

墙外偈，他为我作供养偈

TIROKUDDAKANDA GĀTHĀ & ADĀSIMEADI GĀTHĀ

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TIROKUDDAKANDA GĀTHĀ

Tirokuddesu titthanti sandhisinghātakesu ca dvārabāhāsu titthanti āgantvāna sakam gharam. Pahūte annapānamhi khajjabhojje uppatthite na tesam koci sarati sattanam kammaṃpaccayā. Evam dadanti ñātīnam ye honti anukampakā. Sucim pañitam kālena kappiyam pānabhojanam. Idam vo ñātīnam hotu sukhita hontu ñatayo te ca tattha samāgantvā ñatipetā samāgatā. Pahute annapānamhi sakkaccam anumodare ciram jīvantu no ñātī yesam hetu labhama se. Amhākañca katā pūjā dayaka ca anipphalāna hi tattha kasi atthi gorakkhettha na vijjati. Vanijjā tadisī natthi hiraññaena kayākāyam ito dinnena yāpentī petā kālakatā tahim. Unnate udakam vuttham yathāninnam pavattati evameva ito dinnam petānam upakappati. Yathā vārivahā pūrā paripūrenti sāgaram evameva ito dinnam petānam upakappati.

ADĀSIMEADI GĀTHĀ

Adāsi me akāsi me ñātimittā sakhā ca me, petānam dakkhinam dajjā pubbe katamanussaram. Na hi runnam va soko vā yā vañña paridevanā na tam petānamatthāya evam titthanti ñatayo 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 puññaṃ pasutam anappakanti.

The outside of the wall verses

Outside the walls they stand, at the crossways and leaning on the doorposts, to their own home returning. But when a plenteous meal is spread, or food and drink, no one remembers their dead on account of their bad kamma. Wherefore do those who have pity on their kin make offerings of pure, savoury and suitable food and drink at seasonable times. By this gift to our kinsmen, may they be happy. Then those ghosts kinmen come and gather there. They rejoice with due faith and earnestness at the offering of these food and drink. Long live our kinsmen, on account of whom we get this. To us this offering with honour is made, and it is not without fruit to their donor. For there is no ploughing, no cattle keeping in the ghost world. There is no trading of buying and selling with gold and the like. Ghosts live subsisting either on what

normally is food for them or what reaches them through offerings made here for their benefit by their friends and relatives.

Even as water rained on high ground flows down to a lower level, so offerings given here reach the ghosts. Just as rivers when full overspill to the sea, even so offerings given here reach the ghosts.

(‘He gave gifts for me’ verses’)

He gave me gifts, he did things for me. They were my kinsmen, friends and companions, thus mindful of past deeds let a man make offerings for the sake of their ghost relatives. Weeping or sorrowing or any other manner of lamenting is not for the benefit of the ghosts. Their kinsmen remain as they were. Moreover, this offering which has been made is firmly established in the Order, reaches the ghosts immediately and will be their benefit for a long time. The duty of relatives to make offering for the sake of the deceased has been demonstrated; offering with honour and liberality has been made to the ghosts, physical strength has been given to the Ordained monks, and you also have earned great merit.

墙外偈

他们站在墙外，倚在门柱边，回到家来，无人去亿念死者的恶业。若怜悯的亲属们为彼等而作供养，准备纯净丰富美味的食物与饮料，适时供养僧团。以此供养的功德，回向给他们，愿鬼道的亲属们安乐。

他们也随喜亲属为他们作的供养，因为作了这些供养，他们才能分享功德，并愿他们长寿，为我们作这荣誉的供养，他们会得到善果报。因为这里我们不耕作（布施），无牛畜，我们留在鬼道。这里没用金银等来交易，饿鬼们依靠亲属朋友为他们作的供养而生。

犹如高处的水流向低处，以此供养的功德将能到达鬼道的亲属。犹如河流的水满溢，流注海洋，以此供养的功德将能到达鬼道的亲属。

他为我作供养偈

他为我布施，他为我作供养，他是我的亲戚、朋友或同伴，回忆死者的善行及为死者作布施。不要哭泣，不要悲伤，不要哀号，这不会为死者带来任何裨益。

但以此布施给予僧团的供养，将为他们带来立即与长远的利益。亲属为他们作供养的责任已经显示出来。佛法的种子已经散播在亲戚

与眷属间，这对死者是多么大的荣幸，这也为比丘们提供身体的营养，这也为你累积了殊胜的功德。

法增比丘，佛宝寺。12/2/2009

愿众生安乐！

欢迎翻印，请先联络作者。请勿删改。

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