

Buddha Vandana

Homage
to the Buddha,
Dhamma & Sangha



With Pali, Sinhala, and English

Mahamevnawa Buddhist Monastery



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Salutation to the Buddha

Sādhu! Sādhu! Sādhu!

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

දුතියම්පි බුද්ධං සරණං ගච්ඡාමි

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

දුතියම්පි ධම්මං සරණං ගච්ඡාමි

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

දුතියම්පි සංඝං සරණං ගච්ඡාමි

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

තතියම්පි බුද්ධං සරණං ගච්ඡාමි

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

තතියම්පි ධම්මං සරණං ගච්ඡාමි

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

තතියම්පි සංඝං සරණං ගච්ඡාමි

Tatiyampi 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.

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 සමාදන්වෙමි
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/ පරලොච 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

ඉති'පි සෝ භගවා අරහං/
iti'pi so bhagavā araham̃

සම්මා සම්බුද්ධෝ/
sammā sambuddho

විජ්ජාවරණසම්පන්නෝ/
vijjācaranasampanno

සුගතෝ ලෝකවිදු/
sugatō lokavidū

අනුත්තරෝ පුරිසදම්මසාරථී/
anuttaro purisadammasārathī

සත්ථා දේවමනුස්සානං
sathhā dēvamanussānam̃

බුද්ධෝ භගවා'ති
buddho bhagavā'ti.

ස්වාක්ඛාතෝ භගවතා ධම්මෝ
svākkhāto bhagavatā dhammo

සන්දිට්ඨිකෝ අකාලිකෝ
sanditṭhiko akāliko

ඒහිපස්සිකෝ ඕපනයිකෝ
ehipassiko opanayiko

පච්චත්තං වේදිතඛිබ්බෝ විඤ්ඤුහි'ති
paccattam̃ 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 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 භගවතෝ/ සාවකසංඝෝ
supaṭipanno bhagavato/ sāvakasaṅgho.

උජුපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
ujupaṭipanno bhagavato/sāvakasaṅgho.

ඤායපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
ñāyapaṭipanno bhagavato/ sāvakasaṅgho.

සාමීච්චිපටිපන්නෝ භගවතෝ/ සාවකසංඝෝ
sāmīcīpaṭipanno bhagavato/
sāvakasaṅgho.

යදිදං චත්තාරි පුරිසයුගානි
yadidaṃ cattāri purisayugāni

අට්ඨපුරිසපුග්ගලා
aṭṭhapurisapuggalā

ඒස භගවතෝ සාවකසංඝෝ
esa bhagavato sāvakasaṅgho.

ආහුනෙයෝ පාහුනෙයෝ
āhuneyyo pāhuneyyo

දක්ඛිණෙයෝ අඤ්ජලිකරණීයෝ
dakkhiṇeyyo añjalikaraṇīyo

අනුත්තරං පුඤ්ඤකම්බෙත්තං ලෝකස්සා'ති
anuttaraṃ puññakkhettam lokassā'ti.

Of pure conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One, of generous conduct is the Order of Disciples of the Blessed One.

Those four pairs of persons the eight kinds of individuals: that is the Order of Disciples of the Blessed One.

They are worthy of offerings, they are worthy of hospitality, they are worthy of gifts, they are worthy of reverential salutations, an incomparable field of merit for the world.

Satta Buddha Vandanā: Homage to the 7 Buddhas

1 විපස්සිස්ස නමත්ථු -
vipassissa namatthu -
වක්ඛුමන්තස්ස සිරීමතෝ
cakkhumantassa sirīmato
සිඛිස්ස'පි නමත්ථු -
sikhissa'pi namatthu -
සබ්බභුතානුකම්පිතෝ
sabbabhūtānukampino

2 වෙස්සභුස්ස නමත්ථු -
vessabhussa namatthu -
නහාතකස්ස තපස්සිතෝ
nahātakassa tapassino
නමත්ථු කකුසන්ධස්ස -
namatthu kakuśandhassa -
මාරසේනාපමද්දිතෝ
mārasēnāpamaddino

3 කෝණාගමනස්ස නමත්ථු -
koṇāgamanassa namatthu -
බ්‍රාහ්මණස්ස චුසීමතෝ
brāhmaṇassa vusīmato
කස්සපස්ස නමත්ථු -
kassapassa namatthu -
විජ්ජමුත්තස්ස සබ්බධී
vip̐pamuttassa 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 නිබ්බූතා ලෝකේ -
yē cāpi nibbutā lokē –

යථාභූතං විපස්සිසුං
yathābhūtam vipassisuṃ

තේ ජනා අපිසුණා -
tē janā apisuṇā -

මහන්තා විතසාරදා
mahantā vītasāradā

6 හිතං දේවමනුස්සානං -
hitam dēvamanussānam -

යං නමස්සන්ති ගෝතමං
yaṃ namassanti gotamaṃ

විජ්ජාචරණසම්පන්නං -
vijjācāraṇasampannam -

මහන්තං විතසාරදං
mahantaṃ vītasāradam

විජ්ජාචරණසම්පන්නං -
vijjācāraṇasampannam -

බුද්ධං චන්දාම 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.

Worshipping 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 ඛෝධි මූලමිනි – නිසින්තෝ 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 පුබ්බෙනිවාසං – මජ්ඣමේ දිබ්බවක්ඛුකං

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 සබ්බසංඛාරේ – සම්මස්සං ලක්ඛකෝටියං

Pacchime sabbasaṅkhāre – sammassaṃ lakkhakoṭiyaṃ

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

ඡන්තිංසාය කෝටි – සතසහස්ස මුඛෙන පච්චයං

Chattiṃsāya koṭi – satasahassa mukhena paccayaṃ

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

ඕතාර මහා වජිරේන – සුසම්බුද්ධාසවක්ඛයං

Otāra mahā vajirena – susambuddhāsavakkhayaṃ

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

බුද්ධභූමි නිට්ඨංගෝ – සෝ මහාවජිරඤ්ඤාණසා

බෝධනෙයිසෝ සුබෝධෙත්වා – බෝධෙසිතං නමාමහං

Buddhabhūmi niṭṭhaṅgo – so mahāvajiraññāsā

Bodhaneyyo subodhetvā – bodhesitaṃ namāmaḥaṃ

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

Paying Homage to the Great Arahant Sāriputta

යෝ ධම්මසේනාපතී සුපුජිතෝ - පඤ්ඤාය පාරමිං ගතෝ
ගම්භීරපඤ්ඤෝ මේධාවී - මග්ගාමග්ගස්ස කෝවිදෝ
තං වීතරාගං සුසමාහිතින්ද්‍රියං - චන්දාමි පරිනිබ්බුත
සාරිපුත්තං

Yo dhammasenāpatī supūjito – paññāya pāramiṃ gato

Gambhīrapañño medhāvī – maggāmagassa kovido

**Taṃ vītarāgaṃ susamāhitindriyaṃ – vandāmi parinibbuta
sāriputtaṃ**

The arahant who is chief monk in Gautama Buddha’s dispensation, most venerable, general of the Dhamma, he has gone to the top of wisdom with deep wisdom and wide wisdom. Skilled to choose the good path and the bad path. I

worship with much love the great arahant Sariputta, the passion free, with concentrated sense faculties, who has attained Nibbana.

Paying Homage to the Great Arahant Mahā Moggallāna

යෝ මහානුභාවෝ ඡළහිඤ්ඤෝ - ඉද්ධියා පාරමිං ගතෝ
සෝ විකුබ්බනාසු කුසලෝ - වසිභූතෝ මහිද්ධියා
තං වීතරාගං සුසමාහිතින්ද්‍රියං - චන්දාමි පරිනිබ්බුත
මොග්ගල්ලානං

Yo mahānubhāvo chaḷabhiñño – iddhiyā pāramim̄ 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 ධුතගුණේ මුනී
උපසන්තෝ උපරතෝ - පන්තසේනාසනෝ විදු
තං වීතරාගං සුසමාහිතින්ද්‍රියං - චන්දාමි පරිනිබ්බුත මහා
කස්සපං

Yo dāyādo buddhaseṭṭhassa – viṣiṭṭho dhutagaṇe muni

Upasanto uparato – pantasenāsano vidū

Taṃ vītarāgaṃ 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 විත්තකථී ධම්මධරෝ - සතිමතෝ ගතිධිතිමතෝ
සුගතස්ස කෝසාරක්ඛකෝ - පුජනීයෝ බහුස්සුතෝ
තං වීතරාගං සුසමාහිතින්ද්‍රියං - චන්දාමි
පරිනිබ්බුතානන්දත්ථේරං

Yo cittkaṭṭi dhammadharo – satimato gatidhitimato
Sugatassa kosāraṅkhako – pūjanīyo bahussuto
Taṃ vītarāgaṃ 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 - වීතතණ්හෝ සුසංචුතෝ
තං කාරුණිකං සුසමාහිතින්ද්‍රියං - චන්දාමි
පරිනිබ්බුතංගුලිමාලං

Yo ca pubbe pamajjitvā – Aṅgulimāloti vissuto
Appamādaṃ samādāya – vītataṅho susaṃvuto

Tam kāruṇikam susamāhitindriyam – vandāmi parinibbutaṅgulimālaṃ

Who was formerly negligent, famous as Aṅgulimāla, in the Buddha Sasana heedful, eradicated all defilements and gained 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 සත්ථුකජ්ජෝ කල්‍යාණමිත්තෝ - මහාඤ්ඤි ජිනත්‍රජෝ
සෝ ලංකාදීපමාගමිම - ජෝතසී බුද්ධසාසනං
තං වීතරාගං ලංකාදීපජපසාදකං - චන්දාමි පරිනිබ්බුත
මහාමහින්දං

Yo satthukappo kalyāṇamitto – mahāññāṇī jinatrajo

So laṅkādīpamāgamma – jotayī buddhasāsanam

Tam vītarāgam laṅkādīpappasādakam – 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.

Siyalu Dhātūn Vahansēlā Ekavita Vandanā Kirīma

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

1 සමත්ත බුද්ධකිව්වෝ සෝ - කුසිනාරාය නිබ්බුතෝ

Samatta buddhakicco so, kusinārāya nibbuto

ධාතුභේදමභේදංචි - 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 උණ්භිසං චතුරෝදායා - අක්කකාද්චේව සත්තිමා

Uṇhīsaṃ caturodāṭhā, akkhakādvēca sattimā

අසම්භින්තාව තා සබ්බා - සේසා භින්තාව 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.

භින්තමුත්භප්පමාණා ච - භින්තතණ්ඩුලසන්නිහා

3. Bhinnamuggappamāṇā ca, bhinnataṇḍulasannibhā

මහන්තා මජ්ඣිමා චේව - 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 චන්දාමී 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 නාලී ච - මජ්ඣිමා පඤ්ච නාලීච

Mahantā pañca nālī ca, majjhimā pañca nālīca

ඡ නාලී බුද්දිකා චේව - සබ්බා චන්දාමී 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 අට්ඨකදොණං චක්ඛුමනෝ සරීරේ - සත්ත දොණං ජම්බුදීපේ මහෙන්ති
Aṭṭhadōṇaṃ cakkhumato sarīre, satta doṇaṃ jambudīpe mahenti,
 ඒකං ච දොණං පුරිසවරුත්තමස්ස - 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 සමුච්ඡින්නෝ - මෝහජාලං පදාලිතං
Asmimāno Samuccinno – Mohajālan Padālitān
 Cut off is the conceit ‘I am,’- Burst asunder is delusion’s net.
 අනේජං තේ අනුප්පත්තා - චිත්තං තේසං අනාවිලං
Anejan te anuppattā – Cittan tesaṃ anāwilaṃ
 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.
 පඤ්චකඛන්ධේ පරිඤ්ඤාය - සත්තසද්ධම්මගෝචරා
Panchakkande pariññāya – Satta Saddhamma Gocarā
 “Having fully understood the five aggregates,- Rooted in seven qualities
 පාසංසියා සප්පුරිසා - පුත්තා බුද්ධස්ස මුරසා
Pasansiya Sappurisa – Puttā Buddassa Orasa
 They are praiseworthy superior men – Sons born from the Buddha’s heart.
 සත්තරතනසම්පන්නා - තිසු සික්ඛාසු සික්ඛිතා
Sattaratana sampannā – Tisu Sikkāsu Sikkitā
 “Endowed with the seven gems,- Trained in the threefold training,
 අනුවචරන්ති මහාවීරා - පහීනභයභේරවා

Anu vicaranti Mahāvīrā – Pahina Bhayabherawā

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 ධෝ සෙට්ඨා ලෝකස්මිං - තණ්හා තේසං න විජ්ජති

Ete kho settā lokasmin – tanhā tesaṇa na vijjati

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

අසේධඤාණං 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 – tasmīṇaṃ aparapaccayaṃ

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 අනුප්පන්නා - තේ ලෝකේ විජ්ජාවිනෝ

Dantabhumīṇaṃ anuppattā – te loke vijjāvīnā

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

උද්ධං තිරියං අපාවිනං - නන්දී තේසං න විජ්ජති

Uddan tiriyaṇ apāvīṇaṃ – naṇḍī tesaṇa na vijjati

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

නදන්ති තේ සීහනාදං - බුද්ධා ලෝකේ අනුත්තරා’ති

Nadantite sihanādam – buddhā loke anuttarā’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 sabbaṃ
සබ්බධාතේසු පතිට්ඨිතං
sabbathāṇeṣu patiṭṭhitaṃ
සාරීරික ධාතු මහා බෝධිං
sārīrika dhātu mahā bōdhiṃ

බුද්ධරූපං සකලං සදා
buddharūpaṃ sakalaṃ sadā

යස්ස මූලේ නිසින්තෝ ව
Yassa mūle nisinnova

සබ්බාරි විජයං අකා
Sabbāri vijayaṃ akā,

පත්තෝ සබ්බංඤ්ඤං සත්ථා
Patto sabbaññutaṃ Satthā

වන්දේ තං බෝධි පාදපං
Vande taṃ Bodhi pādapaṃ.

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 nam'atthu te!

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.

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

I too honor / this great Bodhi-tree /
which was honoured / by the
Leader of the World / My homage
to thee / O King of Bodhi-trees

Buddha Puja: Sinhala

මාගේ ස්වාමී වූ/ බුදුරජාණන් වහන්සේ/ සියලු රාග ද්වේෂ මෝහ/ දුරු කළ
සේක/

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

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

විතරාගී වූ සේක/ විතදෝෂී වූ සේක/ විතමෝහී වූ සේක
vītarāgī vū sēka/ vītadōhī vū sēka/ vītamōhī vū sēka.

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

සියලු අකුසල ධර්මයන්/ ප්‍රභාණය 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 ඥාණයන්ගෙන්/ සමන්විත වූ සේක/
budurajāṇan vahansē/ dasabala ṅāṇayangen/ samanvita vū sēka/
Supreme Buddha / possessed the tenfold knowledge /

විශාරද ඥාණයන්ගෙන්/ සමන්විත වූ සේක/
viśhārada ṅāṇayangen/ samanvita vū sēka/
accomplished in knowledge /

මහා කරුණා සමාපත්ති ඥාණයෙන්/ සමන්විත වූ සේක/
mahā karuṇā samāpatti ṅāṇayen/ samanvita vū sēka/
Possessed the knowledge of great compassion

අනන්ත බුද්ධ ඥාණයන් ගෙන්/ සමන්විත වූ සේක/
ananta buddha ṅāṇayan gen/ 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 නිවැලන/ 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 ඇති සේක/ අනන්ත සමාධි ඇති සේක/

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

Supreme Buddha / Possessed boundless virtue /boundless concentration

අනන්ත ප්‍රඥා ඇති සේක/ අනන්ත විමුක්ති ඇති සේක/ අනන්ත විමුක්ති

ඥාණ දර්ශන ඇති සේක

ananta prañā eti sēka/ ananta vimukti eti sēka/ ananta vimukti ñāṇa

darśhana eti sēka.

Possessed boundless wisdom / liberation / knowledge and vision of

liberation

මෙසේ අනන්ත ගුණ ඇති/ බුදුරජාණන් වහන්සේ උදෙසා/ අප විසින් පිළියෙළ
කරන ලද

**mesē ananta guṇa eti/ budurajāṇan vahansē udesā/ apa visin piḷiyēḷa
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 suvañda dum/ pūjā karami pūjā vēvā/

I offer these sweat fragrances

මේ සුපිපුණු සුවඳ මල්/ පූජා කරමි පූජා වේවා/

mē supipuṇu suvañda mal/ pūjā karami pūjā vēvā/

I offer these fragrant flowers

මේ පිවිතුරු සිසිල් පැන්/ පූජා කරමි පූජා වේවා/

mē pivituru sisil pan/ pūjā karami pūjā vēvā/

I offer this pure cool water

මේ සුමධුර ගිලන්පස/ පූජා කරමි පූජා වේවා/
mē sumadhura gilānpasa/ pūjā karami pūjā vēvā/
I offer these sweet drinks

මේ සියලුම පූජාවෝ/ 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/ පූජා කරමි පූජා වෙත්වා/ පූජා කරමි පූජා වෙත්වා/ පූජා
කරමි පූජා 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 /
sādu! sādu!! sādu!!!

Buddha Puja: Pali Phrases

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

සෝභි භගවා / ජානං ජානාති / පස්සං පස්සති
So hi bhagavā / jānaṃ jānāti / passaṃ passati /
the Buddha knows / what should be known / sees what should be seen

වක්ඛුහුතෝ / ඤාණහුතෝ / ධම්මහුතෝ
cakkhubhūto ñāṇabhūto / Dhammabhūto
endowed with great vision- great knowledge / endowed with Dhamma /

/බ්‍රහ්මහුතෝ / වත්තා පවත්තා / අත්ථස්ස නින්තේතා

/brahmabhūto / vattā pavattā / atthassa ninnetā /

Extremely Superior / profounder & expounder / directs to noble life

අමතස්ස දාතා / ධම්මස්සාමී තථාගතෝති

amatassa dātā / dhammassāmī tathāgato ti

Giver of Nibbāna / Lord of Dhamma / Tathāgata.

යාවතා භික්ඛවේ සත්තා / අපදා වා දීපදා වා /

Yāvatā, bhikkhave, sattā / apadā vā dipadāvā /

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

චතුප්පදා වා බහුප්පදා වා / රූපිනෝ වා අරූපිනෝ වා /

catuppadā vā bahuppadā vā / rūpino vā arūpino vā /

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

සඤ්ඤිතෝ වා අසඤ්ඤිතෝ වා /

නෝචසඤ්ඤානාසඤ්ඤිතෝ වා /

saññino vā asaññino vā / nevasannināsannino vā, /

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

තථාගතෝ තේසං අග්ගමක්ඛායති

tathāgato tesam aggamakkhāyati /

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

අම්භාකං භගවා / අරහං සම්මාසම්බුද්ධෝ /

amhakaṃ bhagava / araham sammāsambuddho. /

Our Blessed One / Enlightened Samma Sambuddha

යේ බුද්ධෙ පසන්නා / අග්ගේ තේ පසන්නා

Ye, buddhe pasannā / agge te pasannā

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

අග්ගේ ඛෝ පන පසන්නානං / අග්ගෝ විපාකෝ හෝති

Agge kho pana pasannānaṃ / aggo vipāko hoti.

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

තං අමිහාකං බුද්ධං භගවන්තං / ලෝකනාථං

Tam amhakaṃ Buddhaṃ Bhagavantaṃ / lokanataṃ /

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

තථාගතං / අරහන්තං සම්මාසම්බුද්ධං /

Tathāgataṃ / arahantaṃ samma sambuddhaṃ /

To the great Tathāgtha / Enlightened Samma Sambuddha /

අභිපූජයාමි / අනුස්සරාමි / සිරසා නමාමි /

abhipūjayāmi / anussarāmi / sirasa namāmi /

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

සරණං ගච්චාමි. /

saranaṃ gacchāmi./

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

Buddha Puja in Pali

සනසාරජප දික්තේන—දීපේන තමධංසිනා
තිලෝක දීපංසම්බුද්ධං—පුජයාමි තමෝනුදං

Ghanasārappadittena—Dīpena tamadhamsinā

Tiloka dīpam sambuddhaṃ—Pūjayāmi tamonudaṃ

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

සුගන්ධිකාය වදනං—අනන්ත ගුණ ගන්ධිනා

සුගන්ධිනා භං ගන්ධෙන—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—ඵ්තං 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 on the lotus, of the Lord of sages, I revere.

පුජේමි බුද්ධං කුසුමේන තේන—පුඤ්ඤේන මේතේන ලහාමි මොක්ඛං

පුජ්ඵං මිලායාති යථා ඉධං මේ—කායෝ තථා යාති විනාසභාවං

Pūjemi Buddhāṃ kusumenanena—Puññena metena labhami

mokkhaṃ

Pupphaṃ milāyāti yathā idaṃ me—Kāyo tathā yāti

vināsabhāvaṃ

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

සුගන්ධං සීතලං කප්පං—පසන්ත මධුරං සුභං
පතීය මේතං භගවා—පතිගණ්හාතු මුත්තම

**Sugandham sītaḷam kappam—Pasanna madhuram subham
Panīyametam bhagavā—Patigaṇhātu muttama**

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

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

**Adivāse tu no bhante—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 භන්තේ—සබ්බං සද්ධාය පූජිතං
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 චක්ක වාලේසු/ අත්තා ගච්ඡන්තු දේවතා
Samantā cakkavālesu / Atrāgacchantu devatā

සද්ධම්මං මුනී රාජස්ස/ සුණන්තු සග්ග මොක්ඛදං
Saddhammaṃ munirājassa / Sunantu saggamokkhadaṃ

පරිත්තස්සවණ කාලෝ/ අයං භදන්තා
Parittas savanakālo / ayaṃ bhadantā

පරිත්තස්සවණ කාලෝ/ අයං භදන්තා
Parittas savanakālo / ayaṃ bhadantā

පරිත්තධම්මස්සවණ කාලෝ/ අයං භදන්තා
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!!!

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 on 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 sayam 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 subham thānam – amogha vacano ca so
Tividhassāpi lokassa – ñātā niravasesato**

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

**6. Anekehī guṇoghehi – sabbasattuttamo ahu
Anekehī upāyehi – nara damme damesi ca**

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

**7. Eko sabbassa lokassa – sabba atthānusāsako
Bhāggya issariyādinaṃ – guṇānaṃ 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
Attathānaṃ paratthānaṃ – sādhiḱā guṇa jetṭhikā**

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 ñānaḍḍhe – dhamma kāye kathāvaka'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 – sattānaṃ sukha kāmataṃ

Passitvā kamato mettāṃ – 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 – majjhataṃ 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 – cakkavāḷesu jantuno

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

4. Samantā cakkavāḷesu – sattānaṃ tesu pāṇino

Sukkhino puggalā bhūtā – attabhāva gatā siyumaṃ

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 gaṇḍhehi – āsayokāsato tathā

Paṭikkulāni kāye me – kuṇapāṇi dvisoḷasa

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

3. Patitamhā'pi kuṇapā – jegucchaṃ kāya nissitaṃ

Ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṃ

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

4. Mīḷhe kimi'va kāyo'yaṃ – asucimhi samuṭṭhito

Anto asuci sampuṇṇo – puṇṇavacca kuṭṭi 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 over flowing pot, / likewise impure things / always flow from this body. / Like a cesspit full of filth, / this body is the home / to various kinds of worms.

6. Gaṇḍabhūto rogaḅhūto – vaṇabhūto samussayo

Atekkicchoṭi jeguccho – paḅhinna kuṇapūpamo'ti.

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

Maraṇsati: Mindfulness of death

1. Pavāta dīpa tulyāya – sāyu santatiyākkhayaṃ

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 saheveḍaṃ – 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. Vijju 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 dew drop on a leaf, / or a line drawn on water. Like an enemy, death chases after one constantly. Death can never be avoided by any means.

6. Suyasatthāma puññiddhi – buddhi vuddhe jinaddvyaṃ 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, / supernormal powers and wisdom, / what could be said of me?

7. Paccayāna'ñca vekalyā – bāhirajjhattu paddavā

Marāmorāṃ 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.

Atṭha Mahā Saṃvegavatthu: Eight Sorrowful Stages of Life

1. Bhāvetvā caturā rakkhā – āvajjeyya anantaram

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 dukkhaṃ

Idāni ahāra gaveṭṭhi dukkhaṃ – 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 imaṃ vidhiṃ yo

Āsevate satata matta hitābhilāsī

Pappoti soti'vipulaṃ hata pāri pantho

Seṭṭhaṃ sukhaṃ munivisiṭṭha mataṃ sukkena cā'ti.

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

Loving Kindness Meditation

1. May I be free from anger.

May I be free from ill will.

May I be free from jealousy.

May I be free from mental suffering.

May I be free from physical suffering.

May I live in peace. May I live happily.

2. May all beings in this monastery

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

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

... be free from physical suffering.

May they live in peace. May they live happily.

3 May all beings in this city

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

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

... be free from physical suffering.

May they live in peace. May they live happily.

4 May all beings in this province

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

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

... be free from physical suffering.

May they live in peace. May they live happily.

5 May all beings in this country
... be free from anger. ... be free from ill will.
... be free from jealousy. ... be free from mental suffering.
.. be free from physical suffering.
May they live in peace. May they live happily.

6 May all beings in this world
... be free from anger. ... be free from ill will.
... be free from jealousy. ... be free from mental suffering.
... be free from physical suffering.
May they live in peace. May they live happily.

7 May all beings
... be free from anger. ... be free from ill will.
... be free from jealousy. ... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily... live happily... live happily...

Kammā Vācanā: Asking for Forgiveness

කායේන වාචා චිත්තේන පමාදේන මයා කථං
Kāyena vācā cittena, pamādena mayā kataṃ
අච්චයං කමමේ භන්තේ - භූරි පඤ්ඤා තථාගත
Accayaṃ khama me bhante, Bhūripañña tathāgata

කායේන වාචා චිත්තේන - පමාදේන මයා කථං
Kāyena vācā cittena, pamādena mayā kataṃ
අච්චයං කමමේ ධම්ම - සන්දිට්ඨික අකාලික
Accayaṃ khama me dhamma, Sanditthika akālika.

කායේන වාචා චිත්තේන - පමාදේන මයා කථං
Kāyena vācā cittena, pamādena mayā kataṃ
අච්චයං කමමේ සංඝ - පුඤ්ඤක්ඛේතං 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 වද්දාපවායිනෝ

Abhivādana-sīlissa,–Niccaṃ vaddhāpacāyino;

චත්තාරෝ ධම්මා වඩ්ඪන්ති - ආයුචණ්ණෝ සුඛං බලං

Cattāro dhammā vaḍḍhanti,–Āyu vaṇṇo sukhaṃ balaṃ.

ආයුරාරෝග්‍ය සම්පත්ති - සග්ගසම්පත්ති මේවච

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 Forgiveness and Sharing Merit with Bhantes

ඕකාස වන්දාමි හන්තේ

Okāsa vandāmi Bhante. (bow once)

මයා කථං පුඤ්ඤං සාමිනා අනුමෝදිතබ්බං

Mayākataṃ puññiṃ, 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 මයිහං දාතබ්බං

Saminā katam puññiṃ, mayhaṃ dātabbaṃ

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 හන්තේ

Okāsa! Dvārattena kataṃ sabbaṃ accayaṃ khamatha me Bhante

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

(Bhantes: Kamāmi kamitabbaṃ. I forgive)

ඕකාස ඛමාමි හන්තේ

Okāsa khamāmi Bhante! (bow)

I ask for forgiveness, oh Bhante!

දුතියම්පි ඕකාස ඛමාමි හන්තේ

Dutiyam’pi okāsa khamāmi Bhante!

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

තතියම්පි ඕකාස ඛමාමි හන්තේ

Tatiyam’pi okāsa khamāmi Bhante!

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