



MAHĀ PARITTA PĀLI SACRED VERSES 全能保护经神圣经文

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SINGAPORE

新加坡缅甸玉佛寺

MAHA PARITTA PALI SACRED VERSES

全能保护经
神圣经文

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Preface

The idea of printing this Mahā Paritta Pāli, – Sacred Verses, for distribution was mooted in the middle of last year. However, owing to the preparation for the 10th Anniversary celebration it was put on hold. This year in June 2002, when the Chief Monk visited the temple for a short period, the Committee put forward the idea to him with encouragement from the three resident monks, Ven U Sandawintha, Ven U Pyinnya Nanda and myself. It happened that at the same time members and devotees of the temple also expressed their wishes to learn more of the selected 11 sacred suttas which are often recited by the monks on festive days to bless the congregation, a common Buddhist practice according to Theravāda tradition.

We were extremely happy when the Chief Monk accepted the invitation to spend his Vassa (retreat during rainy season) in Singapore and worked on this project of publishing the Maha Paritta Sutta – Sacred Verses : to translate it into English & Chinese, to hold chanting classes on it, to explain the meaning of each of them, to show how to use the sutta for specific purposes and finally to produce a CD copy for distribution.

Mahā Paritta Pāli means "The Great Verses in Pāli for Chanting to Protect People from evil spirits, misfortune, dangers and diseases." Its greatness (Mahā) lies in its contents being the sacred verses spoken and taught by the Buddha himself as contained in the discourses. They also show the power of the Buddha, Dhamma and Saṅgha to eliminate suffering and allow people to live peacefully and happily. It is a Buddhist belief that when the Buddha's Suttas (Discourses) are chanted many devas and human beings will assemble to hear them and attain enlightenment. When Devas (gods) are around evil spirits will not be with them to harass human beings. Devas are full of Compassion and Love and they often grant human beings their wishes and rescue them from suffering.

We would like to acknowledge with gratitude the people who have given their wholehearted support and have contributed a great deal of hard work to make the publication of this bilingual version of the Mahā Paritta Pāli Sutta - Sacred Verses possible. First and foremost, we would like to acknowledge the Chief Monk who has undertaken the task of polishing up the English version of earlier translated works and making a recital of it in CD! We would also like to thank the resident monks who have given their moral support, the Committee of the Burmese Buddhist Temple (Mahā Sāsana Rāmsī) Singapore for inviting the Chief Monk to spend his Vassa here. Thanks are also due to Mr Peter Cheng who is responsible for the Chinese translation, Mr Tan Geok Koon for editing the English version, Ms Mary Ng Chor Luan for her assistance in the production of the CD, Ms Phylia Poh for designing the cover of this book, Mrs Sabrina Tun for typing the manuscripts and many others who have, in one way or another, helped in making the whole project a success.

I am confident that this book of sacred verses will be well received by our members and devotees. I hope they will make an effort to read it as part of their lifelong study to get a knowledge of the Dhamma, to practise the Dhamma and realize the Dhamma.

By the grace of the Triple Gem may all beings be well and happy.

**Venerable U Tilokasiri
Resident Monk
Mahā Sāsana Rāmsī
Burmese Buddhist Temple**

前言

印刷和发行神圣经文全能保护经的主意，是去年中提出来讨论的。後來因为十周年寺庆的准备工作而搁置。今年2002年6月，当高僧来本寺进行短期访问时，本寺委员会在乌山达文答尊者、乌品亚南达尊者和我这三位住持的敦促下，向他提出这个建议。本寺的成员和信徒也要求详细了解这11条僧伽们常在节日庆典的时候诵读来保佑会众的神圣经文。常念诵这些经文是小乘佛教徒的传统之一。

我们很高兴高僧乌班尼安望沙能接受我们的邀请，到新加坡来度过他的雨季归隐，并参与了11条神圣经文的出版工作---包括经文的中英文翻译，念经班的开设，每一条经文的解释，针对不同情况念诵不同的经文的讲解，以及最後录音光碟的录制和发行。

MAHĀ PARITTA PĀLI (马哈巴立达巴立) 的意思是“能念诵来保护人们脱离恶魔、厄运、危险和疾病的伟大的巴立经文”。它的全能归於经文的内容包括了佛陀本人说过或者教过的神圣经文，同时它也是佛陀、佛法和僧伽法力的显示，可以帮助人们脱离苦痛，过快乐安宁的生活。佛教徒认为念诵佛陀的经文时，很多天神和人都会齐集一堂，聆听他的教导，达到觉悟。当天神在的时候，恶魔就会远离人类。天神充满了慈悲和爱，常常准许人类的祈求，拯救他们於苦难之中。

我们在此要对那些曾经为这本双语的全能保护经的出版给我们全力支援和付出辛勤劳动的人，表示由衷的感谢。首先，我们要感谢高僧把早期翻译的英文经文进行润色和修改，并让我们录制他对这些经文的诵读！我们也要感谢住持们的精神支援，以及新加坡缅甸玉佛寺（MAHĀ SĀSANA RAMSĪ）委员会向高僧发出前来雨季归隐的邀请。我们也要感谢负责中文翻译的Peter Cheng先生、负责英文编辑的Tan Geok Koon先生、协助光碟录制的Mary Ng Chor Luan小姐、负责本书封面设计的Phylia Poh小姐、负责经文手稿打字的Sabrina Tun小姐和其他很多协助圆满完成这个计划的人。

我深信这本神圣的经文会得到本寺成员和信徒的热烈欢迎。我希望他们能够把这本书作为认识佛法、实践佛法和实现佛法的终生学习的一部分，用心地阅读这本经文。

仰仗三宝的恩惠，愿所有生灵健康快乐。

乌提楼卡斯里 尊者
住持僧伽
新加坡缅甸玉佛寺
MAHĀ SĀSANA RAMSĪ

PĀLI PRONUNCIATION

The Pāli alphabet consists of forty-one letters. There are 8 vowels, 32 consonants and one nasal sound (ṁ).

THE 8 VOWELS

a	is pronounced	a	as in fast
ā	is pronounced	a	as in father
i	is pronounced	i	as in fin
ī	is pronounced	ee	as in feel
u	is pronounced	u	as in full
ū	is pronounced	oo	as in fool
e	is pronounced	a	as in fade
o	is pronounced	o	as in fold

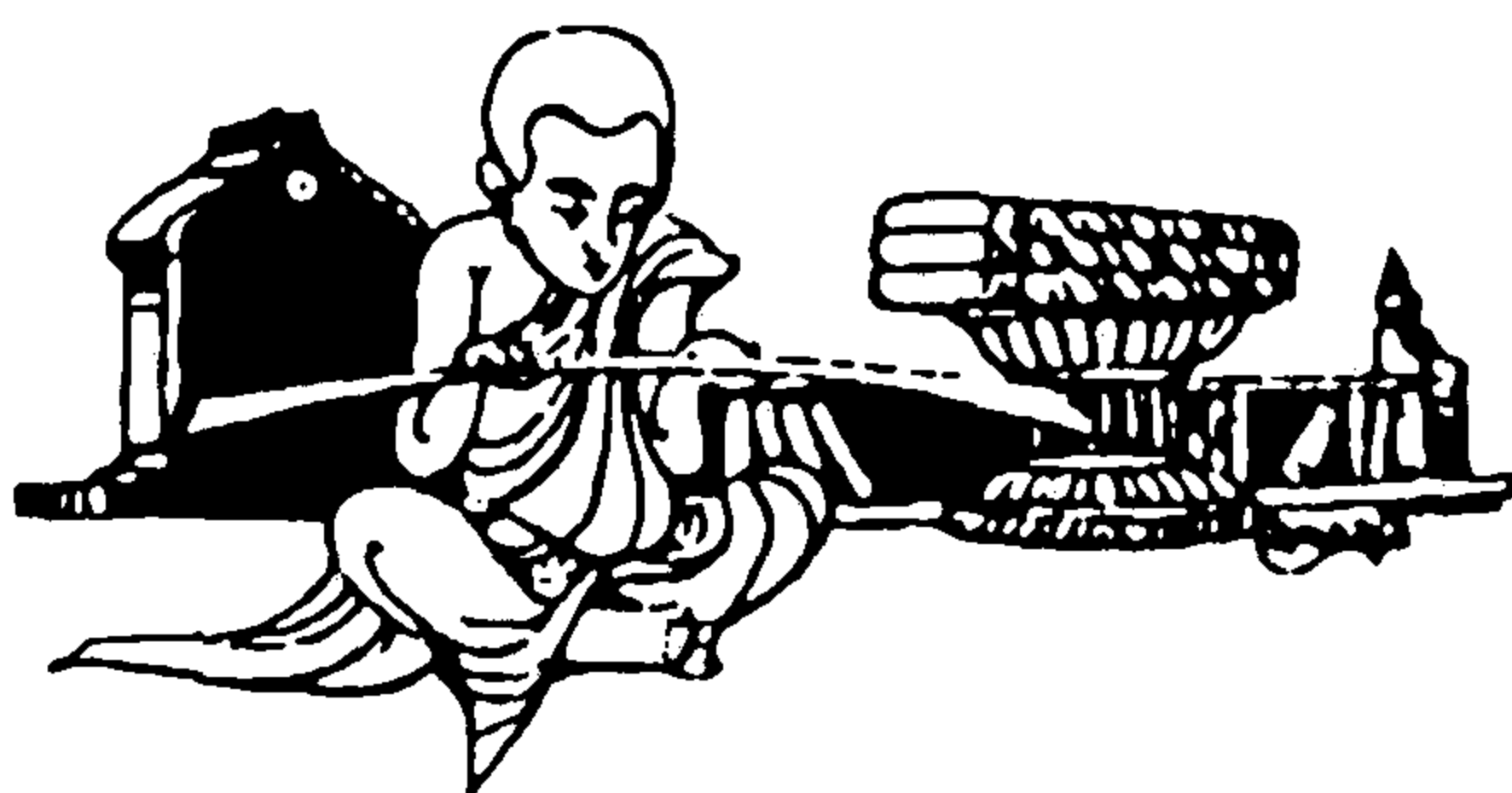
THE 32 CONSONANTS

k	is pronounced	k	as in kind
kh	is pronounced	kh	as in blackheath
g	is pronounced	g	as in game
gh	is pronounced	gh	as in big house
ṇ	is pronounced	ng	as in singer
c	is pronounced	ch	as in chance
ch	is pronounced	ch-h	as in witch-hazel
j	is pronounced	j	as in jack
jh	is pronounced	dge	as in sledge hammer
ṇ	is pronounced	gn	as in signore
ṭ	is pronounced	t	as in cat
ṭh	is pronounced	th	as in ant hill

d	is pronounced	d	as in dad
dh	is pronounced	dh	as in red hot
ṇ	is pronounced	kn	as in know
t	is pronounced	t	as in tiger
th	is pronounced	th	as in pot herb
d	is pronounced	d	as in dam
dh	is pronounced	dh	as in adherent
n	is pronounced	n	as in nun
p	is pronounced	p	as in pin
ph	is pronounced	ph	as in uphill
b	is pronounced	b	as in ball
bh	is pronounced	bh	as in abhorrence
m	is pronounced	m	as in mat
y	is pronounced	y	as in yes
r	is pronounced	r	as in ram
l	is pronounced	l	as in lack
v	is pronounced	w	as in water
s	is pronounced	s	as in sight
h	is pronounced	h	as in hand
Ḷ	is pronounced	l	as in lance

THE ONE NASAL SOUND

m̐ is pronounced like ng in sing
It has to do with the nose.



**NAMO TASSA BHAGAVATO ARAHATO SAMMA
SAMBUDDHASSA (Three times)**

南末 大 沙 巴卡瓦多 阿拉哈多 三马
散布达沙 (3次)

TI-SARAṆA 地—沙拉纳

Buddham saraṇam gacchāmi.

步当 沙拉南 卡差米。

Dhammam saraṇam gacchāmi.

达曼 沙拉南 卡差米。

Samgham saraṇam gacchāmi.

桑刚 沙拉南 卡差米。

Dutiyampi Buddham saraṇam gacchāmi.

都地央皮 步当 沙拉南 卡差米。

Dutiyampi Dhammam saraṇam gacchāmi.

都地央皮 达曼 沙拉南 卡差米。

Dutiyampi Samgham saraṇam gacchāmi.

都地央皮 桑刚 沙拉南 卡差米。

Tatiyampi Buddham saraṇam gacchāmi.

达地央皮 步当 沙拉南 卡差米。

Tatiyampi Dhammam saraṇam gacchāmi.

达地央皮 达曼 沙拉南 卡差米。

Tatiyampi Samgham saraṇam gacchāmi.

达地央皮 桑刚 沙拉南 卡差米。

**Homage to him, the Blessed one, the Exalted one,
the Fully Enlightened one.**
我向吉祥、无上和觉悟的佛陀致敬。（3次）

TAKING THE THREE REFUGES 三皈依

I take refuge in the Buddha, the Enlightened One.
我皈依佛陀

I take refuge in the Dhamma, Teaching of the Buddha
我皈依佛法

I take refuge in Sangha, Order of the Buddha.
我皈依僧伽

For the second time, I take refuge in the Buddha.
第二次 -- 我皈依佛陀

For the second time, I take refuge in the Dhamma.
第二次 -- 我皈依佛法

For the second time, I take refuge in the Sangha.
第二次 -- 我皈依僧伽

For the third time, I take refuge in the Buddha.
第三次 -- 我皈依佛陀

For the third time, I take refuge in the Dhamma.
第三次 我皈依佛法

For the third time, I take refuge in the Sangha.
第三次 -- 我皈依僧伽

PAÑCA-SĪLA 班加西拉

1. Pāṇātipāta veramaṇi sikkhāpadaṃ samādiyāmi.
巴那地爸达
为拉玛尼 西卡爸当 沙马地亚米
 2. Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.
阿地那达那
为拉玛尼 西卡爸当 沙马地亚米
 3. Kāmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi.
卡米数 米查加拉
为拉玛尼 西卡爸当 沙马地亚米
 4. Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.
木沙瓦达
为拉玛尼 西卡爸当 沙马地亚米
 5. Surā meraya majja pamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.
数拉 美拉亚 马加 盘马达他那
为拉玛尼 西卡爸当 沙马地亚米
- Imāni pañca sikkhāpadāni samādiyāmi. (3 times)
衣马尼 班加 西卡爸当尼 沙马地亚米
(3次)

THE FIVE PRECEPTS 五戒

- 1. I undertake to observe the precept of abstaining from destroying the life of sentient beings.
我遵守戒律不杀生。**
- 2. I undertake to observe the precept of abstaining from taking what is not given to me.
我遵守戒律不偷窃。**
- 3. I undertake to observe the precept of abstaining from sexual misconduct.
我遵守戒律不邪淫。**
- 4. I undertake to observe the precept of abstaining from false speech.
我遵守戒律不妄语。**
- 5. I undertake to observe the precept of abstaining from taking intoxicants and drugs that cause heedlessness.
我遵守戒律不饮酒吸毒。**

**I undertake to observe these Five Precepts.
(3 times)**

我遵守戒律此五戒。(3次)

I. INTRODUCTION TO PARITTA PARIKAMMA – PRELIMINARY TO CHANTING THE SACRED VERSES

The deities in various universes are warmly invited to assemble here and listen to the chanting of the Paritta which leads to happiness and liberation from suffering.

According to Buddhism, celestial beings are always waiting to listen to the Buddha teaching. During the Buddha time innumerable devas attained Enlightenment after listening to the Buddha Dhamma -- actually, more heavenly beings than human beings were successful.

It is stated that when devas are present, evil spirits will not be around. They will flee to other places and have no chance to cause trouble, diseases and disasters to human beings. Then people can live happily and safely.

It is an ancient Buddhist belief that celestial deities possess great powers to grant the wishes of human beings and bless them with happiness.

1. 巴立达 巴立卡玛经文简介 --- 全能保护经的念诵开篇

各界的神灵，热情地邀请你们齐聚在此，聆听得到快乐和摆脱苦痛的全能保护经。

根据佛法，天界神灵总希望听到佛陀的教诲。佛陀在世时，无数天神在聆听佛陀的佛法後大觉大悟---实际上，和凡人比起来，更多的天神达到觉悟的境界。

据说当天神在场时，恶魔不得不回避。他们会逃到其他地方，而不能作恶。这样人们就能安居乐业，免受危险、疾病和灾难的侵袭。

长久以来，佛教徒们认为天神具有准许所求、赐福人类的伟大法力。

MAHAPARITTA PALI

马哈巴立达 巴立

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA

南末 大沙 巴卡瓦多 阿拉哈多 三马
散布达 沙 (3次)

Paritta-parikamma

1. Samantā cakkavālesu,
atrā-gacchantu devatā;
saddhammaṃ muni rājassa,
suṇantu sagga-mokkhaḍḍam.

三满打 加卡瓦累苏
阿达拉 卡参都 地瓦大;
沙当满 母你 拉加沙,
数南度 沙卡 末卡当。

2. Dhamma ssavana kālo ayam bhaddantā. (3 times)
当马 沙瓦那 卡罗 阿杨 爸单大。(3次)

3. Namō tassa bhagavato arahato
sammā - sambuddhassa. (3 times)
南末 大沙 巴卡瓦多 阿拉哈多
三马 散布达沙。(3次)

4. Ye santā santa cittā, tisaraṇa saraṇā, ettha lokantare vā;
bhumma bhumma ca devā, guṇa gaṇa gahaṇa byāvaṭṭā
sabbakālam.

ete āyantu devā, vara-kanaka-maye, merurāje vasanto;
santo santosa hetum, muni-vara- vacanam,
sotumaggam samaggā.

也 三大 三大 极大, 提沙拉那 沙拉娜, 一达 罗冈达类 瓦;
不马 不马 加 地瓦, 古那 卡那 卡汉那 比阿瓦达
沙巴卡兰。

黑地 阿杨都 地瓦, 瓦拉 卡那卡 马也, 美路拉街 瓦三都;
三都 三都沙 黑顿, 木你 瓦拉 瓦加南, 首都马刚 沙每刚。

PRELIMINARY TO CHANTING THE SACRED VERSES

全能保护经的念诵开篇

- 1. May the deities from various universes assemble here and listen to the noble teaching of the Supreme Sage, that gives heavenly bliss and liberation from suffering.**

让各界神灵聚集在此,听至高的圣人讲述高尚的佛法,给你带来天庭的喜乐和解脱痛苦。

- 2. Oh Noble Ones! This is the time to listen to the Dhamma (Buddha's teaching). (3 times)**

啊高尚的神灵！这正是聆听佛法（佛陀的教导）的最好时机。（3次）

- 3. Homage to Him, the Blessed, the Exalted and the Fully Enlightened One. (3 times)**

向神圣、崇高和全知的他致敬。（3次）

- 4. There are deities, virtuous and tranquil after taking refuge in the Triple Gem, living in this universe or in other universes, there are deities around the world and in heaven making efforts to gain virtuous qualities, there is the King of deities, gentle as he is, living at the top of Mount Meru, made of excellent gold. May all these deities assemble here together to listen to the noble words of the Great Sage, which are the source of happiness and peace.**

在这个世界上或者其他世界上有品德高尚、心气平和、受三宝保护的神灵；在这个世界上和天庭里有努力想得到美德的神灵；住在美路山顶峰上有文雅的纯金锻成的万神之王。让所有这些神灵齐聚一堂，聆听伟大圣人尊贵的教诲，聆听快乐平和的真正源泉。

5. Sabbesu cakkavālesu,
yakkhā devā ca brahmaṇo,
yaṃ amhehi kataṃ puññaṃ,
sabba-sampatti-sādhakaṃ.
沙背苏 加卡瓦类苏,
牙卡 地瓦 加 必亚马搂;
养 阿每一 卡担 不酿,
沙巴 三八地 沙达刚。

6. Sabbe taṃ anumoditvā,
samaggā sāsane ratā;
pamāda-rahitā hontu,
ārakkhāsu visesato.
沙被 担 阿努末地达瓦,
沙每卡 沙沙内 拉达;
爸马达 拉一达 宏都,
阿拉卡苏 为谢沙都。

7. Sāsanassa ca lokassa,
vuddhi bhavatu sabbadā;
sāsanampi ca lokañca,
devā rakkhantu sabbadā.
沙沙那沙 加 罗卡沙,
勿地 爸瓦都 沙爸达;
沙沙那比 加 罗看加
地瓦 拉看都 沙爸达。

8. Saddhiṃ hontu sukhiṃ sabbe,
parivārehi attano;
anīghā sumanā hontu,
saha sabbehi ñātibhi.
沙丁 宏度 数衣 沙培,
爸立瓦雷喜 阿大落
阿你卡 苏马那 红度,
沙哈 沙培喜 尼安地皮

5. May all demons, deities and Brahmas in all ten thousand universes rejoice in our meritorious actions which bring success and happiness.

让万界所有的魔鬼、神灵和梵天们为我们这值得称颂的、带来成功和喜悦的行为而庆祝。

6. Having rejoiced in our merits, may the deities together dedicate it to the Buddha Dispensation and especially not neglect in protecting the world.

在庆祝完我们的公德後，让所有的神灵一起把它奉献给佛陀的教规，尤其不要忘记保护这个世界。

7. May there always be prosperity for the Buddha Dispensation and the world. May the deities forever protect the Buddha's Dispensation and the world.

愿佛陀的教规和这个世界永远昌盛，愿所有神灵时刻保护佛陀的天命和这个世界。

8. May all beings together with their retinues and relatives, be well and happy, joyful and free from suffering.

愿所有生灵和他们的随从、亲人健康快乐，远离苦痛，心情畅快。

9. Rājato vā corato vā
manussato vā amanussato vā
aggito vā udakato vā
pisācato vā khāṇukato vā
kaṇṭakato vā nakkhattato vā
janapada rogato vā asaddhammato vā
asandiṭṭhito vā asappurisato vā
caṇḍa-hatthi-assa-miga-goṇa-kukkura-
ahi-vicchika-maṇisappa-dīpi-accha-taraccha-
sūkara-mahimsa-yakkha-rakkhasādīhi
nānābhayato vā nānārogato vā
nānāupaddavato vā ārakkham gaṇhantu.

拉加多 瓦 周拉多 瓦
马怒沙多 瓦 阿马怒沙多 瓦
阿基多 瓦 乌达卡多 瓦
必沙加多 瓦 卡怒卡多 瓦
看达卡多 瓦 那卡达多 瓦
加那爸达 罗卡多 瓦 阿沙达马多 瓦
阿沙地地多 瓦 阿沙不立沙多 瓦
将达 - 哈地 - 阿沙 - 米卡 - 国那 - 苦苦辣 -
阿依 - 为及卡 - 马你沙爸 - 地比 - 阿加 - 达拉加
苏卡拉 - 马因沙 - 亚卡 - 拉卡沙地衣
那那巴雅多 瓦 那那罗卡多 瓦
那那乌爸大瓦多 瓦 阿拉看 干那旱土

9. May the deities take care to protect beings from dangers of evil kings, robbers, human beings, non-human beings, fire, water, ghosts, tree stumps, thorns, bad planets, epidemics, false doctrines, wrong views, wicked persons, from wild elephants, horses, deer, bulls, dogs, serpents, scorpions, poisonous snakes, leopards, bears, hyenas, boars, buffalos, ogres, devils and so forth. May the deities protect all human beings from all dangers, diseases and disasters.

愿神灵保护生灵，摆脱暴君、强盗、人类、非人类、大火、洪水、妖怪、树墩、利刺、邪恶的星球、传染病、误导的教条、错误的观点、狠毒的人的危害，摆脱野象、马、鹿、公牛、狗、蟒蛇、蝎子、毒蛇、美洲虎、熊、土狼、野猪、水牛、怪物和恶魔等的伤害。愿神灵保佑所有人类摆脱各种危险、疾病和灾祸的伤害。

INTRODUCTION TO MAṄGALA SUTTA – DISCOURSE ON BLESSINGS

The word "Maṅgala" literally means "blessing", "auspicious signs" and "good omen". However, people want to know what constitutes a "blessing" that makes life happy. This issue came to be the concern of the devas (gods) too at the heavenly plane. For twelve years they argued about it and could not come to an agreement. Some thought that "blessing" refers to what is pleasurable to the senses - things that are pleasing to the eyes, ears, nose, taste and touch. But not all of them agreed.

Then devas of Tāvātimsa heaven approached Sakka, the King of devas, for a solution. He suggested that the Buddha be consulted. Consequently, in the middle of the night, a deva with his retinues, came to visit the Buddha at Jetavana monastery. He asked the Buddha for the meaning of "blessing". In response, the Buddha delivered a discourse known as Maṅgala Sutta in which 38 highest blessings are enumerated.

The Maṅgala Sutta is held in high esteem by all Buddhists. It is normally chanted for blessings and prosperity. Different from the conventional ideas of blessing, these thirty-eight blessings are ethical and spiritual in nature. When a person applies them to daily life he will see the rich result immediately.

This discourse is found in the Sutta-nipāta, Khuddakapāṭha.

曼卡拉苏达——吉祥经 简介

“曼卡拉”这个词字面的意思是“吉祥”、“吉兆”和“好兆头”。但是，人们想知道能使生命充满快乐的“吉祥”到底包含了些什么。这个问题也引起了天界神灵们的关注。他们为此争论了12年，却不能达成一致的看法。有些认为“吉祥”指的是能让感官愉快的东西——让眼睛、耳朵、鼻子、味觉和触觉舒服的东西。但不是所有神和人都同意这个看法。

塔瓦天沙天堂的神灵们去向“众神之王”萨卡寻求答案。萨卡建议他们去请教佛陀。结果，午夜时分，一个神灵和他的随从们来到吉它瓦那寺拜访佛陀。他向佛陀请教“吉祥”的涵义。佛陀的回答就成为了“吉祥经”的经文，当中列举了38种最高的吉祥。

所有佛教徒都非常尊敬吉祥经。人们往往在祈求吉祥和成功时诵读它。和传统的保护观念不同，这38种吉兆具有道德和精神的本质。当一个人在日常生活中实践这些行为时，就能得到立竿见影的效果。

吉祥经出自尼帕塔经的古达卡爸达。

(1) MAṄGALA SUTTA
曼卡拉 苏达

**10. Yaṃ maṅgaḷaṃ dvādasahi,
cintayim̐su sadevakā;
soṭṭhānaṃ nādhigacchanti,
aṭṭhattimsaṅca maṅgaḷaṃ.**

央 曼卡兰 得瓦达沙黑
亲它因数 沙得瓦卡；
苏达南 那地卡参地
阿达提三加 曼卡兰

**11. Desitaṃ devadevena,
sabba pāpa vināsaṇaṃ;
sabba loka hitatthāya,
maṅgaḷaṃ taṃ bhaṇāma he.**

铁士谈 地瓦地维那，
沙巴 爸爸 维那沙南；
沙巴 落卡 希它达亚，
曼卡兰 谈 巴拿马 黑。

(1) THE DISCOURSE ON BLESSINGS

吉祥经

10. Men, and deities, for twelve years, have tried to find out the meaning of blessing. They could not even find out the meaning of the thirty-eight blessings that are the cause of happiness.

人和神猜测“最高的吉祥”的涵义已经有12年了。但是他们还是无法找出38种带来快乐的吉祥的真实含义。

11. Oh, Noble Ones! Let us recite those blessings, which destroy all evil, taught by the Deity of Deities, for the benefit of all beings.

啊，神圣的神灵！让我们为了众生灵的利益，来背诵这众神之神教导的粉碎邪恶的吉祥经吧。

12. Evaṃ me sutam:

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme.**

**Atha kho aññatarā devatā,
abhikkantāya rattiyaṃ abhikkantavaṇṇā,
kevalakappaṃ jetavanam obhāsetvā,
yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantam abhivādetvā
ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho
sā devatā bhagavantam gāthāya ajjhabhāsi.**

黑望 美 数担：

**黑刚 沙马央 爸卡瓦 沙瓦丁央 为哈拉地
结他瓦内 阿那达兵地卡沙 阿拉美。
阿达 扣 阿尼安达拉 地瓦大，
阿比干大亚 拉地亚 阿比干大瓦那，
给瓦拉卡邦 结大瓦南 乌巴谢大瓦，
也那 爸卡瓦 铁努爸山卡米，
乌爸山卡米大瓦 爸卡瓦单 阿比瓦地大瓦
黑刚曼单 阿大西。黑卡曼单 地大 扣
沙 地瓦大 爸卡瓦单 卡大亚 阿加巴西。**

13. Bahū devā manussā ca,

**maṅgalāni acintayum;
ākaṅkhamānā sotthānam,
brūhi maṅgalam-uttamaṃ.**

**巴胡 地瓦 马奴沙 加，
曼卡拉尼 阿亲塔由；
阿看卡马那 苏它南，
不路黑 曼卡拉 木它曼。**

12. Thus have I heard.

At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near the city of Sāvattī. Then a certain deity at the late night with surpassing splendor, having illuminated the entire Jeta's Grove came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, stood at a suitable distance and then addressed the Blessed One in verse:

我听过这样一个故事

从前，佛陀住在舍瓦地国附近吉它小丛林的阿那达宾地卡寺院里。午夜时分，某个神灵用无比的光辉把整个吉它小丛林照得如同白昼，这个神灵来到佛陀跟前。他走近佛陀，离开佛陀一段距离时，尊敬地向佛陀致意，然后用韵文向佛陀请愿：

13. “ Many deities and men, desiring for happiness, have pondered upon the meaning of blessings. Please explain to me what the highest blessing is.”

“很多希望得到幸福的神和人，反复思考最高吉祥的含义。请告诉我什么是最高的吉祥。”

14. Asevanā ca bālānaṃ,
paṇḍitānañ ca sevanā;
pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalam-uttamaṃ.

阿谢瓦那 加 巴拉南
盘地它南 加 谢瓦那
普加 加 普加尼亚南
黑旦 曼卡拉 木它曼。

15. Patirūpadesavāso ca,
pubbe ca katapuññatā;
attasammāpaṇīdhī ca,
etaṃ maṅgalam-uttamaṃ.

爸地路爸铁沙瓦首 加,
不被 加 卡达不尼安打,
阿大沙马盘尼地 加,
黑旦 曼卡拉 木它曼。

16. Bāhusaccañca sippañca,
vinayo ca susikkhito;
subhāsītā ca yā vācā,
etaṃ maṅgalam-uttamaṃ.

巴胡沙将加 西班加,
为那有 加 苏西起都;
苏巴西打 加 亚 瓦加,
黑旦 曼卡拉 木它曼

17. Mātāpitu-upaṭṭhānaṃ,
puttadārassa saṅgaho;
anākulā ca kammantā,
etaṃ maṅgalam-uttamaṃ.

马它皮图 乌爸达南,
不打达拉刹 三卡候;
阿那古拉 加 卡曼大,
黑旦 曼卡拉 木它曼。

14. “ Not to associate with fools, to associate with the wise and honour those who are worthy of honour. This is the highest blessing.

不和愚人呆在一起，只和明智和值得尊敬的人共处。这就是最高的吉祥。

15. To live in a suitable place, to have done the meritorious actions in the past, and properly to look after one's mind and body. This is the highest blessing.

住在一个合适的地方，过去该做的好事都做了，保持身体和精神的健康，这就是最高的吉祥。

16. To have much knowledge, to be skilled in crafts, to be well-trained in discipline and to have good speech. This is the highest blessing.

博学多才，手艺出众，严於律己，言辞流利，这就是最高的吉祥。

17. Looking after one's mother and father, supporting one's wife and children and having an appropriate career. This is the highest blessing.

赡养双亲，照顾妻儿，正当事业，这就是最高的吉祥。

18. Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
anavajjāni kammāni,
etaṃ maṅgalam-uttamaṃ.
达南加 达马加立亚 加,
尼安大卡南加 山卡候;
阿那瓦加尼 卡曼尼,
黑旦 曼卡拉 木它曼。

19. Āratī viratī pāpā,
majjapānā ca saṃyamo;
appamādo ca dhammesu,
etaṃ maṅgalam-uttamaṃ.
阿拉提 为拉提 爸爸,
马加爸南 加 山亚莫;
阿爸马都 加 达美苏,
黑旦 曼卡拉 木它曼。

20. Gāravo ca nivāto ca,
santutṭhī ca kataññutā;
kālena dhammassavanaṃ,
etaṃ maṅgalam-uttamaṃ.
卡拉窝 加 尼瓦头 加,
山度地 加 卡大扭大;
卡内那 达马沙瓦南,
黑旦 曼卡拉 木它曼。

21. Khantī ca sovacassatā,
samaṇānañca dassanaṃ;
kālena dhammasākacchā,
etaṃ maṅgalam-uttamaṃ.
看地 加 收瓦加沙大,
山马南南 加 大沙南;
卡内那 达马沙卡加,
黑旦 曼卡拉 木它曼。

18. Generosity, righteous practice, supporting one's relatives and blameless actions. This is the highest blessing.

宽厚，正直，爱护亲人，不做坏事，这就是最高的吉祥。

19. Abstaining from evil thoughts, abstaining from evil deed and speech, restraint from intoxicants and not-neglecting wholesome acts. This is the highest blessing.

不怀恶意，不做坏事，不出恶言，不喝酒吸毒，行为健康，这就是最高的吉祥。

20. Being respectful, humble, contented, grateful and listening to the Dhamma at a suitable time. This is the highest blessing.

恭敬，谦虚，知足，感恩，适时聆听佛法，这就是最高的吉祥。

21. Being patient, obedient, meeting the monks and discussing the Dhamma on suitable occasions. This is the highest blessing.

耐心，顺服，适时请教僧人，讨论佛法，这就是最高的吉祥。

**22. Tapo ca brahmacariyañca,
ariyasaccāna dassanaṃ
nibbāna sacchikiriya ca
etaṃ maṅgalam-uttamaṃ.**

大坡 加 不拉马加里央加,
阿里亚沙加那 达沙南;
尼巴那 沙及给立亚 加,
黑旦 曼卡拉 木它曼。

**23. Phutṭhassa lokadhammehi,
cittaṃ yassa na kampati;
asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalam-uttamaṃ.**

布达沙 落卡达美衣,
及旦 亚沙 那 甘爸地;
阿守干 为拉占 给满,
黑旦 曼卡拉 木它曼。

**24. Etādisāni katvāna,
sabbattha maparājitā;
sabbattha sotthiṃ gacchanti;
taṃ tesam maṅgalam-uttamaṃ.**

黑大地沙尼 卡大瓦那;
沙爸大 马爸拉吉大;
沙爸大 守丁 卡将地;
旦 铁山 曼卡拉 木它曼

Maṅgala suttaṃ niṭṭhitaṃ.

曼卡拉—苏当 尼地当

22. Having subdued evil actions, leading a noble life, seeing the Noble Truths and realization of Nibbāna. This is the highest blessing.

摒弃恶行，生活高尚，领悟真理，达到超脱，这就是最高的吉祥。

23. The mind of a worthy one (an Arahant), confronted with the eight worldly conditions is not shaken. It is sorrowless, stainless and secure. This is the highest blessing.”

一个值得尊敬的人的思想（阿罗汉圣者），在世间八种情况面前毫不动摇。没有悲伤，没有瑕疵，无比安心，这就是最高的吉祥。

24. Having fulfilled such blessings these being are victorious everywhere and gain happiness everywhere. These are the highest blessings for them.

实践这些吉兆的人，无往不利，无处不乐。这就是最高的吉祥。

Here ends the Discourse on the Blessings.

吉祥经到此结束。

INTRODUCTION TO RATANA SUTTA – DISCOURSE ON THE PRECIOUS JEWELS

When the Buddha was residing at Rājagaha, three kinds of terrible disasters struck the city of Versālī. The people were faced with the dangers of extreme hunger, disease and harm by evil spirits.

Then thousands of people died helplessly in the city and they were desperate for help in such a situation.

Someone suggested to invite the Buddha, the Great Compassionate One. Together with the community of monks, including Venerable Ānanda the Buddha went to the city. When they arrived there, torrential rains poured down and swept away the dead bodies and other evil things.

The Buddha taught the Ratana Sutta (Discourse on the Precious Jewel) to Venerable Ānanda and instructed him to walk around the city and recite this protective discourse and to sprinkle holy water from alms bowl of the Lord in order to bless the whole city.

After the blessing of the city, all disasters vanished and eventually disappeared.

Thereafter the Venerable Ānanda reported all that happened in the city to the Buddha, who was waiting for him at the City Hall of Vesālī. There the Buddha recited the same discourse and explained the gracious value of this Paritta to His disciples who were present.

拉达那苏达---珍宝经简介

当佛陀在拉加各哈居住时，三种可怕的灾祸降临到威沙利城。当地人面临饥荒、疾病和恶魔的侵扰。

那时候几千城里人无助地死去，周围的人却爱莫能助。

有人建议向伟大慈悲的佛陀求助。佛陀听说后，和阿难达等一群僧人一起前往威沙利城。他们到达时，天突然下起大雨来，把死尸和其他恶物都冲走了。

佛陀把珍宝经教授给阿难达尊者，然后叫他走遍全城，边走边背诵这条保护经文，同时喷洒佛陀化缘碗里的圣水来保佑这个城市。

这样一来，所有的灾难都消失了。

后来阿难达尊者向在威沙利城行政大厅等候的佛陀报告这个奇迹。佛陀当场背诵了这一段经文，并向在场的僧众解释了这保护经的价值。

这段经文常被称为三宝的光辉德行；即佛陀、佛法和僧伽。诵读它可以消除疾病、恶魔和饥荒带来的危险。

这段经文出自古达卡帕达经和尼帕塔经。

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Kaba-Aye, Yangon.

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(2) RATANASUTTA

拉达那 苏达

25. Paṇidhānato paṭṭhāya tathāgatassa dasa pāramiyo,
dasa upapāramiyo,
dasa paramattha pāramiyoti samattimsa pāramiyo,
pañca mahāpariccāge, lokatthacariyaṃ
ñātatthacariyaṃ buddhatthacariyanti tisso cariyāyo
pacchimabhava gabbhavokkantim
jātim abhinikkhamanam
padhānacariyaṃ bodhipallaṅke māravijayaṃ
sabbaññutaññāṇappaṭivedham
dhammacakkappavattanam,
nava lokuttaradhammeti sabbepi-me
buddhagūṇe āvajjetvā
vesāliyā tisu pākārantaresu tiyāma rattim
parittam karonto āyasmā ānandatthero viya
kāruññacittam upaṭṭhapetva: -

爸你达那多 爸打亚 达达卡达沙 打沙 爸拉米有，
打沙 乌爸爸拉米有，
打沙 爸拉马达 爸拉米有地 山马丁沙 爸拉米有，
班加 马哈爸立加给，罗卡打加立央
尼安打达加立央 不打达加立安地 铁守 加立亚有
爸及马爸位 卡爸我看丁
加丁 阿必尼卡马南
爸打那加立央 伯地爸兰给 马拉位加央
沙爸扭打尼安那爸地位当
达马加卡爸瓦打南
那瓦 罗古打拉达美地 沙倍必-美
不打古内 阿瓦及打瓦
位沙立亚 地数 爸卡然打内数 地央马 拉丁
爸立担 卡罗多 阿央沙马 阿南达地罗 位亚
卡如尼安姐担 乌爸打必打瓦

(2) DISCOURSE ON THE PRECIOUS JEWELS

珍宝经

25. Having reflected upon all the virtues of the Buddha "commencing from the time of His aspiration for Buddhahood in the presence of Buddha Dīpaṅkara; his practices of the thirty perfections comprising ten ordinary perfections, ten superior perfections and ten supreme perfections, the five sacrifices; the three modes of practice comprising the practice for the welfare of the world, for the welfare of relatives, and for the benefit of Buddhahood, and in His last Life, taking conception in His mother's womb, His birth, renunciation, practice of austerity, victory over Mara (five kinds of evil) under the Bodhi tree, to the realization of Omniscience, turning of the wheel of truth and the nine supramundane states." Venerable Ānandā, the Elder had compassionately recited the protective discourse of the Ratana Sutta, throughout the three watches of the night within three walls of Vesālī City. As the Venerable Ānanda did, may we recite this Paritta.

回顾了所有这些佛陀的德行后

“从他在迪盘卡拉佛面前发誓想成佛开始：佛陀已经达到了全部30种完美的境界，它们是：10种一般的完美，10种高级的完美和10种至高的完美，5种牺牲，为了世间福利、为了亲属福利、为了成佛的3种实践，他的最後一次轮回，在母亲的子宫里受孕而成，他的出生，他的舍弃，他的苦行，他在菩提树下战胜马拉（五种邪恶），他达到全知，他转动真理的轮盘和脱俗的9种境界”，可敬的阿难达长者，连续三个巡夜在威沙利城的三面墙里慈悲地念诵这段珍宝经。让我们也象阿难达一样，来诵读这段经文吧。

26. Koṭīsata saḥassesu,
cakka vālesu devatā;
yassā-ṇaṃ paṭiggaṇhanti,
yañca vesāliyā pure.

固地沙打 沙哈谢素，
加卡 瓦累素 累瓦打
亚沙-南 爸地卡那汉地，
养加 为沙里亚 不累

27. Rogā manussa dubbhikkha,
sambhūtaṃ tividhaṃ bhayaṃ;
khippa-mantaradhāpesi,
parittaṃ taṃ bhaṇāma he.

罗卡 马如沙 都必卡
山不担 地为当 伯养；
地爸 - 满达拉当被希，
爸利担 担 伯那马 黑

28. Yānīdha bhūtāni samāgatāni,
bhummaṇi vā yāni va antalikkhe;
sabbe va bhūtā sumanā bhavantu,
atho pi sakkacca suṇantu bhāsitaṃ.

亚你达 不旦你 沙马卡打尼
不马尼 瓦 亚尼 瓦 安达立开；
沙被 瓦 不打 素满那 爸望都
阿都 必 沙卡加 素南都 爸希担

29. Tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karoṭha mānusiyaṃ pajāya;
divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā.

打是马 希 不打 尼沙美打 沙倍，
每担 卡柔打 马如希亚 爸加亚
地瓦 加 拉都 加 哈然地 也 爸连，
打是马 希 内 拉刚达 阿爸马打。

26. The gracious power of this protective discourse is accepted by the deities in the thousand billion universes and in the city of Vesālī.

这段佑护经的神奇法力已经被威沙利城和万亿宇宙间的神灵所认可。

27. By the power of this discourse, three types of disasters that broke out due to epidemic disease, inhuman beings and famine, quickly disappeared. Oh gentle ones! Let us recite this Paritta.

经文的法力，立刻消除了传染病、恶魔和饥荒这三种灾难。温柔的神灵啊！让我们来诵读这段佑护经文吧。

28. Whatsoever beings are assembled here, whether terrestrial or celestial, may they be happy; moreover may they attentively listen to these sacred words.

不管齐聚在这里的是什么生灵，凡间的还是天庭的，愿他们快乐；同时让他们用心地聆听这些神圣的教诲。

29. Therefore, oh deities, listen, all of you. Radiate loving kindness towards human beings. They bring offerings to you day and night. So protect them diligently.

因此，啊神灵，你们都注意听了！把慈爱撒向日夜供奉你们的人类吧。时刻保护他们。

30. Yam kiñci vittam idha vā huraṃ vā,
saggesu vā yam ratanam paṇītaṃ;
na no samam atthi tathāgatenā,
idampi buddhe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

养 给记 遇担 衣达 瓦 胡然 瓦
沙给苏 瓦 养 拉打那 爸尼当
那 罗 沙满 阿地 打打卡地那
衣担必 不地 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

31. Khayaṃ virāgaṃ amataṃ paṇītaṃ,
yad-ajjhagā sakyamunī samāhito;
na tena dhammena samatthi kiñci,
idampi dhamme ratanam paṇītaṃ,
etena saccena suvatthi hotu.

卡央 为拉干 阿马担 爸尼担
也打加卡 释迦摩尼 沙马衣多
那 铁那 担美那 沙马地 肯记
衣旦必 担美 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

32. Yam buddhaseṭṭho parivaṇṇayī sucim,
samādhim-ānantarikañña-māhu,
samādhinā tena samo na vijjati;
idampi dhamme ratanam paṇītaṃ,
etena saccena suvatthi hotu.

养 不但西多 爸立瓦那衣 苏京
沙马地马那打立卡尼亚 马胡
沙马地那 铁那 沙莫 那 为加地
衣旦必 担美 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

30. Whatever treasure there be either here or in the world beyond, or whatever precious jewel there be in the heavenly world, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this truth, may there be happiness.

无论在这个世界上或者以外的地方有什么财富，无论在天庭有多少珍贵的珠宝，没有一样能和佛陀媲美。最珍贵的珠宝在佛陀的身上。凭著这条真理，愿我们充满喜悦。

31. The peaceful Sage of the Sakyas realizes the Nibbāna, which is the cessation of suffering, free from passion, deathless and supreme. There is nothing equal to that State. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

和平的先知释迦明白极乐界（即解脱），达到了没有污秽、没有激情、永生和超群的境界。没有一样东西能比得上这种境界。这珍贵的珠宝也在佛法中。念著这条真理，愿我们充满喜悦。

32. The Supreme Buddha praised the pure concentration of the noble path and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

至尊的佛陀赞美这条高尚道路的纯正，并表示它能立刻见效。它的纯正无与伦比。这珍贵的珠宝也在佛法中。念著这条真理，愿我们充满喜悦。

33. Ye puggalā aṭṭha satam pasatthā,
cattāri etāni yugāni honti,
te dakkhiṇeyyā sugatassa sāvakā,
etesu dinnāni mahapphalāni;
idampi saṃghe ratanam paṇītam,
etena saccena suvatthi hotu.

也 不卡拉 阿打 沙打 爸沙打
加打立 爱打尼 尤卡尼 红地
铁 达气内亚 苏卡打沙 沙瓦卡
也地苏 地那尼 马哈花拉尼
衣担必 山给 拉打南 爸尼担
哎地那 沙街那 苏瓦地 好都

34. Ye suppayuttā manasā dalhena,
nikkāmino gotama sāsanamhi;
te pattipattā amataṃ vigayha,
laddhā mudhā nibbuti bhuñjamānā;
idampi saṃghe ratanam paṇītam,
etena saccena suvatthi hotu.

也 苏爸由打 马那沙 打内那
尼卡米诺 哥打马 沙沙南米
铁 爸地爸打 阿马担 为卡瞎
拉打 母达 尼不地 不加马那
衣担必 山给 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

33. The eight individuals, who are praised by the most virtuous, constitute four pairs; they are the disciples of the Buddha and most worthy of offerings; gifts made to them yield rich results. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

被圣人称赞的四对八种境界。他们是佛陀的弟子，值得供奉；而且供奉的收获会很大。这珍贵的珠宝就在僧伽里。仰仗这条真理，愿我们充满喜悦。

34. Those, who have strived on with a steadfast mind during the Dispensation of Gotama Buddha, have been liberated from passions; they have attained the highest state and the deathless state; they took delight in perfect peace, which is obtained without obligation. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

那些在佛陀的教规里坚定不移地前进的人和神，已经从激情中解脱出来；他们达到了最高的境界、永生的境界；他们在完全的安宁中得到无条件的喜悦。这珍贵的珠宝也在僧伽身上。念著这条真理，愿我们充满喜悦。

35. Yathindakhīlo pathavissito siyā,
catubbhi vātehi asampakampiyo;
tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati;
idampi saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

亚丁达给罗 爸打为希朵 希亚
加都比 瓦铁衣 阿山爸干比有
打都爸马 沙不立山 互打密
有 阿里亚沙加尼 阿为加 爸色地
衣担必 山给 拉打南 爸尼担
哎地那 沙街那 苏瓦地 好都

36. Ye ariyasaccāni vibhāvayanti,
gambhīra paññena sudesitāni;
kiñcāpi te honti bhusaṃ pamattā,
na te bhavaṃ aṭṭhamam-ādiyanti;
idampi saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

也 阿立亚沙加尼 为爸瓦养地
干必拉 爸尼那 苏地锡打尼
京加必 铁 红地 不散 爸马打
那 铁 巴望 阿打马马地养地
衣担必 山给 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

37. Sahā-v-assa dassana sampadāya,
tayassu dhammā jahitā bhavanti;
sakkāyadiṭṭhi vicikicchitañca,
sīlabbatam vā pi yad-atthi kiñci;

沙哈瓦沙 达沙那 山爸打亚
达亚苏 当马 加衣打 爸望弟
沙卡亚弟地 为及给及担加
吸拉巴旦 望笔 亚大地 给几

35. Just as the post is firmly planted in the earth, cannot be shaken by the winds from four directions; so, I declare that the righteous person is not shaken who thoroughly sees the Noble Truths. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

深深地插入泥土的柱子，是不会因为四面来风而动摇的；所以，我断言彻底地看清真理的正直的人是不能动摇的。这珍贵的珠宝也在僧伽身上。念著这条真理，愿我们充满喜悦。

36. Those who have comprehended the Noble Truths, well taught by the Buddha of profound wisdom, however extremely heedless they may be ; they do not take an eighth rebirth. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

那些在智慧的佛陀的教诲下已经理解真理的人，无论他们多么轻率，都不会轮回第八次。这珍贵的珠宝也在僧伽身上。念著这条真理，愿我们充满喜悦！

37. Similarly, with his attainment of the First Path, the three mental defilements are abandoned, namely, self-illusion, doubt and indulgence in wrong habits and practices. Also he abandons some other defilements.

同样的，找到真理之路的人和神，抛弃了三种精神污秽，即自我的妄想、疑虑和沈浸於不良习惯。他也抛弃了其它精神污秽。

38. Catūh-āpāyehi ca vip̐pamutto,
chaccābhi ṭhānāni abhabba kātum;
idampi saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

加都哈爸也喜 加 为爸母多
加加比 打那你 阿爸爸 卡通
衣担必 山给 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

39. Kiñcāpi so kamma karoti pāpakam,
kāyena vācā uda cetasā vā;
abhabba so tassa paṭicchadāya,
abhabbatā diṭṭapadassa vuttā;
idampi saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

给加比 搜 卡满 卡罗地 爸爸赶
卡也那 瓦加 乌达 借大沙 瓦
阿爸爸 搜 大沙 爸地加大亚
阿爸爸大 弟大爸达沙 无打
衣担必 山给 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

40. Vanappagumbe yathā phussitagge,
gimhāna māse paṭhamasmim̐ gimhe;
tathūpamaṃ dhammavaram̐ adesayi,
nibbānagāmim̐ paramaṃ hitāya;
idampi buddhe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

望那爸共被 样大 不喜打给
给马那 马喜 爸打马是敏 给美
打都爸满 当马望然 阿弟沙衣
尼巴那赶美 爸拉马 喜打亚
衣担比 不地 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

38. He is entirely free from the four woeful states and is incapable of committing the six major wrong actions. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

他完全脱离了四种不幸的境况，不再犯六大主要的错误。这珍贵的珠宝也在僧伽身上。念著这条真理，愿我们充满喜悦。

39. Although he may do evil action, either by body, speech or mind, he is incapable of hiding it. The Buddha has declared that hiding such a wrong doing is incapable of a person who has seen Nibbāna with Noble Path. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

无论他通过他的身体、言语还是思想犯下恶行，都无法隐瞒。佛陀已经断言，沿著真理的道路看到极乐世界的人是无法隐藏恶行的。这珍贵的珠宝也在僧伽身上。念著这条真理，愿我们充满喜悦。

40. Just as a woodland grove blossoms at the treetops in the first month of summer and delights with its impressive beauties, even so the sublime doctrine leads to Nibbāna, which was taught for the achievement of highest goal. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

林地的小树丛的树顶在夏天第一个月里鲜花怒放，在美不盛收的英姿中充满喜悦。通往极乐世界的庄严教义更是如此，它是为了达到极乐世界这个最终目标而教授的。这珍贵的珠宝也在佛陀身上。念著这条真理，愿我们充满喜悦。

41. Varo varaññū varado varāharo,
Annuttaro dammavaram adesayi;
idampi buddhe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

望罗 望拉纽 望拉都 望拉哈罗
阿怒打罗 当马瓦然 阿弟沙衣
衣担比 不地 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

42. Khīṇaṃ purāṇaṃ, nava n'atthi sambhavaṃ,
virattacittā-yatike bhavasmim;
te khīṇabījā avirulhichandā,
nibbanti dhīrā yathāyaṃ padīpo;
idampi saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

给南 不拉南 那瓦 那地 山巴我
为拉打及打 亚地给 爸瓦是美
铁 近那比加 阿为鲁利张达
尼绑地 地拉 亚打央 爸地博
衣担比 山给 拉打南 爸尼当
哎地那 沙街那 苏瓦地 好都

43. Yānīdha bhūtāni samāgatāni,
bhummaṇi vā yāni va antalikkhe;
tathāgataṃ deva manussa pūjitaṃ,
buddhaṃ namassāma, suvatthi hotu.

亚尼达 不达尼 沙马卡达尼
不马尼 瓦 亚尼 瓦 安达利给
打达卡担 地瓦 马怒沙 不及担
不担 南马沙马 苏瓦地 红都

41. The Glorious One (Buddha), who knows the glory, delivers the glory, brings the glory, peerlessly expounds the glorious doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

荣耀的佛陀，通晓荣耀、传播荣耀、携带荣耀，举世无双地解说荣耀的教义。这珍贵的珠宝也在佛陀身上。念著这条真理，愿我们充满喜悦！

42. Their past kamma (action) is exhausted and the new kamma arises no more; their minds are not attached to a future birth; they have extinguished the seed of rebirth; their desire for rebirth does not grow. These wise ones go forth for perfect peace, even as the lamp burns out. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

他们过往的因果已尽，新的因果不再出现；他们的思想和未来的轮回分离了；他们对轮回的欲望不再出现。那些智慧的人和神出世去追求完全的安宁，即使油灯已熄灭了。这珍贵的珠宝也在僧伽身上。念著这条真理，愿我们充满喜悦。

43. Whatsoever beings are assembled here, whether terrestrial or celestial, let all of us pay homage to the accomplished Buddha honoured by gods and men. May there be happiness.

无论在这里齐集的是什么生灵，尘世的还是天庭的，让我们向已经修成正果、人神共敬的佛陀致敬。愿我们充满喜悦。

**44. Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe;
tathāgataṃ deva manussa pūjitaṃ,
dhammaṃ namassāma, suvatthi hotu.**

亚尼达 不打尼 沙马卡大尼
不马尼 瓦 亚尼 瓦 安达累给
打达卡担 地瓦 马怒沙 不及担
当忙 那马沙马 苏瓦地 红都

**45. Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe;
tathāgataṃ deva manussa pūjitaṃ,
saṃghaṃ namassāma, suvatthi hotu.**

亚尼达 不打尼 沙马卡大尼
不马尼 瓦 亚尼 瓦 安达累给
打达卡担 地瓦 马怒沙 不及担
三敢 那马沙马 苏瓦地 红都

Ratana Suttaṃ Niṭṭhitaṃ.

拉塔那 苏当 尼地当

44. Whatsoever beings are assembled here, whether terrestrial or celestial, let all of us pay homage to the accomplished Dhamma honoured by gods and men. May there be happiness.

无论在这里齐集的是什么生灵，尘世的还是天庭的，让我们向已经修成正果、人神共敬的佛法致敬。愿我们充满喜悦。

45. Whatsoever beings are assembled here, whether terrestrial or celestial, let all of us pay homage to the accomplished Saṃgha honoured by gods and men. May there be happiness.

无论在这里齐集的是什么生灵，尘世的还是天庭的，让我们向已经修成正果、人神共敬的僧伽致敬。愿我们充满喜悦。

Here ends the Discourse on the Precious Jewel.
珍宝经到此结束。

INTRODUCTION TO METTA SUTTA – DISCOURSE ON LOVING KINDNESS

Once the Buddha was residing at Jetavana Monastery in Sāvatti to spend the Rain's retreat. Five hundred monks requested the Buddha to teach them on the subject of meditation.

After that the monks went to a distant forest, near Mt. Himavantā during the rainy season. They took shelter under huge trees as temporary residence and were engaged intensively in the practice of meditation.

By the virtuous power of the monks, the tree-deities were unable to live at the top of trees. So they were waiting for the return of their place, but they knew that the monks would continuously engage themselves in the practice of meditation without returning back to their monasteries.

At night the tree-spirits tried to frighten them by appearing in fearful forms and making frightful sounds. Consequently the monks decided that the place was not suitable for the practice of meditation.

They returned to the Buddha and informed Him about their difficulties and requested for another place for meditation. The Buddha instructed them to return to the same forest and taught them to recite the discourse on loving kindness and radiate it to all living beings.

Later the tree spirits were very much pleased with the monks' recitation and requested them to stay there. From then on the monks meditated peacefully without any further disturbances. They also received the affectionate care and respect from the tree-spirits.

Finally, all the monks realized perfect emancipation and became the Worthy Ones (Arahants).

This Discourse is found in the Khuddaka-pāṭha and Sutta-nipāta and it is normally used to radiate loving kindness towards all beings so that they are well and happy.

美达苏达——大悲经简介

有一回，佛陀在到舍瓦地国的吉它瓦纳寺去进行他的雨季隐居，五百个僧徒要他教导静坐。

过後僧徒们在雨季前往喜玛万塔山附近一个偏僻的树林。他们暂住在大树下开始认真地练习静坐。僧徒们的法力打扰了大树顶上的树神。树神们等著回他们的巢穴，僧人们却继续静坐而没有回到吉它瓦纳寺。

晚上树神们故意制造恐怖的形象和声音，僧人们於是认为那个地方不适合静坐。

僧徒们回到佛陀身边，说出他们的苦衷，希望到另外一个地方静坐。佛陀吩咐他们回到原来的树林里，教他们背诵恩泽万物的大悲经。

树神们听到大悲经後非常高兴，并要求僧人们留下来。那以後僧人们就不再受打扰，能安心地静坐，并得到树神们亲切的照顾和尊敬。

所有僧徒最後得到了完全超脱，成为阿罗汉圣者。

这篇经文出自古达卡 - 帕达经和尼帕塔经，常用来广播慈悲，祈求万物的快乐和健康。

(3) METTA SUTTA

美达 苏达

- 46. Yassānubhāvato yakkhā,
neva dassenti bhīsanam;
yamhi cevā-nuyuñjanto,
rattindivam-atandito.**

亚沙怒八望多 亚卡
内瓦 打先地 比沙南
养密 这瓦 怒用将多
拉丁地瓦曼丹地多

- 47. Sukham supatisutto ca,
pāpam kiñci na passati;
evamādi guṇūpetam,
parittam tam bhaṇāma he.**

苏干 苏爸地苏多 家
爸板 给及 那 爸沙地
哎瓦马地 古怒北担
爸利担 担 爸那马 黑

- 48. Karaṇīyam-atthakusalena,
yanta santam padam abhisamecca;
sakko ujū ca suhujū ca,
suvaco cassa mudu anatimānī.**

卡拉尼亚 马达古刹累那
央打 沙担 爸但 阿比沙美加
沙国 乌朱 加 苏乌朱家
苏瓦作 加沙 目都 阿那地马尼

(3) DISCOURSE ON LOVING KINDNESS

大悲经

46. By the glorious power of this Discourse, deities do not appear in frightful forms to a person who recites and practices this Sutta diligently day and night.

仰仗大悲经无比荣耀的法力，神灵不会对日夜勤奋地诵读这篇经文的人显露狰狞的面目。

47. He sleeps soundly and he does not have bad dreams. He is endowed with these qualities and others as well. Oh Gentle Ones! Let us recite this protective Sutta.

他不但睡得香，而且不做恶梦。他将被天赋于此种及其他品质。

文雅的神灵啊！让我们来念这条保护经吧。

48. He who wants to penetrate the state of perfect peace (Nibbana) and is skilled in his goodness, should practice the three kinds of training. He should be capable, upright, very upright, obedient, gentle and not conceited.

一个善良明智、盼望达到完美的境界的人应该从事三种训练：才能的训练，正直、绝对正直的训练，顺服、温柔和谦虚的训练。

49. Santussako ca subharo ca,
appa kicco ca sallahuka vutti;
santindriyo ca nipako ca,
appagabbho kulesva-nanugiddho.

山斗沙国 加 苏巴罗 加
阿爸 给作 加 沙拉胡卡 无地
山丁得力摇 加 你爸口 加
阿爸卡婆 古累是瓦那怒给多

50. Na ca khudda-mācare kiñci,
yena viññū pare upavadeyyum;
sukhino va khemino hontu,
sabbasattā bhavantu sukhittā.

那 加 古达马加累 给几
也那 为纽 爸累 乌爸瓦地有
苏起柔 瓦 给米柔 红都
沙巴沙打 爸弯都 苏给大大

51. Ye keci pāṇabhūtatthi,
tasā vā thāvarā va-navasesā;
dīghā vā ye va mahantā,
majjhimā rassakā aṇuka thūlā.

也 给记 爸那不打地
打沙 瓦 达瓦拉 瓦那瓦谢沙
地卡 瓦 也瓦 慢汉大
马记马 拉沙卡 阿怒卡 都拉

49. He should be contented, easily taken care of, having few activities, leading a life of thrift, and be controlled in his senses; he should be wise and not impudent and not be selfishly attached to lay people who have families.

他应该知足常乐，随遇而安，生活简单俭朴，有控制感官的能力；他应该明智，不放肆，不过分依恋有家室的人。

50. He should not commit even the slightest wrong, for which he might have been blamed by the wise. May all beings be happy and safe. May they be cheerful.

他不应该做出可能让其他智者有微词的错事。让所有的生灵快乐平安，喜悦无比！

51. Whatsoever living beings there be, weak or strong, long or big, medium or short, thin or fat.

任何生灵，体弱还是强壮，高大、中等还是矮小的，瘦还是肥。

52. **Ditṭhā vā ye va aditṭhā,
ye va dūre vasanti avidūre;
bhūtā vā sambhavesī va,
sabbasattā bhavantu sukhittā.**

迪达 瓦 也 瓦 阿地达
也 瓦 都累 瓦山地 阿为都累
不打 瓦 山爸为西 瓦
山爸沙打 巴望都 苏起大达

53. **Na paro param nikubbetha,
nātimaññetha katthaci na kañci;
byārosanā paṭighasañña,
nāñña maññassa dukkha miccheyya.**

那 爸罗 爸然 尼口北达
那地马尼达 卡大及 那 刚及
别亚罗沙那 巴地卡沙尼安
那尼安 马尼安沙 都卡 米这亚

54. **Mātā yathā niyaṃputta-
māyusā ekaputta manurakkhe;
evampi sabbabhūtesu;
mānasam bhāvaye aparimāṇam**

马塔 亚达 尼养不达
马友沙 哎卡不达 马怒然给
哎望比 沙巴不铁树
马南山 巴瓦也 阿巴利马南

52. Those, beings seen or unseen, those dwelling far or near, those who are already born or who are to be born, may all beings be entirely happy.

那些看得见的还是看不见的，住得远的还是住得近的，已经出生的还是没有出生的，让所有生灵无一例外地喜悦无比！

53. Let one not mislead another nor despise any one in any place. Let him not wish any harm to another by misdeed, bad speech and ill will.

不要在任何地方误导或者轻视任何人。让他不会通过恶行、恶言或者是恶意而让灾难降临到别人。

54. Just as a mother would protect her only child at the risk of her own life even so let him cultivate a boundless love in his heart towards all beings.

就像一个母亲为了保护她唯一的孩子而舍弃自己的性命那样，让他培养一颗对众生的博爱之心。

55. Mettañca sabbalokasmi,
mānasam bhāvaye aparimāṇam;
uddham adho ca tiriyañca,
asambādham averamasapattam

美但加 沙巴罗卡是美
马那山 巴瓦也 阿爸利马南
乌担 阿多 加 地力养加
阿山八但 阿为拉马山巴担

56. Tiṭṭham caram nisinno va,
sayāno yāvatāssa vita-middho;
etaṃ satim adhiṭṭheyya,
brahma metam vihāra-midha-māhu.

地担 加然 尼先罗 瓦
沙亚诺 亚瓦大沙 为达米多
哎担 沙地 阿地的亚
百拉马 美担 为哈拉 美达 马胡

57. Diṭṭhiñca anupaggamma,
sīlavā dassanena sampanno;
kāmesu vinaya gedham,
na hi jātuggabbhaseyya puna-reti.

立丁加 阿怒巴卡马
锡拉瓦 达沙累那 山巴诺
卡美苏 为内亚 给担
那 喜 加都卡爸洗亚 不那内地

Metta Suttam Niṭṭhitam
美达 苏当 尼地当

55. Let his thoughts of boundless love pervade the whole world-above, below and across; without restrictions, free of hate and free of enmity.

让他博爱的思想充满整个世界：地上的、地下的和中间的，不受阻碍地遍布每一个地方，没有恨，也没有敌意。

56. Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness of loving kindness. It was stated by the Buddhas as the Noblest Living in the Dispensation of the Buddha.

不管是站立、走路、坐下还是躺下，只要头脑清醒，他就应该有意识地培养慈悲的精神。这在佛陀的教规里被佛称为最尊贵的生活。

57. Not falling into wrong views, being virtuous and endowed with the first noble path, and discarding the attachment to sensual desires, he will definitely not be born again in this world.

不被错误的观点迷惑，有美德，深知成佛之道，抛弃对感官欲望的执著，他就不会再轮回到这个世界来了。

Here ends the Discourse on the Loving Kindness.
大悲经到此结束。

INTRODUCTION TO KHANDHA SUTTA – DISCOURSE ON BODY PROTECTION

The discourse on the Body Protection is mentioned in the Khandha Vaṭṭa Jātaka Story. According to the story, the Bodhisatta (the Buddha to be) was an ascetic in a previous life. He heard his fellow ascetics complaining about the dangers from snakes and other creatures. He therefore instructed them to recite this protective Khandha Paritta not only for protection against snakes, but also against other poisonous creatures.

According to the Cūlavagga Vinaya Piṭaka Text, this Sutta was composed by the Buddha, when a certain monk died of snake bite. The Buddha declared that this would not have happened if the monks had recited the discourse and radiated loving kindness to the four dragon-kings and other poisonous creatures.

This Paritta is also used for protecting against snakes, other creatures and many kinds of dangers and disasters.

看达苏达---身体保护经简介

身体保护经出自看答瓦它加它卡的故事。故事说佛陀未成佛时曾是一个苦行僧。他听其他苦行僧抱怨蛇和其他动物带来的危险。於是他教这些苦行僧背诵这段身体保护经，阻止蛇和其他有毒生物的进攻。

根据古拉瓦卡维那亚劈它卡一文，这段经文是在一个僧人被毒蛇咬死後由佛陀编写的。佛陀宣布，如果那个僧人念了这段经文并对四大龙王和其他有毒生物广播慈悲，他就不会出事。

人们念这条经来保护他们免受毒蛇、其他生物和各种危险及灾难的袭击。

(4) KHANDHA SUTTA

看达 苏达

- 58. Sabbāsīvisa jātīnaṃ,
dibbamantā gadaṃ viya;
yaṃ nāseti viṣaṃ ghoram,
sesāncāpi parissayaṃ.**

沙巴锡为沙 加地南
地爸忙担 卡当 为亚
养 那先地 为山 郭然
谢山加比 爸利沙央

- 59. Āṇākkhettamhi sabbattha,
sabbadā sabbapāṇinaṃ;
sabbasopi nivāreti,
parittaṃ taṃ bhaṇāma he.**

阿那给大米 沙巴达
沙巴达 沙巴爸尼南
沙巴苏比 尼瓦累地
爸立担 担 爸那马 黑

- 60. Virūpakkhehi me mettaṃ,
mettaṃ erāpathehime;
chabyāputtehi me mettaṃ,
mettaṃ kaṇhāgotamakehi ca.**

为鲁爸给喜 美 美担
每担 哎拉爸地喜美
加比亚布铁喜 美 美担
美担 看那国打马给喜 加

(4) DISCOURSE ON BODY PROTECTION

身体保护经

58. The divine charm (Mantra) and divine medicine destroy the terrible venom of all poisonous creatures.

这道神符和良方能消除任何剧毒动物的毒素。

59. Even so this protective Sutta has always neutralized the poison of creatures and protected all beings from danger in places within the range of the Buddha's Dispensation. Oh, Noble Ones! Let us recite this Paritta.

在佛陀教规的范围里，这篇保护经总是能中和生物的毒素，保护所有生灵。尊贵的神灵啊！让我们诵读这篇经文吧。

60. May my love be with Virupakkha dragons; with Erapatha dragons may there be my love. May my love be with Chabyāputta dragons, with Kanhagotamaka dragons may there be my love too.

愿我的爱与维路帕卡龙同在；
与哎拉帕发龙同在。
愿我的爱与查比亚普它龙同在，
也与看哈勾它玛卡龙同在。

61. Apādakehi me mettāṃ,
mettāṃ dvipādakehi me;
catuppadehi me mettāṃ,
mettāṃ bahuppadehi me.

阿爸打给喜 美 美担
美担 达为爸达给喜 美
加都爸的喜 美 美担
美担 巴胡爸的喜 美

62. Mā maṃ apādako hiṃsi,
mā maṃ hiṃsi dvipādako;
mā maṃ catuppaddo hiṃsi,
mā maṃ hiṃsi bahuppado.

马 忙 阿爸打国 阴锡
马 忙 阴锡 达为爸打国
马 忙 加都爸多 阴锡
马 忙 阴锡 巴胡爸多

63. Sabbe sattā sabbe pāṇā,
sabbe bhūtā ca kevalā;
sabbe bhadraṇi passantu,
mā kañci pāpa māgamā.

沙贝 沙大 沙贝 爸那
沙贝 不达 加 给瓦拉
沙贝 巴达拉尼 爸山都
马 根及 爸爸 马卡马

61. May my love be with footless creatures; with two footed creatures, may there be my love. May my love be with four footed creatures; with many footed creatures may there be my love.

愿我的爱和没有脚的生灵同在；
和两只脚的生灵同在。
愿我的爱和四只脚的生灵同在，
愿我的爱也和很多脚的生灵同在。

62. May footless creatures not harm me. May two footed creatures not harm me. May four footed creatures not harm me. May many footed creatures not harm me.

愿没有脚的生灵不要伤害我，
愿有两只脚的生灵不要伤害我。
愿四只脚的生灵不要伤害我，
愿很多只脚的生灵也不要伤害我。

63. All creatures, all breathing ones, and all beings without exception – may they all see pleasant things. May not any evil or any pain come to any one.

所有生灵，所有有呼吸的，
无一例外-----
愿他们都看到令人愉快的东西。
愿任何邪恶或灾难都远离他们。

64. Appamāṇo buddho,
appamāṇo dhammo;
appamāṇo saṃgho,
pamāṇa vantāni sarīsapāni;
ahi vicchikā satapadī,
uṇṇanābhī sarabū mūsikā.

阿爸马诺 佛陀
阿爸马诺 达摩
阿爸马诺 山过
爸马那 湾大尼 沙立沙爸尼
阿喜 为及卡 沙大爸立
翁那那比 沙拉布 母锡卡

65. Katā me rakkhā, kataṃ me parittam,
paṭikkamantu bhūtāni;
so haṃ namo bhagavato,
namo sattānaṃ sammāsambuddhānaṃ.

卡大 美 然卡，卡大 美 爸立担
爸地卡忙都 不大尼
苏 汉 南磨 爸卡瓦多
南磨 沙大南 山马山布大南

Khandha Suttaṃ Niṭṭhitam.

看达 苏当 尼地当

64. Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Sangha, but measurable are creeping creatures: snakes, scorpions, centipedes, spiders, lizards and mice.

佛陀深不可测！

佛法深不可测！

僧伽深不可测！

但蛇、蝎、蜈蚣、蜘蛛、蜥蜴和老鼠这些爬行动物都是可测的。

65. A protection has been made by me, a safeguard has been made by me. So may all dangerous creatures go away. I pay homage to the Buddha, I pay homage to the seven Fully Enlightened Ones.

我已经得到安全的保护，
所以让那些危险的生灵离开！
我向佛陀致敬，
我向七大完全觉悟者致敬。

Here ends the Discourse on the Body Protection
身体保护经到此为止。

INTRODUCTION TO MORA SUTTA — DISCOURSE ON BODHISATTA AS A PEACOCK

Once when the Buddha was residing at Jetavana monastery, he delivered the Jātaka Story about a golden peacock who was a Bodhisatta. He related this story to one of his disciples who had been enchanted by a woman.

At one time a golden peacock (a Bodhisatta) lived on the golden hill of Daṇḍaka in the Himalaya mountain. In the morning, while watching the sunrise the peacock chanted the divine mantra. After that he went about searching for food. In the evening at sunset, the bird did the same and then went to sleep.

One day Queen Khemā of Benares dreamed that she heard a peacock giving a discourse. She requested the King to bring the peacock to the palace so that she could listen to his doctrine in real life. The King then sent the hunter to catch the bird. But by the protective power of the divine mantra, the trap would not work.

For seven years the hunter could not succeed. Eventually he died and it was followed by the queen's death. The king was angry with the bird. He made an inscription saying that whosoever would eat the flesh of the peacock, would be young and immortal always.

So several successive rulers of the kingdom attempted to capture the bird, but all were in vain. The seventh successor to the king sent a clever hunter, who had a charming peahen, which could sing very sweetly. Early one morning the hunter set up the snare with the peahen in front of the peacock and the bird was tempted. It approached her without chanting the Mantra and was caught in the snare.

The hunter happily presented it to the king. The king was delighted at the Bird's beauty. He placed it on a royal seat and had a conversation with it.

The peacock asked the king why he was caught. The king said that the former king left an inscription saying that whosoever eat its flesh could be young and immortal. The peacock said that in his previous life, he observed the five precepts strictly and as a result his body became golden in colour.

The story of the previous life was explained by the peacock in detail as well as the power of the divine mantra. The king was very pleased. The bird was released to fly back to the golden hill of Daṇḍaka.

This discourse is generally recited for safety and as a protection against being trapped or imprisonment. It is found in the Khuddaka Nikāya Pāli text and the Jātaka Story.

磨然苏达---孔雀经简介

从前佛陀住在吉它瓦那寺的时候，他的一个僧徒迷上了一个女人，佛陀於是给他讲了一个自己未成佛还是金孔雀的时候的加它卡故事。

金孔雀（未成佛）时曾经一度住在喜玛拉雅山的担达卡金山中。清早，看著太阳徐徐升起，金孔雀念起了神圣的经文。接著他就去四处觅食。晚上太阳下山时，金孔雀念完经文才去睡觉。

一天，贝纳累斯的克玛皇后梦见自己听到一只孔雀在讲经。她要求国王把孔雀带到皇宫里来，让她真正地听金孔雀讲经。国王於是派出猎人去捕捉金孔雀。但是因为孔雀每天念的保护经文充满了神圣的法力，猎人设下的陷阱捉不到孔雀。

整整七年过去了，猎人们都无法捕到金孔雀。国王和皇后先後去世。国王临终前对此感到非常生气。他题字说谁吃到孔雀的肉，就会青春永驻、长生不老。

於是继位的多位国王先後想办法捕捉孔雀，但都没有成功。第七个国王派了一个聪明的猎人去，猎人有一只迷人而且歌声动听的雌孔雀。一天清早猎人设下陷阱，并让雌孔雀来到金孔雀面前引诱它。金孔雀没有念经文就走近雌孔雀，於是当场落入陷阱。

猎人高兴地把金孔雀献给国王。国王看到漂亮的孔雀喜出望外。他把神鸟放在一个宝座上，坐在他的旁边和它交谈。

孔雀问国王为什么要捉它。国王说前任国王题了字，说谁吃到金孔雀的肉，就会青春永驻、长生不老。孔雀说它前世严守五戒，所以今生身体变成金色。

孔雀向国王详叙了它前世的故事和它念的经文的法力，国王非常高兴。他释放了孔雀，孔雀於是飞回担达卡金山。

念这条经文通常可以避免落入陷阱或者被囚禁。它出自古达卡 尼卡亚巴利经文的加它卡故事。

(5) MORA SUTTA

磨然 苏达

66. **Pūrentaṃ bodhi sambhāre,
nibbattaṃ mora yoniyāṃ;
yena saṃvihitā rakkhaṃ,
mahāsattaṃ vanecarā.**

不累担 婆立 山巴累
尼巴达 磨拉 有尼央
也那 山为喜达 拉看
马哈沙担 瓦尼加拉

67. **Cirassaṃ vāyamantāpi,
neva sakkhimsu ganhitum,
"brahmamantan" ti akkhātaṃ,
parittaṃ taṃ bhaṇāma he.**

及拉沙 瓦央忙大比
内瓦 沙给树 卡尼都
“伯那马马担” 弟 阿卡担
爸立担 担 巴那马 黑

68. **Udetayaṃ cakkhumā ekarājā,
harissa vaṇṇo pathavippa bhāso;
taṃ taṃ namassāmi harissa vaṇṇaṃ
pathavippa bhāsaṃ
tayājja guttā viharemu divasaṃ.**

乌地铁央、加古马 黑卡拉加
阿立沙 瓦诺 爸达为爸 巴守
担 担 那马沙米 哈立沙 瓦南
爸打为爸 巴山
铁亚加 古打 为哈雷母 地瓦沙

(5) DISCOURSE ON BODHISATTA AS A PEACOCK

孔雀经

- 66. The Great Being (Bodhisatta), who was reborn as a peacock while he was fulfilling the necessary three grades of perfections for Buddhahood, has recited this Paritta for his own protection.**

佛陀（未成佛）时，为了达到成佛要求的三级完美而投胎成一只孔雀时，他念这篇经文来保护自己。

- 67. The hunters tried to capture it for a long time, but could not because of the chanting of this Paritta, which is said to be like a divine Mantra.**

Oh, Noble Ones! Let us recite this Paritta now.

虽然猎人尝试了很长时间，却还是因为这条经文的法力而捉不到孔雀。尊贵的神灵啊！让我们现在来念这条经吧。

- 68. There rises the sun, which gives eyes to the whole world to see. It is the sole king, golden and bright all over the earth. I pay respect to the sun, golden and bright all over the earth. Being protected by you, we will live safely the whole day.**

赐予万物眼睛的太阳升起来了。它是唯一的国王，金色的亮光照遍地球。我向太阳致敬，金色的亮光照遍地球。在你的保护下，我们整个白天都能安然度过。

69. Ye brāhmaṇā vedagū sabbadhamme,
te me namo, te ca maṃ pālayantu;
namatthu buddhānaṃ, namatthu bodhiyā,
namo vimuttānaṃ, namo vimuttiyā;
imaṃ so parittaṃ katvā, moro carati esanā.

也 别马那 为打古 沙巴达美
铁 美 南磨, 铁 加 满 爸拉羊都
南马都 布达南, 南马都 布地亚
南磨 为母大南, 南磨 为母地亚
因马 守 爸立担 卡打瓦, 磨罗 加然地 哎沙南

70. Apetyaṃ cakkhumā ekarājā,
harissa vaṇṇo pathavippa bhāso;
taṃ taṃ namassāmi harissa vaṇṇaṃ
pathavippabhāsaṃ,
tayājja guttā viharemu rattim.

阿被打央 加古马 哎卡拉加
哈立刹 瓦诺 爸打为爸 巴守
担 担 南马沙米 哈立沙 瓦南
爸打为爸巴山
打亚加 固打 为哈雷母 拉丁

71. Ye brāhmaṇā vedagū sabbadhamme,
te me namo, te ca maṃ pālayantu;
namatthu buddhānaṃ, namatthu bodhiyā,
namo vimuttānaṃ, namo vimuttiyā;
imaṃ so parittaṃ katvā, moro vāsa makappayi.

也 别马拉 为达古 沙巴达美
铁 美 南磨, 铁 加 满 爸拉羊都
南马都 布达南, 南马都 布地亚
南磨 为母达南, 南磨 为母地亚
因马 守 爸立担 卡大瓦, 磨罗 湾山 马卡比衣

Mora Suttaṃ Niṭṭhitaṃ 磨然 苏当 尼地当

69. I pay homage to those Most Purified Ones, who have comprehended all Dhammas. May they protect me. Let there be homage to the Blessed Ones, let there be homage to Supreme Enlightenment of the Buddhas, let there be homage to those who have become free from bondage. Let there be homage to the five kinds of emancipation. That peacock having made this protection went about to search for food.

我向那些能理解全部佛法的最纯洁的人和神致敬。让他们保护我。向吉祥的人和神致敬，向完全觉悟的众佛致敬，向那些从束缚中解脱出来的人致敬。向五种解脱致敬。得到这些保护後，孔雀就开始到处觅食。

70. There sets the sun, which gives eyes to the whole world to see, which is the sole king, golden and bright all over the earth. I pay respect to that sun, golden, and bright all over the earth. Being protected by you, we will live safely the whole night.

赐予万物眼睛的太阳下山了。它是唯一的国王，金色的亮光照遍地球。我向太阳致敬，金色的亮光照遍地球。在你的保护下，我们整个黑夜都能安然度过。

71. I pay homage to those Most Purified Ones, who have comprehended all Dhammas. May they protect me. Let there be homage to the Blessed Ones, let there be homage to Supreme Enlightenment of the Buddhas, let there be homage to those who have become free from bondage. Let there be homage to the five kinds of emancipation. That peacock made this protection and then went to sleep.

我向那些能理解全部佛法的最纯洁的人和神致敬。让他们保护我。向吉祥的人和神致敬，向完全觉悟的众佛致敬，向那些从束缚中解脱出来的人致敬。向五种解脱致敬。得到这些保护後，孔雀就去睡觉了。

Here ends the Discourse on the Bodhisatta as a Peacock.
孔雀经到此结束。

INTRODUCTION TO VAṬṬA SUTTA – DISCOURSE ON THE BODHISATTA AS A QUAIL

Once upon a time, the Buddha, accompanied by his disciples, went round for alms-food through a certain village in Māgadha. On their return, they came to a place where the forest fire broke out; the monks fled towards the Buddha and saw him standing untouched by the raging flames.

When they praised Him for His miraculous powers, the Lord explained to them that it was due to the power of a statement of truth.

In His previous life, the Bodhisatta (the Buddha to be) had been a quail. When a forest fire was burning out of control, all creatures ran away, fearing for their lives, including his own parents. The young baby quail left helpless in the nest. Thereupon he contemplated on the virtues of past Buddhas and made a matchless statement of truth in his present life with great determination. The forest fire passed over him in a spot of sixteen lengths away. This place lasts for the entire world cycle and possesses great power.

This discourse is generally used for protection against fire and it is found in the Jātaka, Cariyapitaka and Khuddaka Nikāya Pāli text.

瓦它苏达---鹑鹑真理宣言经简介

从前，佛陀和他的僧徒在马各达一个村庄化缘。回来时，他们遇到了一场失控的森林大火；僧徒们纷纷逃向佛陀，却看见佛陀在火焰的包围下毫发无伤。

当僧徒们称赞他的法力时，佛陀解释说，这是由於真理宣言的缘故。

佛陀在未成佛时曾是一只鹑鹑。当一场森林大火失控时，所有生灵都逃命去了，包括他自己的父母。只剩下他一只幼小的鹑鹑无助地留在窝里。他於是开始沈思过往的佛的功德并确定了今生独一无二的真理宣言。大火在离开鹑鹑16公顷的地方烧过。这个地方因此具有伟大的法力，持续了整个世界周期。

人们常常念这篇经文来防止火患。这篇经文出自加它卡、卡里亚皮它卡和苦达尼尼卡亚巴利经文。

(6) VATṬA SUTTA

瓦它 苏达

72. Pūrentaṃ bodhi sambhāre,
nibbattaṃ vaṭṭa jātiyaṃ;
yassa tejena dāvaggi,
mahāsattaṃ vivajjayi.

布累担 博立 山巴累，
尼巴担 我打 加地央；
亚沙 铁及那 达瓦机，
马哈沙担 为娃加衣。

73. Therassa sārīputtassa,
loka nāthena bhāsitaṃ;
kappaṭṭhāyima mahātejaṃ,
parittaṃ taṃ bhaṇāma he.

铁拉沙 沙立不打沙，
罗卡 那跌那 巴锡担；
卡爸达因 马哈铁将，
爸立担 担 爸那马 黑。

74. Atthi loke sīlaguṇo,
saccaṃ soceyya-nuddayā;
tena saccena kāhāmi,
saccakiriya-manuttaraṃ.

阿弟 罗给 锡拉古诺，
沙加 索谢亚 怒打亚；
铁那 沙谢那 卡哈米，
沙加给利亚 马怒达然。

(6) DISCOURSE ON THE BODHISATTA AS A QUAIL

鹤鹑真理宣言经

72. By the power of this Paritta, the forest fire passed over the great being who had been reborn as a quail while he was fulfilling the perfections for Buddhahood.

借助保护经的法力，森林大火绕过未成佛前而投胎成一只鹤鹑的佛陀。

73. This Discourse was delivered by the Lord of the World to Venerable Sāriputta. It lasts for the entire world cycle and it possesses great power. Oh, noble ones! Let us recite this Paritta now.

这篇经文是佛陀对僧人萨里普它说的。它具有巨大的法力，能延续整个世界周期。高贵的神灵啊！让我们现在就来诵读这篇经文吧。

74. There are in the world the virtues of morality, truthfulness, purity, loving kindness and compassion. By the Truth of Dhamma, I will make a matchless statement of truth.

这个世界有道德、真诚、纯洁、慈悲和同情。在佛法的真理面前，我发表真理的宣言。

75. Āvajjetvā dhamma balam,
saritvā pubbake jine;
sacca balam-avassāya,
sacca kiriyam-akāsaham.

阿娃街打瓦 达马 巴然，
沙利达瓦 不巴给 记内；
沙加 巴拉马瓦沙亚，
沙加 气利亚 马卡沙汉。

76. Santi pakkhā apatanā,
santi pādā avañcanā;
mātā pitā ca nikkhantā,
jātaveda paṭikkama.

山地 爸卡 阿爸达那，
山地 爸达 阿为加那；
马达 比打加 尼刚打，
加打为达 爸地卡马。

77. Saha sacce kate mayham,
mahāpajjalito sikhī;
vajjesi solasa karīsāni,
udakam patvā yathā sikhī;
saccena me samo natthi,
esā me saccapāramī.

沙哈 沙街 卡迪 媒沙，
马哈爸加立多 锡气；
望街西 索拉沙 卡立沙尼，
乌达刚 爸达瓦 亚达 西气；
沙街那 美 沙莫 那地，
哎沙 美 沙加爸拉米。

Vaṭṭa Suttam Niṭṭhitam 瓦它 苏当 尼地当

75. Having reflected upon the strength of the Dhamma and having remembered the Victorious Ones of former time, I made a matchless statement relying on the strength of truthfulness:

思考过佛法的力量和以前修炼成功的佛後，我诚恳地发表宣言。

76. I have wings, but I can't fly. I have feet, but I can't walk. My mother and father have left me. Oh forest fire! Retreat.

我有翅膀，却不能飞。我有脚，却不能走路。我的父母抛弃了我，啊森林大火！撤退吧。

77. As soon as I have made this statement of truth, the great flames of the fire avoided me for sixteen lengths (hectares), like a fire touching water. There is nothing equal to my truth. This is my perfection of truth.

我刚发表了真理的宣言，大火的熊熊火焰立刻在离开我16公顷的地方开始撤退，好象火遇到了水。我真理的誓言无与伦比。这就是我对真理的完善。

Here ends the Discourse on the Bodhisatta as a Quail.
鹌鹑真理宣言经到此结束。

INTRODUCTION TO DHAJAGGA SUTTA – DISCOURSE ON THE CREST OF BANNER

When the Blessed One was staying at monastery of Anāthapiṇḍika, in Jeta's Grove near Sāvātthi, He spoke to the monks as follows: "Long ago there was a fierce battle between large group of devas (gods) and asuras (titans). The king of the gods told his men that should they become frightened, they need only look up at his crest of banner and those of other three kings of gods- Pajāpati, Varuṇa and Īsāna. Then the rising of fear, panic and tingly sensation of the flesh would be overcome."

But the Buddha added that they might or might not be successful because these kings of heaven are not yet free from passion, hatred and delusion. If they look up at the Buddha's crest they could be successful because the Buddha is free from passion, hatred and delusion.

Hence the Lord instructed his disciples to remember the Buddha, the Dhamma and the Sangha with all the glorious virtues. By doing so, any kind of fear, panic or tingly sensation of the flesh will disappear definitely because the Buddha, unlike Sakka, is supremely Enlightened and is free from passion, hatred and delusion. He is also without fear, panic or fright and he does not flee (runaway).

This discourse is normally recited for protection against fear and horror. It is also recited for protection during a battle or in time of war.

Some physicians recite the virtues of the Triple Gem to empower the medicine to be potent and effective. Some criminal and political prisoners also recite this discourse as a way of obtaining their release.

This Paritta is based on the Sakka Story as found in Saṃyutta Nikāya Text.

达加卡苏达---旗顶经简介

当佛陀居住在舍瓦地国附近吉它小丛林的阿那达贫地卡寺院里时，他对僧徒们说：“很久以前天公和众神之间进行了一场激烈的战斗。众神之王告诉他的军队，如果他们感到害怕，只要抬头看他或者是其他三个大王帕加帕蒂、瓦如纳和伊萨那的旗顶，就可以克服肉体的恐惧。”

但是佛陀接著说，军队这样做，也许可以克服恐惧，也许不可以，因为这些天庭的大王本身并没有摆脱激情、憎恨和幻觉。但是如果军队抬头看佛陀的头冠就一定能克服恐惧，因为佛陀已经完全摆脱了激情、憎恨和幻觉。

佛陀於是教导他的僧徒把佛法僧和其他荣耀的美德一起记牢。这样，任何一种肉体的恐惧就会绝对消失，因为佛陀不象众神之王萨卡，他已经觉悟而且摆脱了激情、憎恨和幻觉。同时他勇敢无畏，绝不逃跑。

人们通常念这篇经文来消除恐惧，或者在战斗的时候和战争年代寻求保护。

一些医生念三宝的美德来加强药效。一些罪犯和政治犯也念它来祈求得到释放。

这篇经文出自山幽塔尼卡亚经文的萨卡的故事。

(7) DHAJJAGGA SUTTA

达加卡 苏达

**78. Yassā-nussaraṇenāpi,
antalikkhepi pāṇino;
paṭiṭṭham-adhigacchanti,
bhūmiyaṃ viya sabbathā.**

亚沙 怒沙拉内那比，
安达立给比 巴尼诺；
爸地达马地卡将地，
不米央 为亚 沙巴打。

**79. Sabbupaddava jālamhā,
yakkha corādisambhavā;
gaṇanā na ca muttānaṃ,
parittaṃ taṃ bhaṇāma he.**

沙布爸达瓦，加拉马，
亚卡 做然立沙巴瓦；
卡那那 那 加 木打南，
爸立担 担 伯那马 黑。

**80. Evaṃ me sutam
ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme.**

黑望 美 苏担
哎刚 沙马央 爸卡娃 沙瓦地央 为哈拉地
街达瓦内 阿那达冰立卡沙 阿拉美。

(7) DISCOURSE ON THE CREST OF BANNER

旗顶经

78. By merely remembering this discourse, the beings will get a foothold even when they are in the skies, just like there is a foothold on the earth.

只要记住这条经文，天庭的生灵和凡间的一样，都可以站稳脚跟。

79. Due to the power of this Paritta, those who recite it can be freed from the network of all dangers created by devils, thieves and so on. The number of such beings who are saved from danger is indeed innumerable.

Oh Noble Ones! Let us recite this Paritta.

借助这条经文的法力，念经的人可以脱离所有恶魔和盗贼等带来的危险。获得解救的人确实是不计其数。尊敬的神灵啊！让我们来念这篇经文吧。

80. Thus have I heard. At one time the Blessed One was staying at the monastery of Anāthapindika in Jeta Grove near Sāvatthi.

我听过这样一个故事：从前佛陀住在舍瓦地国附近的吉它小丛林的阿那达贫地卡寺院里。

81. Tatra khò bhagavā bhikkhū āmantesi
 "bhikkhavo" ti,
 "bhaddante" ti te bhikkhū bhagavato paccassosum.
 bhagavā etadavoca –
 bhūtapubbam bhikkhave devāsura saṅgāmo
 samupabyūlho ahosi.
 atha kho bhikkhave sakko devānamindo
 deve tāvatimse āmantesi –
 "sace mārisā devānam saṅgāmagatānam
 uppajjeyya
 bhayaṃ vā chambhitattam vā lomahaṃso vā,
 mameva tasmim samaye dhajaggam ullokeyyātha;
 mamam hi vo dhajaggam ullokayataṃ
 yaṃ bhavissati bhayaṃ vā chambhitattam vā
 lomahaṃso vā, so pahīyissati.

大特拉 国 巴卡瓦 比谷 阿满跌西
 比卡握 地，
 爸达跌 地 铁 比谷 巴卡瓦多 巴加收收。
 巴卡瓦 哎打达我家
 不打布帮 比卡为 地瓦苏拉 山卡摩
 沙母爸标罗 阿喉西。
 阿达 扣 比卡为 沙口 地瓦那美多
 铁为 达瓦丁谢 阿曼跌西
 沙谢 马利沙 立瓦南 山卡马卡达南
 乌爸街亚
 爸央 瓦 将比打担 瓦 罗马汉收 瓦，
 马美瓦 打是敏 沙马也 达加刚 乌罗给亚达；
 马满 嗨，我 达加刚 乌罗卡亚担
 央 爸为沙地 爸央 瓦 将比打担 瓦
 罗马汉收 瓦，收 爸衣衣沙地。

81. There the Blessed One addresses the monks saying, "Monks", and they replied, "Lord." The Blessed One spoke as follows: "Monks, long ago, there was battle between a group of devas (gods) and a group of asuras (titans). Then the King of Devas, addressed the devas of Tāvātimsa saying, "Dear Sirs, if in you who have joined the battle there should arise fear, trembling, or horror (hair standing up), just look at the crest of my banner, and those who look at the crest of my banner, in them the fear, trembling or horror that arise will disappear.

佛陀对僧徒们说：“和尚们”，僧徒们回答：“佛陀。”佛陀说：“和尚们，很久以前，天公和众神之间进行了一场激烈的战斗。众神之主对塔瓦蒂萨的神说：‘亲爱的先生们，你们参加战斗时如果感到害怕、发抖或者汗毛直竖的话，只要抬头看著我的旗顶。这样就能克服所有的害怕、发抖或者汗毛直竖。

82. No ce me dhajaggam ullokeyyātha,
atha pajāpatissa devarājassa
dhajaggam ullokeyyātha.
pajāpatissa hi vo devarājassa
dhajaggam ullokayatam
yam bhavissati bhayam vā chambhitattam vā,
lomahamso vā, so pahīyissati.

诺 谢 美 达加刚 乌罗给亚担，
阿打 爸加爸地沙 立瓦拉加沙
达加刚 乌罗给亚达。
爸加爸地沙 衣 握 立瓦拉加沙
达加刚 乌罗卡亚担
央 爸为沙地 爸央 瓦 将比打担 瓦，
罗马汉收 瓦，收 爸衣衣沙地。

83. No ce pajāpatissa devarājassa
dhajaggam ullokeyyātha,
atha varuṇassa devarājassa
dhajaggam ullokeyyātha,
varuṇassa hi vo devarājassa
dhajaggam ullokayatam
yam bhavissati bhayam vā
chambhitattam vā
lomahamso vā, so pahīyissati.

诺 谢 爸加爸地沙 立瓦拉加沙
达加刚 乌罗给亚达，
阿达 瓦鲁那沙 地瓦拉加沙
达加刚 乌罗给亚达，
瓦鲁那刹 衣 握 立瓦拉加沙
达加刚 乌罗卡亚担
央 爸为沙地 爸央 瓦
将比打担 瓦
罗马汉收 瓦，收 爸衣衣沙地。

82. If you do not look at the crest of my banner, then look at the crest of Pajāpati's banner, the chief of devas and those who look at the crest of Pajāpati's banner, the chief of devas, in them the fear, trembling or horror that arise will disappear.

如果你们不看我的旗顶，那么也可以看众神之王帕加帕蒂的旗顶。这样就能克服所有的害怕、发抖或者汗毛直竖。

83. If you do not look at the crest of Pajāpati's banner, then look at the crest of Varuṇa's banner, the chief of devas, and those who look at the crest of Varuṇa's banner, the chief of devas, in them the fear, trembling or horror that arise will disappear.

如果你们不看帕加帕蒂大王的旗顶，那么也可以看著‘众神之王’瓦如纳的旗顶。这样就能克服所有的害怕、发抖或者汗毛直竖。

84. No ce varuṇassa devarājassa
dhajaggaṃ ullokeyyātha
atha īsānassa devarājassa dhajaggaṃ ullokeyyātha;
īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ
yaṃ bhavissati bhayaṃ vā
chambhitattaṃ vā
lomahaṃso vā, so pahīyissatīti.

诺 谢 瓦鲁那沙 立瓦拉加沙
达加刚 乌罗给亚达
阿达 衣沙那沙 地瓦拉加沙 达加刚 乌罗给亚达
衣沙那沙 衣 握 立瓦拉加沙 达加刚 乌罗卡亚担
央 爸为沙地 爸央 瓦
将比打担 瓦
罗马汉收 瓦，收 爸衣衣沙地地。

85. taṃ kho pana bhikkhave
sakkassa vā devānamindassa
dhajaggaṃ ullokayataṃ,
pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ
varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ,
īsānassa vā devarājassa dhajaggaṃ ullokayataṃ,
yaṃ bhavissati bhayaṃ vā
chambhitattaṃ vā
lomahaṃso vā, so pahīyethāpi no pahīyetha.

担 郭 爸那 比卡为
沙卡沙 瓦 立瓦那美达沙
达加刚 乌罗卡亚担
爸加爸地沙 瓦 立瓦拉加沙 达加刚 乌罗卡亚担
瓦鲁那沙 瓦 立瓦拉加沙 达加刚 乌罗卡亚担
衣沙那沙 瓦 立瓦拉加沙 达加刚 乌罗卡亚担
央 爸为沙地 爸央 瓦
将必达担 瓦
罗马汉收 瓦，收 爸衣也达比 诺 巴衣也打。

84. If you do not look at the crest of Varuṇa's banner, then look at the crest of Isāna's banner, the chief of devas, and those who look at the crest of the Isāna's banner, the chief of devas, in them the fear, trembling or horror that arise will disappear.

如果你们不看瓦如纳的旗顶，那么也可以看著众神之王伊萨纳的旗顶，这样做就能克服所有的害怕、发抖或者汗毛直竖。

85. Now, oh monks, in those that look up at the crest of the banner of Sakka, the King of Devas, or the banners of his Chiefs, Pajāpati, Varuṇa or Isāna, any fear, trembling or horror that arise may or may not disappear.

现在，和尚们，无论是看著众神之主萨卡的旗顶，众神之王帕加帕蒂的旗顶，瓦如纳的旗顶，还是伊萨纳的旗顶，所有的害怕、发抖或者汗毛直竖，都可能消失或者可能不消失。

86. Tam kissa hetu
sakko hi bhikkhave devānamindo
avītarāgo avītadoso
avītamoho bhīru chambhī utrāsī palāyīti.

担 气沙 黑都
沙国 衣 必卡为 立瓦那美都
阿为打拉国 阿为打多收
阿为打磨後 必鲁 将比 乌达拉西 爸拉衣地

87. Ahañca kho bhikkhave evaṃ vadāmi,
sace tumhākaṃ bhikkhave
araññagatānaṃ vā
rukka mūlagatānaṃ vā
suññāgāragatānaṃ vā
uppajjeyya bhayaṃ vā
chambhitattaṃ vā
lomahaṃso vā, mameva tasmim
samaye anussareyyātha –

阿汉加 国 比卡为 黑湾 娃达米
沙谢 顿哈刚 必卡为
阿拉酿卡打南 瓦
鲁卡 母拉卡达南 瓦
苏酿卡拉卡达南 瓦
乌爸街亚 巴央 瓦
将比打担 瓦
罗马汉收 瓦，马美瓦 达丝敏
沙马也 阿怒沙累亚达

88. "Iti pi so bhagavā araham, sammāsambuddho,
vijjācaraṇasampanno, sugato, lokavidū,
anuttaro purisa dammasārathi,
satthā devamanussānaṃ, buddho, bhagavā" ti.

衣地 必 收 爸卡瓦 阿拉汉 山马山不陀
为架加拉那山爸诺，苏卡多，罗卡为都
阿努达罗 不利沙 担马沙拉地
沙达 铁瓦马努沙南，佛陀 爸卡瓦 地

86. Why is that so? Because the King of Devas (gods), oh monks, is not free from lust, not free from ill will, and not free from ignorance; he is subject to fear, to trembling, to horror and to running away.

为什么会这样呢？因为众神之主，和尚们啊，他并没有摆脱激情、憎恨或者无知；他仍然会害怕，发抖，恐惧甚至逃跑。

87. But I say this to you: if, oh monks, when you have gone into a forest, to a foot of a tree or to a secluded place, and if fear, trembling or horror should arise in you, just remember me at that time (as follows):

但是我对你们说：和尚们，当你进入一片森林，来到大树下，或者来到一个偏僻的地方时，如果感到害怕、发抖或者恐惧的话，你们只要这样念记著我就可以了（如下）：

88. 'Thus the Blessed One is called the Worthy One, the Fully Enlightened One, One Fully Endowed with Vision and Conduct, One Who has Gone Rightly, the Knower of the Worlds, the Incomparable Leader of Men to be Tamed, the Teacher of Gods and Men, the Enlightened and the Blessed.'

‘吉祥的佛陀值得尊敬，无所不知，富有远见和操行，恰当地出世而去，他是世界的知者，人类的无与伦比的首领，天人和凡人的老师，他是觉者，是吉祥的佛陀。’

89. Mamam hi vo bhikkhave anussaratam
yam bhavissati bhayam vā chambhitattam vā
lomahamso vā, so pahīyissati.

马慢 衣 握 必卡为 阿怒沙拉担
央 巴为沙地 爸央 瓦 将比达担 瓦
罗马汉收 瓦, 收 爸衣衣沙地

90. No ce mam anussareyyātha,
atha dhammam anussareyyātha –

诺 谢 慢 阿怒沙雷央达,
阿达 达慢 阿努沙累央达

91. "Svākkhāto bhagavatā dhammo,
sanditṭhiko, akāliko, chipassiko, opaneyyiko,
paccattam veditabbo viññūhī ti.

数瓦卡多 巴卡瓦打 达摩
山立地国, 阿卡立国, 黑衣巴锡国, 欧巴内一国
爸加担 为立打薄 为纽衣 地

92. Dhammam hi vo bhikkhave anussaratam
yam bhavissati bhayam vā chambhitattam vā
lomahamso vā, so pahīyissati

达慢 衣 握 必卡为 阿努沙拉担
央 巴为沙地 巴央 瓦 将比达担 瓦
罗马汉收 瓦, 收 爸衣衣沙地

93. No ce dhammam anussareyyātha,
atha saṃgham anussareyyātha:-

诺 谢 达慢 阿努沙累央达,
阿达 山敢 阿努沙累央达

89. Those of you, monks, who remember me, whatever fear, trembling or horror that arise in you will disappear.

你们当中，和尚们，能念记我的人，任何害怕、发抖或者恐惧都会消失。

90. If you do not remember me, then remember the Dhamma (as follows):

如果你们不能念记我，那就念记佛法（如下）：

91. 'The Dhamma of the Blessed One is well-expounded, to be realized by oneself, gives immediate result, worthy of the invitation "Come and see", fit to be brought to oneself, and to be realized by the wise each for himself.'

佛陀已经详细阐述了佛法，亲身实践，就能立竿见影，它值得仔细研究，值得奉献给你，值得每个智者亲身体验。

92. Those of you, monks, who remember the Dhamma, whatever fear, trembling or horror that arise in you will disappear.

你们当中，和尚们，能念记佛法的人，任何害怕发抖或者恐惧都会消失。

93. If you do not remember the Dhamma, then remember the Saṃgha (as follows):

如果你们不能念记佛法，那就这样念记僧伽（如下）：

94. "Suppaṭipanno bhagavato sāvakaśaṃgho,
 ujuppaṭipanno bhagavato sāvakaśaṃgho,
 ñāyappaṭipanno bhagavato sāvakaśaṃgho,
 sāmīcippaṭipanno bhagavato sāvakaśaṃgho,
 yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā;
 esa bhagavato sāvakaśaṃgho, āhuneyyo,
 pāhuneyyo, dakkhiṇeyyo, añjalīkaraṇiyo, anuttaraṃ
 puñña-kkhettaṃ lokassa ti" .

“苏巴地巴诺 巴卡瓦多 沙瓦卡山过，
 乌朱爸地巴诺 巴卡瓦多 沙瓦卡山过，
 酿亚爸地爸诺 巴卡瓦多 沙瓦卡山过，
 沙米及爸地爸诺 巴卡瓦多 沙瓦卡山过，
 亚立担 加达立 不立沙由卡尼 阿达 不立沙不卡拉
 黑沙 巴卡瓦多 沙瓦卡山过，阿虎内用，
 爸虎内用，达给内用，安加立卡拉尼用，阿努达然
 不酿给担 罗卡沙 地”。

95. Saṃghaṃ hi vo bhikkhave anussarataṃ
 yaṃ bhavissati bhayaṃ vā
 chaṃbhitattaṃ vā
 lomahaṃso vā, so pahīyissati.

山敢 衣 握 必卡为 阿努沙拉担
 央 巴为沙地 巴央 瓦
 将比达担 瓦
 罗马汉收 瓦，收 爸衣衣沙地。

96. Taṃ kissa hetu
 tathāgato hi bhikkhave araham sammāsambuddho
 vītarāgo vītadoso vītamoho
 abhīrū achambhī anutrāsī apalāyīti.

担 气沙 黑都
 打达卡多 衣 必卡为 阿拉汉 三马三不陀
 伟大拉国 伟大多索 伟大末後
 阿比鲁 阿占比 阿努特拉西 阿爸拉衣地。

94. 'The Order of the disciples of the Blessed One has practiced the true way, the Order of the disciples of the Blessed One has practised the straight way, the Order of the disciples of the Blessed One has practiced the way to Nibbāna, the Order of the disciples of the Blessed One has practiced the proper way. This Order of the disciples of the Blessed One that has these four pairs of persons, the eight kinds of individuals, is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation and an incomparable field of merits for the world.'

佛陀的弟子僧伽实践真理，佛陀的弟子僧伽学习实践正直的行为，佛陀的弟子僧伽学习实践走向极乐世界，佛陀的弟子僧伽学习实践恰当的行为。佛陀的弟子僧伽八种四对，值得献礼，值得款待，值得供奉，值得尊敬，是世界上无与伦比的福田。

95. Those of you, monks, who remember the Saṃgha, whatever fear, trembling or horror that arise in you will disappear.

你们当中，和尚们，能念记僧伽的人，任何害怕、发抖或者恐惧都会消失。

96. Why is that so? Because, oh monks, the Tathāgata who is worthy and fully enlightened, is free from lust, free from ill will, free from ignorance; he is without fear, without trembling, without horror and does not run away.

为什么会这样呢？因为，和尚们，值得尊敬的达他卡打，完全觉悟，已经摆脱了激情、憎恨和无知；他不害怕、发抖或者恐惧，也不逃跑。

97. **Idamavoca bhagavā,
idaṃ vatvāna sugato
athāparam etadavoca satthā**

衣达马握加 爸卡瓦
衣当 瓦达瓦那 苏卡多
阿达爸然 哎打达我加 沙达

98. **Araññe rukkhamūlevā,
suññāgāre va bhikkhavo.
anussaretha sambuddham,
bhayaṃ tumhāka no siyā.**

阿然念 鲁卡母内瓦
苏念安卡累 瓦 必卡握
阿努沙累达 山不当
巴央 顿马卡 诺 西亚

99. **No ce buddham sareyyātha,
lokaṇṇaṃ narāsabham;
atha dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ.**

诺 谢 不担 沙累央达
罗卡借担 那拉沙巴
阿达 达慢 沙内亚达
尼亚尼刚 书内西担。

97. Thus the Blessed One said. The Accomplished One, the Teacher, having said this, furthermore spoke these words:

佛陀这样说了以後，这位修得正果的老师又接下去说：

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

啊和尚们，当你们进入一片森林，去到大树下，或者一个偏僻的地方时，念记著佛陀，你们就不会害怕。

99. If you do not remember the Buddha, the Chief of the World, the Leader of Men, then remember the Dhamma that leads to deliverance and is well expounded.

如果你不能念记佛陀，世界的首领，人类的领导，那就念记经过佛陀详细解释、能解脱我们的佛法吧。

**100. No ce dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ;
atha saṃghaṃ sareyyātha,
puññakkhettaṃ anuttaraṃ.**

诺 谢 达曼 沙雷央达，
尼亚尼刚 书内西担；
阿达 山敢 沙内亚达，
不内安给当 阿努达然。

**101. Evaṃ buddhaṃ sarantānaṃ,
dhammaṃ saṃghaṇca bhikkhavo;
bhayaṃ vā chambhitattaṃ vā,
lomahaṃso na hessati.**

哎望 不当 沙拉打南，
达慢 沙卡加 必卡握；
巴央 瓦 将比打担 瓦，
罗马汉收 那 衣沙地。

Dhajagga Suttaṃ Niṭṭhitaṃ.
达加卡 苏当 尼地当

100. If you do not remember the Dhamma that leads to deliverance and is well expounded, then remember the Saṃgha, the incomparable field of merits.

如果你不能念记经过佛陀详细解释、能解脱我们的佛法，那就念记无与伦比的福田僧伽吧。

101. Thus, oh monks, in you who remember the Buddha, the Dhamma and the Saṃgha, fear, trembling or horror will never arise.

如此，和尚们，如果你们念记佛法僧，那么害怕发抖和恐惧就永远不会出现。

Here ends the Discourse on the Crest of the Banner.

旗顶经到此结束。

INTRODUCTION TO AṬANAṬIYA SUTTA – DISCOURSE ON THE PROTECTION AT DEVINE CITY OF ĀṬĀNĀṬA

On one occasion when the Buddha was staying at Vulture's Peak near Rājagaha the four guardians of the universe (king of the gods) came to see the Buddha from the four directions and informed Him that many demons (in-human beings) were not respecting the Buddha and His teachings. They attacked monks and laymen and frightened them when they were alone practising meditation.

One of the kings, Vessavaṇṇā (Kuvera) asked the Buddha for permission to deliver the Āṭānāṭiya Discourse to human beings who could then recite the Sutta when they wanted to be protected when left alone to do their meditation. The Lord gave His consent by remaining silent.

According to the commentary, this Sutta derived its name from a town called Āṭānāṭa where the four guardians of the universe assembled and chanted it.

This discourse is normally used for protection against evil spirits and for gaining good health and happiness.

It is found in the Pāthikavagga, Dīgha Nikāya and Dhammapada, Khuddaka Nikāya.

阿塔那提亚 苏达---阿塔那提亚圣城 保护经简介

一次佛陀居住在离开拉加各哈不远的兀鹰顶时，四个宇宙守护神（众神的大王）分别从东南西北四个方向来见佛陀，告诉他很多妖魔和凡间生灵都不尊敬佛陀和他的教导。他们攻击僧人和凡人，并在他们静坐时吓唬他们。

其中一个王维沙瓦那（古维那）问佛陀是否可以把阿塔那提亚经的经文传授给人类，以便让他们在独自静坐时可以念这段经文保护自己。佛陀默许了。

根据注释，这段经文是根据宇宙四大守护神齐集念诵这段经文的阿塔那提亚城的名字命名的。

人们通常念这段经文来摆脱恶魔妖怪，祈求身体健康和快乐。

这篇经文出自苦达卡尼卡亚经的帕帝卡瓦卡，迪加尼卡亚和达马帕达。

(8) ATANATIYA SUTTA
阿塔那提亚 苏达

**102. Appasannehi nāthassa,
sāsane sādhusammate;
amanussehi caṇḍehi,
sadā kibbisakāribhi.**

阿爸刹内衣 那达沙
沙沙内 沙都沙马铁
阿马努现衣 将铁衣
沙达 给皮沙卡里毕

**103. Parisānam catassannam,
ahimsāya ca guttiyā;
yam desesi mahāvīro,
parittam tam bhaṇāma he.**

爸立沙南 加达沙南
阿云沙亚 加 郭地亚
养 铁谢西 马哈为落
爸立担 担 伯那马 黑

**104. Vipassissa ca namatthu,
cakkhumantassa sirīmato;
sikhissāpi ca namatthu,
sabbabhūtā-nukampino.**

为爸西沙 加 那马都
加古漫打沙 西立马多
西气沙比 加 那马都
沙巴不打 努刚比诺

**(8) DISCOURSE OF PROTECTION AT THE
DIVINE CITY OF ĀTĀNĀTA**
阿塔那提亚圣城保护经

102. Demons (non-human beings) and others who have no faith in the well-esteemed Dispensation of the Buddha always commit evil.

不信佛陀所盼布及被尊敬的教规的恶魔（非人生物）常常干坏事。

103. The Great Courageous One preached this sutta so that it would protect them from dangers and no harm would fall on the four social classes of people. Oh, noble ones! Let us recite the sutta.

英勇无畏的佛陀传播这段经文，保护四大社会阶层的人们不受伤害。啊，尊敬的神和人！
让我们念这段经吧。

104. Homage to the Vipassī Buddha, possessed of the eye of wisdom and glory; homage to Sikhi Buddha, the great compassionate towards all beings.

向充满智慧和荣耀的维帕西佛致敬；向大慈大悲的西气佛致敬。

105. Vessabhussa ca namatthu,
nhātakassa tapassino;
namatthu kakusandhassa,
mārasenā-pamaddinno.

为沙布沙 加 那马都
那打卡沙 打爸西诺
那马都 卡古山达沙
马拉谢那 爸马地诺

106. Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;
kassapassa ca namatthu,
vip̐pamuttassa sabbadhi.

郭那卡马那沙 那马都
伯拉墨那沙 无锡马多
卡沙爸沙 加 那马都
为爸母达沙 沙巴立

107. Aṅgīrasassa namatthu,
sakyaputtassa sirīmato;
yo imaṃ dhammaṃ desesi,
sabbadukkhā-panūdanaṃ.

安记拉沙沙 那马都
沙给阿不打沙 西立马多
有 衣马 达满 铁谢西
沙巴都卡 爸努达南

105. Homage to Vessabhū Buddha who has washed away all the defilements and who possesses good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra (evil one).

向洗净一切污浊、艰苦修行的维萨布佛致敬。向打败马拉（邪恶）军队的卡古山打佛致敬。

106. Homage to Koṇāgamaṇa Buddha who had eradicated all evil and lived the noble life. Homage to Kassapa Buddha who was freed from all defilements.

向除去所有邪恶、过著最神圣的生活的空那卡玛那佛致敬。向没有污损一尘不染的卡萨帕佛致意。

107. Gotama the Buddha preached this Dhamma which removed all suffering. Homage to this son of Sakyas (Gotama Buddha) from whose body issued rays of light and who was glorious.

释迦牟尼佛传播去除苦难的佛法。向释迦（家族）的儿子（释迦牟尼佛）致敬，万道光辉和荣耀从他的身上射出。

108. Ye cāpi nibbutā loke,
yathābhūtaṃ vipassisum;
te janā apisuṇātha,
mahantā vītasāradā.
也 加比 尼不达 罗给
亚达不担 为爸西守
铁 加那 阿比苏那打
马汉达 伟大沙拉达

109. Hitam deva manussānam,
yam namassanti gotamam;
vijjācaraṇasampannam,
mahantaṃ vītasāradaṃ.
衣担 铁瓦 马努沙南
养 那马山地 郭达满
为押加拉那山爸南
马汉担 伟大沙拉担

110. Ete caññe ca sambuddhā,
Aneka satakoṭiyo;
sabbe buddhā samasamā,
sabbe buddhā mahiddhikā.
黑铁 加内 加 山不达
阿内卡 沙达国地有
沙贝 不达 沙马沙马
沙贝 不达 马衣地卡

108. In this world, those who have extinguished all the flames of passions and have thoroughly seen things as they really are – these persons being Arahants never slander. They are great and free from fear.

在这个世上，那些已经熄灭激情之火的人，已经彻底地看清了世界的真面目----- 这些阿罗汉从来不诬陷别人。他们伟大而无畏。

109. They pay homage to Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and good conduct, who is great and free from fear.

他们都向众神和人的利益而操劳的释迦牟尼佛致敬，他富有智慧和善良操行，伟大无畏。

110. Those seven Buddhas and the other hundreds of crores of Buddha- all these Buddhas are equal only to the Former Ones, all these Buddhas have great power.

那七位佛和其他几十万万个和先前一样的佛都有同等强大的法力。

111. Sabbe dasa balūpetā,
vesārajjeḥ-upāgatā;
sabbe te patijānanti,
āsabhaṃ ṭhāna muttamam.

沙贝 达沙 巴鲁被达
为沙拉洁 乌爸卡达
沙贝 铁 爸地加南地
阿沙帮 达那 母打满

112. Sihanādaṃ nadante-te,
parisāsu visāradā;
brahma cakkam pavattenti,
loke appaṭivattiyam.

西哈那担 那担贴 贴
爸立沙苏 为沙拉达
伯拉墨 加看 爸望电地
罗给 阿爸地娃地养

113. Upetā buddha dhammehi,
atthārasahi nāyakā;
bāttimsa lakkhaṇūpetā,
sītā nubyañjanā dharā.

乌被达 不达 打美衣
阿达拉沙衣 那亚卡
巴丁沙 拉卡努被打
西打 努必安加那 达拉

111. All these Buddhas are endowed with ten kinds of strength and wisdom of fearlessness. All these Buddhas proclaim that they possess the state of Omniscience.

所有这些佛都拥有十大优点和无畏的智慧。他们都宣称已经达到了全知的境界。

112. These Buddhas, being fearless among the eight kinds of audience, roar the lion's roar, and they set in motion the Wheel of Dhamma in the world without turning back.

这些佛无畏地面对8种群众，他们的声音好象狮子的吼叫，他们毫不犹豫也不退缩地转动著世界的佛法轮盘。

113. These leaders of the world are endowed with eighteen special qualities of virtues in the Buddhas. They possess thirty-two major marks and eighty minor marks of greatness.

这些世界的首领拥有佛的18种特别的美德。他们带有伟人具备的32种主要的和80种次要的标志。

114. Byāma ppabhāya suppabhā,
sabbe te muni kuñjarā;
buddhā sabbaññuno ete,
sabbe khīnāsavā jinā.

必安马 爸巴亚 苏爸巴
沙贝 铁 母尼 恐加拉
不达 沙巴纽诺 哎铁
沙贝 气那沙瓦 记那

115. Mahāpabhā mahātejā,
mahāpaññā mahabbalā;
mahākāruṇikā dhīrā,
sabbesānaṃ sukhāvahā.

马哈爸巴 马哈铁加
马哈爸尼安 马哈巴拉
马哈卡路尼卡 弟拉
沙贝沙南 苏卡瓦哈

116. Dīpā nāthā patitṭhā ca,
tāṇā leṇā ca pāṇinaṃ;
gatī bandhū mahessāsā,
saraṇā ca hitesino.

地爸 那达 爸地达 加
打那 累那 加 爸尼南
卡地 帮都 马黑沙沙
沙拉那 加 衣铁西诺

114. All these Supreme Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas have extinguished the defilements and they are conquerors.

所有这些至高的圣人的身体四周都有光环笼罩。这些佛无所不知。他们圣洁无瑕，都是恶魔的征服者。

115. These Buddhas possess a radiant light, great power, great wisdom and great strength, great compassion and steadfast concentration. They fulfill the happiness of all beings.

这些佛光彩四射，法力无边，智慧无穷，力量强大，大慈大悲，精神集中。他们将给所有生灵带来幸福。

116. They are the islands for beings, the lords, the supporting ground, the protectors, the shelters, the havens, the friends, the glorious saviours, the refuges, and they seek the welfare of all beings.

他们是生灵的岛屿、君主、靠山、保护者、居所、天堂、朋友、荣耀的救主和避难所，他们为一切生灵祈福。

117. **Sadevakassa lokassa,
sabbe ete parāyaṇā;
tesā'ham sirasā pāde,
vandāmi purisuttame.**

沙铁瓦卡沙 罗卡沙，
沙贝 哎铁 爸拉亚那；
铁沙汉 西拉沙 爸铁，
望达米 布立苏达美。

118. **Vacasā manasā ceva,
vandām-ete tathāgate;
sayane āsane ṭhāne,
gamane cāpi sabbadā.**

望加沙 马那沙 谢瓦，
望达美铁 达打卡铁；
沙亚内 阿沙内 达内，
卡马内 加比 沙巴达。

119. **Sadā sukhena rakkhantu,
buddhā santikarā tuvaṃ;
tehi tvam rakkhito santo,
mutto sabbabhayehi ca.**

沙达 苏给那 拉看都，
不达 山地卡拉 都望；
铁衣 都望 拉气多 山多，
母多 沙巴爸也衣 加。

117. All these Buddhas are the gracious refuges for the world of gods and men. I respectfully bow my head at the feet of these Supreme Ones.

所有这些佛都是世间的人和神的避难所。我拜倒在这些至高无上的佛脚下。

118. I pay homage to these Accomplished Ones by words and by thoughts, whenever I am lying down or sitting or standing or walking.

我无时无刻不通过语言和思想来表达对这些佛的敬意，无论是躺著、坐著、站著和走著的时候。

119. May the Buddhas who are peacemakers protect you always so that you are happy. Being protected by them, may you be free from all dangers.

愿维护安宁的众佛无时无刻不保护你们，让你们快乐。愿你们在他们的保护下，远离所有危险。

120. **Sabbarogā vinīmutto,
sabbasantāpa vajjito;
sabbaveram-atikkanto,
nibbuto ca tuvaṃ bhava.**

沙巴罗卡 为尼母多
沙巴山达爸 瓦记多
沙巴为然 满地刚多
尼布多 加 都望巴瓦

121. **Tesaṃ saccena sīlena,
khanti mettā balena ca;
tepi amhe-nurakkhantu,
arogena sukhena ca.**

铁山 沙谢那 西内那
刚地 美踏 巴内那 加
铁比 安美 努拉看都
阿罗给那 苏给那 加

122. **Puratthimasmim disābhāge,
santi bhūtā mahiddhikā;
tepi amhe-nurakkhantu,
arogena sukhena ca.**

布拉丁马是敏 地沙巴给
山地 不达 马衣地卡
铁比 安美 努拉看都
阿罗给那 苏给那 加

120. May you be free from all diseases, may you be free from worry and anxiety. May you overcome all enemies and may you be peaceful.

愿你们远离所有疾病，愿你们没有任何忧虑和烦恼。愿你们打败所有敌人，愿你们得到安宁。

121. By the power of their truthfulness, virtue, patience and loving-kindness, may those Buddhas protect us so that we are free from all diseases and be happy.

仰仗佛的真摯、美德、耐心和慈悲。愿他们保护我们，让我们健康和快乐。

122. There are in the eastern direction divine beings called Gandhabbas who have great power. May they also protect us so that we are free from all diseases and be happy.

在东方有法力强大的甘答巴斯神。愿他们也保护我们，让我们健康和快乐。

123. **Dakkhiṇasamim disābhāge,
santi devā mahiddhikā;
tepi amhe-nurakkhantu,
arogena sukhena ca.**

达气那沙美 地沙巴给
山地 铁瓦 马衣地卡
铁比 安美 努拉看都
阿罗给那 苏给那加

124. **Pacchimasmim disābhāge,
santi nāgā mahiddhikā;
tepi amhe-nurakkhantu,
arogena sukhena ca.**

爸京马是敏 地沙巴给
山地 那卡 马衣地卡
铁比 安美 努拉看都
阿罗给那 苏给那加

125. **Uttarasmim disābhāge,
santi yakkhā mahiddhikā;
tepi amhe-nurakkhantu,
arogena sukhena ca.**

乌达拉是敏 地沙巴给
山地 亚卡 马衣地卡
铁比 安美 努拉看都
阿罗给那 苏给那加

123. There are in the southern direction divine beings called Kumbhandas who have great power. May they also protect us so that we are free from all diseases and be happy.

在南方有法力强大的昆班达斯神。愿他们也保护我们，让我们健康和快乐。

124. There are in the western direction Nāgas (divine dragons) who have great power. May they also protect us so that we are free from all diseases and be happy.

在西方有法力强大的纳卡斯（神龙）。愿他们也保护我们，让我们健康和快乐。

125. There are in the northern direction divine beings called Yakkhas who have great power. May they also protect us so that we are free from all diseases and be happy.

在北方有强大法力的亚卡斯神。愿他们也保护我们，让我们健康和快乐。

126. Puratthimena dhatarattho,
dakkhiṇena virūlhako;
pacchimena virūpakkho,
kuvero uttaram disam.

布拉地美那 踏打拉多
达气内那 为鲁拉国
爸记美那 为鲁爸国
古为罗 乌打然 地山

127. Cattaro te mahārājā,
lokapālā yasassino;
tepi amhe-nurakkhantu,
arogena sukhena ca.

加打罗 铁 马哈拉加
罗卡爸拉 亚沙西诺
铁比 安美 努拉看都
阿罗给那 苏给那加

128. Ākāsatthā ca bhūmatthā,
devā nāgā mahiddhikā;
tepi amhe-nurakkhantu,
arogena sukhena ca.

阿卡沙达 加 不马达
铁瓦 那卡 马衣地卡
铁比 安美 努拉看都
阿罗给那 苏给那加

126. There is Dhataratṭha in the east, Virūlhaka in the south, Virūpakkha in the west, and Kuvera in the north.

东方有达塔拉达王，南方有维如哈卡王，西方有维如帕卡王，北方有古为拉王。

127. These four divine Kings are the guardians of the world with the large retinues. May they also protect us so that we are free from all diseases and to be happy.

这四大王是世界的守护神，随从如云。愿他们也保护我们，让我们健康和快乐。

128. There are mighty deities and dragons, residing in the sky and on the earth. May they also protect us so that we are free from all diseases and be happy.

天上和地上都住著强大的神和龙，愿他们也保护我们，让我们健康和快乐。

129. Iddhimanto ca ye devā,
vasantā idha sāsane;
tepi amhe-nurakkhantu,
arogena sukkena ca.

衣地满多 加 也 铁瓦
娃山打 衣达 沙沙内
铁比 安美 努拉看都
阿罗给那 苏给那加

130. Sabbītiyo vivajjantu,
soko rogo vinassatu;
mā te bhavantv-antarāyā,
sukhī dīghāyuko bhava.

沙比地叻 为瓦将都
索果 罗国 为那沙都
马 铁 巴望都安打拉亚
苏气 地卡由果 巴瓦

131. Abhivādana sīlissa,
niccam vuddhāpacāyino;
cattāro dhammā vadḍhanti,
ayū vaṇṇo sukham balaṃ.

阿比望达那 西利沙
尼将 乌达爸加衣诺
加达罗 达马 瓦担地
阿由 望诺 苏刚 巴然

Ātānātiya Suttaṃ Niṭṭhitam.

阿塔那提亚 苏当 尼地当

129. There are deities of great power who live within the range of the Buddha's Dispensation. May they also protect us so that we are free from all diseases and be happy.

佛陀的教规里有一些法力强大的神。愿他们也保护我们，让我们健康和快乐。

130. May all calamities be away from you. May sorrow and disease be destroyed. May you never face any dangers. May you have happiness and a long life.

愿所有的灾祸远离你。愿悲哀和疾病被赶走。愿危险走开。愿你快乐长寿。

131. For those, who are endowed with a pious culture and are always respecting the elders, these four gifted things grow: longevity, beauty, happiness and strength.

对那些生性虔诚、孝顺老人的人，他们将得到这四种恩惠：长寿、美丽、快乐和力量。

Here ends the Discourse on the Protection at the Divine City of Ātānāṭa.

阿塔那提亚 圣城保护经到此结束。

INTRODUCTION AÑGULIMĀLA SUTTA – DISCOURSE ON ARAHANT AÑGULIMĀLA

The chaplain of King Kosala had a baby boy, named Ahimsaka, also known as the son of Mantāṇi. At the time of his birth the weapons in the whole country were shining. His father predicted that he would become a robber.

As a student at Taxila University, he was much liked by the Rector for his good behaviour and intelligence. Some students were jealous of him and accused him of having a close relationship with the Rector's wife. To test his student's honesty and loyalty the Rector asked him to collect one thousand fingers. Obediently he did so and made a garland of his victims fingers to hang around his neck. Hence he became notorious as the robber with a garland of fingers (Aṅgulimāla Cora). Eventually Aṅgulimāla had one thousand fingers, short of one.

People in the country complained to King Kosala about the robber cum murderer. So an announcement was made that the king's army would kill the dangerous man. Mantāṇi, mother of the wanted man, went to look for him in order to save him. Knowing that the dangerous man would kill even his own mother for the thousandth finger if he saw her, the compassionate Buddha went to the forest. Aṅgulimāla chased after his mother. The Buddha stood between the two--mother and son. Aṅgulimāla decided to seize the Buddha instead. The Buddha performed a miracle so that Aṅgulimāla could not catch up with Him although the walking was slow. He was also made aware of reality when the Buddha spoke to him. Immediately, Aṅgulimāla was converted and ordained. Soon he attained the Arahantship.

One day Venerable Aṅgulimāla heard that a woman was having difficulty in labour. He went to the Buddha for help. He was asked to chant a Paritta, known since then as Aṅgulimāla Sutta which contained a statement of truth: that since he had become the Buddha's disciple he had never taken a life. Without much questioning he went back to the woman and chanted the Paritta and immediately the woman gave birth safely.

Today Aṅgulimala Sutta is still used as a paritta for woman to have safe birth. It could be found in Majjhima Paṇṇāsa and Majjhima Nikāya.

安古林马拉 苏 达---安古林马拉经简介

科萨拉国王的寺庙主管有一个男婴，名字叫阿因萨卡，也被称为满达里的儿子。他出生的时候，整个国家的兵器都亮光闪闪。他的父亲推测他长大以后会成为一个强盗。

他在德士拉大学学习时，因为他的操行和才智，深受院长的喜欢。一些学生妒嫉他，诬陷他和院长的夫人有染。为了考验学生的忠诚，院长要他搜集一千人的手指。服从的阿因萨卡遵照院长的话去做，并把受害者的手指串成一串戴在脖子上。他因此声名狼藉，被称为手指串强盗（安古林马拉作拉）。最後，安古林马拉只差一只手指就满一千只了。

百姓向科萨拉国王投诉这个强盗杀人犯。於是国王向军队下命令，要杀掉这个危险的人物。通缉犯的母亲满达里为了拯救儿子的性命而四处去找他。大慈大悲的佛陀知道这个危险的人如果看到他的母亲，会为了得到第一千只手指而不惜杀害她，所以也跟著到树林里去了。安古林马拉追著他的母亲。佛陀站在两人的中间——母亲和儿子。安古林马拉於是改变了主意，决定向佛陀下手。佛陀施展法力，使安古林马拉无法追上他，虽然佛陀走得很慢。佛陀於是把事情真相告诉他。安古林马拉立刻皈依佛门并被授予僧职。不久他成了阿罗汉圣者。

有一天，僧人安古林马拉听说一个妇人难产，他去向佛陀求助。佛陀告诉他念一条自此被称为安古林马拉的保护经，其中包括一条真实的告白——自从安古林马拉成为佛陀的弟子後，就再也没有杀生了。安古林马拉什么都不问，立刻回到妇女身边，开始默念保护经，妇女马上平安地生产了。

今天人们仍然念安古林马拉佑护经来保佑妇女平安生产。这条经出自马基玛盘那沙经和马基玛尼卡亚经。

(9) AṄGULIMĀLA SUTTA

安古林马拉 苏达

**132. Parittam̐ yaṃ bhaṇantassa,
nisinnaṭṭhāna dhovanam̐;
udakampi vināseti,
sabbameva parissayam̐.**

爸立担 养 巴南达沙,
尼西那打南 多瓦南;
乌达刚比 为那谢地,
沙爸美瓦 爸立沙央。

**133. Sotthinā gabbha vuṭṭhānam̐,
yañca sādheti taṅkhane;
therassa ṅgulimālassa,
lokanāthena bhāsitaṃ;
kappaṭṭhāyim̐ mahātejaṃ,
parittam̐ taṃ bhaṇāma he.**

素地那 卡巴 无达南,
央加 沙铁地 胆卡内;
铁拉三 古利马拉沙,
罗卡那铁那 巴西担;
卡爸达烟 马哈铁将,
巴利担 担 伯那马 黑。

**134. Yato'ham̐ bhagini ariyāya jātiyā jāto,
nābhijānāmi sañcicca paṇam̐ jivitā voropetā;
tena saccena sotthi te hotu sotthi gabbhassa.**

亚都 汉 巴给尼 阿利亚亚 加地亚 加都,
那比加那米 山记加 爸南 记为大 我罗北大
铁那 沙街那 素地 跌 洪都 素地 卡巴沙

Aṅgulimāla Suttam̐ Niṭṭhitam̐.

安古林马拉 苏当 尼地当

(9) DISCOURSE ON ARAHANT AṄGULIMĀLA
安古林马拉经

132. Even the water that washed the seat of one who recites this protective Sutta, destroys all dangers.

即使是用来冲洗诵读这条经的人坐过的座位的水也可以化解全部危险。

133. This Sutta also brings about a safe childbirth for the pregnant woman at the very moment of the recitation. Oh gentle ones! Let us recite this protective Sutta which lasts for the entire world cycle and has great powers, delivered by the Lord of the world to the Venerable Aṅgulimāla.

这条保护经一念就能让孕妇平安生产。啊文雅的神和人！让我们现在就来念这条持续整个世界周期、具有伟大法力、由佛陀传授给尊敬的安古林马拉的经文吧。

134. Oh, sister! Ever since I become the Noble person, I am aware that I have not intentionally taken the life of any living being. By this utterance of truth, may there be well-being to you and to the child.

啊，姐妹们！自从我成为圣人以后，我意识到我再也没有故意地夺走过任何生灵的生命。仰仗我说的真话，愿你和孩子平安无事。

Here ends the Discourse on Arahant Aṅgulimāla.
关于安古林马拉的经文到此结束。

INTRODUCTION TO BOJJHAṄGA SUTTA — DISCOURSE ON THE FACTORS OF ENLIGHTENMENT

On one occasion, the Buddha was staying at Rājagaha in the bamboo grove, the feeding ground of black squirrels. At that time, Venerable Kassapa who was living in the Pippali Cave was affected with a disease and was seriously ill. The Lord visited him and recited the Discourse on the Seven Factors of Enlightenment. After the recitation the Lord gave a discourse on it. At the end, the Elder recovered from his illness.

On another occasion, Venerable Mahā Moggalāna was living at Vultures' Peak and was gravely ill. So the Lord visited him. In the same way the Lord recited and taught the discourse to him. After hearing it the Venerable also recovered from his illness.

On the third occasion, The Buddha who was living in the Bamboo Grove was afflicted with a disease and suffered great pain. Then Venerable Mahā Cunda approached the Lord, paid respect to Him and took care of him. The Lord requested the Elder Cunda to recite the Seven Factors of Enlightenment as usual. Then the Lord recovered from all the illness.

This Sutta is normally used for protection against sickness. It is found in Bojjhaṅga Sutta, Mahāvagga Saṃyutta Nikāya.

波将卡苏达---觉悟七大要素经简介

有一次，佛陀住在拉加卡哈的竹林里，那里是黑松鼠进食的地方。那时候，住在皮巴里洞的卡萨帕尊者染上重病。佛陀去看望他，并念了觉悟七大要素经。念完以后，佛陀还论述了一番。最后，卡萨帕的病就好了。

另一次，住在秃鹰顶的伟大的蒙卡拉那尊者得了重病。佛陀前往看望他。同样，佛陀把这条经背诵传授给他。蒙卡拉那尊者听了以后也恢复了。

第三次，住在竹林的佛陀病了，痛苦不堪。伟大的昆达尊者来向佛陀致敬并照顾他。佛陀要昆达尊者照常念诵觉悟七大要素经。佛陀的病于是全好了。

这条经通常用来对抗疾病。它出自玛哈王卡萨幽它尼卡亚的波将卡苏达。

(10) BOJJHAṄGA SUTTA
波将卡 苏达

- 135. Saṃsāre saṃsarantānaṃ,
sabbadukkha vināsane;
satta dhamme ca bojjhaṅge,
mārasenā pamaddane.**

山沙累 山沙辣打南
沙巴都卡 为那沙内
沙打 达美 加 波将给
马拉谢那 爸马达内

- 136. Bujjhitvā ye cime sattā,
tibhavā muttakuttamā;
ajāti majarā byādhim,
amataṃ nibbhayaṃ gatā.**

布记达瓦 也 极美 沙达
地巴瓦 母打古达马
阿加地 马加拉 比亚丁
阿马担 尼爸央 卡达

- 137. Evaṃādi guṇūpetam,
aneka guṇa saṅgahaṃ;
osadhañca imaṃ mantam,
bojjhaṅgañca bhaṇāma he.**

黑瓦马地 古努北担
阿内卡 古那 山卡汉
欧沙达加 衣满 满担
波将卡加 伯那马 黑

(10) DISCOURSE ON THE FACTORS OF ENLIGHTENMENT

觉悟七大要素经

135. The seven kinds of Dhamma are the Factors of Enlightenment, which destroy all sufferings of beings who wander through this saṃsāra (rounds of birth and death) and defeat the army of Māra, the Evil One.

七大佛法是觉悟的要素,去除所有生灵的轮回之苦,战胜邪恶的马拉军队。

136. Having realized the seven Dhammas, these persons were liberated from the three kinds of world. They have gone to Nibbāna, where there is no birth, no decay, no sickness, deathlessness and fearlessness.

达到这七种佛法後,生灵就从三界中解脱出来。他们到达极乐世界,那里无生、无衰、无病、无死和无畏。

137. Oh gentle ones! Let us recite this Bojjhaṅga Sutta endowed with such and other innumerable qualities. It is like a medicine and a mantra.

啊文雅的神和人啊!让我们来诵读这条波将卡苏达,拥有这种和其他很多种品质、象药一样的经文吧。

138. Bojjhaṅgo sati saṅkhāto,
dhammānaṃ vicayo tathā;
vīriyaṃ pīti pasaddhi,
bojjhaṅgā ca tathāpare.

波将郭 沙地 山卡多
达马南 为加用 打踏
为立央 比地 爸沙立
波将卡 加 打踏爸累

139. Samādh-upekkhā bojjhaṅgā,
satte'te sabbadassinā;
muninā sammadakkhātā,
bhāvitā bahulīkatā.

沙马都贝卡 波将卡
沙铁铁 沙巴达西那
母尼那 沙马达卡踏
爸为打 巴胡立卡打

140. Saṃvattanti abhiññāya,
nibbānāya ca bodhiyā;
etena saccavajjena,
sotthi te hotu sabbadā.

山瓦担地 阿比尼安亚
尼巴那亚 加 不地亚
哎铁那 沙加瓦街那
所地 铁 候都沙巴达

138. These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility and two others.

觉悟的七大要素是：留心、研究佛法、努力（或者精力）、热情、宁静和其他两种。

139. The factors of concentration and equanimity, these seven well-expounded by the All Seeing Sage are cultivated and practised repeatedly.

那就是专心和镇定的要素，所有这七大要素都经过全知的佛陀详细解释和实践培养。

140. So that there is realization of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

为了领悟真理，去除苦痛，认识通往极乐世界的道路。仰仗著这条真理，愿快乐永远伴随你们。

141. Ekasmim samaye nātho,
moggallānañca kassapaṃ;
gilāne dukkhite disvā,
bojjhaṅge satta desayi.

哎卡是敏 沙马也 那多
磨卡拉南加 卡沙班
吉拉内 都气跌 地是瓦
波将给 沙达 地沙衣

142. Te ca taṃ abhinanditvā,
rogā muccim̐su taṅkhaṇe;
etena saccavajjena,
sotthi te hotu sabbadā.

铁 加 担 阿比南地达瓦
罗卡 母京苏 胆卡内
哎铁那 沙加瓦街那
所地 铁 候都 沙巴达

143. Ekadā dhammarājāpi,
gelaññenā bhipīlito;
cundattherena taṃyeva,
bhaṇāpetvāna sādaraṃ.

哎卡达 达满拉加比
给拉内那 比必立多
作达铁内那 担也瓦
巴那北达瓦那 沙达然

141. At one time when the Buddha saw Moggallāna and Kassapa being unwell and suffering, he preached the seven Factors of Enlightenment.

有一次，佛陀看见蒙卡拉那和卡萨帕生病受苦，他念了觉悟七大要素经。

142. They, who took delight in the discourse, at that moment, were freed from the disease. By this utterance of truth, may there always be happiness to you.

两人对经文的讨论感到很高兴，立刻复元了。仰仗这条真理，愿快乐永远伴随你们。

143. Once when the King of Dhamma was affected by illness, he had the Venerable Cunda recite the discourse respectfully.

有一次，连佛法之王佛陀本身也染病了，他叫伟大的昆达尊者虔诚地念这条经。

144. Sammoditvāna ābādhā,
tamhā vuṭṭhāsi ṭhānaso,
etena saccavajjena,
sotthi te hotu sabbadā.

山磨地达瓦那 阿爸达
胆马 乌达西 达那收
哎铁那 沙加瓦街那
所地 铁 候都 沙巴达

145. Pahīnā te ca ābādhā,
tiṇṇannampi mahesinam;
maggahatā kilesāva,
pattā'nuppatti dhammataṃ;
etena saccavajjena,
sotthi te hotu sabbadā.

爸衣那 铁 加 阿爸达
地那南比 美衣西南
马卡哈大 气累沙瓦
爸打 努巴地 达马担
哎铁那 沙加瓦街那
所地 铁 候都 沙巴达

Bojjhaṅga Suttaṃ Nitṭhitaṃ.

波将卡 苏当 尼地当

144. Having taken delight in the discourse the Buddha was immediately cured of the illness. By this utterance of truth, may there always be happiness to you.

佛陀听了经文觉得非常高兴，病马上就好了。仰仗这条真理，愿快乐永远伴随你们。

145. Just as the defilements, once eradicated by Noble Path, could not arise again, in like manner, the diseases of the three Great Sages eliminated by the seven factors of enlightenment never occurred again. By this utterance of truth, may there always be happiness for you.

和污秽一样，一旦被正道的觉悟清洗後，就再也不能卷土重来了，同样，因觉悟七大要素经从三大圣人身上消失的疾病也不会复发。仰仗这条真理，愿快乐永远伴随你们。

Here ends the Discourse on the Factors of Enlightenment.

觉悟七大要素经到此结束。

INTRODUCTION TO PUBBAṄHA SUTTA – DISCOURSE ON A GOOD MORNING

This discourse for protection is called Pubbaṇha – Good Morning. Composed by wise sages of ancient times it contained nineteen stanzas based on the three verses found in the Aṅguttara Nikāya – Pubbaṇha Sutta and one verse found in Sutta Nipāta – Ratana Sutta.

"Oh! Noble Ones! Whosoever, at early morning, noon and evening practises a wholesome action of body, speech and mind, such a one will have a happy morning, a happy day and a happy evening...."

This Paritta is recited for protection against epidemics, wars and famine in a country, and for individuals. It is recited to avoid misfortunes due to undesirable influence of the planets.

Though the name of the Paritta is Good Morning, it can be chanted at any time – in the morning, afternoon or late in the evening. Being the eleventh Paritta in this book of Discourse on Protection, we recite this discourse to wish all beings well and happy and be liberated from all suffering.

布盘哈苏达---早安经简介

这条保护经称布盘哈——早安。它是由古代圣人编写的，共19条，出自安吉它拉尼卡亚——布盘哈经的三段韵文和尼帕塔经的一段韵文拉达那苏达经。

“啊！高贵的神和人！无论是谁在清早、中午和晚上进行健康的身体（举止行动）、言语和思想实践，都会迎来一个快乐的早上、白天和晚上…”

这条保护经可以对抗一个国家的流行病，战争和饥荒，对个人来说，念这段经可以避免外星球的不良影响带来的不幸。

虽然经文的名字叫早安，它可以在任何时候念诵——早上、下午或者深夜。作为保护经这本书的第11条经文，我们念这条经来祝愿所有生灵健康快乐、远离痛苦。

(11) PUBBAṄHA SUTTA

布巴那 苏达

- 146. Yam dunnimittam avamaṅgalaṅca,
yo cā manāpo sakuṇassa saddo;
pāpaggaho dussupinam akantam,
buddhānubhāvena vināsam-entu.**

央 懂尼米担 阿瓦满卡兰加
有 加 马那波 沙古那沙 沙多
爸爸卡候 都苏比南 阿卡担
布达 努巴为那 为那沙门都

- 147. Yam dunnimittam avamaṅgalaṅca,
yo cā manāpo sakuṇassa saddo;
pāpaggaho dussupinam akantam,
dhammānubhāvena vināsam-entu.**

央 懂尼米担 阿瓦满卡兰加
有 加 马那波 沙古那沙 沙多
爸爸卡候 都苏比南 阿卡担
达曼 努巴为那 为那沙门都

- 148. Yam dunnimittam avamaṅgalaṅca,
yo cā manāpo sakuṇassa saddo;
pāpaggaho dussupinam akantam,
saṃghānubhāvena vināsam-entu.**

央 懂尼米担 阿瓦满卡兰加
有 加 马那波 沙古那沙 沙多
爸爸卡候 都苏比南 阿卡担
达曼 努巴为那 为那沙门都

(11) DISCOURSE ON A GOOD MORNING
早安经

146. Whatever bad omens, inauspicious signs, undesirable sounds of birds, influence of bad planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Buddha.

愿所有恶兆、凶兆、不祥的鸟叫、不良星球的影响或者是恶梦，被佛陀荣耀的力量摧毁。

147. Whatever bad omens, inauspicious signs, undesirable sounds of birds, influence of unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Dhamma.

愿所有恶兆、凶兆、不祥的鸟叫、不良星球的影响或者是恶梦，被佛法荣耀的力量摧毁。

148. Whatever bad omens, inauspicious signs, undesirable sounds of birds, unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Samgha.

愿所有恶兆、凶兆、不祥的鸟叫、不良星球的影响或者是恶梦，被僧伽荣耀的力量摧毁。

(11) PUBBAṄHA SUTTA

布巴那 苏达

146. Yam dunnimittam avamaṅgalaṅca,
yo cā manāpo sakuṇassa saddo;
pāpaggaho dussupinam akantaṁ,
buddhānubhāvena vināsam-entu.

央 懂尼米担 阿瓦满卡兰加
有 加 马那波 沙古那沙 沙多
爸爸卡候 都苏比南 阿卡担
布达 努巴为那 为那沙门都

147. Yam dunnimittam avamaṅgalaṅca,
yo cā manāpo sakuṇassa saddo;
pāpaggaho dussupinam akantaṁ,
dhammānubhāvena vināsam-entu.

央 懂尼米担 阿瓦满卡兰加
有 加 马那波 沙古那沙 沙多
爸爸卡候 都苏比南 阿卡担
达曼 努巴为那 为那沙门都

148. Yam dunnimittam avamaṅgalaṅca,
yo cā manāpo sakuṇassa saddo;
pāpaggaho dussupinam akantaṁ,
saṁghānubhāvena vināsam-entu.

央 懂尼米担 阿瓦满卡兰加
有 加 马那波 沙古那沙 沙多
爸爸卡候 都苏比南 阿卡担
达曼 努巴为那 为那沙门都

(11) DISCOURSE ON A GOOD MORNING
早安经

146. Whatever bad omens, inauspicious signs, undesirable sounds of birds, influence of bad planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Buddha.

愿所有恶兆、凶兆、不祥的鸟叫、不良星球的影响或者是恶梦，被佛陀荣耀的力量摧毁。

147. Whatever bad omens, inauspicious signs, undesirable sounds of birds, influence of unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Dhamma.

愿所有恶兆、凶兆、不祥的鸟叫、不良星球的影响或者是恶梦，被佛法荣耀的力量摧毁。

148. Whatever bad omens, inauspicious signs, undesirable sounds of birds, unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Samgha.

愿所有恶兆、凶兆、不祥的鸟叫、不良星球的影响或者是恶梦，被僧伽荣耀的力量摧毁。

149. **Dukkhappattā ca niddukkhā,
bhayappattā ca nibbhayā;
sokappattā ca nissokā,
hontu sabbepi pāṇino.**

都卡爸达 加 尼都卡
巴亚爸打 加 尼爸亚
素卡爸打 加 尼素卡
洪都 沙贝比 爸尼诺

150. **Ettāvatā ca amhehi,
sambhataṃ puññasampadaṃ;
sabbe devā numodantu,
sabbasampatti-siddhiyā.**

黑打瓦打 加 阿美衣
山巴担 不尼安山爸当
沙贝 地娃 努磨当都
沙巴 山巴地 西地亚

151. **Dānaṃ dadantu saddhāya,
sīlaṃ rakkhantu sabbadā;
bhavanābhiratā hontu,
gacchantu devatā' gatā.**

达南 达南都 沙达亚
西兰 拉看都 沙爸达
爸瓦那比拉达 洪都
卡将都 铁瓦达 卡打

149. May those beings who suffer, be free from suffering. May those beings who are in fear be free from fear. May those beings who are in grief be free from grief.

愿那些受苦的生灵从苦难中解脱出来。愿那些害怕的生灵从恐惧中解脱出来。愿那些悲伤的生灵从痛苦中解脱出来。

150. To this extent, may all deities rejoice in the accomplishment of merits which we have thus fulfilled.

愿所有的神灵一起庆祝我们修下的功德。

151. May you all practise generosity with confidence. May you all always observe moral precepts. May you all take delight in meditation. May all the deities who have assembled here return to their respective abodes.

愿你们都充满信心地宽容待人。愿你们时刻遵守道德规则。愿你们喜爱静坐。愿所有齐集在这里的神灵回到他们各自的居所。

152. Sabbe buddhā balappattā,
paccekānañca yaṃ balaṃ;
arahantānañca tejena,
rakkhaṃ bandhāmi sabbaso.

沙贝 不达 巴拉爸打
爸街卡南加 央 巴兰
阿拉安打南加 铁街那
拉看 帮达米 沙巴收

153. Yaṃ kiñci vittaṃ idha vā huraṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena,
idampi buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

央 近记 为旦 衣达 瓦 胡然 瓦
沙给素 瓦 央 拉达南 爸尼担
那 诺 沙马 阿地 达打卡铁那
衣担比 不弟 拉达南 巴尼担
哎铁那 沙借那 苏瓦地 好都

154. Yaṃ kiñci vittaṃ idha vā huraṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena,
idampi dhamme ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

央 近记 为旦 衣达 瓦 胡然 瓦
沙给素 瓦 央 拉达南 爸尼担
那 诺 沙马 阿地 达打卡铁那
衣担比 达美 拉达南 巴尼担
哎铁那 沙借那 苏瓦地 好都

152. All Buddhas, all Pacceka Buddhas and all Arahants possessed great physical strength and intellectual strength. By the glorious power of them, I fortify protection around me at all times.

所有佛，所有的帕西卡佛和所有的阿罗汉圣者都有伟大的体力和智力。通过他们荣耀的力量，我时刻加强周围的保护。

153. Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

在这个世界上或者其他世界上的任何财富，天庭上的任何珍宝，没有一样可以和佛陀相比。这珍贵的珠宝在佛陀的身上。仰仗著这条真理，愿快乐永远伴随你们。

154. Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished Dhamma. In the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

在这个世界上或者其他世界上的任何财富，天庭上的任何珍宝，没有一样可以和佛法相比。这珍贵的珠宝在佛法裏面。仰仗著这条真理，愿快乐永远伴随你们。

155. Yam kiñci vittam idha vā huraṃ vā,
saggesu vā yam ratanam paṇītaṃ;
na no samam atthi tathāgatenā,
idampi saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

央 近记 为旦 衣达 瓦 胡然 瓦
沙给素 瓦 央 拉达南 爸尼担
那 诺 沙马 阿地 达打卡铁那
衣担比 山给 拉达南 巴尼担
哎铁那 沙借那 苏瓦地 好都

156. Bhavatu sabbamaṅgalam,
rakkhantu sabbadevatā;
sabba-buddhānubhāvena,
sadā sukhī bhavantu te.

巴望都 沙巴忙卡兰
拉看都 沙巴铁瓦打
沙爸 不达努巴为那
沙达 素给 巴望都 跌

157. Bhavatu sabbamaṅgalam,
rakkhantu sabbadevatā;
sabba-dhammānubhāvena,
sadā sukhī bhavantu te.

巴望都 沙巴忙卡兰
拉看都 沙巴铁瓦打
沙爸 达曼努巴为那
沙达 素给 巴望都 跌

155. Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished Samgha. In the Samgha is this precious jewel. By this utterance of truth, may there be happiness.

在这个世界上或者其他世界上的任何财富，天庭上的任何珍贵的珠宝，没有一样可以和僧伽相比。这珍宝在僧伽的身上。仰仗著这条真理，愿快乐永远伴随你们。

156. May all blessings be upon you. May all deities protect you. By the gracious power of all Buddhas, may you all ever be well and happy.

愿所有恩惠和你们同在。愿所有的神灵保护你们。仰仗著众佛的力量，愿你们健康快乐。

157. May all blessings be upon you. May all deities protect you. By the gracious power of all Dhammas, may you all ever be well and happy.

愿所有恩惠和你们同在。愿所有的神灵保护你们。仰仗凭著众佛法的力量，愿你们健康快乐。

158. Bhavatu sabbamaṅgalaṃ,
rakkhantu sabbadevatā;
sabba-saṃghānubhāvena,
sadā sukhī bhavantu te.

巴娃都 沙巴忙卡兰
拉看都 沙巴铁瓦打
沙爸 山卡努巴为那
沙达 素给 巴望都 跌

159. Mahākāruṇiko nātho,
hitāya sabbapāṇinaṃ;
pūretvā pāramī sabbā,
patto sambodhimuttamaṃ;
etena saccavajjena,
sotthi te hotu sabbadā.

马哈卡鲁尼国 那多
衣达亚 沙巴爸尼南
布累达瓦 巴拉米 沙巴
爸多 山布地母达满
哎铁那 沙加瓦街那
说地 跌 候都 沙巴达

160. Jayanto bodhiyā mūle,
sakyānaṃ nandi vaḍḍhano,
evameva jayo hotu,
jayassu jaya maṅgale.

加央多 布地亚 母累
沙加南 南地 瓦达诺
哎瓦美瓦 加由 好都
加亚苏 加亚 曼卡累

158. May all blessings be upon you. May all deities protect you. By the gracious power of all Samghas, may you all ever be well and happy.

愿所有恩惠和你们同在！愿所有的神灵保护你们。仰仗著众僧的力量，愿你们健康快乐。

159. The Great Compassionate Lord fulfilled all the Perfections for the benefit of all beings and reached the highest state of the Supreme Enlightenment. By this utterance of truth, may there be happiness for you always.

伟大而慈悲的佛，为了所有生灵的福利，达到最完美的境界，得到最高的觉悟。仰仗著这条真理，愿快乐永远和你们同在。

160. Just as the Buddha, who enhanced the satisfaction of the Sakyas, was victorious at the foot of the Bodhi Tree of Enlightenment. Even so, may this victory be yours. May you achieve victory with joy by the blessings of this event.

象让释迦家族更满意的佛陀一样，他在菩提树下取得了胜利。即使如此，愿胜利同样归於你们。愿你们在它的恩惠下愉快地取得胜利。

161. Aparājita pallaṅke,
sīse puthuvipukkhale,
abhiseke sabba buddhānaṃ,
aggappatto pamodati.

阿爸拉记达 爸兰给
西谢 布都为布卡累
阿比谢给 沙巴 布达南
阿卡爸多 爸磨达地

162. Sunakkhattaṃ sumaṅgalaṃ,
suppabhātaṃ suhuṭṭhitaṃ;
sukhaṇo sumuhutto ca,
suyiṭṭhaṃ brahmacārisu.

苏那卡担 苏忙卡兰
苏爸巴担 苏胡地担
苏卡诺 苏母胡多 加
苏衣担 不拉马加利苏

163. Padakkhiṇaṃ kāyakammaṃ,
vācākammaṃ padakkhiṇaṃ;
padakkhiṇaṃ manokammaṃ,
paṇīdhi te padakkhiṇe.

爸达给南 卡亚卡满
瓦加卡满 爸达给南
爸达给南 马诺卡满
爸尼立 铁 爸达给内

161. The Lord attained the highest stage at the undefeatable seat, the best on the earth and being consecrated by all Buddhas and rejoiced in it. In the same way, may you reach the highest stage and rejoice in it.

佛陀在至尊的座位上达到了最高境界，他是地球上最优秀的，众佛朝拜的和充满喜悦的。你也可以用同样的方法达到最高的境界，并且充满喜悦。

162. Through out the day, may the stars, blessings, daybreak, waking time, and every moment of the day be auspicious. Offerings made to the Noble Ones on such a day are well- made.

在一整天里，愿星星、恩惠、黎明、清醒的时刻以及一天里的每时每刻都吉祥。在这样一天里对神灵的供奉都是好的。

163. On such a day all bodily actions are right, all verbal actions are right, and all mental actions are right. These three actions are established in the right way for prosperity.

在这样一天里，所有的身体举止行动都是正确的，所有的语言都是正确的，所有的思想都是正确的。这三种行为都将带来繁荣昌盛。

164. Padakkhiṇāni katvāna,
labhantatthe padakkhine;
te atthaladdhā sukhitā,
virūḷhā buddha sāsane.
arogā sukhitā hotha,
saha sabbehi ñātibhi.

爸达给那尼 卡达瓦那，
拉绑达铁 爸达给内；
跌 阿达拉踏 苏给达，
为鲁拉 不达 沙沙内。
阿罗卡 苏气达 候达，
沙哈 沙比衣 尼安地比。

Pubbaṇha Suttam Niṭṭhitam 布巴那 苏当 尼地当

Mahāparitta Pāḷi Niṭṭhitā 马哈巴立达 巴立 尼地当

164. Those, who carry out good actions, obtain good results. Having obtained good results may they have bliss and growth in the Dispensation of the Buddha. May they together with all their relatives, be free from all diseases and be happy.

善有善报。愿你在得到善报以後，在佛陀的教规里得到喜悦和成长。愿你们和你们所有的亲人远离所有疾病和得到快乐。

Here ends the Discourse on A Good Morning.
早安经到此结束。

HERE ENDS THE DISCOURSE ON THE GREAT PROTECTION TEXT.
全能保护经到此结束。



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