

Pali Chanting 巴利早課

Vandanā	*	禮敬佛陀 三 皈依	Homage to the Buddha & Taking Refuge to the Triple Gems
Namo tassa	南莫 塔薩	皈依 頂禮	Homage to
bhagavato	巴嘎瓦投	世尊	the Blessed
arahato	阿拉哈多	阿羅漢	the worthy
sammasambuddhassa (x 3)	薩嘛薩布達薩 (x 3)	正等正覺者	and Fully Enlightened One (x3)
buddhaṃ saraṇaṃ gacchāmi	補當 薩啦囊 嘎恰米	我皈依佛	I take refuge in the Buddha
dhammaṃ saraṇaṃ gacchāmi	達芒 薩啦囊 嘎恰米	我皈依法	I take refuge in the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	桑崗 薩啦囊 嘎恰米	我皈依僧	I take refuge in the Sangha
<i>dutiyampi</i>	杜啼楊必	第二次	<i>For the second time</i>
buddhaṃ saraṇaṃ gacchāmi	補當 薩啦囊 嘎恰米	我皈依佛	I take refuge in the Buddha
dhammaṃ saraṇaṃ gacchāmi	達芒 薩啦囊 嘎恰米	我皈依法	I take refuge in the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	桑崗 薩啦囊 嘎恰米	我皈依僧	I take refuge in the Sangha
<i>tatiyampi</i>	塔啼楊必	第三次	<i>For the thrid time</i>
buddhaṃ saraṇaṃ gacchāmi	補當 薩啦囊 嘎恰米	我皈依佛	I take refuge in the Buddha
dhammaṃ saraṇaṃ gacchāmi	達芒 薩啦囊 嘎恰米	我皈依法	I take refuge in the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	桑崗 薩啦囊 嘎恰米	我皈依僧	I take refuge in the Sangha
*注音為國語發音			

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

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

Dhammānussati		法 隨 念	Contemplation of the Dhamma
svākkhāto bhagavatā dhammo	斯瓦卡多巴嘎瓦塔 叮摩	法是被世尊所 善說的	The teachings of the Blessed one is well expounded
sandittihiko	三迪啼扣	自見的	apparent here and now
akāliko	阿卡哩扣	無時的	timeless
ehipassiko	欸希帕斯扣	來見的	encouraging investigation
opanayiko	喔帕哪依扣	引導向前的	onward leading
paccataṃ vedītabbo viññūhī ti	帕查擔 維迪塔伯 維紐希	由智者各自證 知的	directly expereinced individually by the wise

Sanghanussati		僧 隨 念	Recollection of the Sangha
supaṭipanno bhagavato sāvakasaṅgho	蘇帕啼帕諾 巴嘎瓦多 薩瓦嘎三夠	善行道的是世尊的聖弟子眾	The Noble Disciples of the Blessed One: have practiced well
ujupaṭipanno bhagavato sāvakasaṅgho	烏珠帕啼帕諾 巴嘎瓦多 薩瓦嘎三夠	正直行道的是世尊的聖弟子眾	have practiced directly
ñāyapaṭipanno bhagavato sāvakasaṅgho	雅丫帕啼帕諾 巴嘎瓦多 薩瓦嘎三夠	真理行道的是世尊的聖弟子眾	have practiced insightfully
sāmīcīpaṭipanno bhagavato sāvakasaṅgho	沙咪西帕啼帕諾 巴嘎瓦多 薩瓦嘎三夠	正當行道的是世尊的聖弟子眾	Those who practice with integrity
yadidaṃ cattāri purisayugāni	亞啼擔 查他哩 普哩薩 由嘎尼	即：四雙	That is the four pairs
aṭṭha purisapuggalā	阿他 普哩薩 普嘎啦	八輩	the eight kinds of noble beings
esa bhagavato sāvakasaṅgho	欸薩巴嘎瓦多 薩瓦嘎三夠	這些世尊的聖弟子眾	These Noble Disciples of the Blessed One are
āhuneyyo	阿呼呢叻	值得供養	worthy of gifts
pāhuneyyo	帕呼呢叻	值得供奉	worthy of hospitality
dakkhiṇeyyo	達經呢叻	值得佈施	worthy of offerings
añjalīkaraṇīyo	安乍裡卡瓦呢叻	值得合掌	worthy of respect
anuttaraṃ puññakkhettaṃ lokassa'ti	阿奴他覽 普雅給擔 嚶卡薩	是世間無上福田	They give occasion for incomparable goodness to arise in the world

Paṭiccasamuppāda		緣起法	Dependent Origination
Avijjāpaccayā saṅkhārā	阿維筭 帕差呀 三卡喇	無明緣行	With ignorance as condition are volitional formations
saṅkhārapaccayā viññānaṃ	三卡喇 帕差雅 溫呀南	行緣識	With volitional formations as conditions is consciousness
viññānapaccayā nāmarūpaṃ	溫呀南 帕差呀 哪嘛如帕	識緣名色	With consciousness as condition is mentality-materiality
nāmarūpapaccayā salāyatanāṃ,	哪嘛如帕 帕差呀 薩喇呀他南	名色緣六處	With mentality-materiality as conditions is the six-fold sense-base
salāyatanapaccayā phasso	薩喇呀他南帕差呀 帕叟	六處緣觸	With the six-fold sense-base as condition is contact
phassapaccayā vedanā	帕叟 帕差呀 維旦呐	觸緣受	With contact as conditions is the feeling
vedanāpaccayā tanhā	維旦呐 帕差呀 坦哈	受緣愛	With feeling as condition is craving
tanhāpaccayā upādānaṃ	坦哈 帕差呀 烏帕達能	愛緣取	With craving as condition is grasping
upādānapaccayā bhavo	烏帕達呐 帕差呀 巴喔	取緣有	With grasping as condition is becoming
bhavapaccayā jāti	巴喔 帕差呀 乍啼	有緣生	With becoming as condition is birth
jātipaccayā jarāmarana sokaparideva dukkhadomanassupāyāsā, sambhavanti	乍啼 帕差呀 喳喇嘛啦南叟卡帕維得瓦 都卡多曼呐素帕亞薩 三巴宛啼	生緣老死，愁悲苦憂惱	With birth as condition are aging-and-death, grief, lamentation, pain, sorrow, and despair.
evametassa kevalassa dukkhakkhandhassa samudayo hoti	伊宛每他薩 給瓦啦薩 都卡堪達薩 薩姆得叻侯啼	如此，這一切的苦聚集起	Thus is the arising of this whole mass of dukkha.

Avijjāya tveva asesā virāgaṇirodhā saṅkhāraṇirodho,	阿維乍 兌哇 亞瑟薩 維喇 嘎尼若嗒 三卡喇 尼若都	無明滅則行滅	With ignorance ceases to condition, volitional formations don't come to be
saṅkhāraṇirodha viññānaṇirodho	三卡喇尼柔嗒 溫雅那 尼若都	行滅則識滅	With volitional constructions cease to condition, consciousness does not come to be
viññānaṇirodha nāmarūpaṇirodho	溫雅那尼若嗒 哪嘛 如帕尼若都	識滅則名色滅	With consciousness ceases to condition, mentality -materiality does not come to be
nāmarūpaṇirodha salāyatanaṇirodho	哪嘛如帕尼若嗒 薩 喇呀塔納尼若都	名色滅則六入滅	With mentality materiality ceases to condition, the six-fold sense-base does not come to be
salāyatanaṇirodha phassaṇirodho	薩喇耶塔納尼若嗒 帕薩尼若都	六入滅則觸滅	With six sense-base ceases to condition, the contact does not come to be
phassaṇirodha vedanāṇirodho	帕撒尼若嗒 維丹納 尼若都	觸滅則受滅	With contact ceases to condition, the feeling does not come to be
vedanāṇirodha tanhāṇirodho	維丹納尼若嗒 坦哈 尼若都	受滅則愛滅	With feeling ceases to condition, craving does not come to be
tanhāṇirodha upādānaṇirodho	坦哈尼若嗒 烏帕丹納 尼若都	愛滅則取滅	With craving ceases to condition, grasping does not come to be
upādānaṇirodha bhavaṇirodho	烏帕丹納尼若嗒 巴瓦 尼若都	取滅則有滅	With grasping ceases to condition, becoming does not come to be
bhavaṇirodha jātiṇirodho	巴瓦尼若嗒 乍啼尼若都	有滅則生滅	With becoming ceases to condition, birth does not come to be
jātiṇirodhā jarāmarana soka parideva dukkha domanassupāyāsā nirujjhanti	乍啼尼若嗒 啞喇嘛啦那 叻卡帕維得瓦 都卡多曼 訥素帕亞薩 尼若佔啼	生滅則老病死愁 悲苦憂惱滅	With birth cease to condition, aging-and-death, grief, lamentation, pain, sorrow, and despair do not come to be
evam etassa kevalassa dukkha khandhassaṇirodho hoti	伊宛每塔薩 凱瓦啦薩 都 卡堪達薩 尼若多侯啼	如此，這一切的 苦聚滅去	This is the removal of the whole mass of suffering

Satipatthana Sutta Extract			念處經（節錄）
<p>This is the direct way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundation of mindfulness. What are the four ?</p> <p>Herein a monk lives contemplating the body in the body, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating feelings in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.</p>			<p>比丘們！這是為了眾生的清淨、為了超越愁與悲、為了熄滅苦與憂、為了走上直達涅槃之正道，即：四念處。哪四個呢？</p> <p>這裡，比丘住念於身而隨觀身，熱忱、正知、有念，能調伏對世間的貪與憂；住念於受而隨觀受，熱忱、正知、有念，能調伏對世間的貪與憂；住念於心而隨觀心，熱忱、正知、有念，能調伏對世間的貪與憂；住念於法而隨觀法，熱忱、正知、有念，能調伏對於世間的貪與憂。</p>
佛陀最後遺教			Last words of the Buddha
vayadhamma sankhara appamadena sampadetha	瓦亞達瑪 三卡喇 阿帕瑪的那 三帕的塔	諸行無常 精勤努力至解脫	All conditioned things are subject to decay, bring about completion by being heedful.
回向功德			Dedication of Merits
Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu	伊丹 美 普娘 啊薩瓦卡 亞瓦韓 候圖	願我此功德．導向諸漏盡！	May these merits bring about the end of defilements
Idaṃ me puññaṃ nibbānassa paccayo hotu	伊丹 美 普娘 尼般納薩 帕哲尤 候圖	願我此功德．為證涅槃緣	May my virtue be the supporting condition for realising Nibbana
Imaṃ no puññabhāgaṃ sabbasattānaṃ dema	伊曼 咯 普娘巴甘 薩巴 薩塔納 諦嘛	願以此功德 回向諸眾生	We share our merits with all beings
Sabbe sattā averā hontu	薩貝 薩塔 阿維哇 候圖	願眾生友愛	May all beings be happy
Sabbe sattā abyapājjhā hontu	薩貝 薩塔 阿必帕咋 候圖	願眾生安樂	May all beings be free from suffering
Sabbe sattā anīghā hontu	薩貝 薩塔 阿尼伽 候圖	願眾生解脫自在	May all beings be peaceful
Sabbe sattā sukhī attānaṃ pariharantu	薩貝 薩塔 舒吉阿堂那 帕維哈溫圖	願眾生守護自己的安樂	May all take care of their wellbeing
Sādhū Sādhū Sādhū	薩度 薩度 薩度	善哉 善哉 善哉	Excellent Excellent Excellent