamma, Infinite is the Saṅgha. Finite are creeping things: snakes & scorpions, centipedes, spiders, lizards, rats.

⁸ A.4:67, J.203 & Culla-vagga Pāli (chapter 5, Vinaya Piṭaka).

佛无量⁹，法无量，僧无量。爬行类却有限量：蛇、蝎、蜈蚣、蜘蛛、蜥蜴、老鼠。

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni. So'haṃ namo Bhagavato, namo sattannaṃ Sammā-sambuddhānaṃ'ti.

I have made the protection, I have made the safeguard. May the (harmful) beings depart. I pay homage to the Blessed One; homage to the seven Buddhas (Vipassī Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha Buddha, Koṇāgamana Buddha, Kassapa Buddha, Gotama Buddha).

我已作保护，我已作护卫，愿诸[伤害性]生类皆退避。我礼敬彼世尊！礼敬七位全自觉者！

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

VERSES ON THE BLESSINGS OF TRIUMPH 胜利吉祥偈 **(Jaya-maṅgala Gāthā)**

**Bāhuṃ sahaṣṣam-abhinimmita-sāyudhaṃ taṃ,
Girimekhalaṃ udita-ghora-sasena-Māraṃ,
Dānādi-dhamma-vidhinā jitavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!**

Creating a form with a thousand arms, each with a weapon, Māra [on the elephant] Girimekhala roared frightfully with his horde. The Lord of Sages conquered him by means of the Dhamma of giving, etc.: by the power of that may there be triumphant blessings for you!

他变现各持武器的千手，魔罗领军坐在怒吼着的笈利美卡喇[象背]；牟尼王以布施等法而胜利。以其威力，愿你胜利吉祥！

⁹ 佛无量：在此是指佛陀的功德不可衡量。

Mārātirekam·abhiyujjhita-sabba-rattim,
ghoraṃ pan'Ālavakam·akkhama-thaddha-yakkhaṃ,
Khantī-sudanta-vidhinā jitavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!

More than Māra making war all night was the frightfulness of Ālavaka the impatient and arrogant demon, The Lord of Sages conquered him by the well-tamed means of patience: by the power of that may there be triumphant blessings for you!

比魔罗更恐怖的是整夜战斗，不耐烦、顽固的阿喇瓦咖亚卡；牟尼王以忍耐、善调御的方法而胜利。以其威力，愿你胜利吉祥！

Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ,
dāvaggi-cakkam·asanī'va sudāruṇaṃ taṃ,
Mettambu-seka-vidhinā jitavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!

That noble elephant Nālāgiri, being very intoxicated and very cruel, was like a forest fire, wheel-weapon or a thunderbolt, the Lord of Sages conquered by means of sprinkling the waters of loving-kindness: by the power of that may there be triumphant blessings for you!

象王那喇笈利极迷醉，狂如林火，暴如雷电；牟尼王以洒慈水的方法而胜利。以其威力，愿你胜利吉祥！

Ukkhitta-khagga-mati-hattha-sudāruṇaṃ taṃ,
dhāvaṃ ti-yojana-pathaṅguli-mālavantaṃ,
Iddhībhisaṅkhatamano jitavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!

He being very cruel and with a sword raised in his skilled hand, [Aṅgulimāla] running for three leagues along the path garlanded with fingers, the Lord of Sages conquered by performing a psychic feat: by the power of that may there be triumphant blessings for you!

手中高举着刀剑，凶暴的戴指鬘者追赶了三由旬的路；牟尼王以意所作神变而胜利。以其威力，愿你胜利吉祥！

Katvāna kaṭṭham·udaraṃ iva gabbhinīyā,
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe,
Santena soma-vidhinā jitavā Munindo,
taṃ tejasā bhavatu te jaya-maṅgalāni!

Having made her belly like she was pregnant [by tying on] a piece of wood, Ciñcā spoke indecently (falsely accusing the Buddha) in the midst of the crowd. The Lord of Sages conquered her by fair and peaceful means: by the power of that may there be triumphant blessings for you!

肚藏木块扮孕妇，金吒在人群中恶言；牟尼王以静默优雅的方法而胜利。以其威力，愿你胜利吉祥！

Saccam vihāya mati' Saccaka-vāda-ketum,
vādābhiropitamanam ati-andha-bhūtam,
Paññā-padīpa-jalito jītavā Munindo,
tam tejasā bhavatu te jaya-maṅgalāni!

Forsaking the truth and reason was a sign of Saccaka's philosophy, which was well developed but completely blind; the Lord of Sages conquered [him] by the blazing lamp of wisdom: by the power of that may there be triumphant blessings for you!

傲慢的辩论之幢萨吒舍弃了真理，意在辩论极盲目；牟尼王以慧灯的光辉而胜利。以其威力，愿你胜利吉祥！

Nandopananda-bhujagam vibudham mahiddhim,
puttena therā-bhujagena damāpayanto,
Iddhūpadesa-vidhinā jītavā Munindo,
tam tejasā bhavatu te jaya-maṅgalāni!

Nandopananda, the divine serpent with great power, the [Buddha had His] son,¹⁰ the Elder [Ven. Mahā-Moggallāna] tamed [by becoming a] serpent (temporarily), the Lord of Sages had conquered by means of showing psychic power: by the power of that may there be triumphant blessings for you!

难多巴难达蛇贤明大神通，弟子[大摩嘎喇那]以更凶之蛇去调伏；牟尼王以指示神通的方法而胜利。以其威力，愿你胜利吉祥！

Duggāha-ditṭhi' bhujagena sudaṭṭha-hattham,
brahman visuddhi-jutim-iddhi-Bakābhiddhānam,
Ñāṇāgadena vidhinā jītavā Munindo,
tam tejasā bhavatu te jaya-maṅgalāni!

[Just as one's] hand [would be] well bitten by a snake [that is held wrongly, such were] the wrongly grasped views of the Brahma-god named Baka of pure light and power. The Lord of Sages conquered him by means of the medicine of knowledge: by the power of that may there be triumphant blessings for you!

由于误捉邪见之蛇手被咬，清净光明、拥有神通的梵天拔伽；牟尼王以智药的方法而胜利。以其威力，愿你胜利吉祥！

Etā' pi Buddha-jaya-maṅgala-aṭṭha-gāthā,
yo vācako dina-dine sarate-m-atandī,
Hitvān' aneka-vividhāni c' upaddavāni,
mokkham sukham adhigameyya naro sapañño' ti.

These are the eight verses on the Buddha's blessings of triumph; one who is diligent and recites daily recollecting [these] would, being a man with wisdom, overcome the manifold obstacles [to the practice] and attain liberation and happiness.

¹⁰ Ven. Mahā-Moggallāna was one of the Buddha's two chief disciples, so was His son figuratively, not actually.

此是佛陀的胜利吉祥八首偈，日日勤勉诵说忆念者，能舍除多种灾祸，有慧之人能获得解脱快乐！

VICTORY PROTECTION 胜利护卫 (*Jaya-paritta*)¹¹

Mahā-kāruṇiko nātho — hitāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā — patto sambodhim·uttamaṃ;
Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

For the benefit of all beings, the great compassionate one fulfilled all the spiritual qualities [and] attained the supreme self awakening; by this speaking of truth, may there be the blessings of triumph for you.

具有大悲的守护者，为了一切众生利益，圆满所有波罗蜜后，证得无上菩提解脱；借着这真实的话语，愿你得到吉祥胜利。

Jayanto bodhiyā mūle — sakyānaṃ nandi-vaḍḍhano,
Evaṃ tuyhaṃ jayo hotu — jayassu jaya-maṅgalaṃ.

Being triumphant at the base of the Bodhi [tree, He was the] increaser of delight for the Sakyans, thus may there be triumph for you; triumph [and have the] blessings of triumph.

在菩提树下胜利时，为释迦族增长喜悦；愿你也像那样胜利，得到胜利吉祥胜利。

Sunakkhattaṃ sumaṅgalaṃ — suppbhātaṃ suhuṭṭhitaṃ,
Sukhaṇo sumuhutto ca — suyiṭṭhaṃ brahma-cārisu.

It is a lucky star, great blessing, good dawn, good rising up [from sleep], good instant and good moment when [anything is] well offered to [those dedicated to the] religious life.

好的时刻，吉祥的时刻，好的黎明，好的早晨，每时每刻都吉祥，对梵行者的供养是好的。

Padakkhiṇaṃ kāya-kammaṃ — vācā-kammaṃ padakkhiṇaṃ,
Padakkhiṇaṃ mano-kammaṃ — paṇīdhi te padakkhiṇā,
Padakkhiṇāni katvāna — labhant'atthe padakkhiṇe.

Actions by body that are sincere, actions by speech that are sincere, actions by mind that are sincere [and] aspirations that are sincere, doing [these] sincerely they achieve [their] goals, which are sincere.

¹¹ Also called Mahā-jaya-maṅgala-gāthā (Sinhalese tradition).

(当) 身体的举止行动是正确的, 语言是正确的, 语言是正确的, 正确行为是他的愿望。这些正确的行为被实行之后, 彼将获得其目标。

Te attha-laddhā sukhitā — virūlhā Buddha-sāsane,
Arogā sukhitā hotha — saha sabbehi nātibhī’ti.

[May] those who have achieved the goal, happy and come to growth in the Buddha’s Teaching, be happy and well, together with all [their] relatives.¹²

愿那些已经达到目标的人快乐及在佛陀的教法里获得提升。愿他们及他们的亲属们都健康快乐。

DISCOURSES 佛经 (Sutta)

DISCOURSE ON TURNING THE WHEEL OF DHAMMA 轉法輪經 (*Dhamma-cakkappavattana Sutta*)¹³

Evam me sutam: ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

Thus I heard: at one time the Blessed One was staying in the deer park at Isipatana, Bārāṇasī. There the Blessed One addressed the group-of-five monks:

一時, 世尊住在巴拉納西¹⁴仙人落處的鹿野苑。於其處, 世尊對五眾比丘說:

¹² This verse and the two above are found at A.3:156.

¹³ 轉法輪經 (Ihmacakkappavattanasutta)。此經乃世尊證悟正等覺後所開示的第一部經。經文開始談到出家者對修行所應持有的中道態度, 然後以三轉十二行相的方式教導四聖諦。該經收錄於《相應部·小品·12. 諦相應·2. 轉法輪品·第 1 經》, 以及《律藏·小品·大犍度》。Saṃyutta Nikāya (S.56:11), and also near the beginning of Chapter 1, Mahāvagga (Vinaya Piṭaka).

¹⁴ 巴拉納西, 巴利語 Bārāṇasī。中印度古國伽西國 (Kāśī 即伽尸國) 的都城, 即今之瓦拉納西 (Varāṇasī)。古代曾依梵語 Varāṇasī 音譯為波羅奈斯、波羅奈、波羅隄斯等。意為江繞城、繞河城。因其位於瓦拉納 (Varaṇī) 河與阿西 (Asī) 河中間, 故得此名。

五眾比丘 (pañca vaggiya bhikkhū) : 又作五群比丘, 即世尊最初教化的五位比丘: 安雅袞丹雅 (Aññā Koṇḍañña)、跋地亞 (Bhaddiya)、瓦巴 (Vappa)、馬哈那馬 (Mahānāma)、阿沙基 (Assaji)。

“Dve’me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujaniko anariyo anatta-saṃhito, yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anatta-saṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Monks, there are these two extremes that should not be indulged in by one gone-forth: that which is low, vulgar, worldly, ignoble, not connected with the goal and associated with desire and pleasure [seeking] in sensuality; and that which is painful, ignoble, not connected with the goal and associated with self-mortification. Not approaching both these two extremes, monks, the middle way [of practice] was self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna.

「諸比丘，有二極端乃出家者所不應實行。哪兩種呢？凡於諸欲而從事此欲樂享受者，乃卑劣、粗俗、凡庸、非聖、無意義；凡從事此自我折磨者，乃苦、非聖、無意義。諸比丘，不近於此二極端，有中道為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃。

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

“What is this middle way [of practice], monks, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna?

諸比丘，什麼是那為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃的中道呢？

Ayam·eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Just this noble eight-factored path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This is the middle way [of practice], monks, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna.

此即八支聖道，這就是：正見、正思惟、正語、正業、正命、正精進、正念、正定。諸比丘，此即是那為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃的中道。

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ: jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇam’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ — saṃkhittena pañc’upādānakkhandhā dukkhā.

“This then, monks, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering and death is suffering as well, being united with [that which is] not dear is suffering,

separation from [that which is] dear is suffering, not obtaining that which is wished for is suffering too — in short, the five aggregates of attachment are suffering.

諸比丘，此是苦聖諦——生是苦，老是苦，病是苦，死是苦，怨憎會是苦，愛別離是苦，所求不得也是苦。簡而言之，五取蘊即苦。

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariyasaccam: yāyaṃ taṇhā ponobhavikā nandi-rāga-saha-gatā tatra-tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

“This then, monks, is the noble truth of the arising of suffering: that craving which [causes] renewed existence, associated with delight and lust and enchanting wherever [it appears], that is: craving for sensuality, craving for existence and craving for non-existence.

諸比丘，此是苦集聖諦——此愛是再有，與喜、貪俱，於處處而喜樂¹⁶，這就是：欲愛、有愛、無有愛¹⁷。

Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccam: yo tassā-y·eva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

“This then, monks, is the noble truth of the cessation of suffering: just the remainderless dispassion [from] and cessation, giving up, relinquishing, release and disregard of that [same] craving.

諸比丘，此是苦滅聖諦——即是那種愛的無餘離貪、滅、捨棄、捨離、解脫、無執著¹⁸。

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccam, ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

“This then, monks, is the noble truth of the way [of practice] that leads to the cessation of suffering: just this noble eight-factored path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

諸比丘，此是導至苦滅之道聖諦——此即八支聖道，這就是：正見、正思惟、正語、正業、正命、正精進、正念、正定。

¹⁶ 此愛是再有：即是此渴愛導致了再有（來生），再有是其本性。

與喜、貪俱：喜伴隨著貪一起；喜與貪同時滋長而稱為伴隨在一起。

於處處而喜樂：無論在哪里有自己的生命，即會喜樂於其處，即會喜樂於那裏的色所緣等，亦即喜樂於色，喜樂於聲、香、味、觸、法。

¹⁷ 對欲望的渴愛為「欲愛」，即對五欲功德的貪愛。

對生命的渴愛為「有愛」，即是由於對生命的希求而生起的、與常見俱行的、對色界與無色界生命的貪，以及對禪那的欲。

對無生命的渴愛為「無有愛」，即是與斷見俱行的貪。

¹⁸ 無餘離貪、滅等：這一切皆是涅槃的同義詞。到達涅槃即是諸愛的無餘離染、滅，因此而說其為「即是那種愛的無餘離貪、滅。」到達涅槃又是諸愛的捨棄、捨遣、解脫、無執著，因此而說涅槃為「捨棄、捨離、解脫、無執著。」

‘Idaṃ dukkhaṃ ariya-saccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of suffering should be fully understood.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of suffering has been fully understood.’

諸比丘，我對『此是苦聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此苦聖諦應遍知。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此苦聖諦已遍知。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

‘Idaṃ dukkha-samudayaṃ ariya-saccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the arising of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the arising of suffering is to be relinquished.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the arising of suffering has been relinquished.’

諸比丘，我對『此是苦集聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此苦集聖諦應斷除。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此苦集聖諦已斷除。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

‘Idaṃ dukkha-nirodhaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchi-kātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchi-katan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the cessation of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the cessation of suffering is to be realized.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the cessation of suffering has been realized.’

諸比丘，我對『此是苦滅聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此苦滅聖諦應作證。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此苦滅聖諦已作證。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

‘Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho paṇ’idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the way [of practice] that leads to the cessation of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the way [of practice] that leads to the cessation of suffering [needs] to be developed.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the way [of practice] that leads to the cessation of suffering has been developed.’

諸比丘，我對『此是導至苦滅之道聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此導至苦滅之道聖諦應修習。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

諸比丘，我對『此導至苦滅之道聖諦已修習。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

Yāva-kīvañ·ca me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n’eva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsim.

“While, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was not well purified, I did not concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

諸比丘，只要我對此四聖諦如此的三轉十二行相的如實知見尚未完全清淨之前，諸比丘，我就不會在有諸天、魔、梵的世間中，有沙門、婆羅門、天與人的人界，宣稱『已現等覺無上正等覺！』

Yato ca kho me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsim.

“But when, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was well purified, I did concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

諸比丘，正因為我對此四聖諦如此的三轉十二行相的如實知見已完全清淨，諸比丘，然後我在有諸天、魔、梵的世間中，有沙門、婆羅門、天與人的人界，宣稱『已現等覺無上正等覺！』

“Ñāṇañ·ca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayam·antimā jāti, n’atthi’ dāni punabbhavo”ti. Idam·avoca Bhagavā, attamanā pañca·vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

“The knowledge and vision arose in me: ‘unshakeable is my deliverance of mind, this is [my] last birth, there is no [more] repeated existence [for me] now.’” The Blessed One said this, and the group-of-five monks delighted in the Blessed One’s speech.

智與見於我〔心中〕生起：『我的解脫不動搖，此是最後生，現在已無後有。』」世尊如此說已，五眾比丘滿意與歡喜世尊之所說。

Imasmiñ·ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaṃ virajaṃ vīta·malaṃ dhamma·cakkhuṃ udapādi: ‘yaṃ kiñci samudaya·dhammaṃ, sabbaṃ taṃ nirodha·dhamman’ti.

While this explanation was being spoken, the dust-free, stainless vision of the Dhamma arose in the Venerable Koṇḍañña: ‘whatever has the nature to arise, all that has the nature to cease.’

當此解說正被宣說之時，具壽袞丹雅生起遠塵離垢之法眼：「凡任何集起之法，一切皆是滅法。」

Pavattite ca pana Bhagavatā Dhamma·cakke Bhumṃā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi·patane miga·dāye anuttaraṃ Dhamma·cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

When the Wheel of Dhamma was set in motion by the Blessed One the Earth[-bound] deities proclaimed: “In the deer park at Isipatana, Bārāṇasī, the Blessed One has set in motion that supreme Wheel of Dhamma, which is not stoppable by either ascetic, brahmin, deity, Māra, brahmā or anyone [else] in the world.”

當法輪已被世尊所轉時，地居諸天發出聲言：「這個被世尊於巴拉納西仙人落處的鹿野苑所轉之無上法輪，於世間不能被沙門、婆羅門、天、魔、梵或任何人所逆轉！」

Bhumṃānaṃ devānaṃ saddaṃ sutvā Cātu·mahā·rājikā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi·patane miga·dāye anuttaraṃ Dhamma·cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Earth[-bound] deities, the Four Great King deities proclaimed: “ ... ”

聽到地居諸天的聲音之後，四大王天發出聲言：「 … 」

Cātu-mahā-rājikānaṃ devānaṃ saddaṃ sutvā Tāva-timsā devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Four Great King deities, the Tāvatiṃsa (lit. thirty three) deities proclaimed: “ ... ”

聽到四大王天的聲音之後，三十三天發出聲言：「 ... 」

Tāva-timsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Tāvatiṃsa deities, the Yāma deities proclaimed: “ ... ”

聽到三十三天的聲音之後，亞馬天發出聲言：「 ... 」

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Yāma deities, the Tusita (lit. delighted) deities proclaimed: “ ... ”

聽到亞馬王天的聲音之後，都西達天發出聲言：「 ... 」

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāna-ratī devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Tusita deities, the Delight-in-creating deities proclaimed: “ ... ”

聽到都西達天的聲音之後，化樂諸天發出聲言：「 ... 」

Nimmāna-ratīnaṃ devānaṃ saddaṃ sutvā Para-nimmita-vasa-vattī devā saddam-anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Delight-in-creating deities, the Wielding-power-over-creations-of-others deities proclaimed: “ ... ”

聽到化樂諸天的聲音之後，他化自在天發出聲言：「 ... 」

Para-nimmita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā Brahma-kāyikā devā saddaṃ-anussāvesurū: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Wielding-power-over-creations-of-others deities, the deities of Brahmā’s company proclaimed: “ ... ”

聽到他化自在天的呼喚之後，梵眾天發出聲言：「 … 」

Iti ha tena khaṇena (tena layena) tena muhuttana yāva brahma-lokā saddo abbhuggacchi. Ayañ-ca dasa-sahassi-loka-dhātu saṅkampi sampakampi sampavedhi, appamaṇo ca uḷāro obhāso loke pāturaḥosi atikkamma devānaṃ devānubhāvanti.

In that moment, in that instant, the proclamation went up as far as the brahmā worlds thus, and this ten thousand world system shook, quaked and trembled and a measureless, spectacular light appeared in the world, which surpassed the divine power of the deities.

如此於那刹那、（那頃刻、）那須臾間，聲音上升遠達梵界。此一萬個世界震動、大震動、強烈震動，有無量、廣大、超越諸天之天威力的光明出現於世間。

Atha kho Bhagavā imaṃ udānaṃ udānesi: “Aññāsi vata, bho, Koṇḍañña, aññāsi vata, bho, Koṇḍañña!”ti Iti h’idaṃ āyasmato Koṇḍaññassa Aññāsi-Koṇḍañña tv-eva nāmaṃ ahoṣī’ti.

Then the Blessed One exclaimed [this] inspired utterance: “Dear Koṇḍañña indeed knows, dear Koṇḍañña indeed knows!” Thus for the Venerable Koṇḍañña the name Aññā-Koṇḍañña (Koṇḍañña who knows) came to be.

爾時，世尊發出此讚歎：「袞丹雅確實已了知！袞丹雅確實已了知！」如是，具壽袞丹雅的名字就成為「安雅袞丹雅」。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

DISCOURSE ON NOT-SELF CHARACTERISTIC 無我相經 (*Anatta-lakkhaṇa Sutta*)¹⁹

Evam me sutam: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isi-patane miga-dāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

Thus I heard: At one time the Blessed One was staying in the deer park at Isipatana [near] Benares. There the Blessed One addressed the group of five monks: “Monks.” “Venerable Sir,” those monks responded to the Blessed One. The Blessed One [then] said this:

如是我聞：一時，世尊住在巴拉納西仙人落處的鹿野苑。於其處，世尊對五眾比丘說：「諸比丘。」那些比丘應諾世尊：「尊者。」世尊如此說：

“Rūpaṃ, bhikkhave, anattā. Rūpañ-ca h’idaṃ, bhikkhave, attā abhaviṣṣa, na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe ‘evam me rūpaṃ hotu, evam me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe ‘evam me rūpaṃ hotu, evam me rūpaṃ mā ahoṣī’”ti.

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

「諸比丘，色無我！諸比丘，假如此色是我，此色則不應導致病惱，於色可得：『願我的色是這樣，願我的色不要這樣！』諸比丘，正因為色無我，所以色會導致病惱，於色不可得：『願我的色是這樣，願我的色不要這樣！』。

“Vedanā anattā. Vedanā ca h’idaṃ, bhikkhave, attā abhaviṣṣa, na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya ‘evam me vedanā hotu, evam me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya ‘evam me vedanā hotu, evam me vedanā mā ahoṣī’”ti.

“Feeling, Monks, is not-self. For if it were that feeling was self, this feeling would not lead to affliction, and in regards to feeling, [wishing] ‘may [this] feeling of mine be [like] thus, may [this] feeling of mine not be [like] thus’ would be possible. But since, monks, feeling is not-self, therefore,

¹⁹ 《無我相經》是世尊在證悟無上正等覺之後繼開示《轉法輪經》後所宣說的第二部經。世尊在這部經中教導安雅、衰丹雅等五位比丘應如實觀照一切五蘊無我。聽完此經後，五位比丘皆證悟了阿拉漢道果。《相應部 蘊品 1. 蘊相應 6. 執取品 第7經 S.22:59》亦見《律藏·小品·大堪塔迦》

feeling leads to affliction, and in regards to feeling, [wishing] ‘may [this] feeling of mine be [like] thus, may [this] feeling of mine not be [like] thus’ is not possible.

受無我！諸比丘，假如此受是我，此受則不應導致病惱，於受可得：『願我的受是這樣，願我的受不要這樣！』諸比丘，正因為受無我，所以受會導致病惱，於受不可得：『願我的受是這樣，願我的受不要這樣！』。

“Saññā anattā. Saññā ca h’idaṃ, bhikkhave, attā abhavissa, na-y-idaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’”ti.

“Perception, Monks, is not-self. For if it were that perception was self, this perception would not lead to affliction, and in regards to perception, [wishing] ‘may [this] perception of mine be [like] thus, may [this] perception of mine not be [like] thus’ would be possible. But since, monks, perception is not-self, therefore, perception leads to affliction, and in regards to perception, [wishing] ‘may [this] perception of mine be [like] thus, may [this] perception of mine not be [like] thus’ is not possible.

想無我！諸比丘，假如此想是我，此想則不應導致病惱，於想可得：『願我的想是這樣，願我的想不要這樣！』諸比丘，正因為想無我，所以想會導致病惱，於想不可得：『願我的想是這樣，願我的想不要這樣！』。

Saṅkhārā anattā. Saṅkhārā ca h’idaṃ, bhikkhave, attā abhavissaṃsu, na-y-idaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’”ti.

“Conceptions, Monks, are not-self. For if it were that conceptions were self, these conceptions would not lead to affliction, and in regards to conceptions, [wishing] ‘may [these] conceptions of mine be [like] thus, may [these] conceptions of mine not be [like] thus’ would be possible. But since, monks, conceptions are not-self, therefore, conceptions lead to affliction, and in regards to conceptions, [wishing] ‘may [these] conceptions of mine be [like] thus, may [these] conceptions of mine not be [like] thus’ is not possible.

諸行無我！諸比丘，假如此諸行是我，此諸行則不應導致病惱，於諸行可得：『願我的諸行是這樣，願我的諸行不要這樣！』諸比丘，正因為諸行無我，所以諸行會導致病惱，於諸行不可得：『願我的諸行是這樣，願我的諸行不要這樣！』。

“Viññāṇaṃ anattā. Viññāṇaṃ-ca h’idaṃ, bhikkhave, attā abhavissa, na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’”ti.

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

識無我！諸比丘，假如此識是我，此識則不應導致病惱，於識可得：『願我的識是這樣，願我的識不要這樣！』諸比丘，正因為識無我，所以識會導致病惱，於識不可得：『願我的識是這樣，願我的識不要這樣！』。

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

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

「諸比丘，你們認為如何，色是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

“Vedanā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: ‘etaṃ mama, eso’ham·asmi, eso me attā?””ti “No h’etaṃ, Bhante.”

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

「受是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

“Saññā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: ‘etaṃ mama, eso’ham·asmi, eso me attā?””ti “No h’etaṃ, Bhante.”

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

「想是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

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

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

「諸行是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?”ti “Aniccaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham-asmi, eso me attā?”ti “No h’etaṃ, Bhante.”

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

「識是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

“Tasmā-t-īha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘n’etaṃ mama, n’eso’ham-asmi, na m’eso attā’ti evam-etaṃ yathā-bhūtaṃ sammappaññāya datṭhabbaṃ.

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

因此，諸比丘，凡所有色，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

“Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti evam·etaṃ yathā-bhūtaṃ sammappaññāya datṭhabbaṃ.

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

凡所有受，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

“Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti evam·etaṃ yathā-bhūtaṃ sammappaññāya datṭhabbaṃ.

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

凡所有想，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

“Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti evam·etaṃ yathā-bhūtaṃ sammappaññāya datṭhabbaṃ.

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

凡所有諸行，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

“Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti evam·etaṃ yathā-bhūtaṃ sammappaññāya datṭhabbaṃ.

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

凡所有識，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

“Evaṃ passam, bhikkhave, sutavā ariya-sāvako rūpasmim’pi nibbindati, vedanāya’pi nibbindati, saññāya’pi nibbindati, saṅkhāresu’pi nibbindati, viññāṇasmim’pi nibbindati. Nibbindam virajjati; virāgā vimuccati. Vimuttasmim vimuttam·iti ñāṇam hoti: ‘khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyā’ti pajānātī’ti.

“Seeing thus, monks, the learned noble disciple is disenchanted with form, feeling, perception, conceptions and consciousness. Being disenchanted he is dispassionate; through dispassion he becomes liberated. When liberated there is the liberation knowledge thus: he wisely knows [that] [re]birth is finished, the holy-life has been lived, what needed to be done is done, there is nothing further [to be done] for this state.”

諸比丘，多聞聖弟子如此觀察，則厭離於色，厭離於受，厭離於想，厭離於諸行，厭離於識。厭離而離染，以離貪而解脫；於解脫而有『已解脫』之智，他了知：『生已盡，梵行已立，應作已作，再無後有。』」

Idam·avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun. Imasmiñ·ca pana veyyākaraṇasmim bhaññamāne pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsū’ti.

This the Blessed One said. Pleased, the group of five monks delighted in the Blessed One’s speech. When this explanation was being spoken, the minds of the group of five monks were liberated through non-attachment from the [mental] effluents.

世尊如此說已，五眾比丘滿意與歡喜世尊之所說。當此解說正被宣說之時，五眾比丘心無執取而從諸漏解脫。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.

愿这真语的力量，令您成功吉祥。

THE FIRE SERMON 燃烧经 (*Āditta Sutta*)²¹

Evam me sutam: Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayā-sīse saddhiṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi – “Sabbaṃ, bhikkhave, ādittaṃ. Kiñ-ca, bhikkhave, sabbaṃ ādittaṃ?”

Thus I heard: At one time the Blessed One was staying at Gayā-sīsa, Gayā, together with a thousand monks. There the Blessed One addressed the monks: “Monks, all is burning. What, monks, is the all that is burning?”

如是我聞：一時，世尊住在嘎亞象頭山，與一千位比丘俱。於其處，世尊對比丘們說：「諸比丘，一切在燃燒。諸比丘，如何為一切在燃燒呢？」

Cakkhu, bhikkhave, ādittaṃ, rūpā ādittā, cakkhu-viññāṇaṃ ādittaṃ, cakkhu-samphasso āditto. Yam’p’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam’pi ādittaṃ. Kena ādittaṃ? ‘Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

“The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, Whatever feeling arises dependent on eye-contact — whether pleasant, painful or neither-painful-nor-pleasant — that, too, is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death, sorrow, lamentation, pain, unhappiness, and despair, I say.

諸比丘，眼在燃燒，色在燃燒，眼識在燃燒，眼觸在燃燒，緣於此眼觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

Sotaṃ ādittaṃ, saddā ādittā, sota-viññāṇaṃ ādittaṃ, sota-samphasso āditto. Yam’p’idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam’pi ādittaṃ. Kena ādittaṃ? ‘Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

“The ear is burning, sounds are burning, ear-consciousness is burning, ear-contact is burning, and whatever feeling arises with ear-contact as condition — whether pleasant

²¹ S.35:28

or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

耳在燃燒，聲在燃燒，耳識在燃燒，耳觸在燃燒，緣於此耳觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

Ghānaṃ ādittaṃ, gandhā ādittā, ghāna-viññāṇaṃ ādittaṃ, ghāna-samphasso āditto. Yam'p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam'pi ādittaṃ. Kena ādittaṃ? 'Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

“The nose is burning, odours are burning, nose-consciousness is burning, nose-contact is burning, and whatever feeling arises with nose-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

鼻在燃燒，香在燃燒，鼻識在燃燒，鼻觸在燃燒，緣於此鼻觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

Jivhā ādittā, rasā ādittā, jivhā-viññāṇaṃ ādittaṃ, jivhā-samphasso āditto. Yam'p'idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam'pi ādittaṃ. Kena ādittaṃ? 'Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

“The tongue is burning, tastes are burning, tongue-consciousness is burning, tongue-contact is burning, and whatever feeling arises with tongue-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

舌在燃燒，味在燃燒，舌識在燃燒，舌觸在燃燒，緣於此舌觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

Kāyo āditto, phoṭṭhabbā ādittā, kāya-viññāṇaṃ ādittaṃ, kāya-samphasso āditto. Yam'p'idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam'pi ādittaṃ. Kena ādittaṃ? 'Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

“The body is burning, tactile objects are burning, body-consciousness is burning, body-contact is burning, and whatever feeling arises with body-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

身在燃燒，觸在燃燒，身識在燃燒，身觸在燃燒，緣於此身觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

Mano āditto, dhammā ādittā, mano-viññāṇam ādittam, mano-samphasso āditto. Yam’p’idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam’pi ādittam. Kena ādittam? ‘Ādittam rāgagginā, dosagginā, mohagginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

“The mind is burning, mental phenomena are burning, mind-consciousness is burning, mind-contact is burning, and whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

意在燃燒，法在燃燒，意識在燃燒，意觸在燃燒，緣於此意觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

Evam passam, bhikkhave, sutavā ariya-sāvako cakkhusmim’pi nibbindati, rūpesu’pi nibbindati, cakkhu-viññāṇe’pi nibbindati, cakkhu-samphasse’pi nibbindati, yam’p’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim’pi nibbindati.

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye contact, towards whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

諸比丘，多聞聖弟子如此觀察，則厭離於眼，厭離於色，厭離於眼識，厭離於眼觸，緣於此眼觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Sotasmim’pi nibbindati, saddesu’pi nibbindati, sota-viññāṇe’pi nibbindati, sota-samphasse’pi nibbindati, yam’p’idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim’pi nibbindati.

Experiences revulsion towards the ear, towards sounds, towards ear-consciousness, towards ear contact, towards whatever feeling arises with ear-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

諸比丘，多聞聖弟子如此觀察，則厭離於耳，厭離於聲，厭離於耳識，厭離於耳觸，緣於此耳觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Ghānasmim'pi nibbindati, gandhesu'pi nibbindati, ghāna-viññāṇe'pi nibbindati, ghāna-samphasse'pi nibbindati, yam'p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

Experiences revulsion towards the nose, towards odours, towards nose-consciousness, towards nose contact, towards whatever feeling arises with nose-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

諸比丘，多聞聖弟子如此觀察，則厭離於鼻，厭離於香，厭離於鼻識，厭離於鼻觸，緣於此鼻觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Jivhāya'pi nibbindati, rasesu'pi nibbindati, jivhā-viññāṇe'pi nibbindati, jivhā-samphasse'pi nibbindati, yam'p'idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

Experiences revulsion towards the tongue, towards tastes, towards tongue-consciousness, towards tongue contact, towards whatever feeling arises with tongue-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

諸比丘，多聞聖弟子如此觀察，則厭離於舌，厭離於味，厭離於舌識，厭離於舌觸，緣於此舌觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Kāyasmim'pi nibbindati, phoṭṭhabbesu'pi nibbindati, kāya-viññāṇe'pi nibbindati, kāya-samphasse'pi nibbindati, yam'p'idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

Experiences revulsion towards the body, towards tactile objects, towards body-consciousness, towards body contact, towards whatever feeling arises with body-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

諸比丘，多聞聖弟子如此觀察，則厭離於身，厭離於觸，厭離於身識，厭離於身觸，緣於此身觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Manasmim'pi nibbindati, dhammesu'pi nibbindati, mano-viññāṇe'pi nibbindati, mano-samphasse'pi nibbindati, yam'p'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

Experiences revulsion towards the mind, towards mental phenomena, towards mind-consciousness, towards mind contact, towards whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;

諸比丘，多聞聖弟子如此觀察，則厭離於意，厭離於法，厭離於意識，厭離於意觸，緣於此意觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmim vimuttam-iti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti'ti.

Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. 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.’ ”

厭離而離染，以離貪而解脫；於解脫而有『我已解脫』之智，他了知：『生已盡，梵行已立，應作已作，再無後有。』」

Idam·avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun.
Imasmiñ·ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhu-sahassassa anupādāya
āsavehi cittāni vimuccimsū’ti.

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by nonclinging.

世尊如此說。那些比丘滿意與歡喜世尊之所說。當此解說正被宣說之時，那一千位比丘心無執取而從諸漏解脫。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.
愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.
愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalam.

By this speaking of truth, may there be the blessings of triumph for you.
愿这真语的力量，令您成功吉祥。

THE AṄGULIMĀLA DISCOURSE 指鬘护卫 (*Aṅgulimāla Paritta*)²²

Yato haṃ, bhagini, ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā.
Tena saccena sotthi te hotu, sotthi gabbhassa.

Oh, sister! Ever since I was reborn in this Noble Birth, I do not remember intentionally taking the life of a being. By this utterance of truth, may there be comfort to you and to the child in your womb.

大妹，自从我出生予此圣生，我不记得曾经故意杀生。以此真实语，愿你平安，愿你的胎儿平安。

²² Majjhima Nikāya, ii.306. For easy delivery for expectant mothers.

THE DISCOURSE ON THE FACTORS OF ENLIGHTENMENT 觉支经 (*Bojjhaṅga Sutta*)²³

Saṃsāre saṃsarantānaṃ, sabbadukkhavināsane,
Satta dhamme ca Bojjhaṅge, mārasenāpamaddane,
Bujjhivā ye cime sattā, tibhavā muttakuttamā,
Ajāti-majarābyādhim, amataṃ nibbayaṃ gatā.

Having known by way of experience the seven kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this saṃsāra (round of rebirths) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (lit. gone to) Nibbāna where there is no rebirth, ageing, disease, death and danger.

七觉支法能够灭除在生死轮回中轮回的众生的一切苦，也能够战胜魔军。体证了这七种法后，这些超凡者解脱三有²⁴。他们已经达到无生、无老、无病、无死、无怖畏的涅槃。

Evamādiḡuṇūpetarṃ, anekaguṇasaṅgharṃ,
Osadhaṅ ca imaṃ mantaṃ, bojjhaṅgaṅ ca bhaṅāma he.

Oh good people! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

善德者，让我们念诵具备上述种种功德的觉支经，它如药如咒，带来不少的利益。

Bojjhaṅgo satisaṅkhāto, dhammānaṃ vicayo tathā,
Vīriyaṃ pīti passaddhi, bojjhaṅgā ca tathāpare,
Samādhu-pekkhā bojjhaṅga, sattete sabba-dassinā,
Muninā samma-dakkhātā, bhāvitā bahulīkatā.
Saṃvattanti abhiññāya, nibbānāya ca bodhiyā,
Etena sacca-vajjena, sotthi te hotu sabbadā.

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

²³ Bojjhaṅga Sutta original Suttas, Saṃyutta Nikāya, iii.71, 72 & 73. For protection against and getting free from sickness and disease.

²⁴ 三有是欲有、色有、无色有。

此七觉支，即：念、择法、精进、喜、轻安、定与舍，是知见一切的摩尼善说之法，在培育、重复修习之下，会导向上等智、涅槃、菩提。以此真实语，愿你永远平安。

Ekasmim samaye Nātho, Moggallānañ ca Kassapañ,
Gilāne dukkhite disvā, bojjhaṅge satta desayi.

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven factors of Enlightenment.

一时保护者（世尊）见到目犍连和迦叶生病受苦，他就向他们开示七觉支。

Te ca tañ abhinanditvā, rogā muccim̐su tañkhaṇe.
Etena sacca-vajjena, sotthi te hotu sabbadā.

They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

聆听此开示后他们感到欢喜，并且立刻病愈。以此真实语，愿你永远平安。

Ekadā Dhammarājā pi, gelaññenābhipīlito,
Cundattherena tañ yeva, bhañāpetvāna sādarañ.
Sammoditvāna ābadhā, tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena, sotthi te hotu sabbadā.

Once when the King of the dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately cured of the disease. By this utterance of truth, may there always be happiness to you.

一时法王受到病痛折磨，他就指示尊陀长老恭敬地念诵该开示。他对该开示感到欢喜，并且立刻病愈。以此真实语，愿你永远平安。

Pahīnā te ca ābādhā, tiṇṇannam pi Mahesinañ,
Maggahatā kilesāva, pattānuppatti-dhammatañ.
Etena sacca-vajjena, sotthi te hotu sabbadā.

The disease of the three Great Sages that were eradicated reached the sages of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness for you.

这三位大圣贤的疾病被去除后，就永远不再复发，就像被道断除的烦恼。以此真实语，愿你永远平安。

EXHORTING THE OBLIGATION VERSES 噢瓦达 巴替摩卡 咖它 (*Ovāda-pātimokkha Gāthā*)²⁵ 巴替摩卡 教诫偈

Khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti Buddhā;
Na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭṭhayanto.

Enduring patience is the highest austerity. “Nibbāna is supreme,” say the Buddhas. One gone forth who harms and oppresses another is not a self-appeased one.

诸佛说涅槃至上，忍辱是最高的苦行，伤害他人的人不是出家人，压抑他人的人也不是沙门。

Sabba-pāpassa akaraṇaṃ — Kusalassa upasampadā,
Sacitta-pariyodapanāṃ — etaṃ Buddhāna’ Sāsanaṃ.

The not doing of all that is bad, undertaking [all] that is skilful and cleansing one’s own mind — this is the teachings of the Buddhas.

诸恶莫作，众善奉行，自净其意，是诸佛教。

Anūpavādo anūpaghāto — pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmiṃ — pantañ-ca sayanāsaṇaṃ,
Adhicitte ca āyogo — etaṃ Buddhāna’ Sāsanaṃ’ti.

Not despising, not harming, restrained according to the monastic discipline, knowing the [right] amount in regards to food, [dwelling in a] secluded lodging, and dedication to [meditation and developing one’s] mind – this is the teaching of the Buddhas.

不诽谤，不伤害他人，严守戒律，饮食知节量，僻静处独居，勤修增上定，是诸佛教。

VERSES ON ‘AN AUSPICIOUS NIGHT’ 贤善一夜偈 (*Bhaddeka-ratta Gāthā*)

Atītaṃ nānvāgameyya — nappaṭikaṅkhe anāgataṃ;
Yad-atītaṃ pahīnaṃ-taṃ — appattañ-ca anāgataṃ.

One should neither follow the past nor have expectations for the future; what is past has gone and the future not yet reached.

²⁵ The last three verses of Mahāpadāna Sutta (D.14); also found at Dh.184, 183 & 185.

不该回首过去亦别暇思未来，过去已逝将来未至。

Paccuppannañ·ca yo dhammañ — tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ — taṃ viddhā·m·anubrūhaye;

Instead with insight let him see each presently arisen condition; let him know that and be sure of it, invincibly, unshakeably.

而当下任何法相是如何，便(以智慧)去如实观照坚定地，不动摇地对待可洞察之事相。

Ajj’eva kiccaṃ·ātappaṃ — ko jaññā maraṇaṃ suve;
Na hi no saṅgaran·tena — mahā-senena maccunā.

Today itself ardent effort should be made; who knows [whether] death will come tomorrow. For there is no bargaining with that, [that is] with death and its great army (i.e. all the ways by which one’s death may happen).

今日便好努力谁知明日死亡可能到来无可讨价还价与死王之大兵。

Evam viharim·ātāpim — Aho-rattam·atanditam,
Taṃ ve ‘bhaddeka-ratto’ti — santo ācikkhate Munī’ti.

One who thus dwells ardently, relentlessly day and night – the serene Sage states that he [is one who has spent] ‘an auspicious night.’²⁶

如此精勤地安住不论日夜模范的爱孤寂者，他，受那安祥的贤者如此称。

DAILY REFLECTIONS 每日省思 (*Devāsika paccavekkhana*)

DISCOURSE ON TEN DHAMMAS 十法经 (*Dasa-dhammā Sutta*)²⁷

Evam me sutam: ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosun, Bhagavā etad-avoca:

Thus I heard: at one time the Blessed One was dwelling near Sāvattihī at Anāthapiṇḍika’s grounds in Jeta’s Wood. There it was that the Blessed One addressed the monks, saying: “Monks!” “Reverend Sir!” those monks replied to the Blessed One, and the Blessed One said this:

²⁶ *Ratti* (with different forms in compounds) often times means night, but in this context means 24 hrs. Cf. the use of the word ‘day’ in English, which can also means 24 hrs.

²⁷ A.10:48.

如是我闻：一时，世尊住在沙瓦提城揭答林给孤独园。于其处，世尊称呼比丘们：“诸比丘。”那些比丘回答世尊：“尊者。”世尊如此说：

“Dasa-y-ime, bhikkhave, dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Katame dasa?”

“There are these ten things, monks, that one who has gone forth should frequently reflect on. What are the ten?”

“诸比丘，此十种法为出家人应当经常地省察。哪十种呢？”

1. ‘Vevaṇṇiyamhi ajjhūpagato’ti pabbajitena abhiṇhaṃ paccavekkhitabbam;

‘I have become one who has no class’, one who has gone forth should frequently reflect on this. 出家人应当经常地省察：‘我目前的身份已有异于在家人。’

2. ‘Para-paṭibaddhā me jīvikā’ti pabbajitena abhiṇhaṃ paccavekkhitabbam;

‘I am bound to others for my livelihood’, one who has gone forth should frequently reflect on this. 出家人应当经常地省察：‘我的生活依赖他人。’

3. ‘Añño me ākappo karaṇīyo’ti pabbajitena abhiṇhaṃ paccavekkhitabbam;

‘I should comport myself differently’, one who has gone forth should frequently reflect on this. 出家人应当经常地省察：‘我的行仪举止应[与在家人]不同。’

4. ‘Kacci nu kho me attā sīlato na upavadaṭī’ti pabbajitena abhiṇhaṃ paccavekkhitabbam;

‘Can I myself find no fault with my virtue?’ one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘我是否不会因戒而谴责自己？’

5. ‘Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadanti’ti pabbajitena abhiṇhaṃ paccavekkhitabbam;

‘Will my wise companions in the spiritual life, after testing me, find no fault with my virtue?’ one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘有智的同梵行者检问时，是否不会因戒而谴责我？’

6. ‘Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo’ti pabbajitena abhiṇhaṃ paccavekkhitabbam;

‘There is alteration in, and separation from, all that is dear and appealing to me’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘一切我所喜爱、可意的会分散、别离。’

7. ‘Kammassako’ mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

‘It is actions that I own, it is actions that I am heir to, it is actions that I am born from, actions are my kinsfolk, actions are my refuge, whatever actions I perform, whether good or bad, to that I will be the heir’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘我是业的所有者，业的继承者，以业为起源，以业为亲属，以业为皈依处。无论我所造的是善或恶之业，我将是它的承受者。’

8. ‘Katham-bhūtaṃ me rattindivā vītipatantī’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

‘In what way do the nights and days pass for me?’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘我是如何度过日日夜夜呢？’

9. ‘Kacci nu kho’ haṃ suññāgāre abhiramāmī’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

‘Do I delight in empty places?’ one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘我是否乐于空闲处呢？’

10. ‘Atthi nu kho me uttari-manussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, so’ haṃ pacchime kāle sabrahma-cārīhi puṭṭho na maṅku bhavissāmī’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

‘Has a state beyond (ordinary) human beings, the distinction of what is truly noble knowledge and seeing been attained by me? Will I at the end, when questioned by my companions in the spiritual life, not be embarrassed?’ one who has gone forth should frequently reflect on this.

出家人应当经常地省察：‘我是否有证得上人法、能为圣者的殊胜智见呢？在我最后时刻，当同梵行者们问及时，我将不会羞愧？’

Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā’ ti. Idam-avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun’ ti.

“These are the ten things, monks, that one who has gone forth should frequently reflect on.” The Blessed One said this, and those monks were uplifted and greatly rejoiced in the Blessed One’s words.

诸比丘，此十种法乃出家人应当经常地省察。”世尊如此说。那些比丘满意与欢喜世尊之所说。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

愿这真语的力量，令您常安好。

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.
愿这真语的力量，消除一却病痛。

Etena sacca-vajjena — hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be the blessings of triumph for you.
愿这真语的力量，令您成功吉祥。

FOUR [REQUISITES] CONTEMPLATION 四种省思 (*Catu-paccavekkhaṇā*)

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, yāva-d-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāva-d-eva hiri-kopīna-paṭicchādanatthaṃ.

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

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

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ yad- idaṃ cīvaraṃ tad-upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño, sabbāni pana imāni cīvarāni ajjucchanīyāni imaṃ pūtikāyaṃ patvā ativiya jigucchanīyāni jāyanti.

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

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

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, n'eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāva-d-eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmācariyānuggahāya, iti purāṇaṇ-ca vedanaṃ paṭihaṅkhāmi navaṇ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cā'ti.

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

我如理省思所受用的食物，不为嬉戏，不为骄慢，不为装饰，不为庄严，只是为了此身住立存续，为了停止伤害，为了资助梵行，如此我将消除旧受，并使新受不生²⁸，我将维持生命、无过且安住。

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ yad-idaṃ piṇḍapāto tad-upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño, sabbo panāyaṃ piṇḍapāto ajigucchanīyo, imaṃ pūti-kāyaṃ patvā ativiya jigucchanīyo jāyati.

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

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

Paṭisaṅkhā yoniso senāsaṇaṃ paṭisevāmi, yāva-d-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānaṃ paṭighātāya, yāva-d-eva utu-parissaya-vinodanaṃ paṭisallānārāmattham.

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

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

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ yad-idaṃ senāsaṇaṃ tad-upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño. Sabbāni pana imāni senāsaṇāni ajigucchanīyāni imaṃ pūti-kāyaṃ patvā ativiya jigucchanīyāni jāyanti.

Dependent upon and existing through causes and merely [a combination of various] elements are both this lodging and the one who lives in it; mere elements, not a being, lifeless, void [of a self/soul]. All these lodgings are not loathsome [yet], but having come into contact with this putrid body become exceedingly loathsome.

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

²⁸ 我受用此食物将能退除先前饥饿的苦受，也不会由于无限地进食而生起吃得过饱的新的苦受，应如病人服药一般受用食物。

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi, yāva-d-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjha-paramatāyā'ti.

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

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

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam·ev'etaṃ yad· idaṃ gilāna-paccaya-bhesajja-parikkhāro tad-upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño. Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo imaṃ pūti-kāyaṃ patvā ativiya jigucchaniyo jāyati.

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

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

ASPIRATIONS & SHARING OF MERIT 发愿与回向 (*Patthanā & Anumodanā*)

VERSES FOR FEARLESSNESS 无畏偈 (*Abhaya Gāthā*)

Yaṃ dunnimittaṃ avamaṅgalañ·ca, yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ, Buddhānubhāvena vināsamentu.

By the power of the Buddha, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad [influences of the] planets, bad dreams and [all that is] not agreeable disappear.

凡诸恶兆与不祥，及不悦耳之鸟啼，灾星·恶梦·不如意，以佛威力愿消失！

Yaṃ dunnimittaṃ avamaṅgalañ·ca, yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ, Dhammānubhāvena vināsamentu.

By the power of the Dhamma, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad [influences of the] planets, bad dreams and [all that is] not agreeable disappear.

凡诸恶兆与不祥，及不悦耳之鸟啼，灾星·恶梦·不如意，以法威力愿消失！

Yaṃ dunnimittāṃ avamaṅgalañ·ca, yo cāmaṇāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ, Saṅghānubhāvena vināsamentu.

By the power of the Saṅgha, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad [influences of the] planets, bad dreams and [all that is] not agreeable disappear.

凡诸恶兆与不祥，及不悦耳之鸟啼，灾星·恶梦·不如意，以僧威力愿消失！

BLESSINGS AND PROTECTION 祝福与护卫 (*Subha-patthanā & Paritta*)

Sabbītiyo vivajjantu — sabba-rogo vinassatu,
Mā te bhavatv·antarāyo — sukhī dīghāyuko bhava.

May all calamities be avoided, may all diseases disappear, may there be no obstacle[s] for you, [and may] you be happy and have long life.

愿诸灾免离，愿诸疾消失；愿你无障碍，得快乐长寿！

Bhavatu sabba-maṅgalaṃ — rakkhantu sabba-devatā,
Sabba-buddhānubhāvena — sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Buddhas, may you have well-being always.

愿得诸吉祥，愿诸天守护；依诸佛威力，愿你常平安！

Bhavatu sabba-maṅgalaṃ — rakkhantu sabba-devatā,
Sabba-dhammānubhāvena — sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Dhammas, may you have well-being always.

愿得诸吉祥，愿诸天守护；依诸法威力，愿你常平安！

Bhavatu sabba-maṅgalaṃ — rakkhantu sabba-devatā,
Sabba-saṅghānubhāvena — sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Saṅghas, may you have well-being always.

愿得诸吉祥，愿诸天守护；依诸僧威力，愿你常平安！

Nakkhatta-yakkha-bhūtānaṃ — pāpaggaha-nivāraṇā,
Parittass'ānubhāvena — hantu tesāṃ upaddave.

The obstacles from the bad [influences of] planets, [and] of constellations, demons and ghosts; by the power of this protective chant, may the dangers of [all of] these be destroyed.

星宿·亚卡·鬼，灾星之阻碍；以护经威力，愿破彼诸厄！

Dukkhappattā ca niddukkhā — bhayappattā ca nibbhayā,
Sokappattā ca nissokā — hontu sabbe’pi pāṇino.

May all creatures who are suffering be without suffering, [living in] fear be without fear and [living in] sorry be without sorry.

愿受痛苦的动物都没有痛苦，受害怕的动物都没有害怕，以及也受伤心的动物都没有伤心。

Sabbe Buddhā balappattā — Paccekānañ-ca yaṃ balaṃ,
Arahantānañ-ca tejena — rakkhaṃ bandhāmi sabbaso.

By the (protective) power of the Buddhas, Pacceka Buddhas and Arahants, I fortify the protection in every way.

以一切佛力，诸独觉之力，及阿罗汉力，结一切守护！

Ākāsaṭṭhā ca bhumaṭṭhā — devā nāgā mahiddhikā,
Puñña-taṃ anumoditvā — ciraṃ rakkhantu Sambuddha-sāsaṇaṃ.

May beings inhabiting space and earth, Devas and nagas of mighty power, Share this merit of ours, May they long protect the Teaching.

空居与地居，大力诸天·龙，随喜功德后，恒守护佛教！

Ākāsaṭṭhā ca bhumaṭṭhā — devā nāgā mahiddhikā,
Puñña-taṃ anumoditvā — ciraṃ rakkhantu Sambuddha-desanaṃ.

May beings inhabiting space and earth, Devas and nagas of mighty power, Share this merit of ours, May they long protect the Preaching.

空居与地居，大力诸天·龙，随喜功德后，恒守护佛法的传扬！

Ākāsaṭṭhā ca bhumaṭṭhā — devā nāgā mahiddhikā,
Puñña-taṃ anumoditvā — ciraṃ rakkhantu Sambuddha-sāvakaṃ,
ciraṃ rakkhantu maṃ paraṃ.²⁹

May beings inhabiting space and earth, Devas and nagas of mighty power, Share this merit of ours, May they long protect the Students of the Buddha. May they long protect me and others.

空居与地居，大力诸天·龙，随喜功德后，恒守护声闻弟子！恒守护我与他人！

Ettāvatā ca amhehi — sambhataṃ puñña-sampadaṃ,
Sabbe devā’numodantu — sabba-sampatti siddhiyā.

²⁹ When this is chanted solely for the benefit of someone else, ‘ciraṃ rakkhantu tvam sadā.’ (may ... long protect you always.) is chanted instead of ‘ciraṃ rakkhantu maṃ paraṃ.’

May all deities rejoice in this merit which we have thus acquired. May it bring about all achievements.

至今为我等，所集功德果，愿诸天随喜，一切得成就！

Ettāvatā ca amhehi — sambhataṃ puñña-sampadaṃ,
Sabbe bhūtā'numodantu — sabba-sampatti siddhiyā.

May all creatures rejoice in this merit which we have thus acquired. May it bring about all achievements.

至今为我等，所集功德果，愿诸众生随喜，一切得成就！

Ettāvatā ca amhehi — sambhataṃ puñña-sampadaṃ,
Sabbe sattā'numodantu — sabba-sampatti siddhiyā.

May all beings rejoice in this merit which we have thus acquired. May it bring about all achievements.

至今为我等，所集功德果，愿诸有请随喜，一切得成就！

Idaṃ me ñātīnaṃ hotu — sukhitā hontu ñātayo. (×3)

Let this (merit) accrue to my departed relatives and may they be happy.

回向此（功德）予我的亲人，愿他们快乐。

REJOICING IN THE MERIT [ACCRUED] 随喜所累积的功德 (*Puññānumodanā*)

Kappa-sata-sahassāni — soḷasāpi asaṅkhaye,
Sambharaṃ bodhi-sambhāre — āgato jāti-jātisū,

For a hundred thousand and sixteen asaṅkhaya³⁰ aeons undergoing birth after birth accumulating the necessary experiences for [attaining] enlightenment ...

在十六阿僧祇和十万大劫里，生生世世都累积菩提资粮，

Niyato Buddha-bhāvāya — bhadda-kappe idh'antime,
Bodhi-satto ca Metteyyo — puññaṃ me anumodatu.

... and certain to [attain the] state of Buddhahood, being the last [Buddha] in this auspicious aeon, may the bodhisattva Metteyya rejoice in [this accrued] merit of mine.

肯定会成佛，是这个贤劫里的最后一尊佛，愿弥勒菩萨随喜我的功德。

Asmiṃ vihāre ca ārāme — adhivatthā ca devatā,
Anumoditvā imaṃ puññaṃ — rakkhantu Jina-sāsaṇaṃ.

May the deities living in this temple building and monastery rejoice in this merit [that we have accrued] and protect the Teachings of the Conqueror (i.e. the Buddha).

愿住在这寺院和园林里的神明们随喜这项功德后护持胜利者（佛陀）的教法。

³⁰ Literally, *asaṅkhaya* means innumerable, but traditionally is equal to 10¹⁴⁰.

Sabbe sattā ca majjhattā — hitā ca ahitā ca me,
Anumoditvā imaṃ puññaṃ — bujjhantu amataṃ padaṃ.

May all beings neutral, beneficial and harmful to me rejoice in this merit [that I have accrued] and awaken to the deathless state (i.e. attain Nibbāna).

愿一切有情，无论是对我有益、无益或普通的都证悟不死（涅槃）之道。

ASKING FOR FORGIVENESS 祈求宽恕 (*Accaya Vivaraṇa*)

Kāyena vācā-cittena — pamādena mayā kataṃ,
Accayaṃ khama me Bhante — bhūri-pañña Tathāgata.

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, Venerable Sir, Realised One, O greatly wise.

于身口意，因我疏忽所造，请原谅我的过错，世尊，广慧，如来。

Kāyena vācā-cittena — pamādena mayā kataṃ,
Accayaṃ khama me Dhamma — sandiṭṭhika, akālika.

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, O Dhamma, which leads on, not subject to time.

于身口意，因我疏忽所造，请原谅我的过错，佛法，可见，恒久的。

Kāyena vācā-cittena — pamādena mayā kataṃ,
Accayaṃ khama me Saṅgha — puññakkhetta anuttara.

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, Oh Saṅgha, unsurpassed field of merit.

于身口意，因我疏忽所造，请原谅我的过错，僧伽，善行道、无上的。

ASPIRATIONS 发愿 (*Patthanā*)

Iminā puñña-kammaṃ — mā me bāla-samāgamo,
Sataṃ samāgamo hotu — yāva nibbāna-pattiyā.

By this meritorious act may I never meet with the foolish; may I [only] meet with the wise up until I attain Nibbāna.

愿以此功德 令我不遇愚人 令我亲近智者 直到我证悟涅槃。

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

May this merit of mine be conducive to the destruction of the [mental] effluents.
以我这份功德 愿我摧毁诸漏。

Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine be a [supportive] condition [for the realization] of Nibbāna.
以我这份功德 愿它导向涅槃的体证。

Mama puñña-bhāgaṃ sabba-sattānaṃ bhājemi;
Te sabbe me samaṃ puñña-bhāgaṃ labhantu.

I share my merits done today with all beings. May all those beings get an equal share of the merits shared by me.

我此功德分，回向诸有情，愿彼等一切，同得功德分！

EXHORTATION 教诫 (*Ovāda*)

EXHORTATION OF THE WELL-FARED ONE (*Sugatovāda*)³¹

“Appamādena, bhikkhave, sampādettha.
Dullabho Buddhuppādo lokasmiṃ.
Dullabho manussatta-paṭilābho.
Dullabhā khāṇa-sampatti.
Dullabhā saddhā-sampatti,
Dullabhā pabbajjā.
Dullabhaṃ Saddhamma-savaṇaṃ”ti.
Evaṃ Bhagavā divase divase ovādi, evaṃ Sugato divase divase ovadi.

Monks, strive with heedfulness. Rare is it that Buddhas arise in the world. Rare is it that [one] obtains a human [birth]. Rare is it to have the good fortune of [being in the right] time [and place to come in contact with the Dhamma]. Rare is it that [one] is endowed with faith. Rare is [it that there is the opportunity to take] the Going forth. Rare is [it that there is the opportunity for] listening to the Dhamma. Thus the Blessed One exhorted daily, thus the Well-fared One exhorted daily.

诸比丘，莫放逸，精勤奋斗至成就吧！稀有啊，佛出现于世；稀有啊，今投生得人身；稀有啊，得遇正确时机；稀有啊，已具足正信仰；稀有啊，能成为出家人；稀有啊，得以听闻正法。世尊如是天天教诫，善逝如是天天教诫。

³¹ See S.7:11 Com., A.1:53 Com., and c.f. D.32–33 (*akkhaṇas*) & A.8:29.

THE TATHĀGATA'S LAST SPEECH 如来最后的话 (*Tathāgatassa pacchimā vācā*)³²

... parinibbāna-samaye ... Bhagavā bhikkhū āmantesi: “Handa’dāni, bhikkhave, āmantayāmi vo: vaya-dhammā saṅkhārā, appamādena sampādehā”ti. Ayaṃ Tathāgatassa pacchimā vācā.

At one time the Blessed One dwelt in the Sal grove of the Mallas, near Kusinārā, between a pair [of entwined] Sal trees, when [He was about to enter] final Nibbāna. Then the Blessed One addressed the monks: “Monks, let me now address you: conditioned phenomena are subject to disintegration, [therefore,] strive with diligence.” This was the Tathāgata’s last speech.

在即将进入般涅槃的时候，世尊向诸比丘说：「诸比丘，我跟你们说，诸行是坏灭法，因此应当精进地奋斗到成就。」这是如来的最后的话。

ASKING FOR FORGIVENESS AND REJOICING IN MERIT 分享功德与互相原谅

Āvuso: Okāsa vandāmi bhante. (bow once)

Āvuso: *With your consent, Venerable Sir, I worship you.*

礼敬者：请让我礼敬尊者。

(Bhante: Sukhi hotu! Nibbāna-paccayo hotu.)

(Bhante: *May you be happy! May this be a [supportive] condition for [you to] attain Nibbāna.*)

(尊者：祝你快乐！愿此成为你成就涅槃的助缘。)

Āvuso: Mayā kataṃ puññaṃ sāmīnā anumoditabbāṃ.

Āvuso: *[Whatever] merit has been made by me, I share with Venerable Sir.*

礼敬者：我所作的功德请尊者随喜。

(Bhante: Sādhu! Sādhu! Anumodāmi.)

(Bhante: *Surely! I share in it.*)

(尊者：萨度！萨度！我随喜。)

Āvuso: Sāmīnā kataṃ puññaṃ mayhaṃ dātabbāṃ.

Āvuso: *The merit made by Venerable Sir should be shared with us.*

礼敬者：请尊者与我分享您所作的功德。

³² The text here is as found at the beginning of S.6:15; c.f. Mahāparinibbāna-Sutta (D.16), where the Buddha’s last words are also recorded.

(Bhante: Sādhu! Anumodāhi / Anumoditabbaṃ.)

(Bhante: Surely! You should share in it.)

(尊者：萨度！[你]应随喜。)

Āvuso: Sādhu! Sādhu! Anumodāmi. Okāsa dvarattayena kataṃ sabbaṃ aparādhaṃ/
accayaṃ khamatha me bhante.

Āvuso: Surely! Surely! I share in it. Please consent to forgive me, Venerable Sir, for any offences I have committed by way of the three doors (of body, speech, or mind).

礼敬者：萨度！萨度！我随喜。尊者，若我由[身、语、意]三门所作的一切过失，请原谅我。

(Bhante: Khamāmi, khamitabbaṃ!)

(Bhante: I forgive you, you should forgive me!)

(尊者：我原谅[你]，[你也]应原谅[我]。)

Āvuso: Sādhu! Okāsa khamāmi bhante! (bow 3 times)

Āvuso: With consent, I forgive you, Venerable Sir!

礼敬者：萨度！尊者，我原谅[您]。

(Bhante: Sukhi hotu! Nibbāna-paccayo hotu.)

(Bhante: May you be happy! May this be a [supportive] condition for [you to] attain Nibbāna.)

(尊者：祝你快乐！愿此成为你成就涅槃的助缘。)

APPENDIX 附录

ALTERNATIVE

REJOICING IN OFFERINGS GIVEN VERSES 随喜功德偈 (*Dānānumodana-gāthās*)³³

Abhivādana-sīlissa — niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti — āyu vaṇṇo sukhaṃ balaṃ.

³³ These verses, not all on the same occasion, are usually chanted at the time of offering a meal to the monks and/or nuns.

For the [one with a] reverential character, who always pays homage to elders, four qualities increase: [longer] life, beauty, happiness [and] strength.³⁴

好樂敬禮者，常尊於長老，四法得增長：壽·美·樂與力。³⁵

Āyurārogya-sampatti — sagga-sampatti-m·eva ca,
Atho nibbāna-sampatti — iminā te samijjhatu.

By this [offering], may the accomplishment of [long] life & [good] health, heavenly [rebirth] and then the attainment of nibbāna be successfully achieved by you.

透过这项（功德），愿你获得长寿、健康、投生天趣、然后证悟涅槃。

A³⁶

Yathā vāri-vahā pūrā — paripūrenti sāgaram;
Evam·eva ito dinnam — petānam upakappati.

Just as full rivers fill the ocean, so to from [what is] given [here] is beneficial to departed spirits.

正如河水满起来的时候会注入海洋，在这里给予的布施会利益已故的亡者。

Ichchitam patthitam tumham — khippam·eva samijjhatu,
Sabbe pūrentu saṅkappā — cando paṇṇaraso yathā,
Maṇi-jotiraso yathā.

May your wishes and aspirations promptly come to fulfillment, just as the moon on the fifteenth [of the lunar fortnight], just as a wish fulfilling gem [would].

愿你的愿望迅速实现，正如十五夜的圆月，正如许愿宝石。

Sabbītiyo vivajjantu ...³⁷

Sabba-roga-vinimutto — sabba-santāpa-vajjito,
Sabba-veram·atikkanto — nibbuta ca tuvaṃ bhava.

May you be freed from all illnesses, give up all anguish, overcome all enmity and [all passions] extinguished.

愿你脱离一切病痛、解脱一切苦恼、超越一切仇敌及达到寂灭。

Sabbītiyo vivajjantu ...

³⁴ This verse is found at Dh.109.

³⁵ 南傳比丘受人禮拜時，常唸誦此法句。法句中壽、美、樂、力，指長壽、莊嚴、安樂、力量。

³⁶ First verse: Kh.7 (verse 8) & Pv.5 (verse 21); second verse: DhA.21-23.

³⁷ See page 50 for the rest of the verses.

STANZAS & VERSES CHANTED AFTER THE PĀTIMOKKHA 诵戒后念诵的偈

LOVING-KINDNESS 慈爱 (*Mettā*)

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe atta-bhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā:

All beings, all breathing things, all spirit beings, all individuals, all self embodied [beings], all women, all men, all Ariyans, all non-Ariyans, all devas. all human beings, all beings in the realms of suffering:

愿一切有情、一切有息、一切众生、一切个人、一切自体所属、一切女人、一切男人、一切圣者、一切非圣者、一切天人、一切人类、一切苦界众生。

Averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

May they be free from enmity, free from affliction, free from suffering, and may they sustain their happiness. May they be liberated from suffering, not be parted from the good fortune they have attained: they are the owners of their actions.

愿他们脱离仇恨、脱离精神上的烦恼、脱离身体上的痛苦、守住自己的幸福。愿他们脱离苦。不失去任何现在已得的。不失去自己的业。

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya, puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhiṇāya anudisāya, hetṭhimāya disāya, uparimāya disāya:

In the eastern direction, in the western direction, in the northern direction, in the southern direction, In the south-eastern direction, in the north-western direction, in the north-eastern direction. in the south-western direction, in the downward direction, in the upward direction:

在东方、在西方、在北方、在南方、在东南方、在西北方、在东北方、在西南方、在下方、在上方。

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe atta-bhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā:

All beings, all breathing things, all spirit beings, all individuals, all self embodied [beings], all women, all men, all Ariyans, all non-Ariyans, all devas. all human beings, all beings in the realms of suffering:

愿一切有情、一切有息、一切众生、一切个人、一切自体所属、一切女人、一切男人、一切圣者、一切非圣者、一切天人、一切人类、一切苦界众生。

Averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

May they be free from enmity, free from affliction, free from suffering, and may they sustain their happiness. May they be liberated from suffering, not be parted from the good fortune they have attained: they are the owners of their actions.

愿他们脱离仇恨、脱离精神上的烦恼、脱离身体上的痛苦、守住自己的幸福。愿他们脱离苦。不失去任何现在已得的。不失去自己的业。

Uddhaṃ yāva bhavaggā ca — adho yāva avīcīto,
Samantā cakka-vāḷesu — ye sattā paṭhavī-carā:
Abyāpajjā niverā ca — nidukkhā cānupaddavā.

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, [for] those beings that move on earth: [may they] be free from affliction, hostility and without suffering and trouble.

上乃至有顶天和下乃至无间地狱，一切的铁围山中，所有在地面上走的有情，无瞋和无怨、无苦和无灾厄。

Uddhaṃ yāva bhavaggā ca — adho yāva avīcīto,
Samantā cakka-vāḷesu — ye sattā udake carā:
Abyāpajjā niverā ca — nidukkhā cānupaddavā.

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, [for] those beings that move in water: [may they] be free from affliction, hostility and without suffering and trouble.

上乃至有顶天和下乃至无间地狱，一切的铁围山中，所有在水里的有情，无瞋和无怨、无苦和无灾厄。

Uddhaṃ yāva bhavaggā ca — adho yāva avīcīto,
Samantā cakka-vāḷesu — ye sattā ākāse carā:
Abyāpajjā niverā ca — nidukkhā cānupaddavā.

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, [for] those beings that move in space: [may they] be free from affliction, hostility and without suffering and trouble.

上乃至有顶天和下乃至无间地狱，一切的铁围山中，所有在空中的有情，无瞋和无怨、无苦和无灾厄。

ASPIRATION 发愿 (Āsīsa-Patthanā)

Yaṃ pattam kusalam tassa — ānubhāvena pāṇino,
Sabbe saddhamma-rājassa — ñatvā Dhammam sukhāvaham.

Whatever wholesome [state] has been achieved, by its power may all beings know the Teaching of the King (i.e. the Buddha) of the True Dhamma, which leads to happiness.

以所成就的善法力量愿一切有情了知正法王之法导向快乐之法。

Pāpuṇantu visuddhāya — sukhāya paṭipattiyā,
Asokam-anupāyāsam — nibbāna-sukham-uttamam.

By the practice, which is pure and happy, may they attain the sorrowless [state], free from despair [and] the happiness of Nibbāna, the highest.

透过清净快乐的修行愿他们达到无忧无虑至上的涅槃乐。

Ciram tiṭṭhatu saddhammo — Dhamme hontu sagāravā,
Sabbe'pi sattā kālena — sammā devo pavassatu.

May the true Dhamma last long, may all beings also respect the Dhamma, may the [rain] god [give] proper and timely rain.

愿正法久住愿一切有情也恭敬法愿雨神适时降雨。

Yathā rakkhimsu porāṇā — surājāno tath'ev'imam,
Rājā rakkhatu dhammena — attano'va pajam pajam.

Just as good kings of ancient times gave protection, may the king righteously protect the people like his own.

正如古代贤善之王给予保护愿国王善护人民如善护自己。

Imāya dhammānudhamma-paṭipattiyā Buddham pūjemi

By this practice that is in accordance with the Dhamma, I venerate the Buddha.

以此法随法行，我敬奉佛！

Imāya dhammānudhamma-paṭipattiyā dhammam pūjemi.

By this practice that is in accordance with the Dhamma, I venerate the Dhamma.

以此法随法行，我敬奉法！

Imāya dhammānudhamma-paṭipattiyā saṅgham pūjemi.

By this practice that is in accordance with the Dhamma, I venerate the Saṅgha.

以此法随法行，我敬奉僧！

Addhā imāya paṭipattiyā jāti-jarā-byādhī-maraṇamhā parimuccissāmi.

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

切实依此而行，我将解脱生、老、病及死！

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine bring about the destruction of the effluents, may this merit be a [supportive] condition for [the realization of] Nibbāna.

愿我这份功德，导向摧毁诸漏！愿我这份功德，成为证悟涅槃的助缘！

Mama puñña-bhāgaṃ sabba-sattānaṃ bhājemi.

Te sabbe me samaṃ puñña-bhāgaṃ labhantu.

I share my merit with all beings, may they all receive an equal share of my merit.

我此功德分，回向诸有情，愿彼等一切，同得功德分！

PĀLI PRONUNCIATION

The Pāli alphabet comprises of 8 vowels, 32 consonants (traditionally) and one pure nasal (*niggahīta*), and these are shown in the table below:

| VOWELS | | | | | | | | | |
|-------------------|-------------|---|-----------|------------------|-------------|---|-----------|---|-----------------|
| a | Ā | i | ī | u | ū | e | o | | |
| CONSONANTS | | | | | | | | | |
| | unaspirated | | aspirated | | unaspirated | | aspirated | | nasals |
| Gutturals | k | | Kh | | g | | gh | | ṅ |
| Palatals | c | | Ch | | j | | jh | | ñ |
| Cerebrals | ṭ | | ṭh | | ḍ | | ḍh | | ṇ |
| Dentals | t | | Th | | d | | dh | | n |
| Labials | p | | Ph | | b | | Bh | | m |
| Semi-vowels, etc. | y | r | l | ḷ ³⁸ | (lh) | v | s | h | ṁ ³⁹ |

The vowels a, i & u are pronounced (short) as in cut, bit & put respectively; the vowels ā, ī, ū, e & o are pronounced (long) as in father, machīne, tool, faīr (without the ‘r’ sound) & for (also without the ‘r’ sound) respectively, but if e & o are followed by double or conjunct consonants, as in the word *ettha* (here), they are generally⁴⁰ pronounced short as in get & got respectively.

The consonants are pronounced as follows: k as in kick; g as in get; ṅ as in sing; c as in check; j as in jack; ñ as in signor (*señor*, i.e. a ‘ny’ sound); ṭ, ḍ & ṇ as in take, drink & net respectively (but the tongue should curl up and go further back in each case); t, d, & n as in tea, do & not respectively (the tongue should go further forward and touch the inside of the top front teeth in each case); p, b & m – as in English; y & r – also as in English; l & ḷ – as in English, but the tongue should go as for t & ṭ respectively; v is pronounced more like w, as in went; s & h – as in English and the *niggahīta* (lit. restrained, but here meaning the pure nasal sound), ṁ, no air is released through the mouth while pronouncing this, and is similar to ṅ (ng) — the difference is that the former is sounded in the nose and the latter in the throat.

In Pāli, double or conjunct consonants are pronounced with a slight stopping effect, as in English when the final sound of a word is the same as the initial of the one immediately following, e.g. blackcat,

³⁸ Traditionally, this is the last letter in the Pāli alphabet (i.e. after ‘h’), but in dictionaries (Roman script) this letter usually appears as indicated here.

³⁹ The *niggahīta* ‘ṁ’ usually occurs in dictionaries between the end of the vowels and the beginning of the consonants (i.e. ... e, o, ṁ, k, kh ...). It is also written as ‘ṁ’ in some books.

⁴⁰ There are exceptions though, when they are pronounced long, as when e or o are followed by conjunct consonants because of elision, as for example *kammassako’mhi* (= *kammassako* + *amhi*), or when e and o are the result of the combining of ā + ī and ā + ū respectively (ā = a or ā; ī = i or ī; ū = u or ū), as for example in *ti-vidhottamaṇi* (= *ti-vidha* + *uttamaṇi*). Very occasionally, due to the stress of the metre in verses, e or o may be pronounced short, even though not followed by conjunct consonants, as the ‘o’ in *abhabbo* in the line ‘cha cābhiṭhānāni abhabbo kātuṁ.’ (Ratana-Sutta, Kh.6; Sn.2:1).

and syllables that end with such consonants are equivalent in length⁴¹ to a long vowel. The syllables -am, -im & -um are also equivalent in length to a long vowel. Two short syllables are equivalent to one long.

Pronunciation of the aspirates kh, gh, etc. (note these are not conjunct consonants, and so there should be no stopping effect when pronounced) is similar to the non-aspirates k, g, etc., however, there is a much stronger breath pulse used for the aspirates and a difference in sound (as when breathing hard or panting) can be heard. In other scripts that are used for writing Pāli, for example: Sinhala, Devanāgarī (which is used for Sanskrit, Hindi and Nepali), Burmese and Thai the aspirates are written as single letters, with the exception of ḷh (indicated above in brackets) which is written as two letters joined together and thus pronounced as a conjunct. However, in some books it is stated to be an aspirate, and this is confirmed when considering the form of some words in which this letter is preceded by a long vowel like 'ā' or 'ū', which would normally be found as short vowels if followed by a conjunct or double consonant; further confirmation is found when considering the position where it is found in Pāli verses and the verses' metres used, since some or all positions are fixed in terms of the length of the syllables. Other cases like, for example, -ñh-, -ṇh-, -mh-, -yh- & -vh- are pronounced as conjunct consonants.

With proper pronunciation, the verses (*gāthās*) that are often recited for devotional and protective purposes will be chanted with the correct rhythm, as defined by the metres used therein. The rhythm comes from the correct pronunciation of the long and short syllables as they are found in the verses and, especially near the end of each line, are not arbitrarily placed. For some verses every syllable of the lines of verse has a set length (or weight). For most verses the total number of syllables is fixed. For the other verses, it is the total count (short syllable = 1, long = 2) for the whole line that is important. Taking this into consideration, an appreciation of the skill that is required to write Pāli verse will also be developed. Also, even more inspiring, is the fact that the verses spoken by the Buddha, some of His disciples, deities and others, who lived at that time, were impromptu!

⁴¹ Actually, to be strictly correct in the terminology that is in use, vowels are described as short (*rassa*) or long (*dīgha*) and syllables are described in terms of weight, i.e. light (*lahu*) or heavy (*garu*), e.g. the words *karuṇā* (compassion) has two light syllables followed by one heavy and *upekkhā* (equanimity) has one light syllable followed by two heavy syllables, but the vowel 'e' is pronounced short (sometimes written as *upekhā*, which also has one light syllable followed by two heavy syllables, but the vowel 'e' is pronounced long).

ABBREVIATIONS

| | |
|-----|--|
| A | Aṅguttara Nikāya (followed by Nipāta and discourse number) |
| D | Dīgha Nikāya (followed by discourse number) |
| Dh | Dhammapada (followed by verse number) |
| DhA | Dhammapada Commentary |
| It | Iti-vuttaka (followed by discourse number) |
| J | Jātaka (followed by verse number) |
| Kh | Khuddaka-pāṭha (followed by discourse number) |
| M | Majjhima Nikāya (followed by discourse number) |
| Pv | Peta-vatthu (followed by discourse number) |
| S | Saṃyutta Nikāya (followed by Saṃyutta number and discourse number) |
| Sn | Sutta-nipāta (followed by chapter number and discourse number) |
| Ud | Udāna (followed by discourse number) |

Please note that the middle dot is used, as in *maṅgalam-uttamaṃ* (= *maṅgalam* + *uttamaṃ*) to show when the *niggahīta* ‘m’ at the end of a word has been changed to a nasal (m, as in the example above, but sometimes appears as ñ and n), and when the final vowel has been changed to a semi-vowel, as in *bhavatv-antarāyo* (= *bhavatu* + *antarāyo*). In these examples the *niggahīta* ‘m’ at the end of a word or final vowel have changed for one or both of two reasons: easy of pronunciation, and constraint of the metre in verse. Middle dots have been used to show when a euphoric consonant has been added for ease of pronunciation, as in *idha·m·āhu* (= *idha* + *āhu*).

Also, hyphens have been added to compounds to show the individual component words and also to make reading easier, as for example in *purisa-damma-sārathi*. Other cases, such as in *aggappasāda* (= *agga* + *pasāda*), where the first consonant is doubled within a compound, or when a final vowel is somehow modified by an initial vowel within a compound, as in *atītānāgata* (*atīta* + *anāgata*), a hyphen has not been added.