Thai Forest Tradition Chants courtesy of Madison Insight Meditation Group [www.vipassana.net](http://www.vipassana.net) and Abhayagiri Buddhist Monastery, Redwood Valley, CA, [www.abhayagiri.org](http://www.abhayagiri.org) as recited in the tradition of Ajahn Chah, Ajahn Sumedho and Amaravati Buddhist Monastery.
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**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.

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### MORNING CHANTING – Pali & English

**Dedication of Offerings**

(Yo so) bhagavā arahāṃ sammāsambuddho

*To the Blessed One, the Lord who fully attained perfect enlightenment,*

Svakkhāto yena bhagavatā dhammo

*To the Teaching which he expounded so well,*

Supatipanno yassa bhagavato savakāsaṅgho

*And to the Blessed One’s disciples, who have practised well,*

Tammāyaṃ bhagavantaṃ sadhammaṃ saṅgham

*To these – the Buddha, the Dhamma and the Sangha –*

Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma

*We render with offerings our rightful homage.*

Sādhū no bhante bhagavā sūcira-parinibbutopi

*It is well for us that the Blessed One, having attained liberation,*

Pacchimā-janatānukampamānasā

*Still had compassion for later generations.*

Ime sakkāre duggata-pañnākāra-bhūte paṭiggañhatu

*May these simple offerings be accepted*

Amhākaṃ digharatam hitāya sukhāya

*For our long-lasting benefit and for the happiness it gives us.*

Arahaṃ sammāsambuddho bhagavā

*The Lord, the Perfectly Enlightened and Blessed One –*

Buddhaṃ bhagavantaṃ abhipādemi

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

(Svakkhāto) bhagavatā dhammo

*The Teaching so completely explained by him –*

Dhammaṃ namassāmi

*I bow to the Dhamma. [Bow]*
Preliminary Homage to the Buddha

(Handa mayaṃ 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

(Handa mayaṃ buddhābhithuṭīṃ karomase)  
(Now let us chant in praise of the Buddha)  
(Yo so) tathāgato arahato sammāsambuddho  
The Tathāgata is the Pure One, the Perfectly Enlightened One;
Vijjācaraṇa-sampanno  
He is impeccable in conduct and understanding
Sugato  
The Accomplished One
Lokāvidū  
The Knower of the Worlds;
Anūṭṭaro puriśadamma-sārathi  
He trains perfectly those who wish to be trained
Satthā deva-mañussānam  
He is Teacher of gods and humans
Buddho bhāgavā  
He is Awake and Holy.
Yo imaṃ lokaṃ sādevaṃ sāmārakaṃ sābrahmaṇaṃ  
In this world with its gods, demons and kind spirits,
Sassāmaṇa-brāhmaṇiṃ pājaṃ sādeva-mañussaṃ sayaṃ abhiññā  
sacchikatvā pavedesi  
Its seekers and sages, celestial and human beings, he has by deep
insight revealed the Truth.
Yo dhammaṃ desesi āḍī-kalyāṇaṃ majjhē-kalyāṇaṃ pariyosana kalyāṇaṃ
He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.

Sāthāṃ sābyaṇjaṇaṃ kevala-paraṇṇaṃ paraṇṇaṃ brahma-çāraṇṇaṃ pakāsesi

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

Tamahāṃ bhāgavantaṃ abhipūjayāmi tamahāṃ bhāgavantaṃ sīrasā namāmi

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

Homage to the Dhamma

(Handa mayaṃ dhammābhīthūtiṃ karomase)

(Now let us chant in praise of the Dhamma)

(Yo so) svākkhāto bhāgavatā dhammo

The Dhamma is well-expounded by the Blessed One,

Sandīthiko

Apparent here and now

Ākāliko

Timeless

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards

Paccattām vedītabbo viññūhi

To be experienced individually by the wise.

Tamahāṃ dhammaṃ abhipūjayāmi tamahāṃ dhampaṃ sīrasā namāmi

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

[Bow]
Homage to the Sangha

(Hānda mayaṁ saṅghābhūthutim karomase)

(Now let us chant in praise of the Sangha)

(Yo so) supatipanno bhagavato sāvakasaṅgho

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

Ujupaṭipanno bhagavato sāvakā saṅgho

Who have practiced directly,

Nāyapaṭipanno bhagavato sāvakā saṅgho

Who have practiced insightfully,

Sāmīcīpaṭipanno bhagavato sāvakā saṅgho

Those who practice with integrity;

Yadidaṁ cattāri purisayugāni aţha purisapuggalā

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

Esa bhagavato sāvakā saṅgho

These are the Blessed One’s disciples.

Āhuṇeyyo

Such ones are worthy of gifts

Pāhuṇeyyo

Worthy of hospitality

Dakkhıṇeyyo

Worthy of offerings

Aṇjali-karaṇiyo

Worthy of respect;

Anuttaraṁ puṇnakkhettam lokassa

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

Tamaham saṅgham abhipuṭjayami tamaham saṅgham siṣasā nāmāmi

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

[Bow]
Salutation of the Triple Gem

(Hānda mayaṃ ratanattaya-panāma-gāthāyo ceva sāṃvega-parikittana pāṭhānaṃ bhaṇāmase)

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

(Buddho suṣuddho) kāruṇāmahaṇṇavo

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

Yoccanta-suddhabbāra-ñāṇa-loçano

Possessing the clear sight of wisdom,

Lokassā pāpūpakīlesa-ghātako

Destroyer of worldly self-corruption –

Vandāmi buddhāṃ ahamādārenā tam

Devotedly indeed, that Buddha I revere.

Dhammo padipo viyā tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggapākāmaṭṭa-bhedā-bhinnaṃko

Illuminating the Path and its Fruit: the Deathless –

Lokuttaro yo cā tadattha-dīpano

That which is beyond the conditioned world –

Vandāmi dhammaṃ ahamādārenā tam

Devotedly indeed, that Dhamma I revere.

Sāṅgho sukhettābhyyati-khetta-sāṇīno

The Sangha, the most fertile ground for cultivation,

Yo dhīṭhasanto sugatānyuddhako

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

Lolappāhino āriyo sūmedhāso

Noble and wise, all longing abandoned –

Vandāmi sāṅgham ahamādārenā tam

Devotedly indeed, that Sangha I revere.

Icevaṃ-ekantabhīpūja-neyyakaṃ

This salutation should be made

Vatthuttayaṃ vandayatābhīshaṅkhataṃ

To that which is worthy;

Puṇṇaṃ mayā yaṃ mama sabbupaddavā

Through the power of such good action
May all obstacles disappear.

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

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

Having heard the Teaching, we know this:

Birth is dukkha

Ageing is dukkha

And death is dukkha;

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

Association with the disliked is dukkha

Separation from the liked is dukkha;

Not attaining one’s wishes is dukkha –

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

These are as follows:

Identification with the body,

Identification with feeling,

Identification with perception,

Identification with mental formations,
Viññāṇūpādānākkhāndho

Identification with consciousness.

Yesam paññāya

For the complete understanding of this,

Dhāramāno so bhāgavā

The Blessed One, in his lifetime

Evāṁ bāhulaṁ sāvake vīneti

Frequently instructed his disciples in just this way.

Evāṁ bhāgā ca panassa bhāgavato sāvakesu anusāsanā bāhula pāvattati

In addition, he further instructed:

Rūpaṁ āniccam

The body is impermanent,

Vedanā āniccā

Feeling is impermanent,

Sāññā āniccā

Perception is impermanent,

Sāṅkhārā āniccā

Mental formations are impermanent,

Viññāṇamaṁ āniccam

Consciousness is impermanent;

Rūpaṁ ānattā

The body is not-self,

Vedanā ānattā

Feeling is not-self,

Sāññā ānattā

Perception is not-self,

Sāṅkhārā ānattā

Mental formations are not-self,

Viññāṇamaṁ ānattā

Consciousness is not-self;

Sābbe sāṅkhārā āniccā

All conditions are impermanent,

Sābbe dhammā ānattā `ti

There is no self in the created or the uncreated.

Te māyaṁ

All of us

Otiṇṇāmha-jātiyā jārāmarāṇena
Are bound by birth, ageing and death,

Sokehi pariđevehi dukkhehi domanassehi upāyāsehi

By sorrow, lamentation, pain, grief and despair,

Dukkhotinṇa dukkhapareṇa

Bound by dukkha and obstructed by dukkha.

Appevanāmimassā kevalassā dukkhakkhandhassā antākiriyā paññāyethā 'ti

Let us all aspire to complete freedom from suffering.

Ciraparinibbutampi tam bhagavantaṃ saraṇaṃ gātā

The Blessed One, who long ago attained Parinibbāṇa is our refuge

Dhammaṃca sāṅghaṃca

So too are the Dhamma and Sangha

Tassa bhagavato sāsanaṃ yathāsati yatābalaṃ manasikāroma

anupatipajjāma

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

Imassā kevalassā dukkhakkhandhassā antākiriyāya saṃvattātu

Lead us to the end of every kind of suffering
**EVENING CHANTING - Pali**

**Dedication of Offerings**

(Yo so) bhāgāvā ārahaṁ sammāsambuddho  
Svākkhāto yena bhāgavatā dhammo  
Supatīpanno yassa bhāgavato sāvakāsaṅgho  
Tammāyaṁ bhāgavantaṁ sādhhammaṁ sāsaṅgham  
Imhei sakkārehi yathārahaṁ āropitehi ābhipūjāyam  
Śādhu no bhante bhāgavā sūcīra-parinibbutopī  
Pacchimā-jaṅatānukampa-mānasā  
Ime sakkāre duggāta-paṇṇākāra-bhūte paṭiggaṇhātu  
Amhākaṁ digharatam hitāya sukhāya  
Ārahaṁ sammāsambuddho bhāgavā  
Buddhāṁ bhāgavantaṁ ābhivādemi  

**[Bow]**

(Svākkhāto) bhāgavatā dhammo  
Dhammaṁ namassāmi  

**[Bow]**

(Supatīpanno) bhāgavato sāvakāsaṅgho  
Śāṅghaṁ nāmāmi  

**[Bow]**

**Preliminary Homage**

(Handa mayaṁ buddhassā bhagavato pubbbhāga-namakāraṁ karomase)  
(Namo tassa) bhagavato ārahaṁ sammāsambuddhassa [3x]

**Recollection of the Buddha**

(Handa mayaṁ buddhānussaṅsātinayaṁ karomase)  
[Taṁ kho] pana bhāgavantaṁ evaṁ kalyāṇo kitiṣaddo abbhuggato  
Iti so bhāgavā ārahaṁ sammāsambuddho  
Vijjācaraṇaṁ-sampanno sugāto lokāvidū  
Anuttaro purisaḍamma-sārathi satthā deva-maṇussanām buddho  
bhāgavā ’ti
Supreme Praise of the Buddha

(Handa mayam buddhābhīṣītiṁ karomase)
Buddhavārahānta varatādīgīṁabhījyutto
Suddhābhāṁa-kaṁuṇāhi sāmāgatatto
Bodhesi yo sujñatam kamālaṁ vā sūro
Vandāmaṁ tāmaraṇaṁ sīrasā jīnendam
Buddho yo sabbāpāṁinaṁ saraṇaṁ khemāmuttaṁaṁ
Pāthhamānuṣṣātiṁhaṁo vandāmi taṁ sirenaham
Buddhassāhāsmi dāso* va buddho me sāmikīsaro
Buddho dukkhassā ghatā cā vidhātā cā hitassā me
Buddhassāhaṁ niyyādemi sārirāṇijīvaṁciḍaṁ
Vandantoḥaṁ tī caṁsāsī buddhāsasvā sūbdhitam
Nattthi me saraṇaṁ anñañaṁ buddho me saraṇaṁ varam
Etena saccāvajjena vaḍḍheyyāṁ sātthu-sāsane
Buddhāṁ me vandāmānenaṁ yam puññaṁ paśutam idha
Sabbepi antārayā me māhesuṁ taṁsa tejasā

[Chant while bowing]
Kāyena vācāya vā cetāsa vā
Buddhe kūkammaṁ pakataṁ maya yam
Buddho paṭṭiggenaṁt accāyantaṁ
Kālantare sāmanarūm vā buddhe

NOTE: women chant: * dāsi, † vandanīhaṁ, ‡ vandāmānaya

Recollection Of The Dhamma

(Handa mayam dhammānuṣṣātiṁkayam karomase)
(Svākkhāto) bhagavatā dhammo
Sāndiṭṭhiko akāliko ehipassiko
Opanayiko paccattāṁ vedīabbo viññūhi ‘ti

Supreme Praise Of The Dhamma

(Handa mayam dhammābhīṣītiṁ karomase)
(Svākkhātta) diguṇa-yoga-vasena seyyo
Yo maggaṁpāka-ʿariyatti-ʿimokkha-ʾbhedo
Dhammo kuḷoka-ʿpatanā tada-ʿhāri-ʿhāri
Vandāmaṁ tamaṁkaraṁ varadhāmāmmedaṁ
Recollection of the Sangha

(Handa mayaṃ saṅghānussaṭṭhinaṃ karomase)
(Supatṭipanno) bhāgavato sāvakāsaṅgho
Ujupaṭṭipanno bhāgavato sāvakāsaṅgho
Ñāyapaṭṭipanno bhāgavato sāvakāsaṅgho
Sāmicapaṭṭipanno bhāgavato sāvakāsaṅgho
Yadidaṃ cattāri purisāyugāni aṭṭha purisāpuggalā
Esa bhāgavato sāvakāsaṅgho
Āhuṇeyyo pāhuṇeyyo dakkhīṇeyyo añjali-karaṇīyo
Anuttaram puṇṇakkhettam lokassā ‘ti

Supreme Praise of the Sangha

(Handa mayaṃ saṅghābhigitiṃ karomase)
(Sāddhamma-jao) supaṭṭipattigunādiyutto
Yoṭṭhabbidhā ariyapuggala-saṅghāseṭṭho
Śīlādiḍhamma-pañvarāsaya-kāya-citto
Vandamaham tamariyana ganam susuddham
Saṅgho yo sabbapāñinaṁ saraṇaṁ khamamuttamaṁ
Tātiyānussatīṭhānaṁ vandami tam śireṇāhaṁ
Saṅghassāhasmi dāsoi va saṅgho me sāmikissaro
Saṅgho dukkhasa ghāṭā ca vidhātā ca hitassā me
Saṅghassāhaṁ niyyādehi sarīraṇjjivitaṇcidaṁ
Vandantoḥaṁ caśissāṁ saṅghasso-paṭīpanṇataṁ
Natthi me saraṇaṁ aññaṁ saṅgho me saraṇaṁ varaṁ
Etena saccavajjena vaḍḍheyyāṁ satthu-sāsane
Saṅghaṁ me vandamānenaẏaṁ puṇnaṁ paśutaṁ idha
Saṅbepi antarāyā me māhesuṁ taṁsa tejasā

[Chant while bowing]
Kāyena vācāya va cetasa va
Saṅghe kukkammaṁ paṭatam mayā yaṁ
Saṅgho paṭīggaṁhaṁta accaṁyantaṁ
Kālantare saṁvaritaṁ va saṅghe

NOTE: women chant: * dāsi, † vandanṭiḥaṁ, ‡ vandamānaṁya

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

Closing Homage

(Arahaṁ) sammāsambuddho bhagavā
     Buddham bhagavantaṁ abhiṁvedemi [Bow]
(Svākkhāto) bhagavatā dhammo
     Dhammaṁ namassāmi [Bow]
(Supatiṇpanno) bhagavato sāvakasaṅgho
     Saṅghaṁ namāmi [Bow]
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 Sāṅgha – 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 Sāṅgha. [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

(Thē Lord), the Perfectly Enlightened and Blessed One –

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

(Thē Teaching) so completely explained by him –

I bow to the Dhamma. [Bow]

(Thē 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:]

Mayaµ* bhante (ayye, mitta) tisaraṇena saha pañca (aṭṭha**) sīlāni yācāma*

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

Dutiyampi mayaµ bhante (ayye, mitta) tisaraṇena saha pañca (aṭṭha**) sīlāni yācāma

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

Tatiyampi mayaµ bhante (ayye, mitta) tisaraṇena saha 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: mayaµ becomes Ahaµ, 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 bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

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

[Recite with the leader in Pali only]

Buddhāṃ saranāṃ gacchāmi To the Buddha I go for refuge
Dhammaṃ saranāṃ gacchāmi To the Dhamma I go for refuge
Saṅghaṃ saranāṃ gacchāmi To the Sangha I go for refuge

Dutiyampi buddhāṃ saranāṃ gacchāmi For the 2nd time, to the Buddha I go for refuge
Dutiyampi dhammaṃ saranāṃ gacchāmi For the 2nd time, to the Dhamma I go for refuge
Dutiyampi saṅghaṃ saranāṃ gacchāmi For the 2nd time, to the Sangha I go for refuge

Tatiyampi buddhāṃ saranāṃ gacchāmi For the 3rd time, to the Buddha I go for refuge
Tatiyampi dhammaṃ saranāṃ gacchāmi For the 3rd time, to the Dhamma I go for refuge
Tatiyampi saṅghaṃ saranāṃ gacchāmi For the 3rd time, to the Sangha I go for refuge

[Leader only:]
Tisaraṇa-gamanamaṃ niṭṭhitam This completes the going to the 3 Refuges

[Group response:]
Āma bhante/ayye/mitta Yes, Venerable Sir/Sister/Friend
Taking the Five Precepts

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

1. Paññatipatā verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from taking the life of any living creature.*
2. Adinnadāna verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from taking that which is not given.*
   *I undertake the precept to refrain from sexual misconduct.*
4. Musavādā verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from false and harmful speech.*
5. Surāmeraya-majja-pamādatthānā verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from intoxicating drink and drugs which lead to carelessness.*

[Leader only:]
IMañi pañca sikkhapadāni These Five Precepts
Silenā sugatiṁ yanti Have morality as a vehicle for happiness
Silenā bhogasampadā Have morality as a vehicle for good fortune,
Silenā nibbutiṁ yanti Have morality as a vehicle for liberation.
Tasmā sīlaṁ visodhaye Let morality therefore be purified.

[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. Paññatipatā verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from destroying living creatures.*
2. Adinnadāna verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from taking that which is not given.*
3. Abrahmacariyā verāmaṇi sikkhapadaṁ samādyāmi.
   *I undertake the precept to refrain from any kind of sexual activity.*
4. Musāvādā veśamaṇī sikkhāpadaṁ saṁādiyāmi.  
   *I undertake the precept to refrain from false and harmful speech.*

5. Surāmeraya-majja-pamādaṭṭhānā veśamaṇī sikkhāpadaṁ saṁādiyāmi.  
   *I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.*

6. Vikālabhojanā veśamaṇī sikkhāpadaṁ saṁādiyāmi  
   *I undertake the precept to refrain from eating at inappropriate times.*

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

8. Uccāsayana-mahāsayanā veśamaṇī sikkhāpadaṁ saṁādiyāmi.  
   *I undertake the precept to refrain from lying on a high or luxurious sleeping place.*

[Leader only:]  
Imāni aṭṭha sikkhāpadāni saṁādiyāmi

[Group Response:]  
Imāni aṭṭha sikkhāpadāni saṁādiyāmi I undertake these Eight Precepts  
Imāni aṭṭha sikkhāpadāni saṁādiyāmi I undertake these Eight Precepts  
Imāni aṭṭha sikkhāpadāni saṁādiyāmi I undertake these Eight Precepts

[Leader only:]  
Imāni aṭṭha sikkhāpadāni These Eight Precepts  
Śīlena sugaṭṭ̣iṁ yanti Have morality as a vehicle for happiness,  
Śīlena bhogasāmpadā Have morality as a vehicle for good fortune,  
Śīlena nibbutiṁ yanti Have morality as a vehicle for liberation.  
Tasmā śīlaṁ 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 sāhampatī

The Brahma-god Sahampati, Lord of the world,

Katañjali adhivaram ṣyācatha

With palms joined in reverence, requested a favour:

Santīdha sattāpparājakkha-jātikā

Beings are here with but little dust in their eyes,

Desetu dhammaṁ anuṣkampimaṁ pajaṁ

Pray, teach the Dhamma out of compassion for them.

[Bow three times]

**Acknowledging The Teaching**

[One person:] Hānda mayaṁ dhammakathāya*

Now let us express approval of this Dhamma Teaching

sadhukāraṁ dadāmase

*NOTE: If an exhortation, say: ovādakathāya

[Group Response:] Sadhu, Sadhu. Sadhu, Anumodāmi. It is well, I appreciate it.
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

(Handa mayaṁ ābhiṁha-paccavekkhaṇaṁ-pāṭhaṁ bhanṭāṁ)

(Jarā-dhammomhi jaraṁ ānantīto

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

Byādhī-dhammomhi byādhim ānantīto

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

Māraṇa-dhammomhi māraṇaṁ ānantīto

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

Sabbhehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakomhi kammadāyādo kammayoni kammābandhu kammapi atisārano. Yaṁ kammaṁ kāriṣsāmi kalyāṇaṁ vā pāpakaṁ 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.

Evaṁ amhehi ābhiṁhaṁ paccavekkhitabbam

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 skilful,
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 unboundedly,
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]

Anicca vata sankharā Alas! impermanent are all things.
uppadavayadhammino That which arises is bound to cease.
uppaṭijitvā nirujjhanti The calming of this is the highest bliss.
tesaṁ vūpasamo sukho

Acirām vata yaṁ kāyo For a brief time only lives this body
paṭhavim adhisessati and then it is laid upon the ground
chuddho apetaviṇṇāno consciousness fled,
niratthamva kaliṅgaram as useless as a rotten log!

consciousness fled,
(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.

(Handa mayam caturappamaññā obhāsanaṃ karomase)

(Mettā-sāhagatena) cetasā ekāṃ disam phāriyā viharati Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ Iti uddhamadho tiriyam sabbadhī sabbatthatāya Sabbavantam lokaṃ mettā-sāhagatena cetasa Vipulena mahaggatena appamañena āverena abyāpajjhena phāriyā viharati
Karuṇā-saḥagatena cetasā ekāṁ disaṁ phāṛītyā vihāraṁ Tāṭhā dutiyaṁ
tāṭhā tatiyaṁ tāṭhā caṭutthaṁ Iti uddhamadho tiriyaṁ sabbadhī
sabbatthāṭaya Sabbāvantāṁ lokāṁ karuṇā-saḥagatena cetasā Vipulena
mahaggatena appamāṇena āverena ābyāpajjhena phāṛītyā vihāraṁ

Mudīṭā-saḥagatena cetasā ekāṁ disaṁ phāṛītyā vihāraṁ Tāṭhā dutiyaṁ
tāṭhā tatiyaṁ tāṭhā caṭutthaṁ Iti uddhamadho tiriyaṁ sabbadhī
sabbatthāṭaya Sabbāvantāṁ lokāṁ mudīṭā-saḥagatena cetasā Vipulena
mahaggatena appamāṇena āverena ābyāpajjhena phāṛītyā vihāraṁ

Upekkhā-saḥagatena cetasā ekāṁ disaṁ phāṛītyā vihāraṁ Tāṭhā dutiyaṁ
tāṭhā tatiyaṁ tāṭhā caṭutthaṁ Iti uddhamadho tiriyaṁ sabbadhī
sabbatthāṭaya Sabbāvantāṁ lokāṁ upekkhā-saḥagatena cetasā Vipulena
mahaggatena appamāṇena āverena ābyāpajjhena phāṛītyā vihāraṁ ‘tī.

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**May There Be Every Blessing**

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The Highest Blessings – The Mangala Sutta

(Thus have I heard that the Blessed One)  
Was staying at Savatī,  
Residing at the Jetâs Grove  
In Anathapiṇḍika’s park.

Then in the dark of the night, a radiant deva illumined all Jetâ’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

(Arahaṃ) sammāsambuddho bhagavā

_The Lord, the Perfectly Enlightened and Blessed One –_

Buddham bhagavantaṃ abhivādemi

_I render homage to the Buddha, the Blessed One. [Bow_]

(Svākkhāto) bhagavatā dhammo

_The Teaching so completely explained by him –_

Dhammaṃ namassāmi

_I bow to the Dhamma. [Bow_]

(Supatippanno) bhagavato sāvakasaṅgho

_The Blessed One’s disciples who have practised well –_

Saṅgham namāmi

_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
(Hommage to the Buddha -- chant line 3 times)

Buddham Saranam Gacchami
Dhammam Saranam Gacchami
Sangham Saranam Gacchami

Dutyampi Buddham Saranam Gacchami
Dutyampi Dhammam Saranam Gacchami
Dutyampi 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 Maggaphalananasaka 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

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imāya dhāmmānu</td>
<td>By this practice</td>
</tr>
<tr>
<td>Dhamma patipattiya</td>
<td>In accord with the true dhamma</td>
</tr>
<tr>
<td>Buddhā pu-jemā</td>
<td>I honor the Buddha.</td>
</tr>
<tr>
<td>Imāya dhāmmānu</td>
<td>By this practice</td>
</tr>
<tr>
<td>Dhamma patipattiya</td>
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<td>I honor the Dhamma.</td>
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<tr>
<td>Dhamma patipattiya</td>
<td>In accord with the true dhamma</td>
</tr>
<tr>
<td>Sanghā pu-jemā</td>
<td>I honor the Sangha.</td>
</tr>
<tr>
<td>Aham avero homī,</td>
<td>May I be free from enmity/danger,</td>
</tr>
<tr>
<td>Abyāpajjho homī,</td>
<td>Be free from mental suffering,</td>
</tr>
<tr>
<td>Anigho homī,</td>
<td>Be free from physical suffering,</td>
</tr>
<tr>
<td>Sukhī attanam, pariharāmi.</td>
<td>Take care of myself happily.</td>
</tr>
<tr>
<td>Mama mātā pitu</td>
<td>May my father and mother</td>
</tr>
<tr>
<td>Ācariyāca, flatimittaca</td>
<td>And teachers, relatives and friends</td>
</tr>
<tr>
<td>Sabrahmā carinocā,</td>
<td>And fellow brahma farers,</td>
</tr>
<tr>
<td>Averā hontu,</td>
<td>May they be free from enmity,</td>
</tr>
<tr>
<td>Abyāpajjā hontu,</td>
<td>Be free from mental suffering,</td>
</tr>
<tr>
<td>Anighā hontu,</td>
<td>Be free from physical suffering,</td>
</tr>
<tr>
<td>Sukhī attanam, pariharantu.</td>
<td>Take care of themselves happily.</td>
</tr>
<tr>
<td>Imasmi arāme, sabee yogino,</td>
<td>In this grove, may all yogis,</td>
</tr>
<tr>
<td>Averā hontu,</td>
<td>Be free from enmity,</td>
</tr>
<tr>
<td>Abyāpajjā hontu,</td>
<td>Be free from mental suffering,</td>
</tr>
<tr>
<td>Anighā hontu,</td>
<td>Be free from physical suffering,</td>
</tr>
<tr>
<td>Sukhī attanam, pariharantu.</td>
<td>Take care of themselves happily.</td>
</tr>
<tr>
<td>Amkākam ārakkha devatā,</td>
<td>May our guardian deities,</td>
</tr>
<tr>
<td>Imasmi vihāre,</td>
<td>In this temple,</td>
</tr>
<tr>
<td>Imasmi avāse,</td>
<td>In this dwelling,</td>
</tr>
<tr>
<td>Imasmi arāme,</td>
<td>In this place,</td>
</tr>
<tr>
<td>Ārakkha devatā,</td>
<td>May the guardian deities,</td>
</tr>
<tr>
<td>Averā hontu,</td>
<td>Be free from enmity,</td>
</tr>
<tr>
<td>Abyāpajjā hontu,</td>
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<tr>
<td>Anighā hontu,</td>
<td>Be free from physical suffering,</td>
</tr>
<tr>
<td>Sukhī attanam, pariharantu.</td>
<td>Take care of themselves happily.</td>
</tr>
<tr>
<td>Sabbe sattā,</td>
<td>May all beings,</td>
</tr>
<tr>
<td>Sabbe pānā,</td>
<td>All living things,</td>
</tr>
<tr>
<td>Sabbe bhutā,</td>
<td>All creatures,</td>
</tr>
<tr>
<td>Sabbe puggā,</td>
<td>All individuals,</td>
</tr>
<tr>
<td>Sabbe attabhāva, pariyāpannā,</td>
<td>All personalities,</td>
</tr>
<tr>
<td>Sabbā iththiya,</td>
<td>All females,</td>
</tr>
<tr>
<td>Sabbe purisā,</td>
<td>All males,</td>
</tr>
<tr>
<td>Sabbe ariyā,</td>
<td>All noble ones,</td>
</tr>
<tr>
<td>Sabbe anariyā,</td>
<td>All who are not nobles,</td>
</tr>
<tr>
<td>Sabbe devā,</td>
<td>All deities,</td>
</tr>
<tr>
<td>Sabbe manussā,</td>
<td>All humans,</td>
</tr>
<tr>
<td>Sabbe vinipātikā,</td>
<td>All those in unhappy states,</td>
</tr>
<tr>
<td>Averā hontu,</td>
<td>May they be free from enmity,</td>
</tr>
<tr>
<td>Abyāpajjā hontu,</td>
<td>Be free from mental suffering,</td>
</tr>
<tr>
<td>Anighā hontu,</td>
<td>Be free from physical suffering,</td>
</tr>
<tr>
<td>Sukhī attanam, pariharantu,</td>
<td>Take care of themselves happily,</td>
</tr>
<tr>
<td>Dukkhā muuccantu,</td>
<td>May they be free from suffering,</td>
</tr>
<tr>
<td>Yathā laddha sampattito</td>
<td>May they enjoy safety and abundance</td>
</tr>
<tr>
<td>Māvīgačchantu kammassakā.</td>
<td>Have kamma as their true property.</td>
</tr>
<tr>
<td>Idām no puñña bhagām</td>
<td>May this merit of ours be apportioned</td>
</tr>
<tr>
<td>Sabba sattanaṁ. Sadhu, sadhu, sadhu.</td>
<td>To all beings. Well spoken...</td>
</tr>
</tbody>
</table>
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 Dheehee Cha Paarvathee

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

Hari Om Tat Sat Brahmaarpanamasthu

Loka 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