

# *Common Ground Meditation Center*

## *Chants*

2700 East 26th Street  
Minneapolis, Minnesota 55406  
(612) 722-8260  
[www.commongroundmeditation.org](http://www.commongroundmeditation.org)



Photo courtesy of [www.PDPhoto.org](http://www.PDPhoto.org)

*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.*



## Contents

<b>Thai Forest Tradition Chants.....</b>	<b>5</b>
<b>MORNING CHANTING – Pali &amp; English.....</b>	<b>5</b>
Dedication of Offerings .....	5
Preliminary Homage to the Buddha.....	6
Homage to the Buddha .....	6
Homage to the Dhamma .....	7
Homage to the Sangha .....	8
Salutation of the Triple Gem.....	9
<b>EVENING CHANTING - Pali.....</b>	<b>13</b>
Dedication of Offerings .....	13
Preliminary Homage.....	13
Recollection of the Buddha.....	13
Supreme Praise of the Buddha.....	14
Recollection Of The Dhamma .....	14
Supreme Praise Of The Dhamma .....	14
Recollection of the Sangha .....	15
Supreme Praise of the Sangha.....	15
Closing Homage .....	16
<b>EVENING CHANTING – English.....</b>	<b>17</b>
Dedication of Offerings .....	17
Preliminary Homage.....	17
Recollection of the Buddha.....	17
Supreme Praise of the Buddha.....	18
Recollection of the Dhamma .....	18
Supreme Praise of the Dhamma.....	19
Recollection of the Sangha .....	19
Supreme Praise of the Sangha.....	20
Closing Homage .....	20
<b>FORMAL REQUESTS .....</b>	<b>21</b>
Requesting the Three Refuges and the Five or Eight Precepts .....	21
Taking the Three Refuges.....	22
Taking the Five Precepts.....	23
Taking The Eight Precepts.....	23
Requesting A Dhamma Teaching .....	25
Acknowledging The Teaching.....	25
<b>REFLECTIONS AND RECOLLECTIONS.....</b>	<b>26</b>
Reflection before the Meal.....	26
Five Subjects for Frequent Recollection.....	26
Reflections on Sharing Blessings.....	27
The Buddha’s Words On Loving Kindness .....	28
Reflections On Universal Well-Being .....	29
Reflection on Impermanence .....	29
Suffusion with The Divine Abidings .....	30
May There Be Every Blessing .....	31
The Highest Blessings – The Mangala Sutta .....	32
Closing Homage .....	33

<i>Common Ground Meditation Center Chants</i> .....	<b>35</b>
<b>REFUGES AND PRECEPTS CEREMONY</b> .....	<b>35</b>
The Three Refuges.....	35
The Five Precepts.....	36
Sharing the Merit and Bodhicitta Aspiration .....	37
<b>BODHICITTA (AWAKENED HEART) ASPIRATION AND DEDICATION...</b>	<b>38</b>
<b>METTA (LOVINGKINDNESS)</b> .....	<b>38</b>
The Four Divine Abodes.....	38
Metta Chant.....	39
<b>MEAL REFLECTIONS</b> .....	<b>40</b>
Food Practice .....	40
Meal Gatha (The Five Contemplations).....	40
Reflections on Food .....	40
One Heart Grace .....	41
Annapoorna (Meal Prayer from the Yoga tradition).....	42
<b>SONGS AND REFLECTIONS</b> .....	<b>43</b>
Mahamrityunjaya (Liberation) Mantra (from the Yoga tradition) .....	43
Amazing Grace .....	43
Happiness Is Here and Now.....	44
Breathing In, Breathing Out.....	44
We Shall Overcome .....	45
Imagine .....	46
Simple Things Are Holy .....	47

*Thai Forest Chants revised October 2007*

*Common Ground Chants revised April 2008*

## *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 ārahamaṃ 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,*  
Tammāyamaṃ bhāgavantaṃ saḍhammaṃ saśaṅghamaṃ  
*To these – the Buddha, the Dhamma and the Saṅgha –*  
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma  
*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.*

Arahamaṃ sammāsambuddho bhāgavā  
*The Lord, the Perfectly Enlightened and Blessed One –*  
Buddhamaṃ 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*

Sathā deva-maṇussaṇama

*He is Teacher of gods and humans*

Buddho bhāgavā

*He is Awake and Holy.*

Yo imaṃ lokaṃ ṣaḍevakaṃ ṣamaṛakaṃ ṣabrahmaṇakaṃ

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

Sassaṃaṇa-brāhmaṇiṃ paṇama ṣadeva-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 majjhe-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 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,*

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 mayama saṅghābhithuṭiṃ karomase)

*(Now let us chant in praise of the Sangha)*

(Yo so) supaṭiṭṭiṃ bhāgavāto sāvakaṃ saṅgho

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

Ujupaṭiṭṭiṃ bhāgavāto sāvakaṃ saṅgho

*Who have practiced directly,*

Ñāyapaṭiṭṭiṃ bhāgavāto sāvakaṃ saṅgho

*Who have practiced insightfully,*

Sāmicipaṭiṭṭiṃ bhāgavāto sāvakaṃ saṅgho

*Those who practice with integrity;*

Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā

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

Esa bhāgavāto sāvakaṃ saṅgho

*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.*

Tamahāṃ saṅghaṃ abhīpūjāyāmi tamahāṃ saṅghaṃ siraṣā ṇamāmi

*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 ahamādarenaṇa 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 tadattha-dīpaṇo

*That which is beyond the conditioned world –*

Vandāmi dhammam ahamādarenaṇa 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 ahamādarenaṇa 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.*

Seyyathidam

*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 aniccaṃ

*The body is impermanent,*

Vedanā aniccā

*Feeling is impermanent,*

Saññā aniccā

*Perception is impermanent,*

Sāṅkhārā aniccā

*Mental formations are impermanent,*

Viññāṇaṃ aniccaṃ

*Consciousness is impermanent;*

Rūpaṃ anattā

*The body is not-self,*

Vedanā anattā

*Feeling is not-self,*

Saññā anattā

*Perception is not-self,*

Sāṅkhārā anattā

*Mental formations are not-self,*

Viññāṇaṃ anattā

*Consciousness is not-self;*

Sabbe sāṅkhārā aniccā

*All conditions are impermanent,*

Sabbe dhammā anattā 'ti

*There is no self in the created or the uncreated.*

Te māyaṃ

*All of us*

Otiṇṇāmhā-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 paññāyethā 'ti  
*Let us all aspire to complete freedom from suffering.*  
Cīraparinibbutampī taṃ bhāgavāntaṃ saraṇaṃ gatā  
*The Blessed One, who long ago attained Parinibbāna is our refuge*  
Dhāmmañca saṅghañca  
*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 sāmvaṭṭatu  
*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 diḅḅarattaṃ 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 buddhaṣṣa bhāgavato pubbabhāga-namakāraṃ karomase)  
(Namo tassa) bhāgavato aṛahato sāmāsāmbuddhaṣṣa [3x]

### *Recollection of the Buddha*

---

(Hānda mayāṃ buddhānussatiṇayaṃ 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] varatādiguṇābhīyutto  
Suddhābhiñāṇa-karūṇāhi sāmāgatatto  
Bodhesi yo sūjanātaṃ 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 sarīrañjivitañcidam  
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 sāmvaritaṃ va buddhe

*NOTE: women chant: \* dāsī, † vandantiham, ‡ vandamānāya*

## *Recollection Of The Dhamma*

---

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

## *Supreme Praise Of The Dhamma*

---

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

Dhammo yo sabbapāṇīnaṃ 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 saccaṃvājena 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)  
 (Supatīpanno) bhāgavato sāvakaṃsaṅgho  
 Ujupatīpanno bhāgavato sāvakaṃsaṅgho  
 Nāyapatīpanno bhāgavato sāvakaṃsaṅgho  
 Sāmīcipatīpanno bhāgavato sāvakaṃsaṅgho  
 Yādidaṃ cattāri purisaṃyugāni atthā purisaṃpuggalā  
 Esa bhāgavato sāvakaṃsaṅgho  
 Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo  
 Anuttaraṃ puññakkhettaṃ lokassā 'ti

*NOTE: women chant: \* vandamānāy*

### ***Supreme Praise of the Sangha***

---

(Hānda mayāṃ saṅghābhigītiṃ karomase)  
 (Saddhammajō) supatīpattigūṇādiyutto  
 Yoṭṭhabbīdho ariyapuggalā-saṅghasettho  
 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† caṛissāmi saṅghasso-paṭipannaṃ  
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ  
 Etena saccaṃvajjena 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 kuḷammaṃ paḷataṃ mayā yaṃ  
 Sāṅgho paṭiggaṇhaṭu 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) bhāgavaṭo 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 aṛahato sām̐māsām̐buddhassa  
Namo tassa bhāgavato aṛahato sām̐māsām̐buddhassa  
Namo tassa bhāgavato aṛahato 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>
----------------------------	--

*[Group response:]*

Āma bhante/ayye/mitta	<i>Yes, Venerable Sir/Sister/Friend</i>
-----------------------	---

## 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-pamādaṭṭhānā 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, Lord of the world,</i>
Kāṭañjali adhivaraṃ ayācatha	<i>With palms joined in reverence, requested a favour:</i>
Santidha sattappaṛajakkha-jātikā	<i>Beings are here with but little dust in their eyes,</i>
Desetu dhammaṃ aṇukampiṃaṃ pajam	<i>Pray, teach the Dhamma out of compassion for them .</i>

*[Bow three times]*

### *Acknowledging The Teaching*

---

*[One person:]*

Hānda mayaṃ dhammakathāya* sādhukāraṃ dadāmaṃse	<i>Now let us express approval of this 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. Yama kammaṃ kaṇissāmi kalyāṇaṃ vā pāpaṃ 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

sabbatthātāya Sabbāvantaṃ lokam mettā-sahagatena cetasā Vipulena

mahaggaṭena appamañena averena abyāpajjhena pharivā viharati

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

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

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

---

(Arahāṃ) 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 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  
(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 Upekkha (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*