

A BUDDHIST SERVICE

Buddha-Focused Sunday Service



“Creating a community that embraces the Buddha's teachings of love, compassion, and wisdom”

- Lama Matthew Palden Gocha

Welcome! We're delighted to have you join us for today's service, which will include traditional chants and prayers, as well as meditation. Our hope is that you find the service to be both inspiring and uplifting. Please feel free to share your thoughts and ask any questions you may have.

Shrine Room Etiquette

Respect and courtesy, which are at the heart of spiritual disciplines, are not merely superficial acts but rather mindful practices that can lead to the development of bodhisattva actions. This awareness can guide our attention to detail in showing respect, whether it's towards a lama, in a shrine room, or in our daily interactions. These guidelines are simply rooted in this courtesy and respect.

- Remove shoes at the door.
- No hats in the shrine room.
- Dress modestly; avoid revealing clothes. Bring a shawl to cover your legs if needed.
- Pointing your legs toward a shrine or teacher is disrespectful. If you must stretch your legs, point them away.
- Out of respect, Dharma books and puja texts should never be placed on the floor, stepped on, stepped over, or sat on, but should be placed on a table or cushion.
- A Buddhist practitioner may bow or prostrate before the shrine when entering.

Rime Center Services

This service integrates Eastern and Western elements, while preserving the Tibetan tradition's integrity. It incorporates Tibetan Buddhist supplications, prayers, meditation, and mantras. Buddhist prayers are aspirational, focusing on our inherent enlightenment, which is often clouded by negativity.

The service includes a practice dedicated to the purification bodhisattva, Vajrasattva, and a prayer to Palden Lhamo, the Rime Center's Dharma protector. It concludes with a Dharma talk and merit dedication.

The Rime Center offers weekly classes, meditations on Monday and Wednesday evenings, and a Sunday service. The center also hosts weekend meditation retreats and special programs on integrating Buddhist practices into daily life.

Founded in 1995, The Rime Buddhist Center serves a growing Kansas City community interested in Buddhism. It offers meditation retreats, special interest groups, and programs that show how Buddhist teachings can apply to daily life. We welcome, accept, affirm, and celebrate the LGBTQIA+ community as valued members of our Sangha.

Vision Statement

The Rime Buddhist Center is a non-sectarian center dedicated to the cultivation of wisdom and compassion. The Center is a refuge for the nurturing of inner peace, kindness, community understanding and world peace.

The Center's primary objective is to provide a qualified program of Buddhist studies and Tibetan culture taught by monks, lamas and other Tibetan teachers, and to promote a harmonious relationship of understanding between Tibetans and Westerners.

Mission Statement

The Center has two major purposes:

- To provide a center for the study and practice of Tibetan Buddhism.
- To help preserve the endangered Tibetan culture by offering classes in Tibetan arts and religion for Western students and scholars, and to have these resources available to the Midwest.

Donations

The Rime Buddhist Center is a non-profit 501(c)(3) religious and educational organization. Please help us continue our work by making a one-time donation from our website under the donate tab. You can also join the Jindak Community by making a monthly contribution.

Service Begins

The gong sounds and everyone stands. Three preceptors enter and everyone bows or prostrates to the Buddha. After the preceptors sit, everyone else sits. The meditation bell rings three times to signal the start of a brief stabilizing meditation session of 2-3 minutes.

Refuge Vows (*Everyone, 3 times*)

In the Buddha, Dharma and the Sangha,
I go for refuge until enlightenment is reached.
May my generosity and accumulations of merit
Bring benefit to all beings, and may all beings actualize
perfect Buddhahood.

Four Immeasurables (*Everyone, 3 times*)

May all beings be endowed with happiness;
May all beings be free from suffering;
May all beings never be separated from happiness;
And may all beings abide in equanimity,
undisturbed by the eight worldly concerns.

(then say once:)

For as long as space endures, and for as long as living beings
remain, until then may we, too, abide to dispel the misery of
the world.

Guided Meditation Session (*10 minutes*)

The session starts and ends with a bell.

An Explanation of the Service

Preliminaries

The shrine is opened and an incense offering is made after preceptors enter and prostrate themselves in respect. A prostration is a gesture of respect shown by bowing down with palms together and forehead touching the ground. It is usually done in sets of three, seven, or twenty-one, often with mantras or prayers.

Taking Refuge

Taking the Refuge Vow is a way to reaffirm our commitment. Bodhichitta, which means "awakened heart" or "awakened mind," is the most important motivation in Tibetan Buddhism. It is the wish to ease the suffering of others. This supplication expresses our desire to cultivate bodhichitta for the benefit of all sentient beings.

Chögyam Trungpa Rinpoche said that taking refuge in Buddhism is a way to wake up from confusion and connect with wakefulness. It involves both commitment and acceptance, as well as openness and freedom. By taking the refuge vow, we dedicate ourselves to freedom.

The Four Immeasurables

The Bodhisattva Vow, which is at the core of the Mahayana, is embodied in a verse from Shantideva's Bodhicaryavatara "A Guide to the Bodhisattva's Way of Life". This verse represents the last of the four immeasurables.

Supplication to Buddha

To the Blessed One,
The One Gone Beyond,
The Fully Awakened One,
The Great Physician,
The Supreme Teacher.

You came to this earth
And through your own efforts
You obtained the Awakened state,
Overcoming all suffering and distress.

Through your great compassion
You showed us the path to liberation.
You taught us the merit of compassion, wisdom and
equanimity.

To you, the Glorious Teacher, I prostrate.

Do not commit any non-virtuous actions.
Perform only perfect virtuous actions.
Subdue your mind thoroughly —
This is the teaching of the Blessed One.

Through the merits of these thoughts, words and actions
May we dedicate this for the benefit of all sentient beings.
And like you, O Blessed One,
May we and every being
Attain your supreme awakened state,
Free from the ocean of suffering.

Lord of the Dharma,
I prostrate to your omniscient being.

Bell rings

Seven-Limb Prayer

Reverently, I prostrate with my body, speech, and mind
And present clouds of every type of offering, actual and
mentally transformed.
I declare all my negative actions accumulated since
beginningless time
And rejoice in the merits of all holy and ordinary beings.
Please remain until samsara ends
And turn the wheel of Dharma for sentient beings.
I dedicate the merit created by myself and others to the
great enlightenment.

Bell rings

Supplication Prayers

In Buddhist practice, supplication prayers are used to humbly request blessings or guidance from a Buddha, Bodhisattva, or spiritual teacher. The focus of these prayers is on cultivating inner qualities, such as compassion, wisdom, and patience, rather than on material gain. During supplication, practitioners invoke the deity's qualities, express gratitude for their teachings, and seek support on their spiritual path.

Supplication to Buddha

Visualization: Picture Buddha slightly above your line of vision. He is gold in color and sits on an open lotus, atop sun and moon discs. The seed syllable HUM is in his heart center, surrounded by his mantra, which radiates light rays. These light rays reach you and enter the crown of your head. Visualize Buddha dissolving into luminous light, then dissolving into you, until you and Buddha become one.

Seven-Limb Prayer

The seven offering bowls of water on the shrine correspond to the seven limbs of the supplication: prostrating, offering, confessing, rejoicing in one's own and others' good qualities, requesting the Buddhas to stay in this world, beseeching them to teach, and dedicating the merit.

Mandala Offering

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon
I imagine this as a Buddha field and offer it.
May all living beings enjoy this pure land!

The objects of my attachment, aversion and ignorance
Friends, enemies, strangers, and my body, wealth, and enjoyments
Without any sense of loss, I offer this collection.

Please accept it with pleasure and
Bless me with freedom from the three poisons.

IDAM GURU RATNA MANDALAKAM NIYATAYAMI

Bell rings

Supplication to Palden Lhamo

Sole Mother, Lady Victorious Over the Three Worlds,
Please pay attention here and now!
You overpower the whole apparent world, samsara and nirvana.
By heroically guarding the Dharma and Dharma-holders,
With the four types of actions, flashing like lightning.
You soar up openly, like the full moon,
In the midst of a garland of powerful Dharma Protectors.
Powerful Dakini Protector, I prostrate to your omniscient being.

Short Praise of the Buddha's Deeds

(Preceptors read italics, Everyone read normal font)

*Through skillful compassion born in the Shakya clan,
Unconquered One, subduer of Mara's horde,
Your body shining like a pile of gold,*

To you, O wise one, I pay homage!

*When, ten months completed, you were born
Shakya Prince, in fortunate Lumbini Grove,
Supreme marks honored by the gods confirmed your bodhi-
lineage.*

To the victorious 'god among gods', I pay homage!

*Among the Shakya youths, vaunting their athletic physique,
You excelled in your prowess in the sixty four crafts;
All conceded victory and your renown
Filled the eyes and ears of all.*

To you who are unequaled in the three worlds, I pay homage!

Mandala Offering

This offering is dedicated to the entire lineage, encompassing all Buddhas, bodhisattvas, and enlightened beings across the ten directions and three times. It extends to all Buddhist teachers, lamas, yidams, and enlightened beings everywhere. Mount Meru, the cosmic center, is surrounded by the hell realms and hungry ghost realms below, and the realms of pure forms and Buddha fields above.

Supplication to Palden Lhamo

Tibetan Buddhism, and Tibet itself, consider Palden Lhamo as one of their primary Dharma protectors. She is closely associated with both the Dalai Lama and the Panchen Lama Incarnation Lines within the Gelugpa order. In 2004, the founders of the Rime Center visited the Nechung Oracle in India and received his blessing. The Oracle advised them to include Palden Lhamo, the Rime Buddhist Center's principal Dharma Protector, in our weekly practice.

The Twelve Deeds of the Buddha

The twelve deeds of Buddha Shakyamuni are profound teachings, symbolizing that enlightenment is attainable for all. His deeds, like his renunciation of family and palace, and his passing into parinirvana, are reminders of impermanence and the value of renunciation.

*At the four city gates,
you were shown the four kinds of sorrow,
And cut your own hair in front of the Vishuddha Stupa;
On the banks of the Nairanjana you practiced as an ascetic:*

To you who are free from the faults of the two obscurations, I pay homage!

*To make worthwhile your efforts without beginning,
Sitting beneath the Bodhi-tree in Magadha,
In unshakeable posture, you fully awakened.*

To you in whom omniscient wisdom blossomed, I pay homage!

*At Varanasi you turned the wheel of Dharma,
And in the Jeta Grove you showed great miracles;
At Kushi-nagara your wisdom mind passed into parinirvana:*

To you whose mind is like the sky, I pay homage!

Through the merit of this brief praise of
The deeds of the Enlightened One, Master of the Teaching,
May the actions of all living beings
Come to equal the acts of the Sugata himself.

Calling the Names of the Buddha *(Everyone, 3 times)*

Supreme teacher, bhagavan, tathagata, arhat,
Complete and perfect Buddha, glorious conqueror,
Shakyamuni Buddha, to you I pay homage!
To you I make offerings! In you I take refuge!

Shakyamuni Buddha Mantra *(Everyone, 108 times)*

OM MUNE MUNE MAHA MUNAYE SOHA

Meditation Session *(10 minutes)*

The session starts and ends with a bell.

Calling the Buddhas and Bodhisattvas

Buddhas and Bodhisattvas, think of us.
Behold us from the place of great bliss on the crown of our head.
Bring us to meet the very face of the dharmakaya,
The awareness of our true nature,
And in this very life, bring us to complete enlightenment.

The Twelve Deeds cont.

The twelve deeds are:

- the descent from Tushita
- entering the mother's womb,
- taking birth,
- becoming skilled in various arts,
- enjoying royal company
- renunciation and ordination,
- practicing austerities for six years,
- going to the bodhi tree's base
- overcoming Mara's hosts,
- becoming fully enlightened,
- turning the wheel of Dharma, and
- passing into mahaparinirvana.

Calling the Names of the Buddha

Hearing the name of Vajra-Pramardin Tathagataya from Buddha Dipamkara allowed Buddha Shakyamuni to attain Buddhahood sooner. Hearing the Lord Buddha's name in this life signifies the accumulation of significant positive karma.

Shakyamuni Buddha's Mantra

The mantra "Om muni muni maha muniye soha" is one of the most popular Buddhist mantras used by Tibetans. It is a play on the name of Buddha Shakyamuni, as "muni" means sage, and "maha" means great. The mantra translates to "Om wise one, wise one, greatly wise one, wise one of the Shakyans, Hail!" Many Tibetans recite this mantra daily while praying, using their malas, circumambulating, or prostrating.

Calling the Buddhas and Bodhisattvas cont.

Alas, sentient beings like ourselves, who have committed negative actions,
Wander in samsara from beginningless time.

Still experiencing endless suffering.

We do not feel even an instant of repentance.

Buddhas and Bodhisattvas, think of us, behold us swiftly with compassion.

Bless us that renunciation arise from the depth of our heart.

We conceal within ourselves a mountain of faults;

Yet, we put down others and broadcast their shortcomings,

Though they be minute as a sesame seed.

Though we have not the slightest good qualities, we boast saying how great we are.

We have the label of Dharma practitioners, but practice only non-Dharma.

Buddhas and Bodhisattvas, think of us, behold us swiftly with compassion.

Bless us that we lose our pride and self-centeredness.

We conceal within the demon of ego-clinging that always brings us to ruin.

All of our thoughts cause kleshas to increase.

All of our actions have non-virtuous results.

We have not even turned towards the path of liberation.

Buddhas and Bodhisattvas, think of us, behold us swiftly with compassion.

Bless us that grasping onto a self be uprooted.

A little praise makes us happy; a little blame makes us sad.

With a few harsh words, we lose the armor of our patience.

Even if we see those who are destitute, no compassion arises.

When there is an opportunity to be generous, we are tied in knots by greed.

Buddhas and Bodhisattvas, think of us, behold us swiftly with compassion.

Bless us that our mind be one with the Dharma.

Although we have taken refuge, engendered bodhicitta and made prayers,

Devotion and compassion have not arisen in the depths of our being.

Dharma activity and the practice of virtue have turned into hollow words;

Our empty achievements are many but none have moved our mind.

Buddhas and Bodhisattvas, think of us, behold us swiftly with compassion.

Bless us that whatever we do is in harmony with the Dharma.

Bless us that repentance arise from deep within.

Bless us that our path become free of obstacles.

Bless us that we are able to exert ourselves in practice.

Bless us that we bring difficult situations onto the path.

Bless us that we see the very face of the mind's true nature.

Bless us that we achieve enlightenment in one lifetime.

Vajrasattva Mantra (*Everyone, 3 times*)

Om Benzar Sato Samaya Manu Palaya
 Benzar Sato Dino Pa-tee-tra Dre-do May Bawa
 Suto Ky-yo May Bawa Supo Kha-yo May Bawa
 Ah-nu Rock-to May Bawa Sarwa Siddhi May Ba Yatza
 Sarwa Karma Su-tsa-may Si Tam Shri-yam Ku-ru-hum
 Ha Ha Ha Ha Ho Ba-ga-won
 Sarwa Ta-tha-ga-ta Benzar Ma May Moon-za
 Ben-zee Bawa Maha Samaya Sato Ah Hum Phet

Short Vajrasattva Mantra (*Everyone, 108 times*)

OM VAJRASATTVA HUM

Meditation Session (*10 minutes*)

The session starts and ends with a bell.

Dharma Talk and Announcements**Long Life Supplication for H.H. Dalai Lama**

In the land encircled by snow mountains,
 You are the source of all happiness and good,
 All powerful Chenrezig, Tenzin Gyatso,
 Please remain until samsara ends.

A Flower of Faith: In Praise of Lama Chuck & Mary

Lama of great compassion, with kindness to all,
 You firmly established the Rime tradition,
 Through skillful means and wisdom.

Mary Tenzin Dawa who is the embodiment of all the dakinis,
 With the sun of wisdom and the moon of compassion,
 You bring love and joy to everyone you meet.

Inspired by your example, I vow to cultivate compassion and wisdom,
 From this moment forward and in all my future lives.
 I will strive to embody the Buddha's teachings
 In every thought, word, and deed.

Dedication of Merit (*Everyone, 3 times*)

By this merit, may all obtain omniscience,
 May it defeat the enemy wrongdoing.
 From the stormy waves of birth, old age, sickness, and death,
 From the ocean of samsara, may I free all beings.

Aspiration Prayers

Bodhichitta is precious, may it arise for whom it has not arisen,
 Once arisen, may it not diminish, but ever grow and flourish.

All difficulties without exception being pacified,
 With harmonious situations like the treasure of the sky,
 May the teachings and practice of the Rime tradition
 Live long and shine brightly!

The bell rings three times to signal the end of the service.

Vajrasattva Mantra

Vajrasattva mantras cleanse spiritual impurities. Visualize white OM (head), red AH (throat), blue HUM (heart) while reciting mantras to purify body, speech, and mind. The mantra's meaning is a plea for guidance and understanding to attain enlightenment.

The meaning of this mantra is: "Oh holy being, you who understands the true nature of all things, please do not abandon me. Help me to understand reality as it truly is, and lead me to experience great bliss and enlightenment."

Long Life Supplication

The 14th Dalai Lama, Tenzin Gyatso, is both the spiritual and temporal leader of Tibet. He is believed to be Chenrezig, the bodhisattva of compassion, reincarnated. Although his name translates to "ocean of wisdom," he is commonly referred to by Tibetans as either Yeshe Norbu (the Wish-Fulfilling Gem) or Kundun (the Presence).

Praise to Lama Chuck & Mary

A prayer focused on generating positive merit and devotion towards the founders of the Rime Center by praising their compassion and wisdom. This practice of actively praising cultivates a deeper connection and devotion towards them.

Dedication of Merit

Dedicating the merit is the closing supplication of Buddhist practices. It is intended to dedicate any merit or benefit attained during practice or meditation to all sentient beings.

Aspiration Prayers

These are prayers in which we express a strong desire and intention to develop positive qualities, attain enlightenment, and benefit all sentient beings.