

DAILY PŪJĀ

<u>Table of Contents</u>	<u>Pages</u>
Introduction	2
Nine Virtues of the Buddha	4
Offerings	8
The Three Refuges	13
The Five Precepts	15
Homage to the Buddha	16
Homage to the Dhamma	16
Homage to the Sangha	17
Homage to the Bodhi Tree	18
Salutation to the Three Objects of Veneration	18
Discourse On Loving Kindness (Metta Sutta)	19
Sharing of Merit	23
Blessing to the World	24
Forgiveness of Shortcomings	25
Reflection on Aspiration	26
Reflection on Peace	27
Reflection on Virtue	28
Sharing of Merits with Departed Ones (Tirokuḍḍa Sutta)	29
Hymns on the Three Refuges (Chatta Mānavaka Gāthā)	33
Special Blessings	34
Pali Alphabet and Pronunciation	39

Introduction

This book has been compiled for Buddhist devotees to use as a manual for Daily Pūjā and for New Moon and Full Moon Day Pūjā. At the beginning, essential salutations to the Buddha are given for all participants to utter when offerings are made to the Buddha. Devotees then take refuges in the Triple Gem and observe the Five Precepts. These are then followed by paying obeisance mentally, to the Triple Gem, the Bodhi Tree and the Buddhist Objects of Veneration while reciting the stanzas correctly, as given in the manual. The observance of Eight Precepts can be done on special occasions for; they deal with some restrictions difficult to be followed in the daily life of an ordinary layman.

As Buddhists, in our daily offerings we recite the Metta Sutta with due concentration on the theme of the discourse. Loving Kindness is to be pervaded to all sentient beings to be free from hatred and envy and to be well and happy in this world of conflicts and turmoil. Every New and Full Moon Day, devotees recite the Mangala Sutta for blessing to be bestowed on all those who live up to the requirements given in the discourse. The Ratana Sutta, which deals with the merits of the Triple Gem, is to be recited at the New Moon and Full Moon Day offering. The discourse is an asseveration on Truth and blessing is invoked on the asseverative power of perennial Truths embedded in the discourse. In fact, Buddhist chants are not talismans or charms which are considered to possess mystic and symbolic representations of sounds and letters. The asseverative power of Truth when invoked with confidence and determination, coupled with one's moral integrity will result in the fulfillment of one's aspirations.

Sharing of merits generously with devas, nagas, and departed ones is a unique Buddhist tradition coming down from the ages. When one dedicates merits to the departed on special occasions, the Tirokuḍḍa Sutta is to be recited in consideration of the plight of the unhappy departed ones.

Reflections, given in this Daily Pūjā Book, summarize the essential character building qualities of a practising Buddhist, engaged in inter-social relations in association with individuals of different temperaments.

A Buddhist must always be aware that he is a Buddhist and should not allow himself to be swept away by the currents and cross currents of society. By uttering the Reflections solemnly, one will be able to build up one's own character in a way compatible with what the Buddha expects of His followers. The Chatta Mānavaka Gāthā is a fitting conclusion to the Daily Pūjā Book. It deals with the good qualities of the Buddha, Dhamma, and Sangha. The stanzas had been taught by the Buddha to a youth called Chatta who was born in heaven after his death at the hands of robbers.

As English translations have been given for the proper understanding of the Pali text and for meaningful participation, this book will undoubtedly be of immense use for all Buddhists.

May all beings be well and happy!

Venerable (Dr.) P. Gnanarama Maha Thero
Chief Religious Advisor
Ti-Sarana Buddhist Association

VANDANĀ

(Salutation to the Buddha)

All: Homage to Him, the Blessed One,
The Worthy One, the Fully Enlightened One.

All: **Namo Tassa Bhagavato Arahato Sammā
sambuddhassa** *(Three Times)*

NAVA GUNA GĀTHĀ

(Nine Virtues of the Buddha)

All: Our Buddha is an Arahant, a Worthy One,
An Accomplished One, who does no evil even in secret.
He is Sammā-sambuddha, the Fully Enlightened One.
He is Vijjācarana Sampanno – endowed with knowledge
and virtuous conduct.
He is Sugata – Sublime in Attainment.
He is Lokavidū – Knower of all worlds in all aspects.
He is Anuttaro purisadamma sārathī - the Incomparable
Leader of men to be tamed.
He is Sathā – the Teacher of gods and men.
He is Buddha – the Enlightened One.
He is Bhagavā – the Blessed and Exalted One.

**Iti'pi so Bhagavā Arahāṃ
Sammā sambuddho
Vijjā caraṇa-sampanno
Sugato Lokavidū Anuttaro
Purisa damma-sārathī
Sathā deva manussānaṃ
Buddho Bhagavā'ti**

**Arahaṃ arahoti nāmena
Arahaṃ pāpaṃ nakāraye
Arahatta phalaṃ patto
Arahaṃ nāma te namo**

**Sammā sambuddha ñānena
Sammā sambuddha desanā
Sammā sambuddha lokasmiṃ
Sammā sambuddha te namo**

**Vijjā carana sampanno
Tassa vijjā pakāsītā
Atītā nāgatuppanno
Vijjā carana te namo**

**Sugato sugatattānaṃ
Sugato sundaraṃ pi ca
Nibbānaṃ sugatiṃ yanti
Sugato nāma te namo**

**Lokavidūti nāmena
Atītā nāgate vidū
Sankhāra satta mokāse
Lokavidū nāma te namo**

**Anuttaro ñānasīlena
Yo lokassa anuttaro
Anuttaro pūja lokasmiṃ
Taṃ namassāmi anuttaro**

**Sārathī sārathī deva
Yo lokassa susārathī
Sārathī pūja lokasmiṃ
Tam namassāmi sārathī**

**Devā yakkhā manussānaṃ
Loke agga phalaṃ dadaṃ
Dadantaṃ damayantānaṃ
Purisā jañña te namo**

**Bhagavā bhagavā yutto
Bhaggaṃ kilesa vāhato
Bhaggaṃ samsāra muttāro
Bhagavā nāma te namo**

**Ete navā gunā yassa
Sambuddhassa sirīmato
Namāmi taṃ mahāvīraṃ
Sabbaññaṃ dipaduttamaṃ**

By name He is Arahant as He is worthy.
Even in secret He does no evil.
He attained the fruit of Arahantship.
To Thee, the Worthy One, my homage be

By name He is Sammā Sambuddha.
The teaching is of the Sammā Sambuddha
A fully Enlightened One is He in the world.
To Thee, the fully Enlightened One, my homage be

He is endowed with knowledge and virtuous conduct.
His wisdom is made known
The past and future He knows
To Thee who is endowed with knowledge
And virtuous conduct, my homage be.

He is Sugata, being self-disciplined
Being good, He is Sugata.
He has gone to the good state of Nibbana.
To Thee the Sugata, my homage be.

By name He is Lokavidū
He knows the past and the future
Things, beings and space He knows.
To Thee the knower of worlds, my homage be

By wisdom and conduct He is unrivalled
An unrivalled One is He in the world.
In this world He is revered as an Incomparable One
That Incomparable One, I salute

He is the Leader, of devas and men, who tames
those to be tamed.
Respected charioteer is he in the world.
To Him my homage be.

To devas, yakkhas and men of this world,
He gives the highest fruits.
And they subdue (their defilements).
To the best of men, my homage be.

The Bhagavā is replete with fortune.
He destroyed all passions.
He crossed the ocean of saṃsara.
To that Blessed One my homage be.

That fully Enlightened Noble Hero,
who is endowed with these nine virtues
An all knower, the best among men.
The Great Hero, I pay my obeisance to you.

VANDANĀ

(Salutation to the Buddha)

All: Homage to Him, the Blessed One,
The Worthy One, the Fully Enlightened One.

All: **Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa** *(Three Times)*

PADĪPA PŪJĀ

(Offering of Light)

All: With lights brightly shining,
Abolishing this gloom,
I adore the Enlightened One,
Who dispels the darkness of ignorance.

All: **Ghana sārappa dittena
Dīpena tama dhamṣinā
Tiloka dīpaṃ sambuddhaṃ
Pūjayāmi tamo nudaṃ**

SUGANDHA PŪJĀ

(Offering of Incense)

All: With perfumed incense,
Made from fragrant substances,
I honour the Exalted One, worthy of respect,
Who dispels the darkness of ignorance.

All: **Gandha Sambhāra yuttena
Dhūpenāhaṃ Sugandhinā
Pūjaye pūjanīyaṃ taṃ
Pujā bhājana muttamaṃ**

PUPPHA PŪJĀ
(Offering of Flowers)

All: 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,
My body too undergoes decay.

All: **Vaṇṇa gandha gunopetaṃ
Etaṃ kusuma santatiṃ
Pūjayami munindassa
Sirī pāda saroruhe**

**Pujemi Buddhaṃ kusumena nena
Puññaena metena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ mē
Kāyo tathā yāti vināsa bhāvaṃ**

PĀNĪYA PUJĀ
(Offering of Water)

All: O Lord! The Blessed One,
Please accept this water as an offering to Thee
Out of great compassion for us.

All: **Adhivāsetu no Bhante**
Pānīyaṃ parikappitaṃ
Anukampaṃ upādāya
Patiganhātu muttamaṃ

PĀNAKA PŪJĀ
(Offering of Fruit Juice)

All: O Lord! The Blessed One,
Please accept this fruit juice as an offering to Thee
Out of great compassion for us.

All: **Adhivāsetu no Bhante**
Pānakaṃ parikappitaṃ
Anukampaṃ upādāya
Patiganhātu muttamaṃ

PHALA PŪJĀ

(Offering of Fruits)*

***(to be recited in the morning
only, when fruits are offered)**

All: O Lord! The Blessed One,
Please accept these fruits as an offering to Thee
Out of great compassion for us.

All: **Adhivāsetu no Bhante
Phalāni parikappitaṃ
Anukampaṃ upādāya
Patiganhātu muttamaṃ**

ĀHĀRA PŪJĀ

(Offering of Food)*

***(for morning pūjā only
when food is offered)**

All: O Lord! The Blessed One,
Please accept this food as an offering to Thee
Out of great compassion for us.

All: **Adhivāsetu no Bhante
Bhojanaṃ parikappitaṃ
Anukampaṃ upādāya
Patiganhātu muttamaṃ**

GILĀNAPACCAYA PŪJĀ
(Offering of Medicinal Drinks)*
***(for evening pūjā only)**

All: O Lord! The Blessed One,
Please accept this medicinal drink as an offering to Thee
Out of great compassion for us.

All: **Adhivāsetu no Bhante**
Gilānapaccayaṃ imaṃ
Anukampaṃ upādāya
Patiganhātu muttamaṃ

VANDANĀ
(Salutation to the Buddha)

All: Homage to Him, the Blessed One,
the Worthy One, the Fully Enlightened One.

All: **Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa** (*Three Times*)

TI-SARANA
(The Three Refuges)

Ven: **Buddhaṃ Sanaṃ Gacchāmi**

All: **Buddhaṃ Sanaṃ Gacchāmi**
I go to the Buddha for refuge.

Ven: **Dhammaṃ Sanaṃ Gacchāmi**

All: **Dhammaṃ Sanaṃ Gacchāmi**
I go to the Dhamma for refuge.

Ven: **Sanghaṃ Sanaṃ Gacchāmi**

All: **Sanghaṃ Sanaṃ Gacchāmi**
I go to the Sangha for refuge.

Ven: **Dutiyam’pi Buddhaṃ Sanaṃ Gacchāmi**

All: **Dutiyam’pi Buddhaṃ Sanaṃ Gacchāmi**
For the second time, I go to the Buddha for refuge.

Ven: **Dutiyam’pi Dhammaṃ Saranaṃ Gacchāmi**

All: **Dutiyam’pi Dhammaṃ Saranaṃ Gacchāmi**
For the second time, I go to the Dhamma for refuge.

Ven: **Dutiyam’pi Sanghaṃ Saranaṃ Gacchāmi**

All: **Dutiyam’pi Sanghaṃ Saranaṃ Gacchāmi**
For the second time, I go to the Sangha for refuge.

Ven: **Tatīyam’pi Buddhaṃ Saranaṃ Gacchāmi**

All: **Tatīyam’pi Buddhaṃ Saranaṃ Gacchāmi**
For the third time, I go to the Buddha for refuge.

Ven: **Tatīyam’pi Dhammaṃ Saranaṃ Gacchāmi**

All: **Tatīyam’pi Dhammaṃ Saranaṃ Gacchāmi**
For the third time, I go to the Dhamma for refuge.

Ven: **Tatīyam’pi Sanghaṃ Saranaṃ Gacchāmi**

All: **Tatīyam’pi Sanghaṃ Saranaṃ Gacchāmi**
For the third time, I go to the Sangha for refuge.

PAÑCA-SĪLA
(The Five Precepts)

Ven: **Pānātipātā veramanī sikkhāpadaṃ samādiyāmi**

All: **Pānātipātā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from killing.

Ven: **Adinnādānā veramanī sikkhāpadaṃ samādiyāmi**

All: **Adinnādānā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from taking things not given.

Ven: **Kāmesu Micchācārā veramanī sikkhāpadaṃ samādiyāmi**

All: **Kāmesu Micchācārā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from sexual misconduct.

Ven: **Musāvādā veramanī sikkhāpadaṃ samādiyāmi**

All: **Musāvādā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from false speech.

Ven: **Surāmeraya Majja Pamādatthānā veramanī sikkhāpadaṃ samādiyāmi**

All: **Surāmeraya Majja Pamādatthānā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from anything that causes intoxication and heedlessness.

BUDDHA VANDANĀ
(Homage to the Buddha)

All: Such indeed is the Blessed One,
a Worthy One, who does no evil even in secret.
The fully Enlightened one, endowed with knowledge
and virtue, who has attained the Sublime State;
Knower of the worlds, an Incomparable Leader for
the training of individuals.
Teacher of gods and men.
Enlightened and Blessed.

All: **Iti'pi so Bhagavā Arahaṃ**
Sammā sambuddho
Vijjā carana-sampanno
Sugato Lokavidū Anuttaro
Purisa damma-sārathī
Satthā Deva manussānaṃ
Buddho Bhagavā'ti

DHAMMA VANDANĀ
(Homage to the Dhamma)

All: Well-expounded is the Dhamma by the Blessed One.
To be realized; with immediate results.
To be approached, to be seen.
Capable of being entered upon;
To be realized by the wise, each by himself.

All: **Svākkhāto Bhagavatā Dhammo**
Sandiṭṭhiko Akāliko
Ehi-passiko Opanayiko
Paccattaṃ veditabbo viññūhīti

SANGHA VANDANĀ
(Homage to the Sangha)

All: 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 worth of reverential salutation,
Is an incomparable field of merits to the world.

All: **Supaṭipanno Bhagavato sāvaka saṅgho**
Uju paṭipanno Bhagavato sāvaka saṅgho
Ñāya paṭipanno Bhagavato sāvaka saṅgho
Sāmīcipaṭipanno Bhagavato sāvaka saṅgho
Yadidaṃ cattāri purisa yugāni
Aṭṭha purisa puggalā
Esa Bhagavato sāvaka saṅgho
Āhuneyyo
Pāhuneyyo
Dakkhiṇeyyo añjalikaraṇīyo
Anuttaraṃ puñṇak-khettaṃ lokassā ti

BODHI VANDANĀ
(Homage to the Bodhi Tree)

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

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

All: **Yassa mūle nisinnova**
Sabbāri vijayaṃ akā
Patto sabbaññutaṃ satthā
Vande taṃ Bodhi pādapaṃ

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

TIVIDHA CETIYA VANDANĀ
(Salutation to the three objects of veneration)

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

All: **Vandāmi cetiyaṃ sabbapaṃ**
Sabba ṭhānesu patiṭṭhitapaṃ
Sāririka dhātu Mahā Bodhiṃ
Buddha rūpaṃ sakalaṃ sadā

METTA SUTTA
(Discourse on Loving Kindness)

All: He who is skilled in his own good
And who wishes to attain the state of calm, should act
thus:
He should be able, upright, perfectly upright,
obedient, gentle and humble.

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

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!

Whatsoever living beings there be;
feeble or strong, long, stout or medium,
short, small or large;

Seen or unseen, those dwelling far or near,
those who are born and those
who are to be born.
May all beings, without exception,
be happy minded!

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.

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.

Let thoughts of boundless love pervade the whole world;
above, below and across, without any obstruction,
without any hatred and without any enmity.

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.

Not falling into wrong view,
virtuous and endowed with insight,
he discards attachment to sensuous desires.
Indeed, he does not come again,
to be conceived in a womb.

All: **Karaṇiyā mattha kusalena
Yantaṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anatiṃānī**

**Santussako ca subharo ca
Appa-kicco ca sallahukavuttī
Santindriyo ca nipako ca
Appa-gabbho kulesu ananu giddho**

**Naca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā !**

**Ye keci pāṇa bhūt'atthī
Tasā vā thāvarā vā anavasesā
Dighā vā ye mahantā vā
Majjhimā rassakānuka thūlā**

**Diṭṭha vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhittā !**

**Na paro paraṃ nikubbetha
Nātimaññetha katthacinaṃ kanci
Byārosanā patighasaññā
Nāññamaññassa dukkhamiccheyya**

**Mātā yathā niyam puttam
Āyusā ekaputtam anurakkhe
Evam'pi sabba bhūtesu
Mānasam-bhāvaye apari-mānam**

**Mettan ca sabba lokasmiṃ
Mānasam-bhāvaye aparimānam
Uddham adhō ca tiriyanca
Asam-bādham averam asapattam**

**Tiṭṭham caraṃ nisinno vā
Sayāno vā yāva tassa vigata middho
Etaṃ satim adhiṭṭheyya
Brahma metam vihāram idha-māhu**

**Diṭṭhinca anupa gamma sīlavā
Dassa-nena sampanno
Kāmesu vineyya gedham
Nahi jātu gabbha seyyam punaretīti**

All: By the strength of this Truth, may I/you* ever be well.

**Etena sacca vajjena
Sotthi me/te* hotu sabbadā**

(Three Times)

**('me' when it is recited for oneself; and 'te' when it is recited for others)*

PUÑÑĀNU MODANĀ

(Sharing Of Merit With Devas And All Sentient Beings)

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

All: **Ettāvatā ca amhehi**
Sambhataṃ puñña sampadaṃ
Sabbe devā anumodantu
Sabba sampatti siddhiyā

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

All: **Ettāvatā ca amhehi**
Sambhataṃ puñña sampadaṃ
Sabbe bhutā anumodantu
Sabba sampatti siddhiyā

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

All: **Ettāvatā ca amhehi**
Sambhataṃ puñña sampadaṃ
Sabbe sattā anumodantu
Sabba sampatti siddhiyā

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

All: **Ākāsaṭṭhā ca bhummatthā**
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu loka-sāsaṇaṃ

SHARING OF MERIT WITH THE DEPARTED ONES

All: May our past relatives and friends receive this merit
and may they be well and happy where-ever they are.

All: **Idam me ñātīnaṃ hotū**
Sukhitā hontu ñātayo
(Three Times)

BLESSING TO THE WORLD

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

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

KHAMATHA ME BHANTE
(Forgiveness of Shortcomings)

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

All: **Kāyena vācā cittena**
Pamādena mayā kataṃ
Accayaṃ khama me bhante
Bhūri-pañña Tathāgata
(Three Times)

THE ASPIRATION
(**Patthana**)

All: By the grace of these merits which I have
acquired, may I never associate with the morally
ignorant ones;
but only the wise, up to the time I attain Nibbana.

All: **Iminā Puñña Kamma**
Māme bāla samāgamo
Sataṃ samāgamo hotū
Yāva Nibbāna pattiya
Yāva Nibbāna pattiya
(Slow)

REFLECTION ON ASPIRATION

Leader: Let us before the Buddha, reflect, that should we have strayed from the true path, may we never do so again. May we always be mindful of the Dhamma, and may the Buddha, the Enlightened One help us to set our hearts right. Let our daily actions reflect His love and compassion.

All: I shall strive to cleanse my heart from hate and envy, and live in harmony with all people.

I shall be close to the Dhamma, in good as well as in difficult times. May the Dhamma help me to be strong in moments of weakness, brave in times of trouble, and calm in the face of changing fortunes.

I know that should the moment come for me to leave the world, I shall do so without fear or regret because I leave the world a better person than when I came into it. I shall bear in mind to be grateful for the acts of love and consideration shown to me. No matter how small they appear to be.

May the Triple Gem bless and protect me and my loved ones with success, good health, strength, peace and happiness.

May my parents, brothers and sisters, teachers, friends and relatives be well and happy. May they be free from harm and danger.

May this country be blessed with peace and prosperity.

May the Buddha be at my head, the Dhamma in my heart and the Sangha at my side to protect and guide me always.

May all living beings including those unfriendly to me, find peace and happiness always.

(A moment of silence in Meditation)

REFLECTION ON PEACE

Leader: Let us before the Buddha, contemplate how He realized the transient nature of the world. Our Lord attained great peace.

His unmoved stillness and boundless compassion; that shall be our inspiration. Those who are angry at injustice, impatient for changes, despairing at tragedy, elated today and depressed tomorrow, are soon exhausted. But, those whose minds are always still and who abide in Peace, are abundant in energy. They, like the Buddha, are islands of peace in a sea of turmoil and a refuge to all beings.

All: I shall seek peace and tranquility, avoiding always the loud, the noisy and those who wish to argue.
I will strive to restore harmony to those who are at odds.
I will speak without abuse or harshness. I will be gentle always, with words sweet and true.
I shall always speak positively well of others, and never being the source of conflict for others.
May all who live in turmoil find peace.
May my heart be free from the agitation of defilements.
This is the wish I will always wish.
This is the prayer I will always pray.
Let the Dhamma guide me each and every day,
help others as it touches along the way.

(A moment of silence in Meditation)

REFLECTION ON VIRTUE

Leader: Let us before the Buddha reflect that on this day or in the past, others have done us wrong, with body, speech or mind, whether through malice or lack of tact; let us now, before the Buddha, sincerely forgive and let go of grudges.

All: I forgive, remembering how often I too have been at fault.
I forgive, realizing how quick I am to take offence while expecting my faults to be forgiven.
I forgive, knowing that to hold ill-will is to cause myself greater harm and that the desire for revenge will only bring the heart to turmoil and agitation.
I forgive, resolving not to retaliate for the wrong done to me by others because of greed, hatred and delusion.
I forgive, knowing that this is the way detachment blossoms in the heart.
May all beings be free from vengeance. May all beings be forgiven for their faults.
May my faults be always small and may I be able to overcome them easily.

(A moment of silence in Meditation)

TIROKUḌḌA SUTTA
(RECITAL FOR THE SHARING OF MERITS WITH
DEPARTED ONES)

Leader: We shall now recite the Tirokuḍḍa Sutta in memory of
the late : _____
whose living relative(s) and friends have come forward
to make offerings in his/her/their name. May he/she/they
rejoice and receive the merit performed by us. May
he/she/they be well and happy.

All: **Tirokuḍḍesu tiṭṭhanti**
sandhi singhāṭakesu ca
Dvāra bhāsu tiṭṭhanti
āgantvāna sakam gharaṃ

Pahūte annapānamhi
khajjabhojje upaṭṭhite
Na tesam koci sarati
Sattā naṃ kammaṃpaccayā

Evaṃ dadanti ñātinam
ye honti anukampakā
Suciṃ paṇitaṃ kālena
kappiyaṃ pānabhojanaṃ
Idaṃ vo ñātinam hotū
sukitā hontu ñātayo

Te ca tattha samāgantvā
ñātipetā samāgatā
Pahūte annapānamhi
sakkaccaṃ anumodare

**Ciraṃ Jīvantu no ñāti
yesam hetu labhāmase
Amhākam ca katā pūjā
dāyakā ca anipphalā**

**Na hi tattha kasī atthi
gorakhettha na vijjati
Vanijjā tā disī natthi
hiraññaena kayakkayaṃ
Ito dinnena yāpenti
petā kālakatā tahiṃ**

**Unname udakaṃ vaṭṭaṃ
yathā ninnaṃ pavattati
Evameva ito dinnāṃ
petānaṃ upakappati**

**Yathā vārivahā pūrā
paripūrenti sāgaraṃ
Evameva ito dinnāṃ
petānaṃ upakappati**

**Adāsi me, akāsi me
nātimittā sakhāca me
petānaṃ dakkhinaṃ dajjā
pubbe kata manussaraṃ**

**Na hi runnaṃ va soko vā
ya c'annā paridevanā
Na tā petana mattāya
evaṃ tiṭṭhanti ñātayo**

**Ayaṃ ca kho dakkhinā dinnā
sanghamhi supatiṭṭhitā
Dīgharattaṃ hitāyassa
ṭhānaso upakappati**

**So ñāti dhammo ca ayaṃ nidassito
Petāna pūjā ca katā ulārā
Balaṃ ca bhikkhūna-manuppadinnaṃ
Tumhehi puññaṃ pasutaṃ anappakaṃ**

Those who are reborn as unfortunate spirits (because of craving for their property in past life), return to their homes and create an eerie atmosphere while lingering beyond the doors.

They yearn for human food, but, because of their past kamma, their living relatives neglect to make offering to them.

Those who are compassionate, therefore, should remember their departed relatives and make offering (such as alms giving) in their names. By the whole-hearted sharing of merits, the spirits will gratefully wish for the well-being of their living relatives who perform the meritorious deed.

Living relatives should remember the spirits of their departed relatives who are not at peace with themselves and gather in many places.

In return, such spirits thus remembered and satisfied, will eagerly wish for the well-being of their living relatives, out of gratitude.

For there is no ploughing there, nor any cattle herding found. Nor merchandising just the same, nor transactions of buying and selling. The spirits of the departed kin live there on the merits dedicated to them.

As water showered on the hill, flows down to reach the hollow valley. So the merits dedicated to them can serve the spirits of the departed kin.

As river-beds when full, can bear the water down to fill the sea. So the merits shared can serve the spirits of the departed kin.

He gave to me, he worked for me. He was my kin, friend and intimate. Thinking thus, give offering on behalf of departed ones.

No weeping, nor yet sorrowing, nor any kind of mourning, helps departed ones, whose kin remains acting thus, unhelpful to them.

But when this offering is given to the members of the Holy Order, then, it can serve them long. In future and in the present, as well.

By offering alms to the Holy Order, in memory of the departed, the true path of action for relatives has thus been taken. And, a high honour to departed ones is shown. And, the Holy Order is given sustenance as well, and a great merit is stored away by you.

CHATTA MĀNAVAKA GĀTHĀ
(Hymns on the Three Refuges)

All: **Yo vadataṃ pavaro manujesu
Sakyamunī Bhagavā katakicco
Pāragato bala viriya-samangī
Taṃ sugataṃ saranattha mupemi**

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

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

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 realized the Truth;
To this very Sangha I go for Refuge!

SPECIAL BLESSINGS

Leader: Bro/Sishas requested the Dhamma community of Ti-Sarana Buddhist Association to recite parittas for the blessings of Bro/Sis who is currently at
May he/she receive the blessings of the Triple Gem and be free from mental anguish and physical pain. May he/she have a speedy recovery from his/her illness/ operation.

All: **Namo Tassa Bhagavato Arahato Sammā Sambuddhassa**
(Three Times)

BUDDHA VANDANĀ

All: **Iti pi so Bhagavā Arahaṃ
Sammā sambuddho
Vijjā carana-sampanno
Sugato Lokavidū Anuttaro
Purisa damma-sārathī
Satthā Deva manussānaṃ
Buddho Bhagavā'ti**

DHAMMA VANDANĀ

All: **Svākkhāto Bhagavatā Dhammo
Sandiṭṭhiko Akāliko
Ehi-passiko Opanayiko
Paccattaṃ veditabbo viññūhīti**

SANGHA VANDANĀ

All: **Supaṭipanno Bhagavato sāvaka saṅgho
Uju paṭipanno Bhagavato sāvaka saṅgho
Ñaya paṭipanno Bhagavato sāvaka saṅgho
Sāmīcipaṭipanno Bhagavato sāvaka saṅgho
Yadidaṃ cattāri purisa yugāni
Aṭṭha purisa puggalā
Esa bhagavato sāvaka sangho
Āhunneyyo
Pāhuneyyo
Dakkhiṇeyyo añjalikaraṇīyo
Anuttaraṃ puñṇak-khettaṃ lokassā ti**

All: **Etena saccavajjena-pātutaṃ ratanattayaṃ**
(Three Times)

JINAPAÑJARA

All: **Jayāsanagatā vīrā – Jetvā māraṃ savāhiṇiṃ
Catu saccāmatarasam – Ye Piviṃsu narāsabhā**

**Taṇhaṃkarādayo Buddhā – Aṭṭhavisati nāyakā
Sabbe paṭiṭṭhitā tuyhaṃ – Matthake te munissarā**

**Sire paṭiṭṭhitā Buddhā – Dhammo ca tava locane
Sangho paṭiṭṭhito tuyhaṃ – Ure sabba guṇākaro**

**Hadaye Anuruddho ca – Sāriputto ca dakkhiṇe
Kondaṇṇo Piṭṭhibhāgasmim – Moggallāno’si vāmake**

**Dakkhiṇe savaṇe tuyhaṃ – Āhuṃ Ānanda Rāhulā
Kassapo ca Mahānāmo – Ubhosuṃ vāma sotake**

**Kesante piṭṭhibhāgasmim – Suriyo’viya pabhaṅkaro
Nisinho sirisampanno – Sobhito muni puṅgavo**

**Kumāra Kassapo nāma – Mahesī citravādako
So tuyhaṃ vadane niccaṃ – Patiṭṭhāsi guṇākaro**

**Puṇṇo Angulimālo ca – Upāli Nanda Sivalī
Therā pañca ime jātā – Lalāṭe tilakā tavā**

**Sesāsīti mahā therā – Vijitā jina sāvakā
Jalantā sīla tejena – Aṅgamaṅgesu saṅghitā**

**Ratanaṃ purato āsi – Dakkhine metta suttakaṃ
Dhajaggaṃ pacchato āsi – Vāme Aṅgulimālakaṃ**

**Khandha Mora parittaṅ ca – Āṭānāṭiya suttakaṃ
Ākāsacchadanaṃ āsi – Sesā pākāra saṅghitā**

**Jinānā bala saṃyutte – Dhamma pākāra laṅkate
Vasato te catu kiccena – Sadā Sambuddha paṅjare**

**Vāta pittādi saṅjātā – Bāhirajjhattu paddavā
Asesā vilayaṃ yantu – Ananta guna tejasā**

**Jinapaṅjara majjhaṭṭhaṃ – Viharantaṃ mahītale
Sadā pārentu tvaṃ sabbe – Te mahā purisāsabhā**

**Iceva maccanta kato surakkho –
Jinānubhāvena Jitūpapaddavo
Buddhānubhāvena hatāri saṅgho -
Carāhi saddhammanu bhāva pālito**

**Iceva maccanta kato surakkho –
Jinānubhāvena Jitūpapaddavo
Dhammānubhāvena hatāri saṅgho -
Carāhi saddhammanu bhāva pālito**

**Iceva maccanta kato surakkho –
Jinānubhāvena Jitūpapaddavo
Sanghānubhāvena hatāri saṅgho -
Carāhi saddhammanu bhāva pālito**

**Saddhamma pākāra parikkhito'si –
Aṭṭhāriyā aṭṭha disāsu honti
Etthantare aṭṭhanāthā bhavanti –
Uddhaṃ vitānaṃ va jinā ṭhitā te**

**Bhindanto mārasenaṃ tava sirasi ṭhito –
Bodhi māruyha satthā
Moggallānosi vāme vasati bhujataṭe –
Dakkhine Sāriputto
Dhammo majjhe urasmin viharati bhavato –
Mokkhato morayoniṃ
Sampatto Bodhisatto –
caraṇa yugagato bhānu lokeka nātho**

**Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Buddhānubhāva pavareṇa payātu nāsaṃ**

**Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Dhammānubhāva pavareṇa payātu nāsaṃ**

**Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ
Saṅghānubhāva pavareṇa payātu nāsaṃ**

WISHING WELFARE OF ALL LIVING BEINGS

**Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā
Hontu sabbe’pi pāṇino**

PUÑÑĀNUMODANĀ

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññantaṃ anumoditvā
Ciraṃ rakkhantu loka-sāsaṇaṃ**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññantaṃ anumoditvā
Ciraṃ rakkhantu desanaṃ**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññantaṃ anumoditvā
Ciraṃ rakkhantu tvaṃ sadā**

The Pali Alphabet Pronunciation of Letters

The Pali alphabet consists of 41 letters – 8 vowels and 33 consonants.

VOWELS

a, ā, i, ī, u, ū, e, o

CONSONANTS

	k,	kh,	g,	gh,	ṅ		
	c,	ch,	j,	jh,	ñ		
	ṭ,	ṭh,	ḍ,	ḍh,	ṇ		
	t,	th,	d,	dh,	n		
	p,	ph,	b,	bh,	m		
y,	r,	l,	v,	s,	h,	ḷ,	ṃ

Of the vowels ‘a’, ‘i’, ‘u’ are short; the rest are long.

Although ‘e’ and ‘o’ are included in the long vowels, they are often sounded short before a double consonant, e.g. *Mettā*, *Setṭhī*, *Okkamati*, *Yottam*.

PRONUNCIATION

a	is pronounced like	‘u’	in	but
ā	is pronounced like	‘a’	in	art
i	is pronounced like	‘i’	in	mint
ī	is pronounced like	‘ee’	in	see
u	is pronounced like	‘u’	in	put
ū	is pronounced like	‘oo’	in	pool

e	is pronounced like	‘a’	in	cage
o	is pronounced like	‘o’	in	no
k	is pronounced like	‘k’	in	kind
g	is pronounced like	‘g’	in	game
ñ	is pronounced like	‘ng’	in	singer
c	is pronounced like	‘ch’	in	chance
ñ	is pronounced like	‘gn’	in	<i>signore</i>
ṭ	is pronounced like	‘t’	in	cat
ḍ	is pronounced like	‘d’	in	bad
ṇ	is pronounced like	‘kn’	in	know
t	is pronounced like	‘th’	in	thumb
d	is pronounced like	‘th’	in	then
y	is pronounced like	‘y’	in	yes
s	is pronounced like	‘s’	in	sight
ṃ	is pronounced like	‘ng’	in	sing
l	is pronounced like	‘l’	in	felt

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

The aspirates **‘kh’**, **‘gh’**, **‘ch’**, **‘jh’**, **‘th’**, **‘dh’**, **‘ṭh’**, **‘ḍh’**, **‘ph’** and **‘bh’** are pronounced with **‘h’** sound immediately following, as in blockhead, pig head, fathead, etc. where the **‘h’** in each is combined with the preceding consonant in pronunciation.