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VANDANĀ | HOMAGE TO THE BUDDHA |

礼敬佛陀

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.

Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.

Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.

向他致敬，世尊，阿罗汉，正等正觉的佛陀。

向他致敬，世尊，阿罗汉，正等正觉的佛陀。

向他致敬，世尊，阿罗汉，正等正觉的佛陀。

TI-SARANA | THREE REFUGES | 三皈依

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi

Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi

Tatiyam pi Buddhaṃ saraṇaṃ gacchāmi

Tatiyam pi Dhammaṃ saraṇaṃ gacchāmi

Tatiyam pi Saṅghaṃ saraṇaṃ gacchāmi

I go to the Buddha as my refuge. I go to the Dhamma as my refuge. I go to the Sangha as my refuge. For the second time, I go to the Buddha as my refuge.

For the second time, I go to the Dhamma as my refuge. For the second time, I go to the Sangha as my refuge. For the third time, I go to the Buddha as my refuge.

For the third time, I go to the Dhamma as my refuge. For the third time, I go to the Sangha as my refuge.

我以佛为皈依处。我以法为皈依处。我以僧为皈依处。第二次说，我以佛为皈依处。第二次说，我以法为皈依处。第二次说，我以僧为皈依处。第三次说，我以佛为皈依处。第三次说，我以法为皈依处。第三次说，我以僧为皈依处。

PAÑCA SĪLA | FIVE PRECEPTS | 五戒

Pāṇāti-pātā veramaṇī sikkhāpadaṃ samādiyāmi

Adinnā dānā veramaṇī sikkhāpadaṃ samādiyāmi

Kāmesu micchā-cārā veramaṇī sikkhāpadaṃ samādiyāmi

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

**Surā meraya-majja-pamā-datṭhānā veramaṇī sikkhāpadaṃ
samādiyāmi**

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.

I undertake to observe the precept to abstain from sexual misconduct.

I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from intoxication and heedlessness.

不杀生，我学习受持此戒，
不偷盗，我学习受持此戒，
不邪淫，我学习受持此戒，
不妄语，我学习受持此戒，
不服用导致麻醉和失去注意力的任何物品，我学习受持此戒。

TI-RATANA VANDANĀ
SALUTATION TO THE TRIPLE GEM

向佛、法、僧三宝致敬

Salutation to the Buddha | 向佛致敬

Iti pi so Bhagavā Arahaṃ

Sammā sambuddho Vijjā-caraṇa-sampanno Sugato lokavidū

Anuttaro Purisa-damma-sārathi

Satthā Deva-manussānaṃ

Buddho Bhagavā ti

Such indeed is the Blessed One, Exalted, Omniscient, Endowed with knowledge and virtues. Well gone, Knower of the worlds, a guide incomparable for the training of individuals. Teacher of gods and men, enlightened and Holy.

世尊确是如此: 阿罗汉，正等正觉的佛陀，明行足，善逝，

世间解，无上士，调御丈夫，天人师，觉悟和圣洁。

Salutation to the Dhamma | 向佛法致敬

Svākkhāto Bhagavatā Dhammo Sandiṭṭhiko Akāliko

Ehipassiko Opanayiko Paccattaṃ veditabbo viññūhī ti

Well-expounded is the Dhamma by the Blessed One, To be self-realised; to be but approached to be seen, capable of being entered upon. To be attained by the wise, each for himself.

世尊所善妙详细宣说的法，可以亲身体会到，不受时间空间的限制，请亲自看，能指引众生上进，智者皆能亲身体证。

Salutation to the Saṅgha | 向僧伽致敬

Supaṭipanno Bhagavato sāvaka saṅgho

Uju paṭipanno Bhagavato sāvaka saṅgho

ñāya paṭipanno Bhagavato sāvaka saṅgho

Sāmīci paṭipanno Bhagavato sāvaka saṅgho

Yadidaṃ cattāri-purisa-yugāni Aṭṭha-purisa- puggalā

Esa Bhagavato sāvaka saṅgho Āhuneyyo Pāhuneyyo

**Dakkhiṇeyyo Añjalikaraṇīyo Anuttaraṃ puññak-khettaṃ
lokassā ti**

Of good conduct is the Order of the Disciples of the Blessed One. Of upright conduct is the Order of the Disciples of the Blessed one. Of wise conduct is the Order of the Disciples of the Blessed One. Of dutiful conduct is the Order of the Disciples of the Blessed One. This order of the Disciples of the Blessed One, namely, these four pairs of persons, the eight kinds of individuals, is worthy of offerings, Is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merits to the world.

僧伽是世尊的追随者，有良好的品行，僧伽是世尊的追随者，有正直的品行，僧伽是世尊的追随者，有智慧的品行，僧伽是世尊的追随者，有尽责的品行，他们即是四双八辈人，那才是世尊的追随者，僧伽，应当供养，应当欢迎款待，

应当布施，应当合十礼敬，是世间无上的福田。

BUDDHĀNUSSATI | Meditation On The Buddha

Buddhānussati mettā ca — Asubham maranassati

Reflection on the Buddha, Loving-kindness, Loathsome nature of everything and Nature of death.

Iti imā caturārakkhā — Bhikkhu bhāveyya sīlavā.

A virtuous disciple should practise this fourfold protective contemplations.

Ananta vitthāra gunam — Gunato nussaram munim

Always contemplating on the infinite and pervasive virtues

Bhāveyya Buddhimā bhikkhu — Buddhānussati mādito:

of the Buddha – an understanding disciple should reflect as follows:

Savāsane kileseso — Ēko sabbe nighātiya

.... that the Buddha alone has destroyed all defilements,

Ahusu suddha santāno — Pujānam ca sadāraho.

revealing an extremely pure mind always deserving adoration.

Sabbakāla gate Dhamme — Sabbe sammā sayam muni

....that the Buddha has rightly realised all aspects matters relating to all times

Sabbākārena bujjhitvā — Ēko sabbaññutam gato.

and has attained supreme Enlightenment entirely through His own efforts.

Vipassanādi vijjāhi — Sīlādi caranehi ca

.... the (Eightfold) knowledge such as Vipassana and the Caranas such as Sila;

Susamiddhehi sampanno — Gaganābhehi nāyako.

these are qualities the Buddha is endowed with, as extensive as the sky.

Sammā gato subbhan thānam — Amogha vacano ca so

.... that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech.

Tividhassāpi lokassa — Nātā nirava sesato.

He has known the three worlds (sensual, fine material and formless) in their entirety.

Anēkēhi gunoghēhi — Sabba sattuttamo ahu

.... that the Buddha has become Supreme among all beings by His manifold qualities.

Anēkēhi upāyehi — naradamme dāmesi ca.

He has by various means subdued those who should be subdued.

Ēko sabbassa lokassa — Sabba sattānu sāsako

....that the Buddha is a great Teacher to the entire world.

Bhāggya issariyādinam — Gunānam paramo nidhī.

He is a noble treasure of qualities such as fortune and prosperity.

Paññāssa sabba dhammēsu — Karunā sabba jantusu

.... that the Buddha's wisdom is all pervasive and His compassion extends to all beings.

Attatthānam paratthānam — Sādhikā guna jettikā.

He is a benefactor unto Himself and others. He is supreme in all qualities.

Dayāya pārami citvā — Paññāyattāna muddharī

.... that the Buddha elevated Himself by the wisdom gained through the perfections

Uddhari sabba dhamme ca — Dayāyaññe ca uddharī.

by preaching the Doctrine in all its aspects; and elevated others through His compassion.

Dissamāno'pi tā'vassa — Rupakāyo acintiyō

It is impossible to visualise the Buddha even in His Rupakaya (physical form).

Asādhārana ñānaddhe — Dhamma kāye kathāva'kā ti?

How much more inconceivable is His Dhammakaya (doctrinal body) of unique wisdom?

METTĀNUSSATI | Meditation On Loving-Kindness

Attupamāya sabbesam — Sattānam sukha kāmatam

Having compared oneself with others, one should practise loving-kindness

Passitvā kamato mettam — Sabba sattesu bhāvaye.

towards all beings by realising that everyone desires happiness.

Sukhī bhaveyyam niddukkho — Aham niccam aham viya

May I be free from sorrow and always be happy. May those who desire my welfare,

Hitā ca me sukhī hontu — Majjhattā tha ca verino.

those who are indifferent towards me and those who hate me, also be happy.

Imamhi gāmakkhettamhi — Sattā hontu sukhī sadā

May all beings who live in this vicinity always be happy;

Tato param ca rajjesu — Cakkavālesu jantuno.

so also those who live in other kingdoms in this world-system be happy.

Samantā cakka vālesu — Sattānam tesu pānino

May all beings living in every world-system and each element of life

Sukhino puggalā bhutā — Atta bhāva gatā siyum.

within such a system be happy and achieve the highest bliss.

Tathā itthi pumā ceva — Ariyā anariyā pi ca

Likewise, women, men, the noble and the ignoble ones,

Devā narā apāyatthā — Tathā dasa disāsu cā ti.

gods, and those in woeful states and those living in the ten directions
(may all these beings be happy).

MARANĀNUSSATI | Meditation On Death

Pavāta dīpa tuliyāya — Sāyu santati yākkhayam

Seeing with wisdom the end of life in others and comparing this to a lamp

Parūpamāya sampassam — Bhāvaye maranassatim.

kept in a windy place, one should meditate on Death.

Mahā sampatti sampattā — Yathā sattā matā idha

Just as in this world beings who once enjoyed great prosperity will die,

Tathā aham marissāmi — Maranam mama hessati.

even so one day will I die too. Death will indeed come to me.

Uppattiyā sahevedam — Maranam āgatam sadā.

This Death has come along with birth.

Māranatthāya okāsam — Vadhako viya esati.

Therefore, like an executioner, Death always seeks an opportunity to destroy.

Īsakam anivattam tam — Satatam gamanussukam

Life, without halting for a moment, and ever keen on moving,

Jīvitam udayā attham — Suriyo viya dhāvati.

runs like the sun that hastens to set after its rise.

Vijju bubbula ussāva — Jalarāji Parikkhayam.

This life comes to an end like a streak of lightning, a bubble of water, a dew-drop on a leaf, or a line drawn on water.

Ghātakova ripū tassa — Sabbatthāpi avāriyo.

Like an enemy intent on killing, Death can never be avoided.

Suyasatthāma puññiddhi — Buddhi vuddhe jinaddyayam

If death could come in an instant to the Buddhas endowed with great glory,

Ghātesī maranam khippam — Kātu mādisake kathā?

Prowess, merits, supernatural powers and wisdom, what could be said of me?

Paccayānam ca vekallyā — Bāhirajjhattu paddavā

For want of food, and through internal ailments or through external injuries –

Marāmoram nimesāpi — Maramāno anukkhanan ti.

these can cause me dying every instant and I shall die within the twinkling of an eye.

ASUBHĀNUSSATI | Meditation On The Loathsomeness Of The Body

Aviññānā subhanibham — Saviññānā subham imam

On perceiving this body as an unsatisfactory conscious and non-conscious entity,

Kāyam asubhato passam — Asubham bhāvaye sati.

one should meditate on its unsatisfactoriness.

Vanna santhāna gandhehi — Āsayo kāsato tathā

The thirty-two impurities of one's body are disgusting in respect of colour,

Patikkulāni kāye me — Kunapāni dvi solasa.

form, associable elements and space.

Patitamhāpi kunapā — Jeguccham kāya nissitam.

The impurities within the body are more disgusting than those that fall from it.

Adharo hi sucī tassa — Kāyotu kunape thitam.

Discharged impurities no longer contaminate the body.

Yet, the body still rests on undischarged impurities.

Mīlhe kimiva kāyoyam — Asucimhi samutthito.

Like a worm born in filth, this body is also born in filth.

Anto asuci sampunno — Punna vacca kutī viya.

Like a cesspit that is full, this body is full of filth.

Asuci sandate niccām — Yathā medaka thālikā.

Just as fat flows out from a full pot, even so impure matter flows out from this body.

Nānā kimi kulāvāso — Pakka candanikā viya.

Like a cesspit, this body is host to millions of worms.

Ganda bhuto roga bhuto — Vana bhuto samussayo.

This body is like a boil, a disease, a wound that is incurable.

Atekkicchoti Jeguccho — Pabhinna kunapūpamoti.

It is extremely repulsive. It is comparable to a decomposed corpse.

ATTHA MAHĀ SAMVEGA VATTHU | Recollection Of Eight Sorrowful Stages of Life

Bhāvetvā caturārakkhā — Āvajjeyya anantaram

Having practised this fourfold protective meditation.

Mahā samvega vatthūni — Attha atthita vīriyo.

one who has put forth effort should reflect on the eightfold sorrowful stages (of life).

Jāti jarā vyādhi cutī apāyā — Atīta appattaka vatta dukkham

The sorrows pertaining to birth, old age, disease, death,
Peta Loka (spirit world), past cycle of births, future cycle of births,

Idāni āhāra gavetthi dukkham — Samvega vatthūni imāni attha.

and the sorrow experienced in search of sustenance in the present life –
these are the eight sorrowful stages (of life).

Pāto ca sāya mapi ceva imam vidhiññu

A person, who, desirous of his own welfare and knowing the types of meditation,

Āsevate satata matta hitābhilāsī

practises this meditation regularly morning and evening,

Pappoti soti vipulam hata pāri pantho

will destroy the impediments, and happily attain the supreme state of Nibbana,

Settham sukham munivisittha — matam sukhena cāti.

the Buddha extolled as the highest bliss.

JINAPAÑJARA | The Buddha's Mansion

Jayāsana-gatā vīrā — Jetvā māram savāhinim

The Heroes, having defeated the Evil One together with his army, mounted the seat of victory.

Catu saccāmata rasam — Yepivimsu narāsabhā.

These leaders of men have drunk the nectar of the Four Truths.

Tanhankarā-dayo Buddhā — Attha vīsati nāyakā

May all the twenty-eight chief Buddhas, such as Buddha Tanhankarā

Sabbe patitthitā mayham/tuyham — Matthake me/te munissarā.

and all other noble sages, rest on my/your head.

Sire patitthitā Buddhā — Dhammo ca mama/tava locane

May the Buddhas rest on my/your head, the Dhamma on my/your eyes,

Sangho patitthito mayham/tuyham — Ure-sabba gunākaro.

and the Sangha, the abode of all virtues, on my/your shoulders.

Hadaye Anuruddho ca — Sāriputto ca dakkhine

May Anuruddha rest on my/your heart, Sāriputta on my/your right,

Kondañño pitthi bhāgasmim — Moggallānosi vāmake.

Kondañña on my/your back and Moggallāna on my/your left.

Dakkhine savane mayham/tuyham — Āhum Ānanda Rāhulā

On my/your right ear are Ananda and Rahulā,

Kassapo ca Mahānāmo — Ubhosum vāmasotake.

on my/your left ear are Kassapa and Māhanāma.

Kesante pitthi bhāgasmim — Suriyo viya pabhankaro

On my/your back at the end of my/your hair

Nisinno siri-sampanno — Sobhito muni pungavo.

sits the glorious sage Sobhita who is radiant like the sun.

Kumāra Kassapo nāma — Mahesī citra vādako

The fluent speaker Venerable Kumāra Kassapa,

So mayham/tuyham vadane niccama — Patitthāsi gunākaro.

the abode of virtues, ever rest in my/your mouth.

Punno Angulimālo ca — Upāli Nanda Sīvali

The five Noble Elders : Punna, Angulimāla, Upāli, Nanda and Sīvali

Therā pañca ime jātā — Lalāte tilakā mama/tava.

rest on my/your forehead like tilakas.

Sesāsīti mahātherā — Vijitā jina sāvakā

The other eighty Noble Elders, the victorious disciples of the Conqueror,

Jalantā sīla tejena — Angamangesu santhitā.

shining in the glory of their virtues, rest on the other parts of my/your body.

Ratanam purato āsi — Dakkhine metta suttaṃ

The Jewel Discourse is in my/your front,

on my/your right is the Discourse of Loving-kindness,

Dhajaggam pacchato āsi — Vāme Angulimālakaṃ.

the Dhajagga (Banner Discourse) is on my/your back,

on my/your left is the Angulimāla Discourse.

Khanda Mora parittaṇṇa — Ātānātiya suttaṃ

The protective Discourses Khanda, Mora and Ātānātiya

Ākāśaccha-danaṃ āsi — Sesā pākāra saññitā.

are like the heavenly vault. The others are like a rampart around me/you.

Jinānā bala samyutte — Dhamma pākāra lankate

Fortified with the commanding power of the Buddha,

and decked by the wall of the Dhamma,

Vasato me/te catukiccena — Sadā Sambuddha pañjare.

ever engaged in four duties do I/you dwell in the Buddha Mansion.

Vāta pittādi sañjātā — Bāhirajjhattu paddavā

By the power of their infinite virtues, may all internal and external troubles

Asesā vilayam yantu — Ananta gunatejasā.

caused by wind, bile, etc. come to naught without exception.

Jina pañjara majjhattham — Viharantam mahītale

May I/you who are dwelling in the centre of the Buddha Mansion

Sadā pārentu mam/tvam sabbe — Te mahā purisā sabhā.

on this earth be protected by all those great personages.

Iceva maccantakato surakkho

Protecting myself/yourself thus in every way,

Jinānu bhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Buddhānu bhāvena hatāri sangho

By the grace of the Buddha

Carāmi/carāhi saddhamma'nubhāva pālito.

may I/you always live guarded by the sublime Dhamma!

Iceva maccantakato surakkho

Protecting myself/yourself thus in every way,

Jinānubhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Dhammānu bhāvena hatāri sangho

By the grace of the Dhamma,

Carāmi/carāhi saddhamma'nubhāva pālito.

may I/you always live guarded by the sublime Dhamma!

Iceva maccantakato surakkho

Protecting myself/yourself thus in every way,

Jinānubhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Sanghānu bhāvena hatāri sangho

By the grace of the Sangha,

Carāmi/carāhi saddhamma'nubhāva pālito.

may I/you always live guarded by the sublime Dhamma!

Saddhamma pākāra parikkhito mi/si

I am/You are surrounded by the rampart of the sublime Dhamma.

Atthāriyā attha disāsu honti

The eight Ariyans are in the eight directions.

Etthantare attha nāthā bhavanti

The eight benefactors are in the intermediate directions.

Uddham vitānam va jinā thitā me/te.

The Buddhas stand like a canopy above me/you.

Bhindanto mārasenam mama/tava sirasi thito

The Buddha who defeated the army of the Evil One

Bodhi māruya satthā.

at the foot of the Bodhi Tree stands on my/your head.

Moggallāno'si vāme vasati bhujathate

The Venerable Moggallāna is on my/your left shoulder

dakkhine Sāriputto.

and the Venerable Sāriputta is on my/your right shoulder.

Dhammo majjhe urasmim viharati bhavato

The Dhamma dwells in my/your heart's core.

mokkhato morayonim.

The Bodhisatta, who was born a peacock

Sampatto bodhisatto carana yugagato

and who shines as the sole Benefactor

bhānu lokekanātho.

of the world, shields my/your feet.

Sabbāva mangala mupaddava dunni-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabbantarāya bhaya dussupinam akantam

fears, undesirable dreams –

Buddhānu bhāva pavarena payātu nāsam.

May they all come to naught by the power of the noble Buddha.

Sabbāva mangala mupaddava dunni-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

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Sabbantarāya bhaya dussupinam akantam

fears, undesirable dreams –

Sanghānu bhāva pavarena payātu nāsam.

May they all come to naught by the power of the noble Sangha.

Tirokudda Sutta

<p>Tirokuḍḍhesu tiṭṭhanti sandhisiṅghāṭakesu ca, Dvārabāhāsu tiṭṭhanti āgantvāna sakaṃ gharaṃ.</p>	<p>Outside the walls they stand at crossroads. At door posts they stand, returning to their old homes.</p> <p>今有饿鬼众，回到旧时宅； 停于道路口，立于门户外。</p>
<p>Pahūte antapānamhi khajjabhojje upaṭṭhite, Na tesam koci sarati santānaṃ kammaṃpaccayā.</p>	<p>But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings.</p> <p>饿鬼因罪业，已被亲人忘； 饮食虽备足，饿鬼难得享。</p>
<p>Evaṃ dadanti ñātīnaṃ ye honti anukammaṃpakā, Suciṃ paṇītaṃ kālena kappiyaṃ pānabhojanaṃ. Idaṃ vo ñātīnaṃ hotu sukhitā hontu ñātayo,</p>	<p>Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean — [thinking:] "May this be for our relatives. May our relatives be happy!"</p> <p>饿鬼亲友中，亦有慈悲人； 净好之饭食，适时施鬼亲。</p>
<p>Te ca tattha samāgantvā ñātipetā samāgatā. Pahūte annapānamhi sakkaccaṃ anumodare,</p>	<p>And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink:</p> <p>亲友愿鬼亲，安好少祸灾； 饿鬼自各方，聚拢此处来。</p>
<p>Cīraṃ jīvantu no ñāti yesaṃ hetu labhāmase. Amhākañca katā pūjā dāyakā ca anipphalā,</p>	<p>"May our relatives live long because of whom we have gained [this gift]. We have been honored, and the donors are not without reward!"</p> <p>饿鬼皆随喜，祝亲福寿高； 亲人所施食，亦有善果报。</p>
<p>Na hi tattha kasī atthi gorakkhettha na vijjati. Vaṇijjā tādisī natthi hiraññaṇa kayākkayaṃ, Ito dinnena yāpenti petā kālakatā tahiṃ.</p>	<p>For there [in their realm] there's no farming, no herding of cattle, no commerce, no trading with money.</p> <p>鬼界无农畜，无商无金钱。</p>

<p>Unname udakaṃ vaṭṭhaṃ yathā ninnaṃ pavattati, Evameva ito dinnaṃ petānaṃ upakappati.</p>	<p>They live on what is given here, hungry shades whose time here is done. 饿鬼之所需，全靠世人献。</p>
<p>Yathā vārivahā pūrā paripūrenti sāgaram, Evameva ito dinnaṃ petānaṃ upakappati.</p>	<p>As water raining on a hill flows down to the valley, even so does what is given here benefit the dead. As rivers full of water fill the ocean full, even so does what is given here benefit the dead. 诸亲所施物，饿鬼能得益； 犹如高处水，流向低洼地 诸亲所施物，饿鬼可满足； 犹如江河水，自向海洋注。</p>
<p>Adāsi me akāsi me ñātimitthā sakhā ca me, Petānaṃ dakkhiṇaṃ dajjā pubbe katamanussaraṃ.</p>	<p>"He gave to me, she acted on my behalf, they were my relatives, companions, friends": Offerings should be given for the dead when one reflects thus on things done in the past. 辄念去世人，曾助曾有赐； 或曾为亲友，现当行布施。</p>
<p>Na hi ruṇṇaṃ va soko vā yā caññā paridevanā, Na taṃ petānamatthāya evaṃ tiṭṭhanti ñātayo.</p>	<p>For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way. 哭泣和悲伤，于鬼并无益； 饿鬼依然是，故地受苦凄。</p>
<p>Ayañca kho dakkhiṇā dinnā saṅghamhi suppatiṭṭhitā, Dīgharattaṃ hitāyassa tṭhānaso upakappati.</p>	<p>But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately. 若在僧团中，如此行布施； 利益众饿鬼，长远得护持。</p>
<p>So ñātidhammo ca ayaṃ nidassito</p>	<p>In this way the proper duty to relatives has</p>

Petāna pūjā ca katā uḷārā, Balañca bhikkhūnāmanuppadinnaṃ Tumhehi puññaṃ pasutaṃ anappaka'nti.	<p>been shown, great honor has been done to the dead, and monks have been given strength.</p> <p>亲情既表现，饿鬼得施益； 比丘亦得力，世人功德积。</p>
Tirokuḍḍapetavatthu pañcamaṃ.	<p>The merit you've acquired isn't small. 所功德无量。</p>

Closing Verse

**Aniccā vata saṅkhārā
Uppāda vaya dhamminō
Uppajjitvā nirujjhanti
Tesaṃ vūpa samō sukhō**

All things are impermanent, they arise and pass away. Having arisen they come to an end, their coming to peace is bliss.

诸行确实乃无常，是生起与消散法，已生起的被止灭：这平息乃是安乐。

Idaṃ vo (mē) ñātīnaṃ hotu Sukhitā hontu ñātayo

Let this merit accrue to our (my) relatives, and may they be happy.

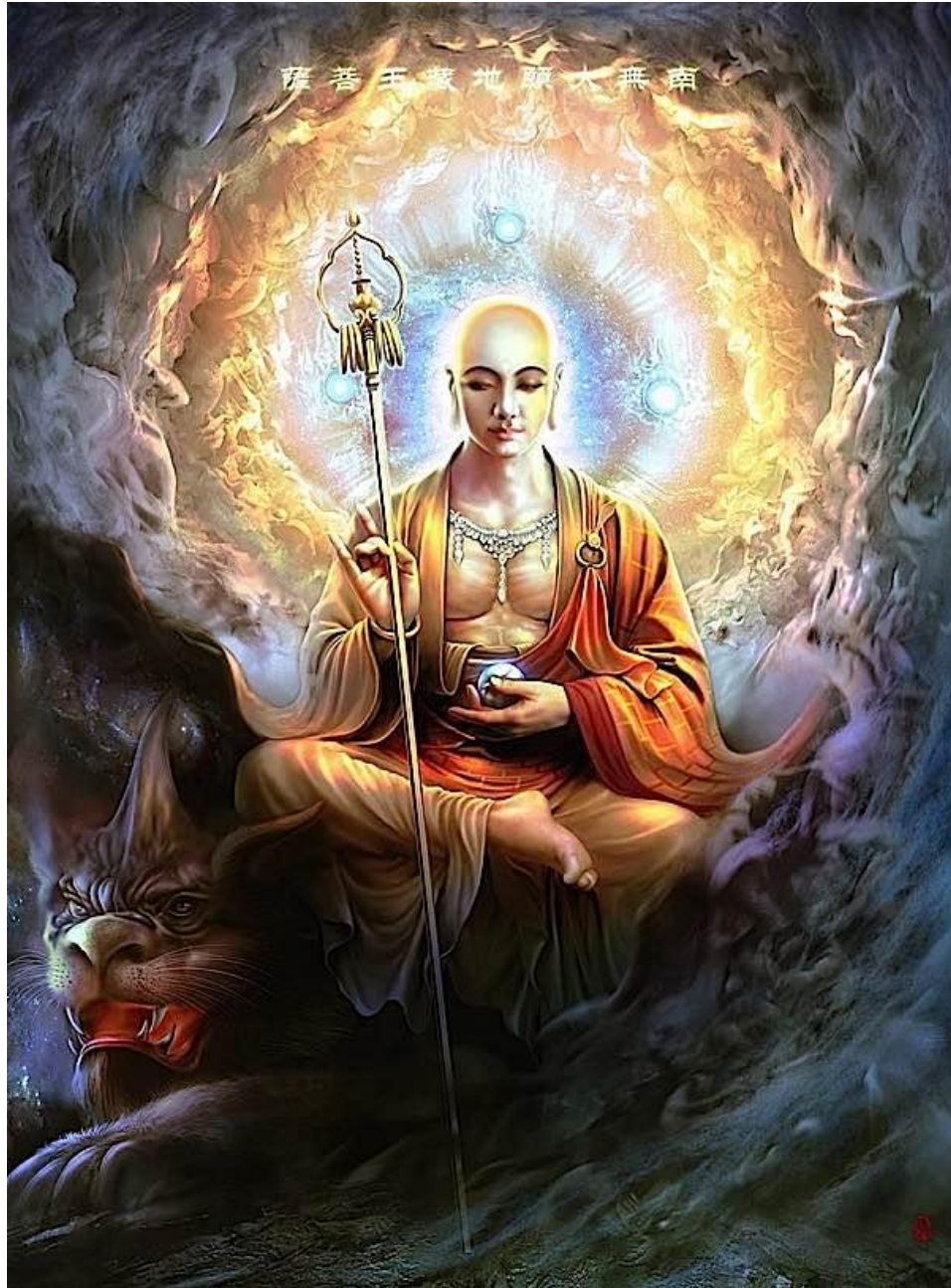
愿以此功德，奉献宁回向予我们的亲人，愿他们快乐宁。



Gautama Buddha

Honour to Him, the Blessed One, the Worthy one, the Fully Enlightened One.

南无本师释迦牟尼佛
Namo Shakyamuni Buddha



南无大愿地藏王菩萨
地狱不空，誓不成佛；众生度尽，方成菩提。

“As long as the hells are not empty, I shall not attain Buddhahood. Only when all living beings are liberated, then I shall do so.”

-
Kṣitigarbha Bodhisattva
(Earth Store Bodhisattva)

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We are a group of Buddhist community centres where children, youths, adults and seniors get together for educational programs, youth activities, welfare activities and community services. We aim to provide service for a healthy society.

OUR FOUNDER AND ADVISOR

**Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thero
Buddhist Chief Sangha Nayaka of Malaysia**



Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thera, incumbent Buddhist Chief High Priest of Malaysia is known throughout Malaysia and internationally for his outstanding services to the Buddha Sasana. His efforts in the promotion of religious knowledge, a social interaction and cultural understanding amongst Malaysians are highly commendable. He has earned a great reputation as a successful missionary monk who was well trained under the guidance of Ven. Dr. K. Sri Dhammananda Nayaka Thera, The former Chief Incumbent Bhikku of the Buddhist Maha Vihara.



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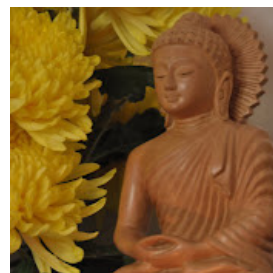
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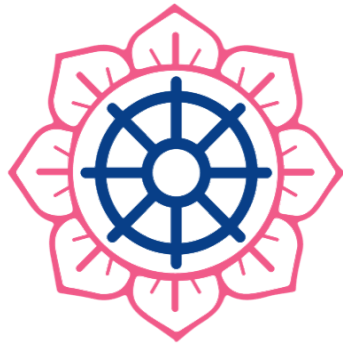
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**Sabbapāpassa akaranam
Kusalassa upasampadā
Sacittapariyodapanam
Etam Buddhāna sāsanaṃ**

**Do good, avoid evil; purify the mind.
That is the teaching of all Buddhas.**

**诸恶莫作， 众善奉行，
自净其意， 是诸佛教。**

- Dhammapada 14:183

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