

ORDER OF THE BUDDHIST HIGH MASS.

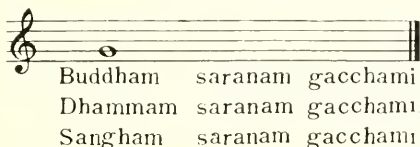
(PONTIFICAL.)

AS CELEBRATED IN THE GREAT SO MONASTERY OF THE DALAI LAMA'S PALACE AT LLHASSA, TIBET, AND AT THE MONASTERIES OF HIMIS AND LEH IN LADAK, TIBET.

ADAPTED FOR USE IN THE BUDDHIST CHURCHES OF AMERICA.

BY THE RT. REV. MAZZINIÂNÂNDA SVAMI,
O. S. J. Lord Abbot of the Jain Sect.

Three altar candles, "the Great Lights," to represent (1) the Buddha, (2) the Dharma, (3) the Sangho, being lighted, the Bishop, preceded by the attendant priests and dean, ascends to the sanctuary while voluntary is being played and all remain standing. Assistant priest lights the candles and the incense sticks or incense, then opens the tabernacle disclosing the sentence *Namo Amido Buddhayo*, and the image of Amitabha or Buddha. All then bow before the tabernacle, repeating in monotone the three refuges.



("In the Buddha I take my refuge.
In the Dharma I take my refuge.
In the Sangha I take my refuge.")

The celebrant then proceeds to front of altar attended by two priests and sounds the gong.

Celebrant says in clear voice:

Om shanno devīrabhīśhtaya āpo bhavāntū pitayé, shanyohr abhisravāntū nah.

("May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings upon us from all quarters.")

(He turns and blesses the congregation.)

Then facing the altar he says aloud (English translation):

"Unveil—O Thou that giveth sustenance to the universe, from whom all things proceed, to whom all must return—that face of the True Sun, now hidden by a vase of Golden Light, that we may know the truth and do our whole duty on our journey to thy sacred seat."—(Buddha's Prayer).

To Buddha:

"Grant, O Lord, that we may, by faithfully performing our holy duty according to thy injunctions, attain unto prosperity and abundance of nourishing and nutritive substances: may we always serve our parents and instructors with devotion; may we offer to them everything so they may be pleased with us; may we never do anything contrary to thy commands; may we never give pain to anything or any one; and may we regard all with the eye of a friend."

To Truth Eternal:

"Thou art far greater than the great, the Primeval Cause, the Creator of the creator, Infinite and Eternal, O Lord of gods, O Support of the Universe, thou art the Imperishable, the Indivisible, the Exhaustless, thou art the Manifested, and the Unmanifested, and thou art O Lord that which is beyond all these."

Invocation of Buddha:

"Almighty and Eternal Fount of Wisdom, grant us knowledge, understanding and wisdom, to speak here words of truth, love and hope. O Blessed Ones,¹ we ask you for light from the angel spheres, and may our guides guard and control our mind and tongue, that nothing but the truth may be here given, and that the good seed dropped may, under your guidance, find fertile spots, may live and grow that those who are in obscurity and darkness may be brought into the radiant sunshine and joyous glories of the unfoldment of your true spiritual goodness. O ye who dwell in the high plane of Heaven (Nirvana) and are divine in substance and in intellect, and able to give protection from guilt and all its penalties, to banish all

¹ Refers to Arahats.

impurity, to cleanse us from all uncleanness—O Hosts of Gods and Buddha hear us and listen to these our petitions.”

(Altar gong is sounded three times.)

Praise of the Enlightened One:

Namo tāsā Bhagavato Arahato sammāsambuddhassa.

Praise of wisdom:

Namo bhagavatyā āryā-prajñā-pāramitāyāi.

(“Praise to our cause of enlightenment, of wisdom eternal, the foundation of all-seeing.”)

The Call:

Samantā cakkavātesu

Atthāgacchantu dēvatā

Sad-dhammam muni-rājassa.

Sunantu sagga-mokkha-dam.

(“All evil thus avoid:

Do all the good thou canst.

In the truth thou wilt find the light,

A refuge, a home to the weary one.”)

Salutation:

Namo Amida Butsu. (Gong.)

(“Praise to the Eternal Light.”)

(Celebrant bows low in front of altar.)

Intone:

Namo Amitabha Buddhaya (Sound gong three times).

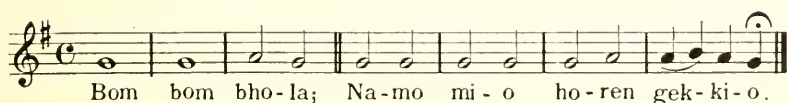
(“Praise to the Eternal Buddha.”)

The following are intoned with modulation and cadence of voice.



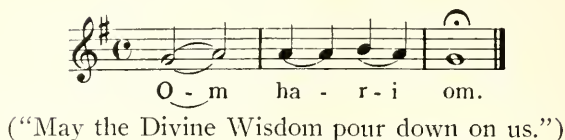
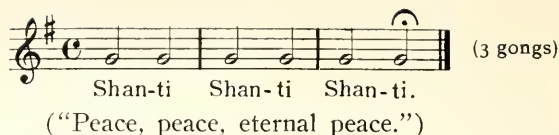
(“Adoration to the jewel in the Lotus.”)

(Elevates and extends arms and hands towards tabernacle.)

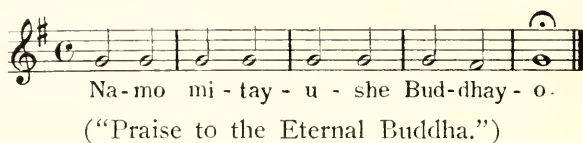
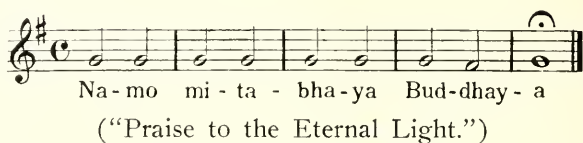


(“The divine blessing fall on us; praise to the divine wisdom.”)

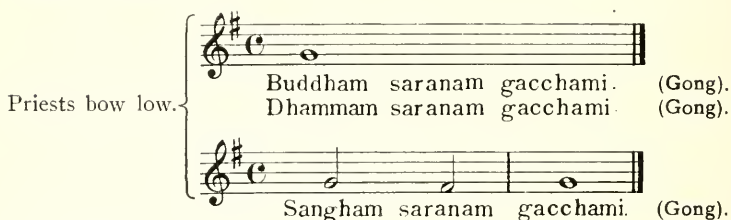
(Here the celebrant faces the Cardinal Points and incenses all three points.)



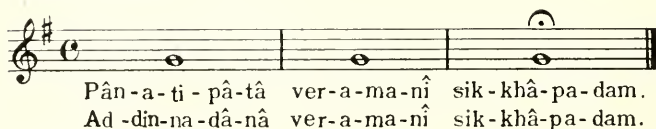
Salutations:



Three Refuges:



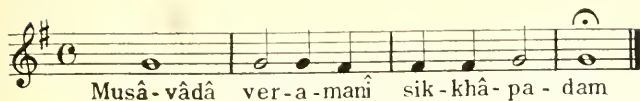
Five Precepts:



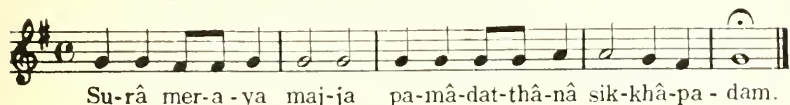
("Three things have we to govern, temper, tongue and conduct.
 Three things have we to love: courage, affection, gentleness.")



("Three things have we to delight in: frankness, freedom, beauty.")



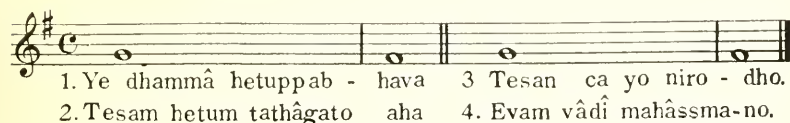
("Three things to wish for: health, friends and a cheerful spirit.")



("Three things to respect: honor home and country.")

(Here incenses the altar.)

Substance of Doctrine:



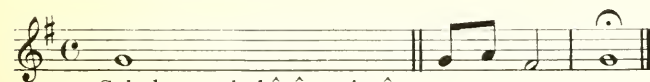
("The truth of wisdom observe:

Hold to what the Teacher tells thee;

Hold to what is good and true,

And peace supreme will be thine own.")

Three Characteristics:



Sab-be sank-hârâ dukkhâ

(three gongs)

Sab-be sank-hârâ a - nat - tâ

("All conformations are transitory,

All conformations are suffering,

All conformations are lacking a self.")

(Here priest recites in monotone.)

(During the recital of this *mantra* the organs of the various senses should be touched reverently with the hands.)

Invocation.

For preservation of health:

Om! vâk, vâk. Om! prânah prânah. Om! chakshuh

Chakshuh, Om! shrotram shrotram, Om! nabhih,

Om! hridayam, Om! kanthah, Om! shirah, Om!

Bahubhyam yashobalam, Om! karatal kara prishthe.

("Do thou, O Lord, preserve in perfect health and vigor our

speech and organ of speech; our respiration and organ of respiration; our sight and visual organs; our ears and auditory organs; our heart, throat and head. Do thou grant glory and strength unto our arms; to the palm as well as the back of our hands.")

For purity:

*Om! Bhu punátû shirasi, Om! Bhuzah punátû netrayoh,
Om! szah punátû kanthe,
Om! mahah punátû hiradayé, Om! janah punátû nábhým,
Om! tapah punátû pádayoh, Oh! satyam
Punátû panas shirasi, Om! kham-Brahma punátû sarvatra.*

("Thou O Lord! who art the Life and Support of the universe and art dearer than life, purify thou my head; thou who art free from all pain, by coming into contact with whom the human soul gets free from all troubles, purify thou my eyes; thou who pervadest this universe, directing and controlling it, purify thou my throat; thou who art all comprehending, purify thou my heart; thou who art the Cause of the universe, purify thou my body; thou who art all sustaining, purify thou my feet; thou who art all-truth, purify thou again my head; thou who art all-pervading, purify thou my whole organism.")

(Sprinkles altar and self with water mixed with salt.)

Invocation to Truth (*satyam*) and contemplation by Pranayam:

*Om! bhu, Om! bhuzah, Om! szah, Om! mahah, Om! janah,
Om! tapah, Om! satyam.*

("Lord! thou art the Stay and Support of the universe, self-existent, and dearer than life; Lord! thou art free from all phases of pain, and the human soul is freed from all trouble by coming in contact with thee; thou pervadest and sustainest all; thou art great; thou art the Cause of all; thou art the all-sustaining one, thou art Truth.")

Essence of Truth and Enlightenment:

Om udvayam Tamasaspari szah pashyant uttaram devam devatra surya maganama jyoti ruttamam.

("Lord! thou art the Soul of the animate and inanimate creation. May we after perceiving thee with our minds enlightened approach thee with deep reverence. Thou the self-effulgent, the holiest of the holy, the most luminous among luminous objects, the Giver of peace and happiness to the righteous and to those longing for happiness; thou who art eternal; thou art all-happiness and beyond all darkness and ignorance.")

True Conception of Universe:

Udutyām jatvedsam devām vahanti ketavah drishe vishvaye suryam.

("For the true conception of the universe we appeal unto him who is the Giver of peace and happiness unto the wise and those longing for salvation, the soul of the animate and inanimate creation. The exquisite design and arrangement in Nature lead to an idea of the attributes of God the Giver of all-knowledge, the all-pervading and the Cause of the universe.")

For purity of speech, truthfulness and altruistic action:²

Chitram deva nāmudgadnikam chakshur mitrasya varunasya agne áprá diyava prithvi antrikshagum surya atma jagtas tasthu shashcha sváhá.³

("Thou art most wondrous and self-effulgent, the soul of the mobile and of the immobile creation; the sustainer and preserver of luminous bodies and of earthlike solid globes and interplanetary space; the light of philanthropic men, virtuous people, mechanicians and the discoverers of the properties of electricity. Attainable unto the wise, he is the destroyer of all phases of inharmony.")

Entreaty for length of life:

Tachachakshur deva hitam purastachchukra muchcharat pashyema sharda shatam jivema sharadahshatam shrinuyama sharadah shatam prabavám shardah shatam adinah syam shardah shatam bhuyash cha sharadah shatát.

("Thou all-seeing Lord, loving and benevolent unto the wise and righteous, existing before creation, the Holy Creator of the universe all-pervading, omniscient, and eternal, may we through thy grace see 100 years, live 100 years, hear thy attributes with full and unswerving faith for 100 years. May we preach of thee and thy attributes for 100 years; may we live free for 100 years, and even more than 100 years.")

Contemplation of Deity:

Om, bhurbhuxa suvah tata saviturvarcniyam bhargo devasya dhi mahadhiyo yo nah pracho dyat. (Gong.)

("The Lord is the Creator and Illuminator of the Universe,

² This really means as the order of the different elements tends to mutual reciprocation and harmony, even so should men work for the welfare of one another.

³ *Sváhá* is a comprehensive term for purity of speech, truthfulness and altruistic action.

All-knowledge and the Stay of the universe, the being in whom move numberless sunlike brilliant orbs, the All-powerful and the Light of the World; the Just, Almighty and Eternal above all decay and omniscient, the Support of the universe, self-existent and dearer than life, free from all pain, purifier of the human soul, the giver of bliss to those aspiring after salvation and to those who have attained it; the Omnipresent, the Creator of the universe, worthy of acceptance and homage, and holy; Illuminator of the human soul, dispenser of happiness, without impurity and sin. May we always contemplate him so that he may direct and enlighten our understanding.”)

Adoration to the Buddha:

*Nama shambhvaya cha mayo bhavai cha nama shankarya
cha mayaskraya cha nama Shivai cha Shvitraya cha.*

(“We adore him who is All-happiness and the Dispenser of ease and felicity unto his creatures. We adore him who is the liberator from the bondage of ignorance and sin. We adore him who directs his devotees to righteousness and is the Giver of all-bliss, all harmony and the great Bestower of happiness.”)

(Three gongs.)

(Incenses the entire altar, etc.)

(Celebrant with extended arms and hands):

“I am Eternal Life—I am Eternal Love—I am Truth—I am
Peace and Peace dwells in me. God is in me and I am in
God for evermore.

“Let all beings be peaceful,
Let all beings be blissful,
Let all beings be happy.”

Then follows the Epistle read from the left side of the altar.
(Epistle is chosen from Mahayana Sutras or Dharma in English.)

Then the reader of the Gospel of Buddha and the Book of Gospels is incensed and the Gospel then read from the right side of altar.

Then follows a hymn (sung by the congregation).

Church Notices for the week.

Hymn or Vocal or Instrumental Selection.

Sermon.

Offering or Collection.

Hymn (sung by congregation).

Then the celebrant turns to altar with collection bowl and elevates it, intoning or reciting the following:

The Offering:

Sâryo jiyoti jiyotih suryah svâhá.

Sâryo varcho jiyotir varchah svâhá.

Jyotih sūryah sūryo jyotih svâhá.

Sâjur devana savitrâ sajurushsendravatya jushânah suryovetu svâhá.

("For the good of all creatures we make our offering in the name of him who is the soul of the mobile and immobile creation, self-effulgent, the Illuminator of the universe and the Light of Lights.

"We praise thy name, the Light of all, Dispenser of knowledge, Omniscient, Teacher of truth, and Giver of enlightenment to all creatures.

"We make our offering in the name of him who is self-illuminated, the Illuminator of all and the Lord of the universe.

"We make our offering in the name of him who pervades the sun, the human soul, who coexists with the sun and the atmosphere during the day; the Giver of salvation, the Light of all, and who is all-love, for the attainment of knowledge.")

Pontifical Blessing given by celebrant turning to congregation with uplifted hand making the sign of the Swastika:

"May the face of Truth shine upon you, and the Divine Wisdom of the Buddhas permeate you and remain with you now and throughout Eternity.

"So mote it be."

(All priests bow before altar and retire.

END OF THE MASS.

VESPER SERVICE AND BENEDICTION.

After seven candles on altar (three greater, three lesser and one typifying the Light of the World) and incense sticks are lighted, the celebrant and priests proceed to sanctuary and seat themselves at either side of the altar, first bowing in front of altar and chanting the three refuges in monotone:

Buddham saranam gacchami.

Dhammam saranam gacchami.

Sangham saranam gacchami.

The celebrant then proceeds to altar, faces it, strikes gong three times and commences to intone as follows:

Offering Mantras:

*Om! Shanno devírabhíshtaya ápo bhavantû pitayé,
shanyohr abhisravantû nah.*

("May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings on us from all quarters.")

(Celebrant turns and blesses congregation and again faces altar.)

*Agnir jyotir jyotir agnih sváhâ.
Agnir varcho jyotir varchah svâhâ.
Agnir jyoti jyotir agnih sváhâ.*

("We offer in his name who is the Light of lights, omniscient, and all-knowledge.

"We offer in his name who is the Giver of all-knowledge, omniscient and all-knowledge.

"We offer in his name who is all-knowledge, Omniscient and the Light of all.")

*Sajurdevena savitra sajú ratryendravatya jushano agnir vtu
svâhâ.*

("We offer in his name who pervades the sun and the human soul, who exists during the night with atmosphere and moon, who is omnipresent, who is all-love and all-bliss, the Giver of Salvation, the All-wise for the attainment of eternal happiness.")

Litany sung by all priests in unison (in key of G major):

*Om bhur agnaye pranaya sváhâ.
Om bhurvavayave apánâya sváhâ.
Om svaraditaya vyanaya sváhâ*

*Om! bhurbruvah svah agni adityebhyah pránápána vyanebhyah
sváhâ.*

*Om ápo jyoti raso amritam brahma bhúr-bhuvah svarom sváhâ
Om sarvam vai purnam sváhâ.* (Here gong is sounded.)

("We offer in his name who is dearer than life, Omniscient and all-pervading.

"We offer in his name who is dearer than life, purifier of the soul and sustainer of the vital airs.

"We offer in his name who is unborn, self-effulgent and regulator of the vital airs that produce motion in all parts of the body.

"We offer in his name who is dearer than life, the Purifier of the soul, the giver of all blessings of salvation, all-knowledge, all-powerful, the perennial source of light, and the sustainer of vital airs that contribute to the preservation of life.

"We offer in his name who is all-pervading, all-light, all-calm, immortal, omni-present and diffused throughout the universe, dearer than life, purifier of the soul, and Giver of supreme bliss.

"We offer in the name of the Lord who is all-pervading.")

Then in English he recites (in unison with the other priests):

"Mayest thou, O Lord, purify me. May the wise purify me. May the learned men purify me through their mental powers. May the creatures of the universe conduce to my happiness. Unto him who faithfully and affectionately in the firmament of heart adores Him, the source of all, all-pervading, existing from and through eternity, by whom all are instructed in the precepts of the Buddhas, whom all wise and learned people and saints worship. Gratify our parents, forefathers and preceptors so that they may attain unto Nirvana, also all our kindred and relatives."

Celebrant alone recites:

"Almighty and eternal Fount of Wisdom, grant us knowledge, understanding and wisdom. to speak here words of truth, love and hope. O Blessed Devas, we ask you for light from the angel spheres, and may our guides guard and control our mind and tongue that nothing but the truth may be here given, and that the good seed dropped may find, under your guidance, fertile spots, may live and grow that those who are now in obscurity and darkness may be brought into the radiant sunshine and joyous glories of the unfoldment of your true spiritual goodness."

Then again intones the following (incensing the altar):

Om agnaye sváhá

("We offer in the name of the Lord of all knowledge.")

Om somaye sváhá. (Here elevates the chalice above his head.)

("We offer in the name of the Lord who enlightens the wise.")

Om agni-shomabhyam sváhá.

("We offer in the name of the All-Benevolent Lord.")

Om vishvebhyo devebhyah sváhá.

("We offer in the name of the Lord who illumines the world and the wise.")

Om dhanvantarye sváhá.

("We offer in the name of the Lord, the destroyer of all pain.")

Om kukṣvāi svāhā.

("We offer in the name of God the Lord and Refuge and Support of all.")

Om anumatayai svāhā.

("We offer in the name of the Lord, the revealer of all knowledge.")

Om prajāpataye svāhā.

("We offer in the name of the Lord, the protector of the universe.")

Om saḥ dyauḥ prithivībhyaṃ svāhā.

("We offer in the name of God, Lord of the earth and firmament.")

Om svasitkrite svāhā.

("We offer in the name of the Lord who is all happiness.")

Om sâṇugāyendrayaṃ namaḥ.

("Adoration to the Lord who is all glorious.")

Om sâṇugayaṃ yamaṃ namaḥ.

("Adoration to the Lord who is all just.")

Om sâṇugayaṃ varuṇāyaṃ namaḥ.

("Adoration to the Lord who is holy and adorable.")

Om sâṇugayaṃ somaṃ namaḥ.

("Adoration to the Lord who is all-calm and Dispenser of happiness to the righteous.")

Om marudbhyaṃ namaḥ.

("Adoration to the Lord who is the Life and Support of the universe.")

Om adbhyaṃ namaḥ.

("Adoration to the Lord who is all-pervading.")

Om bhaṣṭatibhyaṃ namaḥ.

("Adoration to the Lord, the Supporter of all vegetation.")

Om śhriyaiṃ namaḥ.

("Praise to the Lord who is worthy of adoration.")

Om bhadrakālyaiṃ namaḥ.

("Adoration to the Lord, the Giver of supreme bliss.")

Om brahmāpatayeṃ namaḥ.

("Adoration to the Lord, the Source of all true knowledge.")

Om vastuṣṭatayeṃ namaḥ.

("Adoration to God, the Lord of all beings.")

Om viśhvebhyaṃ devēbhyaṃ namaḥ.

("Adoration to the Lord, Creator of the universe and Regulator of the affairs of the world.")

Om divāchrebhyaṃ bhūtebhyaṃ namaḥ.

("Adoration to the Lord, Dispenser of happiness to creatures that move in the day.")

Om naktancharibhyyo bhutcbhyyo namah.

("Adoration to the Lord, Dispenser of happiness to creatures that move at night.")

Om sarvâtma bhutaye namah.

("Adoration to the Lord who pervades all creatures and is just.")

Om pitribhyyah s̄vadhayibhyyah s̄vadha namah.

("We reverence the elders, wise and learned men.")

(Here the gong sounds three times.)

Praise of the Enlightened One:

Namo tassa Bhagavato arahato sammâsambuddhassa.

Praise of Wisdom:

Namo bhagavatyâ ârya-prajñâ-pârmitâyâi.

The Call:

Samanta cakkavâtesu.

Atthâgacchantu devatâ.

Sad dhammam muni-râjassa.

Sunantu sagga mokkhadam.

Praise to the Eternal Buddha:

Namo mio horen gckkio. (Gong.)

Namo amido Buddhayo. (Gong.)

Adoration to the Jewel in the Lotus:

Om—Om—Om. (Three Gongs.)

Om mane padme hum. (Elevates hands and bows low.)

Invocation of Peace:

Shanti—shanti—shanti (three gongs).

Praise to the Eternal Buddha:

Namo mitabhaya Buddhaya—Namo mitayushe Buddhayo.

(Bowling low.)

Three Refuges:

Buddham saranam gacchami }
Dhammam saranam gacchami } Three gongs.
Sangham saranam gacchami }

Adoration to the Jewel in the Lotus:

Om mane padme hum. (Gong)

Praise to the Eternal Buddha:

<i>Namanda-bu</i>	}	<i>Namo Amida Butsu!</i>
<i>Namanda-bu</i>		
<i>Namanda-bu</i>	}	Gong.
<i>Namanda-bu</i>		

Then the Epistle is read in English from the Dharma or Sutras of the Mahayana, or the Buddhacharita of Aṣvagoshā, from left side of altar.

Gospel (as in morning—right side of altar).

Hymn by Congregation.

Church Notices for ensuing week.

Sermon.

Offering and Hymn.

Sûryo jiyoti jiyotih sûryah sváhá,
Sûryo varcho jyotir varchah sváhá
Iyotih sûryah sûryo jyotih sváhá,
Sâjur devēna savitrâ sajurushsendravatya jushānah suryovetu
sváhá.

("For the good of all creatures we offer in his name who is the soul of the mobile and immobile creation, self-effulgent, the Illuminator of the universe and the Light of Lights.

"We praise thy name, the Light of all, Dispenser of knowledge, Omniscient, Teacher of truth and Giver of enlightenment to all creatures.

"We offer in his name who is self-illuminated, the Illuminator of all and the Lord of the universe.

"We offer in his name who pervades the sun, the human soul, who coexists with the sun and the atmosphere, the Giver of salvation, the Light of all, and who is all-love, for the attainment of knowledge.")

(Here the celebrant turns and with elevated right hand makes the Swastika over the people.)

END OF VESPER SERVICE AND BENEDICTION.