

*After the dedication all chant:*

All buddhas, ten directions, three times.

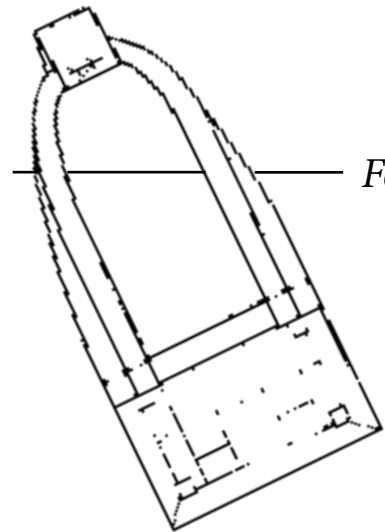
All beings, Bodhisattva-Mahasattvas

Wisdom beyond wisdom, Maha Prajna Paramita.

**Assembly offers three bows**

**Exit of preceptor and recipients**

*Preceptor:* Hoko Karnegis  
*Ino:* Esho Morimoto  
*Jisha:* Doju Layton  
*Doan:* Sawyer Jisho Hitchcock



*Following the ceremony:*

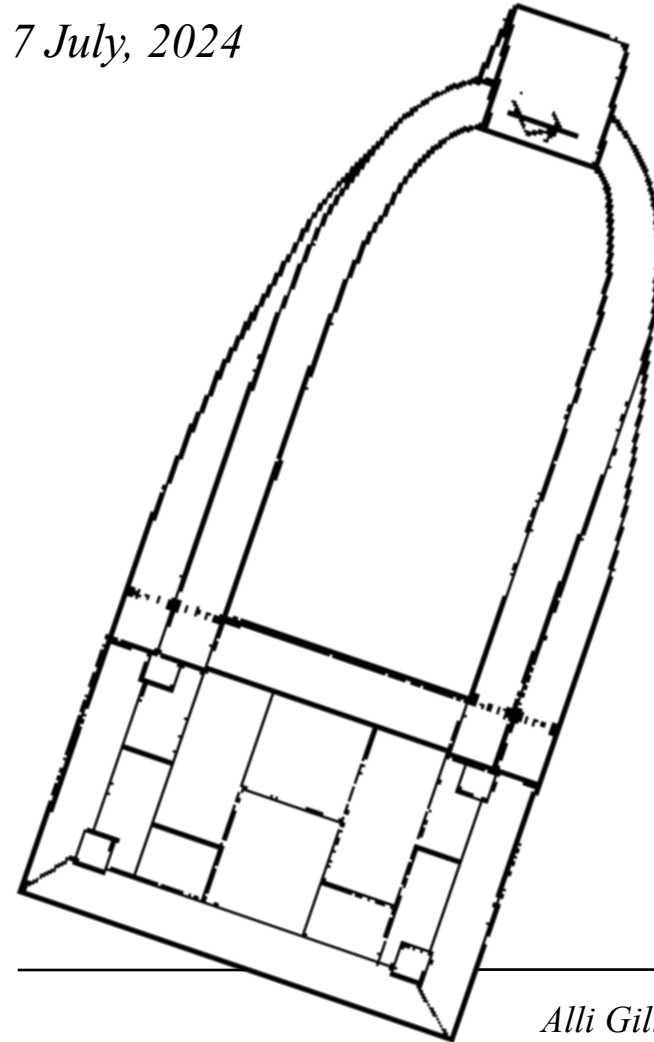
- *Group photos*
- *Sangha gathering*
- *Lunch*

*Sanshin* 三  
Zen Community 心

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# *Ceremony of Receiving the Precepts*

*7 July, 2024*



*Alli Gillet  
Abby Johnson  
Owen Miller  
Brad Uebinger*

*Sanshin* 三  
Zen Community 心

# ***Ceremony of Receiving the Precepts***

7 July, 2024

## **Entrance of precepts recipients and preceptor**

**Assembly offers three bows**

**Recipients offer incense to Buddha and preceptor**

**Preceptor offers invocation** (*everyone in gassho*)

**Assembly chants the Names of Buddha:**

*Preceptor:* Entrusting ourselves to the sangha, we invoke:

*All in gassho:*

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;

Avalokiteshvara Bodhisattva, great compassion;

All honored ones, Bodhisattva-Mahasattvas;

Wisdom beyond wisdom, maha prajna paramita.

## **Bestowal of Rakusu**

**Robe Verse** (*all three times in gassho*)

Great robe of liberation

Virtuous field far beyond form and emptiness

Wearing the Tathagata's teachings

We vow to save all beings.

## **Recipients take vows of repentance**

**Recipients take refuge in the Three Treasures**

**Recipients receive the Three Collective Pure Precepts**

**Recipients receive the Ten Major Precepts**

**Bestowal of Lineage Papers**

**Heart Sutra** (*all*)

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."