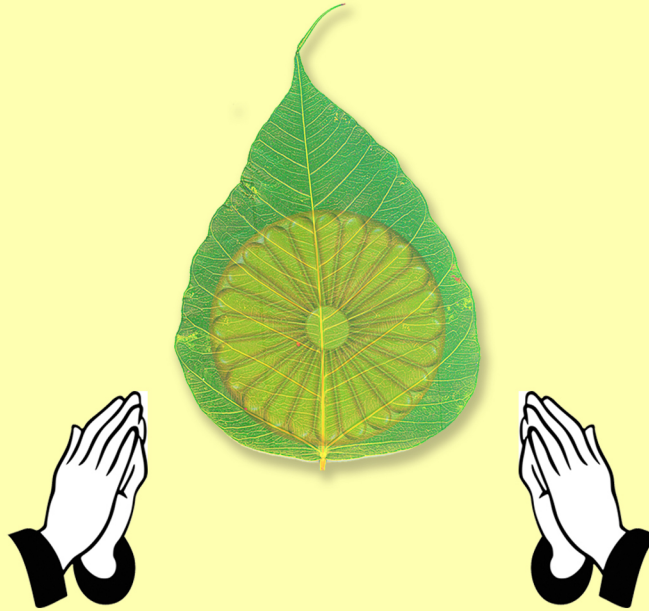


Sāsana Era 2562

Myanmar Era 1381.

Christ Era 2019



Paying Reverence to Buddha in Myanmar Tradition



Mahadhammika Temple

Burma Buddhist Association of Ontario

12 High Meadow Place, Toronto, Ontario, Canada.M9L 2Z5..

Tel: (416) 747-7879.

Email - bbaotemple@gmail.com. Website: www.bbaontario.ca

**NAMŌ TASSA- BHAGAVATŌ ARAHATŌ
SAMMĀ- SAMBUDDHASSA**

Homage to the Blessed, Noble and Perfectly
Enlightened One
I pay homage to the Exalted One, free from all
defilements and perfectly self-enlightened

TABLE OF CONTENTS:

HTI CYIN NGAR PAR [THE FIVE TOUCH METHODS].....	3
OKASA.....	5
HOMAGE TO THE BUDDHA – VANDANA.....	7
TAKING THE THREE REFUGES – TISARANA.....	7
THE FIVE PRECEPTS – PANCA SILA.....	9
THE EIGHT PRECEPTS.....	10
BUDDHA – GUNA.....	12
DHAMMA – GUNA.....	12
SAMGHA – GUNA.....	13
THE BUDDHA’S EIGHTFOLD PATH.....	15
EXHORTATION VERSES OF BUDDHAS.....	16
VENERATIONS.....	17
ASPIRATIONS AND SHARING MERIT.....	18
MAHA-MANGALA SUTTA.....	19
METTA SUTTA [LOVING KINDNESS-DISCOURSE].....	23
METTA CHANTING.....	27
KAYAGATASATI [Reflection on the body as impure].....	30
MARANASSATI [Mindfulness on Death].....	30
CATTARO SATIPATTHANA.....	31

Basic Pronunciation

a as a in what ā as a in father
i as i in mint ī as ee in see
u as u in put ū as oo in pool
e as a in cage o as o in no
n as ng in sing ñ as gn in signore

Pausing

Prolong for vowels with ^ or [-] such as ā,ī,ū,e and o
Pause for double letter such as dd in Buddha: Bu-ddha
mm in Dhamma: Dha-mmam
ss in Ehi-passiko: E-hi-pa-ssiko

HTI CYIN NGAR PAR (The Five Touch Method)(x3)

Male Laity: Dayakar- Upasaka

1. Touch your foot to the floor



2. Touch both your palms to the floor



3. Touch your knees to the floor



4. Touch your full-length elbows to the floor & touch forehead to the floor



Female Laity: Daryakarma – Upasika

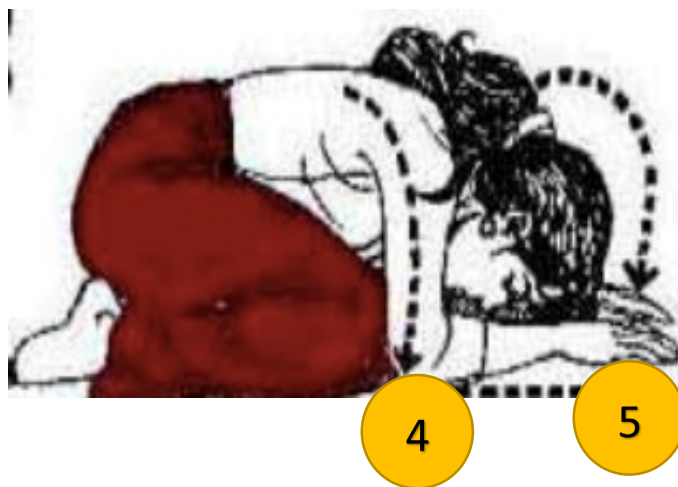
1. Touch your foot to the floor & touch both your knees to the floor



2. Touch your palms to the floor



3. Touch your full-length elbows to the floor & touch forehead to the floor



(Repeat three times)

OKĀSA

Okāsa Okāsa Okāsa

Permission to pray! Permission to pray! Permission to pray!

Kayakan, Wāzikan, Manawkan, thabba dawtha khatheinthaw apyit dogo pyaukpa zaychin akyoe ngha

To riddance of all offences that I have committed either in hatred or anger through physical, verbal or mental

Pa htama dootiya tatiya, tachein, hnichein, thonchein myauk aung. Phaya Yadana, Taya Yadana, Thanga Yadana,

Yadana myat thone par dogo ayo athay alay amyat let oak moe ywe shi hko puzaw hpu hmyaw hman lyaw kadaw bar ei ashin Phaya.

With my palms together I bow to you once, twice, thrice to establish in the three jewels (Buddha, Dhamma, Sangha) and I humbly offer my obeisance and adoration

Ei thoet kadaw yathaw akyoe ar kyaunt

By the power of this meritorious of obeisance

**Apair lay bar, Kat thone bar, Yapyit shipa, Yanthu myo
ngapar, Weippatti taya lay par, Byat thana taya ngar bar
do hma akha khat thein kin lut nyein thee hpyit ywe**

May I forever be free from the woeful states, the three
epochs of affliction, the eight uncongenial locations, the
five enemies, the four misfortunes and the five losses

**Met taya, Pho taya, Neikban chan thar taya daw myat
go yaba lo ei Ashin Phaya.**

And may I thereby attain Megga-phala and finally,
Nibbana

VANDANA (Homage to the Buddha)

Namō Tassa- Bhagavatō Arahātō Sammā-Sambuddhassa
(x3)

Homage to the Blessed, Noble and Perfectly Enlightened
One

I pay homage to the Exalted One, free from all
defilements and perfectly self-enlightened

TISARANA (Taking the three refuges)

Buddham Saranam Gacchāmi

I recognise and take refuge in the Buddha as shelter

Dhammam Saranam Gacchāmi

I recognise and take refuge in the Dhamma as shelter

Sangham Saranam Gacchāmi

I recognise and take refuge in the Sangha as shelter

Dutiyampi Buddham Saranam Gacchāmi

For the second time, I recognise and take refuge in the
Buddha as shelter

Dutiyampi Dhammam Saranam Gacchāmi

For the second time, I recognise and take refuge in the
Dhamma as shelter

Dutiyampi Sangham Saranam Gacchāmi

For the second time, I recognise and take refuge in the
Sangha as shelter

Tatiyampi Buddham Saranam Gacchāmi

For the third time, I recognise and take refuge in the
Buddha as shelter

Tatiyampi Dhammam Saranam Gacchāmi

For the third time, I recognise and take refuge in the
Dhamma as shelter

Tatiyampi Sangham Saranam Gacchāmi

For the third time, I recognise and take refuge in the
Sangha as shelter

THE FIVE PRECEPTS – PANCA SILA

Pānātipātā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from killing living beings

Adinnādānā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from taking what is not given

Kāmesu micchācārā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from sexual misconduct

Musāvādā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from false speech

Surāmeraya-majjapamādatthānā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from taking any intoxicants causing recklessness

Monk: **Appamadena sampadetha**

Be mindful, don't be lazy or forgetful

Preceptors: **Ama bhante [ba ashin phaya]**

Yes, Venerable Sir

THE EIGHT PRECEPTS

Pānātipātā veramani-sikkhāpadam samādiyāmi

I undertake the precept to refrain from killing living beings

Adinnādānā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from taking what is not given

Abramacariyā veramani-sikkhāpadam samādiyāmi

I undertake the precept to abstain from all kinds of sexual activity

Musāvādā veramani-sikkhāpadam samādiyāmi

I undertake the precept to refrain from false speech

Surāmeraya-majjapamādatthānā veramani-sikkhāpadam samādiyāmi

I undertake the precept to refrain from taking any intoxicants causing recklessness

Vikālabhojanā veramani-sikkhāpadam samādiyāmi

I undertake the precept to refrain from taking food between noon and dawn

**Nacca- gīta-vādita-visūka-dassanā mālā-ganda vilepana
dhārana-mandana- vibhū-sanatthānā veramani-
sikkhāpadam samādiyāmi**

I undertake the precept to refrain from singing, dancing, or any other entertainment. I also will abstain from the use of perfume, jewellery and anything that beautifies an individual.

**Uccāsayana-mahāsayanā veramani-sikkhāpadam
samādiyāmi**

I undertake the precept to abstain from using high and luxurious beds and seats.

Monk: **Appamadena sampadetha**

Be mindful, don't be lazy or forgetful

Preceptors: **Ama bhante [ba ashin phaya]**

Yes, Venerable Sir

BUDDHA GUNA

Itipi so bhagavā

He is indeed the Exalted One

Araham Sammā sambuddho

Free from defilements, perfectly enlightened by himself

Vijjā carana sampanno

Fully possessed of wisdom and excellent conduct

Sugato Lokavidū

He went the best way, Knower of the worlds

Anuttaro purisa-dhamma-sārathi

Unparalleled trainer of men

Satthā-deva-manussānam

Teacher of devas and humans

Buddho Bhagavā

The Awakened one, the Lord skilled in teaching the Dhamma

DHAMMA GUNA

Svākkhato Bhagavatā Dhammo

Well expounded is the Exalted One's Dhamma

Sanditthiko Akāliko

To be seen here and now, not delayed in time

Ehi passiko Opanāyiko

Inviting one to come and see, leading inwards

Paccattam Veditabbo Viññuhi

To be seen by each wise man for himself

SAMGHA GUNA

Suppatipanno Bhagavato Sāvaka sangho

The Sangha of the Exalted One's disciple who have practiced well [good conduct]

Ujuppatipanno Bhagavato Sāvaka sangho

The Sangha of the Exalted One's disciple who have practiced straightly [honest conduct]

Ñāyappatipanno Bhagavato Sāvaka sangho

The Sangha of the Exalted One's disciple who have practiced rightly [wise conduct]

Sāmicippatipanno Bhagavato Sāvaka sangho

The Sangha of the Exalted One's disciple who have practiced properly

Yadidam Cattāri Purisa Yugāni

That is to say, the four pairs of men- (those who are in the four pairs of Noble Path and Fruition)

Attha Purisa Puggalā

The eight types of individual persons (those who are with the mind of a Stream Winner up to Fruition of Arahantship)

Esa Bhagavato Sāvaka sangho

The Sangha of the Exalted One's disciples

Āhu-neyyo Pāhu-neyyo Dakkhi-neyyo

Worthy of gifts, worthy of hospitality, worthy of offerings

Añjalikaraniyo

Worthy of receiving reverential salutation of men, devas
and brahmas

Anuttaram Puññakkhetam Lokassā

The incomparable field of merit to the world

THE BUDDHA'S EIGHTFOLD PATH

1.Sammā Ditthi

Right views: to see the good things in yourself and other people

2.Sammā Samkappa

Right thoughts: to understand and care for others

3.Sammā Vāca

Right speech: not to say stupid, dishonest or hurtful things

4.Sammā Kammanta

Right action: not to kill, hurt or steal

5.Sammā Ājīva

Right livelihood: to have a job that does not cheat or hurt anyone

6.Sammā Vāyāma

Right effort: to work hard to follow the Eightfold Path

7.Sammā Sati

Right mindfulness: To be aware of your thoughts, feelings and actions

8.Sammā Samādhi

Right concentration: To think carefully and meditate every day

EXHORTATION VERSES OF BUDDHAS

[Brief Summary of Buddhas]

1. Forbearing Patience is
the highest moral practice
“Nibbana is Supreme”,
say the Buddhas.
A bhikkhu does not harm others;
One who harms others is not a bhikkhu.
2. Not to do evil,
To cultivate merit,
To purify one’s mind,
This is the Teaching of the Buddhas
3. Not to revile, not to do any harm,
to practice restraint in the Fundamental Percepts,
to be moderate in taking food,
to dwell in a secluded place,
intent on higher thoughts,
This is the Teaching of the Buddhas.

VENERATIONS

Imaya dhammanu-dhamma-patipattiya buddham pujemi

By this practice of Dhamma, in accordance with the
Dhamma, I venerate the Buddha

Imaya dhammanu-dhamma-patipattiya dhammam pujemi

By this practice of Dhamma, in accordance with the
Dhamma, I venerate the Dhamma

Imaya dhammanu-dhamma-patipattiya sangham pujemi

By this practice of Dhamma, in accordance with the
Dhamma, I venerate the Sangha

Imaya dhammanu-dhamma-patipattiya matapitunam pujemi

By this practice of Dhamma, in accordance with the
Dhamma, I venerate my parents

Imaya dhammanu-dhamma-patipattiya acariyanam pujemi

By this practice of Dhamma, in accordance with the
Dhamma, I venerate my teachers

ASPIRATIONS AND SHARING MERIT

**Addha imaya patipattiya jatijarabradhi maranamha
parimucchissami**

Surely by this practice, I will become free from the cycle
of birth and death

Idan me puññan, asavak-kayavaham hotu

May these merits of mine lead to the extinction of mental
defilements

Idan me silam, magga-phala ññanassa paccayo hotu

By my keeping of precepts, may I attain the path and
fruition knowledges

Idan me puññan, nibbanassa paccayo hotu

May these merits of mine be the condition for attaining
to Nibbana (enlightenment)

Iman no puñña-bhagan, sabba sattanan, dema

We share our merits with all beings

Sabbe satta sukhita honto [3 times]

May all beings be happy and well

Sadhu! Sadhu! Sadhu!

Well done! Well done! Well done!

MAHA-MANGALA SUTTA

**Ēvam mē suttam ēkam samayam bhagavā Sāvattiyam
viharati Jētavanē Anāthapindikassa ārāmē,
atha kho aññatarā dēvatā abhikkantaya rattiya
abhikanta vannā kēvalakappam Jētavanam bhāsetvā,
yēna bhagavā tēnupasamkami. Upasam kamitvā
bhagavantam abhivādetvā ēkamantam atthāsi.
Ēkamantam thitā kho sā dēvatā bhagavantam gāthāya
ajjhabhāsi.**

**Bahū dēvā manussā ca mangalāni acintayum
Ākankhamānā sotthānam brūhi mangala muttamam**
Thus have I heard: On one occasion the Exalted One was dwelling at the monastery of Anathapindika, in Jeta Grove, near Savatthi. Now when the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jeta Grove, came to the presence of the Exalted One, and, drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Exalted One in verse:

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

**Asēvanā ca bālānam panditānam ca sēvanā
Pūjā ca pūjaniyānam ētam mangala muttamam**

Not to associate with fools, to associate only with the wise, and to honour those who are worthy of honour;
– this is the Highest Blessing

Patirūpa dēsa vāso ca pubbē ca kata puññatā

Atta sammā panidhi ca ētam mangala muttamam

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course;
– this is the Highest Blessing.

Bāhu saccam ca sippan ca vinayo ca susikkhito

Subhasitā ca yā vācā ētam mangala muttamam

Vast- learning [to have wide knowledge in mundane and supramundane level], skillful in the technology and perfect handicraft, a highly trained discipline, and true, pleasant and beneficial speech;
– this is the Highest Blessing.

Mātā pitu upātthanam puttadārassa sangaho

Anākulā ca kammantā ētam mangala muttanmam

The support of mother and father, the cherishing of wife and children, and peaceful faultless work or occupations;
– this is the Highest Blessing.

Dānam ca dhamma cariyā ca ñātakanam ca sangaho

Anavajjāni kammāni ētam mangala muttamam

Liberality, righteous conduct, the helping of relatives, and blameless actions associated with the welfare of oneself and others;
– this is the Highest Blessing.

Ārati virati pāpā majjapānā ca saññamo

Appamādo ca dhammēsu ētam mangala muttamam

To cease and abstain from evil, refrain from committing three bodily evil deeds and four verbal evil deeds, forbearance with respect to intoxicants, and steadfastness in virtue;

– this is the Highest Blessing.

Gāravo ca nivāto ca santutthi ca kataññutā

Kālēna dhamma savanam ētam mangala muttamam

Reverence, humility, contentment, gratitude and the opportune hearing of the Dhamma;

– this is the Highest Blessing.

Khanti ca sōvacassatā samanānam ca dassanam

Kālēna dhamma sākacchā ētam mangala muttamam

Patience, obedience, sight of the Samanas (Sanctified Ones), and religious discussions at due seasons;

– this is the Highest Blessing.

Tapō ca brahman cariyam ca ariya saccā na dassanam

Nibbāna sacchi kiriyā ca ētam mangala muttamam

Self-control, Holy Life, perception of the Noble Truths, and the realization of Nibbana;

– this is the Highest Blessing.

**Phutthassa lōka dhammēhi cittam yassa na kampati
Asokam virajam khēmam ētam mangala muttamam**

He whose mind does not flutter by contact with worldly contingencies, Sorrowless, Stainless, and Secure [in Nibbana] and is not disturbed when touched by worldly vicissitudes;

– this is the Highest Blessing.

**Ētādisāni katvāna sabbattha maparājītā
Sabbthattha sotthim gacchanti tam tēsam mangala
muttamanti**

To them, fulfilling matters such as these, every-where invincible, in every way moving happily

– these are the Highest Blessings.

The eight worldly conditions are;

1. **Labha** = Gain
2. **Alabha** = Loss
3. **Yassa** = Fame
4. **Ayassa** = Dishonour
5. **Ninda** = Blame
6. **Pasansa** = Praise
7. **Sukha** = Well being
8. **Dukkha** = Misery

METTA SUTTA (Loving Kindness-Discourse)

**Yassa Nubhavato Yakkha
Neva Dassenti Bhisanam
Yamhi Ceva Nuyunjanto
Rattindiva-Matandito**

**Sukham Supati Sutto Ca
Papam Kinci Na Passati
Evamadi Gunupetam
Parittam Tam Bhanama He**

Karaniya-mattha kusalena

This is what should be done by one who is skilled in
goodness

Yam ta santam padam abhisamecca

And who knows the path of peace:

Sakko uju ca suhuju ca

Let them be able, upright and sincere

Suvaco cassa mudu anātimāni

Ammenable, gentle, humble and not conceited

Santussako ca subharo ca

Contented and easily satisfied

Appakicco ca sallahukavutti

Unburdened with duties and frugal in their ways

Santindriyo ca nipako ca

Peaceful and calm and wise and skillful
Appagabbho kulesva-nanugiddho
Not proud and demanding in nature.

Naca khuddha mācare kiñci
Let them not do the slightest thing
Yena viññu pare upavadeyyum
That the wise would later reprove
Sukhino vā khemino hontu
Wishing comfort and safety,
Sabbasatta bhavantu sukhi-tattā
May all beings become joyful

Ye keci pana bhutatthi
Whatever beings there are
Tasava thavara va navasesa
Weak or strong,
Digha va yeva mahanta
Long or short, big
Majjhima Rassakā-anukathula
Medium sized or small, subtle or gross

Dittha va yeva adittha
Those visible or invisible,
Ye va dure vasanti avidure
residing near or far,
Bhuta va sambhavesi va

those that have come to be or have yet to come,
Sabbasatta bhavantu sukhi-tatta
(without exceptions) may all beings be joyful

Na paro param nikubbetha
Let one not deceive
Nati-maññetha katthaci na kanci
nor despise another person, anywhere at all.
Byaro-sana patigha-sañña
In anger and ill-will,
Nañña-maññassa dukkha miccheyya
let him not wish any harm to another

Mata yatha niyam putta
Just as a mother would protect her
Māyusa ekaputta-manurakkhe
only child with her own life,
Evampi sabba bhutesu
even so, let him cultivate boundless thoughts
Manasam-bhavaye aparimanam
of loving kindness towards all beings.

Mettan ca sabba lokasmi
Let him cultivate boundless thoughts
Manasam bhavaye aparimanam
of loving kindness towards the whole world
Uddham adho ca tiriyan ca

above, below and all around,
Asambadham avera ma-sapattam
unobstructed, free from hatred and enmity

Tittham caram nisinno va
Whether standing, walking, seated
Sayano yavatassa vitamiddho
or lying down, as long as he is awake
Etam satim adhittheyya
he should develop this mindfulness
Brahma-metam vihara-midha-mahu
This they say, is the divine abiding here

Ditthin ca anupaggamma silava
Not erroneous with views,
Dassanena sampanno
endowed with virtues and insight,
Kamesu vineyya gedham
with sensual desires abandoned,
Nahi jatu ggabbhaseya-puna reti
he would come no more to be conceived in a womb

METTA CHANTING

Sabbe Satta

May all beings

Sabbe pana

All breathing things

Sabbe bhuta

All creatures

Sabbe puggala

All individuals

Sabbe attabhava pariyapannā

All personalities (within mind and body)

Sabba ittiyo

May all females

Sabbe purisa

All males

Sabbe ariya

All noble ones

Sabbe anariya

All worldings

Sabbe deva

All deities

Sabbe manussa

All humans

Sabbe vinipatika

All those in the four woeful planes

Avera hontu

Be safe from inner and outer harm

Abyapajjha hontu

Be happy and peaceful

Anigha hontu

Be healthy and strong

Sukhi attanam pariharantu

Be able to take care of themselves joyfully

Dukkha muccantu

May all beings be free from suffering

Yatta laddha sampattito mavigacchantu

May whatever they have gained not be lost

Kammassaka

All beings are owners of their kamma

Puratthimaya Disaya

In the eastern direction

Pacchimaya Disaya

In the western direction

Uttaraya Disaya

In the northern direction

Dakkhinaya Disaya

In the southern direction

Puratthimaya Anudisaya

In the south-easterly direction

Pacchimaya Anudisaya

In the north-westerly direction

Uttaraya Anudisaya

In the north-easterly direction

Dakkhinaya Anudisaya

In the south-westerly direction

Hetthimaya Disaya

In the downwardly direction (below)

Uparimaya Disaya

In the direction above (upward)

KAYAGATASATI (Reflection on the Body as Impure)

Atthi Imasmim Kaye: Kesa, Loma, Nakha, Danta, Taco,

In this body there is: Head hair, body hair, nails, teeth, skin

Mansam, Nharu, Atthi, Atthiminjam, Vakkam,

Flesh, tendons, bones, bone-marrow, kidney,

Hadayam, Yakanam, Kilomakam, Pihakam, Papphasam,

Heart, liver, pleura, spleen, lungs

Antam, Antagunam, Udariyam, Karisam, matthalungam,

Intestines, mesentery, chyme, faeces, brain,

Pittam, Semham, Pubbo, Lohitam, Sedo, Medo,

Bile, mucus, pus, blood, sweat, fat,

Assu, Vasa, Khelo, Singhanika, Lasika, Muttam

Tears, grease/lymph, saliva, snot, synovial fluid, urine

MARANSATTI (Mindfulness on Death)

Sabbe Sattā Marissanti

All beings, whether past, present or future,

Maranti Ca Marimsu Pi

Are affected by death.

Tathevāham Marissāmi

I too will be affected

Ettha Me Natthi Samsayo

I have no doubt that I will die one day

CATTĀRO SATIPATTHĀNĀ

Ekāyano ayam bhikkhave maggo

This is the only way monks,

Sattānam visuddhiyā,

For the purification of beings,

Soka-paridevānam samatikkamāya,

For the overcoming of sorrow and lamentation,

Dukkha-domanassānam atthangamāya,

For the disappearance of pain and grief,

Ñāyassa adhigamāya,

For reaching the Noble Path

Nibbānassa sacchikiriya,

For the realization of Nibbana

Yad idam cattāro Satipatthānā.

Namely, the Four Foundations of Mindfulness

Katame cattāro?

What are the four?

Idha bhikkhave bhikkhu

Herein (in this teaching), monks,

Kāye kāyānupassī viharati

A monk dwells contemplating the body in the body,

Ātāpī sampajāno satimā

Ardent, clearly comprehending and mindful,

Vineyya loke abhijjā-domanassam,

Removing covetousness and grief in the world;

Vedanāsu vedanānupassī viharati

He dwells contemplating the feeling in the feelings,

Ātāpī sampajāno satimā

Ardent, clearly comprehending and mindful,

Vineyya loke abhijja-domanassam,

Removing covetousness and grief in the world;

Citte cittānupassī viharati

He dwells contemplating the consciousness in the consciousness,

Ātāpī sampajāno satimā

Ardent, clearly comprehending and mindful,

Vineyya loke abhijjā-domanassam,

Removing covetousness and grief in the world;

Dhammesu dhammānupassī viharati

He dwells contemplating the dhamma in the dhammas

Ātāpī sampajāno satimā

Ardent, clearly comprehending and mindful,

Vineyya loke abhijjā-domanassam.

Removing covetousness and grief in the world.

“Buddhasāsanam Ciram Titthatu”

May the Buddha’s Dispensation endure long!

"Sabba Dānam Dhammadānam Jināti"
(The Gift of Dhamma excels all gifts)



Donated By
Khine Sandar Kyaw Shwe
2019

Sadhu... Sadhu... Sadhu...

Designed by Siddhi