Mealtime Recitations

Recollecting the Virtues of the Three Jewels

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| The protector who has great compassion,  the omniscient teacher, the perfect one,  the basis of oceans of merit and qualities:  to you, the Tathagata, I prostrate. | GON PO THUK JE CHE DEN PA  THAM CHE KHYEN PE TON PA PO  SONAM YON TEN GYA TSO ZHING  DE ZHIN SHEK LA CHAK TSEL LO |
| The purity that frees one from attachment,  the virtue that liberates one from the lower realms,  this one path, the sublime, pure reality:  to this Dharma that pacifies, I prostrate. | DAK PA DO CHAK DRAL WAR GYUR  GE WE NGEN SONG LE DROL ZHING  CHIK TU DON DAM CHOK GYUR PA  ZHI GYUR CHO LA CHAK TSEL LO |
| Having been liberated, they show the path  to liberation,  are devoted to the moral precepts,  a holy field with perfect qualities:  to this sublime Sangha, I prostrate. | DROL NAM DROL WE LAM YANG TON  LAB PA DAK LA RAB TU NE  ZHING GI DAM PA YON TEN DEN  GEN DUN LA YANG CHAK TSEL LO |

Food Offering Verses

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| The precious Buddha is the supreme teacher.  The precious Dharma is the supreme protection.  The precious Sangha is the supreme guide.  To these Three Jewels, the objects of refuge,  I make this offering of food. | TON PA LA ME SANG GYE RIN PO CHE  KHYOP PA LA ME DAM CHÖ RIN PO CHE  DEN PA LA ME GE DUN RIN PO CHE  KYAB NE KON CHOG SUM LA CHÖD PA BUL |

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| This well-prepared, delightful food with a  hundred tastes  I offer with faith to the Buddhas and  Bodhisattvas.  Through this, may all living beings  enjoy the rich food of deep meditation. | ZHEL ZE TO GYA DEN ZHING YI TROG PA  LEG JAR DI NI GYEL WA SE CHE LA  DE PE BUL WE DRO WA DI DAG KUN  JOR DEN TING DZIN ZE LA CHO PAR SHOG |

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| By seeing the food as medicine,  I will partake of it without attachment or  aversion.  It shall not serve to increase my pride, arrogance  or strength,  but will only maintain my body. | KHA ZE MAN DANG DRA WAR RIG PA YI  DO CHAG ZHE DANG ME PAR TEN GYI TE  GYAG CHIR MA LAG MYEM PAI CHIR MA LAG  TSAG CHIR MA LAG LU NE BA ZHI CHIR |

Dedication of the Sponsor’s Merit

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| By the power of this great generosity  for the benefit of migrating beings’ spontaneous  attainment of buddhahood,  may those who were not liberated by past  buddhas  be liberated by the power of this generosity. | JIN PA GYA CHEN GYUR PA DI YI THU  DRO WE DON DU RNAG JUNG SANG GYE SHO  NGON JON GYAL WA NAM KYI MA DROL WAR  KYE WO’I TSOK NAM JIN PE DROL GYUR CHIR |