

A BUDDHIST SERVICE

Regular 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 Manjushri (Preceptors only)

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.

Bell rings

Supplication to Maitreya (Preceptors only)

OM

Lord Maitreya, 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 Tushita
Always arise before us.

Bell Rings

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 Manjushri

Manjushri, the bodhisattva of wisdom, is a revered figure in Tibetan Buddhism, who embodies wisdom that dispels ignorance. He is commonly depicted holding the flaming sword of wisdom and the book of Prajnaparamita, signifying his ability to eradicate darkness. This supplication is directed toward him.

Supplication to Maitreya

This prayer is dedicated to Maitreya, whose pure land is called Tushita (pronounced too-shee-ta). It is believed that Maitreya will appear in approximately 30,000 years as the fifth and final Buddha.

We're not appealing to external beings, but accessing our innate potential, our Buddha-Nature. We emulate awakened beings and chant supplications, asking for help to distinguish between virtue and non-virtue, and to live according to Buddhist teachings.

Maitreya and Manjushri are key bodhisattvas embodying compassion and wisdom, the two primary aspects of enlightenment in Tibetan Buddhism.

Supplication to Tara (*Preceptors only*)

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*)

OM TARE TU TARE TURE SOHA

Dedication of Tara Meditation

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

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.

*Bell Rings***Supplication to Tara**

Tara, the embodiment of feminine compassion, manifests in two primary forms: Green Tara and White Tara. Legend has it that these two Taras were born from the tears of Avalokiteshvara, shed in response to the world's suffering. Beyond these two, Tara appears in 21 distinct forms, each identifiable by unique color, posture, attributes, and disposition, which can be either peaceful or wrathful.

Tara Mantra

The mantra of Tara, Om Tare Tu Tare Ture Soha, is believed to eliminate fear and sickness while granting success. Its meaning, "The goal of the path. She who liberates from suffering. The one who eliminates all fears. The one who grants all successes," is a blessing that can take root in our hearts.

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.

Supplication to Chenrezig

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.

Liberating the Beings of the Six Realms

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

Chenrezig Mantra (*Everyone sings*)

OM MANI PADME HUM

Tonglen Meditation Session (10 minutes)

The session starts and ends with a bell.

Dedication of Chenrezig Meditation

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

Supplication to Chenrezig

This prayer is addressed to Chenrezig (Avalokiteshvara), the bodhisattva of compassion. He can manifest in many forms, including four-armed, six-armed, and even thousand-armed. His Holiness the Dalai Lama is believed to be one of his manifestations. This prayer beseeches Chenrezig to bless all sentient beings with the attainment of enlightenment.

Liberating the Beings

This Buddhist prayer seeks to liberate all beings suffering in the six realms of existence (human, animal, hell, hungry ghost, jealous god, and god), with special consideration for the human realm as the only one with potential for enlightenment.

Tonglen Meditation

Liberation from selfish patterns can be achieved by reversing the typical logic of avoiding suffering and seeking pleasure. Visualize yourself breathing in the negative aspects of existence - hot, dark, and heavy - and breathing out the positive - cool, bright, light, and fresh. Extend this practice to encompass loved ones and all sentient beings. Allow this to be transformed in your heart by compassion.

Chenrezig Mantra

The mantra Om Mani Padme Hum, central to Tibetan Buddhism, is associated with Chenrezig (the Bodhisattva of Compassion). The seed syllables Om and Hum enclose the phrase Mani Padme, meaning "jewel in the lotus," symbolizing enlightenment arising from consciousness. Reciting this mantra embodies the Buddhist aspiration for liberation and compassion for all sentient beings.

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.