



APPAMADA

Bodhisattva Initiation Ceremony

[Date]

Appamada Jukai Ceremony

Remaining Home and Attaining Liberation

Preparation. Set up and start recorder. Light one whole disk of charcoal at the main altar and then move it to the altar table. Place the bowl of chip incense next to it. Make sure there are matches and stick incense at each altar.

Led by **Attendant**, who offers incense at each altar, **Initiates** are moving from Study Altar (founder's altar), to Peg's room altar, Orientation room altar, and ending at the Kitchen altar, chanting continuously together "Om Namu Shakamuni Butsu." Then they enter the zendo.

ENTRANCE

Three rounds of the clappers as usual. By the end of the second round the guests have all entered. After third roll-down, procession with **Teachers** and **Jisha** enters zendo.

INCENSE OFFERING, WISDOM WATER & BOWS

First teacher is seated. Lead **Teacher** offers incense and purifies the Buddha Hall with Wisdom Water. **Teacher** places Wisdom Water on table. **Timekeeper** rings rolldown. Everyone bows 3 times. Usual bells for bows.

Tray next to Flint holds serene names, rakusus and lineage documents.

INITIATES' BOWS

Initiates enter hall, led by **Attendant** offer three bows to altar/**Teacher**, then sit in place.

INVOCATION

Teacher

Invoking the presence and compassion of our ancestors, in faith that we are Buddha, we enter Buddha's way.

Homage to all Buddhas in ten directions;

Homage to the complete Dharma in ten directions;

Homage to the endless Sangha in ten directions;

Homage to our first teacher, Shakyamuni Buddha;

Homage to the single-being-succession of Bodhisattvas and Ancestors;

Homage to Eihei Dogen Zenji;

Homage to Shogaku Shunryu Daiocho;

Homage to Shunbo Zenkei Blanche Hartman Daishi;

Homage to Joko Beck Daishi.

May their presence and compassion sustain us now.

Let us recite the Names of Buddha.

Assembly (**Jisha** hits clappers *)

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-prajnaparamita. * *

TEACHER INTRODUCTION

Welcome to Appamada's formal Bodhisattva Initiation, or Jukai ceremony, the ceremony of formally receiving the Buddhist Precepts and entering the liberating path of the Bodhisattva Vow.

We extend a special welcome to our honored guest, Kosho McCall, Abbot, and our friends from the West at Austin Zen Center. Thank for your presence and your steadfast support.

We also extend a warm welcome to our newest sangha member, Elena Camille Schmiedehaus. We have a special presentation for you, Elena.

*Presenting the dharma name card and explain the "rattle" kanji which also means "music." the rakusu. Parents read the card.
Please stay as long as you are content to be here Elena and feel free to leave if we begin to bore you!*

I need to say a few words of introduction here at the beginning of the ceremony. First of all, this ceremony is a tribute to the memory of Blanche Hartman, whose picture is on the altar, for her devotion to the practice of sewing Buddha's robe. She

instructed, encouraged, and heartened so many followers of this path of profound vow and heartfelt aspiration. Sawaki Kodo and Hashimoto Eko revived this ancient tradition in the 1930's and encouraged sincere disciples to engage it. In turn, Eshun Yoshida-roshi came from Japan to teach those at the San Francisco Zen Center this excellent practice. Kasai Joshin-san, then transmitted it to Blanche.

These good disciples of the Buddha began their journey with our one-year Precepts Program. They then began sewing Buddha's robe January 26, 2014, with a series of four classes that introduced the history of Buddha's robe, the practice of sewing, and the life of the Precept Vows. This thread connects us directly to the Buddha, who established the original design for the robes just as we sew them today. Week after week they met on Sunday afternoons and with patient effort, stitch by stitch, they completed their work together. I think each one can affirm the profound teachings of this practice. And so we turn to the formal ceremony and honor their sincerity and their dedication.

Walking the path of the Bodhisattva is accomplished through renunciation. All the Buddha Ancestors of the Bodhisattva Precept lineage have practiced and are still practicing renunciation of all attachments. Renunciation is an unsurpassable way of harmonizing body and mind with the Buddha Way. When we relinquish attachments we are free. We are Buddha.

The meaning of the Bodhisattva Precepts is in living them. To sustain and confirm the practice based on these Precepts, we will now give you Buddha's name and robe to clothe you

throughout this life and in times to come. This will be your Dharma name, family, and clothing.

SERENE NAME

Teacher presents **Initiates** with Dharma name. One at a time, each initiate comes up to the mat before the teacher, bows and kneels to receive the name. The teacher opens and reads the serene name and explains its meaning for the assembly, then refolds the packet and incenses it. Then the teacher turns it to face the initiate. First the initiate bows to the teacher, the teacher hands the packet to the initiate and bows. The initiate returns to his or her place.

PRESENTATION OF RAKUSU

Teacher incenses and gives Rakusu to each **Initiate**, turning it to face the **initiate**. The same process of bows as with the serene name. When all initiates have their rakusus, they remove the name card from the envelope, without opening the rakusu. They say together:

Initiates:

O, bodhisattva Mahasattvas,

Please concentrate your hearts on me.

I, _____, Buddha's disciple,

Receive this robe of five panels,

Each panel made from one long piece and one short piece.

I will wear this robe of Buddha

With the mind and body of its sacred meaning.

This is repeated three times.

Initiates remove Rakusu from wrapper and envelope, then place Rakusu on head and chant:

Vast is the robe of liberation,
a formless field of benefaction,
Wearing the universal teaching,
I realize the one true nature,
Thus harmonizing all being.

Repeat three times. After the third time, initiates open the rakusus and put them on.

*One bow to the **Teacher**.*

CONFESSION

Initiates chant each line after **Teacher** (3 times).

Jisha hits clappers *

All my ancient twisted karma *

From beginningless greed, hate and delusion, *

Born through body, speech and mind, *

I now fully avow. (end of 3rd time: I now fully avow. * *)

Teacher:

Pure as the full moon in the night sky, sentient and insentient beings delight. You have gone beyond the karma of body, speech and mind, and have been freed from greed, hate and delusion.

From now on and even after realizing buddhahood,

Will you continue this truthful practice?

Initiates:

Yes, I will.

WISDOM WATER

Teacher purifies Initiates with Wisdom Water. Initiates in choki with head bowed.

Teacher

We have purified our mind and body. Now you may again receive the path of the Precepts of the Three Treasures of kindness, which are the fruition and beauty of human life. Today you are born into the family of the buddhas; you are now a child of the buddhas.

Will you receive these precepts?

Initiates

Yes, I will.

REFUGES

*Initiates recite each line after Teacher. Jisha hits clappers.**

I take refuge in Buddha.*

I take refuge in Dharma.*

I take refuge in Sangha.*

I take refuge in Buddha, immersing body and mind deeply in the Way, awakening True Mind.*

I take refuge in Dharma, entering deeply the merciful ocean of Buddha's Way.*

I take refuge in Sangha, bringing harmony to everyone, free from hindrance.*

Now I have completely taken refuge in Buddha.*

Now I have completely taken refuge in Dharma.*

Now I have completely taken refuge in Sangha.**

Teacher

You have returned to your original nature, free from attachment and limited ways. From now on, Awakening is your teacher, Buddha is your teacher, all beings are your teacher. Do not be fooled any longer. This is the path of mercy for all existence.

O good disciples of Buddha, (1x)

From now on and even after realizing buddhahood

Will you follow this compassionate path of the Three Treasures That I have just passed to you? (3x)

Initiates

Yes, I will.

THREE PURE PRECEPTS

Teacher

Now will you receive the Three Pure Precepts?

Initiates

Yes, I will.

Initiates recite each line after **Teacher**. **Jisha** hits clappers.*

I vow to embrace and sustain right conduct.*

I vow to embrace and sustain all good.*

I vow to embrace and sustain all beings. *

I vow to embrace and sustain all beings. * *

Teacher

O good disciples of Buddha, (1x)

Abiding in these Three Pure Precepts,

From now on and even after realizing buddhahood,

Will you continuously observe them? (3x)

Initiates

Yes, I will.

TEN GRAVE PRECEPTS

Teacher:

Now will you receive the Ten Grave Precepts?

Initiates

Yes, I will.

*Initiates recite each line after **Teacher**. **Jisha** hits clappers.**

I vow not to kill. *

I vow not to take what is not given. *

I vow not to misuse sexuality. *

I vow not to lie. *

I vow not to delude the mind or body of self or others. *

I vow not to slander. *

I vow not to praise self at the expense of others. *

I vow not to be possessive of anything. *

I vow not to harbor ill will. *

I vow not to disparage the Buddha, Dharma, or Sangha. *

(after last repetition **)

Teacher

O good disciples of Buddha (1x)

Abiding according to these Ten Grave Precepts,

From now on and even after realizing Buddhahood,

Will you continuously observe them? (3x)

Initiates

Yes, I will.

Initiates offer 3 bows.

PRESENTATION OF LINEAGE DOCUMENTS

Teacher

Now receive the lineage documents of our ancestors. There are three documents: the traditional lineage of male ancestors, the official lineage of Soto Zen female ancestors, and your personal lineage of spiritual ancestors. The lineage documents are called the Kechimyaku.

Teacher incenses and turns each packet. Initiates receive Kechimyaku in the same way as the serene names and the rakusu.

Initiates offer one bow.

Teacher

At this moment your birth has become fruitful; you have realized your human life. You have received Buddha's precepts and thus all beings have entered buddhahood. With your Dharma name and new clothing, with the lineage of Buddha's Precepts, you are born into the family of the buddhas. From now on may you

forthrightly perform the actions befitting your new family and live a life of great equanimity free from greed, aggression, and prejudice.

RETURNING THE RAKUSU TO THE SANGHA

We live in the pure mind of Buddha.

Teacher

In our community, we now establish a new tradition, of offering the rakusu to the sangha, that anyone who has taken the Precepts may wear it for service and ceremonies. In this way we relinquish our attachment even to these cherished robes which we have sewn with love and devotion. They will be worn by sangha members for one year, becoming permeated with the sincere practice of the whole sangha, and then they will be returned to their original creators.

***Initiates** come forward one at a time, present the rakusu to the **teacher**. The **teacher** bows, receives the rakusu, says “Thank you for your devoted practice,” and the **initiate** bows to the **teacher** and returns to their place.*

Teacher

We offer the merit of this ceremony for the welfare of all beings everywhere. May all be relieved of suffering, free from fear, longing, aversion, and ignorance, and may we together with all beings realize the Awakened Way.

Teacher (alone once)

Like a cloud in an endless sky,

Like a lotus in muddy water,

We live in the pure mind of Buddha.

(With **Assembly** 3 x)

Like a cloud in an endless sky,

Like a lotus in muddy water,

THANK YOU BOWS

Initiates bow 3 times to **Teacher**. Then, bowing once say

Thank you very much.

Then sit in place.

Senior student or timekeeper invites assembly to the reception in the study.

CONGRATULATORY REMARKS

Teacher(s) speaks briefly and informally to congratulate *Initiates*.

Teacher (alone)

Thus we bow to Buddha.

Doan rings big bell, then usual bowing bells. Assembly stands.

.Initiates stand. **Teacher** goes to the bowing mat.

Assembly:

All buddhas, ten directions, three times.

All honored ones, bodhisattva-mahasattvas,

Wisdom beyond wisdom,

Maha Prajna Paramita.

During "All Buddhas" Teacher offers incense, returns to end of bowing mat.

Jisha moves other mat next to main bowing mat for **second teacher**.

Initiates and **Assembly** do 3 bows with Teachers.

RECESSION

Teacher(s), Jisha, Initiates leave in procession. Three bows to each other in the side room.

Notes for additions or remarks:

“You should know that a kashaya is what all Buddhas respect and take refuge in. It is the buddha body, the buddha mind. It is called the clothing of emancipation, the robe of the field of happiness, the robe of no form, the unsurpassable robe, the robe of patience, the Tathagatha’s robe, the robe of great love and great compassion, the robe as victorious banner, and the robe of supreme, penetrating, perfect enlightenment. You should indeed receive it with utmost respect.”

—Dogen, “Kesakudoku No Maki” Shobogenzo

When Zen Master Somitsu was sewing...Master Tozan asked, “What are you doing?” Master Somitsu said, “I’m sewing.” Master Tozan said, “How is your sewing?” Master Somitsu said, “In sewing, almost every stitch is the same.” Master Tozan said, “Even though we have been traveling together for twenty years, is this all you can say, doesn’t anything else come into it?” Master Somitsu said, “What do you think, Acharya?” And Master Tozan said, “The whole earth seems to burst into flames.”

I am happy in my kesa,

Calmly I possess the universe.

I stay or leave as it wishes.

The pure breeze drives the white clouds.

—Daichi Sokei

We can discuss the robe as a thing, but the main merit of it is as a practice. It’s actually, when we practice, we wear a garment that’s not made according to the dictates of fashion, but because it was passed down to us warm hand to warm hand, generation to generation, from the time of the Buddha until now. That’s the function of the clothing for us. And that’s the spirit in which we accept and wear it. We do have to treat these clothes with the utmost respect, and treat them like the body of practice, because that is what it is for us.

—Shosan Victoria Austin