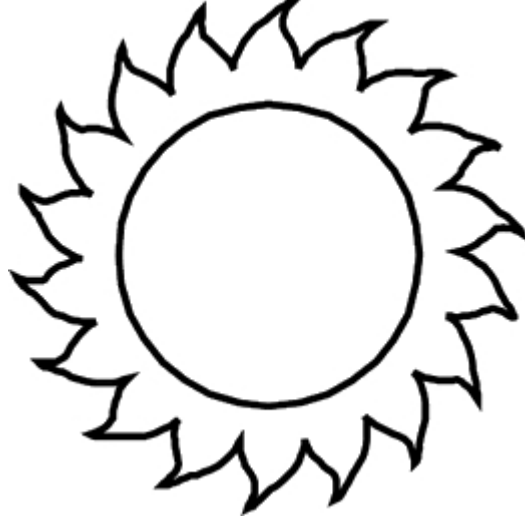


MIDDAY PŪJĀ AT BODHI LAṄKĀRĀMA



edited and translated into English by

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Chinese Translation

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Namo tassa Bhagavato Arahato Sammā-sambuddhassa (x3)
Reverence to him, the Gracious One, the Worthy One, the Perfect
Sambuddha

TI-SARAṄĀ
THE THREE REFUGES

Buddhaṃ saraṇaṃ gacchāmi
I go to the Buddha for refuge

Dhammaṃ saraṇaṃ gacchāmi
I go to the Dhamma for refuge

Saṅghaṃ saraṇaṃ gacchāmi
I go to the Sangha for refuge

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi
For a second time I go to the Buddha for refuge

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi
For a second time I go to the Dhamma for refuge

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi
For a second time I go to the Sangha for refuge

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi
For a third time I go to the Buddha for refuge

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi
For a third time I go to the Dhamma for refuge

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi
For a third time I go to the Sangha for refuge

那摩 达沙 拍卡哇多 阿腊哈多 三玛三不达沙
禮敬彼世尊、阿拉漢、全自覺者！（三稱）

三皈依

部唐 沙腊南 卡差密
我皈依佛

唐芒 沙腊南 卡差密
我皈依法

商康 沙腊南 卡差密
我皈依僧

杜地洋比 部唐 沙腊南 卡差密
第二次我皈依佛

杜地洋比 唐芒 沙腊南 卡差密
第二次我皈依法

杜地洋比 商康 沙腊南 卡差密
第二次我皈依僧

达地洋比 部唐 沙腊南 卡差密
第三次我皈依佛

达地洋比 唐芒 沙腊南 卡差密
第三次我皈依法

达地洋比 商康 沙腊南 卡差密
第三次我皈依僧

SIKKHĀPADĀNI
FIVE TRAINING RULES

Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from killing living creatures.

Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from taking what has not been given.

Kāmesu-micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from sexual misconduct.

Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from false speech.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from liquor, wines, or intoxicants which cause heedlessness.

Imāni pañca-sikkhāpadāni samādiyāmi (x3).

I undertake these five training rules.

Sādhu! Sādhu! Sādhu!

BUDDHA-GUṆA-VANDANĀ
WORSHIPPING THE VIRTUES OF THE BUDDHA

Iti pi so Bhagavā Arahaṃ Sammā-sambuddho,

Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjā-caraṇa-sampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

anuttaro purisa-damma-sārathī,

the unsurpassed guide for those people who need taming,

Sathā deva-manussānaṃ Buddho Bhagavā ti.

the Teacher of gods and men, the Buddha, the Gracious One.

DHAMMA-GUṆA-VANDANĀ
WORSHIPPING THE VIRTUES OF THE DHAMMA

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,

The Dhamma has been well-proclaimed by the Gracious One, it is visible, not subject to time,

ehi-passiko, opanayiko, paccattaṃ veditabbo viññūhī ti.

inviting inspection, onward leading, and can be understood by the wise for themselves.

五戒

巴纳地巴达 为腊麻呢锡卡巴堂 山马地牙咪
我受持離殺生學處

阿地纳达纳 为腊麻呢锡卡巴堂 山马地牙咪
我受持離不與取學處

卡梅苏 蜜差叉腊 为腊麻呢锡卡巴堂 山马地牙咪
我受持離邪淫學處

木洒瓦打 为腊麻呢锡卡巴堂 三马地牙咪
我受持離妄語學處

苏腊梅腊牙麻假把马打他纳 为腊麻呢锡卡巴堂 三马地牙咪
我受持離放逸之因的諸酒類學處

依麻尼 班假昔卡巴党尼 沙马地亚咪
我受持五戒(三稱)

沙都。。。沙都。。。沙都！
善哉。。。善哉。。。善哉！

礼赞佛陀之功德

依弟 比 叟 拍卡哇 阿腊汉 三玛三不哆
他就是如来、阿罗汉、真正觉悟者、

唯家恰腊那三般若 速卡哆 罗卡唯杜
知识及行为都完美、善逝、通解世间、

阿努达罗 不立沙唐玛沙腊弟
人类的无上调御师、

萨他 提哇玛努沙南 不哆 拍卡哇 弟。
人类与天神的导师、佛陀、世尊。

礼赞佛法之功德

沙哇卡哆 拍卡哇达 唐摩 山替弟果 阿卡利果
佛法是世尊完美地阐述的，可观到的，没有时间性的，

黑嘻把西果 鸥把那依果 拔恰当 威替达波 慰乳嘻 弟
来参考的，引入内心的，贤哲各自可以领悟的。

SAṄGHA-GUṆA-VANDANĀ
WORSHIPPING THE VIRTUES OF THE SAṄGHA

Supaṭipanno Bhagavato sāvaka-saṅgho,
The Gracious One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvaka-saṅgho,
the Gracious One's Saṅgha of disciples are straight in their practice,

ñāyapaṭipanno Bhagavato sāvaka-saṅgho,
the Gracious One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvaka-saṅgho,
the Gracious One's Saṅgha of disciples are correct in their practice,

yad-idam cattāri purisa-yugāni aṭṭha purisa-puggalā,
that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvaka-saṅgho,
this is the Gracious One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaram puññakkhettaṃ lokassā ti.
they are an unsurpassed field of merit for the world.

CETIYA-SĀRĪRIKA-DHĀTU-MAHĀ-BODHI-PŪJĀ
HONOURING THE CETIYAS, BODILY RELICS, AND BODHI TREE

Vandāmi cetiyaṃ sabbam ~ sabbaṭṭhānesu paṭiṭṭhitam,
I worship all the shrines in all of the places that they stand,

sārīrika-dhātu Mahā Bodhiṃ, ~ Buddha-rūpaṃ sakalam sadā!
the bodily relics, the Great Bodhi Tree, and all the Buddha images forever!

BODHI VANDANĀ
WORSHIPPING THE BODHI TREE

Yassa mūle nissinno va ~ sabbāri vijayaṃ akā,
He sat at the root of that (Bodhi tree) and was victorious over all enemies,

Patto sabbaññutaṃ Sattā, ~ vande taṃ Bodhi-pādapaṃ.
The Teacher (there) attained omniscience, (therefore) I worship that Bodhi tree.

Ime ete Mahā Bodhi ~ Loka-nāthena pūjitā
This great Bodhi (tree) was worshipped by the Lord of the World

Aham-pi te namassāmi ~ Bodhi-rājā namatthu te!
I also revere (the tree), Bodhi King I revere you!

礼赞僧伽之功德

速拔弟般若 拍卡哇哆 沙哇卡商柯
僧是世尊修行得好的门徒，

屋竹拔弟般若 拍卡哇哆 沙哇卡商柯
僧是世尊修行得忠直的门徒，

呀呀拔弟般若 拍卡哇哆 沙哇卡商柯
僧是世尊修行得有系统的门徒，

沙咪记拔弟般若 拍卡哇哆 沙哇卡商柯
僧是世尊修行得熟练的门徒，

呀替唐 恰达立 不立沙优卡尼 阿他 不立沙不卡拉
有四果、八位

黑舍 拍卡哇哆 沙哇卡商柯
那是世尊的门徒僧团，

阿户乃哟 把户乃哟 他桔乃哟 安加利卡腊尼哟
值得供养，值得招待，值得贡献，应该合十，

阿努达浪 本呀给当 罗卡沙弟
乃人天之福田。

礼赞佛塔、舍利、菩提树

完打蜜 决地佯 沙帮 沙伯他乃数 巴地地当
我赞礼每一座佛塔，每一片佛身舍利，

沙利利个打都 马哈 菩丁 布得路帮 沙个郎 沙打
每一株大菩提树，每一尊供奉的佛像。

呀色 目列 你西若 卧 ~ 沙巴利 为恰洋 阿卡
世尊端坐菩提树下除恶

拔多 沙帮哟当 沙打 ~ 完蝶 当 菩提巴得帮
世尊菩提树下得大觉，我礼敬菩提树

依妹 嘿爹 马哈 菩提 ~ 洛克 - 那爹呢 布及大
此大菩提树，世尊所礼赞

阿坑笔爹 那马沙咪 ~ 菩提拉吒 那马都爹
我亦当礼赞，大菩提树王。

ĀMISA PŪJĀ
MATERIAL OFFERINGS

Gandha-sambhāra-yuttena, ~ dhūpenāhaṃ sugandhinā,
With these pleasant smelling materials, with this incense, so good-smelling,

Pūjaye pūjanīyaṃ taṃ ~ pūjā bhājanam-uttamaṃ.
I worship that worthy of worship, the supremely worshipful one.

Ghana-sārappadittena ~ dīpena tama-dhaṃsinā,
With a lamp that burns intensely destroying the darkness,

Tiloka-dīpaṃ Sambuddhaṃ ~ pūjayāmi tamonudaṃ.
I worship the Sambuddha, the light of the three worlds, the darkness-dispeller.

Vaṇṇa-gandha-guṇopetaṃ, ~ etaṃ kusuma-santatiṃ,
With these long lasting flowers, endowed with the qualities of beauty,

pūjayāmi Munindassa ~ siripāda-saroruhe.
and fragrance, I worship the glorious lotus feet of the lord of Sages.

Pūjemi Buddhaṃ kusamenanena,
I worship the Awakened One with these flowers,

puñña-m-etena labhāmi mokkhaṃ.
may I gain release with (the help of) this merit.

Pupphaṃ milāyāti yathā idaṃ me,
Just as a flower withers and fades away,

Kāyo tathā yāti vināsa-bhāvaṃ.
so too this my body will go to destruction.

Adhivāsetu no bhante, ~ pānīyaṃ parikappitaṃ
With your permission, venerable Sir, please accept (this) water we have prepared

anukampaṃ upādāya, ~ paṭiggaṇhātu-m-Uttama!
having compassion on us, O One Supreme!

Adhivāsetu no bhante, ~ bhojanaṃ parikappitaṃ
With your permission, venerable Sir, please accept (this) food we have prepared

anukampaṃ upādāya, ~ paṭiggaṇhātu-m-Uttama!
having compassion on us, O One Supreme!

供养

港的沙巴了 哟爹呢 ~ 杜倍纳杭 叔港地呢
我今用此烧香供奉大威德世尊，

普查也 普查尼洋 党 ~ 普查 把假拿目打忙
愿佛慈悲哀纳受诤表戒定慧之香。

干拿沙拉伯地爹拿 ~ 地悲拿 打马塔西拿
我用此无与比伦之灯，供奉大威德世尊，

地诺裸地帮 沙菩党 ~ 普查亚咪 达摩怒党
此灯光能灭三界中之恶业黑暗，乃如我人之智慧灯光能破无明烦恼之黑暗。

晚那甘得古诺被当 ~ 衣当 古苏默 山打定
我谨以鲜花，顶选色与香，

普假呀咪 目连打沙 ~ 细里巴得沙诺如黑
供养大威德世尊，圣者莲足前

扑切米 菩党 古叔美呢内呢
我用花供奉大威德世尊，以此功德，

扑业呢美爹呢 拉巴咪 莫康
望佛力如波，使我早成佛道，

颇帮 米拉亚地 亚打 衣党 咪
我们的色身，亦如此花相似，

卡约 达打 亚地 为拿免巴枉
不久就要凋零败坏了。

阿地娃舍都 诺 班爹 ~ 巴泥洋 巴利卡比党
尊者，请您慈悲接受这清水，

安奴甘帮 勿巴打呀 ~ 巴地港哈杜目打忙
啊！大威德世尊。

阿地娃谢都 诺 班爹 ~ 波者郎 巴利卡比党
尊者，请您慈悲接受这饭食，

安奴甘帮 勿巴打呀 ~ 巴地港哈杜目打忙
啊！大威德世尊。

Adhivāsetu no bhante, ~ pānakaṃ parikappitaṃ

With your permission, venerable Sir, please accept (this) fruit-juice we have prepared

anukampaṃ upādāya, ~ paṭiggaṇhātu-m-Uttama!

having compassion on us, O One Supreme!

VAJJA-PAKĀSANAM
CONFESSION OF FAULTS

Kāyena vācā cittaena ~ pamādena mayā kataṃ,

° For any transgression I have committed through heedlessness, by way of body,

accayaṃ khama me bhante, ~ bhūripaṇṇa Tathāgata.

speech, or mind, please forgive me, Venerable Sir, Realised One, O greatly wise.

Kāyena vācā cittaena ~ pamādena mayā kataṃ,

° For any transgression I have committed through heedlessness, by way of body,

accayaṃ khama me Dhamma ~ sandiṭṭhika, akālika.

speech, or mind, please forgive me, O Dhamma, which leads on, not subject to time.

Kāyena vācā cittaena ~ pamādena mayā kataṃ,

° For any transgression I have committed through heedlessness, by way of body,

accayaṃ khama me Saṅgha, ~ puñṇakkhetta anuttara.

speech, or mind, please forgive me, O Saṅgha unsurpassed field of merit.

Sādhu! Sādhu! Sādhu!

KARAṆĪYAMETTASUTTAM
THE DISCOURSE ON HOW FRIENDLINESS MEDITATION SHOULD BE DONE

Karaṇīyam-atthakusalena, ~ yan-taṃ santaṃ padaṃ abhisamecca:

What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca sūjū ca, ~ suvaco cassa mudu anatiṃ,

he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

santussako ca subhara ca, ~ appakicco ca sallahukavutti,

satisfied (with little), easy to support, free from duties, and light in living,

santindriyo ca nipako ca, ~ appagabbho kulesu ananugiddho,

with faculties at peace, prudent, not forward, and greedless among the families,

na ca khuddaṃ samācare kiñci ~ yena viññū pare upavadeyyuṃ.

he should not do the slightest thing whereby others who are wise might find fault (with him).

阿地娃谢都 诺 班爹 巴纳康 巴利卡比党
尊者，请您慈悲接受这菓汁

安奴甘帮 勿巴打呀 ~ 巴地港哈杜目打忙
啊！大威德世尊。

忏悔

卡也那 瓦者 及爹那 ~ 巴马爹那 马呀 卡当
啊！尊者！您是威德福满之人，请您慈悲原谅，

阿者样 康默 咪 班爹 ~ 不利班呢 打达格得
容我忏悔，因为我不谨慎，犯了身口意的罪业。

卡也那 瓦者 及爹那 ~ 巴马爹那 马呀 卡当
啊！指引正道，永恒的佛法，容我忏悔，

阿者样 康默 咪 唐默 山替弟果 阿卡利果
因为我不谨慎，犯了身口意的罪业。

卡也那 瓦者 及爹那 ~ 巴马爹那 马呀 卡当
啊！具无尚功德之僧伽，容我忏悔，

阿者样 康默 咪 商康 本呀给达 阿努达拉
因为我不谨慎，犯了身口意的罪业。

沙都！沙都！沙都！
善哉。。。善哉。。。善哉！

慈爱经

卡拉尼亚马特谷沙裂拿 ~ 洋当 山当 把当 阿比沙咪渣
專於修善者，欲達安祥境，

洒枯 屋租 渣 苏租 渣 ~ 苏哇柯 渣沙 木睹 阿那地妈尼
應當有才能，正直且真誠，柔順亦溫和，謙虛無驕慢。

山都沙够 者 苏把诺 者 ~ 阿拍基左 者 沙拉勿卡无地
知足常安樂，易於受奉養，事務不宜繁，生活當簡樸，

山丁弟尼啊 渣 尼把柯 渣 ~ 阿爸隔坡 谷裂苏 阿拿怒叭哆
六根勤收斂，審慎熟思慮，言行盡無漏，家親不貪戀。

拿 渣 枯汤 沙妈渣裂 根基 ~ 夜拿 温乳 把裂 屋把哇爹用
任何微細行，若為智慧者，當有所譴責，皆應不犯過，

“Sukhino vā khemino hontu, ~ sabbe sattā bhavantu sukhittā!”

“(May all beings) be happy and secure, may all beings in their hearts be happy!”

Ye keci pāṇabhūtatti ~ tasā vā thāvarā vā anavasesā,

Whatsoever breathing beings there are trembling, firm, or any other (beings),

dīghā vā ye mahantā vā, ~ majjhimā rassakāṇukathulā,

whether they be long or great, of middle size, short, tiny, or of compact (body),

diṭṭhā vā ye ca addiṭṭhā, ~ ye ca dūre vasanti avidūre,

those who are seen, and those who are unseen, those who live far away, those who are near,

bhūtā vā sambhavesī vā ~ sabbe sattā bhavantu sukhittā!”

those who are born, and those who still seek birth may all beings in their hearts be happy!”

Na paro paraṃ nikubbetha, ~ nātimaññetha katthaci naṃ kañci,

No one should cheat another, nor should he despise anyone wherever he is,

byārosanā paṭighasaññā ~ nāññam-aññassa dukkham-iccheyya.

he should not long for suffering for another because of anger or resentment.

Mātā yathā niyaṃ puttāṃ ~ āyusā ekaputtam-anurakkhe,

In the same way as a mother would protect her child, her only child, with her life,

evam-pi sabbabhūtesu ~ mānasā bhāvaye aparimāṇāṃ.

so too towards all beings one should develop the measureless thought (of friendliness).

Mettañ-ca sabbalokasmiṃ ~ mānasā bhāvaye aparimāṇāṃ,

Towards the entire world he should develop the measureless thought of friendliness,

uddhaṃ adho ca tiriyañ-ca, ~ asambādhaṃ averaṃ asapattaṃ.

above, below, and across (the middle), without barriers, hate, or enmity.

Tiṭṭhaṃ caraṃ nisinno vā, ~ sayāno vā yāvatassa vigatamiddho,

Standing, walking, sitting, lying, for as long as he is without torpor,

etaṃ satiṃ adhiṭṭheyya, ~ brahman-etaṃ vihāraṃ idha-m-āhu.

he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life.

Diṭṭhiñ-ca anupagamma sīlavā ~ dassanena sampanno,

Without going near to (wrong) views, virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṃ, ~ na hi jātu gabbhaseyyaṃ punar-etī ti.

having removed (all) greed for sense pleasures, he will never come to lie in a womb again.

Etena saccavajjena ~ sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

苏叭诺 哇 给咪诺 焊吐 ~ 洒别 刹他 怕穹权 苏叭打他
但願諸眾生，快樂且安穩，願一切眾生，心中常喜樂。

夜 给鸡 把拿普打梯 ~ 打沙 哇 他哇拉 哇 阿拿哇谢沙
無論何眾生，脆弱或堅強，

滴卡 哇 夜 马汉他 哇 ~ 马计妈 拉沙卡如卡涂拉
長形或巨大，中型或矮小，細微或粗厚。

滴他 哇 夜 哇 阿弟他 ~ 夜 渣 毒裂 哇山滴 阿威毒裂
可見或難見，遠方或近處，

普他 哇 上把为西哇 ~ 洒别 刹他 怕穹杜 苏叭打他
已生或將生，願一切眾生，心中常喜樂。

拿 把罗 把朗 尼姑别他 ~ 拿滴慢夜他 卡他叭 朗 干叭
無論在何方，彼此不欺瞞，互不相藐視，

巴牙罗沙拿 把滴卡山呀 ~ 难呀慢呀沙 毒卡 米借牙
忿怒怨恨时，亦不念彼得苦

妈他 牙他 尼洋 不汤 ~ 阿哟沙 嘿克普打马路纳给
猶如母對子，願以己生命，保護彼獨子，

衣汪比 洒巴普跌苏 ~ 妈拿上 怕哇夜 阿爸力妈朗
如是對眾生，修習勤發展，無限量慈心。

咪但渣 沙巴诺卡司敏 ~ 麻纳赏 巴瓦也 阿伯利马南
慈心對眾生，發展無量心，

屋汤 阿赌 渣 弟力洋渣 ~ 阿山巴党 阿为朗 阿沙把汤
上下普四方，盡皆無障礙，泯除憎恨心，亦無敵對意。

滴汤 渣朗 尼吸诺 哇 ~ 沙牙诺 哇 呀哇打沙 为卡打米哆
行住或坐臥，當處清醒際，

衣当 沙丁 阿替地呀 ~ 巴那马 咪当 为哈朗 衣达妈户
繫守此一念，謂之為梵住。

滴顶渣 阿奴把柑马 西拉哇 ~ 打沙裂那 三般若
不取諸惡見，圓滿戒與慧，

卡咪苏 为尼呀 给当 ~ 那 嘻 甲吐 卡把谢洋 不拿裂弟 弟
捨離欲貪念，終此不輪迴。

嘿喋呢 萨者哇皆呢 ~ 峻帝 喋 后都 沙帕打
依此真實語，愿你永时安穩。

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth may you have the blessing of success!

Etena saccavajjena ~ sabbarogo vinassatu!

By this declaration of the truth may all disease be destroyed!

Sādhū! Sādhū! Sādhū!

ANUMODANĀ

REJOICING

Ākāsaṭṭhā ca bhummaṭṭhā ~ devā nāgā mahiddhikā,

May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ~ ciraṃ rakkhantu sāsanaṃ!

having rejoiced in this merit protect the teaching for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā ~ devā nāgā mahiddhikā,

May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ~ ciraṃ rakkhantu desanaṃ!

having rejoiced in this merit protect the preaching for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā ~ devā nāgā mahiddhikā,

May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ~ ciraṃ rakkhantu maṃ paraṃ!-ti

having rejoiced in this merit protect me and others for a long time!

Devo vassatu kālena, ~ sabba-sampatti hetu ca,

May the sky-god rain down in due season, and (may there be) the right conditions for all good fortune,

Phīto bhavatu loko ca, ~ rājā bhavatu dhammiko!

may the world be prosperous, may the ruler always be righteous!

PATTHANĀ

ASPIRATION

Iminā puñña-kammaṇa ~ mā me bāla-samāgamo,

By this meritorious deed may I not come across fools,

Sataṃ samāgamo hotu ~ yāva nibbāna-pattiyā.

May I come across the wise until I have attained nibbāna.

Sādhū! Sādhū! Sādhū!

嘿喋呢 萨者哇皆呢 ~ 后都 喋 加呀忙各郎
依此真实語，祝愿你成功。

嘿喋呢 萨者哇皆呢 ~ 沙巴罗国 为那沙都
依此真实語，愿一切疾病消失。

沙都！沙都！沙都！
善哉。。。善哉。。。善哉！

回向功德予诸天

亚卡沙打 者 闷马打 ~地瓦 那卡 马依地卡
回向此功德，龙天大力者，

本呀 当 亚奴末地瓦 ~即郎 拉甘都 沙沙南
愿他们恒护，佛法长住世。

亚卡沙打 者 闷马打 ~地瓦 那卡 马依地卡
回向此功德，龙天大力者，

本呀 当 亚奴末地瓦 ~即郎 拉甘都 爹沙南
愿他们恒护，佛法之慧命。

亚卡沙打 者 闷马打 ~地瓦 那卡 马依地卡
回向此功德，龙天大力者，

本呀 当 亚奴末地瓦 即郎 ~拉甘都 马把郎地
愿他们恒护，我与诸众生。

爹卧 瓦沙都 卡列呢 ~沙巴 山巴地 嘿都 者
愿天降甘露，营造有利芬围，

必都 巴瓦都 落果 者 ~拉扎 巴瓦都 担咪勾
愿世界繁荣昌盛，愿统治者正直。

愿望

衣米呢 普夜卡美呢 ~ 麻 咪 巴拉沙马哥么
愿以此功德，永离诸愚人，

沙当 沙马哥么 河都 ~ 哑娃 你把拿巴地呀
随彼善知识，得证般涅槃。

沙都！沙都！沙都！
善哉。。。善哉。。。善哉！

THE WATER-POURING CEREMONY (倒水仪式)

The water-pouring ceremony is a way of remembering our family and friends who have passed away. 倒水仪式是用来纪念往生家人与亲友的一种仪式。

We begin with meditation of loving-kindness (*mettā bhāvanā*). Take up a relaxed meditation posture. It can be on the floor, or on a seat if that is more comfortable.
先从慈爱坐禅开始。可在地上或椅子上调好舒适的坐姿。

When we are doing meditation of loving-kindness we begin with ourselves, move on to those we are close to, and end by spreading good-will to all living beings.
打坐时现由本身开始，然后观想亲近的人，接着再把慈爱伸展到所有的众生。

First become aware of the breathing and allow the bodily processes to calm down.
首先要观理呼吸，并让身体平静下来。

Then for a few minutes try to maintain these thoughts in mind: **May I be happy, may I be peaceful, may I be free from suffering.**

然后花点时间心中默念：**愿我快乐，愿我平安，愿我脱离痛苦与烦恼。**

When we are feeling relaxed, comfortable, and friendly towards ourselves, we can begin to remember relatives and friends who have passed away.
当我们本身感到安逸、舒适、友善时，就纪念已往生的亲戚朋友。

Bring an image of each one of them to mind and say to them: **May you be happy, may you be peaceful, may you be free from suffering.**

逐一纪念他们并对他们说：**愿你快乐，愿你平安，愿你脱离痛苦与烦恼。**

This is the main part of the remembrance ceremony so take your time and try to include anyone you want to remember.

这是追念仪式的主要部分，故应花点时间将你所纪念的人都一一包括在内。

Before we finish we also try to include all people, all creatures, all living beings in our well-wishing, by thinking: **May they be happy, may they be peaceful, may they be free from suffering.**

在结束前我们诚心祝福所有的人，包括所有的动物与一切众生，心中想着：**愿他们快乐，愿他们平安，愿他们脱离痛苦与烦恼。**

Sādhu! Sādhu! Sādhu!

善哉！善哉！善哉！

When we pour the water it is a symbolic gesture. Just as the water overflows the container so does our merit overflow from our good deeds, and we wish well to those whom we are remembering. During the ceremony we say the following verse three times:

Idaṃ me ñātīnaṃ hotu, ~ sukhitā hontu ñātayo!

依当米那地南河都 ~ 苏基打烘都亚得哟

May this (merit) go to my relatives, ~ may my relatives be happy!

Sādhu! Sādhu! Sādhu!

善哉！善哉！善哉！