



# VANDANA AND PUJA

*STUDENTS BOOK OF WORSHIP*

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# How to worship properly?

It is important that we do the worship and all other offerings properly and correctly. There are some proper ways to maintain your posture while conducting the offerings.

- **Folded Palms**

- Place the palms together and raise them to the level of the chest.
- This gesture expresses our deep reverence to the Triple Gem - Buddha, Dharma and Sangha.

- **Prostration**

- Prostrating before an image of the Buddha or members of the Sangha expresses our deep veneration.
- This also helps us to overcome egoistic feelings (pride) to become more ready to listen to the Teaching of the Buddha.
- As we prostrate before the Buddha images, we recall the qualities of the Buddha and develop respect for their qualities such as loving-kindness, compassion, virtue, patience, concentration, and wisdom. Showing respect to the Buddha and his qualities inspires us to develop these extraordinary qualities ourselves.



One manner of prostration as observed in a Theravada temple (e.g. temples of Sri Lanka, Thai, Burmese traditions.)



**What is the purpose of making offerings to the Buddha?**

- We make offerings not because the Buddha needs them - the Buddha is an enlightened being, He certainly does not need an incense stick to be happy!
- Nor do we make offerings to win the Buddha's favour. The Buddha developed universal loving-kindness and compassion long ago and won't be swayed by flattery and bribery the way we ordinary beings are.

- We make offerings to create positive energy and develop good qualities such as giving with a respectful attitude and gratitude.
- Moreover, the offerings remind us of certain teachings of the Buddha.

➤ **Offering of Light (Lamp/Candle)**

- Light symbolizes wisdom.
- Light drives away darkness.
- Similarly, the light of wisdom dispels the darkness of ignorance.

➤ **Offering of Incense**

- When incense is lit, its fragrance spreads.
- Incense symbolizes the fragrance of pure moral conduct.
- This reminds us to cultivate good conduct.

➤ **Offering of Water**

- Water symbolizes purity, clarity and calmness.
- This reminds us to practise the Buddha's teachings, so as to cleanse our minds, which are full of desire, ill-will and ignorance, and to attain the state of purity.

➤ **Offering of Fruit**

- Fruit symbolizes the ultimate fruit of Enlightenment which is our goal.
- Fruit also reminds us that all actions will have their effect.

## ➤ Offering of Flowers

- The freshness, fragrance and beauty of flowers are impermanent.
- Fresh and beautiful flowers will soon become withered, scentless and discoloured.
- This reminds us of the Buddha's teaching that all things are impermanent.
- We should value what we have now and live in the present.

We will learn more about this topic in Dhamma School Text Books.



## SHANTHI VIHARA DHAMMA SCHOOL

### VANDANA AND PUJA

#### **Buddhan namāmi**

Homage to the Buddha

#### **Dhamman namāmi**

Homage to the Dhamma

#### **Sanghan namāmi**

Homage to the Sangha

#### **Ahan vandāmi sabbadā**

My homage to the triple gem forever

**Sādhu! Sādhu! Sādhu!**

**Namo tassa bhagavato arahato samma sambuddhassa**

**Namo tassa bhagavato arahato samma sambuddhassa**

**Namo tassa bhagavato arahato samma sambuddhassa**

Homage to the blessed, Noble and fully enlightened one.

#### **Buddhan saranan gacchāmi**

I go to the Buddha as my refuge

#### **Dhamman saranan gacchāmi**

I go to the Dhamma as my refuge

#### **Sanghan saranan gacchāmi**

I go to the Sangha as my refuge



## **Dutiyampi Buddhan saranan gacchāmi**

For the second time, I go to the buddha as my refuge

## **Dutiyampi Dhamman saranan gacchāmi**

For the second time, I go to the Dhamma as my refuge

## **Dutiyampi Sanghan saranan gacchāmi**

For the second time, I go to the Sangha as my refuge

## **Tatiyampi Buddhan saranan gacchāmi**

For the third time, I go to the Buddha as my refuge

## **Tatiyampi Dhamman saranan gacchāmi**

For the third time, I go to the Dhamma as my refuge

## **Tatiyampi Sanghan saranan gacchāmi**

For the third time, I go to the Sangha as my refuge



## **Pānātipātā vēramanī sikkhāpadan samādiyāmi**

I undertake the precept to refrain from destroying living creatures.

## **Adinnādānā vēramanī sikkhāpadan samādiyāmi**

I undertake the precept to refrain from taking that, which is not given.

## **Kāmēsu micchācārā vēramanī sikkhāpadan samādiyāmi**

I undertake the precept to refrain from sexual misconduct.

## **Musāvādā vēramanī sikkhāpadan samādiyāmi**

I undertake the precept to refrain from incorrect speech.

## **Surāmēraya majja pamādatthānā vēramanī sikkhāpadan samādiyāmi**

I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

## **Homage to the Triple Gem**

### **Buddha Vandana** (Homage to the Buddha)

**Itipi so bhagavā arahan, sammā sambuddho, vijjā carana sampanno, sugatho, lokavidu, anuttaro purisa dhamma sārathi, satthā dēva manussānan, buddho, bhagavāti.**

Such indeed is the blessed one, Exalted, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the Knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.

### **Dhamma Vandana** (Homage to the Dhamma)

**Svākkhāto Bhagavatā dhammo, sanditthiko, akāliko, ehipassiko, opanayiko, paccattam veditabbo viññūhīti.**

Well expounded is the Dhamma by the blessed One, directly visible, immediately effective, inviting one to come and see, leading onwards, to be personally realised by the wise.

### **Sangha Vandana** (Homage to the Sangha)

**Supaṭipanno Bhagavato sāvaka sangho,  
Ujupaṭipanno Bhagavato sāvaka sangho,  
Ñāyapaṭipanno Bhagavato sāvaka sangho,  
Sāmīcipaṭipanno Bhagavato sāvaka sangho,**

**Yadidam cattāri purisayugāni, aṭṭha purisa  
puggalā, ēsa Bhagavato sāvaka sangho;  
āhuneyyo, pāhuneyyo, dakkhineyyo,  
anjalikaranīyo, anuttaram puññakkhettam  
lokassā ti.**

Of good conduct is the disciples of the blessed one. Of upright conduct is the disciples of the blessed one. Of wise conduct is the disciples of the blessed one. Of gentle conduct is the disciples of the blessed one. The disciples of the blessed one- namely, these four pairs of persons, the eight kinds of individuals are worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit to the world.

*Homage to the three main objects of veneration*

**Vandāmi cētiyaṃ sabban  
Sabbāṭhānēsu patiṭṭhitan  
Sārīrikadhātu mahā bodhin  
Buddharūpan sakalan sadā**

I pay reverence to every shrine that may stand in any place, the bodily relics, the Bodhi tree, and all statues of the Buddha.

*Homage to the noble Bodhi Tree*

**Yassa mūlē nisinnova  
Sabbāri vijayan akā  
Patto sabbaññutaṃ satthā  
Vandē taṃ Bodhipādapam**

Seated at whose base, the Buddha overcame all foes, attained omniscience; I pay my respect to that very Bodhi Tree.

**Imē ētē mahā bodhi  
Loka nāthēna pūjitā  
Ahaṃpi tē namassāmi  
Bodhirājā namatthu tē**

These great Bodhi trees, venerated by the Buddha, (the conqueror of the world) I too, shall respect you; May my homage be to you-O, Great Bodhi Tree.



*Offering of Lights*

**Ghanasārappa dittēna  
Dīpēna tamadhansinā  
Tilokadīpan sambuddhan  
Pūjayāmi tamonudan**

With brightly shining light, gloom is abolished. I pay homage to the enlightened one, the light of the three worlds, who dispels the darkness of ignorance.

*Offering of Incense*

**Sugandikāya vadanān  
Ananta gunagandinā  
Sugandināhan gandēna  
Pūjayāmi tathāgatan**

Perfumed with infinite qualities, the Tathagatha, fragrant of face and form, I revere with incense, sweet and penetrating.

*Offering of Flowers*

**Vaṇṇagandha guṇopētan**

**Ētan Kusuma santatiṃ**

**Pūjayāmi munindassa**

**Sirīpāda saroruhē**

This spread of flowers, fresh-hued and fragrant, I offer at the sacred lotus Feet of the Noble Sage.

**Pujēmi Buddhan kusumēnanēna**

**Puññēna mētēna labhāmi mokkhan**

**Pupphan milāyāti yathā idan mē**

**Kāyo tathā yāti vināsabhāvan**

With flowers in great variety, the Buddha I adore and by this merit may I gain release. Even as these flowers must fade, my body too will pass away.

*Offering all together:*

**Adhivāsētu no bhante**

**Sabban saddhāya pūjitan**

**Anukampan upādāya**

**patiganhātu muttaman.**

O, Blessed One, and kindly take these offerings all together, offered to you with confidence. Please, the noble one would you accept them out great compassion.

Requesting forgiveness from the triple gem:

**Kāyēna vācā cittēna  
Pamādēna maya katan  
Accayan khama mē bhantē  
Bhūripañña tathāgatha**

If by deeds, words or thoughts heedlessly, I have done anything wrong,  
forgive me, O master! O teacher.

**Kāyēna vācā cittēna  
Pamādēna maya katan  
Accayan khama mē Dhamma  
Sanditthika akālika**

If by deeds, words or thoughts heedlessly, I have done anything wrong,  
forgive me Dhamma, O, Directly visible and immediately effective.

**Kāyēna vācā cittēna  
Pamādēna maya katan  
Accayan khama mē sangha  
Supatipanna anuttara**

If by deeds, words or thoughts heedlessly, I have done anything wrong,  
forgive me Sangha, O, incomparable field of merits.

Sharing merits with gods and all the beings.

**Ettāvatā ca amhēhi  
Sambhatan puñña sampadan  
Sabbe dēva anumodantu  
Sabba sampatti siddhiya**

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

**Ettāvatā ca amhēhi  
Sambhatan puñña sampadan  
Sabbe bhutā anumodantu  
sabba sampatti siddhiya**

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

**Ettāvatā ca amhēhi  
Sambhatan puñña sampadan  
Sabbe satthā anumodantu  
Sabba sampatti siddhiya.**

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

## Worshipping Maha Sangha

**Sīlavantan gunawantan  
Puññakkhettan anuttaran  
Dullabēna mayā laddhan  
Buddha puttānamāhan**

Virtuous, gracious and incomparable field of merit, very rarely obtain by me, let me worship you, the sons of the Buddha.

## Worshipping parents

*Worshipping Mother:*

**Dasa māsē urē kathva  
Posēsi uddhi kāranan  
Āyu dīgan vassa satan  
Mātu pādan namāhan**

O, my mother, let me worship your feet for keeping me ten months in the womb and nourishing me to bring me up. May you live long for a century.

*Worshipping Father:*

**Uddhikāro alingitva  
Chumbitva piya puttakan  
Rājamajjan supatitthan  
Pitu pādan namāhan**

O my father, let me worship your feet, for your loving hugs and giving me a royal life.



## Additional Vandana Stanzas

Sharing merits with departed relatives.

**Idan mē ñātīnan hōtu - sukītā honṭu ñātayo**

**Idan mē ñātīnan hōtu - sukītā honṭu ñātayo**

**Idan mē ñātīnan hōtu - sukītā honṭu ñātayo**

Let this merit accrue to my departed relatives and may they be happy.

**Ākāsattha ca bhummatthā**

**Dēvā nāgā mahiddhikā**

**Puññan tan anumoditva**

**Ciran rakkhantu sāsanan**

May all beings inhabiting space and earth, Dēvas, Nāgas, of mighty power, having shared this merit, long protect the dispensation.

**Ākāsattha ca bhummatthā**

**Dēvā nāgā mahiddhikā**

**Puññan tan anumoditva**

**Ciran rakkhantu dēsanān**

May all beings inhabiting space and earth, Dēvas, Nāgas, of mighty power, having shared this merit, long protect the teachings.

**Ākāsattha ca bhummatthā**

**Dēvā nāgā mahiddhikā**

**Puññan tan anumoditva**

**Ciran rakkhantu man paran.**

May all beings inhabiting space and earth, Dēvas, Nāgas, of mighty power, having shared this merit, long protect me and others.

**Aspirations**

**Iminā puñña kammēna**

**Mā mē bāla samāgamo**

**Satan samāgamo hōtu**

**Yāva nibbāna pattiyā.**

By the grace of this merit that I have acquired, may I never follow the foolish; but only the wise until I realise the final happiness-Nibbana.



**Evam me sutam: ekam samayam Bhagavā  
Sāvattiyam viharati Jetavane, Anātha-pindikassa  
ārāme. Atha kho aññatarā devatā abhikkantāya  
rattiyā, abhikkanta-vannā kevala-kappam  
Jetavanam obhāsetvā yena Bhagavā  
tenupasankami, upasankamitvā Bhagavantam  
abhivādetvā, ekamantam atthāsi. Ekamantam  
thitā kho, sā devatā Bhagavantam gāthāya  
ajjhabhāsi:**

Thus I have heard: On one occasion the Blessed One was dwelling at the monastery of Anathapindika in Jeta's Grove, near Savatthi. When the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Blessed One, and drawing near, respectfully saluted and stood to one side. Standing thus, the deity addressed the Blessed One in verse:

**Bahū devā manussā ca  
Mangalāni acintayum  
Ākankha-mānā sotthānam  
Brūhi mangala muttamam.**

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

**Asevanā ca bālānam  
Panditānañ ca sēvanā  
Pūjā ca pūja-nīyānam  
Etam mangala muttamam.**

Not to follow or associate with fools, to associate with the wise and honor those who are worthy of honor. This is the Supreme Blessing.

**Patirūpa-desa vāsō ca  
Pubbe ca kata-puññatā  
Attasammā panidhi ca  
Etam mangala muttamam.**

To reside in a suitable locality, to have done meritorious actions in the past, and to have set oneself on the right course (towards emancipation).  
This is the Supreme Blessing.

**Bāhusaccañ ca sippañ ca  
Vinayo ca susikkhito  
Subhāsītā ca yā vācā  
Etam mangala muttamam.**

Vast-learning, perfect handicraft, a highly trained discipline and pleasant

speech. This is the Supreme Blessing.

**Mātāpitū upatthānam  
Putta-dārassa sangaho  
Anākulā ca kammantā  
Etam mangala muttamam.**

The support of father and mother, the cherishing of wife and children and peaceful occupations. This is the Supreme Blessing.

**Dānañ ca dhamma cariyā ca  
ñātakānañ ca sangaho  
Anavajjāni kammāni  
Etam mangala muttamam.**

Liberality, righteous conduct, the helping of relatives and blameless actions. This is the Supreme Blessing.

**Ārati virati pāpā  
Majjapānā ca saññamo  
Appamādo ca dhammesu  
Etam mangala muttamam.**

To cease and abstain from evil, forbearance with respect to intoxicants and steadfastness in virtue. This is the Supreme Blessing.

**Gāravo ca nivāto ca  
Santutthī ca kataññutā  
Kālena dhamma savanam  
Etam mangala muttamam.**

Reverence, humility, contentment, gratitude and opportune hearing of the Dhamma. This is the Supreme Blessing.

**Khantī ca sovacassatā  
Samanā nañca dassanam  
Kālena dhamma sākacchā  
Etam mangala muttamam.**

Patience, obedience, sight of the Samanas (holy men) and religious discussions at due season. This is the Supreme Blessing.

**Tapo ca brahmacariyan ca  
Ariya saccāna dassanam  
Nibbāna-sacchi-kiriyā ca  
Etam mangala muttamam.**

Self-control, pure life, perception of the Noble Truths and the realization of Nibbana. This is the Supreme Blessing.

**Putthassa lōka dhammehi  
Cittam yassa na kampati  
Asokam virajam khemam  
Etam mangala muttamam.**

He whose mind does not flutter, by contact with worldly contingencies, sorrow less, stainless and secure. This is the Supreme Blessing.

**Etādisāni katvāna  
Sabbattha maparājitā  
Sabbattha sotthim gacchanti  
Tam tesam mangala-muttamanti.**

To them, fulfilling matters such as these, everywhere invincible, in every way moving happily. These are the Supreme Blessings.

**RATANA SUTTA**  
(The discourse of the Jewels)

**Yānīdha bhūtāni samāgatāni  
Bhummāni vā yā niva antalikkhe  
Sabbeva bhūtā sumanā bhavantu  
Athopi sakkacca sunantu bhāsitam.**

Whatsoever beings are here assembled, whether terrestrial or celestial, may every being be happy! Moreover, may they attentively listen to my words!

**Tasmā hi bhūtā nisāmetha sabbe  
Mettam karotha mānusiya pajāya  
Divā ca rattoca haranti ye balim  
Tasmā hi ne rakkhatha appamattā.**

Accordingly give good heed, all ye beings! Show your loving kindness to humans who, day and night, bring offerings to you, therefore guard them zealously.

**Yan kiñci vittam idha vā huraṃ vā  
Saggēsu vā yam ratanam paṇītam  
Na no samam atthi Tathāgatna  
Idampi Buddhē ratanam paṇītam  
Etena saccena suvatthi hotu.**

Whatever treasure there be, either here or in the world beyond, or whatever precious jewel in the heavens; yet there is none comparable to the Accomplished One. Truly, in the Buddha is this precious jewel found. By this Truth, may there be happiness.

**Khayam virāgam amatam pañitam  
Yadajjhagā Sakyamuni samāhito  
Na tena Dhammena samatthi kiñci  
Idampi Dhamme ratanam pañitam  
Etena saccena suvatthi hotu.**

That cessation, passion free, immortality Supreme, through concentration, the tranquil Sage of the Sakyas realized. There is naught comparable with that Dhamma. Truly, in the Dhamma is this precious jewel. By this Truth, may there be happiness!

**Yam Buddha settho parivannayī sucim  
Samādhi-mānantari-kañña-māhu  
Samādhinā tena samo na vijjati  
Idampi Dhamme ratanam pañitam  
Etena saccena suvatthi hotu.**

That sanctity praised by the Buddha Supreme, is described as concentration without interruption. There is naught like that concentration. Truly, in the Dhamma is this precious jewel. By this Truth, may there be happiness!

**Ye puggalā attha satam pasatthā  
Cattāri etāni yugāni honti  
Te dakkhineyyā Sugatassa sāvakā  
Etesu dinnāni mahapphalāni  
Idampi Sanghe ratanam pañitam  
Etena saccena suvatthi hotu.**

Those Eight Individuals, praised by the virtuous, constitute four pairs. They, worthy of offerings, are the disciples of the Welcome One, to these gifts given yield abundant fruit. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Ye suppayuttā manasā dalhena  
Nikkāmino Gotama sāsanamhi  
Te pattipattā amatam vigayha  
Laddhā mudhā nibbutim bhuñjamānā  
Idampi Sanghe ratanam panītam  
Etena saccena suvatthi hotu.**

With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, exempt from passion, they have attained to that which should be attained. And plunging into the Deathless, they enjoy the peace obtained without price. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Yathinda-khīlo pathavim sito siyā  
Catubbhi vātebhi asampa kampiyo  
Tathūpamam sappurisam vadāmi  
Yo ariya-saccāni avecca passati  
Idampi Sanghe ratanam panītam  
Etena saccena suvatthi hotu.**

Just as a firm post sunk in the earth, cannot be shaken by the four winds; Even so do I declare him to be a righteous person who thoroughly perceives the Noble Truths. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Ye ariya-saccāni vibhāva-yanti  
Gambhīra-paññena sudesitāni  
Kincāpi te honti bhusappa-mattā  
Na te bhavam atthamam ādiyanti  
Idampi Sanghe ratanam panītam  
Etena saccena suvatthi hotu.**



Those who comprehend clearly the Noble Truths, well taught by Him of wisdom deep, although they may be mightily neglectful, they can never undergo an eighth birth. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Sahā vassa dassana sampadāya  
Tayassu dhammā jahitā bhavanti  
Sakkāya-ditthi vici-kicchi-tañca  
Sīlabbatam vāpi yadatthi kiñci  
Catūhapāyehi ca vippamutto  
Cha cābhi-thānāni abhabbo kātum  
Idampi Sanghe ratanam panītam  
Etena saccena suvatthi hotu.**

For him with acquisition of Insight, three things are abandoned, namely, Self-illusion, doubts and Indulgence in wrongful rites and ceremonies, whatever there are. From the four states of misery, he is absolutely freed, and is incapable of committing the six heinous crimes. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Kiñcāpi so kammam karoti pāpakam  
Kāyena vācā uda cetasā vā  
Abhabbo so tassa paticchā-dāya  
Abhabbatā dittha padassa vuttā  
Idampi Sanghe ratanam panītam  
Etena saccena suvatthi hotu.**

Whatever evil actions he does. Whether by body, speech or mind, he is not capable of hiding it; for it has been said that such an act is impossible for one who has seen the Path. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Vanappa gumbe yathā phussitagge  
Gimhāna-māse pathamasmin gimhe  
Tathūpamam Dhamma varam adesayi  
Nibbāna-gāmim paramam hitāya  
Idampi Buddhhe ratanam panītam  
Etena saccena suvatthi hotu.**

Like unto the woodland groves with blossomed treetops in the first heat of the summer season, has the Sublime Doctrine that leads to Nibbana been taught for the Highest Good. Truly, in the Buddha is this precious jewel. By this Truth, may there be happiness!

**Varō varaññū varado varāharo  
Anuttaro Dhamma varam adesayi  
Idampi Buddhhe ratanam panītam  
Etena saccena suvatthi hotu.**

The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent has expounded the excellent Doctrine. Truly, in the Buddha is this precious jewel. By this Truth, may there be happiness!

**Khīnam purānam navam natthi sambhavam  
Viratta-cittā āyatike bhavasmin  
Te khīna-bījā avirul-hicchandā  
Nibbanti dhīrā yathāyam padīpo  
Idampi Sanghe ratanam panītam  
Etena saccena suvatthi hotu.**

Their past is extinct, a fresh becoming there is not, and their minds are not attached to a future birth. Their desires grow not; those wise ones go out even as this lamp. Truly, in the Sangha is this precious jewel. By this Truth, may there be happiness!

**Yānīdha bhūtāni samāgatāni  
Bhummā-nivā yāniva antalikkhe  
Tathāgatam deva-manussa-pūjitam  
Buddham namassāma suvatthi hotu.**

Sakka's exultation: "Whatsoever beings are here assembled, whether terrestrial or celestial, salute the Buddha, the Tathagata honoured by gods and men. May there be happiness!

**Yānīdha bhūtāni samāgatāni  
Bhummā-nivā yāniva antalikkhe  
Tathāgatam deva-manussa-pūjitam  
Dhammam namassāma suvatthi hotu.**

Whatsoever beings are here assembled, whether terrestrial or celestial, salute the Dhamma, of the Tathagata honoured by gods and men. May there be happiness!

**Yānīdha bhūtāni samāgatāni  
Bhummā-nivā yāniva antalikkhe  
Tathāgatam deva-manussa-pūjitam  
Sangham namassāma suvatthi hotu.**

Whatsoever beings are here assembled. Whether terrestrial or celestial, Salute the Sangha, of the Tathagata honoured by gods and men. May there be happiness!"

***Karaṇīya Metta Sutta***  
(The Buddha's words on loving-kindness)

**Karaṇīya mattha kusalēna  
Yantan santan padan abhisamecca  
Sakko ujū ca sūjū ca  
Suvaco cassa mudu anatimāni**

He who is skilled in good, and wishes to attain that state of Peace, should act thus: he should be able, upright, perfectly upright, amenable to corrections, gentle and humble.

**Santussako ca subharo ca  
Appakicco ca sallahukavutti  
Santindriyo ca nipako ca  
Appagabbho kulēsu ananugiddho**

He should be contented, easy to support, not busy, simple in livelihood, with senses controlled, discreet, not impudent, and not greedily attached to families.

**Naca khuddhan samācare  
Kiñci yēna viññū pare upavadeyyun  
Sukhino vā khēmīno hontu  
Sabbe sattā bhavantu sukhi tattā**

He would not commit any slight misdeeds that other wise men might find fault in him. May all beings be well and safe, may their hearts rejoice.

**Yē kēci pāna bhūtatthi  
Tasāvā thāvarā vā anavasēsā  
Dīghā vā yē mahantā vā  
Majjhimā rassa khānuka thūlā**

Whatever beings there are weak or strong, long or short, big, medium-sized or small, subtle or gross,

**Ditthā vā yēva additthā  
Yē ca dūre vasanti avidūre  
Bhūtā vā sambhavēsī vā  
Sabbe sattā bhavantu sukhi tattā**

Those visible or invisible, residing near or far, those that have come to be or have yet to come, (without exceptions) may all beings be joyful.

**Na paro paran nikubbētha  
Nāti maññētha katthacinan kañci  
Byārosanā patigha saññā  
Nāñña maññassa dukkha miccheyya**

Let one not deceive nor despise another person, anywhere at all. In anger and ill-will, let him not wish any harm to another.

**Mātā yathā niyan puttā  
Āyusā ēka putta manurakkhe  
Evampi sabba bhūtēsu  
Mānasā bhāvaye aparimāna**

Just as a mother would protect her only child with her own life, even so, let him cultivate boundless thoughts of loving kindness towards all beings.

**Mettañ ca sabba lōkasmin  
Mānasan bhāvaye aparimānan  
Uddhan adho ca tiriyañ ca  
Asambādhan avēran asapattan**

Let him cultivate boundless thoughts of loving kindness towards the whole World; above, below and all around, unobstructed, free from hatred and enmity.

**Titthan caran nisinno vā  
Sayāno vā yāva tassa vigata middho  
Etan satin adhittheyya  
Brahma mētan vihāran idha māhu**

Whether standing, walking, seated or lying down, as long as he is awake, he should develop this mindfulness. This they say, is the divine abiding here.

**Ditthiñ ca anupagamma sīlavā  
Dassanēna sampanno  
Kāmēsu vineyya gēdhan  
Nahi jātu gabbhaseyyan punarētī ti**

Not erroneous with views, endowed with virtues and insight, with sensual desires abandoned, he would come no more to be conceived in a womb.

