

P U J A

Buddham pujemi
Dhammam pujemi
Sangham pujemi
I bow to the Buddha, Dhamma and Sangha

VANDANA HOMAGE

Namo tassa bhagavato arahato samma sambuddhassa!
Namo tassa bhagavato arahato samma sambuddhassa!
Namo tassa bhagavato arahato samma sambuddhassa!
Homage to the Buddha, the Blessed, Noble and the Fully Self-Enlightened One!

TISARANA

THE THREE REFUGES

Buddham saranam gacchami
I go to the Buddha as my Refuge
Dhammam saranam gacchami
I go to the Dhamma as my Refuge
Sangham saranam gacchami
I go to the Sangha as my Refuge
Dutiyaampi Buddham saranam gacchami... (repeat)
For the second time I go to the Buddha.... as my Refuge
Tatiyaampi Buddham saranam gacchami.... (repeat)
For the third time..... as my Refuge

PANCA SILA

THE FIVE TRAINING RULES

Panatipata veramani sikkhapadam samadiyami
I undertake the training rule to abstain from killing any living being
Adinnadana veramani sikkhapadam samadiyami
I undertake the training rule not to take that which is not freely given
Kamesu micchacara veramani sikkhapadam samadiyami
I undertake the training rule to abstain from sexual misconduct
Musavada veramani sikkhapadam samadiyami
I undertake the training rule to abstain from wrong speech
Sura meraya majja pamadatthana veramani sikkhapadam samadiyami
I undertake the training rule not to take substances that cloud the mind

VIPASSANA GATHA VIPASSANA VERSES

All conditioned things are impermanent
When this is perceived with wisdom
One becomes disenchanted with what cannot satisfy
Just this is the Path of Purification.

All conditioned things are unsatisfactory
When this is perceived with wisdom
One becomes disenchanted with what cannot satisfy
Just this is the Path of Purification.

All conditioned things and the Unconditioned are not-self
When this is perceived with wisdom
One becomes disenchanted with what cannot satisfy
Just this is the Path of Purification.

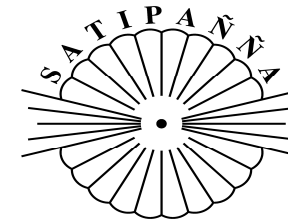
[Dhp 20 v5-7]

There is
The Unborn, the Undying, the Uncreated, the Unconditioned
Refuge, harbour and home.
Perfect contentment and peace.

Just as the great ocean has only one taste, the taste of salt
So Nibbana has only one taste, the taste of freedom.

[Last words of the Buddha - Parinibbana Sutta]

All conditioned things have the nature to decay.
Work diligently for your liberation.



Sadhu! Sadhu! Sadhu!
(Well-done!)

MORNING PUJA

Buddham pūjemi. Dhammam pūjemi. Saṅgham pūjemi.

Homage to the Buddha ... to the Dhamma ... to the Sangha

Vandanā

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to the Buddha, the blessed, noble and fully self-enlightened One.

Budhavandanā

**itipi so bhagavā, araham, sammāsambuddho, vijjā-caraṇa-sampanno,
sugato, lokavidū, anuttaro purisa-damma-sārathi, satthā deva-
manussānaṃ, buddho, bhagavā'ti.**

*That Blessed one is such since he is accomplished, fully enlightened,
endowed with clear vision and virtuous conduct, sublime,
knower of the worlds, the incomparable leader of men to be tamed,
the teacher of gods and men, enlightened and blessed.*

**ye ca buddhā atitā ca, ye ca buddhā anāgatā, paccuppannā ca ye buddhā,
ahaṃ vandāmi sabbadā.**

*Each day I humbly pay homage to the Buddhas of ages past,
the Buddhas to come and the Buddhas of the present.*

**n'atthi me saraṇam aññaṃ, buddho me saraṇam varaṃ; etena
saccavajjena hotu me jayamaṅgalaṃ.**

*No other refuge do I seek. The Buddha is my matchless refuge.
By the power of this truth, may joyous victory be mine.*

**kāyena vācā cittaena, pamādena mayā kataṃ, accayaṃ khama me Bhante,
bhūripaṇña thatāgata.**

*If by way of thought, word or deed I have done anything unskillful,
forgive me, Honoured One, the most wise Tathagata*

Dhammavandanā

**svākkhāto bhagavato dhammo, sandiṭṭhiko, akāliko, ehipassiko,
opanāyiko, paccattaṃ veditaṃ viññūhī ti.**

*Well expounded is the doctrine by the Lord, to be realised for oneself,
with immediate fruit, inviting investigation, leading to Nibbana,
to be comprehended by the wise, each by themselves.*

**ye ca dhammā atitā ca, ye ca dhammā anāgatā, paccuppannā ca ye
dhammā, ahaṃ vandāmi sabbadā.**

*Each day I humbly pay homage to
the Dhamma of ages past, the Dhamma to come and the present Dhamma.*

**n'atthi me saraṇam aññaṃ, dhammo me saraṇam varaṃ; etena
saccavajjena hotu me jayamaṅgalaṃ.**

No other refuge do I seek. The Dhamma is my matchless refuge.

By the power of this truth, may joyous victory be mine.

**kāyena vācā cittaena, pamādena mayā kataṃ, accayaṃ khama me
dhamma, sandiṭṭhika akālika.**

*If by way of thought, word or deed I have done anything unskillful,
forgive me, Dhamma, self-realizable and timeless.*

Saṅghvandanā

**supaṭipanno bhagavato sāvaka-saṅgho, ujupaṭipanno bhagavato sāvaka-
saṅgho,**

**ñāyapaṭipanno bhagavato sāvaka-saṅgho, sāmici-paṭipanno bhagavato
sāvakasaṅgho, yad idaṃ cattāri purisayugāni aṭṭha-purisa-puggalā, esa
bhagavato sāvakasaṅgho āhuneyyo, pahuneyyo, dakkhiṇeyyo,
añjalikaraṇiyyo, anuttaraṃ puññaikkhetam lokassā ti.**

*Of good conduct, of upright conduct, of wise conduct, of dutiful conduct
is the order of the Blessed One.*

*This order of the disciples of the Blessed One,
namely, the four pairs of persons and the eight kinds of individuals,
are worthy of offering, of hospitality, of gifts, of reverential salutation
and are an incomparable field of merit to the world.*

**ye ca saṅghā atitā ca, ye ca saṅghā anāgatā, paccuppannā ca ye saṅghā,
ahaṃ vandāmi sabbadā.**

*Each day I humbly pay homage to the Sanghas of ages past,
the Sanghas to come and the Sanghas of the present.*

**n'atthi me saraṇam aññaṃ, sangho me saraṇam varaṃ; etena
saccavajjena hotu me jayamaṅgalaṃ**

No other refuge do I seek. The Sangha is my matchless refuge.

By the power of this truth, may joyous victory be mine.

**kāyena vācā cittaena, pamādena mayā kataṃ, accayaṃ khama me sangha,
puññaikkhetam anuttaraṃ**

*If by way of thought, word or deed I have done anything unskillful,
forgive me, Sangha, limitless field of merit.*

The Buddha's Victory Verse

aneka-jāti-saṃsāraṃ, sandhāvissam anibbisaṃ
gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
gahakāraṃ diṭṭhosi, puna geḥaṃ na kāhasi;
sabbā te phāsukā bhaggā, gahakūṭaṃ visankhataṃ;
visankhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

Seeking but not finding the house builder,

I have traveled through the round of countless births.

How painful is birth over and over again. Oh house builder! You have now been caught!

You shall not build a house again. Your rafters have been broken. Your ridgepole demolished.

The unconditioned consciousness has been attained.

And every kind of craving has been destroyed.

Paṭiccasamuppāda

anuloma

avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññānaṃ,
viññāna-paccayā nāma-rūpaṃ, nāmarūpa-paccayā saḷāyatanaṃ,
saḷāyatana-paccayā phasso, phasa-paccayā vedanā, vedanā-paccayā
taṇhā,
taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti,
jāti-paccayā jarā-maraṇaṃ, soka-parideva-dukkha-domanass-upāyāsā
sambhavanti. Evam etassa kevalassa dukkha-kkhandhassa samudayo
hoti.

Conditioned by ignorance, intentional activities arise.

Conditioned by intentional activities, re-linking consciousness arises.

Conditioned by re-linking consciousness, mind and matter arise.

Conditioned by mind and matter, the six-fold sense base arises.

Conditioned by the six-fold sense base, contact arises.

Conditioned by contact, feeling arises.

Conditioned by feeling, craving arises. Conditioned by craving, grasping arises.

Conditioned by grasping, becoming arises. Conditioned by becoming, birth arises.

Conditioned by birth, ageing, death, sorrow, lamentation, pain, grief and despair arise.

Thus does this entire aggregation arise.

yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa;
athassa kankhā vapayanti sabbā, yato pajānāti sahetu dhammaṃ.

*When the true nature of things becomes clear to the ardent, meditating Brahman,
then all their doubts fade away, since they realise that every
thing has to have a cause.*

Patiloma

avijjāya tveva asesā virāga nirodhā saṅkhāra nirodho,
saṅkhāra nirodhā, viññāna nirodho,
viññāna nirodhā, nāmarūpa nirodho,
nāmarūpa nirodhā, saḷāyatana nirodho,
saḷāyatana nirodhā, phasa nirodho,
phasa nirodhā, vedanā nirodho,
vedanā nirodhā, taṇhā nirodho,
taṇhā nirodhā, upādāna nirodho,
upādāna nirodhā, bhava nirodho,
bhava nirodhā, jāti nirodho,
jāti nirodhā jarā, maraṇa, soka, parideva, dukkha
domanass-upāyāsā nirujjhanti.
evam etassa kevalassa dukkha-kkhandhassa nirodho hoti

In order of cessation.

With the entire cessation of this ignorance, intentional activities cease.

With the cessation of intentional activities, re-linking consciousness ceases.

With the cessation of re-linking consciousness, mind and matter cease.

With the cessation of mind and matter, the six-fold sense base ceases.

With the cessation of the six-fold sense base, contact ceases.

With the cessation of contact, feeling ceases.

With the cessation of feeling, craving ceases.

With the cessation of craving, grasping ceases.

With the cessation of grasping, becoming ceases.

With the cessation of becoming, birth ceases.

*With the cessation of birth, ageing, death, sorrow, lamentation, pain, grief
and despair cease.*

Thus does the cessation of this entire aggregation of suffering result.

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa;
athassa kankhā vapayanti sabbā, yato khayam paccayānam avedi

*When the real nature of things becomes clear to the ardent, meditating Brahman,
then all their doubts fade away. For they perceive how conditions come to an end.*

**Repeat Paṭiccasamuppāda from beginning without verses.*

At the end, chant the following verse:

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa;
vidhūpayam tiṭṭhati mārasenaṃ, sūriyova obhāsayam antalikkham

*Then the real nature of things becomes clear to the ardent, meditating Brahman,
They stand repelling the hosts of Mara, like the sun that illuminates the darkness.*

Patthana

hetu paccayo ārammaṇa paccayo, adhipati paccayo anantara paccayo
samanantara paccayo sahaṇāta paccayo aññamañña paccayo nissaya
paccayo upanissaya paccayo purejāta paccayo pacchājāta paccayo
āsevana paccayo kamma paccayo vipāka paccayo āhāra paccayo
indriya paccayo jhāna paccayo magga paccayo sampayutta paccayo
vippayutta paccayo atthi paccayo natthi paccayo vigata paccayo
avigata paccayo

Relation by way of:

root, object, dominance, contiguity, immediate contiguity, co-existence,
reciprocity, dependence, sufficing condition, pre-existence, post existence,
habitual, recurrence, kamma, effect, food, control, jhana, path, association,
disassociation, presence, absence, disappearance, of none appearance.

Vipassana verses

sabbe sankhārā aniccā ti, yadā paññāya passati
atha nibbindati dukkhe, esa maggo visuddhiyā
sabbe sankhārā dukkhā ti, yadā paññāya passati
atha nibbindati dukkhe, esa maggo visuddhiyā
sabbe dhammā anatā ti, yada paññāya passati
atha nibbindati dukkhe, esa maggo visuddhiyā

All conditioned things are impermanent...

All conditioned things are unsatisfactory...

All conditioned things and the Unconditioned are insubstantial.

When one perceives this with wisdom,

one becomes disenchanted with what cannot satisfy.

Just this is the Path of Purification

aniccā vata sankhārā, dhammino; uppajjitvā nirujjhanti, dukkhā vata sankhārā, dhammino; uppajjitvā nirujjhanti, anattā vata sankhārā, dhammino; uppajjitvā nirujjhanti,	uppāda-vaya- tesaṃ vūpasamo sukho. uppāda-vaya- tesaṃ vūpasamo sukho. uppāda-vaya- tesaṃ vūpasamo sukho.
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Truly all that is conditioned is transient ...

Truly all that is conditioned is suffering ...

Truly all that is conditioned is not-self ...

It is their nature to arise and pass away.

Once arisen, they disappear.

Their cessation is happiness

Metta Sutta

karaṇīyam atthakusalena yaṃ taṃ santaṃ padaṃ abhisamecca
sakko ca ujū ca suhujū ca suvaco c'assa mudu anatimānī
santussako ca subharo ca appakicco ca sallahukavutti
santindriyo ca nipako ca appagabbho kulesu ananugiddho
na ca khuddam samācare kiñci yena viññū pare apavadeyyuṃ
sukhinova khemino hontu sabba sattā bhavantu sukhittā
ye keci paṇabhūtāni tasā vā thāvarā v'anavasesā
dīghā vā yeva mahantā va, majjhimā, rassakā-ṇukā thūlā
diṭṭhā vā yeva adiṭṭhā ye ca dūre vasanti avidūre
bhūtā vā sambhavesī va, sabbe sattā bhavantu sukhittā
na paro paraṃ nikubbetha, nātimaññetha katthaci na kiñci
byārosanā paṭighasaññā nāññam aññassa dukkham iccheyya
mātā yathā niyaṃ puttam āyusā ekaputtam anurakkhe
evam pi sabbabhūtesu mānasam bhāvaye aparimāṇam
mettañ ca sabba-lokasmim mānasam bhāvaye aparimāṇam
uddham adho ca tiriyañ ca asambādham averam asapattaṃ
tiṭṭhaṃ caraṃ nisinno va sayāno yāvatāssa vīgatamiddho
etaṃ satim adhiṭṭheyya brahmam etaṃ vihāram idham āhu
diṭṭhiñ ca anupagamma sīlavā dassanena sampanno
kāmesu vineyya gedhaṃ na hi jātu gabbhaseyyam punaretī ti

If you are wise and want to reach the state of peace, you should behave like this:

You should be upright, responsible, gentle and humble.

You should be easily contented and need only a few things.

You should not always be busy. You should have the right sort of work.

Your senses should be controlled and you should be modest.

You should not be exclusively attached to only a few people.

You should not do the slightest thing that a wise person could blame you for.

You should always be thinking: May all beings be happy.

Whatever living beings there are, be they weak or strong,

big or small, large or slender, living nearby or far away,

those who have already been born and those who have yet to be born,

may all beings without exception be happy.

You should not tell lies to each other.

Do not think that anyone anywhere is of no value.

Do not wish harm to anyone, not even when you are angry.

Just as a mother would protect her only child at the risk of her own life,

so you should let the warmth of your heart go out to all beings.

Let your thoughts of love go through the whole world with no ill-will and no hate.

Whether you are standing, walking, sitting or lying down,

so long as you are awake you should develop this mindfulness.

This, they say, is the noblest way to live.

And if you do not fall into bad ways, but live well and develop insight,

and are no longer attached to all the desires of the senses,

then truly you will never need to be reborn in this world again.

imāya dhammānudhamma-paṭipattiyā buddhaṃ pūjemi

imāya dhammānudhamma-paṭipattiyā dhammaṃ pūjemi

imāya dhammānudhamma-paṭipattiyā sanghaṃ pūjemi

By practising according to the tenets of the Dhamma, I pay:

Homage to the Buddha, homage to the Dhamma, homage to the Sangha.

Simple guide to pronouncing Pali:

aṃ (with dot) as in `rang' : **c** is in **church** :

ñ as in Spanish **signor** : **e** as in **may** : **v** as **w**

Evening Metta Chant.

Aham avero homi, abyapajjo homi, anigho homi, sukkhi attanam pariharami, dukkha muccami, yatha laddha sampatito mavigacchami.

May I be free of enmity. May I be free of affliction. May I be free of anxiety. May I live contented. May I be liberated from suffering. May I not lose what I possess.

Amhakam catupacaya dayaka avera hontu, abyapajja hontu, anigha hontu, sukkhi attanam pariharantu, dukkha muccantu, yatha laddha sampatito mavigacchantu.

May my benefactors be free of enmity. May they be free of affliction. May they be free of anxiety. May they be contented. May they be liberated from suffering. May they not lose what they possess.

Amhakam mata, pitu, acariya, nyati, mitta, samuha avera hontu, abyapajja hontu, anigha hontu, sukkhi attanam pariharantu, dukkha muccantu, yatha laddha sampatito mavigacchantu.

May my mother and father, my teachers, my relatives, all friends be free of enmity. May they be free of affliction. May they be free of anxiety. May they be contented. May they be liberated from suffering. May they not lose what they possess.

Imasmim vihare, sabbe bhikkhu, sabba bhikkhuni, sabbe acariya, sabbe yogino avera hontu, abyapajja hontu, anigha hontu, sukkhi attanam pariharantu, dukkha muccantu, yatha laddha sampatito mavigacchantu.

May this Retreat and all monks, nuns, teachers and meditators be free of enmity. May they be free of affliction. May they be free of anxiety. May they be contented. May they be liberated from suffering. May they not lose what they possess.

Imasmim game, janapade, europaya, lokasmim, sabbe janata avera hontu, abyapajja hontu, anigha hontu, sukkhi attanam pariharantu, dukkha muccantu, yatha laddha sampatito mavigacchantu.

May all the people in this village, this country, Europe and on earth, be free of enmity. May they be free of affliction. May they be free of anxiety. May they be contented. May they be liberated from suffering. May they not lose what they possess.

Puratthimaya disaya, pacchimaya disaya, uttaraya disaya, dakkhinaya disaya, puratthimaya anudisaya, pacchimaya anudisaya, uttaraya anudisaya, dakkhinaya anudisaya, hetthimaya disaya, uparimaya disaya.

May all beings in the east, the west, the north, the south, in the north-east, east-south, south-west and west-north, below and above, be free of enmity. May they be free of affliction. May they be free of anxiety. May they be contented. May they be liberated from suffering. May they not lose what they possess.

Sabbe satta, sabbe pana, sabbe bhuta, sabbe pugala, sabbe attabhava pariyapanna, sabba itthiyo, sabbe purisa sabbe ariya, sabbe anariya, sabbe deva, sabbe manussa, sabbe vinipatika avera hontu, abyapajja hontu, anigha hontu, sukkhi attanam pariharantu, dukkha muccantu, yatha laddha sampatito mavigacchantu.

kamasaka

May all beings, all breathing beings, all creatures, all persons, all individuals, all women, all men, all those who have attained and those who have not attained, all gods, all humans and in the lower realms, may all be free of enmity. May they be free of affliction. May they be free of anxiety. May they be contented. May they be liberated from suffering. May they not lose what they possess.

All are owners of their kamma.

