

Honoring the triple jewel, homage, going for refuge

araham sammā-sambuddho bhagavā
buddham bhagavantam abhivādemī (bow)
svākkhāto bhagavatā dhammo
dhammam namassāmi (bow)
supaṭipanno bhagavato sāvaka-saṅgho
saṅgham namāmi (bow)

*The Blessed One is accomplished & fully self-awakened. I bow to the Blessed One.
The Dhamma is well taught by the Blessed One. I bow to the Dhamma.
The Sangha of the Blessed One has practiced well. I bow to the Sangha.*

namo tassa bhagavato arahato sammā-sambuddhasa (3x)

Homage to the blessed, accomplished, and fully self-awakened one. (3x)

buddham saraṇam gacchāmi
dhammam...
saṅgham...
dutiyaṃpi buddham... ...dhammam... ...saṅgham...
tatiyaṃpi buddham... ...dhammam... ...saṅgham...
ti saraṇa-gamaṇam niṭṭhitam

*I go for refuge to the Buddha, Dhamma, & Sangha.
A second time...
A third time...
I have gone for refuge to the Triple Gem.*

5 precepts for lay practitioners

pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
adinnādānā...
kāmesu micchācārā...
musāvādā...
surāmeraya majja-pamādaṭṭhānā...
idam me silaṃ magga phala ñānassa paccayo hotu

*Knowing how deeply our lives intertwine, I undertake the training to protect life.
...to take only that which is offered to me.
...to express my sexual energy wisely.
...to speak the truth with kindness.
...to abstain from intoxicants that cloud the mind.
Through the discipline of Ethics [sīla] may I realize the Path & Fruit of practice.*

5 recollections

*I am of the nature to age, I have not gone beyond aging.
I am of the nature to sicken, I have not gone beyond sickness.
I am of the nature to die, I have not gone beyond dying.
All that is mine, beloved and pleasing, will become otherwise,
will be separated from me.
I am the owner of my actions [kamma], heir to my actions, born of my actions,
related to my actions, abide supported by my actions.
Whatever action I do, for good or for ill, of that I will be the heir.*

Meditation: the cultivation of wholesome states (bhavana)

Mindfulness of breathing (ānāpānasati): Balance energy. Stabilize attention. Orient toward ease. Breathe with the whole body. Relax. Quiet the mind.

Cultivation of insight (vipassanā): Recognize sensations, qualities, & states as they arise & pass: unsatisfying, impermanent, & impersonal.

The Discourse on Loving-kindness (Mettā Sutta)

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.

Sharing of Blessings

[Leader] Now let us chant the verses of sharing and aspiration.

[All] 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 realize 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 realize Nibbāna, in every kind of birth may I have an upright mind, with mindfulness and wisdom, austerity and vigor. 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 Guide, the Sangha is my supreme support. Through the supreme power of all these, may darkness and delusion be dispelled.

Dedication & sharing of merit

sabbe sattā sadā hontu, averā sukha-jīvino
katam puñña-phalam mayham, sabbe bhāgī bhavantu te
hotu sabbam sumāṅgalam, rakkhantu sabba-devatā
sabba-buddhā(...-dhammā ...-sanghā)nubhāvena
sotthī hontu nirantaram

May all beings be happy, free from animosity.

Whatever merit is the fruit of this practice, may it be shared by all beings.

May there be every good blessing. May the devas protect you.

By the power of the Buddha (...Dhamma ...Sangha), may you forever be well.