

## **TAKING THE THREE REFUGES 三皈依**

Group say together: Venerable, please give us the Three Refuges, so that my mind will become peaceful.

大眾同聲說：禪師，請授我們三皈依，這樣我們的心會變得平和。

Venerable says: Please sit with your backs straight, and calm your mind, now repeat after me.

禪師說：請保持腰背坐直，心平靜下來，現在請跟我說。

(Below: Venerable says and Group repeat. 大眾跟隨禪師說。)

I now take refuge in the Buddha, Dhammā, and Saṅgha.

我以佛為皈依處，我以法為皈依處，我以僧為皈依處。

For the second time : I now take refuge in the Buddha, Dhammā and Saṅgha.

第二次：我以佛為皈依處，我以法為皈依處，我以僧為皈依處。

For the third time : I now take refuge in the Buddha, Dhammā and Saṅgha.

第三次：我以佛為皈依處，我以法為皈依處，我以僧為皈依處。

## **TAKING THE SIX PRECEPTS 六戒**

Group ask together: Venerable, please give me the Six Precepts, so that my retreat will be of great benefits and my mind will be peaceful. Thank you

大眾同聲請禪師：請授我六戒，這樣我的禪修將會非常有利益，我的心將是平和的。謝謝。

Venerable says: Please clear your mind and pay close attention, then repeat after me:

禪師說：請清淨您的心並專注，現在請跟我說：

1) I undertake to keep the precept to abstain from killing or harming living beings on purpose.

我願遵守不殺生及不傷害任何眾生戒。

2) I undertake to keep the precept to abstain from taking what is not given.

我願遵守不偷盜戒。

3) I undertake to keep the precept to abstain from all wrong sexual activities.

我願遵守不淫戒。

4) I undertake to keep the precept to abstain from telling lies, using harsh speech, gossip or slander.

我願遵守不妄語、不惡口、不兩舌、不綺語戒。

5) I undertake to keep the precept to abstain from taking drugs or alcohol.

我願遵守不飲酒及不沾染毒品戒。

6) I undertake to keep the precept to be loving and kind to myself and all beings.

我願遵守對自己和一切眾生給予仁愛戒。

## RECITATION OF THE DHAMMAPADA VERSES 誦讀《法句經》經文及五隨念

Venerable says: Now let us read the Dhammapada verses and Five Recollections together.

禪師說：現在讓我們一起誦讀《法句經》經文及五隨念。

### 《法句經》

1. (1) Mind is the forerunner of all evil states. Mind is chief; mind made are they. If one speaks or acts with an unwholesome mind, because of that, suffering follows one, even as the wheel follows the hoof of the draft-ox.

心是諸法的前導者，心是主，諸法唯心造。若人以邪惡心言行，痛苦將跟隨著他，有如車輪跟隨拉車之牛的足跡。

2. (2) Mind is the forerunner of all good states. Mind is chief; mind-made are they. If one speaks or acts with a pure mind, because of that, happiness follows one, even as your shadow that never leaves.

心是諸法的前導者，心是主，諸法唯心造。若人以清淨心言行，快樂將跟隨著他，如影隨形。

3. (3) "He abused me, he beat me, he defeated me, he robbed me", in those who harbour such thoughts hatred is not appeased.

“他辱罵我、打我、擊敗我、掠奪我。” 若人懷有此心，怨恨不得止息。

4. (4) "He abused me, he beat me, he defeated me, he robbed me", in those who do not harbour such thoughts hatred is appeased.

“他辱罵我、打我、擊敗我、掠奪我。” 若人不懷此心，怨恨自然止息。

5. (11) In the unessential we imagine the essential, in the essential we see the unessential, anyone who entertains such wrong thoughts never will realise the truth.

把不真實的視為真實，把真實的視為不真實。持此邪思惟的人，不可能覺悟真實法。

6. (12) What is essential we regard as essential, what is unessential we regard as unessential, anyone who entertains such right thoughts will realise the truth.

視真實的為真實，視不真實的為不真實。持此正思惟的人，得以覺悟真實法。

7. (16) Here one develops a mind that rejoices now, and in the future one rejoices. In both states the well-doer rejoices. One who rejoices a lot will be able to see the purity of their own deeds, speech and thoughts.

這一世他感到喜悅，來世他一樣感到喜悅，行善者在今生與來世都感到喜悅。當憶及自己清淨的善業時，他感到喜悅，非常的喜悅。

8. (18) When one is happy now, they will be happy in the future. In both states the well-doer is happy. Thinking "I have done good in the past" one becomes happy and will easily experience a blissful state of mind.

這一世他快樂，來世他一樣快樂，行善者在今生與來世都快樂。想到「我造了善業」時，他感到歡喜。再者，當投生至善趣時，他更加快樂。

9. (19) Though a person recites sacred texts, but doesn't act accordingly. That heedless person is like a cowherd who counts others' cows. They have no share in the fruits of the holy life.

即使他背誦了許多經典，然而並不依法實行，這怠惰的人有如牧童在數別人的牛，沒得分享聖道的利益。

10. (20) Though a person recites sacred texts very little, but acts in accordance with the

teaching; they give up lust, hatred and delusion. They truly know what is good and this leads to a mind that is free from suffering. They cling to nothing here and in the future. In this way, one shares the fruits of the holy life.

即使他只背誦了少許經典，然而真正依法實行，捨棄貪瞋癡，如實正知見後得以令心解脫，不再執著於今生與來世，他得以分享聖道的利益。

## 《五隨念》

I am of the nature to age, I have not gone beyond ageing.

衰老是自然法則，我們是無法避免衰老。

I am of the nature to sicken; I have not gone beyond sickness.

疾病是自然法則，我們是無法避免疾病，

I am of the nature to die, I have not gone beyond dying.

死亡是自然法則，我們是無法避免死亡。

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

已所喜愛，事物親屬，終朝有日，相隔別離。

I am the owner of my Kamma, heir to my action, born of my action, related to my action, dependent on my actions. Whatever action I do, for good or for evil, to that I will be the heir.

Thus we should frequently recollect.

今此色身：業的擁有者，業的繼承者，以業為起源，以業為親屬，以業為皈依處，故當承受，過去所造，一切善惡之業。我們應當細心地省觀著這五法。

Venerable says: Now you have taken the three refuges, the six Precepts and the five recollections. This lead to Happiness and Peace. Sahdu! Sahdu! Sahdu!

禪師說：現在您們已受三皈依，六戒及誦讀法句經/五隨念，依此修行，願大家快樂、平安。

**善哉! 善哉! 善哉!**