



Bodhi Pūjā

Bodhgaya Pilgrimage Chant Book



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Homage

Honour to the Blessed One, the Exalted One, the Fully Enlightened One!
Honour to the Blessed One, the Exalted One, the Fully Enlightened One!
Honour to the Blessed One, the Exalted One, the Fully Enlightened One!

The Three Refuges

I go to the Buddha as my Refuge;
I go to the Dhamma as my Refuge;
I go to the Saṅgha as my Refuge.

For the second time, I go to the Buddha as my Refuge;
For the second time, I go to the Dhamma as my Refuge;
For the second time, I go to the Saṅgha as my Refuge.

For the third time, I go to the Buddha as my Refuge;
For the third time, I go to the Dhamma as my Refuge;
For the third time, I go to the Saṅgha as my Refuge.

vandanā

namo tassa bhagavato arahato sammā sambuddhassa
namo tassa bhagavato arahato sammā sambuddhassa
namo tassa bhagavato arahato sammā sambuddhassa

tisaraṇa

buddhaṃ saraṇaṃ gacchāmi
dhammaṃ saraṇaṃ gacchāmi
saṅghaṃ saraṇaṃ gacchāmi

dutiyaṃpi buddhaṃ saraṇaṃ gacchāmi
dutiyaṃpi dhammaṃ saraṇaṃ gacchāmi
dutiyaṃpi saṅghaṃ saraṇaṃ gacchāmi

tatiyaṃpi buddhaṃ saraṇaṃ gacchāmi
tatiyaṃpi dhammaṃ saraṇaṃ gacchāmi
tatiyaṃpi saṅghaṃ saraṇaṃ gacchāmi

Salutation to the Buddha

Such, indeed, is that Blessed One;
Worthy, Omniscient, Endowed with knowledge and virtue, Well-gone,
Knower of worlds, an Incomparable Charioteer for the training of persons,
Teacher of gods and men, Enlightened and Blessed.

Salutation to the Dhamma

Well-expounded is the Dhamma (doctrine) by the Lord, to be self-realized,
with immediate fruit, inviting investigation, leading on to Nibbāna,
to be comprehended by the wise, each for himself.

Salutation to the Saṅgha

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 –
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 merit to the world.

buddha vandanā

iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno
sugato lokavidū anuttaro purisadhammasārathī satthā
devamanussānaṃ buddho bhagavā ti

dhamma vandanā

svakkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyiko paccattaṃ veditabbo viññūhī ti

saṅgha vandanā

supaṭipanno bhagavato sāvakasaṅgho
ujupaṭipanno bhagavato sāvakasaṅgho
ñāyapaṭipanno bhagavato sāvakasaṅgho
sāmīcipaṭipanno bhagavato sāvakasaṅgho
yadidaṃ cattāri purisayugāni
atṭha purisapuggalā, esa bhagavato sāvakasaṅgho
āhuṇeyyo, pāhuṇeyyo dakkhiṇeyyo añjalikaraṇiyo
anuttaraṃ puññakkhettaṃ lokassā'ti

Salutation to the Three Main Objects of Venerations

I salute every cetiya that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

Forgiveness of Short-comings

I worship thee with my body, words and mind, Tathāgata,
if any mistakes that I have made,
may I be forgiven so that I can too practice to attain supreme wisdom.

Salutation to the Bodhi Tree

The Bodhi tree under which the Buddha attained Enlightenment defeating Mara and his army of anger (hatred and delusion).

I offer my salutations to the Bodhi Tree.

This Bodhi tree is also worshipped by the Lokānatha Buddha.

I too worship the Bodhi Tree – King of the Bodhi Trees! My salutations to you.

Firstly to the Bodhi Tree, secondly to the stūpa of unwinking gaze,
thirdly to the walking meditation spot, fourthly to the shrine of causal law,
fifthly to the Ajapala Nigrodha tree, sixthly the Mucalinda spot,
seventhly to the Rājayatana tree,
to these seven holy places I bow my head in salutation.

cetiya vandanā

vandāmi cetiyaṃ sabbam
sabbatthānesu patitthitaṃ
sārīrika-dhātu-mahā-bodhiṃ
buddharūpaṃ sakalaṃ sadā

khama yācana

kāyena vācā cittena pamādena mayā kataṃ
accayaṃ khama me bhante bhūri pañño tathāgato

bodhi vandanā

yassa mūle nissinnova sabbari vijayaṃ akā
patto sabbaññutaṃ satthā vandetaṃ bodhipādapaṃ
ime ete mahābodhi lokanāthena pūjitā
aham pi te namassāmi bodhirājā namatthu'te
Paṭhamaṃ bodhipallaṅkaṃ dutiyaṃ animisampi ca
tatiyaṃ caṅkamaṇasettham catuttham ratanagharam
pañcamaṃ ajapālañca mucalindañca chaṭṭhamam
sattamaṃ rājayatanaṃ vande taṃ bodhipādapaṃ

Salutation

Taking the Dhamma (teachings) as a symbol, I worship the Buddha;
Taking the Dhamma (teachings) as a symbol, I worship the Dhamma;
Taking the Dhamma (teachings) as a symbol, I worship the Saṅgha;
I pray that through this worship I be freed from the cycle of birth,
sickness, old-age and death.

Invitation to Deities

May the deities of all the world systems assemble here
and listen to the sublime Dhamma of the Great Sage (the Buddha)
which confers the bliss of heaven and deliverance (Nibbāna).
Good friends, now it is time to listen to the Dhamma.

Honour to the Blessed One, the Exalted One, the Fully Enlightened One!
Honour to the Blessed One, the Exalted One, the Fully Enlightened One!
Honour to the Blessed One, the Exalted One, the Fully Enlightened One!

pūjā

imāya dhammānudhammā paṭipattiyā buddhaṃ pūjemi
imāya dhammānudhammā paṭipattiyā dhammaṃ pūjemi
imāya dhammānudhammā paṭipattiyā saṅghaṃ pūjemi
addhā imāya dhammānudhammā paṭipattiyā jāti-jarā-vyādhi
maraṇamhā parimuñcissāmi

samantā cakkavāḷesu

samantā cakkavāḷesu atrāgacchantu devatā
saddhammaṃ munirājassa suṇantu saggamokkhadaṃ
dhamma savaṇakālo ayaṃ bhaddantā
dhamma savaṇakālo ayaṃ bhaddantā
paritta dhamma savaṇakālo ayaṃ bhaddantā

namo tassa bhagavato arahato sammāsambuddhassa
namo tassa bhagavato arahato sammāsambuddhassa
namo tassa bhagavato arahato sammāsambuddhassa

Auspicious Signs

Thus have I heard: Once the Blessed One was dwelling near Sāvatti in the Jetavana monastery of Anāthapiṇḍika (a wealthy merchant of Sāvatti). Then a certain deity, at midnight, having illuminated the whole Jeta-grove with surpassing splendor, came to the presence of the Blessed One. Having worshipped the Blessed One, he very respectfully stood at a suitable place, and then addressed the Blessed One in verse:

1. Many gods and men, have pondered on auspicious signs
Wishing for blessing, please tell us the most auspicious signs.
2. Not to associate with fools, but to associate with the wise
And to honour those worthy of honour, this is the most auspicious sign.
3. Living in a suitable locality, and good deeds done in the past,
To set oneself in the right course, this is the most auspicious sign.
4. Great learning and skill in work, a highly trained discipline
And well-spoken speech, this is the most auspicious sign.
5. Looking after one's mother and father, caring for one's wife and children
And unconfused actions, this is the most auspicious sign.
6. Generosity and a righteous life, caring for one's relatives
And blameless actions, this is the most auspicious sign.

mangala sutta

evaṃ me suttaṃ. ekaṃ samayaṃ bhagavā sāvattiyāṃ viharati
jetavane anāthapiṇḍikassa ārāme. atha kho aññatarā devatā
abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ
obhāsetvā yena bhagavā tenupasaṅkami upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthitā kho sā devatā
bhagavantaṃ gāthāya ajjhabhāsi:

1. bahū devā manussā ca, maṅgalāni acintayuma
ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ
2. asevanā ca bālānaṃ, paṇḍitānañ ca sevanā
pūjā ca pūjanīyānaṃ, etaṃ maṅgalamuttamaṃ
3. patirūpa desavāso ca, pubbe ca katapuññatā
attasammāpaṇidhi ca, etaṃ maṅgalamuttamaṃ
4. bahusaccañ ca sippañ ca, vinayo ca susikkhito
subhāsītā ca yā vācā, etaṃ maṅgalamuttamaṃ
5. mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho
anākulā ca kammantā, etaṃ maṅgalamuttamaṃ
6. dānañ ca dhammacariyā ca, ñātakānañ ca saṅgaho
anavajjāni kammāni, etaṃ maṅgalamuttamaṃ

7. Giving up and avoiding wrong-doing, not drinking intoxicants
And diligence in righteousness, this is the most auspicious sign.
8. Reverence, humility, contentment and gratitude
Hearing the Dhamma at the right time, this is the most auspicious sign.
9. Patience, obedience, and meeting the monks
Opportune discussion of the Dhamma, this is the most auspicious sign.
10. Self-restraint and a holy life, seeing the Four Noble Truths
And realizing Nibbāna, this is the most auspicious sign.
11. When affected by worldly conditions, if one's mind remains unshaken
Sorrowless, stainless and secure, this is the most auspicious sign.
12. Those who perform such auspicious deeds, are undefeated by all enemies
And gain happiness everywhere, these are the most auspicious signs.

7. āratī viratī pāpā, majjapānā ca saññamo
appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ
8. gāravo ca nivāto ca, santuṭṭhī ca kataññūtā
kālena dhammasavanaṃ, etaṃ maṅgalamuttamaṃ
9. khantī ca sovacassatā, samaṇānañ ca dassanaṃ
kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ
10. tapo ca brahmacariyañ ca, ariyasaccāna dassanaṃ
nibbāna-sacchikiriyā ca, etaṃ maṅgalamuttamaṃ
11. phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ
12. etādisāni katvāna, sabbatthaṃ aparājitā
sabbattha sotthiṃ gacchanti, taṃ tesam maṅgalamuttamaṃ ti

Jewels

1. Whatever beings are assembled here, whether terrestrial or celestial,
let all such beings be happy;
let them, moreover, attentively listen to what is said.
2. Therefore, O beings, do you all pay attention, diffuse loving-kindness
towards mankind who day and night bring offerings to you.
Protect them, therefore, with earnestness.
3. Whatever treasure there be either here or in the other world,
or whatever precious jewel is in the heavenly worlds,
yet there is none comparable with the Tathāgata.
This precious jewel is in the Buddha. By this truth may there be peace!
4. The sage of the Sakyas of a tranquil mind,
realized that cessation which is passionless. Immortal and excellent.
There is nothing equal to that state.
This precious jewel is in the Dhamma. By this truth may there be peace!
5. The Supreme Buddha praised pure meditation
which gives instantaneous results.
There is nothing equal to that meditation,
This precious jewel is in the Dhamma. By this truth may there be peace!

ratana sutta

1. yānīdha bhūtāni samāgatāni bhummāni vā yāniva antalikkhe
sabbeva bhūtā sumanā bhavantu athopi sakkacca suṇantu
bhāsitaṃ
2. tasmā hi bhūtā nisāmetha sabbe mettaṃ karotha mānusiya pajāya
divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkhattha appamattā
3. yaṃ kiñci vittaṃ idha vā huraṃ vā saggesu vā yaṃ ratanaṃ
paṇītaṃ na no samaṃ atthi tathāgatena idaṃ pi buddhe ratanaṃ
paṇītaṃ etena saccena suvatthi hotu
4. khayaṃ virāgaṃ amataṃ paṇītaṃ yaddajjhagā sakyamunī
samāhito na tena dhammena samatthi kiñci idaṃ pi dhamme
ratanaṃ paṇītaṃ etena saccena suvatthi hotu
5. yaṃ buddha seṭṭho parivaṇṇayī suciṃ samādhi
mānantarikaññamāhu samādhinā tena samo na vijjati
idaṃ pi dhamme ratanaṃ paṇītaṃ etena saccena suvatthi hotu

6. Eight individuals are praised by good people.
They constitute the four pairs. They are the disciple of the Buddha,
worthy of offerings. Whatever is offered to them yields abundant fruit.
This precious jewel is in the Saṅgha. By this truth may there be peace!
7. Those who are freed from desires are well established in
the teaching of Gotama with firm mind. They have attained to that
which should be attained, having plunged into immortal nibbāna.
They enjoy the Peace obtained without price.
This precious jewel is in the Saṅgha. By this truth may there be peace!
8. Just as a city gate fixed in the earth is not shaken by the winds from
the four directions, even so, do I declare to be a good man
he who thoroughly perceives the noble truths.
9. Those who comprehend clearly the noble truths well taught by him
who is endowed with profound wisdom, however exceedingly heedless
they may be, do not take birth for the eighth time.
This precious jewel is in the Saṅgha. By this truth may there be peace!
10. Three conditions are forsaken by him at the instant of
acquisition of insight, namely (i) self-delusion, (ii) uncertainty
and (iii) the indulgence in rites and ceremonies should there be any.
He is also absolutely freed from the four states of misery
and is incapable of committing the six crimes.
This precious jewel is in the Saṅgha. By the truth may there be peace!

6. ye puggalā aṭṭha sataṃ pasatthā cattāri etāni yugāni honti te
dakkhiṇeyyā sugatassa sāvakā etesu dinnāni mahāpphalāni
idaṃ pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
7. ye suppayuttā manasā daḷhena nikkāmino gotamasāsanamhi
te pattipattā amataṃ vigayha laddhā mudhā nibbutiṃ bhuñjamānā
idaṃ pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
8. yathindakhīlo paṭhaviṃ sito siyā catubbhi vātebhi asampakampiyo
tathūpamaṃ sappurisam vadāmi yo ariyasaccāni avecca passati
idaṃ pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
9. ye ariyasaccāni vibhāvayanti gambhīrapaññena sudesitāni
kiñcāpi te honti bhusappamattā na te bhavaṃ aṭṭhamaṃ ādiyanti
idaṃ pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
10. sahāvassa dassanasampadāya tayassu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitañ ca silabbataṃ vāpi yadatthi kiñci,
catūhapāyehi ca vippamutto chacābhiṭṭhānāni abhabbo kātuṃ
idaṃ pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

11. Whatever evil deed he commits, either by his body, speech or thought,
he is incapable of concealing it.
For it has been said that such an act is impossible
for one who has seen the Path.
This precious jewel is in the Saṅgha. By this truth may there be peace!
12. As a clump of trees whose tops are blossoming
during the first heat of the summer months,
so the sublime doctrine leading to Nibbāna was taught for the highest goal.
This precious jewel is in the Saṅgha. By this truth may there be peace!
13. The excellent one, the knower of the excellent, the giver of the excellent
and bringer of excellence has expounded the excellent doctrine.
This precious jewel is in the Buddha. By this truth may there be peace!
14. With the old (kamma) extinct, nothing new (kamma) to be reproduced,
the mind detached from future birth –
they have destroyed the seeds of existence.
Their desires do not spring up again
and those wise ones go out even as this lamp.
This precious jewel is in the Saṅgha. By this truth may there be peace!
15. Whatever beings are assembled here, whether terrestrial or celestial,
let us salute the Buddha. The Tathāgata is honoured by gods and men!
May there be peace!

11. kiñcā pi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya abhabbatā diṭṭhapadassa vuttā
idaṃ pi saṅghe ratanaṃ paṇītaṃ etena sacena suvatthi hotu
12. vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ
gimhe tathūpamaṃ dhammavaraṃ adesayī nibbānagāmiṃ
paramaṃ hitāya idaṃ pi buddhe ratanaṃ paṇītaṃ etena saccena
suvatthi hotu
13. varo varaññū varado varāharo anuttaro dhammavaraṃ adesayī
idaṃ pi buddhe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
14. khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ virattacittā āyatike
bhavasmim̐ te khiṇabījā aviruḥicchandā nibbanti dhīrā yathāyaṃ
padīpo idaṃ pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi
hotu
15. yānidha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ buddhaṃ namassāma suvatthi
hotu

16. Whatever beings are assembled here, whether terrestrial or celestial,
let us salute the Dhamma. The Tathāgata is honoured by gods and men!
May there be peace!

17. Whatever beings are assembled here, whether terrestrial or celestial,
let us salute the Saṅgha. The Tathāgata is honoured by gods and men!
May there be peace!

Discourse on Loving Kindness

1. He who is skilled in welfare, who wishes to attain that calm state (Nibbāna), should act thus; he should be able, upright, perfectly upright, of noble speech, gentle and humble.
2. Contented, easily supportable with few duties, of light livelihood, with senses calmed, discreet, not impudent, not greedily attached to families.
3. He should not purse the slightest thing for which other wise men might censure him. May all beings be happy and secure, may their hearts be wholesome!

16. yānīdha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ dhammaṃ namassāma suvathi
hotu

17. yānīdha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ sanghaṃ namassāma suvatthi
hotu

karaṇīya metta sutta

1. karaṇīyam attakusalena – yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca – suvaco ca'ssa mudu anatimāni
2. santussako ca subharo ca – appakicco ca sallahukavutti
santindriyo ca nipako ca – appagabbho kulesu ananugiddho
3. na ca khuddaṃ samācare kiñci – yena viññū pare upavedeyyūṃ
sukhino vā khemino hontu – sabbe sattā bhavantu sukhitattā

- 4-5. Whatever living beings there be feeble or strong, tall, stout or medium, short, small or large, without exception, seen or unseen, those dwelling far or near, those who are born or those who are yet to be born, may all beings be happy!
6. Let none deceive another,
nor despise any person whatsoever in any place.
Let him not wish any harm to another out of anger or ill-will.
7. Just as a mother would protect her only child at the risk of her own life,
even so, let him cultivate a boundless heart towards all beings.
8. Let his thoughts of boundless love pervade the whole world:
above, below and across without any obstruction, without any hatred,
without any enmity.
9. Whether he stands, walks, sits or lies down, as long as he is awake,
he should develop this mindfulness.
This they say is the noblest living here.
10. Not falling into wrong views, being virtuous and endowed with insight,
by discarding attachment to sense desires, never again is he reborn.

4. Ye keci pāṇabhūtatthi – tasā vā thāvāra vā anavasesā
dīghā vā ye mahantā vā – majjhimā rassakā aṇukathulā
5. diṭṭhā vā yeva addiṭṭhā – ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā – sabbe sattā bhavantu sukhitattā.
6. na paro paraṃ nikubbetha – nātimaññetha kattacinaṃ kañci
vyārosanā paṭighasañña – nāññamaññassa dukkhamiccheyya
7. mātā yathā niyaṃ puttaṃ – āyusā ekaputtamanurakkhe
evaṃ pi sabbabhūtesu – mānasam bhāvaye aparimāṇam
8. mettañ ca sabba-lokasmiṃ – mānasam bhāvaye aparimāṇam
uddham adho ca tiriyañ ca – asambādham averaṃ asapattaṃ
9. tiṭṭham caraṃ nisinno vā – sayāno vā yāvatassa vigatamiddho
etaṃ satim adhiṭṭheyya – brahmametaṃ vihāraṃ idhamāhu
10. diṭṭhiñ ca anupagamma silavā – dassanena sampanno
kāmesu vineyya gedham – na hi jātu gabbhaseyyaṃ punareṭṭhi.

Stanzas of Victory

1. Creating a 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 its grace may joyous victory be 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 its grace may joyous victory be yours!
3. Nālāgiri the might elephant, highly intoxicated, was raging like a forest fire and was terrible as a thunderbolt. Sprinkling the water of loving-kindness, this ferocious beast did the Lord of Sages subdue.
By its grace may joyous victory be yours!
4. With uplifted sword for a distance of three leagues, did wicked Aṅgulimāla run. Him, did the Lord of Sages subdue by his psychic powers.
By its grace may joyous victory be yours!
5. Her belly bound with faggots to simulate the bigness of pregnancy, Ciñcā, with harsh words made foul accusation in the midst of an assemblage. Her, did the Lord of Sages subdue by this serene and peaceful bearing.
By its grace may joyous victory be yours!

jayamaṅgala gāthā

1. bāhuṃ sahasamabhinimmitasāyudhantaṃ
girimekhalaṃ udita ghora sasenamāraṃ
dānādi dhamma vidhinā jitavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
2. mārātirekamabhiyujjhitasabbarattiṃ
ghorampanālavakamakhamathaddhayakkhaṃ
khantī sudantavidhinā jitavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
3. nālāgiriṃ gajavaraṃ atimattabhūtaṃ
dāvaggicakkamasanīva sudāruṇantaṃ
mettambusekavidhinā jitavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
4. ukkhittakhaggamatihatthasudāruṇantaṃ
dhāvantiyojanapathaṅgulimālavantaṃ
iddhībhisankhatamano jitavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
5. katvāna kaṭṭhamudaraṃ iva gabbinīyā
ciñcāya duṭṭhavacanaṃ janakāyamaṃjhe
santena somavidhinā jitavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni

6. Haughty Saccaka, who ignored truth, was like a banner in controversy,
and his vision was blinded by his own disputation.
Lighting the lamp of wisdom, him, did the Lord of Sages subdue.
By its grace may joyous victory be yours!
7. The wise and powerful serpent Nandopananda,
the Noble Sage subdued by psychic powers through his disciple son –
Thera Moggallana.
By its grace may joyous victory be yours!
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 the medicine of wisdom.
By its grace may joyous victory be yours!
9. The wise one, who daily recites and earnestly remembers
these eight verses of joyous victory of the Buddha,
will get rid of diverse misfortunes and gain the bliss of Nibbāna.

Dependent Origination

In order of arising:

- 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 Base arises;

6. saccam vihāya matisaccakavādaketuṃ
vādābhiropitamaṇaṃ atiandhabhūtaṃ
paññāpadīpajalito jītavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
7. nandopanandabhujagaṃ vibudhaṃ mahiddhiṃ
puttena therabhujagena damāpayanto
iddhūpadesavidhinā jītavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
8. duggāhaditṭhibhujagena sudaṭṭhahatthaṃ
brahmaṃ visuddhijutimiddhibakābhīdhānaṃ
ñānāgadena vidhinā jītavā munindo
taṃ tejasā bhavatu te jayamaṅgalāni
9. etāpi buddhajayamaṅgala aṭṭhagāthā
yo vācako dinadine sarate matandī
hitvānanekavidhāni cuppaddavāni
mokkhaṃ sukhaṃ adhigameyya naro sapañño

paṭiccasamuppāda

anuloma (in direct order)

- avijjā-paccayā saṅkhārā
saṅkhārā-paccayā viññāṇaṃ
viññāṇa-paccayā nāma-rūpaṃ
nāma-rūpa-paccayā saḷāyatanaṃ

Conditioned by the Six-fold 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 Birth, Ageing, Death, Sorrow,
Lamentation, Pain, Grief, and Despair arise;
Thus does this entire aggregation of suffering arise.

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 Base ceases;
With the cessation of the Six-fold 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.

saḷāyatana-paccayā phasso
phassa-paccayā vedanā
vedanā-paccayā taṇhā
taṇhā-paccayā upādānaṃ
upādāna-paccayā bhavo
bhava-paccayā jāti
jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā
saṃbhavanti
evametassa kevalassa dukkhakkandhassa samudayo hoti

paṭiloma (in reverse order)

avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho
saṅkhāra-nirodhā viññāṇa-nirodho
viññāṇa-nirodhā nāma-rūpa-nirodho
nāma-rūpa-nirodhā saḷāyatana-nirodho
saḷāyatana-nirodhā phassa-nirodho
phassa-nirodhā vedanā-nirodho
vedanā-nirodhā taṇhā-nirodho
taṇhā-nirodhā upādāna-nirodho
upādāna-nirodhā bhava-nirodho
bhava-nirodhā jāti-nirodho
jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā
nirujjhanti
evametassa kevalassa dukkhakkandhassa nirodho hoti

The First Word of the Buddha

Through many births I wandered in saṃsāra;
seeking, but not finding the builder of this house,
painful is repeated existence! Housebuilder!
You are seen now, you shall build no house again.
Your rafters (the mental defilements) are broken!
Your ridge-pole (Ignorance) is shattered.
To dissolution goes my mind.
Achieved is the destruction of craving.

The Advice of the Buddhas

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

Forbearing patience is highest asceticism,
Nibbāna is supreme, say the Buddhas.
For he is not a recluse who harms another,
Nor is he an ascetic who molests others.

Not insulting, not harming,
restraint in the fundamental precepts,
moderation in food, secluded abode,
intent on higher thoughts,
-this is the advice of the Buddhas.

paṭhama buddhavadāna

anekajāti saṃsāraṃ, sandhāvissaṃ anibbisaṃ
gahakāraṃ gavesanto, dukkhā jāti punappunaṃ
gahakāraka diṭṭhosi, puna gehaṃ na kāhasi
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhiṭaṃ
visaṅkhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā

dhammapada gāthā

sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacittapariyodhanaṃ
etaṃ buddhāna sāsanaṃ

khantī paramaṃ tapo titikkhā
nibbānaṃ paramaṃ vadanti buddhā
na hi pabbajito parūpaghāti
samaṇo hoti paraṃ viheṭṭhayanto

anūpavādo anūpaghāto
patimokkhe ca saṃvaro
mattaññutā ca bhattasmim
pantaṃ ca sayanāsaṇaṃ
adhicitta ca āyogo
etaṃ buddhāna sāsanaṃ

Stanzas of Supreme Blessings

1. The Great Merciful Lord, for the good of all living beings,
practiced all Perfections and attained supreme Enlightenment.
By these true words may joyous victory, be yours!
2. He who enhanced the happiness of the Sakyas who
was victorious at the foot of the Bodhi Tree.
Likewise may there be victory to me, and may I ever be blessed!
3. I revere the Buddha jewel, highest balm and best,
ever beneficial to gods and men.
By the Buddha's glory safely may all obstacles and sufferings cease!
4. I revere the Dhamma jewel, highest balm and best,
that cools down the heat.
By the power of that Dhamma safely may all obstacles and fears cease!
5. I revere the Saṅgha jewel, highest balm and best,
worthy of offerings, worthy of hospitality.
By the power of that Saṅgha safely may all obstacles and diseases cease!
6. Whatever diverse precious jewels there be in this universe –
there is no jewel equal to the Buddha.
By this truth let you be prosperous!

mahājayamaṅgala gāthā

1. mahākāruṇiko nātho – hitāya sabba-pāṇinaṃ
pūretvā pāramī sabbā – patto sambodhimuttamaṃ
etena saccavajjena – hotu te jayamaṅgalaṃ
2. jayanto bodhiyā mūle – sakyānaṃ nandivaḍḍhano
evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ
3. sakkatvā buddha-ratanaṃ – osadhaṃ uttamaṃ varaṃ
hitaṃ deva-manussānaṃ – buddha-tejena sotthinā
nassantupaddavā sabbe – dukkhā vūpasamentu te
4. sakkatvā dhamma-ratanaṃ – osadhaṃ uttamaṃ varaṃ
pariḷāhūpasamanaṃ – dhamma-tejena sotthinā
nassantupaddavā sabbe – bhayā vūpasamentu te
5. sakkatvā saṅgha-ratanaṃ – osadhaṃ uttamaṃ varaṃ
āhuṇeyyaṃ pāhuṇeyyaṃ – saṅgha-tejena sotthinā
nassantupaddavā sabbe – rogā vūpasamentu te
6. yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
ratanaṃ buddha-samaṃ natthi – tasmā sotthi bhavantu te

7. Whatever diverse precious jewels there be in this universe –
there is no jewel equal to the Dhamma.
By this truth let you be prosperous!
8. Whatever diverse precious jewels there be in this universe –
there is no jewel equal to the Saṅgha.
By this truth let you be prosperous!
9. There is no other refuge for me. The Buddha is my matchless refuge.
By these true words may joyous victory be yours!
10. There is no other refuge for me. The Dhamma is my matchless refuge.
By these true words may joyous victory be yours!
11. There is no other refuge for me. The Saṅgha is my matchless refuge.
By these true words may joyous victory be yours!
12. May all misfortunes be warded off, may all diseases be cured,
may no danger befall me, may I live long in peace!
13. May all blessings be to me. May all gods protect me.
By the power of all the Buddhas may happiness ever be yours!
14. May all blessings to be me. May all gods protect me.
By the power of all the Dhammas may happiness ever be yours!
15. May all blessings to be me. May all gods protect me.
By the power of all the Saṅghas may happiness ever be yours!

7. yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
ratanaṃ dhamma- samaṃ natthi – tasmā sotthi bhavantu te
8. yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
ratanaṃ saṅgha- samaṃ natthi – tasmā sotthi bhavantu te
9. natthi me saranaṃ aññam – buddho me saranaṃ varaṃ
etena saccavajjena – hotu te jayamaṅgalaṃ
10. natthi me saranaṃ aññam – dhammo me saranaṃ varaṃ
etena saccavajjena – hotu te jayamaṅgalaṃ
11. natthi me saranaṃ aññam – saṅgho me saranaṃ varaṃ
etena saccavajjena – hotu te jayamaṅgalaṃ
12. sabbītiyo vivajjantu – sabbarogo vinassatu
mā te bhavatvantarāyo – sukhi dīghāyuko bhava
13. bhavatu sabbamaṅgalaṃ – rakkhantu sabbodevatā
sabbabuddhānubhāvena – sadā sotthi bhavantu te
14. bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevata
sabbadhammānubhāvena – sadā sotthi bhavantu te
15. bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevata
sabbasanghānubhāvena – sadā sotthi bhavantu te

16. By the power of this protection may no misfortune result through stars, demons, evil spirits, and evil planets. May my troubles come to nought!
17. May beings, celestial and terrestrial, Devas and Nagas or mighty power, share this merit of ours. May they long protect the Dispensation!
18. May beings, celestial and terrestrial, Devas and Nagas or mighty power, share this merit of ours. May they long protect the Teaching!
19. May beings, celestial and terrestrial, Devas and Nagas or might power, share this merit of ours. May they long protect me and others!
20. By the power of the Buddha may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered ineffective.
21. By the power of the Dhamma may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered ineffective.
22. By the power of the Saṅgha may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered ineffective.

16. nakkhatta – yakkha – bhūtānaṃ pāpaggaha nivāraṇā
parittassānubhāvena – hontu tesam upaddave.
17. ākāsaṭṭhā ca bhummaṭṭhā – devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā – ciraṃ rakkhantu loka sāsanaṃ
18. ākāsaṭṭhā ca bhummaṭṭhā – devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā – ciraṃ rakkhantu desanaṃ.
19. ākāsaṭṭhā ca bhummaṭṭhā – devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā – ciraṃ rakkhantu maṃ paraṃ ti
20. yaṃ dunnimittaṃ avamaṅgalaṃ ca yo cāmanāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ buddhānubhāvena vināsamentu
21. yaṃ dunnimittaṃ avamaṅgalaṃ ca yo cāmanāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ dhammānubhāvena vinasamentu.
22. yaṃ dunnimittaṃ avamaṅgalaṃ ca yo cāmanāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ saṅghānubhāvena vināsamentu





