

BODHISATTVA PRECEPTS CHANTING LITURGY

Mo he bo re bo luo mi duo (3x)

(Mahā Prajñāparamita Heart Sūtra; precentor intones “Mo”)

摩 訶 般 若 波 羅 蜜 多

Mahā Prajñāparamita Heart Sūtra

(Precentor intones “When the”; chant the Heart Sūtra 3x)

When the Bodhisattva Avalokiteśvara
was coursing in the deep *prajñāparamita*,
he perceived that all five *skandhas* are empty,
thereby transcending all sufferings.

Śāriputra, form is not other than emptiness
and emptiness not other than form.
Form is precisely emptiness
and emptiness precisely form.

So also are sensation, perception, volition, and consciousness.
Śāriputra, this voidness of all dharmas
is not born, not destroyed,
not impure, not pure,
does not increase or decrease.

In voidness there is no form,
and no sensation, perception, volition or consciousness;
no eye, ear, nose, tongue, body, mind;
no sight, sound, smell, taste, touch, thought.
There is no realm of the eye,
all the way up to no realm of mental cognition.

There is no ignorance
and there is no ending of ignorance;
through to no aging and death,
and no ending of aging and death.
There is no suffering,
no cause of suffering,
no cessation of suffering,
and no path.

There is no wisdom or any attainment.
With nothing to attain,

bodhisattvas relying on *prajñāparamita*,
have no obstructions in their minds.

Having no obstructions,
there is no fear
and departing far from confusion and imagining,
they reach ultimate *nirvāṇa*.

All past, present and future buddhas,
relying on *prajñāparamita*
attain *anuttarā-samyak-saṃbodhi*.
Therefore, know that *prajñāparamita*
is the great mantra of power,
the great mantra of wisdom,
the supreme mantra,
the unequalled mantra,
which is able to remove all sufferings.
It is real and not false.

Therefore, recite the mantra of *prajñāparamita*:
Gate, Gate. Paragate. Parasamgate. Bodhi Svahā.

Praising the Merit in Receiving the Bodhisattva Precepts (*Recite in unison*)

Disciples of the Buddha,
the Ten Inexhaustible Precepts you have taken
will empower you to overcome the four categories of demonic forces,
the skandhas, the vexations, death, and heavenly māras,
and to transcend the three realms of existence.
Their power will continue from life to life.
The Sūtra of the Garland of the Bodhisattva's Original Deeds states,
“It is better to have precepts to break
than to have no precepts at all.
Those who have precepts to break are bodhisattvas;
those without are not.”
The same *sūtra* also states,
“After having taken the bodhisattva precepts,
you will not lose the essence of the precepts within,
even if you break them.”
Bodhisattvas should feel remorse when they have violated a precept,
and always engage in the practice of repentance.
If a bodhisattva breaks a major precept,

the precepts should be taken again.
 Wholeheartedly guard the pure essence of the bodhisattva precepts.
 Understand that they have unsurpassable [qualities].
 They are the storehouse of immeasurable, limitless merit and virtue.
 They can generate the highest wholesome joy in your consciousness.
 They can guide all sentient beings away from harmful actions.
 They encompass all precepts and all wholesome dharmas.
 They are able to benefit all sentient beings.
 Therefore, with utmost sincerity,
 I beseech the Three Holy Ones,
 Śākyamuni Buddha, Mañjuśrī Bodhisattva, and Maitreya Bodhisattva,
 to validate that the Bodhisattva Three Cumulative Pure Precepts,
 the Ten Virtuous Precepts,
 and the Ten Inexhaustible Precepts
 can universally amass all unexcelled merit and virtue.

Four Great Vows in English

(Recite in unison)

I vow to deliver innumerable sentient beings.
 I vow to cut off endless vexations.
 I vow to master limitless approaches to the Dharma.
 I vow to attain supreme buddhahood.

Four Great Vows in Chinese

(Chant; preceptor intones “Zhong”)

Zhong	sheng	wu	bian	shi	yuan	du
眾	生	無	邊	誓	願	度
Fan	nao	wu	jin	shi	yuan	duan
煩	惱	無	盡	誓	願	斷
Fa	men	wu	liang	shi	yuan	xue
法	門	無	量	誓	願	學
Fo	dao	wu	shang	shi	yuan	cheng
佛	道	無	上	誓	願	成

Three Refuges in English

(Recite in unison)

I take refuge in the Buddha, and I wish all sentient beings,
will awaken to the great Path, and make the supreme resolution.

I take refuge in the Dharma, and I wish all sentient beings,
will penetrate the sutras, their wisdom as deep as the ocean.

I take refuge in the Sangha, and I wish all sentient beings,
will be brought together in great harmony, without any obstructions at all.

Three Refuges in Chinese

(Chant; precentor intones "Zi")

Zi	gui	yi	fo	dang	yuan	zhong	sheng
自	皈	依	佛	當	願	眾	生
Ti	jie	da	dao	fa	wu	shang	xin (<i>bow</i>)
體	解	大	道	發	無	上	心

Zi	gui	yi	fa	dang	yuan	zhong	sheng
自	皈	依	法	當	願	眾	生
Sheng	ru	jing	zang	zhi	hui	ru	hai (<i>bow</i>)
深	入	經	藏	智	慧	如	海

Zi	gui	yi	seng	dang	yuan	zhong	sheng
自	皈	依	僧	當	願	眾	生
Tong	li	da	zhong	yi	qie	wu	ai (<i>bow</i>)
統	理	大	眾	一	切	無	礙

Four Indestructible Faiths

(Recite in unison)

Faith in the Buddha;
Faith in the Dharma;
Faith in the Sangha;
Faith in the Vinaya.

Three Cumulative Pure Precepts

(Chant; precentor intones “I vow”)

I vow to uphold all pure precepts, not to ignore a single precept.

I vow to cultivate all virtuous deeds, not to overlook a single virtue.

I vow to deliver all sentient beings, not to forsake a single sentient being.

Ten Virtuous Precepts

(Con’t Chant)

Through my body, I vow not to kill.

Through my body, I vow not to steal.

Through my body, I vow not to have sexual misconduct.

Through my speech, I vow not to lie.

Through my speech, I vow not to engage in frivolous chatter.

Through my speech, I vow not to have divisive words.

Through my speech, I vow not to use harsh language.

Through my mind, I vow not to have craving.

Through my mind, I vow not to have aversion.

Through my mind, I vow not to entertain erroneous views.

Ten Inexhaustible Precepts

(Con’t Chant)

I vow not to kill, not to steal, not to engage in sexual misconduct, not to lie, not to take, encourage, or give intoxicants to others, not to speak of the flaws of bodhisattvas, not to praise myself and disparage others, not to be stingy, not to be angry, and not to slander the Three Jewels.

Transfer of Merit

(Recite in unison)

The merit of receiving the precepts is most precious,

I hereby transfer all the limitless merits:

May the character of human beings be uplifted.

May the earth be transformed into a buddha land.

May the Three Jewels—the Buddha, Dharma, and Sangha—forever dwell in the world.

May all beings practice the three learnings of precepts, meditation, and wisdom.

May all beings in the three realms of existence fulfill the immeasurable adornments of merit and wisdom.