

# Sevenfold Order Puja, 1983

Led by Sangharakshita

## One. The Worship

With mandarava, blue lotus and jasmine,  
With all flowers, pleasing and fragrant,  
And with garlands skillfully woven,  
I pay honour to the princes of the Sages,  
So worthy of veneration.

I envelop them in clouds of incense,  
Sweet and penetrating;  
I make them offerings of food, hard and soft,  
And pleasing kinds of liquids to drink.

I offer them lamps encrusted with jewels,  
Festooned with golden lotus.  
On the paving, sprinkled with perfume,  
I scatter handfuls of beautiful flowers.

*Om Mani Padme Hūm*  
(*Avalokitesvara mantra*)

## Two. Salutation

As many atoms as there are,  
In the thousand million worlds,  
So many times I make reverent salutation  
To all the Buddhas of the three eras,  
To the Saddharma,  
And to the excellent Community.

I pay homage to all the shrines  
And places in which the Bodhisattvas have been.  
I make profound obeisance to the Teachers  
And those to whom respectful salutation is due.

## Three. Going For Refuge

This very day,  
I go for my refuge  
To the powerful Protectors,  
Whose purpose is to guard the universe,

The mighty conquerors who overcome suffering everywhere.

Wholeheartedly also I take my refuge  
In the Dharma they have ascertained,  
Which is the abode of security against the rounds of rebirth;  
Likewise in the host of Bodhisattvas  
I take my refuge.

namo tassa bhagavato arahato sammā sambuddhassa  
namo tassa bhagavato arahato sammā sambuddhassa  
namo tassa bhagavato arahato sammā sambuddhassa

buddhaṃ saranaṃ gacchāmi  
dhammaṃ saranaṃ gacchāmi  
saṅghaṃ saranaṃ gacchāmi

dutiyampi buddhaṃ saranaṃ gacchāmi  
dutiyampi dhammaṃ saranaṃ gacchāmi  
dutiyampi saṅghaṃ saranaṃ gacchāmi

tatiyampi buddhaṃ saranaṃ gacchāmi  
tatiyampi dhammaṃ saranaṃ gacchāmi  
tatiyampi saṅghaṃ saranaṃ gacchāmi

pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi  
adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi  
musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
Pharusavaca veramaṇī sikkhāpadaṃ samādiyāmi  
Samphappalapavaca veramaṇī sikkhāpadaṃ samādiyāmi  
Pisunavaca veramaṇī sikkhāpadaṃ samādiyāmi  
Abhijjha veramaṇī sikkhāpadaṃ samādiyāmi  
Byapada veramaṇī sikkhāpadaṃ samādiyāmi  
Micchadassana veramaṇī sikkhāpadaṃ samādiyāmi

sādhū sādhu sādhu

With deeds of loving kindness, I purify my body.  
With open-handed generosity, I purify my body.  
With stillness, simplicity, and contentment, I purify my body.  
With truthful communication, I purify my speech.  
With words kindly and gracious, I purify my speech.  
With utterance helpful and harmonious, I purify my speech.

Abandoning covetousness for tranquillity, I purify my mind.  
Changing hatred into compassion, I purify my mind.  
Transforming ignorance into wisdom, I purify my mind.

#### Four. Confession of Faults

The evil which I have heaped up  
Through my ignorance and foolishness -  
Evil in the world of everyday experience,  
As well as evil in understanding and intelligence -  
All that I acknowledge to the Protectors.

Standing before them  
With hands raised in reverence,  
And terrified of suffering,  
I pay salutations again and again.

May the leaders receive this kindly,  
Just as it is, with its many faults!  
What is not good, O Protectors,  
I shall not do again.

#### Five. Rejoicing In Merit

I rejoice with delight  
In the good done by all beings,  
Through which they obtain rest  
With the end of suffering.  
May those who have suffered be happy!

I rejoice in the release of beings  
From the sufferings of the rounds of existence;  
I rejoice in the nature of the Bodhisattva  
And the Buddha,  
Who are Protectors.

I rejoice in the arising of the Will to Enlightenment,  
And the Teaching:  
Those oceans which bring happiness to all beings,  
And are the abode of welfare of all beings.

## Six. Entreaty and Supplication

Saluting them with folded hands  
I entreat the Buddhas in all the quarters:  
May they make shine the lamp of the Dharma  
For those wandering in the suffering of delusion!  
With hands folded in reverence  
I implore the conquerors desiring to enter Nirvana:  
May they remain here for endless ages,  
So that life in this world does not grow dark.

The reading, one of the songs of Milarepa, read by (unintelligible)  
The Song of Transience with Eight Similes

Faithful disciples here assembled (ask yourselves):  
"Have I practiced Dharma with great earnestness?  
Has the deepest faith arisen in my heart?"  
He who wants to practice Dharma and gain non-regressive faith,  
Should listen to this explanation of the Mundane Truths  
And ponder well their meaning.  
Listen to these parables and metaphors:

A painting in gold,  
Flowers of turquoise blue,  
Floods in the vale above,  
Rice in the vale below,  
Abundance of silk,  
A jewel of value,  
The crescent moon,  
And a precious son -  
These are the eight similes.

No one has sung before  
Such casual words (on this),  
No one can understand their meaning  
If he heeds not the whole song.

The gold painting fades when it is completed -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

The lovely flowers of turquoise blue  
Are destroyed in time by frost -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

The flood sweeps strongly down the vale above,  
Soon becoming weak and tame in the plain below -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

Rice grows in the vale below;  
Soon with a sickle it is reaped -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

Elegant silken cloth  
Soon with a knife is cut -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

The precious jewel that you cherish  
Soon will belong to others -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

The pale moonbeams soon will fade and vanish -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

A precious son is born;  
Soon he is lost and gone -  
This shows the illusory nature of all beings,  
This proves the transient nature of all things.  
Think, then you will practice Dharma.

These are the eight similes I sing.  
I hope you will remember and practice them.

### The Heart Sutra

*{portion in italics not picked up by recording}*

*The Bodhisattva of Compassion*  
*When he meditated deeply*  
*Saw the emptiness of all five skandhas*  
*And sundered the bonds that caused him suffering.*

*Here then,*  
*Form is no other than emptiness,*  
*Emptiness no other than form.*  
*Form is only emptiness,*  
*Emptiness only form*  
*Feeling, thought, and choice*  
*... Consciousness itself,*  
*Are the same as this.*

All things are the primal void  
Which is not born or destroyed  
Nor is it stained or pure  
Nor does it wax or wane

So, in emptiness, no form,  
No feeling, thought, or choice,  
Nor is there consciousness.  
No eye, ear, nose, tongue, body, mind;  
No colour, sound, smell, taste, touch,  
Or what the mind takes hold of,  
Nor even act of sensing.

No ignorance or end of it,  
Nor all that comes of ignorance;  
No withering, no death,  
No end of them.

Nor is there pain, or cause of pain,  
Or cease in pain, or noble path  
To lead from pain;  
Not even wisdom to attain!  
Attainment too is emptiness.

So know that the Bodhisattva  
Holding to nothing whatever,  
But dwelling in Prajna wisdom,  
Is freed of delusive hindrance,  
Rid of the fear bred by it,  
And reaches clearest Nirvana.

All Buddhas of past and present,

Buddhas of future time,  
Using this Prajna wisdom,  
Come to full and perfect vision.

Hear then the great dharani,  
The radiant peerless mantra,  
The Prajnaparamita  
Whose words allay all pain;  
Hear and believe its truth!

gate gate pāragate pārasaṅgate bodhi svāhā  
gate gate pāragate pārasaṅgate bodhi svāhā  
gate gate pāragate pārasaṅgate bodhi svāhā

Seven, Transference of Merit

May the merit gained  
In my acting thus  
Go to the alleviation of the suffering of all beings.

My personality throughout my existences,  
My possessions,  
And my merit in all three ways,  
I give up without regard to myself  
For the benefit of all beings.

Just as the earth and other elements  
Are serviceable in many ways  
To the infinite number of beings,  
Inhabiting limitless space,

So may I become  
That which maintains all beings  
Situated throughout space,  
So long as all have not attained  
To peace.

om āḥ hūṃ jetsun guru padma siddhi hūṃ

om maṇi padme hūṃ  
om a ra pa ca na dhīḥ  
om vajrapāṇi huṃ  
om tāre tuttāre ture svāhā  
om amideva hrīḥ

om muni muni mahāmuni śākyamuni svāhā  
om āḥ huṃ vajra guru padma siddhi hūṃ  
gate gate pāragate pārasaṅgate bodhi svāhā

om śānti śānti śānti

Excerpts from the Tiratana Vandana  
(Salutation to the Three Jewels)

... (inaudible)...

N'atthi me saranaṃ aññaṃ  
Buddho me saranaṃ varaṃ  
Etena sacca-vajjena  
Hotu me jayamaṅgalaṃ

N'atthi me saranaṃ aññaṃ  
Dhammo me saranaṃ varaṃ  
Etena sacca-vajjena  
Hotu me jayamaṅgalaṃ

N'atthi me saranaṃ aññaṃ  
Saṅgho me saranaṃ varaṃ  
Etena sacca-vajjena  
Hotu me jayamaṅgalaṃ

namo buddhāya  
namo dharmāya  
namo saṅghāya

sādhu sādhu sādhu