

XIII. Dharma Teachers

*(All new dharma teachers come forward bringing their mats with them. They bow together three times to the sangha, and return to their seats. Then, each in turn receives their certificates and bowls.)*

XIV. Dharma Talks

*Please stand*

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

Sentient beings are numberless;  
we vow to save them all.

Delusions are endless;  
we vow to cut through them all.

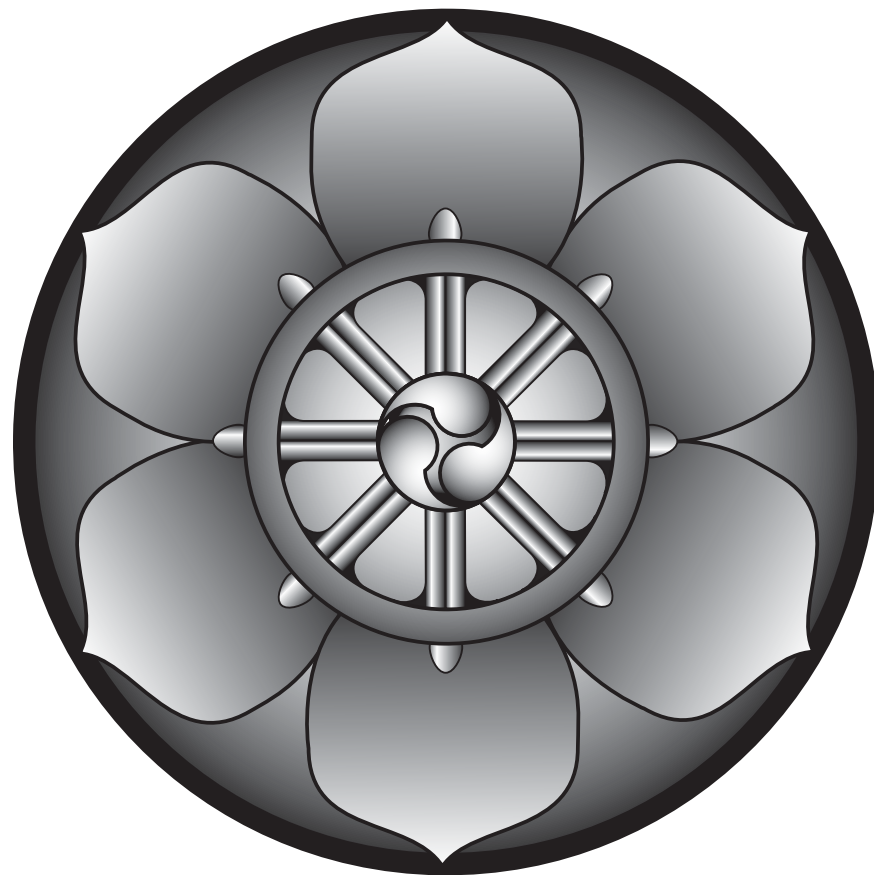
The teachings are infinite;  
we vow to learn them all.

The Buddha Way is inconceivable;  
we vow to attain it.

XVI. Extinguishing of candles

XVII. Closing announcements

XVIII. Group photo



# Precepts Ceremony

# The Precepts Ceremony

- I. Lighting of candles and incense
- II. Opening bell

*Please stand*

- 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, alone)*

Bo soe jung jin on  
Namu bo bo jeo li kali dali tata a daya  
Namu bo bo jeo li kali dali tata a daya  
Namu bo bo jeo li kali dali tata a daya

*(Paying homage to the Three Treasures,  
all together:)*

We most earnestly send forth our homage to the pre-  
cious one, the most true Buddha; transcendent in three  
forms, possessing to perfection the four wisdoms, who in

*(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 bow three times to the beat of the moktak  
before the precepts teacher and officiate, and take their  
seats.)*

- 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, or one representing each group, offers in-  
cense to the Buddha; then all bow together three times and  
sit down.)*

*(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!

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 until the  
last of the fire has been put out:)*

Om salba motcha moji sadaya sabaha

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 pre-  
cious 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 teach-  
ings and the three vehicles.

We most earnestly send forth our homage to the pre-  
cious ones, the most pure sangha; those creatures en-  
lightened 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 re-  
spond 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.

*Please be seated.*

*(Precepts teacher and officiate sit at the table. Each preceptee, or one representing each group, offers incense before the image of the Buddha, and returns to his or her place. Together all preceptees bow three times to the beat of the maktak and sit down.)*

*(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.

*(If there are students becoming novice monks or nuns:)*

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

The Sixth Precept: I vow to abstain from going up on a high podium, and all prideful show.

The Seventh Precept: I vow to abstain from using adornments, perfume, and ointments.

The Eighth Precept: I vow to abstain from all amusements such as shows and dancing.

The Ninth Precept: I vow to abstain from handling gold, silver, money, and gems.

The Tenth Precept: I vow to abstain from eating at unseasonable times, and from keeping pets.

*(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 novices:* They can be so kept.

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 preceptee comes forward, one by one, receives his or her Buddhist name and kasa, and returns to his or her seat.)*

*(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 the 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 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.

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 bodhisattva teachers:*  
They can be so kept.

*(If there are 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 Buddha-dharma.
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.

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.

*(If there are 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 teachers in training:*  
They can be so kept.

*(If there are students becoming senior dharma teachers.)*

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

The Eleventh Precept: I vow homage to the Buddha.

The Twelfth Precept: I vow homage to the dharma.

The Thirteenth Precept: I vow homage to the sangha.

The Fourteenth Precept: I vow generosity to people.

The Fifteenth Precept: I vow compassionate speech and compassionate action toward people.

The Sixteenth Precept: I vow together action with people and to become one and to attain the Buddha Way.

*(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.