

THE DHARMA MIRROR

[dharma-adasa]

The Formalities and recitation texts for recollection and celebration in the practice of buddha-dharma in general and Lotus buddhadharma in particular.

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INTRODUCTION

There is the teaching, practice, benefit and transmission of the of the living reality of myohoh-rengey, that is to say ,of the saddharma-pundarika, or the profound-reality and wonderful-dharma-lotus-blossom-of-naturally-abiding freedom.

This one and universal reality may be viewed from three different perspectives, that is to say :

- 1] Its aspect as the fundamental sentient personal-being; that is to say as the original or root buddha nature and root-teacher [*Skt: adi-guru*] of all buddhas, living beings and their environments and the fundamental refuge-being encompassing all other refuges.
- 2] Its aspect as the fundamental in-sentient, impersonal principle or law; the most fundamental, profound and mystic reality, principle or law of life and the cosmos, that is to say the profound reality of dependent-origination.
- 3] And its aspect as the fundamental in-sentient setting, place, location, dwelling and world, that is to say, the fundamental basis and ground of all and everything.

These are the three different aspects of the fundamental reality of <myohoh-rengey> preceded by the syllables <nam-u> meaning homage, receiving and keeping, taking refuge, reliance-in and so on, and followed by <kyo> [*sutra*] meaning teaching, practice [*gyo*], realization [*jo*] and transmission [*den*] thereof.

This most fundamental and root-reality of <myohoh-rengey> is called the <dai-ichi-go-honzon> or the one-great-honourable-root-exalted-one-worthy-of-refuge-insight-and-of-ferings revealed inside us, all around us and in front of us as a mystic-skillful means [*himyo-hoben*] in the form of the great mandala of words and letters:
<NAM-MU MYOHOH-RENGEY-KYO BUTSU HON>

Concerning the practice of the saddharma-pundarika, the profound living reality of <myoho-rengey> there is: the Primary-practice [*Hon-gyo*], and the Supporting-practice [*Jo-gyo*].

1]

The Primary practice [*Hon-gyo*]:

The one and universal Primary and Root-practice [*Jp: Hon-gyo*] is mindfulness and insight into the saddharma-pundarika, the wonderful-dharma-lotus-blossom of naturally abiding freedom, that is to say the living reality of *Myohoh-Rengey* in body, speech and mind; in thought, word and deed.

The Primary practice is the basis and life of all the various Supporting practices, and for this reason the various supporting practices must be carried out in the light of the teaching, realization and correct [*sho*] transmission of the one and universal vehicle of the Lotus [*Ren*] Tradition [*Shu*] of buddhadharma that is to say, the living reality of *mohoh-rengey*, the wonderful-dharma-lotus blossom of naturally and effortlessly abiding freedom and liberation, otherwise they will have little or no merit and benefit and may become the causes of suffering instead of liberation and freedom as it is said: good medicine in the hands of unskilled healer can turn into poison, but even poison in the hands of a skilled healer can turn into medicine, or as it is also said: the provisional-teachings [*shaku-mon*] can heal the living but only the root-teaching [*hon-mon*] can resurrect the dead!

The Supporting practice [*Jo-gyo*]:

The Supporting practices [*Jp: Jo-gyo*] adorn and support the Primary practice and include the all the varied provisional-practices of buddha-dharma as taught in the entire sutra-body of teachings [*sutra-kaya*] either directly given by, or inspired by, the buddha from the time of the realization of enlightenment to the time of passing away under the twin sal trees; and of the numerous teaching and practice lineages of buddhadharma, correctly [*Sho*] understood in the light of and in terms of the mystic and profound, one and universal Lotus [*Ren*] tradition, that is to say, in terms of the teaching, practice, and transmission of the living reality of namu-<*myoho-rengey*>kyo.

These two categories: the Primary Practice and the Supporting practice encompass all the vast and varied methods and lineages of practice in buddhadharma.

The Supporting practices are but temporary expressions of the fundamental and profound reality of *myohoh-rengey*, their function is to adorn the primary practice in accord with the place, time and need as is taught in all the sutras.

The Supporting practices are of little or no benefit unless practiced in the light of and in terms of Primary practice and teaching.

The Supporting practices are not ends in themselves, they are like a corpse compared to a living being.

Myohoh-rengey is like a living being, while the mind, body, and environment are like a corpse.

PART ONE THE PRIMARY PRACTICE LITURGY:

The primary or root-practice [*Skt: adi-sadhana; Jp: hon-gyo*] is to receive and keep the fundamental and profound reality of the saddharma-ta as the basic view of life and the world as fully realized and taught by Gotama, the Shakyamuni, the tathagata, the bhagavata, the arahata, the jina-rajā, and buddha.

Myohoh or the living reality of the saddharmata in terms of the place or setting is the dynamic open basis and ground of all and everything.

In terms of principle it is the profound reality of dependent-origination.

And in terms of person-hood, it is the fundamental buddha or awakened-nature, the root-teacher [*Skt: adi-guru*] of all teachers and the supreme refuge.

The ichi- dai-gohonzon, that is to say, the one, great, and supreme exalted-refuge is the living reality of myohoh-rengey, the saddharma-[ta]-pundarika, the wonderful-dharma-lotus-blossom that is most worthy of offerings, mindfulness, and insight [*Skt: shri-svadi-bhagavata; shri-svadi-devata; shri-adi-natha; Tib: yidam; Jp: go-honzon; hon-honzon*].

The primary or Root Practice [*Jp: hon-gyo*] is the act of receiving and keeping [*Jp: ju-ji*] the view and outlook on life and the world revealed in the reality of myohoh-rengey.

Recitation of tPractice

[Jp: sho-dai-gyo]

Preface:

1] *The following is a supporting practice [Jp: jo-gyo] for the development of mindfulness of the saddharma [Jp: myohoh] through speech or word as practiced in the lotus traditions of japan such the tendai and especially the hokke lineages.*

However in terms of the various supporting practices, the recitation of the title in mindfulness of the dharma, is considered the primary or root practice in many of these lotus traditions of japan.

Dharma recollection in this case takes the form of the recitation of the title of the dharma-blossom sutra [Skt: saddharma-pundarika sutra] in its japanese shindoku pronunciation [Jp: myohoh-rengy kyo] which has become in the context of actual practice the standard mantra form of pronunciation recited everywhere.

2] *Dharma [Skt: saddharma; Jp: myohoh] is here understood in the sense of the fundamental buddha-nature and being of buddhahood; the fundamental principle of interdependent origination, and the dynamic open basis in which all and everything is a wondrous display like a white lotus blossom [Skt: pundarika; Jp: rengy], empty of separate reality and naturally free.*

3] *This form of dharma recollection or mindfulness arose in china. Subsequently it was developed in japan within the tendai lineage. Then, in the thirteenth century it was promoted by the priest named nichiren as the most profound, direct and simplest means for the realization of wellbeing, freedom and enlightenment for all people especially during an age of great confusion, injustice and suffering as is taught in the sutras.*

Subsequently the practice of title-recitation in its mantra form as the shindoku japanese pronunciation has spread throughout the world through the activity of the various lotus lineages and is now recited by millions of people every day.

4] *It is said in the sutras especially the dharma blossom sutra; also by tradition, and by personal experiential report that this title-recitation-practice is very beneficial in supporting the primary practice of receiving and keeping the saddharma, and in helping people through the proclivities of life in this world.*

5] *The practice proper consists simply of the vocal recitation of the title of the dharma blossom sutra [Skt: saddharma-pudarika sutra] that is to say the phrase <saddharma-pundarika> in its japanese shindoku mantra form as: <myohoh-rengy> usually preceded by <namu> literally meaning <homage> and usually followed by <kyo> meaning sutra or teaching. That is to say, the title recitation can be reduced from <nam-[u] myohoh-rengy kyo to the recitation of its core phrase of <myohoh-rengy> alone, especially when doing silent recitation outside the context of a formal ceremonial recitation.*

<Namu> means to take refuge in; rely in, and be mindful of the teaching [Jp: kyo; Skt: sutra] of the saddharma, the wondrous-dharma and mystic-law, the fundamental principle and reality that is the basis and true nature of all and everything signified by the white-lotus-blossom [Jp: ren-gey; Skt: pundarika].

Mindfulness [Pali: sati; Skt: smirti] means to keep and hold in awareness. Mindfulness is practiced in thought, word, and body, both conceptually and non-conceptually.

Mindfulness in terms of conceptual thought is the practice of recollecting the fundamental and liberating teaching and view of reality and the profound meaning of buddha; dharma and so on, and in this case the meaning and view embodied in the phrase <myohoh-reney>.

Mindfulness in terms of speech is the practice of reciting sutras and mantras for the wellbeing and freedom of self and others, in this case <myohoh-reney>.

And mindfulness in body is the basic practice of mindfulness of breathing.

Here in the context of the title recitation practice, mindfulness through speech is emphasized.

6] Again, in terms of the formal practice, the recitation of the title is of ten performed before the inscribed mandala depicting the saddharma as the true nature of all and everything signified by <reney> [Skt: pundarika] or lotus-blossom. This mandala depicts the fundamental object of refuge and mindfulness in the form of words and letters as taught in the sutras, that is to say the primordial buddha of origin who is the mystic non-dual reality of the three treasures of the buddha, dharma and sangha.

7] The primordial buddha [butsu-hon], the fundamental being-ness of the dharmata is called the <the supreme-fundamental-exalted-one [Skt: shri-svadi-devata; or: shri-svadi-bhagavata. The Gohonzon is the fundamental reality of the buddhata, the dharmata and the sanghata, the true nature of all beings and worlds everywhere 'inscribed' so to speak. in front of us, inside us, and all around us.

8] Often in the context of this practice [Skt: sadhana; Jp: gongyo], only the dharma-blossom mandala is enshrined as the single object of honour, without any other statues, pictures, stupas and so in front of it, near it, or within visual sight of it.

Furthermore, it need to be covered in a butsudana or by some other means and only opened and viewed during practice sessions.

9] In terms of the formal liturgy, the title-recitation-practice [sho-dai-hon-gyo] may be preceded by an opening salutation and other recollections which can vary in wording, and followed by a dedication of blessings to all beings called the 'eko' in japanese, which can also vary in wording. However, these opening and closing passages may also be omitted.

GON-GYO:
[THE DAILY PRACTICE LITURGY
AND SADHANA OF
LOTUS [REN] BUDDHISM]

[Offer lights, evergreens or flowers,
and water for consecration]

*[Sound bell three or more times.
Gassho and bow.]*

*

JOGYO

[THE OPTIONAL-SUPPORTING PRACTICE]

*[Recite the Optional Practice of the Hoben-Junyoze, and the Juryo-Jigagey portions of
Dharma-Blossom Sutr or omit the Jogyo and proceed directly to the Primary
Practice Liturgy of Hon-gyo]*

*

HON-GYO

[THE PRIMARY AND ROOT-PRACTICE LITURGY]

*[The Primary-Practice Liturgy of Reciting the
August-name [SHODAI-GYO, And the
offering of the Prayer Liturgy]*

[sound bell once, nGassho and bow]

SHODAI-GYO

[The Recitation of the August Name Liturgy]

*[Sound bell seven times as you begin
rhythmic chanting daimoku to your hearts content]*

NAM— MYOH OH-REN-GEY — KYO NAM

*[Conclude chanting odaimoku while
sounding bell three times]*

KANNEN-GYO

[the offering of silent Prayers Liturgy]

First Sitting

[Recite daimoku three times.]

**NAM-MYOH OH-REN-GEY-KYO.
NAM-MYOH OH-REN-GEY-KYO.
NAM-MYOH OH-REN-GEY-KYO.**

[Offer first silent recollection prayer establishing the liberating middle view:]

**I am sincerely grateful to the one
and universal dai-gohonzon of
the wondrous-dharma revealed
in the depths of the life duration
chapter; the heart of the
central eight chapters; the
one and ultimate universal
treasure refuge and essence of
the three great mystic treasures;
the mutual dependence of all
states of existence, places, and
things, and the living presence
of the buddha-nature revealed
all around us, inside us, and
in front of us in the form of
the great mandala in of
words and letters.**

**Im grateful to monju, fugen and
vajrapani, and all other bosatsu
and dharma-protectors; to
bonten, shakuten, niten, gaten,
and the myo-joten and to all other
devatas who are the dynamic
forces withinlife and the
environment who day and night
protect those who
receive and keep the wondrous-
dharma.**

*

Second Sitting

[Recite daimoku three times.]

NAM-MYOH OH RENGEY-KYO.

NAM-MYOH OH RENGEY-KYO.

NAM-MYOH OH RENGEY-KYO.

[Offer the second silent recollection prayer:]

**I am thankful to the buddha and
the noble sangha who have
transmitted the teaching, practice,
and realization of the profound dharma down to us; and to the dharma-protectors
and devas who are the dynamic forces**

**within life and the environment who
day and night protect those who
receive and keep the wondrous-
dharma gohonzon.**

*

Third Sitting

[Recite daimoku three times.]
NAM-MYOH OH RENGEY-KYO.
NAM-MYOH OH RENGEY-KYO.
NAM-MYOH OH RENGEY-KYO.

[Offer the second silent recollection prayer:]

**By this truth, I pray for the universal
transmission of the wondrous-dharma
throughout the worlds by
the bodhisattvas of the earth
for the wellbeing and liberation of
all beings.**

*

Fourth Sitting

[Recite daimokddu three times.]
NAM-MYOH OH RENGEY-KYO.
NAM-MYOH OH RENGEY-KYO.
NAM-MYOH OH RENGEY-KYO.

[Offer the Fourth silent recollection prayer:]

**By this truth, I pray to overcome
past harmful attitudes and actions
and to realize my noble aims and
wishes now and in the future.**

*

Fifth Sitting

[Recite daimoku three times.]
NAM-MYOH OH RENGEY-KYO.
NAM-MYOH OH RENGEY-KYO.
NAM-MYOH OH RENGEY-KYO.

[Offer the fifth recollection silent prayer:]

*Homage to the wonderful-dharma
lotus blossom of naturally abiding
freedom.*

*By this truth, may all beings
be showered with blessings
in worlds without end.*

*[Conclude Hongyo by sounding bell
and reciting daimoku three times]:*

**NAMU-MYOHOOH RENGEY-KYO
NAMU-MYOHOOH RENGEY-KYO
NAMU-MYOHOOH RENGEY-KYO**

[Gasho and bow]

[Hon-gyo is ended]

[THE OPTIONAL DHARMA WATER EMPOWERMENT LITURGY]

[Recite daimoku three times, gasho and bow]

**NAM-MYOHOOH RENGEY-KYO.
NAM-MYOHOOH RENGEY-KYO.
NAM-MYOHOOH RENGEY-KYO.**

[The Institution Words of Empowerment]

BOOK TWO

JYO-GYO

[Optional Supporting Practices]

The Optional Practices of Jo-gyo include the myriads of other practices, sutra recitations, readings, recollections, meditations, visualizations, the myriads of buddhist teachings and practices that are all ultimately based in, adorn and bring out various aspects of Hon-gyo, the Root-practice of the middle-view appropriate [Skt: upaya; Jp: hoben] to specific places, times, and needs.

The Optional or Branch practices of Jogyo support the actualization and deepening Understanding of the benefits and realizations resulting from the primary Root practice of Hon-gyo.

f, sugato, lokavidu, anuttaro purisadamma sarathi, sattha deva-manussanam, buddho, bhagava ti.

[Silently: Such is the exalted, the noble, the balanced and fully enlightened one; living with vision; completely open; eye of the worlds; the supreme guide of people willing to learn; the teacher of devas and humans; the enlightened one; the exalted one.]

2.

[Recite:]

Svakkhato bhagavata dhammo, sanditthiko, akaliko, ehi-passiko, opanayiko, paccattam vedita-bbo vinu-hi ti.

[Silently or out loud: Well proclaimed is the dharma by the exalted one; to be seen here and now; immediate and timeless; inviting one to come and see; leading to growth; to be directly known each for themselves by those who look.]

3.

[Recite:]

Su-pati-pan-no bhagavato savaka-sangho.
uju-pati-pan-no bhagavato savaka-sangho.
na-ya-pati-pan-no bhagavato savaka-sangho.
samici-pati-pan-no bhagavato savaka-sangho,
ya-di-dam cattari purisa-yugani,
attha-purisa-puggala,
esa bhagavato savaka-sangho,
ahu-neyo; pahu-neyo; dak-khineyo; anjali-karaniyo;
anuttaram punna-kkhetam lokassa ti.

*[Silently or out loud:
Living well is the sangha of the exalted one's followers;
living honestly is the sangha of the exalted one's followers;*

living compassionately is the sangha of those who hear and understand, namely: the four pairs of persons and the eight kinds of individuals, worthy of gifts, worthy of respect, an incomparable field of merit for the world.]

[bow or prostration]

*

HOMAGE TO THE BUDDHA NATURE OF ORIGIN

[Recite:]

Namo-buddhdaya-adi-prataya-
saddharma-pundarika-sutraya.

Namu-butsu-hon-nin-myo-hoh-ren-gey kyo no san dai hi bo.

*[Silently or out loud: Homage to the buddha of original cause of the three great mystic treasures, who is the wonderful-dharma lotus blossom of naturally abiding freedom .d
By this truth, may all beings be showered with blessings in worlds without end.]*

*

RECOLLECTION OF KINDNESS AND CARING

[Metta bhavana]

Nam myohoh-rengey kyo.

Namo tassa bhagavadto arahato samma sambuddhassa.

[Homage to the exalted one, the noble one, the balanced and fully enlightened one.]

Namo buddho. Namō buddho. Namō buddho.

[Silently or out loud:

*As I wish to be free from suffering,
may all beings be free from suffering,
above, below, and all around.*

*Homage to the wonderful-dharma
lotus blossom of naturally abiding
freedom is mindfulness of this truth.*

*By this truth, may all beings
be showered with blessings
in worlds without end.]*

*

FOUR BODHISATTVA VOWS

Namu-myohoh-rengey-kyo.

Namo tassa bhagavato arahato \ddsamma sambuddhassa.

[Silently or out loud: Homage to the exalted one, the noble one, the balanced and fully enlightened one.]

1] *Shu jo mu hen sei-gan do.*

*[No matter how limitless are living beings,
I vow to free them].*

2] *Bo no mu jin sei-gan dan.*

*[No matter how vast the illusions are,
I vow to overcome them.]*

3] *Ho mu sei-gan gaku*

[No matter how measureless the dharmas are, I vow to understand-and-realize them.]

4] *Butsu do mu jo sei-gan jo.*

[No matter how profound the buddha way [enlightened-way], I vow to realize it.]

[Silently or out loud:]

*As I wish to be free from suffering,
may all beings be free from suffering,
above, below, and all around.*

*Homage to the wonderful-dharma
lotus blossom of naturally abiding
freedom is mindfulness of this truth.*

*By this truth, may all beings
be showered with blessings
in worlds without end.*

*

6

CUTTING THROUGH RECOLLECTION

[Chedana sutta, Cutting through Teaching.]

1.

[Sound bell and recite:]

Namu-myohoh-rengey-kyo.

Chedana sutta.

Evam me suttam. Ekam samayam.

[Silently or out loud:]

Such i heard. At one time:

*The exalted one said:
Appearances [rupa], feelings [vedana],
memories [sanna], desires [sankhara]
and thoughts [vinnana] are impermanent [anicca].
Whatever is impermanent, is
without-lasting-satisfaction [dukkha].
Whatever is without-lasting-satisfaction
is non-self [anatta].
Whatever is non-self is:
not-me, not-mine, not-i.
This is how everything should be
regarded as it truly is with insight.
One who develops insight in this way,
understands the danger in grasping
at appearances, feelings, memories,
desires and thoughts as me and mine.*

*Understanding the danger
in grasping at things as self,
one no longer grasps at them.
No longer grasping at them-as-self,
one is freed.
Being freed, there is knowing of freedom.
Thus one realizes that unseeing [avijja]
is cut-off [cheda];
the-sublime-life [brahma-cariya] is lived,
and the task complete.
In the midst of dependently arisen
and transient things,
there is unshakable freedom.]*

3.

*[Sound bell three or four times and begin chani] daimolku of Namu-myohoh-rengey-kyo.
[Soundd bell three times and conclude chanting. andffer the Fifth Silent Prayer of
Hongyo]*

FITFH SILFENT PRAYER

**By this truth, may all beings
be showered with blessings in worlds
without end. By this truth, may all
beings be showered with blessings
in worlds without end.**

Fivefold Recollection Service

[Jp: Kan-nen-mon gyo]

1.

First Sitting.

[Jp: Sho-za]

*[Sound bell three times, and recite daimoku of
nam-myo-hoh-ren-gey-kyo three times.]*

[Silently:

*By this truth, i offer gratitude to the buddha who has taught the supreme-dharma; the
primordial teacher; the mystic law of the universe, and the dynamic basis of all and
everything for the wellbeing and freedom of all living beings.]*

2.

Second Sitting.

[Jp: Ni-za]

[Sound bell once, and recite daimoku three times.]

[Silently:

*By this truth, i offer gratitude to the noble sangha
and the lineage of transmission
for having transferred the dharma down to us;
to my parents, family and friends;
to the good qualities in myself and others,
and to the protective forces within life and
the environment that day and night
protect those who receive and keep the dharma.]*

3.

Third Sitting.

[Jp: San-za]

[Sound bell once, and recite daimoku three times.]

[Silently:

*By this truth, may the teaching, practice
and benefit of the dharma be
broadly declared and everywhere
transferred without ceasing for the wellbeing
and freedom of all living beings.]*

4.
Fourth Sitting.
[Jp: Yo-za]

[Sound bell once, and recite daimoku three times.]

*[Silently:
By this truth, and may new opportunities
and insights continually open up;
may obstacles change into blessings,
and all noble aims come to pass.
May my parents, family and friends
both living and deceased
be free from suffering
as i wish to be free from suffering,
above, below, and all around.]*

[Offer personal wishes.]

5.
Fifth Sitting.
[Jp: Go-za]

[Sound bell once, and recite daimoku three times.]

*[Silently:
By this truth, may all beings
be showered with blessings
in worlds without end.]*

Abbreviated Lotus Recitation Sutra
[Jp: Ren-sho-kyo. Optional recitation.]

PART A

1.

[Recite once:]

Myo hoh ren gey kyo. Hoben pon. Ju nyo ze:
Shi shari-hotsu fu shu bu se-tsu.
sho-i sha ga butsu sho jo-ju dai ichi keu,
nan-gey shi hoh.x
Yui butsu yo butsu, nai no ku jin,
sho-hoh jis-so.

*[Translation: Shariputra, i need say no more, for that which the buddha has
entered is the most wondrous and difficult dharma to understand.]*

*Only buddhas can fathom the true nature of all dharmas, of-all-phenomenal-realities.
That is to say:]*

5

[Recite three times:]

Sho-i sho hoh: nyo-zey so;
nyo-zey who; nyo-zey tai;
nyo-zey riki; nyo-ze sa;
nyo-zey in; nyo-zey en;
nyozey ka; nyo-zey ho;
nyo-zey hon ma-tsu ku kyo to.

*[Translation: The true nature of dharmas in their:
suchness of appearance; suchness of character;
suchness of essential-nature; suchness of efficacy;
suchness of action; suchness of main-condition;
suchness of supporting-condition;
suchness of manifest effect;
suchness of potential-effect;
and their suchness from beginning to end.]*

PART B

1

[Recite once:]

Myo hoh ren gey kyo nyo-rai ju-ryo pon
ji-ga-gey.

**Ji ga toku butsu rai,
sho kyo sho cosh
muryo hyaku sen man
oku sai a so gi
jo septa kayo ke
mu shu oku shu jo
ni-rai mu-rio ko
i do shu-jo ko
ho-ben gen ne-han
ni jitsu fu metsu do
jo ju shi seppo.**

*[Translation: The supreme dharma lotus blossom teaching.
The life duration of the such come chapter.
The my self realization verses.*

*My self realization of full-awakening arose, measureless hundreds
and thousands and trillions of
myriads of ages ago.
Throughout these measureless ages*

*i have proclaimed the dharma
causing measureless masses of living beings to enter the enlightened path.*

I let creatures see my passing into nirvana, only as a means to rescue them.

*But I fact i have not passed away,
but am always here teaching the dharma.]*

2

[Recite three times:]

**Mai ji sa ze nen,
i ga ryo shu-jo,
to-ku nye
mu-jo do,
so-ku jo-ju bus-shin.**

*{Translation::This is my constant thought,
how to cause the mass of living
beings to enter the ultimate path
and quickly realize the buddha-body.}*

*

OPTIONAL OPENING SERVICE

[Sound bell three times and recite once:]

NA-MU-BUTSU-HON-NIN-MYO-HOH-REN-GEY KYO.

MYOH OH-REN-GEY.

MYOH OH-REN-GEY.

MYOH OH-REN-GEY KYO.

[gassho: and bow]

[Recite daimoku three times:]

NAM MYOH OH-REN-GEY KYO

[gassho]

DEDICATION OF BLESSINGS

[EKO]

[Silently say the dedication: of blessings:]

By this truth, may all beings be showered with blessings in worlds without end.

[Silently offer your living and deceased; for the healing of the sick; for social justice and world peace.

[

Conclude by sounding bell three times, and reciting daimoku imes:]

<NAM MYO-HOH-REN-GEY KYO.>

[gassho and bow]]

*

8

ROTATION OF INCENSE OFFERING

[Jp: kuyo-koyo]

[1] Light incense.

[2] Stand back from shrine and gassho.

[Optional: a hand bell may be continually sounded during the following incense offering.]

[3] Rotate incense stick three times in large clockwise circles before shrine. Face away from shrine and repeat. Face shrine again and repeat.

Then at the waist level, wave incense in the form of an infinity sign and lift incense straight up above the head.

[7] Bring the incense to forehead and gassho.

*

9

ROTATION OF LIGHT OFFERING

[1] Light lamp.

[2] Stand back from shrine and gassho.

[Optional: a hand bell may be continually sounded during the following light offering.]

[3] Rotate lamp three times in large clockwise circles before shrine. Face away from shrine and repeat. Face shrine again and repeat. Then at the waist level, wave lamp in the form of an infinity sign and lift straight up above the head.

*

10

THE SEVENFOLD UNSURPASSED PUJA

[Skt: sapta-anga-anuttara-puja]

[The following is the seven part or seven limb [Skt: anga] of the ancient unsurpassed-offering liturgy used in india, of which there are also a number of variations used today. There is no standard and fixed specific wording for each limb of the puja.]

The basic order of the sevenfold-unsurpassed-puja is:

- 1] The Praise [*Skt: vandana*].
- 2] The Offering [*Skt: puja*].
- 3] The Reconciliation [*Skt: papa-desana*].
- 4] The Thanksgiving [*Skt: punya-anumodana*].
- 5] The Petition: Dharma Transmission [*Skt: adhye-sana*].
- 6] The Universal awakening [*Skt: atma-bhavadi*].
- 7] The Dedication [*Skt: pari-namana*].

*

SEVENFOLD PUJA:

[The following is a suggested procedure for the sevenfold puja, or offering-celebration:]

1

The Praise Recollection:

[Sound bell three times and recite:]

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAM BUDDHASSA.
NAMO TASSA BHAGAVATO ARAHATO SAMMA SAM BUDDHASSA.
NAMO TASSA BHAGAVATO ARAHATO SAMMA SAM BUDDHASSA.

[Recite once:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

Such is the exalted one, the noble one, the balanced and fully enlightened one, living with vision, completely open, the eye of the worlds, the supreme guide of people willing to learn, the teacher of devas and humans, the enlightened one, the exalted one.

To the buddha i offer homage.

2

The Offering Recollection:

[Sound bell once and recite:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

By this truth, I [*we*] offer flowers, greenery, incense, the sound of bells and the rotation of lights, together with all sensations to gladden and delight the worlds.

I [*we*] offer water in perpetual mindfulness of the dharma that washes away illusion and quenches the thirst for liberation, remembering the buddha word.

3

The Reconciliation Recollection:

[Sound bell once and recite:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

By this truth, I acknowledge my harmful actions of thought, word and deed and apologize for my mistakes, that I may be more mindful in the future.

By the reality of the saddharma, the harmful effects of past actions are changed into blessings, and the values of generosity, peace, and insight are proven.

4

The Thanksgiving Recollection:

[Sound bell once and recite:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

By this truth, I am grateful to the balanced and full enlightenment of gotama the buddha, and to the noble-sangha for having heard the teaching of dharma; to my teachers, parents, family and friends; for the good qualities in others, and to the protective forces within life and the environment that day and night protect those who receive and keep the dharma remembering the buddha word.

5

Dharma Transmission Petition Recollection:

[Sound bell once and recite:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

By this truth, may the one and universal-vehicle of reliance in the dharma; of caring, mindfulness, and liberating insight be broadly declared and everywhere spread for the wellbeing and awakening of all beings in worlds without end.

6

Universal Awakening Recollection:

[Sound bell once and recite:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

By this truth, may the impartial light of the buddha presence inspire all beings to receive and keep the dharma and realize their inherent buddha nature.

7

Dedication Recollection:

[Sound bell once and recite:]

NAMO BUDDHO. NAMO BUDDHO. NAMO BUDDHO.

[Silently:]

Dedication Recollection:

By the reality of dharma, may there be a revolution of values on the level of each individual; may there be world peace, justice and the triumph of the seeking spirit and caring heart over the dark forces of greed, violence, selfishness, harmful views and basic ignorance.

In community with each other, may we celebrate our unity and diversity, serving each other in different ways.

By this truth, may all beings be showered with blessings in worlds without end.

11

ALTERNATIVE READINGS FOR THE SEVEN RECOLLECTIONS

[The following are various alternate readings for each of the seven recollections of the sevenfold-offering celebration.]

1

PRAISE RECOLLECTIONS

[Skt: vandana]

1.1

Praise Recollection:

Homage to the such-come, the exalted one,
the noble one, the balanced and fully enlightened one.
To the balanced and fully awakened one:
I offer homage.
Pujemi. Pujemi. Pujemi.

1.2

Praise Recollection:

Araham samma sambuddho bhagava.
Buddham bhagavantam abhivademi.

[Silently:]

Homage noble one, the balanced and fully enlightened one, the exalted one. To the buddha, the exalted one, I offer homage.

Namo tassa bhagavato arahato samma sambuddhassa.
Namo buddho. Namo buddho. Namo buddho.

[Silently:]

Homage to the exalted one, the noble one, the balanced and fully enlightened one.

Buddham saranam gacchami.
Dhammam saranam gacchami.
Sangham saranam gacchami.

Dutiyampi buddham saranam gacchami.
Dutiyampi dhammam saranam gacchami.

Dutiyampi sangham saranam gacchami.

Tatiyampi buddham saranam gacchami.
Tatiyampi dhammam saranam gacchami.
Tatiyampi sangham saranam gacchami.

[Silently:]

I take refuge in the buddha.
The balanced and fully awakened one.

I take refuge in the dharma.
The teaching, practice, and realization of the saddharma-ta.
I take refuge in the noble sangha.
The community of those who have realized the saddharma-ta; who transfer the teaching
and practice of buddha-dharma never allowing its flow to cease.

1.3

Praise Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced
and fully enlightened one.

Such is the exalted one, the noble one, the balanced and fully enlightened one, living
with vision, completely open, the eye of the worlds, the supreme guide of people willing
to learn, the teacher of devas and humans, the enlightened one, the exalted one.

Homage to, the enlightened one of origin; the original buddha body of qualities; the
wondrous-dharma; the profound reality of dependent-origination and the dynamic open
basis of all and everything in which body, ego, awareness and all that appears to
awareness is a wondrous display empty of separate reality, non-self and naturally free:
the remover of sorrow and source of boundless blessings pervading all worlds and re-
vealed in all life.

1.4

Praise Recollection Version:

“Such is the exalted one, the noble one, the balanced and fully enlightened one, living
with vision, completely open, the eye of the worlds, the supreme guide of people willing
to learn, the teacher of devas and humans, the enlightened one, the exalted one.”

1.5

Praise Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced
and fully enlightened one. who said:

<My self realisation of buddhahood arose, measureless hundreds and thousands of
tens of thousands and hundreds of thousands of ages ago. Throughout these measure-
less ages i have proclaimed the dharma causing measureless masses of creatures to
enter the enlightened path. I let creatures see my passing into nirvana only as a means

to rescue them but in fact i have not passed away but am always here teaching the dharma.>

1.6

Praise Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.

Homage to the supreme dharma, the awakened one of origin; that washes away illusions and quenches the thirst for liberation; the one great mystic reality and supreme original exalted one pervading all worlds and revealed in all life in which body, ego, awareness and all that appears to awareness is a wondrous display empty of separate nature; non-self and naturally free.

1.7

Praise Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.

Homage to the wondrous dharma, the awakened one of origin; that washes away illusions and quenches the thirst for liberation; the supreme original exalted one pervading all worlds and revealed in all life in which all and everything is wondrous display like clouds appearing and disappearing in the sky and sounds arising and ceasing in the air.

1.8

Praise Recollection Version:

Homage to the such-come, the exalted one, the noble one, the balanced and fully enlightened one.

By this truth, i offer homage to the saddharma, the lotus blossom teaching of naturally abiding freedom; the original enlightened body of qualitie; the original exalted one revealed in the in the depths of the sutras, and in the depths of life; the essence of the three refuges and the three great mystic dharmas and true-nature in which all and every thing is a wondrous display empty of separate reality, non-self and not-i.

1.9

Praise Recollection Version:

Homage to the such-come, the exalted one, the noble one, the balanced and fully enlightened one.

By this truth, i offer homage to the supreme-original-exalted-one; the saddharma and original enlightened nature who is the essence of the three refuges and the primordial enlightened knowing; the wondrous-reality revealed between the lines of the sutras, in all life, and all worlds; in which all and every thing is a wondrous display empty of any separate reality, non-self and naturally free.

1.10

Praise Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.

Homage to the saddharma-ta, the awakened nature of origin; the one great mystic reality of dependent-origination and the supreme original exalted one pervading all worlds and revealed in all life in which body, ego, awareness and all that appears to awareness is a wondrous display empty of separate reality; non-self and naturally free just as it is like clouds appearing and disappearing in the sky and sounds arising and ceasing in the air. By this truth all is accomplished.

1.11

Praise Recollection

Version:

Homage to the one who is such-

come, the exalted one, the noble one, the balanced and fully enlightened one.

Homage to the buddha of origin without conceivable beginning or end; the original enlightened nature of gotama, the shakamuni and buddha; the true nature of all persons, places and things; who proclaims the dharma in worlds without end, who is the primordial enlightened nature empty of dependence on any reality other than itself.

1.12

Praise Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.

By this truth, i take refuge in the enlightened one of origin, the saddharma, the origin of the buddhas, dharmas and sanghas throughout the worlds.

Three times i take refuge in the buddha, dharma, and sangha:

OFFERING RECOLLECTIONS

[Skt: puja]

2.1

General Offering Recollection:

Yamamha kho mayam bhagavantam,
saranam gata uddissa pabbajita.

Yo no bhagava sattha.

Imehi sakkarehi tam bhagavantam abhipujayami.

[Silently:]

To the exalted one i go for refuge. To the exalted one, the teacher i present this offering.

2.2

Offering Recollection Version:

By this truth, we offer the rotation of lights, the sound of bells, and all other sensations to adorn and beautify the worlds.

We offer the water signifying the dharma that washes away illusion and quenches the thirst for liberation remembering the buddha word.

2.3

Offering Recollection Version:

By this truth, I offer flowers, greenery, incense, the sound of bells and the rotation of lights, together with all sensations to gladden and delight the worlds.

I offer water in perpetual mindfulness of the dharma that washes away illusion and quenches the thirst for liberation, remembering the buddha's teachings.

2.4

Offering Recollection Version:

Homage to the one who lives in suchness [*Skr: tathagata; Jp: nyorai*], the exalted, the noble, the balanced and fully enlightened one.

By this truth, I offer flowers, greenery, incense, the sound of bells and the rotation of lights, together with all my sensations; body, speech, and mind to gladden and delight the worlds.

I offer water in perpetual mindfulness of the buddha-dharma that washes away illusion and quenches the thirst for liberation remembering the buddha word:

<I leave this perfect medicine here for you, may you receive it and not worry that it will not heal you.>

2.5a

Flower Offering Recollection Version:

Nirodha-sama-pattito vuttha-hitva viya nisi-nnassa bhagavato arahato samma sambudhassa, imina pupphena pujemi, pujemi, pujemi!

[Silently:]

To the exalted one, the noble one, the balanced and fully enlightened one arisen from seated meditation in perfect ease, i offer flowers.

2.5b

Light Offering Recollection Version:

Ghana sara-ppadi-ttena dipena tama dam sina
tiloka dipam sam-buddham puja-yami tamo-nudam.

[Silently:]

I offer radiant light to the fully enlightened one; the light of the three worlds and the dispeller of darkness.

2.5c

Incense Offering Recollection Version:

Gandha-sambhara yuttena dhupe-naham sugan-dhina. Pujaye puja-neyyantam puja-bhajana muttamam.

[Silently:]

To the one most worthy of offerings, i offer perfumed incense, sweet and scented.

2.6d

Water Offering Recollection Version:

Adhivasetu no bhante, paniyam upanamitam
Anukampam upadaya, patiganhatu muttamam.

[Silently:]

May the venerable one established in the ultimate, receive this water offering out of caring for all.

2.7

Offering Recollection Version:

Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.

By this truth, I offer flowers, greenery, incense and all sensations; the sound of bells and the rotation of lights to gladden and delight the worlds. I offer water in mindfulness of the supreme dharma that washes away illusion and quenches the thirst for liberation, remembering the buddha word:

<I leave this perfect medicine here for you, may you receive it and worry not that it will not heal you,>

2.8

Offering Recollection Version:

Homage to the such-come, the exalted, the noble; the balanced and fully enlightened one.

By this truth, I offer flowers, greenery, incense and all sensations, the sound of bells and the rotation of lights to gladden and delight the worlds.

I offer water for washing and drinking in mindfulness of the supreme dharma body of the enlightened one that washes away illusion and quenches the thirst for liberation, remembering the words of Gotama, the enlightened one who said:

<I leave this perfect medicine here for you. May you receive it and be not concerned that it will not heal you.>

2.9

Offering Recollection Version:

Homage to the buddha nature of origin,
the wondrous-dharma of the lotus blossom
teaching.

By this truth, I offer body, speech and mind for the long life, prosperity, and wellbeing of my parents, family, friends and for all those who are suffering.

I offer the six sense objects, the six sense faculties and all sensations.

I offer blossoms, fruit, herbs and medicines.

I offer the gems and jewels and the treasures of the world.

I offer streams of sparkling water, mountains and forest groves.

I offer lotus ponds and lakes filled with geese and swans.

I offer parasols, streamers and banners.

I offer garlands, flowers, greenery, incense, food, beverages, music, praises, the sound of bells and the rotation of lights to gladden and delight the worlds.

Just as water washes away dirt and quenches thirst, I offer this water in mindfulness of the saddharma that washes away illusion and quenches the thirst for liberation remembering the buddha word: <I leave this perfect medicine here for you.>.

3

RECONCILIATION RECOLLECTIONS

(Skt: papa-desana; Jp: sangey)

3.1

Reconciliation Recollection Version:

Kayena vacaya va cetasa va
buddhe ku-kammam paka-tam maya yam
buddho pati-gganhatu accayan-tam
kalan-tare sam-varitum va buddhe.

[Silently:]

May whatever harmful action of thought, word or deed done by me towards the buddha,
may the buddha receive this fault that i may be more mindful in the future.

3.2

Reconciliation Recollection Version:

By the reality of dharma, I apologize for any harmful actions of thought, word and deed,
that I may be more mindful in the future.
By this truth, may obstacles become opportunities and the causes of suffering become
the causes of true peace.

3

Reconciliation Recollection Version:

By the reality of dharma, I acknowledge my harmful actions of thought, word and deed
and apologize for my mistakes, that I may be more mindful in the future.
By this truth, may the harmful effects of past actions change into blessings and the ultimate standard of value, peace, and insight be proven.

4

Reconciliation Recollection Version:

By the reality of dharma, i apologize for my harmful actions in thought, word and deed,
that i may be more mindful in the future remembering the buddha word.

5

Reconciliation Recollection Version:

By the reality of dharma, i apologize for my harmful actions in thought, word and deed,
that i may be more mindful in the future. May obstacles become opportunities, and the
causes of suffering become the causes of true peace.

THANKSGIVING RECOLLECTIONS

[Skt: punya-anumodana]

1

Thanksgiving Recollection Version:

By the reality of the saddharma-ta, I am grateful to the buddha and noble-sangha, the lineage of transmission, for having heard the dharma;
to my teachers, parents, family and friends;
for the good qualities in myself and others both living and deceased;
and to the protective forces within life and the environment that day and night protect those who rely in the dharma and dwell mindful of body, ego, awareness and all that appears to awareness as empty of separate reality, non-self and not I.

2

Thanksgiving Recollection Version:

By this truth, I am grateful to the primordial awake and enlightened one who appears in worlds without end with different names and forms in response to different needs. I am grateful to the balanced and full enlightenment of Gotama, the Shakyamuni and buddha for having heard the dharma; to the noble sangha and lineage of those who have correctly transferred the dharma down to us; to my teachers, parents, family and friends; for the good qualities in myself and others, and to the protective forces within life and the environment who day and night protect those who receive and keep the dharma.

3

Thanksgiving Recollection:

By this truth, I am grateful to the original exalted one, the wondrous-dharma and buddha-nature which possesses boundless wisdom and caring for the removal of suffering and giving of true peace; who appears throughout the worlds in manifold forms in response to different needs and times.

4

Thanksgiving Recollection:

Fortunate is it to be born a human being.
Fortunate is it to be endowed with food, clothing, shelter, medicine and the other necessities of life.

Fortune is it to live in peace and health and to have good friends.

Fortunate is it to hear the teachings of the fully awake and enlightened one; and with mindfulness and a caring, to see the ego, awareness and all that appears to awareness as dependently arisen, empty of separate nature and non-self, and thus come to know and see the dharma, the true nature of the phenomenal-world, and enter the true peace of nirvana.

I am grateful to the balanced and full enlightenment of gotama, the shakyamuni and sambuddha; to the lineage of those who have correctly transferred the dharma down to us; to the protective forces within life and the environment who day and night protect

those who receive and keep the dharma; to my ancestors, parents, family and friends,
and for the all the good qualities in myself and others.

5

Thanksgiving Recollection:

By this truth, we are grateful to gotama the buddha and to the lineage of transmission for having heard the liberating dharma. We offer gratitude to our parents family and friends; to the good qualities in ourselves and others, and to the protective forces within life and the enviroment that day and night protect the bodhisattvas of the earth.

6

Thanksgiving Recollection:

By this truth, I am grateful to the balanced and full enlightenment of gotama the buddha, to the noble sangha, and the lineage of transmission, for having heard the dharma; to my teachers, parents, family and friends; for the good qualities in myself and others both living and deceased, and to the protective forces within life and the environment that day and night protect those who dwell mindful of the buddha-dharma.

7

Thanksgiving Recollection:

By this truth, I am grateful to the balanced and full enlightenment of gotama the buddha, and to the noble-sangha for having heard the dharma; to my teachers, parents, family and friends; for the good qualities in others and to the protective forces within life and the environment that day and night protect those who receive and keep the dharma remembering the buddha word.

DHARMA TRANSMISSION RECOLLECTIONS

[Skt: adhye-sana]

1

Dharma Transmission Recollection:

By this truth, may the one and universal-vehicle of dharma be broadly declared and everywhere spread for the wellbeing and awakening of all beings in worlds without end.

2

Dharma Transmission Recollection:

By this truth, may the one and universal-vehicle of dharma; of non-harming, mindfulness and insight be broadly declared and everywhere spread for the wellbeing of all beings and their environments.

4

Dharma Transmission Recollection:

By this truth, may the wondrous-dharma, the one and universal-vehicle awakening and freedom be broadly declared and everywhere spread for the wellbeing and freedom of all living-beings in worlds without end.

5

Dharma Transmission Recollection:

By this truth, may the one and universal-vehicle of reliance in the dharma, of caring; mindfulness, and liberating insight be broadly declared and everywhere spread for the wellbeing and awakening of all beings and their environments in worlds without end.

6

Dharma Transmission Recollection:

Homage to the such-come, the exalted one, the noble one, the balanced and fully enlightened one. By this truth, may the one and universal vehicle of mindfulness; caring and concern, and liberating insight be broadly declared and everywhere spread for the wellbeing and awakening of all beings in worlds without end, remembering the buddha word.

7

Dharma Transmission Recollection:

[Silently: Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.]

By this truth, may the one buddha vehicle that is mindfulness of the original enlightened nature, the practice of meditation and the practice of removing suffering and giving true peace be broadly declared and everywhere spread for the wellbeing and liberation of all living beings.]

8

Dharma Transmission Recollection:

May the teaching, practice and benefit of the saddharma be broadly declared and everywhere spread for the wellbeing and freedom of all living beings.

9

Dharma Transmission Recollection:

Homage to the one who is such-come, the exalted one, the noble one, the balanced and fully enlightened one.

By this truth, may the one buddha vehicle that is mindfulness of the original enlightened nature, the practice of meditation and the practice of removing suffering and giving true peace be broadly declared and everywhere spread for the wellbeing and liberation of all living beings.

UNIVERSAL AWAKENING RECOLLECTIONS

[Skt: atma-bhavadi.]

1

Universal Awakening Recollection:

By this truth, may the unending activity of the buddha presence inspire all living beings to open, reveal, realize and enter the knowing and vision of the enlightened path and quickly realize the buddha body of qualities.

2

Universal Awakening Recollection:

By this truth, may the impartial light of the buddha presence inspire all beings to awaken to dharma and realize their inherent buddha nature.

4

Universal Awakening Recollection:

By this truth, may the un-ending activity of the awakened nature inspire all creatures to enter the knowing and vision of the enlightened path and quickly realize the enlightened body of qualities.

DEDICATION RECOLLECTIONS

[Skt: pari-namana; Jp: eko]

1

Dedication Recollection:

Imena punna-kammena upajjhaya gunuttara, acariyu-pakara ca mata, pita, ca nataka, suriyo, candima, raja gunavanta narapi ca, brahma, mara, ca inda, ca lokapala, ca devata, yama, mitta manussa ca majjhata verikapi ca, sabbe satta sukhi hontu punnani pakatani me.

Sukhanca tividham dentu khippam papetha vo matam.

[Silently:]

By this beneficial action may my preceptors, teachers, guardians, mother, father; the sun and moon; all virtuous people; brahma, mara, indra and the world protectors; all devas and yama; all friends, unknown persons, and all foes as well, may all living beings be happy and share this good fortune. May all beings be released from harm and realize the triple happiness.

2

Dedication Recollection:

By this truth, may there be world peace, justice and the triumph of the seeking spirit and compassionate heart.

May there be a revolution of values on the level of each individual. May the seemingly impossible become possible and the seemingly difficult become easy.

In community with each other, may we celebrate our unity and diversity, serving each other in different ways.

May new opportunities and insights continually open up and all noble aims in life come to pass.

May all living beings open, reveal, realize and enter the liberating knowing and vision of the dharma revealed in all life and permeating all worlds.

Among the hateful, may we be free from hate.

Among the greedy, may we be free from greed.
 Among the unaware, may we live wide awake and aware.
 Among the dishonest, may we live truthfully.
 Among the immoderate, may we live in balance.
 Among the suffering, may we live in peace.
 Among the fearful, may we live courageously.
 Among the intolerant, may we live with understanding.
 Among the close-minded, may we live with an open and seeking mind.
 Among the distracted, may we live without distraction.
 Among those without a trusting-mind, may we rely in the dharma remembering the bud-
 dha word.
 However limitless the mass of living beings are, may we rescue them.
 However deep the illusions are, may we overcome them.
 However numerous the dharma portals are, may we master them.
 However unsurpassed the enlightened path is, may we enter and dwell in it.
 May we encourage balanced conduct, meditative-serenity and penetrating-insight.
 May we cause beings to enter the one and universal vehicle of awakening and freedom.
 May we rely in the dharma as primary and the person in its light.
 May we rely in the spirit of the teachings as primary and regard the literal meaning in its
 light.
 May we rely in the most profound, direct, easy and universal teaching as primary and
 regard all adapted teachings in its light.
 May we rely in direct seeing and knowing as primary and regard theory in its light.
 May new insights and opportunities continually open up and all noble aims in life come
 to pass.
 May our deceased family and friends and all those who have passed away reappear in
 the most favorable circumstances and quickly realize the buddha nature.
 As I wish to be free from suffering, may all beings be free from suffering, above, below
 and all around.
 May all blessings come to pass.
 May the devas give protection.
 By the reality of the buddha may we be secure always.
 Just as the sound of a bell spreads outwards, may all beings share in the benefit of this
 mindful dharma recollection and be showered with blessings in worlds without end.

3

Dedication Recollection:

By the reality of the dharma, may all beings be free from suffering as I wish to be free
 from suffering, above, below and all around. May my deceased family and friends and
 all those who have passed away reappear in the most favorable circumstances and
 quickly realize the buddha nature. By this truth, may all beings be showered with bless-
 ings in worlds without end.

4

Dedication Recollection:

By this truth, may all beings be free from suffering as I wish to be free from suffering above, below and all around. May there be a revolution of values on the level of each individual; may there be world peace, justice and the triumph of the seeking spirit and caring heart. In community with each other may we celebrate our unity and diversity, serving each other in different ways. May the seemingly impossible become possible and the seemingly difficult become easy. May new opportunities and insights continually open up and all noble aims in life come to pass. By the reality of the dharma, may all beings be showered with blessings in worlds without end.

5

Dedication Recollection:

By the reality of the dharma, may there be world peace, justice and the triumph of the seeking spirit and compassionate heart.

May my parents, family and friends and all beings enjoy true peace, good fortune and health.

May the sick be healed; the hungry fed; the homeless find shelter and the naked clothed.

May new opportunities and insights continually open up and all noble aims in life come to pass.

By the reality of the dharma, may all beings be showered with blessings in worlds without end.

6

Dedication Recollection:

By the reality of the dharma, may my deceased family and friends and all those who have passed away reappear in the most favorable circumstances and quickly realize the buddha nature.

May all blessings come to pass. May the devas give protection. By the reality of the buddha-dharma may all beings be secure. By this truth, may all beings be showered with blessings in worlds without end.

7

Dedication Recollection:

By this truth, may there be a revolution of values on the level of each individual; may there be world peace, justice and the triumph of the seeking spirit and compassionate heart. In community with each other may we celebrate our unity and diversity, serving each other in different ways.

May all beings be free from suffering as I wish to be free from suffering above, below and all around. May the seemingly impossible become possible and the seemingly difficult become easy. May new opportunities and insights continually open up and all noble aims in life come to pass. By the reality of the dharma, may all beings be showered with blessing in worlds without end.

8

Dedication Recollection:

By the reality of dharma, may all noble aims in life come to pass; may new opportunities and insights continually open up and all obstacles become opportunities; may my parents, family and friends; the living and deceased; the sick and the distressed be healed and freed. As the sound of a bell spreads to the ten directions, may all creatures share in the benefit of this mindful recollection and be showered with blessings in worlds without end.

[july 2003 c.e.]

9

Dedication Recollection:

By the reality of dharma, may my deceased family and friends and all those who have passed away reappear in the most favorable circumstances and quickly realize the buddha body of qualities. May all blessings come to pass; the devas give protection; may all beings be secure always. By this truth, may all beings share in the benefit of this mindful recollection and be showered with blessings in worlds without end.

10

Dedication Recollection:

By the reality of dharma, may there be a revolution of values on the level of each individual; may there be world peace, justice and the triumph of the seeking spirit and caring heart. In community with each other, may we celebrate our unity and diversity, serving each other in different ways. By this truth, may all beings be showered with blessings in worlds without end.

11

Dedication Recollection:

By the reality of dharma, may all blessings come to pass. May the devas give protection. By the reality of the buddha may we be secure always. May the seemingly impossible become possible and the seemingly difficult become easy. May new opportunities and insights continually open up and all noble aims in life come to pass. By this truth, may all beings be showered with blessings in worlds without end.

12

Dedication Recollection:

By the reality of dharma, may new opportunities and insights continually open up and all noble aims in life come to pass.

May my [our] parents, family and friends, living and deceased be well and happy.

By this truth, may all beings share in the benefit of this recollection and be showered with blessings in worlds without end.

13

Dedication Recollection:

By the reality of dharma, may our family, friends and all those who have passed away appear in the most favorable circumstances and quickly realize the enlightened-body-of-qualities [buddha-kaya]. By this truth, may all beings share in the benefit of this mindful recollection and be showered with blessings in worlds without end.

14

Dedication Recollection:

By the reality of the dharma, may all living beings open, reveal, realize and enter the liberating knowing and vision of the wondrous dharma revealed in all life and permeating all worlds.

Among the hateful, may we be free from hate.

Among the greedy, may we be free from greed.

Among the unaware, may we live wide awake and aware.

Among the dishonest, may we live truthfully.

Among the immoderate, may we live in balance.

Among the suffering, may we live in peace.

Among the fearful, may we live courageously.

Among the intolerant, may we live with understanding.

Among the close-minded, may we live with an open and seeking mind.

Among the distracted, may we live without distraction.

Among those without a trusting-mind, may we rely in the dharma remembering the buddha word.

By this truth, may all beings be showered with blessings in worlds without end.

15

Dedication Recollection:

Bhavatu sabba mangalam.

Rakkhantu sabba devata.

Sabba buddha-nubhavana.

Sada sotthi bhavantu te.

Bhavatu sabba mangalam.

Rakkhantu sabba devata.

Sabba dhamma-nubhavana.

Sada sotthi bhavantu te.

Bhavatu sabba mangalam.

Rakkhantu sabba devata.

Sabba sangha-nubhavana.

Sada sotthi bhavantu te.

[Silently:]

May all blessings come to pass.

May all the devas give protection.

By the reality of the buddhas; dharmas and sanghas.

May you be always secure.

TRAINING PRECEPTS

The One Universal Precept:

Panatipata veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from harming living beings.]

*

The Four Basic Precepts Recollection:

1] Panatipata veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from harming living beings.

2] Adinnadana veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from taking that which is not given.

3] Kamesu micchacara veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from disloyalty and immoderate living.

4] Musavada veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from dishonesty.

*

The Five Training Precepts Recollection:

1] Panatipata veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from harming living beings.

2] Adinnadana veramani sikkhapadam samadiyami.

I undertake the training to refrain from taking that which is not] given.

3] Kamesu micchacara veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from disloyalty and immoderate living.

4] Musavada veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from dishonesty.

5] Sura meraya majja pamadatthana veramani sikkhapadam samadiyami.

[Silently:]

I undertake the training to refrain from intoxicants and drinks
that can result in recklessness and remorse.

SPECIAL OBSERVANCE DAY SERVICES

Introduction

Originally buddhist festival days where observed according to the ancient lunar system of the four lunar phases; however, in Japan these four days where adjusted to the solar cycle so that the 8th., 15th., 22nd. and 28th. days of the solar month where symbolically fused with the lunar cycle. In this way the festival days came to be observed at the same time of the month every year. This is a good system with the possible exception of the Vesakha Festival (April-May full moon) for which there is a world wide movement to establish this lunar based festival as a international and ecumenical celebration (puja) of the four major events (birth, enlightenment, teaching, parinirvana) of Gotama, the Shakyamuni and buddha.

Another possible arrangement of the annual cycle of observance days, especially those celebrating the four most important events in the life of Gotama the Buddha would be to arrange them throughout the twelve month cycle according to the four seasons beginning in the spring, the time of sowing during which Gotama's birth is celebrated corresponding to the Japanese festival of Nanamatsuri on April eighth; followed by summer, the time of maturing, during which Gotama's full enlightenment is celebrated and corresponding to the full moon Vesak festival in May-June; then in the fall, the time of the harvest, is the celebration of Gotama's first teaching setting in motion the wheel of the Dharma and corresponding to the month of September; lastly in winter during December, the time of enjoying the harvest, there is the celebration of Gotama's parinirvana, quickly followed by the New Year's festival of renewal.

For simplicity and ease, these four festivals could be assigned to a fixed day of the respective month as follows: April 8th, Gotama's Birth; June 8th, Gotama's Awakening; September 8th, Gotama's Turning of the Dharma Wheel; December 8th, Gotama's Parinirvana.

In addition to these four major festival and observance days associated with the four crucial events in the life of Gotama's life, there are numerous other observance days, some of which are common to all Buddhist countries and cultures while others are unique to particular traditions, lineages and denominations.

Now in terms of the eka-yana, the-one-universal-vehicle, the festival days encompass the various buddhist traditions and may include other outwardly non-buddhist traditions as well. Therefore, to the days listed here may be added the festival days connected with other specific buddhist traditions, denominations and lineages as well as the important observance days of hinduism, jainism, sikhism, christianity, judaism, islam and so on, all of which, at least in their essential meaning, are stated in the sutras to be various expressions of the one and universal liberating-reality arisen in appropriate response to the social norms, individual needs, cultural biases and times of a particular culture.

In this way the true and full spirit of universality which is the basic intended meaning of both the Sanskrit-Pali word “ekayana”, and the Latin word “catholicity”, will be promoted and furthered as the truly enlightening-attitude (bodhi-citta), value and universal basis of action in the world, thereby helping to encourage understanding and appreciation of that common ground of the human spirit of which, and in which all traditions are necessarily and ultimately based as particular and unique expressions, and soteriologically speaking, are ultimately based and unified, while outwardly still maintaining their historical and cultural uniqueness as neither identical nor entirely different from each other.]

JANUARY

1

NEW YEAR RECOLLECTION

[Jp: Shusho-e]

January First.

[Recite the homage three times:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened nature revealed in all life and permeating all worlds.]

May we live the middle path; practice mindfulness; realize insight, and dwell in liberating knowing.

May we ever rely in the dharma for the removal of causes of suffering and the giving of the cause of true peace.

By this truth may the transmission of the liberating dharma continue to flow without ceasing.]

FEBRUARY

1

BUDDHA NIRVANA RECOLLECTION

[Jp: Nehan-e]

February Fifteenth.

Buddha’s Nirvana [circa 483 BCE.] Recollection:

[Recite the homage three times:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous manifestation empty of separate nature, nonself and not-i.]

*By this truth, all obstacles become opportunities and all noble aims come to pass.
May we live the middle path, practice mindfulness, realize insight, and dwell in the liberating knowing of nonself and ever taking refuge in the saddharmakaya, for the removal of suffering and the giving of true peace to self and others.*

*Today is the observance of..... .
This is a day of gratitude and good fortune.
By this truth may transmission of the liberating dharma flow without ceasing.
This is an observance day for us.]*

MARCH

1

DHARMA WHEEL TURNING RECOLLECTION

March Eighth.

Celebrate the Buddha's

Turning of the Dharma Wheel, circa 428 BCE.

[Recite the homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]
Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous manifestation empty of separate nature, nonself and not-i.]

*By this truth, all obstacles become opportunities and all noble aims come to pass.
May we live the middle path, practice mindfulness, realize insight, and dwell in the liberating knowing of nonself and ever taking refuge in the saddharmakaya, for the removal of suffering and the giving of true peace to self and others.*

*Today is the observance of..... .
This is a day of gratitude and good fortune.
By this truth may transmission of dharma flow without ceasing.
This is an observance day for us.]*

2

MAGHA PUJA RECOLLECTION

Magha Puja

Sangha Day

March 15 or Full moon.
Recollection of the Ovadapatimokha:
the Proclaiming of the essence of the training precepts.

[Recite the homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.
[Recite three times:]
Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous manifestation empty of separate nature, non-self and not-i.

*By this truth, all obstacles become opportunities and all noble aims come to pass.
May we live the middle path, practice mindfulness, realize insight, and dwell in the liberating knowing of nonself and ever taking refuge in the saddharmakaya, for the removal of suffering and the giving of true peace to self and others.*

*Today is the observance of..... .
This is a day of gratitude and good fortune.
By this truth may transmission of dharma flow without ceasing.
This is an observance day for us.]*

3
SPRING-CROSSING-FESTIVAL
[Jp: To-higan-e]
March 22.

[Recite the homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.
[Recite three times:]
Namu buddho

*[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous display empty of separate reality and naturally free.
By this truth, may all obstacles become opportunities and may all noble aims come to pass.*

*May we dwell in reliance in the saddharma; live the middle path, practice mindfulness, and realize insight for the removal of suffering and the giving of true peace.
By this truth may the transmission of dharma flow without ceasing.]*

APRIL

1
HANAMATSURI-E

On April Eighth.
Celebrate the Buddha's Birth, 463 BCE.

[Recite the homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]
Namu buddho

[Silently: By this truth, may we dwell ever mindful of the original enlightened; the supreme dharma, revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous display empty of separate reality, non-self and naturally free.

May we dwell in reliance in the saddharma; live the middle path, practice mindfulness, and realize insight for the removal of suffering and the giving of true peace.

*By this truth, may the transmission of the dharma flow without ceasing.
By the reality of the dharma, may all beings be showered with blessings in worlds without end.]*

*

MAY

1

VESAKHA PUJA

May fifteenth or Full moon.

Recollection of the life of Gotama, the shakya muni and buddha; his birth, enlightenment, teaching and nirvana.

[Recite the Homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]
Namu buddho.

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous display empty of separate reality, and non-self.

*By this truth, all obstacles become opportunities and all noble aims come to pass.
May we dwell in reliance in the saddharma; live the middle path, practice mindfulness and insight for the removal of suffering and the giving of true peace.*

*Today is the observance of..... .
This is a day of gratitude and good fortune.
By this truth may transmission of dharma flow without ceasing.
This is an observance day for us.]*

*

JUNE

1

DENGYO DAISHI'S PASSING

[822 c.e.].

June Fourth

[Recite the homage once:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous display empty of separate reality, non-self and naturally free.

*By this truth, may obstacles become opportunities and all noble aims come to pass.
May we dwell in reliance in the saddharma; live the middle path, practice mindfulness
and insight for the removal of suffering and the giving of true peace.*

Today is the observance of..... .

This is a day of gratitude and good fortune.

By this truth may the transmission of dharma flow without ceasing.

This is an observance day for us.]

2

GOTAMA'S GOING FORTH

[circa 434 BCE., age 29]

On June Eighth.

[Recite the homage three times:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous display empty of separate-nature, non-self and free.

*By this truth, all obstacles become opportunities and all noble aims come to pass.
May we dwell in reliance in the saddharma; live the middle path, practice mindfulness
and insight for the removal of suffering and the giving of true peace.*

Today is the observance of..... .

This is a day of gratitude and good fortune.

*By this truth may the transmission of flow without ceasing.
This is an observance day for us.]*

*

JULY

1

OBON
HONORING THE DECEASED
July 15

[Recite the Salutation once:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened nature revealed in all life and permeating all worlds in which ego, awareness and all that appears to awareness is a wondrous display empty of separate nature, and non-self.

May the deceased be free from suffering and realize freedom!

[Offer personal wishes for the deceased.]

*

AUGUST

1

WORLD PEACE DAY
On August Sixth.

[Recite the homage three times:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened nature revealed in all life and permeating all worlds.

By this truth, may obstacles become opportunities and all noble aims come to pass.

May there be the causes world peace; social justice and the triumph of seeking spirit and open mind. May the environment be protected and healed. May wisdom and caring dispel the darkness of selfishness and greed.

May we rely in the saddharma; live the middle path; practice mindfulness and insight for the removal of suffering and the giving of true peace.]

*

SEPTEMBER

1

FALL EQUINOX CROSSING OVER RECOLLECTION

[Jp: Higan-e]

[Recite the homage three times:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently: By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds.

By this truth, may the living and deceased be free from suffering and gain the causes of wellbeing, above, below and all around.]

*

OCTOBER

1

NAMGYAL RIMPOCHE RECOLLECTION

[2003 c.e.]

October Twenty First.

[Recite the Salutation three times:]

Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]

Namu buddho

[Silently say: We are great full to ananda-bodhi-namgyal-rimpoche and the lineage of transmission for passing the dharma done to us.

By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, awareness and all that appears to awareness is a wondrous display empty of separate nature, non-self and naturally free just as it is.

By this truth, may we dwell in rely in the dharma; live the middle path; and practice mindfulness and insight for the removal of suffering and the giving of true peace.]

*

NOVEMBER

1
TENDAI DAISHI'S PASSING RECOLLECTION
[597 C.E.]
November 14.

[Recite the homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.
[Recite three times:]
Namu buddho

*[Silently: We honor saicho, tendai daishi, who transferred the tendai lineage of the dharma lotus teachings down to us.
By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, mind and all that appears to mind is a wondrous manifestation empty of separate nature, non-self and naturally free.
May we dwell in reliance in the saddharma; live the middle path, practice mindfulness and insight for the removal of suffering and the giving of true peace.
By this truth, may the transmission of the dharma flow without ceasing.]*

*

DECEMBER

1
GOTAMA'S ENLIGHTENMENT
[Jp: Jodo-e]
[circa 428 BCE.; age 35]
December Eighth.

[Recite the homage three times:]
Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]
Namu buddho

[Silently: We honor and celebrate the founder of the dispensation, the great teacher gotama, the shakya muni, the samma-sam-buddha, the balanced-and-fully-awakened one who has taught the saddharma for the wellbeing and liberation of all beings.

By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one and teacher revealed in all life and permeating all worlds in which ego, awareness and all that appears to awareness is a wondrous display empty of separate reality, non-self and naturally free.

*May we dwell with reliance in the saddharma; live the middle way and develop mindfulness and insight for the removal of suffering and the giving of true peace.
By this truth may the transmission of the dharma continue to flow without ceasing.]*

2

CHRISTMAS RECOLLECTION
[Bodhisattva Activity of the Anointed One]
On December 25.

[Recite the homage once:]
Namo tassa bhagavato arahato samma sambuddhassa.

[Recite three times:]
Namu ara-buddho

[Silently: By this truth, we honor and celebrate the great teacher called the anointed and empowered one who displays the great wisdom and caring of the bodhisattva way; who embodies the enlightened activity of caring and concern, and who continually offers body, speech and mind for the removal of suffering and the giving of true peace to all being in worlds without end.

By this truth, may we dwell ever mindful of the supreme dharma, the original enlightened one revealed in all life and permeating all worlds in which ego, awareness and all that appears to awareness is a wondrous display empty of separate reality, non-self and naturally free just as it is.

*May we dwell with reliance in the dharma; live the middle way and develop mindfulness and insight for the removal of suffering and the giving of true peace.
By this truth may the transmission of dharma continue without end.
By the reality of the dharma, may all beings be showered with blessings in worlds without end.]*

VARIOUS MEDITATION AND VISUALIZATION PRACTICES

1

Mindfulness Through Body:

Mindful awareness of the rising and falling motion of the abdomen at the area of the solar plexus and continue this practice gradually becoming mindful of the falling motion and the ensuing gap that naturally occurs at the end of the falling motion as you exhale and before the beginning of the rising motion as you inhale. Do not try to control your breathing, but allow it to occur naturally. Continue to practice mindful awareness of the breath in this way.

During the day, continue bringing your mind back to the breathing motion. When the insight contemplation of non-self and not-i of all that arises in each moment is added to

the practice of mindful awareness of the breath there is the combined practice of serenity (samatha; shi) and insight (vipassana; kan).

2

Buddha Visualization Practice:

It is taught that if we practice this meditation two, three, or six times a day for twenty one days, or for fourteen days, or even for seven days, we will gain profound merit and insight.

That we will begin to sense the liberating insight that results from mindfulness of the naturally abiding impermanence, insecurity and non-selfness of the ego, the body, awareness, and all experiences in life and a growing awareness of the permanent, secure and unconditioned reality and basis that is called the saddharma-ta; saddharma-dhatu [*wondrous-reality-basis*], the buddha-dhatu [*enlightened-basis*], the buddha-garbha [*enlightened-essence*], and so on.

As our direct and experiential insight and understanding broadens and deepens, we will begin to feel the arising of the naturally abiding caring and compassion towards living beings that seeks to remove suffering and give peace.

Indeed, the bodhi-citta, that is to say, the enlightened-attitude of enlightened caring and concern is inherent in and inseparable from true experiential of direct liberating insight. Again, the direct experiential seeing and insight into the non-selfness of the ego, awareness and world is inseparable from enlightened caring and concern.

It is this experiential inseparability of both insight into non-selfness and enlightened caring and concern that is called bodhi-citta which in turn is the mark of a bodhisattva; which in turn is grounded in the timeless, ever present, unconditioned and absolute enlightened activity of the buddha-saddharma-ta-kaya, the original enlightened body-of-qualities of buddhahood that is simultaneously immanent in all beings as their basis true-nature, and remains unaffected by all that is conditioned and transient.

Just as we are, and without adding or subtracting anything from our lives, our inherent buddha-nature will begin to shine through and illuminate our thought, word and deed; our body, speech and mind.

We will be less effected and fooled by the numerous distractions in life, and by the eight-winds of hope and fear, success and failure, gain and loss, praise and blame.

We will begin to see the danger in taking the impermanent and conditioned body, mind, ego and all momentary experiences as “me”, “myself” and “I”, and begin to sense how liberating and freeing the ever deepening and mindful contemplation of non-selfness and emptiness of separate reality reality is.

We will begin to understand what the teaching of non-self and emptiness of separate nature really means.

We will begin to feel a strong determination to overcome the habitual tendency to take everything as me, myself and I, called samsara; where samsara, means habitual going around in circles due to not seeing and knowing emptiness of separate reality and non-self of the transient world, and ultimately of not-knowing the unconditioned and unchanging reality basis of all and everything here called the saddharma-ta and the buddha-body-of-qualities [*buddha-kaya*].

We will deepen our understanding of the reality of non-self, and ultimately we will understand the reason for the non-selfness of the dependently arisen world to be the saddharma.

It is this developing insight that cuts through, frees and liberates beings from samsara, that is to say, from the cycle of unseeing and unawareness. This liberating realization is called nirvana, meaning the cessation and overcoming of un-enlightenment and the entering into and dwelling in enlightened knowing and vision.

Again when we see a painting or statue of gotama the buddha we will understand why the buddha is smiling.

When we read some profound and text, or a sutra, such as the Life duration chapter of the wondrous-dharma lotus-blossom sutra; or hear a mantra and so on, we will understand the actual intended meaning.

May we practice this and other profound meditations with a balanced seeking-mind so as to deepen both our conceptual understanding and our direct knowing of the saddharma in its ultimate sense as the absolute and unchanging basis of life.

This profound meditation is based in, and inspired by the treasury of various sutras and other teachings and especially by Longchenpa's commentary on passages from the Sarva-dharma-maha-shanti-bodhi-citta-kulaya-rama-sutra-agama-tantra, entitled the "Jewel Ship" translated by Kennard Lipman and Merrill Peterson, California, Lotsawa, 1987.

Bhavantu sabba mangalam.
[*Jotidharma D. D. Morom. 16. 06. 1996*]

*

3

Primordial Buddha Visualization Practice (Adibuddha Sadhana)

In front there appears gotama, the shakya-muni, the tathagata and buddha, in his true nature as the saddharma-ta-kaya, emitting rays of light in all directions, who is the wondrous-reality body of qualities; the buddha-nature-of-origin [*Jp: butsu-hon*], and the

supreme reality at the base of all and everything; the root and essence of the resultant
threefold-body of buddhahood, and the basis of the three refuge treasures.

Homage to the saddharma-
the enlightened one of origin,
the original enlightened body
of qualities and the original
supreme reality.

Homage to the enlightened one,
the saddharma, the wondrous-
reality of the lotus-blossom
teaching revealed in all life
and permeating all worlds,
the all caring and all wise,
the remover of sorrow and
the source of infinite blessings,
who gives the water of dharma
to wash away illusions and
quench the thirst for liberation
revealed in front; inside, and
all around in which body, ego,
awareness and all that appears
to awareness is a wondrous
display empty of separate
nature, non-self, and
naturally liberated just as it is.

To the sound of conches, drums and-or bells, the original-enlightened one comes to-
wards me and merges with my body becoming one with my body like water poured into
water.

Body, ego, awareness and all that appears to awareness; all persons, beings, places
and things are the wondrous display of the saddharma-ta.
All things are empty of separate reality, non-self and naturally liberated like the appear-
ance of clouds and rainbows in the open sky;
like the appearance of light particles in a steady gaze;
and like sounds arising and ceasing in the air.

Relaxing the body and mind in mindfulness of this reality recite:

<namo ara-buddhaya-svadi-pratiyaya
saddharma-ta pundarika sutraya>.

Conclude the recitation by reciting <Namo-buddho> three times and lengthening the
last syllable <oh> letting it gradually fade into silence.

Now imagine the entire rainbow like universe to dissolve into light and merge with the visualized buddha-body.

Then imagine the buddha-body to dissolve into a sphere of light like the sphere of full moon.

Then imagine the sphere of light to slowly shrink into a point of light like a brilliant star. Then in a finger-snap, imagine this brilliant point of light to suddenly blaze up, then fade away and disappear into the space of the bare, naked and choiceless awareness.

Rest in the this choiceless awareness.
Conclude with the dedication of blessings:

Homage to the wonderful-dharma lotus blossom of naturally abiding freedom.
By this truth, may all beings be showered with blessings in worlds without end.

*

May ot be auspicious!

BOOK THREE APPENDIX

1

FORMALITIES OF CLEANLINESS AND DRESS

Although never established as a required formality in the buddha-dharma tradition, it is often suggested that one wash his or her hands and face in order to refresh the body and reduce or eliminate sleepiness immediately prior to formal practice. This custom of washing before formal practice is purely optional and is not a traditionally required formality.

Again, concerning clothing during puja, sadhana and sitting meditation it is often suggest that one wear loose fitting clothing especially during sitting meditation.

Again, during puja, sadhana and sitting meditation it is the custom in many countries for householders, both men and women, to wear a piece of cloth roughly the size of a hand towel over their left shoulder.

This cloth is suggestive of the monastic upper robe. It is the robe for householders symbolic of buddha-dharma practice. This householders “robe” may be made from cotton or linen and be of any color or pattern but is often pure white in order to signify both the original or inherent purity of bare awareness and the practice of devoted mindfulness. Again, this custom of wearing the householders robe is purely optional and is not a required formality.

As for head covering it is the custom in some buddhist countries for monks, priests and householders to were a particular head covering specific to the particular lineage and culture.

In Burma, laymen wear a tight fitting white bandana like cloth on their heads or a white skull cap during pujas and other ceremonies. This custom of wearing a white skull cap is purely optional formality

2

THE MEANING OF PRIESTHOOD IN BUDDHADHARMA

The term priest comes from the Latin: *presbyter*, meaning elder in the sense of an individual with experience and knowledge who acts as guide and teacher.

Over time, the term, priest has become associated with the cultic notion of a specific caste of consecrated persons especially set apart as offerers of sacrifice.

This has happened to such a degree that the original meaning of priest as *presbyter* or elder has been almost entirely eclipsed, giving way to the popular usage the word priest as a performer of rituals.

This notion of the priest as a cultic performer of ritual and as a go between, connecting both individuals and community with the divine, is called *hieros* in greek; *sacerdos* and *flamen* in latin and *brahman* in sanskrit, where a brahman in vedic culture is one who is designated and consecrated to perform the *vedic* rituals of *yajana* or ritual offerings according to the precise order described in the archaic vedic texts thereby maintaining order and harmony within individual persons; between individuals and society, between societies and the environment and fundamental nature of the cosmos.

Later, in the teaching of gotama the buddha, this notion of brahman and yajana or offering became entirely democratized and spiritualized, transformed from a specific caste of ritual performers to that of any person who offers in the soteriological and ethical sense their lives to the practice of the dharma-ta, the-real through the ongoing act of taking refuge and practice of the three trainings in balanced conduct, meditation and insight. In this way absorbing and universalizing the notion of a cultic official into the notion of the priest in its original sense as an experienced guide.

Thus the teaching of gotama the buddha refutes the kind of attachment to the literal interpretation of the vedic texts, the performance of ritual sacrifice, and the outward observance of rules and rituals as ends in themselves as a effective and practical means of opening, revealing, entering and dwelling in the actualization of conventional benefit and ultimately in the direct knowing and seeing of liberation and freedom.

For this reason, the first three of the ten fetters binding people to the unawakened state of being, preventing them from seeing their true nature, and the true nature of the phenomenal world, and further resulting in much unnecessary dissatisfaction, insecurity, sorrow, dispute and violence, and so on are described as firstly, attachment to the ego as the true self; secondly, doubt and uncertainty in the basis, path and realization of awakening, and thirdly, attachment to outward rules, customs and rituals and social conventions to be a necessary means of awakening, liberation and freedom themselves.

In this way, the term priest and priesthood in the context of buddha-dharma has maintained the original sense of *presbyter*. Although the notion of a specially designated celebrant of ritual is not entirely absent in the social-cultural practice of buddha-dharma, it has become entirely spiritualized and understood as an expression of the primary sense of priest as an experienced guide.

As such, in buddha-dharma generally, the notion of priesthood, understood in the broad sense consists of those who are knowledgeable and experienced in the teaching, practice, benefit, realization and ongoing transmission of the dharma taught by gotama, the buddha concerning the mindfull of balanced way of awakening, liberation and general wellbeing for both individuals and societies.

In this general sense of the priesthood, all those who have taken refuge in the buddha and dharma, regardless of their outward status in the fourfold sangha understood in its modern mundane sense as the community and society of laywomen, laymen, monks and nuns, are in fact priests in this sense.

This may be called the buddhist equivalent to the notion of the “priesthood of all believers”, where “believer” is understood in the sense of taking refuge in the unchanging ground of meaning and value in life, both personal and social, and not in the sense of merely agreeing with a certain statements about the world; nor giving assent to some proposition concerning a certain state of affairs in the world, nor in the sense of wishful thinking; nor in the sense of believing something and hoping it is true as Mark Twain humorously pointed out, when he remarked in so many words that “faith” is believing in something you know not to be true.

Furthermore, the term ‘priest’ and ‘priesthood’ within buddha-dharma, the enlightened-way, can be understood in the following three general senses.

i] Firstly, priest in its original generic and literal sense of presbyter as elder, can be taken as a referring to the Pali term *thera*, meaning an elder bhikkhu or a monk who has been ordained for ten or more years; or as a maha-thera, a great-elder, ordained for twenty or more years.

ii] Secondly, in a deeper sense, presbyter as an experienced guide, can be taken to refer to any man or women, bhikkhu or householder, who is experienced in the practice of the teaching revealed in the depths of the sutra, that is to say who as a bodhisattva of the earth, receives, keeps, reads and reflects, recites, venerates and proclaims the liberating teaching, practice and benefit of the lotus of naturally abiding freedom.

iii] Thirdly, priesthood can be broadly understood as any person, either man or woman, bhikkhu or householder who is accomplished in the practice of the threefold training in balanced action, meditation and insight who acts as a friend and guide.

Again, the term priest and priesthood in its specific and formal sense can be understood in the following three senses.

a] Firstly, there is the first order of priesthood in the formal sense of those who are ordained into the outward order of the monastic sangha as either fully ordained bhikkhus or as partially ordained samaneras where celibacy is mandatory.

b] Secondly, there is the second order of priesthood in the formal sense of those who are ordained in the bodhisattva sangha. This order of priesthood consists of those who take the ordination as a priest with or without the precept of celibacy.

This second order of priesthood has many variations within the various historical lineages and expressions of buddhadharma.

c] Thirdly, there is the third order of priesthood of all those who take refuge in the buddha in the sense of the all embracing buddha-dharmakaya, the all embracing lotus like primordial buddha and saddharma-ta of ultimate reality as revealed in the sutras or teachings of gotama and particularly in the eight core chapters [*fifteen to twenty two*] of the dharma-blossom sutra be they men or women, householders or bhikkhus where the basic and most comprehensive notion of the priesthood, that is to say the priesthood of all those who take refuge in the saddharma-ta of buddhahood itself called the community of earth bodhisattvas, that is to say, the bodhisattvas arisen from the saddharmata, from taking refuge the root reality and basic ground of all and everything.

This third order of priesthood is the necessary foundation of the first and second orders.

3

MARRIAGE

1

The notion of marriage can be understood in a broad and narrow sense.

Firstly, in the broad sense, marriage may be understood as a contractual arrangement between two persons, or in some cultures more than two persons, within the context of a particular civil code of conduct.

Secondly, in the narrow sense, marriage may be understood as a sacramental arrangement within the context of an organized belief system.

2

It is a grave mistake productive of much unnecessary frustration, discord, confrontation and sorrow to confuse these two fundamental notions of marriage.

3

Within the context of buddha-dharma, marriage is understood primarily as a contract undertaken between two people within a particular social context and is thus considered to be ethically and morally neutral in itself. This means that contractual nature of marriage in its bare facticity has no bearing on either the relative nor ultimate aspects of wellbeing.

4

This means that the ethical and hence the moral character of what we call marriage as a basic contractual relation, is determined by, and brought to it by the very individuals involved, that is to say, by the complex of basic awareness, values and resulting actions of thought, word and deed.

5

These basic values and actions that give marriage and indeed all human relations their ethical and moral character and not the socio-conceptual-cultural formalities and formalisms, be they civil or sacramental, that are intended to socially sanction and legitimize those relationships.

6

Again, in the ancient buddhist tradition, marriage is considered a secular and civil contractual arrangement. So there is no sacramental marriage rite and ceremony as such

intended to sanction that arrangement apart from the formal blessing affirming the fundamental ethical principles underlying all social relations including that of marriage.

7

But since, the ethical and moral character of the marriage relation is determined by the basic awareness, values and actions of the individuals involved, there is a sacramental dimension to the marriage relation, as there is to all human relations, in the sense that the basic wellbeing of the individuals involved, involves a reaffirmation of those basic and root values that are the root causes and conditions for the arising of wellbeing both in its mundane or ordinary sense of well being in the world and in the ultimate and super-mundane sense of the wellbeing, that is to say, the wellbeing of awakening and liberation.

8

This means that strictly speaking within buddha-dharma even though there is no marriage rite as such, there is ceremonial reaffirmation, in the form of a ritual blessing of the root and fundamental reality, awareness, values and actions that are the necessary conditions for the arising of social, individual, sensual, emotional, intellectual and spiritual wellbeing.

9

Again, it is this ritual blessing, affirming the saddharma or dharma, the root reality, of awareness and noble values that comes closest to being a marriage rite within the manifold diversity of the buddha-dharma culture.

4

THE DHARMA AND BUDDHA NATURE

The saddharma, in the sense of fundamental buddha-nature is all pervasive; without shape or location in space-time. As such, the buddha cannot strictly speaking, be represented by any particular shape or form except where shape and form can serve to point to it in an analogical manner, where such specific forms, due to their natural suggestive qualities, are designated by tradition to signify and embody the buddha for the sake veneration, contemplation and inspiration.

The face is the focus of the body. The eyes are the focus of the face. The spirit is the focus of eyes and the buddha, the original awakened nature, is the focus of the spirit, so too, one can think of the buddha nature as referring to the heart and essence of what some call the fundamental basis and ground of life, while others call the dharma, the tao, the divine essence, the godhead, brahman, allah, vishnu, shiva, kami and so on, when understood in the most profound and direct experiential sense.

Within the buddhadharma, the buddha is traditionally represented by a stupa, a buddha icon [*Skt: arca; murti*], a mandala, the eastern direction and other signs and symbols where all such signs and symbols are only considered venerable by virtue of the buddha-relic, presence or sign present within them, that is to say by virtue of the ultimate reality that they signify, embody, reveal and point to as the real-presence, ultimate basis, path, and goal of our life-world.

According to tradition, the buddha-relic or presence of the buddha is symbolically embodied in certain passages from the sutras such as the title of the dharma-blossom sutra, that is to say, in the words: 'saddharma-pundarika'. So that when such phrase are inscribed in the form of a mandala or placed inside a stupa or inside a buddha icon, or recited in dedication of a stupa, buddha icon and so on, the icon becomes dedicated as a embodiment of the reality of buddhahood and the buddha-nature.

As such, these icons are empowered and consecrated as supports for mindfulness and insight into the liberating reality of the saddharma and buddha nature.

5

SOME NOTES ON THE ROOT PRACTICE

The root practice of buddha-dharma is to rely in the dharma for the wellbeing of all beings and to develop mindfulness and insight into the emptiness and non self nature of all and everything.

The root-practice, understood as both the fundamental view of life in a general sense, and as a formal structured practice in the specific sense constitutes the practice of the liberating view of life.

The root-practice embodies the spirit of the Maha-mudra, the Maha-ati, the realization of the two non-selves and the realization of the primordial buddha-nature.

The root-practice is like water upon which all life depends, while the supporting practices are like the various flavors that may be added to water to enhance its flavor.

Again, the root-practice is like rice, while the supporting-practices are like the various spices used to flavor the rice.

Or again, the root practice is like the centre point of a mandala or circle, while the supporting practices are like the primordial buddha-field, the dance and play of the phenomenal universe of color-forms, feelings, memories, desires and self awareness surrounding and ornamenting the centre point.

Both the supporting, and especially the root practice deepen insight [*Skt: prajna*] and compassion [*Skt: karuna*]; inspire serenity [*Skt: samadhi*], and establishes basic integrity [*Skt: shila*], all three of which ennobles [*Skt: ariya*] one's enlightened-attitude [*Skt: bodhi-citta*] and value awareness of the fundamental reality of the saddharma encompassing the reach and range of experience.

This profound enlightened-attitude in turn gives rise to integrity [shila] in our actions [karma] of thought, word and deed which again naturally and effortlessly results in good fortune and blessings for self and others.

Again, this profound enlightened-attitude further enriches and deepens our appreciation for the diversity of the natural world, for the diversity of human cultures, and for the essential point and experiential basis of all great spiritual traditions and their diverse expressions.

Again, this is why the teaching, practice and realization of the saddharma is called the buddha-eka-yana, the one-and-universal-vehicle of full awakening.

It is the practice of bringing forth the buddha nature.

It is the teaching, practice and benefit of genuine catholicity, that is to say, of the genuine spirit of universality, profundity, directness, simplicity, and ease.

As it is said, when the teaching is most profound, the person who reveres it is most worthy of respect and their world is filled with blessings.

6

REFERENCE

VARIOUS OFFERING RITUALS

Brief Synopsis of Offering liturgies of Various Ancient and Modern Cultural Traditions.

The term “puja” in the narrow sense, means to present offerings of water for washing and drinking; beverages and food; cloth, towels and robes; greenery and or flowers; incense; light and music and other such objects pleasing to the six senses in honor of a parent, teacher, monarch, lover, or a most valued and beloved friend.

In this sense the formal ritual of “puja” has its origins in the activities of entertaining a guest.

However, in addition to the presentation of material offerings, “puja” in a more general sense, means to entertain, greet, celebrate, revere and offer praise to that of conventional meaning such as a teacher, parent, and so on, or to that of ultimate, supreme and absolute meaning such as the buddha; a bodhisattva and so on.

In this broad and ultimate sense, “puja” refers to the service of “offering” in the sense of mindfulness and contemplation of ultimate reality in itself, or one of its aspects, which may or may not be formally present or signified by the form of an icon [*Skt: arca*]; image [*Skt: murti*]; stupa; mandala; a written phrase or text, and so on .

Puja may be offered in the home or in a temple for the sake of both self [*atmartha-puja*] and others [*parartha-puja*].

The inner purpose of puja is to purification, in the sense removing the obscurations preventing one from seeing the true nature of one’s ego, awareness and environment, and their ultimate reality-basis [*dharma-dhatu*], thereby revealing the relation of the inner and outer worlds, the interdependence of all persons, places and things and the entire universe to be the display of and within the unchanging basis, thereby elevating, inspiring and gladdening the spirit with true joy and peace.

There are two forms of puja taught in the sutra by Gotama the Buddha, they are: 1) Puja through the offering of gifts pleasing to the senses such as water, flowers, incense, lights and music and so on. 2) Puja through the offering of one’s practice of the path of balanced conduct [*shila*], meditation [*samadhi*] and insight [*prajna*] or the Eightfold Path. Of the two forms of puja, that of the practice of the path is considered most important over that of material offerings.

However, in the ancient and standard form of the Sevenfold Unsurpassed Buddha Puja [*sapta anuttara buddha puja*] and its variant forms now used in Buddhist countries, the two types of puja are combined into one single action and practice.

Arati:

Arati means to ‘dispel darkness’ and to ‘delight’. In the context of a ritual service offered to one’s chosen form of the one and universal ultimate-being and reality, offered either at the conclusion of puja or as an abbreviated form of puja itself

Any number of people may participate in puja and/or arati.

In the Hindu; Jain, and Sikh traditions, the celebrant or pujari, traditionally washes and wears white clothing or at least washes hands, face and rinses the mouth with clean water preceding the celebration.

In the tradition of buddha-dharma, a vase, bowl, or chalice of water for drinking and washing is offered to all living beings as a blessing in the name of, and by virtue of the dharma in the sense of the ultimate-reality realized by Gotama the buddha; the basis, origin and ground of all and everything.

Often a sutra, or a traditional name of ultimate reality in one of its aspects is recited in order to consecrate the water.

For just as water washes away dirt, quenches thirst and supports all life, so too, does the dharma, signified by the consecrated mantra water, called “pirit” or “protection water” in the Pali tradition that wash away the illusions of thought and desire and quench the thirst for liberation.

The arati ritual in its simplest form consists of rotating a light in the clockwise direction before the icon. Sometimes the light is rotated in the form of the Sanskrit letters “OM”. The light signifies the awakened knowing which illuminates the worlds. A bell is rung throughout arati signifying the transference of blessings to all beings in the ten directions.

Prasad:

The term ‘prasad’ means “grace” in the sense of a caring and selfless gift, but in a ritual context also refers to the food and water presented in the name of, and by the reality of the buddha-dharma and so on as an offering [*puja*] to all living beings and is thereby consecrated as a blessing for those presenting the offering as well.

Thus in this formal ritual sense, “prasad” refers to the food and or/water presented as a “puja” or “offering” to all beings which is then consumed by the participants as a blessing at the conclusion of the puja.

The ceremonial receiving of “prasad” as a blessing in the form of consecrated food and/or water is a custom common to all Indian traditions: the Sikhs, Hindus, Jains and Buddhists, as well as to other traditions such as the Jews, Christians and Muslims and so on.

*

THE JAINA OFFERING

Both the Digambara [*Sky-clad*] and Svetambara [*White-cotton-clad*] denominations of Jainism distinguish two kinds of puja: 1) Puja in the narrow sense of Sensual-Puja [*dravya-puja*] or outer puja and 2) In the general sense of the Practice of the Path [*bhava-puja*] or the inner puja.

This distinction is similar to that in the Buddha-dharma.

One of the earliest Jaina texts dealing exclusively with the form of the sensual-puja is the Acaropades[h]a.

In modern Jainism the Eightfold-Puja [*astopahara-puja*] is the most usual form descriptive of the eight elements or offerings used in the material puja common to both jaina denominations.

The eight elements or offerings are:

- 1) Scent [*gandha*, such as *camphor*] offering for the attainment of purity.
- 2) Flower [*puspa*] and/or flower-garland [*puspa-mala*] offering for the attainment of non-attachment.
- 3) Uncooked-rice [*aksata*] offering for the attainment of immortality.
- 4) Incense [*dhupa*] offering for the attainment of a good reputation and fame.
- 5) Light or Lamp [*dipa*] offering for the attainment of all-knowingness.
- 6) Offering of Sweets [*caru*] for the attainment of peace.
- 7) Fruit [*phala*] offering for the attainment of the “fruit” of liberation.
- 8) Water [*jala*] offering for the attainment of cleanliness.

Jain puja is called either Jina-puja or Deva-puja [*Devine-offering*] as it is in the Hindu tradition; however, in Jainism the term Deva refers to the Jinas or Conquerors such as Mahavira, the founder of modern Jainism, and not to the devas (in the sense of celestial beings).

Thus the Jinas are not “god(s)” understood in the usual sense as the creators, controllers and destroyers of the universe, for Jainism does not recognize the existence of a deity in this sense. Rather, the Jinas are beings who have completely freed their “souls” [*jivas*] from the bondage of karma and have thereby ascended to the highest state in the universe called nirvana beyond all attachment and aversion.

However, one should note here, that the Jain understanding of karma, jiva, nirvana and so on is quite different from, and should not be confused with the various understandings of these terms in buddha-dharma.

The liberated Jinas do not dispense favours or benefits to those who offer puja to them. So that the purpose of offering puja to the Jinas is to calm, inspire and illumine the mind through mindfulness of ideal qualities of the Jinas, as signified, suggested, and embodied by the Jina icons and the ritual symbolism.

The basic liturgical order of temple puja for all Jain denominations is summarized as follows:

- 1) Bathing and putting on clean white clothing and entering the temple with the eight offerings [*see above*].
- 2) Bow and recite the Namaskara litany and circumambulate the Jina icon three times.
- 3) Then sit and with grains of rice make a swastika signifying the four basic states of samsara, with three dots above signifying the three treasures (ratnatraya) of:
 - 1) Right-vision(samyak-darsana),
 - 2) Right-knowing (samyak-jnana), and
 - 3) Right-living [Samyak-caritra], and lastly the three dots are surmounted by a crescent containing a single dot signifying nirvana or the highest state of the universe wherein dwells the liberated soul [*jiva*] of the Conqueror [*jina*].
- 4) Then follows the consecration [*abhiseka*] through ritually bathing the Jina icon with pure water [*strained, boiled or purified using cloves*] while visualizing oneself as Sakra [*Indra*] deva, followed by pouring sandalwood paste and milk, and then again with water, followed by a shower of blossoms.

The icon is then completely dried using a red cloth.

- 5) Then follows the Adoration [*arcana*], an abbreviated form of puja consisting of the recitation of the name and or attributes of the jinas, by invoking the name of the particular Jina represented by the icon and the presentation of the eight offerings.
 - 6) The recitation of the Jayamala.
 - 7) The recitation of the names of the twenty four Jinas.
 - 8) Silent meditation.
 - 9) Recitation of the Namaskara litany again.
 - 10) The puja is concluded with the arati [*Skt. aratrika, literally meaning to delight*] or the ritual of rotating light before the icon to the rhythmic sound of a bell at the high point of the puja.
- Following the arati, the water used in the abhiseka or washing of the icon is put on the head, and/or drunk by the celebrant [*pujari*] as a blessing.
- Puja in the home is a simplified version of the above order of liturgy sometimes consisting of the arati ritual only.

*

THE HINDU OFFERING

A rather elaborate order of liturgy for the Deva-puja, offered both in the Hindu home and temple, is described in a Shaivite text called the Karana Agama:

“First there is the invocation.

Second, the establishing of the deva.

Third, water for washing the feet is offered.

Fourth, water for drinking.

Sixth, sprinkling water as an ablution.

Seventh, garment and sandal.

Eighth, puja with flowers.

Ninth, incense and light should be offered.

Tenth, offering of food. Eleventh, the oblation should be performed.

Twelfth, in the sacred fire an oblation of clarified butter.

Thirteenth, an oblation.

Fourteenth, song and music.

Fifteenth, dancing.

Sixteenth, the act of leaving.’ (adapted from: Satguru, pg. 323)

However, there are also much simpler forms deva puja also.

In the Hindu variant of the outer puja, the pujari or celebrant who is the person offering the puja, recites various praises of the devine in the sense of the one ultimate reality itself or one of its many aspects, while presenting offerings of water, lights and flowers. The basic liturgical order of the Hindu puja in the Shaivite tradition consists of the following:

- 1) Purifying the body through sipping water [*achamana*].
- 2) Prayers to Ganesha [*ganapati prarthana*].
- 3) Declaration of intent [*sankalpa*].

- 4) Ringing the bell [*ghanta*] thereby inviting devas and dismissing the ashuras.
- 5) Inviting the Deity as such [*avahana*].
- 6) Meditating on the Deity through recitation [*mantra dhyana*].
- 7) Welcoming the Deity [*svagata*].
- 8) Salutation-obeisance [*namaskara*].
- 9) Water offering [*arghyam*].
- 10) Circumambulation [*pradakshina*].
- 11) Consecration through bathing the icon [*abhisheka*].
- 12) Incense offering [*dhupa*].
- 13) Light offering [*dipa*].
- 14) Food offering [*naivedya*].
- 15) Reciting divine name(s) [*archana*].
- 16) Rotation of lights to the sound of a bell [*arati*].
- 17) Personal requests [*prarthana*].
- 18) Dismissal-fairwell [*visarjana*].

The Preparation:

The puja table is ideally placed against the east or north wall. The table traditionally has three levels.

- 1) the level where the pujari (and other participants) stand;
- 2) the level where the offerings are placed;
- 3) the highest level where the icon or symbol of the divine is placed.

Put one wick (the wicks are made of twisted cotton and dipped into ghee-clarified butter, or sesame oil) into each cup of the arati lamp and place the lamp in the centre of the middle level. Lacking an Arati lamp, use a small metal plate or a candle.

Put a piece of square cloth under the main icon and fold another piece of cloth and place it to the right of the arati lamp.

Again on the right side place three incense sticks, three small vessels, two of which are filled with water (one for washing and the other for drinking) and the third left empty.

Now place water and or other beverages together with food (sweets, fruit, nuts etc.) as an offering which will become consecrated (abhisheka) as “prasada” meaning “grace and blessing”.

Again, to the left of the arati lamp, place a hand bell which is continuously rung during the arati by the main pujari. Optionally, other instruments (drum, cymbals, conch etc.) may be sounded by the remaining participants in addition to the bell.

The Ceremony:

Begin by standing to the left of the puja table, enabling the participants (if any) to see (darshan) the icon.

Now light the candle(s) and incense.

Place arati lamp to the left, dip the ring finger in one of the vessels of water and make a five pointed star (representing the five elements) in the centre of the table with a single dot (bindu) in the centre signifying the centre of energy, and place the arati lamp over the star.

Now light the wicks of the arati lamp in the clockwise direction.

Pick the vessel of water for washing and circle it clockwise over the arati lamp, then pour a little water from it into the empty vessel, thus purifying the lamp and table. (Display the matsyah, yoni, and nirvanam hand mudras or gestures to the icon)

All the participants now stand, and the officiant lifts up the lamp in one hand and the bell in the other, and while ringing the bell, begins gracefully to wave the lamp in a clockwise pattern such as the “om” pattern or some other pattern, or simply in a circular pattern *[during which the other participants may join in sounding various additional instruments]*. Now rotate the lamp in front of each icon, then lift the lamp straight up before the main icon and bring it down to the feet of the icon or to the lower part of the shrine in three continuous circles.

Now rotate the lamp three times at this lower part (signifying the feet), then three times at the middle part *[signifying the heart]* and three times at the top part (signifying the head) of the devine.

Now, while continuing to sound the hand bell, rotate the bell around the arati lamp and put the bell down.

Pick up the first water vessel and three times pour a small amount of water into the empty vessel at the lower level of the shrine, signifying washing the feet of the dlvine. Then put the vessel down on the left side of the puja table.

Pick up the folded red cloth with the right hand and gracefully rotate it three times at the lower level of the shrine, signifying the act of drying the feet of dlvine. Put the cloth down to the left.

Now pick up the bell and lamp and rotate the lamp as before. Again rotate the bell around the arati lamp and set it down.

With the second vessel, offer water at the upper level of the shrine or at the icon’s mouth and place the vessel down to the right, signifying offering drinking water to the divine.

Then rotate the cloth again at the same level.

Now lift up the bell and lamp and offer the lamp to the four directions beginning by rotating the lamp once in front of you, then turning to your right 90 degrees and again rotating the lamp once and so on in the remaining two directions.

Then stop sounding the bell *[and other instruments]* and put down the lamp.

Now take the vessel of drinking water and pour a small amount of water into the right palm of your hand, rotate it once over the bell and pour it over the bell.

Again, pour some water into the right hand and toss it over your right shoulder, then directly over your head. This signifies the blessing of the divine that showers upon everyone and washes away their faults.

Now put the vessel of drinking water down

Pick up the bell and lamp and offer the light to every one by making a full circle facing the assembly or by carrying the arati around so that the participants may hold their hands toward the lamp and bow towards the icon.

Now recite a song of praise and or recite the name (mantra) of the devine.

Then offer and eat the food and or beverage now consecrated as prasada, to all present. All the prasada should be eaten so that none remains.

Allow the arati lamp to burn out naturally.

THE SIKH OFFERING

Sikh puja may take place in the home or in a “temple”. The temple was originally called a “dharm(a)sala” or “dharma-shelter” but is now called a “gurudwara” (teacher-dwelling) where the “guru” is understood to be god or the devine-nature [*devata*] in the sense of the one and universal absolute reality. This absolute reality called guru [*teacher*] and god [*the fundamental good*] is represented by the sacred text of the Sikhs called the Guru Granth. The Guru Granth is placed on a dias surmounted by a canopy and forms the sacred centre of the gurudwara. So that where ever the Guru Granth is placed, that place becomes a gurudwara.

The pujari [*the presenter of offerings or celebrant*] begins puja by removing shoes, washing their feet, hands and face and covering their head before entering the gurudwara. Upon entering the gurudwara, the pujari approaches the dias of the Guru Granth, then bows or makes a full prostration and presents an offering of food or money for the kitchen.

Always keeping their face towards the Guru Granth, the pujari then sits down on a mat facing the sacred text. The sacred text is then opened and a passage read. Kirtan, or the singing of praises and hymns, to the sound of various instruments [*especially the drum and harmonium*] is then performed, followed by the reading of various passages of exegesis and exhortations from the lives and stories of the founding Gurus for some 90 minutes to two hours. This is followed by the singing of the Anand Sahib [*Blissful Song of Guru Amar Das*] in which the pujari(s) rejoice in having found the Sat Guru or the Supreme Teacher who is the divine-nature. This blissful recollection is sustained by meditation on one of the names of the divine. Then follows the reading of the epilogue to the Japji Sahib by Guru Nanak recollecting the liberating presence of the devine-nature, the absolute reality and the supreme reality nature.

The puja is then concluded with the recitation of the solemn prayer called the “Ardas” [*from the Sanskrit “ard” meaning to “ask” and the Persian term “arzdast” meaning “petition”*] by the entire sangat. The Ardas has three parts:

- 1) Salutation: “Tum thakur tum pah ardas” [*You are the lord to whom I pray...*] and “There is one divine nature and glory to the divine”.
- 2) The recitation of the remembrance of divine reality; the ten gurus; the Guru Granth Sahib; the glorious deeds of the first five Sikhs initiated by Guru Gobind Singh; the tenth guru’s four sons and other martyrs, and prayer for all mankind.
- 3) The Sikh slogan: “Wahe guruji ka khalsa, wahe guruji ki fateh.” (*The kalsa belongs to god and victory to god.*)

The “granthi” [*reader of the sacred text*] then opens the Adi Granth at random and reads the first hymn on the left-hand page of the text, considered to be the daily guide for the day.

The puja concludes with the sharing of “kara-prasad” [*consecrated-food*] or cooked food presented as puja or offering in the name of the divine and consumed by the pujaris as a blessing. Kara-prasad is brought into the Gurudwara carried by the reader over his head and placed next to the Adi Granth. During the recitation of the Ardas, a special prayer is offered to the divine for the blessing of the prasad at which time an attendant Sikh touches the prasad with a sword signifying the fulfillment of the prayer. Before the prasad is distributed, it is further offered to the five Amritdhari or the initiated Sikhs signifying the authority of the Guru (the divine as teacher). Kara prasad is always received in the cupped hands of the pujaris as a gift of the divine and no Sikh would ever leave the gurudwara without receiving a portion, especially if they wish to take back a portion to a family member or friend who for some reason or another is unable to attend the puja. Among the Sikhs, prasad is made of equal parts whole-meal flower, sugar and gee (clarified butter). The making of prasad is regarded as sacred. It is always prepared in a clean kitchen. The cook takes a bath and puts on clean clothes in preparation and during the procedure recites “gurbani” [*passages from the Adi Granth*] to bless the unleavened bread.

*

ANCIENT EGYPTIAN OFFERING

The daily offering service in Egyptian temples was typically performed two or three times a day especially at sunrise and sunset. The offering was performed before a consecrated statue or symbol in which the universal life force [*netre*] as personified in one of its particular aspects as the specific deity of the shrine was invoked for the sake of veneration.

The following order of service gives the typical elements of the daily offering ritual of which there are countless variations:

*

ANCIENT ROMAN OFFERING

*

JEWISH OFFERING

*

ROMAN CATHOLIC OFFERING

[*eucharist*]

Part one: The Entrance

1.1 Preparation

1.2 Introit

- 1.3 Kyrie Eleison
- 1.4 Gloria In Excelsis
- 1.5 Collect

Part two: The Readings

- 2.1 Epistle
- 2.2 Gradual
- 2.3 Gospel
- 2.4 Homily
- 2.5 Credo
- 2.6 Prayers

Part three: The Offeratory

Part four: The Canon

- 4.1 Sursum Corda
- 4.2 Preface
- 4.3 Sanctus
- 4.4 Benedictus Qui Venit
- 4.5 Canon

Part five: The Communion

- 5.1 Lord's Prayer
- 5.2 Fraction
- 5.3 Peace
- 5.4 Agnus Dei
- 5.5 Communion
- 5.6 Blessing and Dismissal

*

ISLAMIC OFFERING

Usually five prayers a day; however, there are some sects which practice three prayers a day.

*

SHINTO OFFERING

Shinto ritual is the veneration of 'kami'.

The word 'kami' means something like the fundamental life-force, energy, or vitality manifest in all things both living and non-living, which can respond to human actions of thought, word and deed.

Purification is central to shinto ritual and involves washing hands and mouth as the first step in any ritual activity.

A typical ritual when attending a shrine is as follows:

- 1] Purification with water of hands and mouth.
- 2] Sounding bell and bowing to inner shrine.
- 3] Opening shrine.
- 4] Presentation of offerings *[no meat]*.
- 5] Offering of wishes and prayers.
- 6] Optionally: music and dance.
- 7] Closing of shrine.
- 8] Concluding bow.
- 9] Optional: sermon.
- 10] Ceremonial meal or just sake.

*

VERSIONS OF THE REGULAR-PRACTICE OFFERING *[GON-GYO]* FROM VARIOUS DHARMA BLOSSOM TRADITIONS

1.

TENDAI DAILY RECOLLECTION:

[The following sadhana, or ritual recollection text is based on a 'transmission' text [Jp: kuden] by the tendai priest named 'Gokai', who lived circa 1347 c.e., who attributed the text to Saicho [dengyo daishi] and is taken from dr. J. I. Stone in her book Original Enlightenment, page 352; 1999.]

Here i have modified the second of the three recitations from simply: <namu-butsu> to: <namu-[ara]-butsu [hon-myohoh-rengey-kyo]>, otherwise there are no other modifications. This practice text also instructs the practitioner to recite this threefold recollection, three times in the morning and three times in the evening.]

1

[Recite three times:]

NAMU-KAI-SAN-KEN-NICHI,
KAI-GON-KEN-NON,
SHIN-BUTSU-SHU-JO ICHI-JO,
MYO-HOH-REN-GEY-KYO.

*[Silently: Homage to opening the three and revealing the one,
to opening the recent and revealing the distant;
to the interdependence of awareness,
the buddha, and the mass of beings;
to the one and universal vehicle the
the wondrous-dharma lotus-blossom teaching.]*

2

[Recite three times:]

NAMU-BUTSU. [HON-NIN-MYOHOH-RENGEY-KYO].

*[Silently: Homage to the buddha [of original cause,
the wondrous dharma of the lotus blossom teaching].*

3

[Recite three times:]

NAMU MYO-HOH-REN-GEY-KYO

*[Silently: Homage to the wondrous dharma
of the lotus blossom teaching.]*

*

[This concludes is the Tendai Daily Recollection]

Sho-dai-gyo: begin daimoku recitation.]

*

2

GONGYO IN FIVE SITTINGS

[Version 1992]

*(Five Sitzings, Silent Prayers or Recollection from the Gongyo of Soka Gakkai. Version
1992, after separation from Nichiren Sho Shu Daiseki Ji)*

First Sitting

(Appreciation for the Shoten Zenjin)

“I offer appreciation to the shoten zenjin, the functions in life and the environment that
serve to protect us night and day.

I pray that their protective power be further strengthened and enhanced through my
practice of the Law [Dharma].”

(Chant daimoku three times)

Second Sitting

(Appreciation for the Dai-Gohonzon)

“I offer my deepest praise and most sincere gratitude to the Dai-Gohonzon of the Three
Great Secret Laws [Dharmas], which was bestowed upon the entire world.”

(Chant daimoku three times)

Third Sitting

(Appreciation for the teacher Nichiren)

“I offer my deepest praise and most sincere gratitude to Nichiren Daishonin, the True
[Hon or Primordial] Buddha of the Latter Day of the Law [the Final Age of Dharma].”

(Chant daimoku three times)

Fourth Sitting

[For the attainment of Kosen-Rufu]

“I pray that the great desire for kosen-rufu be fulfilled, and that the Soka Gakkai International develop eternally in this endeavor.”

(Chant daimoku three times)

“I pray to expiate my negative karma caused by my slander of the Law [Dharma] in this life and in the past and to fulfill my wishes in the present and the future.”

(Chant daimoku three times)

Fifth Sitting

(Appreciation for the First and Second Presidents of the Soka Gakkai and Prayer for the Deceased)

Chant Daimoku rhythmically.

Ring the bell three times.

“I offer gratitude to the first president of the Soka Gakkai, Tsunesaburo Makiguchi, and the second president, Josei Toda, for their selfless dedication to the propagation of the Law [Dharma].”

(Chant daimoku three times)

“I pray for my deceased relatives and for all those who have passed away, particularly for these individuals”:

(Sound bell continuously while offering prayers.

Then chant daimoku three times.)

“I pray for peace throughout the world and the happiness of all humanity.”

(Sound the bell, and chant daimoku three times to conclude gongyo.)

*

3

GONGYO IN FIVE SITTINGS

[Version 1978]

(Five Sitzings, Silent Prayers or Recollection from the Gongyo of Nichiren Sho Shu Soka Gakkai version 1975 before separation from Nichiren Sho Shu Daiseiki Ji)

First Prayer

(Appreciation for the Shoten Zenjin)

First, face the Gohonzon.

Chant Daimoku three times.

Then, face eastward and chant Daimoku three times.

Recite the Hoben Pon and Jigage.

Then chant Prolonged Daimoku three times.

Offer the First Silent Prayer:

“I offer gratitude to bonten [brahma], taishaku [indra], nitten [surya], gatten [chandra], myojoten and all other shoten zenjin, the universal forces within all life, the guardians of buddhism who day and night protect those who embrace the gohonzon.”

(Chant Daimoku three times)

Second Prayer

(Appreciation for the Dai-Gohonzon)

Face the Gohonzon.

Ring bell three times.

Recite the Hoben Pon.

Ring the bell.

Recite the entire Juryo Pon.

Chant the Prolonged Daimoku.

Offer the Second Silent Prayer:

“I solemnly praise the dai gohonzon, the core of the juryo [life duration] chapter of hon-mon [original-root gate], the supreme law hidden in the depths of the lotus sutra, the inscrutable essence of the universe, the perfect fusion [myogo] of objective [kyo] fact and subjective insight [chi], the original buddha [hon butsu] before the beginning of time [kuon ganjo], the entity of buddhahood, the eternal manifestation of the ten worlds, the embodiment one moment of awareness implies three thousand worlds [*ichinen sanzen*]; the oneness of person and law [*dharma*], the the great and supreme original exalted one [*dai gohonzon*] enshrined [*everpresent*] in the high sanctuary [*the heart of all beings, places and things*] of true [*hon: fundamental; primordial; root, original*] buddhism [*buddha-dharma*].

I also give thanks for the immeasurable benefits I have received.”

(Chant Daimoku three times)

Third Prayer

[Appreciation for Nichiren Daishonin and the Successive High Priests]

Ring the bell.

Recite the Hoben Pon.

Ring the bell.

Recite the Jigage.

Chant three Prolonged Daimoku.

Offer the Third Silent Prayer:

“I offer praise and deepest gratitude to nichiren daishonin, the true [*hon, root, original*] buddha of root cause supreme [*hon nin myo*], who possesses the three enlightened attributes [*tri-kaya*], the three bodies, qualities and natures and the three virtues of parent, teacher and sovereign. His immense mercy transcends past, present and future and leads all people to enlightenment.”

“I offer praise and deep gratitude to his true disciple, the second high priest, byakuren ajari nikko shonin, the great leader of the propagation of true buddhism who received its pure lineage directly from nichiren daishonin.”

“I offer praise and deep gratitude to the third high priest of kosen-rufu [*universal transmission*] who dedicated his life to the spread of true buddhism. nam-myoho-renge-kyo, nam-myoho-renge-kyo, nam-myoho-renge-kyo.”

“I offer praise and deep gratitude to the fourth high priest, nichido shonin, to the fifth high priest nichigyo shonin, and to all successive high priests who have guarded the purity of nichiren shoshu and correctly handed down the daishonin’s teachings until this day.”

(Chant Daimoku three times)

Fourth Prayer
(Prayer for the Attainment of Kosen-rufu)
Ring the bell three times.
Recite Hoben Pon.
Chant the Prolonged Daimoku three times.
Ring the bell.

Offer the Fourth Silent Prayer:
“I sincerely pray for the earliest possible realization of kosen-rufu throughout the entire world.
I pray to erase my negative karma created by my own past causes and to fulfill my wishes in this life and in the future.”
[Chant Daimoku three times]

Fifth Prayer
[Memorial Prayer for the Deceased]
Ring the bell.
Recite the Hoben Pon.
Ring the bell.
Recite the Jigage.
Ring the bell.

Chant Daimoku rhythmically.

Ring the bell three times.

Offer the Fifth Silent Prayer:
“I pray for my deceased relatives and for all who have passed away, especially these individuals, nam-myoho-renge-kyo.

(Sound bell continuously while offering prayers.

Then chant daimoku three times.)

Lastly, I pray for the gohonzon's impartial benefits to spread throughout the world and bring peace and happiness to all mankind and the entire universe."

(After this prayer, ring the bell and conclude Gongyo by chanting Daimoku three times)

(Note: There is no strict formality in the ringing of the bell or chanting of prolonged Daimoku.)

*

4

GONGYO IN FIVE SITTINGS

[Version 1975]

(Five Sitzings, Silent Prayers or Recollection from the Gongyo of Nichiren Sho Shu Soka Gakkai version 1975 before separation from Nichiren Sho Shu Daiseki Ji)

First Prayer

(Appreciation for the Shoten Zenjin)

First, face the Gohonzon.

Chant Daimoku three times.

Then, face eastward and chant Daimoku three times.

Recite the Hoben Pon and Jigage.

Then chant Prolonged Daimoku three times.

Offer the First Silent Prayer:

"We sincerely thank all the shoten zenjin, the guardians of buddhism, who day and night protect those of us who embrace the gohonzon."

(Chant Daimoku three times)

Second Prayer

(Appreciation for the Dai-Gohonzon)

Face the Gohonzon.

Ring bell three times.

Recite the Hoben Pon.

Ring the bell.

Recite the entire Juryo Pon.

Chant the Prolonged Daimoku.

Offer the Second Silent Prayer:

"We sincerely praise the dai-gohonzon which possesses infinite powers, and express our appreciation for the boundless benefits we have received."

(Chant Daimoku three times)

Third Prayer

(Appreciation for Nichiren Daishonin and the Successive High Priests)

Ring the bell.

Recite the Hoben Pon.

Ring the bell.

Recite the Jigage.

Chant three Prolonged Daimoku.

Offer the Third Silent Prayer:

“We offer praise to the true buddha, Nichiren daishonin, whose profound mercy enables us to achieve all benefits without fail.”

(Chant Daimoku three times)

“We offer our praise to Nikko shonin, the second high priest, who maintained the purity of Nichiren daishonin’s buddhism.”

We offer our sincere appreciation to Nichimoku shonin, the third high priest, who showed great dedication for the the kosen-rufu of the world.”

We also offer our sincere appreciation to Nichido shonin, Nichigyo shonin and all the successive high priests who have correctly handed down true buddhism.”

(Chant Daimoku three times)

Fourth Prayer

(Prayer for the Attainment of Kosen-rufu)

Ring the bell three times.

Recite Hoben Pon.

Chant the Prolonged Daimoku three times.

Ring the bell.

Offer the Fourth Silent Prayer:

“We sincerely pray to the dai-gohonzon for the earliest attainment of kosen-rufu of the world.

I heartily pray for my enlightenment and determine to change my karma which is due to my own past causes and to achieve the following goals:

(Offer individual prayers here).”

(Chant Daimoku three times)

Fifth Prayer

(Memorial Prayer for the Deceased)

Ring the bell.

Recite the Hoben Pon.

Ring the bell.

Recite the Jigage.

Ring the bell.

Chant Daimoku rhythmically.

Ring the bell three times.

Offer the Fifth Silent Prayer:

“I pray for my deceased relatives, for the deceased in general, and especially for the following:”

(Offer special prayers).

“We sincerely pray for the peace and happiness of all mankind and the entire universe through the gohonzon’s bestowal of equal benefits on all.”

(After this prayer, ring the bell and conclude Gongyo by chanting Daimoku three times)

(Note: There is no strict formality in the ringing of the bell or chanting of prolonged Daimoku.)

*

4

SOKA GAKKAI GONGYO

[Version 2004]

[All four prayers or sittings are offered in the morning, while in the evening only the second, third and fourth prayers are said. The specific wording of the prayers is intended only as a guide to the meaning and spirit expressed through the words, so that, what is truly important is attitude one brings to each prayer.]

MORNING GONGYO

Face the Gohonzon.

Sound bell once.

Recite daimoku three times in unison.

NAM-MYO HOH-REN-GEY-KYO.

Again recite daimoku three times in honour of the protective forces.

NAM-MYO--HOH-REN-GEY-KYO.

Offer the First Silent Prayer:

Appreciation for the Protective Forces in Life:

I offer appreciation to the functions in life and in the environment (shoten zenjin) that serve to protect us, and pray that these protective powers be further strengthened and enhanced through my practice of the law [dharma].

Recite the daimoku three times.
NAM-MYO-HOH-REN-GEY-KYO.

Recite the HOBEN and JIGAGE portions of the Myohohrengeykyo.

Sound the bell.

Begin recitation of daimoku as long as you wish.
NAM-MYO-HOH-REN-GEY-KYO.

Conclude chanting by sounding bell.

Recite daimoku three times.

Offer the Second, Third and Fourth Silent Prayers.

Second Silent Prayer.
Appreciation of the Gohonzon.

I offer my highest praise and deepest gratitude to the Daigohonzon of the Three Great Secret Laws, which was bestowed upon the entire world. I offer my highest praise and deepest gratitude to Nichiren Daishonin, the Buddha of the Later Day of the Law. I offer my highest praise and deepest gratitude to Nikko Shonin. I offer my deep gratitude to Nichimoku Shonin.

Recite daimoku three times.
NAM-MYO-REN-GEY-KYO.

Third Silent Prayer.
For the Attainment of Kosen Rufu.

I pray that the great desire for kosen-rufu be fulfilled, and that the Soka Gakkai International develop eternally in this endeavour. I offer my deepest gratitude to the three founding presidents: Tsunesaburo Makiguchi, Josei Toda, and Daisaku Ikeda for their eternal examples of selfless dedication in the propagation of the Law.

Recite daimoku three times.
NAM-MYO-REN-GEY-KYO.

Fourth Silent Prayer.
Personal Prayers and Prayer for the Deceased.

I pray to bring Buddhahood from within my life, change my karma, and fulfill my wishes in the present and future.
(Offer additional prayers here.)

Recite diamoku three times.
NAM-MYO-REN-GEY-KYO.

I pray for my deceased relatives and for all those who have passed away, particularly
for these individuals:
(Sound the bell continuously while offering prayers.)

Recite diamoku three times.
NAM-MYO-REN-GEY-KYO.

I pray for peace throughout the world and the happiness of all humanity.

Sound the bell.

Conclude Gongyo by reciting diamoku three times.
NAM-MYO-REN-GEY-KYO.

Evening Gongyo

Face the Gohonzon.

Sound bell.

Recite diamoku three times.
NAM-MYO-REN-GEY-KYO.

Sound bell.

Recite the HOBEN and JIGAGE portions of the Myohohrengeykyo.
(as explained above)

*

6

GONGYO OFFERING OF NICHIREN SHU

1.

Veneration of the Three Treasures
Recite the odaimoku three times:
Namu, myo hoh ren gey kyo

Say silently or out loud:

With all our hearts, we bow to the eternal buddhas, the fully-enlightened-ones of the ten
directions.

With all our hearts, we bow the eternal dharmas, the-way-of-reality, well-proclaimed-by-
the-buddhas of the ten directions.

With all our hearts, we bow to the eternal sanghas, the-eternal-society-of-those-who-
have-realized-the-way of the ten directions.

2

Invocation:

3

Prelude:

[Kaikyo ge]

4

Recitation of the Hoben pon:

5

Coming of the Buddhas:

[Yokuryoshu]

6

Triple World:

7

Dispatch of Monks and Nuns:

8

Appearance of the Treasure Stupa:

9

Recitation of the Juryo pon:

10

Devotion:

[Unzo]

11

Daimoku Recitation:

[Sho dai gyo]

12

Difficulty of Keeping the Lotus Teaching:

[Hoto ge]

13

General Dedication or Transference of Blessings:

[Ippan Eko]

14

Memorial Dedication or Transference of Blessings:
[Tsuizen Eko]

15
Four Bodhisattva Vows:
[Seigan]

EYE OPENING CEREMONY
[Kaigen Shiki]
[The Eye Opening Ceremony adapted from the Nichiren shu version]

1
The Place of Enlightenment Verse:
[Dojoge]

Host:
This place of enlightenment is as luminous as the gems of the net of King Sakra.
Celebrants:
All the Three Treasures of the worlds of the ten directions manifest themselves here.
Now we are before them. We bow to the Buddhas and salute and offer salutations.

2
Praising the Three Treasures:
[Samborai]

Host:
With all our hearts.

Celebrants:
We bow to the one and universal timeless gohonzon of the saddharmakaya and root buddha nature emanating all the buddhas all the enlightened ones of the ten directions and three times.

Host:
With all our hearts.

Celebrants:
We bow to the dharma, the one and universal way of mindful awareness proclaimed by the Buddhas throughout the ten directions.

Host:
With all our hearts,

Celebrants;

We bow to the Samgha, the one and universal community and society of earth bodhisattvas of who for the sake of removing suffering and giving peace practice the dharma throughout the ten directions and three times.

3.

Empowerment:

[Kanjō]

4.

Sutra Opening Verse:

[Kaikyōge]

This myō-hō-ren-ge-yō, this supreme dharma lotus blossom sutra is difficult to meet in thousands of millions of ages.

Now that we have been able to receive and keep it, may we understand the ultimate meaning of the teachings of the tathagata, the thus-come.

The ultimate reality of the one and universal vehicle is the most profound, direct, simple and universal suited teaching and practice of awakening and liberation.

All who receive, keep, read, recite, teach and present offerings to the gohonzon revealed in the depths of the life duration chapter of the lotus sutra and in the depths of life shall come to dwell in bodhi, in awakened knowing.

Conclusion:

[Busō]

[Priest] Venerable Ones!

[Together] Remember us, be where you like and come again out of your great compassion toward us!

RECEIVING THE PRECEPT *[JUKAI]* OF NICHIREN SHO SHU

On Saturday April 16, 1988, I attended the Nichiren Shō Gojūkai-the Supreme Receiving of Precepts, ceremony (shiki) sponsored by the Sokagakai and hosted by a Nichiren shōshu priest Rev. Takahashi. I attended this ceremony because my friend Sonam-Alan K. wished to receive the Nichiren shōshu “jukai”. This desire resulted from our discussions of the Lotus Sutra, the teachings of Nichiren and the Tendai tradition in terms of ground, means and goal of practice and within the larger context of the question of the basic urgency for awakening and liberation in life and the most simple, direct, profound and universal means of practice and realization given the given the great degree of confusion and distraction characteristic of this age.

At this ceremony of jukai, the participants received the Precept and copies of the inscribed anaconic image of the Gohonzon, the-Supreme-Original-Exalted-One, which is the ultimate reality of the Saddharma, of the Buddha, the-awakened-one in the form of a paper scroll inscribed by the then High Priest Nikken shōnin.

The ceremony began with the usual Gongyo liturgy followed by the recitation of the daimoku, the title of the Lotus sutra.

Following daimoku recitation, all the participants were asked to stand while the priest faced the audience and recited each of the three parts of the Precept.

To each of these, the priest then asked if the participants wished to receive and keep this Precept to which the supplicants replied in unison: "I do", followed by three recitations of the daimoku as follows:

1) Priest:

"Do you vow to recite nam-myo-hoh-ren-gey-kyo?"

Response:

"I do." "Nam-myo-hoh-ren-gey-kyo"(x3).

2) Priest:

"Do you vow to keep and protect [the scroll depicting] the Gohonzon [the supreme reality body and original enlightened one] of the the three great secret laws [san-dai-hi-ho-three-great-hidden-dharmas or realities of the honmon-no-honzon-the-original-gateway-of-the-exalted-one; the honmon-no-daimoku-the-original-gateway-of-the-title-practice, and the honmon-no-kaidan-the-original-gateway-of-the-precept-place]?"

Response:

"I do." "Nam-myo-hoh-ren-gey-kyo"(x3)

3) Priest: "Do you vow to keep the precepts of Nichiren Sho Shu?"

Response:

"I do." "Nam-myo-hoh-ren-gey-kyo"(x3).

Following this everyone began reciting "Nam-myo-hoh-ren-gey-kyo", during which each person who had received the three part Precept came up to the priest who then placed a ceremonially rolled copy of the inscribed Gohonzon wrapped in brocade on their head while reciting the daimoku three times.

Following this ceremonial "empowerment" each person who had received the precept again came up before the priest and received their own copy of the inscribed Gohonzon which the priest placed in a silk cloth held in their hand ready to receive the rolled up and sealed mandala of the Gohonzon.

Following this formality, the priest then congratulated each person individually to the continuous and enthusiastic applause of the audience.

This was then followed by a number of brief speeches by various dignitaries.

The jukai ceremony then concluded with a sermon by the officiating priest in which he stressed the following points:

The Precept need be taken only once.

Through taking the precept one forms an "eternal" bond and connection with the Gohonzon.

Speaking softly into the microphone and with his eyes wide open as if to impart a deep and hidden secret, he said in a somewhat subdued voice: "This Gohonzon possesses infinite powers." and pointed to the large inscribed mandala of the gohonzon enshrined before the audience.

Again he stated that by regular recitation and faith in the gohonzon one will cause the daimoku [the buddha-nature] which exists in the depths of one's life to manifest and come forth thereby bestowing conspicuous and inconspicuous benefits in one's life and environment.

He again emphasized that this practice: "really works", so that: "you should try it and never give it up through both the easy and difficult times of life".

Quoting Nichiren, he stated that the practice is easy to begin with difficult to maintain but that buddhahood lies in maintaining consistent practice.

He again stated that the act of taking the jukai constituted one's second birthday.

In conclusion he quoted from Nichiren's writing called the Jakunichibo gosho: "how difficult it is to be born a human..."

SOME RELEVANT JAPANESE DHARMA TERMS

Eko [*Transfer of blessings*].

Fuse [*donations*].

Gohogo [*Invocation*].

Hotsu bodai shin [*Arising enlightened attitude: Skt: bodhicitta*].

Ju zen kai [*Ten regulations-precepts*].

Kai kyo ge [*Prelude verse*].

Kanjo [*empowerment, consecration*].

Kigan mon [*Wish words*].

Kosen rufu [*Declare and spread*].

Kuyo [*Offerings*].

Raihai [*Veneration*].

Sange [*Apology-reconciliation*].

Sanki [*Three treasures*].

Sankyo [*Three refuges*].

Sanmaya kai [*Samaya precept*].

Zuiki [*Gratitude*].

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