

Chants

Namo Tassa Bhagavato Arahato Sammā sambuddhassa (X3)

Ti-Sarana

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi
Dutiyampi...
Tatiyampi...

Buddha Vandana

Iti pi so Bhagavā - Araham Sammā - sambuddho.
Vijjā - carana sampanno Sugato Lokavidū Anuttarro
Purisa - damma - sārathi Satthā deva - manussānam
Buddho Bhagavāti
Buddham jīvita pariyantam saranam gacchāmi.

Dhamma Vandana

Svākkhato Bhagavatā Dhammo Sanditthiko Akāliko Ehi - passiko Opanāyiko Paccattam
veditabbo viññuhiti.
Dhammam jīvita pariyantam saranam gacchāmi.

Sangha Vandana

Supati - panno Bhagavato sāvaka sangho, Ujupati - panno Bhagavato sāvaka sangho.
Ñāya - patipanno Bhagavato sāvaka sangho. Sāmicī - patipanno Bhagavato sāvaka sangho.
Yadidam cattāri purisa yugāni attha - purisa - puggalā Esa Bhagavato sāvaka sangho.
Āhu - neyyo, pāhu - neyyo, Dakkhi - neyyo, añjalikaraniyo, anuttaram puññakkhetam lokassā ti.
Sangham jīvita pariyantam saranam gacchāmi.

1. Namāmi Buddhāṃ guṇa - sāgarantaṃ -
Sattā sadā hontu sukhī averā. Kāyo jiguccho sakalo dugandho. Gacchanti sabbe maraṇaṃ ahañ ca.
2. Namāmi Dhammāṃ sugatena desitaṃ -
Sattā sadā hontu sukhī averā. Kāyo jiguccho sakalo dugandho. Gacchanti sabbe maraṇaṃ ahañ ca.
3. Namāmi Saṅghaṃ Munirāja - sāvakaṃ -
Sattā sadā hontu sukhī averā. Kāyo jiguccho sakalo dugandho. Gacchanti sabbe maraṇaṃ ahañ ca.

Khamā Yācanā – Asking for Pardon

Kāyena vācā cittaṇa pamādena mayā katam Accayam khama me bhante Bhuripanna Tathāgata
Kāyena vācā cittaṇa pamādena mayā katam Accayam khama me dhamma Sanditthika akālika
Kāyena vācā cittaṇa pamādena mayā katam Accayam khama me sarigha supatipanna anuttara

Sādhu! Sādhu! Sādhu!

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Sambuddhaloka Buddhist Vihara

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Chants Translation

Homage to the fortunate one, the worthy one, the fully enlightened Buddha (3x)

Ti-Sarana (The Three Refuges)

I go to the Buddha as my refuge.

I go to the Dharma (the teachings/law), as my Refuge.

I go to the Sangha (Community of monks, nuns, and laymen), as my Refuge.

For the 2nd time...

For the 3rd time...

Buddha Vandana (Homage to the Buddha)

He indeed is the Blessed One: the Holy One, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, He is enlightened and blessed.

Dhamma Vandana (Homage to the Dharma – The Law and Teachings)

The Dharma of the Blessed One is perfectly expounded; to be seen here and now; bringing immediate good results; inviting one to come and see; leading to Nibbana/Nirvana; to be realized by the wise, each for himself.

Sangha Vandana (Homage to the disciples, monks, nuns, and laymen community of Buddhists)

The Sangha of the Blessed One has entered on the good path; the Sangha of the Blessed One has entered on the direct path; the Sangha of the Blessed One has entered on the correct path, the Sangha of the Blessed One has entered on the proper path, that is to say; the Four Pairs of Men, the Eight Types of Persons; the Sangha of the Blessed One is worthy of gifts, worthy of hospitality, worthy of offerings, and worthy of respect, as the incomparable field of merits for the world.

1. Homage to the Buddha's endless virtues -

May all beings be happy and free from hostility. This impermanent body of mine decays and stinks. All of us, including myself, will eventually die.

2. Homage to the teachings of the Buddha - ...

3. Homage to the disciples of the Buddha - ...

Khamā Yācanā (Asking for Pardon)

If due to negligence I have done some wrong by body, speech, or mind.

Pardon me that offence, Bhante! Perfect One of vast wisdom.

If due to negligence I have done some wrong by body, speech, or mind.

Pardon me that offence, O Dharma! Visible and immediately effective.

If due to negligence I have done some wrong by body, speech, or mind.

Pardon me that offence, O Sangha! Practising well and supreme.

Excellent! Excellent! Excellent!

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Some notes: Romanizations from the original Pali include Nibbana and Dhamma, while from Sanskrit, they are the more familiar Nirvana and Dharma. The chants at this temple use the Pali pronunciation. The native language of the monks (Bhante) at this temple is Singhalese (Singhala). Singhalese can be considered the modern form of ancient Pali (with Sanskrit and Tamil influences), in the same way that Spanish is like a modern form of Latin.

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Mindfulness and Breathing Meditation

This meditation focuses on the breath, not because there is anything special about it, but because the physical sensation of breathing is always there and you can use it as an anchor to the present moment. Throughout the practice you may find yourself caught up in thoughts, emotions, sounds - wherever your mind goes, simply come back again to the next breath. Even if you only come back once, that's okay.

Sit comfortably. Find a spot that gives you a stable, solid, comfortable seat.

Notice what your legs are doing. If on a cushion, cross your legs comfortably in front of you. If on a chair, rest the bottoms of your feet on the floor.

Straighten your upper body - but don't stiffen. Your spine has natural curvature. Let it be there.

Soften your gaze. Drop your chin a little and let your gaze fall gently downward. It's not necessary to close your eyes. You can simply let what appears before your eyes be there without focusing on it.

Feel your breath. Bring your attention to the physical sensation of breathing: The air moving through your nose or mouth, the rising and falling of your belly, or your chest.

Notice when your mind wanders from your breath. Inevitably, your attention will leave the breath and wander to other places. Don't worry. There's no need to block or eliminate thinking. When you notice your mind wandering gently return your attention to the breath.

Be kind about your wandering mind. You may find your mind wandering constantly - that's normal, too. Instead of wrestling with your thoughts, practice observing them without reacting. Just sit and pay attention. As hard as it is to maintain, that's all there is. Come back to your breath over and over again, without judgment or expectation.

At the end, gently lift your gaze (if your eyes are closed, open them). Take a moment and notice any sounds in the environment. Notice how your body feels right now. Notice your thoughts and emotions.

Walking Meditation

Choose a straight path to pace back and forth upon (just wandering about may lead the mind to wander as well).

Stand upright, with eyes cast down just a step or two in front (to prevent distraction), not looking at anything in particular.

As you walk, place all your attention at the soles of the feet, on the sensations and feelings as they arise and pass away.

Feel the legs and feet tense as you lift the leg. Feel the movement of the leg as it swings through the air. Note the sensations felt.

As the foot comes down again into contact with the path, a new feeling arises. Place your awareness on that sensation, as it is felt through the sole of the foot.

Again as the foot lifts, mentally note the feeling as it arises.

Some people find it helpful to chant in your head, “lifting lifting lifting, moving moving moving, falling falling falling” as each step takes place slowly but with purpose.

At each new step, certain new feelings are experienced and old feelings cease - feeling arising, feeling passing away, feeling arising, feeling passing away. Be constantly mindful of all sensations that arise in the sole of the feet.

There is no “right” experience. Just see how the experience feels to you.

Walk back and forth along the same short path. When you come to the end of your path, come to a full stop, turn around, stop again, and then start again.

In the beginning, middle and end of the path, ask “Where is my mind? Is it on the soles of the feet?”, and thus reestablish mindfulness. Whenever your mind wanders from this focus, you bring it back to your foot, and the sensations for the contact with the ground.

Your speed might change during a period of walking meditation. See if you can sense the pace that keeps you most intimate with and attentive to the physical experience of walking.

At any time if you feel the mind is going deeply into tranquility, and you feel like just standing still, or sitting down to practice, then do so.