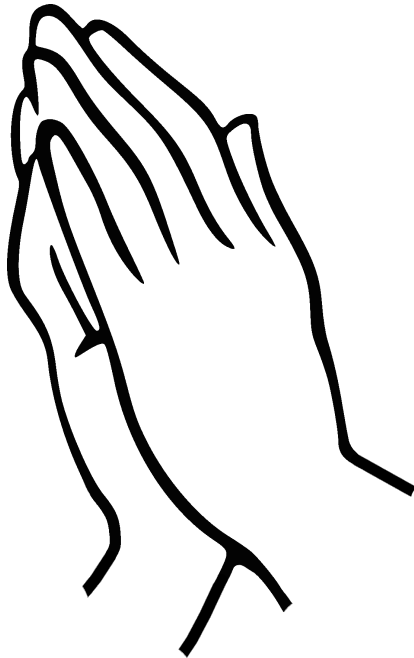


Buddha Vandana

Homage to the Buddha,
Dhamma & Sangha



Mahamevnawa Buddhist Monastery

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Welcome!

We hope that the explanations given throughout this book will make your experience with us more meaningful. If you have any questions, don't be afraid to ask.

The special language we use in our devotional service is called Pali. It is the ancient language that the Buddha's teachings are written in. By continuing to use this language along with a translation we are able to keep a direct connection with the Buddha while at the same time understanding the meaning. It also ensures that as modern languages change we can always go back to the original.

The best way to learn Pali pronunciation is by listening and chanting along. In brief, it's helpful to know that in "th" the "h" is always silent, and that "c" and "ch" are both pronounced with a hard "ch." One word we say throughout the service is "Sādhu!" It means "excellent." You will also hear "Namo Buddhaya," which means "Homage to the Buddha."

In the time of the Buddha as well as today, people bow, as we do, to show our respect and humility. We bow to show respect to the Buddha and to the Buddha's monastic followers. Even children are encouraged to bow to their own parents to show respect. As with all of the practices we do here, you are welcome to participate or observe in a way that feels comfortable to you.

Be sure to browse our lending library to find more books to learn the teachings of the Buddha.

If you have any questions, please speak to one of the monks or lay people. Everyone wants to help you feel at home here.

Salutation to the Buddha

Sādhu! Sādhu! Sādhu!

නමෝ තස්ස භගවතෝ අරහතෝ සම්මා
සම්බුද්ධස්ස!

Namo tassa bhagavato arahato
sammāsambuddhassa

නමෝ තස්ස භගවතෝ අරහතෝ සම්මා
සම්බුද්ධස්ස!

Namo tassa bhagavato arahato
sammāsambuddhassa

නමෝ තස්ස භගවතෝ අරහතෝ සම්මා
සම්බුද්ධස්ස!

Namo tassa bhagavato arahato
sammāsambuddhassa

Homage to the Blessed
One, the Worthy One,
the Supremely
Enlightened One!

Homage to the Blessed
One, the Worthy One,
the Supremely
Enlightened One!

Homage to the Blessed
One, the Worthy One,
the Supremely
Enlightened One!

Going for Refuge

බුද්ධං සරණං ගච්ඡාමි

Buddhaṃ saraṇaṃ gacchāmi

ධම්මං සරණං ගච්ඡාමි

Dhammaṃ saraṇaṃ gacchāmi

සංඝං සරණං ගච්ඡාමි

Saṅghaṃ saraṇaṃ gacchāmi

දුතියම්පි බුද්ධං සරණං ගච්ඡාමි

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

දුතියම්පි ධම්මං සරණං ගච්ඡාමි

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

දුතියම්පි සංඝං සරණං ගච්ඡාමි

Dutiyampi saṅghaṃ saraṇaṃ 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.

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.

තතියම්පි බුද්ධං සරණං ගච්ඡාමි
Tatiyampi buddhaṃ saraṇaṃ
gacchāmi

For the third time, I go for refuge
to the Supreme Buddha.

තතියම්පි සාදමං සරණං ගච්ඡාමි
Tatiyampi dhammaṃ saraṇaṃ
gacchāmi

For the third time, I go for refuge
to the Supreme Dhamma.

For the third time, I go for refuge
to the Supreme Saṅgha

තතියම්පි සංඝං සරණං ගච්ඡාමි
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

Pañcasīla : Observation of the Five Precepts

The Buddha asked us to keep five training rules for as long as we live. By following these precepts we can avoid many problems and build a firm foundation for developing our mind. If we do break a precept, we can make the determination to not do it again.

1 මම/ සතුන් මැරීමෙන් වැළකීම නම් වූ/ සිල් පදය සමාදන් වෙමි
mama/ satun merīmen velakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from killing beings.

2 මම/ සොරකම් කිරීමෙන් වැළකීම නම් වූ/ සිල් පදය සමාදන් වෙමි
mama/ sorakam kirīmen velakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from stealing.

3 මම/ වැරදි කාම සේවනයෙන් වැළකීම නම් වූ/ සිල් පදය සමාදන් වෙමි
mama/ veradi kāma sēvanayen velakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from sexual misconduct.

4 මම/ බොරු කීමෙන් වැළකීම නම් වූ/ සිල් පදය සමාදන් වෙමි
mama/ boru kīmen velakīma nam vū/ sil padaya samādan vemi.

I observe the precept of / abstaining from telling lies.

5 මම/මත් පැන් හා/මත් ද්‍රව්‍ය භාවිතයෙන් වැළකීම නම් වූ/සිල් පදය සමාදන් වෙමි

mama/ mat pen hā/ mat dravya bhāvitayen velakīma nam vū/ sil padaya samādan vemi.

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

උතුම් තිසරණ සහිත වූ/ මා සමාදන් වූ මේ සීලය/
 utum tisarāṇa sahita vū/ mā samādan vū mē sīlaya/
 With the refuge of the noble triple gem/ I observe these precepts
 මේ ජීවිතයේ යහපත පිණිසද/ පරලොව සුගතිය පිණිසද/
 mē jīvitayē yahapata piṇisada/ paralova sugatiya piṇisada/
 For happiness in this life / for rebirth in heaven
 සංසාර දුකින් නිදහස් වීම පිණිසද/ හේතු වේවා/ වාසනා වේවා!
 saṃsāra dukin nidahas vīma piṇisada/ hētu vēvā.../ vāsanā
 vēvā...!
 To escape from the sufferings of samsara / May it helps me / Be a blessing
 sādu! sādu!! sādu!!!

Teruwan Vandanāva

Buddhānussati: Contemplation on the Qualities of the Buddha

The Buddha had nine special qualities. Only the Lord Buddhas have all nine qualities. We often recite them when we offer items to the Buddha.

ඉති'පි සෝ භගවා අරහං/
 iti'pi so bhagavā araham
 සම්මා සම්බුද්ධෝ/
 sammā sambuddho
 විජ්ජාචරණසම්පන්නෝ/
 vijjācāraṇasampanno
 සුගතෝ ලෝකවිදු/
 sugatō lokavidū
 අනුත්තරෝ පුරිසදම්මසාරථී/
 anuttaro purisadammasārathī
 සත්ථා දේවමනුස්සානං
 satthā dēvamanussānam
 බුද්ධෝ භගවා'ති
 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.

Dhammānussati: Contemplation on the Qualities of the Dhamma

The Buddha's teaching, known as the Dhamma, has six special qualities which leads the disciple towards achieving the same liberation the Buddha achieved.

ස්වාක්ඛාතෝ භගවතා ධම්මෝ
svākkhāto bhagavatā dhammo

සන්දිට්ඨිකෝ අකාලිකෝ
sanditṭhiko akāliko

ඒතිපස්සිකෝ ඕපනයිකෝ
ehipassiko opanayiko

පච්චත්තං වේදිතබ්බෝ විඤ්ඤාහි'ති
paccattam veditabbo viññāhi'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.

Saṅghānussati: Contemplation on the Qualities of the Saṅgha

The bhikkhus who followed the Buddha's teaching with the goal of attaining enlightenment are known as the Saṅgha. There are eight types of person: ones who have achieved the four different levels of enlightenment and ones who are on the path towards achieving these four levels. The Buddha said that just as seeds planted in a fertile field will bring a great harvest, gifts given to Saṅgha will bring great results.

සුපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
supaṭiṭṭhāna bhagavato/ sāvakasaṅgho.

උජුපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
ujuṭṭhāna bhagavato/sāvakasaṅgho.

ඤායපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
ñāyapaṭiṭṭhāna bhagavato/
sāvakasaṅgho.

සාමීච්චිපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
sāmīcīpaṭiṭṭhāna bhagavato/
sāvakasaṅgho.

යදිදං චත්තාරි පුරිසයුගානි
yadidaṃ cattāri purisayugāni

අට්ඨපුරිසපුග්ගලා
aṭṭhapurisapuggalā

ඒස භගවතෝ සාවකසංඝෝ
esa bhagavato sāvakasaṅgho.

ආනුනෙය්‍යෝ ආනුනෙය්‍යෝ
āhuneyyo pāhuneyyo

දක්ඛිණෙය්‍යෝ අඤ්ජලිකරණීයෝ
dakkhiṇeyyo añjalikaraṇīyo

අනුත්තරං පුඤ්ඤකම්බෙන්තං ලෝකස්සා'ති
anuttaraṃ puññakkhettaṃ 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

Only one Buddha exists in the world at one time. After a Buddha's teachings disappear from the world, often eons pass by without another Buddha appearing in this world. From our Buddha, Sidhartha Gautama, we learn that there have only been seven Buddhas in the last 91 eons. (An eon is an uncountable number of years.) All Buddhas discover the very same Dhamma and teaches it to disciples who also realize that Dhamma.

1 විපස්සිස්ස නමත්ථු -
vipassissa namatthu -
චක්ඛුමන්තස්ස සිරීමතෝ
cakkhumantassa sirīmato
සිඛිස්ස'පි නමත්ථු -
sikhissa'pi namatthu –

සබ්බභුතානුකම්පිතෝ
sabbabhūtānukampino

2 වෙස්සභුස්ස නමත්ථු -
vessabhussa namatthu –
නහාතකස්ස තපස්සිතෝ
nahātakassa tapassino
නමත්ථු කකුසන්ධස්ස -
namatthu kakusandhassa -

මාරසේනාපමද්දිතෝ
mārasēnāpamaddino

3 කෝණාගමනස්ස නමත්ථු -
koṇāgamanassa namatthu -
බ්‍රාහ්මණස්ස වුසීමතෝ
brāhmaṇassa vusīmato
කස්සපස්ස නමත්ථු -
kassapassa namatthu –

විප්පමුත්තස්ස සබ්බධී
vipparamuttassa sabbadhī

1. Homage to Vipassi the Buddha possessed of the eye of wisdom and splendor. Homage to Sikhi the Buddha compassionate towards all beings.

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. 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 අංගීරසස්ස නමත්ථු -
aṅgīrasassa namatthu –
සකාපුත්තස්ස සිරීමතෝ
sakyaputtassa sirīmato
යෝ ඉමං ධම්මදේසේසී -
yo imaṃ dhammadēśēsī –
සබ්බදුක්ඛාපනුදනං
sabbadukkhāpanūdanam

5 යේ වාපි නිබ්බුතා ලෝකේ -
yē cāpi nibbutā lokē –
යථාභූතං විපස්සිසුං
yathābhūtaṃ vipassisum
තේ ජනා අපිසුණා -
tē janā apisuṇā -
මහන්තා විතසාරදා
mahantā vītasāradā

6 හිතං දේවමනුස්සානං -
hitam dēvamanussānam -
යං නමස්සන්ති ගෝතමං
yam namassanti gotamaṃ
විජ්ජාචරණසම්පන්නං -
vijjācaraṇasampannam -
මහන්තං විතසාරදං
mahantaṃ vītasāradam
විජ්ජාචරණසම්පන්නං -
vijjācaraṇasampannam -
බුද්ධං වන්දාම ගෝතමං ති
buddham vandāma gotamanti.

4. Homage to Angirasa the Buddha
Gotama son of the Sakyas full of
radiance who proclaimed the
Dhamma that dispels all suffering.

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. 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.

Siyalu Dhātūn Vahansēlā Ekavita Vandanā Kirīma

Paying Homage to All the Sacred Relics of the Supreme Buddha at the Same Time

1 සමන්ත බුද්ධකිච්චෝ සෝ - කුසිනාරාය නිබ්බූතෝ

Samatta buddhakicco so, kusinārāya nibbuto

ධාතුහේදමහේදංච - අධිට්ඨාය මහාදයෝ

Dhātubhedamabhedañca, adhiṭṭhāya mahādayo

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

2 උණ්ඨිසං චතුරෝදායා - අක්කකාද්චේච සත්තිමා

Uṇḥisaṃ caturodāṭhā, akkhakādveca sattimā

අසම්භින්තාව තා සබ්බා - සේසා හින්තාව ධාතුයෝ

Asambhinnāca tā sabbā, sesā bhinnāca dhātuyo

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.

හින්තමුල්ගප්පමාණා ච - හින්තතණ්ඩුලසන්නිහා

3. Bhinnamuggappamāṇā ca, bhinnataṇḍulasannibhā

මහන්තා මජ්ඣිමා චේච - බුද්දිකා සාසප්පමා

Mahantā majjhimā ceva, khuddikā sāsapūpamā

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.

4 මහන්තා සුවණ්ණවණ්ණාව - මජ්ඣිමා මුත්තිකප්පහා

Mahantā suvaṇṇavaṇṇāca, majjhimā muttikappabhā

බුද්දිකා කුන්දවණ්ණාව - සබ්බා වන්දාමී ධාතුයෝ

Khuddikā kundavaṇṇāca, sabbā vandāmi dhātuyo

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.

5 මහන්තා පඤ්ච නාළි ච - මජ්ඣිමා පඤ්ච නාළිච

Mahantā pañca nālī ca, majjhimā pañca nālica

ඡ නාළි බුද්දිකා චේච - සබ්බා චන්දාමි ධාතුයෝ

Cha nālī khuddikā ceva, sabbā vandāmi dhātuyo

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.

6 අට්ඨදෝණං චක්ඛුමතෝ සරීරේ - සත්ත දෝණං ජම්බුදීපේ මහෙන්ති

Aṭṭhadōṇaṃ cakkhumato sarīre, satta doṇaṃ jambudīpe mahenti,

ඒකං ච දෝණං පුරිසචරුත්තමස්ස - රාමගාමේ නාගරාජා මහෙන්ති

Ekaṃ ca doṇaṃ purisavaruttamassa, rāmagāme nāgarājā mahenti

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

සුඛිනෝ චත අරහන්තෝ - තණ්හා තේසං න විජ්ජති

Sukhino Vata Arahanto – Tanhā tesaṃ na vijjati

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

අස්මිමානෝ සමුච්ඡන්තෝ - මෝහජාලං පදාලිතං

Asmimāno Samuccinno – Mohajālan Padālitam

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

අනේජං තේ අනුප්පත්තා - චිත්තං තේසං අනාවිලං

Anejan te anuppattā – Cittam tesaṃ anāwilam

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

ලෝකේ අනුපලිත්තා තේ - බ්‍රහ්මභූතා අනාසවා

Loke Anupalittā te – Brahmabūtā Anāsawā

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

පඤ්චකන්ධන්ධේ පරිඤ්ඤාය - සත්තසද්ධම්මගෝචරා

Panchakkande pariññāya – Satta Saddhamma Gocarā

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

පාසංසියා සප්පුරිසා - පුත්තා බුද්ධස්ස ඕරසා

Pāsansiya Sappurisa – Puttā Buddassa Ōrasa

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

සත්තරතනසම්පන්නා - තීසු සික්ඛාසු සික්ඛිතා

Sattaratana sampannā – Tīsu Sikkāsu Sikkitā

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

අනුවච්චරන්ති මහාවීරා - පහීනභයහේරවා

Anuvaranti Mahāvīrā – PahīnaBhayabheravā

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

දසහංගේහි සම්පන්නා - මහානාගා සමාහිතා

Dasahangehi Sampannā – Mahānāgā Samāhitā

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

ඒතේ බෝ සෙට්ඨා ලෝකස්මිං - තණ්හා තේසං න විජ්ජති

Ete kho settā lokasmin – tanhā tesan na vijjati

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

අසේඛඤාණං උප්පන්නං - අන්තිමෝයං සමුස්සයෝ

Asekhañānam Uppannam – antimoyam samussayo

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

යෝ සාරෝ බ්‍රහ්මචරියස්ස - තස්මිං අපරපච්චයා

Yo sāro brahmacariyassa – tasmin aparapacchayā

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

විධාසු න විකම්පන්ති - විජ්ජමුත්තා පුනඛිභවා

Vidāsu na vikampanti – vippamuttā punabbavā

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

දන්තභුමිං අනුජ්ජන්තා - තේ ලෝකේ විජ්ජාවිනෝ

Dantabhumin anuppattā – te loke vijjitāvino

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

උද්ධං තිරියං අපාවිනං - නන්දී තේසං න විජ්ජති

Uddan tīriyan apāchīnam – nandī tesan na vijjati

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

නදන්ති තේ සීහනාදං - බුද්ධා ලෝකේ අනුත්තරා’ති

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

වන්දාමි චේතියං සබ්බං
vandāmi cētiyaṃ sabbam
සබ්බයානේසු පතිට්ඨිතං
sabbathānēsu patiṭṭhitaṃ
සාරීරික ධාතු මහා බෝධිං
sārīrika dhātu mahā bōdhiṃ
බුද්ධරූපං සකලං සදා
buddharūpaṃ sakalam 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.

යස්ස මූලේ නිසින්තෝ ව
Yassa mūle nisinnova
සබ්බාරි විජයං අකා
Sabbāri vijayaṃ akā,
පත්තෝ සබ්බංඤ්ඤානං සත්ථා
Patto sabbaññūtaṃ Satthā
වන්දේ තං බෝධි පාදපං
Vande taṃ Bodhi pādapaṃ.

I show my reverence / to this Bodhi
tree / seated under which / the
Teacher attained full
Enlightenment / by overcoming all
defilements.

ඉමේ ඒතේ මහා බෝධි
Ime ete Mahā-Bodhi
ලෝකනාථේන පූජිතා
Loka-nāthena pūjitā,
අහම්පි තේ නමස්සාමි
Aham-pi te namassāmi
බෝධිරාජා නමත්ථු තේ
Bodhi-Rājā namatthu 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: Offering for the Supreme Buddha.

One way we show our gratitude to our teacher the Buddha is by making offerings. Of course the Buddha is no longer alive and does not actually receive these gifts. By remembering his special qualities as we make the offerings we develop a stronger sense of who he is and what he was able to do. As our faith in the enlightenment of the Buddha grows, these actions become more meaningful.

In Vimanavatthu 4.9, we learn, "If people offer something to the Supreme Buddha when he is alive or after he has passed away, as long as they have the same confident mind on both occasions, the results will be the same. Beings are reborn in heaven because of their confident minds."

My great teacher / Gautama Buddha / the most worthy one /
eradicating passion / hatred and delusion.

My great teacher / Gautama Buddha / Developed wholesome
deeds / Eradicating 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

So hi bhagavā / jānaṃ jānāti / passaṃ passati /

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

cakkhubhūto ñāṇabhūto / Dhammabhūto

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

/brahmabhūto / vattā pavattā / atthassa ninnetā /

Extremely Superior / profounder & expounder / directs to noble life

amatassa dātā / dhammassāmī tathāgato ti

Giver of nibbana / Lord of Dhamma / Tathāgata.

Yāvatā, bhikkhave, sattā / apadā vā dipadāvā /

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

catuppadā vā bahuppadā vā / rūpino vā arūpino vā /

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

saññino vā asaññino / nevasaññināsaññino vā, /

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

tathāgato tesam aggamakkhāyati /

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

amhakan bhagawa / araham sammāsambuddho. /

Our Blessed One / Enlightened Samma Sambuddha

Ye, buddhe pasannā / agge te pasannā

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

Agge kho pana pasannānam / aggo vipāko hoti.

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

Tam amhakan Buddham Bhagawantan / lokanatan /

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

thatagatan / araham samma sambuddhan /

To the great Thatagtha / Enlightened Samma Sambuddha /

abhipujayami / anussarami / sirasa namami /

We make great offerings / Recall with respect / Worship with great
respect

saranam 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

Sadhu Sadhu Sadhu!!

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.

සමන්තා චක්ක වාලේසු/ අත්‍රා ගච්ඡන්තු දේවතා

Samantā cakkavālesu / Atrāgacchantu devatā

සද්ධම්මං මුනී රාජස්ස/ සුණන්තු සග්ග මොක්ඛදං

Saddhammaṃ munirājassa / Sunantu saggamokkhadaṃ

පරිත්තස්සවණ කාලෝ/ අයං හදන්තා

Parittas savanakālo / ayaṃ bhadantā

පරිත්තස්සවණ කාලෝ/ අයං හදන්තා

Parittas savanakālo / ayaṃ bhadantā

පරිත්තධම්මස්සවණ කාලෝ/ අයං හදන්තා

Paritta dhammassavanaakālo ayaṃ 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.

sādu! sādu!! sādu!!!

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

The Buddha taught that we benefit from recognizing our faults and abandoning them. With this stanza we ask for forgiveness from the noble Triple Gem for our shortcomings. Although the Triple Gem cannot actually forgive us, developing a wish to overcome our shortcomings can lead to our happiness and wellbeing.

කායේන වාවා චිත්තේන පමාදේන මයා කථං

Kāyena vācā cittena, pamādena mayā kataṃ

අච්චයං කමමේ භන්තේ - භූරි පඤ්ඤා තථාගත

Accayaṃ khama me bhante, Bhūripañña tathāgata

කායේන වාවා චිත්තේන - පමාදේන මයා කථං

Kāyena vācā cittena, pamādena mayā kataṃ

අච්චයං කමමේ ධම්ම - සන්දිට්ඨික අකාලික

Accayaṃ khama me dhamma, Sanditthika akālika.

කායේන වාවා චිත්තේන - පමාදේන මයා කථං

Kāyena vācā cittena, pamādena mayā kataṃ

අච්චයං කමමේ සංඝ - පුඤ්ඤාක්ඛේතං අනුත්තර

Accayaṃ khama me saṅgha, puññakkettaṃ 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

අභිවාදන සීලිස්ස - නිච්චං වද්ධාපවාසිනෝ

Abhivādana-sīlissa, — Niccaṃ vaḍḍhāpacāyino;

වත්තාරෝ ධම්මා වඩිඪන්ති - ආයුචණ්ණෝ සුඛං බලං

Cattāro dhammā vaḍḍhanti, — Āyu vaṇṇo sukhaṃ balaṃ.

ආයුරාරෝගා සම්පත්ති - සග්ගසම්පත්ති මේචච

Āyurā rogya sampatti — Sagga sampatti mevaca

අපෝ නිබ්බාණ සම්පත්ති - ඉමිනා තේ සමිජ්ඣතු

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 for Forgiveness and Sharing Merit with Bhantes

At the end of the devotional service we ask forgiveness from and share merit with senior monks. We will do the same thing after the Dhamma talk.

ඕකාස වන්දාමි භන්තේ

Okāsa vandāmi Bhante. (bow once)

මයා කථං පුඤ්ඤං සාමිනා අනුමෝදිතබ්බං

Mayākataṃ puññaṃ, sāminā anumodi tabbaṃ.

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

(Bhantes: Sādhu, Sādhu, anumodāmi!)

Good, good, I rejoice!

සාමිනා කථං පුඤ්ඤං මයිනං දාතබ්බං

Saminā katam puññaṃ, mayhaṃ dātabbāṃ

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

(Bhantes: Sādhu, Sādhu, anumodetha!)

Good, good, I share!

සාදු! සාදු!! අනුමෝදාමි

Sādhu, Sādhu anumodāmi!

Good, good, I appreciate!

ඕකාස ද්වාරත්තයේන කථං සබ්බං අච්චයං ඛමථ මේ භන්තේ

Okāsa! Dvārattayēna katarā sabbaṃ accayaṃ khamatha me Bhante

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

(Bhantes: Kamāmi kamitabbāṃ)

I forgive

ඕකාස ඛමාමි භන්තේ

Okāsa khamāmi Bhante! (bow)

I ask for forgiveness, oh Bhante!

ද්වතියමපි ඕකාස ඛමාමි භන්තේ

Dutiyam’pi okāsa khamāmi Bhante!

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

තතියමපි ඕකාස ඛමාමි භන්තේ

Tatiyam’pi okāsa khamāmi Bhante!

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

Glossary

Bhante/swaminwahansa: a respectful way of addressing a monk

Bhikkhu: monk. Female version: bhikkhuni

deva: can refer to all heavenly beings in general or specifically the lower class of heavenly beings, the other being brahmas. (Not to be confused with brahmins, the priestly caste in India.)

kamma: (Sanskrit: karma) intentional actions we do that have good or bad results based on the type of action.

lay people: followers of the Buddha who live ordinary lives while practicing the teachings, as opposed to ordained monks and nuns.

Mahamevnawa: (maha MAY oo NA wa) "Garden of the Great Cloud." This is the name of the most ancient monastery in Sri Lanka and also the name of our organization. In tropical countries clouds are often the only relief from the burning sun.

Merit: all kinds of good actions that lead to good results.

Namo Buddhaya: Homage to the Buddha.

Pali: the ancient language of the Buddha's teachings.

Saddha: (Sanskrit: shraddha) faith, confidence.

Sadhu: excellent, very good.

Samsara: the cycle of death and rebirth that only comes to an end with full enlightenment.

Sutta: (Sanskrit: sutra) the scriptures taught by the Buddha and his enlightened disciples who lived when he did.

Theravada: "Teaching of the Elders." the oldest tradition of Buddhism, common in Sri Lanka, Thailand, Burma, and Laos.