



Empty Moon Zen Sanghas

FIVE PRECEPTS CEREMONY

the giving and receiving of the first five bodhisattva precepts

Janine (Seitetsu): Welcome and introductions

Initiates: Seeley Chandler, Peter Gaffney, Michael Hoff, Mary Keith, Michael Kimmit, Janet Kuller, Wes Neuenschwander, Albert Rodriguez, Patrick Singer

James (Myoun), Roshi: Context of the Five Precepts as guides to ethical living

Seitetsu: Chants included in this ceremony

★ *Please keep microphones muted unless you are called on by name to speak.*

ALL:

Gatha of Atonement

All evil karma ever created by me since of old,
On account of my beginningless greed, anger, and ignorance,
Born of my body, mouth, and thought,
Now I atone for it all. *(three times, then ALL bow)*

Daimon (Tom):

Being one with the Dharma in the ten directions
Being one with the Sangha in the ten directions
Being one with the great teacher Shakyamuni Buddha

Seiryū (Jan):

Being one with the first great woman teacher Mahapajapati
And all her sisters whose names have been left unsung

Sanshin (Ed):

Being one with the successive Buddhas and ancestors
Being one with the great teachers in China, particularly
Bodhidharma and Huineng,

Kaishin (Chris):

Being one with the great teachers in Japan, particularly Dogen and Hakuin
Being one with the first teachers in the West, coming from China and Japan
And particularly honoring those who gave our school its shape,
especially Houn Jiyu Kennett and Chotan Gyoun Aitken,

Myokan (Mo):

Being one with all bodhisattvas and arhats in the ten directions
May they all be present here as witnesses.

ALL: May they all be present here as witnesses. May they all be present here as witnesses.

Seiryū: Let us remember with gratitude all those who have supported us and have led us to this moment. Let us remember our extended families, our spouses and partners, our children, and particularly our parents.

Initiates, please bow to your family, those present and those who are not here with us.

Sanshin: Wisdom water is the flow of all things without hindrance, blessing all the ten directions.
(Blesses the gathered and distant Sangha with the wisdom water)

Let us now confirm the wisdom of the Buddha, your original face, realized through wholehearted practice.

Seitetsu (chanting): In the midst of the Three Treasures, together with all beings, we invoke:
[striking clappers]

ALL:

Vairochana Buddha, pure Dharmakaya;
Lochana Buddha, complete Sambhogakaya;
Shakyamuni Buddha, myriad Nirmanakaya;
Maitreya Buddha, of future birth;
all Buddhas throughout space and time; Lotus of the Wondrous Dharma, Mahayana sutra.
Manjushri Bodhisattva, great wisdom;
Samantabhadra Bodhisattva, great activity;
Avalokitesvara Bodhisattva, great compassion; all honored ones, bodhisattva-mahasattvas;
wisdom beyond wisdom, maha prajna paramita.

(ALL bow)

Myoun: Initiates will now receive the Three Refuges.

Seitetsu (chanting): The Three Refuges

ALL:

I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.

(ALL bow)

Daimon: Oneness, the awakened nature of all beings:

Wes, on behalf of the Initiates: I take refuge in the Buddha. May all beings embody the great way, resolving to awaken.

(Initiates bow)

Myokan: Diversity, the ocean of wisdom and compassion:

Mary, on behalf of the Initiates: I take refuge in the Dharma. May all living beings deeply enter the teaching, wisdom like an ocean.

(Initiates bow)

Kaishin: Harmony, the interdependence of all:

Michael K, on behalf of the Initiates: I take refuge in the Sangha. May all beings support harmony in the community, free from hindrance.

(Initiates bow)

Seitetsu (*Strikes clappers twice*)

Myoun: The great precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and ancestral teachers hand them down to ancestral teachers.

Sanshin: Acceptance and observance of the precepts transcends past, present, and future, and form perfect accord within realization between teacher and student, continuing through all ages.

Our great teacher Shakyamuni Buddha imparted them to Mahakashyapa, and Mahakashyapa transmitted them to Ananda. Already the precepts have been passed through many generations in direct succession, reaching down to the present teachers of this community.

Seiryū: Now, receiving the great precepts, we vow to requite our deep obligation to the Buddhas and ancestral teachers. We pledge to establish these precepts within our lives as the possibility of liberation for all beings.

Myoun: Initiates will now receive the Three Pure Precepts.

Daimon: *Not knowing, thereby giving up fixed ideas about myself and the universe,*

Albert, on behalf of the Initiates: I vow to cease from evil. This is the cave where all Dharmas of all Buddhas arise.

(Initiates bow)

Myokan: *Bearing witness to the joy and suffering of the world,*

Seeley, on behalf of the Initiates: I vow to practice good. This is the root-origin where all Buddhas and all Dharmas arise.

(Initiates bow)

Kaishin: *Honoring wholeness in myself and others,*

Michael H, on behalf of the initiates: I vow to save all beings. The Dharma of the Supreme Way is to do and have done.

(Initiates bow)

Myoun: Initiates will now receive the first Five Precepts.

Sanshin: *The First Precept - Recognizing that I am not separate from all that is, I vow to take up the Way of Not Killing.*

Janet, on behalf of Initiates, speaks to the first precept

ALL: Self-nature is inconceivably wondrous. In the realm of everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing. The Buddha's seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

(Initiates bow)

Seiryū: *The Second Precept - Being satisfied with what I have, I vow to take up the Way of Not Stealing.*

Patrick, on behalf of the Initiates, speaks to the second precept

ALL: Self-nature is inconceivably wondrous. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing. The self and the things of the world are just as they are. The gate of emancipation is open.

(Initiates bow)

Daimon: *The Third Precept - Honoring mutuality and respecting commitment, I vow to take up the Way of Not Misusing Sex.*

Peter, on behalf of the Initiates, speaks to the third precept

ALL: Self-nature is inconceivably wondrous. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex. The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

(Initiates bow)

Myokan: *The Fourth Precept - Listening and speaking from the heart, I vow to take up the Way of Not Speaking Falsely.*

Mary, on behalf of the Initiates, speaks to the fourth precept

ALL: Self-nature is inconceivably wondrous. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely. The Dharma Wheel turns and turns. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest.

(Initiates bow)

Kaishin: *The Fifth Precept - Cultivating a mind that sees clearly, I vow to take up the Way of Not Intoxicating Mind and Body.*

Michael K, on behalf of the Initiates, speaks to the fifth precept

ALL: Self-nature is inconceivably wondrous. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Intoxicating Mind and Body. Intoxicants are not brought in yet – don't let them invade. That is the great light.

(Initiates bow)

Myoun Roshi: Infuses and presents the Wagesa to Initiates.

Seitetsu (chanting): VERSE OF THE KESA

Initiates and all others who have received the precepts, touch the wagesa or rakusu to the forehead, and place rakusus and wagesas on the head.

ALL: *with hands together in gassho, palm to palm*

Vast is the robe of liberation,
A formless field of benefaction.
Wrapping ourselves in Buddha's teaching,
Saving all sentient beings.
(ALL bow)

Myoun Roshi: The Three Refuges, the Three Pure Precepts, and the first Five Precepts have been practiced by Buddhas and ancestors, passed to us and now we pass them to you. The precepts, daily life, and meditation are one – practicing, manifesting, realizing and attaining awakening. Remember, from the beginning you were already children of the Buddhas of the ten directions.

Seitetsu (chanting): May the benefits from receiving the precepts penetrate into us all, into each thing and into all places, so that we and every living being may realize the Buddha way together.

ALL:

All Buddhas throughout space and time,
All honored ones, bodhisattva-mahasattvas
Wisdom beyond wisdom, Maha Prajna Paramita
(ALL bow)

Seitetsu: We'll close today's Five Precepts ceremony with the four Bodhisattva vows, followed by three bows.

ALL:

[Beings are numberless;] I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
The buddha way is unsurpassable: I vow to embody it.

(repeat three times, then three bow)

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