

(3) Receiving the Precepts

After recognizing our evil acts and being contrite | therefore,
 We should make an act of deep respect | to the Three Treasures of Buddha, Dharma, and | Sangha
 For they deserve our offerings and respect in whatever life we may be | wandering.
 The Buddhas and Ancestors Transmitted respect | for the Buddha, Dharma, and Sangha from India to | China.

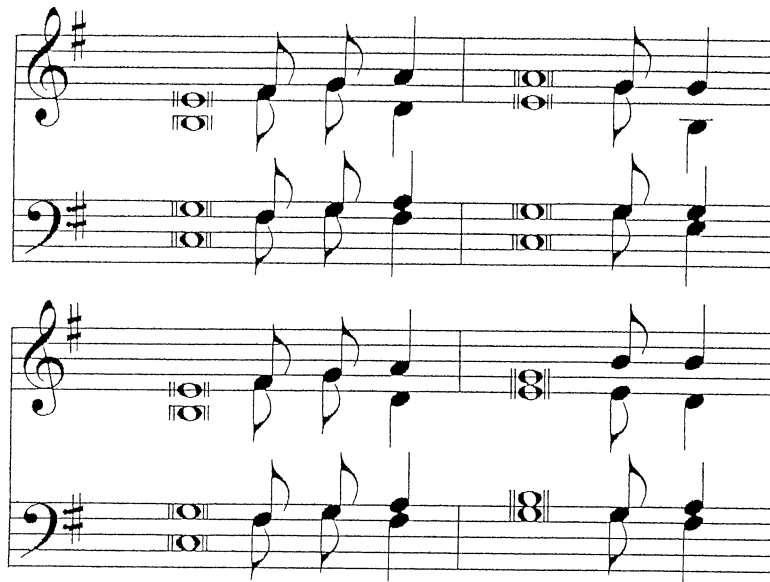
If they who are unfortunate and lacking in virtue | are unable to hear of these Three | Treasures,
 How is it possible for them to take refuge | therein?
 One must not go for refuge to mountain spirits | and ghosts,
 Nor must one worship in places of heresy, | for such things are contrary to the | Truth:

One must, instead, take refuge | quickly
 In the Buddha, Dharma, and | Sangha
 For therein is | to be found
 Utter enlightenment as well as freedom from | suffering.

A pure heart is necessary | if one would take refuge in the Three | Treasures.
 At any time, | whether during the Buddha's lifetime or after his | demise,
 We should repeat the following | with bowed heads,
 Making | gassho:

"I take refuge in the Buddha, | I take refuge in the Dharma, | I take refuge in | the Sangha."
 We take refuge in the Buddha since he is our True | Teacher;
 We take refuge in the Dharma since it is the medicine for all | suffering;
 We take refuge in the Sangha since its members are wise and compass | sionate.

If we would follow the Buddhist | teachings,
 We must honour the Three | Treasures;
 This foundation is absolutely es | sential
 Before receiving the | Precepts.



The merit of the Three Treasures | bears fruit
 Whenever a trainee and the Buddha | are one:
 Whoever experiences this com | munion
 Will invariably take refuge in the Three | Treasures,

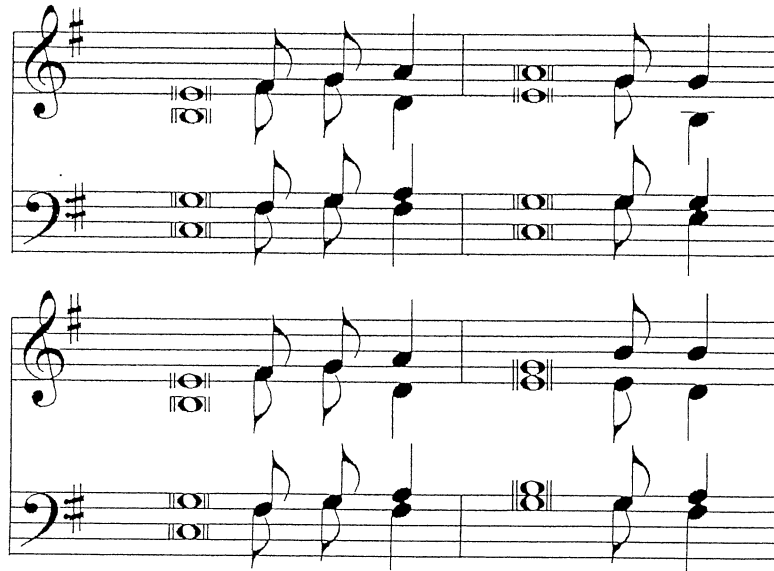
Irrespective of whether he | is a god,
 A demon, or an | animal.
 As one goes from one stage of existence to | another
 The above mentioned merit in | creases,

Leading eventually to the most perfect en | lightenment:
 The Buddha Himself gave certification to the great merit of the Three | Treasures
 Because of their extreme value and unbelievable pro | fundity -
 It is essential that all living things shall take refuge | therein.

The Three Pure, Collective Precepts must be accepted after the Three | Treasures;
 These are: | Cease from | evil,
 Do | only good,
 Do good for | others.

The following ten Precepts should be ac | cepted next:
 Do not kill. | Do | not steal.
 Do not | covet.
 Do not say that which is | untrue.

Do not sell the wine of de | lusion.
 Do not speak against | others.
 Do not be proud of yourself and devalue | others
 Do not be mean in giving either Dharma | or wealth.



Do not be | angry.
 Do not debase the Three | Treasures.
 All the Buddhas have received, and careful | ly preserved,
 The above Three Treasures, | the Three Pure Collective Precepts and the ten | Precepts.

If you accept these Precepts wholeheartedly | the highest enlightenment | will be yours
 And this is the undestroyable Bud | dhahood
 Which was understood, | is understood and will be | understood,
 In the past, present and | future.

Is it possible that any truly wise person would refuse the opportunity to attain to | such heights?
 The Buddha has clearly pointed out to all living | beings
 That whenever these Precepts are Truly accepted, | Buddha | hood is reached,
 Every person who accepts them becoming the True Child of the | Buddha.

Within these Precepts dwell the | Buddhas,
 Enfolding all things within their unparalleled | wisdom:
 There is no distinction between subject and | object
 For any who dwell | herein.

All things, | earth, | trees, | wooden posts, | bricks, *and* stones,
 Become Buddhas once this refuge is | taken.
 From these Precepts come forth such a | wind and fire
 That all are driven into enligh | tenment

When the | flames are fanned
 By the Buddha's in | fluence:
 This is the merit of non-action and | non-seeking;
 The awakening to True | Wisdom.