



Dogen's Instruction Given on the Sila: Kyojukaimon

The Great Precepts of the Buddhas are maintained carefully by the Buddhas. Buddhas give them to Buddhas, Ancestors transmit them from Ancestors. Receiving the precepts goes beyond the three times; realization continues unceasingly from ancient times to the present. Our great Teacher Shakyamuni Buddha transmitted the Precepts to Mahakashapa, and Mahakashapa transmitted them to Ananda. Thus they have been transmitted generation after generation down to me in the 80th generation. Now I, as head priest, will give them to you in order to show my gratitude toward the Compassionate benevolence of the Buddhas and make them the eyes of all sentient beings. Indeed this is the way to maintain the Living Wisdom of the Buddhas. I pray for the guidance of the Buddhas and Ancestors to verify it. First you must make repentance and take refuge in the precepts. Recite this, following my words:

All the evil karma ever committed by me since of old,
Because of my beginningless greed, anger, and ignorance,
Born of my body, mouth and mind ñ
Now I atone for it all.

Now, by the guidance of the Buddhas and Ancestors, we have discarded and purified all karma of body, mouth and mind and have attained great immaculacy. This is by the power of repentance.

Now, you should take refuge in Buddha, Dharma and Sangha. The three treasures have three merits and virtues, called the One Body Three Treasures, the Realized Three Treasures, and the Maintained Three Treasures.

The annutara samyak sambodhi is called the Buddha Treasure. Being pure and genuine, apart from the dust, is the Dharma Treasure. The virtue and merits of harmony is the Sangha Treasure. These are the One Body Three Treasures.

To realize and actualize the Bodhi is called the Buddha Treasure of the Realized Three Treasures. The realization of the Buddha is the Dharma Treasure. To penetrate into the Buddhadharma is the Sangha Treasure. These are the Realized Three Treasures.

Guiding the heavens and guiding the people; sometimes appearing in the vast emptiness (sky) and sometimes appearing in the dust is the Buddha Treasure. Sometimes revolving in the leaves and sometimes revolving in the oceanic storage; guiding inanimate things and guiding animate beings is the Dharma Treasure. Freed from all sufferings and liberated from the house of the three worlds is the Sangha Treasure. These are the Maintained Three Treasures.

When one takes refuge in the Buddha, Dharma and Sangha, the great precepts of all Buddhas is obtained. Make the Buddha your master and do not let any other ways be your master.

There are Three Pure Precepts:

Ceasing from Evil

This is the abiding place of laws and rules of all Buddhas, this is the very source of laws and rules of all Buddhas.

Doing Good

This is the Dharma of Samyak-sam-bodhi; this is the Way of all beings.

Doing Good for Others

This is to transcend the profane and to be beyond the holy; this is to liberate oneself and others.

These are called the Three Pure Precepts.

These are the Ten Grave Precepts:

First, Non-Killing

Life is non-killing. The seed of Buddha grows continuously. Maintain the wisdom-life of Buddha and do not kill life.

Second, Non-Stealing

The mind and the externals are just as thus. The gate of liberation has opened.

Third, Not Being Greedy

The three wheels (body, mouth, mind; greed, anger, ignorance) are pure and clean. Nothing is desired for; go the same way with the Buddhas.

Fourth, Not telling Lies

The Dharma wheel unceasingly turns and there is neither excess nor lack. Sweet dews permeate; gain the essence and gain the truth.

Fifth, Not Being Ignorant

It has never been; don't be defiled. It is indeed the great clarity.

Sixth, Not Talking about Others' Errors and Faults

In the midst of the Buddha-Dharma, we are the same way, the same Dharma, the same realization, and the same practice. Do not [let them] talk about others' errors and faults. Do not destroy the Way.

Seventh, Not Elevating Oneself and Blaming Others

Buddhas and Ancestors realized the absolute emptiness and realized the great earth. When the great body is manifested, there is neither outside nor inside in the emptiness. When the Dharma body is manifested, there is not even a single square inch or soil on the ground (earth).

Eighth, Not Being Stingy

One phrase, one verse, ten thousand forms, one hundred grasses; one Dharma, one realization, all Buddhas, all Ancestors. Since the beginning, there has never been being stingy.

Ninth, Not Being Angry

It is not regress, it is not advance; it is not real, it is not unreal. There is illumined cloud-ocean; there is ornamented cloud-ocean.

Tenth, Not Speaking Ill of the Three Treasures

Expounding the Dharma with the body is a harbor and a fish pool (the most important thing). The virtues return to the ocean of reality. You should not comment on them. Just hold them and serve them.

These sixteen Buddhas' precepts are as thus. Obey the teachings and follow those given. Bow to them and be obeisant to them. Now I have expounded them.