

 **Site of Giving Precepts,  
Shōju Dōjō**

During the rite of Giving the Precepts, the *Kaishi* presents the 16 Bodhisattva Precepts one at a time according to the tradition. The *Kaitei* proclaim clearly that they will uphold each precept. Following this, the *Kaitei* ascend a special platform representing Mount Sumeru. They are venerated by the masters leading the ceremony who circumambulate the platform intoning, “When sentient beings receive the Buddha’s Precepts, they join the rank of the Buddhas, the rank equal to great awakening; truly they are the children of the Buddhas.”

 **Lineage Charts, Kechimyaku**

The *Kechimyaku* is the lineage record that connects all the names of the Ancestral Teachers from Shakyamuni Buddha to the *Kaishi* and then the *Kaitei* receiving the precepts. The names are all joined with a red line penetrating through each name to create one large circle.

This symbolizes the unity of the Buddha and all his disciples and helps us recognize the preciousness of the precepts.

 **Precept Name, Kaimyō**

People who follow the precepts receive a Buddhist name called a *Kaimyo* or “Precept Name.” A name is given to each *Kaitei* by the *Kaishi* who creates each name in a traditional way. *Kaimyo* are given to us during *Jukai-e* to provide direction and guidance for our life. They can also be given posthumously. By receiving a *Kaimyo*, we join the disciples of the Buddha and can recognize that we are striving to live our life in the correct way together with them.



**Assembly for  
Offering Precepts**

授戒会





## Introduction

“*Jukai-e*” is a special event spread over several days in which participants gather at a temple to practice zazen, take refuge in the Buddha, listen to lectures on the 16 Bodhisattva Precepts, and enact many special rituals. Through the various activities of the *Jukai-e* the participants, known as *Kaitei*, receive the Bodhisattva Precepts through the Dharma Lineage of the *Kaishi*, or Precept Master. The *Jukai-e*, from ancient times, has been an important practice within the Soto Zen School of Buddhism as we endeavor to walk the Buddha Way. Our two head temples, Eiheiiji and Sojiji, along with many other Soto Zen temples across the world continue to conduct *Jukai-e* today.

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## 16 Bodhisattva Precepts, *Bosatsukai*

Through the practices of *Jukai-e*, we vow to observe 16 precepts and live out the Buddha Way through our daily life. Within Mahayana Buddhism we call these the Bodhisattva Precepts. They consist of Three Refuges, Three Pure Precepts, and Ten Grave Precepts. The important point here is to avoid thinking of the precepts as rules that regulate behavior, and instead to regard them as invitations to clarify our determination to live our lives well.

## Three Refuges, *Sankikai*

The Three Refuges are referred to as *Sanki-kai*. Among the Bodhisattva Precepts, our refuge in and sincere respect for the Three Treasures of Buddha, Dharma, and Sangha is the most fundamental precept.

- ***Namu Kie Butsu:*** We take refuge in Buddha: We venerate Shakyamuni Buddha the founder of Buddhism.
- ***Namu Kie Hō:*** We take refuge in Dharma: We venerate the true teachings of Buddhism.
- ***Namu Kie Sō:*** We take refuge in Sangha: We venerate those who practice the Buddha’s teachings.

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## Three Pure Precepts, *Sanshujōkai*

The three vows that form the basis of the Bodhisattva Precepts are the Three Pure Precepts.

- ***Shōritsugikai:*** I vow to abandon all evil.
- ***Shōzenbōkai:*** I vow to embrace all good.
- ***Shōshujōkai:*** I vow to benefit all beings.

## Ten Grave Precepts, *Jūjūkinkai*

The precepts that show ten practices for us to follow in our everyday life as Buddhists are called the Ten Grave Prohibitory Precepts.

- ***Fuseshōkai:*** A disciple of the Buddha abstains from taking life. We honor all life and do not kill living beings
- ***Fuchūtōkai:*** A disciple of the Buddha abstains from stealing. We do not take what is not given to us.
- ***Futon inkai:*** A disciple of the Buddha abstains from misusing sexuality. We do not engage in unethical sexual conduct.
- ***Fumōgokai:*** A disciple of the Buddha abstains from lying. We use truthful words and refrain from lying.
- ***Fukoshukai:*** A disciple of the Buddha abstains from dealing in intoxicants. We do not abuse intoxicants including alcohol and drugs.
- ***Fusekkakai:*** A disciple of the Buddha abstains from speaking ill of others. We do not find fault with others or criticize others’ mistakes and shortcomings.
- ***Fujisankitakai:*** A disciple of the Buddha abstains from praising self and slandering others. We do not praise ourselves at the expense of others.

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• ***Fukenhōzaikai:*** A disciple of the Buddha abstains from being stingy with the dharma or property. We are not reluctant to share the teachings or property with others.

• ***Fushin ikai:*** A disciple of the Buddha abstains from giving way to anger. We do not let our emotions carry us away and yield to anger.

• ***Fubōsanbōkai:*** A disciple of the Buddha abstains from disparaging the three treasures. We respect Buddha, Dharma and Sangha and do not speak ill of them.

## Site of Repentance, *Sange Dōjō*

Many rites and practices are conducted throughout a *Jukai-e*. Among them is the *Sange Dōjō*, a rite in which we reflect on our ego-centric way of life and resolve to live our life centered and relying on the Buddha. As *Kaitei*, Precept Recipients, people receiving precepts and becoming disciples of the Buddha, we come before the *Kaishi* and make a confession from our heart saying “*Shozaimuryo*” meaning “small transgressions are numberless” and hand the *Kaishi* a slip of paper with the same written. The *Kaishi* accepts our confession and paper slip and then burns all the slips at the completion of the rite. Finally, we give ourselves as an offering and dedicate ourselves to the Buddha Way.

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