



## **English Speaking Service** **DINH QUANG BUDDHIST TEMPLE**

Saturday Morning, 9 a.m.  
Chanting & Meditation, followed by Dharma Discussion

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## GUIDE TO THE SERVICE AND CHANTS

All of us at the Dinh Quang Buddhist Temple welcome you to the English language service. We are always pleased to have first time temple visitors and students with us.

Please select a floor cushion or chair for your seating. There is some physical movement in the service, including standing and bowing. You are welcome to participate as you are able, or to listen and observe. You will see that temple members participate to the level of their individual physical comfort.

The service includes chanting and meditation, followed by a Dharma teaching, discussion, or activity. This booklet guides us as we acknowledge our respect for the Buddha and his teachings and support one another in learning and applying the teachings to our lives. We will update it as we learn and add new elements to the service.

Meditation will be divided into sections, marked by inviting the bell to sound. During these divisions, you are welcome to mindfully stand, stretch, massage your feet, change postures, or make similar adjustments to your meditation. You may also enter or leave the Buddha Hall during these brief breaks. Meditation will begin again with the bell.

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Here are some terms you will hear during the service:

**Bodhisattva:** An enlightened being who forgoes Buddhahood out of compassion for other beings to assist them on their paths to enlightenment.

**Buddha:** The historical Shakyamuni Gautama Buddha.

**Dharma:** The collective teachings of the Buddha.

**Metta:** This word is often translated as “loving-kindness.” It is the quality of goodwill toward one’s self and others, leading to skillful living and insight. It is one of the four “Divine Abodes” in the Buddha’s teaching.

**Namo:** This word has numerous translations, including “honor to, respect, homage to.”

**Sangha:** Traditionally, the community of Buddhist Monks and Nuns. More recently, lay practitioners have also been included.

**Sutra:** A teaching of the Buddha.

## THE MEANINGS OF SOME OF THE ITEMS USED IN THE TEMPLE

**Incense:** Burning incense can represent the spreading of good ethics, morality and/or practicing the “middle path,” one of the goals of Buddhist practice.

**Bells:** The sound of the bell has many meanings. We use it as a means to focus our minds before chanting, meditation or discussion. We also use it to begin and end our chants and to occasionally signify a key point or passage in a chant.

**Candles:** The lighted candle signifies the light of wisdom.

**Flowers:** Flowers symbolize impermanence and the cycle of life and death. From a seed in the earth they grow to become fragrant and beautiful. They progress to being scentless, withering and dying, returning to decay and nurture the earth for the next seed.

**Fruit:** Represents that all actions cause a result or effect.

**Water:** Represents purity, clarity and calmness, the goals we seek in practicing the teachings of the Buddha.



## **BEGINNING THE SERVICE**

[Following the example of the monastics, we will form two lines facing each other. The large bell will be invited three times. When the small bell is then invited, we will bow to each other. We will then turn to face the Buddha image.]

*Note: Please enjoy waiting together for the bell to finish ringing throughout the service.]*

## **OFFERING INCENSE**

[All, spoken]

In gratitude,  
we offer this incense  
To all Buddhas  
and Bodhisattvas  
Throughout space and time.  
May it be fragrant  
as Earth herself,  
Reflecting our careful efforts,  
Our wholehearted awareness,  
And the fruit  
of understanding,  
Slowly ripening.

[Bell]

May we and all beings  
be companions  
Of Buddhas  
and Bodhisattvas.  
May we awaken  
from forgetfulness  
And realize our true home.

[Bell]

For the long-term fortune,  
welfare and Happiness  
of such benefactors, as our  
Mothers, fathers, others,  
and for ourselves,  
We honor the  
Buddha, Dharma,  
And Sangha  
with these offerings.

[Bell]

## **General Merit Intention**

[All, sung, 3 times]

May all beings have happiness;  
May they be free from suffering;  
May they find the joy that  
has never known suffering;  
May they be free from  
attachment, aversion,  
and hatred.

[Bell]

## Special Merit Intentions

[The leader will lead us in dedicating our merit on special occasions and times of need.]

### *Mindfulness of the Deceased*

Friends, it is time to bring to mind [name of deceased] and to send the energy of loving kindness and compassion to them. Let us sit and enjoy our breathing for a moment, allowing [name of deceased] to be present with us now.

[Bell]

### *Mindfulness of the Sick and Suffering*

Friends, it is time to bring our loved ones to mind: those to whom we wish to send the healing energy of love and compassion. Let us sit and enjoy our breathing for a moment, offering our spiritual support and peace to [name(s)].

[Bell]

## PAYING HOMAGE

[Standing next to your seat, follow the group to bow, or sit and observe. We will bow when the small bell is invited,

and then stand again when the small bell is awakened.]

[Leader]

I bow to the Buddha.

[All]

The one who shows me  
the way in life.

Namo Buddhaya. [Bell]

[Leader]

I bow to the Dharma.

[All]

The way of understanding  
and love.

Namo Dharmaya. [Bell]

[Leader]

I bow to the Sangha.

[All]

The community that lives  
in harmony  
and awareness.

Namo Sanghaya. [Bell]

[Sit, then chant together]

Namo tassa bhagavato arahato  
samma sambuddhassa.\*

[Repeat 14 times]

[Bell]

## **SUTRA OPENING VERSE**

[Remain seated]

[Leader]

The Dharma is  
deep and lovely.  
We now have a chance  
to see, study,  
And to practice it.  
We vow to realize  
its true meaning. [Bell]

[The leader will announce the  
name of the sutra we will be  
chanting.]

## **KARANIYA METTA SUTRA (The Buddha's Words on Loving Kindness)**

[Leader]

Now let us chant the  
Buddha's words on  
loving-kindness.

[All]

This is what should be done  
By one who is  
skilled in goodness,  
And who knows  
the path of peace:

Let them be able and upright,  
Straightforward and  
gentle in speech,  
Humble and not conceited,  
Contented and easily satisfied,  
Unburdened with duties  
and frugal in their ways.  
Peaceful and calm,  
and wise and skillful,  
Not proud or  
demanding in nature.  
Let them not do  
the slightest thing  
That the wise would  
later reprove. [Bell]

Wishing: In gladness  
and in safety,  
May all beings be at ease.  
Whatever living beings  
there may be;  
Whether they are  
weak or strong,  
omitting none,  
The great or the mighty,  
medium, short or small,  
The seen and the unseen,  
Those living near and far away,  
Those born and to be born —  
May all beings be at ease!

[Bell]

Let none deceive another,  
Or despise any being  
in any state.  
Let none through anger  
or ill-will  
Wish harm upon another.

Even as a mother protects  
with her life  
Her child, her only child,  
So with a boundless heart  
Should one cherish  
all living beings.  
Radiating kindness over  
the entire world:  
Spreading upwards

to the skies,  
And downwards to the depths;  
Outwards and unbounded,  
Freed from hatred and ill-will.

[Bell]

Whether standing or walking,  
seated or lying down,  
Free from drowsiness,  
One should sustain  
this recollection.  
This is said to be  
the sublime abiding.  
By not holding to fixed views,  
The pure-hearted one,  
having clarity of vision,  
Being freed from  
all sense desires,  
Is not born again into this world.

[Bell]

# THE HEART OF PERFECT UNDERSTANDING SUTRA

[Leader]

Maha Prajna Paramita  
Hridaya Sutra

[All]

Avalokitesvara Bodhisattva  
When practicing deeply  
The Prajna Paramita  
Perceived that all five skandhas  
Are empty and is saved  
From all suffering  
And distress.

Shariputra, form does not differ  
From emptiness;  
Emptiness does not differ  
From form.

That which is form is emptiness  
That which is emptiness  
Is form.

The same is true of feelings,  
Perceptions, impulses,  
Consciousness.

Shariputra, all dharmas  
Are marked with emptiness.  
They do not appear  
Or disappear,  
Are not tainted or pure,  
Do not increase or decrease.

Therefore, in emptiness  
No Form, no feelings,  
Perceptions, Impulses,  
Consciousness.

No eyes, no ears, no nose,  
No tongue, no body, no mind;  
No color, no sound, no smell,  
No taste, no touch;  
No object of mind,

No realm of eyes  
And so forth until  
No realm of  
Mind consciousness.

No ignorance and also  
No Extinction of it, and so forth,  
Until no old age and death and  
Also no extinction of them.

No suffering, no origination,  
No stopping, no path,  
No cognition, also  
No attainment with  
Nothing to attain.

The Bodhisattva depends  
On Prajna Paramita and  
The mind is no hindrance.  
Without any hindrance  
No fears exist.



Far apart from every perverted  
View one dwells in Nirvana.  
In the three times all Buddhas  
Depend on Prajna Paramita  
And attain Anuttara  
Samyak Sambodhi.

## PRE-MEDITATION MANTRA

[All]

Om Ma Ni Pad Me Hum+

[Repeat 14 times]

Therefore know that  
Prajna Paramita  
Is the great  
Transcendent Mantra,  
Is the great bright mantra,  
Is the utmost mantra,  
Is the supreme mantra,  
Which is able to relieve  
All suffering and  
Is true, not false.  
So proclaim the  
Prajna Paramita mantra,  
Proclaim the mantra  
Which says:

[Bell]

Gate gate paragate  
Parasamgate bodhi svaha\*\*  
Gate gate paragate  
Parasamgate bodhi svaha  
Gate gate paragate  
Parasamgate bodhi svaha

[Bell]

## SILENT MEDITATION

[Bell]

[We will meditate in two sections. After 20 minutes, a bell will sound. Please feel welcome to make any need adjustments during this interval. The bell will sound again to begin the next 15 minutes of meditation.]

[To begin sitting meditation, partially close your eyes and relax your body. Sit in such a way that you are stable and alert, neither rigid nor slouched. Set an intention of which to be mindful, such as “May I be well and free from suffering.”]

Now bring a gentle but persistent attention to the natural rhythm and sensation of your breath. If your mind wanders, try silently repeating a mantra, a favorite prayer or poem, or a similar phrase as you return to the breath. For example, you may recite the words, “Present Moment” on the in-breath and “Wonderful Moment” on the out-breath. Continue like this as you practice dwelling deeply in the present moment.]

[After meditating, take a moment to wake up your body.]

## THE THREE REFUGES

[Remain seated.]

[Leader]  
To the Buddha

[All]  
I return and rely,  
Vowing that all living beings,  
Profoundly understand,  
The Great Way,  
And bring forth the bodhi mind.  
Buddham saranam gacchami.++

[Bell]

[Leader]  
To the Dharma

[All]  
I return and rely,  
Vowing that all living beings,  
Deeply enter,  
The Sutra Treasures,  
And have wisdom like the sea.  
Dharmam saranam gacchami.^

[Bell]

[Leader]  
To the Sangha

[Bell]

[All]  
I return and rely,  
Vowing that all living beings,  
Form together,  
A great assembly,  
In harmony without  
obstructions.  
Sangham saranam gacchami.^^  
[Bell]

## SHARING THE MERIT

[Remain seated.]

[All, sung, 3 times]

May all beings be well.  
May all beings be happy.  
May all beings be peaceful.

## CLOSING MANTRA

Namo A Di Da Phat ^^^

[Repeat 14 times]

[Bell]

[Bell]

[Bow]

[This completes the chanting and meditation service. At the conclusion, a brief reading will be given, followed by an expression of gratitude. Afterwards, students and inquirers are invited to remain in the Buddha Hall to ask questions about the service. For others, you are welcome to join us for a dharma discussion or activity in the teaching hall.]

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## NOTES

\* “Namo Tassa Bhagavato Arahato Samma Sambuddhasa” can be translated as “Homage to the Blessed, Noble, and Perfectly Enlightened One.”

\*\*“Gone, gone, gone beyond, gone utterly beyond, Enlightenment hail!”

+*Om* and *Hum* are common mystical mantras, without conceptual meaning. *Mani* means jewel; *Padme* means lotus. The mantra thus unites both wisdom (lotus) and compassion (jewel). Some scholars also translate ManiPadma as a proper name, Jewel-Lotus One, an invocation of Avalokitesvara.

++ Buddham Saranam Gachami means “I go to the Buddha as my refuge.”

^ Dharman Saranam Gachami means “I go to the Dharma as my refuge.”

^^ Sangham Saranam Gachami means “I go to the Sangha as my refuge.”

^^^ Namō A Di Da Phat is the Vietnamese translation of the homage to Amitābha Buddha. The phrase literally means "Homage to Infinite Light."

## **For Further Study:**

### **Sutras & Texts:**

Access to Insight: <http://www.accesstoinight.org/>  
Buddha Sutras: <http://www.buddhasutra.com/>  
Reading Faithfully: <https://readingfaithfully.org/>  
Sutta Readings: <http://www.suttareadings.net/index.html>

### **Monasteries, Temples, & Practice Centers:**

Abhayagiri Monastery: <http://www.abhayagiri.org/home/>  
City of 10,000 Buddhas: <http://www.cttbusa.org/>  
Dong Hung Temple: <http://www.buddhistedu.org/>  
Magnolia Grove Monastery: <https://magnoliagrovesmonastery.org/>  
Plum Village: <https://plumvillage.org/>  
Sati Center for Buddhist Studies: <http://www.sati.org/>  
Tisarana Buddhist Monastery: <https://tisarana.ca/>

### **Teachers & Authors:**

Audio Dharma: <http://audiodharma.org/>  
BuddhaNet: <http://www.buddhanet.net/>  
Dharma Seed: <http://dharmaseed.org/>  
Dhamma Talks: <https://www.dhammatalks.org/>  
Pure Land Center & Buddhist Library: <https://www.amitabhalibrary.org/>  
Wisdom Publications: <http://www.wisdompubs.org/>  
Pema Chodron: <http://pemachodronfoundation.org/>  
Forest Sangha Publications: <http://forestsanghapublications.org/books.php>



### **TEMPLE CONTACT INFORMATION:**

**Monk:** Venerable Thich Thong Chánh is the leader of Dinh Quang Buddhist Temple and the English Language service. We often address him as “Thay,” which means “teacher” and is an acceptable salutation for all of the monks. The Venerable is available to meet with you by appointment. You can reach him directly at: 417-719-8454 .

Teresa, Alice, and David are also available for questions related to the English Speaking Service. You can reach David directly at: 417-893-0036 .

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*The revision date of this booklet is March 2018.  
Your questions and comments are welcomed.*