

Chanting for the departed

超度往生者

Vandana

Namo Tassa Bhagavato Arahato Sammā sambuddhassa (X3)

Homage to the Buddha 礼赞佛陀世尊

Honour to Him, the Blessed One, the Worthy One, the fully Enlightened One. (X3)
礼敬世尊、阿罗汉、正等正觉者。[三称]

Tisarana

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi
Dutiyampi Buddham saranam gacchāmi
Dutiyampi Dhammam saranam gacchāmi
Dutiyampi Sangham saranam gacchāmi
Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam gacchāmi
Tatiyampi Sangham saranam gacchāmi

The three refuges 三皈依

I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha.
Second times I take refuge in the Buddha,
Second times I take refuge in the Dhamma,
Second times I take refuge in the Sangha.
Third times I take refuge in the Buddha
Third times I take refuge in the Dhamma,
Third times I take refuge in the Sangha.

我以佛为皈依处，
我以法为皈依处，
我以僧伽为皈依处。
第二次我以佛为皈依处，
第二次我以法为皈依处，
第二次我以僧伽为皈依处。
第三次我以佛为皈依处，

第三次我以法为皈依处，
第三次我以僧伽为皈依处。

Buddha Vandana

*Iti pi so Bhagavā-Araham Sammā-sambuddho.
Vijjā-carana sampanno Sugato Lokavidu Anuttarro
Purisa-damma-sārathi Satthā deva-manussānam
Buddho Bhagavā ti*

Recollection of the Buddha 赞颂佛陀

He indeed is the Blessed One: the Holy One, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, He is enlightened and blessed.

至尊的如来，应供、正等觉、明行足、善逝、世间解、无上士调御丈夫、天人师、佛、世尊。

Dhamma Vandana

*Svākkhāto Bhagavatā Dhammo Sanditthiko Akāliko Ehi-passiko Opanāyiko
Paccattam veditabbo viññuhi ti.*

Recollection of the Doctrine 赞颂法

The Dhamma of the Blessed One is perfectly expounded; to be seen here and now; not delayed in time; inviting one to come and see; onward leading (to Nibbana); to be realized by the wise, each for himself.

世尊所善妙及详尽解说之法，须经学习和奉行，亲身体会和自见，是可奉行，可得成果，超越时间与空间；请来亲自查看，向内返照，智者皆能各自证知。

Sangha Vandana

*Supati-panno Bhagavato sāvaka sangho, Ujupati-panno Bhagavato sāvaka sangho.
Ñāya-patipanno Bhagavato sāvaka sangho. Sāmici-patipanno Bhagavato sāvaka sangho
Yadidam cattāri purisa yugāni attha-purisa-puggalā
Esa Bhagavato sāvaka sangho.
Āhu-neyyo, pāhu-neyyo, Dakkhi-neyyo, añjalikaraniyo,
anuttaram puññakkhetam lokassā ti*

Recollection of the Disciples of the Buddha 赞颂僧伽

The Sangha of the Blessed One has entered on the good path; the Sangha of the Blessed One has entered on the direct path; the Sangha of the Blessed One has entered on the correct path, the Sangha of the Blessed One has entered on the proper path, that is to

say; the Four Pairs of Men, the Eight Types of Persons; the Sangha of the Blessed One is worthy of gifts, worthy of hospitality, worthy of offerings, and worthy of respect, as the incomparable field of merits for the world.

僧伽是世尊的追随者，良好地修行佛法。僧伽是世尊的追随者，直接地修行佛法。僧伽是世尊的追随者，正确地修持佛法以求脱离苦，僧伽是世尊的追随者，适当地依教奉行，修习清净梵行；他们即是四双八辈行者，那才是世尊的追随者僧伽，应当虔诚礼敬，应当热忱欢迎，应当布施供养，应当合什敬礼，是世间的无上福田。

Protection of the Refuge 皈依之护佑

*Buddhe citta pasadena, dhamma sanghe cayo naro,
kappani sata sahasani, duggatim sona gacchati.*

He who takes refuge in the Buddha, the Dhamma (his doctrine) will not be born in a state of suffering for a hundred thousand world cycles.

皈依三宝者，一劫离恶道。

The Topics for Chastened Dispassion 增益警惕心

*Mayantam dhamma sutvā evam jānāma, jātipi dukkhā, jarāpi dukkhā,
maranampi dukkham, soka-parideva dukkha domanassupa yāsāpi dukkhā,
appiyehi sampayogo dukkho, piyehi vipayogo dukkho, yampiccham na
labhati tampi dukkham, sankhittena pañcupādāna kkhandhā dukkhā
seyyathidam:*

*Rūpū pādāna kkhandho, vedanūpadana kkhandho, saññūpādāna kkhandho,
sankhārūpādāna kkhandho viññānūpādāna kkhandho yesam pariññāya,
dharamāno so Bhagavā, evam bahulam sāvake vineti, evam bhāgā ca
panassa bhagavato sāvakesu anusāsani, bahulā pavatta ti,*

*Rūpam aniccā, vedanā aniccā, saññā aniccā, sankhārā aniccā, viññanam
aniccā; rūpam anatta, vedana anatta, saññā anattā, sankhārā anattā,
viññanam anattā; sabbe sankhārā aniccā, sabbe dhammā anattā ti,*

*Te (female: tā) mayam otinnāma, jātiyā, jarāmaranena, domanassehi
upāyāsehi dukkhotinnā, dukkhaparetā, appevanāmimassa kevalassa dukkha
kkhandhassa antakiriya paññayethā, ti.*

Having heard the Dhamma, we know that birth is suffering, aging is suffering, death is suffering, sorrow, lamentation, pain, distress, and despair are suffering, association with things disliked is suffering, separation from the desirable is suffering, not getting the desired is suffering, in short, the five aggregates are suffering, namely:

Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, mental processes as a clinging-aggregate, consciousness as a clinging-aggregate. so that they might fully understand this, the Blessed One, while living, often instructed his listeners in this way; many times did he emphasize this part of his admonition:

*"Form is impermanent, feeling is impermanent, perception is impermanent, mental processes are impermanent, consciousness is impermanent;
form is not-self, feeling is not-self, perception is not-self, mental processes are not-self, consciousness is not-self;*

*All formation are impermanent, all phenomena are not-self."
All of us, beset by birth, aging, and death, by sorrows, lamentations, pains, distresses, and despairs, beset by suffering, overcome with suffering, (consider), "O, that the end of this entire mass of suffering and stress might be known!"*

我们已聆听了此法，故知：

生是苦；衰老是苦；死是苦；忧、悲、苦恼与失望是苦，
怨憎相会是苦；爱别离是苦；求不得是苦，
简言之：五执取蕴是苦，它们如下：

色执取蕴；受执取蕴；想执取蕴；行执取蕴；识执取蕴；
为使追随者肯定通晓这五蕴，世尊住世时，常如是教诲追随者，于追随者间，
世尊常对他们如是教诲，提醒与强调：

色是无常，受是无常，想是无常，行是无常，识是无常，
色是无我，受是无我，想是无我，行是无我，识是无我，
一切因缘法无常，一切法无我。

我们全体，为生老病死、忧悲苦恼失望之所支配困扰着，
为苦所困，为苦所障，怎么做才能知悉此苦聚之完全止息？

Tilakkhanādi Gātha三法印

*Sabbe sankhārā aniccā ti,
Yadā paññya passati,
Atha nibbindati dukkhe,
Esa maggo vissuddhiya.*

*Sabbe sankhārā aniccā ti,
Yadā paññya passati,
Atha nibbindati dukkhe,
Esa maggo vissuddhiya.*

Sabbe dhamma anattā ti

*Yadā pañña passati,
Atha nibbindati dukkhe,
Esa maggo vissuddhiya.*

*Appakā te manussesu,
Ye janā pāragāmino,
Athā yam itarā pajā,
Tīrameva nudhāvati.*

*Ye ca kho samma dakkhāte,
Dhamme dhammānuvattino,
Te janā pāramessanti,
Maccu dheyham suduttaram.*

*Kanham dhammam vippahāya,
Sukkam bhavetha pandito,
Okā anokamāgamma,
Viveke yatha dūramam.*

*Tatrā bhiratimiccheyya,
Hitva kāme akiñcano,
Pariyodapeyya attānam,
Citta klesehi panditoti.*

当一个人以智慧观照时，
得见“一切行无常”，
那个时候，他将厌倦于自己所沉溺的诸苦，
这就是导向清净之道。

当一个人以智慧观照时，
得见“一切行是苦”，
那个时候，他将厌倦于自己所沉溺的诸苦，
这就是导向清净之道。

当一个人以智慧观照时，
得见“一切法无我”，
那个时候，他将厌倦于自己所沉溺的诸苦，
这就是导向清净之道。

在这些人群中，
能够渡彼岸的人很少，
至于其余的人，
都徘徊于此岸。

那些善于遵照正法，
依教奉行的人，
他们将能到达彼岸，
渡过那难渡的死亡领域。

作为智者，应舍弃黑暗的法，
而开展清静光明的法。
由在家而出家，
喜欢独处于幽僻之地，

应当求的是法乐，
舍弃欲而无所要求，
智者喜欢于清静，
去除自心的污垢。

Five Subjects for Frequent Recollection 五法应常思维

(1) *Jarā dhammomhi jaram anatīto (female: anatīta)*

(2) *Byādhi dhammomhi byadhim anatīto (female: anatīta)*

(3) *Marana dhammomhi maranam anatīto (female: anatīta)*

(4) *Sabbehi me piyehi manāpehi nānā bhāvo vinā bhāvo*

(5) *Kammassakomhi kammadāyādo (female: kammadāyāda), Kammayoni,*

kamma bandhu, kamma patisaranā (female: patisaranā), yam kammam

karissami kalyanam vā pāpakam vā tassa dāyādo (female: dāyādā)

bhavissami. Evam amhehi abhinham paccavekkhitabbam

I am subject to aging. Aging is unavoidable.

I am subject to illness. Illness is unavoidable.

I am subject to death. Death is unavoidable.

I will grow different, separate from all that is dear and appealing to me.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

Whatever I do, for good or for evil, to that I am responsible.

We should often reflect on this.

(1) 衰老是自然的法则，我们不能超越衰老，

- (2) 病苦是自然的法则，我们不能超越病苦，
 (3) 死亡是自然的法则，我们不能超越死亡，
 (4) 我们所拥有的一切，不论是喜欢或珍惜的，最后将会与我们背离或分散的。
 (5) 我们是业的主人，是自己业的继承人，由自己的业而生，是自己业的亲族，依自己的业的支撑而活，不论我们造何种业，善的或恶的，我们必将去承担，这是肯定的，我们应当天天如此地思维及反省。

Comtemplation of the Dependent Origination 因缘和合法之审查

Sabbe sankhārā aniccā, sabbe sankhārā dukkhā, sabbe dhammā anatta.

Adhuvan jīvitam, dhuvam maranam.

Avassam mayā maritabbam, marana pariyosānam me jīvitam

Jīvitam me aniyatam, maranam me niyatam.

Vata, ayam kayo aciram, apetaviññāno chuddo, adhisessati pathavim,

kalingaram iva nirattham.

Aniccā vata sankhārā, uppādava ya dhammino, uppajjitvā nirujjhanti, tesam upasamo sukho.

All formation is impermanent, all formation is suffering, all Dhamma are no-self.

Life is not permanent, death is indeed permanent.

We will die surely, all life end in death.

Our life is impermanent, we could not maintain it unchangeable, our death is indeed unchangeable.

Surely this body cannot be maintained for long, once it is devoid of consciousness, it is discarded like a piece of useless rotten log.

All formation is impermanent, once it appears, it will disappear, when the formation is ceased totally, then Nibbana is indeed the supreme bliss.

一切因缘和合法无常，一切因缘和合法是苦，一切法无我。

生命不是永恒的，死亡才是永恒的。

我们将会死，那是肯定的，生命的结局即是死亡。

我们的生命是无常的，不能保持不变的，我们的死亡才是不变的。

实在的啊!这个身体，不能长久维持下去的，一旦没有了识，即被抛弃了，将埋在泥堆下，就像朽木一般，没有任何的用处了。

一切因缘和合法无常，生起了必将灭去，有了也会消失的。当一切的“行”完全止息，寂灭才是最快乐的。

The Guardian Meditations 四护卫禅

Buddhānussati mettāca asubham maranassati,

Iccimā caturā rakkhā kātabbāca vipassanā.

Visuddha-dhamma-santāno anuttarāya bodhiyā Yogato ca pabodhā ca

Buddho Buddho'ti ñāyate.

Narānara tiracchāna bhedā sattā sukhesino,

Sabbe pi sukhino hontu sukhitattā ca khemino.

*Kesa lomādi chavānam ayam'eva samussayo,
Kāyo sabbo pi jeguccho Vannādito patikkulo.
Jivvit'indriy'upaccheda sankhāta maranam siyā,
Sabbesam pīdha pānīnam Tañhi dhuvam na jīvitam.*

These four meditations— recollection of the Buddha, loving-kindness, the foulness of the body, and mindfulness of death— are guardians and means of insight that should be cultivated.

(1) The Buddha is unfailingly pure. Because of his unexcelled awakening, and because he trains others to awaken, he is known as the awakened/Awakening One.

(2) All living beings — human, non-human, and animal — who are searching for happiness: May they all be happy and, through their happiness, secure.

(3) This conglomeration of things from dead bodies, like hair of the head and hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.

(4) Death, the destruction of the faculty of life, will come to all beings. Death is certain, but life is not.

此四护卫禅，随念於佛陀，随念於慈愛，随念於不淨，随念於死亡，行者之护卫，应常观修之。

(1)

佛陀无有任何污垢，自证无上正等正觉，善巧开导众生觉悟，自悟悟他同证菩提。

(2) 一切众生，人类、非人、畜生皆要快乐，愿他们都安乐，并得到最大的幸福。

(3)

死屍的各个部位，如头发，体毛等，身内的不净物臭秽无比，不同形状、不同颜色的物体皆是不淨。

(4)

死亡毁灭生命，凡是生下来的，都必将会死去。生命不是永恒，死亡才是永恒。

Recollection on the thirty-two parts of the body 三十二身分

*Imameva kāyam, uddham pādatalā, adho kesamatthakā, tacapariyantam,
pūrannānappakārassa asucino, atthi imasmim kāye: kesā, lomā, nakhā,
dantā, taco, mamsam, nahārū, atthī, atthiminjam, vakkam, yakanam,
kilomakam, pihakam, papphāsam, antam, antagunam, udariyam, karīsam,
pittam, semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, singhānika,
lasikā, muttam. Imameva kāyam, uddham pādatalā, adho kesamatthakā,
tacapariyantam, pūrannānappakārassa asucino.*

In this very body, from the soles of the feet up, from the crown of the head down, surrounded by skin, full of these various mean impurities, these are in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large gut, small gut, gorge, dung, bile, phlegm, pus, blood, sweat, fat, tears, skin grease, spittle, snot, oil of the joints, urine. In this very

body, from the soles of the feet up, from the crown of the head down, surrounded by skin, full of these various mean impurities. (DN 2)

这个身体，从脚跟上，从头顶下，為皮所包，充滿不淨，这身体有：发、毛、爪、齿、皮、肉、腱、骨、骨髓、肾脏、心脏、肝脏、肋膜、脾脏、肺脏、大肠、小肠、胃中物、粪、脑。胆汁、痰、脓、血、汗、脂、泪、膏、唾、涕、关节滑液、尿。这个身体，从脚跟上，从头顶下，為皮所包，充滿不淨。(长部2)

Life ends in death 生命归结於死亡

*Passa cittakatam bimbam, arukāyam samussitam,
Aturam bahusankappam, yassa n'atthi dhuvam thiti.
Parijinnam idam rūpam, roganiddham pabhanguram,
Bhijjati putisandeho, maranantam hi jīvitam.
Yān imāni apatthāni, alāpūneva sārade,
Kāpotakāni atthīni, tāni disvāna kā rati.
Atthīnam nagaram katam, mamsalohitalepanam,
Yattha jarā ca maccū ca, māno makkho ca ohito.*

*Seeing this beautiful body, a mass of sores, a congeries,
Much considered but miserable, where nothing is stable, nothing persists.
All decrepit is this body, diseases' nest and frail,
This foul mass is broken up, for life does end in death.
These dove-hued bones scattered in fall,
Like long white gourds, what joy in seeing them?
This city's made of bones, plastered with flesh and blood,
Within are stored decay and death, besmearing and conceit. (Dhp 147-150)*

观此粉饰身，疮肉与骨聚，身病心妄想，无常不久存。
形劳衰老身，病巢易败坏，秽身必腐散，有生终归死。
如彼葫芦瓜，秋至而散弃，骸骨变灰白，观此有何乐？
骨架为城廓，血肉作涂饰，蕴藏老病死，懦弱与虚伪。(南传法句经147-150偈)

Paticcasamuppada Patha (Dependent Origination) 缘起法

*Avijjāpaccayā sankhārā, sankhārapaccayā viññānam, viññānapaccayā
nāmarūpam, nāmarūpapaccayā salāyatanam, salāyatanapaccayā phasso,
phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam,
upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranam,
sokaparidevadukkha domanassa 'upāyāsā sambhavanti. Evametassa
kevalassa dukkha kkhandhassa samudayo hoti.*

*Through ignorance as a requisite condition comes formation, through formations as a
requisite condition comes consciousness, through consciousness as a requisite condition
comes namarupa (name and form), through namarupa as a requisite condition come the*

six sense doors, through the six sense doors as a requisite condition comes contact, through contact as a requisite condition comes feeling, through feeling as a requisite condition comes craving, through craving as a requisite condition comes clinging, through clinging as a requisite condition comes becoming, through becoming as a requisite condition comes birth, from birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into being. Such is the origination of this entire mass of suffering.

(一)无明缘行、(二)行缘识、(三)识缘名色、(四)名色缘六入、(五)六入缘触、(六)触缘受、(七)受缘爱、(八)爱缘取、(九)取缘有、(十)有缘生、(十一)生缘于老、死、愁、悲、苦、忧、恼生起。如是起了这整堆苦。

Avijjāyatveva asesavirāganirodhā sankhāranirodho sankhāranirodhā, viññananirodho, viññananirodhā, namarūpanirodho, nāmarūpanirodha salāyatananirodho, salāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodha tanhānirodho, tanhānirodhā upādānanirodho, upādānanirodhā bhavanirodho bhavanirodhā jātinirodho, jātinirodhā jarāmaranam, sokaparidevadukkha domanassa 'upāyāsā nirūjjhanti. Evametassa kevalassa dukkha kkhadassa nirodho hoti.

Through the extinction of ignorance comes the cessation of formations, through the extinction of formations comes the cessation of consciousness, through the extinction of consciousness comes the cessation of name and form, through the extinction of name and form comes the cessation of the six sense doors, through the extinction of the six sense doors comes the cessation of contact, through the extinction of contact comes the cessation of feeling, through the extinction of feeling comes the cessation of craving, through the extinction of craving comes the cessation of clinging, through the extinction of clinging comes the cessation of becoming, through the extinction of becoming comes the cessation of birth, through the extinction of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of suffering.

(一)无明灭则行灭、(二)行灭则识灭、(三)识灭则名色灭、(四)名色灭则六入灭、(五)六入灭则触灭、(六)触灭则受灭、(七)受灭则爱灭、(八)爱灭则取灭、(九)取灭则有灭、(十)有灭则生灭、(十一)生灭则老、死、愁、悲、苦、忧、恼灭,如是灭了整堆苦。

Patthanamatika Patha (Conditionality) 二十四缘

Hetupaccayo, ārammana paccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, asevanapaccayo, kammappaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo.

Root condition, Object condition, Predominance condition, Contiguity condition, immediacy condition, Co-nascence condition, Mutuality condition, Dependence condition, Powerful Dependence condition, Pre-nascence condition, Post-nascence condition, Repetition condition, Kamma condition, Kamma-result condition, Nutriment condition, Faculty condition, Jhāna condition, Path condition, Association condition, Dissociation condition, Presence condition, Absence condition, Disappearance condition, Non-disappearance condition.

(一)因缘、(二)所缘、(三)增上缘、(四)无间缘、(五)相续缘、(六)俱生缘、(七)相互缘、(八)依止缘、(九)亲依止缘、(十)前生缘、(十一)后生缘、(十二)重复缘、(十三)业缘、(十四)果报缘、(十五)食缘、(十六)根缘、(十七)禅那缘、(十八)道缘、(十九)相应缘、(二十)不相应缘、(二十一)有缘、(二十二)无有缘、(二十三)离去缘、(二十四)不离去缘。

Again and again 一次又一次

*Punappunañ ceva vapanti bījam, punappunam vassati devarājā,
punappunam khetam kasanti kassakā, punappunam dhaññam upeti rattham,
punappunam yacakā yācayanti, punappunam dānapatī dadanti,
punappunam dānapatī daditvā, punappunam saggam upeti thānam,
punappunam khīranikā duhanti, punappunam vaccho upeti mātaram,
punappunam kilamati phandati ca, punappunam gabbham upeti mando,
punappunam jāyati miyyati ca, punappunam sīvathikam haranti, maggañ ca
laddhā apunabbhavāya, na punappunam jāyati bhūripaṇṇo.*

*Again and again they sow the seed;
again and again the sky king rains;
again and again the farmers plough the fields;
again and again the land produces grain;
again and again the the beggars come and beg;
again and again the the generous donors give
again and again when many gifts are given;
again and again the donors reach the heavens;
again and again the dairymen milk the herds;
again and again the lamb goes to its mother;
again and again we weary and we toil;
again and again the heedless come to birth;
again and again comes birth, and dying follows;
again and again are we carried to the grave.
Only by gaining the Path for not returning,
is a person of wisdom not again and again reborn.”(SN 1.12)*

一次又一次他们播种，
一次又一次天王降下了雨，
一次又一次农夫在耕田，

一次又一次农地有了收成，
一次又一次乞丐來乞讨，
一次又一次慷慨的施主布施，
一次又一次的布施功德，
一次又一次他们生到天上，
一次又一次牧主擠牛奶，
一次又一次羔羊去找母羊，
一次又一次我们辛劳地工作，
一次又一次凡夫來投胎，
一次又一次生下了又死去，
一次又一次死后我们被抬去墳墓。
只有修习八正道者才不不转，
这个人靠智慧才能不一次又一次回來投胎。(相应部1.12)

Understanding the three poisons 正观於三毒

*Pamādamūlako lobho, lobho vivadamūlako,
Dāsabyakāraḥ lobho, lobho paramhi petiko,
Tam lobham parijānantam vandeham vītalobhakam.*

*Vihaññamūlako doso, doso virūpakāraḥ,
Vināsakāraḥ doso, doso paramhi nerayo,
Tam dosam parijānantam vandeham vītadosakam.*

*Sabbāghamūlako moho, moho sabbītikāraḥ,
Sabbandhakāraḥ moho, moho paramhi svādiko,
Tam moham parijānantam vandeham vitamohakam.*

*Greed's the root of negligence,
Greed's the root of strife,
Greed enslavement brings about,
And in the future ghostly birth;
That one who's known greed to the end,
I honour him who's free of greed.*

*Hate's the root of turbulence,
Of ugliness the cause,
Hate causes much destruction,
And in the future hellish birth;
That one who's known hate to the end,
I honour him who's free of hate.*

*Delusion's root of every ill,
Delusion's troublemaker,*

*All blinding from delusion comes,
And in the future birth as beast;
That one who's known delusion's end'
I honour him, delusion-free.*

贪欲放逸根，贪欲麻烦根，贪欲奴役人，未来生鬼道。究竟知贪欲，崇敬无贪者。
瞋恨动乱根，瞋恨生丑陋，瞋恨生破坏，未来生地狱，究竟知瞋恨，崇敬无瞋者。
愚痴众病根，愚痴起烦恼，愚痴生痴暗，未来生畜牲，究竟知愚痴，崇敬无痴者。

Cross over to the other shore 度到彼岸

*Appakā te manussesu, ye janā pāragāmino, athāyam itarā pajā,
tīramevānudhāvati.
Ye ca kho sammadakkhāte, dhamme dhammānuvattino, te janā
pāramessanti, maccudheyam suduttaram. (Dpd 85-85)*

*Among folk there are few, who go to the further shore,
Most among humanity, scurry on this shore.
But they who practice Dhamma, according to Dhamma well told,
From death dominion hard to leave, they'll cross to the further shore.*

于诸众人中，鲜有达彼岸，世间诸乡朋，此岸长徘徊。
法已予善说，应行于正法，超越诸欲界，达难登彼岸。(南传法句经85-86偈)

Sanghadāna (Dedicated to the deceased) 僧伽食用供养 (回向于死者)

*Imāni mayam bhante mataka bhattāni saparivārāni bhikkhu-sanghassa
onojayāma, sādhu no bhante bhikkhu sangho imāni mataka bhattani
saparivārāni patigganhatu amhakañ ceva mātā pitu ādinañca ñatakānam
kālakatānam dīgharattam hitāya sukhāya.*

*Venerable! We wish to offer these foodstuff and necessities to the Sangha, for the long
term benefits and happiness of us and our deceased relatives, may the Venerable accept
our offering.*

大德!

我等欲供养食物和需用品给予僧伽。为了我等与往生的父母与亲人的长恒利益与幸福，请大德接受我等供养的食物和需用品。

Offering of ordinary robe (Dedicated to the deceased) 供养常用袈裟 (回向于死者)

*Imāni mayam bhante ticivarāni bhikkhu sañghassa dema sādhu no bhante
ayam ticivara dāna vipāko amhakañ ceva mātā pitu ādinañca ñatakānam
kālakatānam hitāya sukhāya samvattatu amhākam cetassā.*

Venerable! We wish to offer these robes to the Sangha, for the long term benefits and happiness of us and our deceased relatives, we wish they can share this merit with us.

大德!

我等欲供养这套袈裟给予僧团。愿这供养为我等与往生的父母与亲人，带来利益与幸福。愿我等能与他们同享这功德。

Pamsukula Gāthā 粪扫衣偈

Aniccā vata sañkhāra uppādavaya dhammino uppajjitvā nirujjhanti tesam vūpasamo sukkho. Sabbe sattā maranti ca marimsu ca marissare tathevāham marrisāmi natthi me ettha samsayo.

All condition are impermanent, they are of the nature of arising and ceasing. All those which appear will disappear, pacify our attachment to those phenomena, eliminate our afflictions and bring peace. All beings die, they were like this in the past, in the future they will die too. Similarly I will also die, I have no doubt on this.

一切的缘皆是无常的，他们的本质是生与灭。凡是出现的，必定会消失的，对这些执着的心，使它平息下来，然后灭除众烦恼，带来安乐。一切众生都会死，过去时死，将来也会死。同样的，我也必会死，对此我没有怀疑。

Dedication of Merits 功德回向偈

*Puññassidāni katassa yānaññani katāni me tesañca bhāgino hontu, sattā nantāppamā naka, Ye piyā gunavantā ca, mayham mātā pitā dayo, ditthā me cāpiyaditthā vā aññe majihatta verino;
Sattā ti tthanti lokasmim, te bhumma catu yonikā pañceka catu vokārā samsarantā bhavābhave, Nātam ye pattidānamme anumodantu te sayam ye cimam nappajānanti, devā tesam nivedayum. Maya dinnana puññanam, anumodana hetuna,
sabbe sattā sadā hontu averā sukha jīvino, Khema ppadañca pappontu tesāsā sijjhatam subhā.*

May all beings — without limit, without end, have a share in the merit just now made, and in whatever other merit I have made. Those who are dear and kind to me beginning with my mother and father whom I have seen or never seen; and others, neutral or hostile; beings established in the cosmos the three realms, the four modes of birth, with five, one, or four aggregates wandering on from realm to realm: If they know of my dedication of merit, may they themselves rejoice, and if they do not know, may the devas inform them. By reason of their rejoicing in my gift of merit, may all beings always live happily, free from animosity. May they attain the Serene State, and their radiant hopes be fulfilled.

愿我所作之功德，现在或是过去者，回向给予诸有情，无量无边无穷尽，我所敬爱有德者，父亲母亲如斯等，能见或是不见者，中立或是敌对者，

世间一切的众生，三界四生诸有情，五蕴一蕴或四蕴，轮回大小世界中，在此回向之功德，愿诸有情皆随喜，尚未知此回向者，惟愿天人代传报，由此随喜所作因，及我回向之功德，愿诸有情常安乐，远离一切仇与怨，愿诸众生获安乐，一切愿望皆成就。

Adāsimeadi Gathā 他为我付出偈

Adāsi me akāsi me ñātimitā sakhā ca me, petānam dakkhinam dajjā pubbe katamanussaram. Na hi runnam va soko vā yā vaññā paridevanā na tam petānamatthāya evam titthanti ñātayo ayañca kho dakkhinā dinnā sanghamhi supatitthitā digarattam hitāyassa thānaso upakappati. So ñati dhammo ca ayam nidassito, petāna pūjā ca katā ulara, balañca bhikkhūna manuppadinnam, tumhehi puññam pasutam anappakanti.

Those who have offered to me, those who have worked with me, they were my relatives, friends and companions; remember what they have done and making offering in their name. Not crying, not depressed, not lamenting, making offering to the sangha has brought great long term benefits to them, Buddhism has already spread among his relatives, it is a great honour to the deceased, this also brought strength to the monks, this has accumulated merits to you.

他给予我的（为我提供一切的），他为我工作的（为我付出与牺牲的），他是我的亲戚、朋友或同伴，（死者的眷属们），回忆死者所常做的（善行）及为死者作布施。不要哭泣，不要悲伤，不要哀号，（因为这不会为死者带来任何裨益）。但以此布施给予僧团的供养，将为他们带来立即或长远的利益，佛法的（种子）已播种在亲戚与眷属间，这对死者是多么大的荣幸，这也为比丘们带来了力量，这也为你累积了殊胜的功德。

Transference of merit to devas (Deities) 回向功德

*Ākāsatthā ca bhummatthā, devā nāgā mahiddhikā,
Puññam tam anumōditvā, ciram rakkhantu lōka sāsānam.*

*Ākāsatthā ca bhummatthā, devā nāgā mahiddhikā,
Puññam tam anumōditvā, ciram rakkhantu desānam.*

*Ākāsatthā ca bhummatthā, devā nāgā mahiddhikā,
Puññam tam anumōditvā, ciram rakkhantu mam param.*

*Ettāvatā ca amhehi, sambhatam punna sampadam,
Sabbe devā anumodantu, sabba sampatti siddhiyā.*

*Ettāvatā ca amhehi, sambhatam punna sampadam,
Sabbe bhuta anumodantu, sabba sampatti siddhiyā.*

Ettāvatā ca amhehi, sambhatam punna sampadam,

Sabbe satta anumodantu, sabba sampatti siddhiyā.

*May mighty deities and nagas, dwelling in space and on the earth,
Rejoice in this merit of ours, and long protect the Buddha's dispensation.*

*May mighty deities and nagas, dwelling in space and on the earth,
Rejoice in this merit of ours, and long protect the Teaching of Dhamma.*

*May mighty deities and nagas, dwelling in space and on the earth,
Rejoice in this merit of ours, and long protect myself and others.*

*May all devas share this merit, which we have thus acquired,
May it contribute greatly to their happiness.*

*May all creatures share this merit, which we have thus acquired,
May it contribute greatly to their happiness.*

*May all beings share this merit, which we have thus acquired,
May it contribute greatly to their happiness.*

回向此功德，龙天大力者，愿他们恒护，佛法长住世。
回向此功德，龙天大力者，愿他们恒护，佛法之慧命。
回向此功德，龙天大力者，愿他们恒护，我与诸众生。
愿以此功德，回向于诸天，愿他们获得，盛大之安乐。
愿以此功德，回向于众生，愿他们获得，盛大之安乐。
愿以此功德，回向于有情，愿他们获得，盛大之安乐。

Transference of merits to departed ones回向功德

Idam me ñatinam hotu, sukhita hontu ñatayo (X3)

Let this merit go to our relatives, May they be happy. (X3)

愿以此功德，回向于亲眷，愿他们获得，幸福与安乐。(三次)

法增比丘

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