

Old Pūjā Theravāda

Pūjā to the Original Teachings of Gautama Sakyamuni Buddha

Written and compiled by Coorain practitioners, March - June 2008
from the 'Mirror of the Dhamma' by Ven. Narada Thera and Ven. Kassapa Thera,
Pāli study by Childers and others, Sutta commentary and lineage Teachings.

PĀLI PRONOUNCIATION

a like 'u' in but	o like 'o' in holy
ā like 'a' in father	u like 'u' in put
e like 'a' in mate	ū like 'u' in rule
i like 'i' in pin	v like 'w' in wave
ī like 'ee' in bee	c, cc like 'ch' in church

We follow the customary tradition of the Burmese (Mon) conventions of pronunciation.

When speaking a word with no accented vowels (i.e. namo), the emphasis is on the first syllable. The emphasis, otherwise, is on the first accented syllable (i.e. aṭṭiā). When pronouncing the letters 'th', say the 't' and 'h' separately as in top hat.

We have sought to make the Pāli accessible to English speakers, leaving aside those accents that are not compatible.

In general, to facilitate the breath in plain song, we use semi colons and full stops for breaths.

NAMO TASSA, BHAGAVATO, ARAHATO, SAMMĀ
SAMBUDDHASA

Respect for life and worthy actions fully enable the Path of Compassion

CATTĀRI ARIYASACCĀNI
The Four Noble Truths

1. DUKKHA ARIYASACCAM
2. DUKKHA SAMUDAYAM ARIYASACCAM
3. DUKKHA NIRODHAM ARIYASACCAM
4. DUKKHA NIRODHAGĀMINĪ PATIPADĀ ARIYASACCAM

(Abbreviated: 1. DUKKHA SACCA, 2. SAMUDAYO SACCA, 3. NIRODHA SACCA, 4. MAGGA SACCA)

1. It is true: There is Dukkha:
The harm and ill of ignorance, darkness and confusion;
Misunderstanding; greed, hatred and delusion.
2. It is true: Dukkha arises with a cause:
Reactive need, close mindedness,
Mistaken views, confused intent.
3. It is true: Dukkha can be purified, Addressed, thought about.
It is not permanent. Harm can be reduced,
Transformed, brought to an end.
4. It is true: There is a way to bring an end to Dukkha:
A path of practice, steps to take, compassion.

The full purpose of the DHAMMA is to understand and heal DUKKHA;
to develop compassion, to cease harm and develop good,
to cultivate the path of peace.

The Eightfold Noble Path

The fourth noble truth is realized through practicing the eightfold noble path and the ideas and practices that arise through the eightfold path.

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| 1. SAMMĀ DITTHI | 5. SAMMĀ ĀJĪVO |
| 2. SAMMĀ SANKAPPO | 6. SAMMĀ VĀYĀMO |
| 3. SAMMĀ VĀCĀ | 7. SAMMĀ SATI |
| 4. SAMMĀ KAMMANTO | 8. SAMMĀ SAMĀDHI |

Sammā ditthi: right understanding of the Dhamma, causative and interested.

Sammā sankappo: right intention resolution, aspiration and creative thought.

Sammā vācā: right speech, communication, dialogue, negotiation.

Sammā kammanto: right occupation, daily work, business, job, profession, craft.

Sammā ājīvo: right way of living, framework for engaging life.

Sammā vāyāmo: right effort, struggle and endeavour; actual and effective.

Sammā sati: right mindfulness and memory; balanced, calm and interested; attentive and engaged.

Sammā samādhi: right focus, contemplation; undistracted and aware.

The first two, sammā ditthi and sammā sankappo are known as PAÑÑĀ — wisdom.

The second three, sammā vācā, sammā kammanto and sammā ājīvo, are known as SĪLA — morality and ethics.

The last three, sammā vāyāmo, sammā sati and sammā samādhi, are known as SATI — mindfulness.

Translation of important Pāli words:

ANATTĀ: the mortal, living self, inseparable from experience; not bound by ‘self’ or identity, no permanent self.

ANICCO: truth of change, impermanence, changeability; ‘All that arises must pass away’.

ARIYO: noble, venerable; worthy of respect, tried and true.

BODHI: Buddha nature; capacity for wisdom and compassion, innate in all people; the sacred nature of all life.

BOJJHANGA: dimensions of unfolding; aspects of awakening, facets of the Bodhi gem.

BUDDHA: realised Bodhi, mature enlightenment; embodied compassion.

DHAMMA (Skt. Dharma): truth, law; the path which peacefully seeks peace. ‘Buddhadhamma’ — the Teachings of Sakyamuni Buddha.

DUKKHO: the harm and ill of ignorance, greed, hatred and delusion, a dark obstructed state: subjugation, not seeing, misunderstanding.

GACCHĀMI: to go to, proceed.

GĀMINI: in detail, in every respect, minute by minute.

KAMMA (Skt. Karma): work, energy that accompanies experience; the causes and effects involved.

MAGGA: path, track; way of practice, cornerstone.

NIBBANA (Skt. Nirvāna): the peace of enlightenment; the ending of delusion.

NIRODHO: cessation; bringing to an end the harm and ill of ignorance by purifying the causes, by breaking up impediments.

PATIPADĀ: the path step by step, the road traveled; the Eightfold Noble Path; the specific practices and ideas of the Dhamma that inspire, regulate and protect.

PUÑÑĀ (Skt. Punya): full and complete, power for the good, fulfilled, merit.

SACCO: suchness, real, truly spoken; cardinal, essential teaching.

SAMMĀ: right, true, meaningful involvement; thorough, full; reconciled; compassionate, purposeful.

SAMUDAYO: the root cause of Dukkha is reactive mind; the state of craving, *tanha*, and clinging, *upadana*, that is bound and blinded by experience, impeded by circumstance and influence, caught up in misunderstanding.

SANGHA: community, supportive friends, a unity of many.

SARANAM: remembrance, refuge, protection, home.

VISUDDHI: purity, wholeness; unhindered flow of practice.

TATHĀGATO: mortal, sentient being; gate of liberation.

The Three Refuges — Tisarana

BUDDHAM SARANAM GACCHĀMI
DHAMMAM SARANAM GACCHĀMI
SANGHAM SARANAM GACCHĀMI

DUTIYAMPI BUDDHAM SARANAM GACCHĀMI
DUTIYAMPI DHAMMAM SARANAM GACCHĀMI
DUTIYAMPI SANGHAM SARANAM GACCHĀMI

TATIYAMPI BUDDHAM SARANAM GACCHĀMI
TATIYAMPI DHAMMAM SARANAM GACCHĀMI
TATIYAMPI SANGHAM SARANAM GACCHĀMI

TO BUDDHA I GO FOR REFUGE
TO DHAMMA I GO FOR REFUGE
TO SANGHA I GO FOR REFUGE

FOR THE SECOND TIME, TO BUDDHA I GO FOR REFUGE
FOR THE SECOND TIME, TO DHAMMA I GO FOR REFUGE
FOR THE SECOND TIME, TO SANGHA I GO FOR REFUGE

FOR THE THIRD TIME, TO BUDDHA I GO FOR REFUGE
FOR THE THIRD TIME, TO DHAMMA I GO FOR REFUGE
FOR THE THIRD TIME, TO SANGHA I GO FOR REFUGE

The Five Precepts — Pañca Sīla

Pānātipātā veramanī sikkhāpadam samādiyāmi.

I undertake with due respect, training to refrain, from causing death or harm.

Adinnādānā veramanī sikkhāpadam samādiyāmi.

I undertake with due respect, training to refrain, from taking that not freely given.

Kāmesu micchācārā veramanī sikkhāpadam samādiyāmi.

I undertake with due respect, training to refrain, from sexual harm or hurt.

Musāvādā veramanī sikkhāpadam samādiyāmi.

I undertake with due respect, training to refrain, from false or thoughtless speech.

Surāmeraya-majja-pamādatthānā veramanī sikkhāpadam samādiyāmi.

I undertake with due respect, training to refrain, from mind abuse with substances.

Salutation to the Buddha

Ye ca Buddhā atītā ca; ye ca Buddhā anāgatā;
Paccuppannā ca ye Buddhā; aham vandāmi sabbadā.

Buddhas of the ages past, Buddhas that are yet to come, Buddhas of the present day:

In all ways, in all places and all times —
To every one, wholeheartedly,
Recognition and respect.

Salutation to the Dhamma

Ye ca Dhammā atītā ca; ye ca Dhammā anāgatā;
Paccuppannā ca ye Dhammā; aham vandāmi sabbadā.

Dhammas of the ages past, Dhammas that are yet to come, Dhammas of the present
day:

In all ways, in all places and all times —
To every one, wholeheartedly,
Recognition and respect.

Salutation to the Sangha

Ye ca Sanghā atītā ca; ye ca Sanghā anāgatā;
Paccuppannā ca ye Sanghā; aham vandāmi sabbadā.

Sanghas of the ages past, Sanghas that are yet to come, Sanghas of the present day:

In all ways, in all places and all times —
To every one, wholeheartedly,
Recognition and respect.

Forgiveness of Faults

Kāyena vācā cittena; pamādena mayā katam,
Accayam khama me bhante bhūripañña Tathāgata!

If through any deed or action; if through any speech or language;
If through any thought or motive:
Carelessness or sloth, delay or indolence have caused before or cause today,
Heedlessness or any harm; if I transgress the path of peace,
Then dear friend, endure with me; be patient and forgiving.
Earth abundant Wisdom Buddha, may I be more teachable, more durable and
suitable.
Buddha, mortal, sentient being.

Dedication of Merit to Kin

Idam no ñātinam hotu sukhitā hontu ñātayyo

Friends and family, I bring you now to mind. Good wishes, love to you!

Those known to me,
Those close to me,
Those departed too;
Fellow dancers all,
In motion, intertwined,
All that's good I dedicate.
May this be known,
Be shared with you.

Recollection on ‘No Permanent Self’ — Anatta

N’etam mama; n’eso ham’asmi; na me’so attā.

Whatever arises is not mine; is not my only name; is not myself alone.

Reflections on the Body

Atthī Mamsam Taco; Taco Mamsam Atthī
Bones Flesh Skin; Skin Flesh Bones

This very body, all, entirely, cellular biology;
Organ membrane structure fluid, skeleton and ligament;
Living systems interactive, coming into being,
Subject to decay as well;
One day will pass away.

Atthī Mamsam Taco; Taco Mamsam Atthī
Bones Flesh Skin; Skin Flesh Bones

Form, decay, pristine, impure;
Eons, countless genes, one life;
Wonder and despair, healing and disease:
Truly with this body,
Live truly in the world.

Atthī Mamsam Taco; Taco Mamsam Atthī
Bones Flesh Skin; Skin Flesh Bones

Mettā Prayer
Prayer of Loving Kindness and Goodwill

Aham avero homi! Abyāpajjho homi! Anīgho homi! Sukhī attānam pariharāmi!

Aham viya sabbe sattā averā hontu; abyāpajjhā hontu, anīghā hontu;

Sukhī attānam pariharantu!

May I not lose my way, through malevolence or grief, disease or injury;

May I whole-heartedly, guard and discipline myself.

Likewise may no other, come to lose their way through malevolence or grief,

disease or injury;

May they, too, whole-heartedly, guard and discipline themselves.

The Ten Pāramiyo

DĀNA PĀRAMITĀ

KHANTI PĀRAMITĀ

SĪLA PĀRAMITĀ

SACCA PĀRAMITĀ

NEKHAMMA PĀRAMITĀ

ADHITTHĀNA PĀRAMITĀ

PAÑÑĀ PĀRAMITĀ

METTĀ PĀRAMITĀ

VIRIYA PĀRAMITĀ

UPEKKHĀ PĀRAMITĀ

Translations of Pāli words in the context of the Pāramiyo:

DĀNA: generosity; good value, gift of interest.

SĪLA: moral, ethical; right conduct, way of peace.

NEKHAMMA: inner discipline; renunciation, selflessness.

PAÑÑĀ: wisdom, understanding; meaningful awareness.

VIRIYA: enthusiasm; dedication, diligence and energy.

KHANTI: patience and forbearance; courage, bearing up.

SACCA: truth and truthfulness; undeluded and aware.

ADHITTHĀNA: determination; resolution, standing strong.

METTĀ: kindness and goodwill, friendship, love, humility.

UPEKKHĀ: equanimity; resilience, balance, objectivity.

Pāramitā Prayer

Integrity of character; vessel worthy of the journey;
Traverse, withstand, endure; be a lantern; carry light;
Touch the Bodhi, ground of power; follow through, continue;
Enable and illuminate.

May we always be, willing to contribute;
Service to the peace, peacefulness in service.

The Three Characteristics — Ti-Lakkhanam

Anicca

Sabbe sankhārā aniccā ‘ti’; yadā paññāya passati;
Atha nibbindatī dukkhe; esa maggo visuddhiyā.

Thus it is said, thus I have heard: in every way throughout the world, it is entirely
true:

All that happens, all that’s formed, all process, cause, effect;
All conditioned things are transient; impermanent, dynamic, changeable.
Anicca, Anicca, Anicca.

Seek the truth. Let the light of understanding repel the miseries brought on by lack
of understanding.

This is the path that purifies; may purity be realized.

Dukkha

Sabbe sankhārā dukkhā ‘ti’; yadā paññāya passati;
Atha nibbindatī dukkhe; esa maggo visuddhiyā.

Thus it is said, thus I have heard: in every way throughout the world, it is entirely
true:

All that happens, all that’s formed, all process, cause, effect;
All conditioned things are prone to influence, uncertainty.
All that live are vulnerable to suffering.

Dukkha, Dukkha, Dukkha.

Seek the truth. Let the light of understanding repel the miseries brought on by lack
of understanding.

This is the path that purifies; may purity be realized.

Anatta

Sabbe Dhamma anattā 'ti'; yadā paññāya passati;
Atha nibbindatī dukkhe; esa maggo visuddhiyā.

Thus it is said, thus I have heard: in every way, throughout the world, it is entirely
true:

All conditioned things, all laws, all that arises from a cause; all that happens,
All that's formed, is open to becoming; without a final separate meaning.
Life is open to interpretation.

No self, nor soul, nor thing, can finally be found.

Anatta, Anatta, Anatta.

Seek the truth. Let the light of understanding repel the miseries brought on by lack of
understanding.

This is the path that purifies; may purity be realized.

The Factors of Mindfulness — Bojjhanga

Mind of Bodhi, strong new growth, facets of the Bodhi gem.

Bright awareness, learned vessel, intelligence and peace.

SATI, DHAMMA VICAYA, VIRIYA, PĪTI, PASSADDHI, SAMĀDHI,
UPEKKHĀ

SATI: mindfulness and memory, attentive and aware.

DHAMMA VICAYA: investigation, exploration; interest in all dhammas.

VIRIYA: enthusiasm, dedicated energy.

PĪTI: pleasure and delight; joyfully engaged.

PASSADDHI: relaxed in body, calm in mind; restful and collected.

SAMĀDHI: concentrated; coherent and contemplative.

UPEKKHĀ: serene, adaptable; equanimity.

Offering the Practice

Imāya Dhamma'nudhammā; patipattiyā Buddham pūjemi.
Imāya Dhamma'nudhammā; patipattiyā Dhammam pūjemi.
Imāya Dhamma'nudhammā; patipattiyā Sangham pūjemi.

By practice that accords with truth, I give respect and honour Buddha.
By practice that accords with truth, I give respect and honour Dhamma.
By practice that accords with truth, I give respect and honour Sangha.

IDAM TE PUÑÑA KAMMAM ĀSAVAKKHAYA VAHAM HOTU

May these good works and practices, now become experience
Capable of overcoming heedless passions in the world.
All that live, be well, be happy. Peace to all the world.