

Clem's Service

The Way of the Bodhisattva

By Shantideva

Abandon evildoing, practice virtue well, Subdue your mind, this is the Buddha's Teaching.

Like a star, an optical illusion, or a flame, a magical illusion, a dewdrop, or a bubble; like a dream, a flash of lightning, or a cloud, so should one consider all compounded things.

By this merit may we attain omniscience and overcome our enemy, our harmful deeds, and may beings, buffeted by the waves of birth, old age, sickness, and death, be liberated from the ocean of existence. By the merit of practicing generosity and the like, may we attain Buddhahood for the benefit of beings.

The Great Heart of Wisdom Sutra

Avolokiteshvara Bodhisattva when practicing deeply the Prajna Paramita perceived that all five skandas are empty and was saved from all suffering and distress. Shariputra, form does not differ from emptiness; emptiness does not differ from form. That which is form is emptiness; that which is emptiness, form. The same is true of feelings, impulses, and consciousness.

Shariputra all dharmas are marked with emptiness; they do not appear nor disappear, are not tainted or pure, do not increase or decrease. Therefore in emptiness there is no form, no feelings, perceptions, impulses, consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes and so forth until no realm of mind-consciousness; no ignorance and also no extinction of ignorance, and so forth until no old age and death and also no extinction of old age and death; no suffering, no origination, no extinction, no path; no cognition, also no attainment. With nothing to attain, the bodhisattva lives by Prajna Paramita and attains annuttara-samyak-sambodhi.

Therefore know the Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, which is able to relieve all suffering and is true not false. So proclaim the Prajna Paramita mantra, proclaim the mantra that says: Gate, gate, paragate, parasamgate! Bodhi Svaha!

Song of Meditation

By Hakuin Zenji

All beings by nature are Buddha, as ice by nature is water. Apart from water there is no ice; apart from beings, no Buddha.

How sad that people ignore the near and search for truth afar; like someone in the midst of water crying out in thirst; like a child of a wealthy home wandering among the poor.

Lost on dark paths of ignorance, we wander through the Six Worlds; from dark path to dark path, when shall we be freed from birth and death?

Oh the meditation of the Mahayana! To this the highest praise! Devotion, repentance, training, the many perfections, all have their source in meditation.

Those who try meditation even once, wipe away beginningless crimes. Where are all the dark paths then? The Pure Land itself is near.

Those who hear this truth even once, and listen with a grateful heart: treasuring it, revering it, gain blessings without end.

Much more, those who turn about and bear witness to self-nature, self-nature that is no-nature, go far beyond mere doctrine.

Here effect and cause are the same; the way is neither two nor three. With form that is no form, going and coming we are never astray; with thought that is no-thought, even singing and dancing are the voice of the Law.

How boundless and free is the sky of Samadhi! How bright is the full moon of wisdom! Truly, is anything missing now? Nirvana is right here before our eyes; this very place is the Lotus Land; this very body, the Buddha.

For the Purpose of Training and Transformation

We contemplate the Four Noble Truths:

1. Suffering
2. The Cause of Suffering
3. The Cessation of Suffering
4. The Path that Leads to the Cessation of Suffering Consisting of: Right View, Right Thought, Right Mindfulness, Right Speech, Right Action, Right Effort, Right Concentration, Right Livelihood

We practice the Six Perfections:

1. Generosity
2. Discipline
3. Patience
4. Effort
5. Meditative Concentration
6. Wisdom

We abide by the Ten Grave Precepts of body, speech, and mind:

Body

1. Not to kill
2. Not to take what is not given
3. Not to engage in sexual misconduct

Speech

4. Not to lie
5. Not to speak with harsh words
6. Not to speak of other's errors and faults
7. Not to engage in frivolous and useless talk

Mind

8. Not to want what is not yours
9. Not to wish others harm
10. Not to hold false views

Vows of Refuge

(Pali: repeat once)

Buddham Saranam Gotchami

Dhammam Saranam Gotchami

Sangham Saranam Gotchami

(repeat 3 times)

I take refuge in Buddha

I take refuge in Dharma

I take refuge in Sangha

Four Bodhisattva Vows

(repeat 3 times)

All beings one body, I vow to save them.

Endless blind passions, I vow to abandon them.

Countless Dharma Gates, I vow to enter them.

The unsurpassed Buddha Way, I vow to embody it fully.