



## Worshipping 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 saṃsāra. 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 Sikhī—the Supreme Buddha and— Named Vessabū—the Supreme Buddha and*

Kakusaṅḍa nam vū—Budurajāṇan vahansē da,—Kōṇāgamaṇa nam vū— Budurajāṇan vahansē da,  
*Named Kakusaṅḍa—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 vahansēḷā—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 suvaṇḍa dum—Pujā karami. Pujā vēvā!  
*May these lights—(I) offer, may it be offered. This fragrance—(I) offer, may it be offered*

Mē suvaṇḍa 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

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 Vipassī, 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 saṃsāra and reach deathless Nibbāna.

So let us worship Vipassī Supreme Buddha.

1. Lovē æthi hæma aṅdura nasanā — mahā nuvaṇæti munirajāṇeni

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

Sadā sænasili suvaya sadanā — lovē asadisa dam rajāṇeni

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

Vipassī yana namin tilovē — væṅdum labanā budurajāṇeni

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

Dæta naḷalē tabā vaṅdinā — væṅdum piḷigata mæna suvāmini

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

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

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

Palol ruk sevaneḍī buduræs — vihiduvālū budurajāṇeni

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

Mal pahan hā, suvaṅda 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!!!

## 2. Sikhī Supreme Budda

Mother:	Queen Prabhāvātī
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. Noble 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. Heḷaṃba ruk sevaṇedī buduræs — 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*

### Dāeta nalale tabā vaṅḍinā — vaṅḍum piligata mæna suvāmini

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

### 2. Lovē æti duk tævul nivanā — kāruṇika sambudurajāṇeni

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

### Nuvaṇa vasanā aṅḍura nasanā — mahā nuvaṇæti guṇavatāneni

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

### Mal pahan hā, suvaṅḍa dum hā — sisil pæn hā mē gilānpasa

*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

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 buduræṣ — 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*

#### Dāeta naḷalē tabā vaṅḍinā — væṅḍum piḷigata 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, suvaṅḍa dum hā — sisil pæn hā mē gilānpasa

*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. Kakūsaṅda Supreme Buddha

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 saṃsāra, 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 Visākā 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 Saṅjīva. 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 Kakusaṅda lesin tilovē—væṅdum labanā budurajāṇeni

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

### Dæta naḷalē tabā vaṅḍinā—væṅdum piḷigata mæna suvāmini

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

### 2. Haṅḍā 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 suvaṅda 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

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 Kōṇāgamaṇa. In the Indian kingdom of Sobhavati, with a father named Yaññadatta Brahmin, with a mother named Uttarā, this fortunate little Bodhisatta baby came to the world. This Kōṇāgamaṇa 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 Sotthiya. A great happiness, peace, and light appeared in the world [because of Kōṇāgamaṇa 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 Kōṇāgamaṇa Supreme Buddha.

### 1. Devminis lova eḷiya karanā—mahā nuvaṇṇeti munirajāṇeni

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

### Diṃbūl 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—væñdum labanā guṇavatāṇeni

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

### Dæta naḷalē tabā vañdinā—væñdum 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*

### Valākuḷu næti ahase dilenā—supun sañdavan pinvatāṇeni

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

### Mal pahan hā suvaṇḍa 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

Mother:	Dhanavatī Brahmaṇī
Father:	Brahmadatta Brahmaṇa
Chief Disciples:	Tissa and Bhāradvāja
Caste:	Brahmin
Bodhi Tree:	Banyan Tree
Chief Attendant:	Sarvamisra
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 Brahmaḍatta 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 Sarvamisra. 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 saṃsāra, 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*

### Dæta naḷalē tabā vaṅḍinā—væṅḍum piḷigata mæna suvāmini

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

### 2. Lovāṭa 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 suvaṅḍa 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

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 Sambuddha.

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 saṃsāra. 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 vaeḍi 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—væñdūm labanā munirajāṇeni

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

### Dāeta naḷalē tabā vañdinā—væñdum piḷigata mæna sūvāmini

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

2. Añduru 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 suvaṇḍa dum hā—sisil pæn hā me gilānpasa  
*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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