

Tokudo Shiki-E

Attaining the Way and bestowing the Precept Ceremony

8日/11月/Reiwa 7 (2025)

Shingyō Zan Kosen Ji

戒師	Dōshi / Kaishi -	<i>Ryuoh Shōnin</i>	<i>Dōshi is a minister who is the officiant of the ceremony. Kaishi is the “Preceptor Master.”</i>
副導師	Fuku Dōshi -	<i>Myokei Shōnin Myoken Ji - Texas Sangha</i>	<i>Assistant to the Doshi.</i>
式衆	Shikishu -	<i>Ryoen Shōnin Ryusei Shōnin</i>	<i>Ministers who perform the service.</i>
知堂	Chidō -	<i>Shami Ryusen</i>	<i>Minister who is a arbitrator during the ceremony.</i>
受者	Jusha -	<i>Drew Warren</i>	<i>Postulant or recipient of the precept.</i>

Tokudo-jukai 得度 – 授戒

Literally means “Attain Buddhahood - Bestowal of the Precepts.” This is the Nichiren Shū version of the “lower Ordination” to become a novice (shami). 1st step in becoming a minister. Shami is a person who is taking vows (precepts) to become a minister in the future.

First Bell (15 min) 9:45

*Second Bell (5 min) 9:55 - please find your seats - ceremony is beginning
10:00 begin Shasui Sange*

1. *Shasui Sange* 灑水散華

Purification of the Hall

Ryūsei Shōnin & Shami Ryūsen

2. *Procession of Ministers*

3. *Dōjōge* 道場偈

(ministers)

Shōmyō 声明 (hymn) sung by ministers

English translation

This place of practice, where I am, is like a gem in Indra's net. All the Three Treasures of the ten directions are gathered here. These Three Treasures are all before me I prostrate myself in homage and raise up the Buddha's feet.

4. *Sanbōrai* 三寶礼

(sangha)

separate sheet

5. *Kanjo* 勧請 *Invocation*

Doshi; Rev. Faulconer

6. *Kaikyoge* 開經偈 *Verses for opening the Sutra* (sangha)

The most profound and wonderful teaching is presented in this sutra.
This sutra is difficult to meet even once in thousands and millions of aeons.
Now we have been able to see, hear, receive and keep this sutra.

May we understand the most excellent teaching of the Tathagata!
The most excellent teaching of the Great Vehicle is very difficult for us to understand.

We shall be able to approach enlightenment *when we see, hear, or touch this sutra.

Expounded is the Buddha's truth.

Expounding is the Buddha's essence.

The letters composing this sutra are the Buddha's manifestation.
Just as perfume is caught by something put nearby. So shall we be richly benefited by this sutra, even when we are not aware of being so benefited, because infinite merits are accumulated in this sutra.
We can expiate our past transgressions, do good deeds, and attain Buddhahood by the merits of this sutra. It does not matter whether we are wise or not, or whether we believe the sutra or slander it.

This sutra is the most wonderful and most excellent taught by the Buddhas of the past, present, and future.

May we meet and receive it, Birth after birth, world after world!

7. *Dokyō* 読經 *Sutra Chanting* (sangha)

Lotus Sutra

Hoben Pon chapter 2

page 24

8. Hōkoku-bun 奉告文 *Respectful Address to The Buddha* (Kaishi)

9. Sokun 祖訓 *Nichiren Shonin's Instructions* (Kaishi reads only)

Kaimoku Sho

To be filial means to be high; heaven is high but not at all higher than being filial. To be filial also means to be deep; the earth is deep but is not any deeper than being filial. Both sages and wise men come from filial families.

How much more should students of Buddhism realize the favors they receive and show gratitude for them?

Disciples of the Buddha should not fail to feel grateful for the four favors received from parents, people, sovereign and Buddhism. Show gratitude to them.

10. Johotsu 淨髮 *Purification of Hair* (Kaishi & Jusha)

Shaving of the hair is the first step in becoming a Buddhist minister. It is done to represent the letting go of attachment to social status. Below is a description of the event when Prince Siddhartha took his sword and cut off his topknot which showed his royal status.

“Then, from Chandaka’s hand the resolute prince took the sword with the hilt inlaid with gems, he then drew out the sword from its scabbard, with its scabbard streaked with gold, like a snake from its hole. Unsheathing the sword, dark as a lotus petal, he cut his ornate head dress along with the hair, and threw it in the air, the cloth trailing behind it seemed he was throwing a swan into a lake. As it was thrown up, heavenly beings caught it out of reverence so they may worship it; throngs of gods in heaven paid it homage with divine honors according to rule. Freeing himself from beloved adornments, exiling royal splendor from his head, seeing the cloth band resembling a gold swan, he steadfastly longed for the sylvan robe.”

from Life of the Buddha, by Ashva-Ghosha

11. *Dokyō* 読經 *Sutra Chanting*

(*sangha*)

Lotus Sutra

Jigage chapter 16

page 189

12. *Jukai* 授戒 *Bestowing Of Precepts*

(*Kaishi & Jusha*)

Receiving the Buddhist rules of conduct.

13. *Jukyō* 授經 *Bestowing of the Lotus Sutra and*

Nichiren Shonin's works

(*Kaishi & Jusha*)

*Receiving the teachings of the Buddha and Nichiren Shonin,
the founder of our order.*

14. *Jufuku* 授服 *Bestowing Of The Robe Of The Dharma*

(*Ajari & Jusha*)

*The Jusha is assisted by the right and left Ajari (Eminent Monk)
with putting the Dharma robe on.*

15. *Junenju* 授念珠 *Bestowing of the Juzu*

(*Kaishi & Jusha*)

Jusha receives the Buddhist prayer beads (Juzu).

16. *Jumyō* 授名 *Bestowing Of A Dharma Name*

(*Kaishi, Ajari & Jusha*)

*In the tradition of our order, a new name is given to the Jusha
as he now becomes a Shami (novice) of our order.*

17. *Jishinge* 辞親偈 *Verse for entering the way*

(*Jusha*)

The Jusha facing his family reads the verse for entering the way.

18. Dokyo 読経 Sutra Chanting

(sangha)

Lotus Sutra; Jinrikige chapter 21

page 223 (with english insert)

Lotus Sutra; Myōshogon chapter 27

below

*Myō Hō Ren Ge Kyō,
myō sho gon no hon ji hon, dai ni ju shichi.*

*The moth-er said to them,
'show some won-ders to your fa-ther out of your com-pas-sion to-wards him! If he
sees the won-ders, he will have his mind pu-ri-fied and al-low us to go to that
Bud-dha.'*

*There-u-pon the two sons went up to the sky sev-en times as high as the tā-la
tree, and dis-played var-i-ous won-ders be-cause they were think-ing of their
fa-ther. They walked, stood, sat and re-clined in the sky. Then they is-sued water
from the up-per parts of their bod-ies, and fi-re from the lo-wer parts. Then they
is-sued wa-ter from the low-er parts of their bod-ies, and fi-re from the up-per
parts. Then they be-came gi-ants large e-nough to fill the sky, be-came dwarfs, and
be-came gi-ants a-gain. Then they dis-ap-peared from the sky and sud-den-ly
ap-peared on the earth. Then they dived in-to the earth just as in-to wa-ter, and
stepped on the sur-face of wa-ter just as on the earth. Then they went up to the sky
and stayed there.*

*By dis-play-ing these var-i-ous won-ders, they pu-ri-fied the mind of their
fa-ther, that is, of the king, and caused him to un-der-stand the Dhar-ma by faith.*

*See-ing these won-ders dis-played by the su-per-na-tur-al pow-ers of his sons,
the fa-ther had the great-est joy that he had ev-er had. He joined his hands
to-ge-ther to-wards his sons stay-ing in the sky, and said,*

*"Who is your teach-er? Whose dis-ci-ples are you" The two sons said,
"Great King! Un-rai-on-shu-ku-ō-ke-chi Bud-dha, Who is now sit-ting on the seat
of the Dhar-ma un-der the Bo-dhi Tree of the se-ven trea-sures, is ex-pound-ing the
Su-tra of the Lo-tus Flow-er of the Won-der-ful Dhar-ma to all the gods and men of
the world. He is our teach-er. We are his dis-ci-ples."*

*The fa-ther said to them, "I al-so wish to see your teach-er. I will go with
you."*

*There-up-on the two sons de-scen-ded from the sky, came to their moth-er,
joined their hands to-ge-ther, and said to her,*

*"Our fa-ther, the king, has now un-der-stood the Dhar-ma by faith. He is now able
to as-pi-re for A-nut-tara sam-yak sam-bo-dhi."*

19. *Sokun* 祖訓 *Nichiren Shonin's instructions* (sangha)

Shohō Jissō Shō

Have faith in the Great Mandala Gohonzon, the most venerable one in the entire world. Earnestly endeavor to strengthen your faith, so that you may be blessed with the protective powers of Sakyamuni Buddha, the Buddha of Many Treasures, and Buddhas in manifestation throughout the Universe. Strive to carry out the two ways of practice and learning. Without practice and learning, Buddhism will cease to exist. Endeavor yourself and cause others to practice these two ways of practice and learning, which stem from faith. If possible, please spread even a word or a phrase of the sutra to others.

20. *Shodai*

Chanting of "Namu Myoho Renge Kyo"

*laity offers incense
lay attendants guide laity*

21. *Hotoge* 宝塔偈 (sangha)

Lotus Sutra; Chapter XI; Beholding the Stupa of Treasures

The Difficulty of Retaining the Sutra

It is dif-fi-cult to keep this Su-tra.

I shall be glad to see An-y-one keep-ing it e-ven for a mo-ment.

So will all the oth-er Bud-dhas. They will be praised by all the Bud-dhas.

They will be one of val-or, one of en-deav-or.

They should be con-sid-ered to have al-read-y ob-served the

pre-cepts, and prac-ticed the dhu-ta.

They well quick-ly at-tain the un-sur-passed en-light-en-ment of the Bud-dha.

An-y-one who reads and re-cites this Su-tra In the fu-ture is a true child of mine.

They shall be con-sid-ered to live on the stage of pu-ri-ty and good.

An-y-one, af-ter my ex-tinc-tion, who un-der-stands the mean-ing of
this su-tra, will be the eyes of the worlds of gods and hu-mans.

An-y-one who ex-pounds this su-tra e-ven for a mo-ment in this dread-ful world,
should be hon-ored with of-fer-ings by all gods and hu-mans.

22. *Eko* 回向 Dedication

(*kaishi*)

23. *Shigu Seigan* 四誓 *Four Great Vows*

Kaishi:

Sentient beings are innumerable: I vow to save them all.

Sangha:

Our defilements are inexhaustible: I vow to quench them all.

The Buddha's teachings are immeasurable: I vow to know them all.

The way of the Buddha is unexcelled: I vow to attain the Path Sublime.

Namu Myōhō Renge Kyō Namu Myōhō Renge Kyō Namu Myō Hō Ren Ge Kyō

24. *Sanki* 三帰 (*English*)

separate sheet

25. *Buso* 奉送

Shōmyō 声明 (*hymn*) sung by ministers

English translation

*May all the sacred beings gathered here witness to the resoluteness of our faith and
Returning to their respective places watch over our training from now onward.*

26. *Dharma Talk*

Shami Ryūshin Warren

27. *Recession of ministers*

