

Namaskara

Namo tassa bhagavato arahato
sammāsambuddhassa
Namo tassa bhagavato arahato
sammāsambuddhassa
Namo tassa bhagavato arahato
sammāsambuddhassa

Tiratana

Buddham saranam gacchami.
Dhammam saranam gacchami.
Sangham saranam gacchami.

Dutiyam pi Buddham saranam gacchami.
Dutiyam pi Dhammam saranam gacchami.
Dutiyam pi Sangham saranam gacchami.

Tatīyam pi Buddham saranam gacchami.
Tatīyam pi Dhammam saranam gacchami.
Tatīyam pi Sangham saranam gacchami.

Pancasila

Panātipata verāmani-sikkhapadam samādiyami.

Adinnadana verāmani-sikkhapadam
samādiyami.

Kamesu micchacara verāmani-sikkhapadam
samādiyami.

Musavada verāmani-sikkhapadam samādiyami.

Suramerayamajjapamadathana verāmani-
sikkhapadam samādiyami

Salutation to the Buddha

Homage to the Blissful One, the Worthy One, the
Fully Enlightened One.

Homage to the Blissful One, the Worthy One, the
Fully Enlightened One.

Homage to the Blissful One, the Worthy One, the
Fully Enlightened One.

The Three Refuges

I go to the Buddha for refuge.

I go to the Dhamma for refuge.

I go to the Sangha for refuge.

A second time, I go to the Buddha for refuge.

A second time, I go to the Dhamma for refuge.

A second time, I go to the Sangha for refuge.

A third time, I go to the Buddha for refuge.

A third time, I go to the Dhamma for refuge.

A third time, I go to the Sangha for refuge.

Observation of the Five Precepts

I undertake the training rule to abstain from killing
living beings.

I undertake the training rule to abstain from taking
that which is not given.

I undertake the training rule to abstain from sexual
misconduct.

I undertake the training rule to abstain from false
speech.

I undertake the training rule to abstain from
intoxicants and harmful drugs.

Buddhavandana

Iti pi so bhagava araham sammāsambuddho
vijjacaranasampanno sugato lokavidu anuttaro
purisadammasarathi satta devamānussanam
buddho bhagava ti.

Homage to the Buddha

Such indeed is the Blessed One:

"**Araham**" - eradicated greed, hatred, delusion, craving, and is free of all taints.

"**Sammāsambuddho**" - Understood the Four Noble Truths, the reality of life, without anyone's help.

"**Vijjacaranasampanno**" - Perfect in True Knowledge and Conduct. Buddha acquired 3 kinds of knowledge: *understood His past lives; understood the passing away and arising of other beings; understood the nature and the path to eradicate taints.*

"**Sugato**" - Found and followed the Right Noble Eightfold Path (the Path leading to the cessation of Dukka).

"**Lokavidu**" - Understood the presence and origin of all the worlds (*hell, ghost, animal, human, heavenly, and the pure abodes*).

"**Anuttaro purisadammasarathi**" - Incomparable Leader of those to be tamed.

"**Satta devamānussanam**" - Teacher of gods and humans.

"**Buddho**" - Understood the Four Noble Truths without assistance and was able to teach Dhamma to others, without holding anything back.

"**Bhagava**" - Only a Buddha, the Supreme Teacher holds these great, extra-ordinary qualities.

<p style="text-align: center;">Dhammavandana</p> <p>Svakkhato Bhagavata dhammo sanditthiko akaliko ehipassiko opanayiko paccattam vedittabbo vinnuhiti.</p>	<p style="text-align: center;">Homage to the Dhamma</p> <p><i>"Svakkhato"</i> - The Dhamma taught by the Blessed One is Excellent in the beginning, Excellent in the middle and Excellent in the end - all of Buddha's Discourses are consistent and teach the same truth. <i>"Sanditthika"</i> - Dhamma is self-evident and can be understood in this life itself. <i>"Akaliko"</i> - Dhamma, Noble Truths, can not be changed nor can they be altered over time. <i>"Ehipassiko"</i> - "come and see"; Buddha's Dhamma is to be investigated. <i>"Opanayika"</i> - Dhamma can only be understood by oneself. <i>"Paccattam vedittabbo vinnuhiti"</i> - Dhamma is for the wise to understand and realize.</p>
<p style="text-align: center;">Sanghavandana</p> <p>Supatipanno Bhagavato savakasangho. Ujupatipanno Bhagavato savakasangho. Nayapatipanno Bhagavato savakasangho. Samicipatipanno Bhagavato savakasangho. Yadidam cattari purisayugani attha purisapuggala esa Bhagavato savakasangho. Ahuneyyo pahuneyyo dakkhineyyo anjalikaraniyo anuttaram punnakkhetam lokassa ti.</p>	<p style="text-align: center;">Homage to the Sangha</p> <p><i>"Supatipanno"</i> - The Order of the Blessed One are training to rid themselves of greed, hatred and delusion. <i>"Ujupatipanno"</i> - They follow the direct, Noble Eightfold Path. <i>"Nayapatipanno"</i> - The Noble Order understands the First Noble Truth and are practising to eradicate suffering <i>"Samicipatipanno"</i> - The Orders spreads the message of Dhamma by sharing what the Buddha taught. In Buddha's Order are the 8 kinds of individuals: the one striving to Enter the Stream of the Noble Path, the one who has entered the Stream; the one striving to attain the position of Once-Returner, the Once-Returner; the one striving to reach the Non- returner position, the Non-Returner; the one striving for Arahantship and the Arahant. A field of merit is the supreme Sangha, worthy of gifts, worthy of hospitality, worthy of respect and worship.</p>

Sath Budu Vandana	Homage to the Seven Buddhas
<p>Vipassissa namatthu – cakkhu mantassa sirimato. Sikhissapi namatthu – sabba bhutanu kampino.</p>	<p>May there be homage to Vipassi Buddha, the fortunate Buddha, with eyes of Dhamma. May there be homage to Sikhi Buddha, the Buddha who is compassionate towards all beings.</p>
<p>Vessabhussa namatthu – nahatakassa tapassino Namatthu Kakusandhassa – marasena pamaddino</p>	<p>May there be homage to Vessubhu Buddha, who destroyed defilements, with excellent effort. May there be homage to Kakusandha Buddha, the vanquisher of the forces of Mara.</p>
<p>Konagamanassa namatthu – brahmanassa vusimato Kassapassa namatthu – vipkamuttassa sabbadhi</p>	<p>May there be homage to Konagamana Buddha, of pure life, who has reached perfection. May there be homage to Kassapa Buddha, completely released of all taints.</p>
<p>Angirasassa namatthu – sakyaputtassa sirimato Yo imam Dhamma madesesi – sabbadukkha panudanam</p>	<p>May there be homage to Angirasa, the Sakyaputrap son, the Blessed One. He who taught this Supreme Dhamma; the dispeller of all suffering.</p>
<p>Ye capi nibuta loke – yatha bhutam vipassisum. Te jana apisuna – mahanta vitarada.</p>	<p>Those who have reached the pleasure of liberation, of Nibbana, and have seen the reality with wisdom, those Buddhas, non-slandering, great and excellent, escaped the fear of Samsara.</p>
<p>Hitam deva manussanam – yam nanassanti Gotamam Vijjarana sampannam – mahantam</p>	<p>Beneficial to devas and humans, That Gotama Buddha, whom people worship; possessed of higher knowledge</p>
<p><i>Sath Budu Vandana Con't</i></p>	<p><i>Homage to the Seven Buddhas Con't</i></p>

<p>vitasaradam</p> <p>Vijjacarana sampannam – Buddham vandama Gotamam.</p> <p>Sadu! Sadu! Sadu!</p>	<p>and good conduct, very Great and free from fears.</p> <p>May there be homage to Gotama Buddha, possessed of higher knowledge and extra ordinary conduct.</p> <p>Sadu! Sadu! Sadu!</p>
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Buddha Puja

Offerings to the Buddha

My great teacher, Supreme Buddha, is an Arahant.
My great teacher, Supreme Buddha, eradicated passion, hatred and delusion.
My great teacher, Supreme Buddha, eradicated the desire of seeing forms.
My great teacher, Supreme Buddha, eradicated the desire of hearing sounds.
My great teacher, Supreme Buddha, eradicated the desire of smelling odours.
My great teacher, Supreme Buddha, eradicated the desire of tasting flavours.
My great teacher, Supreme Buddha, eradicated the desire of touching tangibles.
My great teacher, Supreme Buddha, eradicated the desire of thinking thoughts.
My great teacher, Supreme Buddha, controlled sense faculties, protected sense faculties, tamed sense faculties, restrained sense faculties.
My great teacher, Supreme Buddha is free from defilements.
My great teacher, Supreme Buddha purified his body, speech and mind.
My great teacher, Supreme Buddha, is an Arahant.
Supreme Buddha understood suffering as a Noble Truth, without anyone's help.
Supreme Buddha eradicated the origin of suffering, as a Noble truth, without anyone's help.
Supreme Buddha attained the cessation of suffering, as a Noble Truth, without anyone's help.
Supreme Buddha followed the Path leading to the cessation of suffering, as a Noble Truth without anyone's help.
In this way, Supreme Buddha realized Four Noble Truths, escaped suffering and achieved real happiness.

Buddha Puja Continued...

Buddha so Bhagava
Boddhaya Dhammam de saythi.

Danto so Bhagava
Dhammataya dhammam de saythi.

Santo so Bhagava
Sammataya dhammam de saythi.

Thino so Bhagava
Tharanaya dhammam de saythi.

Parrinibitho so Bhagava
Parrinibanaya dhammam de saythi.

Offerings to the Buddha Continued ...

My great teacher, Supreme Buddha, had the knowledge to read other's minds.

Supreme Buddha had the knowledge to recollect past lives of beings.

Supreme Buddha had the knowledge to understand the passing away and re-appearing of beings.

My great teacher, Supreme Buddha, had the knowledge of the 'destruction of all taints'.

My great teacher, Supreme Buddha, developed excellent psychic powers.

Supreme Buddha had excellent virtue, concentration and wisdom.

My great teacher, Supreme Buddha, discovered a very clear path and attained Nibbana.

Supreme Buddha understood all the worlds, escaped from all these worlds.

My great teacher, is taming me with great compassion

My great teacher, Supreme Buddha, is the teacher of gods and humans.

Supreme Buddha understood the reality, and teaches Dhamma to others so that they may understand reality.

Supreme Buddha was tamed and teaches Dhamma to others so that they may be tamed.

Supreme Buddha was calm and teaches Dhamma to others so that they may be calm.

Supreme Buddha escaped from suffering and teaches Dhamma to others so that they may escape.

Supreme Buddha attained Parinibbana and teaches Dhamma to others so that they may attain.

Buddha Puja Continued ...

Offerings to the Buddha Continued...

I offer, with great respect, these beautiful flowers,
sweet drinks and candle light, to my great teacher,
Supreme Buddha.

Sadu, Sadu, Sadu!

Patticasamuppada

Dependent Origination

<p><i>Anuloma</i></p> <p>Avijjapaccaya sankhara. Sankharapaccaya vinnianam. Vinniana paccaya nama-rupam. Nama-rupapaccaya salayatanam. Salayatanapaccaya phasso. Phassapaccaya vedana. Vedanapaccaya tanha. Tanhapaccaya upadnam. Upadanapaccaya bhavo. Bhavapaccaya jati. Jatipaccaya jaramaranam soka-parideva-dukkha-domanassupayasa sambhavanti. Evametassa kevalassa dukkhakkhandassa samudayo hoti.</p>	<p><i>The Arising of Existence</i></p> <p>Dependent on ignorance, <i>sankhara</i> (binding by body, speech and mind) arises. Dependent on <i>sankara</i> (binding by body, speech and mind), arises consciousness. Dependent on consciousness, arises mentality-materiality. Dependent on mentality-materiality, arises the six-fold base. Dependent on the six-fold base, arises contact. Dependent on contact, arises feeling. Dependent on feeling, arises craving. Dependent on craving, arises clinging. Dependent on clinging, arises <i>bhava</i> (actions by body, speech and mind - the arranging of kamma). Dependent on <i>bhava</i> (actions by body, mind and speech - the arranging of kamma) arises birth. Dependent on birth, arises aging, death, sorrow, lamentation, pain, grief and despair. Thus, there is the arising of this whole mass of suffering.</p>
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<p style="text-align: center;">Patticasamuppada</p> <p style="text-align: center;"><i>Patiloma</i></p> <p>Avijjaya tve'va asesaviraganirodha sankharanirodho. Sankharanirodha vinnanirodho. Vinnanirodha nama-rupanirodho. Nama-rupanirodha salayatananirodho. Salayatananirodha phassanirodho. Phassanirodha vedananirodho. Vedananirodha tanhanirodho. Tanhanirodha upadananirodho. Upadananirodha</p> <p><i>Patiloma Continued...</i></p> <p>bhavanirodho. Bhavanirodha jatinirodho.</p>	<p style="text-align: center;">Dependent Origination</p> <p style="text-align: center;"><i>The Cessation of Existence</i></p> <p>Through the entire cessation of ignorance, <i>sankhara</i> (binding by body, speech and mind) ceases. Through the cessation of <i>sankhara</i> (binding of body, speech and mind), consciousness ceases. Through the cessation of consciousness, mentality-materiality ceases. Through the cessation of mentality-materiality, the six-fold base ceases. Through the cessation of the six-fold base, contact ceases. Through the cessation of contact, feeling ceases.</p> <p><i>The Cessation of Existence Continued</i></p> <p>Through the cessation of feeling, craving ceases.</p>
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<p>Jatinirodha jaramaram soka-parideva- dukkha-domanassupayasa nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotiti.</p> <p style="text-align: center;">Tanha Janeti Imam Geham</p> <p>Anekajatisamsaram Sandhavissam anibbisam Ghahkarakam gavesanto, Dukkha jati punappunam</p> <p>Gahakaraka ditthosi Puna geham na kahasi Sabba te phasuika bhagga</p> <p>Gahakutam visamkhitam Visamkharagatam cittam Tanhanam khyaya majjhaga</p>	<p>Through the cessation of craving, clinging ceases. Through the cessation of clinging, <i>bhava</i> (actions by body, mind and speech - the arranging of kamma) ceases. Through the cessation of <i>bhava</i> (arranging of kamma), birth ceases. Through the cessation of birth, aging, death, sorrow, lamentation, pain, grief and despair ceases. Thus, there is the cessation of this whole mass of suffering.</p> <p style="text-align: center;">Craving is the Builder</p> <p>Through many a birth I wandered in samsara Seeking, but not finding The builder of this house Sorrowful is it to be born again and again.</p> <p>O house-builder! Thou art seen. Thou shalt build no house again</p> <p>All thy rafters are broken. Thy ridge-pole is shattered. My mind has attained the unconditioned. Achieved is the end of craving. <i>(Builder this house: craving. House: life. Rafters: passion. Ridge-pole: ignorance.)</i></p>
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<p>Ratana Sutta</p> <p>Yanidha bhutani samagatani</p>	<p>Jewels Discourse</p>
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Bhummana va yani va antalikkhe
Sabbe=va bhuta sumana bhavantu
Atho pi sakkacca sunantu bhasitam.

Tasma hi bhuta nisametha sabbe
Mettam karotha manusiya pajaya
Diva ca ratto ca haranti ye balim
Tasma hi ne rakkhatha appamatta.

Yam kinci vittam idha va huraṃ va
Saggesu va yam ratanam panitam
Na no samam atthi Tathagatena
Idam pi Buddhē ratanam panitam
Etena saccena suvatthi hotu.

Khayam viragam amatam panitam
Yad ajjhaga Sakyamuni samahito
Na tena Dhammena samatthi kinci
Idam pi Dhamme ratana panitam
Etena saccena suvatthi hotu.

Yam Buddhasetho parivannayi sucim
Samadhi manantarikannam ahu
Samadhina tena samo na vijjati
Idam pi Dhamme ratanam panitam
Etena saccena suvatthi hotu.

Ye puggala attha satam pasattha
Cattari etani yugani honti
Te dakkhineyya Sugatassa savaka
Etesu dinnani mahapphalani
Idam pi Sanghe ratanam panitam
Etena saccena suvatthi hotu.

Ye suppayutta manasa dalhena
Nikkamino Gotamasasanamhi
Ratana Sutta Continued

Te pattipatta amatam vigayha
Laddha mudha nibbutim bhunjamana

Whatever beings are here assembled,
whether terrestrial or celestial,
May all these beings be happy
And listen closely to my words.

Pay attention all you beings:
Show kindness to the humans
who day and night bring you offerings.
Therefore guard them diligently.

Whatever treasure is here or beyond
or the precious jewel in the heavens,
None is equal to the Perfect One.
In the Buddha is this precious jewel.
By this truth may there be well-being.

The calm Sakyan sage found cessation,
dispassion, the deathless, the sublime;
There is nothing equal to that state.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

That purity praised by the supreme Buddha,
called concentration with immediate result;
That concentration has no equal.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

The Eight Persons praised by the good,
these Four Pairs are the gift-worthy
disciples of the Well-gone One.
Gifts to them yield abundant fruit.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Those who are well established,
Jewels Discourse Continued

free from sense pleasures,
with mind firm in Gautama=s teaching,

Idam pi Sanghe ratanam panitam
Etena saccena suvatthi hotu.

Yath=indakhilo pathavim sito siya
Catubbhi vatebhi asampakampiyo
Tathupamam suppurisam vadami
Yo ariyasaccani avecca passati
Idam pi Sanghe ratanam panitam
Etena saccena suvatthi hotu.

Ye ariyasaccani vibhavayanti
Gambhirapannena sudesitani
Kincapi te honti bhusappamatta
Na te bhavam atthamam adiyanti
Idam pi Sangge ratanam panitam
Etana saccena suvatthi hotu.

Sahav'assa dassanasampadaya
Tayassu dhamma jahita bhavanti:
Sakkayaditthi vicikicchitan ca
silabbatam va pi yad atthi kinci
Catuh'apayehi ca vipparamutto
Cha c'abhithanani abhabbo katum
Idam pi Sanghe ratanam panitam
Etena saccena suvatthi hotu.

Kincapi so kammam karoti papakam,
Kayena vaca uda cetasa va,
Abhabbo so tassa paticchadaya,
Abhabbata ditthapadassa vutta
Idam pi Sanghe ratanam panitam,
Etena saccena suvatthi hotu.

Ratana Sutta Con't

Vanappagumbhe yatha phussitagge,
Gimhanamase pathamasmim gimhe
Tathupamam Dhammavaram adesayi

On attaining their goal, plunge into the
Deathless, freely enjoying the liberation they
have gained.

In the Sangha is this Precious Jewel.
By this truth may there be well-being.

As a firm post firmly grounded in the earth
cannot be shaken by the four winds,
So is the superior person, I say,
who definitely sees the Noble Truths.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Those who comprehend the Noble Truths
well taught by him of deep wisdom,
Even if they were slightly negligent,
would no take an eighth existence.
In the Sangha is this precious jewel.
By this truth may there be well-being.

For one who has attained to vision,
three states are at once abandoned:
View of self, doubt, and clinging
to needless rules and rituals.
Feed from the four states of misery,
he cannot do six kinds of evil deeds.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Though one might do some evil deed
by body, speech or mind,
One cannot hide it; such is impossible
for one who has seen the Path.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Jewel's Discourse Con't

Like woodland groves in blossom
in the first heat of summer
Is the sublime Dhamma that he taught

<p>Nibbanagamim paramam hitaya Idam pi Buddhhe ratanam panitam, Etana saccena suvatthi hotu.</p>	<p>leading to Nibbana, the highest good. In the Buddha is this precious jewel. By this truth may there be well-being</p>
<p>Varo varannu varado varaharo, Anuttaro Dhammavaram adesayi, Idam pi Buddhhe ratanam panitam, Etena saccena suvatthi hotu.</p>	<p>He, the supreme sublime one, knower, giver and bringer of the sublime, Taught the sublime Dhamma. In the Buddha is this precious jewel. By this truth may there be well-being.</p>
<p>Khinam puraman navam n'atthi sambhavam, Virattacitta ayatike bhavasmim Te khinabija avirulhicchanda, Nibbanti dhira yatha 'yam padipo Idam pi Sanghe ratanam panitam, Etena saccena suvatthi hotu.</p>	<p>Their past is extinct with no new arising, their minds not drawn to future birth. Their old seeds destroyed, Their desires no more growing, the wise go out just like this lamp. In the Sangha is this precious jewel. By this truth may there be well-being.</p>
<p>Yanidha bhutani samagatani, Bhummani va yani va antakikkhe, Tathagatam deva-manussa-pujitam, Buddham namassama suvatthi hotu.</p>	<p>Whatever beings are here assembled, whether terrestrial or celestial, We salute the perfect Buddha, Revered by gods and humans. May there be well-being!</p>
<p>Yanidha bhutani samagatani, Bhummani va yani va antalikkhe, Tathagatam deva-manussa-pujitam, Dhammam namassama suvatthi hotu.</p>	<p>Whatever being are here assembled, whether terrestrial or celestial, We salute the perfect Dhamma, Revered by gods and humans. May there be well-being!</p>
<p>Yanidha bhutani samagatani, Bhummani va yani va antalikkhe, Tathagatam deva-manussa-pujitam, Sangham namassama suvatthi hotu.</p>	<p>Whatever beings are here assembled, whether terrestrial or celestial, We salute the perfect Sangha, Revered by gods and humans. May there be well-being!</p>

Metta Bhavana - Loving Kindness Meditation

We are very lucky as Supreme Buddha, our Great Teacher, has taught us all about morality, concentration and wisdom. Now, without anger, ill will and jealousy, let's spread loving kindness to all beings. Listen to me and think in this way:

May I be free from anger.
May I be free from ill will.
May I be free from jealousy.
May I be free from mental suffering.
May I be free from physical suffering.
May I live in peace.
May I live happily.

May I be free from anger.
May I be free from ill will.
May I be free from jealousy.
May I be free from mental suffering.
May I be free from physical suffering.
May I live in peace.
May I live happily.

May my parents, teachers, relatives and my friends; may all beings in this monastery:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this monastery live in peace.
May all being in this monastery live happily.

May all beings in this city:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this city live in peace.
May all beings in this city live happily.

Metta Bhavana – Loving Kindness Meditation Continued

May all beings in this province:
... be free from anger
... be free from ill will.
... be free from jealousy.

... be free from mental suffering.
... be free from physical suffering.
May all beings in this province live in peace.
May all beings in this province live happily.

May all beings in this country:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this country live in peace.
May all beings in this country live happily.

May all beings in this world:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this world live in peace.
May all beings in this world live happily... live happily... live happily.

May all beings:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings live in peace.
May all beings live happily... live happily... live happily.

Sadu! Sadu! Sadu!

Pattanumodana	Dedication of Merit
Akasattha ca bhummatta deva naga mahiddhika punnam tam anumoditva	<i>With Devas / Gods</i> May mighty deities and nagas dwelling in space and on the earth,

<p>ciram rakkhantu sasanam.</p> <p>Akasattha ca bhumatta deva naga mahiddhika punnam tam anumoditva ciram rakkhantu desanam.</p> <p>Akasattha ca bhumatta deva naga mahiddhika punnam tam anumoditva ciram rakkhantu mam param.</p> <p>Idam me natinam hotu sukhita hontu natayo. Idam me natinam hotu sukhita hontu natayo Idam me natinam hotu sukhita hontu natayo</p>	<p>rejoice in this merit of ours and long protect the Buddha's dispensation.</p> <p>May mighty deities and nagas dwelling in space and on the earth, rejoice in this merit of ours and long protect the teaching of the Dhamma.</p> <p>May mighty deities and nagas dwelling in space and on the earth, rejoice in this merit of ours and long protect myself and others.</p> <p><i>With Relatives who have Passed Away</i> Let us share this merit with our relatives; may our relatives be happy. Let us share this merit with our relatives; may our relatives be happy. Let us share this merit with our relatives may our relatives be happy.</p> <p><i>With the Most Venerable Kiribathgoda Gnanananda Thero</i> Let us share this merit with our teacher, Loku Swaminwahanse. May Loku Swanminwahanse have the opportunity to understand the Four Noble Truths in this very life. Sadu, Sadu, Sadu!</p> <p><i>With our Noble Friends</i> Let us share this merit with our Noble friends and with all beings. Rejoice with merit, be happy and peaceful. Sadu, Sadu, Sadu!</p>
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Khama Yacana	Asking for Forgiveness
<p>Kayena vaca cittena Pamadena maya katam Accayam khama me bhante Bhuripanna tathagata</p>	<p>If, due to negligence, I have done some wrong, by body, speech or mind, Forgive me of that offence, O Bhante, Perfect one of vast wisdom.</p>

Kayena vaca cittena
Pamadena maya katam
Accayam khama me dhamma
Sanditthika akalika.

Kayena vaca cittena
Pamadena maya katam
Accayam khama me sangha
Supatipanna anuttara.

Okasa wandami Bhante
Mayakatam Punnayam
Swamina annumodhi thabam
Swamina katthanm pugnam.

Mahiyam dhathabam
Sadu, Sadu anumodhami

Okasa!
Dwaratheyena
Katthan Sabbam Acchayam
Kammathe me bhante

Dutiyam pi
Okase cammame Bhante!

Tatiam pi
Okasa cammeme Bhante!

If, due to negligence, I have done some
wrong, by body, speech or mind,
Forgive me of that offence, O Dhamma,
Visible and unaffected by time.

If, due to negligence, I have done some
wrong, by body, speech or mind,
Forgive me of that offence, O Sangha,
Practising well and supreme.

Paying Homage to the Noble Bhantes

Please, Bhante, kindly allow me to share with
you, the merit I have incurred.

Please Bhante, kindly share with me, the
merit you have incurred.

Forgive me, Oh Bhante, of any offences I
may have committed.

For a second time, I ask forgiveness, Oh
Bhante, for offences I may have committed.

For a third time, I ask forgiveness, Oh
Bhante, for offences I may have committed.