

*Hội Thiền Học Việt Nam*  
VIETNAMESE BUDDHIST MEDITATION CONGREGATION

# **NỘI QUY**

## **INTERNAL REGULATIONS**



**VÔ ƯU ZEN CENTER**

Phật Lịch 2561 - Dương Lịch 2017

Buddhist Calendar 2561 - Gregorian Calendar 2017

*Hội Thiền Học Việt Nam*  
VIETNAMESE BUDDHIST MEDITATION CONGREGATION

THANH QUY

PHẦN MỘT:

**NỘI QUY**

PURIFYING RULES

AND

REGULATIONS

VOLUME ONE:

**INTERNAL REGULATIONS**



Thiền Sư **THÍCH THANH TỪ**  
Zen Master **THÍCH THANH TỪ**  
(1924 -    )

*Kính dâng cúng đường  
Hòa Thượng Ấn Sư  
Thích Thanh Từ  
Tổng Chủ Thiền Phái Trúc Lâm Việt Nam  
Người có công khôi phục Thiền Tông  
Việt Nam cuối thế kỷ 20*

*Kỷ niệm Thiền Viện Vô Ưu 15 tuổi*

*Tháng 11 năm 2017*

*Thích Nữ Thuần Thành*



*This text is gratefully dedicated to  
Honored Zen Master  
Most Venerable Thích Thanh Từ  
Vietnam Trúc Lâm Meditation Tradition Patriarch  
Restorer of Vietnam Meditation Tradition  
in the Late 20th Century*

*To commemorate Vô Ưu Zen Center's 15th Anniversary  
November 2017*

*Thích Nữ Thuần Thành*

# Prologue

*Concurrent with Buddhism, Meditation Tradition entered Vietnam in the late 6th century<sup>1</sup>; it has nourished and developed the Vietnamese ethos with wisdom without egotism and compassion with humanity. During the Dinh, Lê, Lý, Tran dynasties ... the flame of this tradition's spirit was already in full flare serving as the foundation for glorious times in the Vietnamese history.*

*Vietnam Meditation Tradition is a direct and succinct method of practice, it is the essence of Buddhism. This tradition is suitable and beneficial to all human beings in all life circumstances, particularly in today's developed society. As mundane desires and temptations multiply, the human mind becomes more stressful and deluded. The practice of meditation helps transform our body and mind bringing about peace, happiness, wakefulness and tranquility ...*

*When the vitality of Vietnam Truc Lam Meditation Tradition restored by Most Venerable Master Thich Thanh Tu spread overseas, Vo Uu Zen Center was established (in 2002); it has been 15 years since then.*

*To introduce Vietnam Meditation Tradition to younger Vietnamese generations who were born and brought up outside of Vietnam and the locals so they may understand and practice the tradition taught by Most Venerable Master, the Vo Uu Zen Center Cultural Committee has made every effort to faithfully and precisely translate the original Purifying Rules and Regulations of Truc Lam Meditation Tradition which comprises two parts: Internal Regulations and Zen Meditation Chanting Ceremonies. We humbly request Venerable Sangha and learned ones to help us rectify our oversights.*

*With deepest respect and gratitude,  
Vo Uu Zen Center*

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<sup>1</sup> Vietnamese Meditation In The Late Twentieth Century, Zen Master Thich Thanh Tu.

# **VOLUME ONE**

## **INTERNAL REGULATIONS**

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Nhin Inward

Minh Is

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S öi Duty





## FOREWORD

The Buddha taught three methods of developing wisdom: obtaining wisdom from learning, from contemplating and from cultivating in right practice. Obtaining wisdom from learning means listening to and learning from masters and wise, good advisors. Thanks to learning in this manner, we understand great teachings by the Buddha recorded in the Three Baskets. However, if we only learn through masters' clarifications, we can't yet absorb the teachings deep in our own mind. We need wisdom obtained from contemplating provided by profound and thorough contemplation on the Buddha's teachings, only then do we gradually truly comprehend and absorb them. Furthermore, once we have truly comprehended the Buddha's teachings, we must apply them in our daily living, that is developing wisdom obtained from cultivating in right practice. This is just like a sick person who first relies on the doctor's diagnosis and his explanations of the illness, he then understands his predicament. Next, he must contemplate to know if the doctor's words correctly identify his illness. Once knowing correctly his illness, he must find and take the appropriate medicine, only then will his illness be cured. Even if the doctor succeeds in identifying the sickness,

the patient contemplates logically, but he doesn't care to find and take the medication, he'll never be healthy again. Likewise, if we have wisdom obtained from learning and wisdom obtained from contemplating, but we don't achieve wisdom obtained from cultivating in right practice, we will never be able to eliminate suffering.

The goal of the **Purifying Rules and Regulations** is to provide monastics with conditions to accomplish successful practice of the Buddha's teachings after having gained wisdom obtained from learning and wisdom obtained from contemplating.

Our practice is manifested through our thoughts, speech and actions in a practical way by means of the **Six Principles Of Reverent Harmony**. Meanwhile, we must abandon all karmic obscurations of the past and present. We should keep the ten precepts as foundation. To adapt ourselves to life in meditation monasteries and get along with fellow monastics, we must respect the secondary rules of the Internal Regulations. In order to make progress in our practice, we must nightly make sincere confessions of misdeeds we have committed in numerous past lives and in this life, so they may be purified...

Meditation monasteries' central emphasis is meditation practice. All students here take meditation as their lifeline. Therefore,

they're always mindful in all four postures. Yet, their awareness is keenest during sitting meditation. The meditation which is practiced in meditation monasteries is the tradition essentially taught by Patriarch Hui Ke, Patriarch Hui Neng and Patriarch Truc Lam. Therefore, the **Purifying Rules and Regulations** came into existence to serve as guidelines for all meditation monasteries.

The 8th day of the 2nd month, year Ky Mao.

(March 25th, 1999)

**THICH THANH TU**



PHẦN MỘT  
NỘI QUY

VOLUME ONE  
INTERNAL REGULATIONS

# INTRODUCTION

With the spirit of Truc Lam, The Great Ascetic, meditation students in meditation monasteries must possess three virtues: clarity, resoluteness and frugality.

1. **Clarity** means lay life is lay life, monastic life is monastic life; monastic practice must be done definitively; ambiguous way of living is not allowed. All must be resolved to practice until the Way is accomplished.
2. **Resoluteness** means no matter how difficult obstacles from external causes or from selves are, all must be determined to overcome them. All must resolve to reach absolute liberation.
3. **Frugality** means leading simple, frugal living and refusing pleasurable enjoyments. Frugality is essential for meditation students' lives in meditation monasteries.

# **I. SIX PRINCIPLES OF REVERENT HARMONY**

The Six Principles Of Reverent Harmony is the glue which tightly and lastingly binds the meditation students who live and practice in meditation monasteries. It is also solid foundation for the Sangha.

1. **Bodily harmony in communal living:** With reference to physical body, meditation students strictly observe the same schedule in working, practicing, eating, dressing, sleeping and resting.
2. **Speech harmony without conflict:** With reference to speech, discussions and debates should be carried out in the spirit of politeness and morality, no one should argue loudly or use strong words.
3. **Mental harmony in joyfulness:** Meditation students should maintain inner peace and joy, without challenge, antagonism or hatred.

4. **Doctrinal harmony in learning and practicing:** Meditation students having adverse opinions while practicing meditation or learning the Dharma should express themselves and share their ideas in the spirit of understanding and mutual respect.
5. **Moral harmony in practice:** With reference to precepts, meditation students should keep the ten precepts as foundation and abide by the monastery's internal regulations; all should make efforts to preserve purity and tranquility.
6. **Economic harmony in community of goods:** All resources and gifts in the monastery are common property, belonging to all students present there; no one should hold them as private or enjoy the larger share.

## **II. PRECEPTS**

Precepts are the groundwork for morality, they are the roots of the meditation tree, flowers and fruits of wisdom.

### **A. BASIC PRECEPTS**

Meditation students in monasteries keep the ten precepts as essence.



1. **Not to kill:** Meditation students should not kill, from human beings to animals, have someone else kill them, nor be pleased to see them killed.
2. **Not to steal:** Money, goods, foods and beverages ... belonging to others, if not given, meditation students should not take at will; taking them means stealing.
3. **Not to commit sexual acts:** Meditation students should not practice sexual acts, create means (written communication with people of the opposite sex) and give rise to sexual thoughts.
4. **Not to lie:** Meditation students should not speak untruths, evil, cruel and divisive words which cause division and hatred among themselves, they should not engage in idle, senseless conversation.
5. **Not to use alcoholic drinks:** Meditation students should not take soft or hard alcoholic drinks, smoke or use other intoxicants.

6. **Not to wear flower garlands or perfume:** Meditation students should not use ornaments to make themselves look classy or good-looking.
7. **Not to sing or dance:** Entertainments which are amusing trouble the mind, meditation students should not engage themselves in these activities, listen or watch others engage in them.
8. **Not to lie or sit on beds or thrones which are big and luxurious:** Meditation students accept simple and frugal living; therefore, they should not lie or sit on big and luxurious beds and chairs.
9. **Not to keep money and precious gems:** Meditation students accept life without private property, they are provided with necessary goods by the monastery, therefore they don't need to keep money, etc.
10. **Not to eat after noontime:** Meditation students accept a *life of barely sufficient food, clothing and rest* to concentrate their efforts on their practice, so they must observe the precept of not to eat after noontime, except when they engage in strenuous physical work, then meal schedule may be modified.

## **B. SUPREME PRECEPT**

Zen Master Phap Loa taught: During the 24 hours, externally sever all sense object conditions, internally the mind is unstirred. The mind is unstirred, therefore, in spite of incoming objects it remains tranquil. The eye does not bring about discernment due to form, the consciousness does not attach due to mental objects. Going out or coming in without interaction is called prevention and stoppage. Though it is called prevention and stoppage, it is not prevention and stoppage. Know that ear, nose, tongue, body and mind are so, too. This is called the Mahayana Precept, it is called the Supreme Precept, also called Unequalled Precept. This Purifying Precept, all monastics, be they Novice or Most Venerable, should observe devotedly.

## **C. SECONDARY RULES**

These secondary rules help meditation students reserve all their time for their practice and avoid minor transgressions, intentionally or unintentionally.

1. Meditation students should limit their going about to the minimum except when seriously sick, having to go for treatment, when their root master is sick or passes away, or their parents are seriously sick or pass away and other particular situations.
2. To observe the 9th precept, meditation students receiving monetary gifts from relatives or donors, or having extra money when coming back from activities must ask the Treasurer to keep for use in case of illness.
3. When relatives come, meditation students should see them for no longer than 30 minutes, at the Guest House. If relatives stay over, the Hosting Manager will make all arrangements.
4. When taking up an assignment in the monastery, meditation students must completely accomplish it, they should not do the work half-heartedly.
5. Meditation students should not miss or be tardy to any communal practice sessions, except when assigned with special responsibilities or sick.

6. Meditation students should not come late to Request-For-Identifying-Transgressions Sessions or leave early except when assigned to do work for the Sangha.
7. When working together or individually, meditation students should be willing to assist each other, when seeing fellow students do more strenuous work or being tardy, they should not coldly ignore them.
8. Meditation students should by all means be economical in using the monastery's resources, they should not be wasteful.
9. Meditation students should not pass beyond the time permitted. In case of unanticipated events, they should send a letter or make a phone call to request further permission.
10. Meditation students who do not wish to remain at the monastery may freely submit a request to leave with no conditions attached. They should not stay at the monastery but their minds are elsewhere. Once leaving, they may not return.

## D. CONCLUSION

The Six Principles of Reverent Harmony and the first five precepts are principal. If a meditation student commits one of these principal precepts, depending on the severity of the offense, if serious, he/she should acknowledge self-shame and voluntarily leave the monastery, if less serious, he/she should voluntarily confess to the Leadership and all the Sangha. The next five precepts and the Secondary Rules are secondary. If a meditation student recognizes his/her own transgression, he/she should request repentance or if the Management or fellow meditation students find his/her transgression and call to his/her attention, he/she should also be willing to repent. When he/she commits the same transgressions repeatedly he/she should also acknowledge self-shame and voluntarily leave the monastery.

## III. ORGANIZATION

The organization of the meditation monastery is one specifically designed for meditation practice in the tradition of Viet Nam **Truc Lam Yen Tu**. To provide guidance and protection so meditation students could practice efficiently, responsible personnel is divided into two subdivisions: the Leadership and the Management.

## A. LEADERSHIP

1. **Abbot/Abbess:** Is responsible for guiding the meditation students in their practice, provides general supervision and makes decisions for the entire meditation monastery.
2. **Vice-Abbot/Vice-Abbess:** Replaces the Abbot/Abbess when he/she is not present and takes up special responsibilities assigned by the Abbot/Abbess.
3. **Secretary:** Keeps monastery's files and important correspondence, prepares letters, memos and maintains communication with the Federation of Buddhist Congregations, the Authority and lay Buddhists.
4. **Treasurer:** Receives, keeps track of donations and disburses expenditures for responsible parties who need to make purchases for the Sangha and the monastery, with permission from the Leadership. Monthly, he/she should report income and expenditures to the Abbot/Abbess.

## B. MANAGEMENT

1. **Chief Administrator:** Is responsible for arranging the Sangha's practice, officiates ceremonies at the meditation monastery, oversees the practice and morality of all.
2. **Vice Administrator:** Is responsible for replacing the Chief Administrator when the latter is not present and takes up special assignments given by the Chief Administrator.
3. **General Manager:** Arranges and delegates all work in the meditation monastery to responsible personnel, allocates goods to the Sangha.
4. **Hosting Manager:** Contacts lay Buddhists and arranges meals and lodging for visitors, if visitors need to stay at the monastery, provides them with advice on how to request permits and submit them to the authority.
5. **Food Manager:** Purchases and organizes foods and beverages, arranges for the Kitchen Staff to prepare meals that are suitable to essential demands of the Sangha.



6. **Flower and Light Officer:** Cleans the Buddha's altar, displays fruits and flowers and guides lay Buddhists on pilgrimages to the monastery to pay homage to the Buddha.
7. **Gardening Committee Chief:** Plants and takes good care of orchards, knows the right time to harvest crops and sell them at the most opportune time.
8. **Vegetable Committee Chief:** Plants vegetables, beans and various kinds of greens to provide enough vegetables for the Sangha's daily consumption.
9. **Flower Committee Chief:** Designs flower beds, plants and cares for all flowers in the monastery under the guidance of the Leadership.
10. **Healthcare Administration:** The monastery being in a distant location, the Healthcare Administration is essential. The Healthcare Administration must care for the Sangha's sicknesses from the start of the discomfort. The Buddha taught: taking care of sick persons means taking care of the Buddha himself.

\* Besides, in line with each monastery's needs, division of committees may differ, subject to arrangement by the Leadership.<sup>1</sup>

## IV. SCHEDULES AT MONASTERIES

### \* Truc Lam Meditation Monastery

#### A. Daily

- Morning:

3:30 : 3 rounds and 3 wake-up strikes  
of the bell.

Inviting the bell for sitting meditation.

5:30 : 1 round of the bell  
for meditation release.

6:15 : 3 strikes of the wooden plate  
for breakfast.

7:30 : 3 strikes of the bell for work.

11:00 : 1 round of the bell for end of work.

Noon : 3 strikes of the wooden plate  
for noontime meal.

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1 Additionally, there is a Dharma Teaching Faculty at Vo Uu Zen Center.

**Dharma Teaching Faculty** (affiliated with the Leadership): Is responsible for providing guidance and training to Nuns and lay Buddhists who undertake the 4-year curriculum established by Truc Lam Meditation Tradition, functions under the direction and teaching assignment of the Abbess.

- Afternoon and Evening:

1:00 : 3 strikes of the bell for break.

2:00 : 1 round and 3 wake-up strikes  
of the bell.

2:30 : 3 strikes of the bell  
for sitting meditation.

4:30 : 1 round of the bell  
for meditation release.

5:00 : 3 strikes of the wooden plate  
for light dinner.

6:00 : 3 strikes of the bell for repentance.

7:30 : 3 strikes of the bell.  
Inviting the bell for sitting meditation.

9:30 : 1 round of the bell  
for meditation release.

10:00 : 3 strikes of the bell for bedtime.

## **B. Monthly (Lunar Calendar)**

*a. Request-For-Identifying-Transgressions:*  
The 13th and 28th day, at 2:30 PM.

*b. Dharma Discussion:* The 14th and 29th  
day, at 8:00 AM.

## **\* Other Meditation Monasteries**

### **A. Daily**

#### **- Morning:**

3:00 : 3 rounds and 3 wake-up strikes  
of the bell.

Inviting the bell for sitting meditation.

5:00 : 1 round of the bell  
for meditation release.

5:45 : 3 strikes of the wooden plate  
for breakfast.

6:30 : 3 strikes of the bell for work.

10:00 : 1 round of the bell for end of work.

10:45 : 3 strikes of the wooden plate  
for noontime meal.

Noon : 3 strikes of the bell for break.

#### **- Afternoon and Evening:**

1:00 : 1 round and 3 wake-up strikes  
of the bell.

2:00 : 3 strikes of the bell  
for study or sitting meditation.

4:00 : End of study or meditation release.

5:00 : 1 round of the bell  
for end of work for the day.

Light dinner.

6:15 : 3 strikes of the bell for repentance.

7:30 : 3 strikes of the bell.

Inviting the bell for sitting meditation.

9:00 : 1 round of the bell

for meditation release.

9:30 : 3 strikes of the bell for bedtime.

## **B. Monthly (Lunar Calendar)**

Request-For-Identifying-Transgressions on  
the 15th or 30th day; in leap month: the 29th.

## **V. CURRICULUM**

Meditation Tradition's central emphasis is *distinctive transmission beyond teaching, not relying on scriptures, pointing directly to the mind to recognize our true nature and reach Buddhahood*. Yet, we practice meditation and at the same time listen to sutras and study discourses on the Dharma; does this diverge from the essential concept of Meditation Tradition?

Since Vietnamese Buddhism inherits the treasure of Meditation Tradition but fails to faithfully preserve it so this tradition has been deviated. Henceforth, meditation monasteries advocate **Dual Practice of Meditation and Study**, that is the practice of meditation and study of sutras and discourses on the Dharma. Moreover, at the present time, many Vietnamese monastics practice meditation but few truly

practice Orthodox Meditation Tradition, they may be easily misled; consequently, they may become physically ill or mentally disturbed. So, if meditation monasteries do not introduce the study of sutras and discourses taught by the Buddha and Patriarchs to provide strong support to Meditation Tradition, many monastics wouldn't be able to avoid uncertainty and nervousness. That is the fundamental reason monastics in meditation monasteries must study sutras and discourses.

## **4-YEAR CURRICULUM** **SUTRAS, DISCOURSES AND HISTORY**

### **\* FIRST YEAR**

#### **SUTRAS:**

Extracts and explanations of Agama Sutras

#### **DISCOURSES:**

1. First Phase of Buddhist Study
2. Qui Son Counsels

#### **HISTORY:**

Vietnamese Meditation from its beginning  
to the start of the Ly Dynasty

## **\* SECOND YEAR**

### **SUTRAS:**

1. Ultimate Wisdom Heart Sutra (Chinese)
2. Diamond Sutra (Chinese)
3. Vimalakirtic Sutra (Vietnamese)
4. The Perfect Enlightenment Sutra (Chinese)

### **DISCOURSES:**

1. Vietnamese Meditation In The  
Late Twentieth Century
2. Origin of Meditation (Vietnamese)
3. Discourse on the Ultimate  
Supreme Vehicle (Vietnamese)
4. Platform Sutra (Chinese)

### **HISTORY:**

1. Thirty-Three Indian and Chinese  
Patriarchs
2. Vietnamese Meditation in the Ly  
and Tran Dynasties

## **\* THIRD YEAR**

### **SUTRAS:**

1. Lankavatara Sutra (Vietnamese)
2. Surangama Sutra (Chinese)
3. Lotus Sutra (Vietnamese)

### **DISCOURSES:**

1. Thiếu Thất Six Brief Treatises (Vietnamese)
2. Essential Door To Enter The Way  
To Instant Enlightenment (Vietnamese)
3. Discourse On Mahayana Awakening  
Of Faith (Chinese)
4. The Song Of Attaining The Way (Chinese)

### **HISTORY:**

1. Chronicle Of Chinese Meditation Masters'  
Practice Path - Volume I
2. Vietnamese Meditation after the  
Tran Dynasty to the contemporary time



## **\* FOURTH YEAR**

### **SUTRAS:**

1. Parinirvana Sutra (Synopsis - Vietnamese)
2. Flower Adornment Sutra (Synopsis - Vietnamese)

### **DISCOURSES:**

1. Direct Elucidation On True Nature (Vietnamese)
2. Discourse On The Middle Way (Chinese)
3. Precious Words On Returning To The Mind Of All Dharmas (Vietnamese)
4. Inscription On The Heart of Faith (Chinese)

### **HISTORY:**

Chronicle Of Chinese Meditation Masters' Practice Path - Volume II

## **VI. ADMISSION CRITERIA**

### **\* Truc Lam Meditation Monastery**

1. **Age limitation:** Students applying to the meditation monastery should be in the age range of 18 to 55; except the Management.

2. **Prerequisites:** Students must meet one of the following three requirements:
- a. Having completed 3 or more years of study at a meditation monastery.
  - b. Having completed Middle or Advanced School of Buddhist Studies.
  - c. A lay Buddhist who wishes to leave the household and join the Sangha must have at least completed grade 12, researched and practiced meditation for many years.
3. One who thinks highly of Meditation and devotes himself/herself to the practice must resolve to be enlightened in this lifetime.
4. Is not handicapped or sick with a contagious disease.
5. Accepts a life of frugality and the Six Principles Of Reverent Harmony.
6. Signs the Letter of Commitment not to breach the meditation monastery Internal Regulations.

## \* Other Meditation Monasteries

1. **Age limitation:** Students applying to the meditation monastery should be in the age range of 18 to 55.
2. **Prerequisites:** Students must meet one of the two following requirements:
  - a. Having completed Middle or Advanced School of Buddhist Studies.
  - b. A lay Buddhist must have at least completed grade 12, researched and practiced meditation for many years.
3. One who thinks highly of Meditation and devotes himself/herself to the practice must resolve to be enlightened in this lifetime.
4. Is not handicapped or sick with a contagious disease.
5. Accepts a life of frugality and the Six Principles Of Reverent Harmony.
6. Before joining the Sangha, one must have completed 1 to 3 years of practice at the meditation monastery.

## VII. REGULATIONS FOR GUESTS

Meditation monastery guests include pilgrims, visitors and long-term guests. All should keep their decorum at all times.

1. **Pilgrims and visitors:** The monastery is divided into two parts: Inner Quarter and Outer Quarter. Pilgrims and visitors should remain only in the Outer Quarter, except cases where guests wish to research on the meditators' practices, then they should ask the Hosting Manager to help acquire permission to be guided into the Inner Quarter.
2. **Short-term visitors at the monastery:** Guests who come to visit their relatives or do research should not stay longer than 7 days.
3. **Long-term guests:** Guests may stay at the Guest House to do long-term practice. Or they may request to practice in seclusion. These two categories of guests should not stay at the monastery longer than 3 months; except cases where the practitioners are quite successful and wish to stay longer to fully accomplish their practice; then they should request final decision from Most Venerable Abbot.
4. **Guest Nuns and female lay Buddhists** are absolutely not allowed to spend the night at the Monks' Guest House, and vice-versa.

## VIII. CONCLUSION

These Internal Regulations are essentially necessary to uphold secure and successful practice for meditation students at the meditation monasteries. They help students to get along in the tradition of morality, hence their practice will develop easily. So, in the once-a-month Request - For - Identifying - Transgressions students review the Internal Regulations to internalize them and check themselves to see if they have breached any rules. Due to devotion to the practice, meditation students should make every effort to remember and fully observe these regulations.

*This is the first revision of the Purifying Rules and Regulations with articles written and established at Truc Lam Meditation Monastery on the 8th day of the 2nd month, year Ky Mao (March 25th, 1999) under the supervision and presiding of Most Venerable Abbot.*

*From now on, any addition or deletion of any articles must be unanimously approved by a convention of Meditation Tradition for general unity.*

## LETTER OF COMMITMENT <sup>2</sup>

Meditation student's name: .....

Dharma name: .....

Disciple of: .....

Residence: .....

Level of background training: .....

I pledge to comply with the Internal Regulations of the meditation monastery. If I breach the Six Principles Of Reverent Harmony or the Principal Precepts at a high level of severity, I pledge to acknowledge self-shame, voluntarily leave the meditation monastery and not to burden the Leadership with disciplining. If I breach lesser precepts and secondary rules, after three rounds of repentance without being corrected, I also pledge to acknowledge self-shame, voluntarily leave the Sangha in the monastery.

I pledge to make efforts to be constantly mindful to fulfill the responsibilities of a meditation student at the monastery.

....., month ..... day ..... year ..

Sponsoring Root Master,                      Signature of student,

---

<sup>2</sup> The Letter of Commitment is reserved for Truc Lam Meditation Monastery.

*We respectfully dedicate the merits of printing 1000 copies of Purifying Rules and Regulations, Volume One: Viet Nam Truc Lam Internal Regulations (bilingual), published by Vo Uu Zen Center, California, USA, in 2017 - to commemorate the Center's 15th Anniversary.*

*With utmost sincerity, we pray that the Zen tradition continually flourish, the Buddhadharma exist forever, the world be peaceful and all sentient beings be happy.*

## **LIST OF CONTRIBUTORS**

- **Nuns and Lay Buddhists of Vo Uu Zen Center, California**
- **Nuns and Lay Buddhists of  
Auspicious Cloud Zen Center, Virginia**
- **Vo Uu Zen Center Cultural Committee  
(Vietnamese-English Translation)**
  - *Venerable Abbess Thích Nữ Thuần Thành*
  - *Venerable Viên Khoan*
  - *Venerable Khánh Đạt*
  - *Venerable Khánh Thế*
  - *English Professor Hằng Tâm*
  - *Lay Buddhist: Quảng Diệu Hiền*
- **English Zen Meditation Class Members**

# **THANH QUY**

Phần Một:

## **NỘI QUY**

Trình bày và bìa: **Thiền Viện Vô Ưu**  
Sửa bản in: **Ban Văn Hóa Thiền Viện Vô Ưu**



## **PURIFYING RULES AND REGULATIONS**

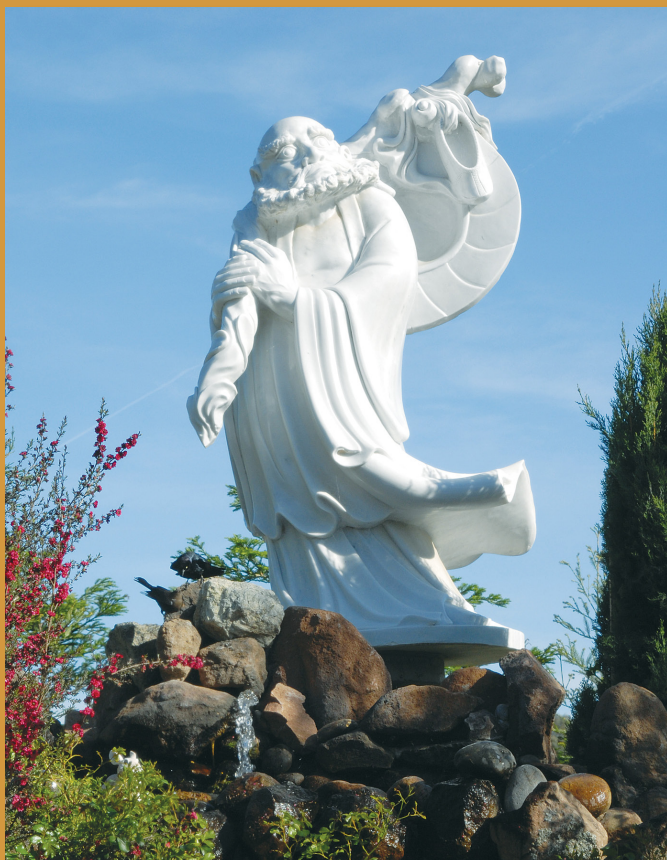
Volume One:

### **INTERNAL REGULATIONS**

Layout/Cover: **Vo Uu Zen Center**

Editing: **Vo Uu Zen Center Cultural Committee**





**Thiền Viện Vô Ưu  
Vo Uu Zen Center**

1300 Church Ave.

San Martin, CA 95046

Tel: (408) 683 - 4498

[www.tvvu.thienvienvouu.com](http://www.tvvu.thienvienvouu.com)