

Common Ground Meditation Center

Chants

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Thai Forest Tradition Chants

About chanting notations: The triangular notations above and below syllables indicate to go up or down in pitch. Long triangular notations below the syllable indicate to hold and emphasize the syllable.

MORNING CHANTING – Pali & English

Dedication of Offerings

(Yo so) bhāgavā ārahaṃ sammāsambuddho
To the Blessed One, the Lord who fully attained perfect enlightenment,
Svākkhāto yena bhāgavatā dhammo
To the Teaching which he expounded so well,
Supatīpanno yassa bhāgavaṭo sāvakaśaṅgho
And to the Blessed One's disciples, who have practised well,
Tammāyaṃ bhāgavantaṃ saḍhammaṃ saśaṅghaṃ
To these – the Buddha, the Dhamma and the Saṅgha –
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjāyāma
We render with offerings our rightful homage.
Sādhū no bhante bhāgavā sūcira-parinibbutopi
It is well for us that the Blessed One, having attained liberation,
Pacchīmā-jaṇātānūkaṃpaṃānasā
Still had compassion for later generations.
Ime sakkāre duggaṭa-panṇākāra-bhūte paṭiggaṇhātu
May these simple offerings be accepted
Amhākaṃ dīgharattaṃ hitāya sukhāya
For our long-lasting benefit and for the happiness it gives us.

Arahaṃ sammāsambuddho bhāgavā
The Lord, the Perfectly Enlightened and Blessed One –
Buddhaṃ bhāgavantaṃ abhīvādemi
I render homage to the Buddha, the Blessed One. [Bow]
(Svākkhāto) bhāgavatā dhammo
The Teaching so completely explained by him –
Dhammaṃ namassāmi
I bow to the Dhamma. [Bow]

(Supatipanno) bhāgavato sāvakaṣaṅgho

The Blessed One's disciples who have practised well –

Sāṅghaṃ namāmi

I bow to the Saṅgha. [Bow]

Preliminary Homage to the Buddha

(Hānda mayama buddhassa bhāgavato pubbabhāga-namakāraṃ karomase)

(Now let us pay preliminary homage to the Buddha)

(Namo tassa) bhāgavato arahato sammāsambuddhassa (3x)

(Homage to the Blessed), Noble and Perfectly Enlightened One (3x)

Homage to the Buddha

(Hānda mayama buddhābhīṭṭiṭṭiṃ karomase)

(Now let us chant in praise of the Buddha)

(Yo so) tathāgato arahama sammāsambuddho

The Tathāgata is the Pure One, the Perfectly Enlightened One;

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding

Sugato

The Accomplished One

Lokaṇḍī

The Knower of the Worlds;

Anūttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained

Satthā deva-maṇussaṇama

He is Teacher of gods and humans

Buddho bhāgavā

He is Awake and Holy.

Yo imaṃ lokaṃ ṣaḍevakaṃ samāraḍakaṃ sabrahmaḍakaṃ

In this world with its gods, demons and kind spirits,

Sassamaṇa-brāhmaṇiṃ paḍama ṣaḍeva-maṇussaṃ ṣayaṃ abhiñṇā

sacchikaṭvā pavadesi

Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.

Yo dhammaṃ desesi āḍī-kalyāṇama majjhē-kalyāṇama pariyoṣāna kalyāṇama

He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.

Sāthhāṃ saḅyañjaṇaṃ kevala-paraṇṇaṃ parisuddhaṃ brahma-carīyaṃ pakāsesi

He has explained the Spiritual Life of complete purity in its essence and conventions.

Tamahāṃ bhāgavantaṃ abhīpūjāyāmi tamahāṃ bhāgavantaṃ siraṣā ṇamāmi

I chant my praise to the Blessed One, I bow my head to the Blessed One. [Bow]

Homage to the Dhamma

(Hānda mayaṃ dhammābhīthutaṃ karomase)

(Now let us chant in praise of the Dhamma)

(Yo so) svākkhāto bhāgavatā dhammo

The Dhamma is well-expounded by the Blessed One,

Sāditthiko

Apparent here and now

Akāliko

Timeless

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards

Paccattaṃ vedītabbo viññūhi

To be experienced individually by the wise.

Tamahāṃ dhammaṃ abhīpūjāyāmi tamahāṃ dhammaṃ siraṣā ṇamāmi

I chant my praise to this Teaching, I bow my head to this Truth.

[Bow]

Homage to the Sangha

(Hānda mayam saṅghābhithuṭim karomase)

(Now let us chant in praise of the Sangha)

(Yo so) supaṭipanno bhāgavato sāvakaṅgho

They are the Blessed One's disciples who have practiced well,

Ujupaṭipanno bhāgavato sāvakaṅgho

Who have practiced directly,

Ñāyapaṭipanno bhāgavato sāvakaṅgho

Who have practiced insightfully,

Sāmicipaṭipanno bhāgavato sāvakaṅgho

Those who practice with integrity;

Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā

That is the four pairs, the eight kinds of noble beings,

Esa bhāgavato sāvakaṅgho

These are the Blessed One's disciples.

Āhuṇeyyo

Such ones are worthy of gifts

Pāhuṇeyyo

Worthy of hospitality

Dakkhiṇeyyo

Worthy of offerings

Añjali-karaṇīyo

Worthy of respect;

Anuttaram puññakkhettaṃ lokassa

They give occasion for incomparable goodness to arise in the world.

Tamaham saṅgham abhīpūjayāmi tamaham saṅgham siraṣā namāmi

I chant my praise to this Sangha, I bow my head to this Sangha.

[Bow]

Salutation of the Triple Gem

(Hānda mayam ratanattaya-panāma-gāthāyo ceva sāmvega-parikittana
pāthañca bhañāmase)

*(Now let us chant our salutation of the Triple Gem and a passage of
Encouragement)*

(Buddho sūuddho) kaṛuṇāmahāṇṇavo

The Buddha, absolutely pure, with ocean-like compassion,

Yoccanta-suddhabbara-ñāṇa-locaṇo

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghāṭako

Destroyer of worldly self-corruption –

Vandāmi buddham ahamādarena taṃ

Devotedly indeed, that Buddha I revere.

Dhammo paḍīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭa-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless –

Lokuttaro yo ca taḍattha-dīpaṇo

That which is beyond the conditioned world –

Vandāmi dhammam ahamādarena taṃ

Devotedly indeed, that Dhamma I revere.

Sāṅgho sukhetābhyati-khetta-sāññito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sugatānubodhako

Those who have realised Peace, awakened after the Accomplished One,

Lolappaḥiṇo ariyo sūmedhaṇo

Noble and wise, all longing abandoned –

Vandāmi saṅgham ahamādarena taṃ

Devotedly indeed, that Sangha I revere.

Icevaṃ-ekantābhīpūja-neyyakam

This salutation should be made

Vatthuttayam vandaṭābhisaṅkhataṃ

To that which is worthy;

Puñṇam mayā yaṃ mamaṃ sabbupaddavā

Through the power of such good action

Mā hōntu ve tassa pabhāvasiddhiyā

May all obstacles disappear.

Idha tathāgato loke uppanno araham sammāsambuddho

One who knows things as they are has come into this world; and he is an Arahant, A perfectly awakened being.

Dhammo ca desīto niyyāniko upasamiko parinibbāniko sambodhagāmi sugatappavedīto

Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment – this Way he has made known.

Māyantam dhammam sutvā evam jānāma

Having heard the Teaching, we know this:

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkham

And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow, lamentation, pain, grief and despair are dukkha;

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha;

Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha –

Sāṅkhittena pañcupādānak-khāndhā dukkhā

In brief, the five focuses of the grasping mind are dukkha.

Seyyathidaṃ

These are as follows:

Rūpupādāna-khāndho

Identification with the body,

Vedanupādāna-khāndho

Identification with feeling,

Sāññupādāna-khāndho

Identification with perception,

Sāṅkhārūpādāna-khāndho

Identification with mental formations,

Viññāṇūpādānakkhāṇḍho

Identification with consciousness.

Yesaṃ pariññāya

For the complete understanding of this,

Dharamāno sō bhāgavā

The Blessed One, in his lifetime

Evaṃ bahulaṃ sāvake vīneti

Frequently instructed his disciples in just this way.

Evaṃ bhāgā ca paṇassa bhāgavato sāvakesu anusāsānī bahulā pavattati

In addition, he further instructed:

Rūpaṃ aṇiccaṃ

The body is impermanent,

Vedanā aṇiccā

Feeling is impermanent,

Saññā aṇiccā

Perception is impermanent,

Sāṅkhārā aṇiccā

Mental formations are impermanent,

Viññāṇaṃ aṇiccaṃ

Consciousness is impermanent;

Rūpaṃ aṇattā

The body is not-self,

Vedanā aṇattā

Feeling is not-self,

Saññā aṇattā

Perception is not-self,

Sāṅkhārā aṇattā

Mental formations are not-self,

Viññāṇaṃ aṇattā

Consciousness is not-self;

Sabbe sāṅkhārā aṇiccā

All conditions are impermanent,

Sabbe dhammā aṇattā 'ti

There is no self in the created or the uncreated.

Te māyaṃ

All of us

Otiṇṇāṃha-jātiyā jarāmaraṇena

Are bound by birth, ageing and death,
Sôkehi paridevehi dukkhêhi domanassehi upâyâsehi
By sorrow, lamentation, pain, grief and despair,
Dukkhôtiñnâ dukkhaṇetā
Bound by dukkha and obstructed by dukkha.
Appevanānimassa kevalassa dukkhakkhandhassa antakiriya paññayethā 'ti
Let us all aspire to complete freedom from suffering.
Cīraparinibbutampī taṃ bhāgavantaṃ saraṇaṃ gatā
The Blessed One, who long ago attained Parinibbāna is our refuge
Dhāmmaṇca saṅghaṇca
So too are the Dhāmma and Saṅgha
Tassa bhāgavato sāsanaṃ yathāsati yatābalaṃ manasikaṛoma
anupaṭipajjāma
*Attentively we follow the pathway of that Blessed One, with all of our
mindfulness and strength*
Sā sā no paṭipatti
May then the cultivation of this practice
Imassa kevalassa dukkhakkhandhassa antakiriyaaya samvattatu
Lead us to the end of every kind of suffering

EVENING CHANTING - Pali

Dedication of Offerings

(Yo so) bhāgavā aṛahaṃ sammāsambuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭṭipanno yassa bhāgavaṭo sāvakaṣaṅgho
Tammāyaṃ bhāgavantaṃ saḍhammaṃ saṣaṅghaṃ
Imehi sakkārehi yathārahaṃ āropiṭehi abhīpūjayāma
Sādhū no bhante bhāgavā sūcira-parinibbutopi
Pacchīmā-jaṇātānūkaṃpa-mānasā
Ime sakkāre duggaṭa-paṇṇākārā-bhūte paṭiggaṇhātu
Amhākaṃ digharattaṃ hitāya sūkhāya
Arahaṃ sammāsambuddho bhāgavā
Buddhaṃ bhāgavantaṃ abhīvādemi

[Bow]

(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi

[Bow]

(Supaṭṭipanno) bhāgavaṭo sāvakaṣaṅgho
Saṅghaṃ namaṃmi

[Bow]

Preliminary Homage

(Hānda mayāṃ buddhassa bhāgavato pubbabhāga-namakāraṃ karomase)
(Namo tassa) bhāgavato aṛahato sammāsāmbuddhassa [3x]

Recollection of the Buddha

(Hānda mayāṃ buddhānussatīnaṃ karomase)
[Taṃ khō] pana bhāgavantaṃ evaṃ kalyāṇo kittisaddo abbhuggaṭo
Itipi so bhāgavā aṛahaṃ sammāsambuddho
Vijjācaraṇa-sampanno sugaṭo lokavīdū
Anuttāro purisaḍamma-sārathi satthā deva-maṇussānam buddho
bhāgavā 'ti

Supreme Praise of the Buddha

(Hānda mayam buddhābhigītiṃ karomase)
[Buddhavārahānta] varatādiguṇābhiyutto
Suddhābhiñāṇa-karūṇāhi sāmāgatatto
Bodhesi yo sujanātaṃ kamālaṃ va sūro
Vandāmaham tamarāṇaṃ sirasā jinendaṃ
Buddho yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ
Paṭhamānussaṭṭhānaṃ vandāmi taṃ sīreṇaṃ
Buddhassāhaṃsi dāso* va buddho me sāmikissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāham niyyādemī sarīrañjivitañcīdaṃ
Vandantoham† carissāmi buddhasseva sūbodhiṃ
Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ vaṃ
Etena saccavajjena vaddeyyaṃ satthu-sāsane
Buddhaṃ me vandamānena‡ yaṃ puññaṃ pasūtaṃ idha
Sabbepi antarāyā me māhesuṃ tassā tejasā

[Chant while bowing]

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ mayā yaṃ
Buddho paṭiggaṇhatu accāyantaṃ
Kālantare sāmvaritum va buddhe

*NOTE: women chant: * dāsī, † vandantihāṃ, ‡ vandamānāya*

Recollection Of The Dhamma

(Hānda mayam dhammānussatīnayaṃ karomase)
(Svākkhāto) bhāgavatā dhammo
Sāndiṭṭhiko akālīko ehipassiko
Opanayiko paṇḍitaṃ vedītabbo viññūhi 'ti

Supreme Praise Of The Dhamma

(Hānda mayam dhammābhigītiṃ karomase)
(Svākkhātātā) diguṇa-yoga-vāseṇa seyyo
Yo maggaṇḍa-pāriyattī-vimokkha-bhedo
Dhammo kuḷoka-pātānā tadā-dhāri-dhāri
Vandāmaham tamaharam varadhāmmametam

Dhammo yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ
 Dutiyaṅussatitthānaṃ vandāmi taṃ sīrenaṃhaṃ
 Dhammassāhaṃsī dāso* va dhammo me sāmikissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammassāhaṃ niyyādemi sarīrañjivitañcīdaṃ
 Vandantohāṃ† caṛissāmi dhammasseva sūddhammaṃ
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
 Etena saccaṃvajjena vadḍheyyaṃ satthu-sāsane
 Dhammaṃ me vandamānena* yam puññaṃ paṣūtaṃ idha
 Sabbepi antarāyā me māhesūṃ tassā tejasā

[Chant while bowing]

Kāyena vācāya va cetasā vā
 Dhāṃme kukammaṃ pakataṃ mayā yaṃ
 Dhāṃmo paṭiggaṇhatu accayaṃtaṃ
 Kālāntare sāmvaritum va dhāṃme

*NOTE: women chant: * dāsī, † vandantihāṃ*

Recollection of the Sangha

(Hānda mayāṃ saṅghāṅussatīnayaṃ karomase)
 (Supaṭipanno) bhāgavato sāvakaṅsaṅgho
 Ujupaṭipanno bhāgavato sāvakaṅsaṅgho
 Nāyapaṭipanno bhāgavato sāvakaṅsaṅgho
 Sāmīcipaṭipanno bhāgavato sāvakaṅsaṅgho
 Yadidaṃ cattāri purisaṃyugāni atthā purisaṃpuggalā
 Esa bhāgavato sāvakaṅsaṅgho
 Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-kaṛaṇīyo
 Anuttaraṃ puññakkhettaṃ lokassā 'ti

*NOTE: women chant: * vandamānāy*

Supreme Praise of the Sangha

(Hānda mayāṃ saṅghābhigītiṃ karomase)
 (Saddhammajō) supaṭipattigūṇādiyutto
 Yoṭṭhabbīdho ariyapuggalā-saṅghaṣeṭṭho
 Sīlādīdhamma-pavarāsaya-kāya-citto

Vandāmahāṃ taṃariyāṇaṃ gaṇāṃ suṣuddhaṃ
 Sāṅgho yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ
 Taṭṭiyānussatṭhānaṃ vandāmi taṃ sīreṇaṃ
 Saṅghassāhaṃsī dāso* va saṅgho me sāmikissaro
 Sāṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghassāhāṃ niyyādemī sarīrañjivitaññidaṃ
 Vandantohāṃ† carissāmi saṅghasso-paṭipannaṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
 Sāṅghaṃ me vandamānena‡ yaṃ puññaṃ paṣūtaṃ idha
 Sabbepi antarāyā me māhesūṃ taṣṣā tejasā

[Chant while bowing]

Kāyena vācāya va cetasā vā
 Sāṅghe kuḍḍamaṃ paḍaṭṭaṃ mayā yaṃ
 Sāṅgho paṭiggaṇhaṭṭu accāyantaṃ
 Kālantare sāmvaritūṃ va sāṅghe

*NOTE: women chant: * dāsī, † vandantiḥāṃ, ‡ vandamānāya*

[At this time meditation is practised in silence, sometimes followed by a Dhamma talk, and ending with the Closing Homage.]

Closing Homage

(Arahaṃ) sammāsambuddho bhāgavā	
Buddhaṃ bhāgavantaṃ abhivādemī	<i>[Bow]</i>
(Svākkhāto) bhāgavātā dhammo	
Dhammaṃ namassāmi	<i>[Bow]</i>
(Supaṭipanno) bhāgavaṭṭo sāvakaṣaṅgho	
Sāṅghaṃ namāmi	<i>[Bow]</i>

EVENING CHANTING – English

Dedication of Offerings

(To the Blessed One) the Lord who fully attained perfect enlightenment,
To the Teaching which he expounded so well,
And to the Blessed One's disciples, who have practised well,
To these – the Buddha, the Dhamma and the Sangha –
We render with offerings our rightful homage.
It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.

The Lord, the Perfectly Enlightened and Blessed One –
I render homage to the Buddha, the Blessed One. [Bow]

(The Teaching) so completely explained by him –
I bow to the Dhamma. [Bow]

(The Blessed One's disciples) who have practised well –
I bow to the Sangha. [Bow]

Preliminary Homage

(Now let us pay preliminary homage to the Buddha)
(Homage to the Blessed), Noble and Perfectly Enlightened One [3x]

Recollection of the Buddha

(Now let us chant the recollection of the Buddha)
(A good word) of the Blessed One's reputation has spread as follows:
He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened
One;

He is impeccable in conduct and understanding, the Accomplished One,
the Knower of the Worlds;
He trains perfectly those who wish to be trained;
He is Teacher of gods and humans;
He is Awake and Holy.

Supreme Praise of the Buddha

(Now let us chant the supreme praise of the Buddha)
(The Buddha), the truly worthy one, endowed with such excellent
qualities,
Whose being is composed of purity, transcendental wisdom and
compassion;
Who has enlightened the wise like the sun awakening the lotus.
I bow my head to that peaceful chief of conquerors.
The Buddha who is the safe, secure refuge of all beings –
As the First Object of Recollection, I venerate him with bowed head.
I am indeed the Buddha's servant, the Buddha is my Lord and Guide.
The Buddha is sorrow's destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life
And in devotion I will walk the Buddha's path of awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this truth may I grow in the Master's Way.
By my devotion to the Buddha, and the blessing of this practice –
By its power, may all obstacles be overcome.

[Chanting while bowing]

By body, speech or mind,
For whatever wrong action I have committed towards the Buddha,
May my acknowledgement of fault be accepted;
That in future there may be restraint regarding the Buddha.

Recollection of the Dhamma

(Now let us chant the recollection of the Dhamma)
(The Dhamma) is well-expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

Supreme Praise of the Dhamma

(Now let us chant the supreme praise of the Dhamma)
(It is excellent) because it is 'well-expounded',
And it can be divided into Path and Fruit, Practice and Liberation.
The Dhamma holds those who uphold it from falling into delusion.
I revere the excellent teaching, that which removes darkness –
The Dhamma, which is the supreme, secure refuge of all beings –
As the Second Object of Recollection, I venerate it with bowed head.
I am indeed the Dhamma's servant, the Dhamma is my Lord and Guide.
The Dhamma is sorrow's destroyer and it bestows blessings on me.
To the Dhamma I dedicate this body and life
And in devotion I will walk this excellent way of Truth.
For me there is no other refuge, the Dhamma is my excellent refuge.
By the utterance of this truth may I grow in the Master's Way.
By my devotion to the Dhamma, and the blessing of this practice –
By its power, may all obstacles be overcome.

[Chanting while bowing]

By body, speech or mind,
For whatever wrong action I have committed towards the Dhamma,
May my acknowledgement of fault be accepted;
That in future there may be restraint regarding the Dhamma.

Recollection of the Sangha

(Now let us chant the recollection of the Sangha)
(They are the Blessed One's disciples) who have practised well,
Who have practised directly,
Who have practised insightfully,
Those who practise with integrity;
That is the four pairs, the eight kinds of noble beings,
These are the Blessed One's disciples.
Such ones are worthy of gifts, worthy of hospitality, worthy of offerings,
worthy of respect;
They give occasion for incomparable goodness to arise in the world.

Supreme Praise of the Sangha

(Now let us chant the supreme praise of the Sangha)
(Born of the Dhamma), that Sangha which has practised well,
The field of the Sangha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Sangha which is the supreme, secure refuge of all beings –
As the Third Object of Recollection, I venerate it with bowed head.
I am indeed the Sangha's servant, the Sangha is my Lord and Guide.
The Sangha is sorrow's destroyer and it bestows blessings on me.
To the Sangha I dedicate this body and life
And in devotion I will walk the well-practised way of the Sangha.
For me there is no other refuge, the Sangha is my excellent refuge.
By the utterance of this truth may I grow in the Master's Way.
By my devotion to the Sangha, and the blessing of this practice –
By its power, may all obstacles be overcome.

[Chanting while bowing]

By body, speech or mind,
For whatever wrong action I have committed towards the Sangha,
May my acknowledgement of fault be accepted;
That in future there may be restraint regarding the Sangha.

*[At this time meditation is practised in silence, sometimes followed
by a Dhamma talk, and ending with the closing homage]*

Closing Homage

(The Lord), the Perfectly Enlightened and Blessed One –
I render homage to the Buddha, the Blessed One. *[Bow]*
(The Teaching) so completely explained by him –
I bow to the Dhamma. *[Bow]*
(The Blessed One's disciples) who have practised well –
I bow to the Sangha. *[Bow]*

FORMAL REQUESTS

Requesting the Three Refuges and the Five or Eight Precepts

Explanatory Note: The "Going for Refuge" and taking the Precepts indicate an intention to do one's best to practice in accord with the teachings of the Buddha. Going for Refuge gives a continual perspective on life by referring one's conduct and understanding to the qualities of Buddha (wisdom), Dhamma (truth) and Sangha (virtue). The Precepts are also for reflection and to define one's actions as a responsible human being. There is a formal means of taking the Refuges and Precepts, which is as follows:

[After bowing three times, with hands joined in añjali, recite as a group, in Pali only:]

Mayaṃ* bhante (ayye, mitta) tisaraṇena saḥa pañca (aṭṭha**) sīlāni
yācāma*

*We Venerable Sir (Sister, Friend) request the 3 Refuges & the 5 (8)
Precepts*

Dutiyampi mayaṃ bhante (ayye, mitta) tisaraṇena saḥa pañca (aṭṭha**) sīlāni
yācāma

*For the 2nd time we Venerable Sir (Sister, Friend) request the 3
Refuges & the 5 (8) Precepts*

Tatīyampi mayaṃ bhante (ayye, mitta) tisaraṇena saḥa pañca (aṭṭha**) sīlāni
yācāma

*For the 3rd time we Venerable Sir (Sister, Friend) request the 3 Refuges
& the 5 (8) Precepts*

*[*As an individual, or one on behalf of a group: mayaṃ becomes Ahaṃ,
yācāma becomes yācāmi.*

*** attha when taking eight precepts, pañca when taking five precepts.
use ayye if requesting from a nun;, use mitta if requesting from a
layperson]*

Taking the Three Refuges

[Recite with the leader in Pali three times and then in English three times:]

Namo tassa bhāgavato aṛāhato sām̐māsām̐buddhassa
Namo tassa bhāgavato aṛāhato sām̐māsām̐buddhassa
Namo tassa bhāgavato aṛāhato sām̐māsām̐buddhassa

Hōmāge to the Blessed, Noble and Perfectly Enlightened One
Hōmāge to the Blessed, Noble and Perfectly Enlightened One
Hōmāge to the Blessed, Noble and Perfectly Enlightened One

[Recite with the leader in Pali only]

Buddhaṃ saraṇaṃ gacchāmi	<i>To the Buddha I go for refuge</i>
Dhammaṃ saraṇaṃ gacchāmi	<i>To the Dhamma I go for refuge</i>
Saṅghaṃ saraṇaṃ gacchāmi	<i>To the Sangha I go for refuge</i>

Dutiyampi buddhaṃ saraṇaṃ gacchāmi	<i>For the 2nd time, to the Buddha I go for refuge</i>
Dutiyampi dhammaṃ saraṇaṃ gacchāmi	<i>For the 2nd time, to the Dhamma I go for refuge</i>
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi	<i>For the 2nd time, to the Sangha I go for refuge</i>

Tatiyampi buddhaṃ saraṇaṃ gacchāmi	<i>For the 3rd time, to the Buddha I go for refuge</i>
Tatiyampi dhammaṃ saraṇaṃ gacchāmi	<i>For the 3rd time, to the Dhamma I go for refuge</i>
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi	<i>For the 3rd time, to the Sangha I go for refuge</i>

[Leader only:]

Tisaraṇa-gamaṇaṃ niṭṭhitaṃ	<i>This completes the going to the 3 Refuges</i>
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[Group response:]

Āma bhante/ayye/mitta	<i>Yes, Venerable Sir/Sister/Friend</i>
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Taking the Five Precepts

[To undertake the precepts, repeat each precept in Pali and English after the leader:]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamādatthānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from intoxicating drink and drugs which lead to carelessness.

[Leader only:]

Imāni pañca sikkhāpadāni	<i>These Five Precepts</i>
Sīlena sugatiṃ yanti	<i>Have morality as a vehicle for happiness</i>
Sīlena bhogasampadā	<i>Have morality as a vehicle for good fortune,</i>
Sīlena nibbutiṃ yanti	<i>Have morality as a vehicle for liberation.</i>
Tasmā silaṃ visodhaye	<i>Let morality therefore be purified.</i>

[Group Response:] Sādhu, Sādhu, Sādhu *[Bow three times]*

Taking The Eight Precepts

[To undertake the precepts, repeat each precept in Pali & English after the leader:]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from destroying living creatures.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from any kind of sexual activity.

4. Musāvādā verāmaṇi sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from false and harmful speech.

5. Surāmeraya-majja-pamādatṭhānā verāmaṇi sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. Vikālabhojanā verāmaṇi sikkhāpadaṃ sāmādiyāmi

I undertake the precept to refrain from eating at inappropriate times.

7. Nacca-gīta-vādita-visūkadāssanā-mālā-gandha-vilepana-dhāraṇamaṇḍana-vibhūsanatṭhānā verāmaṇi sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from entertainment, beautification and adornment.

8. Uccāsayana-mahāsayanā verāmaṇi sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

[Leader only:]

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

[Group Response:]

Imāni aṭṭha sikkhāpadāni sāmādiyāmi *I undertake these Eight Precepts*

Imāni aṭṭha sikkhāpadāni sāmādiyāmi *I undertake these Eight Precepts*

Imāni aṭṭha sikkhāpadāni sāmādiyāmi *I undertake these Eight Precepts*

[Leader only:]

Imāni aṭṭha sikkhāpadāni *These Eight Precepts*

Sīlena sugaṭiṃ yanti *Have morality as a vehicle for happiness,*

Sīlena bhogaśāmpadā *Have morality as a vehicle for good fortune,*

Sīlena nibbutiṃ yanti *Have morality as a vehicle for liberation.*

Tasmā sīlaṃ visodhaye *Let morality therefore be purified.*

[Group Response:] Sādhu, Sādhu, Sādhu *[Bow three times]*

Requesting A Dhamma Teaching

[Bow three times, and then with hands joined in añjali, recite the following in Pali]

Brahmā ca lokādhipatī saḥampatī	<i>The Brahma-god Sahampati,</i>
	<i>Lord of the world,</i>
Kāṭañjali adhivaraṃ ayācatha	<i>With palms joined in reverence,</i>
	<i>requested a favour:</i>
Santidha sattappaṛajakkha-jātikā	<i>Beings are here with but little</i>
	<i>dust in their eyes,</i>
Desetu dhammaṃ aṇukampīmaṃ pajam	<i>Pray, teach the Dhamma out of</i>
	<i>compassion for them .</i>

[Bow three times]

Acknowledging The Teaching

[One person:]

Hānda mayaṃ dhammakathāya*	<i>Now let us express approval of this</i>
sādhukāraṃ dadāmaṃse	<i>Dhamma Teaching</i>

**NOTE: If an exhortation, say: ovādakathāya*

[Group Response:]

Sādhu, Sādhu. Sādhu, Anūmodāmi. *It is well, I appreciate it.*

REFLECTIONS AND RECOLLECTIONS

Reflection before the Meal

Wisely reflecting, I use this food not for fun, not for pleasure, not for fattening, not for beautification, but only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Spiritual Life;

Thinking thus, I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.

Five Subjects for Frequent Recollection

(Hānda mayama abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe)

(Jarā-dhammomhi) jama aṇaṭito

I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammomhi byādhiṃ aṇaṭito

I am of the nature to sicken, I have not gone beyond sickness.

Maṇaṇa-dhammomhi maṇaṇaṃ aṇaṭito

I am of the nature to die, I have not gone beyond dying.

Sabbhehi me piyehi maṇāpehi nānābhāvo viṇābhāvo

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammassaṅkomhi kammādāyādo kammaṃyoni kammaṃbandhu kammaṃ
aṭṭisāraṇo. Yaṃ kammaṃ kaṇissāmi kalyāṇaṃ vā pāpakaṃ vā tassa
dāyādo bhavissāmi.

I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

Thus we should frequently recollect.

Reflections on Sharing Blessings

(Now let us chant the verses of sharing and aspiration)

(Through the goodness that arises from my practice)
May my spiritual teachers and guides of great virtue,
My mother, my father and my relatives,
The Sun and the Moon, and all virtuous leaders of the world –
May the highest gods and evil forces;
Celestial beings, guardian spirits of the Earth and the Lord of Death;
May those who are friendly, indifferent or hostile;
May all beings receive the blessings of my life.
May they soon attain the threefold bliss and realise the Deathless.
Through the goodness that arises from my practice,
And through this act of sharing,
May all desires and attachments quickly cease
And all harmful states of mind.
Until I realise Nibbāna,
In every kind of birth, may I have an upright mind
With mindfulness and wisdom, austerity and vigour.
May the forces of delusion not take hold nor weaken my resolve.
The Buddha is my excellent refuge,
Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble Lord,
The Sangha is my supreme support.
Through the supreme power of all these,
May darkness and delusion be dispelled.

The Buddha's Words On Loving Kindness

(Now let us chant the Buddha's words on loving-kindness)

(This is what should be done)

By one who is skilled in goodness,

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech.

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skillful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove.

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be;

Whether they are weak or strong, omitting none,

The great or the mighty, medium, short or small,

The seen and the unseen,

Those living near and far away,

Those born and to-be-born –

May all beings be at ease.

Let none deceive another,

Or despise any being in any state.

Let none through anger or ill-will

Wish harm upon another.

Even as a mother protects with her life, Her child, her only child,

So with a boundless heart

Should one cherish all living beings;

Radiating kindness over the entire world:

Spreading upwards to the skies,

And downwards to the depths;

Outwards and unbounded,

Freed from hatred and ill-will.

Whether standing or walking, seated or lying down

Free from drowsiness,

One should sustain this recollection.

This is said to be the sublime abiding.

By not holding to fixed views,

The pure-hearted one, having clarity of vision,

Being freed from all sense-desires,

Is not born again into this world.

Reflections On Universal Well-Being

(Now let us chant the reflections on universal well-being)

(May I abide in well-being), in freedom from affliction, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself.

May everyone abide in well-being, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may they maintain well-being in themselves.

May all beings be released from all suffering, and may they not be parted from the good fortune they have attained.

When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their home.

All actions with intention, be they skilful or harmful, of such acts they will be the heirs.

Reflection on Impermanence

[Chant each Pali verse three times]

Aniccā vata saṅkhārā
uppādavayadhammino
uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho

*Alas! impermanent are all things.
That which arises is bound to cease.
The calming of this is the highest bliss.*

Aciraṃ vata yaṃ kāyo
paṭhavim adhisessati
chuḍḍho apeta viññāno
niratthaṃva kaliṅgaram

*For a brief time only lives this body
and then it is laid upon the ground
consciousness fled,
as useless as a rotten log!*

(Now let us make the Four Boundless Qualities shine forth)

I will abide pervading one quarter with a mind imbued with loving kindness... likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with loving kindness; abundant, exalted, immeasurable, without hostility and without ill will.

I will abide pervading one quarter with a mind imbued with compassion... likewise the second, likewise the third, likewise the fourth;

so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with compassion; abundant, exalted, immeasurable, without hostility and without ill will.

I will abide pervading one quarter with a mind imbued with gladness...

likewise the second, likewise the third, likewise the fourth;

so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with gladness; abundant, exalted, immeasurable, without hostility and without ill will.

I will abide pervading one quarter with a mind imbued with equanimity...

likewise the second, likewise the third, likewise the fourth;

so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with equanimity; abundant, exalted, immeasurable, without hostility and without ill will.

(Hānda mayam caturappamaññā obhāsanam karomase)

(Mettā-sahagatena) cetasā ekaṃ disaṃ pharivā viharati Tathā dutiyam

tathā tatiyam tathā catuttham Iti uddhamadho tiriyaṃ sabbadhī

sabbatthāyā Sabbāvantaṃ lokam mettā-sahagatena cetasā Vipulena

mahaggaṭena appamañena averena abyāpajjhena pharivā viharati

Karuṇā-saḥaḡaḡena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi Taṭhā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ Iti uddhamadho tiriyaṃ sabbaḍḍhi sabbatthaṭāya Sabbāvantāṃ lokaṃ kaṛuṇā-saḥaḡaḡena cetasā Vipulena mahaggaḡena appamaṇena aṇerena abyāpajjhena phaṛiṭṭvā vihaṛaṭi

Mudīṭā-saḥaḡaḡena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi Taṭhā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ Iti uddhamadho tiriyaṃ sabbaḍḍhi sabbatthaṭāya Sabbāvantāṃ lokaṃ muḍiṭā-saḥaḡaḡena cetasā Vipulena mahaggaḡena appamaṇena aṇerena abyāpajjhena phaṛiṭṭvā vihaṛaṭi

Upekkhā-saḥaḡaḡena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi Taṭhā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ Iti uddhamadho tiriyaṃ sabbaḍḍhi sabbatthaṭāya Sabbāvantāṃ lokaṃ upekkhā-saḥaḡaḡena cetasā Vipulena mahaggaḡena appamaṇena aṇerena abyāpajjhena phaṛiṭṭvā vihaṛaṭi ‘ti.

May There Be Every Blessing

Bhavatu sabba-maṅgalaṃ
Rakknatu sabba-devatā
Sabba-buddhā nubhāvena
Sadā sotthi bhavantu te.

*May there be every blessing.
May all heavenly beings protect you.
Through the power of all the Buddhas,
May you always be well.*

Bhavatu sabba-maṅgalaṃ
Rakknatu sabba-devatā
Sabba-dhammā nubhāvena
Sadā sotthi bhavantu te.

*May there be every blessing.
May all heavenly beings protect you.
Through the power of all the Dhammas,
May you always be well.*

Bhavatu sabba-maṅgalaṃ
Rakknatu sabba-devatā
Sabba-saṅghā nubhāvena
Sadā sotthi bhavantu te.

*May there be every blessing.
May all heavenly beings protect you.
Through the power of all the Sanghas,
May you always be well.*

The Highest Blessings – The Mangala Sutta

(Thus have I heard that the Blessed One)

Was staying at Sāvatti,

Residing at the Jetas Grove

In Anathapindika's park.

Then in the dark of the night, a radiant
deva illuminated all Jeta's Grove.

She bowed down low before the Blessed
One

Then standing to one side she said:

“Devas are concerned for happiness

And ever long for peace.

The same is true for human-kind.

What then are the highest blessings?”

“Avoiding those of foolish ways;

Associating with the wise

And honoring those worthy of honor.

These are the highest blessings.

Living in places of suitable kinds,

With the fruits of past good deeds

And guided by the rightfull way.

These are the highest blessings.

Accomplished in learning and craftsman's
skills,

With discipline highly trained

And speech that is true and pleasant to hear.

These are the highest blessings.

Providing for mother and father's support

And cherishing family

And ways of work that harm no being,

These are the highest blessings.

Giving with Dhamma in the heart,

Offering help to relatives and kin

And acting in ways that leave no blame.

These are the highest blessings.

Steadfast in restraint, and shunning evil
ways;

Avoiding intoxicants that dull the mind

And heedfulness in all things that arise.

These are the highest blessings.

Respectfulness and of humble ways,

Contentment and gratitude

And hearing the Dhamma frequently taught.

These are the highest blessings.

Patience and willingness to accept one's
faults;

Seeing venerated seekers of the truth

And sharing often the words of Dhamma.

These are the highest blessings.

The Holy Life lived with ardent effort;

Seeing for oneself the Noble Truths

And the realization of Nibbāna.

These are the highest blessings.

Although involved in worldly ways,

Unshaken the mind remains

And beyond all sorrow, spotless, secure.

These are the highest blessings.

They who live by following this path

Know victory wherever they go

And every place for them is safe.

These are the highest blessings.”

Closing Homage

(Arahamaṃ) sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One –

Buddhaṃ bhāgavantaṃ abhivādemī

I render homage to the Buddha, the Blessed One. [Bow]

(Svākkhāto) bhāgavatā dhammo

The Teaching so completely explained by him –

Dhammaṃ namassāmi

I bow to the Dhamma.

[Bow]

(Supatipanno) bhāgavato sāvakaṅgho

The Blessed One's disciples who have practised well –

Saṅghaṃ namaṃmi

I bow to the Saṅgha.

[Bow]

Common Ground Meditation Center Chants

REFUGES AND PRECEPTS CEREMONY

The Three Refuges

We take refuge in the Buddha, Dharma, and Sangha for inspiration, for protection, and as a way to reorient our life toward that which is dependable. These three refuges exist on the surface as the historic Buddha, the teachings of the Buddha, and those who have practiced and realized the teachings of the Buddha. For someone committed to the practice of awakening, these three refuges exist as the insight of non-clinging, as insight into the nature of things as they are, and finally, as insight into the possibility of relating to all of life with compassion. Taking refuge in the Buddha, Dharma, and Sangha is an expression of our confidence in mindful awareness to reveal inherent wisdom and compassion.

The ceremony begins with three bells followed by a bow (optional).

Namo Tassa Bhagavato Arahato Samasambuddhassa
(Homage to the Buddha -- chant line 3 times)

Buddham Saranam Gacchami
Dhammam Saranam Gacchami
Sangham Saranam Gacchami

Dutiyampi Buddham Saranam Gacchami
Dutiyampi Dhammam Saranam Gacchami
Dutiyampi Sangham Saranam Gacchami

Tatiyampi Buddham Saranam Gacchami
Tatiyampi Dhammam Saranam Gacchami
Tatiyampi Sangham Saranam Gacchami

I take refuge in the Buddha,
trusting inherent peace and freedom of a heart free from clinging.
(Bell and short pause for reflection)

I take refuge in the Dharma,
trusting mindful awareness of the way things are.
(Bell and short pause for reflection)

I take refuge in the Sangha
trusting those with wisdom and compassion who show us the way.
(Bell and short pause for reflection)

The Five Precepts

These five mindfulness trainings are a powerful foundation for individual and communal happiness. These trainings lead directly to the joy of living in harmony and support the deepening of insight. Committing to these five trainings protects us and others from harm. (Text in quotes adapted from Thich Nhat Hanh, For a Future to be Possible.)

1. Panatipata veramani sikkhapadam samadiyami.

I undertake the training to refrain from harming living beings.

“Aware of the suffering caused by the destruction of life, I am committed to cultivating compassion and learning ways to protect the lives of all beings. I am determined not to kill, not to let others kill, and not to condone any act of killing in the world, in my thinking, and in my way of life. This is the first of the five mindfulness trainings, I vow to study and practice it.”

(Bell and short pause for reflection)

2. Adinnadana veramani sikkhapadam samadiyami.

I undertake the training to refrain from taking that which is not given.

“Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to cultivating loving kindness and learning ways to work for the well-being of all beings. I will practice generosity by sharing my time, energy, and material resources with those who are in real need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth. This is the second of the five mindfulness trainings, I vow to study and practice it.”

(Bell and short pause for reflection)

3. Kamesu micchacara veramani sikkhapadam samadiyami.

I undertake the training to refrain from causing harm through sexual misconduct.

“Aware of suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families and society. I am determined not to engage in sexual activities without love and commitment. To preserve the happiness of myself and others, I am determined to respect my commitments and the commitments of others. I will do everything in my power to protect children from sexual abuse and to protect couples and families from being harmed by sexual misconduct. This is the third of the five mindfulness trainings, I vow to study and practice it.”

(Bell and short pause for reflection)

4. Musavada veramani sikkhapadam samadiyami.

I undertake the training to refrain from false and harmful speech.

“Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I am determined to speak truthfully, with words that inspire self-confidence, joy and hope. I will not spread information that I do not know to be certain and will not criticize or condemn things of which I am not sure. I will refrain from uttering words with the intention of causing division or discord. I am determined to make efforts to reconcile and resolve all conflicts, however small. This is the fourth of the five mindfulness trainings, I vow to study and practice it.”

(Bell and short pause for reflection)

5. Sura-meraya-majjapamadatthana veramani sikkhapadam samadiyami.

I undertake the training to refrain from the misuse of intoxicants.

“Aware of the suffering caused by unmindful consumption, I am committed to the cultivation of good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking, and consuming. I will ingest only items that preserve peace, well-being, and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society. I am determined not to (mis)use alcohol or any other intoxicant or to ingest foods or other items that undermine spiritual growth such as unwholesome TV programs, magazines, books, films and conversations. I am aware that to damage my body or my consciousness with such poisons is to harm all beings. I understand that a proper diet is crucial for self-transformation and for the transformation of society. This is the fifth of the five mindfulness trainings, I vow to study and practice it.”

(Bell and short pause for reflection)

Idam me silam Maggaphalananasa paccayo hotu

May my conduct conduce to attainment of the highest fruits of liberation.

Sharing the Merit and Bodhicitta Aspiration

Taking refuge, undertaking the five mindfulness trainings, and practicing the way of awareness and insight gives rise to benefits without limit. I offer to share all blessings and merit with my parents, teachers, family, friends, and with all beings everywhere. May this life and practice contribute to the great stream of causes and conditions leading to happiness, peace and liberation for all beings. May all beings be happy.

Ceremony ends with three bells followed by a bow.

BODHICITTA (AWAKENED HEART) ASPIRATION AND DEDICATION

May this life and practice be for the benefit of all beings.

May the blessings of this life and practice be shared with my parents and teachers, family and friends and with all beings everywhere.

May the merit of this practice be joined with all the wholesome actions of the past, present and future and together may it be dedicated to the welfare, happiness and liberation of all beings.

May all beings be at ease, free from suffering.

METTA (LOVINGKINDNESS)

The Four Divine Abodes

Possible Metta (lovingkindness) phrases are:

May I/you be safe from all harm.

May I/you be peaceful and happy.

May I/you be healthy and strong.

May I/you live your life with ease and joy.

Possible Karuna (compassion) phrases are:

May I/you be free of this/your pain.

I care about this pain.

May I/you find peace.

Possible Mudita (empathetic joy) phrases are:

May your happiness/success continue; may it increase, may it never end.

Your happiness/success/joy makes me happy.

Possible Uppekha (equanimity) phrases are:

I care about your suffering, but you alone are the owner of your karma

Things are just as they are.

I care about you, but cannot keep you from suffering.

Metta Chant

Imāya dhammānu
Dhamma patipattiyā
Buddhaṃ pujemi.
Imāya dhammānu
Dhamma patipattiyā
Dhammaṃ pujemi.
Imāya dhammānu
Dhamma patipattiyā
Sanghaṃ pujemi.

Ahaṃ avero homi,
Abyāpajjo homi,
Anigho homi,
Sukhī attanaṃ, pariharāmi.

Mama mātā pitu
Ācariyāca, ñatimittaca
Sabrahma cārinoca,
Averā hontu,
Abyāpajjā hontu,
Anighā hontu,
Sukhī attanaṃ, pariharantu.

Imasmiṃ ārāme, sabee yogino,
Averā hontu,
Abyāpajjā hontu,
Anighā hontu,
Sukhī attanaṃ, pariharantu.

Amkākaṃ ārakkha devatā,
Imasmiṃ vihāre,
Imasmiṃ avāse,
Imasmiṃ arāme,
Ārakkha devatā,
Averā hontu,
Abyāpajjā hontu,
Anighā hontu,
Sukhī attanaṃ, pariharantu.

Sabbe sattā,
Sabbe pānā,
Sabbe bhutā,
Sabbe puggalā,
Sabbe attabhāva, pariyāpannā,
Sabbā itthiyo,
Sabbe purisā,
Sabbe ariyā,
Sabbe anariyā,
Sabbe devā,
Sabbe manussā,
Sabbe vinipātikā,
Averā hontu,
Abyāpajjā hontu,
Anighā hontu,
Sukhī attanaṃ, pariharantu,
Dukkhā muccantu,
Yathā laddha sampattito
Māvigacchantu kammassakā.

Idāṃ no puñña bhāgaṃ
Sabba sattanaṃ. Sadhu, sadhu, sadhu.

By this practice
In accord with the true dhamma
I honor the Buddha.
By this practice
In accord with the true dhamma
I honor the Dhamma.
By this practice
In accord with the true dhamma
I honor the Sangha.

May I be free from enmity/danger,
Be free from mental suffering,
Be free from physical suffering,
Take care of myself happily.

May my father and mother
And teachers, relatives and friends
And fellow brahma farers,
May they be free from enmity,
Be free from mental suffering,
Be free from physical suffering,
Take care of themselves happily.

In this grove, may all yogis,
Be free from enmity,
Be free from mental suffering,
Be free from physical suffering,
Take care of themselves happily.

May our guardian deities,
In this temple,
In this dwelling,
In this place,
May the guardian deities,
Be free from enmity,
Be free from mental suffering,
Be free from physical suffering,
Take care of themselves happily.

May all beings,
All living things,
All creatures,
All individuals,
All personalities,
All females,
All males,
All noble ones,
All who are not nobles,
All deities,
All humans,
All those in unhappy states,
May they be free from enmity,
Be free from mental suffering,
Be free from physical suffering,
Take care of themselves happily,
May they be free from suffering,
May they enjoy safety and abundance
Have kamma as their true property.

May this merit of ours be apportioned
To all beings. Well spoken...

MEAL REFLECTIONS

Food Practice

First bite: *I vow to eat with lovingkindness and offer it to the world.*

Second bite: *I vow to eat with compassion and offer it to the world.*

Third bite: *I vow to eat with joy and offer it to the world.*

Fourth bite: *I vow to eat with equanimity and offer it to the world.*

-Thich Nhat Hanh

Meal Gatha (The Five Contemplations)

This food is the gift of the whole universe –

The earth, the sky, and much hard work.

May we eat in mindfulness so as to be worthy to receive it.

May we transform our unskillful states of mind,

And learn to eat with moderation.

May we take only foods that nourish us and prevent illness.

We accept this food to realize the path of understanding and love.

-Thich Nhat Hanh

Reflections on Food

Wisely reflecting on this food

I use it not to distract my mind

Nor to gratify desire,

Not to make my form impressive

Or to make it beautiful,

Simply to be sustained and nourished

And to maintain what health I have

To help fulfill the holy life;

With this attitude in mind,

‘I will allay hunger without overeating

So that I may continue to live blamelessly and at ease.’

-The Buddha

One Heart Grace

As we make ready to eat this food
We remember with gratitude
The people, animals, plants, insects,
Creatures of the sky and sea
Air and water, fire and earth
All turning in the wheel of living and dying
Whose joyful exertion
Not separate from ours
Provide our sustenance this day.

May we with the blessing of this food
Join our hearts
To the one heart of the world
In awareness and love
And may we together with everyone
Realize the path of awakening
And never stop making effort
For the benefit of others.

*-Zoketsu Norman Fischer
Co-abbot of the San Francisco Zen Center*

Annapoorna (Meal Prayer from the Yoga tradition)

Om Annapoorne Sadhaa Poorne
Shankara Praana Vallabe
Gnaana Vairaagya Siddhyartham
Bhikshaam Dhehee Cha Paarvathee

Mathaa Cha Paarvathee Devee
Pithaa Devo Maheshwaraha
Baandhawaa Siva Bhakthaahaa
Swadesho Bhuvana Thrayam

Hari Om Tat Sat Brahmaarpanamasthu

Lokaa Samasthaa Sukino Bhavanthu

Om Beloved Mother Nature,
You are here on the table, as our food.

You are endlessly bountiful
And benefactress of all.

Please grant us health and strength,
Wisdom and dispassion
To find permanent Peace and Joy.

Mother Nature is my mother,
My father is the Lord of All.
All the peoples are my relatives,
The entire universe is my home.

I offer this unto OM, that Truth which is universal.
May the entire creation be filled with Peace and Joy, Love and Light.

SONGS AND REFLECTIONS

Mahamrityunjaya (Liberation) Mantra (from the Yoga tradition)

Om Tryambakam Yajamahe
Sugandhim Pushtivardhanam
Urvarukamiva Bandhanan
Mrityor Mukshiya Maamrtat

Om we pray to the One who sees all,
Whose grace manifests everywhere like fragrance,
Who bestows prosperity and who nourishes all beings.

May the supreme spirit free us from bondage and death,
Releasing us into the oneness of our immortal nature.

May liberation unfold as naturally
As a ripe fruit simply falls away from its branch and becomes free.

Amazing Grace

Amazing Grace! How sweet the sound
That saved a wretch like me.
I once was lost and now am found,
Was blind but now I see.

Through many dangers, toils and snares
I have already come.
'Tis grace that brought me safe thus far
And grace will lead me home.

Amazing breath, how sweet the flow.
In, out, deep, slow, calm, ease.
It brings me home to here and now.
It leaves my heart at peace.

Amazing grace has set me free
To touch, to taste, to feel.
The wonders of accepting life
Have made me whole and real.

Happiness Is Here and Now

Happiness is here and now.
I have dropped my worries.
Nowhere to go, nothing to do,
No longer in a hurry.

Happiness is here and now.
I have dropped my worries.
Somewhere to go, something to do,
But I don't need to hurry.

-Plum Village song

Breathing In, Breathing Out

Breathing in, breathing out,
Breathing in, breathing out;
I am blooming as a flower;
I am fresh as the dew.
I am solid as a mountain,
I am firm as the earth;
I am free.

Breathing in, breathing out;
Breathing in, breathing out;
I am water, reflecting what is real, what is true,
And I feel there is space
Deep inside of me;
I am free, I am free, I am free.

-Plum Village song

We Shall Overcome

We shall overcome,
We shall overcome,
We shall overcome someday.
O deep in my heart, I do believe
We shall overcome someday.

We are not afraid,
We are not afraid,
We are not afraid today!
O deep in my heart, I do believe
We shall overcome someday.

The truth will make us free,
The truth will make us free,
The truth will make us free someday.
O deep in my heart, I do believe
We shall overcome someday.

We shall live in peace,
We shall live in peace,
We shall live in peace someday.
O deep in my heart, I do believe
We shall overcome someday.

Imagine

Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today

Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

Imagine no possessions
I wonder if you can
No need for greed or hunger
Nor folk with empty hands
Imagine all the people
Sharing all the world

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one

-John Lennon

Simple Things Are Holy

chorus:

brother, sister, take your time

go slowly

listen very carefully

simple things are holy

the shape of a cat, the smile of a stranger

a loved one asleep in no fear of danger

the careless glory of the young, the grace of old lovers

the trail of geese across the sky and the hawk that hovers

the painful apology and the welcoming pardon

the first crocus of the spring, the overflowing garden

the head sinking in despair, the hand on the shoulder

the tear of the lonely one, the arms there to hold her

good friends wrestling in the park, the wild shouting laughter

the low moaning in the dark, the sweet silence after

the sun on my winter bones, the slow summer thunder

a last breath upon this earth, the eyes wide in wonder

-Linda Breitag, Common Ground Community Member