



CHANTING BOOK

- RETREAT VERSION -

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1.0 REQUESTING FOR THREE REFUGES AND FIVE / EIGHT PRECEPTS

**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 sāvakaśaṅgho
Saṅghaṃ namāmi**
(Bow)

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

(After bowing three times, with hands joined in añjali, recite as a group)

**Mayaṃ bhante/ayye/mitta
tisaraṇena saha pañca/aṭṭha silāni
yācāma**

*We, Venerable Sir, request the
Three Refuges and the Five/Eight
Precepts.*

**Dutiyampi
Mayaṃ bhante/ayye/mitta tisaraṇena
saha pañca/aṭṭha silāni yācāma**

*For the second time,
We, Venerable Sir, request the
Three Refuges and the Five/Eight
Precepts.*

**Tatīyampi
Mayaṃ bhante/ayye/mitta tisaraṇena
saha pañca/aṭṭha silāni yācāma**

*For the third time,
We, Venerable Sir, request the
Three Refuges and the Five/Eight
Precepts.*

1. When one person is chanting as an individual. Mayaṃ becomes Ahaṃ; if one person is requesting on behalf of a group, Mayaṃ is used.
2. When requesting from a nun, bhante becomes ayye. When requesting from a lay person bhante becomes mitta.
3. When a person is chanting as an individual, yācāma becomes yācāmi; if one person is requesting on behalf of a group, yācāma is used.

1.1 TAKING THE THREE REFUGES

(REPEAT AFTER THE LEADER HAS CHANTED THREE TIMES)

VANDANĀ

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

TISARAṆA

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

**Dutiyampi
Buddhaṃ saraṇaṃ gacchāmi**

**Dutiyampi
Dhammaṃ saraṇaṃ gacchāmi**

**Dutiyampi
Saṅghaṃ saraṇaṃ gacchāmi**

**Tatīyampi
Buddhaṃ saraṇaṃ gacchāmi**

**Tatīyampi
Dhammaṃ saraṇaṃ gacchāmi**

**Tatīyampi
Saṅghaṃ saraṇaṃ gacchāmi**

HOMAGE

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

THREE REFUGES

I go to the Buddha for my refuge.

I go to the Dhamma for my refuge.

I go to the Saṅgha for my refuge.

*For the second time,
I go to the Buddha for my refuge.*

*For the second time,
I go to the Dhamma for my refuge.*

*For the second time,
I go to the Saṅgha for my refuge.*

*For the third time,
I go to the Buddha for my refuge.*

*For the third time,
I go to the Dhamma for my refuge.*

*For the third time,
I go to the Saṅgha for my refuge.*

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

Response: Āma bhante / ayye / mitta

Yes, Venerable Sir / Sister / Friend.

1.2 PAÑCA SĪLA - FIVE PRECEPTS

1. **Pāṇātipātā
veramaṇī sikkhāpadaṃ samādiyāmi**

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

2. **Adinnādānā
veramaṇī sikkhāpadaṃ samādiyāmi**

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

3. **Kāmesu micchācārā
veramaṇī sikkhāpadaṃ samādiyāmi**

*I undertake the training rule to
refrain from sexual misconduct.*

4. **Musāvādā
veramaṇī sikkhāpadaṃ samādiyāmi**

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

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

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

Leader:

**Imāni pañca sikkhāpadāni
Sīlena sugatiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visodhaye**

*These are the five precepts
Virtue is the source of happiness
Virtue is the source of true wealth
Virtue is the source of peacefulness
Therefore let virtue be purified*

Leader:

**Imāni pañca sikkhāpadani samādiyāmi
Response: (Repeat after leader - 3X)**

*I undertake these Five Precepts
(Repeat after leader - 3X)*

Response: Sādhu, Sādhu, Sādhu

Excellent, Excellent, Excellent

(Bow three times)

1.3 AṬṬHAṄGA SĪLA - EIGHT PRECEPTS

1. **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi**
2. **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi**
3. **Abrahma cariyā veramaṇī sikkhāpadaṃ samādiyāmi**
4. **Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi**
5. **Surā-meraya-majja-pamā-daṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**
6. **Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi**
7. **Nacca-gīta-vādita visūka dassanā mālā gandha vilepana dhāraṇa maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**
8. **Uccā sayana-mahā sayanā veramaṇī sikkhāpadaṃ samādiyāmi**

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 any kind of sexual activities.

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.

I undertake the training rules to refrain from eating at inappropriate times.

I undertake the training rules to refrain from entertainment, beautification and adornment.

I undertake the training rule to refrain from lying on a high or luxurious sleeping place.

Leader:

**Imāni aṭṭha sikkhāpadani
Sīlena sugatiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visodhaye**

Leader:

**Imāni aṭṭha sikkhāpadani samādiyāmi
Response: (Repeat after leader - 3X)**

*These are the eight precepts
Virtue is the source of happiness
Virtue is the source of true wealth
Virtue is the source of peacefulness
Therefore let virtue be purified*

*I undertake these Eight Precepts
(Repeat after leader - 3X)*

Response: Sādhu, Sādhu, Sādhu

Excellent, Excellent, Excellent

(Bow three times)

2.0 MORNING CHANTING

2.1 DEDICATION OF OFFERINGS

**(Yo so) bhagavā arahaṃ
sammāsambuddho**

*To the Blessed One, the Lord, who fully
attained perfect enlightenment,*

**Svākkhāto yena bhagavatā
dhammo**

*To the Teaching, which He expounded
so well,*

**Supaṭipanno yassa bhagavato
sāvakaśaṅgho**

*And to the Blessed One's disciples who
have practised well,*

**Tammayaṃ bhagavantaṃ
sadhamaṃ sasaṅghaṃ**

*To these - the Buddha, the Dhamma,
and the Saṅgha,*

**Imehi sakkārehi yathārahaṃ
āropitehi abhipūjayāma**

*We render with offerings our rightful
homage.*

**Sādhu no bhante bhagavā
sucira-parinibbutopi**

*It is well for us that the Blessed One,
having attained liberation,*

**Pacchimā-janatānukampa-
mānasā**

*Still had compassion for later
generations.*

**Ime sakkāre duggata-
paṇṇākāra-bhūte paṭiggaṇhātu**

May these simple offerings be accepted

**Amhākaṃ dīgharattaṃ hitāya
sukhāya**

*For our long-lasting benefit and for the
happiness it gives us.*

**Arahaṃ sammāsambuddho
bhagavā
Buddhaṃ bhagavantaṃ
abhivādemī**

*The Lord, the Perfectly
Enlightened and Blessed One, I
render homage to the Buddha,
the Blessed One.*

(Bow)

(Bow)

**Svākkhāto bhagavatā dhammo
Dhammaṃ namassāmi**

*The teaching, so completely explained
by Him - I bow to the Dhamma*

(Bow)

(Bow)

**Supaṭipanno bhagavato
sāvakaśaṅgho
Saṅghaṃ namāmi**

*The Blessed One's disciples, who have
practised well - I bow to the Saṅgha.*

(Bow)

(Bow)

2.2 PRELIMINARY HOMAGE

**Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase**

*Now let us pay preliminary homage
to the Buddha.*

VANDANĀ

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

HOMAGE

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

(Repeat 3X)

2.3 HOMAGE TO THE BUDDHA

**(Handa mayaṃ buddhābhitthutiṃ
karomase)**

*[Now let us chant in praise of the
Buddha.]*

**(Yo so) tathāgato arahaṃ
sammāsambuddho**

*The Tathāgata is the Pure One, the
Perfectly Enlightened One.*

Vijjācaraṇa-sampanno

*He is impeccable in conduct and
understanding,*

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anuttaro purisadamma-sārathi

*He trains perfectly those who wish to
be trained.*

Satthā deva-manussānaṃ

He is Teacher of gods and humans.

Buddho bhagavā

He is Awake and Holy.

**Yo imaṃ lokaṃ sadevakaṃ
samārakaṃ sabrahmakaṃ**

*In this world with its gods, demons,
and kind spirits,*

**Sassamaṇa-brāhmaṇiṃ pajaṃ
sadeva-manussaṃ sayamaṃ abhiññā
sacchikatvā pavedesi**

*Its seekers and sages, celestial and
human beings, he has by deep
insight revealed the Truth.*

**Yo dhammaṃ desesi ādi-kalyāṇaṃ
majjhe-kalyāṇaṃ pariyosāna-
kalyāṇaṃ**

**Satthaṃ sabyañjanaṃ kevala-
paripuṇṇaṃ parisuddhaṃ brahma-
cariyaṃ pakāsesi**

**Tamaḥaṃ bhagavantaṃ
abhipūjayāmi tamaḥaṃ
bhagavantaṃ sirasā namāmi**
(Bow)

*He has pointed out the Dhamma:
beautiful in the beginning, beautiful
in the middle, beautiful in the end.*

*He has explained the Spiritual Life of
complete purity in its essence and
conventions.*

*I chant my praise to the Blessed
One, I bow my head to the Blessed
One.*
(Bow)

2.4 HOMAGE TO THE DHAMMA

**(Handa mayaṃ dhammābhittuṭṭiṃ
karomase)**

**(Yo so) svākkhāto bhagavatā
dhammo**

Sandiṭṭhiko

Akāliko

Ehipassiko

Opanayiko

Paccattaṃ veditabbo viññūhi

**Tamaḥaṃ dhammaṃ abhipūjayāmi
tamaḥaṃ dhammaṃ sirasā namāmi**
(Bow)

*[Now let us chant in praise of the
Dhamma]*

*Well expounded is the Dhamma of
the Blessed One,*

*Can be realised in the here and the
now,*

Beyond time, beyond thought,

Inviting investigation,

*Leading inwards to the
heart/Nibbāna,*

*Can be understood by the wise each
for themselves.*

*I chant my praise to this Teaching; I
bow my head to this Truth.*
(Bow)

2.5 HOMAGE TO THE SAṄGHA

**(Handa mayam saṅghābhitthutim
karomase)**

*[Now let us chant in praise of the
Saṅgha.]*

**(Yo so) supaṭipanno bhagavato
sāvakaṅgho**

*They are the Blessed One's disciples,
who have good conduct,*

**Ujupaṭipanno bhagavato sāvaka
saṅgho**

Who have upright conduct,

**Ñāyapaṭipanno bhagavato sāvaka
saṅgho**

Who have wise conduct,

**Sāmicipaṭipanno bhagavato sāvaka
saṅgho**

Who have dutiful conduct,

**Yadidaṃ cattāri purisayugāni aṭṭha
purisapuggalā**

*That is the four pairs, the eight kinds
of noble beings,*

Esa bhagavato sāvaka saṅgho

These are the Blessed One's disciples.

Āhuṇeyyo

Such ones are worthy of gifts,

Pāhuṇeyyo

Worthy of hospitality,

Dakkiṇeyyo

Worthy of offerings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaram puññakkhettaṃ lokassa

*They give occasion for incomparable
goodness to arise in the world.*

**Tamahaṃ saṅghaṃ abhipūjayāmi
tamahaṃ saṅghaṃ sirasā namāmi**

(Bow)

*I chant my praise to this Saṅgha, I
bow my head to this Saṅgha.*

(Bow)

2.6 SALUTATION TO THE TRIPLE GEM

(Handa mayaṃ ratanattaya-
paṇāma-gāthāyo ceva saṃvega-
parikittana-pāṭhañca
bhaṇāmase)

(Buddho susuddho)
karuṇāmahaṇṇavo

Yoccanta-suddhabbara-ñāṇa-locano

Lokassa pāpūpakilesa-ghātako

Vandāmi buddhaṃ ahamādarena
taṃ

Dhammo padīpo viya tassa satthuno

Yo maggapākāmata-bheda-bhinnako

Lokuttaro yo ca tadattha-dīpano

Vandāmi dhammaṃ ahamādarena
taṃ

Saṅgho sukhetṭābhyati-khetta-
saññito

Yo diṭṭhasanto sugatānubodhako

Lolappahīno ariyo sumedhaso

Vandāmi saṅghaṃ ahamādarena
taṃ

*[Now let us chant our salutation to
the Triple Gem and a passage of
encouragement.]*

*The Buddha, absolutely pure, with
ocean-like compassion,*

Possessing the clear sight of wisdom,

Destroyer of worldly self-corruption.

*Devotedly indeed, that Buddha I
revere.*

*The Teaching of the Lord, like a
lamp,*

*Illuminating the Path and its Fruit:
the Deathless,*

*That which is beyond the conditioned
world,*

*Devotedly indeed, that Dhamma I
revere.*

*The Saṅgha, the most fertile ground
for cultivation.*

*Those who have realized Peace,
awakened after the Accomplished
One,*

*Noble and wise, all longing
abandoned.*

*Devotedly indeed, that Saṅgha I
revere.*

Icevam-ekantabhipūja-neyyakam

This salutation should be made

**Vatthuttayam
vandayatābhisaṅkhatam**

To that which is worthy.

**Puññam mayā yam mama
sabbupaddavā**

*Through the power of such good
action,*

Mā hontu ve tassa pabhāvasiddhiyā

May all obstacles disappear.

**Idha tathāgato loka uppanno
arham sammāsambuddho**

*One who knows things as they are
has come into this world; and he is
an Arahant, a perfectly awakened
being.*

**Dhammo ca desito niyyāniko
upasamiko parinibbāniko
sambodhagāmi sugatappavedito**

*Purifying the way leading out of
delusion, calming and directing to
perfect peace, and leading to
enlightenment - this Way he has
made known.*

**Mayantaṃ dhammaṃ sutvā evaṃ
jānāma**

*Having heard the Teaching, we know
this:*

Jātipi dukkhā

Birth is suffering,

Jarāpi dukkhā

Ageing is suffering,

Vyādhipi dukkho

Sickness/disease is suffering

Maraṇampi dukkham

And death is suffering;

**Soka-parideva-dukkha-
domanassupāyāsāpi dukkhā**

*Sorrow, lamentation, pain, grief, and
despair are suffering;*

Appiyehi sampayogo dukkho

*Association with the disliked is
suffering;*

Piyehi vippayogo dukkho

*Separation from one's loved ones
and our prized possession is
suffering;*

**Yaṃpiccham na labhati tampi
dukkham**

*Not attaining one's wishes is
suffering.*

Saṅkhittena pañcupādānakkhandhā dukkhā

In brief, the five aggregates of the grasping are suffering.

Seyyathidaṃ

These are as follows:

Rūpūpādānakkhandho

Identification with the body,

Vedanūpādānakkhandho

Identification with feeling,

Saññūpādānakkhandho

Identification with perception,

Saṅkhārūpādānakkhandho

Identification with mental formations,

Viññāṇūpādānakkhandho

Identification with consciousness.

Yesaṃ pariññāya

For the complete understanding of this,

Dharamāno so bhagavā

The Blessed One in his lifetime

Evaṃ bahulaṃ sāvake vineti

Frequently instructed his disciples in just this way.

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati

In addition, he further instructed:

Rūpaṃ aniccaṃ

The body is impermanent,

Vedanā aniccā

Feeling is impermanent,

Saññā aniccā

Perception is impermanent,

Saṅkhārā aniccā

Mental formations are impermanent,

Viññāṇaṃ aniccaṃ

Consciousness is impermanent;

Rūpaṃ anattā

The body is non-self,

Vedanā anattā

Feeling is non-self,

Saññā anattā

Perception is non-self,

Saṅkhārā anattā

Mental formations are non-self,

Viññāṇaṃ anattā

Consciousness is non-self;

Sabbe saṅkhārā aniccā

*All condition phenomena are
impermanent,*

Sabbe dhammā anattā ti

*There is no self in the conditioned
and in the unconditioned.*

Te mayaṃ

All of us

Otiṇṇāma-jātiyā jarāmaraṇeṇa

*Are bound by birth, ageing, sickness
and death,*

**Sokehi paridevehi dukkhehi
domanassehi upāyāsehi**

*By sorrow, lamentation, pain, grief,
and despair,*

Dukkhotiṇṇā dukkhaparetā

*Bound by suffering and obstructed
by suffering.*

**Appewanānimassa kevalassa
dukkhakkhandhassa antakiriya
paññāyethā ti**

*Let us all aspire to complete freedom
from suffering.*

**Ciraparinibbutaṃ pitā
bhagavantaṃ saraṇaṃ gatā**

*The Blessed One, who long ago
attained Parinibbāna, is our refuge.*

Dhammañca Saṅghañca

*So too are the Dhamma and the
Saṅgha.*

**Tassa bhagavato sāsanaṃ yathāsati
yathābalaṃ manasikaroma
anupaṭipajjāma**

*Attentively we follow the pathway of
that Blessed One, with all of our
mindfulness and strength.*

Sā sā no paṭipatti

*May then the cultivation of this
practice*

**Imassa kevalassa
dukkhakkhandhassa antakiriya
saṃvattatu**

*Lead us to the end of every kind of
suffering.*

2.7 CLOSING HOMAGE

**Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ ābhivādemi**

(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
sāvakaśaṅgho
Saṅghaṃ namāmi**

(Bow)

*The Blessed One's disciples, who
have practised well - I bow to the
Saṅgha.*

(Bow)

3.0 EVENING CHANTING

3.1 DEDICATION OF OFFERINGS

**(Yo so) bhagavā arahaṃ
sammāsambuddho**

*To the Blessed One, the Lord, who
fully attained perfect
enlightenment,*

Svākkhāto yena bhagavatā dhammo

*To the Teaching, which he
expounded so well,*

**Supaṭipanno yassa bhagavato
sāvakaśaṅgho**

*And to the Blessed One's disciples
who have practiced well,*

**Tammayaṃ bhagavantaṃ
sadhammaṃ sasaṅghaṃ**

*To these - the Buddha, the
Dhamma, and the Saṅgha,*

**Imehi sakkārehi yathārahaṃ āropitehi
abhipūjayāma**

*We render with offerings our
rightful homage.*

**Sādhu no bhante bhagavā sucira-
parinibbutopi**

*It is well for us that the Blessed
One, having attained liberation,*

Pacchimā-janatānukampa-mānasā

*Still had compassion for later
generations.*

**Ime sakkāre duggata-paṇṇākāra-
bhūte paṭiggaṇhātu**

*May these simple offerings be
accepted*

Amhākaṃ dīgharattaṃ hitāya sukhāya

*For our long-lasting benefit and for
the happiness it gives us.*

**Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ ābhivādemī**
(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 sāvakaśaṅgho
Saṅghaṃ namāmi**
(Bow)

*The Blessed One's disciples, who
have practised well - I bow to the
Saṅgha.*
(Bow)

3.2 PRELIMINARY HOMAGE

**Handa mayaṃ buddhassa
bhagavato pubbhāga-
namakāraṃ karomase**

*Now let us pay preliminary
homage to the Buddha.*

VANDANĀ

**Namo Tassa Bhagavato Arahato
Sammāsaṃbuddhassa**

(Repeat 3X)

HOMAGE

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

(Repeat 3X)

3.3 RECOLLECTION OF THE BUDDHA

**(Handa mayaṃ
buddhānussatinayaṃ karomase)**

*(Now let us chant the recollection of the
Buddha.)*

**[Taṃ kho] pana bhagavantaṃ
evaṃ kalyāṇo kittisaddo
abbhuggato**

*[A good word] of the Blessed One's
reputation has spread as follows:*

Itipi so bhagavā arahaṃ

*Such indeed is the Blessed One, the
Worthy One,*

sammāsaṃbuddho

The Perfectly Enlightened One;

Vijjācaraṇa-sampanno

Endowed with wisdom and virtue,

sugato

The Accomplished One,

lokavidū

The Knower of the Worlds;

Anuttaro purisadamma-sārathi

*The incomparable Master or guide of those
to be trained;*

sathā deva-manussānaṃ

Teacher of gods and men;

buddho bhagavā ti

The Enlightened One, the Blessed One.

3.4 SUPREME PRAISE OF THE BUDDHA

(Handa mayaṃ buddhābhigītiṃ
karomase)
[Buddhavārahanta]
varatādiguṇābhiyutto
Suddhābhiñña-karuṇāhi
samāgatatto
Bodhesi yo sujanataṃ kamalaṃ
va sūro
Vandāmahaṃ tamaraṇaṃ sirasā
jīnendaṃ
Buddho yo sabbapāṇinaṃ
saraṇaṃ khemamuttamaṃ
Paṭhamānussatiṭṭhānaṃ vandāmi
taṃ sirenaṃ
Buddhassāhasmi dāso/dāsi va
buddho me sāmikissaro
Buddho dukkhassa ghātā ca
vidhātā ca hitassa me
Buddhassāhaṃ niyyādemī
sarīrañjivitañcidaṃ
Vandantoḥaṃ / Vandantiḥaṃ
carissāmi buddhasseva
subodhiṃ
Natthi me saraṇaṃ aññaṃ
buddho me saraṇaṃ vamaṃ
Etena saccavajjena vaddheyyaṃ
satthu-sāsane
Buddhaṃ me vandamānena /
vandamānāya yaṃ puññaṃ
pasutaṃ idha
Sabbepi antarāyā me māhesuṃ
tassa tejasā

(Bowing:)
Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ
mayā yaṃ
Buddho paṭiggaṇhātu accayantaṃ
Kālantare saṃvaritum va buddhe

*(Now let us chant the supreme praise of
the Buddha.)*

*[The Buddha,] the truly worthy one,
endowed with such excellent qualities,
Whose being is composed of purity,
transcendental wisdom, and compassion,
Who has enlightened the wise like the sun
awakening the lotus*

*I bow my head to that peaceful chief of
conquerors.*

*The Buddha, who is the safe, secure
refuge of all beings*

*As the First Object of Recollection, I
venerate him with bowed head.*

*I am indeed the Buddha's servant, the
Buddha is my Lord and Guide.*

*The Buddha is sorrow's destroyer, who
bestows blessings on me.*

*To the Buddha I dedicate this body and
life,*

*And in devotion I will walk the Buddha's
path of awakening.*

*For me there is no other refuge, the
Buddha is my excellent refuge.*

*By the utterance of this truth, may I grow
in the Master's Way.*

*By my devotion to the Buddha, and the
blessing of this practice*

*By its power, may all obstacles be
overcome.*

(Bowing:)

*By body, speech, or mind,
For whatever wrong action I have
committed towards the Buddha,
May my acknowledgement of fault be
accepted,*

*That in the future there may be restraint
regarding the Buddha.*

3.5 RECOLLECTION OF THE DHAMMA

(Handa mayaṃ
dhammānussatinayaṃ karomase)
Svākkhāto bhagavatā dhammo

Sandiṭṭhiko

Akāliko
Ehipassiko
Opanayiko
Paccattaṃ veditabbo viññūhi ti

*[Now let us chant in praise of the
Dhamma]
Well expounded is the Dhamma of the
Blessed One,
Can be realised in the here and the
now,
Beyond timeless, beyond thought,
inviting investigation,
Onward leading to the heart/Nibbana,
Can be understood by the wise each
for themselves.*

3.6 SUPREME PRAISE OF THE DHAMMA

(Handa mayaṃ dhammābhigītiṃ
karomase)
[Svākkhātata] diguṇa-yoga-vasena
seyyo
Yo maggapāka-pariyatti-vimokkha-
bhedo
Dhammo kuloka-patanā tada-dhāri-
dhāri
Vandāmaṃ tamaharaṃ
varadhammametaṃ
Dhammo yo sabbapāṇīnaṃ saraṇaṃ
khemamuttamaṃ
Dutiyaṇussatiṭṭhānaṃ vandāmi taṃ
sirenaṃ
Dhammassāhasmi dāso/dāsi va
dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca
vidhātā ca hitassa me
Dhammassāhaṃ niyyāдеми
sarīrañjivitañcidaṃ
Vandantoḥaṃ/vandantiḥaṃ
carissāmi dhammasseva
sudhammataṃ
Natthi me saraṇaṃ aññaṃ dhammo
me saraṇaṃ varaṃ
Etena saccavajjena vaddheyyaṃ
satthu-sāsane

*(Now let us chant the supreme praise of
the Dhamma.)
[It is excellent] because it is "well
expounded,"
And it can be divided into Path and Fruit,
Practise and Liberation.
The Dhamma holds those who uphold it
from falling into delusion.
I revere the excellent teaching, that
which removes darkness.
The Dhamma, which is the supreme,
secure refuge of all beings.
As the Second Object of Recollection, I
venerate it with bowed head.
I am indeed the Dhamma's servant, the
Dhamma is my Lord and Guide.
The Dhamma is sorrow's destroyer, and
it bestows blessings on me.
To the Dhamma I dedicate this body and
life,
And in devotion I will walk this excellent
way of Truth.
For me there is no other refuge, the
Dhamma is my excellent refuge.
By the utterance of this truth, may I
grow in the Master's Way.*

**Dhammaṃ me
vandamānena/vandamānāya yaṃ
puññaṃ pasutaṃ idha
Sabbepi antarāyā me mahesuṃ
tassa tejasā**

**(Bowling:)
Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakataṃ
mayā yaṃ
Dhammo paṭiggaṇhātu accayaṃtaṃ
Kālantare saṃvarituṃ va dhamme**

*By my devotion to the Dhamma, and the
blessing of this practice -*

*By its power, may all obstacles be
overcome.*

*(Bowling:)
By body, speech, or mind,
For whatever wrong action I have
committed towards the Dhamma,
May my acknowledgement of fault be
accepted,
That in the future there may be restraint
regarding the Dhamma.*

3.7 RECOLLECTION OF THE SAṄGHA

**(Handa mayaṃ
saṅghānussatinayaṃ karomase)**

**[Supaṭipanno] bhagavato
sāvakaṣaṅgho
Ujupaṭipanno bhagavato
sāvakaṣaṅgho
Ñāyapaṭipanno bhagavato
sāvakaṣaṅgho
Sāmicipaṭipanno bhagavato
sāvakaṣaṅgho
Yadidaṃ cattāri purisayugāni aṭṭha
purisapuggalā
Esa bhagavato sāvakaṣaṅgho
Āhuñeyyo
pāhuñeyyo
dakkhiñeyyo
añjali-karaṇiyo
Anuttaraṃ punnakkhettaṃ
lokassā ti**

*(Now let us chant the recollection of the
Saṅgha.)*

*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 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 salutation;
is an Incomparable field of merits to the
world.*

3.8 SUPREME PRAISE OF THE SAṄGHA

(Handa mayaṃ saṅghābhigītiṃ
karomase)
[Saddhammajo]
supaṭṭipattiguṇābhiyutto
Yoṭṭhabbidho ariyapuggala-
saṅghaseṭṭho
Silādidhamma-pavarāsaya-kāya-
citto
Vandāmaḥ tamariyāna gaṇaṃ
susuddhaṃ
Saṅho yo sabbapāṇīnaṃ
saraṇaṃ khemamuttamaṃ
Tatiyānussatiṭṭhānaṃ vandāmi
taṃ sirenaḥ
Saṅhassāhasmi dāso/dāsī va
saṅho me sāmikissaro
Saṅho dukkhassa ghātā ca
vidhātā ca hitassa me
Saṅhassāhaṃ niyyādemī
sarīranjivitañcidaṃ
Vandantoḥaṃ carissāmi
saṅhasso-paṭṭipannaṃ
Natthi me saraṇaṃ aññaṃ saṅho
me saraṇaṃ vamaṃ
Etena saccavajjena vaddheyyaṃ
satthu-sāsane
Saṅhaṃ me vandamānenayaṃ
puññaṃ pasutaṃ idha
Sabbepi antarāyā me māhesuṃ
tassa tejasā

(Bowinḡ:)
Kāyena vācāya va cetasā vā
Saṅhe kukammaṃ pakataṃ
mayā yaṃ
Saṅho paṭṭiggaṇhātu accayantaṃ
Kālantare saṃvarituṃ va saṅhe

(Now let us chant the supreme praise of
the Saṅgha)
[Born of the Dhamma,] that Saṅgha which
has practised well,
The field of the Saṅgha formed of eight
kinds of noble beings,
Guided in body and mind by excellent
morality and virtue.
I revere that assembly of noble beings
perfected in purity.
The Saṅgha, which is the supreme, secure
refuge of all beings.
As the Third Object of Recollection, I
venerate it with bowed head.
I am indeed the Saṅgha's servant, the
Saṅgha is my Lord and Guide.
The Saṅgha is sorrow's destroyer and it
bestows blessings on me.
To the Saṅgha I dedicate this body and
life,
And in devotion I will walk the well-
practised way of the Saṅgha.
For me there is no other refuge, the
Saṅgha is my excellent refuge.
By the utterance of this truth, may I grow
in the Master's Way.
By my devotion to the Saṅgha, and the
blessing of this practice.
By its power, may all obstacles be
overcome.

(Bowinḡ:)
By body, speech, or mind,
For whatever wrong action I have
committed towards the Saṅgha,
May my acknowledgement of fault be
accepted,
That in the future there may be restraint
regarding the Saṅgha.

3.9 CLOSING HOMAGE

**Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ ābhivādehi**

(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
sāvakaśaṅho
Saṅghaṃ namāmi**

(Bow)

*The Blessed One's disciples, who
have practised well - I bow to the
Saṅgha.*

(Bow)

4.0 REFLECTIONS AND RECOLLECTIONS

4.1 REFLECTIONS ON SHARING BLESSINGS

(Handa mayam
uddissanādhīṭṭhāna-gāthāyo
bhaṇāmase)
[Iminā puññakammena]
upajjhāyā guṇuttarā
Ācariyūpakārā ca mātāpitā ca
ñātakā

Suriyo candimā rājā guṇavantā
narāpi ca
Brahma-mārā ca indā ca lokapālā
ca devatā

Yamo mittā manussā ca majjhattā
verikāpi ca
Sabbe sattā sukhī hontu puññāni
pakatāni me
Sukhañca tividham dentu khippam
pāpetha vomatam
Iminā puññakammena iminā
uddissena ca
Khippāham sulabhe ceva
Taṇhūpādāna-chedanam
Ye santāne hīnā dhammā yāva
nibbānato mamaṃ
Nassantu sabbadā yeva yattha
jāto bhava bhava
Ujucittam satipaññā sallekho
viriyamhinā
Mārā labhantu nokāsam kātuṇca
viriyesu me
Buddhādhipavaro nātho
dhammo nātho varuttamo

Nātho paccekabuddho ca saṅgho
nāthottaro mamaṃ

Tesottamānubhāvena mārokāsam
labhantu mā

(Now let us chant the verses of sharing
and aspiration.)

Through the goodness that arises from my
practice,

May my spiritual teachers and guides of
great virtue, my mother, my father, and
my relatives,

The Sun and the Moon, and all virtuous
leaders of the world,

May the highest gods and evil forces,
Celestial beings, guardian spirits of the
Earth, and the Lord of Death,

May those who are friendly, indifferent, or
hostile,

May all beings receive the blessings of my
life.

May they soon attain the threefold bliss
and realise the Deathless.

Through the goodness that arises from my
practice,

And through this act of sharing,

May all desires and attachments and all
harmful states of mind quickly cease.

Until I realise Nibbāna,

In every kind of birth, may I have an
upright mind,

With mindfulness and wisdom, austerity
and vigor.

May the forces of delusion not take hold
nor weaken my resolve.

The Buddha is my excellent refuge,
Unsurpassed is the protection of the
Dhamma,

The Solitary Buddha is my noble Lord,
The Saṅgha is my supreme support.

Through the supreme power of all these,
May darkness and delusion be dispelled.

4.2 REFLECTIONS ON UNIVERSAL WELL-BEING

**(Handa mayam
brahmavihārapharaṇaṃ
karomase)**

**[Ahaṃ sukhito homi],
niddukkho homi, avero homi,
abyāpajjho homi, anīgho homi,
sukhī attānaṃ pariharāmi.**

**Sabbe sattā sukhitā hontu, sabbe
sattā averā hontu, sabbe sattā
abyāpajjhā hontu,
sabbe sattā anīghā hontu, sabbe
sattā sukhī attānaṃ pariharantu.**

**Sabbe sattā sabbadukkhā
pamuccantu.**

**Sabbe sattā mā laddha-sampattito
vigacchantu.**

**Sabbe sattā kammaṣakā
kammadāyādā kammayonī
kammabandhū kammaṇṇisaṇṇā,
yaṃ kammaṃ karissanti kalyāṇaṃ
vā pāpakaṃ vā tassa dāyādā
bhavissanti.**

*(Now let us chant the reflections on
universal well-being.)*

*[May I abide in well-being],
in freedom from affliction,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety,
and may I maintain well-being in myself.*

*May everyone abide in well-being,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety, and may they
maintain well-being in themselves.*

*May all beings be released from all
suffering.*

*And may they not be parted from the good
fortune they have attained.*

*When they act upon intention, all beings
are the owners of their action and inherit
its results.*

*Their future is born from such action,
companion to such action, and its results
will be their home.*

*All actions with intention, be they skillful or
harmful, of such acts they will be the
heirs.*

4.3 SUFFUSION WITH THE DIVINE ABIDINGS

**(Handa mayaṃ caturappamaññā
obhasanaṃ karomase)**

**[Mettā-sahagatena] cetasā ekaṃ
disaṃ pharivā viharati**

Tathā dutiyaṃ tathā tatiyaṃ

tathā catutthaṃ

pharivā viharati

Iti uddhamadho tiriyaṃ sabbadhi

sabbattatāya

Sabbāvantaṃ lokaṃ mettā-

sahagatena cetasā

Vipulena mahaggatena

appamāṇena averena

abyāpajjhena pharivā viharati

Karuṇā-sahagatena cetasā ekaṃ

disaṃ pharivā viharati

Tathā dutiyaṃ tathā tatiyaṃ

tathā catutthaṃ

Iti uddhamadho tiriyaṃ sabbadhi

sabbattatāya

Sabbāvantaṃ lokaṃ karuṇā-

sahagatena cetasā

Vipulena mahaggatena

appamāṇena averena

abyāpajjhena pharivā viharati

*(Now let us make the Four Boundless
Qualities shine forth.)*

*[I will abide] pervading one quarter with
a mind imbued with loving-kindness;
likewise the second,*

likewise the third,

likewise the fourth;

so above and below,

around and everywhere;

and to all as to myself.

I will abide pervading the all-

*encompassing world with a mind imbued
with loving-kindness; abundant, exalted,*

immeasurable, without hostility, and

without ill-will.

*I will abide pervading one quarter with a
mind imbued with compassion;*

likewise the second,

likewise the third,

likewise the fourth;

so above and below,

around and everywhere;

and to all as to myself.

I will abide pervading the all -

*encompassing world with a mind imbued
with compassion; abundant, exalted,*

immeasurable, without hostility, and

without ill-will.

**Muditā-sahagatena cetasā ekaṃ
disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ
tathā catutthaṃ
Iti uddhamadho tiriyaṃ sabbadhi
sabbattatāya
Sabbāvantam lokaṃ muditā-
sahagatena cetasā
Vipulena mahaggatena
appamāṇena averena
abyāpajjhena pharivā viharati**

*I will abide pervading one quarter with a
mind imbued with gladness;
likewise the second,
likewise the third,
likewise the fourth;
so above and below,
around and everywhere;
and to all as to myself.
I will abide pervading the all-
encompassing world with a mind imbued
with gladness; abundant, exalted,
immeasurable, without hostility, and
without ill-will.*

**Upekkhā-sahagatena cetasā ekaṃ
disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ
tathā catutthaṃ
Iti uddhamadho tiriyaṃ sabbadhi
sabbattatāya
Sabbāvantam lokaṃ upekkhā-
sahagatena cetasā
Vipulena mahaggatena
appamāṇena averena
abyāpajjhena pharivā viharati ti**

*I will abide pervading one quarter with a
mind imbued with equanimity;
likewise the second,
likewise the third,
likewise the fourth;
so above and below,
around and everywhere;
and to all as to myself.
I will abide pervading the all-
encompassing world with a mind imbued
with equanimity; abundant, exalted,
immeasurable, without hostility, and
without ill-will.*

4.4 REFLECTION ON THE FOUR REQUISITES

(Handa mayamaṃ taṅkhaññika-
paccavekkhañña-pāṭham
bhaññamase)

[Paṭisaṅkhā] yoniso cīvaraṃ
paṭisevāmi, yāvadeva sītassa
paṭighātāya, uñhassa
paṭighātāya, daṃsa-makasa-
vātātapa-siriṃsapa-samphassanaṃ
paṭighātāya, yāvadeva
hirikopīna-paṭicchādanatthamaṃ

Paṭisaṅkhā yoniso piṇḍāpātaṃ
paṭisevāmi, neva davāya, na
madāya, na maṇḍanāya, na
vibhūsanāya, yāvadeva imassa
kāyassa ṭhitiyā, yāpanāya,
viiṃsuparatiyā,
brahmacariyānuggahāya, iti
purāṇamaṃca vedanaṃ paṭihaṅkhāmi,
navañca vedanaṃ na
uppādessāmi, yātrā ca me
bhavissati anavajjatā ca
phāsuvihāro cā ti

Paṭisaṅkhā yoniso senāsanamaṃ
paṭisevāmi, yāvadeva sītassa
paṭighātāya, uñhassa
paṭighātāya, daṃsa-makasa-
vātātapa-siriṃsapa-samphassanaṃ
paṭighātāya, yāvadeva
utuparissaya vinodanaṃ
paṭisallānārāmatthamaṃ

Paṭisaṅkhā yoniso gilāna-paccaya-
bhesajja-parikkhāraṃ paṭisevāmi,
yāvadeva
uppannānaṃ veyyābādhikānaṃ
vedanānaṃ paṭighātāya,
abyāpajjha-paramatāyā ti

*Wisely reflecting, I use the robe:
only to ward off cold, to ward off
heat, to ward off the touch of flies,
mosquitoes, wind, burning and
creeping things, only for the sake of
modesty.*

*Wisely reflecting, I use alms food:
not for developing craving, not for
pleasure, not for fattening, not for
beautification, only for the
maintenance and nourishment of
this body, for keeping it healthy, for
helping with the Holy Life; thinking
thus, " I will allay hunger without
over eating, so that I may continue
to live blamelessly and at ease."*

*Wisely reflecting, I use the lodging:
only to ward off cold, to ward off
heat, to ward off the touch of flies,
mosquitoes, wind, burning and
creeping things,
only to remove the danger from
weather, and for living in seclusion.*

*Wisely reflecting, I use supports for
the sick and medicinal requisites:
only to ward off painful feelings that
have arisen,
for the maximum freedom from
disease.*

Remark: To be worthy of such offering the monk must cultivate sincerely.

4.5 REFLECTION ON THE THIRTY-TWO PARTS

(Handa mayaṃ dvattiṃsākāra-
pāṭhaṃ bhaṇāse)

[Ayaṃ kho] me kāyo uddhaṃ
pādatalā adho kesamatthakā

tacapariyanto pūro

nānappakārassa asucino

Atthi imasmiṃ kāye

kesā -----

lomā -----

nakhā -----

dantā -----

taco -----

maṃsaṃ -----

nahārū -----

aṭṭhī -----

aṭṭhimiñjaṃ -----

vakkaṃ -----

hadayaṃ -----

yakanā -----

kilomakaṃ -----

pihakaṃ -----

papphāsaṃ -----

antaṃ -----

antaguṇaṃ -----

udariyaṃ -----

karisaṃ -----

pittaṃ -----

semhaṃ -----

pubbo -----

lohitaṃ -----

sedo -----

medo -----

assu -----

vasā -----

khelo -----

siṅghāṇikā -----

lasikā -----

muttaṃ -----

matthaluṅgaṃ ti -----

Evaṃ ayaṃ me kāyo uddhaṃ

pādatalā adho kesamatthakā

tacapariyanto pūro

nānappakārassa asucino

*This, which is my body, from the soles
of the feet up, and down from the
crown of the head, is a sealed bag of
skin filled with unattractive things.*

In this body there are:

hair of the head

hair of the body

nails

teeth

skin

flesh

sinews

bones

bone marrow

kidneys

heart

liver

membranes

spleen

lungs

bowels

entrails

undigested food

excrement

bile

phlegm

pus

blood

sweat

fat

tears

grease

spittle

mucus

oil of the joints

urine

brain.

*This, then, which is my body, from
the soles of the feet up, and down
from the crown of the head, is a
sealed bag of skin filled with
unattractive things.*

4.6 FIVE SUBJECTS FOR FREQUENT RECOLLECTION

**(Handa mayaṃ abhiṅha-
paccavekkhaṇa-pāṭhaṃ
bhaṇāmaṣe)
[Jarā-dhammomhi] jaraṃ
anātito/anatitā.**

**Byādhi-dhammomhi byādhiṃ
anātito/anatitā.**

**Maraṇa-dhammomhi maraṇaṃ
anātito/anatitā.**

**Sabbehi me piyehi manāpehi
nānābhāvo vinābhāvo**

**Kammassakomhi
Kammassakāmi
Kammadāyādo
Kammadāyādā
Kammayoni
Kammabandhu kamma-
paṭisarano/paṭisaranā.
Yaṃ kammaṃ karissāmi
kalyāṇaṃ vā pāpakaṃ vā tassa
dāyādo/dāyādā bhavissāmi**

**Evaṃ amhehi abhiṅhaṃ
paccavekkhitabbaṃ**

*This body of mine is of the nature to
age, I have not gone beyond ageing.*

*This body of mine is of the nature to
sicken, I have not gone beyond
sickness.*

*This body of mine is of the nature to
die, I have not gone beyond death.*

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

*I am the owner of my kamma,
heir to my kamma,
born of my kamma,
related to my kamma,
abide and supported by my kamma.
Whatever kamma I shall do,
for good or for ill,
of that I will be the heir.*

*Thus we should frequently recollect
daily.*

4.7 TEN SUBJECTS FOR FREQUENT RECOLLECTION BY ONE WHO HAS GONE FORTH

(Handa mayaṃ pabbajita-
abhiṅha-paccavekkhaṇa-pāṭhaṃ
bhaṇāmaṣe)

[Dasa ime bhikkhave] dhammā
pabbajitena abhiṅhaṃ
paccavekkhitabbā. Katame dasa?

'Vevaṇṇiyamhi ajjhūpagato' ti
pabbajitena abhiṅhaṃ
paccavekkhitabbaṃ.

'Parapaṭibaddhā me jīvikā' ti
pabbajitena abhiṅhaṃ
paccavekkhitabbaṃ.

'Añño me ākappo karaṇīyo' ti
pabbajitena abhiṅhaṃ
paccavekkhitabbaṃ.

'Kacci nu kho me attā sīlato na
upavadatī' ti pabbajitena
abhiṅhaṃ paccavekkhitabbaṃ.

'Kacci nu kho maṃ anuvicca
viññū sabrahmacārī sīlato na
upavadantī' ti
pabbajitena abhiṅhaṃ
paccavekkhitabbaṃ.

'Sabbehi me piyehi manāpehi
nānābhāvo vinābhāvo' ti
pabbajitena abhiṅhaṃ
paccavekkhitabbaṃ.

*Monks, there are ten dhammas which
should be reflected upon again and
again by one who has gone forth.
What are these ten?*

*"I am no longer living according to
worldly aims and values."
This should be reflected upon again and
again by one who has gone forth.*

*"My very life is sustained through the
gifts of others."
This should be reflected upon again and
again by one who has gone forth.*

*"I should strive to abandon my former
habits."
This should be reflected upon again and
again by one who has gone forth.*

*"Does regret over my conduct arise in
my mind?"
This should be reflected upon again and
again by one who has gone forth.*

*"Could my spiritual companions find
fault with my conduct?"
This should be reflected upon again and
again by one who has gone forth.*

*"All that is mine, beloved and pleasing,
will become otherwise, will become
separated from me."
This should be reflected upon again and
again by one who has gone forth.*

**‘Kammassakomhi kammadāyādo
kamayoni kammabandhu
kammaṭṭisaraṇo,
yaṃ kammaṃ karissāmi
kalyāṇaṃ vā pāpakaṃ vā, tassa
dāyādo bhavissāmi’ ti
pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ.**

**‘Kathambhūtassa me rattindivā
vītipatanti’ ti pabbajitena
abhiṇhaṃ paccavekkhitabbaṃ.**

**‘Kacci nu khoṃ suññāgāre
abhiraṃāmi’ ti pabbajitena
abhiṇhaṃ paccavekkhitabbaṃ.**

**‘Atthi nu kho me uttari-manussa-
dhammā alamariya-ñāṇa-
dassana-viseso adhigato, soṃ
pacchime kāle sabrahmacārihi
puṭṭho na maṅku bhavissāmi’ ti
pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ.**

**Ime kho bhikkhave dasa
dhammā pabbajitena abhiṇhaṃ
paccavekkhitabbā ti.**

"I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide and supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir."

This should be reflected upon again and again by one who has gone forth.

"The days and nights are relentlessly passing; how well am I spending my time?"

This should be reflected upon again and again by one who has gone forth.

"Do I delight in solitude or not?"

This should be reflected upon again and again by one who has gone forth.

"Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel ashamed when questioned by my spiritual companions?"

This should be reflected upon again and again by one who has gone forth.

Monks, these are the ten dhammas to be reflected upon again and again by one who has gone forth.

4.8 PARAMI - 30 PARAMATTHA (PERFECTION – 30 ASPECTS)

Dāna pārami sampanno
Dāna upapārami sampanno
Dāna paramattha pārami sampanno
Mettā maitri karunā muditā upekkhā
pārami sampanno
Itipi so Bhagavā

The perfection of generosity is fully developed, the superior perfection of generosity is fully developed, the supreme perfection of generosity is fully developed.

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.
He, the Noble and Blessed One.*

Sīla pārami sampanno
Sīla upapārami sampanno
Sīla paramattha pārami sampanno
Mettā maitri karunā muditā upekkhā
pārami sampanno
Itipiso Bhagavā

The perfection of virtue is fully developed, the superior perfection of virtue is fully developed, the supreme perfection of virtue is fully developed.

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.
He, the Noble and Blessed One.*

Nekkhamma pārami sampanno
Nekkhamma upapārami sampanno
Nekkhamma paramattha pārami sampanno
Mettā maitri karunā muditā upekkhā
pārami sampanno
Itipiso Bhagavā

The perfection of renunciation is fully developed, the superior perfection of renunciation is fully developed, the supreme perfection of renunciation is fully developed.

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.
He, the Noble and Blessed One.*

Paññā pārami sampanno
Paññā upapārami sampanno
Paññā paramattha pārami sampanno
Mettā maitri karunā muditā upekkhā
pārami sampanno
Itipiso Bhagavā

The perfection of wisdom is fully developed, the superior perfection of wisdom is fully developed, the supreme perfection of wisdom is fully developed.

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.
He, the Noble and Blessed One.*

Viriya pārami sampanno
Viriya upapārami sampanno
Viriya paramattha pārami
sampanno
Mettā maitri karunā muditā
upekkhā
pārami sampanno
Itipiso Bhagavā

Khanti pārami sampanno
Khanti upapārami sampanno
Khanti paramattha pārami
sampanno
Mettā maitri karunā muditā
upekkhā
pārami sampanno
Itipiso Bhagavā

Sacca pārami sampanno
Sacca upapārami sampanno
Sacca paramattha pārami
sampanno
Mettā maitri karunā muditā
upekkhā
pārami sampanno
Itipiso Bhagavā

Adhitthāna pārami sampanno
Adhitthāna upapārami sampanno
Adhitthāna paramattha pārami
sampanno
Mettā maitri karunā muditā
upekkhā
pārami sampanno
Itipi so Bhagavā

Mettā pārami sampanno
Mettā upapārami sampanno
Mettā paramattha pārami
sampanno
Mettā maitri karunā muditā
upekkhā
pārami sampanno
Itipiso Bhagavā

The perfection of spiritual zeal is fully developed, the superior perfection of spiritual zeal is fully developed, the supreme perfection of spiritual zeal is fully developed.

The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.

He, the Noble and Blessed One.

The perfection of patience is fully developed, the superior perfection of patience is fully developed, the supreme perfection of patience is fully developed.

The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.

He, the Noble and Blessed One.

The perfection of truthfulness is fully developed, the superior perfection of truthfulness is fully developed, the supreme perfection of truthfulness is fully developed.

The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.

He, the Noble and Blessed One.

The perfection of determination is fully developed, the superior perfection of determination is fully developed, the supreme perfection of determination is fully developed.

The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.

He, the Noble and Blessed One.

The perfection of loving-kindness is fully developed, the superior perfection of loving-kindness is fully developed, the supreme perfection of loving-kindness is fully developed.

The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.

He, the Noble and Blessed One.

Upekkhā pārami sampanno
Upekkhā upapārami sampanno
Upekkhā paramattha pārami
sampanno
Mettā maitri karunā muditā upekkhā
pārami sampanno
Itipiso Bhagavā

The perfection of equanimity is fully developed, the superior perfection of equanimity is fully developed, the supreme perfection of equanimity is fully developed.
The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.
He, the Noble and Blessed One.

Dasa pārami sampanno
Dasa upapārami sampanno
Dasa paramattha pārami sampanno
Mettā maitri karunā muditā upekkhā
pārami sampanno
Itipiso Bhagavā

These ten perfections are fully developed, these ten superior perfections are fully developed, these ten supreme perfections are fully developed.
The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.
He, the Noble and Blessed One.

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
Namamihaṃ

I go to the Buddha for my refuge,
I go to the Dhamma for my refuge,
I go to the Saṅgha for my refuge.

**SUTTA
AND
MANTRA**

5.0 SUTTA

5.1 DHAMMACAKKAPPAVATTANA SUTTA (FIRST SERMON)

(Solo Introduction:)

Anuttaraṃ abhisambodhiṃ sambujjhivā Tathāgato
Pathamaṃ yaṃ adeseṣi Dhammacakkaṃ anuttaraṃ

Sammadeva pavattento loke appativattiyaṃ
Yatthākkhātā ubho antā patipatti ca majjhimā

Catūsvāriyasaccesu visuddhaṃ ñāṇadassanaṃ
Desitaṃ dhammarājena sammāsambodhikittanaṃ

Nāmena vissutaṃ suttaṃ Dhammacakkappavattanaṃ
Veyyākaraṇapāthena saṅgītantam bhaṇāma se.

(Evaṃ me suttaṃ:)

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.
Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me, bhikkhave, antā pabbajitena na sevitaḥ: yo cāyaṃ
kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo,
anattasaṅghito; yo cāyaṃ attakilam-athānuyogo; dukkho, anariyo,
anattasaṅghito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhukaraṇi, ñāṇakaraṇi, upasamāya,
abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto,
sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

Jātipi dukkhā, jarāpi dukkhā, vyādhipi dukkho, maraṇampi
dukkhaṃ, soka-parideva-dukkha-domanassupāyāsāpi dukkhā,
appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ
na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

5.2 THE DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA (FIRST SERMON)

(Solo Introduction:)

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.

Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world.

Disclosed here are two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision pointed out by the Lord of Dhamma.

Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as "The Turning of the Wheel of the Dhamma."

1. *Thus have I heard. Once the Blessed One was sojourning near Benares, at Isipatana, in the Deer Park. Then the Blessed One addressed the Company of five Bhikkhus: 'Bhikkhus, these two extremes should not be followed by one who has gone out from home to homeless life.'*

*The giving up to the **pleasures of sense**, which is low, vulgar, worldly, unworthy and harmful, and the giving up to **self-mortification** which is painful, unworthy and harmful. O Bhikkhus, by **avoiding** these **two extremes** the Tathāgata has found out the **middle path** which gives the vision, gives the knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna.*

2. *And what, O Bhikkhus, is that middle path which is found out by the Tathāgata, which gives the vision, which gives the knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna? It is this very **Noble Eightfold Path**, namely: right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This, O Bhikkhus, is that middle path, which is found out by the Tathāgata, which gives vision, which gives knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna.*

3. **The First Turning of the Four Noble Truths: -**

*Now this, O Bhikkhus, is the **1st Ariya (noble) truth of Suffering**: Birth is suffering, decay is suffering, sickness is suffering, death is suffering, to be conjoined with things/people that we dislike is suffering, to be separated from things which we like or our Loved ones is suffering, not to get what one desires, that is also suffering. In short, these **five aggregates**, which are the **objects of grasping, are suffering**.*

*They are **Rūpa (matter), Vedanā (feeling), Saññā (perception), Saṅkhāra (mental activities/states/intentions/tendencies and mental formations etc.), and Viññāṇa (consciousness)**. These five aggregates of an Arahant are simply pure Khandha and of people they are known as **Upādāna khandha** as they are based on grasping (upādāna).*

Idaṃ kho pana, bhikkhave, dukkhasamudayo ariyasaccaṃ:

**Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra
tatrābhinandini seyyathidaṃ:**

kāmatanḥā, bhavatanḥā, vibhavatanḥā.

Idaṃ kho pana, bhikkhave, dukkhanirodho ariyasaccaṃ:

**Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti,
anālayo.**

**Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ:**

**Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ: Sammā-diṭṭhi, sammā-
saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājivo, sammā-
vāyāmo, sammā-sati, sammā-samādhi.**

**(Idaṃ dukkhaṃ) ariyasaccanti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Idaṃ dukkhasamudayo ariyasaccanti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahātabbanti
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahīnanti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Idaṃ dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

Now this, O Bhikkhus, is the **2nd Ariya truth of the Origin Suffering**: It is this craving that leads back to birth, along with the lure and the lust that finds pleasure now here, now there, namely, the **craving for sensual pleasure, the craving to be or for existence, the craving for non-existence or not to be**.

Now this, O Bhikkhus, is the **3rd Ariya truth of the Cessation of Suffering**. Verily it is the forsaking, the release from, and the detachment from this craving. Now this, O Bhikkhus, is the **4th Ariya truth of the Path leading to the Cessation of Sufferings**: Verily it is the Ariya Eightfold Path, namely: right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

4. This is the Ariya truth of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 1st Ariya truth of Suffering **is to be understood** (2nd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 1st Ariya truth of Suffering **has already been understood** (3rd turning), thus O Bhikkhu, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, there arose in me light.
5. This is the 2nd Ariya truth of the origin Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 2nd Ariya truth of the origin suffering **should be abandoned** (2nd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 2nd Ariya truth of the origin suffering has already **been abandoned** (3rd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.
6. This is the 3rd Ariya truth of the cessation of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 3rd Ariya truth of the cessation suffering **should be realized** (2nd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 3rd Ariya truth of the cessation of suffering **has already been realized** (3rd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.

Idaṃ dukkhanirodhagāminī patipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī patipadā ariyasaccaṃ bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(Yāva kīvañca me), bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddham ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Ñāṇaṇca pana me dassanaṃ udapādi, “Akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo” ti.

Idaṃ avoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhāgavato bhāsitaṃ abhinandaṃ.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi: “Yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhammaṃ” ti.

(Pavattite ca Bhagavatā) Dhammacakke bhummā devā saddamanussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

7. This is the 4th Ariya truth of the path leading to the cessation of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 4th Ariya truth of the path leading to the cessation suffering **should be cultivated** (2nd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 4th Ariya truth of the path leading to the cessation of suffering **has already been cultivated** (3rd turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.
8. Now O Bhikkhus, as long as my knowledge and insight of these Four Noble Truths, under the three turnings or aspects and twelve modes, in their **essential nature**, was not perfectly clear to me, so long, O Bhikkhus, I did not profess in this world among the Devas, Maras, Brahmas, among the host of recluses and Brahmins including gods and mankind, that I have gained the incomparable supreme Enlightenment.

*When O Bhikkhus, my knowledge and insight of these Four Noble Truths, under the three turnings or aspects and twelve modes, in their **essential nature**, was quite clear to me, then only, O Bhikkhus, I did profess in this world among the Devas, including Maras, Brahmas, among the hosts of recluses and Brahmins including gods and mankind, that I have gained the incomparable supreme Enlightenment. There arose in me knowledge and insight. Sure is my heart's release. This is my last birth. There is no more becoming for me.*

Thus spoke the Blessed One and the companies of the five Bhikkhus were glad and rejoiced at the words of the Blessed One. When this discourse was being expounded, there arose in the venerable Kondanna the pure and stainless Eye of Truth: Whatsoever is of an originating nature is subjected to cessation.

9. When the foundation of the Kingdom of Righteousness has been thus established by the Blessed One, the Devas of the earth raised the cry: "Near Benares at Isipatana, in the Deer Park has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samaṇa, a Brahmin, a Deva, a Mara, a Brahma or by anyone whatsoever in the world".

**Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā
saddamanussāvesuṃ. . . .**

**Cātummāhārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā
saddamanussāvesuṃ. . . .**

**Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā
saddamanussāvesuṃ. . . .**

**Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā
saddamanussāvesuṃ. . . .**

**Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā
saddamanussāvesuṃ. . . .**

**Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasavattī
devā saddamanussāvesuṃ. . . .**

**Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā,
Brahmakāyikā devā saddamanussavesuṃ: "Etaṃ Bhagavatā
Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin" ti.**

**Itiha tena khaṇena, tena muhuttana, yāva brahmalokā saddo
abhuggacchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi
sampavedhi, appamaṇo ca olāro obhāso loke pāturaḥosi atikkammeva
devānaṃ devānubhavaṃ.**

**Atha kho Bhagavā udānaṃ udānesi: "Aññāsi vata bho Koṇḍañño,
aññāsi vata bho Koṇḍañño" ti.**

**Itihidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva namaṃ
aḥosī ti.**

Dhammacakkappavattana Suttaṃ niṭṭhitaṃ

10. *Hearing the cry of the earth inhabiting devas, hearing the cry of the deva from Cātummahārājikā, Tāvatisā, Yāmā, Tusitā, Nimmānarati, Paranimmitavasavatti and the Devas of the Brahma-parisajjā, Brahmapurohitā, Mahābrahmā, Parittābhā, Appamānabhā, Abbhasarā, Parittasubhā, Appamānasubhā, Subhakinhaka, Vehapphalā, Avihā, Attapā, Sudassā, Sudassī, Akaniṭṭhaka also raised the cry " Near Benares City at Isipatana, in the Deer Park, has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samana, a Brahmin, A Deva, a Mara, a Brahma or by anyone whatsoever in the world".*
11. *Thus at the very hour, at that very moment in an instant of the time the cry reached even to the Brahma realm. And these whole systems of ten thousand world systems, quaked and quaked again, it was shaken to and fro, and immeasurable, mighty radiance shone forth, surpassing even the Refulgence of the Devas.*
12. *Thereupon the Exalted One uttered this solemn saying: 'Koṇḍañña indeed has understood, Koṇḍañña indeed has understood'. Thus it was the Venerable Koṇḍañña won his name of Anna Koṇḍañña, the one who has understood. (Koṇḍañña became a Sotāpan after that.)*

Thus Ends the Discourse on Setting in Motion the Wheel of Dhamma.

5.3 ANATTALAKKHAṆA SUTTA

(Solo Introduction:)

Yantaṃ sattehi dukkhena ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññānaṃ sammadeva vimocanaṃ

Sambuddho taṃ pakāsesi diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya bhāvetuṃ ñāṇamuttamaṃ

Yantesaṃ diṭṭhadhammānaṃ ñāṇenupaparikkhataṃ
Sabbāsavehi cittāni vimuccim̐su asesato

Tathā ñāṇānussārena sasaṇaṃ kātumicchataṃ
Sadhūnaṃ atthasiddhatthaṃ taṃ suttantaṃ bhaṇāma se

(Evaṃ me suttaṃ:)

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.
Tatra kho Bhagavā Pañca vaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā
abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe,
“Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī” ti. Yasmā ca kho
bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na
ca labbhati rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī” ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa,
nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya,
“Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī” ti. Yasmā ca kho
bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati,
na ca labbhati vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā
ahoṣī” ti.

Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa,
nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya, “Evaṃ
me saññā hotu, evaṃ me saññā mā ahoṣī” ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya
saṃvattati, na ca labbhati saññāya, “Evaṃ me saññā hotu, evaṃ me
saññā mā ahoṣī” ti.

Sañkhārā anattā, sañkhārā ca hidaṃ bhikkhave attā
abhavissaṃsu, nayidaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha
ca sañkhāresu, “Evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā
ahesun” ti. Yasmā ca kho bhikkhave sañkhārā anattā, tasmā sañkhārā
ābādhāya saṃvattanti, na ca labbhati sañkhāresu “Evaṃ me sañkhārā
hontu, evaṃ me sañkhārā mā ahesun” ti.

5.4 THE DISCOURSE ON THE CHARACTERISTIC OF NON-SELF

(Solo Introduction:)

All beings should take pains to understand the characteristic of anattā, non-self, which provides matchless deliverance from self-belief and self-perception,

As taught by the supreme Buddha. This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension;

It is for the development of perfect understanding of these phenomena, And for the investigation of all defiled mind-moments.

The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

Thus have I heard: At one time the Blessed One was dwelling near Benares at Isipatana in the Deer Park. There he addressed the group of five bhikkhus:

"Form, bhikkhus, is non-self. If, bhikkhus, form were self, then form would not lead to affliction, and one might be able to say in regard to form, 'Let my form be thus, let my form not be thus.' But since, bhikkhus, form is non-self, form therefore leads to affliction, and one is not able to say in regard to form, 'Let my form be thus, let my form not be thus.'

"Feeling is non-self. If, bhikkhus, feeling were self, feeling would not lead to affliction, and one might be able to say in regard to feeling, 'Let my feeling be thus, let my feeling not be thus.' But since, bhikkhus, feeling is non-self, feeling therefore leads to affliction, and one is not able to say in regard to feeling, 'Let my feeling be thus, let my feeling not be thus.'

"Perception is non-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, 'Let my perception be thus, let my perception not be thus.' But since, bhikkhus, perception is non-self, perception therefore leads to affliction, and one is not able to say in regard to perception, 'Let my perception be thus, let my perception not be thus.'

"Mental formations are non-self. If, bhikkhus, mental formations were self, mental formations would not lead to affliction, and one might be able to say in regard to mental formations, 'Let my mental formations be thus, let my mental formations not be thus.' But since, bhikkhus, mental formations are non-self, mental formations therefore lead to affliction, and one is not able to say in regard to mental formations, 'Let my mental formations be thus, let my mental formations not be thus.'

Viññāṇaṃ anattā, viññāṇaṃca hidaṃ bhikkhave attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe “Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī” ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe, “Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī” ti.

(Taṃ kiṃ maññatha bhikkhave), rūpaṃ niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ

“Etaṃ mama, esohamasmi, eso me attā” ti?

No heṭṭhaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vāti?

Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ

“Etaṃ mama, esohamasmi, eso me attā” ti?

No heṭṭhaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti?

Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ

“Etaṃ mama, esohamasmi, eso me attā” ti?

No heṭṭhaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti?

Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ

“Etaṃ mama, esohamasmi, eso me attā” ti?

No heṭṭhaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

"Consciousness is non-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, 'Let my consciousness be thus, let my consciousness not be thus.' But since, bhikkhus, consciousness is non-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, 'Let my consciousness be thus, let my consciousness not be thus.'

"What do you think about this, bhikkhus? Is form permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"

"It is not, Lord."

"What do you think about this, bhikkhus? Is feeling permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"

"It is not, Lord."

"What do you think about this, bhikkhus? Is perception permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"

"It is not, Lord."

"What do you think about this, bhikkhus? Are mental formations permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"

"It is not, Lord."

"What do you think about this, bhikkhus? Is consciousness permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti? No hetāṃ bhante.

(Tasmā tiha bhikkhave) yañkiñci rūpaṃ atitānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ rūpaṃ “Netāṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbā vedanā “Netāṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbā saññā “Netāṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā ye dūre santike vā, sabbe saṅkhārā “Netāṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yañkiñci viññāṇaṃ atitānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ viññāṇaṃ “Netāṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim “Vimuttam” iti ñāṇaṃ hoti, “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, naparaṃ itthattāyā” ti pajānāti ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhasitaṃ abhinandaṃ. Imasmiṃca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṇi vimuccimṣutti.

Anattalakkaṇa Suttaṃ niṭṭhitaṃ

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self?'"
"It is not, Lord."

"Therefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: 'This is not mine, I am not this, this is not myself.'

"Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: 'This is not mine, I am not this, this is not my self.'

"Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all perception should, by means of right wisdom, be seen as it really is, thus: 'This is not mine, I am not this, this is not my self.'

"Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: 'This is not mine, I am not this, this is not my self.'

"Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: 'This is not mine, I am not this, this is not myself.'

"Seeing in this way, bhikkhus, the wise noble disciple becomes disenchanted with form, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with mental formations, becomes disenchanted with consciousness. Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: 'It is liberated,' and they know: 'Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.'"

Thus spoke the Blessed One. Delighted, the group of five bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.

Thus Ends the Discourse on the Characteristic of Non-Self.

5.5 ĀDITTAPARIYĀYA SUTTA

(Solo Introduction:)

Veneyyadamanopāye sabbaso pāramiṃ gato
Amoghavacano Buddho abhiññāyānusāsako

Ciṇṇānurūpato cāpi dhammena vinayaṃ pajama
Ciṇṇāggipāricariyānaṃ sambojjhārahayoginaṃ

Yamāditpariyāyaṃ desayanto manoharaṃ
Te sotāro vimocesi asekkhāya vimuttiyā

Tathevopaparikkhāya viññūnaṃ sotumicchataṃ
Dukkhatālakkhaṇopāyaṃ taṃ suttantaṃ bhaṇāma se.

(Evaṃ me sutama:)

Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsise saddhiṃ
bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ?

Cakkuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhaviññānaṃ ādittaṃ,
cakkhusamphasso āditto, yampidaṃ cakkhusamphassapaccayā
upparjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā
mohagginā, ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittanti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññānaṃ ādittaṃ,
sotasamphasso āditto, yampidaṃ sotasamphassapaccayā upparjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,
ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññānaṃ ādittaṃ,
ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā upparjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,
ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññānaṃ ādittaṃ, jivhāsamphasso
āditto, yampidaṃ jivhāsamphassapaccayā upparjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena
ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā
jarāmaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññānaṃ ādittaṃ,
kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā upparjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,
ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

5.6 THE FIRE SERMON

(Solo Introduction:)

With his skill in training the trainable,

The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,

He who expounds to the people the Dhamma and Vinaya that is fitting and worthy, Teaching with this wonderful parable about fire, meditators of the highest skill,

He has liberated those who listen with the liberation that is utterly complete, Through true investigation, with wisdom and attention.

Let us now recite this Sutta which describes the characteristics of dukkha.

Thus have I heard: At one time the Blessed One was staying near Gayā at Gayā Head together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?

"The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

"The ear is burning, sounds are burning, ear consciousness is burning, ear contact is burning, the feeling that arises from ear contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

"The nose is burning, odors are burning, nose consciousness is burning, nose contact is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

"The tongue is burning, tastes are burning, tongue consciousness is burning, tongue contact is burning, the feeling that arises from tongue contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

"The body is burning, tangible objects are burning, tactile consciousness is burning, body contact is burning, the feeling that arises from body contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Sotasmिṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Ghānasmiṃ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Manasmिṃ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmिṃ 'Vimuttam' iti ñāṇaṃ hoti, 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā' ti pajānātīti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiñca pana veyyākaraṇasmिṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccisūti.

Ādittapariyāya Suttaṃ niṭṭhitaṃ

"The mind is burning, mental states are burning, mind consciousness is burning, mind contact is burning, the feeling that arises through mind contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

"Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye and disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

"They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

"They become disenchanted with the nose, disenchanted with odors, disenchanted with nose consciousness, disenchanted with nose contact, and the feeling that arises from nose contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

"They become disenchanted with the tongue, disenchanted with tastes, disenchanted with tongue consciousness, disenchanted with tongue contact, and the feeling that arises from tongue contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

"They become disenchanted with the body, disenchanted with tangible objects, disenchanted with body consciousness, disenchanted with body contact, and the feeling that arises from body contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

"They become disenchanted with the mind, disenchanted with mental states, disenchanted with mind consciousness, disenchanted with mind contact, and the feeling that arises from mind contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

"Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: 'It is liberated,' and they know:

'Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.'"

Thus spoke the Blessed One; delighted, the bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were liberated, without any further attachment.

Thus Ends the Fire Sermon.

5.7 KARANĪYA METTA SUTTA

DISCOURSE ON LOVING-KINDNESS

Karaṇīya mattha kusalena

Yantaṃ santaṃ padaṃ abhisamecca

Sakko ujū ca sūjū ca

Suvaco cassa mudu anati mānī

*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.*

Santussako ca subhara ca

Appakicco ca sallahukavutti

Santindriyo ca nipako ca

Appagabbho kulesu ananu giddho

*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.*

Na ca khuddaṃ samācare kiñci

Yena viññū pare upavadeyyuṃ

Sukhino vā khemino hontu

Sabbe sattā bhavantu sukhittā

*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.*

Ye keci pāṇa bhūtatti

Tasāvā thāvarā vā anava sesā

Dīghā vā ye mahantā vā

Majjhimā rassa kāṇuka thūlā

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

Diṭṭhā vā yeva addiṭṭhā

Ye ca dūre vasanti avidūre

Bhūtā vā sambhavesī vā

Sabbe sattā bhavantu sukhittā

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

Na paro paraṃ nikubbetha

Nāti maññetha katthaci naṃ kañci

Byāro sanā paṭigha saññā

Nāñña maññassa dukkha miccheyya

*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 puttaṃ
Āyusā eka putta manu rakkhe
Evampi sabba bhūtesu
Mānasaṃ 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
Mānasaṃ 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 addiṭṭheyya
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 jātu 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.*

5.8 MAHĀ MAṄGALA SUTTA

DISCOURSE ON THE HIGHEST BLESSINGS

**Evaṃ me sutam:
Ekaṃ samayaṃ Bhagavā
Sāvattthiyaṃ viharatī Jetavane,
Anātha-piṇḍikassa ārāme.
Atha kho aññatarā devatā
abhikkantāya rattiyā, abhikkanta-vaṇṇā
kevala-kappam Jetavanaṃ obhāsetvā
yena Bhagavā ten'upasaṅkami,
upasaṅkamtivā
Bhagavantaṃ abhivādetvā,
ekamantaṃ atthāsi.
Ekamantaṃ thitā kho, sā devatā
Bhagavantaṃ gāthāya ajjhabhāsi:**

**Bahū devā manussā ca
Maṅgalāni acintayum
Ākaṅkha-mānā sotthānaṃ
Brūhi maṅgala muttamaṃ.**

**Asevanā ca bālānaṃ
Paṇḍitānañ ca sēvanā
Pūjā ca pūja-niyānaṃ
Etaṃ maṅgala muttamaṃ.**

**Patirūpa-desa vāso ca
Pubbe ca kata-puññatā
Attasammā paṇidhi ca
Etaṃ maṅgala muttamaṃ.**

**Bāhusaccañ ca sippañ ca
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etaṃ maṅgala muttamaṃ.**

**Mātāpitū upaṭṭhānaṃ
Putta-dārassa saṅgaho
Anākulā ca kammantā
Etaṃ maṅgala muttamaṃ.**

*Thus have I heard:
The Blessed One was staying at
Sāvattthī, Residing at the Jeta's
Grove In Anāthapiṇḍika's park.
Then in the dark of the night, a
radiant deva, Illuminated all Jeta's
Grove.
He bowed down low before the
Blessed One
Then standing to one side he said:*

*"Devas are concerned for
happiness, And ever long for peace.
The same is true for humankind.
What then are the highest
blessings?"*

*"Avoiding those of foolish ways,
Associating with the wise,
And honoring those worthy of
honor. These are the highest
blessings.*

*"Living in places of suitable kinds,
With the fruits of past good deeds
And guided by the rightful way.
These are the highest blessings.*

*"Accomplished in learning and
craftsman's skills, With discipline,
highly trained, And speech that is
true and pleasant to hear. These are
the highest blessings.*

*"Providing for mother and father's
support And cherishing family, And
ways of work that harm no being,
These are the highest blessings.*

**Dānañ ca dhamma cariyā ca
Ñātakānañ ca saṅgho
Anavajjāni kammāni
Etaṃ maṅgala muttamaṃ.**

**Ārati virati pāpā
Majjapānā ca saññamo
Appamādo ca dhammesu
Etaṃ maṅgala muttamaṃ.**

**Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena dhamma savanaṃ
Etaṃ maṅgala muttamaṃ.**

**Khantī ca sovacassatā
Samaṇā nañca dassanaṃ
Kālena dhamma sākacchā
Etaṃ maṅgala muttamaṃ.**

**Tapo ca brahmacariyañ ca
Ariya saccāna dassanaṃ
Nibbāna-sacchi-kiriya ca
Etaṃ maṅgala muttamaṃ.**

**Puṭṭhassa lōka dhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
Etaṃ maṅgala muttamaṃ.**

**Etādisāni katvāna
Sabbattha-maparājitā
Sabbattha sotthiṃ gacchanti
Taṃ tesam maṅgala-muttaman'ti.**

*"Generosity and a righteous life,
Offering help to relatives and kin,
And acting in ways that leave no
blame. These are the highest
blessings.*

*"Steadfast in restraint, and shunning
evil ways, Avoiding intoxicants that
dull the mind, And heedfulness in all
things that arise. These are the
highest blessings.*

*"Respectfulness and of humble ways,
Contentment and gratitude,
And hearing the Dhamma frequently
taught. These are the highest
blessings.*

*"Patience and willingness to accept
one's faults, Seeing venerated seekers
of the truth, And sharing often the
words of Dhamma. These are the
highest blessings.*

*"Ardent, committed to the Holy Life,
Seeing for oneself the Noble Truths
And the realization of Nibbāna. These
are the highest blessings.*

*"Although involved in worldly tasks,
Unshaken the mind remains And
beyond all sorrow, spotless, secure.
These are the highest blessings.*

*"They who live by following this path
Know victory wherever they go, And
every place for them is safe. These are
the highest blessings."*

5.9 RATANA SUTTA - DISCOURSE ON THE JEWELS

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yā niva antaḷikkhe
Sabb'eva bhūtā sumanā bhavantu
Ath'opi sakkacca sunantu bhāsitaṃ.**

*Whatsoever beings are here assembled,
whether terrestrial or celestial,
may every being be happy!
Moreover, may they attentively listen to my
words!*

**Tasmā hi bhūtā nisāmetha sabbe
Mettam karotha mānusiya pajāya
Divā ca rattoca haranti ye baliṃ
Tasmā hi ne rakkhatha appamattā.**

*Accordingly give good heed, all ye beings!
Show your loving kindness to humans who,
day and night, bring offerings to you,
therefore guard them zealously.*

Yan kiñci vittaṃ idha vā huraṃ vā

**Saggēsu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena**

Idam'pi Buddhē ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

*Whatever treasure there be, either here or
in the world beyond,
or whatever precious jewel in the heavens;
Yet there is none comparable to the
Accomplished One.
Truly, in the Buddha is this precious jewel
found.
By this Truth, may there be happiness.*

Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yadajjhagā Sakyamunī samāhito

Na tena Dhammena sam'atthi kiñci

**Idam'pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*That cessation, passion free, immortality
Supreme,
through concentration, the tranquil Sage of
the Sakyas realised.
There is nought comparable with that
Dhamma.
Truly, in the Dhamma is this precious jewel.
By this Truth, may there be happiness!*

**Yaṃ Buddha seṭṭho parivaṇṇayī
sucim
Samādhi-mānantari-kañña-māhu**

Samādhinā tena samo na vijjati

**Idam'pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*That sanctity praised by the Buddha
Supreme,
is described as 'concentration without
interruption'.
There is nought like that concentration.
Truly, in the Dhamma is this precious jewel.
By this Truth, may there be happiness!*

Ye puggalā aṭṭha satam pasatthā

**Cattāri etāni yugāni honti
Te dakkhineyyā Sugatassa sāvakā**

**Etesu dinnāni mahapphalāni
Idam'pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

*Those Eight Individuals, praised by the
virtuous,
they constitute four pairs.
They, worthy of offerings, are the disciples
of the Welcome One,
to these gifts given yield abundant fruit.
Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

**Ye suppayuttā manasā dalhena
Nikkāmino Gotama sāsanamhi
Te pattipattā amataṃ vigayha**

**Laddhā mudhā nibbutiṃ
bhuñjamānā
Idam'pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

*With steadfast mind, applying themselves
thoroughly in the Dispensation of Gotama,
exempt from passion, they have attained to
that which should be attained.
And plunging into the Deathless, they enjoy
the peace obtained without price.
Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

**Yathinda-khīlo paṭhaviṃ sito siyā
Catubbhi vātehi asampa-kampiyo
Tathūpamaṃ sappurisaṃ vadāmi**

**Yo ariya-saccāni avecca passati
Idam'pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

*Just as a firm post sunk in the earth,
cannot be shaken by the four winds;
Even so do I declare him to be a righteous
person
who thoroughly perceives the Noble Truths.
Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

Ye ariya-saccāni vibhāva-yanti

**Gambhīra-paññena sudesitāni
Kiñcāpi te honti bhusappa-mattā
Na te bhavaṃm aṭṭhamam ādiyanti
Idam'pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

*Those who comprehend clearly the Noble
Truths,
well taught by Him of wisdom deep,
although they may be mightily neglectful,
they can never undergo an eighth birth.
Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

**Sahā vassa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāya-diṭṭhi vici-kicchi-taṅca
Sīlabbatam vāpi yadatthi kiñci**

Catūh'apāyehi ca vippamutto

*For him with acquisition of Insight,
three things are abandoned, namely,
self-illusion, doubts and
indulgence in wrongful rites and
ceremonies, whatever there are.
From the four states of misery, he is
absolutely freed,*

Cha cābhi-ṭhānāni abhabbo kātuṃ

*and is incapable of committing the six
heinous crimes.*

**Idam'pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

**Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paticchā-dāya
Abhabbatā dittha padassa vuttā**

*Whatever evil actions he does,
whether by body, speech or mind,
he is not capable of hiding it;
for it has been said that such an act is
impossible for one who has seen the Path.*

**Idam'pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

Vanappa gumbe yathā phussitagge

*Like unto the woodland groves with
blossomed tree tops*

**Gimhāna-māse paṭhamasmin gimhe
Tathūpamaṃ Dhamma varaṃ
adesayi**

*in the first heat of the summer season,
has the Sublime Doctrine,*

Nibbāna-gāmiṃ paramaṃ hitāya

*that leads to Nibbāna, been taught for the
Highest Good.*

**Idam'pi Buddhhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*Truly, in the Buddha is this precious jewel.
By this Truth, may there be happiness!*

Varō varaññū varado varāharo

*The unrivalled Excellent One, the Knower,
the Giver, and the Bringer of the Excellent
has expounded the excellent Doctrine.*

**Anuttaro Dhamma varaṃ adesayi
Idam'pi Buddhhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*Truly, in the Buddha is this precious jewel.
By this Truth, may there be happiness!*

**Khīṇaṃ purānaṃ navamaṃ natthi
sambhavaṃ**

*Their past is extinct, a fresh becoming there
is not,*

Viratta-cittā āyatike bhavasmin

*their minds are not attached to a future
birth.*

**Te khīṇa-bijā avirūḷ-hicchandā
Nibbanti dhīrā yathāyaṃ padīpo**

*their desires grow not;
those wise ones go out even as this lamp.*

**Idam'pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

*Truly, in the Saṅgha is this precious jewel.
By this Truth, may there be happiness!*

Yānīdha bhūtāni samāgatāni

**Bhummā-nivā yāni'va antalikkhe
Tathāgatam deva-manussa-pūjitaṃ**

**Buddhaṃ namassāma suvatthi
hotu.**

*Sakka's exultation: "Whatsoever beings are
here assembled,
whether terrestrial or celestial,
salute the Buddha, the Tathāgata honoured
by gods and men.
May there be happiness!"*

Yānīdha bhūtāni samāgatāni

**Bhummā-nivā yāni'va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ**

**Dhammaṃ namassāma suvatthi
hotu.**

*Whatsoever beings are here assembled,
whether terrestrial or celestial,
salute the Dhamma, of the Tathāgata
honoured by gods and men.
May there be happiness!"*

Yānīdha bhūtāni samāgatāni

**Bhummā-nivā yāni'va antalikkhe
Tathāgatam deva-manussa-pūjitaṃ**

**Saṅghaṃ namassāma suvatthi
hotu.**

*Whatsoever beings are here assembled.
whether terrestrial or celestial,
salute the Saṅgha, of the Tathāgata
honoured by gods and men.
May there be happiness!"*

6.0 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

度卢度卢罚闍耶帝。(28) 摩诃罚闍耶帝。(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

阿啰唎佛啰舍利。(38) 罚娑罚唎。(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

7.0 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)

The Heart of Prajna Pāramitā Sutra

When Avalokiteshvara Bodhisattva was cultivating the profound Prajna Pāramitā, he illuminated the five skandhas and saw that they are all empty and he crossed beyond all suffering and difficulty.

Sāriputta, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness.

Sāriputta, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor decrease.

Therefore, **in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death.**

There is **no suffering, no accumulation, no cessation, no Path. And no understanding and no attaining because nothing is attained, the Bodhisattva, through reliance on Prajna paramita, is unimpeded in his mind because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately he attains Nirvana!**

All Buddhas of the **three periods of time** attain **Anuttara Samyak Sambodhi** through **reliance on Prajna Paramita**. Therefore, know that Prajna Paramita is **a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false.** That is why the mantra of **Prajna Pāramitā** was spoken.

Recite it like this:

Gate, gate, paragate, parasamgate, bodhi svaha!

8.0 MAHAKARUNA DHARANI SUTTA

Namo Ratna Trayaya,

Namo Arya Jhana

Sagara, Vairochana,

Byuhu Radzaya Tathagataya,

Arahate, Samyaksam Buddhaya,

Namo Sarwa Tathagate Byay,

Arhate Bhyah,

Samyaksam Buddhe 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

9.0 忏悔偈

Chan Hui Ji

往昔所造诸恶业，

Wang xi suo zhao zhu e ye

皆由无始贪瞋痴

Jie you wu shi tan chen chi

从身语意之所生，

Cong shen yu yi zhi suo sheng

今对佛前求忏悔。

Jin dui fo qian qiu chan hui

Verses Of Repentance

**All the unwholesome karma created by me,
Arising from beginningless greed, hatred and delusion;
Expressed through my body, speech and mind;
I hereby regret and repent in front of the Buddha.**

10.0 Dhammapada verse 21, 22, 23 and 183

Dhammapada Verse 21

Heedfulness is the path to the deathless;
Heedlessness is the path to the dead.
The heedful do not die;
the heedless are as if dead.

Dhammapada Verse 22

Distinctly understanding this difference,
The wise intent on heedfulness
and rejoices in the realm of the Ariyas
or the enlightened ones.

Dhammapada Verse 23

The constantly meditative,
the ever mindful
and the steadfast one
realizes the bond-free Nibbāna.

Dhammapada Verse 183

All evils are to be avoided.
Cultivate whatever good when there are conditions
and purify the mind.
This is the advice of all Buddhas.



GRATITUDE