Worshiping the Seven Buddhas: Satbudu Vandana

Dear Disciples,

 We are very fortunate to live in an era when we can hear about amazing and rare individuals who appear on this earth very infrequently. When we are born in a time that Buddhas are not present in the world, we never get to hear about Supreme Buddhas who bear the thirty-two marks of a great person. We also don`t get to hear about disciples who have attained the fruits of the path. But, dear disciples, dear children, we who have been born in this era are truly blessed. We get to hear about those Supreme Buddhas through their qualities. We came to hear of the special knowledges and conduct they possessed. We came to know how complete that compassion was they bore inside their chest. We came to hear about the infinite number of people who have received refuge under the Buddha’s compassion to escape from the suffering in this limitless saṁsāra. Such Buddha-kingdoms very rarely, every now and then, appear in this world. This appearance is extremely rare.

 Dear disciples, when we speak about Buddhist eras, we speak in terms of eons. One day a monk asks the Supreme Buddha, “Bhante, Blessed One, can you tell us in terms of years the length of an eon?” ’The Supreme Buddha answered, “Monk, it is impossible to say that an eon contains so many years, or so many hundreds of years, or so many hundreds of thousands of years.”

 “If it is not possible to say in years how long an eon is, can you explain what it is by giving a simile?” “Yes, I can. There is a huge rock one yojana long, one yojana high, one yojana wide.” One yojana is about seven miles. The Supreme Buddha said, “Once in every hundred years a person rubs the surface of this rock with a soft silk cloth. With time, this rock is rubbed down to the ground level. But, monks, the eon is not yet over.” Thus, devotees, such a very long time is an eon. A being will also experience an eon without a Buddha. That means a Buddha is absent during that period. Therefore, Buddhas are very rare jewels. This is the time for us to bring their qualities to mind and worship them. The qualities of one Buddha is called “asama.” “Asama” means one cannot compare them with anyone else in the world. But those qualities are similar to (other) Buddhas. Therefore Buddhas are called “asama sama.” Now we will bring to mind those Buddhas and worship them.

Kalpa siyayak ætuḷata,—lova pahaḷa vī vadāḷa—Vipassī nam vū—Budurajāṇan vahansē da,

In 100 eons—there appeared in the world—Named Vipassī—the Supreme Buddha and

Sikhī nam vū—Budurajāṇan vahansē da,—Vessabū nam vū—Budurajāṇan vahansē da,

Named Sikī—the Supreme Buddha and— Named Vessabū—the Supreme Buddha and

Kakusan̆da nam vū—Budurajāṇan vahansē da,—Kōṇāgamaṇa nam vū— Budurajāṇan vahansē da,

Named Kakusan̆da—the Supreme Buddha and—named Konagamana—The Supreme Buddha and

Kāśyapa nam vū—Budurajāṇan vahansē da,—Gautama nam vū

Named Kasyapa—the Supreme Buddha and—Named Gautama—

Budurajāṇan vahansē da,—Gautama nam vū— Budurajāṇan vahansē yana

The Supreme Buddha and—Named Gautama— the Supreme Buddha

Satbudurajāṇan vahansēlā—Arahaṅ vana sēka,—Sammā sambuddha vana sēka,

Seven Buddhas—Were Arahats—were perfectly enlightened

Vijjācaraṇa sampanna vana sēka,—Sugata vana sēka,

Were endowed with knowledge and virtue—followed the Noble path

Lōkavidū vana sēka,—Anuttarō purisadamma sārathī vana sēka,

Were knowers of worlds—were peerless trainers of people

Satthā dēvamanussānaṅ vana sēka,—Buddha vana sēka,

Were teachers of gods and humans—were enlightened

Bhagavā vana sēka. Satbudurajāṇan vahansēlā—Asama vana sēka.

Were blessed.—Seven Buddhas—are unequal,

Asamasama vana sēka.—Anāthanātha vana sēka. Tathāgata vana sēka.—Tun lōkayehima

Are unequal-equal—are helpers of the helpless. Were Tathāgata—In the three worlds

Ālōkaya vana sēka.—Ananta sil æti sēka.

Possessed limitless concentration.— Possessed limitless wisdom

Ananta vimukti æti sēka.—Mahā karuṇā æti sēka. Mahā pragñā æti sēka.

Possessed limitless liberation—had great compassion. Had great wisdom

Mesē Ananta vū—Apramāṇa guṇa ættā vū,—Sat Budurajāṇan vahansēlā udesā;

This way [those who have] limitless—immeasurable qualities—To the Seven Buddhas

Mē pahan ālōka—Pujā karami. Pujā vēvā! Mē suvan̆da dum—Pujā karami. Pujā vēvā!

May these lights—(I) offer, may it be offered. This fragrance-(I) offer, may it be offered

Mē suvan̆da mal—Pujā karami. Pujā vēvā! Mē sisil pæn—Pujā karami. Pujā vēvā!

These fragrant flowers—[I] offer, may they be offered. This cool water,—[I] offer, may it be offered

Mē gilanpasa—Pujā karami. Pujā vēvā! Mē siyaluma pūjāvō

These drinks—[I] offer, may it be offered. All these offerings

Vipassī nam vū Budurajāṇan vahansēgē patan—Gautama nam vū

named Vipassī. From the Buddha—named Gautama

Budurajāṇan vahansē dakvā—Lova pahalavī vadāla—Sat Budurajāṇan vahansēlā udesā

Up to the Buddha—appeared in the world,—to seven Buddhas

Sādara gauravayen—Pujā karami. Pujā vetvā! Pujā vetvā! Pujāma vetvā!

With love and respect—I offer! I offer! I offer! I offer!

## 1. Vipassī Supreme Buddha

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| --- | --- |
| Mother: | Queen Bandhumā |
| Father: | King Bandhuma |
| Chief Disciples: | Khaṇḍa and Tissa |
| Caste: | Kṣhatriya |
| Bodhi Tree: | Trumpet Flower Tree |
| Chief Attendant: | Aśhoka |
| Human Lifespan: | 80,000 Years |
| Kingdom: | Bandhumatī |
| Time of Austerities: | Eight Months |
| Number of Assemblies: | 160,000 |

Dear disciples, ninety-one eons ago the lifespan of humans was eighty thousand. At that time in India, in the Kingdom of Bandhumati, with the father King Bandhuma and the mother Queen Bandhumā, the Supreme Buddha Vipassi, with the thirty-two marks of a great person, appeared in the world.

Under the shade of the trumpet flower tree, the Buddha realized the Four Noble Truths and attained perfect enlightenment. He had two chief monk disciples named Khanda and Tissa. He had a chief attendant named Aśhoka. After the Buddha’s appearance, countless beings were able to achieve enlightenment, put an end to the journey of saṁsāra and reach deathless Nibbāna.

So let us worship Vipassi Supreme Buddha.

1. Lovē ӕthi hæma an̆dura nasanā — mahā nuvaṇæti munirajāneni

Having destroyed all the darkness in the world—The sage with great wisdom

Sadā sӕnasili suvaya sadanā — lovē asadisa dam rajāṇeni

Having made eternal consolation and comfort —the Supreme Dhamma King for the world

Vipassī yana namin tilovē — vӕn̆dum labanā budurajāṇeni

Named Vipassi, of the three worlds—The Buddha-King receives our worship

Dǣta naḷalē tabā van̆dinā — vӕnḍum piḷigata mӕna suvāmini

Worshipping with both hands at our forehead—May you accept our veneration

2. Nasā siyaluma keles saturan —jaya lӕbū lova dam rajāṇeni

Having destroyed all the defilement-enemies—The Dhamma King achieved victory over the world

Palol ruk sevanedī budurӕs — vihiduvālū budurajāṇeni

Sitting in the shade of the trumpet flower tree, Buddha rays—are sent out by the Buddha King

Mal pahan hā, suvan̆da dum hā — sisil pӕn hā mē gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambudu piyāṇeni mama — patāgena ē ama nivan suva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

## 2. Sikhī Supreme Budda

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| --- | --- |
| Mother: | Queen Prabhāvatī |
| Father: | King Aruṇa |
| Chief Disciples: | Abhibhū and Sambhava |
| Caste: | Kṣhatriya |
| Bodhi Tree: | White Mango Tree |
| Chief Attendant: | Khemaṅkara |
| Human Lifespan: | 70,000 Years |
| Kingdom: | Aruṇavatī |
| Time of Austerities: | Eight Months |
| Number of Assemblies: | 100,000 |

Dear disciples, after the appearance of Vipassi Buddha, after some time the dispensation vanished. No one knew about it [after that]. After that, sixty eons [passed] without a Supreme Buddha. There were no Buddhas in the world. [The proclamation of] The Four Noble Truths did not exist in the world. Nobel disciples did not exist. People who attained fruits of the path [of enlightenment] were not in the world. Sixty eons were without a Buddha. After those sixty eons had passed, again a wonderful era came to the world. That was thirty-one eons ago.

At that time, the life span of humans was seventy thousand. The Bodhisatta was born into the royal family with the name Sikhī, in the Indian kingdom of Aruna as the son of King Aruna, and as the son of Queen Prabhavati.

It was under the shade of the white mango tree, having defeated the army of Māra, having understood the Four Noble Truths completely without the help of a teacher, that the Bodhisattva became Sammā Sambuddha. Among his disciples there were two chief disciples called Abhibhū and Sambhava. He had a chief attendant named Kemaṅkara. The deathless rain poured down all over the world. Let us have the intention to worship Sikhī Buddha.

1. Heḷam̆ba ruk sevaṇedī budurӕs — vihiduvālū munirajāṇeni

Sitting in the shade of a white mango tree, Buddha rays—are sent out by the Buddha-King

Bimbarak dasa māra sēnā — paradavālū vīrayāṇeni

The ten mighty armies of Māra—the heroic one defeated.

Sikhī yana nāmayen tilovē — pidum labanā budurajāṇeni

The one named Sikhī, of the three worlds— the Buddha-King receives our worship

Dǣta nalale tabā van̆dinā — van̆dum piligata mӕna suvāmini

Worshipping with both hands at our forehead—May you accept our veneration

2. Lovē ӕti duk tævul nivanā — kāruṇika sambudurajāṇeni

Quenching the world’s suffering and grief— The compassionate fully enlightened Buddha

Nuvaṇa vasanā an̆dura nasanā — mahā nuvaṇӕti guṇavatāneni

Living with wisdom, destroying darkness—one possessing great wisdom, and excellent qualities

Mal pahan hā, suvan̆da dum hā — sisil pӕn hā mē gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambudu piyāṇeni mama — patāgena ē ama nivan suva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

## 3. Vessabhū Supreme Buddha

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| Mother: | Queen Yasavatī |
| Father: | King Suppatīta |
| Chief Disciples: | Soṇa and Uttara |
| Caste: | Kṣhatriya |
| Bodhi Tree: | Sal Tree |
| Chief Attendant: | Upaśhānta |
| Human Lifespan: | 60,000 Years |
| Kingdom: | Anoma |
| Time of Austerities: | Six Months |
| Number of Assemblies: | 80,000 |

Dear disciples, that eon was very fortunate. The Buddha’s path shined in the world after Sikhī Buddha appeared and discovered the Dhamma of the Four Noble Truths. After some time went by, the Buddha’s path disappeared. But the world was not that unfortunate. Again in that time period another Buddha appeared. At that time, the human lifespan was sixty thousand years. It was with the name Vessabhu that the Buddha appeared into the world. His father was King Suppatīta in the Indian kingdom of Anoma. The mother was Queen Yasavatī. Under the shade of a sāl tree, Vessabhu Supreme Buddha, without the help of a teacher, understood the Four Noble Truths completely, eradicating all defilements, attaining deathless Nibbana, becoming the Sammā Sambuddha in that era. That Buddha also had two chief disciples called Sona and Uttara. His chief attendant was called Upasānta. All the beings in the world got tremendous comfort, peace, and happiness in that Buddha-kingdom. Let us worship Vessabhu Supreme Buddha.

1. Vessabhū yana namin tilovē — eḷiya karanā budurajāṇeni

The one named Vessabhu, of the three worlds—The light maker, the Buddha-King

Sāla ruk sevanedī buduræs — vihiduvālū siha rajāṇeni

Sitting in the shade of a sal tree, Buddha rays—are sent out by the Lion-King

Siyalū lō sata veta dayāven — nīvan sæpa dun budurajāṇeni

With compassion towards all beings in the world—The Buddha-King who gave the comfort of Nibbāna

Dǣta naḷalē tabā van̆dinā — væn̆dum piḷīgata mæna suvāmini

Worshipping with both hands at our forehead—May you accept our veneration

2. Sil samāhita nuvaṇa pætirū — Vessabhū sambudurajāṇeni

Possessing virtue, spreading wisdom—Vessabhū Prefect Buddha-King

Mihiri sadaham suvaya sælasū — lovē asadisa dam rajāṇeni

Providing the comfort of sweet Dhamma—The Supreme Dhamma-King for the world

Mal pahan hā, suvan̆da dum hā — sisil pӕn hā mē gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambudu piyāṇeni mama — patāgena ē ama nivan suva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

## 4. Kakūsan̆da Supreme Buddha

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| Mother: | Visākā Brahmaṇī |
| Father: | Aggidatta Brahmaṇa |
| Chief Disciples: | Vidhura and Saṅjīva |
| Caste: | Brahmin |
| Bodhi Tree: | Acacia Tree |
| Chief Attendant: | Buddhija |
| Human Lifespan: | 40,000 Years |
| Kingdom: | Khemavatī |
| Time of Austerities: | Eight Months |
| Number of Assemblies: | 40,000 |

Dear disciples, again a great unfortunate era appeared in the world. For thirty eons there were no Supreme Buddhas. It was empty of Buddhas. No one in the world knew what life was and there was no one to teach. Countless beings who cannot cross the journey of saṁsāra, in which one fall into the four hells again and again, wandered embracing suffering and sorrow in a dream world. After those thirty eons the world received the Great Fortunate Eon.

Dear disciples, now we are living in the Great Fortunate Eon. In that Great Fortunate Eon when the human life span was forty thousand years, the great King of Sages, Kakusandha Supreme Buddha, who gave the light of wisdom to the world and who had a meritorious body with the thirty-two marks of a great person, appeared in the world. The father was Brahmin Aggidatta in the Indian Kingdom of Khemavati. Brahmin Visākhā became the great fortunate mother to bear this fortunate child in her womb. Under the shade of an acacia tree, Kakusanda Buddha became the Sammā Sambuddha, eradicating all defilements and realizing the Four Noble Truths without the help of a teacher. Kakusanda Buddha had two chief disciples called Vidhura and Sanjīva. There was a chief attendant with the name Buddhija. Kakusanda Buddha shared the coolness of deathlessness to the world. He shared comfort and happiness with the world. He brought the people in the world who were imprisoned in the darkness of ignorance into light. Let us worship that Supreme Buddha.

1. Udā hirū lova dilena vilasin—lovaṭa vaḍinā budurajāṇeni

Shining like the dawning sun in the world—the Buddha-King walking in the world.

Mahari ruk sevaṇedī buduræs—vihiduvālū dam rajāṇeni

Sitting in the shade of an acacia tree, Buddha rays—are sent out by the Dhamma King

Namin Kakusan̆da lesin tilovē—væn̆dum labanā budurajāṇeni

The one named Kakusan̆da, of the three worlds—the Buddha-King receives our worship.

Dǣta naḷalē tabā van̆dinā—væn̆dum piḷigata mæna suvāmini

Worshipping with both hands at our forehead—May you accept our veneration

2. Han̆ḍā vaḷapena lovaṭa sænasuma—bedā dæna sambudurajāṇeni

Consolation to the weeping, sorrowful world—shared by the Perfect Buddha King

Amā sæpa æti nivan sæpa dena—kāruṇika vu dam rajāṇeni

Possessing endless comfort, giving the comfort of Nibbāna— The compassionate Dhamma King

Mal pahan hā suvan̆da dum hā—sisil pæn hā mē gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambūdū piyāṇeni mama—patāgena ē ama nivan suva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

## 5. Kōṇāgamaṇa Supreme Buddha

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| Mother: | Uttarā Brahmaṇī |
| Father: | Yaññadatta Brahmaṇa |
| Chief Disciples: | Bhīyosa and Uttara |
| Caste: | Brahmin |
| Bodhi Tree: | Fig Tree |
| Chief Attendant: | Sotthiya |
| Human Lifespan: | 30,000 Years |
| Kingdom: | Sobhavatī |
| Time of Austerities: | Six Months |
| Number of Assemblies: | 30,000 |

After that, meritorious disciples, little by little human life span decreased. In this very same fortunate eon, when the human lifespan was thirty thousand years, again a meritorious era came to the world. A Supreme Buddha appeared named Kōnāgamana. In the Indian kingdom of Sobhavati, with a father named Yaññadatta Brahmin, with a mother named Uttarā, this fortunate little Bodhiasatta baby came to the world. This Konāgamana Supreme Buddha, under the shade of a gimbul tree, destroying all the taints with a knowledge he obtained within himself, was victorious over the world without a teacher and became a Supreme Buddha.

He had two chief disciples named Bhīyosa and Uttarā. His chief attendant was monk Sotthija. A great happiness, peace, and light appeared in the world [because of Konagamana Supreme Buddha]. People who were falling into the four bad destinations escaped from them. They attained the fruit of the path to enlightenment, Nibbāna, the happiness of the deathless. We pay homage to the Kōnāgamana Supreme Buddha.

1. Devminis lova eḷiya karanā—mahā nuvaṇæti munirajāṇeni

The Light-Maker for the world of gods and humans—the Buddha Sage possessed of great wisdom

Dim̆būl ruk sevaṇedī buduræs—vihiduvālū dam rajāṇeni

Sitting in the shade of a fig tree, Buddha-rays—are sent out by the Dhamma-King

Namin Kōṇāgamaṇa lesa lova—væn̆dum labanā guṇavatāṇeni

Named Kōṇāgamaṇa, in the world— The one of Excellent Qualities receives our veneration

Dǣta naḷalē tabā van̆dinā—væn̆dum piḷigata mæna suvamini

Worshipping with both hands at our forehead—May you accept our veneration

2. Mahā karuṇā netin balanā—kāruṇika sambūdū piyāṇeni

The one with eyes of great compassion—The compassionate Perfect Buddha Father

Vaḷākuḷu næti ahase dilenā—supun san̆davan pinvatāṇeni

Shining in the cloudless sky—The meritorious one, like the full moon

Mal pahan hā suvan̆da dūm hā—sisil pæn hā mē gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambudu piyāṇeni mama—patāgena ē ama nivan suva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

## 6. Kaśhapa Supreme Buddha

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| --- | --- |
| Mother: | Dhanavatī Brahmaṇī |
| Father: | Brahamadatta Brahmaṇa |
| Chief Disciples: | Tissa and Bhāradvāja |
| Caste: | Brahmin |
| Bodhi Tree: | Banyan Tree |
| Chief Attendant: | Sarvamitra |
| Human Lifespan: | 20,000 Years |
| Kingdom: | Kikī |
| Time of Austerities: | Seven Months |
| Number of Assemblies: | 20,000 |

Meritorious disciples, that fortunate eon did not end. This Great Fortunate Eon is an extremely fortunate time period. Next when the human lifespan was twenty thousand years, again a Buddha appeared in the world. Kāssapa Supreme Buddha appeared in the world. In the Indian kingdom of Kikī, with a father named Brahmadatta Brahmin, and with a mother named Dhanvati Brahmin, this Bodhisatta baby with the thirty-two marks of a great person came to the world. That Kassapa Supreme Buddha, under the shade of a banyan tree, defeating the ten armies of Māra, making the ten thousand world systems tremble, became Sammā Sambuddha in order to give the whole world the happiness of deathlessness.

That Supreme Buddha had two chief disciples called Tissa and Bhāradvāja. His chief attendant was called Sarvamitra. In the time of Kāssapa Supreme Buddha, our Gautama Supreme Buddha was born and lived as a young man named Jotipāla. Our Supreme Buddha who was Jotipāla at that time became a monk under Kassapa Supreme Buddha and developed that path of the holy life. From the Kāssapa Supreme Buddha, this world received a lot of happiness and welfare. Beings escaped from the suffering of saṁsāra, escaped from aging, sickness, death, and attained comfort. So let us worship the Kāssapa Supreme Buddha.

1. Sadākālika suvaya sadanā—kārūṇika sambudurajāṇeni

He makes eternal comfort—The compassionate Perfect Buddha

Nuga rukak sevaṇedī būdūræs—vihiduvālū siha rajāṇeni

Sitting in the shade of a banyan tree, Buddha rays—are sent out by the Lion-King

Nivā hæma dūk tævul tilovē—amā sæpa dun budurajāṇeni

Extinguishing the sufferings and sorrows in the three worlds— The Buddha King gave eternal comfort

Dǣta naḷalē tabā van̆dinā—væn̆dum piḷigata mæna suvāmini

Worshipping with both hands at our forehead—May you accept our veneration

2. Lovaṭa sænasuma patāgena væḍi—tathāgata sambudurajāṇeni

Wishing for consolation he walked in the world—The Tathāgata Perfect Buddha King

Hæmaṭa yahapata udākaranā—kārūṇika vū būdūrajāṇeni

The one who helps for all benefits—The compassionate Perfect Buddha King

Mal pahan hā suvan̆da dum hā—sisil pæn hā mē gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambudu piyāṇeni mama—patāgena ē ama nivan suva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

## 7. Gautama Supreme Buddha

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| --- | --- |
| Mother: | Queen Mahamāyā |
| Father: | King Suddhodana |
| Chief Disciples: | Sāriputta and Moggallāna |
| Caste: | Kṣhatriya |
| Bodhi Tree: | Assatta Tree |
| Chief Attendant: | Ānanda |
| Human Lifespan: | 80 Years |
| Kingdom: | Kapilavastu |
| Time of Austerities: | Six Years |
| Number of Assemblies: | 1,250 |

Meritorious disciples, little by little the life span still decreased. Now we live in the time period in which the lifespan is rapidly decreasing. To our great fortune, even in this time period that the lifespan is decreasing rapidly, when the human lifespan was one hundred and twenty, after looking for the five great conditions from the Tusita heavenly world, in the kingdom of Kapilavastu, our great Bodhisatta was conceived in the womb of Queen Maha Māyā who was the wife of King Sudhodana. Just after birth, this beautiful baby who was like a golden statue, beautified by the thirty-two great marks of a great person took seven steps. This beautiful Bodhisatta baby grew up like the full moon. He renounced the household life at the age of twenty-nine. At the age of thirty-five, in Gayā, on the bank of the river Neranjana, under the shade of an assatta tree, on the Vesak full moon day, defeating the ten armies of Māra, eradicating all the defilements, he became a Sammā Sammbuddha.

Among the disciples of Gautama Supreme Buddha there were two chief disciples named Sāriputta and Moggallāna. With much compassion monk Ānanda, as the chief attendant, took care of the Supreme Buddha. It is Gautama Buddha’s teachings that we are now listening to in this time period. It is because of these great teachings of Gautama Buddha that we have now learned that we can also escape from the suffering of saṁsāra. It was because of Gautama Supreme Buddha’s teaching we realized this Noble Eightfold Path. It was because of these teachings that we know about an era of Arahants. It was because of Gautama Buddha that we know about the four bad destinations. It is because of Gautama Supreme Buddha we know now that there is Dependent Origination in the world. It is because of Gautama Buddha we know that when the causes cease, the result also ceases. It is because of Gautama Buddha that we know about the deathless Nibbāna which is eternal happiness in this world. We pay homage to our Great Teacher, Gautama Supreme Buddha.

1. Purā dasa pāramī guṇadam—lovaṭa væḍi maha guṇavatāṇeni

He fulfilled the qualities of Ten Perfections— The one who walked in the world with great qualities

Æsatū ruk sevaṇedī būdūræs—vihiduvālū damrajāṇeni

Sitting in the shade of the assatta tree, Buddha rays—are sent out by the Dhamma King

Namin gautama lesin tilovē—væn̆dūm labanā munirajāṇeni

Named Gautama, of the three worlds—The Sage-King, receives our worship

Dǣta naḷalē tabā van̆dinā—væn̆dum piḷigata mæna sūvāmini

Worshipping with both hands at our forehead—May you accept our veneration

2. An̆duru vū lova eḷiya karanā—mahā nuvaṇæti budurajāṇeni

The Light maker in a darkened world—The Buddha King, possessing great wisdom

Apaṭa sænasili sūvaya sadanā—pihiṭa obamayi būdūrajāṇeni

Giving us consolation—You are definitely the Buddha-king who is the helper

Mal pahan hā suvan̆da dum hā—sisil pæn hā me gilanpasa

Flowers, oil lamps, and incense—cool water and these sweet drinks

Pudami sambudu piyāṇeni mama—patāgena ē ama nivan sūva

I offer to the Supreme Buddha father—wishing for that comfort of deathless Nibbāna

Sādu! Sādu!! Sādu!!!

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