



Tiratana Vandana

Salutation to the Three Jewels



<i>Buddha Vandana (Pāli)</i>	<i>Translation</i>
Namo tassa bhagavato arahato sammāsambuddhassa <i>(x3)</i>	Homage to Him The Blessed One The Worthy one The Perfectly Enlightened One!
Iti'pi so bhagavā arahaṃ sammāsambuddho vijjā-carana sampanno Sugato loka-vidū, anuttaro purisa-dammasāratī satthā deva-manussānaṃ buddho bhagavā ti	Such indeed is He, the Richly Endowed: the Free, the Fully and Perfectly Awake, Equipped with Knowledge and Practice, the Happily Attained, Knower of the Worlds, Guide Unsurpassed of men to Be Tamed, the Teacher of Gods and humans, the Awakened One Richly Endowed.

<p>Buddham jīvita pariyantam saranam Gacchāmi</p> <p>Ye ca Buddha atītā ca</p> <p>Ye ca Buddha anāgatā</p> <p>Paccuppannā ca ye Buddha</p> <p>Aham vandāmi sabbadā</p>	<p>All my life I go for Refuge to the Awakened One.</p> <p>To all the Awakened of the past,</p> <p>To all the Awakened yet to be,</p> <p>To all the Awakened that now are,</p> <p>My worship flows unceasingly.</p>
<p>N'atthi me saranam annam Buddho me saranam varam</p> <p>Etena sacca-vajjena</p> <p>Hotu me jayamaṅgalaṃ</p>	<p>No other refuge than the Wake, Refuge supreme, is there for me.</p> <p>Oh by the virtue of this truth,</p> <p>May grace abound, and victory!</p>

<i>Dharma Vandana</i>	<i>Translation</i>
<p>Svākkhāto bhagavatā Dhammo</p> <p>sandiṭṭhiko</p> <p>akāliko</p> <p>ehipassiko</p> <p>opanayiko</p> <p>paccataṃ veditabbo vinnūhī'ti</p>	<p>Well communicated is the Teaching of the Richly Endowed One,</p> <p>Immediately Apparent,</p> <p>Perennial,</p> <p>Of the Nature of a Personal Invitation,</p> <p>Progressive,</p> <p>to be understood individually, by the wise.</p>

<p>Dhammañ jīvita-pariyantaṃ saranaṃ Gacchāmi</p> <p>Ye ca Dhammā atītā ca</p> <p>Ye ca Dhammā anāgatā</p> <p>Paccuppannā ca ye Dhamma</p> <p>Ahaṃ vandāmi sabbadā</p>	<p>All my life I go for Refuge to the Truth.</p> <p>To all the Truth-Teachings of the past,</p> <p>To all the Truth-Teachings yet to be,</p> <p>To all the Truth-Teachings that now are,</p> <p>My worship flows unceasingly.</p>
<p>N'atthi me saranaṃ annaṃ</p> <p>Dhammo me saranaṃ varaṃ</p> <p>Etena sacca-vajjena</p> <p>Hotu me jayamaṅgalaṃ</p>	<p>No other refuge than the Truth,</p> <p>Refuge supreme, is there for me.</p> <p>Oh by the virtue of this truth,</p> <p>May grace abound, and victory!</p>

<i>Sangha Vandana</i>	<i>Translation</i>
<p>Supaṭipanno bhagavato sāvakaṅgho</p> <p>ujupaṭipanno bhagavato sāvakaṅgho</p> <p>nāyapaṭipanno bhagavato sāvakaṅgho</p> <p>sāmīcipaṭipanno bhagavato sāvakaṅgho</p> <p>yadidaṃ cattāri purisayugāni</p> <p>aṭṭha purisapuggalā</p>	<p>Happily proceeding is the fellowship of the Hearers of the Richly Endowed One,</p> <p>uprightly proceeding...,</p> <p>methodically proceeding...,</p> <p>correctly proceeding...,</p> <p>namely, these four pairs of Individuals,</p> <p>these eight Persons.</p>

<p>Esā bhagavato sāvakaśaṅho</p> <p>āhuneyyo,</p> <p>pāhuneyyo,</p> <p>dakkhineyyo</p> <p>anjalikaraṇīyo anuttaram</p> <p>punnakkhettaṃ lokassā'ti</p>	<p>This fellowship of Hearers of the Richly Endowed One is</p> <p>worthy of worship,</p> <p>worthy of hospitality,</p> <p>worthy of offerings,</p> <p>worthy of salutation with folded hands,</p> <p>an incomparable source of goodness to the world.</p>
<p>Sangham jīvita-pariyantam saraṇaṃ Gacchāmi</p> <p>Ye ca Sangha atītā ca</p> <p>Ye ca Sangha anāgatā</p> <p>Paccuppannā ca ye Sangha</p> <p>Ahaṃ vandāmi sabbadā</p>	<p>All my life I go for Refuge to the Spiritual Community.</p> <p>To all the Spiritual Communities that were,</p> <p>To all the Spiritual Communities to be,</p> <p>To all the Spiritual Communities that now are,</p> <p>My worship flows unceasingly.</p>
<p>N'atthi me saraṇaṃ annaṃ</p> <p>Saṅho me saraṇaṃ varaṃ</p> <p>Etena sacca-vajjena</p> <p>Hotu me jayamaṅgalaṃ</p>	<p>No refuge but the Spiritual Community,</p> <p>Refuge supreme, is there for me.</p> <p>Oh by the virtue of this truth,</p> <p>May grace abound, and victory!</p>

Notes

Chanting the Tiratana Vandana in Pali, the language closest to that which the Buddha himself spoke, is a way of connecting back in time to the Buddha and his followers through the last 2,500 years. It's also a way of connecting to the Sangha across the world, both within the Triratna Buddhist Community and beyond. In Triratna it's chanted at Buddhist Centres and especially on retreats before morning meditation. At Adhithana it is chanted every morning at 7 am, and has been, since Adhithana was established, so we can imaginatively tune in with the spiritual community at the heart of our international Sangha by chanting these verses. It is also chanted in temples and monasteries in other Buddhist traditions – different tunes, same words the world over.

The words themselves originate from the Buddha's earliest recorded teachings, found in the 'Long Discourses' (*Digha Nikaya*) of the Pali Canon, in the *Mahaparinibbana Sutta* (DN16, verse 2.9):

The noble disciple is possessed of unwavering confidence in the Buddha thus: "This Bless Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the world, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed."

He is possessed of unwavering faith in the Dhamma, thus: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself."

He is possessed of unwavering faith in the Sangha thus: "Well-directed is the Sangha of the Lord's disciples, of upright conduct, on the right path, on the perfect path; that is to say the four pairs of persons, the eight kinds of humans¹. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world."

¹ Earlier in the Sutta the Buddha has described four different levels of attainment by various of his followers thus: (1) "...the monk Salha, by the destruction of the corruptions, attained *in this life*, through his own super-knowledge, the uncorrupted liberation of mind, the liberation by wisdom. (ie is an **Arhant**) (2) "... the nun Nanda, by the destruction of the five lower fetters, has been spontaneously reborn, and will gain Nibbana from that state *without returning* to the world." (ie is a **Non-Returner**) (3) "... the lay follower Sudatta, by the destruction of three fetters and the reduction of greed, hatred and delusion, is a **Once-Returner**, who will *come back once more* to this world. (3) "...the laywoman-follower Sujata, by the destruction of three fetters, is a **Stream-Entrant**, in capable of falling into states of woe, certain of attaining Nibbana." They are 'four pairs of persons' as they have either (a) entered or (b) completed the 'path of liberation' which these four stages are part of..