

DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahaṃ sammāsambuddho

To the Blessed One, the Lord, who fully attained perfect enlightenment,

Svākkhāto yena bhāgavatā dhammo

To the Teaching which he expounded so well,

Supaṭipanno yassa bhāgavaṭo sāvakasaṅgho

And to the Blessed One's disciples who have practised well,

Tam-māyaṃ bhāgavantam sādhammam saṅgham

To these — the Buddha, the Dhamma, and the Saṅgha —

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

We render with offerings our rightful homage.

Sādhū no bhante bhāgavā sūcira-parinibbutopi

It is well for us that the Blessed One, having attained liberation,

Pacchīma-jaṇātānūkaṃpa-mānasā

Still had compassion for later generations.

Ime sakkāre duggaṭa-paṇṇākārā-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ dighāratam hitāya sūkhāya

For our long-lasting benefit and for the happiness it gives us.

Ārahaṃ sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddham bhāgavantam abhīvādemī

I render homage to the Buddha, the Blessed One.

(Bow.)

(Svākkhāto) bhāgavatā dhammo

The Teaching so completely explained by him —

Dhammam namassāmi

I bow to the Dhamma.

(Bow.)

(Supaṭipanno) bhāgavaṭo sāvakasaṅgho

The Blessed One's disciples who have practised well —

Sāṅgham namāmi

I bow to the Saṅgha.

(Bow.)



PRELIMINARY HOMAGE

(Hānda mayam buddhassa bhāgavato pubbabhāga-namakāram
karomase)

[*Now let us pay preliminary homage to the Buddha.*]

(Namo tassa) bhāgavato arahato sammāsāmbuddhassa

(Three times.)

Homage to the Blessed, Noble, and Perfectly Enlightened One.

(Three times.)

HOMAGE TO THE BUDDHA

(Hānda mayam buddhābhīthūtiṃ karomase)

[*Now let us chant in praise of the Buddha.*]

(Yo so) tathāgato araham sammāsambuddho

The Tathāgata is the Pure One, the Perfectly Enlightened One.

Vijjācāraṇā-sampanno

He is impeccable in conduct and understanding.

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anūttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-mānussānam

He is Teacher of gods and humans.

Buddho bhāgavā

He is Awake and Holy.

Yo imam lokam sadevakam samarakam sabrahmakam

In this world with its gods, demons, and kind spirits,

Sassāmaṇa-brāhmaṇiṃ pajam sadeva-mānussāṃ sayam abhinñā

sacchikatvā pāvedesi

Its seekers and sages, celestial and human beings, he has by

deep insight revealed the Truth.



Yo dhammaṃ desēsi ādī-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāna-kalyāṇaṃ

*He has pointed out the Dhamma: beautiful in the beginning,
beautiful in the middle, beautiful in the end.*

Sāthhāṃ sabyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ
brahma-caṛiyaṃ paḥāsesi

*He has explained the Spiritual Life of complete purity in its
essence and conventions.*

Tam-ahāṃ bhāgavantaṃ abhīpūjāyāmi tam-ahāṃ bhāgavantaṃ
sirasā namāmi

*I chant my praise to the Blessed One, I bow my head to
the Blessed One.*

(Bow.)

HOMAGE TO THE DHAMMA

(Hānda mayāṃ dhammābhītthuyitṃ karomase)

[Now let us chant in praise of the Dhamma.]

(Yo so) svākkhāto bhāgavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāndiṭṭhiko

Apparent here and now,

Ākāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paḥattāṃ vedītabbo vinnūhi

To be experienced individually by the wise.

Tam-ahāṃ dhammaṃ abhīpūjāyāmi tam-ahāṃ dhammaṃ

sirasā namāmi

I chant my praise to this Teaching, I bow my head to this Truth.

(Bow.)

HOMAGE TO THE SANGHA

(Hānda mayam saṅghābhittḥṭṭim karomase)

[Now let us chant in praise of the Saṅgha.]

(Yo so) supaṭipanno bhāgavato sāvakasaṅgho

They are the Blessed One's disciples, who have practised well,

Ujupaṭipanno bhāgavato sāvakasaṅgho

Who have practised directly,

Nāyapaṭipanno bhāgavato sāvakasaṅgho

Who have practised insightfully,

Sāmicipaṭipanno bhāgavato sāvakasaṅgho

Those who practise with integrity —

Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā

That is the four pairs, the eight kinds of noble beings —

Esa bhāgavato sāvakasaṅgho

These are the Blessed One's disciples.

Āhūṇeyyo

Such ones are worthy of gifts,

Pāhūṇeyyo

Worthy of hospitality,

Dakkhiṇeyyo

Worthy of offerings,

Anjali-karaṇiyo

Worthy of respect;

Anuttaram puṇnakkhettaṃ lokassa

*They give occasion for incomparable goodness to arise
in the world.*

Tam-ahāṃ saṅghaṃ abhīpūjayāmi tam-ahāṃ saṅghaṃ

sirasā ṇamāmi

*I chant my praise to this Saṅgha, I bow my head to
this Saṅgha.*

(Bow.)

SALUTATION TO THE TRIPLE GEM

(Hānda mayam ratanattaya-pañāma-gāthāyo ceva sāmvega-
parikittana-pāṭhañca bhañāmase)

*[Now let us chant our salutation to the Triple Gem and a passage
to arouse urgency.]*

(Buddho sūuddho) kaṛuṇāmahāṇṇavo

The Buddha, absolutely pure, with ocean-like compassion,

Yocanta-suddhabbāra-nāṇa-locaṇo

Possessing the clear sight of wisdom,

Lokassa pāpūpakīlesa-ghāṭako

Destroyer of worldly self corruption

Vandāmi buddham aḥām-ādareṇa taṃ

Devotedly indeed, that Buddha I revere.

Dhammo paḍipo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭṭa-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tadattha-dipaṇo

That which is beyond the conditioned world —

Vandāmi dhammam aḥām-ādareṇa taṃ

Devotedly indeed, that Dhamma I revere.

Sāṅgho sukhetābhyati-khetta-sāṅgho

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sugatānubodhako

Those who have realised peace, awakened after the

Accomplished One,

Lolappahino ariyo sūmedhāso

Noble and wise, all longing abandoned —

Vandāmi saṅgham aḥām-ādareṇa taṃ

Devotedly indeed, that Sangha I revere.

Icevam-ekanta bhīpūja-neyyakam vatthuttayam

vandayata bhīsaṅkhatam

This salutation should be made to that which is worthy.

Puññaṃ mayā yaṃ mamaṃ sabbupaddaṃvā mā hōntu ve tassa
paḥhāvaṣiddhiyā

Through the power of such good action, may all obstacles disappear.

Idha tathāgato loka uppanno araham sammāsambuddho

*One who knows things as they are has come into this world;
and he is an Arhant, a perfectly Awakened being.*

Dhammo ca desiṭo niyyāniḱo upaṣaṃmiḱo paṇinibbāniḱo sāmboḍhaḱāmi
suḱatappaṃvedito

*Purifying the way leading out of delusion, calming and directing
to perfect peace, and leading to enlightenment*

— this Way he has made known.

Māyantaṃ dhammaṃ sutvā evaṃ jānāma

Having heard the Teaching, we know this:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maraṇampi dukkham

And death is dukkha;

Sōka-paṛideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow, lamentation, pain, grief, and despair are dukkha;

Appiyehi sāmpayogo dukkho

Association with the disliked is dukkha;

Piyehi vip̄payogo dukkho

Separation from the liked is dukkha;

Yampicchāṃ na labhati tampi dukkham

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāndhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathidaṃ

These are as follows:

Rūpupādānakkhāndho

attachment to form,

Vedanūpādāṇakkhāndho

attachment to feeling,

Sāññūpādāṇakkhāndho

attachment to perception,

Sāṅkhārūpādāṇakkhāndho

attachment to formations,

Vinnāṇūpādāṇakkhāndho

attachment to sense-consciousness.

Yesaṃ parinnāya

For the complete understanding of this,

Dharamāno sō bhāgavā evaṃ bahulaṃ sāvake vīneti

*The Blessed One in his lifetime frequently instructed his disciples
in just this way.*

Evaṃ bhāgā ca panassa bhāgavato sāvakesu anusāsani bahulā pavattati
in addition, be further instructed:

Rūpaṃ añiccaṃ

Form is impermanent,

Vedanā añiccā

Feeling is impermanent,

Sāññā añiccā

Perception is impermanent,

Sāṅkhārā añiccā

Formations are impermanent,

Vinnāṇaṃ añiccaṃ

Sense-consciousness is impermanent;

Rūpaṃ añattā

Form is not-self,

Vedanā añattā

Feeling is not-self,

Sāññā añattā

Perception is not-self,



Sāṅkhārā aṇattā
Formations are not-self,
Viññāṇaṃ aṇattā
Self-consciousness is not-self,
Sābbe sāṅkhārā aṇiccā
All conditions are transient,
Sābbe dhammā aṇattā'ti
There is no self in the created or the uncreated.
Te māyaṃ otiṇṇāma-jātiyā jarāmarañena
All of us are bound by birth, ageing, and death,
Sōkehī paridevehi dukkhēhi domanassehi upāyāsehi
By sorrow, lamentation, pain, grief, and despair,
Dukkhōtiṇṇā dukkhaparetā
Bound by dukkha and obstructed by dukkha.
Appevanāmiṃsaṃ kevalassa dukkhakkhandhassa antākiriyā
pannāyethā'ti
Let us all aspire to complete freedom from suffering.

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhāgavā
The Lord, the Perfectly Enlightened and Blessed One —
Buddhaṃ bhāgavantaṃ abhivādemi
I render homage to the Buddha, the Blessed One. (Bow.)

(Svākkhāto) bhāgavatā dhammo
The Teaching, so completely explained by him —
Dhammaṃ namassāmi
I bow to the Dhamma. (Bow.)

(Supaṭipanno) bhāgavaṭo sāvakasaṅgho
The Blessed One's disciples, who have practised well —
Sāṅghaṃ namāmi
I bow to the Saṅgha. (Bow.)