



## Puja

### Vandana

NAMO TASSA BHAGAVATO ARAHATO  
SAMMA-SAMBUDDHASSA (3x)

### Buddha Vandana

Iti pi so Bhagava Araham  
Samma-sambuddho  
Vijja carana-sampanno  
Sugato Lokavidu  
Anuttaro purisa-damma-sarathi  
Sattha deva-manussanam  
Buddho Bhagava ti

### Dhamma Vandana

Svakkhato Bhagavata Dhammo  
Sanditthiko Akaliko  
Ehipassiko Opanayiko  
Paccattam veditabbo  
vinnuhi ti

### Sangha Vandana

Supatipanno Bhagavato savaka sangho  
Uju patipanno Bhagavato savaka sangho  
Naya patipanno Bhagavato savaka sangho  
Samici patipanno Bhagavato savaka sangho

### Yadidam

cattari purisa yugani  
Attha purisa puggala  
Esa Bhagavato savaka sangho  
Ahuneyyo Pahuneyyo  
Dakkhineyyo Anjali karaniyo  
Anuttaram punakkhettam lokassa ti

### Homage

Homage to him, the Blessed One, the Worthy One,  
the Fully Enlightened One

### Salutation to the Buddha

Such indeed is the Blessed One,  
the Worthy One,  
the Perfectly Enlightened One,  
endowed in knowledge and virtue,  
the Accomplished One,  
Knower of the worlds,  
the incomparable Master of those to be tamed,  
Teacher of gods and men,  
the Enlightened One, the Blessed One

### Salutation to the Dhamma

The Dhamma of the Blessed One is perfectly  
expounded, to be self-realised; not subject to time,  
inviting investigation; onward leading to  
(Nibbana); and can be understood by the wise for  
themselves.

### Salutation to the Sangha

Well attained is the Order of the Blesses One's  
disciples, Upright is the Order of the Blesses One's  
disciples, Wise is the Order of the Blesses One's  
disciples, Dutiful is the Order of the Blesses One's  
disciples,

### That is to say:

This Order of Blessed One's disciples namely: the  
Four Pairs of persons,  
the Eight Types of individuals, is worthy of  
offerings, is worthy of hospitality,  
is worthy of gifts, is worthy of reverential  
salutations, is an incomparable field of merits to the  
world.



Tividha Cetiya Vandana

Vandami cetiyam sabbam  
Sabba thanesu patitthitam  
Saririka dhatu Maha bodhim  
Buddha rupam sakalam sada (3x)

Bodhi Vandana

Yassa mule nisinnova  
Sabbari vijayam aka  
Patto sabbannu-tam sattha  
Vande tam Bodhi padapam

Ime ete maha Bodhi  
Loka nathena pujita  
Ahampi te namassami  
Bodhi Raja namatthu te

Paticca Samuppada

Avijja paccaya sankhara  
Sankhara-paccaya vinnanam  
Vinnana paccaya namarupam  
Namarupa paccaya salayatanam  
Salayatana paccaya phasso  
Phassa paccaya vedana  
Vedana paccaya tanha  
Tanha paccaya upadanam  
Upadana paccaya bhavo  
Bhava paccaya jati  
Jati paccaya jaramaranam soka parideva dukkha  
domanassupayasa sambhavanti  
Evametassa kevalassa dukkhakkhandassa  
samudayo hoti

Salutation to the Three Main Objects of Veneration

I salute every shrine  
that stand in every place,  
the bodily relics, the Great Bodhi Tree,  
and all images of the Buddha.

Salutation to the Bodhi Tree

Seated at whose base  
the Teacher overcame all foes,  
attaining Omniscience,  
that very Bodhi Tree do I venerate.

This great tree of Enlightenment,  
the Lord of the world revered,  
I too shall salute you.  
May there be homage to you, O great Bodhi.

Dependent Origination

Dependent on ignorance arises kamma formations.  
Dependent on kamma formations arise the  
consciousness that links one birth with another.  
Dependent on re-linking consciousness arises the  
psycho-physical existence.  
Dependent on psycho-physical existence arise the  
six sense organs.  
Dependent on the six sense organs arise sense  
impressions.  
Dependent on sense impressions arises feeling.  
Dependent on feeling arises craving.  
Dependent on craving arises clinging.  
Dependent on clinging arises the process of  
becoming.  
Dependent on becoming arises birth in a new plane.  
Dependent on birth arise old age, death, grief,  
lamentation, pain, depression and despair.  
Thus, the entire mass of suffering arises.



Niroda

Avijjaya tveva asesā virāga nirodha  
Sankhara nirodho  
Sankhara nirodha vinnana nirodho

Vinnana nirodha namarupa nirodho

Namarupa nirodha salayatana nirodho

Salayatana nirodha phassa nirodho

Phassa nirodha vedana nirodho

Vedana nirodha tanha nirodho

Tanha nirodha upadana nirodho

Upadana nirodha bhava nirodho

Bhava nirodha jati nirodho

Jati nirodha jaramaranam soka parideva dukkha  
domanassupayasa nirujjhanti.

Evametassa kevalassa dukkhakkhandhassa nirodho  
hoti.

Udana-Gatha

Aneka jati samsaram  
Sandhavissam anibbisam  
Gaha karakam gavesanto  
Dukkha jati punappunam

Gaha karaka ditthosi  
Puna geham na kahasi  
Sabba te phasuka bhagga  
Gaha kutam visankhitam  
Visankhara gamatam cittam  
Tanhanam khayā majjhaga ti

Cessation

With the total and final cessation of ignorance, the  
kamma formation does not arise.

With the cessation of kamma formation, re-linking  
consciousness does not arise.

With the cessation of re-linking consciousness,  
psycho-physical existence does not arise.

With the cessation of psycho-physical existence,  
the six sense organs do not arise.

With the cessation of the six sense organs, sense  
impression does not arise.

With the cessation of the sense impression, feeling  
does not arise.

With the cessation of the feeling, craving does not  
arise.

With the cessation of the craving, clinging does not  
arise.

With the cessation of the clinging, becoming does  
not arise.

With the cessation of the becoming, birth does not  
arise.

With the cessation of the birth, old age, death,  
sorrow, lamentation, pain, depression and despair  
do not arise.

Thus, the entire mass of suffering ceases.

Paeon of Joy

Through many a birth I wandered in this endless  
cycle of birth and death, seeking but not finding,  
the builder of the house. Sorrowful is it to be born  
again and again.

O house builder! You are seen.  
You shall build no house again.  
All your rafters are broken.  
Your ridge-pole is shattered.  
My mind has attained the unconditioned.  
Achieved is the end of craving.



Metta Sutta

Karaniya mattha kusalena  
Yantam santam padam abhisamecca  
Sakko uju ca suju ca  
Suvaco cassa mudu anatimani

Santussako ca subharo ca  
Appakicco ca sallahukavutti  
Santindriyo ca nipako ca  
Appagabbho kulesu ananu giddho

Naca khuddham samacare kinci  
Yena vinnu pare upavadeyyum  
Sukhino va khemino hontu  
Sabbe satta bhavantu sukhitatta

Ye keci pana bhutatthi  
Tasava thavara va anava sesa  
Digha va ye mahanta va  
Majjhima rassa kanuka thula

Dittha va yeva addittha  
Ye ca dure vasanti avidure  
Bhuta va sambhavesi va  
Sabbe satta bhavantu sukhitatta

Na paro param nikubbetha  
Nati mannetha katthaci nam kanci  
Byaro sana patigha sanna  
Nanna mannassa dukkha miccheyya

Mata yatha niyam puttam  
Ayusa eka putta-manu rakkhe  
Evampi sabba bhutesu  
Manasam bhavaye aparimanam

Mettan ca sabba lokasmin  
Manasam bhavaye aparimanam  
Uddham adho ca tiriyan ca  
Asambadham averam asapattam

Tittham caram nisinnu va  
Sayano va yava tassa vigata middho  
Etam satim adhittheyya  
Brahma metam viharam idha-mahu

Discourse on Loving-Kindness

He who is skilled in doing good and who wishes to attain the state of Calm (Nibbana) should act thus: He should be able, upright, perfectly upright, obedient, gentle and humble.

Contented, easily looked after, with few duties, simple in livelihood. Controlled in senses, discreet, not impudent; Not greedily attached to families.

He should not commit any slight wrong, such that wise men might censure him.  
May all beings be happy and safe, may their hearts be happy.

Whatsoever living beings there are, weak or strong, without exception, long, short, large, medium or small, subtle or gross,

Those seen or unseen,  
Those dwelling far or near, those born and those yet to be born, May all beings, without exception, be happy-hearted.

Let not one deceive another  
nor despise any person whatsoever anywhere.  
In anger or ill-will,  
let him not wish any harm to another.

Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all beings  
Let thoughts of boundless love pervade the whole world,  
Above, below and across,  
without any obstruction,  
without any hatred,  
without any enmity.

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness.  
This, they say, is Divine Abiding here.



Ditthin ca anupa gamma silava  
Dassanena sampanno  
Kamesu vineyya gedham  
Nahi jatu gabbha seyyam punareti ti

Not falling into error, virtuous and  
endowed with insight,  
he discards attachment to sensual desires.  
Truly, he does not come again to be conceived in a  
womb.

Etena sacca vajjena  
Sotthi te hotu sabbada

By the truth of these words, May you ever be well.

Etena sacca vajjena  
Sabba rogo vinassatu

By the truth of these words, May all sickness cease.

Etena sacca vajjena  
Hotu te Java mangalam

By the truth of these words. May joyous victory be  
yours!

### Sumangala

### Auspicious Blessings

Sabbitiyo vivajjantu  
Sabbarogo vinassatu  
Mate bhavattvantarayo  
Sukhi dighayuko bhava

May all misfortunes be warded off.  
May all ailments cease,  
May no calamities befall you,  
May you live long in peace.

Bhavatu sabba mangalam  
Rakkhantu sabba devata  
Sabba Buddhanu bhavena  
Sada sotthi bhavantu te

May all blessings be upon you.  
May all deities protect you.  
By the protective power of all the Buddhas,  
May safety ever be yours.

Bhavatu sabba mangalam  
Rakkhantu sabba devata  
Sabba Dhammanu bhavena  
Sada sotthi bhavantu te

May all blessings be upon you,  
May all deities protect you,  
By the protective power of all the Dhamma.  
May safety ever be yours.

Bhavatu sabba mangalam  
Rakkhantu sabba devata  
Sabba Sanghanu bhavena  
Sada sotthi bhavantu te

May all blessings be upon you,  
May all deities protect you,  
By the protective power of all the Sangha,  
May safety ever be yours.

Nakkhatta yakkha bhutanam  
Papaggaha nivarana  
Parittasanu bhavena  
Hantu tesam upaddave

By the power of this Paritta (Protection),  
May you be free from all dangers arising from  
malign influences of the planets, demons and  
spirits. May your misfortunes vanish.

Sabbe Buddha balappatta  
Paccekanan ca yam balam  
Arahantan ca tejena  
Rakkham bandhami sabbaso

By the (protective) power of all the Buddhas,  
Pacceka Buddhas and all Arahants,  
May there be protection in every way.



Anumodana

Akasattha ca bhummattha  
Deva naga mahiddhika  
Punnam tam anumoditva  
Ciram rakkhantu loka sasanam

Akasattha ca bhummattha  
Deva naga mahiddhika  
Punnam tam anumoditva  
Ciram rakkhantu desanam

Akasattha ca bhummattha  
Deva naga mahiddhika  
Punnam tam anumoditva  
Ciram rakkhantu mam paran ti

Pattidana

Idam me natinam hotu  
Sukhita hontu natayo (3x)

Khamapana

Kayena vaca cittena  
Pamadena maya katam  
Accayam khama me Bhante  
Bhuri-panna Tathagata

Kayena vaca cittena  
Pamadena maya katam  
Accayam khama me Dhamma  
Sanditthika akalika

Kayena vaca cittena  
Pamadena maya katam  
Accayam khama me Sangha  
Supatipanna anuttara

Sharing Merits With All Celestial Beings

May all beings inhabiting space and earth,  
devas and nagas of mighty power,  
share this merit, and may they long protect the  
message of the Buddha in the world.

May all beings inhabiting space and earth,  
devas and nagas of mighty power,  
share this merit, and may they long protect the  
Teaching.

May all beings inhabiting space and earth,  
devas and nagas of mighty power,  
share this merit, and may they long protect the me  
and others.

Transference of Merits to the Departed

Let this merit accrue to our departed relatives, and  
may they be happy.

Forgiveness of Shortcomings from the Triple Gem

If by deeds, speech or thought heedlessly,  
I have done anything wrong,  
forgive me O Master! O Teacher, Most Wise!

If by deeds, speech or thought heedlessly,  
I have done anything wrong,  
forgive me O Dhamma, immediately seen and  
timeless

If by deeds, speech or thought heedlessly,  
I have done anything wrong,  
forgive me O Sangha, who have taken the right  
path, unsurpassed.



Patthana

Imina punna kammaena  
Mame bala samagamo  
Satam samagamo hotu  
Yava nibbana pattiya

Devo vassatu kalena  
Sassa sampatti hetu ca  
Pito bhavatu loko ca  
Raja bhavatu dhammiko

Aspiration for Oneself and the World

By the grace of this merit that I have acquired,  
May I never follow the foolish  
but only the wise until I attain the final liberation.

May the rain fall in due season and may there be  
the right conditions for all good fortune,  
May the world be prosperous and peaceful, May  
the kings always be righteous.