



# Boundless Way Zen

JUKAI CEREMONY

the giving and receiving  
of the sixteen bodhisattva precepts

## Notation

○ ring *kesu* (bowl gong)    ⊙ muffle *kesu* (bowl gong)  
□ *mokugyo* (wooden drum) beat once after the muffle  
then beat on each syllable

\_ - ^ notation for tonal chanting (low-mid-high shown here)

WORDS IN ALL CAPS are CHANTED by chant-leader only  
[Words in brackets & regular case] are *spoken* by chant-leader only  
(*words in parenthesis*) are not spoken or chanted at all

\_/\\_ place or keep hands palm-to-palm together in *gassho*,  
or hold liturgy book in *gassho*

⌄ seated bow at end of chant, or after final repetition

## Ritual Items for Ceremony

a small table  
a bowl of water, on table  
a pine sprig/branch, on table  
incense pot, on table  
incense pot on altar prepared for Heart Sutra  
small sticks of incense at altar

(*TEACHER welcomes community & introduces ceremony.*)

**INO:** We'll begin our ceremony by chanting the  
Gatha of Atonement on the first page.

○\_/\\_○○○ **INO (chants): GATHA OF ATONEMENT** ○  
All evil karma ever committed by me since of old, ③  
on account of my beginningless greed, anger, and  
ignorance, born of my body, mouth, and thought, ③  
now I atone for it all. ①② (repeat 3 times, then ⌄)

\_/\\_ ○○ **INO (chants): VANDANA** ○  
Namo tassa bhagavato arahato sammāsambuddhasa ⌄  
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\_/\\_ ○○ **INO (chants): THE THREE REFUGES** ○  
Buddham saranam gacchami;  
-----

Dhammam saranam gacchami;  
-----^

Sangham saranam gacchami.  
-----

I take refuge in Buddha;  
-----

I take refuge in Dharma;  
-----^

I take refuge in Sangha. ⌄  
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(*ALL bow ⌄ and sit with palms together \_/\\_ in gassho*)

**TEACHER:** *Being one with the Buddhas in the ten directions  
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  
Being one with the first great woman teacher Mahapajapati  
and all her sisters whose names have been left unsung  
Being one with the successive buddhas and ancestors  
Being one with the great teachers in China,  
Bodhidharma and Huineng  
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 Korea and Vietnam  
and particularly those who gave our school its shape,  
Robert Aitken, Jiyu Kennett, Taizan Maezumi,  
Seung Sahn, Joshu Sasaki and Shunryu Suzuki  
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.

**TEACHER:** *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** who have family present  
should bow to them now, those who do not have  
family present bow in the direction of their family.)

*Wisdom water is the flow of all things without hindrance,  
blessing all the ten directions.*

**(Teacher** blesses the gathering  
with the wisdom water)

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

**INO (chants):** IN THE MIDST OF THE THREE  
TREASURES, TOGETHER WITH ALL BEINGS, LET US  
RECITE THE NAMES OF BUDDHAS: *(strikes clapper once)*

**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;  
Avalokiteshvara Bodhisattva, great compassion;  
all honored ones, bodhisattvas, mahasattvas;  
wisdom beyond wisdom, maha prajna paramita

**INO:** We will now recite the Three Refuges.

**TEACHER:** *Oneness, the awakened nature of all beings:*

**ALL :** I take refuge in the Buddha

(**Initiates** read individual vows)

**TEACHER:** *Diversity, the ocean of wisdom and compassion:*

**ALL :** I take refuge in the Dharma

(**Initiates** read individual vows)

**TEACHER:** *Harmony, the interdependence of all:*

**ALL :** I take refuge in the Sangha

(**Initiates** read individual vows)

(**Ino** strikes clappers twice)

**TEACHER:** *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. 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 passed through many generations in direct succession, reaching down to the present teachers of this community. Now, receiving the great precepts, I vow to requite my deep obligation to the Buddhas and ancestral teachers. I pledge to establish these precepts within my life as the possibility of liberation for all beings.*

**INO:** We will now recite the Three Pure Precepts.

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

**ALL :** I vow to cease from evil.

(**Initiates** read individual vows)

**ALL :** This is the cave where all Dharmas of all Buddhas arise.

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

**ALL :** I vow to practice good.

(**Initiates** read individual vows)

**ALL :** This is the root-origin where all Buddhas and all Dharmas arise

**TEACHER:** *Healing myself and others,*

**ALL :** I vow to save all beings.

(**Initiates** read individual vows)

**ALL :** The Dharma of the Supreme Way is to do and have done.

**INO:** We will now recite the Ten Grave Precepts.

**TEACHER:** *Recognizing that I am not separate from all that is,*

**ALL :** I vow to take up the Way of Not Killing.

(**Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. 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.

*TEACHER: Being satisfied with what I have,*

**ALL :** I vow to take up the Way of Not Stealing.

**(Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. 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.

*TEACHER: Treating all beings with respect and dignity,*

**ALL :** I vow to take up the Way of Not Misusing Sex.

**(Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. In the realm of the unadorned 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.

*TEACHER: Listening and speaking from the heart,*

**ALL :** I vow to take up the Way of Not Speaking

Falsely.

**(Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. 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.

*TEACHER: Cultivating a mind that sees clearly,*

**ALL :** I vow to take up the Way of Not Intoxicating

Mind and Body.

**(Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. 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.

*TEACHER: Unconditionally accepting what each*

*moment has to offer,*

**ALL :** I vow to take up the Way of Not Discussing the Faults of Others.

**(Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing the Faults of Others. In the Buddhadharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk.

*TEACHER: Speaking what I perceive to be the truth*

*without guilt or blame,*

**ALL :** I vow to take up the Way of Not Praising Myself while Abusing Others.

**(Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. In the realm of equitable Dharma, not dwelling upon I and you is called the Precept of Not Praising Yourself While Abusing Others. Buddhas and Ancestral Teachers realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground.

*TEACHER: Using all the ingredients of my life,*

**ALL :** I vow to take up the Way of Not Sparing the Dharma Assets.

(**Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. In the genuine all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets. One phrase, one verse: that is the ten thousand things and one hundred grasses. One Dharma, one realization: that is all Buddhas and Ancestral Teachers. Therefore, from the beginning, there has been no stinginess at all.

*TEACHER: Transforming suffering into wisdom,*

**ALL :** I vow to take up the Way of Not Indulging in Anger.

(**Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger. Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds.

*TEACHER: Honoring my life as an instrument of the Great Way,*

**ALL :** I vow to take up the Way of Not Defaming the Three Treasures.

(**Initiates** read individual vows)

**ALL :** Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures. The teisho of the actual body is the harbor and the weir. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude.

*TEACHER: The wheel of the Dharma turns and turns. Each generation manifests the great way. Today we commit ourselves to the way of awakening manifesting as peacemakers in a world torn by strife.*

**INO:** We will now recite the Four Commitments.

**ALL :** I commit myself to a culture of nonviolence and reverence for life;

I commit myself to a culture of solidarity and a just economic order;

I commit myself to a culture of tolerance and a life based on truthfulness;

and I commit myself to a culture of equal rights and partnership between men and women.

(**Teacher** says words of introduction about rakusus  
and Dharma names)

(*Ino strikes clappers twice.*)

(**All** do seated bow; **initiates** do one full bow  
and kneel then **teachers** present each initiate  
with a rakusu and Dharma name.)

### **INO (chants): VERSE OF THE KESA**

(**Initiates** place rakusus on their heads;  
**All** put hands together in gassho)

**ALL:** Vast is the robe of liberation,  
A formless field of benefaction.

I wear the Tathagata's teaching, (TA-TAAAga-TA'S)

Saving all sentient beings.

(repeat three times, put on rakusus after **2nd** rep.)

(*Teacher* says words of introduction about lineage charts)

(*INO* strikes clappers twice.)

(**Initiates** move to a sitting position,  
still holding their hands in gassho.)

**TEACHER:** *The Three Refuges, the Three Pure Precepts  
and the Ten Grave Precepts have been practiced by buddhas  
and ancestors, passed to me and now I 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 daughters  
and sons of the buddhas of the ten directions.*

(**Teachers** give a lineage document to each initiate)

**TANTO:** Next, we'll all chant the Heart Sutra together.  
During the chanting, all are invited to offer incense,  
beginning with the teachers and initiates. We will repeat  
the last line of the sutra until everyone who wants to has  
offered incense.

-(0)- ○○○□ **INO (chants): GREAT PRAJNA  
PARAMITA HEART SUTRA** -- ○

Avalokiteshvara Bodhisattva,

practicing deep prajna paramita ○  
clearly saw that all five skandhas are empty,  
transforming all suffering and distress.

“Shariputra, form is no other than emptiness,  
emptiness no other than form;  
form is exactly emptiness,  
emptiness exactly form;  
sensation, perception, mental reaction,  
consciousness are also like this.

“Shariputra, all things are essentially empty—  
not born, not destroyed; not stained, not pure;  
without loss, without gain.

“Therefore in emptiness there is no form;  
no sensation, perception, mental reaction,  
consciousness;  
no eye, ear, nose, tongue, body, mind;  
no color, sound, smell, taste, touch, object of  
thought;  
no seeing and so on to no thinking;  
no ignorance and also no ending of ignorance;  
and so on to no old age and death,

and also no ending of old age and death;  
no suffering, cause of suffering, cessation, path;  
no wisdom and no attainment. ○

“Since there is nothing to attain,  
the bodhisattva lives by prajna paramita,  
with no hindrance in the mind;  
no hindrance, and therefore no fear;  
far beyond delusive thinking,  
right here is nirvana. ○

“All Buddhas of past, present and future  
live by prajna paramita,  
attaining anuttara-samyak-sambodhi.

“Therefore know that prajna paramita  
is the great sacred mantra,  
the great vivid mantra,  
the unsurpassed mantra, the supreme mantra,  
which completely removes all suffering.

“This is truth, not mere formality.

“Therefore set forth the prajna paramita mantra.

“Set forth this mantra and proclaim:

○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!  
○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!  
○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!”○

**TEACHER:** *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 (chant):** All buddhas throughout space and time;  
bodhisattva-mahasattvas; wisdom beyond wisdom,  
maha prajna paramita. ○

**INO:** We'll lose with the Four Bodhisattva Vows.

○\_/\_\\_ ○○○

*(INO chants first phrase alone) {Beings are numberless;}①*

**ALL:** I vow to free them. ③

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them. ③

The Buddha ③ Way is unsurpassable;

I vow to embody it. ①②