

# BUDDHIST DEVOTIONS

It is the duty of every Buddhist to pay homage to the Buddha before the commencement of any Buddhist recitation. The following sentences in Pali should be recited thrice and only after that does one take refuge in the Triple Gem. This is done as a mark of respect for the great virtues and wisdom of the Buddha in order to gain confidence, devotion and inspiration in the Buddha.

## Vandanā

Namo Tassa Bhagavato Arahato  
Sammā sambuddhassa  
Namo Tassa Bhagavato Arahato  
Sammā sambuddhassa  
Namo Tassa Bhagavato Arahato  
Sammā sambuddhassa

Honour to Him,  
the Blessed One,  
the Worthy One,  
the fully Enlightened One

# Tri-Sarana

Buddham saranam gacchāmi  
Dhammam saranam gacchāmi  
Sangham saranam gacchāmi  
Dutiyampi Buddham saranam gacchāmi  
Dutiyampi Dhammam saranam gacchāmi  
Dutiyampi Sangham saranam gacchāmi  
Tatiyampi Buddham saranam gacchāmi  
Tatiyampi Dhammam saranam gacchāmi  
Tatiyampi Sangham saranam gacchāmi

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

# Panca Sila

*Pānati-pātā*

*veramani sikkhā padam samādiyāmi*

*Adinnā-dānā*

*veramani sikkhā padam samādiyāmi*

*Kāmesu micchā-cārā*

*veramani sikkhā padam samādiyāmi*

*Musāvādā*

*veramani sikkhā padam samādiyāmi*

*Surā meraya-majja-pamā-datthānā*

*veramani sikkhā padam samādiyāmi*

I take the precept to

abstain from destroying living beings

I take the precept to

abstain from taking things not given.

I take the precept to

abstain from sexual misconduct

I take the precept to

abstain from false speech

I take the precept to

abstain from taking anything that causes

intoxication or heedlessness

(Bell to initiate the chanting.....)

Namo Sakyamuni Buddha

Namo Amitabha Buddha

Namo Manjusri Bodhisattva

Namo Samantabhadra Bodhisattva

Namo Ksitigarbha Bodhisattva

Namo Avalokiteshvara Bodhisattva

(Bell.....)

(Repeat Three Times)

# Sutra on the Eight Realizations of Great Beings

Spoken by the Buddha

## 佛說八大人覺經

Translated from Sanskrit into Chinese by Sramana An Shih Kao  
In the Easter Han Dynasty (AD25-220)

Translated from the Chinese Version into English by Venerable Guan Cheng

為佛弟子 常於晝夜  
至心誦念 八大人覺  
The disciples of the Buddha should earnestly, by day and by night, recite and meditate on the eight realizations of great beings.

第一覺悟：  
世間無常 國土危脆  
四大苦空 五陰無我  
生滅變異 虛偽無主  
心是惡源 形為罪藪  
如是觀察 漸離生死  
The first realization is that the world is impermanent; the earth is unsafe and fragile. The four elements are empty and there are the source of suffering. The five aggregates are not the ego. All things arise, change and disintegrate, depending on causes; they are but illusory phenomena without any real essence. The mind is the origin of all evils, and the body is the doer of all wrong actions. If we meditate on all of this, we will gradually be free from cycle of birth and death.

(Bell.....)

第二覺悟：  
多欲為苦 生死疲勞  
從貪欲起 少欲無為  
身心自在  
The second realization is that suffering arises from excessive desire. The hardship of the cycle of birth and death comes from greed and desire. Those with little desire and attachment will be content in body and mind.

(Bell.....)

第三覺知：

心無厭足 唯得多求  
增長罪惡 菩薩不爾  
常念知足 安貧守道  
唯慧是業

The third realization is that the mind is insatiable, always seeking for more acquisitions, and thus increasing evil actions. Bodhisattvas are never greedy and desirous, but are always content, living a simple life while practicing the Way. The pursuit of wisdom is their only concern.

(Bell.....)

第四覺知：

懈怠墜落 常行精進  
破煩惱惡 摧伏四魔  
出陰界獄

The fourth realization is that laziness degrades practice. Always be diligent. Destroy mental afflictions. Overcome the four demons and be free from the prison of the five aggregates and the three realms.

(Bell.....)

第五覺悟：

愚癡生死 菩薩常念  
廣學多聞 增長智慧  
成就辯才 教化一切  
悉以大樂

The fifth realization is that ignorance is the cause of suffering in the cycle of birth and death.

Bodhisattvas must remember to listen and study extensively to increase their wisdom. They must aim to become eloquent and teach all sentient beings how to achieve the ultimate joy.

(Bell.....)

第六覺知：

貧苦多怨 橫結惡緣  
菩薩布施 等念怨親  
不念舊惡 不憎惡人

The sixth realization is that poverty fosters hatred and anger, which breeds negative thoughts and actions. In practicing charity, Bodhisattvas treat friend and foe equally. They do not condemn anyone for their past bad karma; nor do they hate evildoers.

(Bell.....)

第七覺悟：

五欲過患 雖為俗人  
不染世樂 常念三衣  
瓦鉢法器 志願出家  
守道清白 梵行高遠  
慈悲一切

The seventh realization is that the five desires lead to sufferings. Although we are worldlings, we must not be influenced by worldly pleasures. For example, monks and nuns possess only three robes and one bowl, vowing to renounce the lay life. They observe the precepts to remain pure, and their morality extends to all, far and wide. They treat all sentient beings with compassion.

(Bell.....)

第八覺知：

生死熾然 苦惱無量  
發大乘心 普濟一切  
願代眾生 受無量苦  
令諸眾生 畢竟大樂

The eighth realization is that that the fire of birth and death is raging, causing endless suffering everywhere. We vow to cultivate the Mahayana mind and to save all from their sufferings. We vow to bear the burden of countless sufferings on behalf of all sentient beings. We vow to guide all to the ultimate state of supreme joy.

(Bell.....)

如此八事 乃是諸佛  
菩薩大人 之所覺悟  
精進行道 慈悲修慧  
乘法身船 至涅槃岸  
復還生死 度脫眾生  
以前八事 開導一切  
令諸眾生 覺生死苦  
捨離五欲 修心聖道  
若佛弟子 誦此八事  
於念念中 滅無量罪  
進趣菩提 速登正覺  
永斷生死 常住快樂

These eight realizations of all Buddhas and Bodhisattvas lead to Enlightenment. Buddhas and Bodhisattvas practice the Way with diligence, compassion and wisdom, steering the Dharmakaya ship to the shore of Nirvana. Then they re-enter the cycle of birth and death to save all sentient beings. With these eight realizations, they help sentient beings to understand the suffering of birth and death, to abandon the five desires, to cultivate their minds and to tread the path of the sages. If the disciples of the Buddha recite these eight realizations and keep them in mind, they will eradicate countless evils, acquire perfect wisdom and quickly attain Enlightenment. They will forever be free from the cycle of birth and death and live eternally in peace and happiness.

(Bell.....)

# 般若波羅蜜多心經

觀自在菩薩  
行深般若波羅蜜多時  
照見五蘊皆空  
度一切苦厄

舍利子  
色不異空  
空不異色  
色即是空  
空即是色  
受想行識 亦復如是

舍利子  
是諸法空相  
不生不滅  
不垢不淨  
不增不減

是故空中無色  
無受想行識

無眼耳鼻舌身意  
無色聲香味觸法  
無眼界，乃至無意識界

# Prajna-paramita-hrdaya-sutra (The Heart Sutra of Perfect Wisdom)

Avalokiteshvara Bodhisattva,  
When practicing the profound Prajna-paramita.  
Perceived that the five skandhas are empty,  
And thereby became free from all suffering.  
(Bell.....)

O Sariputra,  
Form is no different than emptiness;  
Emptiness is no different than form.  
Form is emptiness;  
Emptiness is Form.  
The same is true with perceptions, conception,  
volition, and consciousness.  
(Bell.....)

O Sariputra,  
The emptiness of all things  
Is neither created nor does it perish,  
Neither impure nor pure,  
Neither increasing nor decreasing.  
(Bell.....)

Therefore in emptiness there is no form,  
Nor perceptions, nor conception, nor volition, nor  
consciousness. ;

No eye, ear, nose, tongue, body, or mind;  
No form, sound, smell, taste, touch, or object of mind,  
No realm of the eyes.... up to no realm  
consciousness;  
(Bell.....)

無無明 亦無無明盡  
乃至無老死 亦無老死盡  
無苦集滅道

No ignorance, nor its extinction  
...Up to no old-age and death, nor their extinction.  
There is no suffering, no cause of suffering, no  
extinction, no path.

無智亦無得  
以無所得故

No wisdom and also no attainment.  
Because there is no object to be obtained.  
(Bell.....)

菩提薩埵 依般若波羅蜜多故  
心無罣礙  
無罣礙故 無有恐怖  
遠離顛倒夢想  
究竟涅槃  
三世諸佛  
依般若波羅蜜多故  
得阿耨多羅三藐三菩提

The Bodhisattva, practicing Prajna-paramita,  
Have no obstacles in mind.  
Having no obstacles, they overcome fear,  
Liberating themselves forever from delusions,  
Ultimately realizing Nirvana.

All Buddhas of the past, present, and future,  
Abiding in Prajna-paramita,  
Attain Anuttara-samyaksambodhi  
(Bell.....)

故知般若波羅蜜多  
是大神咒  
是大明咒 是無上咒  
是無等等咒  
能除一切苦 真實不虛  
故說般若波羅蜜多咒

Therefore one should know that Prajna-paramita  
Is the great, supernatural mantra,  
The great, bright, unsurpassed  
And unequalled mantra,  
The destroyer of all suffering, the incorruptible truth.  
A mantra of Prajna-paramita should therefore be  
proclaimed.

即說咒曰  
揭諦揭諦 波羅揭諦  
波羅僧揭諦  
菩提薩婆訶

This is the mantra:  
Gate Gate Paragate  
Parasamagate  
Bodhi Svaha!

## Medicine Buddha Dharani

Namo bhagavate bhaiṣajya guru vaiḍūrya prabha rājāya  
tathāgatāya arhate samyaksambuddhāya tadyathā: om  
bhaisajye bhaisajye bhaisajya samudgate svāhā.

The short form is:

(tadyathā:) om bhaiṣajye bhaisajye bhaisajya samudgate svāhā.

Namo (Homage to) bhagavate (world honored one)

bhaiṣajya guru (master of medicine) vaiḍūrya (lapis

lazuli colored) prabha rājāya (king of light) tathāgatāya

arhate (“thus come one”, worthy of offering ) samyak

sambuddhāya (fully and correctly enlightened)

Tadyathā (Speak thus) OM bhaisajye (medicine/healing)

bhaisajye (medicine/healing) bhaisajya (medicine/healing)

samudgate (path to enlightenment) Svāhā! (So be it)