

# Jukai Ceremony

## The Three Vows of Refuge

*(The Assembly Response is from a traditional Soto Zen Buddhist work that was revised by Do-gen Kigen under the title, Kyōjūkaimon, Doctrine of Jukai. Initiates take turns reading their vows, beginning with the one sitting at the left-front corner facing the altar. With each response they repeat the traditional vow, and then they read the words they have composed as their own vow.)*

**Roshi:** ○ ○ ○ ● The Three Vows of Refuge ○

**Assembly:** ○ 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 the perfect accord in realization between teacher and disciple, continuing through all ages.

○ Our great teacher Shākyamuni 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 head of this temple.

○ Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as essential teachings for human beings and other beings so that all will inherit the wisdom of the Buddha.

**Roshi:** ○ ○ ○ ● I take refuge in the Buddha. ○

**Initiate:** I take refuge in the Buddha . . . .

**Roshi:** ○ ● I take refuge in the Dharma.

**Initiate:** I take refuge in the Dharma . . . .

**Roshi:** ○ ● I take refuge in the Sangha. ○

**Initiate:** I take refuge in the Sangha . . . .

## The Three Pure Precepts

*(The Assembly responses are from the Kyo-ju-kaimon.)*

**Roshi:** ○ ○ ○ ● The Three Pure Precepts. ○  
 The vow to maintain the Precepts. ○

**Initiate:** I vow to maintain the Precepts . . . .

**Assembly:** ○ This is the cave whence all dharmas of all Buddhas arise. ○

**Roshi:** ○ ● The vow to practice all good dharmas. ○

**Initiate:** I vow to practice all good dharmas . . . .

**Assembly:** ○ This is the path of fulfilled enlightenment.

**Roshi:** ○ ● The vow to save the many beings. ○

**Initiate:** I vow to save the many beings . . . .

**Assembly:** ○ Transcending profane and holy, I liberate myself and others.

## The Ten Grave Precepts

*(The first Assembly Responses to the Precepts are comments attributed to Bodhidharma from the book, I-hsin Chieh-men (Isshin Kaimon, The Precepts of One Mind), and the second is from the Kyo-ju-kaimon.)*

**Roshi:** ○ The Ten Grave Precepts.  
 ○ ● The Way of Not Killing. ○

**Assembly:** ○ Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing. ○

**Initiate:** I take up the Way of Not Killing . . . .

**Assembly:** ○ The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

**Roshi:** ○ ● The Way of Not Stealing. ○

○  
**Assembly:** 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. ○

**Initiate:** I take up the Way of Not Stealing . . . .

○  
**Assembly:** The self and things of the world are just as they are. The gate of emancipation is open. ○

**Roshi:** ○ ● The Way of Not Misusing Sex. ○

○  
**Assembly:** 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. ○

**Initiate:** I take up the Way of Not Misusing Sex . . . .

○  
**Assembly:** The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas. ○

**Roshi:** ○ ● The Way of Not Speaking Falsely. ○

○  
**Assembly:** 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. ○

**Initiate:** I take up the Way of Not Speaking Falsely . . . .

○  
**Assembly:** The Dharma wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest. ○

**Roshi:** ○ ● The Way of Not Giving or Taking Drugs. ○

○  
**Assembly:** 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 Giving or Taking Drugs. ○

**Initiate:** I take up the Way of Not Giving or Taking Drugs . . . .

**Assembly:** Drugs are not brought in yet. Don't let them invade. That is the great light. ○

**Roshi:** ○ ● The Way of Not Discussing Faults of Others. ○

○  
**Assembly:** Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Faults of Others. ○

**Initiate:** I take up the Way of Not Discussing Faults of Others . . . .

**Assembly:** In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk. ○

○ ●  
**Roshi:** The Way of Not Praising Myself while Abusing Others. ○

○  
**Assembly:** Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is called the Precept of Not Praising Myself while Abusing Others. ○

**Initiate:** I take up the Way of Not Praising Myself while Abusing Others . . . .

○  
**Assembly:** 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. ○

○ ●  
**Roshi:** The Way of Not Sparing the Dharma Assets. ○

○  
**Assembly:** 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.

**Initiate:** I take up the Way of Not Sparing the Dharma Assets . . . .

○  
**Assembly:** 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. ○

○ ●  
**Roshi:** The Way of not indulging in anger. ○

○  
**Assembly:** 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. ○

**Initiate:** I take up the Way of Not Indulging in Anger . . . .

○  
**Assembly:** Not advancing, not retreating, not real, not empty. There is an ocean  
of bright clouds. There is an ocean of solemn clouds. ○

○ ● ○  
**Roshi:** The Way of Not Defaming the Three Treasures.

○  
**Assembly:** 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. ○

**Initiate:** I take up the Way of Not Defaming the Three Treasures . . . .

**Assembly:** 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. ○

*(The Roshi presents the initiates with their rakusu, explaining the significance of the rakusu, and  
the meanings of the Dharma names that are inscribed on each initiate's rakusu.)*

## **Verse of The Rakusu**

*(The verse of the rakusu is recited in Soto assemblies at dawn when the priests put on their kesa,  
and lay people put on their rakusu. It is also recited privately when putting on the rakusu at other  
times.)*

I wear the robe of liberation,  
the formless field of benefaction,  
the teachings of the Tathāgata,  
saving all the many beings.

*(After the verse of the Rakusu, the Assembly recites the Heart Sutra as the initiates and the Roshi  
offer incense.)*

*(The dedication is recited by the Roshi, and may include a special dedication)*

## **Jukai Dedication**

At Magadha, at this very place,  
deep into the sacred ground,  
high into the empty sky,  
broadly shading living things,  
the tree of wisdom thrives  
by rain and soil and sunshine  
and by your loving care that we maintain.  
We dedicate the Prajñā Paramita Heart Sutra, our ceremony of Jukai and ourselves  
to you, Shākyamuni Buddha Dai Oshō –  
we celebrate your sacred presence,  
your boundless understanding, and your love.  
Let your true Dharma continue,  
and your Sangha relations become complete.

- \* All Buddhas throughout space and time,  
all Bodhisattvas, Mahāsattvas,  
the great Prajñā Pāramitā.

*(The Jukai ceremony dedication is followed by Great Vows for All, and final bows)*

## Full Moon Precepts Review

Let us take up the Ten Grave Precepts. After each precept, please consider the times during the past month that you have practised it, and consider the specific ways that you can observe it more fully in the month to come.

### The Ten Grave Precepts

I take up the Way of Not Killing. In the realm of the everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing.

\* I take up the Way of Not Killing.... *(time to reflect)* ∅

I take up the Way of Not Stealing. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing.

\* I take up the Way of Not Stealing.... *(time to reflect)* ∅

I take up the Way of Not Misusing Sex. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.

\* I take up the Way of Not Misusing Sex.. *(time to reflect)* ∅

I take up the Way of Not Speaking Falsely. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely.

\* I take up the Way of Not Speaking Falsely.... *(time to reflect)* ∅

I take up the Way of Not Giving or Taking Drugs. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Giving or Taking Drugs.

\* I take up the Way of Not Giving or Taking Drugs.... *(time to reflect)* ∅

I take up the Way of Not Discussing Faults of Others. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Faults of Others.

\* I take up the Way of Not Discussing Faults of Others.... *(time to reflect)* ∅

I take up the Way of Not Praising Myself while Abusing Others. In the realm of the equitable Dharma, not dwelling upon I against you is called the Precept of Not Praising Myself while Abusing Others.

\* I take up the Way of Not Praising Myself while Abusing Others.. *(time to reflect)* ∅

I take up the Way of Not Sparing the Dharma Assets. In the genuine, all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets.

\* I take up the Way of Not Sparing the Dharma Assets.... *(time to reflect)* ∅

I take up the way of not indulging in anger. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger.

\* I take up the Way of Not Indulging in Anger.... *(time to reflect)* ∅

I take up the Way of Not Defaming the Three Treasures. 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.

\* I take up the Way of Not Defaming the Three Treasures.... *(time to reflect)* ∅

Like the aged turtle who finds the only board in the sea,  
We find ourselves in human form in the Buddha's sacred hall.  
May we use our precious fortune of body, place and time  
To take the Buddha Way without deviation.  
We dedicate our Full Moon Precept Ceremony  
To our great founder Shākyamuni Dai Oshō,  
Our compassionate guide Kanzeon Bosatsu,  
Our teachers of the past, present, future,  
And to each other in our sacred Sangha

- \* All Buddhas throughout space and time,  
all Bodhisattvas, Mahāsattvas,  
the great Prajñā Pāramitā.