

Salutation to the Triple Gem

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.

This salutation should be made to that which is worthy.

Through the power of such good action, may all obstacles disappear.

One who knows things as they are has come into this world;

and he is an Arahant, a perfectly Awakened being,

Purifying the way leading out of delusion, calming and directing

to perfect peace, and leading to enlightenment —

this Way he has made known.

Having heard the Teaching, we know this:

Birth is dukkha, Ageing is dukkha, And death is dukkha;

Sorrow, lamentation, pain, grief, and despair are dukkha;

Association with the disliked is dukkha;

Separation from the liked is dukkha;

Not attaining one's wishes is dukkha.

In brief, the five focuses of the grasping mind are dukkha.

These are as follows: Attachment to form, Attachment to feeling,

Attachment to perception, Attachment to *kamma* formations,

Attachment to sense-consciousness.

For the complete understanding of this,

The Blessed One in his lifetime

frequently instructed his disciples in just this way.

In addition, he further instructed:

Form is impermanent, Feeling is impermanent,

Perception is impermanent, *kamma* formations are impermanent,

Sense-consciousness is impermanent;

Form is not-self, Feeling is not-self, Perception is not-self,

kamma formations are not-self, Sense-consciousness is not-self;

All conditions are impermanent,

There is no self in the created or the uncreated.

All of us are bound by birth, ageing, and death,

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

Bound by dukkha and obstructed by dukkha.

Let us all aspire to complete freedom from suffering.