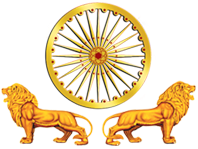
Buddha Vandana

Homage

to the Buddha,

Dhamma & Sangha

With Pali, Sinhala, and English

Mahamevnawa Buddhist Monastery

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# Salutation to the Buddha

Sādhu! Sādhu! Sādhu!

|  |  |
| --- | --- |
| kfuda ;iai N.jf;da wryf;da iïud iïnqoaOiaiæ  Namo tassa bhagavato arahato sammāsambuddhassa × 3 | Homage to the Blessed One, the Worthy One, the Supremely Enlightened One! × 3 |

# Going for Refuge

|  |  |
| --- | --- |
| nqoaOx irKx .ÉPdñ  Buddhaṁ saranaṁ gacchāmi  Oïux irKx .ÉPdñ  Dhammaṁ saranaṁ gacchāmi  ix>x irKx .ÉPdñ  Saṅghaṁ saranaṁ gacchāmi | I go for refuge to the Supreme Buddha.  I go for refuge to the Supreme Dhamma.  I go for refuge to the Supreme Saṅgha. |
| ÿ;shïms nqoaOx irKx .ÉPdñ  Dutiyampi buddhaṁ saranaṁ gacchāmi  ÿ;shïms Oïux irKx .ÉPdñ  Dutiyampi dhammaṁ saranaṁ gacchāmi  ÿ;shïms ix>x irKx .ÉPdñ  Dutiyampi saṅghaṁ saranaṁ gacchāmi | For the second time, I go for refuge to the Supreme Buddha. For the second time, I go for refuge to the Supreme Dhamma. For the second time, I go for refuge to the Supreme Saṅgha. |
| ;;shïms nqoaOx irKx .ÉPdñ  Tatiyampi buddhaṁ saranaṁ gacchāmi  ;;shïms Oïux irKx .ÉPdñ  Tatiyampi dhammaṁ saranaṁ gacchāmi  ;;shïms ix>x irKx .ÉPdñ  Tatiyampi saṅghaṁ saranaṁ gacchāmi | For the third time, I go for refuge to the Supreme Buddha. For the third time, I go for refuge to the Supreme Dhamma.  For the third time, I go for refuge to the Supreme Saṅgha |

# Pañcasīla : Observation of the Five Precepts

1 uu$ i;=ka ueÍfuka je<lSu kï jQ$ is,a moh iudoka fjñ

mama/ satun merīmen veḷakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from killing beings.

2 uu$ fidrlï lsÍfuka je<lSu kï jQ$ is,a moh iudoka fjñ

mama/ sorakam kirīmen velakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from stealing.

3 uu$ jerÈ ldu fiajkfhka je<lSu kï jQ$ is,a moh iudoka fjñ

mama/ veradi kāma sēvanayen velakīma nam vū/ sil padaya samādan

vemi.

I observe the precept of / abstaining from sexual misconduct.

4 uu$ fndre lSfuka je<lSu kï jQ$ is,a moh iudokafjñ

mama/ boru kīmen velakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from telling lies.

5 uu$ u;ameka yd$u;a øjH Ndú;fhka je<lSu kï jQ$is,a moh iudoka fjñ

mama/ matpen hā/ mat dravya bhāvitayen veḷakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from taking / intoxicating drinks and drugs.

W;=ï ;sirK iys; jQ$ ud iudoka jQ fï iS,h$

utum tisarana sahita vū/ mā samādan vū mē sīlaya/

With the refuge of the noble triple gem/ I observe these precepts

fï Ôú;fha hym; msKsio$ mrf,dj iq.;sh msKsio$

mē jīvitayē yahapata piṇisada/ paralova sugatiya piṇisada/

For happiness in this life / for rebirth in heaven

ixidr ÿlska ksoyia ùu msKsio$ fya;= fõjd$ jdikd fõjdæ

saṁsāra dukin nidahas vīma piṇisada/ hētu vēvā.../ vāsanā

vēvā...!

To escape from the sufferings of saṁsara / May it help me / and be a blessing

sādhu! sādhu!! sādhu!!!

# Teruwan Vandanāva

|  |  |  |
| --- | --- | --- |
| b;sZms fida N.jd wryx$  iti’pi so bhagavā arahaṁ  iïud iïnqoafOda$  sammā sambuddho  úÊcdprKiïmkafkda$  vijjācaranasampanno  iq.f;da f,dalú¥$  sugatō lokavidū  wkq;a;frda mqßioïuidrÒ$  anuttaro purisadammasārathī  i;a:d foajukqiaidkx  satthā dēvamanussānaṁ  nqoafOda N.jdZ;’  buddho bhagavā’ti. | | Such Indeed is the Blessed One, Arahant, worthy one, supremely enlightened, endowed with knowledge and virtue, follower of the Noble Path, knower of worlds, the peerless trainer of persons, teacher of gods and humans, the Enlightened Teacher, the Blessed One. |
| iajdlaLdf;da N.j;d Oïfuda  svākkhāto bhagavatā dhammo  ikaÈÜÀflda wld,sflda  sandiṭṭhiko akāliko  tAysmiaisflda ´mkhsflda  ehipassiko opanayiko  mÉp;a;x fõÈ;ífnda ú[a`C¥ySZ;s  paccattaṁ vēditabbo viññūhī’ti. | | Well taught by the Blessed One is the Dhamma, visible here and now, timeless, open to all, learned and applied to oneself, understood by the wise each for himself. |
| iqmámkafkda N.jf;da$ idjlixf>da  supaṭipanno bhagavato/ sāvakasaṅgho.  Wcqmámkafkda N.jf;da$ idjlixf>da  ujupaṭipanno bhagavato/sāvakasaṅgho.  [dhmámkafkda N.jf;da$ idjlixf>da  ñāyapaṭipanno bhagavato/ sāvakasaṇgho.  idóÑmámkafkda N.jf;da$ idjlixf>da  sāmīcipaṭipanno bhagavato/ sāvakasaṅgho.  hÈox p;a;dß mqßihq.dks  yadidaṁ cattāri purisayugāni  wÜGmqßimq.a.,d  aṭṭhapurisapuggalā  tAi N.jf;da idjlixf>da  esa bhagavato sāvakasaṅgho.  wdyqfkfhHda mdyqfkfhHda  āhuneyyo pāhuneyyo  olaÅfKfhHda w[ac,slrKSfhda  dakkhiṇeyyo añjalikaraṇīyo  wkq;a;rx mq[a[lafL;a;x f,daliaidZ;s  anuttaraṁ puññakkhettaṁ lokassā’ti. | Of pure conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One,  of generous conduct is the Order of Disciples of the Blessed One.  Those four pairs of persons the eight kinds of individuals:  that is the Order of Disciples of the Blessed One.  They are worthy of offerings,  they are worthy of hospitality,  they are worthy of gifts,  they are worthy of reverential  salutations,  an incomparable field of merit  for the world. | |

# Satta Buddha Vandanā: Homage to the 7 Buddhas

|  |  |
| --- | --- |
| 1 úmiaisiai ku;a:q -  vipassissa namatthu -  plaLquka;iai isÍuf;da  cakkhumantassa sirīmato  isÅiaiZms ku;a:q -  sikhissa’pi namatthu –  iínN+;dkqlïmsfkda  sabbabhūtānukampino | 1. Homage to Vipassi the Buddha possessed of the eye of wisdom and splendor. Homage to Sikhi the Buddha compassionate towards all beings. |
| 2 fjiaiN=iai ku;a:q -  vessabhussa namatthu –  kyd;liai ;miaisfkda  nahātakassa tapassino  ku;a:q ll=ikaOiai -  namatthu kakusandhassa -  udrfiakdmuoaÈfkda  mārasēnāpamaddino | 2. Homage to Vessabhu the Buddha free from all defilements and possessed of great energy. Homage to Kakusanda the Buddha the conqueror of the army of Mara. |
| 3 fldaKd.ukiai ku;a:q -  koṇāgamanassa namatthu -  n%dyauKiai jqiSuf;da  brāhmaṇassa vusīmato  liaimiai ku;a:q -  kassapassa namatthu –  úmamuq;a;iai iínë  vippamuttassa sabbadhī | 3. Homage to Konagamana the Buddha who has shed all defilements and has lived the holy life. Homage to Kassapa the Buddha who is fully freed from all defilements. |
| 4 wx.Sriiai ku;a:q -  aṅgīrasassa namatthu –  ilHmq;a;iai isÍuf;da  sakyaputtassa sirīmato  fhda bux OïuufoafiaiS -  yo imaṁ dhammamadēsēsī –  iínÿlaLdmkQokx  sabbadukkhāpanūdanaṁ | 4. Homage to Angirasa the Buddha Gotama son of the Sakyas full of radiance who proclaimed the Dhamma that dispels all suffering. |
| 5 fha pdms ksínq;d f,dafla -  yē cāpi nibbutā lokē –  h:dN+;x úmiaisiqx  yathābhūtaṁ vipassisuṁ  f;a ckd wmsiqKd -  tē janā apisuṇā -  uyka;d ù;idrod  mahantā vītasāradā | 5. Those in the world who have extinguished the flames of passion and have realized through insight things as they really are, they never slander anyone, they are mighty men who are free from fear. |
| 6 ys;x foajukqiaidkx -  hitaṁ dēvamanussānaṁ -  hx kuiaika;s f.da;ux  yaṁ namassanti gotamaṁ  úÊcdprKiïmkakx -  vijjācaraṇasampannaṁ -  uyka;x ù;idrox  mahantaṁ vītasāradaṁ  úÊcdprKiïmkakx -  vijjācaraṇasampannaṁ -  nqoaOx jkaodu f.da;uxz;s  buddhaṁ vandāma gotamanti. | 6. Gotama the Buddha dear to gods and humans endowed with knowledge and virtue mighty and fearless. We pay homage to our Great teacher, Supreme Buddha. |

# Worshiping the Vajrāsana

වජිර ‌සංඝාත සරීරෝ – වජිර ඤාණා නමාකරෝ

Vajira saṅghāta sarīro – vajira ñāṇā namākaro

Sitting on the diamond throne, under the Bodhi tree the Supreme Buddha attained brilliant wisdom. I always worship the Blessed one endowed with sharp wisdom.

යෝ බුද්ධෝ බෝධි මූලම්හි – නිසින්නෝ වජිරාසනේ  
සසේන මාරං ජිත්වාන – සත පුඤ්ඤස්ස තේජසා

Yo buddho bodhi mūlamhi – nisinno vajirāsane  
Sasena māraṃ jitvāna – sata puññassa tejasā

The Supreme Buddha sacrificed his entire life for liberation. Using the power of merit the Buddha defeated the army of Māra.

පඨමේ පුබ්බේනිවාසං – මජ්ඣිමේ දිබ්බචක්ඛුකං

Paṭhame pubbenivāsaṃ – majjhime dibbacakkhukaṃ

In the 1st watch of night, the Buddha gained the knowledge to see past lives of beings. With his divine eye the Buddha gained the knowledge to see death and rebirth of beings in the 2nd watch of night.

පච්ඡිමේ සබ්බසංඛාරේ – සම්මස්සං ලක්ඛකෝටියං

Pacchime sabbasaṅkhāre – sammassaṃ lakkhakoṭiyaṃ

In the 3rd watch of night, the Buddha observed the true nature of all conditioned things. He contemplated all formations hundreds and millions of times.

ඡත්තිංසාය කෝටි – සතසහස්ස මුඛේන පච්චයං

Chattiṃsāya koṭi – satasahassa mukhena paccayaṃ

He analyzed cause and effects thirty six million times. With extremely sharp wisdom Buddha realized the true nature of existence. With penetrating wisdom Buddha eradicated all defilements and attained Buddhahood.

ඕතාර මහා වජිරේන – සුසම්බුද්ධාසවක්ඛයං

Otāra mahā vajirena – susambuddhāsavakkhayaṃ

The great king of Dhamma with sharp wisdom gave rise to Nibbāna in the hearts of wise gods and humans.

බුද්ධභූමි නිට්ඨංගෝ – සෝ මහාවජිරඤාණසා  
බෝධනෙයියෝ සුබෝධෙත්වා – බෝධේසිතං නමාමහං

Buddhabhūmi niṭṭhaṅgo – so mahāvajirañāṇasā  
Bodhaneyyo subodhetvā – bodhesitaṃ namāmahaṃ

The Buddha became the great victor sitting under the Bodhi tree at Bodhgaya. With a delightful pleasant heart, I always worship bowing my head to the marvelous enlightenment of the Gautama Supreme Buddha.

# Paying Homage to the Great Arahant Sāriputta

යෝ ධම්මසේනාපතී සුපූජිතෝ - පඤ්ඤාය පාරමිං ගතෝ

ගම්භීරපඤ්ඤෝ මේධාවී - මග්ගාමග්ගස්ස කෝවිදෝ

තං වීතරාගං සුසමාහිතින්ද්‍රියං - වන්දාමි පරිනිබ්බුත සාරිපුත්තං

Yo dhammasenāpatī supūjito – paññāya pāramiṁ gato  
Gambhīrapañño medhāvī – maggāmaggassa kovido  
Taṁ vītarāgaṁ susamāhitindriyaṁ – vandāmi parinibbuta sāriputtaṁ

The arahant who is chief monk in Gautama Buddha’s dispensation, most venerable, general of the Dhamma, he has gone to the top of wisdom with deep wisdom and wide wisdom. Skilled to choose the good path and the bad path. I worship with much love the great arahant Sariputta, the passion free, with concentrated sense faculties, who has attained Nibbana.

# Paying Homage to the Great Arahant Mahā Moggallāna

යෝ මහානුභාවෝ ඡළභිඤ්ඤෝ - ඉද්ධියා පාරමිං ගතෝ

සෝ විකුබ්බනාසු කුසලෝ - වසීභූතෝ මහිද්ධියා

තං වීතරාගං සුසමාහිතින්ද්‍රියං - වන්දාමි පරිනිබ්බුත මොග්ගල්ලානං

Yo mahānubhāvo chaḷabhiñño – iddhiyā pāramiṁ gato  
So vikubbanāsu kusalo – vasībhūto mahiddhiyā  
Taṁ vītarāgaṁ susamāhitindriyaṁ – vandāmi parinibbuta moggallānaṁ

The chief arahant who had the six great knowledges, reached the peak of psycic powers, skilled in miracles, psychic powers under his control. I worship with much love the great arahant Maha Moggallana, the passion free, with concentrated sense faculties, who has attained Nibbana.

# Paying Homage to the Great Arahant Mahā Kassapa

යෝ දායාදෝ බුද්ධසෙට්ඨස්ස - විසිට්ඨෝ ධුතගුණේ මුනී

උපසන්තෝ උපරතෝ - පන්තසේනාසනෝ විදූ

තං වීතරාගං සුසමාහිතින්ද්‍රියං - වන්දාමි පරිනිබ්බුත මහා කස්සපං

Yo dāyādo buddhaseṭṭhassa – visiṭṭho dhutaguṇe munī  
Upasanto uparato – pantasenāsano vidū  
Taṁ vītarāgaṁ susamāhitindriyaṁ – vandāmi parinibbuta mahā kassapaṁ

The arahant who is the heir of the great Buddha, gone to the peak of austerity practices, calm, without defilements, living in the deep jungle, giving comfort to others. I worship with much love the great arahant Maha Kassapa, the passion free, with concentrated sense faculties, who has attained Nibbana.

# Paying Homage to the Great Arahant Ānanda

යෝ චිත්තකථී ධම්මධරෝ - සතිමතෝ ගතිධිතීමතෝ

සුගතස්ස කෝසාරක්ඛකෝ - පූජනීයෝ බහුස්සුතෝ

තං වීතරාගං සුසමාහිතින්ද්‍රියං - වන්දාමි පරිනිබ්බුතානන්දත්ථේරං

Yo cittkaṭī dhammadharo – satimato gatidhitīmato  
Sugatassa kosārakkhako – pūjanīyo bahussuto  
Taṁ vītarāgaṁ susamāhitindriyaṁ – vandāmi parinibbutānandattheraṁ

Protecting the body of Dhamma of our Supreme Buddha, with a great memory and preaching Dhamma well, with great mindfulness and great wisdom, most venerable and most learned. I worship with much love the great arahant Ananda, the passion free, with concentrated sense faculties, who has attained Nibbana.

# Paying Homage to the Great Arahant Aṅgulimāla

යෝ ච පුබ්බේ පමජ්ජිත්වා - අංගුලිමාලෝති විස්සුතෝ

අප්පමාදං සමාදාය - වීතතණ්හෝ සුසංවුතෝ

තං කාරුණිකං සුසමාහිතින්ද්‍රියං - වන්දාමි පරිනිබ්බුතංගුලිමාලං

Yo ca pubbe pamajjitvā – Aṅgulimāloti vissuto  
Appamādaṁ samādāya – vītataṇho susaṁvuto  
Taṁ kāruṇikaṁ susamāhitindriyaṁ – vandāmi parinibbutaṅgulimālaṁ

Who was formerly negligent, famous as Aṅgulimāla, in the Buddha Sasana heedful, eradicated all defilements and gained Arahantship, escaped from craving, posessing restraint. I worship with much love the great arahant Aṅgulimāla, compassionate, with concentrated sense faculties, who has attained Nibbana.

# Paying Homage to the Great Arahant Mahinda

යෝ සත්ථුකප්පෝ කල්‍යාණමිත්තෝ - මහාඤාණී ජිනත්‍රජෝ

සෝ ලංකාදීපමාගම්ම - ජෝතයී බුද්ධසාසනං

තං වීතරාගං ලංකාදීපප්පසාදකං - වන්දාමි පරිනිබ්බුත මහාමහින්දං

Yo satthukappo kalyāṇamitto – mahāñāṇī jinatrajo  
So laṅkādīpamāgamma – jotayī buddhasāsanaṁ  
Taṁ vītarāgaṁ laṅkādīpappasādakaṁ – vandāmi parinibbuta mahā mahindaṁ

The arahant who is the son of the Buddha, second only to the Buddha for Sri Lankan people, with great wisdom and he has been a kalyanamitta to us. The arahant who came to Sri Lanka, he illuminated the Buddha Sasana. I worship with much love the great arahant Mahinda, the passion free, who is loved by all Sri Lankans, who has attained Nibbana.

# Siyalu Dhātūn Vahansēlā Ekavita Vandanā Kirīma

1. Paying Homage to All the Sacred Relics of the Supreme Buddha at the Same Time
2. 1 iu;a; nqoaOlsÉfpda fida - l=iskdrdh ksínqf;da
3. Samatta buddhakicco so, kusinārāya nibbuto
4. Od;=fNaoufNaoxp - wêÜGdh uydofhda
5. Dhātubhedamabhedañca, adhiṭṭhāya mahādayo
6. After the Blessed One completed his duty and attained parinibbana in Kusinara, All the holy relics were divided according to the Blessed One’s wishes
7. 2 WKaySix p;=frdaodGd - wlaLldoafõp i;a;sud
8. Uṇhīsaṁ caturodāṭhā, akkhakādveca sattimā
9. wiïNskakdp ;d iínd - fiaid Nskakdp Od;=fhda
10. Asambhinnāca tā sabbā, sesā bhinnāca dhātuyo
11. The forehead bone, four teeth, and two collar bones, all together seven Buddha relics, Not broken into small pieces. The rest were broken into small pieces.
12. Nskakuq.a.mamudKd p - Nskak;Kavq,ikaksNd
13. 3. Bhinnamuggappamāṇā ca, bhinnataṇḍulasannibhā
14. uyka;d uÊ¯ud fÉj - LqoaÈld idimQmud
15. Mahantā majjhimā ceva, khuddikā sāsapūpamā
16. The big pieces, and middle size pieces were broken into the size of green gram and broken rice grains. The small pieces were broken into pieces the size of mustard seeds.
17. 4 uyka;d iqjKaKjKaKdp - uÊ¯ud uq;a;slmamNd
18. Mahantā suvaṇṇavaṇṇāca, majjhimā muttikappabhā
19. LqoaÈld l=kaojKaKdp - iínd jkaodñ Od;=fhda
20. Khuddikā kundavaṇṇāca, sabbā vandāmi dhātuyo
21. The bigger pieces were a gold color. The middle size pieces were the color of pearls. The smaller size pieces were the color of jasmine. I worship all of the Blessed One’s relics with respect.
22. 5 uyka;d m[ap kd<S p - uÊ¯ud m[ap kd<sp
23. Mahantā pañca nāḷī ca, majjhimā pañca nāḷica
24. P kd<s LqoaÈld fÉj - iínd jkaodñ Od;=fhda
25. Cha nāḷi khuddikā ceva, sabbā vandāmi dhātuyo
26. Of the large pieces there were five vessels worth. Of the middle size pieces also five. Of the small size there were six. I worship all of the Blessed One’s relics with respect.
27. 6 wÜGfodaKx plaLquf;da iÍf¾ - i;a; fodaKx cïnq§fma ufyka;s
28. Aṭṭhadoṇaṁ cakkhumato sarīre, satta doṇaṁ jambudīpe mahenti,
29. talx p fodaKx mqßijre;a;uiai - rdu.dfï kd.rdcd ufyka;s
30. Ekaṁ ca doṇaṁ purisavaruttamassa, rāmagāme nāgarājā mahentī
31. There were eight portions of relics of the One with Vision. Of these, seven stayed in India with honor. The eighth portion of the most noble one is in Rāmagāma honoured by nāga kings.

# Venerating the Great Arahants

iqÅfkda j; wrykaf;da - ;Kayd f;aix k úÊc;s

Sukhino Vata Arahanto – Tanhā tesan na vijjati

“Happy indeed are the arahants! - No craving can be found in them.

wiañudfkda iuqÉýkafkda - fudaycd,x mod,s;x

Asmimāno Samuccinno – Mohajālan Padālitan

Cut off is the conceit ‘I am,’ - Burst asunder is delusion’s net.

wfkacx f;a wkqmam;a;d - Ñ;a;x f;aix wkdú,x

Anejan te anuppattā – Cittan tesan anāwilan

They have reached the unstired state, - Limpid are their minds;

f,dafla wkqm,s;a;d f;a - n%yauN+;d wkdijd

Loke Anupalittā te – Bhrahmabutā Anāsawā

They are unsullied in the world - The holy ones, without taints.

m[aplaLkafè mß[a[dh - i;a;ioaOïuf.daprd

Panchakkande pariññāya – Satta Saddhamma Gocarā

“Having fully understood the five aggregates, - Rooted in seven qualities

mdixishd imamqßid - mq;a;d nqoaOiai ´rid

Pasansiya Sappurisa – Puttā Buddassa Orasa

They are praiseworthy superior men – Sons born from the Buddha’s heart.

i;a;r;kiïmkakd - ;Siq islaLdiq islaÅ;d

Sattaratana sampannā – Tisu Sikkāsu Sikkitā

“Endowed with the seven gems, - Trained in the threefold training,

wkqúprka;s uydùrd - mySkNhfNarjd

Anuvicaranti Mahāvirā – PahinaBhayabherawā

Those great heroes wander about - With fear and trembling abandoned.

oiyxf.ays iïmkakd - uydkd.d iudys;d

Dasahangehi Sampannā – Mahānāgā Samāhitā

“Endowed with the ten factors, - Those great Sages, concentrated,

tAf;a fLda fiÜGd f,daliañx - ;Kayd f;aix k úÊc;s

Ete kho settā lokasmin – tanhā tesan na vijjati

Are the best beings in the world:- No craving can be found in them.

wfiaL[dKx Wmamkakx - wka;sfudahx iuqiaifhda

Asekhañānam Uppannam – antimoyam samussayo

“The final knowledge has arisen in them: - ‘This body is the last I bear.’

fhda idfrda n%yaupßhiai - ;iañx wmrmÉphd

Yo sāro brahmacariyassa – tasmin aparapacchayā

They have touched the core of the holy life - They no longer depend on others.

úOdiq k úlïmka;s - úmamuq;a;d mqkíNjd

Vidāsu na vikampanti – vippamuttā punabbavā

The liberated ones are not agitated - They are freed from rebirth.

oka;N+ñx wkqmam;a;d - f;a f,dafla úð;dúfkda

Dantabhumin anuppattā – te loke vijitāvino

Having reached the stage of the tamed, - They are the victors in the world.

WoaOx ;sßhx wmdÖkx - kka§ f;aix k úÊc;s

Uddan tiriyan apāchīnam – nandī tesan na vijjati

“Above, across, and below, - Delight is no more found in them.

koka;s f;a iSykdox - nqoaOd f,dafla wkq;a;rdZ;s

Nadantite sihanādam – buddhā loke anuttharā’ti

They boldly sound their lion’s roar: -‘The Buddhas are supreme in the world.’”

# Cetiya Vandana: Homage to Stupas and Bodhi Tree

|  |  |
| --- | --- |
| jkaodñ fÉ;shx iínx  vandāmi cētiyaṁ sabbaṁ  iínGdfkaiq m;sÜÀ;x  sabbaṭhānēsu patiṭṭhitaṁ  idÍßl Od;= uyd fndaêx  sārīrika dhātu mahā bōdhiṁ  nqoaOrEmx il,x iod  buddharūpaṁ sakalaṁ sadā | I show my humble reverence to all the stupas in all of the places that they stand the bodily relics the Great Bodhi Tree and all the Buddha images forever. |
| hiai uQf,a ksiskafkda j  Yassa mūle nisinnova  iíndß úchx wld  Sabbāri vijayaṁ akā,  m;af;da iínxû;x i;a:d  Patto sabbaññutaṁ Satthā  jkafoa ;x fndaê mdomx  Vande taṁ Bodhi pādapaṁ. | I show my reverence / to this Bodhi tree / seated under which / the Teacher attained full Enlightenment / by overcoming all defilements. |
| bfï taf;a uyd fndaë  Ime ete Mahā-Bodhi  f,dalkdf:ak mQð;d  Loka-nāthena pūjitā,  wyïms f;a kuiaidó  Aham-pi te namassāmi  fndaêrdcd ku;a:q f;a  Bodhi-Rājā nam’atthu te! | I too honor / this great Bodhi-tree / which was honoured / by the Leader of the World / My homage to thee / O King of Bodhi-trees |

# Buddha Puja: Sinhala

udf.a iajdó jQ$ nqÿrcdKka jykafia$ ish¨ rd. oafõI fuday$ ÿre l, fial$

māgē svāmī vū/ budurajāṇan vahansē/ siyalū rāga dvēsha mōha/ duru kala sēka/

My great teacher / Supreme Buddha / eradicated passion, hatred and delusion /

ù;rd.S jQ fial$ ù;fodaIS jQ fial$ ù;fudayS jQ fial

vītarāgī vū sēka/ vītadōhī vū sēka/ vītamōhī vū sēka.

Was free from passion / was free from hatred / was free from delusion.

ish¨ wl=i, O¾uhka$ m%ydKh l< fial$ ish¨ l=i, O¾uhka$ Wmojd .;a fial

siyalū akusala dharmayan/ prahāṇaya kaḷa sēka/ siyalū kusala dharmayan/ upadavā gat sēka

eradicated all defilements / cultivated all wholesome qualities

is; lh jpkh$ msßisÿ l< fial

sita kaya vacanaya/ pirisidu kaḷa sēka

purified the body speech and mind

nqÿrcdKka jykafia$ oin, [dKhkaf.ka$ iukaú; jQ fial$

budurajāṇan vahansē/ dasabala ñāṇayangen/ samanvita vū sēka/

Supreme Buddha / possessed the tenfold knowledge /

úYdro [dKhkaf.ka$ iukaú; jQ fial$

viśhārada ñāṇayangen/ samanvita vū sēka/

accomplished in knowledge /

uyd lreKd iudm;a;s [dKfhka$ iukaú; jQ fial$

mahā karuṇā samāpatti ñāṇayen/ samanvita vū sēka/

Possessed the knowledge of great compassion

wkka; nqoaO [dKhka f.ka$ iukaú; jQ fial$

ananta buddha ñāṇayan gen/ samanvita vū sēka/

Possessed the knowledge of boundless enlightenment /

nqÿrcdKka jykafia$ .=re WmfoaY ke;sju$

budurajāṇan vahansē/ guru upadēśha netivama/

The Supreme Buddha / without the guidance of a teacher

ish¨ ÿla ksjd,k$ wud uy ksjk$ idlaId;a l< fial

siyalū duk nivālana/ amā maha nivana/ sākshāt kaḷa sēka

Achieved the great Nibbana, that eliminates all sufferings

nqÿrcdKka jykafia$ wkka; is,a we;s fial$ wkka; iudê we;s fial$

Budurajāṇan vahansē/ ananta sil eti sēka/ ananta samādhi eti sēka/

Supreme Buddha / Possessed boundless virtue /boundless concentration

wkka; m%{d we;s fial$ wkka; úuqla;s we;s fial$ wkka; úuqla;s [dK o¾Yk we;s fial

ananta prañā eti sēka/ ananta vimukti eti sēka/ ananta vimukti ñāṇa darśhana eti sēka.

Possessed boundless wisdom / liberation / knowledge and vision of liberation

fufia wkka; .=K we;s$ nqÿrcdKka jykafia Wfoid$ wm úiska ms<sfh< lrk ,o

mesē ananta guṇa eti/ budurajāṇan vahansē udesā/ apa visin piḷiyeḷa karana lada,

To the great Buddha endowed with these boundless good qualities

fï oe,afjk myka wdf,dalh$ mQcd lrñ mQcd fõjd$

mē delvena pahan ālōkaya/ pūjā karami pūjā vēvā/

I offer this bright light

fï me;sfrk iqj| ÿï$ mQcd lrñ mQcd fõjd$

mē petirena suvan̆da dum/ pūjā karami pūjā vēvā/

I offer these sweat fragrances

fï iqmsmqKq iqj| u,a$ mQcd lrñ mQcd fõjd$

mē supipuṇu suvan̆da mal/ pūjā karami pūjā vēvā/

I offer these fragrant flowers

fï msú;=re isis,a meka$ mQcd lrñ mQcd fõjd$

mē pivituru sisil pan/ pūjā karami pūjā vēvā/

I offer this pure cool water

fï iquOqr .s,kami$ mQcd lrñ mQcd fõjd$

mē sumadhura gilanpasa/ pūjā karami pūjā vēvā/

I offer these sweet drinks

fï ish¨u mQcdfjda$ nqÿrcdKka jykafia Wfoid$ idor f.!rjfhka$

mē siyalūma pūjāvō/ budurajāṇan vahansē udesā/ sādara gauravayen/

May all these offerings / with great respect / be offered to the Supreme Buddha

yo msß Y%oaOdfjka$ mQcd lrñ mQcd fj;ajd$ mQcd lrñ mQcd fj;ajd$ mQcd lrñ mQcd u fj;ajdæ

hada piri śhraddhāven/ pūjā karami pūjā vetvā/ pūjā karami pūjā vetvā/ pūjā karami pūjā ma vetvā!

With a Heart full of confidence / I offer these offerings /

sādhu! sādhu!! sādhu!!!

# Buddha Puja: Pali Phrases

My great teacher / Gautama Buddha / the most worthy one / eradicated passion / hatred and delusion. My great teacher / Gautama Buddha / Developed wholesome deeds / Eradicated unwholesome deeds. / Even in secrecy / did not commit any misdeeds / guarded sense faculties / controlled sense faculties. /My Great teacher / Gauthama Buddha /realized the noble Dhamma / without anyone’s help. / Sadhu Sadhu!

සෝහි භගවා / ජානං ජානාති / පස්සං පස්සති

So hi bhagavā / jānaṁ jānāti / passaṁ passati /

the Buddha knows / what should be known / sees what should be seen

චක්ඛුභූතෝ / ඤාණභූතෝ / ධම්මභූතෝ

cakkhubhūto ñāṇabhūto / Dhammabhūto

endowed with great vision - great knowledge / endowed with Dhamma /

/බ්‍රහ්මභූතෝ / වත්තා පවත්තා / අත්ථස්ස නින්නේතා

/brahmabhūto / vattā pavattā / atthassa ninnetā /

Extremely Superior / profounder & expounder / directs to noble life

අමතස්ස දාතා / ධම්මස්සාමී තථාගතෝති

amatassa dātā / dhammassāmī tathāgato ti

Giver of Nibbāna / Lord of Dhamma / Tathāgata.

යාවතා භික්ඛවේ සත්තා / අපදා වා දිපදා වා /

Yāvatā, bhikkhave, sattā / apadā vā dipadāvā /

To whatever extent there are beings / whether footless or with two feet

චතුප්පදා වා බහුප්පදා වා / රූපිනෝ වා අරූපිනෝ වා /

catuppadā vā bahuppadā vā / rūpino vā arūpino vā /

four feet, or many feet / whether having form or formless

සඤ්ඤිනෝ වා අසඤ්ඤිනෝ වා / නේවසඤ්ඤානාසඤ්ඤිනෝ වා /

saññino vā asaññino vā / nevasannināsannino vā,/

whether percipient or non-percipient / or neither percipient nor nonpercipient

තථාගතෝ තේසං අග්ගමක්ඛායති

tathāgato tesaṁ aggamakkhāyati /

the Tathāgata, the Arahant, the Perfectly Enlightened One is declared the foremost among them

අම්හාකං භගවා / අරහං සම්මාසම්බුද්ධෝ /

amhakaṁ bhagava / arahaṁ sammāsambuddho. /

Our Blessed One / Enlightened Samma Sambuddha

යේ බුද්ධේ පසන්නා / අග්ගේ තේ පසන්නා

Ye, buddhe pasannā / agge te pasannā

Those who have confidence in the Buddha / have confidence in the foremost

අග්ගේ ඛෝ පන පසන්නානං / අග්ගෝ විපාකෝ හෝති

Agge kho pana pasannānaṁ / aggo vipāko hoti.

and for those who have confidence in the foremost / the result is foremost

තං අම්හාකං බුද්ධං භගවන්තං / ලෝකනාථං

Tam amhakaṁ Buddhaṁ Bhagavantaṁ / lokanataṁ /

That most worthy one / the blessed one / the refuge to the whole world

තථාගතං / අරහන්තං සම්මාසම්බුද්ධං /

Tathāgataṁ / arahantaṁ samma sambuddhaṁ /

To the great Tathāgtha / Enlightened Samma Sambuddha /

අභිපූජයාමි / අනුස්සරාමි / සිරසා නමාමි /

abhipūjayāmi / anussarāmi / sirasa namāmi /  
We make great offerings / Recall with respect / Worship with great respect

සරණං ගච්චාමි. /

saranaṁ gacchāmi./

Go for refuge wholeheartedly - Sadhu Sadhu / Sadhu Sadhu! / My homage to Gauthama Buddha. / My homage to the Noble Dhamma. / My homage to the Noble Sangha. / To my great teacher Supreme Buddha / I offer with great respect / These bright lights / Beautiful flowers/ Sweet fragrance/ Bowl of pure water / and sweet drinks. / May all these offerings / be offered to Gauthama Buddha / be offered to Gauthama Buddha

# Buddha Puja in Pali

ඝනසාරප්ප දිත්තේන–දීපේන තමධංසිනා  
තිලෝක දීපංසම්බුද්ධං–පූජයාමි තමෝනුදං

Ghanasārappadittena–Dīpena tamadhaṃsinā  
Tiloka dīpam sambuddhaṃ–Pūjayāmi tamonudaṃ

With lights of camphor brightly shining, destroying darkness here, The three world’s light, the Perfect Buddha, dispeller of darkness, I revere.

සුගන්ධිකාය වදනං–අනන්ත ගුණ ගන්ධිනා  
සුගන්ධිනා හං ගන්ධේන–පුජයාමි තථාගතං

Sugandhikāya vadanaṃ–Ananta guṇa gandhinā  
Sugandhināhaṃ gandhena–Pujayāmi tathāgataṃ

Fragrant of voice and form, fragrant with virtues infinite, The Fragrant One, Tathāgata, with fragrance I revere.

වණ්ණ ගන්ධ ගුණෝපේතං–ඒතං කුසුම සන්තතිං  
පූජයාමි මුනින්දස්ස–සිරීපාද සරෝරුහේ

Vaṇṇa gandha guṇopetaṃ–Etaṃ kusuma santatiṃ  
Pūjayāmi munindassa–Sirīpāda saroruhe

With these flowers, as long as they last, colourful, fragrant and excellent, The Sacred Feet on the lotus, of the Lord of sages, I revere.

පූජේමි බුද්ධං කුසුමේන නේන–පුඤ්ඤේන මේතේන ලභාමි මොක්ඛං  
පුප්ඵං මිලායාති යථා ඉධං මේ–කායෝ තථා යාති විනාසභාවං

Pūjemi Buddhaṃ kusumenanena–Puññena metena labhami mokkhaṃ  
Pupphaṃ milāyāti yathā idaṃ me–Kāyo tathā yāti vināsabhāvaṃ

The Buddha I revere with varied flowers, by this, my merit, may there be Release. Even as this flower fades away, so will my body be destroyed.

සුගන්ධං සීතලං කප්පං–පසන්න මධුරං සුභං  
පනීය මේතං භගවා–පතිගණ්හාතු මුත්තම

Sugandham sītalaṃ kappaṃ–Pasanna madhuram subhaṃ  
Panīyametam bhagavā–Patigaṇhātu muttama

Please accept this fragrant, cool, clear, sweet, and attractive drink that has been prepared, O Noble One!

අධිවාසේ තු නෝ භන්තේ–ගිලානපච්චයං ඉමං  
අනුකම්පං උපාදාය–පතිගණ්හාතු මුත්තම!

Adivāse tu no bhante–gilānapaccayaṁ imaṁ  
anukampaṁ upādāya–paṭiggaṇhātu muttama!

Please Venerable Sir, out of compassion for us accept our beverages offered to you, O Noble One!

අධිවාසේ තු නෝ භන්තේ–සබ්බං සද්ධාය පූජිතං  
අනුකම්පං උපාදාය–පතිගණ්හාතු මුත්තම!

Adivāse tu no bhante–sabbaṁ saddāya pūjitaṁ  
anukampaṁ upādāya–paṭiggaṇhātu muttama!

Please Venerable Sir, out of compassion for us accept all offered with faith, O Noble One!

# Invitation to the Deities

As we know, the Buddha taught not only to humans, the path to freedom from suffering but also to gods and other divine beings. As disciples, we invite them to come and listen to the Buddha’s teachings being recited.

iuka;d plal jdf,aiq$ w;%d .ÉPka;= foaj;d

Samantā cakkavālesu / Atrāgacchantu devatā

ioaOïux uqks rdciai$ iqKka;= i.a. fudlaLox

Saddhammaṁ munirājassa / Sunantu saggamokkhadaṁ

mß;a;iaijK ldf,da$ whx Noka;d

Parittas savanakālo / ayaṁ bhadantā

mß;a;iaijK ldf,da$ whx Noka;d

Parittas savanakālo / ayaṁ bhadantā

mß;a;OïuiaijK ldf,da$ whx Noka;d

Paritta dhammassavanaakālo ayam bhadantā

In the universe in their entirety, let the deities come here; The good doctrine of the King of Sages which gives heaven and release.This is the time to listen to the protective discourses. This is the time to listen to the protective discourses. This is the time to listen to the protective Dhamma discourses.

sādhu! sādhu!! sādhu!!!

# Caturārakkhā: Four-Fold Protective Contemplations

Buddhānussati mettā ca – Asubhaṁ maraṇassati  
Iti imā caturārakkhā – Bhikkhu bhāveyya sīlavā

A virtuous monk should practice / the four-fold protective contemplations; / namely, recollection on the Buddha, / thoughts on loving kindness / reflection on the impurities / and mindfullness of death.

# Buddhānussati: Recollection on the Buddha

1. Ananta vitthāra guṇaṁ – guṇato’nussaraṁ muniṁ  
Bhāveyya buddhimā bhikkhū – Buddhānussati’mādito

A wise monk meditates on / the Buddha’s infinite and pervasive virtues / as his first contemplation. He practices Buddhānussati.

2. Savāsane kilese so – Eko sabbe nighātiya  
Ahū susuddha santāno –Pūjāna’ñca sadāraho

The Buddha destroyed all defilements by himself / He had an extremely pure mind / being worthy of offerings / from the whole world.

3. Sabba kāla gate dhamme – Sabbe sammā sayaṁ muni

Sabbākārena bujjhitvā – Eko sabbaññutaṁ gato

The Buddha has rightly realized / everything in the world / relating to all times / through his great insight / and has attained Supreme Enlightenment, / entirely through his own efforts.

4. Vipassanādi vijjāhi – Sīlādi caraṇehi ca

Susamiddhehi sampanno – Gaganābhehi nāyako

The Leader, the Buddha / has various knowledges / such as Vipassana / as extensive as the sky / and he has perfect conduct / and pure virtue.

5. Sammā gato subhaṁ thānaṁ – amogha vacano ca so

Tividhassāpi lokassa – ñātā niravasesato

The Buddha has rightly gone / to the most blissful state. / His speech is very meaningful. He has understood the three worlds, / sensual, form and formless worlds, / in their entirety.

6. Anekehī guṇoghehi – sabbasattuttamo ahu

Anekehī upāyehi – nara damme damesi ca

The Buddha has become supreme / among all beings / by his manifold qualities. Using various strategies / he tamed gods and humans / who could be tamed.

7. Eko sabbassa lokassa – sabba atthānusāsako

Bhāggya issariyādinaṁ – guṇānaṁ paramo nidhī

The Buddha is the great Teacher / of all beings. / The unique instructor to the entire world, / he is a noble treasure of qualities / such as good fortune and prosperity.

8. Paññassa sabba dhammesu – karuṇā sabba jantusu

Attathānaṁ paratthānaṁ – sādhikā guṇa jeṭṭhikā

The Buddha had perfect wisdom. / His compassion extended to all beings. He acted for the benefit / of himself and others. / He is Supreme in all qualities!

9. Dayāya pārami citvā – paññāya’ttāna muddharī

Uddharī sabba dhamme ca – dayāya’ññeca uddharī

The Buddha crossed over suffering / by the highest wisdom gained through the perfections, / and great compassion by realizing the truth, / the Buddha helped others / to cross over suffering through his great compassion.

10. Dissamāno’pi tā’vassa – rūpakāyo acintiyo

Asādhāraṇa ñānaḍḍhe – dhamma kāye kathāvakā’ti.

The beauty of his physical body, / full of meritorious marks, / is unimaginable even when visible. How much more unimaginable / is his body of Dhamma with unique wisdom?

# Mettā: Loving-Kindness Meditation

1. Attūpamāya sabbesaṁ – sattānaṁ sukha kāmataṁ

Passitvā kamato mettaṁ – sabbasattesu bhāvaye

I desire happiness, / others also desire happiness. Having compared oneself with others, / one should practice loving kindness / towards all beings, / by realizing / that everyone desires happiness.

2. Sukhī bhaveyyaṁ niddukkho – ahaṁ niccaṁ ahaṁ viya

Hitā ca me sukhī hontu – majjhattā thaca verino

May I be free from sorrow / and always be happy! / May those who desire my welfare, / those who are indifferent towards me, / and those who hate me, / also be happy.

3. Imamhi gāmakkhettamhi – sattā hontu sukhī sadā

Tato para’ṁca rajjesu – cakkavāḷesu jantuno

May all beings living in this area / be well and happy / and those in other countries / in this universe / also be well and happy.

4. Samantā cakkavāḷesu – sattānaṁ tesu pāṇino

Sukkhino puggalā bhūtā – attabhāva gatā siyuṁ

May all beings living in the whole universe / be well and happy. May each individual who has been born / be well and happy. May various types of beings in the whole universe / always be well and happy.

5. Tathā itthi pumā ce’va – ariyā anariyāpi’ca

Devā narā apāyaṭṭhā – tathā dasa disāsu cā’ti

Likewise, women, men, / the noble and the ignoble, / gods, humans, those in planes of misery / and those living within the ten directions, / may all these beings be happy!

# Asubha:Meditation on Impurities of the Body

1. Aviññāṇā asubhanibhaṁ – Saviññāṇā asubhaṁ imaṁ

Kāyaṁ asubhato passaṁ – asubhaṁ bhāvaye yati

Seeing this body as impure / when it is dead, without consciousness, / and also impure / when alive with consciousness, / one should meditate / on its foulness.

2. Vaṇṇa sanṭhāna gaṇdhehi – āsayokāsato tathā

Paṭikkulāni kāye me – kuṇapāṇi dvisoḷasa

The thirty-two impurities / of one’s body / are disgusting in colour, and sign, / foul smell, position and space / where impure parts connect together.

3. Patitamhā’pi kuṇapā – jegucchaṁ kāya nissitaṁ

Ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṁ

The impurities within the body / are more disgusting / than those that fall from it, / since impurities that fall from body / may touch even pure things, / but inner impure parts / rest just on impurities.

4. Mīḷhe kimi’va kāyo’yaṁ – asucimhi samuṭṭhito

Anto asuci sampuṇṇo – puṇṇavacca kuṭī viya

Like a worm born in filth, / this body was also born in filth. Like a cesspit that is full, / this body is full of filth.

5. Asuci sandate niccaṁ – yathā medaka thālikā

Nānā kimi kulāvāso – pakka candanikā viya

Just as fat pours / from an over flowing pot, / likewise impure things / always flow from this body. / Like a cesspit full of filth, / this body is the home / to various kinds of worms.

6. Gaṇḍabhūto rogabhūto – vaṇabhūto samussayo

Atekicchoti jeguccho – pabhinna kuṇapūpamo’ti.

This body suffers from boils, / diseases, aches and pain / like a wound that is incurable. It is extremely repulsive. This impure body indeed / is subject to destruction.

# Maraṇsati: Mindfullness of death

1. Pavāta dīpa tulyāya – sāyu santatiyākkhayaṁ

Parūpamāya samphassaṁ – bhāvaye maraṇassatiṁ

Life passes towards its end / like the flame of a lamp / goes out by the wind. Seeing how others die / applying it to one’s own life, / one should develop mindfullness of death.

2. Mahāsampatti sampattā – yathā sattā matā idha

Tathā ahaṁ marissāmi – maraṇaṁ mama hessati

Just as beings that once enjoyed / great prosperity are now dead, / even so one day I too will die. Death will indeed come to me.

3. Uppattiyā saheveḍaṁ – maraṇaṁ āgataṁ sadā

Māraṇatthāya okāsaṁ – vadhako viya esati

Death has followed each and every birth. Therefore, like an executioner, / death always seeks an opportunity / to destroy my life.

4. Īsakaṁ anivattaṁ taṁ – satataṁ gamanussukaṁ

Jīvitaṁ udayā atthaṁ – suriyo viya dhāvati

Life, without stopping a moment, / ever keen on moving, / runs on towards death / like the sun that travels to set / without stopping after it rises.

5. Vijju bubbula ussāva – jalarāji parikkhayaṁ

Ghātako’va ripūtassa – sabbatthā’pi avāriyo

This life comes to an end / like a streak of lightning, / a bubble of water, / a dew drop on a leaf, / or a line drawn on water. Like an enemy, death chases after one constantly. Death can never be avoided by any means.

6. Suyasatthāma puññiddhi – buddhi vuddhe jinaddvyaṁ

Ghātesi maraṇaṁ khippaṁ – kā tu mādisake kathā

If death could come in an instant, / even to Supreme Buddhas, / private Buddhas, and arahants / endowed with great glory, prowess, merit, / supernormal powers and wisdom, / what could be said of me?

7. Paccayāna’ñca vekalyā – bāhirajjhattu paddavā

Marāmoraṁ nimesā’pi – maramāno anukkhaṇa’nti.

Due to the change of supporting factors, / constant injuries arising / internally and externally / the life heads towards death / changing every instant. / Death will come one / in the twinkling of an eye.

# Aṭṭha Mahā Saṁvegavatthu: Eight Sorrowful Stages of Life

1. Bhāvetvā caturā rakkhā – āvajjeyya anantaraṁ

Mahāsaṁvega vatthūni – aṭṭha aṭṭhita vīriyo

Having practiced this four-fold protective meditation / the monk who has put forth effort / should reflect on the eight-fold / sorrowful stages of life.

2. Jāti jarā vyādhi cutī apāyā – atīta appattaka vaṭṭa dukkhaṁ

Idāni ahāra gaveṭṭhi dukkhaṁ – Saṁvega vatthūni imāni aṭṭha.

The sufferings of birth, old age, / disease, death, and rebirth in planes of misery, / past cycle of births, future cycle of births / and suffering experienced in search of food / in the present life / these are the eight sorrowful stages of life.

3. Pāto ca sāyama’pi ceva imaṁ vidhiṁ yo

Āsevate satata matta hitābhilāsī

Pappoti soti’vipulaṁ hata pāri pantho

Seṭṭhaṁ sukhaṁ munivisiṭṭha mataṁ sukhena cā’ti.

The monk who desires his own welfare / and knowing these types of meditation, / practises this meditation regularly / in the morning and evening, / will destroy the dangers, / and happily attain / the supreme bliss of Nibbāna / that the Buddha extolled / as the highest bliss.

# Loving Kindness Meditation

1. May I be free from anger.

May I be free from ill will.

May I be free from jealousy.

May I be free from mental suffering.

May I be free from physical suffering.

May I live in peace. May I live happily.

2. May all beings in this monastery

... be free from anger. ... be free from ill will.

... be free from jealousy. ... be free from mental suffering.

... be free from physical suffering.

May they live in peace. May they live happily.

3 May all beings in this city

... be free from anger. ... be free from ill will.

... be free from jealousy. ... be free from mental suffering.

... be free from physical suffering.

May they live in peace. May they live happily.

4 May all beings in this province

... be free from anger ... be free from ill will.

... be free from jealousy. ... be free from mental suffering.

... be free from physical suffering.

May they live in peace. May they live happily.

5 May all beings in this country

... be free from anger. ... be free from ill will.

... be free from jealousy. ... be free from mental suffering.

.. be free from physical suffering.

May they live in peace. May they live happily.

6 May all beings in this world

... be free from anger. ... be free from ill will.

... be free from jealousy. ... be free from mental suffering.

... be free from physical suffering.

May they live in peace. May they live happily.

7 May all beings

... be free from anger. ... be free from ill will.

... be free from jealousy. ... be free from mental suffering.

... be free from physical suffering.

May they live in peace.

May they live happily.… live happily... live happily…

# Kammā Vācanā: Asking for Forgiveness

ldfhak jdpd Ñ;af;ak mudfoak uhd l:x

Kāyena vācā cittena, pamādena mayā kataṁ

wÉphx lufï Nkaf;a - N+ß m[a[ ;:d.;

Accayaṁ khama me bhante, Bhūripañña tathāgata

ldfhak jdpd Ñ;af;ak - mudfoak uhd l:x

Kāyena vācā cittena, pamādena mayā kataṁ

wÉphx lufï Oïu - ikaÈÜÀl wld,sl

Accayaṁ khama me dhamma, Sanditthika akālika.

ldfhak jdpd Ñ;af;ak - mudfoak uhd l:x

Kāyena vācā cittena, pamādena mayā kataṁ

wÉphx lufï ix> - mq[a[lafL;a;x wkq;a;r

Accayaṁ khama me saṅgha, puññakkettaṁ anuttara.

*Translation:*

If, due to negligence, I have done some wrong, by body,

speech, or mind, forgive me of that offense, O Bhante, perfect One of vast

wisdom.

If, due to negligence, I have done some wrong, by body,

speech, or mind, forgive me of that offense, O Dhamma, visible and

unaffected by time.

If, due to negligence, I have done some wrong, by body,

speech, or mind, forgive me of that offense, O Sangha, supreme field of

merit.

# Blessings chanted by the monks

wNsjdok iS,siai - ksÉpx joaOdmpdhsfkda

Abhivādana-sīlissa,–Niccaṁ vaddhāpacāyino;

p;a;dfrda Oïud jâVka;s - wdhqjKafKda iqLx n,x

Cattāro dhammā vaḍḍhanti,–Āyu vaṇṇo sukhaṁ balaṁ.

wdhqrdfrda.H iïm;a;s - i.a.iïm;a;s fïjp

Āyurā rogya sampatti–Sagga sampatti mevaca

wf:da ksíndK iïm;a;s - bñkd f;a iñÊ®;+

ato nibbāna sampatti–iminā te samijjhatu

*Translation:*

For the person who worships virtuous people And always reveres and serves the elders,Four things increase: long life, beauty, happiness, and power. May you have long life and be free from illness. May you have rebirth in heaven. May you one day attain Nibbāna!

# Asking Forgiveness and Sharing Merit with Bhantes

´ldi jkaodñ Nkaf;a

Okāsa vandāmi Bhante. (bow once)

uhd l:x mq[a[x idñkd wkqfudaÈ;ínx

Mayākataṁ puññaṁ, sāminā anumodi tabbaṁ.

Please, Bhante, kindly allow me to share with you the merit I have

collected.

(Bhantes: Sādhu, Sādhu, anumodāmi! Good, good, I rejoice!)

idñkd l:x mq[a[x uhsyx od;ínx

Saminā katam puññaṁ, mayhaṁ dātabbaṁ

Please Bhante, kindly share with me the merit you have collected.

(Bhantes: Sādhu, Sādhu, anumodetha! Good, good, I share!)

idÿæ idÿææ wkqfudaodñ

Sādhu, Sādhu anumodāmi!

Good, good, I appreciate!

´ldi oajdr;a;fhak l:x iínx wÉphx Lu: fï Nkaf;a

Okāsa! Dvārattena kataṁ sabbaṁ accayaṁ khamatha me Bhante

Forgive me, oh Bhante, of any offences I may have committed by body, speech, or mind.

(Bhantes: Kamāmi kamitabbaṁ. I forgive)

´ldi Ludñ Nkaf;a

Okāsa khamāmi Bhante! (bow)

I ask for forgiveness, oh Bhante!

ÿ;shïms ´ldi Ludñ Nkaf;a

Dutiyam’pi okāsa khamāmi Bhante!

For a second time, I ask forgiveness, oh Bhante!

;;shïms ´ldi Ludñ Nkaf;a

Tatiyam’pi okāsa khamāmi Bhante!

For a third time, I ask forgiveness, oh Bhante!