

# Precepts & Inga Certification Ceremony

May 15, 2022

## Lotus Heart Zen - True Nature Zen - Reflecting Moon

Your attending Precepts Council Teachers are:

<i>Mahāsthavira:</i>	<i>Ven. Dr. Geungsan</i>
<i>Upādhyāya Master 1:</i>	<i>Ven. Dr. Taesan</i>
<i>Upādhyāya Master 2:</i>	<i>Ven. Dr. Cheongryang</i>
<i>Upādhyāya Master 3:</i>	<i>Ven. Myogyong</i>
<i>Upādhyāya Master 4:</i>	<i>Ven Myocheong</i>
<i>Upādhyāya Master 5:</i>	<i>Ven Myohye</i>
<i>Ācārya Master 1:</i>	<i>Ven. Minshim</i>
<i>Ācārya Master 2:</i>	<i>Ven. Dr. Cheolseong</i>
<i>Priest 1:</i>	<i>Rev. Anwol</i>
<i>Priest 2:</i>	<i>Rev. Jeonchan</i>
<i>Priest 3:</i>	<i>Rev. Musang</i>

### I. Welcoming Address

*[Mahāsthavira]*

Most religions have moral and ethical rules and commandments. In Buddhism there are Precepts, however the Buddhist Precepts are not a list of rules to follow, they are signposts meant to guide us on our path to awakening.

Taking refuge in the Three Jewels (the Buddha, Dharma and Sangha) is the initial step in formally becoming a Buddhist and following the precepts forms the foundation of all Buddhist paths. Buddhists practitioners throughout the world observe various levels of precepts, depending upon each individual's level of commitment to the path they have chosen. Consequently, the initial refuge in the Three Jewels signifies the starting point on the path of the eradication of suffering and the awakening of not just one's own self but all sentient beings. Taking precepts can be

compared to military personnel adhering to the rules of military law or citizens of a particular country abiding by the common law of their society. The difference between the first two approaches and the Buddhist approach is that the military rules or the common laws are external restrictions whereas the Buddhist precepts spring forth from a practice of self-discipline, which eventually can become self-regulated.

## **II. Lighting of candles and incense**

*[Upādhyāya Master 1]*

The lighting of candles signifies a ceremony in process, a custom that comes to us from a time past when large temples and monasteries, usually nestled high in the mountains, were only illumined by candlelight.

*(Each participant lights their candles now)*

The lighting of incense throughout our ceremony is symbolic of the majesty and immense value of our tradition, this ceremony and the precepts that we are undertaking.

*(Each participant lights their Incense now)*

## **III. Opening Bell**

*(This is performed by Ven. Myohye)*

## **IV. Homage to the Triple Jewels**

*[all together]*

Homage to our Buddha nature, which is present in its wonder at this assembly.

Homage to the Dharma, which is present in its brilliance at this assembly.

Homage to the Sangha, who are present in their glory at this assembly.

## **V. The Mantra Welcoming the Triple Gem**

*(Ven. Myohye chants solo)*

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

*[all together]*

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 sentient beings in the ten directions appeared, 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 sentient beings awakened rapidly or slowly, whose love increases with their wisdom, whose devotion benefits both themselves and others.

We earnestly aspire that our engagement of the three jewels of Buddha, Dharma and Sangha may deliver us to awakening according to our need, and that these they may be for us a witness, and that they may all together receive our veneration.

May their splendor fill all space, as the moon reflected in a thousand rivers is yet one, and may the resolve of all the awakened ones, the Bodhisattvas possessing to perfection the four wisdoms, be present at this assembly, to the welfare of all sentient beings.

On the seat of wisdom 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 the Buddhas.

## **VI. 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

## **VII. The Mantra of the Universe in its Purity**

*[all together]*

Om nam

Om nam

Om nam

## **VIII. The Offering of Incense**

*[all together]*

We make offerings to all Buddhas of the ten directions, of the past, present, and future; and to all the Dharmas, even those not yet known; and to the Sangha of distinguished followers, self-awakened beings, and Bodhisattvas. May we aspire to model in

our own lives all the wisdom and compassion that these beings manifest, and selflessly share those qualities with all other beings.

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

## **IX. Preceptees Receive Vestments**

*[Upādhyāya Master 2]*

May the Buddha Śakyamuni serve as our example and guide, for his teachings liberate us all from the dis-ease of our earthly existence.

May all beings realize their true nature, and help all others do the same.

May we who struggle in this earthly existence transcend its impermanent nature, and realize the oneness that is manifest beyond words and concepts.

*(Each precepts participant, one by one, receives his or her Buddhist name and then puts on their yungasa/kesa, and answers the teacher's question.)*

*[Upādhyāya Master 3]*

Wise are you who understand the impermanence of this world. You have cast aside the conventional and have now entered into the stream of awakening – a state of being not easily understood 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, moment after moment 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

## **X. Requesting the Buddhas, the Bodhisattvas and the Maha Sangha to serve as our teachers.**

*[all together]*

May the teachings of Buddha Śākyamuni be present and serve as our original teacher;

May the ideal of the Bodhisattva Mañjuśrī be present and serve as our precepts teacher;

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

May the spirit of all Buddhas of the ten directions be present and serve to witness and confirm our precepts;

May the compassion of all Bodhisattvas of the ten directions be present as companion in our study; and May the Maha Sangha be ever present and mindful to serve, protect and adorn our practice.

## **XI. Reciting the Precepts**

*[Precepts teachers read each precept]*

[Upādhyāya Master 4]

The First Precept: I vow to support all living creatures, and refrain from causing harm.

[Upādhyāya Master 5]

The Second Precept: I vow to respect the property of others, and refrain from stealing.

[Ācārya Master 1]

The Third Precept: I vow to regard all beings with respect and dignity, and refrain from objectifying others.

[Ācārya Master 2]

The Fourth Precept: I vow to be truthful, and refrain from lying.

*[Priest 1]*

The Fifth Precept: I vow to maintain a clear mind and refrain from harming myself or others through intoxication.

*(The following exchange is repeated three times)*

*[Ven Myocheong]*

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

*[The Lay Practitioners]*

They can be so kept.

*[Priest 2]*

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

*[Precepts teachers read each precept]*

*[Priest 3]*

The Sixth Precept: I vow to be kind and to encourage others, and to refrain from discouraging others including myself.

*[[Mahāsthavira]]*

The Seventh Precept: I vow to be kind to others and refrain from being boastful and self-centered.

*[Upādhyāya Master 1]*

The Eighth Precept: I vow to be generous, to be grateful for what I have, and refrain from yearning for things that do not belong to me.

*(The following exchange is repeated three times)*

*[Rev. Jeonchan]*

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

*[The Oblate/Anāgārika]*

They can be so kept.

*[Upādhyāya Master 2]*

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

*[Precepts teachers read each precept]*

[Upādhyāya Master 3]

The Ninth Precept: I vow to promote harmony and refrain from acting in anger or hatred.

[Upādhyāya Master 4]

The Tenth Precept: I vow to affirm and uphold the three jewels (the Buddha, the Sangha and the Dharma).

*(The following exchange is repeated three times)*

*[Ven. Myohye]*

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

*[The Novitiate/Śrāmaṇerī]*

They can be so kept.

*[Mahāsthavira]*

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

*[Precepts teachers read each precept]*

*[Priest 1]*

11. I vow to respect my teachers, friends, and colleagues in the Dharma.

*[Priest 2]*

12. I vow to abstain from entering into intoxicating situations or consuming substances intended to distract from this moment.

*[Priest 3]*

13. I vow to be conscious of what I consume, the way in which it was produced, and what harm might result from my consuming it. I vow to bring awareness to the impact of what I ingest and take care not to harm myself or any other beings in the process.

*[Mahāsthavira]*

14. I vow to maintain the integrity and sanctity of the teacher/ clergy to student relationship by never entering into a sexual or otherwise inappropriate relationship and thereby violating the trust of the student as well as the entire Sangha.

*[Upādhyāya Master 1]*

15. I vow to encourage others to view past mistakes as learning opportunities that enable them to make better choices in the future.

*[Upādhyāya Master 2]*

16. I vow to always request the Dharma and make offerings to visiting Sangha members.

*[Upādhyāya Master 3]*

17. I vow to attend dharma talks and events that will open my heart and mind; thus enabling my practice to grow stronger and allowing me to be of better service to others.

*[Upādhyāya Master 4]*

18. I vow not to divide the Dharma into separate vehicles or doctrines by placing one classification as higher or better than another.

[Upādhyāya Master 5]

19. I vow to always give care to the sick and the needy.

[Ācārya Master 1]

20. I vow to abstain from the storing of weapons used to intentionally take away life.

[Ācārya Master 2]

21. I vow to abstain from serving as an emissary of the military, except in non-violent roles such as Chaplaincy, Medical Positions, and other roles that do not directly engage in the violent expression of military service.

[Priest 1]

22. I vow to conduct my livelihood in a way that that is helpful to myself and others and refrain from business practices that limit the freedom or happiness of others.

[Priest 2]

23. I vow to communicate in a way that is true, accurate and helpful and to refrain from speech meant to plant seeds of doubt, misinformation, or gossip.

[Ācārya Master 1]

24. I vow to support life by behaving in a way that respects and protects the environment as well as all beings and to refrain from activities that may cause harm.

[Ācārya Master 2]

25. I vow to teach the Dharma in a manner that inspires awakening and well-being for myself and others.

[Priest 1]

26. I vow to fully understand the Dharma so that I may teach it in a manner that is true, accurate, and helpful.

[Priest 2]

27. I vow to share the Dharma as freely as I have received it, with no personal gain as my motive.

[Priest 3]

28. I vow to serve others with commitment, kindness, and integrity.

[Mahāsthavira]

29. I vow to communicate in a direct and compassionate manner that promotes harmony and to refrain from speech that contains hidden or implied messages meant to cause harm or unhappiness.

[Upādhyāya Master 1]

30. I vow to liberate all sentient beings from suffering and the causes of suffering.

*[Upādhyāya Master 2]*

31. I vow to treat others with respect and to refrain from behaving in a manner that violates, harms, or imposes revenge on others.

*[Upādhyāya Master 3]*

32. I vow to conduct myself in a manner that is consistent with the Dharma: to remain humble and accessible and to refrain from arrogant or self-important behavior.

[Upādhyāya Master 4]

33. I vow to teach the Dharma with generosity and an open heart.

[Upādhyāya Master 5]

34. I vow to put the teachings of the Buddha-Dharma into practice in my everyday life and to teach others how to do the same.

[Ācārya Master 1]

35. I vow to be a Sangha member that acts with integrity and accountability.

[Ācārya Master 2]

36. I vow to share all offerings made to the Dharma or the Sangha.

[Priest 1]

37. I vow to accept invitations given equally to all others and refrain from accepting invitations that exclude anyone based on gender, race, religion, physical condition, age, or sexual orientation.

[Priest 2]

38. I vow to be inclusive and to invite all people equally regardless of gender, race, religion, physical condition, or sexual orientation.

[Priest 3]

39. I vow to conduct my livelihood in a way that that is helpful to myself and others and refrain from business practices that limit the freedom or happiness of others.

[Mahāsthavira]

40. I vow to give all Sangha members equal consideration and respect and to refrain from engaging in any actions that might cause division or conflict.

*[Upādhyāya Master 1]*

41. I vow respect all clergy members and Dharmic objects.

[Upādhyāya Master 2]

42. I vow to extend loving-kindness indiscriminately to all sentient beings, and to greet all experiences with openness, curiosity, and acceptance.

[Upādhyāya Master 4]

43. I vow to approach all beings with respect and dignity and refrain from objectifying others.

*[Upādhyāya Master 5]*

44. I vow to always keep a clear and open mind.

[Ācārya Master 1]

45. I vow to make great vows.

[Ācārya Master 2]

46. I vow to make firm resolutions.

[Priest 1]

47. I vow to keep myself safe whenever possible and to refrain from putting myself or others in environments where harm is more likely.

[Priest 2]

48. I vow to respect all members of the Sangha equally.

[Priest 3]

49. I vow to cultivate wisdom and good judgment.

[Mahāsthavira]

50. I vow not to unfairly discriminate against others when conferring the precepts.

[Upādhyāya Master 1]

51. I vow equanimity in teaching the dharma and will not to enter into teaching arrangements for the sake of profit.

*[Upādhyāya Master 2]*

52. I vow to offer the precepts only to those that wish to take them with a sincere and open heart.

[Upādhyāya Master 3]

53. I vow to uphold all of these precepts.

*[Upādhyāya Master 4]*

54. I vow to value the Sutras and the ethical guidelines set forth by the Buddha.

[Upādhyāya Master 5]

55. I vow to teach and serve all sentient beings in ways that are appropriate for who they are.

[Ācārya Master 1]

56. I vow to teach the Dharma in ways that are appropriate and helpful and to refrain from teaching in ways that cause harm.

[Ācārya Master 2]

57. I vow to consistently support the Dharma in my daily life.

[Priest 1]

58. I vow to keep the Dharma fresh, alive, and vibrant and to refrain from any actions that might cause its destruction.

*(The following exchange is repeated three times)*

*[Ven. Myohye]*

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

*[The Priest/Pujari]*

They can be so kept.

*[All preceptees together]*

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

## **XII. The Repentance Ritual**

*[all together]*

I do most earnestly repent of my transgressions committed since beginning-less 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 transparent, this is termed the true repentance.

## **The Affirmation of Repentance**

*[all together]*

Om salba motcha moji sadaya sabaha [3x]

*[all together]*

We now humble ourselves in repentance for all karma hindrances accumulated for many kalpas.

We desire that our transgressions and their karmic hindrance be totally removed and that life after life we may always walk the path to awakening.

*(The precepts participants bow three times to the beat of the moktak before the Council.)*

### **XIII. Giving Away Merit**

*[Mahāsthavira]*

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 precepts participant offers incense to their home altar; then all bow together three times to the beat of the moktak.)*

*[Upādhyāya Master 1]*

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 renunciate life outweighs all of this merit!

#### **XIV. Dharma Talks**

*Rev. Jeonchan*

*Ven. Minshim*

*Ven. Dr. Cheolseong*

*Ven Myohye*

*Ven Myocheong*

*Ven. Myogyeeong*

*Ven. Dr. Cheongryang*

*Ven. Taesan*

*Ven. Dr. Geungsan*

#### **XV. Short Break to set up for next ceremony**

### ***Inga Certification Ceremony***

Opening bell

#### ***I. Welcoming Address.***

*The opening speech given by Ven. Dr. Geungsahn.  
(about 5 minutes)*

#### **II. Avalokiteshvara Bodhisattva Chanting**

#### **III. Sitting Meditation**

#### **V. Ceremonial Dharma Exchange**

#### **VI. Presentation of the new Teacher**

*(The candidate comes forward, receives her Inga Certificate, and is given a red ceremonial kasa along with a red bangasa. The officiate helps the new Dharma Teacher put on the new red bangasa and takes away their old gold bangasa. The Zen Master then presents the new teacher with a Zen Stick.)*

## **VII. Formal Dharma Speech by the new Sa Bu Nim.**

*(about 15 min.)*

## **VIII. Congratulatory Talks**

Ven. Myohye

Ven. Myocheong

## **IX. 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.

## **X. Extinguishing of candles**

**End of Precepts and Inga Certification Ceremony**