

Blue Heron Zen Community  
**Precepts Ceremony**  
August 2, 2026

**Lighting of Candles and Incense**

**Opening Bell**

**Homage to the Three Precious Ones**

*(Please be stand and recite all together)*

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.

**The Mantra Summoning the Three Precious Ones**

*(Precepts Teacher, alone with handbell)*

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

**Homage to the Three Treasures**

*(All together)*

We most earnestly send forth our homage to the precious one, the most true Buddha; transcendent in three forms, possessing to perfection the four wisdoms, who in 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 precious 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 teachings and the three vehicles.

We most earnestly send forth our homage to the precious ones, the most pure sangha; those creatures enlightened 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 respond 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.

## **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.)*

*(Each preceptee, or one representing each group, offers incense before the image of the Buddha, and returns to their seat.)*

*(All preceptees, together, do three prostrations\* following the moktak; then sit down.)*

*\*One standing bow, three prostrations, one standing bow.*

## **Five Preceptees Receive Their Buddhist Name, Kasa and Certificate**

*(Ceremony Officiate)*

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, one by one, receives a Buddhist name, kasa and certificate from the Precepts Teacher.]*

## **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.

## **Taking The Five Precepts**

*(Precepts Teacher reads each precept)*

### **The First Precept:**

**I vow to abstain from taking life.**

### **The Second Precept:**

**I vow to abstain from taking things not given.**

### **The Third Precept:**

**I vow to abstain from misconduct done in lust.**

### **The Fourth Precept:**

**I vow to abstain from lying.**

### **The Fifth Precept:**

**I vow to abstain from intoxicants, taken to induce heedlessness.**

*(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.

---

## **Taking The Ten Precepts**

*(Precepts Teacher)*

You have already taken the five precepts, and you 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).**

*[Each new Ten Preceptee, one by one, receives a certificate from the Precepts Teacher; then returns to their seat.]*

*(The following exchange is repeated three times:)*

*(Ceremony Officiate)*

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

*(New Ten Preceptees)*

They can be so kept.

## **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.

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 true repentance.

## **The Symbol of Repentance**

*(All preceptees together)*

We now prostrate ourselves in repentance for all karmic 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.

*(All preceptees, together, do three prostrations\* following the moktak; then sit down.)*

*\*One standing bow, three prostrations, one standing bow.*

## **The Offering of Incense**

*(Ceremony Officiate)*

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.

*(Officiate offers incense on behalf of the preceptees before the image of the Buddha)*

## **Dharma Talk**

*(Ceremony Officiate)*

## **The Four Great Vows**

*(Standing, All together)*

Sentient beings are numberless; we vow to awaken as one.  
Mistaken views are endless; we vow to cut through them all.  
The teachings are infinite; we vow to embody them all.  
The Buddha Way is inconceivable; we vow to attain it.

## **Extinguishing of Candles**

*(Ceremony Officiate)*

## **Closing Remarks**

*(Ceremony Officiate)*

## **Group Photos**