

THE ARAHANIST ORDER OF CANADA

A CANADIAN THERAVĀDA LINEAGE



VANDANĀ PŪJĀ

Homage and Veneration

Bhante Mudita Bhikkhu Thera

Arahanism.Org

Vandanā Pūjā: Homage and Veneration

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ISBN: 9798165955372

Imprint: Independently published

Cover & Interior Design: Bhante Mudita Bhikkhu Thera

Printed in Canada.

First Edition: 2026

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

*Homage to the Blessed One, the Supreme Arahant,
the Rightly and Fully Awakened One*



Dedication

**To Gautama, the Supreme Arahant,
whose liberation revealed the path beyond the world;
to the Dhamma that guides the renunciant
from ethical discipline to concentration,
from concentration to wisdom,
and from wisdom to liberation;
and to the generations of renunciants
who have devoted their lives to preserving,
practising, and transmitting the path.**

May this book serve those who come to the Dhamma
with sincerity, cultivate the discipline of renunciation,
and aspire to the supreme liberation of Arahantship.

**May the path to the Deathless continue to be practised
and made known.**

Acknowledgments

The preparation of *Vandanā Pūjā: Homage and Veneration* is an offering to the Dhamma and to the enduring aspiration for liberation. This book brings together traditional acts of homage and chanting, ethical commitments, reflections on renunciation, and an introduction to the religious purpose and training of the Arahantist Order of Canada.

My first acknowledgment is to the generations of renunciants who have preserved, studied, practised, and transmitted the teachings contained in the Theravāda Pāli Canon. Their dedication to the Dhamma and the discipline of the renunciant life has made it possible for later generations to encounter a path of practice directed toward liberation from worldly bondage. The preservation of these teachings is not merely an inheritance to be admired; it carries a responsibility to study them carefully, put them into practice, and transmit them with integrity.

I am grateful to the teachers and fellow practitioners whose guidance, example, questions, and discussions have contributed to my understanding of monastic discipline, meditation, and the path of renunciation. The work of spiritual formation requires sustained learning, honest examination, and the willingness to bring one's conduct and practice into closer alignment with the Dhamma.

I also acknowledge the people who support the establishment and development of the Arahantist Order of Canada. A living religious community depends upon many forms of service: the preparation of a place for practice, the preservation and sharing of teachings, the organisation of religious activities, material support, and the sincere participation of those who gather to learn and practise. Such contributions help create the conditions in which the Dhamma can be studied, chanted, taught, and lived.

My gratitude extends to all those who approach the Dhamma with sincerity—whether they begin with a few moments of chanting, undertake the Five Precepts, observe the Uposatha Eight Precepts, enter a period of dedicated training, or commit themselves to the full renunciant life. Every genuine step toward ethical integrity, sense restraint, mental cultivation, and liberation deserves to be taken seriously.

This book is offered in the hope that its readers will find in it more than words to recite. May the chants become occasions for recollection; may the precepts become foundations for conduct; may study lead to practice; and may practice deepen the aspiration to abandon worldly attachment and realise the Deathless.

May whatever is wholesome in the preparation and use of this book be dedicated to the preservation of the Dhamma, the flourishing of sincere renunciant practice, and the welfare of all who seek the path to liberation from worldly bondage.



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A Welcome to the Arahamist Order

A Canadian Theravāda Lineage



Welcome to the Arahamist Order of Canada.

Whether you have come to this Dhamma hall to participate in chanting, observe the precepts, learn meditation, attend a religious ceremony, or explore the path of renunciation, this book offers an introduction to our religious life and practice.

Vandanā Pūjā: Homage and Veneration is both a practical book for chanting and a guide to understanding the spiritual purpose of the Arahamist Order. Its prayers, recollections, precepts, ordination guidelines, and institutional teachings express a common aspiration: to preserve and practise the liberating path taught by Gautama, the Supreme Arahant.

We invite you to read these pages not merely as a collection of religious texts, but as an introduction to a living tradition of ethical discipline, sense restraint, meditation, renunciation, and the pursuit of liberation from worldly bondage.

Who We Are

The Arahamist Order of Canada is a renunciant religious community established to preserve and practise the liberation path grounded in the Theravāda Pāli Canon. Our central aspiration is Arahantship: the complete liberation associated with the ending of *rāga*, *dosa*, and *moha*.

We understand the religious life as a sustained process of spiritual transformation. Ethical conduct provides the foundation; sense restraint protects the mind from continual entanglement with worldly concerns; samatha develops concentration and stability; and vipassanā cultivates penetrating insight into worldly experience. Through the integration of *Sīla*, *Samādhi*, and *Paññā*, and renunciation, practitioners undertake the training that leads toward liberation from worldly bondage.

Arahanism takes the renunciant vocation seriously. The full monastic life is not simply a religious title or a change of clothing. It is a commitment to reorganise one's life around the Dhamma, relinquish worldly acquisition and attachment, undertake the discipline of the Saṅgha, and devote oneself to spiritual cultivation.

Our name expresses this orientation. We seek to place the liberation taught by Gautama, the Supreme Arahant, at the centre of religious life and to establish a community in which that path can be studied, practised, and transmitted.

Our Canonical Foundation

The Arahamist Order draws its primary doctrinal and disciplinary foundation from the Theravāda Pāli Canon, including its teachings on *Sīla*, *Samādhi*, and *Paññā*, renunciation, and monastic discipline.

We approach these teachings as a foundation for practice. Chanting, recollection, and ceremonial homage have their proper place in religious life, but their deeper purpose is fulfilled when they support ethical integrity, clarify the mind, strengthen commitment, and direct the practitioner toward the Dhamma.

For this reason, *Vandanā Pūjā* brings together traditional devotional practices and practical guidance for training. The Three Refuges establish the direction of one's commitment. Exalted recollection of the Buddha, Dhamma, and Saṅgha renews confidence in the path. The precepts provide a framework for conduct. Aspirations and the sharing of merits encourage practitioners to dedicate wholesome actions to a purpose greater than immediate personal satisfaction.

These practices are not isolated observances. They belong within a larger discipline of learning, reflection, meditation, and spiritual development.

A Path of Training for Different Stages of Commitment

People approach the Dhamma with different circumstances, capacities, and degrees of commitment. The Arahantist Order therefore presents a progression of practice through which individuals can deepen their training.

The Five Precepts establish a foundation of ethical responsibility in daily life. The Uposatha Eight Precepts provide an opportunity to undertake more intensive sense restraint, simplify one's activities, and devote greater attention to spiritual cultivation. For those prepared to make a more sustained commitment, Upāsaka and Upāsikā ordination provides a formal setting for dedicated lay training within the religious community.

The novice path of Sāmaṇera and Sāmaṇerī ordination introduces a more comprehensive renunciant discipline. Full Bhikkhu and Bhikkhunī ordination represents a commitment to the training and responsibilities of fully ordained monastic life, grounded in the Vinaya and the Pāṭimokkha.

These forms of commitment have different responsibilities and requirements. They should not be treated as interchangeable. Each calls for sincerity, preparation, and a willingness to undertake the discipline appropriate to it.

The purpose of training is not merely to acquire religious knowledge or institutional status. It is to transform conduct, strengthen concentration, develop wisdom, and progressively abandon the worldly attachments that obstruct liberation.

Renunciation, Meditation, and Arahantship

The Arahantist Order places renunciation at the centre of its spiritual orientation. Renunciation means more than withdrawing temporarily from ordinary activities. It involves a deliberate reorientation of one's life away from acquisition, sensual entanglement, and the pursuit of worldly satisfaction as the principal aims of existence.

Within this training, sīla, samādhi, and paññā—ethical discipline, concentration, and liberating wisdom—are cultivated together.

Samatha practice develops the stability and concentration of mind needed for sustained contemplation and a higher seeing of the reality. Vipassanā examines experience with discernment, enabling the practitioner to understand

multidimensional human existence and shift one's mind away from its conditioned worldly bondage and to weaken the attachments. The two are cultivated within a life of discipline, sense restraint, and renunciant commitment.

Our highest spiritual aspiration is Arahantship, understood as the complete ending of the defilements that sustain bondage to the world. We do not regard the path as merely a method for becoming more comfortable within ordinary life. We seek to preserve the uncompromising religious aspiration toward liberation from worldly bondage itself.

This training requires patience, humility, perseverance, and honest examination. It cannot be reduced to a single ceremony, a particular meditation experience, or an intellectual understanding of the teachings. It calls for the sustained integration of the Dhamma into one's conduct, mind, and way of life.

A Living Religious Community

The Arahantist Order seeks to establish and sustain communities in which the Dhamma can be practised as a living tradition. A vihara or Dhamma hall serves not only as a place for ceremonies, but also as a setting for chanting, instruction, meditation, ethical training, monastic formation, and mutual support.

Monastics and committed practitioners share responsibility for maintaining conditions conducive to spiritual development. The preservation of the teachings requires study and practice; the preservation of discipline requires accountability; and the continuation of the religious community requires service, material support, and sincere participation.

We also recognise the importance of respectful relations with established Theravāda traditions. Our institutional identity and aspirations do not remove the responsibility to study the canonical inheritance carefully, take monastic discipline seriously, and engage others with honesty and respect.

The Arahantist Order is being developed in Canada with the intention of sustaining a disciplined religious community dedicated to the path of liberation. Its work includes teaching, publication, meditation training, the development of monastic life, and the transmission of the Dhamma to future generations.

How to Use This Book

You may use *Vandanā Pūjā* during communal chanting, personal recollection, the observance of precepts, or the preparation for religious ceremonies. You may also read it as an introduction to the principles and training of the Arahantist Order.

We encourage you to approach its contents with attention and reflection. When reciting the Three Refuges, consider the direction of your commitment. When undertaking the precepts, consider how they can shape your daily conduct. When participating in chanting, cultivate a mind that is collected and respectful. When reading about ordination, consider the responsibilities and discipline associated with each stage of religious life.

The book also introduces the Order's understanding of monastic formation, the Vinaya, the Pāṭimokkha, and the full renunciant path for women. These subjects require careful study and sustained guidance; the relevant chapters provide an introduction to their significance within the Arahantist community.

Above all, let the practices contained in this book encourage a movement from words to conduct, from conduct to mental cultivation, and from mental cultivation to wisdom and liberation.

Our Invitation

You are welcome to learn about the Arahantist Order, participate in appropriate religious activities, undertake the precepts, study the Dhamma, and explore the stages of training described in these pages.

You need not begin with a complete understanding of the path. Begin with sincerity. Learn carefully. Practise what you undertake. Allow ethical discipline to become firm, the mind to become concentrated, and wisdom to deepen through direct examination and sustained practice.

May this book help you understand the religious life we seek to establish and the path we aspire to preserve. May the Dhamma be studied and practised with integrity. May renunciant training flourish. May those who sincerely undertake the path progress toward the ending of *rāga*, *dosa*, and *moha*.

Welcome to the Arahantist Order of Canada—the Liberation Path of Gautama, the Supreme Arahant.