

Puja : Chantings

BUDDHAM PUJEMI.

Homage to the Buddha. (Bow)

DHAMMAM PUJEMI.

Homage to the Dhamma (Bow)

SANGHAM PUJEMI

Homage to the Sangha. ♦ (Bow)

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 fully self-enlightened One.

BUDDHAVANADANA-Salutation to the Buddha

Iti'pi so bhagava araham, sammāsambuddho, vijja carana

sampanno, sugato, lokavidu, anuttaro purisadamma sarathi,

sattha deva manussanam, buddho, bhagava'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 Buddha atita ca ♦♦♦♦♦♦♦♦ ye ca Buddha anagata

Paccupanna ca ye Buddha ♦♦ aham vandami sabbada

Each day I humbly pay homage to - The Buddhas of ages past

The Buddhas to come - The Buddhas of the present.

Na'thi me saranam annam ♦♦♦♦ Buddho me saranam varam

Etena saccavajjena ♦♦♦ Hotu me jayamangalam.

No other refuge do I seek - Buddha is my matchless refuge.

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

Kayena vaca cittena ♦♦ Pamadena maya katam

Accayam khama me bhante ♦♦ Bhuripanna tathagata

If by way of thought, word or deed I have done anything unskillful,

Forgive me, Honoured One, the most wise Tathagata

DHAMMAVANDANA - Salutation to the Dhamma

Svakkhato bhagavata dhammo, sanditthiko, akaliko,
ehipassiko, opanayiko, paccatam veditabbo vinnuhiti.

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 dhamma atita ca ❖❖❖❖❖❖❖ ye ca dhamma anagata
Paccupanna ca ye dhamma aham vandami sabbada.

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

N'atthi me saranam annam ❖❖❖ Dhammo me saranam varam
Etena saccavajjena ❖❖❖❖ Hotu me jayamangalam

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

Kayena vaca cittena ❖ Pamadena maya katam

Accayam khama me Dhamma ❖❖❖❖❖❖❖❖❖ Sanditthika akalika
*If by way of thought, word or deed I have done anything unskillful,
Forgive me, Dhamma, self-realizable and timeless.*

SANGHAVANDANA Salutation to the Sangha

Supatipanno❖ bhagavato savaka sangho.

Ujupatipanno bhagavato savaka sangho.

Nayapatipanno bhagavato savaka sangho.

Samicipatipanno bhagavato savaka sangho.

Yadidam cattari purisayugani atthapurisa puggala

esa bhagavato savaka sangho

ahuneyo pahuneyo dakkhineyo anjalikaraniyo

anuttaram punnakkhetam lokassati.

*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 sangha atita ca ❖ Ye ca sangha anagata

Paccupanna ca ye sangha ❖❖❖ Aham vandami sabbada.

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

N' atthi me saranam annam❖❖ Sangho me saranam varam

Etena saccavajjena❖❖❖❖ Hotu me jayamangalam.

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

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

Kayena vaca cittena ❖❖❖ Pamadena maya katam

Accayam khama me Sangha❖ Punnakkhetam anuttaram

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

THE BUDDHAS VICTORY VERSE.

Aneka jati samsaram❖❖ ❖❖ Sandha vissam anibhissam

Gahakaraka gavesanto❖ ❖❖❖❖❖❖❖❖❖ Dukkha jati punappunam

Gahakaraka ditthosi ❖❖❖❖❖ Puna geham nakahasi

Sabba te phasuka bagga ❖❖❖❖❖❖❖❖❖ Gahakutam visankhatam

Visankharagatam cittam ❖❖❖❖❖❖❖❖❖❖ Tanhanam khayamajjhaga

*Seeking but not finding the housebuilder, I have traveled through the round of countless
births. How painful is birth over and over again. Oh housebuilder! 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.

PATICCASAMUPADA ♦ ANULOMA ♦

Dependent Origination in order of arising.

Avijja paccaya sankhara. ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ Sankhara paccaya vinnanam.

Vinnanam paccaya nama-rupam ♦ ♦ Nama-rupa paccaya salayatana.

Salayatana paccaya phasso. ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ Phassa paccaya vedana.

Vedana paccaya tanha. ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ Tanha paccaya upadanam.

Upadana paccaya bhavo. ♦ ♦ ♦ ♦ Bhava paccaya jati.

Jati paccaya jara-maranam-soka-parideva-dukkha-domanassupayasa sambhavanti.

Evam etassa kevalassa dukkha khandhassa 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.

Yada have patubhavanti dhamma ♦ ♦ atapino jhayato brahmanassa

Athassa kankha vapayanti sabba ♦ ♦ ♦ yato pajanati sahetu dhamma

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

In reverse order.

Avijjaya tveva asesa viraga nirodha ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ sankhara nirodho

sankhara nirodha ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ vinnana nirodho

vinnana nirodha ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ nama-rupa nirodho

nama-rupa 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 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ jara , marana, soka,

parideva, dukkha, domanassupayasa ♦ nirujjhanti.

Evam etassa kevalassa dukkha khanddhassa 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.

Yada have patubhavanti dhamma atapino jhayato brahmanassa

Athassa kankha vapayanti sabba yato khayam paccayanam 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

ANULOMA (in direct order)

Avijja paccaya sankhara. Sankhara paccaya vinnanam.

Vinnanam paccaya nama-rupam. Nama-rupa paccaya salayatanam.

Salayatana paccaya phasso. Phassa paccaya vedana.

Vedana paccaya tanha. Tanha paccaya upadanam.

Upadana paccaya bhavo. Bhava paccaya jati.

Jati paccaya jara-maranam-soka-parideva-dukkha-domanassupayasa sambhavanti.

Evam etassa kevalassa dukkha khandhassa samudayo hoti.

PATILOMA

in reverse order

Avijjaya tveva asesam viragam nirodham sankharam nirodham

sankharam nirodham vinnanam nirodham

vinnanam nirodham nama-rupam nirodham

nama-rupam nirodham salayatana nirodham

salayatana nirodham phassa nirodham

phassa nirodham vedanam nirodham

vedanam nirodham tanham nirodham

tanham nirodham upadanam nirodham

upadanam nirodham bhavam nirodham

bhavam nirodham jati nirodham

jati nirodham jaram, maranam, sokam,

paridevam, dukkham, domanassupayasa nirujjhanti.

Evam etassa kevalassa dukkha khandhassa nirodham hoti.

Yada have patubhavanti dhamma, atapino jhayato brahmanassa

Vidupayam titthati marasena, suriyova obhasaya mantalikkham

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

PATTHANA

Hetu paccayo arammama paccayo

adhipati paccayo anantara paccayo

samanantara paccayo sajjata paccayo

annamanna paccayo nissaya paccayo

upanissaya paccayo purejjata paccayo

pacchajata paccayo asevana paccayo

kamma paccayo vipaka paccayo

ahara paccayo indriya paccayo

jhana paccayo magga paccayo

◆◆◆◆◆ Sukhino va khemino hontu sabbe satta bhavantu sukhitatta.

4.◆◆◆ Ye keci panabhutatthi tasa va thavara va anavasesa,

◆◆◆◆◆ Digha va ye mahanta va mijjhima rassaka-nukathola.

5.◆◆◆ Dittha va yeva adittha ye ca dure vasanti aviddure,

◆◆◆◆◆ Bhuta va sambhavesi va sabbe satta bhavantu sukhitatta.

6.◆◆◆ Na paro param nikubbetha◆ natimannetha kathacinam kinci,

◆◆◆◆◆ Byarosana patighasanna nannamannassa dukkhamiccheya.

7.◆◆◆ Mata yatha niyam puttam ayusa ekaputtam anurakkhe,

◆◆◆◆◆ Evampi sabba bhutesu manasam bhavaye aparimanam.

8.◆◆◆ Mettanca sabba lokasmim manasam bhavaye aparimanam,

◆◆◆◆◆ Uddham adho ca tiriyanca asambadham averam asapattam.

9.◆◆◆ Titthan caram nisinno va sayanova yava tassa vigata middhq,

◆◆◆◆◆ Etam satim adhittheyya◆ brahmam etam viharam idha mahu.

10.◆◆◆◆◆ Ditthinca anupagamma silava dassanena sampanno,

◆◆◆◆◆ Kamesu vineyya gedham na hi jatu gabbhaseyyam punareti' 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 beborn,

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.

Sadhu!◆◆◆ Sadhu!◆◆◆ Sadhu!

(Well-spoken)