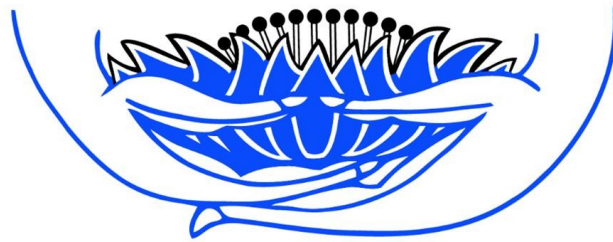


BLUE LOTUS



BUDDHIST TEMPLE

DEVOTIONAL PRACTICE & TEMPLE GUIDELINES

- *When entering the Temple, please be mindful of noise, as practice is always happening.*
- *Before entering Dhamma Hall, please remove shoes in the shoe room.*
- *Please observe Noble Silence in the Dhamma Hall.*
- *Please turn off cell phones and electronics and do not bring them into the Dhamma Hall.*
- *Bowing is customary but not necessary.*
- *Moderate volume levels should be used in the Social Room area, always being mindful of those sitting in silence in the adjoining Dhamma Hall.*
- *Proper and modest attire is always appreciated. Bare shoulders and legs should be covered with a shawl and shorts should be knee length.*
- *Bottled water is permitted in Dhamma Hall.*
- *Special events may require special guidelines, so please ask if you are unsure.*
- *Please treat these Devotional Practice books with respect, as they hold spiritual value for our Blue Lotus community.*

The Practice of Chanting at Blue Lotus Temple

Spiritual chanting is an important part of Buddhist practice. The chanting of Ghatas or Mantras is a way of opening both the intellect and the heart to the understanding that is contained in the words of scripture. It is a form of study and contemplation of truth, in which the whole person is engaged. Both the musical quality of chanting and the meanings of the words aim to bring peace and stillness to the mind.

Each cultural tradition within Buddhism offers its own unique contributions to the practice of chanting. Usually chanting is done in Pali, Sanskrit, or some other Asian language such as Korean, Chinese, or Japanese. Asian languages tend to be able to capture very potent meanings in very few words. This makes them very desirable chanting languages, but the practice can be done in any language. In translating chants into English, it is quite challenging to find words that are as poetic, poignant, and to the point. But the challenge is worth the effort. Each culture should be able to experience the beauty and blessing of chanting in their own mother tongue, at least occasionally.

Although it can be beneficial to chant alone, it is often a group practice. It has additional benefits when it takes place in the presence of Sangha, in a group of like-minded practitioners who together are seeking greater wisdom and compassion to be manifested in their lives. This kind of supportive group energy becomes part of the blessing of chanting. Symbolically, the voices of the group become one voice, the voice of the Buddha. This can also be a precious opportunity to become aware of our interconnectedness and need for each other's support in our spiritual journey.

Chanting also involves an element of faith and surrender to that which is sacred—the Buddha, the Dharma, and the Sangha. This aspect of chanting is particularly important when we experience confusion, discouragement, or other negative mind states. To surrender to the chant is an admission that the ego is powerless to master life and that the Dharmashakti, the power of divine wisdom and compassion, is needed. This is not so much a “petition” to some outside force, but rather a wish to purify our consciousness from the delusions of Samsara, so that we may understand life as it really is, and no longer be plagued by destructive emotions.

Although Buddhist chanting is not a petition to an outside God, it can have a powerful beneficial influence on others whom we bring to mind in a compassionate way as we chant. We understand this impact as arising from the fact that, ultimately, we are not the isolated individuals that we imagine ourselves to be. The positive energy of chanting can flow through the interconnected reality that we actually are, bringing peace and healing, despite our illusions of being completely separate and disconnected individuals. Chanting is thus a very potent medicine to extend to those who are suffering and in need of wisdom and compassion.

Chanting is often said to be empowering, but it is important to understand that what chanting seeks to empower within us is not the ego. Buddhists do not normally use words like soul, since such words can be easily confused with ideas of an individual personality that is eternal. But, if we understand words like soul more metaphorically, as describing that deepest place within the mind, the place which the Buddha described as pure and luminous, then we might say chanting is a kind of Singing of the Soul.

The words in our chants usually reflect ultimate truths, truths that are only fully understood by the Buddha Nature within us. In this sense, chanting is a very high form of meditation, since it gives a voice to that in us which is deepest, truest and capable of surmounting all obstacles to the Path. In other words, chanting brings out the best in us!

So let's chant!



CHANTING FOR THE SATURDAY AND MONDAY SERVICES

Homage to the Buddha

Namo tassa bhagavato arahato

Sammāsambuddhasa

(Repeat three times)

Homage to the blessed one,

The enlightened one,

The fully perfected Buddha.

The Refuge Chant

Buddhang saranang gacchami

Dhammang saranang gacchami

Sanghang saranang gacchami

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

Dutiyampi buddhang saranang gacchami

Dutiyampi dhammang saranang gacchami

Dutiyamp sanghang saranang gacchami

(For the second time,

I take...)

Tatīyampi buddhang saranang gacchami

Tatīyampi dhammang saranang gacchami

Tatīyampi sanghang saranang gacchami

(For the third time,

I take...)

Anicca Chant

Anicca vata sankhara

Upada vaya dhammino

Uppajjithva Nirujihanti

Tesang vupasamo suko

All conditioned things are impermanent

Their nature is to arise and pass away

To live in harmony with this truth

Brings the highest happiness

Short Metta Chant

Sabbe Satta

Avera Hontu

Sabbe Satta

Abyapajja Hontu

Sabbe Satta

Anigha Hontu

Sabbe Satta

Sukhi Attanam Pariharantu

May all beings

Be free from danger/enmity

May all beings

Be free from all mental suffering

May all beings

Be free from all physical suffering

May all beings

Take care of themselves happily.



Chanting for Daily Silent Meditation

1. Homage to the Buddha

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa (Repeat 3 times)

I pay homage to the Blessed One, the Worthy One, the fully Enlightened One.

2. Refuge Chant (Three Jewels)

**Buddhang saranang gacchami
Dhammang saranang gacchami
Sanghang saranang gacchami**

I go to the Buddha as my refuge.

I go to the Dhamma - The Teachings - as my Refuge.

I go to the Sangha - The Community - as my Refuge.

**Dutiyampi buddhang saranang gacchami
Dutiyampi dhammang saranang gacchami
Dutiyampi sanghang saranang gacchami**

For the second time I go to the Buddha as my Refuge.

For the second time I go to the Dhamma - The Teachings - as my Refuge.

For the second time I go to the Sangha - The Community - as my Refuge.

**Tatiyampi buddhang saranang gacchami
Tatiyampi dhammang saranang gacchami
Tatiyampi sanghang saranang gacchami**

For the third time I go to the Buddha as my Refuge.

For the third time I go to the Dhamma - The Teachings - as my Refuge.

For the third time I go to the Sangha - The Community - as my Refuge.

3. Homage to the Buddha

**Namo tassa bhagavato arahato
Sammāsambuddhassa (Three times)**

4. Buddha Vandana

Iti pi so Bhagavā Araham Sammā sambuddho

Such indeed is the Blessed One, Exalted, Omniscient,

Vijjā-carana sampanno Sugato Lokavidū

Endowed with knowledge and virtue, well-gone, Knower of the worlds,

Anuttaro Purisa-damma-sārathi

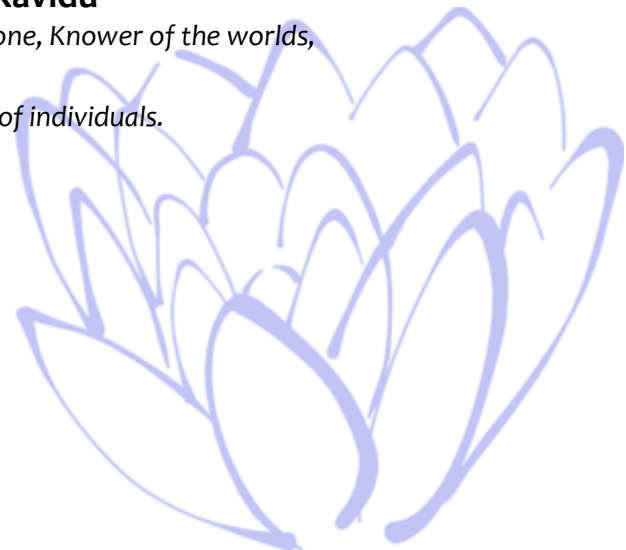
An Incomparable Charioteer for the training of individuals.

Satthā deva-manussānam

Teacher of gods and men

Buddho Bhagavā-ti

Enlightened and Holy.



5. Dhamma Vandana

Svâkkhâto Bhagavatâ Dhammo

The Dhamma of the Blessed One is perfectly expounded;

Sanditthiko Akâliko

Visible here and now; not delayed in time;

Ehi-passiko opanâyiko

Inviting one to come and see; onward leading to (Nibbana);

Paccattam veditabbo viññuhi ti

To be attained by the wise, each for himself.

6. Sangha Vandana

Supatipanno Bhagavato sâvaka sangho

Of good conduct is the Order of the Disciples of the Blessed One.

Uju pati-panno Bhagavato sâvaka sangho

Of upright conduct is the Order of the Disciples of the Blessed One.

Ñâya patipanno Bhagavato sâvaka sangho

Of wise conduct is the Order of the Disciples of the Blessed One.

Sâmîci patipanno Bhagavato sâvaka sangho

Of dutiful conduct is the Order of the Disciples of the Blessed One.

Yadidam cattâri purisa yugâni attha-purisa-puggalâ

That is to say : the Four Pairs of Persons, the Eight Kinds of Individuals;

Esa Bhagavato sâvaka sangho

This community (Sangha) of the Blessed One's disciples

Âhuneyyo Pâhu-neyyo

Is worthy of gifts, is worthy of hospitality,

Dakkhi-neyyo Añjalikaranîyo

Is worthy of offerings, is worthy of reverential salutation,

Anuttaram puññakkhettam lokassâti.

As an incomparable field of merit for the world.

7. Salutation to the Three Main Objects of Veneration

Vandâmi cetiyam sabbam

I salute every chetiya (shrine)

Sabbataânesu patittitam

that stands in any place,

Sârîrika dhātu Mahā-Bodhim

The bodily relics, the great Bodhi tree and

Buddharūpam sakalam sadā

All images of the Buddha.

8. Offering of Lights

Ghana sârappa dittenā

With lights brightly shining,

Dipena tama dhansinā

Abolishing this gloom,

Tiloka dipam sambuddham

I adore the Enlightened One,

Pûjayâmi tamo nudam

Who dispels the darkness (of ignorance).



9. Offering of Incense

Gandha-sambhara-yuttana

With perfumed incense,

Dhupena ham sugandhina

Made from fragrant substances,

Pujaye pujaniyam tam

I honor the Exalted One, worthy of respect,

Puja bhajana muttamam

Who dispels the darkness (of ignorance).

10. Offering of Flowers

Vanna gandha gunopetam

This mass of flowers,

Etam kusuma santatim

fresh hued, fragrant and choice

Pûjayâmi munindassa

I offer at the sacred lotus-like feet

Siripâda saroruhe

of the Noble Sage.

Pûjemi Buddham kusumena nena

I offer Thee, Lord Buddha, these flowers.

Puññaena metena ca hotu mokkham

May this virtue aid in my emancipation.

Puppham milâyâti yathâ idam me

Our bodies undergo decay,

Kâyo tathâ yâti vinâsa bhâvam

even as these flowers must fade.

11. Offering of Water

Addhivasetu no bhante

O Lord! The Blessed One,

Paniyam pari-kappitam

May this water

Anukampam upadaya

Be kindly accepted by You,

Patiganhatu muttamam

Out of great compassion for us.



12. Offering of Medicinal Drinks

Adhivasetu no bhante

O Lord! The Blessed One,

Gilana pacchayam imam

Please accept these medicinal drinks

Anukampam upadaya

As an offering to Thee,

Patiganhatu muttamam.

Out of great compassion for us.

**13. Patthana
(My Wish)**

Imina punna kammaena

By the grace of this merit that

Mame bala samagamo

I have acquired,

Satam samagamo hotu

May I never follow the foolish,

but only the wise,

Yava nibbana pattiya.

Until the time I attain final happiness.



MEDITATION

14. Metta Sutta

Karaniya mattha kusalena,
Yan tam santam padam abhi-samecca;
Sakko uju ca suhuju ca,
Suvaco cassa mudu anatimani.

Santussako ca subharo ca,
Appakicco ca sallahukavutti;
Santindriyo ca nipako ca,
Appagabbho kulesu ananu giddho.

Na ca khuddam samacare kinci,
Yena vinnu pare upavadeyyum;
Sukhino va khemino hontu,
Sabbe satta bhavantu sukhitatta:
Ye keci panabhut'atthi,
Tasa va thavara va anavasesa;
Digha va ye mahanta va,
Majjima rassaka anukathula
Dittha va ye ca adittha,
Ye ca dure vasanti avidure;
Bhuta va sambhavesi va,
Sabbe satta bhavantu sukitatta.
Na paro pararam nikubbetha,
Natimannetha katthaci nam kinci;
Byarosana patighasanna,
Nannamannassa dukkhamiccheyya.

Mata yatha niyam puttam
Ayusa ekaputtamanurakkhe;
Evampi sabbabhutesu
Manasambhavaye aparimanam.
Mettanca sabbalokasmim
Mansambhavaye aparimanam;
Uddham adho ca tiriyanca,
Asambham averam asapattam.

Titthancaram nisinno va,
Sayano va yavatassa vigatamiddho;
Etam satim adhittheyya,
Brahmam etam viharam idha-mahu.
Ditthinca anupagamma,
Silava dassanena sampanno;
Kamesu vineyya gedham,
Na hi jatu gabbhaseyyam puna-reti ti



14. Metta Sutta
ENGLISH

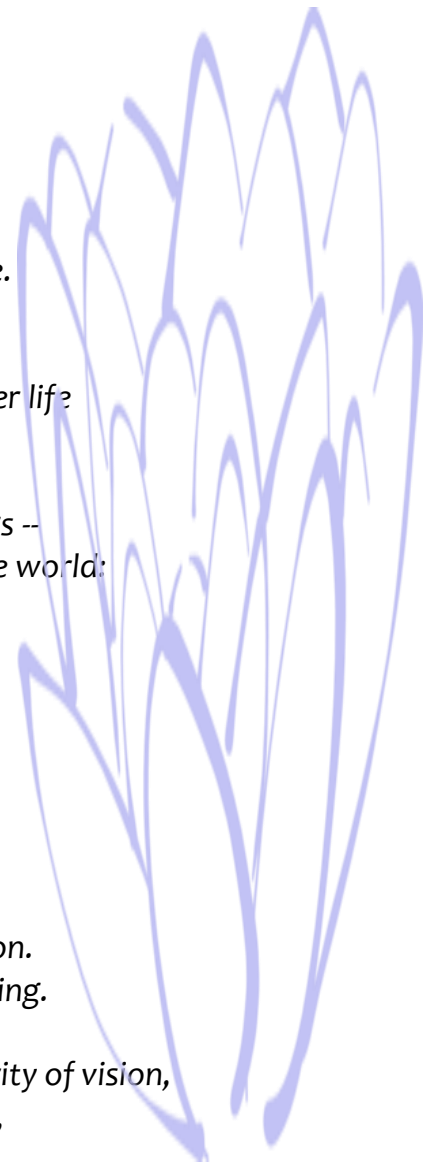
*This is what should be done
By one who is skilled in goodness
And who knows the path of peace:*

*Let one be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties and frugal in one's ways.
Peaceful and calm, wise and skillful,
Not proud and demanding in nature.
Let one not do the slightest thing
That the wise would later reprove.
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, 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.*

*Let none deceive another,
Nor 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.*

*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.*



**15. Ending Blessing for
Loving Thoughts
(used at the end of
chanting a sutta)**

Ettena sacha vachena, dukkha uppa samintute.

By these true words may all suffering cease.

Ettena sacha vachena, bya uppa samintute.

By these true words may all fears cease.

Ettena sacha vachena, roga uppa samintute.

By these true words may all diseases cease.

Bhavatu sabba mangalan

May all blessings be upon you,

Rakkhantu sabba devata

May all devas protect you.

Sabba buddhanu bhavena

By the power of the Buddha

Sada sotti bhavantute

May you be well and happy.

Bhavatu sabba mangalan

May all blessings be upon you,

Rakkhantu sabba devata

May all devas protect you.

Sabba buddhanu bhavena

By the power of the Buddha

Sada sotti bhavantute

May you be well and happy.

Bhavatu sabba mangalan

May all blessings be upon you,

Rakkhantu sabba devata

May all devas protect you.

Sabba buddhanu bhavena

By the power of the Buddha

Sada sotti bhavantute

May you be well and happy.



16. Forgiveness of Shortcomings

Kâyena vâcâ cittena

If, due to negligence,

Pamâdena mayâ katam

I have done some wrong by body, speech, or mind,

Accayam khama me bhante

pardon me that offence, Bhante,

Bhûri-paññâ Tathâgata

Perfect One of vast wisdom.

Kâyena vâcâ cittena

If, due to negligence,

Pamâdena mayâ katam

I have done some wrong by body, speech, or mind,

Accayam khama me Dhamma

pardon me that offence, O Dhamma,

Sanditthika akalika

Visible and immediately effective.

Kâyena vâcâ cittena

If, due to negligence,

Pamâdena mayâ katam

I have done some wrong by body, speech, or mind,

Accayam khama me Sangha

Pardon me that offence, O Sangha,

Supatipanna anuttara

Practicing well and supreme.

Sadhu! Sadhu! Sadhu!

Excellent! Excellent! Excellent!



Welcome



In the United States we are surrounded by a multi-cultural, multi-ethnic society that has many religious perspectives. Cultural leaders who identify and recognize the needs within communities will be better suited and equipped to lend services.

There are many varying degrees of Buddhism that are shaped by cultural and not religious backgrounds. The Blue Lotus Temple has now become a part of that shared community.

Who Was the Buddha?

Siddhattha Gotama was a born a prince in what is now Southern Nepal over 2500 years ago. He lived his life seeing how quickly pleasures faded, and thus begun his search for happiness. He spent about six years in solitary practice, committed to cultivating and purifying the mind; he enjoyed and discovered the timeless truth of existence and realized enlightenment: the complete understanding of greed, hatred, and delusion, which are at the root of all discontent deep within the mind.

Now known as the Buddha, he devoted the remaining 45 years of his life to teaching and to helping others attain the same sublime happiness of liberation that he had discovered.

Today, two main strands of Buddhism are recognized:

1. *Theravada Buddhism*, the main religion of Sri Lanka, Burma, Thailand, Cambodia and Laos but also prevalent in Malaysia, Singapore and Nepal; and
2. *Mahayana Buddhism*, the main religion of Tibet, Mongolia, Taiwan, Korea, Vietnam and Japan but also prevalent in China, Malaysia, Singapore and Nepal.

Fundamental Principles

The following points are key Buddhist principles:

According to Buddhism, life does not stop with the non-functioning of the body, which is death; but it continues manifesting itself in another form – this is formally known as ‘rebirth.’ This belief shapes Buddhists’ attitudes toward life and death, making them more at ease with a premature or unexpected death of a loved one and more accepting of their own death when it is imminent. Please be aware that such stoicism in the face of tragedy comes from their religious beliefs and not from fear or denial.

Buddhism is not a God-centered faith. Thus Buddhists do not worship nor surrender their fate to a divine being. However, the majority of Buddhists will have images or statues of the Buddha, Kuan Yin (The Goddess of Mercy), Maitreya (the future Buddha) and other icons in their temples and houses, and pray in front of them for favors. Though these images are meant to be merely objects for reflection and to generate inspiration, they are regularly used as a focus for aspirations, i.e. praying.

Also, Buddhists accept the truths of science, such as evolution, the ‘Big Bang theory,’ genetics, and so on. Buddhists place an uncommon emphasis on compassion. Since Buddhism holds that one can be reborn from the animal, ghost, heaven or lower realms, and that one can also be reborn back into those realms (as well as back to the human realm), Buddhists show extraordinary compassion to animals and even insects.



Their strong focus on compassion leads Buddhists to be totally accepting of many lifestyles. In practice, compassion takes the form of not doing anything that harms oneself or another, but instead strives to bring happiness to all beings, including one's self. This leads to the basic moral conduct for Buddhists, called the Five Precepts. Buddhists try to live by the Five Precepts of harmlessness. However, even if they sometimes fail, they are still fully accepted within the Buddhist community. The Five Precepts (*pañca-sikkhāpada*) or Five Virtues (*pañca-sīla*) are strongly encouraged.

They are:

1. I take the precept to abstain from destroying living beings.
Pānātipātā veramañi sikkhāpadam samādiyāmi
2. I take the precept to abstain from taking things not given.
Adinnā-dānā veramamī sikkhāpadam samādiyāmi
3. I take the precept to abstain from sexual misconduct.
Kāmesumicchācāra veramamī sikkhāpadam samādiyāmi.
4. I take the precept to abstain from false speech.
Musāvādā veramañi sikkhāpadaṃ samādiyāmi
5. I take the precept to abstain from taking anything that causes intoxication or heedlessness.
Surāmerayamajjapamdattana veramamī sikkhāpadam samādiyāmi

Greetings

It is inappropriate for some Theravada Buddhist monks and nuns to shake hands with members of the opposite sex.

A common practice for greeting is to place palms of the hands together and raise them to the chin when bowing.

Addressing the Monastics

The proper way to address a monastic is "Bhante" for a monk or "Bhikkhuni" for a nun (when addressing them face-to-face). For example, 'Bhante Sujatha' or 'Bhikkhuni Vimala.'



Proper Attire

Buddhist monks and nuns shave their heads and wear a robe that is usually brown, tan, red, orange, or maroon.

Visitors should wear shirts that are least short-sleeved, and skirts, pants or shorts that are knee-length or longer. If the heat means that dresses or shirts in a strapless, halter, or sleeveless style are necessary in order to be comfortable, bring a shawl or wrap to cover up exposed skin before entering the Dhamma Hall. Be mindful that you will be sitting on a cushion or chair and facing the monastics and the shrine. We should at no time show the bottoms of our feet to a monastic or point them at a statue or shrine. The temple requires shoes to be removed, so wear or bring socks.

Dhamma Hall

The rules of etiquette for the Dhamma Hall are far more than just helpful guidelines. They are rooted in Buddhist practices and contain deep meanings.

When entering the Dhamma Hall please observe complete silence. In this way we begin to cultivate awareness sense. Every action we take has a ripple effect on the mind. With these simple rules we grow as a strong Sangha "community." They are basic Dhamma practice. Most will find that when observed with a full measure of enthusiasm these traditions keep us mindful and help express our heartfelt joy in finding the Dhamma.

Preserving the Quiet

Refrain from idle conversation. Polite greetings can be accomplished with a nod. This is simple courtesy, not an order for total silence. Others may be meditating, building their preliminary visualizations, summoning proper motivation, or simply letting mundane thoughts slip away. Be so kind as to not make it any more difficult. Any conversations should take place in the social room and even there the tone should be kept low.



Shoes

Removing our shoes is a symbolic gesture of leaving the dust and dirt of the outside world. It serves a dual purpose of keeping the Dhamma Hall and temple clean.

Paying Respect

When entering the Dhamma Hall or any shrine room, we begin by offering a gesture of respect and humility. Quietly enter the Dhamma Hall and upon arrival make your way directly to the Buddha to pay your respects. Depending on the circumstance, you may bow in one of two ways.

Less formal Bow -- Bow slightly with palms together by your heart, once for the Buddha, once for the Dhamma, and once for the Sangha. When a monastic enters the room, with your palms together by your heart, bow slightly once to the monk who has the most experience.

Formal Bow -- A full bow may be more appropriate. With palms together by your heart in front of the Buddha, drop down to your knees, place your forehead to the floor once for the Buddha, once for the Dhamma, and once for the Sangha. Then stand and with palms together by your heart bow once, and then have a seat. When a monastic enters the room, stand with your palms together by your heart, drop to your knees, place your forehead against the floor once, then stand and finish bowing with palms together by your heart, and then have a seat.

Joining in Practice

Enter quietly and take a seat. Your invitation to join our practice is implied by the setting. Visitors sometimes may glance in on us from the door out of curiosity. Not wanting to seem pushy, we don't get up to invite, lure or drag them in. Furthermore, we may not see you, since we'll be facing the other way. If the door is closed, pay it no mind. Just enter quietly and re-close it behind you. Find a spot to set yourself down, and settle in. Cushions will already be laid out for visitors. If you have arrived somewhat late, please come in anyway.



Proper Seating

The acceptable posture is to sit cross-legged or 'side-saddle' on a cushion or low bench on the floor. If that is difficult because of a physical limitations, or if you are wearing clothing that makes it difficult or immodest to sit on a cushion, sit in a chair toward the back of the hall. If you have a coughing fit or hiccups, quietly leave the hall until you have composed yourself.

Cell Phones/personal belongings

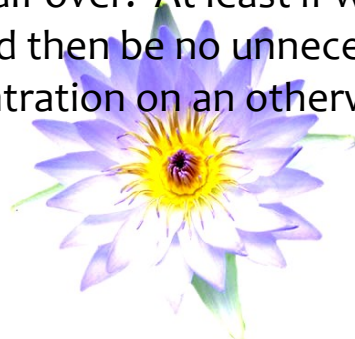
All cell phones and electronics are not allowed in the Dhamma hall. If they are in your pocket they **MUST** be turned off. If you bring personal belongings with you to the temple, it is the recommendation of the Blue Lotus to lock them in the trunk of your car. The Blue Lotus Temple cannot assume responsibility for belongings lost or misplaced.

Posture

An erect, alert, and attentive posture is important. It also helps you stay alert and attentive. However, in long practice sessions, discomfort may impel you to vary your posture. That's unavoidable for many Westerners. But one must never slip all the way into a full slouch, or worse, recline. And never show the soles of your outstretched feet (especially not both together) directly toward the shrine or the teacher. In Eastern cultures, this is considered putting the shrine or teacher *beneath* you. So if leg discomfort becomes too much, and you simply have to limber up, deviate as much as you can from this unseemly gesture: aim your feet off toward some other direction; unknot one leg at a time; point your toes—whatever it takes.

Food and Drink

Leave these outside (including chewing gum), unless they are for an offering. The only refreshment allowed for consumption in the shrine room is plain, clear, unadulterated water. Without at least this, too many of us would be croaking like frogs before the practice was even half over. At least if water should happen to spill it will not stain. There would then be no unnecessary commotion to detract from everyone's full concentration on an otherwise very inspiring Dhamma talk or ceremony.



Ways to give.

The Buddha teaches of the quality of generosity, charity, giving, and offering. The essence is unconditional love, a boundless openness of heart and mind, a selfless generosity and giving which is completely free from attachment and expectation. Giving is one of the essential preliminary steps of our practice. Our giving should always be unconditional and selfless; completely free of any selfish desire for gratitude, recognition, advantage, reputation, or any worldly reward.

The Blue Lotus Temple is supported 100% thru the generous donations of our Sangha (community).

PRACTICE

Your commitment to your practice is essential. Without it, nothing else matters. The most important way to support the Blue Lotus Temple is to practice, practice, practice.

PARTICIPATE

The Blue Lotus Temple offers countless ways to connect to the Sangha and experience loving-kindness in action.

Check it all out @ [Bluelotustemple.org/events](https://bluelotustemple.org/events)

PLEDGE

The BLT requires approximately \$7,500 per month to cover our ongoing temple and monastic expenses as well as advancing our mission.

Donations can be made in person when visiting the Blue Lotus Temple. Dana box or baskets are available throughout the temple

My Wish

May I become, at times both now and forever,
A protector for those without protection,
A guide for those who have lost their way,
A ship for those with an ocean to cross,
A sanctuary for those in danger,
A lamp for those without light,
A place of refuge for those who lack shelter,
And a servant to all in need.

By means of this meritorious deed,
May I never join with the unwise, only the wise,
Until the time I attain Nirvana.

