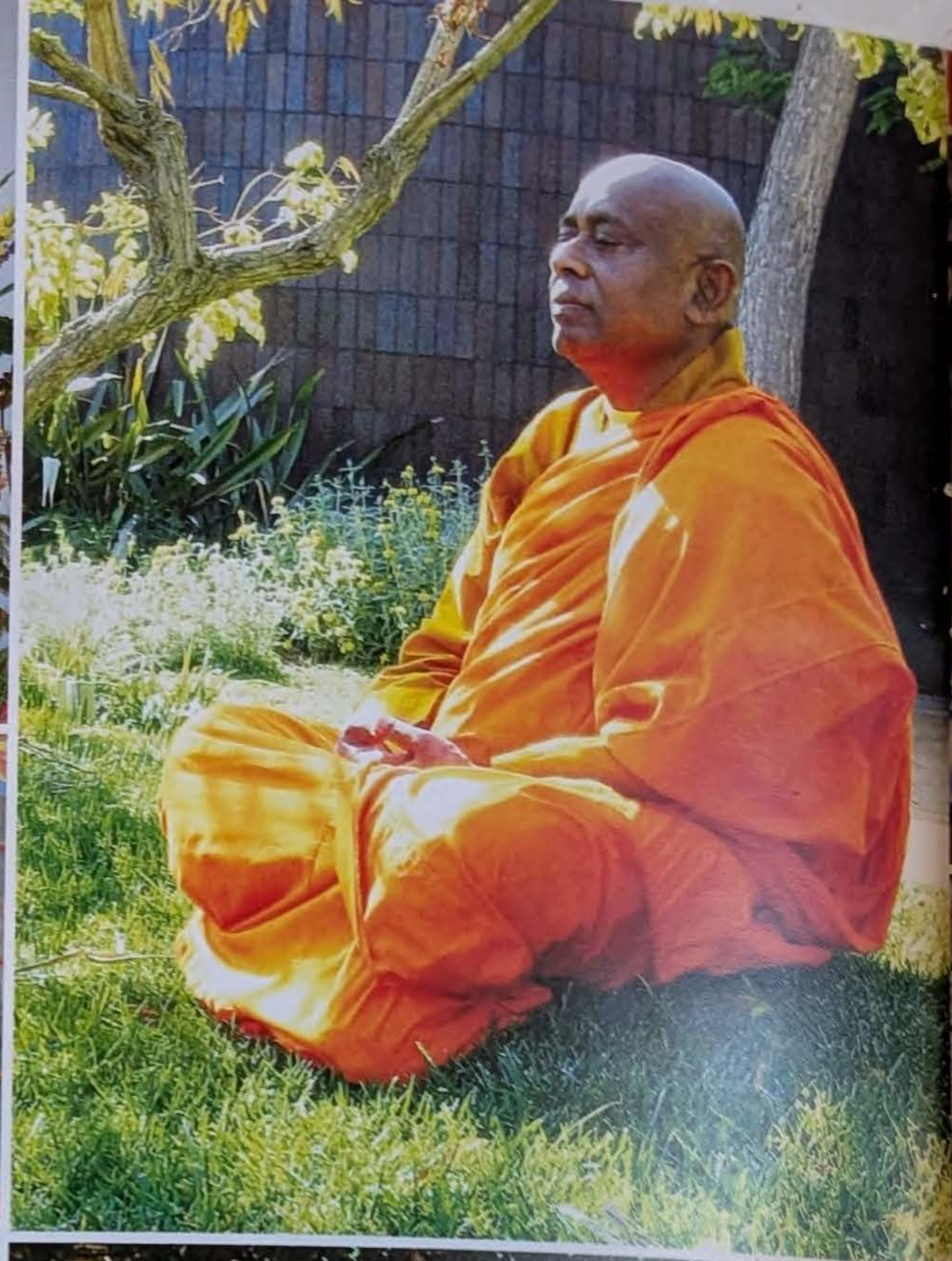




BUDDHIST MINISTRY IN THE WEST

UPASAKA, UPOSATHA, DHAMMACĀRI, ANAGĀRIKA & BODHICĀRI



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AN INTRODUCTION TO DHARMA VIJAYA BUDDHIST VIHARA

Dharma Vijaya Buddhist Vihara was founded on April 20, 1980. The main support came from a group of Sri Lankan Buddhists. Since its inception, the Vihara has been maintained and promoted by Sri Lankan and other Eastern and Western Buddhists as well as non-Buddhist friends of various national and cultural backgrounds.

Local American and Asian communities continue to support the Vihara. Several resident monks and frequent visiting monks from Sri Lanka conduct the day-to-day activities and render guidance for those seeking the services of the Vihara.

Dharma Vijaya Buddhist Vihara carries on the Theravada tradition of Buddhism found primarily in Sri Lanka, Thailand, Burma, Laos, and Cambodia. The Theravada tradition is the oldest and most authentic version of the Buddha's teachings now surviving. It preserves intact the original doctrines and practices taught by the Buddha over 2500 years ago.



BUDDHIST MINISTRY IN THE WEST:

THE CROSSROADS OF ANCIENT TRADITION AND MODERN WESTERN CULTURE

The formal structures of Buddhism, including the nature and organization of the Sangha, arose out of a specific culture at a specific time. Guided by the Dhamma, the teachings of the Buddha, the structure of the community of monks has survived political, economic, and social evolution, as well as moving into new lands.

The Theravadan countries, Sri Lanka, Thailand, Burma, Laos, and Cambodia were very much in the Indian sphere of cultural influence when Buddhism came to these lands, as is attested by the many Hinduistic cultural manifestations in these countries. Here the formal structure of the community of monks has remained faithful, by and large, to the Vinaya, the original rules of organization and behavior for Sangha members dating from the time of the Buddha. As Buddhism moved into other East Asian countries, the structure of the Sangha moved with it. But certain modifications occurred, while they may be attributed to the fact that it was Mahayana Buddhism that moved in China, Vietnam, Japan, Korea, and Tibet (in still another form), the changes in the Sangha were undoubtedly connected to the cultural differences of those lands, all beyond the Indian sphere of influence. Now that Buddhism has rooted itself in America (and elsewhere in the West), we have an unusual situation among our Sangha: we have Theravada, Mahayana, and Vajrayana Sangha in all their varieties, with fewer or more adaptations to

Western culture. Yet Americans have not taken to those forms of clergy to the same degree they've taken to Buddhism as a religion/practice. Buddhism can hardly occupy a firm place in the mainstream of American society if it constantly has to be replenished with foreign born clergy who themselves may not be integrated into Western society. American Buddhism needs the highly trained and highly accomplished traditional Sangha in order to ensure the proper understanding and transmission of Dhamma. But we also must take steps to ensure the flowering of the Buddhadhamma among residents of this country, of whatever language or ethnicity. Dharma Vijaya Buddhist Vihara has been involved in facing this reality since its inception. In 1980, the monks of Dharma Vijaya started administering five precepts to Westerners who wish to have some sort of formality around which to indicate their adherence to Buddhadhamma.

After or three years, they had shown talent and had contributed to Buddhism, but there was no way of "recognizing" this. Dharma Vijaya tried to offer regular bhikku//bhikkhuni ordination with robes, shaved head, and the "whole package" of traditional Sangha rules. In fact, this kind of Sangha organization has proved very hard to introduce to the West. Consequently, basing itself in Buddhist tradition, the Sangha of Dharma Vijaya experimented, first introducing Dhammacari and Anagarika initiations. This still left a gap, which was finally filled with the Bodhicari ordination; that of a lay Buddhist minister. The Sangha of Dharma Vijaya has developed a set of precepts and other specific requirements for these levels, all based on traditional Buddhist teachings. Currently, Dharma Vijaya confers the status of Upasaka, Uposatha, Dhammacāri, Anagārika, and Bodhicāri. In this booklet we explain the prerequisites, obligations, and authority of each.

UPĀSAKA INITIATION

BECOMING AN UPĀSAKA

An Upāsaka is a person who has spent at least one year studying and practicing Buddhism. The stage of Upāsaka indicates a commitment to approach life from a Buddhist point of view, recognizing that everything is impermanent, ultimately unsatisfying and devoid of any permanent self, and that human should always practice loving kindness towards all living beings, compassion for the suffering of others, joy in others' accomplishments, and equanimity in the face of the ups and downs of life. The status of Upāsaka is indicated by an ivory sash which is worn on ceremonial occasions. An Upasaka indicates his or her intention to adhere to these standards by taking five precepts. These are the same five precepts taken by lay Buddhists every day all over the world.

DAILY PRACTICE

Once taking the initiation by having the precepts administered by a Sangha member, the Upāsaka is expected to recite the following every morning or evening as the basis of their practice.

03 REFUGES

Namo tassa bhagavato arahato sammā sambuddhassa
(Homage to the Blessed One, The Perfected One,
The Fully Awakened One)(repeat 3 times)

TISARAṆA

Buddhaṃ saraṇaṃ gacchāmi.

(I go to the Buddha for refuge to become wise.)

Dhammaṃ saraṇaṃ gacchāmi.

(I go to the Dhamma for refuge to live a pure life.)

Sanghaṃ saraṇaṃ gacchāmi.

(I go to the Sangha for refuge to live harmoniously .)

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

(A second time I go to the Buddha for refuge to become wise.)

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

(A second time I go to the Dhamma for refuge to live a pure life.)

Dutiyampi sanghaṃ saraṇaṃ gacchāmi.

(A second time I go to the Sangha for refuge to live harmoniously.)

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

(A third time I go to the Buddha for refuge to become wise.)

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

(A third time I go to the Dhamma for refuge to live a pure life.)

Tatiyampi sanghaṃ saraṇaṃ gacchāmi.

(A third time I go to the Sangha for refuge to live harmoniously.)

PAÑCA SĪLA

01. Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from killing.)
02. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from stealing.)
03. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from sexual misconduct.)
04. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from lying.)
05. Surā-meraya-majja- pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from intoxicants.)

Finally, the Upasāka recites the Buddha, Dhamma, and Sangha Vandana as follows:

BUDDHA VANDANĀ

Iti'pi so bhagavā arahamaṃ, sammā-sambuddho
vijjā-caraṇa-sampanno sugato, lokavidū
anuttaro purisadamma sārathī
satthā devamanussānaṃ
buddho bhagavā 'ti.

Such, is the Blessed One: perfected, fully awakened, endowed with knowledge and virtue;
having walked the right path, the knower of worlds; incomparable guide of willing
persons; teacher of gods and humans; awakened and blessed.

DHAMMA VANDANĀ

**Svākkhāto bhagavatā dhammo
sandiṭṭhiko, akāliko ehipassiko,
opanayiko paccattaṃ veditabbo viññūhī'ti**

Well taught is the teaching of the Blessed One; of immediate advantage; timeless; inviting us to experience it, leading us onward; to be known individually by the wise.

SANGHA VANDANĀ

**Supaṭipanno bhagavato sāvaka sangho
Ujupaṭipanno bhagavato sāvaka sangho
Ñaya paṭipanno bhagavato sāvaka sangho
Sāmīci paṭipanno bhagavato savāka sangho
Yadidaṃ cattāri purisa yugāni aṭṭha
purisa puggalā esa bhagavato sāvaka sangho
Āhuneyyo, pāhuneyyo dakkhiṇeyyo, añjalikaraṇīyo
anuttaraṃ puññakkhettaṃ lokassā'ti**

Wholesome in conduct is the Sangha of the Blessed One, Honest in conduct is the Sangha of the Blessed One, Wise in conduct is the Sangha of the Blessed One. Proper in conduct is the sangha of the Blessed These four pairs of persons, eight

Individuals: this is the community of disciples of the blessed one. Worthy of offerings and hospitality, gifts and homage, it is an incomparable field of merit for the world. And in closing the practitioner chants the Patthana, an Affirmation, as follows:

Dukkappattā ca nidukkhā
bhayappattā ca nibbhayā
sokappattā ca nissokā
hontu sabbepi paṇino

May the suffering not suffer, the fearful not fear, the grieving not grieve;
May all beings be well and happy.

Required reading:

Ven. Dr. Walpola Rahula,

"What the Buddha Taught Sigālovada Sutta"

Bhikkhu Khantipalo,

"The Buddha's Words"

Recommended reading:

Thich Nhat Hanh,

"Old Path White Clouds"

Bhante Walpola Piyananda and Stephen Long

"Thus We Heard: Recollections of the Life of the Buddha"

UPOSATHA PRECEPTS

Uposatha Sila (Aṭṭhangika Uposatha Sila)

The Eight Uposatha Precepts are observed on Uposatha Days (i.e. Full Moon, New Moon and the two Half Moon Days). Lay Buddhists often wear white clothes and attend Viharas to observe the Precepts.

3 REFUGES

Namo tassa bhagavato arahato sammā sambuddhasa

(Homage to the Blessed One, The Perfected One,
The Fully Awakened One) (repeat 3 times)

TISARAṆA

Buddhaṃ saraṇaṃ gacchāmi.

(I go to the Buddha for refuge to become wise.)

Dhammaṃ saraṇaṃ gacchāmi

(I go to the Dhamma for refuge to live a pure life.)

Sanghaṃ saraṇaṃ gacchāmi

(I go to the Sangha for refuge to live harmoniously.)

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

(A second time I go to the Buddha for refuge to become wise.)

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

(A second time I go to the Dhamma for refuge to become wise.)

Dutiyampi sanghaṃ saraṇaṃ gacchāmi

(A second time I go to the Sangha for refuge to live harmoniously.)

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

(A third time I go to the Buddha for refuge to become wise.)

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

(A third time I go to the Dhamma for refuge to live a pure life.)

Tatiyampi sanghaṃ saraṇaṃ gacchāmi.

(A third time I go to the Sangha for refuge to live harmoniously.)

AṬṬHANGIKA UPOSATHA SĪLA

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from killing.)

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from stealing.)

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from sexual misconduct.)

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from lying.)

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from intoxicants.)

Vikala-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to refrain from taking food at an unreasonable time.)

**Nacca – gīta – vādita – visūka – dassana – mālā – gandha vilepana – dharana-maṇḍana
vibhusanaṭṭhana veramaṇī sikkhāpadaṃ samādiyāmi.**
(I undertake the Precept to refrain from dancing, singing, music, and unseemly shows;
from the use of garlands, perfumes, and unguents; and from things that tend to beautify
and adorn [the person].)

Ucchāsayana – Mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi
(I undertake the Precept to refrain from using high and luxurious seats and beds.)

Finally, the Uposatha recites the Buddha, Dhamma, and Sangha Vandana as follows:

BUDDHA VANDANĀ

Iti'pi so bhagavā arahamaṃ, sammā-sambuddho
vijjā-caraṇa-sampanno sugato, lokavidū
anuttaro purisadamma sārathī
satthā devamanussānaṃ
buddho bhagavā 'ti.

Such, is the Blessed One: perfected, fully awakened, endowed with knowledge and virtue;
having walked the right path, the knower of worlds; incomparable guide of willing
persons; teacher of gods and humans; awakened and blessed.

DHAMMA VANDANĀ

Svakkhāto bhagavatā dhammo
sandiṭṭhiko, akāliko ehipassiko,
opanayiko paccattaṃ veditabbo viññūhī'ti

Well taught is the teaching of the Blessed One; of immediate advantage; timeless; inviting us to experience it, leading us onward; to be known individually by the wise.

SANGHA VANDANĀ

Supaṭipanno bhagavato sāvaka sangho
Ujupaṭipanno bhagavato sāvaka sangho
Ñāyapaṭipanno bhagavato sāvaka sangho
Sāmīci paṭipanno bhagavato sāvaka sangho
Yadidaṃ cattāri - purisa - yugāni aṭṭha - purisa -
puggalā esa bhagavato sāvāka sangho
Āhuneyyo, pāhuneyyo dakkhiṇeyyo, añjalikaraṇīyo
anuttaraṃ puññakkhettaṃ lokassā'ti.

Wholesome in conduct is the Sangha of the Blessed One, Honest in conduct is the Sangha of the Blessed One, Wise in conduct is the Sangha of the Blessed One. Proper in conduct is the sangha of the Blessed. These four pairs of persons, eight

Individuals: this is the community of disciples of the blessed one. Worthy of offerings and hospitality, gifts and homage, it is an incomparable field of merit for the world. And in closing the practitioner chants the Patthana, an Affirmation, as follows:

Dukkappattā ca niddukkhā
bhayappattā ca nibbhayā
sokappattā ca nissokā
hontu sabbepi pānino

May the suffering not suffer, the fearful not fear, the grieving not grieve;
May all beings be well and happy.

Required reading:
Ven. Dr. Walpola Rahula,
"What the Buddha Taught Sigālovāda Sutta"
Bhikkhu Khantipalo,
"The Buddha's Words"

Recommended reading:
Thich Nhat Hanh,
"Old Path White Clouds"
Bhante Walpola Piyananda and Stephen Long,
"Thus We Heard: Recollections of the Life of the Buddha"

DHAMMACARI INITIATION

Becoming a Dhammacari

The Sangha chooses suitable candidates from among those Upāsakas who have practiced at least two years since their Upāsaka initiation. A Dhammacāri is a committed practicing Buddhist, at least 18 years of age, who has the knowledge and experience in practice to teach Dhamma school, give Dhamma talks, conduct meditation classes, and even organize Buddhist groups. The status of Dhammacāri is indicated at formal or ceremonial occasions by a light yellow sash. The candidate for Dhammacāri pledges their intention to adhere to nine precepts.

Once having taken the initiation the Dhammacāri is expected to recite the following every morning or evening as the basis of their practice.

Daily Practice

03 Refuges

Namo tassa bhagavato arahato sammā sambuddhassa
(Homage to the Blessed One, The Perfected One,
The Fully Awakened One) (repeat 3 times)

TISARANANA

Buddhaṃ saraṇaṃ gacchāmi.

(I go to the Buddha for refuge to become wise.)

Dhammaṃ saraṇaṃ gacchāmi.

(I go to the Dhamma for refuge to live a pure life.)

Sanghaṃ saraṇaṃ gacchāmi.

(I go to the Sangha for refuge to live harmoniously.)

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

(A second time I go to the Buddha for refuge to become wise.)

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

(A second time I go to the Dhamma for refuge to live a pure life.)

Dutiyampi sanghaṃ saraṇaṃ gacchāmi.

(A second time I go to the Sangha for refuge to live harmoniously.)

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

(A third time I go to the Buddha for refuge to become wise.)

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

(A third time I go to the Dhamma for refuge to live a pure life.)

Tatiyampi sanghaṃ saraṇaṃ gacchāmi.

(A third time I go to the Sangha for refuge to live harmoniously.)

DHAMMACARI INITIATION

Becoming a Dhammacari

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from killing.)

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from stealing.)

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from sexual misconduct.)

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from lying.)

Pisunāvācā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from tale bearing.)

Pharusāvācā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from harsh speech.)

Samphappalāpā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from idle chatter.)

Surā - meraya - majja - pamā - daṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from intoxicants.)

Micchājīvā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from wrong livelihood.)

Finally, the Dhammacari recites the Buddha, Dhamma, and Sangha Vandana as follows:

BUDDHA VANDANĀ

Iti'pi so bhagavā araham, sammā-sambuddho
vijjā-carana-sampanno sugato, lokavidū
anuttaro purisadamma sārathī
satthā devamanussānam
buddho bhagavā 'ti.

Such, is the Blessed One: perfected, fully awakened, endowed with knowledge and virtue; having walked the right path, the knower of worlds; incomparable guide of willing persons; teacher of gods and humans; awakened and blessed.

DHAMMA VANDANĀ

Svakkhāto bhagavatā dhammo
sanditṭhiko, akāliko ehipassiko,
opanayiko paccattam veditabbo viññūhī'ti

Well taught is the teaching of the Blessed One; of immediate advantage; timeless; inviting us to experience it, leading us onward; to be known individually by the wise.

SANGHA VANDANĀ

Supaṭipanno bhagavato sāvaka sangho
Ujupaṭipanno bhagavato sāvaka sangho
Ñāyapaṭipanno bhagavato sāvaka sangho
Sāmīci - paṭipanno bhagavato sāvaka sangho
Yadidaṃ cattāri - purisa - yugāni - aṭṭha - purisa -
puggalā esa bhagavato sāvaka sangho
Āhuneyyo, pāhuneyyo dakkhiṇeyyo, añjalikaraṇīyo
anuttaraṃ puñṇakkhettaṃ lokassā'ti

Wholesome in conduct is the Sangha of the Blessed One, Honest in conduct is the Sangha of the Blessed One. Proper in conduct is the Sangha of the Blessed One. These four pairs of persons, eight Individuals: this conduct is the sangha of the blessed one. Worthy of offerings and hospitality, is the community of disciples of the blessed one. And in closing the gifts and homage, it is an incomparable field of merit for the world. And in closing the practitioner chants the Patthana, an Affirmation, as follows:

Dukkhappattā ca nidukkhā
bhayappattā ca nibbhayā
sokappattā ca nissokā
hontu sabbepi pāṇino

May the suffering not suffer, the fearful not fear, the grieving not grieve; May all beings be well and happy. Those Dhammacari who wish to be considered Anagārika may do so by substituting the third precept with the following:

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from sexual relations.)

The status of Anagārika is not higher than a Dhammacāri, but reflects a difference in lifestyle.

Required reading:

Ven. Dr. Walpola Rahula, *"What the Buddha Taught Sigālovāda Sutta"*
Bhikkhu Khantipalo, *"The Buddha's Words"*
Bhante Narada Thera, *"Buddha and his Teachings"*
Bhante U Silananda, *"Four Foundations of Mindfulness Dhammapada"*

Recommended reading:

Thich Nhat Hanh, *"Old Path White Clouds"*
Bhante Walpola Piyananda and Stephen Long,
"Thus We Heard: Recollections of the Life of the Buddha"

Additional suttas - Other readings of modern Theravada writers such as
Bhikkhu Bodhi

BODHICARI ORDINATION

Becoming a Bodhicārī

The Sangha chooses suitable candidates from among those Dhammacāris who have practiced at least two years since their Dhammacārī initiation. A Bodhicārī is a Buddhist lay minister, neither a lay person nor ordained Sangha, but with all the responsibility and authority of a Dhammacārī, plus the authority to conduct certain religious services, hold a chaplainship, conduct weddings and funerals, and initiate upāsaka. If ordained Sangha is available, the Bodhicārī will preferentially cede authority to perform religious services to Sangha members. A bright yellow sash is the symbol of this status for formal and ceremonial occasions.

Specific requirements for nomination to the status of Bodhicārī

- 01 - Minimum 20 years of age.
- 02 - Minimum of 4 years of collect education or 3 years of Dhammacārī ordination.
- 03 - Three years of training under a qualified senior monk.
- 04 - Proficiency in Buddhist rites and rituals, teachings and meditation.
- 05 - Ability to explain the fundamental teachings of Buddhism such as the Four Noble Truths, Karma, Rebirth, Dependent Co-arising, Three Signs, Arahats, Bodhisattavās, Buddha and Nirvāna.
- 06 - Firm commitment to observe the Bodhicārī precepts.

- 07 - Good interpersonal relations as displayed through virtuous qualities such as compassion, loving-kindness, generosity, heedfulness, forbearance, mindfulness and critical understanding of the Buddha's teachings.
- 08 - Respect for monks and friendliness towards them, especially to teachers and preceptors. Once having taken the initiation the Bodhicari is expected to recite the following every morning or evening as the basis of their practice.

DAILY PRACTICE

3 REFUGES

Namo tassa bhagavato arahato sammā sambuddhassa
(Homage to the Blessed One, The Perfected One,
The Fully Awakened One) (repeat 3 times)

TISARANA

Buddhaṃ saraṇaṃ gacchāmi.

(I go to the Buddha for refuge to become wise.)

Dhammaṃ saraṇaṃ gacchāmi.

(I go to the Dhamma for refuge to live a pure life.)

Sanghaṃ saraṇaṃ gacchāmi.

(I go to the Sangha for refuge to live harmoniously.)

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.
(A second time I go to the Buddha for refuge to become wise.)

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.
(A second time I go to the Dhamma for refuge to live a pure life.)

Dutiyampi sanghaṃ saraṇaṃ gacchāmi.
(A second time I go to the Sangha for refuge to live harmoniously.)

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.
(A third time I go to the Buddha for refuge to become wise.)

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.
(A third time I go to the Dhamma for refuge to live a pure life.)

Tatiyampi sanghaṃ saraṇaṃ gacchāmi.
(A third time I go to the Sangha for refuge to live harmoniously.)

TWELVE PRECEPTS SĪLA

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from killing.)

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from stealing.)

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from sexual misconduct.)

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from lying.)

Pisunāvācā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from tale bearing.)

Pharusāvācā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from harsh speech.)

Samphappalāpā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from idle chatter.)

Surā-meraya-majja - pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from intoxicants.)

Micchājivā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the precept to abstain from wrong livelihood.)

Sabba sattēsu mettā - sahaḡatena cetasā vihaṛaṇā sikkhāpadaṃ samādiyāmi.

(I undertake the precept to live every moment with loving-kindness toward all living beings.)

Yāvajīvaṃ ahaṃ ratanattayaṃ na niggaheṣṣāmi samādarena taṃ garukarissāmi'ti

sikkhāpadaṃ samādiyāmi.

(I undertake the precept not to revile the Three Treasures but to cherish and uphold them.)

Karunūpāya kosalla pariggahita dasapārami paripūraṇā sikkhāpadaṃ samādiyāmi.

(I undertake the precept to practice the ten perfections with compassion and skill.)

Imāni dvādaṣa sikkhāpadāni samādiyāmi.

(I undertake these twelve precepts with full sincerity.)

It is recommended, but not compulsory, that a Bodhicārī renew their vows on or around the full moon day of each month.

Finally, the Bodhiāarī recites the Buddha, Dhamma, and Sangha Vandana as follows:

BUDDHA VANDANĀ

Iti'pi so bhagavā araham, sammā-sambuddho
vijjā-caraṇa-sampanno sugato, lokavidū
anuttaro purisadamma sārathī
satthā devamanussānam
buddho bhagavā 'ti.

Such, is the Blessed One: perfected, fully awakened, endowed with knowledge and virtue; having walked the right path, the knower of worlds; incomparable guide of willing persons; teacher of gods and humans; awakened and blessed.

DHAMMA VANDANĀ

Svakkhāto bhagavatā dhammo
sanditṭhiko, akāliko ehipassiko,
opanayiko paccattam veditabbo viññūhī'ti

Well taught is the teaching of the Blessed One; of immediate advantage; timeless; inviting us to experience it, leading us onward; to be known individually by the wise.

SANGHA VANDANĀ

Supaṭipanno bhagavato sāvaka sangho
Ujupaṭipanno bhagavato sāvaka sangho
Ñāya paṭipanno bhagavato sāvaka sangho
Sāmīci paṭipanno bhagavato sāvaka sangho
Yadidaṃ cattāri - purisa - yugāni - aṭṭha - purisa -
puggalā esa bhagavato sāvaka sangho
Āhuneyyo, pāhuneyyo dakkhiṇeyyo, añjalikaraṇīyo
anuttaraṃ puññakkhettaṃ lokassā'ti.

Wholesome in conduct is the Sangha of the Blessed One, Honest in conduct is the Sangha of the Blessed One, Wise in conduct is the Sangha of the Blessed One. Proper in conduct is the sangha of the Blessed These four pairs of persons, eight Individuals: this is the community of disciples of the blessed one. Worthy of offerings and hospitality, gifts and homage, it is an incomparable field of merit for the world. And in closing the practitioner chants the Patthana, an Affirmation, as follows:

Dukkhaṃ pattā ca nidukkhā
bhayaṃ pattā ca nibbhayā
sokaṃ pattā ca nissokā
hontu sabbepi paṇino

May the suffering not suffer, the fearful not fear, the grieving not grieve;
May all beings be well and happy. The Bodhicāri should also chant regularly the Metta
Sutta and Mahāpurisa-vitakka Sutta, and the short form of Sacca Vibhanga Sutta.

KARAṆĪYA METTA SUTTA

Karaṇīya mattha-kusalena yaṃ taṃ santaṃ padaṃ abhisamecca
sakko ujū ca sūjū ca suvaco cassa mudu anatimāni

Santussako ca subharo ca appakicco ca sallahuka-vutti
santindriyo ca nipako ca appagabbho kulesu ananu-giddho

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ
sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā

Ye keci pānabhūtatti tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā majjhimā rassa-kānuka-thūlā

Diṭṭhā vā yeva addiṭṭhā ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā

Na paro paraṃ nikubbetha nātimaññetha katthacinaṃ kañci
byārosanā paṭigha saññā nāñña-maññaassa dukkha miccheyya

Mātā yathā niyaṃ puttaṃ āyusā ekaputta manurakkhe
evampi sabbabhūtesu mānaṃ bhāvaye aparimānaṃ

Mettaṃ ca sabba-lokaṃ mānaṃ bhāvaye aparimānaṃ
uddhaṃ adho ca tiriyaṃca asambādhaṃ averaṃ asapattaṃ

Tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvatassa vigatamiddho
etaṃ satīṃ adhiṭṭheyya brahmametaṃ vihāraṃ idhamāhu

Diṭṭhiṃca anupagamma sīlavā dassanena sampanno
kāmesu vineyya gedhaṃ na hi jātu gabbhaseyyaṃ punareti'ti

Skilled in good, wishing to attain a state of calm, so should one behave: Able, upright, perfectly upright, Open-minded, gentle, free from pride. Contented, easily supportable; With few duties, of light livelihood; Controlled in senses, discreet, Reserved, not greedily attached to family. One should not commit a slight wrong, That wise persons might censure; That there be happiness and security. May all beings be happy-minded. Whatever beings there are: Timid, strong, and all others, Long, or huge, Average, short, or large; Seen or unseen, Living near or far, Born or coming to birth: May all beings be happy-minded. Let one not deceive another, Nor despise anyone anywhere. Neither in anger nor ill-will, Should one wish another harm. As a mother would risk her own life To protect her only child, So should one, to all living beings, Cultivate a boundless heart. Let one's love pervade the whole world, Without any obstructions,

Above, below and across, Free of obstruction, enmity, hostility. Standing, walking, sitting, Or lying down; whenever awake, One should develop mindfulness, As this is the highest abode. Not falling into error, virtuous and Endowed with insight; giving up Attachment to sense-desires, One is not again subject to birth.

AṬṬHA MAHĀ PURISA VITAKKA

Appichassāyaṃ Dhammo, nāyaṃ Dhammo mahicchassa; santuṭṭhassāyaṃ
Dhammo, nāyaṃ Dhammo assantuṭṭhassa.

Pavivittassāyaṃ Dhammo, nāyaṃ Dhammo saṅghaṇikārāmassa.
Āraddhaviriyassāyaṃ Dhammo, nāyaṃ Dhammo kusītassa.

Upaṭṭhitasatissāyaṃ Dhammo, nāyaṃ Dhammo muṭṭhassatissa.
Samāhitassāyaṃ Dhammo, nāyaṃ Dhammo asamāhitassa.

Paññāvantassāyaṃ Dhammo, nāyaṃ Dhammo duppaññassa.
Nippapañcārāmassāyaṃ Dhammo nippapañcārātino nāyaṃ Dhammo
papañcārāmassa papañcārātino.

This Dhamma is for one who wants little, not for one who wants much. This Dhamma is for one who is contented, not for one who is discontented. This Dhamma is for one who loves seclusion, not for one who loves society. This Dhamma is for one who is mindful,

Not for one who is unmindful. This Dhamma is for one who is composed, Not for one who is restless. This Dhamma is for one who is wise, Not for one who is unwise. This Dhamma is for one who delights in freedom from impediments, Not for one who delights in impediments.

SACCAVIBHANGA SUTTA **(The Analysis of Truth Sutta)**

Friends, what is the noble truth of the path leading to the end of suffering? This alone, the noble eightfold path: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. What, friends, is right view? That indeed, friends, knowledge in suffering, in the arising of suffering,...in the extinction of suffering,...in the path leading to the extinction of suffering. Friends, this is called right view. What, friends, is right thought? The thought of renunciation,...of freedom from malice,...of freedom from cruelty. Friends, this is called right thought.

What, friends, is right speech? Abstaining from falsehood from slander,...from rough speech,...from gossip. Friends, this is called right speech. What, friends, is right action? Abstaining from killing from stealing from sexual misconduct. Friends, this is called right action. What, friends, is right livelihood? Herein friends, a noble disciple giving up wrong livelihood gets his living through right livelihood. Friends, this is called right livelihood. What, friends, is right effort? Herein friends, a monk produces a wish, strives, starts an effort, holds out his mind, exerts for the non-arising of evil and unskillful mind

states which have arisen....for the arising of skillful mind states which have not arisen....for the absence of confusion, for the increase, for the fullness, for the cultivation of the mind, for the fulfillment of skillful mind states that have arisen. Friends, this is called right effort. What, friends, is right concentration? Herein, friends, a monk, quite secluded from sense pleasure, secluded from unwholesome states of mind, enters and dwells in the first jhana, accompanied by rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without applied and sustained thought, and is filled with rapture and happiness born of concentration.

With the fading away of rapture, he dwells in equanimity, mindful, and discerning, and he experiences in his own person that happiness of which the noble ones say, "happily lives he who has equanimity and is mindful." Thus he enters and dwells in the third jhana. With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth jhana which has neither pain nor pleasure and has purity of mindfulness due to equanimity. Friends, this is right concentration. This, o Friends, is said to be the Noble Truth of the path leading to the cessation of suffering. Those Bodhicari who wish to be considered Brahmacari may do so by substituting the third precept with the following:

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
(I undertake the precept to abstain from sexual relations.)

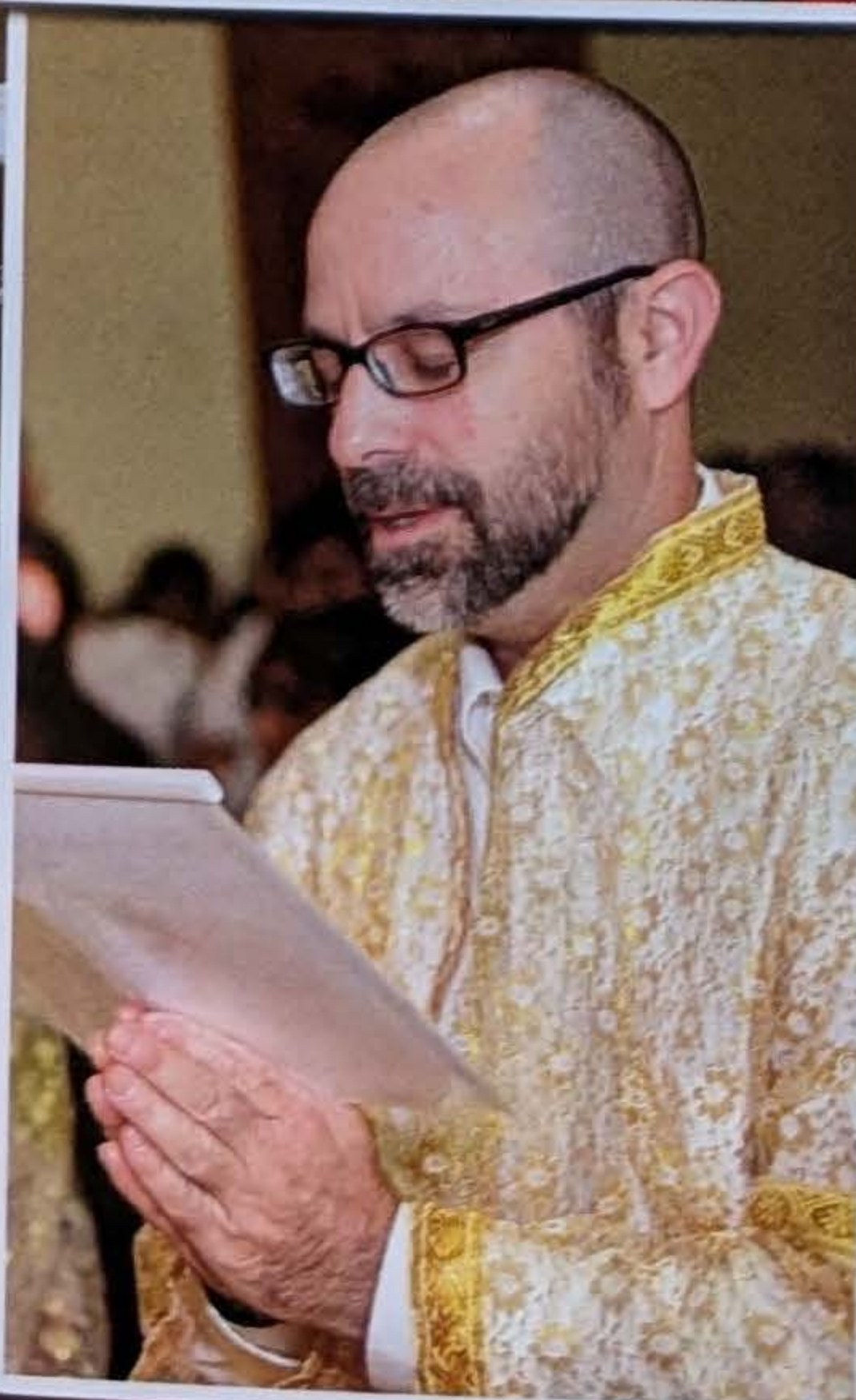
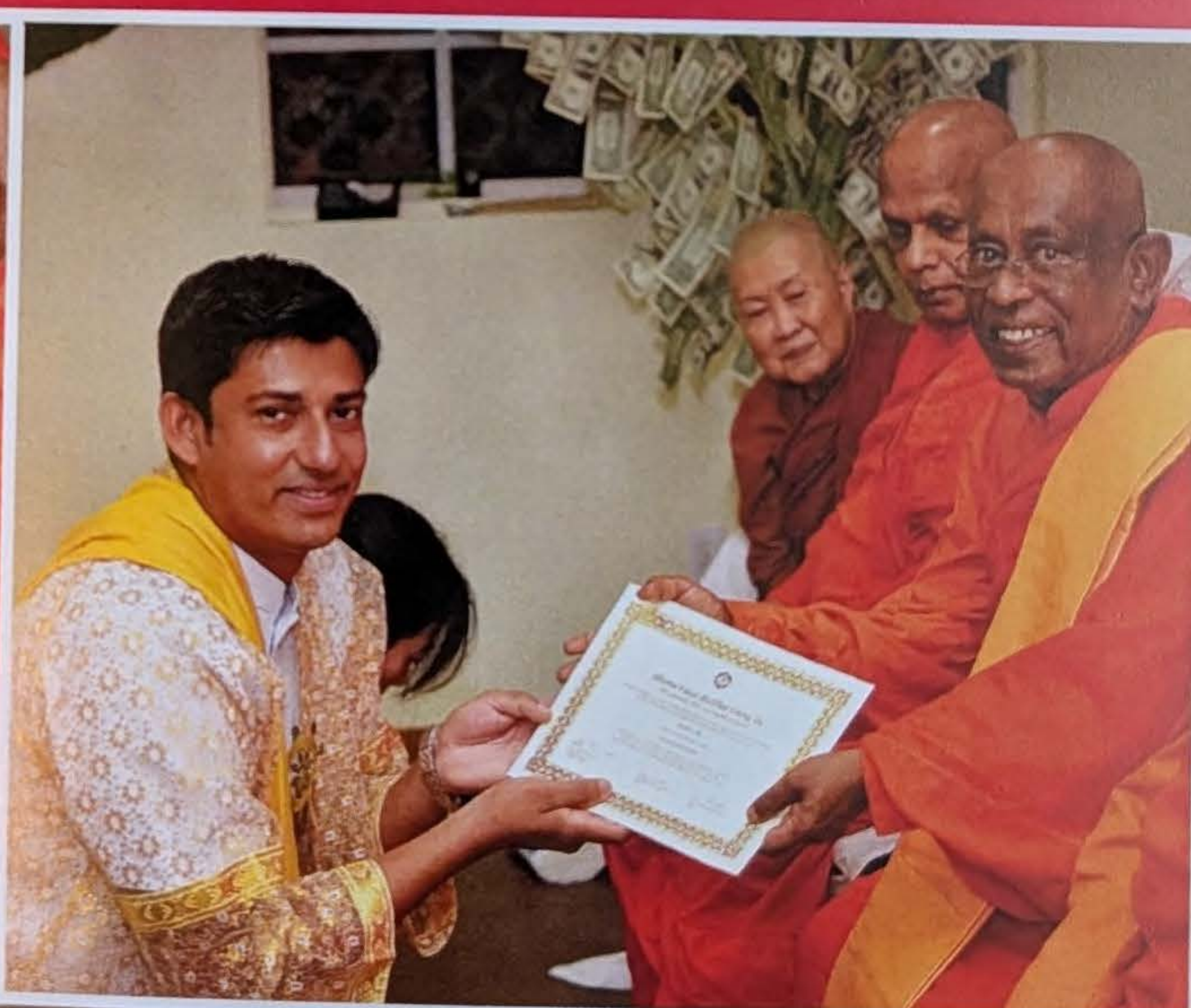
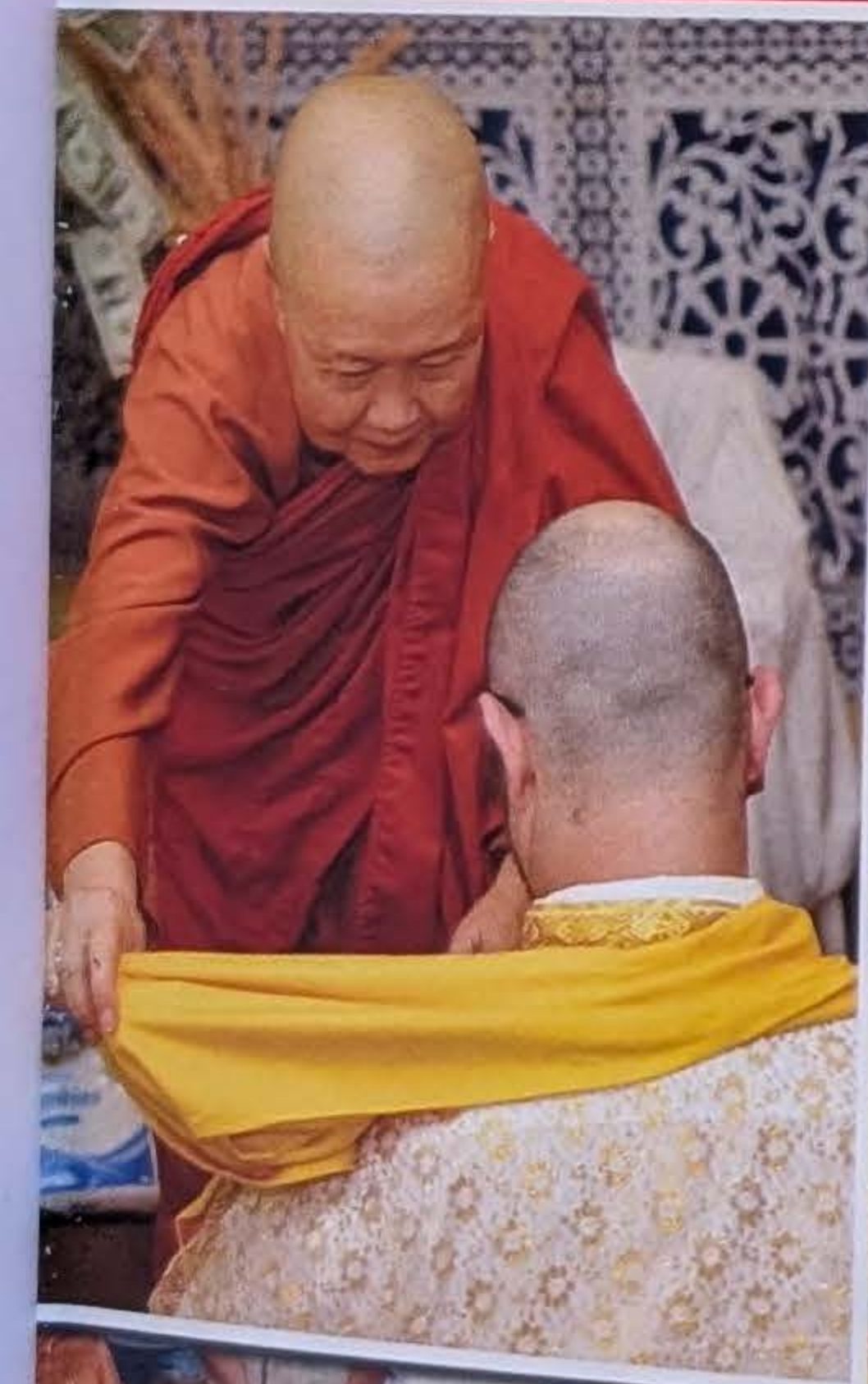
Required and recommended readings (in addition to those required for the Dhammacārī):
Bhante P. Vajirañāṇa Mahathera, *"Buddhist Meditation in Theory and Practice"*
Ledi Sayadaw, *"Manual of Insight"* (Wheel Publication #32/32)
A selection of suttas determined in conjunction with one's teacher.
Study of Pali language to be able to read some suttas in the original

Readings in Theravada studies from among:
Dr. David Kalupahana, *"Causality or Nāgarjuna: The Philosophy of the Middle Way"*
Dr. Jayatilleke, *"Early Theory of Buddhist Knowledge"*

Readings in Mahāyāna and Vajrayāna from among:
Dalai Lama, *"Kindness, Clarity and Insight, Gentle Bridges"* (edited by Hayward and Varela), other works
Thich Nhat Hanh, *"Miracle of Mindfulness, Peace is Every Step, The Heart of Understanding, The Diamond that Cuts through Illusion, Sutra on the full Awareness of Breathing, and other works."*
Bhante Sheng Yen, *"Faith in Mind, Catching a Feather on a Fan"* (edited by J. Crook)
Charles Luk, *"Ch'an and Zen Teachings, I, II, and III"*
Nyakpa Chogyam, *"Journey into Vastness"*
Lee Hix, *"Mother of the Buddhas: Meditation on the Prajnaparamitta"*
J. C. Cleary, *"Zen Dawn"*

Related areas from among:

John Kabat-Zinn, *"Full Catastrophe Living"*
J. Crook and David Fontana, *"Space in Mind: East-West Psychology and Contemporary Buddhism"*





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