



CHANTING BOOK

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VANDANĀ HOMAGE

**Arahaṃ sammāsambuddho
bhagavā
Buddhaṃ bhagavantaṃ
abhivādemī** (Bow)

The Lord, the perfectly enlightened and Blessed one, I render homage to the Buddha, the Blessed one. (Bow)

**Svākkhāto bhagavatā dhammo
Dhammaṃ namassāmi** (Bow)

The teaching, so completely explained by Him – I bow to the Dhamma (Bow)

**Supaṭipanno bhagavato
sāvakaṅgho
Saṅghaṃ namāmi** (Bow)

The Blessed One's disciples, who have practiced well – I bow to the Saṅgha. (Bow)

VANDANĀ

**Namo Tassa Bhagavato Arahato
Sammāsaṃbuddhassa** (Repeat 3X)

HOMAGE

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One

TISARAṆA

**Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi**

THREE REFUGES

To the Buddha, I go for my refuge
To the Dhamma, I go for my refuge.
To the Sangha, I go for my refuge.

**Dutiyampi
Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi
Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi
Saṅghaṃ saraṇaṃ gacchāmi**

For the second time,
To the Buddha, I go for my refuge.
For the second time,
To the Dhamma, I go for my refuge.
For the second time,
To the Sangha, I go for my refuge.

**Tatiyampi
Buddhaṃ saraṇaṃ gacchāmi
Tatiyampi
Dhammaṃ saraṇaṃ gacchāmi
Tatiyampi
Saṅghaṃ saraṇaṃ gacchāmi**

For the third time,
To the Buddha, I go for my refuge.
For the third time,
To the Dhamma, I go for my refuge.
For the third time,
To the Sangha, I go for my refuge.

PAÑCA SĪLA

1. **Pāṇātipātā**
veramaṇī sikkhāpadaṃ samādiyāmi
2. **Adinnādānā**
veramaṇī sikkhāpadaṃ samādiyāmi
3. **Kāmesu micchācārā**
veramaṇī sikkhāpadaṃ samādiyāmi
4. **Musāvādā**
veramaṇī sikkhāpadaṃ samādiyāmi
5. **Surā-meraya-majja-pamā-daṭṭhānā**
veramaṇī sikkhāpadaṃ samādiyāmi

FIVE PRECEPTS

I undertake the training rule to refrain from taking the life of any living creature.

I undertake the training rule to refrain from taking that which is not given.

I undertake the training rule to refrain from sexual misconduct.

I undertake the training rule to refrain from false and harmful speech.

I undertake the training rule to refrain from consuming intoxicating drink and drugs which lead to heedlessness.

PŪJĀ

PADĪPA PŪJĀ

**Ghana sārappa dittena
Dīpena tama-dhansinā
Tiloka dīpaṃ sambuddhaṃ
Pūjayāmi tamo-nudaṃ**

SUGANDHA PŪJĀ

**Gandha sambhāra yuttena
Dhūpenāhaṃ sugandhinā
Pūjaye pūjanīyam taṃ
Pūjā bhājana muttamaṃ**

PUPPHA PŪJĀ

**Vaṇṇa gandha guṇopetaṃ
Etaṃ kusuma santatiṃ
Pūjayāmi munindassa
Sirī pāda saroruhe
Pūjemi Buddhaṃ kusumena nena
Puññaena metena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ me
Kāyo tathā yāti vināsa bhāvaṃ**

OFFERING OF LIGHTS

With lights brightly shining,
abolishing this gloom,
I adore the Enlightened One,
who dispels the darkness (of
ignorance).

OFFERING OF PERFUMED SMOKE

With perfumed Incense,
made from fragrant substances,
I honour the Exalted One,
worthy of respect,
who dispels the darkness of
Ignorance.

OFFERING OF FLOWERS

This mass of flowers,
fresh hued, fragrant and choice,
I offer at the sacred lotus-like
feet of the Noble Sage.
I offer Thee, Lord Buddha,
these flowers.
May this virtue aid in my
emancipation.
Our bodies undergo decay,
even as these flowers must fade.

PĀNIYA PŪJĀ

**Adhivāsetu no bhante
Pāniyaṃ parikappitaṃ
Anukampaṃ upādāya
Paṭiganhātu muttamaṃ**

OFFERING OF WATER

O Lord! The Blessed One,
please accept this water
as an offering to Thee,
out of great compassion for us.

PHALA PŪJĀ

**Adhivāsetu no bhante
Phale parikappitaṃ
Anukampaṃ upādāya
Paṭiganhātu muttamaṃ**

OFFERING OF FRUITS

O Lord! The Blessed One,
Please accept these fruits
as an offering to Thee,
out of great compassion for us.

ĀHĀRA PŪJĀ

**Adhivāsetu no bhante
Bhojanaṃ parikappitaṃ
Anukampaṃ upādāya
Paṭiganhātu muttamaṃ**

OFFERING OF FOOD

O Lord! The Blessed One,
Please accept these food
as an offering to Thee,
out of great compassion for us.

A Simple Guide to Doing Personal Pūjā & Aspiration

(**Brother Teoh's Advice:** This concise pūjā and aspirations can be used during pūjā to be done at home or any way place when in a group or **alone**.)

1. Offering Of Light

May this offering of light to the Buddha bring forth the causes and conditions to illuminate my/our mind and help arise the needed clarity and understanding to dispel all darkness of Ignorance therein.

2. Offering Of Water

May this offering of pure, clear, cool water lead me/us to the pure, clear Dhamma that cools and douses off the fires of all Defilements within my/our mind.

3. Offering Of Incense

May my/our morality, virtues and understanding shine forth far and wide just like the fragrance of this incense which I am/we are offering to the Blessed One, who is Perfect in Wisdom and Virtues.

4. Offering Of Fruits

May this offering of **fruits** remind me/us of the **dāna pāramī** of generosity and the fruits of my/our Kamma so that I/we will diligently strive on with **Heedfulness** to attain the Paths and Fruitions soonest possible.

5. Offering Of Flowers

May this constant offering of **flowers** to the Blessed one strengthen my/our faith and constantly remind me/us of the **impermanence** of this body, so that I/we will diligently and sincerely strive on to cultivate **Sīla, Samādhi and Pañña** leading to Ultimate Liberation, the bond-free Nibbāna.

6. Overall Aspiration

By the power of all these merits borne of these offerings, may my/our **spiritual faculties** of Saddhā, Viriya, Sati, Samādhi and Pañña be further strengthened until they become **Bala / powers**.

7. Sharing and Transference Of Merits

May these merits be shared and transferred to all beings without exception especially to those who have the conditions and affinity to receive them.

Sādhu! Sādhu! Sādhu!

DEVĀRĀDHANĀ

(To be chanted by Pūjā leader)

Samantā cakkavālesu

Atrāgacchantu devatā

Saddhammaṃ munirājassa

Suṇantu saggamokkhadaṃ

Dhammassavaṇakālo /

Parittasavaṇakālo ayaṃ bhadantā

(Repeat 3X)

VANDANĀ

Namo tassa Bhagavato Arahato

Sammā sambuddhassa

(Repeat 3X)

BUDDHA VANDANĀ

Iti pi so Bhagavā

Arahaṃ

Sammā sambuddho

Vijjā caraṇa sampanno

Sugato

Lokavidū

Anuttaro purisa dammasārathī

Satthā devamanussānaṃ

Buddho Bhagavā ti

INVOCATION TO THE DEVAS

In this Universe in their entirety.

Let the deities come here; Let them hear the good doctrine of the King of Sages, which gives Heaven and Release (Nibbāna).

This is the time to listen to the doctrine / protective chants.

(Repeat 3X)

HOMAGE

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One

(Repeat 3X)

SALUTATION TO THE BUDDHA

Such indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One; endowed with wisdom and virtue; the Accomplished One; Knower of the worlds; the incomparable Master or guide of those to be trained; Teacher of gods and men; the Enlightened One, the Blessed One.

DHAMMA VANDANĀ

Svākkhāto Bhagavatā Dhammo

Sandiṭṭhiko

Akāliko

Ehipassiko

Opanayiko

Paccattaṃ

veditabbo viññūhi ti

SAṄGHA VANDANĀ

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 añjali karaṇīyo

Anuttaraṃ puññakkhettaṃ

lokassā ti

SALUTATION TO THE DHAMMA

Well expounded is the Dhamma of the Blessed One; Can be realized in the here and the now; Beyond time, beyond thought; Inviting investigation (can stand up to investigation); onward leading to the heart/Nibbāna; and can be understood by the wise each for themselves.

SALUTATION TO THE SANGHA

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;
That is to say:
This Order of the Blessed One's disciples namely:
the Four Pairs of Persons,
the Eight Types 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.

TIVIDHA CETIYA VANDANĀ

**Vandāmi cetiyaṃ sabbaṃ
Sabba thānesu patitṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ
Buddha rūpaṃ sakalaṃ sadā**

(Repeat 3X)

BODHI VANDANĀ

**Yassa mūle nisinnova
Sabbāri vijayaṃ akā
Patto sabbaññu-taṃ satthā
Vande taṃ Bodhi pādapaṃ**

**Ime ete Mahā Bodhi
Loka ñāthena pūjitā
Ahampi te namassāmi
Bodhi Rājā namatthu te**

SALUTATION TO THE FOUR MAIN OBJECTS OF VENERATION

I salute every shrine (cetiya), that
stands in any place, the bodily relics,
the Great Bodhi Tree and all Images of
the Buddha.

(Repeat 3X)

SALUTATION TO THE BODHI TREE

Seated at whose base,
the Teacher overcame all foes,
Attaining Omniscience,
That every Bodhi Tree do I venerate.
Those great trees of Enlightenment,
reverenced by the Lord of the world,
I too shall salute you.
May there be homage to you,
O, Great Bodhi.

SUTTA, PARITTA & GĀTHĀ RECITAL

PAṬICCA SAMUPPĀDA

Avijjā paccayā saṅkhāra

Saṅkhāra paccayā viññaṇaṃ

Viññaṇa paccayā nāmarūpaṃ

Nāmarūpa paccayā salāyatanaṃ

Salāyatana paccayā phassa

Phassa paccayā vedanā

Vedanā paccayā taṇhā

Taṇhā paccayā upādānaṃ

Upādāna paccayā bhavo

Bhava paccayā jāti

**Jāti paccayā jarāmaraṇaṃ soka
paridevadukkhā domanassupāyāsā**

sambhavanti

Evametassa kevalassa

dukkhā khandhassa

samudayo hoti

DEPENDENT ORIGINATION

Ignorance conditions mental activities/formations.

Mental activities condition mental consciousness.

Mental consciousness conditions mind-matter

Mind-matter conditions the six sense bases.

The six sense bases condition sense contact.

Sense contact condition feeling.

Feeling conditions craving.

Craving conditions clinging / grasping.

Clinging / grasping conditions becoming.

Becoming conditions birth.

Birth conditions old age, death, grief, lamentation, pain, depression and despair.

Thus, the entire mass of suffering arises.

**Avijjā yatveva asesā
virāga nirodhā
Saṅkhāra nirodho**

With the total and final cessation of ignorance, mental activities / formations cease.

**Saṅkhāra nirodhā
Viññāṇa nirodho**

With the cessation of mental activities / formations, consciousness ceases.

**Viññāṇa nirodhā
nāmarūpa nirodho**

With the cessation of consciousness, mind-matter ceases.

**Nāmarūpa nirodhā
Saḷāyatana nirodho**

With the cessation of mind-matter, the six sense bases cease.

**Saḷāyatana nirodhā
phassa nirodho**

With the cessation of six sense bases, sense contact ceases.

**Phassa nirodhā
vedanā nirodho**

With the cessation of sense contact, feeling ceases.

**Vedanā nirodhā
taṇhā nirodho**

With the cessation of feeling, craving ceases.

**Taṇhā nirodhā
upādāna nirodho**

With the cessation of craving, clinging ceases.

**Upādāna nirodhā
bhava nirodho**

With the cessation of clinging, becoming ceases.

**Bhava nirodhā
jāti nirodho**

With the cessation of becoming, birth ceases.

**Jāti nirodhā jarāmaraṇaṃ soka
parideva dukkha domanassupāyāsā
nirujjhanti**

With the cessation of birth, old age, death, grief, lamentation, pain, depression and despair ceases.

**Evametassa kevalassa
dukkha khandhassa nirodho hoti**

Thus, the entire mass of suffering ceases.

UDĀNA GĀTHĀ

Aneka jāti saṃsāraṃ

Sandhāvissaṃ anibbisam

Gaha kāraṃ gavesanto

dukkhā jāti punappunaṃ

Gaha kāraṃ diṭṭhosi

puna gehaṃ na kāhasi

Sabbā te phāsukā bhaggā

gaha kūtaṃ visaṅkhiṭaṃ

Visaṅkhāra gataṃ cittaṃ

taṇhānaṃ khaya majjhagā ti

PAEON OF JOY

Through many a birth

I wandered in this saṃsāra
(endless cycle of births and deaths),

seeking but not finding, the builder of
the house.

Sorrowful is repeated birth.

O house builder! You are seen.

You shall build no house again.

All your rafters are broken.
Your ridge-pole is shattered.

My mind has attained the
unconditioned.

Achieved is the end of craving.

KARAṄĪYA METTA SUTTA

**Karaṇīya mattha kusalena
Yaṃtaṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anatiṃānī**

**Santussako ca subharo ca
Appakicco ca sallahukavutti
Santindriyo ca nipako ca
Appagabbho kulesu ananu giddho**

**Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā**

**Ye keci pāṇa bhūtattī
Tasāvā thāvarā vā anava sesā
Dighā vā ye mahantā vā
Majjhimā rassa kāṇuka thūlā**

**Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhittā**

**Na paro paraṃ nikubbetha
Nāti maññetha katthaci naṃ kañci
Byāro sanā paṭigha saññā
Nāñña maññassa dukkha miccheyya**

DISCOURSE ON LOVING-KINDNESS

He who is skilled in doing good, and who wishes to attain the state of calm (Nibbāna) should act thus: He should be able, upright, sincere, obedient, gentle in speech and humble.

Contented, easily supportable, (not a burden to others) with few duties, simple in livelihood. Controlled in senses, discreet, not impudent; Not be greedily attached to families.

He should not commit any slight wrong, so that other wise men might censure him. May all beings be happy and safe, may their hearts be happy.

Whatsoever living beings there are, weak or strong, without exception, long or large, medium, short, minute or massive;

Those seen or unseen, those dwelling near or far, and those born or yet to be born, May all beings without exception, be happy.

Let not one deceive another nor despise any person whatsoever anywhere. Either in anger or ill-will, let him not wish each other harm.

Mātā yathā niyaṃ puttāṃ
Āyusā eka putta manu rakkhe
Evampi sabba bhūtesu
Mānaṃ bhāvaye aparimāṇaṃ

Just as a mother would guard
her only child
at the risk of her own life,
even so towards all beings,
let him cultivate a boundless heart.

Mettañ ca sabba lokasmiṃ
Mānaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca
Asaṃbādhaṃ averaṃ asapattaṃ

Let thoughts of boundless love
pervade the whole world,
above, below and across
without any obstruction,
without any hatred,
without any enmity.

Tiṭṭhaṃ caraṃ nisinno vā
Sayāno vā yāva tassa vigata middho
Etaṃ satiṃ aditṭheyya
Brahmametaṃ vihāraṃ idha-māhu

Whether he stands, walks, sits
or lies down, as long as he is awake,
let him develop this mindfulness.
This, they say is the Highest conduct.

Diṭṭhiñ ca anupa gamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṃ
Nahi jatu gabbha seyyaṃ punareti ti

Not falling into (wrong) views,
virtuous and endowed with true
seeing (insight),
he discards attachment to sensual
desires.
Truly, he does not come again
to be conceived in a womb.

Etena sacca vajjena
Sotthi te hotu sabbadā

By the firm determination of this truth,
may you ever be well.

Etena sacca vajjena
Sabba rogo vinassatu

By the firm determination of this truth,
may all illnesses be destroyed.

Etena sacca vajjena
Hotu te jaya maṅgalaṃ

By the firm determination of this truth,
may peaceful victory be yours!

**BLESSINGS, SHARING OF MERITS,
SEEKING FORGIVENESS &
MAKING ASPIRATION**

SUMAṄGALA

**Sabbhītiyo vivajjantu
Sabbarogo vinassatu
Mā te bhavatvantarāyo
Sukhī dīghāyukho bhava**

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Buddhānu bhāvena
Sadā sotthī bhavantu te**

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Dhammānu bhāvena
Sadā sotthī bhavantu te**

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Saṅghānu bhāvena
Sadā sotthī bhavantu te**

**Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇā
Parittassānu bhāvena
Hantu tesam upaddave**

**Sabbe Buddhā balappattā
Paccekaṇā ca yaṃ balaṃ
Arahantānaṃ ca tejena
Rakkhaṃ bandhāmi sabbaso**

AUSPICIOUS BLESSINGS

May all misfortunes be averted,
may all sickness be healed;
may no danger befall you,
may you live long and happy.

May there be blessings all round,
may all the deities protect you;
By the power of all the Buddhas,
may you be blessed with happiness
and well being.

May there be blessings all round,
may all the deities protect you;
By the power of all the Dhamma,
may you be blessed with happiness
and well being.

May there be all the blessings,
may all the deities protect you;
By the power of all the Saṅgha,
may you be blessed with happiness
and well being.

By these Parittas' Virtue,
may no ill come to pass through cosmic
forces, demons, powerful non-humans or
opposition from planetary antagonism.
May our misfortunes cease to exist.

All Buddhas are powerful and whatever
power there is of the Silent Buddhas; and
through the power of the Arahants, may
there be protection in all aspects.

ANUMODANĀ

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu loka sāsanaṃ**

**Ākāsaṭṭhā ca bhummatthā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu desanaṃ**

**Ākāsaṭṭhā ca bhummatthā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu maṃ paraṃ ti**

**Ettāvatā ca amhehi
Sambhatam puñña sampadam
Sabbe devā ānumodantu
Sabba sampatti siddhiyā**

**Ettāvatā ca amhehi
Sambhatam puñña sampadam
Sabbe Bhūta anumodantu
Sabba sampatti siddhiyā**

**Ettāvatā ca amhehi
Sambhatam puñña sampadam
Sabbe Satta anumodantu
Sabba sampatti siddhiyā**

PATTIDĀNA

**Idaṃ me ñātinam hotu
Sukhitā hontu ñātayo**

(Repeat 3X)

SHARING OF MERITS TO ALL DEVAS

May all beings inhabiting space and earth,
Devas and Nagas of mighty power,
share this merit and may
they long protect the Dispensation.

May all beings inhabiting space and earth,
Devas and Nagas of mighty power,
share this merit and may
they long protect the Dhamma.

May all beings inhabiting space and earth,
Devas and Nagas of mighty power,
share this merit and may
they long protect me and others.

May all beings share this merit,
Which we have thus acquired
And may all Devas rejoice,
May it contribute greatly to their well-being
and happiness.

May all beings share this merit,
Which we have thus acquired
And may all spirits rejoice,
May it contribute greatly to their well-being
and happiness.

May all beings share this merit,
Which we have thus acquired
And may all beings rejoice,
May it contribute greatly to their well-being
and happiness.

TRANSFERENCE OF MERITS TO THE DEPARTED

Let this merit accrue to my departed
relatives and may they be well and happy.

(Repeat 3X)

KHAMAPANA

**Kāyena vācā cittaena
Pamādena mayā kataṃ
Accayaṃ khama me Bhante
Bhūri-paññā Tathāgata**

**Kāyena vācā cittaena
Pamādena mayā kataṃ
Accayaṃ khama me Dhamma
Sandiṭṭhika akalika**

**Kāyena vācā cittaena
Pamādena mayā kataṃ
Accayaṃ khama me Saṅgha
Supaṭipanna anuttara**

PATTHANĀ

**Devo vassatu kālena
Sassa sampatti hetu ca
Phīto bhavatu loko ca
Rājā bhavatu dhammiko**

PATTHANĀ

**Iminā puñña kammaena
Māme bāla samāgamo
Sataṃ samāgamo hotu
Yāva Nibbāna pattiyā**

ASKING FOR FORGIVENESS FROM THE TRIPLE GEM

If by deeds, speech or thought
heedlessly, I have done anything wrong,
forgive me O Teacher!
O The Enlightened One, most wise!

If by deeds, speech or thought
heedlessly, I have done anything wrong,
forgive me O Dhamma!
Immediately seen and timeless.

If by deeds, speech or thought
heedlessly, I have done anything wrong,
forgive me O Saṅgha!
who have taken the right path,
unsurpassed.

BLESSING FOR THE WORLD

May the rain fall in due season and
may there be good harvest and good fortune
all round the world,
May the world be prosperous and peaceful,
May the government, kings and rulers
always be righteous.

ASPIRATION

By the grace of this merit that
I have acquired, may I never follow the
foolish; but only the wise, up to the time I
attain final liberation (Nibbāna).

THE FIVE DAILY CONTEMPLATIONS

1. This body of mine is of the nature to decay and grow old for it has not gone beyond old age and decay. (for it goes the way of nature)
2. This body of mine is of the nature to be diseased or sick because it has not gone beyond diseases and sicknesses. (for it goes the way of nature)
3. This body of mine is of the nature to die for it has not gone beyond death. (for it goes the way of nature)
4. All of my / our loved ones, wealth, properties and other prized possessions etc. which we held on to so dearly - they will all one day separate from me / us or I / we separate from them when my / our breath stops.
5. Each and every one of us (including all living beings), we are all born of our karma, heir to our karma, conditioned and supported by our karma and we are what we are because of our karma. This is the great Law of Karma. Since **karma is so important**, I / we must **all** take care of my / our karma via **avoiding all evil, do good and purify** my / our mind to develop a strong karmic nature that can help bring about the good life every time I / we come or choose to come.

Thus we should frequently contemplate and recollect.

ASKING FOR FORGIVENESS

Whomsoever from the distant past until now, whether knowingly or unknowingly that this nature of mine had caused them any karmic negativity, misery, suffering or mislead, I would like to sincerely ask for forgiveness.

May my sincere request for forgiveness be accepted by all. I vow to repent via following the advice of the Buddha to avoid all evil. I vow to keep and uphold all the five precepts. To do good and to purify my mind. I vow to diligently cultivate the four right efforts, cultivate all virtues and train my mind to be heedful.

MAKING ASPIRATION

By the power of whatever wholesomeness and meritorious actions and deeds that this nature of mine had cultivated from the distant past until now, may it arise the causes and conditions for this nature to always avoid the foolish; to meet up with the wise until Nibbāna is realized soonest possible.

(This aspiration via invoking power of merits and wholesomeness can be modified to suite other needs where applicable)

May all beings be well, happy and peaceful always.

May the Triple Gem – Buddha, Dhamma and Saṅgha bless, guide and protect us all always.

大 悲 咒
Da Bei Zhou

南 无 大 悲 观 世 音 普 萨 (三称)
Na mo da bei guan shi yin pu sa (3X)

南 无 喝 啰 怛 那 哆 啰 夜 耶。(1)
Na mo he la dan na duo la ya ye.

南 无 阿 唎 耶。(2) 婆 卢 羯 帝 烁 钵 啰 耶。(3)
Na mo a li ye. Po lu jie di shuo bo la ye

菩 提 萨 埵 婆 耶。(4) 摩 诃 萨 埵 婆 耶 (5)
Pu di sa duo po ye. Mo he sa duo po ye

摩 诃 迦 卢 尼 迦 耶。(6) 唵。(7)
Mo he jia lu ni jia ye an

萨 皤 啰 罚 曳。(8) 数 怛 那 怛 写。(9)
Sa po la fa yi shu dan na dan xie

南 无 悉 吉 利 埵 伊 蒙 阿 唎 耶。(10)
Na mo xi ji li duo yi meng a li ye.

婆 卢 吉 帝 室 佛 啰 楞 驮 婆。(11)
Po lu ji di shi fo la leng tuo po.

南 无 那 啰 谨 墀。(12) 醯 唎 摩 诃 皤 哆 沙 咩。(13)
Na mo na la jin chi. Xi li mo he pan duo sha mie.

萨 婆 阿 他 豆 输 朋。(14) 阿 逝 孕。(15)
Sa po a tuo duo shu peng. A shi yun

萨 婆 萨 哆 那 摩 婆 萨 多 那 摩 婆 伽。(16)
Sa po sa duo na mo po sa duo na mo po qie

摩 罚 特 豆。(17) 怛 侄 他。(18) 唵 阿 婆 卢 醯。(19)
Mo fa te dou dan zhi ta an a po lu xi

卢 迦 帝。(20) 迦 罗 帝。(21) 夷 醯 唎。(22)
Lu jia di jia lu di yi xi li

摩 诃 菩 提 萨 埵。(23)
Mo he pu di sa duo

萨 婆 萨 婆。(24) 摩 啰 摩 啰。(25)
Sa po sa po mo la mo la

摩 醯 摩 醯 唎 驮 孕。(26) 俱 卢 俱 卢 羯 蒙。(27)
Mo xi mo xi li tuo yun ju lu ju lu jie meng

度 卢 度 卢 罚 阇 耶 帝。(28) 摩 诃 罚 阇 耶 帝。(29)
Du lu du lu fa she ye di mo he fa she ye di

陀 啰 陀 啰。(30) 地 唎 尼。(31) 室 佛 啰 耶。(32)
Tuo la tuo la di li ni shi fo la ye

遮 啰 遮 啰。(33) 么 么 罚 摩 啰。(34) 穆 帝 隶。(35)
Zhe la zhe la mo mo fa mo la mu di li

伊 醯 伊 醯。(36) 室 那 室 那。(37)
Yi xi yi xi shi na shi na

阿 啰 唵 佛 啰 舍 利。(38) 罚 娑 罚 唵。(39)
A la shen fo la she li fa suo fa shen

佛 啰 舍 耶。(40) 呼 卢 呼 卢 摩 啰。(41)
Fo la she ye hu lu hu lu mo la

呼 卢 呼 卢 醯 利。(42) 娑 啰 娑 啰。(43) 悉 唎 悉 唎。(44)
Hu lu hu lu xi li suo la suo la xi li xi li

苏 嚧 苏 嚧。(45) 菩 提 夜 菩 提 夜。(46)
Su lu su lu pu di ye pu di ye

菩 驮 夜 菩 驮 夜。(47) 弥 帝 利 夜。(48)
Pu tuo ye pu tuo ye mi di li ye

那 啰 谨 墀。(49) 地 利 瑟 尼 那。(50)
Na la jin chi di li she ni na

婆 夜 摩 那。(51) 娑 婆 诃。(52)
Po ye mo na suo po he

悉 陀 夜。(53) 娑 婆 诃。(54)
Xi tuo ye suo po he

摩 诃 悉 陀 夜。(55) 娑 婆 诃。(56)
Mo he xi tuo ye suo po he

悉陀喻艺。(57) 室幡啰耶。(58) 娑婆诃。(59)
Xi tuo yu yi shi pan la ye suo po he

那啰谨墀。(60) 娑婆诃。(61)
Na la jin chi suo po he

摩啰那啰。(62) 娑婆诃。(63)
Mo la na la suo po he

悉啰僧阿穆佉耶。(64) 娑婆诃。(65)
Xi la seng a mu que ye suo po he

娑婆摩诃阿悉陀夜。(66) 娑婆诃。(67)
Sa po mo he a xi tuo ye sa po he

者吉啰阿悉陀夜。(68) 娑婆诃。(69)
Zhe ji la a xi tuo ye suo po he

波陀摩羯悉陀夜。(70) 娑婆诃。(71)
Bo tuo mo jie xi tuo ye suo po he

那啰谨墀幡伽啰耶。(72) 娑婆诃。(73)
Na la jin chi pan que la ye suo po he

摩婆利胜羯啰夜。(74) 娑婆诃。(75)
Mo po li sheng jie la ye suo po he

南无喝啰怛那哆啰夜耶。(76)
Na mo he la dan na duo la ye ye

南无阿利耶。(77) 婆嚧吉帝。(78)
Na mo a li ye po lu ji di

烁幡啰夜。(79) 娑婆诃。(80)
Shuo pan la ye suo po he

唵悉殿都。(81) 漫多啰。(82)
An xi dian du man duo la

跋陀耶。(83) 娑婆诃。(84)
Ba tuo ye suo po he

般 若 波 罗 蜜 多 心 经
bo re bo luo mi duo xin jing

观 自 在 菩 萨，行 深 般 若 波 罗 蜜 多 时，
Guan zi zai pu sa, xing shen bo re bo luo mi duo shi,

照 见 五 蕴 皆 空，度 一 切 苦 厄。
Zhao jian wu yun jie kong, du yi qie ku e.

舍 利 子，色 不 异 空，空 不 异 色，
She li zi, se bu yi kong, kong bu yi se,

色 即 是 空，空 即 是 色，
Se ji shi kong, kong ji shi se,

受 想 行 识，亦 复 如 是。
Shou xiang xing shi, yi fu ru shi

舍 利 子，是 诸 法 空 相，
She li zi, shi zhu fa kong xiang

不 生 不 灭，不 垢 不 净，不 增 不 减。
Bu sheng bu mian, bu gou bu jing, bu zheng bu jian.

是 故 空 中 无 色，无 受 想 行 识，
Shi gu kong zhong wu se, wu shou xiang xing shi

无 眼 耳 鼻 舌 身 意，无 色 声 香 味 触 法，
Wu yan er bi she shen yi, wu se sheng xiang wei chu fa,

无 眼 界，乃 至 无 意 识 界。
Wu yan jie, nai zhi wu yi shi jie.

无 无 明，亦 无 无 明 尽，
Wu wu ming, yi wu wu ming jing,

乃 至 无 老 死，亦 无 老 死 尽。
Nai zhi wu lao si, yi wu lao si jing.

无 苦 集 灭 道，无 智 亦 无 得。
Wu ku ji mei dao, wu zhi yi wu de

以无所得故，菩提萨埵，
Yi wu suo de gu, pu di sa duo,

依般若波罗蜜多故，
Yi bo re bo luo mi duo gu

心无挂碍，无挂碍故，无有恐怖，
Xin wu gua ai, wu gua ai gu, wu you kong bu,

远离颠倒梦想，究竟涅槃。
Yuan li dian dao meng xiang, jiu jing nie pan.

三世诸佛，依般若波罗蜜多故，
San shi zhu fo, yi bo re bo luo mi duo gu,

得阿耨多罗三藐三菩提。
De a nuo duo luo san miao san pu di.

故知般若波罗蜜多，是大神咒，
Gu zhi bo re bo luo mi duo, shi da shen zhou,

是大明咒，是无上咒，是无等等咒，
Shi da ming zhou, shi wu shang zhou, shi wu deng deng zhou

能除一切苦，真实不虚。
Neng chu yi qie ku, zhen shi bu xu.

故说般若波罗蜜多咒，即说咒曰：
Gu shuo bo re bo luo mi duo zhou, ji shuo zhou yue:

揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。
Jie di jie di, bo luo jie di, bo lou sheng jie di, pu di sa po he. (3X)

Mahakaruna Dharani Sutta

Namo Ratna Trayaya,

Namo Arya Jnana

Sagara, Vairochana,

Byuhu Radzaya Tathagataya,

Arahate, Samyaksam Buddhaya,

Namo Sarwa Tathagate Byay,

Arhate Bhyah,

Samyaksam Buddhhe Bhyah,

Namo Arya Avalokite

Shoraya Bodhisattvaya,

Maha Sattvaya,

Maha Karunikaya,

Tadyata, Om Dara Dara,

Diri Diri, Duru Duru

Itte Watte Tsale Tsale,

Partsale, Partsale,

Kusuma Kusume Wa Re,

Illi Milli, Tsite Dzola, Apanaye Shoha