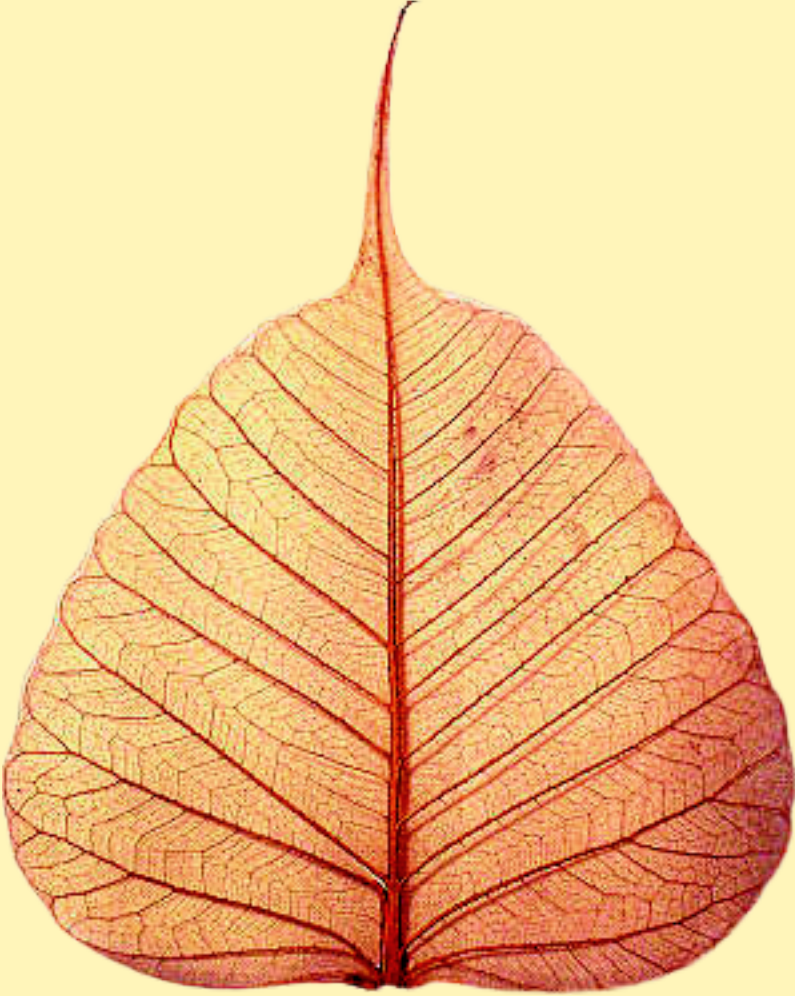


PALI - SINHALA - ENGLISH

VANDANA BOOK

LET US WORSHIP WHILE UNDERSTANDING THE MEANING



ENGLISH DHAMMA CENTRE
OF MAHAMEVNAWA

Vandana Book

Homage to the Buddha, Dhamma & Sangha



In Pali, Sinhala, and English

English Dhamma Centre of Mahamevnawa



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Salutation to the Buddha

Sādhu! Sādhu! Sādhu!

නමෝ තස්ස භගවතෝ අරහතෝ සම්මා
සම්බුද්ධස්ස!

**Namo tassa bhagavato arahato
sammāsambuddhassa × 3**

Homage to the Blessed
One, the Worthy One,
the Supremely
Enlightened One! × 3

Going for Refuge

බුද්ධං සරණං ගච්ඡාමි

Buddhaṃ saraṇaṃ gacchāmi

ධම්මං සරණං ගච්ඡාමි

Dhammaṃ saraṇaṃ gacchāmi

සංඝං සරණං ගච්ඡාමි

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.

දුතියමිපි බුද්ධං සරණං ගච්ඡාමි

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

දුතියමිපි ධම්මං සරණං ගච්ඡාමි

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

දුතියමිපි සංඝං සරණං ගච්ඡාමි

Dutiyampi saṅghaṃ saraṇaṃ 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.

තතියමිපි බුද්ධං සරණං ගච්ඡාමි

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

තතියමිපි ධම්මං සරණං ගච්ඡාමි

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

තතියමිපි සංඝං සරණං ගච්ඡාමි

Tatiyampi saṅghaṃ saraṇaṃ 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. මම/ සතුන් මැරීමෙන් වැළකීම නම් වූ/ සිල් පදය සමාදන් වෙමි.

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

I observe the precept of / abstaining from telling lies.

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

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.

උතුම් තිසරණ සහිත වූ/ මා සමාදන් වූ මේ සීලය/

utum tisarana 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 saṃsara / May it help me / and be a blessing

Sādhu! Sādhu!! Sādhu!!!

Aṭṭha Sīla: Observation of the Eight Precepts

1. පාණාතිපාතා වේරමණී සික්ඛාපදං සමාදියාමි.

Pānātipātā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from killing beings.

2. අදින්නාදානා වේරමණී සික්ඛාපදං සමාදියාමි.

Adinnādānā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from stealing.

3. අබ්බන්මවරියා වේරමණී සික්ඛාපදං සමාදියාමි.

Abrahma cariyā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from incelibacy.

4. මුසාවාදා වේරමණී සික්ඛාපදං සමාදියාමි.

Musāvādā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from telling lies.

5. සුරාමේරය මජ්ජපමාදට්ඨානා වේරමණී සික්ඛාපදං සමාදියාමි.

Surā meraya-majja-pamā-datthānā veramaṇī sikkhā padaṃ samādiyāmi.

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

6. විකාල ඛෝජනා වේරමණී සික්ඛාපදං සමාදියාමි.

Vikāla bhojanā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from eating at improper times.

7. නච්ච භීත වාදිත විසුකදස්සනා මාලා ගන්ධවිලේපන ධාරණ මණ්ඩන විභූසනට්ඨානා වේරමණී සික්ඛාපදං සමාදියාමි වේරමණී සික්ඛාපදං සමාදියාමි.

Nacca gīta vādita visūka dassanā mālā gandha vilepana dhāraṇa maṇḍana vibhūsanatthānā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from dancing, singing, music, shows,
/ wearing garlands and beautifying with cosmetics.

8. උච්චාසයන මහාසයනා වේරමණී සික්ඛාපදං සමාදියාමි.

Uccā sayana mahā sayanā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from using / luxurious and comfortable,
seats and beds.

උතුම් තිසරණ සහිත වූ/ මා සමාදන් වූ මේ සීලය/

utum tisarana 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!

samsāra dukin nidahas vīma piṇisada/ hētu vēvā.../ vāsanā vēvā...!

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

Sādhu! Sādhu!! Sādhu!!!

Dasa Sīla: Observation of the Ten Precepts

1. පාණාතිපාතා වේරමණී සික්ඛාපදං සමාදියාමි.

Pānātipātā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from killing beings.

2. අදින්නදානා වේරමණී සික්ඛාපදං සමාදියාමි.

Adinnādānā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from stealing.

3. අබ්බන්තචරියා වේරමණී සික්ඛාපදං සමාදියාමි.

Abrahma cariyā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from incelibacy.

4. මුසාවාදා වේරමණී සික්ඛාපදං සමාදියාමි.

Musāvādā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from telling lies.

5. සුරාමේරය මජ්ජපමාදට්ඨානා වේරමණී සික්ඛාපදං සමාදියාමි.

Surāmeraya majjapamā datthānā veramaṇī sikkhā padaṃ samādiyāmi.

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

6. විකාල ධෝජනා වේරමණී සික්ඛාපදං සමාදියාමි.

Vikāla bhōjanā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from eating at improper times.

7. නච්ච ගීත වාදිත විසුකදස්සනා වේරමණී සික්ඛාපදං සමාදියාමි.

Nacca gīta vādita visūkadassanā veramaṇī sikkhāpadaṃ samādiyāmi

I observe the precept of / abstaining from dancing, singing, music and shows.

8. මාලා ගන්ධවිලේපන ධාරණ මණ්ඩන විභූසනට්ඨානා වේරමණී සික්ඛාපදං සමාදියාමි වේරමණී සික්ඛාපදං සමාදියාමි.

Malā gandha vilepana dhāraṇa maṇḍana vibhūsanatthānā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from wearing garlands and beautifying with cosmetics.

9. උච්චාසයන මහාසයනා වේරමණී සික්ඛාපදං සමාදියාමි.

Uccā sayana mahā sayanā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from using / luxurious and comfortable, seats and beds.

10. ජාතරූප රජන පටිග්ගහණා වේරමණී සික්ඛාපදං සමාදියාමි.

Jātarūpa rajata patiggahaṇā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from accepting gold, silver, and money.

උතුම් තිසරණ සහිත වූ/ මා සමාදන් වූ මේ සීලය/

utum tisarana 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 saṃsara / May it help me / and be a blessing.

Sādhu! Sādhu!! Sādhu!!!

Ajivatthamaka Sīla: Observation of

1. පාණාතිපාතා වේරමණී සික්ඛාපදං සමාදියාමි.

Pānātipātā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from killing beings.

2. අදින්නාදානා වේරමණී සික්ඛාපදං සමාදියාමි.

Adinnādānā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from stealing.

3. අබ්බන්ධවරියා වේරමණී සික්ඛාපදං සමාදියාමි.

Abrahma cariyā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from incelibacy.

4. මුසාවාදා වේරමණී සික්ඛාපදං සමාදියාමි.

Musāvādā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from telling lies.

5. පිසුනාවාචා වේරමණී සික්ඛාපදං සමාදියාමි.

Pisunāvācā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from backbiting.

6. චරුසාවාවා වේරමණී සික්ඛාපදං සමාදියාමි.

Pharusāvācā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from using harsh or abusive speech.

7. සමිච්ඡ්චලාපා වේරමණී සික්ඛාපදං සමාදියාමි.

Samhappalāpā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from useless or meaningless conversation.

8. මිච්ඡාජිවා වේරමණී සික්ඛාපදං සමාදියාමි.

Micchājīvā veramaṇī sikkhā padaṃ samādiyāmi.

I observe the precept of / abstaining from wrong means of livelihood.

උතුමි තිසරණ සහිත වූ/ මා සමාදන් වූ මේ සීලය/

utum tisarana 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 saṃsara / May it help me / and be a blessing.

Sādhu! Sādhu!! Sādhu!!!

Theruwān Vandanāva

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

ස්වාක්ඛාතෝ භගවතා ධම්මෝ
svākkhāto bhagavatā dhammo
සන්දිට්ඨිකෝ අකාලිකෝ
sandiṭṭhiko akāliko
චිත්තස්සිකෝ ඕපනයිකෝ
ehipassiko opanayiko
පච්චත්තං වේදිතඛිබ්බෝ විඤ්ඤති'ති
paccattam vēditabbo viññūhi'ti.

Such indeed is the Blessed One, Arahant, Worthy One, Supremely Enlightened, endowed with knowledge and virtue, follower of the Noble Path, knower of all worlds, the peerless trainer of persons, teacher of gods and humans, the Enlightened Teacher, the Blessed One.

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.

සුපටිපන්නෝ හගවතෝ/ සාවකසංඝෝ
supaṭipanno bhagavato/ sāvakaṅgho.

උජුපටිපන්නෝ හගවතෝ/ සාවකසංඝෝ
ujupaṭipanno bhagavato/sāvakaṅgho.

ඤායපටිපන්නෝ හගවතෝ/ සාවකසංඝෝ
**ñāyapaṭipanno bhagavato/
sāvakaṅgho.**

සාමීච්චිපටිපන්නෝ හගවතෝ/ සාවකසංඝෝ
**sāmīcīpaṭipanno bhagavato/
sāvakaṅgho.**

යදිදං චත්තාරි පුරිසයුගානි
yadidaṃ cattāri purisayugāni

අට්ඨපුරිසපුග්ගලා
aṭṭhapurisapuggalā

ඒස හගවතෝ සාවකසංඝෝ
esa bhagavato sāvakaṅgho.

ආහුනෙයෙස් පාහුනෙයෙස්
āhuneyyo pāhuneyyo

දක්ඛිණෙයෙස් අඤ්ජලිකරණියෝ
dakkhiṇeyyo añjalikaraṇīyo

අනුත්තරං පුඤ්ඤක්ඛෙත්තං 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 Vandana: Homage to the 7 Buddhas

1. විපස්සීය හමත්ථු -
vipassissa namatthu -

චක්ඛුමන්තස්ස සිරිමතෝ
cakkhumantassa sirīmato

සිඛිස්ස 'පි හමත්ථු -
sikhissa'pi namatthu -

සබ්බභූතානුකම්පිනෝ
sabbabhūtānukampino

2. වෙස්සභුස්ස හමත්ථු -
vessabhusa namatthu -

නහාතකස්ස තපස්සිනෝ
nahātakassa tapassino

හමත්ථු කකුසන්ධස්ස -
namatthu kakusandhassa -

මාරසේනාපමද්දිනෝ
mārasenāpamaddino

3. කෝණාගමනස්ස හමත්ථු -
koṇāgamanassa namatthu -

ඛාන්මණස්ස වුසිමතෝ
brāhmaṇassa vusīmato

කස්සපස්ස හමත්ථු -
kassapassa namatthu -

විප්පමුත්තස්ස සබ්බධී
vipparamuttassa sabbadhī

1. Homage to Vipassi the Buddha,
possessed of the Eye of Dhamma and
Glory.

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 Māra.

3. Homage to Koṇāgamana
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 –

සක්‍යපුත්තස්ස සිරිමතෝ
sakyaputtassa sirīmato

යෝ ඉමං ධම්මමද්දේසේසී -
yo imaṃ dhammadesesī –

සබ්බදුක්ඛපනුදනං
sabbadukkhāpanūdanam

5. යේ චාපි නිබ්බූතා ලෝකේ -
ye cāpi nibbutā loke –

යථාභූතං විපස්සිසුං
yathābhūtaṃ vipassisuṃ

තේ ජනා අපිසුණා -
te janā apisuṇā -

මහන්තා වීතසාරදා
mahantā vītasāradā

6. හිතං දේවමනුස්සානං -
hitaṃ devamanussānaṃ -

යං නමස්සන්ති ගෝතමං
yaṃ namassanti gotamaṃ

විජීජාරාඤ්ඤාසම්පන්නං -
vijjācaraṇasampannaṃ -

මහන්තං වීතසාරදං
mahantaṃ vītasāradam

විජීජාරාඤ්ඤාසම්පන්නං
vijjācaraṇasampannaṃ -

බුද්ධං චන්ද්‍රම ගෝතමං 'ති
buddham vandāma gotamaṃ'ti.

4. Homage to Aṅgīrasa, the Buddha Gotama, son of the Sākya, full of radiance who proclaimed the Dhamma that dispels all suffering.

5. These Supreme Buddhas attained the Bliss of Nibbāna and realized through insight things as they really are. They never speak divisively to anyone. They are mighty men who are free from fear.

6. Gotama the Buddha, dear to gods and humans; is endowed with knowledge and virtue, mighty and fearless. We pay homage to our Great Teacher, the 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 ධෝධි මූලමිහි - නිසින්හෝ 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 පුඛ්ඛේනිවාසං - මජ්ඣිමේ දුඛ්ඛවක්ඛුකං

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.

පච්ඡමේ සඛ්ඛසංඛාරේ - 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

Chattimsāya koṭi – satahassa 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.

බුද්ධිභූමි නිට්ඨංගෝ - සෝ මහාවජිරඤාණාසා
බෝධනෙයෙස් සුබෝධෙන්වා - 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 and 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 සුපුජිතෝ - පඤ්ඤාය පාරමිං ගතෝ
ගම්හිරපඤ්ඤෝ මේධාවී - මග්ගාමග්ගස්ස කෝච්ඤෝ
තං චිතරාගං සුසමාහිතින්ද්‍රියං - චන්ද්‍රාමි පරිනිබ්බුත සාරිපුත්තං

Yo dhammasenāpatī supūjito – paññāya pāramiṃ gato
Gambhīrapañño medhāvī – maggāmaggassa kovido

Taṃ vītarāgaṃ susamāhitindriyaṃ – vandāmi parinibbuta sārīputtaṃ

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 මහානුතාවෝ ජලහිඤ්ඤෝ - ඉද්ධියා පාරමිං ගතෝ
සෝ චිකුඛිනාසු කුසලෝ - චසීභූතෝ මහිද්ධියා
තං චිතරාගං සුසමාහිතින්ද්‍රියං - චන්ද්‍රාමි පරිනිබ්බුත මොග්ගල්ලානං

Yo mahānubhāvo chaḷabhiñño – iddhiyā pāramiṃ gato
So vikubbanāsu kusalo – vasībhūto mahiddhiyā

Taṃ vītarāgaṃ susamāhitindriyaṃ – vandāmi parinibbuta moggallānaṃ

The Chief Arahant who had the six great knowledges, reached the peak of
psychic 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 ධුතගුණෝ මුනී
උපසන්තෝ උපරතෝ - පන්තසේනාසනෝ විදු
තං වීතරාගං සුසමාහිතින්ද්‍රියං - චන්දාමි පරිනිබ්බුත මහා කස්සපං

Yo dāyādo buddhaseṭṭhassa – viṣiṭṭho dhutaḡuṇe muni

Upasanto uparato – pantasenāsano vidū

**Taṃ vītarāḡaṃ susamāhitindriyaṃ – vandāmi parinibbuta mahā
kassapaṃ**

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 ගතිධීරීමතෝ
සුගතස්ස කෝසාරක්ඛකෝ - පුජනීයෝ බහුස්සුතෝ
තං වීතරාගං සුසමාහිතින්ද්‍රියං - චන්දාමි පරිනිබ්බුතානන්දන්ථේරං

Yo cittkaṭṭhī dhammadharo – satimato ḡatidhitīmato

Sugatassa kosārakkhako – pūjanīyo bahussuto

Taṃ vītarāḡaṃ susamāhitindriyaṃ – vandāmi parinibbutānandattheraṃ

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 - වීතනණ්ණෝ සුසංචුතෝ
තං කාරුණිකං සුසමාහිතින්ද්‍රියං - චන්දාමි පරිනිබ්බුතංගුලිමාලං

Yo ca pubbe pamajjitvā – Aṅgulimāloti vissuto

Appamādaṃ samādāya – vītataṇho susaṃvuto

Taṃ kāruṇikaṃ susamāhitindriyaṃ – vandāmi parinibbutaṅgulimālaṃ

Who was formerly negligent, famous as Aṅgulimāla, in the Buddha Sasana heedful, eradicated all defilements and attained Arahantship, escaped from craving, possessing 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 කලාණමිත්තෝ - මහාඤ්ඤාණී ජනත්‍රපෝ

සෝ ලංකාදීපමාගමිම - පෝතඨී බුද්ධසාසනං

තං වීතරාගං ලංකාදීපප්පසාදකං - චන්ද්‍රමි පරිභිබ්බුත මහාමහින්දං

Yo satthukappo kalyāṇamitto – mahāñāṇi jinatrajo

So laṅkāḍīpamāgama – jotayī buddhasāsanam

Taṃ vītarāgam laṅkāḍīpappasādakam

vandāmi parinibbuta mahā mahindam

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.

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

Siyalu Dhātūn Vahansēlā Ekavita Vandana Kirīma

1. සමත්ත බුද්ධකිව්වෝ සෝ - කුසිනාරාය හිබ්බුතෝ

ධාතුසේදමසේදංචි - අධිට්ඨාය මහාදයෝ

Samatta buddhakicco so, kusināyā nibbuto

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 චතුරෝදාධා - අක්කකාද්දේවි ච සත්තිමා
අසම්භින්නාව තා සබ්බා - සේසා භින්නාව ධාතුයෝ

**Uṇḥisaṃ caturodāṭṭhā, akkhakādvēca sattimā
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.

3. භින්නමුග්ගප්පමාණා ච - භින්නතණ්ඩුලසන්නිතා
මහන්නා මජ්ඣිමා වේච - ධුද්දිකා සාසප්පමා

**Bhinnamuggappamāṇā ca, bhinnataṇḍulasannibhā
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. මහන්නා සුවණ්ණවණ්ණාව - මජ්ඣිමා මුත්තිකප්පතා
ධුද්දිකා කුන්දවණ්ණාව - සබ්බා චන්ද්‍රාමි ධාතුයෝ

**Mahantā suvaṇṇavaṇṇāca, majjhimā muttikappabhā
Khuddikā kundavaṇṇāca, sabbā vandāmi dhātuyo**

The bigger pieces were of gold color. The middle size pieces were of the color of pearls. The smaller size pieces were of the color of jasmine. I worship all of the Blessed One's relics with respect.

5. මහන්නා පඤ්ච නාලී ච - මජ්ඣිමා පඤ්ච නාලී ච
ඡ නාලී ධුද්දිකා වේච - සබ්බා චන්ද්‍රාමි ධාතුයෝ

**Mahantā pañca nālī ca, majjhimā pañca nālī ca
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
ඒකං ච දෝණං පූරිසවරුත්තමස්ස - රාමගාමේ නාගරාජා මහෙන්ති
Aṭṭhadonaṃ cakkhumato sarīre, satta doṇaṃ jambudīpe mahenti,
Ekaṃ ca doraṃ 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 විජීජති
Sukhino vata arahanto – Taṇhā tesam na vijjati

Happy indeed are the Arahants! - No craving can be found in Them.

අස්මිමානෝ සමුච්ඡින්නෝ - මෝහජාලං පදාලිතං
Asmimāno samuccinno – Mohajālaṃ padālitaṃ

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

අනේජං තේ අනුප්පත්තා - චිත්තං තේසං අනාවිලං
Anejaṃ te anuppattā – Cittaṃ tesam anāwilaṃ

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

ලෝකේ අනුපලිත්තා තේ - බ්‍රහ්මභූතා අනාසවා
Loke anupalittā te – Brahmabūtā anāsavā

They are unsullied in the world - The Holy Ones, without taints.

පඤ්චක්ඛන්ධේ පරිඤ්ඤාය - සත්තසද්ධම්මගෝචරා
Panchakkande pariññāya – Sattasaddhammagocarā

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

පාසංසිඨා සප්පුරිසා - පුත්තා බුද්ධස්ස මිරසා
Pasaṅsiya sappurisā – Puttā buddassa orasā

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

සත්තරතනසම්පන්නා - තිස්ස සික්ඛාසු සික්ඛිතා

Sattaratanasampannā – Tīsu sikkāsu sikkitā

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

අනුවච්චරන්ති මහාවීරා - පහිනනයභේරවා

Anuvicaranti mahāvīrā – Pahīnabhayabheravā

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

දසහංගේහි සම්පන්නා - මහානාගා සමාහිතා

Dasahaṅgehi sampannā – Mahānāgā samāhitā

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

ඒතේ ඛෝ සෙට්ඨා ලෝකස්මිං - තණ්හා තේසං හ විජීජති

Ete kho settā lokasmim – Taṇhā tesam na vijjati

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

අසේධකොණං උප්පන්නං - අන්තිමෝයං සමුස්සයෝ

Asekhaṅṅaṇam uppannaṁ – Antimoyaṁ samussayo

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

යෝ සාරෝ බ්‍රහ්මචරියස්ස - තස්මිං අපරපච්චියා

Yo sāro brahmacariyassa – Tasmim aparapacchayā

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

විධාසු හ විකම්පන්ති - විජීපමුත්තා පුනඛිභවා

Vidāsu na vikampanti – Vipparamuttā punabbavā

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

දන්තභූමිං අනුප්පන්නා - තේ ලෝකේ විජිතාවිනෝ

Dantabhūmim anuppattā – Te loke vijitāvino

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

උද්ධං තිරියං අපාවිනං - නන්දී තේසං හ විජීජති

Uddam tiriyaṁ apāchīnaṁ – Nandī tesam na vijjati

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

නදන්ති තේ සීහනාදං - ඔද්දිංඛා ලෝකේ අනුත්තරා'ති

Nadanti te sīhanādaṃ – Buddhā loke anuttarā'ti

They boldly sound Their lion's roar: - 'The Buddhas are Supreme in the world.'

Worshipping the Ruwanweli Maha Seya

සයිංසු යසිමිං සුගතස්ස ධාතු - නිමිමාය රංසුජ්ජල ඔද්දිධරජපං

සුවණ්ණමාලිති පතීත නාමං - චන්ද්‍රමහං ථූපවරං මහග්ගං

**Sayimsu yasmim sugatassa dhatu - Nimmāya raṃsujjala Buddha rūpaṃ
Suvanṇamāliti patita nāmaṃ - Vandāmahaṃ thupavaraṃ mahagghaṃ**

With hands together on my forehead I venerate with much love and respect the Great Stupa Swarnamali, which enshrines one-eighth of the Buddha's sacred bodily relics, forming the figure of the Buddha lying in repose and emanating rays of sixfold color. My homage to the Great Stupa

Swarnamali (Ruwanweli Maha Seya)!

Worshipping the Sacred Seruvawila Mangala Maha Seya

ලංකාවධු පියපති සිරිකාකචණ්ණ - තිස්සච්චගයේන මුණිරාජ ළලාට ධාතුං
ගඬිහේනිධාපිය සුනිමිමිත වාරරජපං - චන්ද්‍රම මංගලමහං ථූලධූප රාජං

Laṃkāvadhū piyapati sirikākavaṇṇa

tissavhayēna muṇirāja ḷalāṭa dhātuṃ

gabbhēnidhāpiya sunimmita cārurūpaṃ

vandāmi maṅgalamahaṃ thulathūpa rājaṃ

King of Sri Lanka, Kavantissa who enshrined the Buddha's frontal forehead relic in a golden Buddha statue, beautifully completed and placed inside the stupa. I venerate that sacred Mangala Maha Stupa.

සේරනාම සරාසන්තේ සාරථීසරධානගං

චන්ද්‍රේ කාරිත තිස්සේන ළලාට ධාතු චේතියං

Sērunāma sarāsannē sārathīsaraṭhānagaṃ

vandē kārita tissēna ḷalāṭa dhātu cētiyaṃ

I worship the great stupa built by King Kavantissa near the pond Seru, in a beautiful land where the forehead relic is enshrined.

Worshipping the Great Angulimāla Stupa

සිරිමතෝ ලෝකනාථස්ස - ධාතුජීපලිත මුද්ධනී
ජනපුත්තංගුලිමාලස්ස - ධාතුගඛිභේ පතිට්ඨිතං
තං තේජමානං දුද්දල්ලමානං - චන්ද්‍රාමහං අංගුලිමාල ධූපං.

Sirīmatō lōkanāthassa - Dhātujjalita muddhanī

Jinaputtaṅgulimālassa - Dhātugabbhē patiṭṭhitam

Taṃ tējamānaṃ daddallamānaṃ - Vandāmahaṃ aṅgulimāla thūpaṃ.

Atop the stupa resides the relics of the marvelous Sage, leader of all worlds. Enshrined within the dome are the relics of the Great Angulimala Maha Thera. Symbolic of the qualities of the Buddha and Arahants, sparkling and dazzling majestically stands the Angulimala Stupa.

Sadhu! Sadhu! We venerate the Great Stupa.

Cetiya Vandana: Homage to Stupas and Bodhi Tree

චන්ද්‍රමි චේතියං සඛ්ඛං

Vandāmi cetiyaṃ sabbaṃ

සඛ්ඛධානේසුපතිට්ඨිතං

Sabbathānesupatiṭṭhitam

සාරීරික ධාතු මහා ඛෝධිං

Sārīrika dhātu mahā bōdhiṃ

බුද්ධිරූපං සකලං සදා

Buddha rūpaṃ sakalaṃ 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 මුලේ නිසින්තෝ ච

Yassa mūle nisinno va

සඛ්ඛාරි විජයං අකා

Sabbāri vijayaṃ akā,

පත්තෝ සඛ්ඛිංඤ්ජනං සත්ථා

Patto sabbaññutaṃ Satthā

චන්ද්‍රේ තං ඛෝධි 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 බෝධී

Ime ete mahā-bodhi

ලෝකනාථේන පූජිතා

Loka-nāthēna pūjītā,

අහම්පි තේ නමස්සාමි

Aham-pi te namassāmi

බෝධිරාජා නමත්ථු තේ

Bodhi-rājā nam'atthu te!

I too honour / 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

මාගේ ස්වාමි වූ/ බුදුරජාණන් වහන්සේ/ සියලු රාග ද්වේෂ මෝහ/ දුරු කල
සේක

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

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

වීතරාගී වූ සේක/ වීතදෝෂී වූ සේක/ වීතමෝහී වූ සේක

Vītarāgī vū sēka/ vītaḍōshī vū sēka/ vītamōhī vū sēka

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

සියලු අකුසල ධර්මයන්/ ප්‍රනාණය කළ සේක/ සියලු කුසල ධර්මයන්/ උපදවා
ගත් සේක/

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

Eradicated all defilements / cultivated all wholesome qualities,

සිත කය වචනය/ පිරිසිදු කළ සේක

Sita kaya vacanaya/ pirisidu kaḷa sēka

Purified the body, speech and mind.

බුදුරජාණන් වහන්සේ/ දසබල ඤාණයන්ගෙන්/ සමන්විත වූ සේක

Budurajāṇan vahansē/ dasabala ñāṇayangen/ samanvita vū sēka

Supreme Buddha / possessed the tenfold knowledge

විශාරද ඤාණයන්ගෙන්/ සමන්විත වූ සේක

Vīshārada ñāṇayangen/ samanvita vū sēka

Accomplished in knowledge,

මහා කරුණා සමාපත්ති ඤාණයෙන්/ සමන්විත වූ සේක

Mahā karuṇā samāpatti ñāṇayen/ samanvita vū sēka

Possessed the knowledge of great compassion,

අනන්ත බුද්ධ ඤාණයන්ගෙන්/ සමන්විත වූ සේක

Ananta buddha ñāṇayangen/ samanvita vū sēka

Possessed the knowledge of boundless enlightenment.

බුදුරජාණන් වහන්සේ/ ගුරු උපදේශ නැතිවම

Budurajāṇan vahansē/ guru upadēśha netivama

The Supreme Buddha / without the guidance of a teacher,

සියලු දුක් නිවාලන/ අමා මහ නිවන/ සාක්ෂාත් කළ සේක

Siyalū duk nivālana/ amā maha nivana/ sākshāt kaḷa sēka

Achieved the great Nibbana, that eliminates all sufferings.

බුදුරජාණන් වහන්සේ/ අනන්ත සිල් අති සේක/ අනන්ත සමාධි අති සේක

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

Supreme Buddha / Possessed boundless virtue /boundless concentration,

අනන්ත ප්‍රඥා අති සේක/ අනන්ත විමුක්ති අති සේක/ අනන්ත විමුක්ති

ඤාණදර්ශන අති සේක

Ananta prañā eti sēka/ ananta vimukti eti sēka/ ananta vimukti

ñāṇadarśhana eti sēka.

Boundless wisdom / liberation / knowledge and vision of liberation.

මෙසේ අනන්ත ගුණ අති/ බුදුරජාණන් වහන්සේ උදෙසා/ අප විසින් පිළියෙළ

කරන ලද

Mesē ananta guṇa eti/ budurajāṇan vahansē udesā/ apa visin piḷiyeḷa

karana lada

To the great Buddha / endowed with these boundless good qualities

මේ දැල්වෙන පහන් ආලෝකය/ පූජා කරමි පූජා වේවා

Mē delvena pahan ālōkaya/ pūjā karami pūjā vēvā

I offer this bright light

මේ පැතිරෙන සුවඳ දුම්/ පූජා කරමි පූජා වේවා

Mē petirena suvaṅda dum/ pūjā karami pūjā vēvā

I offer these sweet fragrances

මේ සුපිපුණු සුවඳ මල්/ සුභ කරම් සුභ වේවා

Mē supipuṇu suvaṇḍa mal/ pūjā karami pūjā vēvā

I offer these fragrant flowers

මේ පිවිතුරු සිසිල් පැන්/ සුභ කරම් සුභ වේවා

Mē pivituru sisil pan/ pūjā karami pūjā vēvā

I offer this pure cool water

මේ සුමධුර ගිලන්පස/ සුභ කරම් සුභ වේවා

Mē sumadhura gilānpasa/ pūjā karami pūjā vēvā

I offer these sweet drinks

මේ සියලුම සුභවෝ/ බුදුරජාණන් වහන්සේ උදෙසා/ සාදර ගෞරවයෙන්

Mē siyalūma pūjāvō/ budurajāṇan vahansē udesā/ sādara gauravayen

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

හද පිරි ශ්‍රද්ධාවෙන්/ සුභ කරම් සුභ වෙත්වා/ සුභ කරම් සුභ වෙත්වා/
සුභ කරම් සුභ ම වෙත්වා!

**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 / Gautama Buddha / realized the noble Dhamma / without anyone’s help. / Sadhu Sadhu!

සෝභි භගවා / ජානං ජානාති / පස්සං පස්සති

Sohi bhagavā / jānaṃ jānāti / passaraṃ passati

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

වක්ඛුභුතෝ / ඤාණභුතෝ / ධම්මභුතෝ

Cakkhubhūto ñāṇabhūto / Dhammabhūto

Endowed with great vision / great knowledge / endowed with Dhamma

බ්‍රහ්මභුතෝ / චත්තා පචත්තා / අත්ථස්ස නින්තේතා

Brahmabhūto / vattā pavattā / atthassa ninnetā

Extremely Superior / Is the expounder / shows a 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 dipadā vā

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

චතුප්පදා වා බහුප්පදා වා / රූපිණෝ වා අරූපිණෝ වා

Catuppadā vā bahuppadā vā / rūpino vā arūpino vā

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

සඤ්ඤිණෝ වා අසඤ්ඤිණෝ වා / නේවසඤ්ඤානාසඤ්ඤිණෝ වා

Saññino vā asaññino vā / nevasannināsannino vā,

Whether percipient or non-percipient / or neither percipient nor non-percipient

තථාගතෝ තේසං අග්ගමක්ඛායති

Tathāgato tesam aggamakkhāyati

The Tathāgata, the Arahant, the Perfectly Enlightened One is said to be the foremost among them

අමිතාකං භගවා / අරහං සම්මාසම්බුද්ධෝ

Amhakaṃ bhagava / araham 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 තෝති

Agge kho pana pasannānaṃ / aggo vipāko hoti.

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

තං අමිතාකං බුද්ධිං භගවන්තං / ලෝකනාථං

Taṃ amhakaṃ Buddhaṃ Bhagavantaṃ / lokanathaṃ

That most Worthy One / the Blessed One / the refuge to the whole world

තථාගතං / අරහන්තං සම්මාසම්බුද්ධිං

Tathāgataṃ / arahantaṃ samma sambuddhaṃ

To the great Tathāgatha / Enlightened Samma Sambuddha

අභිපුජයාමි / අනුස්සරාමි / සිරසා නමාමි

Abhipūjyāmi / anussarāmi / sirasa namāmi

We make great offerings / recall with respect / worship with great respect

සරණං ගච්චාමි

Saraṇaṃ gacchāmi

Go for refuge wholeheartedly

Sadhu Sadhu! / My homage to Gautama 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 Gautama Buddha / be offered to Gautama Buddha.

Buddha Puja in Pali

ඝනසාරජ්ජ දිත්තේන - දීපේන තමධංසිනා
තිලෝක දීපං සම්බුද්ධං - පුජයාමි තමෝනුදං

Ghanasārappa dittena – Dīpena tamadhamśinā
Tiloka dīpam sambuddham – 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
සුගන්ධිනාහං ගන්ධේන - පුජයාමි තථාගතං

Sugandhikāya vadaṇaṃ – 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 - චීතං කුසුම සන්තතිං
පුජයාමි මුනින්දස්ස - සිරිපාද 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 like a lotus, of the Lord of sages, I revere.

පුජේමි බුද්ධං කුසුමේනනේන - පුඤ්ඤේන මේතේන ලහාමි මොක්ඛං
පුජ්චං මිලායාති යථා ඉධං මේ - කායෝ තථා යාති විනාසභාවං

Pūjemi Buddhāṃ kusumenanena – Puññena metena labhāmi mokkham
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
පානීයමේතං භගවා - පතිගණ්හාතු මුත්තම

Sugandhaṃ sītalaṃ kappāṃ – Pasanna madhuraṃ subhaṃ
Paṇīyameṭaṃ bhagavā – Patigaṇhātu muttama

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

අධිවාසේ තු නෝ හන්තේ - ශිලානපච්චයං ඉමං
අනුකම්පං උපාදාය - පතිගණ්හාතු මුත්තම!

**Adivāse tu no bhante – gilānapaccayaṃ imaṃ
anukampaṃ upādāya – paṭiggaṇhātu muttama!**

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

අධිවාසේ තු නෝ හන්තේ - සබ්බං සද්ධාය පුජිතං
අනුකම්පං උපාදාය - පතිගණ්හාතු මුත්තම!

**Adivāse tu no bhante – sabbaṃ saddāya pūjitaṃ
anukampaṃ 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.

සමන්තා චක්කවාලේසු / අත්තාගච්ඡන්තු දේවතා

Samantā cakkavālesu / Atrāgacchantu devatā

සද්ධම්මං මුඛි රාජස්ස / සුණන්තු සග්ග මොක්ඛදායං

Saddhammaṃ munirājassa / Sunantu saggamokkhadam

පරිත්තස්සවණ කාලෝ / අයං හදන්තා

Parittassavaṇa kālo / ayaṃ bhadantā

පරිත්තස්සවණ කාලෝ / අයං හදන්තා

Parittassavaṇa kālo / ayaṃ bhadantā

පරිත්තධම්මස්සවණ කාලෝ / අයං හදන්තා

Parittadhammassavaṇa kālo / 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.

sādhu! sādhu!! sādhu!!!

Mahā Maṅgala Sutta: Discourse on Blessings

Evam me sutam. Ekam samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

Thus have I heard: / On one occasion, / the Blessed One was living in Sāvatti / at Jetavana / at Anāthapiṇḍika's monastery. Now when the night was far advanced, / a certain deity, / whose surpassing radiance / illuminated the whole of Jetavana, / approached the Blessed One, / respectfully saluted Him / and stood to one side. Standing thus, he addressed the Blessed One in verse:

1. Bahū devā manussā ca – Maṅgalāni acintayum Ākaṅkhamānā sotthānam – Brūhi maṅgalamuttamam

Many deities and humans / longing for happiness / have pondered on the questions of blessings. Pray, tell me / what are the highest blessings?

2. Asevanā ca bālānam – Paṇḍitānañ ca sevanā Pūjā ca pujaṇiyānam – Etam maṅgalamuttamam

Not to associate with the foolish / but to associate with the wise / and to honor those worthy of honor / these are the highest blessings.

3. Patirūpadesavāso ca – Pubbe ca katapuññatā Attasammāpaṇḍhi ca – Etam maṅgalamuttamam

To reside in a suitable locality / to have performed meritorious actions in the past, / and to set oneself in the right direction / these are the highest blessings.

4. Bāhusaccaṅca sippaṅca – Vinayo ca susikkhito Subhāsītā ca yā vācā – Etam maṅgalamuttamam

Vast learning, skill in handicraft, / well-grounded in discipline / and pleasant speech / these are the highest blessings.

5. Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgaho

Anākulā ca kammantā – Etaṃ maṅgalamuttamaṃ

To support one's father and mother, / to cherish one's wife and children, / and to be engaged in peaceful occupations / these are the highest blessings.

6. Dānañca dhammacariyā ca – Nātakānañ ca saṅgaho

Anavajjāni kammāni – Etaṃ maṅgalamuttamaṃ

Generosity, righteous conduct, / giving assistance to relatives, / and doing blameless deeds / these are the highest blessings.

7. Ārati virati pāpā – Majjapānā ca saññamo

Appamādo ca dhammesu – Etaṃ maṅgalamuttamaṃ

To cease and abstain from evil, / to abstain from intoxicating drinks, / and to be diligent in practicing the Dhamma / these are the highest blessings.

8. Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā

Kālena dhammasavanaṃ – Etaṃ maṅgalamuttamaṃ

Paying reverence to those who are worthy of reverence, / humility, contentment, gratitude, / and the timely hearing of the Dhamma / these are the highest blessings.

9. Khantī ca sovaccasatā – Samaṇānañca dassanaṃ

Kālena dhammasākacchā – Etaṃ maṅgalamuttamaṃ

Patience, obedience, meeting monks / and timely discussions on the Dhamma / these are the highest blessings.

10. Tapo ca brahmacariyañca – Ariyasaccānadassanaṃ

Nibbāṇasacchikiriyā ca – Etaṃ maṅgalamuttamaṃ

Self-control, chastity, / understanding the Noble Truths, / and the realization of Nibbāna / these are the highest blessings.

11. Phuṭṭhassa lokadhammehi – Cittam yassa na kampati

Asokam virajam khemam – Etam maṅgalamuttamam

The mind that is not touched by the ups and downs of life; / the mind that is free from sorrow, / stainless and secure / these are the highest blessings.

12. Etādisāni katvāna – Sabbatthama-parājita

Sabbattha sotthim gacchanti tam – Tesam maṅgalamuttaman'ti.

Those who have achieved these blessings / are victorious everywhere, / and they succeed in all their goals. For them, these are the highest blessings.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Ratana Suttam: The Jewel Discourse

1. Yānidha bhūtāni samāgatāni

Bhummāni vā yā niva antaḷikkhe

Sabbeva bhūtā sumanā bhavantu

Athopi sakkacca sunantu bhāsitaṃ

Whatever beings are assembled here, / whether on the earth or in the sky, / may all these beings have happy minds. / Listen closely to my words.

2. Tasmā hi bhūtā nisāmetha sabbe

Mettaṃ karotha mānusiya pajāya

Divā ca ratto ca haranti ye balim

Tasmā hi ne rakkhatha appamattā

Pay attention all you beings. Show kindness to those humans / who, by day and by night, / offer much merit to you. Therefore, guard them diligently.

3. Yam kiñci vittaṃ idha vā huram vā

Saggesu vā yam ratanam paṇitaṃ

Na no samam atthi Tathāgatena

Idampi Buddhē ratanam paṇitaṃ

Etena saccena suvatthi hotu

Whatever treasure in this world / or in other worlds; / or whatever precious jewel is in the heavens, / none is equal to the Buddha. In the Buddha is this precious jewel. By this truth may there be well-being!

4. Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yadajjhagā Sakyamunī samāhito

Na tena Dhammena samatthi kiñci

Idampi Dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

The calm Sakyan Sage found the undefiled / dispassionate, deathless, Nibbāna; / there is nothing equal to that state. In the Dhamma is this precious jewel. By this truth may there be well-being!

5. Yaṃ Buddhaseṭṭho parivaṇṇayī sucim

Samādimānantarikaññamāhu

Samādhinā tena samo na vijjati

Idampi Dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

That purity praised by the Buddha / called concentration with immediate result; / that concentration has no equal. In the Dhamma is this precious jewel. By this truth may there be well-being!

6. Ye puggalā aṭṭha sataṃ pasatthā

Cattāri etāni yugāni honti

Te dakkhiṇeyyā Sugatassa sāvakā

Etesu dinnāni mahapphalāni

Idampi Saṅghe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

The Eight Persons praised by the wise, / these Four Pairs are the gift-worthy disciples / of the Well-Gone One. Gifts given to them yield abundant fruit. In the Saṅgha is this precious jewel. By this truth may there be well-being!

7. Ye suppayuttā manasā dalhena

Nikkāmino Gotama sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutiṃ bhuñjamānā

Idampi Saṅghe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

Those who are well trained, / freed from all defilements, / and with minds firm in Gotama Buddha's training, / upon attaining Nibbāna, / they plunge into the Deathless, / freely enjoying the liberation they have gained. In the Saṅgha is this precious jewel. By this truth may there be well-being!

8. Yathindhakhīlo paṭhaviṃ sito siyā

Catubbhi vātebhi asampakampiyo

Tathūpamaṃ sappurisaṃ vadāmi

Yo ariyasaccāni avecca passati

Idampi Saṅghe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

As a stone post firmly grounded in the earth, / cannot be shaken by the four winds, / so is the superior person, I say, / who clearly sees the Noble Truths. In the Saṅgha is this precious jewel. By this truth may there be well-being!

9. Ye ariyasaccāni vibhāvayanti

Gambhīrapaññena sudesitāni

Kiñcāpi te honti bhusappamattā

Na te bhavaṃ aṭṭhamaṃ ādiyanti

Idam'pi Saṅghe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

Those who comprehend the Noble Truths, / well taught by the Buddha of deep wisdom, / no matter how negligent, / would not take an eighth existence. In the Saṅgha is this precious jewel. By this truth may there be well-being!

10. Sahāva'ssa dassana sampadāya

**Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañ ca
Sīlabbataṃvā'pi yadatthi kiñci
Catūhapāyehi ca vippamutto,
Cha cābhiṭhānāni abhabbo kātum
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

For one who has attained to right view, / three fetters are at once abandoned: / self-centred view, doubt and clinging to wrong practices. Freed from the four planes of misery, / he is incapable of committing / the six major wrong-doings that lead to hell. In the Saṅgha is this precious jewel. By this truth may there be well-being!

11. Kiñcā'pi so kammaṃ karoti pāpakaṃ

**Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭha padassa vuttā
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Though he might do some evil deed / by body, speech or mind, / he cannot hide it; / such is impossible / for one who has seen the Dhamma.

In the Saṅgha is this precious jewel. By this truth may there be well-being!

12. Vanappagumbe yathā phussitagge

**Gimhānamāse paṭhamasmim̐ gimhe
Tathūpamaṃ Dhamma varam̐ adesayi
Nibbāṇagāmiṃ paramaṃ hitāya
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Like woodland groves in blossom / in the first heat of summer, / is the sublime Dhamma taught by the Buddha / leading to Nibbāna, / and giving the highest happiness. In the Buddha is this precious jewel. By this truth may there be well-being!

**13. Varo varaññū varado varāharo
Anuttaro Dhamma varaṃ adesayi
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

The excellent Supreme Buddha, / the knower of Supreme Nibbāna, / the giver of Supreme Nibbāna, / the bringer of Supreme Nibbāna, / taught the excellent Dhamma. In the Buddha is this precious jewel. By this truth may there be well-being!

**14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
virattacittā āyatike bhavasmim
Te khīṇabijā avirūhicchandā
Nibbanti dhīrā yathāyaṃ padīpo
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu**

The Liberated Ones' old kamma is destroyed / with no new arising, / their minds not drawn to future birth. Their old seeds destroyed with no more growing. The Arahants fade out / just as this lamp has done. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**15. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussa pūjitaṃ
Buddhaṃ namassāma suvatthi hotu**

Whatever beings are assembled here, / whether on the earth or in the sky, / we respectfully worship the Buddha, / honored by gods and humans. May there be well-being!

16. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṃ devamanussa pūjitaṃ

Dhammaṃ namassāma suvatthi hotu

Whatever beings are assembled here, / whether on the earth or in the sky,
/ we respectfully worship the Dhamma, / honored by gods and humans.
May there be well-being!

17. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṃ devamanussa pūjitaṃ

Saṅghaṃ namassāma suvatthi hotu

Whatever beings are assembled here, / whether on the earth or in the sky,
/ we respectfully worship the Saṅgha, / honored by gods and humans. May
there be well-being!

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Karaṇīya Metta Sutta: Discourse on Loving Kindness

1. Karaṇīyam-atthakusalena

Yaṃ taṃ santaṃ padaṃ abhisamecca

Sakko ujū ca sūjū ca

Suvaco cassa mudu anatiṃānī

One skilled in good / wishing to attain that state of peace / Nibbāna /
should act thus: / he should be clever / upright, exceedingly upright, /
obedient, gentle and humble.

2. Santussako ca subharo ca

Appakicco ca sallahukavutti

Santindriyo ca nipako ca

Appagabbho kulesu ananu-giddho

He should be content, / easy to support, / with few duties, / living lightly, /
controlled in senses, discerning, / courteous and unattached to families.

3. Na ca khuddham samā-care kiñci

Yena viññū pare upava-deyyum

Sukhino vā khemino hontu

Sabbe sattā bhavantu sukhittā

One should not do any slight wrong / which the wise might censure.
May all beings be happy and secure! May all beings have happy minds!

4. Ye keci pāṇa-bhūtattī

Tasā vā thāvarā vā anavasesā

Dīghā vā ye mahantā vā

Majjhimā rassa-kāṇuka-thūlā

Whatever living beings there may be / without exception: timid or fearless;
/ long or large, medium, short, / subtle or gross

5. Diṭṭhā vā yeva addiṭṭhā

Ye ca dūre vasanti avidūre

Bhūtā vā sam-bhavesī vā

Sabbe sattā bhavantu sukhittā

Visible or invisible, / living near or far, / born or coming to birth, / may all
beings have happy minds!

6. Na paro param nikubbetha

Nātim-aññetha katthaci nam kanci

Byārosanā paṭighasaññā

Nāññam-aññassa dukkhamiccheyya

Let no one deceive another, / nor despise anyone anywhere.
Neither from anger nor ill will / should anyone wish harm to another.

7. Mātā yathā niyaṃ puttam

Āyusā eka-puttam-anurakkhe

Evam'pi sabba-bhūtesu

Mānasam bhāvaye apari-māṇam

As a mother would risk her own life / to protect her only child, / even so towards all living beings, / one should cultivate boundless loving-kindness.

8. Mettaṃ ca sabba lokasmim

Mānasaṃ bhāvaye अपरि-मāṇaṃ

Uddhaṃ adho ca tiriyaṅca

Asambādhaṃ averaṃ asapattaṃ

One should cultivate for all the world / a heart of boundless loving-kindness, / above, below, and all around, / unobstructed, without hatred or resentment.

9. Tiṭṭhaṃ caraṃ nisinno vā

Sayāno vā yāvata'ssa vigata-middho

Etaṃ satim adhiṭṭheyya

Brahma-etaṃ vihāraṃ idhamāhu

Whether standing, walking or sitting, / lying down or whenever awake, / one should develop this mindfulness. This is called “divinely dwelling here.”

10. Diṭṭhiṃ ca anupa-gamma sīlavā

Dassanena sampanno

Kāmesu vineyya gedhaṃ

Na hi jātu gabbha-seyyaṃ punare tī'ti.

Not falling into wrong views, / but virtuous and possessing right view, / removing desire for sensual pleasures, / one comes never again to birth in the womb.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Mahā Kassapatthera Bojjhaṅga Suttaṃ:

Discourse on Enlightenment Factors Preached to Arahant Kassapa

Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati veḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Mahākassapo Pippaliguhāyaṃ viharati ābādhiko dukkhito bāḷhagilāno.

Thus have I heard: / On one occasion / the Blessed One was living in the city of Rājagaha, / at the Bamboo Grove, in the Squirrels' Feeding Ground. At that time the Venerable Mahā Kassapa / who was living in the Pippali Cave, / was afflicted with a disease, / was suffering physically, and was gravely ill.

Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā Mahākassapo tenupasaṅkami. Upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etadavoca.

Then, the Blessed One arising from His meditation in the evening, / visited the Venerable Mahā Kassapa / and sat down on the seat made ready for Him. Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

Kacci te Kassapa khamanīyam? Kacci yāpanīyam? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānam paññāyati no abhikkamo? 'ti.

Well Kassapa, how is it with you? Are you bearing up, / are you enduring your bodily suffering? Do your pains decrease or increase? Are there signs of your pains decreasing and not increasing?

Na me Bhante khamanīyam. Na yāpanīyam. Bālhā me dukkhā vedanā abhikkamanti no paṭikkamanti. Abhikkamosānam paññāyati no paṭikkamo'ti.

No, Bhante, I am not bearing up, / I am not enduring, and the pains are very great. There is a sign not of pains decreasing but increasing.

Satti'me Kassapa bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṃvattan'ti. Katame satta?

These seven factors of enlightenment, Kassapa, / are well expounded, cultivated and fully developed by me. They lead to special knowledge, / to realization of the Noble Truths, and to Nibbāna. What are the seven?

Sati sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.

Mindfulness, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Dhammavicaya sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Investigation of the Dhamma, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Viriya sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Effort, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Pīti sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Rapture, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Passaddhi sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Calm, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Samādhi sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Concentration, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Upekkhā sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Equanimity, the factor of enlightenment, Kassapa, / is well expounded, cultivated, and fully developed by me. It leads to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Ime kho kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattanti'ti.

These seven factors of enlightenment, Kassapa, / are well expounded, cultivated, and fully developed by me. They lead to special knowledge, / to realization of the Noble Truths, and to Nibbāna.

Taggha Bhagava, bojjhaṅgā. Taggha Sugata, bojjhaṅgā'ti.

Most surely, oh Blessed One, / they are the factors of enlightenment. Most surely, oh Sublime One, / they are the factors of enlightenment.

Idama'voca Bhagavā. Attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi. Uṭṭhāhicā'yasmā Mahākassapo tamhā ābādā.

Tathā pahīnocā'yasmato Mahākassapassa so ābādho ahoṣī'ti.

The Blessed One taught this discourse. And the Venerable Mahā Kassapa, / glad at heart, rejoiced in the Blessed One's explanation. Thereupon the Venerable Mahā Kassapa recovered from that disease, / and that disease of the Venerable Mahā Kassapa / disappeared instantly.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Āṅgulimāla Paritta

Parittaṃ yaṃ bhaṇantassa—nisinnaṭṭhāna dhovanaṃ

Udaka'mpi vināseti—sabbameva parissayaṃ

Sotthinā gabbha vuṭṭhānaṃ—yañ ca sādheti taṃ khaṇe

Therassaṅgulimālassa—lokanāthena bhāsitaṃ

Kappaṭṭhāyima mahātejaṃ—parittaṃ taṃ bhaṇāmahe

Even the water that is used to wash / the seat which Arahant Āṅgulimāla sat on / and recited this paritta, / that water can end all sufferings. If a pregnant mother suffers from any pain, / she will be well and be strong enough / to stand instantly. Now we shall recite that very powerful paritta / taught by the Buddha, / to Arahant Āṅgulimāla / which will hold its power for an aeon.

Yato’haṃ bhagini, ariyāya jātiya jāto nā’bhijānāmi saṃcicca paṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā’ti.

“Sister, from the day I was born / in the Noble Birth / which leads to Supreme Nibbāna, / from that day on / I am not aware of myself / killing any living beings deliberately. By this truth / may you be well! / May the delivery of your child / be peaceful!”

Mora Parittaṃ: The Bodhisatta-Peacock’s Prayer for Protection

Udet’ayaṃ cakkhumā ekarājā

Harissavaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ. Tay’ajja guttā viharemu divasaṃ.

The sun, the one king with eyes, rises, / spreading golden rays, / and illuminating the great earth. I pay homage to you / the sun, spreading golden rays, / and illuminating the great earth. Guarded today by you, / may I live through the day.

Ye brāhmaṇā vedagū sabbadhamme

Te me namo te ca maṃ pālayantu

Namatthu Buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā.

Those Arahants who are knowers of all truths, / I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. / Homage to their Liberation.

Imaṃ so parittaṃ katvā moro carati esanā.

Having made this protection, / the Bodhisatta-peacock sets out in search of food.

Apet'ayaṃ cakkhumā ekarājā

Harissavaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ.

Tay'ajja guttā viharemu rattim.

The sun, the one king with eyes, / descends, spreading golden rays, / and illuminating the great earth. I pay homage to you / the sun, spreading golden rays, / and illuminating the great earth. Guarded today by you, / may I live through the night.

Ye brāhmaṇā vedagu sabbadhamme

Te me namo te ca maṃ pālayantu.

Namatthu Buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

Those Arahants who are knowers of all truths, / I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. Homage to their Liberation.

Imaṃ so parittaṃ katvā moro vāsamakappayī'ti.

Having made this protection, / the Bodhisatta-peacock lived happily.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Khandha Parittaṃ Verses

1. Virūpakkehi me mettaṃ – Mettaṃ Erāpathehi me

Chabyāputtehi me mettaṃ – Mettaṃ Kaṇhāgotamakehi ca

May I have mettā / towards Virūpakkhas, / towards Erāpathas / may I have mettā. May I have mettā / towards Chabyāputtas, / towards Kaṇhā Gotamakas also / may I have mettā.

2. Apādakehi me mettāṃ – Mettāṃ dipādakehi me

Catuppadehi me mettāṃ – Mettāṃ bahuppadehi me

May I have mettā / towards the footless. May I have mettā / towards those with two feet. May I have mettā / towards those with four. May I have mettā / towards the many-footed.

3. Mā maṃ apādako hiṃsi – Mā maṃ hiṃsi dipādako

Mā maṃ catuppado hiṃsi – Mā maṃ hiṃsi bahuppado

Let not the footless do me harm; / nor those that have two feet. Let not the four-footed do me harm; / nor those endowed with many feet.

4. Sabbe sattā sabbe pāṇā – Sabbe bhutā ca kevalā

Sabbe bhadraṇi passantu – Mā kañci pāpamāgamā

All beings, all living creatures, / all beings who have come to birth / may good fortune bless them all. May no harm come to them.

Appamāṇo Buddho appamāṇo Dhammo appamāṇo Saṅgho.

Pamāṇavantāni sirimsapāni ahi vicchikā satapadī uṇṇānābhī sarabhū mūsikā. Katā me rakkhā. Katā me parittā. Paṭikkamantu bhūtāni.

So'haṃ namo Bhagavato namo sattannaṃ Sammā Sambuddhānaṃ'ti.

Immeasurable in virtue is the Buddha; / immeasurable is the Dhamma; / immeasurable is the Saṅgha. Measurable are creeping creatures, / snakes, scorpions, centipedes, / spiders, lizards and rats, / due to their defilements. I have guarded myself. I have made my protection. Depart from me, all you beings. I worship the Blessed One, / and the Seven Supreme Buddhas.

Caturārakkhā: Four-Fold Protective Contemplations

Buddhānussati mettā ca – Asubhaṃ 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 mindfulness of death.

Buddhānussati: Recollection of the Buddha

1. Ananta vitthāra guṇaṃ – guṇato'nussaraṃ muniṃ

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 sayāṃ muni

Sabbākārena bujjhitvā – Eko sabbaññutaṃ 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 subhaṃ thānaṃ – 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

Bhāgya issariyādinam – guṇānam 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

Attathānam paratthānam – sādhiḱā guṇa jeṭṭhiḱā

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 acintiyō

Asādhāraṇa ñānaḱḱhe – 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 sabbesaṃ – sattānam sukha kāmataṃ

Passivā kamato mettaṃ – 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 bhaveyyaṃ niddukkho – ahaṃ niccaṃ ahaṃ 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'mca rajjesu – cakkavālesu 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 cakkavālesu – sattānaṃ tesu pāṇino

Sukkhino puggalā bhūtā – attabhāva gatā siyuma

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 asubhanibhaṃ – Saviññāṇā asubhaṃ imaṃ

Kāyaṃ asubhato passaṃ – asubhaṃ 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 dviṣoḷasa

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 – jegucchaṃ kāya nissitaṃ

Ādhāro hi sucī tassa – kāye tu kuṇape ʘhitaṃ

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. Mīlhe kimi'va kāyo'yaṃ – 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 niccaṃ – yathā medaka thālikā

Nānā kimi kulāvāso – pakka candanikā viya

Just as fat pours / from an overflowing 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 rogaḥbhūto – vaṇabhūto samussayo

Atekkhoti 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.

Maraṇasati: Mindfulness of Death

1. Pavāta dīpa tulyāya – sāyu santatīyākkhayaṃ

Parūpamāya samphassaṃ – bhāvaye maraṇassatiṃ

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 mindfulness of death.

2. Mahāsampatti sampattā – yathā sattā matā idha

Tathā ahaṃ marissāmi – maraṇaṃ 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 sahevaḍaṃ – maraṇaṃ āgataṃ sadā

Māraṇatthāya okāsaṃ – vadhako viya esati

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

4. Īsakaṃ anivattaṃ taṃ – satataṃ gamanussukaṃ

Jīvitaṃ udayā atthaṃ – 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. Viju bubbula ussāva – jalarāji parikkhayaṃ

Ghātako'va ripūtassa – sabbatthā'pi avāriyo

This life comes to an end / like a streak of lightning, / a bubble of water, / a dewdrop 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 jinaddvayaṃ

Ghātesī maraṇaṃ khippaṃ – 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, / supernatural powers and wisdom, / what could be said of me?

7. Paccayāna'ñca vekalyā – bāhirajjhattu paddavā

Marāmoram̐ 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 Saṃvegavatthu: Eight Sorrowful Stages of Life

1. Bhāvetvā caturā rakkhā – āvajjeyya anantaram̐

Mahāsaṃvega 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 dukkham̐

Idāni ahāra gaveṭṭhi dukkham̐ – Saṃvega 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 imam̐ vidhim̐ yo

Āsevate satata matta hitābhilāsī

Pappoti soti'vipulaṃ hata pāri pantho

Seṭṭham̐ sukham̐ munivisiṭṭha matam̐ sukhena cā'ti.

The monk who desires his own welfare / and knowing these types of meditation, / practices 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.

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.

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.

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...

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.

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.

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.

Asking for Forgiveness: Sinhala

අනන්ත සසර පටන්

Anantha sasara paṭan

Throughout this endless samsaric journey,

මේ මොහොත දක්වා

Me mohota dakvā,

Until this moment,

ඒ භාග්‍යවත් වූ අරහත් වූ, සම්මා සම්බුදුරජාණන් වහන්සේලාට ද

E Bhāgyavath vū Arahath vū, Sammā Sambudurajāṇan vahanselāṭa da,

To the Blessed Ones, the Worthy Ones,

the Supremely Enlightened Buddhas,

පසේබුදුරජාණන් වහන්සේලාට ද

Pasebudurajāṇan vahanselāṭa da,

To the Pacceka Buddhas,

උතුම් ශ්‍රී සද්ධර්මයට ද

Uthum Srī Saddharmayaṭa da,

To the Sublime Dhamma,

සම්මා සම්බුදුරජාණන් වහන්සේලාගේ, අග්‍රශ්‍රාවක,

මහාශ්‍රාවකයන් වහන්සේලාට ද

Sammā Sambudurajāṇan vahanselāḡe, Agrashrāvaka,

Mahāshrāvakayan vahanselāṭa da,

To the chief disciples of the Supreme Buddhas, to the great disciples of

the Supreme Buddhas,

අෂ්ටාර්ය පුද්ගල මහා සංඝරත්නයට ද

Aśṭārya pudgala Mahā sangharathnayaṭa da,

To the Maha Sangha, consisting of the eight types of individuals,

ආචාර්ය උපාද්‍යායන් වහන්සේලාට ද,

Āchārya upādyāyan vahanselāṭa da,

To my spiritual teachers and preceptors,

සත්පුරුෂ කළ්‍යාණමිත්‍රයන්ට ද,
Sathpuruśha kaḷyāṇamitrayaṅṭa da,
To my noble friends,

මව්පිය ගුරුවර වැඩිහිටින්ට ද,
Mavpiya guruvara vaḍihiṭiṅṭa da,
To my parents, elders, and teachers,

ධාතු චෛත්‍ය වහන්සේලාට ද,
Dāthu chaitya vahanselāṭa da,
To Stupas enshrining Sacred Relics,

බෝධීන් වහන්සේලාට ද,
Bodhīn vahanselāṭa da,
To Sacred Bodhi Trees,

පිළිම වහන්සේලාට ද,
Piḷima vahanselāṭa da,
To Revered Statues,

මාගේ සිත කය වචන යන තිදොරින්
Māge sitha kaya vacana yana thidorin
By my mind, body, or speech,

දැනුවත් ව හෝ නොදැනුවත් ව හෝ
Denuvath va ho nodenuvath va ho
Intentionally or unintentionally,

යම් වරදක් සිදුවී ඇත්නම්,
Yam varadak siduvī athnam,
If I have done any wrong,

බුද්ධ රත්නයෙන් මට සමාව ලැබේවා!
Buddha rathnayen maṭa samāva lebevā!
I ask for forgiveness from the Supreme Buddha!

ධර්ම රත්නයෙන් මට සමාව ලැබේවා!
Dharma rathnayen maṭa samāva lebevā!
I ask for forgiveness from the Sublime Dhamma!

සංඝ රත්තයෙන් මට සමාව ලැබේවා!
Sangha rathnayan maṭa samāva lebevā!
I ask for forgiveness from the Maha Sangha!

දෙවනුව ද මට සමාව ලැබේවා!
Devanuva da mata samāva lebevā!
For the second time, I ask for forgiveness!

තුන්වනුවද මට සමාව ලැබේවා!
Tunvanuva da mata samāva lebevā!
For the third time, I ask for forgiveness!

Kammā Vācanā: Asking for Forgiveness

කායේන වාචා චිත්තේන පමාදේන මයා කර්මං
Kāyena vācā cittena, pamādena mayā kataṃ
අවිචයං කමමේ භන්තේ - භූරිපඤ්ඤා තථාගත
Accayaṃ khama me bhante, Bhūripañña tathāgata

කායේන වාචා චිත්තේන - පමාදේන මයා කර්මං
Kāyena vācā cittena, pamādena mayā kataṃ
අවිචයං කමමේ ධම්ම - සන්ද්විධීක අකාලික
Accayaṃ khama me dhamma, sanditthika akālika.

කායේන වාචා චිත්තේන - පමාදේන මයා කර්මං
Kāyena vācā cittena - pamādena mayā kataṃ
අවිචයං 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 for 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 for 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 for that offense, O Sangha, supreme field of merit.

Blessings Chanted by the Monks

අභිවාදන සීලිස්ස - නිව්වං වද්දිංසවාසිනෝ

Abhivādana sīlissa – Niccaṃ vaddhāpacāyino

චත්තාරෝ ධම්මා වඩ්ඪන්ති - ආයුචණ්ණෝ සුඛං ධරං

Cattāro dhammā vaḍḍhanti – Āyu vaṇṇo sukhaṃ balaṃ.

ආයුරාරෝග්‍ය සම්පත්ති - සග්ගසම්පත්ති මේවච

Āyurā rogya sampatti – Sagga sampatti mevaca

අටෝ නිබ්බාණ සම්පත්ති - ඉමිනා තේ සම්පීඨකු

Ato nibbāṇa sampatti – Iminā te samijjhatū

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

ඕකාස වන්දාමි හන්තේ

Okāsa vandāmi Bhante. (bow once)

Please, Bhante, permit me to pay respects.

(Bhantes: Sukhi Hotu! May you be happy!)

මයා කථං පුඤ්ඤං සාමිනා අනුමෝදිතධ්ධං

Mayākatam puññam, sāminā anumodi tabbam.

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 මගිනං දාතධ්ධං

Saminā katam puññam, mayham dātabbam.

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 සධ්ධං අච්චයං ධම්මං මේ හන්තේ

Okāsa! Dvāratayena katam sabbam accayam khamatha me Bhante.

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

(Bhantes: Kamāmi kamitabbam. I forgive)

ඕකාස ධමාමි හන්තේ

Okāsa khamāmi Bhante! (bow)

I ask for forgiveness, oh Bhante!

දුතියමිපි ඕකාස ධමාමි හන්තේ

Dutiyam’pi okāsa khamāmi Bhante!

For the second time, I ask for forgiveness, oh Bhante!

තතියමිපි ඕකාස ධමාමි හන්තේ

Tatiyam’pi okāsa khamāmi Bhante!

For the third time, I ask for forgiveness, oh Bhante

Verse to Venerate Your Mother

දස මාසේ උරේ කත්වා - පොසේ සි උද්දි කාරණං
ආශ්‍ර ජීවිතං වස්සසතං - මාතු පාදං නමාමහං

Dasa māse ure katvā - Pose si uddi kāraṇaṃ

Āyū dīghaṃ vassasataṃ - Mātu pādaṃ namāmahaṃ

I humbly worship my dear mother at her feet. Carrying me in her womb for 10 months, she nurtured me with much love for my well-being. May my dear mother be blessed with long life and live for a hundred years.

Verse to Venerate Your Father

උද්ධිකාරෝ ආලිංගිත්වා - චුම්බිත්වා පියපුත්තකං
රාජ මජ්ජං සුපට්ටිත්තං - ජීතුපාදං නමා මහං

Uddhikāro āliṅgitvā - Cumibitvā piyaputtakaṃ

Rāja majjaṃ supaṭṭittaṃ - Pītu pādaṃ namāmahaṃ

I humbly worship my dear father at his feet. Showering me with much love, he taught me noble qualities to stand confidently amid royalty.

Mindful Kids Dhamma School

20 Days – 20 Qualities

- | | |
|--------------------|------------------------------|
| 1. Patience | 11. Reverential salutations |
| 2. Generosity | 12. Gratefulness |
| 3. Letting Go | 13. Non selfishness |
| 4. Mindfulness | 14. Concentration |
| 5. Pleasant Speech | 15. Non addiction |
| 6. Loving Kindness | 16. Book reading |
| 7. Compassion | 17. Time management |
| 8. Non jealousy | 18. Organization |
| 9. Neutral | 19. Goodwill |
| 10. Harmony | 20. Confidence in the Buddha |

Our Dhamma School provides a unique syllabus for your children

- ◆ Virtue (Sila) & Buddhist Ethics
- ◆ Meaning of Buddhist Chantings
- ◆ Life of the Buddha & Lives of Great Arahant Disciples
- ◆ Jataka Stories
- ◆ Gratitude to parents
- ◆ Meditation, including breathing, Metta bhavana & Buddhanussati among others
- ◆ Important English Dhamma Vocabulary
- ◆ History of Buddhism in Sri Lanka
- ◆ Specific understanding of how suffering arises in life & solutions to overcome it
- ◆ Books of Sutta Pitaka
- ◆ Real meaning of Buddhist holidays
- ◆ Advanced topics such as pancupadanakhanda, ayatana, paticcasamupada, dhatu, etc. in age-appropriate fashion

PROGRAMS CONDUCTED AT OUR MONASTERY

MINDFUL KIDS DHAMMA SCHOOL

Every Saturday at 5 pm
for kids aged 7 and above

MEDITATE AFTER WORK

Every Wednesday at 6 pm
for youth and adults

EDC

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