

RAINS RETREAT DHAMMA PRACTICE 2021

From 28th July to 20th October

Every Wednesday: From 7:30pm to 8.45pm

(At DKBS & over the ZOOM)

HOMAGE TO THE BUDDHA

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

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

SALUTATION TO THE BUDDHA

Iti pi so Bhagavā, Arahaṃ, Sammāsambuddho, Vijjācaraṇa sampanno, Sugato, Lokavidū, Anuttaro purisa dammasārathi, Satthā devamanussānaṃ, Buddho, Bhagavā ti.

Thus indeed is the Blessed One: He is the Exalted One, Fully Enlightened One, endowed with Clear Knowledge and Virtuous Conduct, Sublime, the Knower of the Worlds, the Incomparable leader of men to be tamed, the Teacher of gods and men, Enlightened and Blessed.

SALUTATION TO THE DHAMMA

Svākkhāto Bhagavatā Dhammo, Sandiṭṭhiko, Akāliko, Ehipassiko, Opanayiko, Paccattaṃ veditabbo viññūhi ti.

The Dhamma of the Blessed One is perfectly expounded; to be seen here and now; not delayed in time; inviting one to come and see; onward leading to Nibbana; to be known by the wise, each for himself.

SALUTATION TO THE SAṄGHA

Supaṭipanno Bhagavato sāvakaṃgaho, Ujupaṭipanno Bhagavato sāvakaṃgaho, Ñāyapaṭipanno Bhagavato sāvakaṃgaho, Sāmīcipaṭipanno Bhagavato sāvakaṃgaho,

Yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā, Esa Bhagavato Sāvakaṃgaho, Āhuneyyo, Pāhuneyyo, Dakkhineyyo, Añjalikaraṇīyo, Anuttaraṃ puññakkhettaṃ lokassā ti.

The Noble disciples of the blessed one, have entered on the good way; The Noble disciples of the blessed one, have entered on the straight way; The Noble disciples

of the blessed one, have entered on the right path; The Noble disciples of the blessed one, have entered on the proper way;

That is to say – the four pairs of Men, The eight types of persons; The Sangha of the blessed one, Is fit for gifts – fit for hospitality – fit for offerings And fit for reverential salutation, As the incomparable field of merits for the world.

Etena sacca vajjena sotthi te hotu sabbadā!

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

Etena sacca vajjena sabba rogo vinassatu!

By the firm determination of this truth,
may you be healthy!

Etena sacca vajjena hotu te jayamangalaṃ!

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

DHAMMACAKKAPPAVATTANA SUTTA

The Discourse on Setting in Motion the Wheel of Truth
(Saṃyutta Nikāya)

Evaṃ me sutāṃ,

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

Thus have I heard:

On one occasion, the Blessed One was living in the Deer Park at Isipatana (the Resort of Deers) near Bārānasi. Then He addressed the group of five monks:

Dve me bhikkhave antā pabbajitena na sevitabbā. Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno, gammo, pothujjaniko, anariyo, anatthasaṃhito. Yo cāyaṃ attakilamathānuyogo, dukkho, anariyo, anatthasaṃhito.

O monks, these two extremes ought not to be practised by one who has gone forth from the household life. (What are the two?) There is addiction to indulgence of sense-pleasure, which is low, coarse, the way of the ordinary people, unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy and unprofitable.

Ete te bhikkhave ubho ante anupagamma Majjhimā Paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, Sambodhāya, Nibbāṇāya saṃvattati.

Avoiding both these extremes, monks, the Perfect One (Tathāgata) has realized the Middle Path; it gives Vision, gives Knowledge, and leads to Calm, to Insight, to Enlightenment and to Nibbānā.

Katamā ca sā bhikkhave Majjhimā Paṭipadā Thatāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, Sambodhāya, Nibbāṇāya saṃvattati?

O monks, and what is that Middle Path realized by the Perfect One which gives Vision, gives Knowledge, and leads to Calm, to Insight and to Enlightenment and to Nibbānā?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam: Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā, Sammā Kammanto, Sammā Ājīvo, Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

It is the Noble Eightfold Path, and nothing else, namely: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Ayaṃ kho sā bhikkhave Majjhimā Paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, Sambodhāya, Nibbāṇāya saṃvattati.

O Monks, this is the Middle Path realized by the Perfect One which gives Vision, gives Knowledge, and leads to Calm, to Insight and to Enlightenment and to Nibbānā.

Idaṃ kho pana bhikkhave Dukkhaṃ ariyasaccaṃ; jāti’pi dukkhā, jarā’pi dukkhā, vyādhi’pi dukkho, maraṇaṃ’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ’pi’cchaṃ na labhati tam’pi dukkhaṃ, Saṅkhittena pañcūpādānakkhandhā dukkhā.

“The Noble Truth of Suffering”, O monks, is this: birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, disassociation from the pleasant is suffering, not to receive what one desires is suffering – in brief the five aggregates of grasping are suffering.

Idaṃ kho pana bhikkhave Dukkhasamudayaṃ ariyasaccaṃ; Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatrataṭṭhābhinandinī seyyathidaṃ kāmataṇhā, bhavataṇhā, vibhavataṇhā.

“The Noble Truth of the Origin (Cause) of Suffering”, O monks, is this: It is this craving which produces re-becoming, rebirth accompanied by passionate greed, and finding fresh delight now here, and now there, namely, craving for sense pleasures, craving for existence and craving for non-existence.

Idaṃ kho pana bhikkhave Dukkhanirodhaṃ ariyasaccaṃ; Yo tassā’eva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

“The Noble Truth of the Cessation of Suffering”, O monks, is this: It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it.

Idaṃ kho pana bhikkhave Dukkhanirodhagāmiṇīpaṭipadā ariyasaccaṃ; Ayam’eva ariyo aṭṭhaṅgiko maggo seyyatthidaṃ: Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā, Sammā Kammanto, Sammā Ājīvo, Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

“The Noble Truth of the Path leading to the Cessation of Suffering”, O monks, is this: It is the Noble Eightfold Path, and nothing else, namely: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Idaṃ Dukkhaṃ ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the Noble Truth of Suffering.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhaṃ ariyasaccaṃ pariññeyyan’ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Suffering, as a Noble Truth, should be fully understood.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhaṃ ariyasaccaṃ pariññātan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Suffering, as a Noble Truth, has been fully understood.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Idaṃ Dukkhasamudayaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the Noble Truth of the Cause of Suffering.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Noble Truth of the Origin of Suffering should be eradicated.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhasamudayaṃ ariyasaccaṃ pahīnan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Noble Truth of the Origin of Suffering has been eradicated.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Idaṃ Dukkhanirodhaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the Noble Truth of the Cessation of Suffering.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Noble Truth of the Cessation of Suffering should be realized.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Noble Truth of the Cessation of Suffering has been realized.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Idaṃ Dukkhanirodhagāmiṇīpaṭipadā ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the Noble Truth of the Path leading to the Cessation of Suffering.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhagāmiṇīpaṭipadā ariyasaccaṃ bhāvetabban’ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Noble Truth of the Path leading to the Cessation of Suffering should be developed.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhagāmiṇīpaṭipadā ariyasaccaṃ bhāvitan’ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This Noble Truth of the Path leading to the Cessation of Suffering has been developed.” Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Yāva kīvañca me bhikkhave imesu catusu ariyasaccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ na suvisuddhaṃ ahoṣi, n’eva tāvāhaṃ bhikkhave sadevake loke samārake, sabrahmake sassamaṇabrāhmaṇiyā pajāya, sadevamanussāya anuttaraṃ Sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

O monks, as long as my vision of true knowledge was not fully clear in these three aspects – in these twelve ways, regarding the Four Noble Truths, I did not claim to have realized the Perfect Enlightenment that is supreme in the world inclusive of gods, mārās and brahmās and amongst the hosts of ascetics and priests, gods and men.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ suvisuddhaṃ ahoṣi, athāham bhikkhave sadevake loke samārake, sabrahmake sassamaṇabrāhmaṇiṃyā pajāya, sadevamanussāya anuttaraṃ Sammāsambodhiṃ abhisambuddho paccaññāsim.

But, O monks, when my vision of true knowledge was fully clear in these three aspects – in these twelve ways, regarding the Four Noble Truths, then I claimed to have realized the Perfect Enlightenment that is supreme in the world inclusive of gods, mārās and brahmās and amongst the hosts of ascetics and priests, gods and men.

Ñāṇaṅca pana me dassanaṃ udapādi. Akuppā me cetovimutti ayamantimā jāti natthi’dāni punabbhavo’ti.

And there arose in me the Knowledge and Insight: “Unshakable is the deliverance of my mind. This is my last birth, and now there is no more re-becoming – rebirth.”

Idamavoca Bhagavā attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

Thus the Blessed One said, and the five delighted monks were glad and they rejoiced at the Words of the Blessed One.

Imasmiṅca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaṃ virajaṃ, vītamalaṃ, dhammacakkuṃ udapādi “Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman’ti.”

When this Discourse was thus expounded there arose in the Ven. Kondatta the passion-free (dustless), stainless vision of Truth (dhamma-cakku: in other words, Ven. Kondatta attained sotāpatti, the first stage of sanctity, and realized): “Whatever has the nature of arising, has the nature of ceasing.”

Pavattite ca pana Bhagavatā Dhammacakke, Bhumā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ, Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā,

brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Now, when the Blessed One set in motion the Wheel of Truth, The Bhumṃāṭṭha devās (earth deities) proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

Bhumṃāṇaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā saddamanussāvesuṃ..... Cātummahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatisā devā saddamanussāvesuṃ..... Tāvatisānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddamanussāvesuṃ..... Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddamanussāvesuṃ..... Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇaratī devā saddamanussāvesuṃ..... Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā Paranimmita Vasavattino devā saddamanussāvesuṃ..... Paranimmita Vasavattīnaṃ devānaṃ saddaṃ sutvā Brahma Pārisajjā devā saddamanussāvesuṃ..... Brahma Pārisajjānaṃ devānaṃ saddaṃ sutvā Brahma Purohitā devā saddamanussāvesuṃ..... Brahma Purohitānaṃ devānaṃ saddaṃ sutvā Mahābrahmā devā saddamanussāvesuṃ..... Mahābrahmānaṃ devānaṃ saddaṃ sutvā Parittābhā devā saddamanussāvesuṃ..... Parittābhānaṃ devānaṃ saddaṃ sutvā Appamāṇābhā devā saddamanussāvesuṃ..... Appamāṇābhānaṃ devānaṃ saddaṃ sutvā Ābhassarā devā saddamanussāvesuṃ..... Ābhassarānaṃ devānaṃ saddaṃ sutvā Parittasubhā devā saddamanussāvesuṃ..... Parittasubhānaṃ devānaṃ saddaṃ sutvā Appamānasubhā devā saddamanussāvesuṃ..... Appamānasubhānaṃ devānaṃ saddaṃ sutvā Subhakiṇṇhakā devā saddamanussāvesuṃ..... Subhakiṇṇhakānaṃ devānaṃ saddaṃ sutvā Vehapphalā devā saddamanussāvesuṃ..... Vehapphalānaṃ devānaṃ saddaṃ sutvā Avihā devā saddamanussāvesuṃ..... Avihānaṃ devānaṃ saddaṃ sutvā Atappā devā saddamanussāvesuṃ..... Atappānaṃ devānaṃ saddaṃ sutvā Sudassā devā saddamanussāvesuṃ.....

Having heard the words of the Bhumṃāṭṭhadevās, all the Cātummahārājikā devās proclaimed.....Having heard the words of the Cātummahārājikā devās, the Tāvatisā devās proclaimed.....Having heard the words of the Tāvatisā devās, the Yāmā devās proclaimed.....Having heard the words of the Yāmā devās, the Tusitā devās proclaimed.....Having heard the words of the Tusitā devās, the Nimmāṇaratī devās proclaimed.....Having heard the words of the Nimmāṇaratī devās, the Paranimmita Vasavattino devās proclaimed.....Having heard the words of the Paranimmita Vasavattino devās, the Brahma Pārisajjā devās proclaimed.....Having heard the words of the Brahma Pārisajjā devās, the

Brahma Purohitā devās proclaimed.....Having heard the words of the Brahma Purohitā devās, the Mahābrahmā devās proclaimed.....Having heard the words of the Mahābrahmā devās, the Parittābhā devās proclaimed.....Having heard the words of the Parittābhā devās, the Appamānābhā devās proclaimed.....Having heard the words of the Appamānābhā devās, the Ābhassarā devās proclaimed.....Having heard the words of the Ābhassarā devās, the Parittasubhā devās proclaimed.....Having heard the words of the Parittasubhā devās, the Appamānasubhā devās proclaimed.....Having heard the words of the Appamānasubhā devās, the Subhakinakā devās proclaimed.....Having heard the words of the Subhakinakā devās, the Vehapphalā devās proclaimed.....Having heard the words of the Vehapphalā devās, the Avihā devās proclaimed.....Having heard the words of the Avihā devās, the Atappā devās proclaimed.....Having heard the words of the Atappā devās, the Sudassā devās proclaimed.....

Sudassānaṃ devānaṃ saddaṃ sutvā Sudassī devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ, Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Sudassā devās, the Sudassī devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, māra, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

Sudassīnaṃ devānaṃ saddaṃ sutvā Akaṇiṭṭhakā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ, Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Sudassī devās, the Akaṇiṭṭhakā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, māra, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

Itiha, tena khaṇena, tena muhuttana, yāva brahmalokā saddo abhuggaṅchi ayaṅ ca dasasahassī lokadhātu saṅkampi, sampakampi, sampavedhi. Appamaṇo ca uḷāro obhāso loke pāturaḥosi atikkamma devānaṃ devānubhāvan'ti.

Thus at that very moment, at that instant, the cry (that the Wheel of Truth is set in motion) spread as far as Brahma realm, the system of ten thousand worlds,

trembled and quaked and shook. A boundless sublime radiance surpassing the effulgence of devās appeared in the world.

Atha kho Bhagavā udānaṃ udānesi “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño’ti” Itihi’dam āyasmato Koṇḍaññassa aññāKoṇḍaññotveva nāmaṃ ahosi’ti.

Then the Blessed One uttered this paeon of joy: “Verily Kondatta has realized; Verily Kondatta has realized (the Four Noble Truths).” Thus it was that the Ven. Kondanna received the name, ‘Anna Kondatta’ – Kondatta who realizes.

Etena sacca vajjena sotthi te hotu sabbadā!

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

Etena sacca vajjena sabba rogo vinassatu!

By the firm determination of this truth,
may you be healthy!

Etena sacca vajjena hotu te jayamangalam!

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

**Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā – Ciraṃ rakkhantu Sāsanam**

**Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā – Ciraṃ rakkhantu Desanam**

**Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā – Ciraṃ rakkhantu maṃparam**

May all beings inhabiting space and earth, Devās and Nāgās of mighty powers,
Having shared these merits, Long protect – the Dispensation of the Buddha!
Long protect – the Teaching of the Buddha! Long protect – me and others!

Sādhu... Sādhu... Sādhu...