

# Vandana

*Paying Homage to the Buddha, Dhamma, and Sangha*

MAHAMEVNAWA BUDDHIST MONASTERY  
AUCKLAND

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# Contents

Vandana.....	5
Salutation to the Buddha.....	5
Going for Refuge.....	5
Pañcasīla: Observation of the Five Precepts.....	6
Buddhānussati: Contemplation on the Qualities of the Buddha.....	7
Dhammānussati: Contemplation on the Qualities of the Dhamma.....	7
Sanghānussati: Contemplation on the Qualities of the Sangha.....	8
Satta Buddha Vandanā: Homage to the Seven Buddhas.....	9
Cetiya Vandana: Homage to Stupas and Bodhi Tree.....	10
Buddha Puja: Offering for the Supreme Buddha.....	11
Invitation to the Deities.....	13
Namaskara: Salutation to the Buddha.....	13
Kammā Vācanā: Asking for Forgiveness.....	14
Blessings chanted by the monks.....	14
Maha Maṅgala Suttaṃ: Discourse on Blessings.....	15
Ratana Suttaṃ: The Jewel Discourse.....	17
Karaṇīya Metta Suttaṃ: Discourse on Loving Kindness.....	21
Loving Kindness Meditation.....	23
Asking for Forgiveness & Sharing Merit with Bhantes.....	24
Glossary.....	25

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# Welcome

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

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

*The best way to learn Pāli pronunciation is by listening and chanting along. In brief, it's helpful to know that in TH the H is always silent, and that C and CH are both pronounced with a hard "ch." The Ṁ is pronounced as "ng." Lines over vowels—such as Ā, Ī, Ū—are held out twice as long as usual.*

*One word we say throughout the service is "Sādhu!" It means "excellent." You will also hear "Namo Buddhaya," which means "Homage to the Buddha."*

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

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

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

# Vandana

## Salutation to the Buddha

*This is the same way that people expressed praise and honour to the Buddha even when he was alive.*

Sādhu! Sādhu! Sādhu!

Namo tassa bhagavato arahato sammā-sam-buddhassa

Namo tassa bhagavato arahato sammā-sam-buddhassa

Namo tassa bhagavato arahato sammā-sam-buddhassa

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

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

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

## Going for Refuge

*The primary way we express our commitment to follow the teachings of the Buddha is by going for refuge to the Triple Gem: the fully enlightened Buddha; the Dhamma, his liberating teachings; and the Sangha, the people in the past and the present who followed these teachings and also became enlightened.*

Buddhaṃ saranaṃ gacchāmi.

Dhammaṃ saranaṃ gacchāmi.

Saṅghaṃ saranaṃ gacchāmi.

Dutiyam'pi Buddhaṃ saranaṃ gacchāmi.

Dutiyam'pi Dhammaṃ saranaṃ gacchāmi.

Dutiyam'pi Saṅghaṃ saranaṃ gacchāmi.

Tatiyam'pi Buddhaṃ saranaṃ gacchāmi.

Tatiyam'pi Dhammaṃ saranaṃ gacchāmi.

Tatiyam'pi Saṅghaṃ saranaṃ 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.

Sādhu! Sādhu! Sādhu!

## Pañcasīla: Observation of the Five Precepts

*The Buddha asked us to keep five training rules for as long as we live. He taught that by following these precepts we can avoid many problems and build a firm foundation for developing our minds. We know that we can't break the precepts by accident, for example, when we step on an insect without knowing. If we do break a precept, we make the determination to try to not do it again.*

LEADER: To observe the five precepts, say after me,

1. I observe the precept of ♦ abstaining from killing beings.
2. I observe the precept of ♦ abstaining from stealing.
3. I observe the precept of ♦ abstaining from sexual misconduct.
4. I observe the precept of ♦ abstaining from telling lies.
5. I observe the precept of ♦ abstaining from taking ♦ intoxicating drinks and drugs.

I follow these precepts ♦ for happiness in this life ♦ for rebirth in heaven ♦ and to realize the Four Noble Truths ♦ in this Gautama Buddha's Dispensation.

Sādhu! Sādhu! Sādhu!

## Buddhānussati: Contemplation on the Qualities of the Buddha

*The Buddha had nine special qualities. Buddhas are the only ones who have all nine. We often recite them when we place items on the shrine.*

1. Iti pi so bhagavā, araham,
2. sammā-sam-buddho,
3. vijjā-carana-sampanno,
4. sugato, 5. lokavidū,
6. anuttaro purisa-damma-sārathi,
7. sathā deva-manussānam,
8. buddho, 9. bhagavā ti.

1. Such Indeed is the Blessed One, ♦ Arahant, worthy one,
2. supremely enlightened,
3. endowed with knowledge and virtue,
4. follower of the Noble Path,
5. knower of worlds,
6. the peerless trainer of persons,
7. teacher of gods and humans,
8. the Enlightened Teacher,
9. the Blessed One.

## Dhammānussati: Contemplation on the Qualities of the Dhamma

*As well, the Buddha's teaching, known as the Dhamma, has six special qualities that make it possible to get the same happiness that the Buddha did.*

1. Svākkhāto Bhagavatā dhammo,
2. sanditthiko, 3. akāliko,
4. ehipassiko, 5. opanayiko,
6. paccattam vedittabbo viññūhīti.

1. Well taught by the Blessed One ♦ is the Dhamma,
2. visible here and now,
3. timeless,
4. open to all,
5. learned and applied to oneself,
6. understood by the wise each for himself.

## Sanghānussati: Contemplation on the Qualities of the Sangha

*The group of people who followed the Buddha's teaching to the goal of enlightenment are known as the Sangha. In this group are eight types of people: ones who have achieved the four different levels of enlightenment and ones who are on the way guaranteed to achieve these four levels. The Buddha taught that just as seeds planted in a field without weeds will bring a great harvest, in the same way gifts given to this group of people will bring great results.*

1. Su-paṭipanno Bhagavato sāvaka-sangho.
2. Uju-paṭipanno Bhagavato sāvaka-sangho.
3. Ñāya-paṭipanno Bhagavato sāvaka-sangho.
4. Sāmīci-paṭipanno Bhagavato sāvaka-sangho.

Yadidam cattāri purisa-yugāni ♦ aṭṭha purisa-puggalā ♦ esa Bhagavato sāvaka-sangho:

5. āhu-neyyo 6. pāhu-neyyo
7. dakkhi-neyyo 8. anjali-karaṇīyo
9. anuttaram puññak-khettam ♦ lokassā ti.

1. Of pure conduct is the Order of Disciples ♦ of the Blessed One,
2. of upright conduct is the Order of Disciples ♦ of the Blessed One,
3. of wise conduct is the Order of Disciples ♦ of the Blessed One,
4. 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.

5. They are worthy of offerings,
6. they are worthy of hospitality,
7. they are worthy of gifts,



8. they are worthy of reverential salutations,
9. an incomparable field of merit for the world.

## Satta Buddha Vandanā: Homage to the Seven Buddhas

*Only one Buddha ever exists in the world at a time. After his teachings disappear from the world, sometimes eons pass by without another Buddha attaining enlightenment. From our Buddha named Sidhartha Gautama, we learn that there have only been seven Buddhas in the last 91 eons. They all discovered the very same Dhamma and taught it to disciples who also attained enlightenment. The verses below are found in the Āṭānātiya Sutta, from the Long Discourses of the Buddha.*

1. Vipassissa namatthu, cakkhu-mantassa sirīmato.  
Sikhissapi namatthu, sabba-bhū-tā-nukampino.
2. Vessabhussa namatthu, nahā-takassa tapassino.  
Namatthu Kakusandhassa, Māra-senā-pamaddino.
3. Koṇāgamanassa namatthu, brāhmaṇassa vusīmato.  
Kassapassa namatthu, vip-pamut-tassa sabbadhi.
4. Aṅgīrasassa namatthu, sakya-puttassa sirīmato.  
Yo imaṃ dhamma-madesesi, sabba-dukkhā-panūdanam.
5. Ye cāpi nibbutā loke, yathā-bhūtaṃ vipassisuṃ.  
Te janā apisuṇā, mahantā vītasāradā.
6. Hitaṃ deva-manussānaṃ, yaṃ namassanti Gotamaṃ  
Vijjā-caraṇa-sampannaṃ, mahantaṃ vītasāradaṃ.  
Vijjā-caraṇa-sampannaṃ, Buddhaṃ vandāma Gotamaṃ'ti.

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 Māra.
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. Homage to Aṅgirasa ♦ the Buddha Gotama ♦ son of the Sākya ♦ 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.

## Cetiya Vandana: Homage to Stupas and Bodhi Tree

*There are several physical objects we use as a focus for our devotion to our teacher, the Buddha. One is the parts of his body, such as bones and hair, that remained after he died. These are often placed in burial mounds called cetias or stupas. Another is the tree he sat under when he attained enlightenment. The third is statues and paintings of the Buddha.*

Vandāmi cetiyam sabbam—Sabba-ṭhānesu paṭiṭṭhitam  
Sārīrika-dhātu-Mahā-bodhiṃ—Buddha-rūpaṃ sakalaṃ sadā.

Yassa mūle nisinno va—Sabbāri vijayaṃ akā,  
Patto sabbaññutaṃ Satthā—Vande taṃ Bodhi-pādapaṃ.

Ime ete Mahā-Bodhi—Loka-nāthena pūjitā,  
Aham-pi te namassāmi—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

Sādhu! Sādhu! Sādhu!

### Buddha Puja: Offering for the Supreme Buddha.

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

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

My great teacher ♦ Supreme Buddha ♦ eradicated passion ♦  
hatred and delusion. My great teacher ♦ Supreme Buddha ♦

Eradicated the desire of ♦ seeing forms.

Eradicated the desire of ♦ hearing sounds.

Eradicated the desire of ♦ smelling odors.

Eradicated the desire of ♦ tasting flavors.

Eradicated the desire of ♦ touching tangibles.

Eradicated the desire of ♦ thinking thoughts.

Supreme Buddha ♦ controlled sense faculties ♦ guarded sense faculties ♦  
restrained sense faculties.

Supreme Buddha ♦ is free from defilements.

My great teacher ♦ Supreme Buddha ♦ purified his body ♦ speech and mind.

In this way ♦ my great teacher ♦ Supreme Buddha ♦ is an Arahant.

Supreme Buddha ♦ understood suffering ♦ as a Noble Truth.

... eradicated the origin of suffering ♦ as a Noble truth.

... attained the cessation of suffering ♦ as a Noble Truth.

... followed the Path ♦ leading to the cessation of suffering ♦ as a Noble Truth.

In this way ♦ Supreme Buddha ♦ realized the Four Noble Truths ♦  
without anyone's help ♦ escaped from suffering ♦ and achieved true happiness.

I offer with great respect ♦ these beautiful flowers ♦ sweet fragrance ♦  
sweet drinks ♦ and bright light ♦ to my great teacher ♦ Supreme Buddha.

**Sādhu! Sādhu! Sādhu!**

## Invitation to the Deities

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

Samantā cakka-vālesu—Atrā-gacchantu devatā

Sad-dhammaṃ muni-rājassa—Sunantu sagga-mokkha-dam

Parittas savanna-kālo ayam bhadantā

Parittas savana-kālo ayam bhadantā

Paritta Dhammas-savana-akālo ayam bhadantā

*Translation:*

*In the universe in their entirety, let the deities come here;*

*The good doctrine of the King of Sages*

*That 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.*

## Namaskara: Salutation to the Buddha

*This is the same homage that we recited at the beginning.*

Namo tassa bhagavato arahato sammā-sam-buddhassa

Namo tassa bhagavato arahato sammā-sam-buddhassa

Namo tassa bhagavato arahato sammā-sam-buddhassa

*Next we recite a scripture from the brown Mahamevnawa Pali-English Paritta Chanting Book. Most of the passages in that book are sermons preached by the Buddha.*

*After that we will do loving-kindness meditation. This will be a guided meditation, so you can listen silently, cultivating the wholesome wish that all being would be free from suffering.*

## Kammā Vācanā: Asking for Forgiveness

*The Buddha taught that we benefit from recognizing our faults and abandoning them. Although the Triple Gem cannot actually forgive us, developing a wish to overcome our shortcomings can lead to our happiness and well-being.*

Kāyena vācā cittaena, pamādena mayā kataṃ  
Accayaṃ khama me bhante, Bhūri-pañña tathāgata  
Kāyena vācā cittaena, pamādena mayā kataṃ  
Accayaṃ khama me dhamma, Sanditthika akālika.  
Kāyena vācā cittaena, pamādena mayā kataṃ  
Accayaṃ khama me saṅgha, puñña-kettaṃ 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

Abhivādana-sīlissa—Niccaṃ vuḍḍhāpacāyino;  
Cattāro dhammā vaḍḍhanti—Āyu vaṇṇo sukhaṃ balaṃ.  
Āyurā rogya sampatti—sagga sampatti mevaca  
ato nibbāna sampatti—imina 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!*

## Maha Maṅgala Suttaṃ: Discourse on Blessings

Evam me sutam. Ekam samayam Bhagava Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamtvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hitā 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 maṅgalam-uttamam  
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 puja-nīyānam – Etam maṅgalam-uttamam  
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. Pati-rūpadesavāso ca – Pubbe ca katapuññatā  
Atta-sammā-paṇīdhi ca – Etam maṅgalam-uttamam  
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. Bāhu-saccañca sippañca – Vinayo ca susikkhito  
Subhāsītā ca yā vācā – Etam maṅgalam-uttamam  
Vast learning, skill in handicraft, ♦ well grounded in discipline ♦ and pleasant speech ♦ these are the highest blessings.
5. Mātā-pitū upaṭṭhānam – Putta-dārassa saṅgaho  
Anākulā ca kammantā – Etam maṅgalam-uttamam  
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 dhamma-cariyā ca – Ñāta-kānañ ca saṅgaho  
Anavajjāni kammāni – Etam maṅgalam-uttamam

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

7. Ārati virati pāpā – Majja-pānā ca saññamo  
Appamādo ca dhammesu – Etaṃ maṅgalam-uttamaṃ  
To cease and abstain from evil, ♦ to abstain from intoxicating drinks, ♦ and to be diligent in practising the Dhamma ♦ these are the highest blessings.
8. Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā  
Kālena dhamma-savanaṃ – Etaṃ maṅgalam-uttamaṃ  
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 sova-cassatā – Samaṇānañca dassanaṃ  
Kālena dhamma-sākacchā – Etaṃ maṅgalam-uttamaṃ  
Patience, obedience, meeting monks ♦ and timely discussions on the Dhamma ♦ these are the highest blessings.
10. Tapo ca brahmacariyañca – Ariya-saccāna-dassanaṃ  
Nibbāṇa-sacchi-kiriyā ca – Etaṃ maṅgalam-uttamaṃ  
Self-control, chastity, ♦ understanding the Noble Truths, ♦ and the realization of Nibbāna ♦ these are the highest blessings.
11. Phuṭṭhassa loka-dhammehi – Cittaṃ yassa na kampaṭi  
Asokaṃ virajaṃ khemaṃ – Etaṃ maṅgalam-uttamaṃ  
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-parājitā  
Sabbattha sotthiṃ gacchanti taṃ – Tesaṃ maṅgalam-uttamaṃ'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. Yānīdha 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 mānusiyaṃ pajāya

Divā ca ratto ca haranti ye baliṃ

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. Yaṃ kiñci vittaṃ idha vā huraṃ vā

Saggesu vā yaṃ ratanaṃ paṇītaṃ

Na no samaṃ atthi Tathāgatena

Idampi Buddhē ratanaṃ paṇītaṃ

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 suciṃ

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 daḷhena

Nikkāmino Gotama sāsanaṃhi

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. Yathindakhīlo 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

Gambhīrapaññaṃ 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

Sīlabbatamvā'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 paṭhamasmim̃ gimhe

Tathūpamaṃ Dhamma varaṃ 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 khīṇabījā avirūḥicchandā  
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 Suttaṃ: 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 khuddhaṃ samā-care kiñci – Yena viññū pare upava-deyyuṃ  
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-bhūtattā – 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 paraṃ nikubbetha – Nātim-aññetha katthaci naṃ 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 puttaṃ – Āyusā eka-puttam-anurakkhe  
Evam’pi sabba-bhūtesu – Mānasaṃ bhāvaye अपari-māṇaṃ**  
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 lokasmiṃ – Mānasaṃ bhāvaye अपari-māṇaṃ  
Uddhaṃ adho ca tiriyañca – 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 satiṃ adhiṭṭheyya – Brahmam-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 – Dassaṇena 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!

# 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 region  
... 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...

# Asking for Forgiveness & Sharing Merit with Bhantes

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

**Okāsa vandāmi Bhante. (bow once)**

**Mayākataṃ puññaṃ, sāminā anumodi tabbaṃ.**

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

(Bhantes: Sādhu, Sādhu, anumodāmi!)

*Good, good, I rejoice!*

**Saminā katam puññaṃ, mayhaṃ dātabbaṃ**

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

(Bhantes: Sādhu, Sādhu,  
anumodetha!)

*Good, good, I share!*

**Sādhu, Sādhu anumodāmi!**

*Good, good, I appreciate!*

**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*

**Okāsa khamāmi Bhante!(bow)**

*I ask for forgiveness, oh Bhante!*

**Dutiyam'pi okāsa khamāmi Bhante!**

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

**Tatīyam'pi okāsa khamāmi Bhante!**

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



## Glossary

bhante: a respectful way of addressing a monk

bhikkhu: monk. Female version: bhikkhuni

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

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

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

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

Māra: A non-human being who tries to prevent people from practicing the Dhamma

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

Namo Buddhaya: "Homage to the Buddha."

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

saddhā: (Sanskrit: shraddha) faith, confidence.

sādhu: excellent, very good.

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

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

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