

KYO JU KAI MON
ESSAY ON TEACHING AND CONFERRING THE PRECEPTS
by Eihei Dogen Daio-sho (translated by Tenshin Anderson)

The great precepts of all Buddhas have been protected and maintained by all Buddhas, and have been mutually entrusted from Buddha to Buddha, mutually transmitted from Ancestor to Ancestor. Receiving the precepts goes beyond the three times; confirming the precepts penetrates throughout past and present. Our great teacher, Shakyamuni Buddha, conferred them upon Mahakasyapa; Mahakasyapa conferred them upon Ananda, and so on. In this way the precepts have been legitimately conferred up to the present Abbot as the _____ generation successor.

Now, I confer these precepts upon you, through which you respectfully repay Buddhas and Ancestors for the depth of their benefaction, and everlastingly become a leader for human and heavenly beings. After all, you are able to inherit the wisdom-life of Buddhas and Ancestors.

Respectfully in virtue of the testimonial of Buddhas and Ancestors, you should take refuge in the Triple Treasure and repent. Sincerely repeat the words after me:

All my ancient twisted karma
From beginningless greed, hate and delusion,
Born through body, speech and mind,
I now fully avow.

As already verified by Buddhas and Ancestors, the karma of body, speech and thought has been purified and you have attained great immaculacy. This is due to the power of repentance.

Next, one should take refuge in Buddha, Dharma and Sangha. There are three kinds of virtue to the Triple Treasure. They are called the Single-bodied Triple Treasure, the Manifested Triple Treasure and the Maintained Triple Treasure.

Annutara samyak sambodhi is called the Buddha Treasure; its purity and freedom from dust is the Dharma Treasure; the virtue of peace and harmony is the Sangha Treasure. These are called the Single-bodied Triple Treasure.

Realization of *bodhi* in his manifestation is called the Buddha Treasure; that which is realized by Buddha is the Dharma Treasure; learning the Buddha and Dharma is the Sangha Treasure. These are called the Manifested Triple Treasure.

Edifying heavenly beings, edifying humans, appearing in the vast openness of being or appearing within the dust is the Buddha Treasure. Being changed into the Ocean Storehouse or sutras written on shells and leaves, edifying animate and inanimate beings - this is called the Dharma Treasure. Relieving all suffering and being free from the house of the three worlds is the Sangha Treasure. These are called the Maintained Triple Treasure.

In taking refuge in Buddha, Dharma and Sangha, one acquires the great precepts of all Buddhas. Buddha is your teacher and not one of another way.

THE THREE COLLECTIVE PURE PRECEPTS

Precept of fulfilling rules and laws

It is the abode of the laws of all Buddhas;
it is the source of the laws of all Buddhas.

Precept of fulfilling wholesome dharmas

It is the teaching of *anuttara samyak sambodhi* and
the path of practitioner and what is practiced.

Precept of fulfilling all beings

It is transcending profane and holy and
taking self and others across.

These are called the Three Collective Pure Precepts.

THE TEN GRAVE PROHIBITORY PRECEPTS

1. **Not killing** Life is *not to kill*. Let the Buddha Seed grow and succeed to the life of wisdom of the Buddha taking no life. Life is not killed.
2. **Not stealing**. In the suchness of mind and objects the door/gate of liberation is open.
3. **Not indulging in sexual greed**. Because the three wheels are pure, nothing is to be wished for. All Buddhas are on the same path.
4. **Not speaking falsehoods**. The Dharma Wheel has all-inclusively turned. There is no excess, there is no deficiency. One complete moistening of sweet dew bears fruit as actuality and truth.
5. **Not selling fermented liquor**. Where nothing can be brought in, that is where everything is inviolable. This is exactly the great brightness.
6. **Not discussing the faults of others**. Within Buddha Dharma, all are the same path, the same Dharma, the same realization, the same practice. So, the faults (of others) will not be discussed, and confusing speech will not occur.
7. **Not praising self nor slandering others**. Buddhas and Ancestors realize the entire sky and the great earth. Manifesting the great body, in the sky there is no inside or outside. Manifesting the Dharma body, on earth there is not an inch of ground.
8. **Not begrudging the bestowal of Dharma**. One phrase, one verse are the myriad forms, the hundred grasses. One Dharma and one realization are all Buddhas and Pioneers. There has not been begrudging.
9. **Not being angry**. Neither withdrawn nor set forth, neither real nor unreal, here are oceans of illuminated clouds; the oceans of magnificent clouds.
10. **Not disparaging the Triple Treasure**. The body is manifested. The Dharma is unfolded and there is a bridge in the world for crossing over. The virtue returns to the ocean of all-knowing wisdom. They are unfathomable and should be received with devotion and respect.

These are the sixteen precepts of Buddha in general. We are now instructed to receive them with respect and reverence when they are taught or conferred.