

# A BUDDHIST SERVICE



**RIME BUDDHIST CENTER**  
**ACHIEVING PEACE THROUGH**  
**COMPASSION**



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## **Shrine Room Etiquette and Protocols**

These guidelines are simply a matter of courtesy. Courtesy that springs from the heart, a result of respect, has since ancient times, formed a part of spiritual disciplines. To be courteous, respectful, and polite is not superficial, but can be a great practice of mindfulness and a way to develop bodhisattva actions. It is with this attitude that one may approach the particular kind of attention to detail that showing respect involves, be it to a lama, in a shrine room, or in ordinary daily interactions.

- Shoes should be removed and left at the door.
- Hats should never be worn in the shrine room.
- Short clothing or revealing garments are not appropriate attire. If lower garments are revealing, it is wise to bring a shawl to drape over the legs while sitting.
- Do not sit with legs outstretched in front of you if you are facing the shrine or the teacher. This is considered a sign of disrespect, and of course, lying down shows great discourtesy. If you must stretch your legs out in front of you, be sure they are pointing away from the teacher or shrine.
- Dharma books and puja texts should never be placed directly on the floor, out of respect for the truth that they contain, but should be placed on a table or cushion. Texts should never be stepped over, stepped on or sat on.
- When entering the shrine room, a Buddhist practitioner may do three prostrations facing the shrine, or make a short bow with hands folded.

## **Rime Center Services**

This service/practice is an attempt to combine both Eastern and Western elements into a complete service while maintaining the integrity of the Tibetan tradition. The service contains supplications and prayers to the Buddha and other bodhisattvas and Dharma protectors in Tibetan Buddhism, along with short periods of meditation and mantras. Prayers in Buddhism are not aimed at some higher being, but rather to the innate qualities of enlightenment we all have that are temporarily obscured by our negative emotions. Prayer is better understood as aspirational in nature.

There are many bodhisattvas (yidams or deities) in Tibetan Buddhism. This service includes a short practice of the bodhisattva of purification, Vajrasattva. There is also a short prayer to Palden Lhamo who is the Dharma protector of the Rime Center, whose role is to protect the teachings and practitioners. The service concludes with a Dharma talk and the dedication of the merit generated by the practice.

The Rime Center provides weekly classes and Dharma teachings are offered on Tuesday, Wednesday and Thursday evenings along with a regular Sunday service. Meditation instruction is offered on Wednesday evening at 6:00 p.m. The Center also sponsors weekend meditation retreats and hosts special programs related to the practice of Buddhism in everyday life.

## **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 language, arts, and religion for Western students and scholars, and to have these resources available to the Midwest.

## **Spiritual Guidance and Meditation Instruction**

Lama Matthew Palden Gocha is available to meet one-on-one to discuss your spiritual questions. To make an appointment, call him at 816-471-7073 or e-mail him at [spiritual.director@rimecenter.org](mailto:spiritual.director@rimecenter.org).

## **Donations**

The Rime Buddhist Center and Tibetan Institute of Studies is a non-profit 501(c)(3) religious and educational organization. Please help us continue our work by making a donation.

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# A BUDDHIST SERVICE

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## Service Begins

At sound of bells everyone rises.

Three preceptors enter.

Center preceptor lights candles and incense on shrine.

As center preceptor bows in respect to the Buddha; everyone also bows.

Preceptors sit down; all sit down.

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Short Stabilizing Meditation Session

(2-3 minutes)

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## 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 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.

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## Meditation Session (10 minutes)

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## An Explanation of the Service

### Preliminaries

Preceptors enter and perform prostrations (a show of respect), open the shrine and make an offering of incense.

### Taking Refuge and Engendering Bodhichitta

We recite the Refuge Vow to renew our vow. Bodhichitta is translated as “awakened heart” or “awakened mind.” This is considered the most important motivation to one’s practice in Tibetan Buddhism. Bodhichitta is the desire to alleviate another’s suffering. In this supplication we are stating our wish to generate bodhichitta for the benefit of all sentient beings.

Chögyam Trungpa Rinpoche said, “In the Buddhist tradition, the purpose of taking refuge is to awaken from confusion and associate oneself with wakefulness. Taking refuge is a matter of commitment and acceptance and, at the same time, of openness and freedom. By taking the refuge vow we commit ourselves to freedom.”

### The Four Immeasurables

The last part of the four immeasurables is a verse from Shantideva’s Bodhicaryavatara [A Guide to the Bodhisattva’s Way of Life] and embodies the Bodhisattva Vow, the heart of the Mahayana.

## Supplication to Buddha (Everyone, once)

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.

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## Seven Limbed Prayer (Everyone, once)

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.

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Hum

## Supplication to Buddha

Visualization: Visualize Buddha slightly above your line of vision. Picture him sitting on a sun and moon discs and an open lotus. He is gold in color. In his heart center the seed syllable HUM is circled by his mantra, radiating light rays. These light rays radiate to you and enter the crown of your head. Then let Buddha dissolve into luminous light and dissolve into you so that you become inseparable with Buddha.



## Seven Limbed Prayer

This supplication relates directly to the seven offering bowls of water on the shrine. The seven limbs of the supplication are prostrating, offering, confession, rejoicing in the good qualities of oneself and others, requesting the Buddhas to remain in this world, beseeching them to teach others, and dedicating the merit.



## **Mandala Offering** (Everyone, once)

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  
(E-Dum Guru Ratna Men-Da-Lakum Neeya-Taya-Mee)

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## **Supplication to Manjushri** (Right Preceptor, once)

OM  
*Homage to Manjushri,  
Deity whose diamond speech  
Cuts off all suffering,  
Whose clear mind  
Is the embodiment of insight wisdom.  
Manjushri, Protector,  
Free from evil and karmic stains,  
Your form is vast as the sky,  
Your mind dwells in the one taste of suchness.  
Lord of Wisdom,  
I prostrate to your omniscient being.*

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## **Supplication to Maitreya** (Left Preceptor, once)

OM  
*Lord Maitrya,  
Benevolent One,  
Golden Sun of the Primordial,  
Emperor of the Northern Paradise.  
Around you  
The stars and spheres  
Course and turn.  
Within the span of your breath  
Countless worlds rise and fall.  
Deity of innumerable names,  
Called or uncalled, you are always present.  
May the pure heaven of Tu-shita  
Always arise before us.*

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## **Mandala Offering**

This is an offering to the entire lineage. It includes all of the Buddhas and bodhisattvas who dwell in the ten directions (four directions of the compass, plus up and down) and the three times (past, present and future), as well as to all Buddhist teachers, lamas, yidams (deities), and all enlightened beings everywhere. Mount Meru is considered the center of the universe. Below it are the hell realms and hungry ghost realms, above are the realms of pure forms and Buddha fields.

## **Supplication to Manjushri**

This supplication is directed toward Manjushri, the bodhisattva of wisdom, and one of the most important figures in Tibetan Buddhism. He holds the flaming sword of wisdom above his head. Manjushri is often depicted holding a book of the Prajnaparamita. These attributes represent the wisdom embodied by Manjushri, who dispels the darkness of ignorance.

## **Supplication to Maitreya**

This supplication is directed toward Maitreya, the future Buddha. It is believed that Maitreya will be the fifth and final Buddha. He is expected to appear in about 30,000 years. His heaven, or pure land, is called Tushita. Pronounced too-shee-ta.

### Supplication to Tara (Center Preceptor, once)

OM SVASTI

Long-eyed mother of the Lord of the triple world,  
 Mother who gives birth to all the Buddhas of the three times,  
 Performing all their functions by the strength of your compassion,  
 By your knowledge of nonduality,  
 By your unwavering power,  
 Mother of Maitreya, I pay homage to you.  
  
 O lady of great compassion,  
 Your smiling face is the delight of beings,  
 Your calming eye looks out over the triple world.  
 You spread your seat upon a moon  
 Whose essence is the thought of enlightenment.  
 You are adorned with the finest garments and many precious gems,  
 Your gift-bestowing right hand grants magical attainment  
 to those who evoke you.  
 Your left hand grasps a lotus flower, symbol of your stainless purity.  
 Your two hands are the union of Means and Wisdom.  
 Boundless body of union, I pay homage to you.

(Everyone, once)

Homage to Tara, at whose lotus feet  
The gods and non-gods make worship.  
Homage to Tara, mother of all Buddhas,  
Who heralds freedom from limitation.

**Tara Mantra** (Everyone sings)

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OM TARE TU TARE TURE SOHA

### **Dedication of Tara Meditation** (Everyone, once)

By the meritorious energy of my meditation of Tara,  
The beyond-samsara goddess,  
May all the limitless sentient beings be led by the energy of the  
Enlightened Ones until their Buddhahood is achieved.

### Supplication to Palden Lhamo (Everyone, once)

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.

## Supplication to Tara

Tara embodies the feminine aspect of compassion. There are two main aspects of Tara – Green Tara and White Tara. It is believed that when Avalokiteshvara saw the suffering in the world, he cried and his tears became Green and White Tara. There are 21 different forms of Tara, which are differentiated by color, posture and various attributes and can be either peaceful or wrathful.



## Tara Mantra

Om Tare Tu Tare Ture Soha is the mantra of Tara. It is believed that reciting her mantra can bring about the elimination of fear and sickness and will grant success. The meaning of this mantra is: “The goal of the path. She who liberates from suffering. The one who eliminates all fears. The one who grants all successes. May the blessing of Tara that are contained in this mantra take root in our hearts.”

## Supplication to Palden Lhamo

Palden Lhamo is one of the main Dharma protectors of Tibetan Buddhism and of Tibet. Within the Gelugpa order, she is strongly associated with the Dalai Lama Incarnation Line and with the Panchen Lama Incarnation Line. She is the main Dharma Protector of the Rime Buddhist Center.



## Liberating the Beings of the Six Realms (Everyone, once)

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of anger, are born as hell-beings,  
And experience the suffering of heat and cold.  
May they all be born in your presence, perfect deity.  
OM MANI PADME HUM

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of greed are born as hungry ghosts,  
And experience the suffering of hunger and thirst.  
May they all be born in your perfect realm, the Potala.  
OM MANI PADME HUM

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of confusion, are born as animals,  
And experience the suffering of dullness and bewilderment.  
May they all be born in your presence, protector.  
OM MANI PADME HUM

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of desire, are born as humans,  
And experience the suffering of constant toil and poverty.  
May they all be born in the supreme pure land of Dewachen.  
OM MANI PADME HUM

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of jealousy are born as demigods,  
And experience the suffering of fighting and quarreling.  
May they all be born in your realm, the Potala.  
OM MANI PADME HUM

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of pride are born as gods,  
And experience the suffering of change and falling.  
May they all be born in your realm, the Potala.  
OM MANI PADME HUM

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## Tonglen Meditation Session (10 minutes)

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### Supplication to Chenrezig (Everyone, once)

You, whose white-colored body is unstained by faults,  
Whose crown is adorned by a fully enlightened Buddha,  
Who gaze upon migrators with the eyes of compassion  
To you, Chenrezig, I prostrate.

### Chenrezig Mantra (Everyone sings)

OM MANI PADME HUM



### Dedication of Chenrezig Meditation (Everyone, once)

By this virtue, may I quickly become Chenrezig,  
And the lead every being, without exception, to that ground.

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## Liberating the Beings

In Buddhism there are six realms of existence: human, animal, hell, preta (hungry ghost), titan (jealous god) and god realms. From the Buddhist perspective, beings in all of these realms experience suffering. Even though there is suffering in the human realm it is believed that this realm is the most rare and most precious. That is because it is only in the human realm that we have even a glimmer of hope of attaining enlightenment. This supplication is a desire to liberate the beings who reside in the six realms of existence.

### Tonglen Meditation

Reverses the usual logic of avoiding suffering and seeking pleasure. In the process, we become liberated from patterns of selfishness. Visualize breathing in the bad – hot, dark and heavy; breathe out the good – cool, bright, light and fresh. Do this for yourself, loved ones and all other beings.

### Supplication to Chenrezig

This supplication is directed toward Chenrezig (Avalokiteshvara) who is the bodhisattva of compassion. There are many different forms of Chenrezig, such as four-armed, six-armed and even thousand-armed. His Holiness the Dalai Lama is believed to be a manifestation of Chenrezig. This supplication asks Chenrezig to bless all sentient beings so that they may attain enlightenment.

### Chenrezig Mantra

Om Mani Padme Hum is the mantra of Chenrezig and considered the most important mantra in Tibetan Buddhism. Om and Hum are seed syllables. Mani and Padme are translated as “jewel in the lotus.” In this sense, a jewel represents the enlightened mind which rises from the lotus of human consciousness. The recitation of this mantra is an expression of the Buddhist desire to achieve liberation for the benefit of all sentient beings and it is also an expression of basic compassion.

## **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

## **Guided Meditation Session** (10 minutes)

### **Dharma Talk and Announcements**

### **Long Life Supplication for H.H. Dalai Lama** (Everyone, once)

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.

### **Long Life Supplication for Lama Chuck** (Everyone, once)

Lama of great compassion with kindness to all,  
You brought the Rime tradition,  
To this savage land through skillfull means and wisdom,  
Lama Chuck may you live long and continue to spread the Dharma.

### **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.

### **Engendering Bodhichitta** (Everyone once)

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

### **Prayer to Spread the Dharma** (Everyone once)

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!

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## **Vajrasattva Mantra**

Both the long and short mantras of Vajrasattva, the bodhisattva of purification, are recited in the original Sanskrit. Vajrasattva embodies the capacity to eliminate spiritual impurities of all kinds. Specifically, by reciting his mantra, it is believed one purifies negativities of body, speech, and mind.

The meaning of this mantra is: “O great being whose holy mind is in the indestructible nature of all the Buddhas, having destroyed every obscuration, attained all realizations and passed beyond all suffering, the one gone to the realization of things just as they are, do not forsake me. Please make me closer to your vajra holy mind, and grant me the ability to realize the ultimate nature of phenomena. Please help me to realize great bliss. Lead me to your state, and grant me all powerful attainments. Please bestow upon me all virtuous actions and glorious qualities.”

Visualization: *Visualize a white OM at your head (representing body); a red AH at your throat (representing speech); and a blue HUM at your heart (representing mind). As you recite the mantras, imagine that you are purifying body, speech, and mind.*

### **Long Life Supplication for H.H. Dalai Lama**

Tenzin Gyatso, His Holiness the 14th Dalai Lama, is the spiritual and temporal leader of Tibet. He is believed to be a manifestation of Chenrezig, the bodhisattva of compassion.

His Holiness’ name is translated as “ocean of wisdom.” However, Tibetans normally refer to him as Yeshe Norbu (the Wish-Fulfilling Gem) or Kundun (the Presence).

### **Dedication of Merit**

Buddhist practices always close with the dedication of merit. The purpose of this supplication is to dedicate any merit or benefit that was gained from the practice or meditation for the benefit of all sentient beings.