

# A BUDDHIST SERVICE

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**Bodhisattva Challenge Sunday Service**

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***“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.

## 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.

*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.*

## 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.

### **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*

## 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.

## **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*

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

*The session starts and ends with a bell.*

### **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.

## **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.

## **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.

### **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.

**Shakyamuni Buddha Mantra**

OM MUNE MUNE MAHA MUNAYE SOHA

**Supplication to Manjushri**

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**

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 Tushita  
Always arise before us.

*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.

*Bell rings*

**Tonglen Meditation Session (10 minutes)**

*The session starts and ends with a bell.*

**Shakyamuni Buddha's Mantra**

“Om muni muni maha muniye soha” is a widely used Tibetan Buddhist mantra honoring Buddha Śākyamuni. Meaning “Om, wise one, greatly wise one, hail,” it is commonly recited daily during prayer, circumambulation, and prostrations.

**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 honors Maitreya, the future Buddha of Tushita Pure Land. We supplicate not to an external being, but to our own Buddha-Nature, seeking clarity to live virtuously by the Dharma.

In Tibetan tradition, Maitreya embodies compassion and Manjushri wisdom—the dual pillars of enlightenment.

**Supplication to Palden Lhamo**

Palden Lhamo is a principal Dharma protector in Tibetan Buddhism. In 2004, the Nechung Oracle advised the founders of the Rime Center to include her—now the Center’s primary protector—in weekly practice.



## Lojong Lineage Prayer

For the sake of all beings, to attain enlightenment,  
I turn to the source of the ultimate mind-training.

To the perfect Buddha, Shakyamuni,  
Who taught the profound path of the two truths,  
I pray: let the sun of your wisdom dawn in my heart.

To the lords of the Dharma, Nagarjuna and Asanga,  
And to the great-hearted Shantideva,  
Who mapped the vast path of the bodhisattva,  
I pray: ignite the flame of bodhichitta in me.

To the lineage holders of the Lojong instructions,  
Who realized the view, perfected compassion,  
And championed the practice of exchanging self and other,  
I pray: shatter the fortress of self-cherishing within me.

To Serlingpa, Atisha, and Chekawa,  
To Tokme Zangpo, who lived what he taught,  
All who blended sutra into essence,  
I pray: may your realization awaken in me.

To my kind root lama, the embodiment of all refuges,  
From whom the living stream of this lineage flows,  
I pray: let your mind and mine become indivisible.

*Bell rings*

## Heart Essence for Awakening: A Lojong Prayer

Having received the blessings of the lineage,  
Resting in the heart of indivisible mind,  
I turn these blessings into the path,  
Applying the essence of mind training,  
For the awakening of all beings.

With these blessings, I will train in the preliminaries:  
Remembering this life, precious and fleeting,  
Change, cause and effect, suffering born of cherishing self.  
From these reflections, renunciation arises;  
And the determination to practice is born.

In every moment, I see all things as dreamlike;  
Resting in awareness, unfabricated and clear;  
I free even the antidote in its own place;  
Breathing in the suffering of beings;  
I breathe out joy and ease for all.

## Lojong Lineage Prayer

This Lojong Lineage Prayer is a structured invocation to awaken the Mahayana heart. It calls upon the entire lineage of Mind Training masters, from its source to your personal teacher, requesting that their realizations become your own. It begins with Buddha Śākyamuni, the progenitor of the profound view of the two truths. It then honors the great Indian masters, Nāgārjuna, Asaṅga, and Śāntideva, who mapped the vast bodhisattva path. The prayer specifically invokes the Lojong lineage holders like Serlingpa, Atiśa, and Chekawa, who composed popular Lojong texts and teachings. It culminates in a plea to your root lama, the living embodiment of this wisdom stream, for indivisible mind-to-mind blessing. Each stanza makes a targeted request—for wisdom, compassion, the shattering of self-cherishing, and ultimate realization—making the recitation an act of directly aligning your mind with the path's transformative power.

This prayer was written by Lama Matthew Palden Gocha.

**Heart Essence for Awakening: A Lojong Prayer (Cont.)**

When difficulty weighs heavily on the world,  
Seeing the root: clinging to self;  
Thus, every challenge becomes the path;  
I take all blame into one heart;  
And let emptiness shine through pain.

My whole life gathers into the essence of practice;  
I apply the five strengths without decline:  
Aspiration and familiarization, wholesome seeds and restraint,  
Revulsion toward harm and diligence in virtue;  
Gathering merit, clearing obscurations.

All my conduct flows from awakened intention;  
All teachings serve a single goal: liberation;  
I rely on the principal witness,  
My own clear and knowing mind;  
Joy dwelling within confirms the training.

Impartial and free from display, I keep my word;  
My attitudes change without strain;  
I do not speak of injury or dwell on faults;  
Releasing rivalry and expectation;  
I practice patience and boundless kindness.

In short, with these blessings, all I do  
Arises from one pure intention:  
To bring benefit to all beings;  
Patience and courage are my refuge;  
I train unceasingly in the three difficulties.

Gathering trust and practice as provisions;  
I remain in virtue of body, speech, and mind;  
With all-pervasive care, I serve all beings;  
Seeking in this very life  
The realization of the supreme vehicle.

Through the merit of this mind training,  
The heart-essence of Atisha and his heirs,  
Sustained by the blessings of the lineage,  
May confusion be exhausted at its root;  
And may all beings attain perfect awakening.

*Bell rings*

**A Lojong Prayer**

This prayer, "Heart Essence for Awakening," is a complete guide to the Lojong path, structured around the Seven Points of Mind Training. It opens with the Preliminaries, establishing motivation through contemplation of life's preciousness and impermanence. Its core practice is cultivating Bodhicitta, exemplified by the tonglen practice of exchanging self and others. Central to the text is the instruction to transform adversity into the path by seeing self-clinging as the root of suffering.

The prayer then details how to apply this in daily life through the five strengths, with behavioral guidelines reflecting the measure of training—increased patience and humility. Its commitments align with the disciplines of mind training, guarding against ego. Every instruction is unified by the precepts of mind training: a single, pure intention to benefit all beings. Thus, the prayer dynamically encapsulates the entire seven-point path from foundation to the ultimate dedication of merit.

This prayer was written by Lama Matthew Palden Gocha.

**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.