

Order of Interbeing
Aspirancy Application Packet
Of

(Applicant's Name)



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Overview

An Aspirant to the Core Community of the Order of Interbeing (OI) is on the Bodhisattva path. Bodhisattvas appreciate the help of all teachers and mentors. To promote consistency in mentoring and ensure that mentors and Aspirants are supported, the North American Plum Village Dharma Teachers Council asks that everyone in North America who is pursuing formal acceptance as an Order of Interbeing Aspirant use this form.

A Dharma Teacher who has received Lamp Transmission in the Plum Village lineage must participate in mentoring Order of Interbeing Core Community Aspirants. The Dharma Teacher may participate through personal mentoring, as part of a mentoring team, or as the supervising teacher for qualified Order of Interbeing mentors. The Dharma Teacher may be lay or monastic; lay Aspirants are typically mentored by lay Dharma Teachers.

Mentoring teams of qualified OI members and Dharma teachers are encouraged. (See page 15, Who is Qualified to be a Mentor?) Generally, it is most beneficial if the Aspirant and the mentor or mentoring team are in the same geographic region so they can practice together in person, at least on occasion.

An Aspirant may be from a distinctive or marginalized group. In those circumstances, the Aspirant may benefit from a mentoring team that includes a Dharma Teacher and/or Order member(s) from a similar group or with similar experiences who can resonate with that Aspirant. In those cases, an Aspirant may work with a non-local Dharma Teacher with a background similar to the Aspirant's.

Whenever possible, the non-local Dharma Teacher should be in touch with and co-mentor with the local Dharma Teacher, if available, or a local OI Mentor. Local practitioners are likely to have more frequent, direct experience with the Aspirant.

Aspirants are expected to practice in person with their Dharma Teacher mentor(s) at least once or twice a year during the mentoring process. Local Sanghas are encouraged to offer resources to support this in-person practice.¹

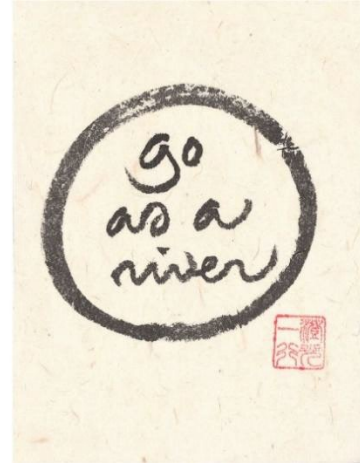
This application assists your local Sangha and supporting Dharma Teacher as you begin the formal mentoring process. The Charter of the Order of Interbeing provides that an Aspirant shall announce their aspiration to join the Order to the Sangha before making a formal request. Formal Sangha support is required to become an aspirant and to join the Order of Interbeing. To ensure the requisite support is available, someone who wishes to aspire and begin the mentoring process should discuss their aspirations with the prospective mentors, including the Dharma Teacher. The Preparing for Aspirancy section of this packet will help you look deeply into your readiness to ask to aspire and begin the mentoring process. In deciding whether conditions are ripe for formal acceptance and mentoring to begin, your mentoring Dharma Teacher will speak with you and consult with your sangha and any other OI Mentors as appropriate.

¹ At the time of this writing, the Thich Nhat Hanh Foundation also offers financial support for Sanghas to bring Dharma teachers for a local day of mindfulness or retreat, which is another opportunity for mentors and Aspirants to practice together.

After completing this packet, the Aspirant keeps a copy and gives a copy of the packet and the Aspirant's letter to Thầy to each member of the mentoring team, including the Dharma Teacher. If the aspirant has written a new letter to Thầy, the letter dates should be clearly marked on each. Mentoring usually takes at least two years and often longer. When the time is ripe for ordination, another copy of the packet and the letter to Thầy—or a new letter to Thầy if the aspirant's intentions have grown—will be sent to the monastery where ordination is planned. The aspirant will also send a new letter requesting ordination and a form application prepared by the monastics.

Preparing for Aspirancy

In the early 1960s, amid the crucible of war in Vietnam, the Venerable Thich Nhat Hanh (Thầy) evolved a new container for the practice and compiled the Fourteen Mindfulness Trainings to delineate it. He called it the Tiếp Hien (Order of Interbeing) and ordained the first six members of the Order. In 1981, Thầy began ordaining more people into the Order, some monastics, some laypeople. The inclusion of lay and monastic members as equals in an Order was unique in the Buddhist world.



No other ordinations occurred until the mid-1980s when the stream of Order members began to freshen. Since then, the Order has become a worldwide multifold² community of practitioners. Order members study, practice, and recite the trainings to support their practice. As the recitation ceremony says:

The Fourteen Mindfulness Trainings are the very essence of the Order of Interbeing. They are the torch lighting our path, the boat carrying us, the teacher guiding us.

Thich Nhat Hanh has said that after his passing he does not want his ashes to be put in a stupa. He warns us not to be caught in the form and not to believe he is to be found in the stupa, or even outside the stupa. Rather, Thầy said, “If I am anywhere,

² The traditional designation, fourfold, refers to the community of monks, nuns, laymen, and laywomen. The term multifold includes non-binary gendered persons as well.

it is in your mindful breathing and in your peaceful steps.”³ As Thầy’s students, Order of Interbeing members—lay and monastic—continue Thich Nhat Hanh’s teaching through our breathing, our steps, and our practice of the Fourteen Mindfulness Trainings.



The Order of Interbeing is composed of extended community members and core community members. Extended community members try to live the spirit of the Order but have not formally committed to observe the Fourteen Mindfulness Trainings or been ordained as Core Community Order members. Core community ordination is a formal commitment to observe the Fourteen Mindfulness Trainings in addition to the Five Mindfulness Trainings. Core Community members “accept the responsibility to organize and support a local Sangha, and help sustain Mindfulness Trainings recitations, days of mindfulness, and mindfulness retreats.”⁴

Core community ordination is in essence a commitment to the bodhisattva vow. It is not something you add to your personality, ego, or resume. Ordination is a commitment to make the practice of mindfulness and the Fourteen Mindfulness Trainings the central organizing principle of your life. It is a way of being that you continually grow into. It is not an event or culmination; it is a celebration along the journey to which you commit your life. As the Second Mindfulness Training says,

³ <https://plumvillage.org/articles/thich-nhat-hanhs-final-mindfulness-lesson-how-to-die-peacefully/>

⁴ The Charter of the Order of Interbeing (Tiếp Hiện), Chapter III, Article 10.

“Truth is found in life and we will observe life in and around us in every moment, ready to learn throughout our lives.”

An Aspirant to the core community must have sufficient grounding in the practice to participate energetically and effectively in being mentored by qualified mentors. We hope the questions on the following page will help applicants determine if they are ready to ask mentors and their local Sangha to support their aspiration to the core community.

Pre-Aspiration Checklist

- I support and practice faithfully with my local Sangha.
 - I formally received the Five Mindfulness Trainings at least one year⁵ ago from Ven. Thich Nhat Hanh or a Tiếp Hiện Dharma Teacher.
 - I recite the Five Mindfulness Trainings at least once a month and have done so since receiving or renewing my commitment to the trainings.
 - I study, practice, and observe all five mindfulness trainings.
 - I have a daily practice that includes meditation.
 - I am alcohol- and recreational drug-free and will remain so.
 - I have begun to observe regular Days of Mindfulness.
 - If partnered, my partner supports my aspiration to the Order.
 - I am working with the Reflection Questions that are part of this application.
- I am familiar with the Order, the Fourteen Mindfulness Trainings, and the Charter as presented in the book *Interbeing*.⁶ I use and study the book.
 - I am aware that by aspiring I am committing to:
 - ✓ Practice 60 days of mindfulness each year
 - ✓ Study, practice, and observe the 14 Mindfulness Trainings and recite them at least quarterly
 - ✓ Attend Days of Mindfulness and Retreats.
 - I have identified a Dharma Teacher or qualified Order of Interbeing Member willing to serve as my mentor(s). (For mentor qualifications, see *Who is Qualified to be a Mentor?* on page 15.)
 - A Tiếp Hiện Dharma Teacher has agreed to support my aspirancy and work with my Order of Interbeing mentor(s).

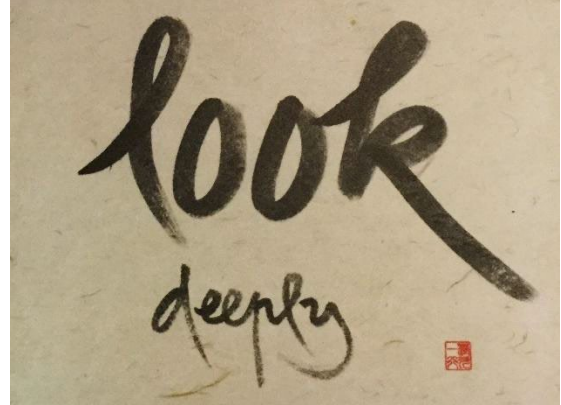
⁵ The Charter requires at least one year between receiving the Five Mindfulness Trainings and beginning to mentor for the Order of Interbeing. Recently, Sister Chan Khong has written the period should be at least two years. *Interbeing* p 111.

⁶ Thich Nhat Hanh, *Interbeing: The 14 Mindfulness Trainings of Engaged Buddhism*, Parallax Press 2020 (4th ed.)

Reflection Questions

Overview

Please use these questions to examine your aspiration more deeply and communicate with your mentor. Looking deeply at these questions is a practice. There are no correct answers. The questions are for reflection and practice, to help you get clarity about your own spiritual path, and to help open a dialog within yourself and with your mentor(s). You may even find that your answers change as your aspirancy develops. Please type responses to share with your mentor(s).



Questions

1. **Motivation.** What motivates me to receive the Fourteen Mindfulness Trainings and join the Core Community of the Order of Interbeing?
2. **Timing.** Why have I decided to state my desire to enter the aspiration process at this time?
3. **Practice.** How has my practice of mindfulness expanded my capacity for understanding, love, and compassion and helped me transform my own “ill-being,” including:
 - ❖ my anxiety, anger, fear, depression, regrets, craving, heedlessness, despair, distractedness, and other experiences of “ill-being”?
 - ❖ my relationships?
 - ❖ Understanding and addressing my current practice challenges?
 - ❖ Increasing awareness of where, when, and how I meet resistance, discomfort, and fear, and how I work with them?

4. **Commitment.** I understand that the basic commitment of this undertaking is serving the Sangha.
- ❖ What gifts do I enjoy bringing to the Sangha?
 - ❖ How will I make time and energy available to take responsibility for cultivating the well-being of the Sangha(s) of which I am a part?
 - ❖ What barriers do I experience or anticipate in serving the sangha?
5. **Relationships.** How am I experiencing my relationships with my home and extended family, my Sangha family, and OI members?
- ❖ Are there those with whom I feel in conflict or with whom I would like to be in better harmony? How might I practice to understand their suffering and mine more deeply to enhance loving relationships?
 - ❖ How am I practicing to transform these relationships and “resolve all conflicts however small”?
 - ❖ Am I familiar with the practice of Beginning Anew?
Have I practiced Beginning Anew?
Would some of my relationships benefit from Beginning Anew?
 - ❖ How, when, and where might I build these relationships?
6. **Consuming.** How am I working with mindful consumption?
- ❖ Have I released my use of, and liberated myself from craving alcohol and other recreational drugs?
 - ❖ How am I living the trainings through awareness of the killing, environmental and racial injustice, and great damage caused by consumption of animal products?
 - ❖ Am I attentive to my consumption not only of edible foods, but also of non-edible nutriment such as media and electronic devices and how these affect my body and mind?
 - ❖ How have the Mindfulness Trainings helped me transform suffering, unhelpful habit energies and states of mind?

- ❖ How do I nurture myself and others?
- ❖ With which Mindfulness Trainings do I most need to practice?
- ❖ How will I proceed to initiate this needed practice?
- ❖ Am I moving beyond the trainings as intellectual abstractions into true relationship with the trainings, truly embodying and applying them in my daily life?

7. **Plum Village Tradition.** How long and in what context have I been practicing within Thầy’s tradition? (For example, local Sangha weekly practice and retreats, monastic-led retreats at one of our monasteries, other retreats, private study.)

- ❖ What areas of study and practice would most assist me on the path?
- ❖ Am I familiar with the body of Thầy’s work reflected in his books and Dharma talks? Sutra translations? practices?
- ❖ Which books, sutras, and practices might I particularly wish to incorporate into my practice?
- ❖ What is my plan for doing this?

8. **Inclusivity, Race, and Social Equity.** Inclusivity is a primary value of the Order of Interbeing community. The Buddha’s Sangha was inclusive across race, class, ethnicity, language, and gender. Yet his society and ours were and are often challenged to become aware of and work to transform conditions that lead to racial, gender, and cultural biases and social inequities. The following questions may help us become aware of our own biases and suffering and thus, enable us to be aware of and respond to similar suffering in our Sanghas and society.

- ❖ — How have I learned to recognize and heal racism, genderism, bias, and other forms of oppression that I have internalized?
- ❖ — How have I learned to recognize and heal racism, genderism, bias, and other forms of oppression in which I participate?

9. **Root Spiritual Tradition.** What was my root (original) spiritual tradition and what is my relationship with it?

- ❖ — How do I now relate to it (or them) today?
 - ❖ — How do I integrate these roots with Thầy’s tradition in ways that are mutually enriching?
10. **Other Tradition(s).** If I have had experience with other meditative traditions, how long was that experience and what prompted my transition to Thầy’s practice?
- ❖ — How have I reconciled any difficulties from this past?
 - ❖ — How do I incorporate the helpful elements from these practices into my current path?
11. **Engaging Practice.** How do I now use the practice of mindfulness in the context of my home, workplace, and other groups in which I participate? How can I continually infuse mindfulness into these environments?
12. **Exploring Concerns.** What are my questions and concerns about my practice, the Fourteen Mindfulness Trainings, and joining the Core Community of the Order of Interbeing?
13. **Optional Personal Questions.** I have the following additional questions, which are particularly relevant for me to pursue. (Please articulate these and share how you have been or envision working with them.)

Mentoring

Practicing the Mindfulness Trainings by Committing to Environmental, Racial, and Animal Justice

Before aspiring or mentoring, aspirants and mentors, respectively, have explored, studied, and integrated deeply into our lives the practices of the Five Mindfulness Trainings and Fourteen Mindfulness Trainings. We promote environmental and racial justice. Our aspirations include not killing, harming, or exploiting beings. For example, aware of the suffering involved in the meat industry, we aspire to eat a vegetarian or vegan diet where able, as Thầy and the monastics do. We eat in the most environmental and skillful way, which is vegan or vegetarian unless health conditions prevent. OI Core Community members embody and model the practice.

A letter to Thầy

An initial step in the Order of Interbeing aspirancy process is writing a letter of aspiration to our root teacher and founder of the Order, the Venerable Thich Nhat Hanh, who is present in all his students. Please address your letter to Thầy as a courtesy. In practice, monastic or lay Dharma Teacher(s) will read it on Thầy's behalf. This letter will request your acceptance as an aspirant to the Order of Interbeing.

When writing your letter to Thầy, please remember that formal communication in Vietnam and in the monastic community begins with a greeting and well wishes. Monastics do not jump directly into business as is our Western lay custom. As Thầy's students, we are grateful for his teachings and the love we feel through them. Please remember we speak to Thầy as a respected teacher, using formal language. For example, your letter could start with "Dear respected Thầy" or "Dear respected teacher." Ideally, your letter to Thầy will be one page with a brief spiritual history and a clear statement of your aspiration in practice.

Please add your letter to this packet. Your Dharma Teacher or Order of Interbeing mentor(s) will keep a copy of the letter with the packet during the period of mentoring. In addition, it is wise for aspirants to keep their own copy of all submitted materials.

Who is Qualified to be a Mentor?

Mentor qualification in our sangha has a long history of experimentation and evolution. We have arrived at a point where we can bring it together into a coherent and comprehensive practice.

Our basic goal in mentoring has always been to support each other in deepening our practice and strengthening our Sanghas. A mentor's practice needs to be fresh and alive to mentor an Aspirant effectively. To support both mentors and Aspirants, the North American Dharma Teacher Caretaking Council has integrated our Order's past extensive experience into the following qualification statement for mentors.

A Dharma Teacher must be involved as part of mentoring, either as the primary mentor or part of the mentoring team. (See the Aspirant application on page 25.) The chart on the following page shows the qualifications required to be a mentor.

Three situations qualify one to mentor. To accept an Order of Interbeing Aspirant for mentoring, one must:

Primary Qualification to be a Mentor	Secondary Requirements
Be a Dharma Teacher who received Lamp Transmission	and is practicing consistently with a Sangha in the Plum Village tradition
OR Have been ordained an Order member for at least five years	a. <i>and</i> have practiced consistently for five years with a Sangha in the Plum Village tradition, b. <i>and</i> have the agreement of a Dharma Teacher to provide support, assistance, and as necessary, supervision for mentoring this Aspirant.
OR Have been ordained as an Order member for at least one year with extensive pre-ordination OI Sangha and personal practice experience	a. is practicing consistently with a Sangha in the Plum Village tradition b. <i>And</i> have the agreement of a supporting Dharma Teacher to supervise the OI Mentor and actively participate with both the OI Mentor and the Aspirant during the Aspirancy. c. To actively participate means: i. at least quarterly significant contact among the Dharma Teacher, OI Mentor(s), and Aspirant, ii. personal practice together in a formal setting of at least one day's duration (Retreat or structured Day of Mindfulness led by the Dharma Teacher) at least twice during the Aspirancy.

Aspirants and mentors may benefit most when they are in the same geographic region so they can practice together in person, at least on occasion. However, an Aspirant may be from a distinctive or marginalized group. The Aspirant then might benefit if mentors are from a similar group or ones with similar experiences. In those cases, an Aspirant may work with a non-local mentor with a background similar to the Aspirant's. Whenever possible, the non-local Dharma Teacher should be in touch with and co-mentor with the local Dharma Teacher, if available, or a local OI mentor.

Aspirants are expected to practice in person with their Dharma Teacher mentor(s) at least once or twice a year while mentoring. Local Sanghas are encouraged to offer resources to support this in-person practice.⁷

For Dharma Teachers: Before signing off on the Aspirancy, the Dharma Teacher involved with team mentoring is responsible to assure that any Mentor who is not a Dharma Teacher is qualified to mentor.

⁷ At the time of this writing, the Thich Nhat Hanh Foundation also offers financial support for Sanghas to bring Dharma teachers for a local day of mindfulness or retreat, which is another opportunity for mentors and Aspirants to practice together.

Mentoring is both a formal and informal process. While Aspirants have formal mentors, others may support the aspirancy informally. Sangha members who practice regularly with the Aspirant, other Dharma teachers, and every Order member in the region may be useful support for the aspirancy. Aspirants are particularly encouraged to develop second-body practices with Sangha members. The Aspirant and mentoring team are encouraged to use all resources to develop and encourage deepening practice in this process.

Aspirants should understand they are responsible for being in touch with their mentors. Early in the aspirancy, the Aspirant and mentors may like to discuss frequency of contact and that it is the Aspirant's responsibility to initiate and maintain contact with the mentors.

Mentoring Resources

The following are suggested resources to support mentoring. This is not an exclusive or required list. Many other Plum Village resources exist or may be created after this packet is created. All the listed books are available from Parallax Press, www.parallax.org.

Chants, Recitations, and Sutras

These resources can be found in *Chanting from the Heart: Buddhist Ceremonies and Daily Practices*. Some examples of beneficial recitations include:

- Beginning Anew
- Discourse on Measuring and Reflecting
- Discourse on the Five Ways of Putting an End to Anger
- Discourse on the White-Clad Disciple
- Invoking the Bodhisattvas' Names
- Three and Five Touchings of the Earth

Books with Sutras and Commentaries by Thich Nhat Hanh:

- *Awakening of the Heart: Essential Buddhist Sutras and Commentaries*
Note: Some of the listings below are included in *Awakening of the Heart*.
- *Breathe, You are Alive: The Sutra on Full Awareness of Breathing*
- *Transformation and Healing: Sutra on the Four Establishments of Mindfulness*
- *Our Appointment with Life: Sutra on Knowing the Better Way to Live Alone*
- *The Other Shore: A New Translation of the Heart Sutra*
- *The Diamond that Cuts Through Illusion*
- *Enjoying the Ultimate: Commentary on the Nirvana Chapter of the Chinese Dharmapada*

Other Resources to Support Mentoring:

Books by Thich Nhat Hanh

- **Interbeing: The Fourteen Mindfulness Trainings of Engaged Buddhism**
- *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation*
- *Old Path White Clouds: Walking in the Footsteps of the Buddha*
- *The Mindfulness Survival Kit: Five Essential Practices*
- *Understanding our Mind: 50 Verses on Buddhist Psychology* (Original Title: *Transformation at the Base*)
- *Beyond the Self: Teachings on the Middle Way*
- *Happiness*
- *Fragrant Palm Leaves*
- *At Home in the World*
- *Lotus in a Sea of Fire*

Books by Sister Chan Khong

- *Beginning Anew: Four Steps to Restore Communication*
- *Learning True Love*

Other Resources:

- *Stepping Into Freedom*
- *The Mindfulness Bell*, www.mindfulnessbell.org

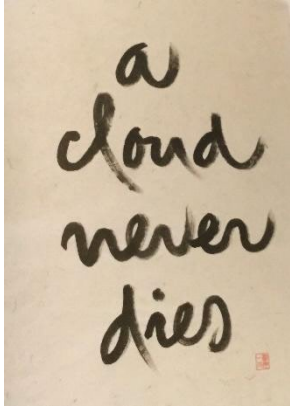
Online and App Resources

- The Plum Village app (<https://plumvillage.app>)
- Plum Village Online (<http://youtube.com/plumvillage>)
- Thich Nhat Hanh and Plum Village pages on Facebook
- Thich Nhat Hanh Foundation, www.tnhf.org
- Parallax Press, www.parallax.org
- *The Raft* (Online newsletter from the Thich Nhat Hanh Foundation)
- The Lotus Institute, <https://www.thelotusinstitute.org>

Engaged Practice Resources

- ARISE Sangha, <https://arisesangha.org>
- Earth Holders Sangha, <https://earthholder.org>
- Mindfulness in Education Network, www.mindfuled.org
- *America's Racial Karma* by Larry Ward
- “The Path to Racial and Social Equity,” *the Mindfulness Bell*
<http://arisesangha.org/wp-content/uploads/2016/01/gomez-brown-path-of-racial-equality-final-pdf.pdf>
- *My Grandmother's Hands* by Resmaa Menaken
(When offered, classes on this book can be very inspiring. For example, Dharma Teacher Kaira Jewel Lingo and Melina Bondy have offered an online course studying this book in our tradition, “Cultural Healing, Restoring Kinship.”)
- *Happy Teachers Change the World: A Guide for Cultivating Mindfulness* by Katherine Weare and Thich Nhat Hanh

Ripening into Ordination



Ripening into ordination is not like completing a curriculum, but the process of maturing and developing our practice so we are able to respond to and help transform our own and other's suffering. The Fourteen Mindfulness Trainings provide the basis for this growth and practice.

Readiness is very individual, with no specific timeline, just as each plum on a tree ripens when causes and conditions are sufficient. Suggested areas for cultivating and assessing ripeness may include qualities, actions, understanding, skills and practice, and reading and study.

Qualities

- True love for Thầy's practice and the Plum Village tradition
- Cultivating understanding and awareness of the reality of interbeing
- A service versus a leadership mentality — cherishing Sangha
- Personal/emotional maturity and stability
- Ability to be fully present with suffering and joy
- Increasing willingness and skill in asking for Sangha help
- Cultivating awareness of the ultimate dimension while being firmly grounded in the historical.
- Fully engaged in the journey of transformation
- Self-reflective
- Ability to offer feedback to others in a constructive, loving way
- Ability to receive feedback about one's practice with an open heart
- Recognizing all communication is filtered through personal life experience and thus, the impact of actions and words may not be what one intended and developing the capacity to respond with compassion

- Honesty with self and others – not hiding

Actions

- Applies teachings to one's own life with observable transformation
- Maintains good Sangha relations and relationships
- Remembering the Buddha told Ananda, “Spiritual friendship is the whole of the path,” maintains healthy boundaries in Sangha including in emotional, sexual, and financial relationships
- Supports local, regional, and national lay and monastic practice centers
- Implements the Mindfulness Trainings in daily life (personal, family, Sangha)
- Non-defensive listener who is not threatened by disagreement or conflict and is open to feedback (See *Sutra on Measuring and Reflecting*.)
- Steady in practice— a personal daily practice that includes meditation along with faithful Sangha attendance and support
- Lives in ongoing relationship with the Mindfulness Trainings, including full abstinence from alcohol and recreational drugs
- Consistently seeks out opportunities to practice with Plum Village monastics
- Maintains partner communication and support for OI aspiration, ordination, and service.

Understanding

- Thich Nhat Hanh is the root teacher for our Order
- Sangha is the central point of practice in our Order
- Mindfulness Trainings are essential core principles with which to develop an ever-deepening relationship cultivated through study, practice, recitation, and Sangha discussion
- Our order, the charter, how we fit in the overall tradition
- Becoming a member of a multi-fold family of practice
- The critical role of, and necessity of support for, the monastic community
- Basic sutras and Thầy's basic writings (See, e.g., Mentoring Resources, above.)

Skills and Practice

- The skill set needed to lead and share (instruct) Plum Village practices, including:
 - inviting bells
 - conducting formal sutra/chanting/recitation services,
 - offering basic chants
 - meditation instruction
 - leading guided meditations
 - setting up and facilitating Dharma sharing or discussions
- These skills would integrate into offering practices such as:
 - Formal Mindfulness Training Recitation Ceremonies
 - Traditional Plum Village Chanting Service
 - Secularized, tradition-neutral practice formats where appropriate (see *Happy Teachers Change the World* for examples)
 - Tea Ceremony/Meditation (formal and informal)
 - Touchings of the Earth
 - Shining Light (formal and informal)
 - Beginning Anew (formal and informal)
 - Total Relaxation

Reading and Study

See the Mentoring Resources on page 19.

Applicant's Personal and Practice Information

Applicant's Name: _____

Mailing Address: _____

Email: _____

Telephone: _____

Lineage Name (Five Mindfulness Trainings Dharma Name):

Date and Place of Receiving Five Mindfulness Trainings:

Transmitting Teacher of Five Mindfulness Trainings:

Local Sangha Name, Location, and Contact:

Mentor(s) Name(s) and Contact Information:

Previous Sangha Practice

Please list the names and contact information for other Sanghas with which you have practiced, including the location, tradition, and length of time you practiced with each. Include any formal or informal roles you may have taken on. (Add pages if necessary.)

Previous Aspirancy, and Personal Challenges

1) Previous Aspirancy — If you have previously applied to be or have previously been an Aspirant, please explain when and where you were an Aspirant, and how and why that Aspirancy and mentoring ended or was suspended including all relevant names, locations, and contact information. (Add pages if necessary.)

2) Personal Challenges — Often personal challenges motivate us toward practice. Challenges may also affect our personal and Sangha practice. If you have struggled with such a challenge (trauma, addiction, mental health, and legal issues being prime examples), please either describe the condition, circumstances, and how you have practiced with such a challenge(s) If you would rather discuss this personally with the Dharma Teacher, please indicate and take steps to arrange a time and place to meet. (Add pages if necessary.)

Sangha and Mentoring Team Information and Signature Form

My local sangha is:

_____.

Sangha contact details are on page 25.

.....

Local Endorsement: The person authorized to formally endorse my aspirancy on behalf of my sangha is:

Print name

Signature

.....

Mentor: The OI Member(s) who is qualified to mentor and has/have agreed to be my mentor(s) is/are:

Mentor's Name

Mentor's Signature

Mentor's True Name

Mentor's Ordination Date & Place

Local Sangha Name & Location.

.....

Second Mentor's Name, if applicable

Second Mentor's Signature

Second Mentor's True Name

Second Mentor's Ordination Date & Place

(Continued in next column)

Second Mentor's Local Sangha Name & Location.

.....

The senior mentor who will speak for the team should complete the information below.

Senior Mentor's Name

Senior Mentor's Signature

Address

Phone Number

Email

.....

Participating/Supervising Dharma Teacher

I agree to accept the Applicant for Tiếp Hiện Aspirancy and to support their mentors and their practice as an Aspirant. By signing, I attest that that application is complete.

Dharma Teacher's Name

Dharma Teacher's Signature

Dharma Teacher's True Name

Lamp Transmission Date & Place

Local Sangha Name & Location.