

Pali Chanting 巴利早課

Vandanā	漢語音譯	禮敬佛陀 三皈依	Homage to the Buddha & Taking Refuge to the Triple Gems
Namo tassa bhagavato arahato sammāsambuddhassa (x 3)	南莫 達薩 巴嘎瓦朵 阿拉哈多 三瑪三布達薩 (讀三次)	皈依 頂禮 世尊 阿羅漢 正等正覺者	Homage to the Blessed the worthy and Fully Enlightened One (x3)
buddhaṃ saraṇaṃ gacchāmi	補當 薩啦囊 嘎恰米	我皈依佛	I take refuge in the Buddha
dhammaṃ saraṇaṃ gacchāmi	達芒 薩啦囊 嘎恰米	我皈依法	I take refuge in the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	桑崗 薩啦囊 嘎恰米	我皈依僧	I take refuge in the Sangha
<i>dutiyam' pi</i>	杜啼楊必	第二次	<i>For the second time</i>
buddhaṃ saraṇaṃ gacchāmi	補當 薩啦囊 嘎恰米	我皈依佛	I take refuge in the Buddha
dhammaṃ saraṇaṃ gacchāmi	達芒 薩啦囊 嘎恰米	我皈依法	I take refuge in the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	桑崗 薩啦囊 嘎恰米	我皈依僧	I take refuge in the Sangha
<i>tatiyam' pi</i>	塔地楊必	第三次	<i>For the thrid time</i>
buddhaṃ saraṇaṃ gacchāmi	補當 薩啦囊 嘎恰米	我皈依佛	I take refuge in the Buddha
dhammaṃ saraṇaṃ gacchāmi	達芒 薩啦囊 嘎恰米	我皈依法	I take refuge in the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	桑崗 薩啦囊 嘎恰米	我皈依僧	I take refuge in the Sangha

Pañca Sila	漢語音譯	五戒	Five Precepts
pāṇātipātā veramaṇī sikkhā padaṃ samādiyāmi	巴納啼巴達 維勒嘛尼 洗卡帕當 薩嘛迪亞米	我願持守不殺生戒	I undertake the precept to refrain from taking the life of any living creature
adinnādānā veramaṇī sikkhā padaṃ samādiyāmi	阿丁納當納 維瓦嘛尼 洗卡帕當 薩嘛迪亞米	我願持守不偷盜戒	I undertake the precept to refrain from taking that which is not given
kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi	卡每蘇 每恰恰啦 維勒嘛尼 洗卡帕當 薩嘛迪亞米	我願持守不邪淫戒	I undertake the precept to refrain from sexual misconduct
musāvādā veramaṇī sikkhā padaṃ samādiyāmi	木薩瓦達 維勒嘛尼 洗卡帕當 薩嘛迪亞米	我願持守不妄語戒	I undertake the precept to refrain from false and harmful speech
surāmeraya majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi	蘇拉每勒亞 麼迦 巴嘛達 塔納 維瓦嘛尼 洗卡帕當 薩嘛迪亞米	我願持守不飲酒戒	I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness

Buddhānussati	漢語音譯	佛隨念	Contemplation of the Buddha
Iti 'pi so bhagavā	億啼啤叟巴嘎瓦	彼世尊乃：	He, the Blessed One is:
araham	阿啦漢	應供	Worthy
sammā-sambuddho	薩嘛薩布多	正遍知	Perfectly Enlightened
vijjā-caraṇa-sampanno	維乍查蘭納 薩潘諾	明行足	Impeccable with knowledge and conduct
sugato	蘇嘎多	善逝	Well-gone and well-practiced
lokavidū	嚩卡維度	世間解	the knower of the worlds
anuttaro purisadhamma sārathi	阿努塔羅 普哩薩達嘛 薩喇啼	無上士調禦丈夫	incomparable leader of men
satthā deva-manussānaṃ	薩他 爹瓦 嘛努薩南	天人師	the teacher of Gods and humans
buddho bhagavā'ti	布都 巴嘎瓦啼	佛、世尊	Enlightened, Blessed

Dhammānussati	漢語音譯	法隨念	Contemplation of the Dhamma
svākkhāto bhagavatā dhammo	斯瓦卡多巴嘎瓦塔 達摩	法是被世尊所善說的	The teachings of the Blessed one is well expounded
sandiṭṭhiko	三迪啼夠	自見的	apparent here and now
akāliko	阿嘎哩夠	無時的	timeless
ehipassiko	欸希巴斯夠	來見的	encouraging investigation
opanayiko	喔巴哪依夠	引導向前的	onward leading
paccatam veditabbo viññūhī ' ti	帕查當 維迪塔伯 維紐希地	由智者各自證知的	directly experienced individually by the wise

Saṅghanussati	漢語音譯	僧隨念	Recollection of the Sangha
supaṭiṭipanno bhagavato sāvakaṅgho	蘇帕地般諾 巴嘎瓦多 薩瓦嘎三夠	善行道的是世尊的聖 弟子眾	The Noble Disciples of the Blessed One: have practiced well
ujupaṭiṭipanno bhagavato sāvakaṅgho	烏珠帕地般諾 巴嘎瓦多 薩瓦嘎三夠	正直行道的是世尊的 聖弟子眾	have practiced directly
ñāyapaṭiṭipanno bhagavato sāvakaṅgho	雅丫巴啼巴諾 巴嘎瓦多 薩瓦嘎三夠	真理行道的是世尊的 聖弟子眾	have practiced insightfully
sāmīcipaṭiṭipanno bhagavato sāvakaṅgho	沙咪西帕啼般諾 巴嘎瓦多 薩瓦嘎三夠	正當行道的是世尊的 聖弟子眾	Those who practice with integrity
yadidaṃ cattāri purisayugāni	亞啼擔 查達哩 普哩薩 由 嘎尼	即：四雙	That is the four pairs
aṭṭha purisapuggalā	阿他 普哩薩普嘎啦	八輩	the eight kinds of noble beings
esa bhagavato sāvakaṅgho	欸薩巴嘎瓦多 薩瓦嘎三夠	這些世尊的聖弟子眾	These Noble Disciples of the Blessed One are
āhuneyyo	阿呼呢啣	值得供養	worthy of gifts
pāhuneyyo	帕呼呢啣	值得供奉	worthy of hospitality
dakkhiṇeyyo	達經呢啣	值得佈施	worthy of offerings
añjalikaraṇīyo	安乍裡卡瓦呢啣	值得合掌	worthy of respect
anuttaraṃ puññakkhettaṃ lokassā'ti.	阿奴達朗 普雅給當 嚶嘎薩地	是世間無上福田	They give occasion for incomparable goodness to arise in the world

Paṭiccasamuppāda	漢語音譯	緣起法	Dependent Origination
Avijjāpaccayā saṅkhārā	阿維劄 巴差呀 桑卡喇	無明緣行	With ignorance as condition are volitional formations
saṅkhārapaccayā viññānam	桑卡喇 巴差雅 溫呀囊	行緣識	With volitional formations as conditions is consciousness
viññānapaccayā nāmarūpaṃ	溫呀南 巴差呀 哪嘛如邦	識緣名色	With consciousness as condition is mentality-materiality
nāmarūpapaccayā saḷāyatanam,	哪嘛如巴 帕差呀 薩喇呀 他南	名色緣六處	With mentality-materiality as conditions is the six-fold sense-base
saḷāyatanapaccayā phasso	薩喇呀他南巴差呀 帕叟	六處緣觸	With the six-fold sense-base as condition is contact
phassapaccayā vedanā	帕叟 巴差呀 維旦呐	觸緣受	With contact as conditions is the feeling
vedanāpaccayā taṇhā	維旦呐 巴差呀 坦哈	受緣愛	With feeling as condition is craving
taṇhāpaccayā upādānam	坦哈 帕差呀 烏帕達能	愛緣取	With craving as condition is grasping
upādānapaccayā bhavo	烏帕達呐 帕差呀 巴喔	取緣有	With grasping as condition is becoming
bhavapaccayā jāti	巴喔 帕差呀 乍啼	有緣生	With becoming as condition is birth
jātipaccayā jarāmaraṇa sokaparideva dukkhadomanassu pāyāsā, sambhavanti	乍啼 帕差呀 喳喇嘛啦南 叟卡帕維得瓦 都卡多曼呐 素帕亞薩 三巴宛啼	生緣老、死、愁、 悲、苦、憂、惱	With birth as condition are aging-and-death, grief, lamentation, pain, sorrow, and despair.
evametassa kevalassa dukkhakkhandhassa samudayo hoti	伊宛每他薩 給瓦啦薩 都卡堪達薩 薩姆得叻 侯啼	如此，這一切的苦聚 集起	Thus is the arising of this whole mass of dukkha.

Avijjāya tveva asesa virāganirodhā saṅkhāra nirodho,	阿維乍 兌哇 亞瑟薩 維喇嘎尼若嗒 三卡喇 尼若都	無明滅則行滅	With ignorance ceases to condition, volitional formations don't come to be
saṅkhāra nirodha viññāna nirodho	桑卡喇尼柔嗒 溫雅那尼若 都	行滅則識滅	With volitional constructions cease to condition, consciousness does not come to be
viññāna nirodha nāmarūpa nirodho	溫雅那尼若嗒 哪嘛如帕尼 若都	識滅則名色滅	With consciousness ceases to condition, mentality-materiality does not come to be
nāmarūpanirodha saḷāyatana nirodho	哪嘛如帕尼若嗒 薩喇呀塔 訥尼若都	名色滅則六處滅	With mentality materiality ceases to condition, the six-fold sense-base does not come to be
saḷāyatana nirodha phassa nirodho	薩喇耶塔訥尼若嗒 帕薩尼 若都	六處滅則觸滅	With six sense-base ceases to condition, the contact does not come to be
phassanirodha vedanā nirodho	帕撒尼若嗒 維丹訥 尼若 都	觸滅則受滅	With contact ceases to condition, the feeling does not come to be
vedanānirodha taṇhānirodho	維丹訥尼若嗒 坦哈尼若都	受滅則愛滅	With feeling ceases to condition, craving does not come to be
taṇhānirodha upādāna nirodho	坦哈尼若嗒 烏帕丹訥尼若 都	愛滅則取滅	With craving ceases to condition, grasping does not come to be
upādānanirodha bhava nirodho	烏帕丹訥尼若嗒 巴瓦尼若 都	取滅則有滅	With grasping ceases to condition, becoming does not come to be
bhavanirodha jāti nirodho	巴瓦尼若嗒 乍啼尼若都	有滅則生滅	With becoming ceases to condition, birth does not come to be
jātinirodhā jarāmarana soka parideva dukkha domanassupāyāsā nirujjhanti	乍啼尼若嗒 渣喇嘛啦那 叟卡帕維得瓦 都卡 多曼 訥素帕亞薩 尼若占啼	生滅則老、死、愁、 悲、苦、憂、惱滅	With birth cease to condition, aging-and- death, grief, lamentation, pain, sorrow, and despair do not come to be
evametassa kevalassa dukkha khandhassa nirodho hoti	伊宛每塔薩 凱瓦啦薩 都卡堪達薩 尼若多侯啼	如此，這一切的苦聚 滅去	This is the removal of the whole mass of suffering

Satipatthana Sutta Extract

念處經（節錄）

Ekāyano ayam, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, nāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.	額嘎雅那 阿楊 比卡威 瑪葛薩達囊 威蘇地亞 搜噶巴厘 德瓦囊 薩瑪地噶瑪雅 杜卡朵瑪那 薩囊 阿湯噶瑪雅 尼亞雅薩 阿地噶瑪雅 尼巴那薩 薩期機利雅亞 雅地當查達羅 薩地巴他那	比丘們！這是為了眾生的清淨、為了超越愁與悲、為了熄滅苦與憂、為了走上直達涅槃之正道，即：四念處。	This is the direct way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundation of mindfulness.
Katame cattāro?	噶達滅 查達羅	哪四個呢？	What are the four ?
Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;	衣達，比卡威，比庫 嘎葉 嘎雅奴巴思 威哈拉地阿達比 三巴紮諾 薩地瑪 威內雅 咯隔 阿比紮朵瑪那桑	這裡，比丘住念於身而隨觀身，熱忱、正知、有念，能調伏對世間的貪與憂；	Herein a monk lives contemplating the body in the body, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief;
vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;	威達那蘇 威達那奴巴思 威哈拉地 阿達比 三巴紮諾 薩地瑪 威內雅 咯隔 阿比紮朵瑪那桑	住念於受而隨觀受，熱忱、正知、有念，能調伏對世間的貪與憂；	He lives contemplating feelings in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief;
citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;	機迭 機達奴巴思 威哈拉地 阿達比 三巴紮諾 薩地瑪 威內雅 咯隔 阿比紮朵瑪那桑	住念於心而隨觀心，熱忱、正知、有念，能調伏對世間的貪與憂；	he lives contemplating consciousness in consciousness, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief;
dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.	檀滅蘇 檀瑪奴巴思 威哈拉地 阿達比 三巴紮諾 薩地瑪 威內雅 咯隔 阿比紮朵瑪那桑	住念於法而隨觀法，熱忱、正知、有念，能調伏對於世間的貪與憂。	He lives contemplating mental objects in mental objects, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.

		佛陀最後遺教	Last words of the Buddha	
vayadhamma saṅkhāra appamadena sampadetha	瓦亞達瑪 三卡喇 阿帕瑪 的那 三帕的塔	諸行無常 精勤努力 至解脫	All conditioned things are subject to decay, bring about completion by being heedful.	
		漢語音譯	回向功德	Dedication of Merits
Idaṃ me puññaṃ āsavakkhayā vahaṃ hotu	伊丹 美 普娘 啊薩瓦卡亞瓦 韓 候圖	願我此功德。 導向諸漏 盡！	May these merits bring about the end of defilements	
Idaṃ me puññaṃ nibbānassa paccayo hotu	伊丹 美 普娘 尼般納薩 帕哲 尤 候圖	願我此功德。 為證涅槃 緣	May my virtue be the supporting condition for realising Nibbana	
Imaṃ no puññaḥāgaṃ sabbasattānaṃ dema	伊曼 咯 普娘巴甘 薩巴薩塔納 諦嘛	願以此功德 回向諸眾生	We share our merits with all beings	
Sabbe sattā averā hontu	薩貝 薩塔 阿維哇 候圖	願眾生友愛	May all beings be happy	
Sabbe sattā abyapājjhā hontu	薩貝 薩塔 阿必帕咋 候圖	願眾生安樂	May all beings be free from suffering	
Sabbe sattā anīghā hontu	薩貝 薩塔 阿尼咖 候圖	願眾生解脫自在	May all beings be peaceful	
Sabbe sattā sukhī attānaṃ pariharantu	薩貝 薩塔 舒吉阿堂那 帕維哈蘭度	願眾生守護自己的安樂	May all take care of their wellbeing	
Sādhu Sādhu Sādhu	薩度 薩度 薩度	善哉 善哉 善哉	Excellent Excellent Excellent	