



Sokukoji Buddhist Temple Monastery

Order of Immediate Light

The Sixteen Buddhist Precepts

Soto Zen Buddhist Lineage

THREE REFUGE VOWS

I vow to Return to Buddha, I vow to Return to Dharma, I vow to Return to Sangha

THREE PURE PRECEPTS

I vow to refrain from all action that creates attachments. (*not do harm*)

I vow to live in enlightenment. (already Buddha)

I vow to save all beings (*to be with all things, including thought, don't kill them..*)

TEN PROHIBITORY PRECEPTS

First, No Killing Life - There is only one life which is unkillable, and yet each being has the opportunity to expound the dharma in its own unique way. Not to interrupt the mandala of the present moment, the dharma as it is being expounded, is no killing life.

Second, No Stealing - There is no way to possess anything, no one or thing to possess or be possessed. In other words, everything is ours and it is in its own right, particular place. To use each thing in the way that it needs to be used, at the right time and place, is no stealing.

Third, No Attaching To Fulfillment - This body-mind exists right now, is the body-mind of Buddha. There is nothing that needs to be added to it or taken away from it. To allow action to arise out of the vow and to extend the merit of each action to all beings is no attaching to fulfillment. After doing what needs to be done, we return to our original home.

Fourth, No Illusory Words - Basically, there are no illusory words, all words are expressions of the true dharma, and yet in each moment the way is not always clear. Not to draw attention away from basic clarity is no illusory words. Allow illusions to arise and then, going beyond them, go forward in our practice.

Fifth, No Selling the Wine of Delusion - This exact spot is where we were meant to be at this moment. To acknowledge karma but be unhindered by the five hindrances, to constantly reassert the vow which transcends karma is no selling the wine of delusion. Thoroughly awake, thoroughly awake.

Sixth, No Dwelling on Past Mistakes - The way begins anew in each moment, and the opportunity to practice the way here and now is essentially unhindered by what has come before. To awaken again and again in the present and allow the past to fulfill itself naturally in this way is no dwelling on past mistakes.

Seventh, No Praise or Blame - Only Buddha action exists. To know that there is no one to hurt and no one to be hurt, no one to benefit and no one to be benefited, we bow to all beings and openly acknowledge what has been done.

Eighth, No Hoarding Materials or Teachings - Each being thoroughly expounds the Buddha dharma: one robe covers all. What need is there to emphasize or attach to certain words or objects.

Ninth, No Being Angry - Beyond our limited conceptual realm, the realm of how we think things and situations ought to be, the boundless dharma world is endlessly extending. Giving up our expectations on each moment and bowing to the richness of how things really are is no being angry.

Tenth, No Abusing the Three Treasures - No asceticism is no abusing Buddha. No standpoint is no abusing Dharma. No self is no abusing the Sangha.

“Precepts are not rules to be followed blindly but are to be observed with intelligence” Sokuzan Aug 2014

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