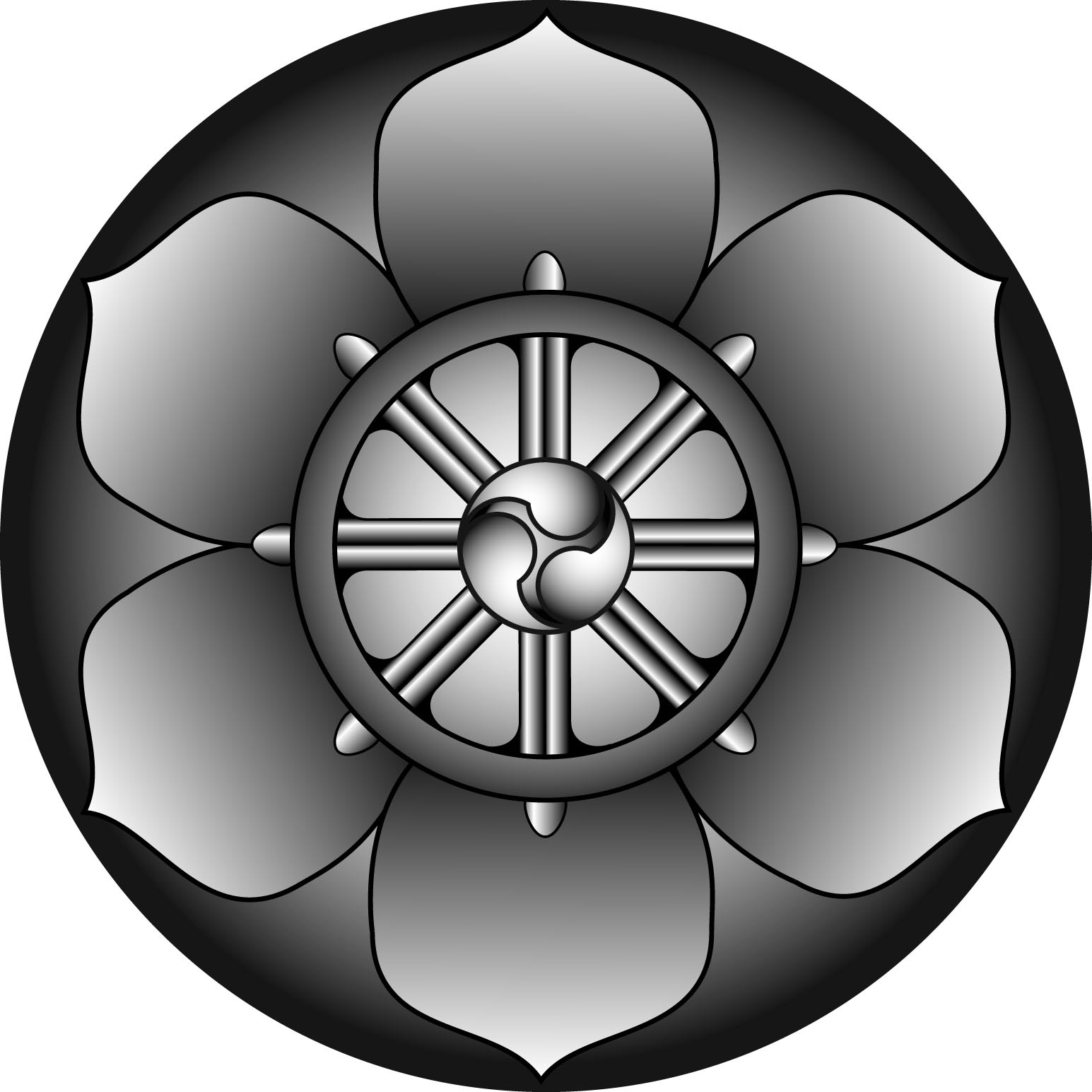
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**Kwan Um School of Zen Americas  
  
Precepts Ceremony**

September 18, 2022  
Empty Gate Zen Center

**Ceremony**

I. Lighting of candles and incense

II. Opening bell

III. Homage to the Three Precious Ones

*(all together)*

na-mu bul-ta bu-jung gwang-nim bop-he

na-mu-dal-ma bu-jung gwang-nim bop-he

na-mu sung-ga bu-jung gwang-nim bop-he

Homage to all the Buddhas, who are present in their

glory at this assembly.

Homage to the dharma, which is present in its glory at

this assembly.

Homage to all the sangha, who are present in their glory

at this assembly.

IV. The Mantra Summoning the Three Precious Ones

*(precepts teacher:)*

Bo soe jung jin on

Namu bo bo jeo li kali dali tara a daya

Namu bo bo jeo li kali dali tara a daya

Namu bo bo jeo li kali dali tara a daya

*(Paying homage to the Three Treasures*; *all together)*

We most earnestly send forth our homage to the precious one,

the most true Buddha; transcendent in three forms, possessing

to perfection the four wisdoms, who in love and mercy embraces

all creatures, who in gladness saves all beings, eternal in time and

filling all space, the universe in its purity.

We most earnestly send forth our homage to the precious one,

the most profound dharma; the one, the true, the eternally quiescent, which for all creatures appeared in twelve divisions, which is the universe in its purity, transcending speech, flowing equally into the five teachings and the  
 three vehicles.

We most earnestly send forth our homage to the precious ones, the most

pure sangha; those creatures enlightened rapidly or slowly, whose love

increases with their wisdom, whose devotion benefits both themselves

and others, who have attained to the three illuminations, who are of the

ten stages of holiness and the three levels of wisdom.

We earnestly wish that these precious ones may all respond to us

according to our need, that they may be for us a witness, and that they may

all together receive our offerings.

May their glory fill all space, as the moon reflected in a thousand rivers

is yet one, and may all the holy ones, the bodhisattvas possessing to

perfection the four wisdoms, be present at this assembly, to the welfare

of all creatures. So do we bow down most reverently before them.

On the seat of bodhi most distinguished and adorned, all Buddhas

have sat and attained supreme awakening.

In reverence do we now offer these seats, that we and others may all

together attain the way of Buddhas.

V. The Mantra of offering Seats to the Sangha

*(all together)*

Om ba a ra mi na ya sa ba ha

Om ba a ra mi na ya sa ba ha

Om ba a ra mi na ya sa ba ha

VI. The Mantra of the Universe in its Purity

*(all together)*

Om nam

Om nam

Om nam

VII. The Offering of Incense

*(all together)*

We make offerings to all Buddhas of the ten directions, of the

past, the present, and the future; to all the dharmas, even those

still hidden from our view; and to the sangha of shravakas, pratyeka- buddhas, and bodhisattvas. May all these precious ones look down

upon us with love and mercy, and receive our offering.

*Each preceptee offers incense before an image of the Buddha (Altar person offers incense first.).*

*Standing and together, all preceptees bow three times to the beat of the moktak.*

VIII. *(The officiate says:)*

We go for guidance to the Holy One, the Buddha, who saves all

creatures from the three painful states;

We desire that all creatures may together enter into the bliss of the

uncreated.

We who still suffer rebirth in the three realms, and who are not yet

freed from our obligations and involvements, may we cast off these

obligations and enter into the uncreated, and by so doing fulfill our

greatest obligation.

*(Each 5 preceptee comes forward, one by one, to receive their Buddhist name.)*

*(The officiate says:)*

Great are you who understand the impermanence of this world.

You have cast aside the conventional and are entering into

nirvana, an event hard to conceive of, and rare in this world.

How good it is, the robe of liberation, a robe of highest merit.

We do now receive it, and may we receive it perpetually, in life after

life hereafter.

*(all together)*

Om ma ha ka ba ba da shichea sa ba ha

Om ma ha ka ba ba da shichea sa ba ha

Om ma ha ka ba ba da shichea sa ba ha

IX. (*Requesting the Buddhas and bodhisattvas and all the deities*

*to serve as our teachers. All together:)*

May the Buddha Shakyamuni be present and serve as our original

teacher;

May the bodhisattva Manjushri be present and serve as our precepts

teacher;

May the future Buddha Maitreya be present and serve as our instructor;

May all the Buddhas of the ten directions be present and serve to

witness and confirm our precepts;

May all the bodhisattvas of the ten directions be present and serve to

witness and confirm our precepts;

May all the bodhisattvas of the ten directions be present and serve

as companions in our study; and

May Shakra, Indra, and all the celestial beings be present and serve to

protect and adorn our practice.

X. (*Precepts teacher reads each precept:)*

The First Precept: I vow to abstain from taking life.

Killing roots out our seeds of love and mercy. To kill another is to feast on one's friends and relatives. Some day we shall be in one of the three painful realms in payment for our killing, for it is by bestowing life that we receive

human life in return.

The Second Precept: I vow to abstain from taking things not given.

The taking of things not given cuts off the roots of virtue and wisdom; attaining ease, we shall lose this ease. By but desiring anything of

another, we are brought in the future face to face with animal rebirth.

The Third Precept: I vow to abstain from misconduct done in lust.

Unchastity cuts off the seed of purity. Impurity is ultimately of the

pure dharmakaya. Look rather at the cauldron, for therein are all those

who in future years break this precept.

The Fourth Precept: I vow to abstain from lying.

Lying cuts off the seed of the truth; heaven does not allow the cheating

of the saints, nor lying against the holy ones. Should liars avoid the

hell where their tongues are ripped out, then they will be reborn as

birds, in recompense for their evil.

The Fifth Precept: I vow to abstain from intoxicants, taken to induce

heedlessness.

Liquor cuts off the roots of wisdom; generation after generation we

remain in a stupor, as one drunk. The Buddha teaches that one who does

not keep these five precepts shall in a future life lose their human stature.

*(The following exchange is repeated three times:)*

*Officiate:* Can these precepts, each one of them, be kept by you, or

can they not?

*All those taking five precepts*: They can be so kept.

*(For students becoming dharma teachers in training:)*

We have already taken the five precepts, and we now vow to uphold the

following precepts:

The Sixth Precept: I vow not to talk about the faults of others.

The Seventh Precept: I vow not to praise myself and put down others.

The Eighth Precept: I vow not to be covetous and to be generous.

The Ninth Precept: I vow not to give way to anger and to be harmonious.

The Tenth Precept: I vow not to slander the three jewels (Buddha, dharma,

sangha).

*(The following exchange is repeated three times:)*

*Officiate:* Can these precepts, each one of them, be kept by you, or can they not?

*All those becoming dharma teacher in training:*

They can be so kept.

*(For students becoming Bodhisattva teachers:)*

We have already taken the sixteen precepts, and we now vow to uphold the following precepts:

1. To respect your teachers and friends.

2. Not to drink liquor.

3. Not to eat meat.

4. Not to eat the ﬁve pungent roots.

5. To always encourage one who has committed an offense to repent and reform.

6. To request the dharma from teachers, and make offerings to them.

7. To always go to places where dharma is taught.

8. To not disavow the Mahayana.

9. To care well for the sick.

10. Not to possess implements for killing.

11. Not to act as an emissary to create hostility between warring parties.

12. Not to conduct business with evil intentions.

13. Not to speak badly of others.

14. Not to set ﬁres that will harm wildlife.

15. Not to teach other doctrines (besides Mahayana).

16. To teach correctly, without desiring personal gain.

17. Not to use your dharma position to extract favors from people of power.

18. Not to become a teacher if you do not have a clear understanding of the Buddhadharma.

19. Not to gossip or spread rumors or slander to create discord in the sangha.

20. To always cultivate the practice of liberating sentient beings and encourage others to do likewise.

21. To be compassionate and not seek revenge.

22. To let go of all arrogance and request the teaching.

23. To let go of all resentment and arrogance and teach appropriately.

24. Not to desert the three jewels, and to always cultivate the bodhisattva path.

25. To skillfully administer all the resources of the three jewels with a compassionate mind.

26. Not to accept beneﬁt for yourself alone.

27. Not to accept special invitations which single you out for deference while excluding other members of the practicing community.

28. Not to issue special invitations to monks.

29. Not to make a living through illicit or harmful means.

30. To handle temple affairs with integrity, and not be duplicitous towards the teaching.

31. To always ﬁnd ways to protect and rescue all persons and valuables of the sangha.

32. Do not act in ways that would harm any being.

33. Do not watch or participate in improper activities.

34. To always keep to the Mahayana path.

35. To always keep the great vows of the Mahayana.

36. To always follow the precepts.

37. When doing retreats, to always avoid hazardous situations.

38. To always keep the correct seating order.

39. To cultivate merits and wisdom.

40. To not discriminate in giving the bodhisattva precepts.

41. To not become a teacher for personal gain.

42. To not use the precepts for harassment.

43. To not think of breaking the precepts.

44. To always honor and keep the precepts.

45. To always teach all beings.

46. To always take a respectful seat when teaching the dharma.

47. Not to establish incorrect rules to control the sangha.

48. Not to act in ways that destroy the Buddha-dharma.

*(The following exchange is repeated three times:)*

*Officiate:* Can these precepts, each one of them, be kept by you, or

can they not?

*All those becoming senior dharma teachers:*

They can be so kept.

*(All together, these intentions are repeated:)*

From this present life until we attain to Buddhahood, we shall resolutely uphold these precepts, and not break them.  
  
We desire that the Buddhas serve as a witness, for we shall never depart from these precepts, preferring rather first to give up our lives.

XI. The Repentance Ritual

*(all together)*

I do most earnestly repent  
of my transgressions  
committed since beginningless time,  
through my greed, my anger, and my ignorance,  
in thought, word, and deed.  
  
I do now repent  
the grave offense   
of taking any life.  
  
I do now repent  
the grave offense  
of taking things not given.  
  
I do now repent  
the grave offense  
of wrong actions done in lust.  
  
I do now repent  
the grave offense  
of boasting of my non-existent spiritual attainments.  
  
I do now repent  
the grave offense  
of vain speech.  
  
I do now repent  
the grave offense  
of abusive speech.  
  
I do now repent  
the grave offense  
of hypocritical speech.

I do now repent  
the grave offense  
of endless craving.  
  
I do now repent  
the grave offense  
of my ignorance  
  
May all offenses  
accumulated during hundreds of kalpas  
now be totally consumed  
in an instant  
as fire burns dry grass  
extinguishing all things  
until nothing remains.  
  
Our offenses have no self-nature, but arise only from  
our minds.  
If our minds are extinguished, then our offenses too will  
be destroyed.  
When both our minds and our offenses are extinguished,  
and both are seen as empty, this is termed   
the true repentance.

The Symbol of Repentance

*(all together, the Mantra of Repentance is chanted. José will explain the ceremonial pinch and meaning.)*

Om salba motchja moji sadaya sabaha

*(all together)*

We now prostrate ourselves in repentance for all karma  
hindrances accumulated for many kalpas.  
  
We desire that our transgressions be totally removed and that life after life we may always walk the path to enlightenment.

*(The preceptees stand and bow three times to the beat of the moktak.)*

XII. (*The officiate says:)*

Most noble is the Buddha; what person does not take joy in the Buddha!  
  
Calling to mind this assembly, we now obtain the benefits of this dharma.

*(Each preceptee offers incense to an image of the Buddha, then, standing all bow together three times.)*

*(The officiate says:)*

May the merits received by undertaking the precepts be given to others;

May our merits be perfect; and may they benefit all sentient creatures.

For should we fill three thousand worlds with stupas of purest gold, to encourage one person to seek the homeless life outweighs all of this merit!

XIII. Dharma Teachers

*All new dharma teachers come forward (are spotlighted). They bow together three times and sit down. Then each in turn receives their certificates.*

XIV. Dharma Talks

XV. The Four Great Vows  
 *(all together)*

XVI. Extinguishing of Candles

XVII. Announcements

XVIII. Online photos of each class of preceptee.

5 precepts  
 10 precepts

Full DT

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