ORDER OF THE BUDDHIST HIGH MASS.

(PONTIFICAL.)

AS CELEBRATED IN THE GREAT SO MONASTERY OF THE DALAI LAMA'S PALACE AT LHASA, 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. MAZZINIANANDA 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 Buddhaya, and the image of Amitabha or Buddha. All then bow before the tabernacle, repeating in monotone the three refuges.

\[
\begin{align*}
\text{Buddham saranam gacchami} \\
\text{Dhammam saranam gacchami} \\
\text{Sangham saranam gacchami}
\end{align*}
\]

(“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:

\[Om shanno devirabishtaya ápo bhavantû pitaye, shanyohr abhisravanû nah.\]
("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 sammāsambuddhassā.*

Praise of wisdom:

*Namo bhagavatyā āryā-prajñā-paramitāyāt.*

(“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.

```
Om Om Om Om ma-ne pad-me hum
```

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

(Elevates and extends arms and hands towards tabernacle.)

```
Bom bom bho-la; Na-mo mi-o ho-ren gek-ki-o.
```

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

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

Shan-ti Shan-ti Shan-ti.
("Peace, peace, eternal peace.")

("May the Divine Wisdom pour down on us.")

Salutations:

Na-mo mi-ta-bha-ya Buddhaya
("Praise to the Eternal Light.")

Na-mo mi-tay-ushe Buddhayo
("Praise to the Eternal Buddha.")

Three Refuges:

Priests bow low.
Buddham saranam gacchami. (Gong).
Dhammam saranam gacchami. (Gong).
Sangham saranam gacchami. (Gong).

Five Precepts:

Pana-ti-pata verama-ni sikha-padam.
Ad-dina-dana verama-ni sikha-padam.
("Three things have we to govern, temper, tongue and conduct.
Three things have we to love: courage, affection, gentleness.")

Abrahamacariya verama-ni sikha-padam
("Three things have we to delight in: frankness, freedom, beauty.")
ORDER OF THE BUDDHIST HIGH MASS.

75

Musa-vādā ver-a-manī sik-khā-pa-dam
("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:

1. Ye dhammā hetuppab-hava 3 Tesan ca yo niro-dho.
2. Tesam hetum tathāgato aha 4. Evam vādi mahāssma-no.
("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-hārā anicca
Sab-be sank-hārā dukkha
Sab-be sank-hārā a-nat-tā

("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! vāk, vāk. Om! prānah prānah. Om! chakshuh
Chakshuh, Om! shrotram shrotram, Om! nabhih,
Om! hirdayam, 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 punatù shirasi, Om! Bhuvaḥ punatù netrayoh,
Om! svah punatù kante,
Om! mahah punatù hiradayé, Om! janah punatù nabhýám,
Om! tapah punatù pádayoh, Oh! satyam
Punatù punas shirasi, Om! kham-Brahma punatù 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! bhuvah, Om! svah, 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 svah 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 devam vahanti ketavah drishe viṣhvaṃ 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:

_Chitraṃ deva namudgadnikam chakshur mitrasya varunasya agne āpṛā diyāva prithvi antrikshagum surya atma jagias tashnu shashcha svāhā._

(“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 pashyena sharda shatam jivena sharadahshatam shrinuyama sharadah shatam prabavāṁ sharadah shatam adinah syam sharadah shatam bhuyash cha sharadah shatūt._

(“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, bhūrbhūva suvah tata saviturucaṇṇiyam bhargo devasya dhī mahadhiyo yo naḥ 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 Svāhā 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 shambhavya 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:

Sūryo jiyoti jiyotih suryah svāhā.
Sūryo varcho jiyotir varchah svāhā.
Jyotih suryah sūryo jyotih svāhā.
Sājur devena saūtrā sajurushsendravatyā jushānah suryovetu svāhā.

("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-illumined, 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 devirabhíshtaya ápo bhavantů pitayé, shanyohr abhiravantů 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 sváhá.*
*Agnir varcho jyotir varchah sváhâ.*
*Agnir jyoti jyotir agnih sváhá.*

(“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 sváhá.*

(“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 sváhá.*
*Om bhurvaayaue apánáya sváhá.*
*Om svaraditaya vyanaya sváhá*  
*Om! bhurvaayaue agni adityebhyah pránápána vyanebhyah sváhá.*
*Om ápo jyoti raso amritam brahma bhúr-bhuvah svarom sváhá*  
*Om sarvam vai purnam sváhá.* (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 creatures of the universe conduce to my happiness. Unto him who faithfully and affectionately in the firmament 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-shomahyam 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 kukrzai sváhá.
(“We offer in the name of God the Lord and Refuge and Support of all.”)
Om anumatayai sváhá.
(“We offer in the name of the Lord, the revealer of all knowledge.”)
Om praajasataye sváhá.
(“We offer in the name of the Lord, the protector of the universe.”)
Om sah dyava prthvíbhyaṃ sváhá.
(“We offer in the name of God, Lord of the earth and firmament.”)
Om swishtkrite sváhá.
(“We offer in the name of the Lord who is all happiness.”)
Om sánugáyendraṃ namah.
(“Adoration to the Lord who is all glorious.”)
Om sánugáy yamay namah.
(“Adoration to the Lord who is all just.”)
Om sánugáy varunāy namah.
(“Adoration to the Lord who is holy and adorable.”)
Om sánugáy somaṃ namah.
(“Adoration to the Lord who is all-calm and Dispenser of happiness to the righteous.”)
Om marudbhya namah.
(“Adoration to the Lord who is the Life and Support of the universe.”)
Om adbhya namah.
(“Adoration to the Lord who is all-pervading.”)
Om banaspatibhya namah.
(“Adoration to the Lord, the Supporter of all vegetation.”)
Om shriyai namah.
(“Praise to the Lord who is worthy of adoration.”)
Om bhadrakalyai namah.
(“Adoration to the Lord, the Giver of supreme bliss.”)
Om brahm-pataye namah.
(“Adoration to the Lord, the Source of all true knowledge.”)
Om vastupataye namah.
(“Adoration to God, the Lord of all beings.”)
Om vishvebhya devabhya namah.
(“Adoration to the Lord, Creator of the universe and Regulator of the affairs of the world.”)
Om divachrebhya bhutebhya namah.
("Adoration to the Lord, Dispenser of happiness to creatures that move in the day.")

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

Om sarvátma bhuteye namah.
(Adoration to the Lord who pervades all creatures and is just.")

Om pitribhyah svadhayibhyah svadha namah.
(We reverence the elders, wise and learned men.)

(Ome the gong sounds three times.)

Praise of the Enlightened One:
Namo tassa Bhagavato arahato sammásaambuddhassa.

Praise of Wisdom:
Namo bhagavatyā ārya-prajñā-śārīrāyāi.

The Call:
Samanta cakkavātesu.
Atthāgacchantu devatā.
Sad dhammam muni-rājassa.
Sunantu sagga mokkhadham.

Praise to the Eternal Buddha:
Namo mio horeu gekkio. (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.
(Bowing low.)

Three Refuges:
Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami
(Three gongs.)

Adoration to the Jewel in the Lotus:
Om mane padme hum. (Gong)
Praise to the Eternal Buddha:

\[
\begin{align*}
\text{Namanda-bu } & \text{ Namo Amida Batsu!} \\
\text{Namanda-bu } & \text{ Gong.} \\
\text{Namanda-bu } & \text{ Gong.}
\end{align*}
\]

Then the Epistle is read in English from the Dharma or Sutras of the Mahayana, or the Buddhacharita of Aśvagosha, 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.

\[
\begin{align*}
\text{Sūryo } & \text{ jiyotih sūryah svāhā,} \\
\text{Sūryo } & \text{ varcho jyotir varchah svāhā} \\
\text{Iyotih } & \text{ sūryah sūryo jyotih svāhā,} \\
\text{Śājura } & \text{ devena saavitrā sajurushsendravatya jushānah suryovetu svāhā.}
\end{align*}
\]

(“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-illumined, 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 BLESSING.