

ENGLISH LANGUAGE SERVICE



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Take-Home version with notes and glossary

ENGLISH LANGUAGE ACTIVITIES SCHEDULE:

SERVICES:

(IN THE BUDDHA HALL)

SUNDAYS: 8:00 AM TO 9:00 AM

WEDNESDAYS: 7:00 PM TO 8:30 PM

ONE HOUR MEDITATION

(IN THE DHARMA HALL)

WEDNESDAYS 5:45 PM TO 6:45 PM

DHARMA CLASS:

(IN THE DHARMA HALL)

TUESDAYS

7:00 PM TO 8:30 PM

**ENGLISH LANGUAGE SERVICE
DONG HUNG BUDDHIST TEMPLE, VIRGINIA BEACH, VA.
GUIDE TO THE SERVICE AND CHANTS**

The Monks, Nuns and Members of Dong Hung 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 wall bench for your seating. There is some physical movement in the service including standing and bowing. You are welcome to participate or to just sit, listen and observe. You will see that temple members participate to the level of their individual physical comfort.

The service has three distinct activities: chanting, silent meditation and a Dharma (teaching) discussion. This booklet guides us as we acknowledge our respect for the Buddha and his teachings, chant some of the teachings and conclude with a discussion with our Venerable Teachers, the monks.

Here are some terms you will hear during the service:

Buddha:	The historical Shakyamuni Gautama Buddha.
Dharma:	The collective teachings of the Buddha.
Sangha:	Traditionally, the community of Buddhist Monks and Nuns. Lay Buddhist practitioners are now included in this definition.
Amitabha	The Buddha of Infinite Light, one of millions of Buddhas,
Bodhisattva:	An enlightened being who forgoes Buddhahood out of compassion for other beings to assist them on their paths to enlightenment.
Sutra:	A teaching of the Buddha.
Avalokitesvara:	The Bodhisattva of Great Compassion.
Shariputra:	A key disciple of the Buddha noted for his teaching of the dharma.
Namo:	This word has numerous translations including "honor to, respect, homage to."

PRIOR TO THE SERVICE BEGINNING:

The monks will assemble at the front of the Buddha hall, facing each other. The rest of the assembly will form two lines facing each other in the same manner as the monks. We maintain silence until bells sound to begin the service. We will bow to each other, then turn to face the front and bow to the Buddha. Everyone will then move to their cushion or chair.

THE ENGLISH LANGUAGE SERVICE

INCENSE OFFERING

[Kneel, stand or sit]

[B x 3]

*[Leader only, please follow along
silently.]*

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

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

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
Such as candles and incense. [B]

(Special Merit Intentions)

We dedicate our merit to:

(Recite names from list here)

Namo Incense Canopy Bodhisattva.
Namo Incense Canopy Bodhisattva.
Namo Incense Canopy Bodhisattva,
Mahasattva. [B X 2]

BOWING

*[Stand next to your seat, then follow the
group or sit and observe]*

[Leader only]

I bow to the Buddha.

[A/I]

The one who shows me the way
In life.

Namo Buddhaya. [B]

[Leader only]

I bow to the Dharma.

[A/I]

The way of understanding
And love.

Namo Dharmaya. [B]

[Leader only]

I bow to the Sangha.

[A/I]

The community that lives in harmony
And awareness.

Namo Sanghaya. [B x 3]

INVITE THE DHARMA INSTRUMENTS

[Sit]

[Percussion instruments and bells]

[A/I]

Namo tassa bhagavato arahato samma
sambuddhassa.¹

[Repeat 3 or more X]

[B]

SUTRA OPENING VERSE²

[Sit]

*[Leader only, please follow along
silently]*

1, See footnotes.

2, See footnotes.

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. [B]

Namo Opening Sutra Treasures
Bodhisattva;
Namo Opening Sutra Treasures
Bodhisattva; [B]
Namo Opening Sutra Treasures
Bodhsattva, Mahasattva. [B X 2]

*[Remain seated for the chanting of the
sutras and the period of silent
meditation.]*

BHADDEKARATTA SUTRA (A Single Auspicious Night³)

[Leader]
Bhaddekaratta Sutra

[All]
The Buddha taught at Savatthi
In Jetta's Grove,
The exposition of one
Who has had
A single excellent night. [B]

Let not a person revive the past
Or on the future build his hopes:
For the past is left behind,
The future has not been reached.
Instead with insight let him see
Each presently arisen state;
Let him be sure of it,
Invincibly, unshakably.
Today the effort must be made;
Tomorrow Death may come,
Who knows? [B]

No bargain with Mortality
Can keep Death away,
But one who dwells ardently,
Relentlessly, by day, by night,
It is he, the Buddha has said
Who has had a single excellent night.
[B]

How does one revive the past?
One nurtures delight by thinking:
I had such form in the past,
I had such feelings, perceptions,
Impulses, consciousness
In the past. [B]

How does one not revive the past?
One does not nurture delight
By thinking:
I had such form in the past,
I had such feelings, perceptions,
Impulses, consciousness
In the past. [B]

How does one carry hope for the future?
One nurtures delight by thinking:
May I have such form in the future,
May I have such feelings, perceptions
Impulses, consciousness
In the future. [B]

How does one not carry hope
For the future?
One does not nurture delight
By thinking:
May I have such form in the future,
May I have such feelings, perceptions
Impulses, consciousness
In the future. [B]

Let not a person revive the past
Or on the future build his hopes:
For the past is left behind,

3, See footnotes.

The future has not been reached.
Instead with insight let him see
Each presently arisen state;
Let him be sure of it,
Invincibly, unshakably.
Today the effort must be made;
Tomorrow Death may come,
Who knows? [B]
No bargain with Mortality
Can keep Death away,
But one who dwells ardently,
Relentlessly, by day, by night,
It is he, the Buddha has said
Who has had a single excellent night.
[B]

Nammo Shakyamuni Buddha
Nammo Shakyamuni Buddha [B]
Nammo Shakyamuni Buddha [Bx2]

MAHA NIDDANA SUTRA (Dependent Origination)

[Leader]
Maha Niddana Sutra

[All]
The Buddha taught at Savatthi
In Jetta's Grove,
Bhikkhus, what is
Dependent Origination? [B]

With Ignorance as condition
Impulses come to be;
With Impulses as condition
Consciousness comes to be;
With Consciousness as condition
Mind and Body come to be;
With Mind and Body as condition
The Six Senses come to be;
With the Six Senses as condition
Contact comes to be;

With Contact as condition
Feelings come to be;
With Feelings as condition
Craving comes to be;
With Craving as condition
Clinging comes to be;
With Clinging as condition
Existence comes to be;
With Existence as condition
Birth comes to be;
With Birth as condition
Sorrow, illness, despair
Aging and Death come to be.
Such is the origin of
This whole mass of suffering. [B]

With the remainderless
Fading away and
Ceasing of Ignorance
Comes the end of Impulses;
With ceasing of Impulses
Comes the end of Consciousness;
With ceasing of Consciousness
Comes the end of Mind and Body;
With ceasing of Mind and Body
Comes the end of the Six Senses;
With ceasing of the Six Senses
Comes the end of Contact;
With ceasing of Contact
Comes the end of Feelings;
With ceasing of Feelings
Comes the end of Craving;
With ceasing of Craving
Comes the end of Clinging;
With ceasing of Clinging
Comes the end of Existence;
With ceasing of Existence
Comes the end of Birth;
With ceasing of Birth
Comes the end of sorrow,
Illness, despair, aging and Death.

Such is the cessation of

This whole mass of suffering. [B]

When this is, that is.

When this arises, that arises.

When this is not, that is not.

When this ceases, that ceases. [B]

Nammo Shakyamuni Buddha]

Nammo Shakyamuni Buddha [B]

Nammo Shakyamuni Buddha [BX2]

KARANIYA METTA SUTRA⁴
(The Buddha's Words on Loving Kindness)

[Leader]

Karaniya Metta Sutra

[A/]

The Buddha taught at Jetavana

This is what should be done

By one who is wise;

Who seeks good and

Has obtained peace:

Let one be strong, upright

And sincere

Without pride, content and joyous.

Let one not be submerged

By things of the world.

Let one not focus

On the burden of riches.

Let one's senses be controlled.

Let one be wise but not puffed up.

Let one not desire many things

Even for one's family.

Let one do nothing that is mean

Or that the wise would condemn. [B]

May all beings be happy, joyous

And live in safety;

All living beings, weak or strong,

In high, middle or low

Realms of existence,

Tiny or great, seen or unseen

Near or far, born or to be born.

May all beings be happy.

[B]

Let no one deceive another

Or despise any being in any state.

Let no one by anger or hatred

Wish harm to another

As a mother at the risk of her life

Watches and protects

Her only child.

So with a boundless mind

Should one cherish all living things

Spreading love over the world

Above, below and all around

Without limit.

So let one cultivate countless good will

Toward the whole world. [B]

Standing, walking, sitting

Or lying down

During all one's waking hours

One should sustain this way of thinking,

This way of living,

The highest conduct,

Living without complaint,

Having clear vision,

Freed from sense appetites.

One who is freed

From all sense desires

Will never again know

Rebirth in the cycle of

Creation and suffering. [B]

Namo Great Compassion Bodhisattva

Namo Great Compassion Bodhisattva

[B]

Namo Great Compassion Bodhisattva,

Mahasattva [B]

4. See footnotes.

Maha Mangala Sutra (Blessings)

[Leader]

Maha Mangala Sutra

[All]

The Buddha taught at Savatthi
In Jetavana.
A deity approached the Buddha
And said: "Many deities and men
Longing for happiness
Have pondered on the question
Of blessings.
Pray tell me what the
Highest blessings are." [B]

The Buddha said:
Not to associate with the unwise,
But to associate with the wise,
And to honor those worthy of honor.
This is the highest blessing.

To reside in a suitable locality,
To have performed deserving actions,
And to set oneself in the right direction.
This is the highest blessing. [B]

Having vast learning, skill in handicrafts,
Being well grounded in discipline,
And using pleasant speech.
This is the highest blessing.

To support one's father and mother;
To cherish one's wife and children,
And to be engaged in
Peaceful occupations.
This is the highest blessing. [B]

Liberality, righteous conduct,
Rendering assistance to relatives,
And performance of blameless deeds.
This is the highest blessing.

To cease and abstain from evil,
To abstain from intoxicants,
And be diligent in performing
Righteous acts.
This is the highest blessing. [B]

Having reverence, humility,
Contentment and gratitude,
And the timely hearing of the Dharma.
This is the highest blessing.

Having patience and obedience.
Meeting with monks and nuns,
And having timely discussions
On the Dharma.
This is the highest blessing. [B]

Practicing self-control and monogamy,
Comprehending the Noble Truths,
And the attainment of Nirvana.
This is the highest blessing.

Having a mind that is not touched
By the vicissitudes of life
A mind that is free from sorrow,
Stainless, and secure.
This is the highest blessing. [B]

Those who have fulfilled the conditions
For such blessings
Are victorious everywhere,
And attain happiness everywhere.
To them these are the highest
blessings. [B]

Nammo Shakyamuni Buddha
Nammo Shakyamuni Buddha
Nammo Shakyamuni Buddha [B x 2]

**THE HEART OF PERFECT
UNDERSTANDING SUTRA⁵**

[Leader]
Maha Prajna Paramita Hridaya Sutra

[All]
Avalokitesvara Bodhisattva
When practicing deeply
The Prajna Paramita⁶
Perceived that all five skandhas
Are empty and is saved
From all suffering and distress. [B]

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.
[B]

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. [B]

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 times⁷ all Buddhas
Depend on Prajna Paramita and
Attain Anuttara Samyak Sambodhi.⁸ [B]

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: [B]

Gate gate paragate parasamgate bodhi
Svaha⁹
Gate gate paragate parasamgate bodhi
Svaha [B]
Gate gate paragate parasamgate bodhi
Svaha [B]

PRE-MEDITATION MANTRAS

The Medicine Mantra:

[All]

5, 6, 7, 8. See footnotes.

9, See footnotes.

Om nammo bhagavate
Bhaishjaya guru
Vaidurya prabha rajaya tathataya
Arhate samyaksam
Buddhaya teyatha
Om bekhajye bekhajye
Maha bekhajye
Bekhajye rajaya
Samudgate svaha
[10 X or more] [B]

Other Mantras:

[All]
Om Ma Ni Pad Me Hum
[10 X or more] [B]

[All]
Namo A Di Da Phat
[10 X or more] [B]

SILENT, SEATED MEDITATION

[The meditation period will last between 10 and 15 minutes.]

[To begin meditation, partially close your eyes and relax your body. Turn your attention to your breathing. Breathe naturally, preferably through your nostrils, without attempting to control your breath. The sensation of your breath entering and leaving your nostrils is your “object” of meditation. Try to concentrate on your in-and-out breaths to the exclusion of everything else in your mind. If your mind wanders, try silently repeating Om Ma Ni Pad Me Hum or one line of your favorite prayer or poem as your only other thought while re-focusing on your breathing. The goal of meditation is calming the mind to

concentrate on only one thing to the exclusion of everything else.

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

THE THREE REFUGES

[Stand next to your seat, then follow the group, or sit and observe]

[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.¹⁰ [B]

[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.¹¹

[Leader]
To the Sangha

[All]
I return and rely,
Vowing that all living beings,
Form together,

10, 11, See footnotes.

A great assembly,
In harmony without obstructions.
Sangham saranam gacchami. ¹²
[B X 2]

SHARING THE MERIT

[Stand]

[Leader]
May all beings be well.

[All]
May all beings be well.

[Leader]
May all beings be happy.

[All]
May all beings be happy.

[Leader]
May all beings be peaceful.

[All]
May all beings be peaceful.

[B X 3]

[This concludes the chanting and
meditation part of the service. The group
will now adjust the room so that
everyone is seated in a circle for the
dharma (teaching) discussion.]

12, See footnotes.

FOOTNOTES

1. "Namo Tassa Bhagavato Arahato Samma Sambuddhasa" can be translated as "Respect (homage) to the Blessed one, the Worthy One and the Rightly Self- Awakened One."
2. The "Sutra Opening Verse" shows the intent of the teachings is to not only strive for an intellectual understanding of the teaching, but to actually put the teachings into practice in our daily life.
3. "Night" means a 24 hour period of time that we typically refer to as a day.
4. The Karaniya Metta Sutra encourages us to do good things with the right view (for the right reason). We should act for the benefit of others, not to make ourselves popular or to reap financial or other sensual rewards. We should always think, speak and act with love and compassion for all living beings. The path to enlightenment is through the ending of our clinging to the desire to satisfy pleasures and needs based on our six senses: hearing, seeing, smelling, tasting, touching and mental.
5. The Heart of Perfect Understanding Sutra is considered to be one of the most important teachings in Mahayana Buddhism. It addresses the "perfection of wisdom." The Five Skandhas are also called the Five Aggregates (components) of Human Life. They are form, feelings, perceptions, mental formations and consciousness. Enlightened beings are those who have ceased clinging to all aspects of the skandhas thereby achieving emptiness (Nirvana).
6. "Prajna Paramita" means "the perfection of transcendent wisdom."
7. The "three times" are the past, present and future.
8. "Anuttara Samyak Sambodhi" means "supreme perfect wisdom".
9. "Gate gate paragate parasamgate bodhi svaha" according to the current Dalai Lama is a mantra used both as an instruction for practice and as a device for measuring one's own level of spiritual attainment. It is translated as "Go, go, go beyond, go thoroughly beyond, and establish yourself in enlightenment".
10. Buddham Saranam Gachami means "I go to the Buddha as my refuge."
11. Dharman Saranam Gachami means "I go to the Dharma as my refuge."
12. Sangham Saranam Gachami means I go to the Sangha as my refuge.

The monk may chant a poem in Vietnamese prior to the meditation period. The poem is titled “The Rise and Decline” written by Vietnamese Master Monk Van Hanh circa 1018.

Human body is like a lightning flash, appearing then disappearing.
All trees bloom in the spring, then decay in the autumn.
Live accordingly with the rise and decline, and have no fear.
The rise and decline – just like a drop of dew on a blade of grass.

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.

TEMPLE CONTACT INFORMATION:

- Monk:** Venerable Thich Chuc Thanh is the monk who primarily interacts with the English Language Sangha. We address him as “Thay”, “Thay Thanh” or “Chuc Thanh”. “Thay” means “teacher” and is an acceptable salutation for all of the monks. Chuc Thanh is available to meet with you by appointment.
- Contact:** Web site: www.buddhistedu.org
Email: buddhistedu@yahoo.com
Phone: 757-689-3408
- Street:** 423 Davis St.
Virginia Beach, VA 23462

GLOSSARY

Buddha:

The Buddha is an enlightened being who taught us about universal loving kindness and compassion. The enlightened Buddha does not need any form of human worship or sacrifice. Offerings in Buddhist practice are not “to” or “for” the Buddha. Rather, they are representative of thanks and respect for his teachings. They help us to develop positive energy and good qualities such as giving, gratitude and compassion.

Karma:

Volition is karma. Having willed, one acts through thoughts, words or actions.

Merit:

That which accumulates as a result of one’s thoughts, words or actions. Merit carries over throughout one’s life and subsequent lives. Merit can be shared as a cause to bring about an effect for others.

Nirvana:

The state of perfect peace (emptiness, awakening, enlightenment) that comes when craving (suffering) is eliminated.

Suffering:

“Dukkha” is the word used at the time of the Buddha. The translation of it into English continues to be debated. Dukkha translated as “suffering” means the anxiety, stress or unsatisfactoriness associated with three aspects of human life: 1) the process of being born, aging, coping with illness and dying; 2) trying to acquire and hold onto things to satisfy the six senses and 3) dealing with the unsatisfactoriness pervading all forms of existence that are changing, impermanent and without substance. Words like “craving”, “clinging”, “desire”, “wanting”, “demanding” can be

substituted for “suffering” in Buddhist context.

Cause and Effect:

All things in the universe are the result of a Primary Cause combining with one or more Conditions (Secondary Causes) producing an effect or phenomena which then produces a recompense or consequence.

Three Universal Characteristics of Life:

Impermanence, Selflessness and Nirvana.

Three Observations of Buddhism:

Impermanence, Selflessness, Interdependent origination.

Four Noble Truths:

There is suffering. There is the cause of suffering. There is the cessation of suffering. There is the path that leads to the cessation of suffering.

Four Establishments of Mindfulness:

The body in and of the body. Feelings in and of feelings. The mind in and of the mind. Mental objects in and of mental objects.

Four Right Efforts:

Stop unskillful (bad) qualities from arising. Abandon unskillful qualities that have arisen. Create skillful (good) qualities that have not yet arisen. Nurture skillful qualities that have arisen.

Five Precepts:

Refrain from killing. Refrain from stealing. Refrain from sexual misconduct. Refrain from engaging in falsehoods. Refrain from ingesting intoxicants.

Five Aggregates (Skandhas) of Human Life and Clinging:

Form, Feelings, Perceptions, Mental Formations and Consciousness.

Six Paramitas (Symbolized as Om Ma Ni Pad Me Hum)

Generosity (Om), Virtue (Ma), Patience (Ni), Energy (Pad), Concentration (Me) and Wisdom (Hum)

Seven Factors of Awakening:

Mindfulness, Investigation of the Dharma (wisdom), Effort, Happiness, Calm, Concentration and Equanimity (letting go).

The Eight Forms of Consciousness:

Hearing, Seeing, Smelling, Tasting, Touching, Mental, Storage and Retrieval.

The Noble Eight Fold Path (That Leads to the Cessation of Suffering)

Right View, Right Thoughts (These make up the *Wisdom* component of the Path.)

Right Speech, Right Action, Right Livelihood (These make up the *Ethical Conduct* part.)

Right Effort, Right Mindfulness, Right Concentration (These make up the *Meditation or Concentration* component of the Path.)

Vicissitudes:

Gain and loss, good repute and ill repute, Praise and blame, joy and sorrow.

REFERENCES

The following authors and websites are sources for research and reading about Buddhism:

Authors:

The Dalai Lama
Thich Nhat Hanh
Bhikku Bodhi
Thanissaro Bhikkhu

Lama Surya Das

Websites:

Access to Insight
<http://www.accesstoinsight.org/>

Buddha Sutras

<http://www.buddhasutra.com/>

City of 10,000 Buddhas

<http://www.cttbusa.org/>

Dong Hung Temple Website

<http://www.buddhistedu.org/>

Wisdom publications

<http://www.wisdompubs.org/>

Pema Chodron

<http://pemachodronfoundation.org/>

Ajan Brahm

<http://www.dhammadloka.org.au/>

The revision date of this booklet is March 2018
Your questions are welcome. Contact the Temple or
Mark Palamara at dhtenglishsangha@gmail.com