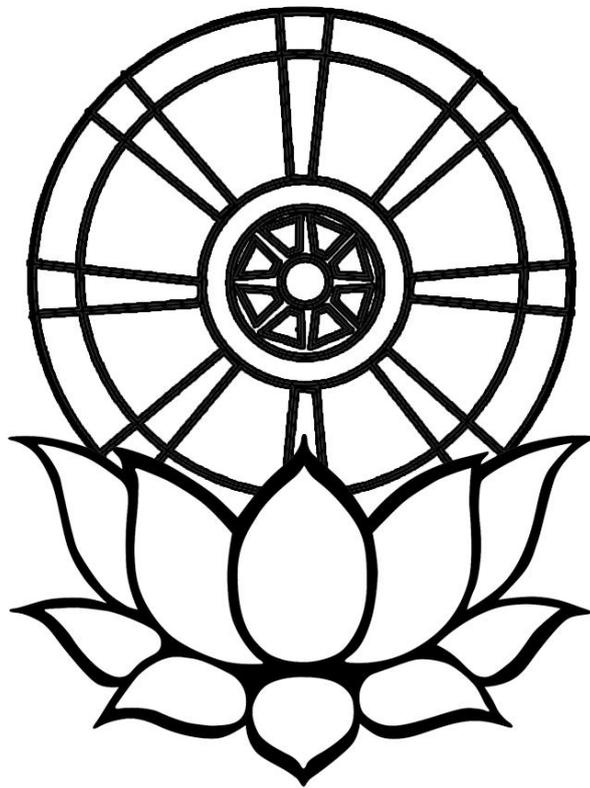


VANDANĀ

DAILY BUDDHIST DEVOTIONS



PITTSBURGH BUDDHIST CENTER

Introduction

Vandanā is devotional chanting. It is a regular Buddhist practice that brings about wholesome states of mind. These chants are commonly recited daily, either in the morning or the evening, and in some cases, both morning and evening.-The following is a simplified version of Vandanā.

The first portion of this Vandanā involves taking refuge; refuge in the Buddha, in the Dhamma (the teachings of the Buddha), and the Sangha, (the spiritual community which has been practicing this teaching and carrying it from generation to generation.) By taking refuge, we set an orientation to our lives. We take the Buddha as our guide, his teaching as our path, and community of practitioners as our inspiration and support.

In the second portion of the Vandanā we observe the five precepts. By observing these five precepts, we set a parameter for our own behavior that is conducive to happiness and freedom for ourselves and others.

Then we make offerings to the Buddha. Making an offering is a way to appreciate and honor the great virtues of the Buddha. By offering candle light, we honor the great light of wisdom of the Buddha. Offering incense is a way of honoring the fragrant scent of the moral virtues of the Buddha. To offer flowers is to honor the blossomed enlightenment of the Buddha. By offering fruits and drinks, we honor the generosity of the Buddha. Making these offerings generates an inclination towards these virtues and a determination to develop the same virtues in our life.

Recitation of the virtues of the Buddha, the Dhamma and the Sangha helps us to appreciate the quality of enlightenment. By recollecting these virtues, our mind reaches a wholesome state in which we experience a serenity and a deeper happiness. By maintaining our mind in this serene and wholesome state, we generate a mental energy, which we call merit. These forms of merit bring good luck to our lives. We can also share this merit with our departed relatives and all other living beings.

May this practice of Vandanā bring its full benefits to you and all of those around you. May all beings be well and happy!

- Bhante Pematana

Guide to Pronunciation of Pali Letters

Chanting verses and passages of this book are in Pali language, in which the Theravada Buddhist scriptures were preserved. Buddha is believed to have spoken and given his teachings in the Pali language. When Pali words are given in Roman scripts, certain letters with diacritical marks are used. The following are the guidelines for accurate pronunciation.

ā	as	'a'	in	art
ī	as	'i'	in	machine
ū	as	'u'	in	rule
ñ	as	'gn'	in	signor
ṅ	as	'ng'	in	ring
ṇ	as	'n'	in	hint
t	as	't'	in	thumb
ṭ	as	't'	in	task
ḍ	as	'd'	in	dance
c	as	'ch'	in	chair

The vowels 'e' and 'o' are always pronounced long in Pali language (except when followed by a double consonant).

The aspirants: 'kh', 'gh', 'ch', 'jh', 'ṭh', 'ḍh', 'th', 'dh', 'ph' and 'bh' are pronounced with 'h' sound combined with the preceding consonant, as in loghead and adherence.

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Salutation to the Buddha

Namo tassa bhagavato arahato sammā sambuddhassa.

(Three Times)

Homage to the Blissful One, the Worthy One, the Fully Enlightened One.

The Three Refuges

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Sangha for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

For the second time I go to the Buddha for refuge.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

For the second time I go to the Dhamma for refuge.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

For the second time I go to the Sangha for refuge.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

For the third time I go to the Buddha for refuge.

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

For the third time I go to the Dhamma for refuge.

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

For the third time I go to the Sangha for refuge.

Five Precepts

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from taking life.

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from taking what is not given.

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from sexual misconduct.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.

Surāmeraya majja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from intoxicating substances that lead to heedlessness.



Affirmative Vows based on Five Precepts

Being aware of the suffering caused by the destruction of life, I vow to cultivate compassion and learn ways to protect the lives of all living beings.

Being aware of the suffering caused by exploitation, stealing and oppression, I vow to respect the property of others and to practice generosity by sharing my time, energy and material resources with those who are in real need.

Being aware of the suffering caused by sexual misconduct, I vow to respect my commitments and those of others. I am determined not to engage in relations without love and a long-term commitment.

Being aware that words can create suffering, I vow to learn to speak truthfully and develop peaceful, kind and meaningful speech.

Being aware of the suffering that an intoxicated and agitated mind can produce, I vow to develop mindfulness and heedfulness.



Homage to the Buddha

Itipi so Bhagavā arahaṅ

*Such indeed is the Blessed One: He is completely free from
cankers,*

sammā sambuddho

fully self-awakened,

vijjā caraṇa-sampanno

endowed with clear vision and virtuous conduct,

sugato, lokavidū

sublime, the knower of the worlds,

anuttaro purisadamma sārathi

the incomparable trainer of persons to be tamed,

sathā deva manussānaṅ

the teacher of gods and humans,

buddho bhagavā ti.

enlightened and blessed.

Homage to the Dhamma

Svākkhāto bhagavatā Dhammo

Well expounded is the Dhamma by the Blessed One,

sandiṭṭhiko akāliko

to be seen here and now; timeless;

ehi-passiko opanayiko

inviting one to come and see; leading onward (to Nibbana);

paccattaṅ veditabbo viññūhi ti.

to be realized by the wise, each for themselves.

Homage to the Saṅgha

Supaṭipanno Bhagavato sāvaka saṅgho

The Sangha of the Blessed One's disciples of good conduct;

ujupaṭipanno Bhagavato sāvaka saṅgho

the Sangha of the Blessed One's disciples of upright conduct;

ñāyapaṭipanno Bhagavato sāvaka saṅgho

the Sangha of the Blessed One's disciples has entered the right path;

sāmīcipatipanno Bhagavato sāvaka saṅgho

the Sangha of the Blessed One's disciples of dutiful conduct;

yadidaṅ cattāri purisa yugāni

that is, the Four Pairs of Persons,

aṭṭha purisa puggalā

the Eight Types of Individuals;

esa Bhagavato sāvaka saṅgho

the Sangha of the Blessed One's disciples is

āhuneyyo, pāhuneyyo,

worthy of offerings, worthy of hospitality,

dakkhineyyo, anjali karanīyo

worthy of gifts and worthy of salutation,

anuttaraṅ puññakkhettaṅ lokassā'ti.

supreme field of merit for the world.

Sādhu, Sādhu, Sādhu

Excellent, Excellent, Excellent

Offerings

Offering of Light

**Ghanasārappadittena - dīpena tama dhañsinā
tilokadīpañ sambuddhañ - pūjayāmi tamonudañ.**

*With lights brightly shining, dispelling the darkness
I venerate the Enlightened One who dispels the darkness of delusion.*

Offering of Incense

**Gandha sambhāra yuttena - dhūpenā' hañ sugandhinā
pūjaye pūjanīyañ tañ - pūjābhājana'muttamañ.**

*With this perfume of incense, filled with lots of fragrance
I revere the supremely one who is worthy of respect and honor.*

Offering of Flowers

**Vaṇṇa gandha gunopetañ - etañ kusuma santatiñ
pūjayāmi munindassa - sirīpāda saroruhe.**

*This mass of flowers with nice color and fragrance I offer at the
sacred lotus like feet of the Noble Sage.*

**Pujemi buddhañ kusumena nena
puññaena etena labhāmi mokkhañ
pupphañ milāyāti yathā idañ me
kāyo tathā yāti vināsabhāvañ.**

*With these flowers I offer the Buddha. May this merit aid in my
emancipation! As these flower fade and wither so this body
undergoes decay.*

Offering of Water

**Adhivāsetu no bhante – pāṇīyaṃ parikappitaṃ
anukampaṃ upādāya - patiganhātu uttama.**

*O Blessed One! May this pure water be
kindly accepted by you out of great compassion for us.*

Offering of Food

**Adhivāsetu no bhante – bhojanaṃ parikappitaṃ
anukampaṃ upādāya - patiganhātu uttama.**

*O Blessed One! May this food be kindly accepted by you out of great
compassion for us.*

Offering of Drinks

**Adhivāsetu no bhante – gilānapaccayaṃ imaṃ
anukampaṃ upādāya - patiganhātu uttama.**

*O Blessed One! May this medicinal drink be kindly accepted by you
out of great compassion for us.*

Worship of Shrines

**Vandāmi cetiyaṃ sabbaṃ
sabba ṭhānesu paṭiṭṭhitaṃ
sārīrika dhātu mahā bodhiṃ
Buddha rūpaṃ sakalaṃ sadā.**

*I worship every shrine that may stand in any place,
the bodily relics of the Buddha,
the great Bodhi trees,
and all images of the Buddha.*

Sādhu, Sādhu, Sādhu
Excellent, Excellent, Excellent

Wish of Wellbeing

**Iceche..va macchanta.. namassa..nīyañ..
Namassa..māno.. ratanatta..yañ yañ..
Puññā..bhisandañ.. vipulañ.. alatthañ..
Tassā..nubhāvena.. hatanta..rāyo..**

May this great meritorious power generated through venerating the noble triple gem (Buddha, Dhamma and Sangha) dispel all misfortunes in life.

Reflections on the Teachings of the Buddha

**Manopubbaṅgamā dhammā – mano seṭṭhā manomayā
manasā ce paduṭṭhena – bhāsati vā karoti vā
tato nañ dukkhamanveti – cakkañ’ va vahato padañ.**

Mind is the forerunner of all experiences. Mind is chief; mind-made are they. If one speaks or acts with an impure mind, suffering follows like the wheel that follows the foot of the ox.

**Manopubbaṅgamā dhammā – mano seṭṭhā manomayā
manasā ce pasannena – bhāsati vā karoti vā
tato nañ sukhamanveti – chāyā’va anapāyini.**

Mind is the forerunner of all experiences. Mind is chief; mind-made are they. If one speaks or acts with a pure mind, happiness follows like one’s own shadow that never leaves.

**Dānañ ca peyyavajjañ ca - atthacariya ca yā idha
samānattatā dhammesu - tattha tattha yathārahañ
ete kho sangahā loke - rathassāni va yayato.**

Generosity, kind words, benevolent actions towards others, and equanimity towards all beings and all things: these bonds of sympathy function in the world like the lynch-pin in a moving cart.

**Anupubbena medhāvī thokathokaṅ khaṇe khaṇe
kammāro rajatasseva niddhame malamattano.**

One by one, little by little, moment by moment, wise people should remove their impurities, as a smith removes the dross from silver.

**Yo ca mettaṅ bhāvayati – appamāṇaṅ patissato
Tanu sanyojanā honti – passato upadhikkhayaṅ.**

For one who mindfully develops boundless loving-kindness, mental defilements are weakened and the freedom from clinging is seen.

**Sabbe saṅkhārā aniccā'ti – yadā paññāya passati
atha nibbindati dukkhe – esa maggo visuddhiyā.**

“All conditioned things are impermanent” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

**Sabbe saṅkhārā dukkhā'ti – yadā paññāya passati
atha nibbindati dukkhe – esa maggo visuddhiyā.**

“All conditioned things are unsatisfactory” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

**Sabbe dhammā anattā'ti – yadā paññāya passati
atha nibbindati dukkhe – esa maggo visuddhiyā.**

“All things are not-self” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

Sādhu, Sādhu, Sādhu
Excellent, Excellent, Excellent

Transference of Merit to Departed Relatives

Idaṅ me ñātinaṅ hotu - sukhitā hontu ñātayo.

May this merit be shared by our departed relatives! May they be well and happy!

Idaṅ me ñātinaṅ hotu - sukhitā hontu ñātayo.

May this merit be shared by our departed relatives! May they be well and happy!

Idaṅ me ñātinaṅ hotu - sukhitā hontu ñātayo.

May this merit be shared by our departed relatives! May they be well and happy!

Transference of Merit to Sentient Beings

**Ettāvatā ca amhehi
sambhataṅ puñña sampadaṅ
sabbe devā anumodantu
sabba sampatti siddhiyā.**

May all divine beings share this meritorious deed, which we have thus made! May they all experience happiness!

**Sabbe bhūtā anumodantu
sabba sampatti siddhiyā.**

May all other beings share this meritorious deed! May they all experience happiness!

**Sabbe sattā anumodantu
sabba sampatti siddhiyā.**

May all creatures share this meritorious deed! May they all experience happiness!

Wish for the Well-being of the World

**Devo vassatu kālena - sassa sampatti hotu ca
phīto bhavatu loko ca - rāja bhavatu dhammiko.**

May the weather be pleasing!

May the people prosper in their lives!

May there be peace and happiness in the world!

May the rulers be righteous!

**Dukkappattāca niddhukkā - bhayappattāca nibbhayā
sokappattā ca nissokā - hontu sabbepi pāṇino.**

May all those who are suffering be free from suffering!

May all those who are in fear be free from fear!

May all those who are in grief be free from grief!

May all beings be well and happy!

Aspiration

Idaṅ me puññaṅ āsavakkhayā vahaṅ hotu.

**Iminā puñña kammaṅ – mā me bāla samāgamo
sataṅ samāgamo hotu – yāva nibbana pattiya.**

*May this wholesome act quicken the liberation of my mind from
mental defilements. By virtue of this wholesome act, may I never
follow the unwise people. May I associate with good people until I
attain Nibbāna.*

Purification

**Kāyena vācā cittaṅ – pamādena mayā kataṅ
acchayaṅ khama me bhante – bhuri pañña tathagata.**

*If, by body, speech or mind, I have carelessly done wrong,
I acknowledge them all in front of the Tathagata of great wisdom and
determine to be heedful.*

Karaṇīya Metta Sutta

The Discourse on Loving-Kindness

Namo tassa bhagavato arahato sammā sambuddhassa. (Three Times)
Homage to the Blissful One, the Worthy One, the Fully Enlightened One.

- 1. Karaṇīyamattha kusalena – Yaṅ taṅ santaṅ padaṅ abhisamecca
Sakko ujū ca sūjū ca - Suvaco cassa mudu anatimānī.**
He who is skilled in (working out one's) well-being, and who wishes to attain that state of Peace should act thus: he should be adroit, straight, upright, obedient, gentle, and humble.
- 2. Santussako ca subharo ca - Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca - Appagabbho kulesu ananugiddho.**
He should be contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in his senses, prudent, courteous, and not hanker after association with families.
- 3. Na ca khuddaṅ samācare kiñci - Yena viññū pare upavadeyyuṅ
Sukhino vā khemino hontu - Sabbe sattā bhavantu sukhittā.**
Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think:) 'May all beings be happy and safe. May they have happy minds.'
- 4. Ye keci pāṇa bhūtatthi - Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā - Majjhimā rassakānuka thūlā.**
Whatever living beings there may be, without exception, weak or strong, long, large, or of medium size, short, subtle, or gross.
- 5. Ditthā vā yeva addiṭṭhā - Ye ca dūre vasanti avidūre
Bhūta va sambhavesī vā - Sabbe sattā bhavantu sukhittā.**
Visible or invisible, living near or far, born or those are coming to birth, may all beings have happy minds!
- 6. Na paro paraṅ nikubbetha - Nātimaññetha katthacinaṅ kañci
Byārosanā paṭigha saññā - Nāñña maññassa dukkha miccheyya.**
Let no one deceive another, nor despise anyone anywhere. Neither in anger or in ill-will should anyone wish harm to another

- 7. Mātā yathā niyaṅ puttaṅ - Ayusā ekaputta manurakkhe
Evam pi sabbabhūtesu – Mānasaṅ bhāvaye aparimānaṅ.**
*As a mother would risk her own life to protect her only child, even so
towards all living beings one should cultivate a boundless heart.*
- 8. Mettañca sabba-lokasmiṅ - Mānasaṅ bhāvaye aparimānaṅ
Uddhaṅ adho ca tiriyañca – Asambādhaṅ averaṅ asapattaṅ.**
*One should cultivate for all the world, a heart of boundless loving-
kindness, above, below, and across, unhindered, without hate or
enmity.*
- 9. Tiṭṭhaṅ caraṅ nisinna vā - Sayāno vā yāva tassa vigatamiddho
Etaṅ satīṅ adhiṭṭheyya – Brahmametaṅ vihāraṅ idha māhu.**
*Whether standing, walking, or sitting, lying down or whenever awake,
he should develop this mindfulness; this is called divinely dwelling
here.*
- 10. Diṭṭhiñca anupagamma sīlavā - Dassanena sampanno
Kāmesu vineyya gedhaṅ - Na hi jātu gabbhaseyyaṅ punareṭī ti.**
*Not falling into erroneous views, but virtuous and endowed with vision,
removing desire for sensual pleasures, he comes never again to birth in
a womb.*

Well Wishes

Etena sacca vajjena – sotthi te (me) hotu sabbadā.

By the power of these words of truth, may there be wellbeing in you (in me).

Etena sacca vajjena – sabba rogo vinassatu.

By the power of these words of truth, may all forms of illness be healed.

Etena sacca vajjena – hotu te (me) jayamangalaṅ.

*By the power of these words of truth, may there be blessings of success to you
(to me).*

Verses of Blessings

(to be chanted only by monks)

Sabbītiyo vivajjantu – sabba rogo vinassatu
Mā te bhavatvantarāyo – sukhī dīghāyuko bhava.
May you avoid all calamities. May all disease be healed.
May there be no obstacles for you. May you be well and live long.

Bhavatu sabbamaṅgalaṅ - rakkhantu sabba devatā
Sabba buddhānubhāvena – sadā sotthi bhavantu te.
May there be every blessing. May all divine beings protect you.
By the power of all Buddhas, may there be wellbeing in you.

Bhavatu sabbamaṅgalaṅ - rakkhantu sabba devata
Sabba dhammānubhāvena – sadā sotthi bhavantu te.
May there be every blessing. May all divine beings protect you.
By the power of all that is Dhamma, may there be wellbeing in you.

Bhavatu sabbamaṅgalaṅ - rakkhantu sabba devata
Sabba sanghānubhāvena – sadā sotthi bhavantu te.
May there be every blessing. May all divine beings protect you.
By the power of whole Sangha, may there be wellbeing in you.

Sādhu, Sādhu, Sādhu
Excellent, Excellent, Excellent

Rejoicing in Kind Deeds of Oneself and Others

On this day or in the past, if I have done kind deeds to other beings with my body, speech or mind, whether great or little, here before the Buddha, I call to mind those kind deeds and let my heart rejoice.

I rejoice in those kind deeds, appreciating the opportunity to be helpful to others.

I rejoice in those kind deeds, wishing more opportunities to practice compassion.

I rejoice in those kind deeds, resolving not to compare myself with others.

I rejoice in those kind deeds and gladly share this joy with all beings everywhere.

May my kind deeds relieve the burdens of other beings!

May my kind deeds shield me from all dangers and pain!

May my kind deeds, and merits that come from them, help me in freeing my heart!

On this day or in the past, if I have seen or heard of the kind deeds done by others, with their body, speech or mind, whether great or little, here before the Buddha, I call to mind those kind deeds and let my heart rejoice.

I rejoice in the goodness of others, being always ready to praise kind people and follow their example.

I rejoice in the goodness of others, appreciating that there are many good-hearted people in the world.

I rejoice in the goodness of others, expressing gratitude for any kindness done.

May the kind deeds of others bring safety and happiness to many living beings!

May the kind deeds of others foster gratitude and fellowship among many living beings!

May the kind deeds of others nurture goodness in me and many living beings!

Sādhu, Sādhu, Sādhu
Excellent, Excellent, Excellent

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