

CHANTS



PUGET SOUND ZEN CENTER

PSZC.ORG

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DAILY CHANTS



Heart Sutra

(*Sino-Japanese*)

Ino: MAK A HANNYA HARAMITA SHIN GYO
KAN JI ZAI BO SA GYO JIN HAN NYA HA RA
MI TA JI SHO KEN GO UN KAI KU DO IS SAI
KU YAKU SHA RI SHI SHIKI FU I KU KU FU I
SHIKI SHIKI SOKU ZE KU KU SOKU ZE SHIKI JU
SO GYO SHIKI YAKU BU NYO ZE SHA RI SHI ZE
SHO HO KU SO FU SHO FU METSU FU KU FU
JO FU ZO FU GEN ZE KO KU CHU MU SHIKI
MU JU SO GYO SHIKI MU GEN NI BI ZETS SHIN
NI MU SHIKI SHO KO MI SOKU HO MU GEN KAI
NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU
MU MYO JIN NAI SHI MU RO SHI YAKU MU RO
SHI JIN MU KU SHU METSU DO MU CHI YAKU
MU TOKU I MU SHO TOK KO BO DAI SAT TA
E HAN NYA HA RA MI TA KO SHIN MU KE GE
MU KE GE KO MU U KU FU ON RI IS SAI TEN
DO MU SO KU GYO NE HAN SAN ZE SHO BUTSU

E HAN NYA HA RA MI TA KO TOKU A NOKU
TA RA SAN MYAKU SAN BO DAI KO CHI HAN
NYA HA RA MI TA ZE DAI SHIN SHU ZE DAI
MYO SHU ZE MU JO SHU ZE MU TO DO SHU
NO JO IS SAI KU SHIN JITSU FU KO KO SETSU
HAN NYA HA RA MI TA SHU SOKU SETSU SHU
WATSU GYA TE GYA TE HA RA GYA TE HARA
SO GYA TE BO DHI SOWA KA HAN NYA SHIN
GYO. ☯

Heart Sutra

(English)

Ino: MAHA PRAJNA PARAMITA HRIDAYA SUTRA
A VA LO KI TESH VA RA, THE BO DHI SATT VA
OF COM PAS SION, DO ING DEEP PRAJ NA PA
RA MI TA, CLEAR LY SAW THAT THE FIVE SKAN
DAS ARE SHUN YA TA, THUS TRAN SCEND ING
MIS FOR TUNE AND SUF FER RING. O SHA RI PU
TRA, FORM IS NO O THER THAN SHUN YA TA,
SHUN YA TA IS NO O THER THAN FORM. FORM
IS EX ACT LY SHUN YA TA, SHUN YA TA EX
ACT LY FORM. FEEL ING, THOUGHT, VO LI TION,
AND CON SCIOUS NESS ARE LIKE WISE LIKE THIS.
O SHA RI PU TRA, RE MEM BER DHAR MA IS
FUN DA MEN TAL LY SHUN YA TA. NO BIRTH,
NO DEATH. NO THING IS DE FILED, NO THING
IS PURE. NO THING CAN IN CREASE, NO THING
CAN DE CREASE. HENCE: IN SUN YA TA, NO
FORM, NO FEEL ING, NO THOUGHT, NO VO LI

TION, NO CON SCIOUS NESS; NO EYES, NO EARS, NO NOSE, NO TONGUE, NO BO DY, NO MIND; NO SEE ING, NO HEAR ING, NO SMELL ING, NO TAST ING, NO TOUCH ING, NO THINK ING; NO WORLD OF SIGHT, NO WORLD OF CON SCIOUS NESS; NO IG NOR ANCE AND NO END TO IG NOR ANCE; NO OLD AGE AND DEATH AND NO END TO OLD AGE AND DEATH. NO SUF FER ING, NO CRA VING, NO EX TINC TION, NO PATH; NO WIS DOM; NO AT TAIN MENT. IN DEED, THERE IS NO THING TO BE AT TAINED; THE BO DHI SATT VA RE LIES ON PRAJ NA PA RA MI TA WITH NO HIN DRANCE IN THE MIND. NO HIN DRANCE, THERE FORE NO FEAR. FAR BE YOND UP SIDE DOWN VIEWS, AT LAST NIR VA NA. PAST, PRE SENT, AND FU TURE, ALL BUD DHAS, BO DHI SATT VAS, RE LY ON PRAJ NA PA RA MI

TA AND THERE FOR REACH THE MOST SU PREME
EN LIGHT EN MENT. THERE FORE KNOW: PRAJ NA
PA RA MI TA IS THE GREAT EST DHA RA NI,
THE BRIGHT EST DHA RA NI, THE HIGH EST DHA
RA NI, THE IN COM PAR A BLE DHA RA NI. IT
COM PLETE LY CLEARS ALL SUF FER ING. THIS
IS TRUTH FUL AND WITH OUT DE CEIT, SO SET
FORTH THE PRAJ NA PA RA MI TA DHA RA NI.
SET FORTH THIS DHA RA NI AND SAY: GA TE
GA TE PA RA GA TE PARA SAM GA TE, BO
DHI SVA HA HEART SU TRA. ☸

The Four Great Vows

Ino: SHU JO MU HEN SEI GAN DO
BON NO MU JIN
SEI GAN DAN
HO MON MU RYO
SEI GAN GAKU
BUTSU DO MU JO
SEI GAN JO

(Chant three times)

Beings are numberless, I vow to liberate them;
Greed, hatred and ignorance arise endlessly, I vow to transform them;
Dharma gates are numberless, I vow to enter them
The Buddha's Way is unsurpassable, I vow to embody it.

ADDITIONAL CHANTS



Sange Chant

All unwholesome karma I have created
From beginningless greed, anger, and delusion
Arising from my body, speech, and mind,
I recognize now, and vow to begin again.

Refuge Chant

Buddham saranam gacchami

(I take refuge in the Buddha)

Dhammam saranam gacchami

(I take refuge in the Dharma)

Sangham saranam gacchami

(I take refuge in the Sangha)

Dutiyampi buddham saranam gacchami

(I take refuge in the Buddha, the incomparably honored one)

Dutiyampi dhammam saranam gacchami

(I take refuge in the Dharma, honorable for its purity)

Dutiyampi sangham saranam gacchami

(I take refuge in the Sangha, honorable for its harmonious life)

Tatiyampi buddham saranam gacchami

(I have finished taking refuge in the Buddha)

Tatiyampi dhammad saranam gacchami

(I have finished taking refuge in the Dharma)

Tatiyampi sangham saranam gacchami

(I have finished taking refuge in the Sangha.) ◎

Hakuin's Song of Zazen

All beings by nature are Buddha,
As ice by nature is water.
Apart from water there is no ice;
Apart from beings, no Buddha.
How sad that people ignore the near
And search for truth afar:
Like someone in the midst of water
Crying out in thirst,
Like a child of a wealthy home
Wandering among the poor.
Lost on dark paths of ignorance,
We wander through the Six Worlds,
From dark path to dark path—
When shall we be freed from birth and death?
Oh, the zazen of the Mahayana!
To this the highest praise!
Devotion, repentance, training,

The many paramitas—
All have their source in zazen.
Those who try zazen even once
Wipe away beginning-less crimes.
Where are all the dark paths then?
The Pure Land itself is near.
Those who hear this truth even once
And listen with a grateful heart,
Treasuring it, revering it,
Gain blessings without end.
Much more, those who turn about
And bear witness to self-nature,
Self-nature that is no-nature,
Go far beyond mere doctrine.
Here effect and cause are the same,
The Way is neither two nor three.
With form that is no-form,

Going and coming, we are never astray,
With thought that is no-thought,
Singing and dancing are the voice of the Law.
Boundless and free is the sky of Samádhi!
Bright the full moon of wisdom!
Truly, is anything missing now?
Nirvana is right here, before our eyes,
This very place is the Lotus Land,
This very body, the Buddha. ☯

The Final Instructions of Master Kozen Daito

(*English*)

You who have come to this mountain monastery,
remember that you have gathered here for the sake of the Dharma,
not for the sake of clothes and food.

As long as you have shoulders, clothing will appear;
as long as you have a mouth, food will come.

There's only one thing to do!

Face the incomprehensible twenty-four hours a day.

Investigate all your comings and goings.

Time passes like an arrow—

Quiet yourself and do not distract your mind with miscellaneous affairs.

You've got to see this! You've got to see this!

After this old monk departs on his final pilgrimage,
some of you may erect prosperous temples with pagodas, great halls, and
sutras written in silver and gold.

These may attract large crowds who loudly chant the sutras and dharanis.

Some of you may sit for long hours without lying down,
you may eat only one meal a day, and practice the Way throughout the six

periods of the day.

Even when you forthrightly spend your time this way,
if you do not embody the mysterious and untransmissible Way of the
Buddhas and Ancestors,
and have it in your heart,
you may yet come to ignore the law of causation, and fall off the true way
of practice.

All such belong to the family of evil spirits; however long my departure
from the world may be, you will not be called my descendants.

However, let there be one individual living in the wilderness
in a hut thatched with a bundle of straw and passing their days eating the
roots of wild herbs cooked in a pot with broken legs;
if this person single-mindedly studies their own affairs, they will never be
apart from me.

This is the true student of the dharma, the real person of gratitude.

Who should ever despise such a one?

Be diligent, be diligent! 

Metta Sutta

This is what should be accomplished by the one who is wise,

Who seeks the good, and has obtained peace.

Let one be strenuous, upright, and sincere,

Without pride, easily contented, and joyous.

Let one not be submerged by the things of the world.

Let one not take upon oneself the burden of riches.

Let one's senses be controlled.

Let one be wise but not puffed up

And let one not desire great possessions even for one's family.

Let one do nothing that is mean or that the wise would reprove.

May all beings be happy.

May they be joyous and live in safety, all living beings

Whether weak or strong, in high, middle or low realms of existence.

Small or great, visible or invisible, near or far, born or to be born,

May all beings be happy.

Let no one deceive another nor despise any being in any state.

Let none by anger or hatred wish harm on another.
Even as a mother at the risk of her life watches and protects her only child,
So with a boundless mind should one cherish all living things.
Suffusing love over the entire world,
Above, below, all around, without limit,
So let one cultivate an infinite good will toward the whole world.
Standing or walking, sitting or lying down, during all one's waking hours,
Let one practice the Way with gratitude.
Not holding to fixed views,
endowed with insight,
Freed from sense appetites,
One who achieves the Way
Will be freed from the duality of birth and death. ☯

RETREAT CHANTS



Heart Sutra

(*Sino-Japanese*)

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SHO HO KU SO FU SHO FU METSU FU KU FU
JO FU ZO FU GEN ZE KO KU CHU MU SHIKI
MU JU SO GYO SHIKI MU GEN NI BI ZETS SHIN
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TA AND THERE FOR REACH THE MOST SU PREME
EN LIGHT EN MENT. THERE FORE KNOW: PRAJ NA
PA RA MI TA IS THE GREAT EST DHA RA NI,
THE BRIGHT EST DHA RA NI, THE HIGH EST DHA
RA NI, THE IN COM PAR A BLE DHA RA NI. IT
COM PLETE LY CLEARS ALL SUF FER ING. THIS
IS TRUTH FUL AND WITH OUT DE CEIT, SO SET
FORTH THE PRAJ NA PA RA MI TA DHA RA NI.
SET FORTH THIS DHA RA NI AND SAY: GA TE
GA TE PA RA GA TE PARA SAM GA TE, BO
DHI SVA HA HEART SU TRA. ☸

Dharani of Removing Disaster

(*Sho Sai Shu*)

Ino: NA MU SA MAN DA
MO TO NAN O HA RA CHI KO TO SHA SO NO
NAN TO JI TO EN GYA GYA GYA KI GYA KI UN
NUN SHI FU RA SHI FU RA HA RA SHI FU RA
HA RA SHI FU RA CHI SHU SA CHI SHU SA
SHU SHI RI SHU SHI RI SO HA JA SO HA JA
SE CHI GYA SHI RI EI SO MO KO

(Chant three times)

Dharani of the Great Compassionate One

(*Dai Hō En Mon Bu Kai Jin Shu*)

Ino: NA MU KA RA TAN NO
TO RA YA YA NA MU O RI YA BO RYO KI CHI
SHI FU RA YA FU JI SA TO BO YA MO KO SA
TO BO YA MO KO KYA RU NI KYA YA EN SA
HA RA HA EI SHU TA NO TON SHA NA MU SHI
KI RI TO I MO O RI YA BO RYO KI CHI SHI
FU RA RI TO BO NA MU NO RA KI JI KI RI
MO KO HO DO SHA MI SA BO O TO JO SHU
BEN O SHU IN SA BO SA TO NO MO BO GYA
MO HA DE CHO TO JI TO EN O BO RYO KI
RYO GYA CHI KYA RYA CHI I KI RI MO KO FU
JI SA TO SA BO SA BO MO RA MO RA MO KI
MO KI RI TO IN KU RYO KU RYO KE MO TO
RYO TO RYO HO JA YA CHI MO KO HO JA YA
CHI TO RA TO RA CHI RI NI SHI FU RA YA
SHA RO SHA RO MO MO HA MO RA HO CHI
RI I KI I KI SHI NO SHI NO O RA SAN FU

RA SHA RI HA ZA HA ZA FU RA SHA YA KU
RYO KU RYO MO RA KU RYO KU RYO KI RI SHA
RO SHA RO SHI RI SHI RI SU RYO SU RYO FU
JI YA FU JI YA FU DO YA FU DO YA MI CHI
RI YA NO RA KI JI CHI RI SHU NI NO HO YA
MO NO SO MO KO SHI DO YA SO MO KO MO
KO SHI DO YA SO MO KO SHI DO YU KI SHI
FU RA YA SO MO KO NO RA KI JI SO MO KO
MO RA NO RA SO MO KO SHI RA SUN O MO
GYA YA SO MO KO SO BO MO KO SHI DO YA
SO MO KO SHA KI RA O SHI DO YA SO MO
KO HO DO MO GYA SHI DO YA SO MO KO NO
RA KI JI HA GYA RA YA SO MO KO MO HO
RI SHIN GYA RA YA SO MO KO NA MU KA RA
TAN NO TO RA YA YA NA MU O RI YA BO
RYO KI CHI SHI FU RA YA SO MO KO SHI TE
DO MO DO RA HO DO YA SO MO KO ☯

Dai Segaki

Ino: JYA JIN NYU RYO SHI

SAN SHI I SHI FU IN KAN HA KAI SHIN I SHI
YUI SHIN ZO. NA MU JI HO FU. NA MU JI HO
HA. NA MU JI HO SEN. NA MU HON SU SHI
KYA MU NI FU. NA MU DAI ZU DAI HI KYU KU
KAN SHI IN BU SA. NA MU KI KO O NAN SON
SHA. NA MU SA BO. TO TO GYA TO. BO RYO
KI CHI. EN. SAN MO RA. SAN MO RA. KIN. NA
MU SU RYO BO YA TO TO GYA TO YA. TO JI
TO EN. SU RYO SU RYO. BO YA SU RYO. BO YA
SU RYO. SO MOKO. NA MU SA MAN DA. HO DO
NAN BAN. NA MU HO SHIN JI RAI. NA MU TO
HO JI RAI. NA MU MYO SHI SHIN JI RAI. NA
MU KO HA SHIN JI RAI. NA MU RI FU I JI RAI.
NA MU KAN RO YO JI RAI. NA MU O MI TO
JI RAI. NA MU O MI TO BO YA TO TO GYA
TO YA. TO NI YA TO. O MI RI TSU BO BI. O

MI RI TO. SHI TA BO MI. O MI RI TO. BI GYA
RA CHI. O MI RI TO. BI GYA RA TO. KYA MI
NI GYA GYA NO. SHI TO YA RI. SO MO KO. JIN
SHU KYA JI JIN NIN SHI. FU SHI O SA SHU KI
JIN. GEN KAI BO MAN SHA KEN SHIN. SHI DO
YU MIN SAN ZEN DO. KI I SAN BO HA BU JI.
KYU KIN TE SHIN BU JO KA. KUN TE BU HEN
JIN MI RAI. I SHI SHUN SAN ZUN PA SHI. JI TEN
KI JIN SHU. GO KIN SU JI KYU. SU JI HEN. JI
HO I SHI KI JIN KYO. I SU SHU AN SHU SEN
GEN. HO TA BU MO KI RO TE. SON SHA FU
RA JU BU KYU. MO SHA RI KU SAN NAN NYO.
SU IN SAN NYU SHI AN SHI. SAN ZU HA NAN
KU SHUN SAN. KYU MO KYU KO SEN NA SU. JIN
SHU RIN NUI SAN JIN ZU. GEN NI SU KUN TEI.
FU GYU O I SHI. GO TEN NI SHUN SAN. KAI
KYU JIN BU DO. JI HO SAN SHI I SHI SHI BU.
SHI SON BU SA. MO KO SA. MO KO HO JYA HO
RO MI. 

The Final Instruction of National Teacher Kozen Daito

Ino: KO ZEN DAI TO KOKU SHI YUI KAI
NAN JIRA SHO NIN KONO SAN CHU NI KITA
ATTE DO NO TAME NI KO BEO ATSU MU EJI
KINO TAME NI SURU KOTO NAKA RE KATA A TE
KIZU TO YU KOTO NA KU KUCHI A TE KURA
WAZU TO YU KOTO NA SHI TADA SUBE KARA KU
JU NIJI CHU MURI ENO TOKO RONI MUKA ATTE
KIWA ME KITA RI KIWA ME SARU BE SHI KO IN
YANO GOTO SHI TSUTSU SHIN DE ZO YO SHIN
SURU KOTO NAKA RE KAN SHUSE YO KAN SHUSE
YO RO SO AN GYANO NO CHI ARU IWA JI MON
HAN KO BU KAKU KYO KAN KIN GIN O CHIRI
BA ME TASHU NYO NETSU ARU IWA JU KYO FUN
JU CHO ZA FU GA ICHI JIKI BO SAI ROKU JI GYO
DO TATO I IN MONI SHI SARU TO IE DOMO BU
SO FUDEN NO MYO DO O MO TE KYO KAN NI
KAZA I SEZU NBA TACHI MACHI IN GAO HATSU

MUSHI SHIN PU CHINI OTSU MINA KORE JYAMA
NO SHUZO KUNA RI RO SO YO SARU KOTO HIS
SHIKU TOMO JISON TO SHO SURU KOTO O YURU
SA JI ARU IWA MO SHI ICHI NIN A RI YAGA
INI MEN ZE SHI I PA BO TEI SE KYAKU SHO
NAI NI YASA I KON O NITE KI SHITE HIO SUGO
SUTO MO SEN ICHI NI KOJI O KYU MEI SURU
TEI WA RO SO TO NICHI NICHI SHO KEN HO
ON TEI NO HITO NA RI TARE KA AE TE KYO
KOTSU SEN YA BEN SEN BEN SEN

The Four Great Vows

Ino: SHU JO MU HEN SEI GAN DO
BON NO MU JIN
SEI GAN DAN
HO MON MU RYO
SEI GAN GAKU
BUTSU DO MU JO
SEI GAN JO

(Chant three times)

Beings are numberless, I vow to liberate them;
Greed, hatred and ignorance arise endlessly, I vow to transform them;
Dharma gates are numberless, I vow to enter them
The Buddha's Way is unsurpassable, I vow to embody it.

TEACHINGS



The Five Buddhist Precepts

- Aware of the suffering caused by killing, I vow to respect the dignity of other living beings and to do my best not to harm others.
- Aware of the suffering caused by stealing, I vow to be generous and trustworthy.
- Aware of the suffering caused by sexual misconduct, I vow to honor my romantic commitments and to cultivate lasting, loving relationships.
- Aware of the suffering caused by lying, I vow to be truthful and considerate in my speech.
- Aware of the suffering caused by the abuse of intoxicants, I vow to keep a clear mind and to study the roots of my cravings.

The Three Mahayana Precepts

- I vow to manifest absolute self without attachment to personal self.
- I vow to manifest personal self without attachment to absolute self.
- I vow to manifest the interplay of absolute self and personal self as the way of the Dharma.

The Four Noble Truths

1. All existence is dukkha (*unsatisfactoriness, suffering, pain*).
2. The cause of dukkha is craving.
3. The cessation of dukkha comes with the cessation of craving.
4. There is a path that leads from dukkha, the 8-fold path.

The Eightfold Path

1. Right View
2. Right Intention
3. Right Speech
4. Right Conduct
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

The Twelve Links of Dependent Origination

(*Pratitya-Samutpada*)

1. Ignorance
2. Volition
3. Sensual Consciousness
4. Name and Form
5. Six Sense Fields
6. Contact
7. Feeling
8. Craving
9. Clinging
10. Becoming
11. Birth
12. Old Age and Death

The Six Paramitas

1. Generosity (*Dana*)
2. Moral Discipline (*Sila*)
3. Patience (*Ksanti*)
4. Effort (*Virya*)
5. Meditation (*Dhyana*)
6. Wisdom (*Prajna*)

The Five Skandhas

1. Form
2. Feelings
3. Conceptions
4. Motivations
5. Perceptual consciousness



