



Daily Practice Liturgy

Our Evening Program

Welcome to the BCSS - We are glad you are here! Here is the general flow of a typical Monday night.

Opening Gong
Opening the Shrine
Welcome & meditation instruction
Opening Chants - page 1
Four Dharmas of Gampopa - 1x
Taking Refuge - 3x
Arousing Bodhicitta – 3x
Meditation - 15-20 minutes

Evening Teaching - Presentation

Conclusion:

Announcements - sangha events and special announcements
“Joys and Concerns” - Feel free to share a Joy of life or a Concern you may have for yourself or someone you care about. If you have need of support from the community, please talk with one of the Dekyongs or the Umdze for the night.

Closing Chants - page 1
In Praise of Generosity – 1x
Dedication of Merit – 1x
Closing Gong

Thanks for coming! See you next week!
Feel free to come early for tea and conversation.



Daily Practice Liturgy

The Buddhist Center of Steamboat Springs

The Four Dharmas of Gampopa

Grant your blessings so that my mind may be one with the Dharma
Grant your blessings so that Dharma may progress along the path
Grant your blessings so that the path may clarify confusion
Grant your blessings so that confusion may dawn as wisdom

Taking Refuge

Until enlightenment, I take refuge
In the Buddha, Dharma, and the sublime Sangha
Through the merit engendered by the practice of generosity and the
other perfections,
May I realize awakening for the benefit of all beings

Arousing Bodhicitta

May all sentient beings enjoy happiness
and the root of happiness
May they be free from suffering and the root of suffering
May they not be separated from the great happiness
devoid of suffering
May they dwell in the great equanimity free from
passion, aggression and prejudice

In Praise of Generosity

Generosity is the ornament of the world.
Through generosity, one turns back from the lower realms.
Generosity is the stairway to the higher realms.
Generosity is the virtue that produces peace

From 'The Sutra of the Recollection of the Noble Three Jewels'

Dedication of Merit

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

Dedication

And now as long as space endures
And as long as there are beings to be found
May I continue likewise to remain
to drive away the sorrows of the world.

From *'The Bodhisattva's Way of Life'* by Shantideva

Dedication song

All you sentient beings I have a good or bad connection with
As soon as you have left this confused dimension
May you be born in the west in Sukhavati
And once you're born there, complete the bhūmis and the paths
Composed by Khenpo Tsultrim Gyamtso

Milarepa's Aspiration Song

May we live long and be free of illness,
Enjoy freedom, great resources, and happiness.
Next life, may we meet in the pure realm
May we always practice Dharma and benefit beings

Mandala Offering

The earth is perfumed with scented water and strewn with
flowers
Adorned with Mount Meru, the four continents,
the sun and the moon.
Imagining this as a Buddha realm I offer it.
So that all beings may enjoy that pure realm

Request for Teaching

In accordance with the capabilities
And the diverse aspirations of sentient beings,
I ask you to turn the wheel of dharma
Of the greater, lesser, or conventional vehicles.

Supplication to the Kagyu Gurus

Great Vajradhara, Tilo, Naro, Marpa, Mila,
Lord of Dharma Gampopa,
Knower of the Three Times, omniscient Karmapa,
Holders of the four great and eight lesser lineages-
Drikung, Taklung, Tsalpa-these three, glorious Drukpa and so on,
Masters of the profound path of mahamudra,
Incomparable protectors of beings, the Takpo Kagyu,
I supplicate you, the Kagyu gurus.
I hold your lineage; grant your blessings so that I will follow your example.

Revulsion is the foot of meditation, as is taught.
To this meditator who is not attached to food and wealth,
Who cuts the ties to this life,
Grant your blessings so that I have no desire for honor and gain.

Devotion is the head of meditation, as is taught.
The guru opens the gate to the treasury of oral instructions.
To this meditator who continually supplicates him
Grant your blessings so that genuine devotion is born in me.

Awareness is the body of meditation, as is taught.
Whatever arises is fresh-the essence of realization.
To this meditator who rests simply without altering it
Grant your blessings so that my meditation is free from conception.

The essence of thoughts is dharmakaya, as is taught.
Nothing whatever but everything arises from it.
To this meditator who arises in unceasing play
Grant your blessings so that I realize the inseparability of
samsara and nirvana.

Through all my births may I not be separated from the perfect guru
And so enjoy the splendor of dharma.
Perfecting the virtues of the paths and bhumis,
May I speedily attain the state of Vajradhara.

The Sutra of the Heart of Transcendent Knowledge

Thus have I heard: Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas, no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment.

Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Lotsawa Bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsawas Gelong Namkha and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihara. It has been translated into English by the Nalanda Translation Committee.

Ritual for Taking the Daily Precepts

To begin by reciting:

The Four Dharmas of Gampopa	(pg. 1)
The Supplication to the Takpo Kagyu	(pg. 2)
The Sutra of the Heart of Transcendent Knowledge	(pg. 3)

Now offer three prostrations and kneel on your left knee with hands together

Chant ‘Taking Refuge 3X (Sanskrit)’	(pg. 9)
Recite the ‘Five Precepts’	(below)
Recite ‘The Bodhisattva vow’	(pg. 7)
Recite ‘Arousing Bodhicitta’	(pg. 1)

The Five Precepts (Pancha Shila)

Pranatipata-Viratih Shikshapadam Samadiyami

I take the precept of abstaining from the destruction of life

Adattadana-Viratih Shikshapadam Samadiyami

I take the precept of abstaining from stealing

Abrahmacharya-Viratih Shikshapadam Samadiyami

I take the precept of abstaining from sexual misconduct

Mrishavada-Viratih Shikshapadam Samadiyami

I take the precept of abstaining from lying

Sura-Maireya-Madyapana-Viratih Shikshapadam Samadiyami

I take the precept of abstaining from drinking intoxicating liquor

The Bodhisattva Vow - from the *Bodhisattva's Way Of Life* by Shantideva

As earth and the other elements together with space
Eternally provide sustenance in many ways for the countless sentient beings

So may I become sustenance in every way for sentient beings
To the limits of space, until all have attained nirvana.

As the sugatas of old gave birth to bodhicitta
And progressively established themselves in the training of a bodhisattva

So I too, for the benefit of beings, shall give birth to bodhicitta
And progressively train myself in that discipline.

At this moment my birth has become fruitful; I have realized my human life.
Today I am born into the family of the Buddha; now I am a child of the Buddhas.

From now on, I will forthrightly perform the actions befitting my family.
I will act so as not to degrade the faultlessness and discipline of my family.

Just as with a blind man finding a jewel in the heap of dust,
Thus, somehow, bodhicitta has been born in me.

This is the supreme amrita which destroys death,
The inexhaustible treasure that removes the world's poverty.

It is the supreme medicine that cures the world's sickness,
The tree that provides rest for beings weary of wandering on the paths of existence.

It is the universal bridge on which all travelers may pass over the lower realms,
The rising moon of mind which dispels the torment of the kleshas.

It is the great sun which puts an end to the obscurity of ignorance,
The pure butter which comes of churning the milk of the holy dharma.

For travelers wandering the paths of existence seeking happiness from objects of
enjoyment,

It is supreme bliss near at hand, the great feast, which satisfies sentient beings.

Today, witnessed by all the protectors, I have welcomed the sentient beings and
sugatas; devas and asuras rejoice.

Unlimited Friendliness - The Maitri Bhavana Sutra of the Buddha

This is what should be done by those who are skilled in seeking good, having attained the way of peace:

They should be able, straightforward, and upright, easy to speak to, gentle, and not proud,

Content and easily supported, with few obligations and wants,
With senses calmed, prudent, modest, and without greed for other people's possessions.

They should not do anything base that the wise would reprove.
May they be at their ease and secure—may all beings be happy.

Whatever living beings there are, whether they be weak or strong—omitting none—

Whether long, large, average, big or small,
Seen or unseen, dwelling near or far,
Born or to be born—may all beings be happy.

Let no one deceive another or despise anyone anywhere.
Let none out of anger or hostility wish suffering upon another.

Just as a mother would protect with her life her own child, her only child,
So one should cultivate a boundless mind toward all beings
and friendliness toward the entire world.

One should cultivate a boundless mind— above, below, and across,
Without obstruction, hatred, or enmity.

Standing or walking, sitting or lying down, throughout all one's waking hours,
One should practice this mindfulness; this, they say, is the supreme state.
Not falling into wrong views, virtuous, endowed with insight,

Having overcome desire for sense pleasures, one will never again know rebirth.

The Metta Sutta by Buddha Shakyamuni. Translated from the Pali by the Nalanda Translation Committee.

Taking Refuge (Sanskrit)

Namas Tasmai Bhagavate Arhate Samyak Sambuddhaya

(I prostrate to him who has conquered the enemy, who possesses virtue, who has transcended, who is worthy of respect, the completely and fully enlightened one.)

Buddham Sharanam Gacchami
Dharmam Sharanam Gacchami
Sangham Sharanam Gacchami

Dvitiyam Api
Buddham Sharanam Gacchami
Dharmam Sharanam Gacchami
Sangham Sharanam Gacchami

Tritiyam Api
Buddham Sharanam Gacchami
Dharmam Sharanam Gacchami
Sangham Sharanam Gacchami

Taking Refuge

Until enlightenment, I take refuge
In the Buddha, Dharma, and the sublime Sangha
Through the merit engendered by the practice of generosity and the
other perfections,
May I realize awakening for the benefit of all beings

Arousing Bodhicitta

May all sentient beings enjoy happiness
and the root of happiness
May they be free from suffering and the root of suffering
May they not be separated from the great happiness
devoid of suffering
May they dwell in the great equanimity free from
passion, aggression and prejudice

The Four Thoughts that Turn the Mind to Dharma

First, contemplate the preciousness of being
free and well favored.

This is difficult to gain easy to lose;
Now I must do something meaningful

Second, the world and its inhabitants are impermanent;
In particular the life of beings is like a bubble;
Death comes without warning, this body will be a corpse.
At that time the dharma will be my only help;
I must practice it with exertion.

Third, when death comes, I will be helpless.
Because I create Karma, I must abandon evil deeds
And always devote my time to virtuous actions.
Thinking this, everyday I will examine myself.

Fourth, the homes, friends, wealth and comfort of samsara
Are the constant torment of the three sufferings.
Just like a feast before the executioner leads you to your death.
I will cut desire and attachment, and attain enlightenment through
exertion.

The Essential Instruction of the Buddha

Refrain from harmful deeds,
Foster all that is virtuous,
And thoroughly tame your mind
These are the teachings of the Buddha

The Essential Instruction of Tulku Urygen Rinpoche

Compassion for those who have not realized their Wisdom Nature
Devotion for those who have
And a genuine affection for all beings
And the common denominator is love
This is the essence of the Buddha's teachings

Glossary of Terms

Refuge	Relying on the example of the Buddha, his teachings (Dharma) and the community (Sangha)
Bodhicitta	Great compassion, or the heart of awakening
Bodhisattva	One who dedicates their lives to the welfare of others
Three Jewels	The Buddha, the Dharma and the Sangha
Dekyong	One who watches out for the welfare of the community
Precepts	The ethical guidelines that lead to peace
Merit	The virtue, or quality developed through positive actions
Dedication	Offering of merit to the welfare of all beings
Sojong	The ritual for renewing our commitment to awakening
Maitri	Loving kindness
Kagyü	One of the four principle traditions of Tibetan Buddhism
Tulku	One who is a reincarnation of a great teacher
Khenpo	A highly trained scholar. A PHD in Buddhist studies
Lama	Sanskrit for “teacher”
Rinpoche	An honorific name for a highly revered teacher
Umdze	The ritual master of a gathering
Sutra	A teaching attributed to the Buddha
Mandala	A ritual offering signifying giving something of great value
Prajna	Sanskrit for “clear seeing”



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‘pledging member’
of the Buddhist Center

With members who support The Buddhist Center through a monthly financial pledge, we can effectively plan a meaningful, long-term schedule of teachings and events. Monthly pledges allow the Center to pay for operational expenses, bring a variety of teachers to Steamboat Springs, and keep fundraising events to a minimum.

Take a pledge form from the table, or visit the ‘membership’ page on our website - www.steamboatbuddhistcenter.org

Treating the representations of body, speech and mind with respect and veneration creates a tremendous amount of merit. Please don't place dharma texts where people sit or walk.

The Ven. Chökyi Nyima Rinpoche