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Namo Tassa Bhagavato Arahato Sammasambuddhasa

CHANTING SHEET

1. VANDANA (SALUTATION TO THE BUDDHA)

(OM) NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA
(OM) NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA
(OM) NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

VANDANA (SALUTATION TO THE BUDDHA)

HONOUR TO HIM THE BLESSED ONE THE WORTHY ONE THE FULLY
ENLIGHTENED ONE
HONOUR TO HIM THE BLESSED ONE THE WORTHY ONE THE FULLY
ENLIGHTENED ONE
HONOUR TO HIM THE BLESSED ONE THE WORTHY ONE THE FULLY
ENLIGHTENED ONE

2. TIVIDHA CETIYA VANDANA (SALUTATION TO THE THREE MAIN OBJECTS OF VENERATION)

VANDAMI CETIYAM SABBAM

SABBA THANESU PATIT THITAM

SARIRIKA DHATU MAHA BODHIM

BUDDHA RUPAM SAKALAM SADA

TIVIDHA CETIYA VANDANA (SALUTATION TO THE THREE MAIN OBJECTS OF VENERATION)

I SALUTE EVERY CETIYA THAT STANDS IN ANY PLACE, THE BODILY RELICS,
THE GREAT BODHI, AND ALL IMAGES OF THE BUDDHA.

3. PANCASILA (FIVE PRECEPTS)

PANATIPATA VERAMANI SIKKHAPADAM SAMADIYAMI

ADINNADANA VERAMANI SIKKHAPADAM SAMADIYAMI

KAMESU MICCHACARA VERAMANI SIKKHAPADAM SAMAD IYAMI

MUSAVADA VERAMANI SIKKHAPADAM SAMADIYAMI

SURAMERAYAMAJJAPAMADATTHANA VERAMANI SIKKHAPADAM
SAMADIYAMI

PANCASILA (FIVE PRECEPTS)

I UNDERTAKE TO ABIDE BY THE PRECEPT TO ABSTAIN FROM KILLING

I UNDERTAKE TO ABIDE BY THE PRECEPT TO ABSTAIN FROM STEALING

I UNDERTAKE TO ABIDE BY THE PRECEPT TO ABSTAIN FROM SEXUAL
MISCONDUCT

I UNDERTAKE TO ABIDE BY THE PRECEPT TO ABSTAIN FROM LYING

I UNDERTAKE TO ABIDE BY THE PRECEPT TO ABSTAIN FROM FERMENTED
LIQUOR THAT CLOUDS THE MIND

4. THE THREE REFUGES

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

DUTIYAMPI BUDDHAM SARANAM GACCHAMI
DUTIYAMPI DHAMMAM SARANAM GACCHAMI
DUTIYAMPI SANGHAM SARANAM GACCHAMI

TATIYAMPI BUDDHAM SARANAM GACCHAMI
TATIYAMPI DHAMMAM SARANAM GACCHAMI
TATIYAMPI SANGHAM SARANAM GACCHAMI

THE THREE REFUGES

TO THE BUDDHA I GO FOR REFUGE
TO THE DHAMMA I GO FOR REFUGE
TO THE SANGHA I GO FOR REFUGE

FOR THE SECOND TIME TO THE BUDDHA I GO FOR REFUGE
FOR THE SECOND TIME TO THE DHAMMA I GO FOR REFUGE
FOR THE SECOND TIME TO THE SANGHA I GO FOR REFUGE

FOR THE THIRD TIME TO THE BUDDHA I GO FOR REFUGE
FOR THE THIRD TIME TO THE DHAMMA I GO FOR REFUGE
FOR THE THIRD TIME TO THE SANGHA I GO FOR REFUGE

5. QUALITIES (ATTRIBUTES) OF THE BUDDHA DHAMMA SANGHA

ITI PI SO BHAGAVA ARAHAM
SAMMA SAMBUDDHO VIJJA CARANA-SAMPANNO
SUGATO LOKAVIDU ANUTTARO
PURISA DAMMA-SARATHI
SATTHA DEVA-MANUSSANAM
BUDDHO BHAGAVA TI

SVAKKHATO BHAGAVATA DHAMMO
SANDITTHIKO AKALIKO
EHI-PASSIKO OPANAYIKO
PACCATTAM VEDITABBO VINNUHI TI

SUPATIPANNO BHAGAVATO SAVAKA SANGHO
UJU PATIPANNO BHAGAVATO SAVAKA SANGHO
NAYA PATIPANNO BHAGAVATO SAVAKA SANGHO
SAMICI PATIPANNO BHAGAVATO SAVAKA SANGHO
YADIDAM CATTARI PURISA YUGANI
ATTA PURISA PUGGALA
ESA BHAGAVATO SAVAKA SANGHO
AHUNEYYO PAHUNEYYO
DAKKHINEYYO ANJALI KARANIYO
ANUTTARAM PUNNAK-KHETTAM LOKASSA TI

QUALITIES (ATTRIBUTES) OF THE BUDDHA DHAMMA SANGHA

SUCH INDEED IS THE BLESSED ONE, EXALTED,
OMNISCIENT, ENDOWED WITH KNOWLEDGE AND VIRTUE,
WELL-GONE KNOWER OF THE WORLDS,
A GUIDE INCOMPARABLE FOR THE TRAINING OF INDIVIDUALS,
TEACHER OF GODS AND MEN,
ENLIGHTENED AND HOLY.

WELL-EXPOUNDED IS THE DHAMMA BY THE
BLESSED ONE TO BE SELF-REALISED;
WITH IMMEDIATE FRUIT,
TO BE BUT APPROACHED TO BE SEEN;
CAPABLE OF BEING ENTERED UPON;
TO BE ATTAINED BY THE WISE, EACH FOR HIMSELF.

OF GOOD CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
OF UPRIGHT CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.

OF WISE CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
OF DUTIFUL CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
THIS ORDER OF THE DISCIPLES OF THE BLESSED ONE
NAMELY, THESE FOUR PAIRS OF PERSONS;
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.

6. THE FIVE GROUPS

RUPAM ANICCAM DUKKHAM ANATTA
RUPAM ANICCAM DUKKHAM ANATTA
RUPAM ANICCAM DUKKHAM ANATTA

VEDANA ANICCA DUKKHA ANATTA
VEDANA ANICCA DUKKHA ANATTA
VEDANA ANICCA DUKKHA ANATTA

SANNA ANICCA DUKKHA ANATTA
SANNA ANICCA DUKKHA ANATTA
SANNA ANICCA DUKKHA ANATTA

SANKHARA ANICCA DUKKHAM ANATTA
SANKHARA ANICCA DUKKHAM ANATTA
SANKHARA ANICCA DUKKHAM ANATTA

VINNANAM ANICCAM DUKKHAM ANATTA
VINNANAM ANICCAM DUKKHAM ANATTA
VINNANAM ANICCAM DUKKHAM ANATTA

THE FIVE GROUPS

Describes the three characteristics of existence, namely:

ANICCA - impermanence

DUKKHA - sorrow, suffering, unsatisfactoriness

ANATTA - no-self, emptiness

as applied to the five groups making up body-mind, namely:

RUPAM - form, body

VEDANA - feeling, sensation in the body

SANNA - sense of existence of any kind, perception, memory

SANKHARA - all kinds of thoughts moral and immoral

VINNANAM - consciousness as thinking, knowing with intention

7. PARAMITA-METTA (LOVING KINDNESS MERIT)

WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HATRED
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HATRED
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HATRED

WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HURTING OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HURTING OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HURTING OTHERS

WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HARMING OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HARMING OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HARMING OTHERS

WHATEVER BEINGS THERE BE - MAY THEY BE TROUBLE FREE IN
BODY AND MIND
WHATEVER BEINGS THERE BE - MAY THEY BE TROUBLE FREE IN
BODY AND MIND
WHATEVER BEINGS THERE BE - MAY THEY BE TROUBLE FREE IN
BODY AND MIND

WHATEVER BEINGS THERE BE - MAY THEY PRESERVE THEIR OWN HAPPINESS
WHATEVER BEINGS THERE BE - MAY THEY PRESERVE THEIR OWN HAPPINESS
WHATEVER BEINGS THERE BE - MAY THEY PRESERVE THEIR OWN HAPPINESS

8. STATEMENT OF THE LAW OF KARMA

I AM THE OWNER OF MY KAMMA
HEIR TO MY KAMMA
BORN OF MY KAMMA
RELATED TO MY KAMMA
LIVE WITH MY KAMMA
WHATEVER KAMMA I SHALL DO - WHETHER GOOD OR EVIL, THAT SHALL BE
INHERITED

I AM THE OWNER OF MY KAMMA
HEIR TO MY KAMMA
BORN OF MY KAMMA
RELATED TO MY KAMMA
LIVE WITH MY KAMMA
WHATEVER KAMMA I SHALL DO - WHETHER GOOD OR EVIL, THAT SHALL BE
INHERITED

I AM THE OWNER OF MY KAMMA
HEIR TO MY KAMMA
BORN OF MY KAMMA
RELATED TO MY KAMMA
LIVE WITH MY KAMMA
WHATEVER KAMMA I SHALL DO - WHETHER GOOD OR EVIL, THAT SHALL BE
INHERITED

9. JAYA-MANGALA-GATHA (STANZAS OF VICTORY)

Excerpt from the book 'Advantages of Chanting and How to Practice Vipassana Meditation' (2000) by Phra Rajsuddhinanamongkol. English version produced by Suchitra Onkom.

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1. Bāhum sahassa' mabhinimmita sāvudhantam
Gīrimekhala udita ghora sasena māram
Dānādi dhamma vidhinā jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
2. Mārāti reka' mabhiyujjhita sabbarattim
Ghorampanālavaka makkhamathaddha yakkham
Khantī sudanta vidhinā jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
3. Nalagirim gajavaram atimatta bhutam
Dāvaggi cakka' masanīva sudārunantam
Mettambuseka vidhinā jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
4. Ukkhitta-khagga matihattha sudārunantam
Dhāvan tiyojanapathangulimāla vantam
Iddhībhi sankhata mano jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
5. Katvāna kattha' mudaram iva gabbhi nīyā
Ciñcāya dukkha vacanam janakāya majjhe
Santena somavidhinā jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
6. Saccam vihāya matisaccaka vādaketum
Vādābhiropitamanam atiandhabhūtam
Paññāpadīpa jalito jitavā munindo
Tam tejasā bhavatu me jayamangalāni
7. Nandopananda bhujagam vibudham mahiddhim
Puttena thera bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
8. Duggāhaditthi bhujagena sudattha hattham
Brahmam visuddhi jutim' iddhi bakābhidhānam
Ñānāgadena vidhinā jitavā Munindo
Tam tejasā bhavatu me jayamangalāni
9. Etā pi Buddha jayamangala atthagāthā

Yo vācano dinadine sarate matandi
Hitvāna nekavividhāni c'upaddavāni
Mokkham sukham adhigameyya naro sapañño

N.B. The last line "me" is changed to "'te" if chanted for others

JAYA-MANGALA-GATHA (STANZAS OF VICTORY)

1. Mara, the Evil One, assuming a fierce form with a thousand arms, each brandishing a deadly weapon, stormed forward roaring, accompanied by his formidable hosts and riding on his elephant Girimekhala. Him the Sovereign Sage conquered by evoking the might of his exalted perfection of giving, and other virtues. By his mighty triumph, may joyous victory be mine!
2. Even more fiendish than Mara was Avalaka, the impetuous and haughty yakkha who fought a night-long battle with the Lord. Him the Sovereign Sage conquered through enduring patience flowing from his unequalled self-mastery. By his mighty triumph, may joyous victory be mine!
3. Provoked to run amok, Nalagiri, the king tusker, like a raging forest fire murderously assailed all in his path, and struck such horror in them as would Indra's thunder bolt, the irresistible destroyer. Him the Sovereign Sage tamed by sprinkling over him the cooling water of all-embracing love. By his mighty triumph, may joyous victory be mine!
4. With sword upraised in expert hands did the savage robber, Angulimala, pursue the Lord for a full three leagues. Him the Sovereign Sage conquered by his supernatural powers. By his mighty triumph, may joyous victory be mine!
5. Posing as a pregnant woman by tying a piece of wood to her belly, Cinca falsely accused (the Buddha) with lewd words in the midst of a devout congregation. Her the Sovereign Sage subdued through his imperturbable serenity. By his mighty triumph, may joyous victory be mine!
6. With his perverted intelligence, the wandering mendicant, Saccaka, invariably distorted the truth. Pretending to be the very banner of learning, he only blinded his own mental vision as he went about indulging in intellectual disputations. Him the Sovereign Sage conquered by his illuminating lamp of wisdom. By his mighty triumph, may joyous victory be mine!
7. The gifted but perverted king of the Nagas, Nandopananda by name, possessed great psychic power and was hostile. By instructing the elder Moggallana, his spiritual son mighty in supernatural attainments, the Sovereign Sage rendered the Naga king powerless and transformed him. Thus through a supernormal mode of spiritual instruction intelligible to his kind, did the master conquer the Naga. By his mighty triumph, may joyous victory be mine!
8. Though a deity of great purity, radiance and power, Baka, the Brahma god, was nevertheless in the grip of pernicious views, like an arm tightly held by a snake's

coils. Him the Sovereign Sage cured by means of wisdom. By his mighty triumph, may joyous victory be mine!

9. He who, day after day without lethargy, recites and recollects these eight hymns of the Exalted One's glorious triumphs, that wise man, having overcome many diverse obstacles, shall attain the bliss of Deliverance.

10. JAYAPARRITAM (THE VICTORY PROTECTION)

Excerpt from the book 'Advantages of Chanting and How to Practice Vipassana Meditation' (2000) by Phra Rajsuddhinanamongkol. English version produced by Suchitra Onkom.

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Mahākāruniko nātho hitāya sabbapāninam
Pūretvā pārami sabbā patto sambodhimuttam
Etena saccavajjena hotu te jayamangalam.
Jayanto bodhiyā mūle sakyānam nandivaddhano
Evam tvam vijayo hohi jayassu jayamangale
Aparājītapallanke sīse pathavipokkhare
Abiseke sabbabuddhānam aggappatto pamodati
Sunakkhattam sumangalam supabhātam suhutthitam
Sukhano sumuhutto ca suyittham brahmacārīsu.
Padakkhinam kāyakammam vācākammam padakkhinam
Padakkhinam manokamm panidhī te padakkhinā
Padakkhināni katvāna labhantatthe padakhine.

Bhavatu sabba mangalam-rakkhantu sabba devatā
Sabba Buddhānu bhāvena-sadā sothhī bhavantu te,
bhavantu sabba mangalam-rakkhantu sabba devatā
sabba dhammānu bhāvena-sadā sothhī bhavantu te,
bhavatu sabba mangalam-rakkhantu sabba devatā
sabba Sanghānu bhāvena-sadā sothhī bhavantu te.

JAYAPARRITAM (THE VICTORY PROTECTION)

The exalted and compassionate Deliverer, for the welfare of all, fulfilled the Perfections and attained the Summit state of Supreme Enlightenment.
By this avowal of truth may triumph and weal be yours!

Victorious under the Bodhi tree, being blissful among the Buddhas,
He consummated the joy of the Sakyans by the conquest of Mara at His victory Seat,
witnessed by the Earth.
Even so, may your victory be blessed with triumph and weal.

The time when people perform a good deed is indeed an auspicious occasion, a bright dawn, a moment well caught in time, and is the right worship of holy people. At that time, all

actions of body, speech and mind, and all aspirations become auspicious. Having performed auspicious deeds, they beget auspicious benefits.

May all blessings come to you,
May all gods protect you;
By the grace of all Enlightened Ones,
May weal ever abound in you!

May all blessings come to you,
May all gods protect you;
By the grace of the Sacred Teachings,
May weal ever abound in you!

May all blessings come to you,
May all gods protect you;
By the grace of the Holy Order,
May weal ever abound in you!

11. KOREAN MANTRA

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

This Mantra is eliminating my suffering right now.
This Mantra is eliminating my karma right now.
This Mantra is eliminating my anger, jealousy and desire right now.

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

This Mantra is leading me to the absolute Buddha world right now.

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

This Mantra is making me bright and clear right now
and is making wisdom shine right now.

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

I am becoming bright and clear right now.

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

I will repeat this Mantra until I become Buddha.

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

I will repeat this Mantra until every living being is saved.
So I will continuously repeat this Mantra forever and ever.

NA MU KWAN SE UM BO SAL
NA MU SO GA MO NI BUL
CHONG GAK MIO POEP YUN HWA KYONG

12. THE MAHA PRAJNA PARAMITA HRYDAYA SUTRA

Avalokitesvara Bodhisattva when practicing deeply the Prajna Paramita perceives that all five skandhas are empty and is saved from all suffering and distress.

Shariputra, form does not differ from emptiness, emptiness does not differ from form. That which is form is emptiness, that which is emptiness form. The same is true of feelings, image, volition, consciousness.

Shariputra, all dharmas are marked with emptiness; they do not appear or disappear, are not tainted or pure, do not increase or decrease. Therefore, in emptiness no form, no feelings, image, volition, consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, no colour, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes and so forth until no realm of mind consciousness. No ignorance and also no extinction of it, and so forth until no old age and death and also no extinction of them. No suffering, no origination, no stopping, no path, no cognition, also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita and the mind is no hindrance; without any hindrance no fears exist. Far apart from every perverted view one dwells in Nirvana.

In the three worlds all Buddhas depend on Prajna Paramita and attain Anuttara Samyak Sambodhi.

Therefore know that Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra which is able to relieve all suffering and is true, not false. So proclaim the Prajna Paramita mantra, proclaim the mantra which says:

Gate, gate, paragate, parasamgate bodhi swaha
Gate, gate, paragate, parasamgate bodhi swaha
Gate, gate, paragate, parasamgate bodhi swaha

13. PUNNANU MODANA (TRANSFERENCE OF MERIT)

TO ALL THE DEVAS & DEVATAS

ETTAVATA CA AMHEHI

SAMBHATAM PUNNA SAMPADAM

SABBE DEVA NUMODANTU

SABBA SAMPATTI SIDDHIYA

TO THE DEVA OF THE BODHI TREE

ASMIM RUKKHE DHIVATTHO YO

DEVA RAJA BHAVEYYA CA

TASSA HOTU IMAM PUNNAM

SABBA SAMPATTI SADHAKAM

PUNNANU MODANA (TRANSFERENCE OF MERIT)

TO ALL DEVAS & DEVATAS (DEITIES)

MAY ALL DEVAS & DEVATAS (DEITIES) SHARE THIS MERIT, WHICH WE HAVE THUS ACCUMULATED, FOR THE ACQUISITION OF ALL KINDS OF HAPPINESS AND PROSPERITY.

TO THE DEVA OF THE BODHI - TREE

IF THERE IS A GREAT DEITY WHO TENANTS ON THIS BODHI TREE, MAY HE SHARE THIS MERIT FOR HIS HAPPINESS AND PROSPERITY

14. DEDICATION OF THE MERITS

MAY THE MERITS MADE BY ME, NOW OR AT SOME OTHER TIME, BE SHARED AMONG ALL BEINGS HERE, HOWEVER MANY THEY BE,

MAY THE MERITS MADE BY ME, NOW OR AT SOME OTHER TIME, BE SHARED AMONG ALL BEINGS HERE, HOWEVER MANY THEY BE,

MAY THE MERITS MADE BY ME, NOW OR AT SOME OTHER TIME, BE SHARED AMONG ALL BEINGS HERE, HOWEVER MANY THEY BE.

15. TRANSFERENCE OF MERIT

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MAY THIS MERIT ACCRUE TO MY MOTHER AND MY FATHER, MAY THEY BE HAPPY.

MAY THIS MERIT ACCRUE TO ALL MY RELATIVES; MAY THEY BE HAPPY.

MAY THIS MERIT ACCRUE TO MY TEACHERS AND MY PRECEPTOR; MAY THEY BE HAPPY.

MAY THIS MERIT ACCURE TO ALL GODS; MAY THEY BE HAPPY.

MAY THIS MERIT ACCRUE TO ALL HUNGRY GHOSTS; MAY THEY BE HAPPY.

MAY THIS MERIT ACCRUE TO ALL ENEMIES; MAY THEY BE HAPPY.

MAY THIS MERIT ACCRUE TO ALL BEINGS; MAY THEY BE HAPPY.

16. MINDFUL DIRECTION OF THE MERITS

MAY THIS GIFT OF MERITS HELP ALL BEINGS

- KNOW THE PATH
- REALIZE THE PATH
- FOLLOW THE PATH.

MAY THIS GIFT OF MERITS HELP ALL BEINGS

- KNOW THE PATH
- REALIZE THE PATH
- FOLLOW THE PATH.

MAY THIS GIFT OF MERITS HELP ALL BEINGS

- KNOW THE PATH
- REALIZE THE PATH
- FOLLOW THE PATH.

MAY I BE WELL AND HAPPY

MAY YOU BE WELL AND HAPPY

MAY ALL BEINGS BE WELL AND HAPPY

MAY I BE WELL AND HAPPY

MAY YOU BE WELL AND HAPPY

MAY ALL BEINGS BE WELL AND HAPPY

MAY I BE WELL AND HAPPY

MAY YOU BE WELL AND HAPPY

MAY ALL BEINGS BE WELL AND HAPPY

17. REVISE MANTRA

OM DHURU DHURU JAYA MUKHE SVAHA (repeat 7 times)

18. THE FOUR GREAT VOWS

CHONG SANG OUL DA KONG JI O RI DA
POUN NA DL DA GOUN OU OR I DA
POP MOUN OUL DA PE OU OR I DA
BOULTO OR OUL DA I ROUL OR I DA

Sentient beings are numberless,
we vow to save them all.

Passions are endless,
we vow to extinguish them all.

The teachings are infinite,
we vow to learn them all.

The buddha path is inconceivable,
we vow to attain it.

SADHU

SADHU

SADHU