

Homage to the Triple Gem:

The Buddha is impeccable and fully self awakened.
 To the Buddha I bow in deep respect.
 The Dhamma is the teaching of the fully self awakened.
 To the Dhamma I bow in deep respect.
 The Sangha are the students of the fully self awakened.
 To the Sangha I bow in deep respect.

Homage to the Buddha:

Hoorah Buddha, impeccable and wise,
 amazingly attained and fully self awakened.
 Hoorah Buddha, impeccable and wise,
 amazingly attained and fully self awakened.
 Hoorah Buddha, impeccable and wise,
 amazingly attained and fully self awakened.

Refuge in the Triple Gem:

I seek the shelter of the guidance of the Buddha
 I seek the shelter of the wisdom of the Dhamma
 I seek the shelter of the Noble Friends, the Sangha
again: I seek the shelter of the guidance of the Buddha
 I seek the shelter of the wisdom of the Dhamma
 I seek the shelter of the Noble Friends, the Sangha
and a third time: I seek the shelter of the guidance of the Buddha
 I seek the shelter of the wisdom of the Dhamma
 I seek the shelter of the Noble Friends, the Sangha

Encouragement:

Dwell on the Light, the Light is in You.
 You are the Light,
 Rely on yourself; do not rely on anyone else.
 The Dhamma is the Light,
 rely on the Dhamma, do not rely on anything else.
 again:
 Dwell on the Light and the Light is in You.
 You are the Light (aka the Truth).
 Rely on yourself; do not rely on anyone else.
 The Dhamma is the Light,
 rely on the Dhamma, do not rely on anything else.
 and a third time:
 Dwell on the Light and the Light is in You.
 You are the Light (aka the Truth).
 Rely on yourself; do not rely on anyone else.
 The Dhamma is the Light,
 rely on the Dhamma, do not rely on anything else.

Training Guidelines:

1. I commit to abide by the training guideline not to kill living beings out of malice or irritation
 2. I commit to abide by the training guideline not to take what is not given
 3. I commit to abide by the training guideline to remain celibate, chaste in body, speech and mind
 3. **Laity:** I commit to abide by the training guideline to avoid sexual misconduct
 4. I commit to abide by the training guideline: to avoid false speech, to avoid harsh speech, to avoid malicious speech, to avoid idle chatter and gossip
 5. I commit to abide by the training guideline to avoid indulging in intoxicants
- Furthermore: I commit to counteracting the Five Hindrances
 I commit to counteracting the Three Poisons
 I acknowledge that I cannot change others so I commit to changing me

The Four Noble Truths and the Noble Eightfold Path:

1. Dissatisfaction occurs in life, suffering exists.
 2. Suffering and dissatisfaction are caused by wanting something other than what is.
 3. There is a way to relieve suffering and achieve true happiness.
 4. The Noble Eightfold Path is the way to end suffering and dissatisfaction:
- Impeccable Understanding and Intention,
Three Branches of the Path:
 (Heightened Discernment)
 Impeccable Speech, Action, Livelihood,
 (Heightened Virtue)
 Impeccable Effort, Mindfulness And Meditation
 (Heightened Mind)

Compassion Meditation:

May we be free of suffering and live in happiness.
May we be free of the roots of suffering that are: the three poisons:
Ill will, craving, and delusion.
May we be filled with Happiness.
May we be filled with the roots of happiness that are:
Generosity, Compassion and Wisdom.

The Five Hindrances and Their Antidotes:

1. Craving: The mind overpowered by craving is like dirty water that prevents a true reflection. Thus one obsessed with the desire for sense pleasures is unable to get a true perspective of either themselves or other people or their environment. The Antidote to Craving is Contentment. How do we cultivate Contentment? By taking every opportunity to be grateful and generous.
2. Anger: The mind oppressed by anger is like boiling water that cannot give an accurate reflection. One overpowered by anger is unable to discern an issue properly. The Antidotes to Anger are Patience and Compassion. How do we cultivate Patience and Compassion? By taking every opportunity to let go and be kind.
3. Sloth and Torpor aka Laziness and Procrastination: When the mind is in the grip of laziness and procrastination, it is like weed-covered water: light cannot even reach the water and a reflection is impossible. The lazy one does not even make an effort at correct understanding. The Antidote is Persistence, kind, and gentle persistence. How do we persist? By cultivating enthusiasm, enjoyment and excitement.
4. Restlessness: When anxious, the mind is like wind-tossed turbulent water, which also fails to give a true reflection. The anxious person is so restless they cannot make a proper assessment of an issue or situation. The Antidote to Restlessness is Ease. How do we cultivate Ease? By unplugging - "This is not me, this is not mine, this is not myself."
5. Skeptical Doubt: When doubt consumes the heart-mind it is like muddy water in darkness that cannot reflect at all. The Antidote to Skeptical Doubt is Faith. How do we cultivate Faith? Through observation of the Benefits of Practice.

Verses of the Dhammapada:

1. Mind is the forerunner of all unhappy states. Mind is chief; mind-made are they. If one speaks or acts with a harmful mind, because of that, suffering follows one, even as the wheel follows the hoof of the draft-ox.
 2. Mind is the forerunner of all happy states. Mind is chief; mind-made are they. If one speaks or acts with wholesome mind, because of that, happiness follows one, even as one's shadow that never leaves.
 3. "They abused me, they beat me, they defeated me, they robbed me", in those who harbor such thoughts hatred is born and raised.
 4. "They abused me, they beat me, they defeated me, they robbed me", in those who do not harbor such thoughts hatred is released.
 19. Though a person recites the sacred texts, but doesn't act accordingly, that heedless person is like a cowherd who counts others' cows. They have no share in the fruits of the holy life.
 20. Though a person recites the sacred texts very little, but acts in accordance with the teaching, they give up greed, hatred and delusion. They truly know what is good and this leads to a mind that is free from suffering. They cling to nothing here and in the future. In this way, one shares in the fruits of the holy life.
- "Not one thing do I see that leads to such unhappiness as an untamed, untrained, unguarded and unrestrained mind.
- "Likewise, not one other thing do I see that leads to such happiness as a tamed, trained, guarded and restrained mind." ~ Buddha

New Metta Chant:

(Inspired by and dedicated to Ajahn Brahm)

May I be free from wa-anting
 May I want for nothing, May I be content.
 May all beings be-e
 content right now.

May I be free
 from hatred and ill will,
 may I be free
 from irritation,
 may I be free
 from fault finding,
 May I be free
 from thoughts of me.

May I see ill will
 as it arises.
 May I show it kindness,
 and not turn away,
 but give it loving kindness
 and pardon its dismay.

May I be free from De-lu-sion
 May I be free from Ig-nor-ance
 May I be free from De-ni-al

May I see the Dhamma with Awakened Eyes
 May I love the Sangha with an Open Heart
 May I be the Buddha within me

May I accept with open heart and kindness
 the bare and simple fact
 that life's not fair
 may I accept with open heart and kindness
 the bare and simple fact
 that nothing lasts
 may I accept with open heart and kindness
 the bare and simple fact
 that all will change
 may I accept with open heart and kindness
 the bare and simple fact
 we are all in this together
 may I accept with open heart and kindness
 the bare and simple fact
 there is a way to mend
 may I accept with open heart and kindness
 the bare and simple fact
 The Buddha Taught the Way... cont'

May I be filled
 with Wonder and with Awe
 May I be filled
 with Joyful Happiness
 May I reach deep
 and grow long and strong
 Roots of Happiness and Flowers of the Dhamma
 May I cultivate an Attitude of Gratitude
 May I experience the Joy of Fearless Giving
 May I be kind to those in suffering,
 May I have an Open Heart to a-all that arises.

May I be free of thoughts of Me-e
 May I smi-ile on all the wo-orld

May I be free from wa-anting
 May I want for nothing, May I be content.
 May all beings be-e
 content right now.

May I be free from wa-anting
 May I want for nothing, May I be content.
 May all beings be-e
 content right now.

Meal Chant:

We are Grateful for this food, for the innumerable
 Beings that provided it;
 the Buddha instructed:
 "Do not eat for entertainment, not for pleasure, not
 for satisfaction, not for beautification, but eat to
 nourish and maintain this body and mind, for good
 health and for better Practice."

Chant for leave taking:

If there is anything I have done in body, speech or
 mind
 That has given offense, please forgive and forget.

If there is anything I have done in body, speech or
 mind
 That has brought happiness or insight, please
 remember and enjoy.

If there is anything at which I took offence,
 I know that was in me and I now drop the story.
 If there was anything which brought
 happiness or insight I now remember and enjoy.

