

CHILDREN PŪJĀ BOOK



FOREWORD

"Children are an asset to people." So says the Buddha in explaining what constitutes the best of assets of people. Particularly, in this age where the age-old moral values tend to erode with rapid succession, children are vulnerable and easily succumb to the onslaught of evil social forces. On the other hand, juvenile unrest and delinquency spread in epidemic proportions throughout the world. At this juncture, our Buddhist parents have the responsibility to pay utmost care and attention to bring their children up to be good and useful citizens of the country. Evidently, religious education has a major role to play in the present context of our society.

We are very glad to say that Dhamma Classes at Ti-Sarana equipped with a qualified and dedicated teaching staff fulfills this need in a Buddhist religious atmosphere congenial to children's mental and spiritual growth. The staff volunteers to shoulder the burden of parents by disseminating Dhamma and inculcating good moral habits in children from their formative years. This is done through a graded system of classes in keeping with children's age and education.

As the formalities of Buddhist practice are to be mastered at the beginning, the updated Pictorial Pūjā Book is one of the initial steps taken in this direction. The book presents all the relevant elementary religious practices beautifully, along with illustrations of cartoons appealing to children. It is designed to provide a foretaste of taking refuge, observing five precepts, paying respect to the Triple Gem together with offerings to the Buddha and higher Buddhist ideals such as Bhavaṇa. This book should be a constant companion of our students until they master and pursue the ideology of its contents so that they may build a formidable barrier of their own against the belligerent external forces. We highly commend the esteemed endeavour of the compilers and recommend it for the student as a Handbook for daily use.

Venerable Dr P.Gnanarama Thera
Resident Monk and Religious Advisor
Ti-Sarana Buddhist Association

A WORD OF GRATITUDE

The compilation of this Pūjā Book is the result of the devoted and joint effort of the teachers of Ti-Sarana Buddhist Sunday Dhamma Classes. This book deals with the basic Buddhist observances, devotion and the practice of mind cultivation suitable for children.

We hope that all those who are interested for their children to master the preliminaries of Buddhist way of life will appreciate this book. With their blessings, we intend to produce more works for the benefit of the children attending the Dhamma Classes.

We wish to thank our Bhantes, Venerable Dr Gnanarama Thera and Venerable Ratanasiri Thera for their help and guidance in producing this chanting book.

We are grateful to Mr J. E. Peterson from Sri Lanka for his contributions on the animated pictures and also to many of our members, devotees and friends who had come forward to offer their services and time to make this book a success.

By the combined meritorious effort of all, may the Blessings of the Triple Gem be upon all of us.

MAY ALL BEINGS BE WELL AND HAPPY.

With Metta,

Visākhā Ong

Supervisor

Ti Sarana Buddhist Sunday Dhamma Classes

VANDANĀ

(Salutation to the Buddha)

Honour to Him,
the Blessed One,
the Worthy One,
the Fully Enlightened One.



Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Buddha Image

Main Shrine Hall

Ti-Sarana Buddhist Association

SALUTATION TO THE BUDDHA

It is the duty of every Buddhist to pay homage to the Buddha before the commencement of any Buddhist recital. It should be recited thrice and only after that does one take refuge in the Triple Gem. This is done only as a mark of respect for the great virtues and wisdom of the Buddha in order to cultivate confidence and derive inspiration from the Buddha.



Not to do any evil, to cultivate good, to purify one's mind,
- this is The Teaching of the Buddhas.

PADĪPA PŪJĀ

(Offering of Light)

With lights brightly shining,
abolishing this gloom,
I adore the Enlightened One,
who dispels the darkness of ignorance.



Ghana sārappa dittena
Dīpena tama dham̐sinā
Tiloka dīpaṁ sambuddhaṁ
Pūjayāmi tamo nudaṁ

OFFERING OF LIGHTS

The Buddha's teaching is like a light. His teaching helps us and guides us. When we behave badly, and we lose control of ourselves, it is like we are in darkness. We need the light of the Buddha's teaching to help us. The lights upon the altar remind us not to remain in darkness but to brighten ourselves with the Buddha's teaching.



Make haste in doing good: check your mind from evil; for the mind of him who is slow in doing meritorious actions delights in evil.

SUGANDHA PŪJĀ (Offering of Incense)

With perfumed incense,
made from fragrant substances,
I honour the Exalted One, worthy of respect,
who is the Unique One to be respected.



Gandha Sambhāra yuttēna

Dhūpenāham Sugandhinā

Pūjaye pūjanīyam tam

Pūjā bhājana muttamam

Aukana Buddha (8th Century c.e, Sri Lanka.)

This colossal Buddha, 11 meters high, was carved out of living rock and dominates the landscape of paddy fields all around.

OFFERING OF INCENSE

When we burn incense, it helps us to remember to think kind and beautiful thoughts. We must try to get all the bad thoughts out of our mind. We burn incense to remind ourselves to do away with our petty thoughts and selfish acts. A lovely fragrant odour gives us a happy uplifting feeling. In the same way, we draw away from an evil odour. Watch the incense slowly burning away and then make a strong resolution to try and burn away our bad, unkind or selfish thoughts. Let every breath you breathe out into the world be full of sweetness and love. This will be the incense you carry with you day and night.



By degree, little by little, from time to time, a wise person should remove his own impurities.

PUPPHA PŪJĀ

(Offering of Flowers)

This mass of flowers,
freshly hued, fragrant and choice,
I offer at the sacred feet of the Noble Sage.

Lord Buddha, I offer these flowers to Thee.
May this virtue be helpful for my emancipation.
Even as these flowers must fade,
our body too undergoes decay.



Vaṇṇa gandha guṇopetaṃ
Etaṃ kusuma santatiṃ
Pūjayāmi munindassa
Sirī pāda saroruhe

Pūjemi Buddhaṃ kusumena nena
Puñṇena metena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ me
Kāyo tathā yāti vināsa bhāvaṃ

OFFERING OF FLOWERS

One of the important truths taught by the Buddha is to point out that all things are constantly going through change. Although we cannot see change in ourselves, we are always subject to change. We cannot see change in ourselves because; change takes place so gradually in human beings.

Compared to human beings and other animals, the life span of the flower is very short. Most flowers bloom and fade within a few days.

Flowers help us to remember change that is taking place all around us.



As from a heap of flowers many a garland is made, even so many good deeds should be done by one born a mortal.

PĀNĪYA PŪJĀ

(Offering of Drinking Water)

O Lord! The Blessed One,
please accept this drinking water
as an offering to Thee,
out of great compassion for us.



Adhivāsetu no Bhante
Pānīyaṃ pari kappitaṃ
Anukampaṃ upādāya
Paṭigāhātu muttamaṃ

The granite image of the Buddha marks Buddhism's holiest site, the spot where He was enlightened in Bodhi Gaya. It is believed to have been sculptured during the reign of King Kanishka in the 1st Century c.e.

OFFERING OF DRINKING WATER

One of the uses of water is to wash away dirt. So water does the function of cleaning. When we offer water to the Buddha, we get the idea that we are offering it to the Perfectly Purified One and we wish that we too will be able to wash away what is dirty in our mind.



For those who are in the habit of constantly honouring and respecting the elders, four blessings increase - age, beauty, bliss and strength.

PĀNAKA PŪJĀ

(Offering of Fruit Juice)

O Lord! The Blessed One,
please accept this fruit juice
as an offering to Thee,
out of great compassion for us.



Adhivāsetu no Bhante

Pānakam pari kappitam

Anukamparam upādāya

Paṭigānhātu muttamam

Colossal Image of Buddha in Bodh Gaya

This modern 20 meter computer designed image dominates the landscape in the area where the Buddha gained Enlightenment.

OFFERING OF FRUIT JUICE

All beings need drink. Without drinks, no one can live. Therefore, we offer fruit juice with the idea of giving strength and life to the living beings and the world.



By oneself alone is evil done; it is self-born;
it is self-caused.
Evil grinds the unwise as a diamond grinds a hard gem.

ĀHĀRA PŪJĀ

(Offering of Food)

O Lord! The Blessed One,
please accept this food
as an offering to Thee
out of great compassion for us.



Adhivāsetu no Bhante
Bhojanam pari kappitam
Anukampanā upādāya
Paṭigāhātu muttamam

OFFERING OF FOOD

All beings live on food. Without food, nobody will continue to live on. Therefore, we offer food to the Enlightened One so that we may get merits and all beings be free from hunger.



Should a person perform a meritorious action, he should do it again and again: he should find pleasure therein: blissful is the accumulation of merit.

VANDANĀ

(Salutation to the Buddha)

Homage to Him,
the Blessed One,
the Worthy One,
the Fully-Enlightened One.



Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Buddha Calling Earth as Witness (Bhumisparsa mudra)

Pala. Bengal 11 Century c.e. 56 cm high.

Just before attaining Enlightenment, the Buddha used this gesture as proof that He had performed the Perfection of Generosity for many lifetimes.

SALUTATION TO THE BUDDHA

We have chosen the Buddha as the only teacher to guide us in our life. He is the embodiment of wisdom and compassion. So to Him alone, our veneration and salutation are due.



Rare is birth as a human being.
Hard is the life of mortals.
Hard is the hearing of the Sublime Truth.
Rare is the appearance of the Buddhas.

TI-SARANA (The Three Refuges)

Ven : Buddhāṃ saraṇaṃ gacchāmi
All : Buddhāṃ saraṇaṃ gacchāmi
I go to the Buddha for refuge.

Ven : Dhammāṃ saraṇaṃ gacchāmi
All : Dhammāṃ saraṇaṃ gacchāmi
I go to the Dhamma for refuge.

Ven : Saṅghāṃ saraṇaṃ gacchāmi
All : Saṅghāṃ saraṇaṃ gacchāmi
I go to the Sangha for refuge.

Ven : Dutiyampi Buddhāṃ saraṇaṃ gacchāmi
All : Dutiyampi Buddhāṃ saraṇaṃ gacchāmi
For the second time I go to the Buddha for refuge.

Ven : Dutiyampi Dhammāṃ saraṇaṃ gacchāmi
All : Dutiyampi Dhammāṃ saraṇaṃ gacchāmi
For the second time I go to the Dhamma for refuge.

Ven : Dutiyampi Saṅghāṃ saraṇaṃ gacchāmi
All : Dutiyampi Saṅghāṃ saraṇaṃ gacchāmi
For the second time I go to the Sangha for refuge.

Ven : Tatiyampi Buddhāṃ saraṇaṃ gacchāmi
All : Tatiyampi Buddhāṃ saraṇaṃ gacchāmi
For the third time I go to the Buddha for refuge.

Ven : Tatiyampi Dhammāṃ saraṇaṃ gacchāmi
All : Tatiyampi Dhammāṃ saraṇaṃ gacchāmi
For the third time I go to the Dhamma for refuge.

Ven : Tatiyampi Saṅghāṃ saraṇaṃ gacchāmi
All : Tatiyampi Saṅghāṃ saraṇaṃ gacchāmi
For the third time I go to the Sangha for refuge.

THE THREE REFUGES

To become a Buddhist, one must take refuge in the Buddha, Dhamma, and Sangha for one's guidance. All those who are already Buddhists are encouraged to reiterate the acceptance of this Holy Triple Gem - Buddha, Dhamma and Sangha - in their daily life.

The Buddha was the holiest, most virtuous, wisest and most spiritually perfect personality who had ever lived. His Dhamma is the Ultimate Truth about the Universe that explains the real nature of the world and of life as well. The Sangha refers to all the disciples of the Buddha who have attained sainthood. It also refers to the Holy Order of the Buddha, whose members lead the religious life and who are responsible for preserving His original teachings.



Happy is the birth of Buddhas. Happy is the teaching of the sublime Dhamma. Happy is the unity of the Sangha. Happy is the discipline of the united ones.

PAÑCA SĪLA

(Five Precepts)

- 1 Ven : Pānāti-pātā veramaṇi sikkhā padaṃ samādiyāmi
 All : Pānāti-pātā veramaṇi sikkhā padaṃ samādiyāmi
 I undertake to observe the precept to abstain from killing.
- 2 Ven : Adinnā-dānā veramaṇi sikkhā padaṃ samādiyāmi
 All : Adinnā-dānā veramaṇi sikkhā padaṃ samādiyāmi
 I undertake to observe the precept to abstain from taking things not given.
- 3 Ven : Kāmesu micchā-cārā veramaṇi sikkhā padaṃ samādiyāmi
 All : Kāmesu micchā-cārā veramaṇi sikkhā padaṃ samādiyāmi
 I undertake to observe the precept to abstain from sexual misconduct.
- 4 Ven : Musāvādā veramaṇi sikkhā padaṃ samādiyāmi
 All : Musāvādā veramaṇi sikkhā padaṃ samādiyāmi
 I undertake to observe the precept to abstain from false speech.
- 5 Ven : Surā meraya-majja-pamā-datṭhānā veramaṇi sikkhā padaṃ samādiyāmi
 All : Surā-meraya-majja-pamādatṭhānā veramaṇi sikkhā padaṃ samādiyāmi
 I undertake to observe the precept to abstain from anything that causes intoxication and heedlessness.

FIVE PRECEPTS

One becomes a Buddhist by taking refuge in the Triple Gem. To be a practicing Buddhist, one should observe the Five Precepts. The precepts are recited and observed by every Buddhist the first thing in the morning and the last thing at night.

We are reminded to observe these principles and to purify our mind. As all of us live in a community, we will have to maintain healthy social relations not only with our immediate relatives and friends but also with other members in the community.

If Buddhists live their life according to these five precepts, they can live happily and peacefully in this world. Through their example, they will help others to live likewise.



Who's full of faith and virtue, of substance, high repute,
is honoured everywhere, wherever that one goes.

BUDDHA VANDANĀ

(Homage to the Buddha)

Such indeed is the Blessed One, exalted,
 Omniscient, Endowed with knowledge and virtues.
 Gone beyond, Knower of the worlds.
 An incomparable guide for the training of individuals.
 Teacher of gods and men,
 Enlightened and Holy.



Iti pi so Bhagavā Arahāṃ
 Sammā sambuddho
 Vijjā caraṇa-sampanno
 Sugato Lokavidū Anuttaro
 Purisa damma-sārathi
 Satthā Deva-manussānaṃ
 Buddho Bhagavā'ti

HOMAGE TO THE BUDDHA

The virtues of the Buddha are many and they inspire us. As Buddhists, we must attempt to cultivate them to the best of our ability.



Mind is the forerunner of (all evil) states. Mind is chief; mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of he draught-ox.

DHAMMA VANDANĀ

(Homage to the Dhamma)

Well-expounded is the Dhamma by the Blessed One,
 to be self-realised, with immediate results;
 to be approached, to be seen;
 capable of being entered upon;
 to be attained by the wise, each by himself.



Svākkhāto Bhagavatā Dhammo

Sandiṭṭhiko Akāliko

Ehi-passiko Opanayiko

Paccattaṃ veditaḅbo viññūhī'ti

Buddha in Dhammacakkapavattana mudra (Gesture of Preaching)

5th Century c.e. Gupta.

One of the most successfully sculptured Buddha images in the world shows a youthful Buddha giving His first sermon two months after His Enlightenment.

HOMAGE TO THE DHAMMA

Out of compassion, the Buddha preached the Dhamma to help the world to get out of suffering. Therefore, the Dhamma remains the only guide to us. While trying to follow it, we must contemplate its characteristics.



The glory of him who is energetic, mindful, pure in deed, considerate, self-controlled, right living, and heedful steadily increases.

SANGHA VANDANĀ

(Homage to the Sangha)

Of Good Conduct is the Order of the Disciples of the Blessed One.
 Of Upright Conduct is the Order of the Disciples of the Blessed One.
 Of Wise Conduct is the Order of the Disciples of the Blessed One.
 Of Dutiful Conduct is the Order of the Disciples of the Blessed One.
 This Order of the Disciples of the Blessed One,
 namely, these Four Pairs of Persons,
 the Eight Kinds of Individuals –
 is worthy of offerings,
 is worthy of hospitality,
 is worthy of gifts,
 is worthy of reverential salutation,
 is an incomparable field of merits to the World.



Supaṭipanno Bhagavato sāvaka sangho
 Uju paṭipanno Bhagavato sāvaka sangho
 Ñāya paṭipanno Bhagavato sāvaka sangho
 Sāmīci paṭipanno Bhagavato sāvaka sangho
 Yadidaṃ cattāri purisa yugāni
 Aṭṭha purisa puggalā
 Esa bhagavato sāvaka sangho
 Āhuneyyo pāhuneyyo
 Dakkhineyyo añjali karaniyo
 Anuttaraṃ puññak-Khettaṃ lokassā'ti

HOMAGE TO THE SANGHA

The members of the Sangha represent those who try to realize the ideals of Buddhism. By their conduct, they encourage us to follow what the Buddha preached. Therefore, we emulate them and with that purpose in our mind, we recall their virtues.



If from anybody one should understand the doctrine preached by the Fully Enlightened One, devoutly should one reverence him, as a Brahmin reveres the sacrificial fire.

BODHI VANDANĀ

(Homage to the Bodhi-Tree)

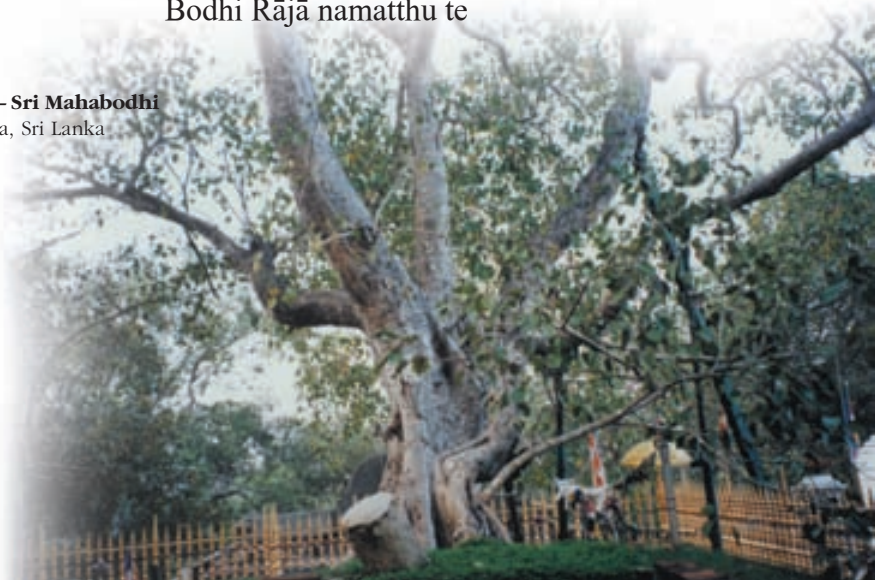
Seated at whose base, Our Teacher overcame all foes, attaining
Omniscience, that very Bodhi-Tree I adore.

Yassa mūle nissinno va
Sabbāri vijayaṃ akā
Patto sabbaññūtaṃ satthā
Vande taṃ Bodhi pādapaṃ

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

Ime ete mahā Bodhi
Loka nāthena pūjitā
Ahampi te namassāmi
Bodhi Rājā namatthu te

Bodhi Tree – Sri Mahabodhi
Anuradhapura, Sri Lanka



HOMAGE TO THE BODHI-TREE

The Bodhi Tree, under which the Buddha gained Enlightenment, is an object of veneration to Buddhists. After the Enlightenment, the Buddha showed His gratitude to this tree by gazing at it fondly and fixedly from a distance for one whole week upon getting up from His seat of Enlightenment. On another occasion, the Buddha advised His followers to plant a Bodhi tree to represent Him during His absence.



The wise ones who are intent on meditation, who delight in the peace of renunciation (i.e., Nibbana), such mindful ones even the Gods hold (most) dear.

TIVIDHA CETIYA VANDANĀ

(Salutation to the Three Objects of Veneration)

I salute every Cetiya that stands in any place,
the bodily Relics, the Great Bodhi,
and all images of the Buddha.



Vandāmi cetiyam sabbam

Sabba tñānesu patiṭṭhitam

Sārīrika dhātu - Mahā bodhim

Buddha-rūpam sakalam-sadā

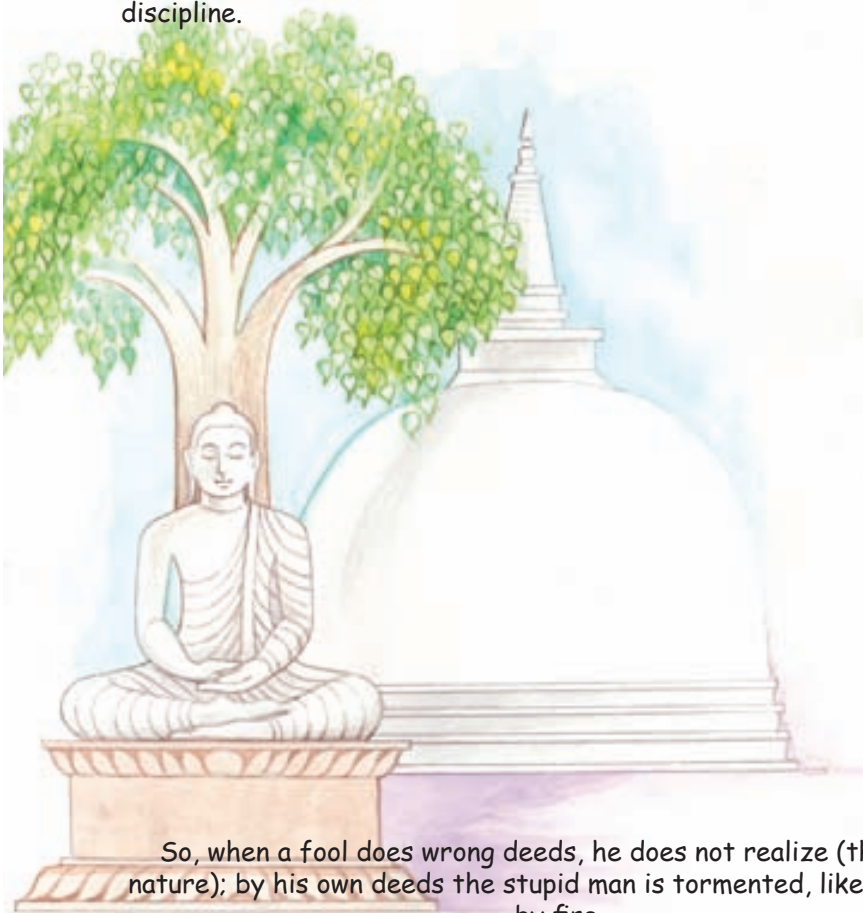
The Buddha's Sacred Relics

These relics, deposited in a stone casket were unearthed in 1898 c.e. more than 22 centuries after they had been placed there by descendants of the Sakya clan in Kapilavastu where he grew up. Now in Delhi museum.

SALUTATION TO THE THREE OBJECTS OF VENERATION

In many temples, a pagoda or 'cetiya' is regarded as a Sacred object deserving veneration and homage. The pagoda is to enshrine the relics, images and other valuable sacred remains of the Buddha and His holy disciples.

These religious symbols for veneration are to cultivate devotion towards our religion. Visible religious objects give inspiration to devotees, create a religious atmosphere at that place, and sanctify the place for the performance of religious activities as well as the observance of discipline.



So, when a fool does wrong deeds, he does not realize (their evil nature); by his own deeds the stupid man is tormented, like one burnt by fire.

PUÑÑĀNU MODANĀ

(Sharing of Merit with Devas and All Sentient Beings)

May all Devas share this merit, which we have thus acquired.
May it contribute greatly to their happiness.

Ettavatā ca amhehi
Sambhatam puñña sampadam
Sabbe Devā anumodantu
Sabba sampatti siddhiyā

May all Bhūtās share this merit which we have thus acquired.
May it contribute greatly to their happiness.

Ettavatā ca amhehi
Sambhatam puñña sampadam
Sabbe Bhūta anumodantu
Sabba sampatti siddhiyā

May all beings share this merit which we have thus acquired.
May it contribute greatly to their happiness.

Ettavatā ca amhehi
Sambhatam puñña sampadam
Sabbe Sattā anumodantu
Sabba sampatti siddhiyā

May all beings inhabiting space and earth, Devas and Nagas of mighty
power, share this merit and may they long protect the Dispensation.

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puñnam tam anumoditvā
Ciram rakkhantu
loka-sāsanam

SHARING OF MERITS WITH DEVAS AND ALL SENTIENT BEINGS

By performing good deeds, we accumulate much merit, which is useful in our long journey of Samsara. Merit is useful not only to us but to others. Therefore, to share this merit with others is a commendable act.

Devas are helpful to us and they need merit in order to continue their way of life. In the same way, other beings also need merit for their benefit.

Thus it becomes our duty to help others to improve their condition. So let us share the merit that we have accumulated.



Beings knowing wrong as wrong and what is right as right, embrace right views and go to a blissful state.

TRANSFERENCE OF MERITS TO THE DEPARTED

May our departed relatives and friends receive these
merits and may they be well and happy.

Idaṃ me ñātināṃ hotū
Sukhitā hontu ñātayo

Idaṃ me ñātināṃ hotū
Sukhitā hontu ñātayo

Idaṃ me ñātināṃ hotū
Sukhitā hontu ñātayo



TRANSFERENCE OF MERITS TO THE DEPARTED

The Buddha indicated the ritual of transferring merit, firstly to counter animal sacrifice. Instead of killing an animal, He suggested that the merit from virtuous actions should be transferred to the departed ones.

The departed spirits will acquire merit and will be happy. They in turn, bless those who transferred merit to them. They will wish their living relatives and friends long life, prosperity and good health.

The process of transference of merits is like the pouring of water. This is symbolized by the ritual of pouring water from a vessel to a cup placed at a lower level. The cup brims over with water, signifying the wishes, desires and yearnings of the departed are totally fulfilled.



Good deeds will receive the well doer who has gone from
this world to the next.

BLESSING TO THE WORLD

May the rain fall at suitable times.
 May the world progress and be happy and peaceful.
 May the world leaders be righteous.



Devo vassatu kālena
 Sassa sampatti hetu ca
 Phīto bhavatu loko ca
 Rājā bhavatu dhammiko!

A monk teacher(Abhaya mudra)

Nalanda. 7-8 Century c.e. 27.8 cm high.

Here the Buddha is represented as the ideal teacher-monk. It is an early bronze sculpture which inspired many fine works in later centuries.

BLESSING TO THE WORLD

The world in which we live have advantages as well as disadvantages. If one can reduce the amount of disadvantages, it would become a better place and we would be able to live a better life. There will be more opportunities to practise the Dhamma.

Therefore, let us bless the world and wish that we would have a healthy environment and a good government.



Health is the highest gain.
Contentment is the greatest wealth.
The trust-worthy person is the best kinsman.
Nibbana is the highest bliss.

KHAMATHA ME BHANTE

(Forgiveness of Short-Comings)

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



Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me bhante
Bhūri-pañña tathāgata
(Three times)

The Buddha in Dhyana mudra (Posture of meditation)

Gandhara style. 3 Century c.e. 66 cm high.

A very well known image that shows strong Greek influence. The six Buddhas carved on His seat represent the Buddha in six previous births.

FORGIVENESS OF SHORT-COMINGS

Buddhists recite the verse not with the purpose of confessing their sins but to recognize and admit to themselves their shortcomings. By not practising mindfulness constantly in our daily activities, we impede our own spiritual progress. When we allow our mind to dwell on unwholesome thoughts, we may even commit grievous wrong. Reciting a verse to re-cast our mind with wholesome thoughts will provide both relief and mental strength to stop repeating our failings. By expressing our thoughts this way and by recognizing our fallibility, we encourage others to do likewise for their spiritual self-improvement. Having such an attitude helps us to guard our thoughts, speech and actions regardless of whether we are at sacred places or in the presence of holy persons.



Conquer anger by love.
Conquer evil by good.
Conquer the stingy by giving.
Conquer the liar by truth.

PATTHANĀ

(The Aspiration)

By the grace of these merits that I have acquired,
 may I never follow the foolish;
 but only the wise
 up to the time I attain Nibbana!

Iminā puñña kamma

Māme bāla samāgamo

Sataṃ samāgamo hotū

Yāva Nibbāna pattiya!

Yāva Nibbāna pattiya! (slow)



Buddha Parinirvana

Galvihara, Polannaruva. Sri Lanka

THE ASPIRATION

Firm determination and a strong will could always fulfil a man's aspiration. A wish has more the function of contemplation and meditation rather than a petition. It is customary among Buddhists after performing a meritorious deed to have an aspiration for their own benefit and also for the welfare of others. By doing this, they will be able to continue their spiritual well being and development in the right direction. They can thus prepare the ground for their future rebirth to take effect in a more congenial place. Those who develop such aspiration or wish will be able to maintain their noble way of life hereafter until they attain their final liberation. Without such an aspiration, Nibbana will not be achieved.

**Pure will I always be
Good will I always do
Serve will I always all
I will a Buddha be!**



Pleasant is virtue (continued) until old age.
Pleasant is steadfast confidence. Pleasant is the attainment of
wisdom. Pleasant is it to do no evil.

CHATTA MĀNAVAKA GĀTHĀ

(Hymns on the Three Refuges)

Yo vadataṃ pavaro manujesu
 Sakyamunī Bhagavā katakicco
 Pāragato bala viriya samangī
 Taṃ sugataṃ saranattha mupemi

Rāga-virāga maneja masokaṃ
 Dhamma masankhata mappāṭikūlaṃ
 Madhuramimaṃ pagunaṃ suvibhattaṃ
 Dhammamimaṃ saranattha mupemi

Yattha ca dinna mahapphala māhu
 Catusu sucīsu purisa yugesu
 Aṭṭha ca puggala-dhamma-dasāte
 Sangha-mimaṃ saranattha mupemi



HYMNS ON THE THREE REFUGES

In a far away town, Chatta, a young Brahmin studied under the Brahmin teacher, Pokkharasati. After completing his course of studies, he went home to meet his parents to collect the teacher's fee from them. When he was, on his way back to the teacher's home, he met the Buddha. The Buddha taught Chatta the three hymns on the virtues of the Buddha, Dhamma and Sangha.

Chatta observe the Five Precepts under the guidance of the Buddha.

When we set out from our homes, it is beneficial for us to recite these hymns in English or in Pali, invoking the protection from the Triple Gem.

In Buddhist countries, the children in the Dhamma Schools as well as in the Government Schools, recite the hymns when leaving for their homes after their daily school session.

(*'Manavaka'* means youth. *'Gatha'* means stanzas or hymns.)

HYMNS ON THE THREE REFUGES

Who art the chiefest Speaker, 'amongst mankind?
Sakya Sage, O holy One, Whose task is done,
Gone Beyond, possessed of power and energy;
To Thee, the Welcome One, I go for Refuge!

Exempt from lust - from craving, sorrow-free,
Law unconditioned and delectable,
Sweet, potent, profoundly analytic, -
To this very Dhamma I go for Refuge!

Whate'ver is given bears fruit, 'tis said,
To four Pure Pairs of Persons and these Eight
are people who have realised the Truth;
To this very Sangha I go for Refuge!

MANGALA SUTTA

(Discourse on Blessings)

- 1

Evaṃ me sutāṃ
 Ekaṃ samayaṃ bhagavā
 Sāvattthiyaṃ viharati Jetavane
 Anātha-piṇḍikassa ārāme
 Atha kho aññatarā devatā
 Abhikkantāya rattiyaṃ abhikkanta vaṇṇā
 Kevala kappāṃ Jetavanaṃ obhāsetvā
 Yena bhagavā tenupasaṃkama
 Upasaṃ kamitvā bhagavantaṃ
 Abhivādetvā ekamantaṃ aṭṭhāsi
 Ekamantaṃ t̥hitā kho sā devatā
 Bhagavantaṃ gāthāya ajjhabhāsi
- 2

Bahū devā manussā ca
 Mangalāni acintayum
 Akankhamānā sotthānaṃ
 Brūhi mangala-muttamaṃ
- 3

Asevanā ca bālānaṃ
 Paṇḍitānaṃ ca sevanā
 Pūjā ca pūjanīyānaṃ
 Etaṃ mangala-muttamaṃ



DISCOURSE ON BLESSINGS

The Buddha uttered this Sutta to explain the attainment of real blessing. The Buddha clarified the doubts of the Devas(gods) when they wanted to know what constituted a real blessing.

The Buddha explains that a "blessing" is not something which is given by a divine Being, but a state of well-being which arises within oneself when one lives righteously, maintains human dignity, and creates a healthy environment.

By practising the advice given in this Sutta, one can acquire "blessings". Here, we find the ethical, moral and spiritual teachings of the Master for the guidance of devotees.

1 Thus have I heard:

One one occasion the Blessed One was dwelling at the monastery of Anathapindika in Jeta's Grove near Savatthi.

Now when the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta's grove, came to the presence of the Blessed One, and drawing near, respectfully saluted Him and stood at one side.

Standing thus, He addressed the Blessed One in verse:-

2 Many deities and men,
yearning after good,
have pondered on Blessings.
Pray, tell me the Highest Blessing!

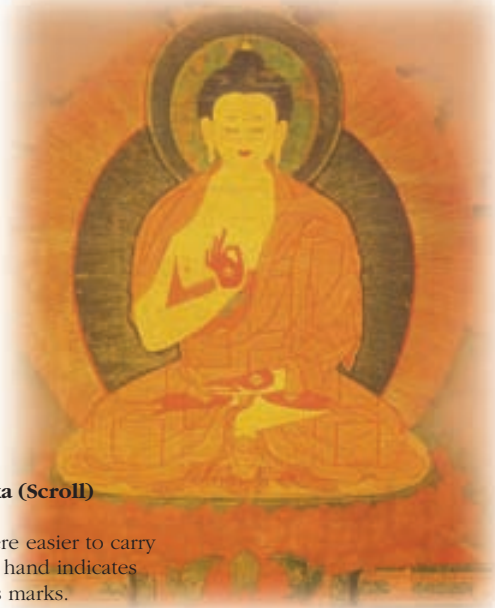
3 Not to associate with the fools,
to associate with the wise,
and honour those who are worthy of honour.
This is the Highest Blessing.

- 4 Patirūpadesa-vāso ca
Pubbe ca katapuññatā
Attasammā paṇidhi ca
Etaṃ mangala-muttamaṃ
- 5 Bāhusaccaṃ ca sipparṃ ca
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etaṃ mangala-muttamaṃ
- 6 Mātā pitū upatṭhānaṃ
Puttadārassa sangaho
Anākulā ca kammantā
Etaṃ mangala-muttamaṃ
- 7 Dānaṃ ca dhamma-cariyā ca
Ñātakānañca sangaho
Anavajjāni kammāni
Etaṃ mangala-muttamaṃ
- 8 Ārati virati pāpā
Majja-pānā ca saññamo
Appamādo ca dhammesu
Etaṃ mangala-muttamaṃ
- 9 Gāravo ca nivāto ca
Santuṭṭhi ca kataññutā
Kālena dhammasavanaṃ
Etaṃ mangala-muttamaṃ
- 10 Khanti ca sovacassatā
Samaṇānaṃ ca dassanaṃ
Kālena dhamma-sākacchā
Etaṃ mangala-muttamaṃ

- 4 To reside in a suitable locality,
to have done meritorious actions in the past,
and to set oneself in the right course.
This is the Highest Blessing.
- 5 Vast-learning, perfect handicraft,
a highly trained discipline,
and pleasant speech
This is the Highest Blessing.
- 6 The support of father and mother,
the cherishing of wife and children,
and peaceful occupations,
This is the Highest Blessing.
- 7 Liberality, Righteous conduct,
the helping of relatives,
and blameless actions
This is the Highest Blessing.
- 8 To cease and abstain from evil
Forbearance with respect to intoxicants
And steadfastness in virtue
This is the Highest Blessing.
- 9 Reverence, humility,
contentment, gratitude,
and opportune hearing of the Dhamma
This is the Highest Blessing.
- 10 Patience, obedience,
sight of the Samanas (ascetics)
and religious discussions at due season
This is the Highest Blessing.

- 11 Tapo ca brahma-cariyaṃ ca
Ariya saccāna dassanaṃ
Nibbāna sacchikiriyā ca
Etaṃ mangala-muttamaṃ
- 12 Phutṭhassa lokadhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
Etaṃ mangala muttamaṃ
- 13 Etādisāni katvāna
Sabbattha-maparājitā
Sabbattha sotthiṃ gacchanti
Taṃ tesaṃ mangala-muttamaṃ'ti

Etena saccavajjena hotu me/te jayamangalaṃ
Etena saccavajjena hotu me/te jayamangalaṃ
Etena saccavajjena hotu me/te jayamangalaṃ



Buddha the Universal Teacher Thanka (Scroll)

About 18 century c.e, Height 117cm,

Paintings were popular because they were easier to carry for the nomadic herdsmen of Tibet. The hand indicates fearlessness and the feet bear auspicious marks.

- 11 Self control, Holy Life,
perceptions of the Noble Truths,
and the realisation of Nibbana
This is the Highest Blessing.
- 12 He whose mind does not flutter
by contact with worldly contingencies,
Sorrowless, Stainless, and Secure
This is the Highest Blessing.
- 13 To them, fulfilling matters such as these,
everywhere invincible,
in every way moving happily
This is the Highest Blessing.

By the grace of this Truth, may there be blessings to me/you!
By the grace of this Truth, may there be blessings to me/you!
By the grace of this Truth, may there be blessings to me/you!



METTA SUTTA

(Discourse on Loving Kindness)

- 1 Karanīyamattha kusalena
Yaṃ taṃ santarṃ padaṃ abhi-samecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anatiṃāni
- 2 Santussako ca subharo ca
Appa-kicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appa-gabbho kulesu ananu giddho
- 3 Naca khuddam samācare kiñci
Yena viññū pare upavadeyyurṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā
- 4 Ye keci pāna bhūtatthi
Tasā vā thāvarā vā anavasesā
Dighā vā ye mahantā vā
Majjhimā-rassakā'nuka thūlā
- 5 Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūta vā sambhavesi vā
Sabbe sattā bhavantu sukhittā



DISCOURSE ON LOVING KINDNESS

This Sutta was taught by the Buddha to a group of monks, who went into the jungle to practise meditation. While there, they were disturbed and frightened by certain spirits. They informed the Buddha. Thereupon, the Buddha taught them the Metta Sutta to be recited and also a topic to be meditated upon. On returning to the same forest, the monks chanted the Discourse while concentrating upon its theme. Having listened to the recital, the same spirits repented and paid their respects to the monks and the spirits in return provided protection for the monks as long as they lived there.

This is an important Sutta for the devotees to recite as they radiate their loving kindness to every living being. By so doing, they can overcome any disturbances, find peace and happiness for themselves and help others to live peacefully by practicing this great virtue.

- 1 He who is skill in doing good and
who wishes to attain that state of calm
(i.e. Nibbana), should act thus.
He should be able, upright, perfectly upright,
obedient, gentle and humble.
- 2 Contented, easily supportable,
with few duties, simple in livelihood.
Controlled in senses, discreet, not impudent:
Not greedily attached to families.
- 3 He should not commit any slightest wrong
such that other wise men might censure him.
May all beings be happy and safe.
May their hearts be wholesome.
- 4 Whatsoever living beings there are:
feeble or strong, long, stout or medium,
short, small or large, seen or unseen.
- 5 Those dwelling far or near,
those who are born and those
who are to be born.
May all beings, without exception,
Be happy minded.

- 6 Na paro param̃ nikubbetha
Nāti-maññetha katthacinam̃ kanci
Byārosanā paṭigha-saññā
Nāñña-maññassa dukkha-miccheyya
- 7 Mātā yathā niyam̃ puttam̃
Āyusā eka-putta-manu rakkhe
Evampi sabba bhūtesu
Mānasam̃ bhāvaye aparimānam̃
- 8 Mettam̃ ca sabba lokasmim̃
Mānasam̃ bhāvaye aparimānam̃
Uddham̃ adho ca tiriyan ca
Asambādham̃ averam̃ asapattam̃
- 9 Tiṭṭham̃ caram̃ nissino vā
Sayāno vā yāva tassa vigata middho
Etam̃ satim̃ adhiṭṭheyya
Brahmam̃ ’etam vihāram̃ ida-māhu
- 10 Diṭṭhim̃ ca anupagamma sīlavā
Dassa-nena sampanno
Kāmesu vineyya gedham̃
Nahi jātu gabbha-seyyam̃ punaret’iti

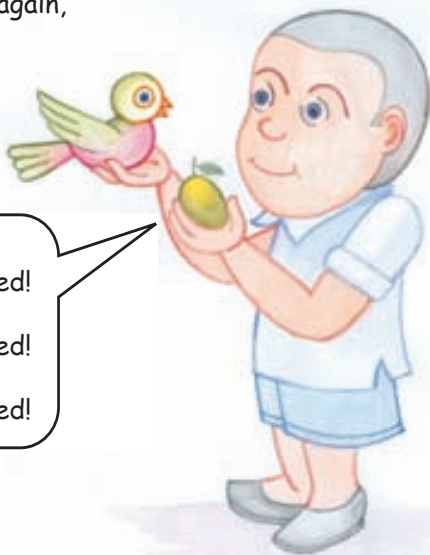
Etena sacca vajjena
Sotthi me/te hotu sabbadā

Etena sacca vajjena
Sotthi me/te hotu sabbadā

Etena sacca vajjena
Sotthi me/te hotu sabbadā

- 6 Let no one deceive another nor despise any person whatsoever in any place.
In anger or ill-will,
let him not wish harm to another.
- 7 Just as a mother would protect her only child at the risk of her own life,
so let him cultivate a boundless heart towards all beings.
- 8 Let thoughts of boundless love pervade the whole world; above, below and across,
without any obstruction,
without any hatred and without any enmity.
- 9 Whether he stands, walks, sits or lies down,
as long as he is awake,
he should develop this mindfulness.
This is the Highest conduct here.
- 10 Not falling into error,
virtuous and endowed with insight,
he discards attachment to sensuous desires.
Truly, he does not come again,
to be conceived in a womb.

By the grace of this Truth,
may my/your sufferings be appeased!
By the grace of this Truth,
may my/your sufferings be appeased!
By the grace of this Truth,
may my/your sufferings be appeased!



RATANA SUTTA

(Discourse on the Jewels)

- 1 Yanīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitaṃ
- 2 Tasmāhi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmāhi ne rakkhatha appamattā
- 3 Yaṃ kinci vittaṃ Idha vā hurāṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Nano-samaṃ atthi tathāgatena
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu
- 4 Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā sakyā munī samāhito
Natena dhammena samatthi kinci
Idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu



DISCOURSE ON THE JEWELS

The Buddha uttered this powerful and effective Sutta on His visit to the epidemic-stricken township of Vesali, to bless the victims and protect them from famine, sickness, evil spirits and other kinds of misfortunes.

During the Buddha's time, many people had benefitted and misfortunes were averted following the recital of this Sutta.

This Sutta also explains the highest qualities of the Buddha, Dhamma and Sangha by giving details of the Triple Gem in various facets. At the end of every stanza, the Buddha blessed everyone saying:

"By this Truth, may all beings be happy and blissful."

- 1 Whatsoever beings are assembled here,
 those of the earth or those of the air,
 may all of them be happy!
 Let them listen attentively to my words.

- 2 Listen here, all beings!
 Show your love to those humans who,
 day and night, bring offerings to you.
 Guard them diligently.

- 3 Whatever treasure there be,
 either here or in the world beyond,
 or whatever precious jewel there
 be in the heavens;
 Yet, there is none comparable
 to the Accomplished One.
 In the Buddha is this precious jewel found.
 On account of this truth, may there be happiness.

- 4 The tranquil Sage of the Sakyas realized
 cessation, freedom from passion,
 immortality and excellence
 There is nothing comparable to the Dhamma.
 In the Dhamma is this precious jewel found.
 On account of this truth, may there be happiness.

- 5 Yam buddha-seṭṭho parivaṇṇayī sucim
 Samādhi-mānantari-kañña-māhu
 Samadhinā tena samo na vijjati
 Idampi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
- 6 Ye puggalā aṭṭha sataṃ pasatthā
 Cattāri etani yugāni honti
 Te dakkhineyyā sugatassa sāvakā
 Etesu dinnāni mahapphalāni
 Idampi sanghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
- 7 Ye suppa-yuttā manasā dalhena
 Nikkāmino gotama sāsanaṃhi
 Te patti pattā amataṃ vigayha
 Laddhā mudhā nibbutim bhuñjamānā
 Idampi sanghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
- 8 Yathinda khīlo paṭhavim sito siyā
 Catubbhi vātebhi asampa-kampiyo
 Tathū-pamaṃ sappurisaṃ vadāmi
 Yo ariya saccāni avecca passati
 Idampi sanghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
- 9 Ye ariya saccāni vibhāvayanti
 Gambhīra-paññena sudesitāni
 Kiñcāpi te honti bhusappa-mattā
 Na te bhavaṃ aṭṭhamaṃ ādiyanti
 Idampi sanghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

- 5 That pure path the Supreme Buddha
praised is described as
'concentration without interruption'.
In the Dhamma is this precious jewel found.
On account of this truth, may there be happiness.
- 6 Those Eight Individuals praised by the virtuous,
they constitute four pairs.
They, who are worthy of offerings,
are the disciples of the Enlightened One.
Gifts, given to these yield abundant fruits.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.
- 7 With steadfast mind, applying themselves
thoroughly in the Dispensation of Gotama,
free from passion, they have attained to that
which should be attained.
And, plunging into immortality,
they enjoy the Peace (Nibbana) in absolute freedom.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.
- 8 Just as a firm post sunk in the earth
cannot be shaken by the four winds.
I say that a good person who thoroughly
perceives the Noble Truths is similar to that
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.
- 9 Those who clearly understand the Noble Truths,
well taught by Him who has absolute knowledge,
do not undergo an eighth birth,
no matter how exceedingly heedless they may be.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.

- 10 Sahā vassa dassana sampadāya
 Tayassu dhammā jahitā bhavanti
 Sakkāya diṭṭhi vici-kicchi-taṅ ca
 Silabbataṃ vāpi yadatthi kiñci
 Catū hapāyehi ca vip̐pa mutto
 Cha cābhi ṭhānāni abhabbo kāturaṃ
 Idampi sanghe ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu
- 11 Kiñcāpi so kammaṃ karoti pāpakaṃ
 Kāyena vācā uda cetasā vā
 Abhabbo so tassa paticchā-dāya
 Abhabbatā diṭṭha padassa vuttā
 Idampi sanghe ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu
- 12 Vanappa gumbe yathā phussitagge
 Gimhāna māse paṭhamasmiṃ gimhe
 Tathū-pamaṃ dhamma varaṃ adesayi
 Nibbāna-gāmiṃ paramaṃ hitāya
 Idampi Buddhē ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu
- 13 Varo varaññū varado varāharo
 Anuttaro dhamma varaṃ adesayi
 Idampi Buddhē ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu
- 14 Khīṇaṃ purāṇaṃ navāṃ natthi sambhavaṃ
 Viratta cittā āyatike bhavasmiṃ
 Te khīṇa-bijā avirūḷ-hicchanda
 Nibbanti dhīrā yathā-yam padīpo
 Idampi sanghe ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu

- 10 Together with his attainment of Insight, three qualities have been abandoned, namely: belief in self, doubt and dependence on (wrong) rites and ceremonies.
He is absolutely freed from the four states of misery and is incapable of committing the six deadly crimes.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.
- 11 He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path.
On account of this truth, may there be happiness.
- 12 Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbana been taught for the Highest Good.
In the Buddha is this precious jewel found.
On account of this truth, may there be happiness.
- 13 The unrivalled Excellent One, the Knower and the Giver, has expounded the excellent Doctrine.
In the Buddha is this precious jewel found.
On account of this truth, may there be happiness.
- 14 Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not; those wise ones go out even as this lamp.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.

- 15 Yānīdha bhūtāni samā-gatāni
 Bhum mā-nivā yāniva anta-likkhe
 Tathāgataṃ deva-manussa-pūjitaṃ
 Buddhaṃ namassāma suvatthi hotu
- 16 Yanīdha bhūtāni samā-gatāni
 Bhum mā-nivā yāniva anta-likkhe
 Tathāgataṃ deva-manussa-pūjitaṃ
 Dhammaṃ namassāma suvatthi hotu
- 17 Yanīdha bhūtāni samā-gatāni
 Bhum mā-nivā yāniva anta-likkhe
 Tathāgataṃ deva-manussa-pūjitaṃ
 Sanghaṃ namassāma suvatthi hotu

Etena sacca vajjena-dukkhā vūpa samentu me/te
 Etena sacca vajjena-bhayā vūpa samentu me/te
 Etena sacca vajjena-rogā vūpa samentu me/te

**Buddha in Padmasana
 (Seated in Lotus position)**

Uttar Pradesh. 110 c.e.

An unusual pose, obviously inspired
 by Greek traditions. This image
 evokes confidence and fearlessness.



(Sakka's exultation:)

- 15 We beings assembled here; of the earth and of the air,
salute the Accomplished Buddha, honoured by gods and humans.
May there be happiness.
- 16 We beings assembled here; of the earth and of the air,
salute the Accomplished Dhamma, honoured by gods and
humans.
May there be happiness.
- 17 We beings assembled here; of the earth and of the air,
salute the Accomplished Sangha, honoured by gods and humans.
May there be happiness.

By the firm determination of this Truth,
may I/you be free from suffering.

By the firm determination of this Truth,
may I/you be free from fear.

By the firm determination of this Truth,
may I/you be free from illness.

METTA BHĀVANĀ (Meditation on Loving Kindness)

True peace in the world can only come about when everyone's mind is at peace. A mind filled with thoughts of loving kindness is the safest guarantee for all beings to live happily and unharmed.

Metta (loving-kindness) can be used as an object of meditation. The beautiful mental state protects us against ill-will, anger and other unwholesome mental thoughts.

As an attitude of mind, metta seeks to promote happiness and radiates benevolence towards all without discrimination – humans, non-humans, the known and the unknown, visible and invisible.

1 May I be free from enmity!
 May I be free from anger!
 May I be free from disease!
 May I be able to take care of myself happily!

1 Ahaṃ avero homi,
 Abyāpajjho homi,
 Anīgho homi,
 Sukhī attānaṃ pariharāmi

2 As I am, so also my teachers, preceptors, mother and father, intimate,
 indifferent and inimical beings, be free from enmity!
 Be free from anger! Be free from disease!
 May they be able to take care of themselves happily!
 May they get release from suffering!
 May they not be deprived of their fortunes!
 All beings have kamma as their own!

2 Ahaṃ viya mayhaṃ
 ācariyupajjhāyā, mātāpitāro, hita sattā,
 majjhattika sattā, veri sattā, averā hontu!
 abyāpajjhā hontu!
 Anīghā hontu!
 Sukhī attānaṃ pariharantu!
 Dukkhā muñcantu!
 Yathā laddha sampattito mā vigacchantu!
 Kammaṣṣakā sabbe sattā!

3 May all beings be free from enmity!
 May they be free from anger!
 May they be free from disease!
 May they be able to take care of themselves happily!

3 Sabbe sattā averā hontu!
 Abyāpajjhā hontu!
 Anīghā hontu!
 Sukhī attānaṃ pariharantu!

4 May all living things be free from enmity!
 May they be free from anger!
 May they be free from disease!
 May they be able to take care of themselves happily!

4 Sabbe pānā averā hontu!
 Abyāpajjhā hontu!
 Anīghā hontu!
 Sukhī attānaṃ pariharantu!

5 May all non-human beings be free from enmity!
 May they be free from anger!
 May they be free from disease!
 May they be able to take care of themselves happily!

5 Sabbe bhūtā averā hontu!
 Abyāpajjhā hontu!
 Anīghā hontu!
 Sukhī attānaṃ pariharantu!

6 May all persons be free from enmity!
 May they be free from anger!
 May they free from disease!
 May they be able to take care of themselves happily!

6 Sabbe puggalā averā hontu!
 Abyāpajjhā hontu!
 Anīghā hontu!
 Sukhī attānaṃ pariharantu!

7 May all those who are alive be free from enmity!
 May they be free from anger!
 May they free from disease!
 May they be able to take care of themselves happily!

7 Sabbe attabhāva pariyāpannā averā hontu!
 Abyāpajjhā hontu!
 Anighā hontu!
 Sukhī attānaṃ pariharantu!

8 May I be happy!
 May I be free from enmity!
 May I be free from anger!
 May I be free from suffering!

8 Ahaṃ sukhī bhaveyyaṃ!
 Ahaṃ avero bhaveyyaṃ!
 Ahaṃ abyāpajjho bhaveyyaṃ!
 Ahaṃ niddukkho bhaveyyaṃ!

May I be peaceful, happy and well.
 May I be free from harm and grief.
 May I be free from hatred and greed.
 May I be free from jealousy and envy.
 May I, have courage, understanding and determination.
 May I resolve my problems.
 May I overcome my failures.
 May I be successful.

May my parents, teachers, immediate family, relatives,
 friends, all non-friendly people, all living beings
 be peaceful, happy and well
 May they be free from harm and grief
 May they be free from hatred and greed
 May they be free from jealousy and envy
 May they have courage, understanding and determination
 May they resolve their problems
 May they overcome their failures
 May they be successful.

May all suffering beings
 be free from suffering.

May all fearful beings
 be free from fear.

May all grieving beings
 be free from grief.

May all beings
 be well and happy.



JAYA MANGALA GATHA

(Stanzas of Victory for Blessings)

- 1 Bāhurñ sahassa mabhi nimmita sāyu dhantañ
Giri mekhala udita ghora sasena mārañ,
Dānādi dhamma vidhinā jītavā Munindo
Tañ tejasā bhavatu me/te jaya mañgalāni.
- 2 Mārāti reka'm abhiyujjhita sabbarattim,
Ghorampanālavaka makkhamathaddha yakkham,
Khantī sudanta vidhinā jītavā Munindo.
Tañ tejasā bhavatu me/te jaya mañgalāni.
- 3 Nālāgiriñ gajavarañ atimatta bhūtañ,
Dāvaggi cakka'masanīva sudāruṇantañ
Mettambuseka vidhinā jītavā Munindo.
Tañ tejasā bhavatu me/te jaya mañgalāni.
- 4 Ukkhitta-khagga matihattha sudāruṇantañ
Dhāvantiyo janapatham'gulimāla vantañ
Iddhībhi sañkhata mano jītavā Munindo.
Tañ tejasā bhavatu me/te jaya mañgalāni.



JAYA MANGALA GATHA

(Stanzas of Victory for Blessings)

The verses are recited by Buddhist during weddings, house-warming ceremonies and other kinds of blessing services.

In these verses, many great events were told between the Buddha and His powerful opponents, who have tried to kill Him, to humiliate Him and to defeat Him, and how the Buddha overcame all these disturbances calmly and peacefully through the merits of His great virtues and finally how He converted His opponents into following the righteous way of living.

One who recites these verses regularly and mindfully following the examples given by the Buddha, can overcome many difficulties.

- 1 Creating thousand hands with weapons armed,
was Mara seated on the trumpeting, ferocious
elephant Girimekhala.
Him, together with his army, did the Lord of Sages
subdue by means of generosity and other virtues.
By the grace of which may joyous victory be mine/yours.

- 2 More violent than Mara was the indocile obstinate
demon Alavaka,
who battled with the Buddha throughout the whole night.
Him, did the Lord of Sages subdue
by means of His patience and self-control
By the grace of which may joyous victory be mine/yours.

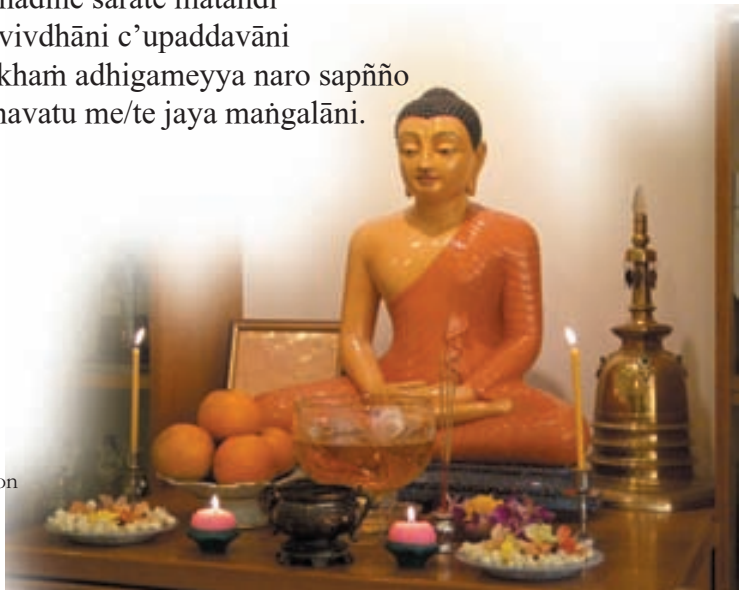
- 3 Nalagiri, the king elephant, highly intoxicated,
was raging like a forest fire
and was terrible as a thunder-bolt.
Sprinkling the waters of loving-kindness, this
ferocious beast, did the Lord of Sages subdue.
By the grace of which may joyous victory be mine/yours.

- 4 With lifted sword, for a distance of three leagues,
did wicked Angulimala run.
Him, did the Lord of Sages subdue
by His psychic powers.
By the grace of which may joyous victory be mine/yours.

- 5 Katvāna katṭha'mudaraṃ iva gabbhinīyā,
Cincāya duṭṭha vacanam janakaya majjhe,
Santena somavidhina jitavā Munindo.
Taṃ tejasā bhavatu me/te jaya maṅgalāni.
- 6 Saccam vihāya matisaccaka vadaketuṃ
Vadabhiropitamaṇaṃ atiandhabhutaṃ
Pañṇapadīpa jalito jitavā Munindo.
Taṃ tejasā bhavatu me/te jaya maṅgalāni.
- 7 Nandopananda bhujagaṃ vibuddham mahiddhiṃ
Puttena thera bhujagena damapayanto
Iddhūpadesa vidhinā jitavā Munindo.
Taṃ tejasā bhavatu me/te jaya maṅgalāni.
- 8 Duggāhaditṭhi bhujagena sudatṭha hatthaṃ
Brahmaṇ visuddhi jutim'iddhi bakābhidhānaṃ
Ñānāgadena vidhinā jitavā Munindo.
Taṃ tejasā bhavatu me/te jaya maṅgalāni.
- 9 Etā pi Buddha jayamangala aṭṭhagāthā
Yo vācako dinadine sarate matandi
Hitvāna nekavivdhāni c'upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapñño
Taṃ tejasā bhavatu me/te jaya maṅgalāni.

First Buddha Image

Ti-Sarana Buddha Association



- 5 Her belly bound with faggots,
to simulate the bigness of pregnancy Cinca,
with harsh words made foul accusation
in the midst of an assemblage.
Her, did the Lord of Sages subdue
By His serene and peaceful bearing.
By the grace of which may joyous victory be mine/yours.
- 6 Haughty Saccaka, who ignored truth,
was like a banner controversy,
and his vision was blinded by his own disputations.
Lighting the lamp of wisdom,
Him, did the Lord of Sages subdue.
By the grace of which may joyous victory by mine/yours.
- 7 The wise and powerful serpent Nandopananda,
the Noble Sage got subdued by psychic powers
through his disciple son - Thera Moggallana.
By the grace of which may joyous victory be mine.
- 8 The pure, radiant, majestic Brahma, named Baka,
whose hand was grievously bitten
by the snake of tenacious heresies,
did the Lord of Sages cure with His medicine of wisdom.
By the grace of which may joyous victory be mine.
- 9 The wise one, who daily recites
and earnestly remembers
these eight verses of joyous victory of the Buddha,
will get rid of various misfortunes
and gain the bliss of Nibbana.

TI-SARANA HYMN

(Hymn of the Triple Gem)

We are brothers and sisters of Ti-Sarana.

Ti-Sarana is our Triple Gem.

We have the most precious gem in our hands.

Sadhu! Sadhu! Sadhu!

Brothers, sisters,

do treasure them.

Buddha, Dhamma, Sangha,

our precious gem

Our Lord advised us to love and help and share;

with one, with one another

This is our motto of Ti-Sarana

This is our motto of Ti-Sarana

This is our motto of Ti-Sarana



HYMN OF THE TRIPLE GEM

DD A G F A F G G A G
 F F G F F F G A A D A
 G F G A F G G A G D F F
 E F E D A G F A F G
 G A G D E F F F F F G A
 A A A G F G A F G G G A G
 D F F E F E D D D E
 F F F G F E D





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To impart Dhamma knowledge
and
encourage its practice in accordance
to
Theravada tradition.

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- 10.15 am – Pūjā (Chanting in Pali and English)
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Life and Teachings of the Buddha.
Arts & Craft projects
- 12.30 pm – Dismissal
Chanting of various Discourses
Hymns
- 1.00 pm - Lunch



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Where to register?

Ti Sarana Buddhist Association
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Email Address;

tisarana@singnet.com.sg



Pali Pronunciation Guide

a	is pronounced like	a	in <i>what</i>
u	“	u	in <i>but</i>
i	“	i	in <i>mint</i>
i	“	ee	in <i>see</i>
u	“	u	in <i>put</i>
u	“	oo	in <i>pool</i>
e	“	a	in <i>cage</i>
o	“	o	in <i>no</i>
k	“	k	in <i>kind</i>
kh	“	kh	in <i>blacksmith</i>
g	“	g	in <i>game</i>
gh	“	gh	in <i>big house</i>
c	“	ch	in <i>chance</i>
ch	“	ch h	in <i>which-hazel</i>
jh	“	dge h	in <i>sledge-hammer</i>
ñ	“	kn	in <i>signor</i>
ṭ	“	th	in <i>cut</i>
ṭh	“	th	in <i>ant-bill</i>
ḍ	“	d	in <i>bad</i>
ḍh	“	dh	in <i>red-hot</i>
n	“	kn	in <i>know</i>
t	“	th	in <i>thumb</i>
th	“	th	in <i>pot-herb</i>
ḍ	“	th	in <i>then</i>
dh	“	dh	in <i>adherent</i>
ph	“	ph	in <i>uphill</i>
bh	“	bh	in <i>abhorrence</i>
y	“	y	in <i>yes</i>
s	“	s	in <i>sight</i>
m̐	“	ng	in <i>singer</i>

j, n, p, b, m, r, l, v and h
are pronounced just as they are pronounced in English.



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