

Vipassanā Fellowship Meditation Course Suggested text for a personal puja

The meditation practices we are using are drawn from the Theravāda tradition which bases its teachings on the words of the Buddha and his early followers as recorded in the Pāli Canon. Pāli is a written liturgical language and is often also used for traditional chants that many meditators find helpful as part of their spiritual practice. During the course we will introduce a small number of these chants in Pāli or in translated English form.

Over the weeks the individual chants build to form the text for a puja, or dedication ceremony, that some practitioners may wish to use as a way of periodically rededicating their meditation practice. Please use the chants if you find them helpful; please ignore them if you prefer.

Vandanā

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

Homage

Homage to the Blessed One, the Exalted One, the Fully-Enlightened One
Homage to the Blessed One, the Exalted One, the Fully-Enlightened One
Homage to the Blessed One, the Exalted One, the Fully-Enlightened One

Tisarana

buddham saranam gacchāmi
dhammam saranam gacchāmi
sangham saranam gacchāmi

dutiyam pi buddham saranam gacchāmi
dutiyam pi dhammam saranam gacchāmi
dutiyam pi sangham saranam gacchāmi

tatīyam pi buddham saranam gacchāmi
tatiyam pi dhammam saranam gacchāmi
tatiyam pi sangham saranam gacchāmi

The Three Refuges

I go to the Buddha as my Refuge
I go to the Dhamma as my Refuge
I go to the Sangha as my Refuge

For the second time...
For the third time...

Panca Sila

pānātipātā veramani sikkhāpadam samādiyāmi
adinnādānā veramani sikkhāpadam samādiyāmi
kāmesu micchācārā veramani sikkhāpadam samādiyāmi
musāvādā veramani sikkhāpadam samādiyāmi
sura meraya majja pamādatthānā veramani sikkhāpadam samādiyāmi

Five Precepts

I take the precept to abstain from killing sentient beings
I take the precept to abstain from taking the not given
I take the precept to abstain from sensual misconduct
I take the precept to abstain from false speech
I take the precept to abstain from intoxicating liquor

Ratanattaya Vandanā Gātha

iti'pi so bhagavā araham sammā sambuddho
vijjācarana sampanno
sugato lokavidhu
anuttaro purisadamma sārathi
satthā devamanussānam
buddho bhagavā'ti

svākkhāto bhagavatā dhammo
sanditthiko akāliko
ehipassiko opanayiko
paccattam veditabbo viññuhi'ti

supatipanno bhagavato sāvakasangho
ujupatipanno bhagavato sāvakasangho

ñāyapatipanno bhagavato sāvakasangho
sāmicipatipanno bhagavato sāvakasangho
yadidam cattāri purisayugāni
atthapurisapuggalā
esa bhagavato sāvakasangho
āhuneyyo pāhuneyyo
dakkhineyyo añjalikaraniyo
annuttaram puññakkhettam lokassā'ti

Verses in Praise of the Three Jewels

Such indeed is the Blessed One:
Exalted, Omniscient, Perfect in knowledge and conduct,
Fully accomplished, Knower of worlds,
Incomparable Guide for the training of persons,
Teacher of gods and humans, Enlightened, Blessed.

Well expounded is the Dhamma by the Blessed One:
to be self-realized, with immediate fruit,
inviting investigation, leading onward (to Nibbāna),
comprehended by the wise, each for oneself.

Of good conduct are the disciples of the Blessed One
Of upright conduct are the disciples of the Blessed One
Of wise conduct are the disciples of the Blessed One
Of gentle conduct are the disciples of the Blessed One
The disciples of the Blessed One
- these Four Pairs of Persons, the Eight Kinds of Individual -
are worthy of gifts, worthy of reverence;
an incomparable field of merit to the world.

Karaniya Metta Sutta

karaniyam atthakusalena
yam tam santam padam abhisamecca
sakko ujuca suju ca
suvacco c'assa mudu anatimāni

santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho kulesu ananugiddho

na ca khuddam samācare kiñci
yena viññu pare upavadeyyum
sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā

ye keci pānabhutatthi
tasā va thāvarā vā anavasesā
dighā vā ye mahantā vā
majjhimā rassakānukathula

ditthā vā yeva additthā
ye ca dure vasanti avidure
bhuta vā sambavesi vā
sabbe sattā bhavantu sukhitattā

na paro param nikubbetha
nātimaññetha katthacinam kañci
byārosanā patighasaññā
nāññamaññassa dukkham iccheyya

mātā yathā niyam puttam
āyusā ekaputtam anurakkhe
evam pi sabbabhutesu
mānasam bhāvaye aparimānam

mettañ ca sabba lokasmim
mānasam bhāvaye aparimānam
uddham adho ca tiriyañca
asambādham averam asapattam

tittham caram nisinno vā
sayāno vā yāvat'assa vigatamiddho
etam satim adhittheyya
brahmam etam vihāram idha māhu

ditthiñ ca anupagamma silavā
dassanena sampanno
kāmesu vinneya gedham
na hi jātu gabbhaseyyam punareti'ti

The Sutta on Lovingkindness

One who is skilled in wholesomeness
and seeks the calm that is Nibbāna,

should act thus:

Be sincere to oneself, upright and conscientious,
soft of speech, gentle and without conceit.
Contented, living simply, peaceful and unburdened,
with senses calmed, prudent, modest,
and without showing anxiety for support.

One should not commit any slight wrong
for which the wise might censure one.
May all beings be happy and secure,
may their hearts be wholesome.

Whatever living beings there are -
whether mentally feeble or strong,
physically long, stout or medium,
short, small or large,
the seen or unseen; dwelling far or near;
those who are born and those yet to be born -
may they all, without exception, be happy.

Let no one deceive another
nor despise anyone whatsoever in any place;
nor in anger or ill-will wish harm upon another.

Even as a mother would risk her life
to protect her only child,
so should one cultivate a boundless
heart towards all beings.

Let thoughts of infinite lovingkindness
pervade the whole world -
above, below and around -
unobstructed, free of hatred or enmity.
Whether standing, walking, sitting or lying down,
as long as one is awake, such mindfulness
should be developed:
this, the wise say, is the highest conduct here.

Not embracing false views,
endowed with virtue and insight,
and having given up
attachment to sense desires -
such a person will not come again
to lie in a womb.

Brahmavihāra

I will abide pervading one quarter
with a mind imbued with Lovingkindness.
Likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere,
and to all as to myself.

I will abide pervading the all-encompassing world
with a mind imbued with Lovingkindness:
abundant, exalted, immeasurable,
without hostility and without ill-will.

(repeat for Compassion, Gladness/Appreciative Joy, Equanimity)

Five Subjects for Frequent Recollection

I am of the nature to age,
I have not gone beyond ageing.

I am of the nature to sicken,
I have not gone beyond sickness.

I am of the nature to die,
I have not gone beyond dying.

All that is mine, beloved and pleasing,
will become otherwise;
will become separated from me.

I am the owner of my kamma,
heir to my kamma,
born of my kamma,
related to my kamma,
abide supported by my kamma.
Whatever kamma I shall do,
for good or for ill,
of that I will be the heir.

Mangala Sutta

bahu devā manussā ca
mangalāni acintayum
ākankhamānā sotthānam
bruhi mangala muttamam

asevanā ca bālānam
panditānan ca sevanā
pujā ca puja niyānam
etam mangala muttamam

patirupadesa vāso ca
pubbe ca katapuññatā
atta sammā panidhi ca
etam mangala muttamam

bahu saccanca sippañca
vinayo ca susikkhito
subhāsītā ca yā vācā
etam mangala muttamam

mātā pitu upatthānam
putta dārassa sangaho
anākulā ca kammantā
etam mangala muttamam

dānam ca dhammacariyā ca
ñātakānañca sangaho
anavajjāni kammāni
etam mangala muttamam

ārati virati pāpā
majjapānā ca saññamo
appamādo ca dhammesu
etam mangala muttamam

gāravo ca nivāto ca
santutthi ca kataññutā
kālena dhamma savanam
etam mangala muttamam

khanti ca sovacassatā
samanā nañca dassanam
kālena dhamma sākacchā
etam mangala muttamam

tapo ca brahmacariyā ca
ariya saccāna dassanam
nibbāna sacchi kiriyāca
etam mangala muttamam

putthassa loka dhammehi
cittam yassa na kampati
asokam virajam khemam
etam mangala muttamam

etādisāni katvāna
sabbattha maparājitā
sabbattha sotthim gacchanti
tam tesam mangala muttamamti

Sutta on Blessings

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

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

To reside in a suitable locality,
to have done meritorious acts,
to have set oneself on the right path.
This is the Supreme Blessing.

Vast learning, perfected skills,
highly trained discipline
and pleasant speech.
This is the Supreme Blessing.

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

Generosity, righteous conduct,
aiding relatives,
and blameless actions.

This is the Supreme Blessing.

To cease and abstain from evil,
refraining from intoxicants;
steadfast in virtue.
This is the Supreme Blessing.

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

Patience, obedience,
contact with samanas,
and timely religious discussion.
This is the Supreme Blessing.

Self-control, a pure life,
knowing the Noble Truths,
and the realization of Nibbāna.
This is the Supreme Blessing.

One whose mind does not flutter,
in contact with worldly vicissitudes,
sorrowless, stainless and secure.
This is the Supreme Blessing.

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

Closing Homage

araham sammāsambuddho bhagavā
The Lord, the Perfectly Enlightened and Blessed One

buddham bhagavantam abhivādemī
I render homage to the Buddha, the Blessed One

svākkhāto bhagavatā dhammo
The Teaching so completely explained by him

dhammam namassāmi
I bow to the Dhamma

supatipanno bhagavto sāvakasangho
The Blessed One's disciples who have practised well

sangham namāmi
I bow to the Sangha

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