



JUKAI

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"On the great road of Buddha ancestors there is always unsurpassable practice, continuous and sustained. It forms the circle of the way and is never cut off. Between aspiration, practice, enlightenment and nirvana, there is not a moment's gap. Continuous practice is the circle of the way. This being so, continuous practice is unstained, not forced by you or others. The power of continuous practice confirms you as well as others. It means your practice affects the entire earth and the entire sky in the ten directions. Although not noticed by others or by yourself, it is so."

Eihei Dogen Zenji

The Japanese word jukai contains the character "ju," which means "receiving," and the character "kai," which means "to awaken." So "jukai" literally means "to receive awakening." What that means concretely, practically, is simply that we acknowledge our true nature, we acknowledge that our life itself is the way of "awakening," that the perfect life is our life.

When we choose to acknowledge this in our Zen practice, we participate in a ritual during which the teacher "transmits" the precepts to us. These precepts are the natural expression of who we really are, of our awakened nature, even though we are not always aware of it. They have been handed down from teacher to student for generations and are the living, dynamic reminders of how we aspire to live our lives boundlessly, truthfully, at peace with ourself and others.

Amy Hollowell Roshi

JUKAI

Asking and receiving the precepts (Jukai) is a big step on our path and indeed quite an undertaking. In the Buddhist tradition receiving the precepts is seen as submersing oneself. It is often called "entering the stream of awakening". The ceremony of receiving the precept is also a very *public* ceremony. We reveal our dedication, our commitment, openly to all around us. And this commitment is to ourselves, to our practice, to our community, to our path and to the unbroken line of teachers and practitioners from the Shakyamuni Buddha onwards until it reaches us. We reveal ourselves as the Buddha, the Dharma and the Sangha and we promise to try and deepen this within ourselves in continuous practice. It's a coming out.

The preparations too are a process of revealing ourselves. Sowing the Rakusu (with all it's trial and error, satisfaction and frustrations, enjoyment, failure, perseverance and success) can be a mirror of our own path through life. Every stitch and every thread reflect the connections, the inseparable unbroken interconnectedness of all creatures, all phenomena, all life. And all this is expressed through you, by you and as you.

In the writing of the names on the document of lineage (we also call it the bloodline) we write the names of all those who received the precepts as a student of the way and then later passed the precepts on as a teacher until we reach our own name, to be written by our own teacher, and see the way in which our own name will be connected to the name of the Shakyamuni Buddha. In this way we map the endless connections and interdependence and we acknowledge ourselves as a link in our lineage and as a "child of the Buddha".

Also we acknowledge, with gratitude, the presence on our path of all our teachers. We acknowledge those that were and are obviously our teachers. But also those of which we didn't know they were teachers and even those of which we find it difficult or even impossible to acknowledge their role as teachers in our life.

It's also important to know that making and keeping your vows is not a one time job that is finished after receiving Jukai. It's an endless process. We commit ourselves, we struggle with it, we break the precepts, we find them again, acknowledge our failures and then recommit ourselves. That's how we preserve and maintain them, and all our self judgments are part of the process. So it allows us to restart over and over again. This is why the Verse of Atonement plays such a prominent role at the start of the ceremony. I can leave the past behind me, but not before I acknowledge what happened and take full responsibility for it all. And that may mean that sometimes I have to try, if possible, to set right what went wrong. Then I can move on as new, and take a first step. I do that again and again.

And by returning to the precepts we also find a path back towards ourselves and to these questions that ask, "How do I want to live my life? How do I want to grow? How do I want to relate to the world around me?" And eventually, "Who am I?" These questions may challenge our attitude, our behaviour, our self-image and ourselves. They invite us to investigate all this and open a window to look at our blind spots, our ingrained patterns. They bring us into contact with our pain, our suffering, the things we can work on and work with, and those that we will just have to accept. We can look at everything in order to become more vulnerable. They can make an opening through which we can also begin to see our unlimited spacious nature.

It's about shadows and light, light and darkness. No matter how much has been said and written (whole libraries), ultimately it is beyond description, knowledge, words and expression and eventually we have to surrender to the mystery. That too is liberation.

This requires courage, perseverance, dedication and trust and perhaps more than trust. It requires the form of trust we might call faith. In the Letter to the Hebrews 11:1 by Saint Paul he writes: "*Faith is the evidence of things not seen*". Although we begin a process of penetration into the unknown and unknowable, we can find, deep within us an echo that knows and recognizes the mysterious. This recognition is a manifest proof of the presence in ourselves of the mystery and at the same time it forms the foundation of our faith. This is the faith that we need.

THE SIXTEEN PRECEPTS

The precepts and the bloodline as they have been transmitted along the zen lineage of Taizan Maezumi Roshi come with a text, written by Eihei Dogen Zenji that dates back to the year 1225.

On the eighteenth day of the ninth month of the first year of the Pao-ching Era of the Sung Dynasty (1225), the late abbot of Tien-tung instructed me, Eihei Dogen Osho, saying: "The Buddha Sila are the single most important matter of our school. In the past, the masters of Mount Grdhakuta, Shao-len, Tsao-chi, and Mount Tung transmitted these Dharma Sila of the Tathagatha to their successors generation after generation until they came to me." Now I transmit them to you. You should receive them in deep faith and not permit them to be discontinued. For this I earnestly pray.

The abbot of Tien-tung was Tendo-Nyojo (Tiāntóng Rújìng 1162-1228), Dogen's Chinese teacher. The teachers he refers to are:

Shakyamuni Buddha (Siddhārtha Gautama, appr. 563 BC - 483 BC, abbot of the monastery on Mount Grdhakuta).

Bodhidharma (5th - 6th century, the monk that brought buddhism from India to China and who was the first abbot of the Shaolin monastery).

Daikan Eno (Dàjiàn Huìnéng, 638–713, the sixth Chinese Patriarch and abbot of Tsao-Chi)

Tozan Ryokai (Dongshan Liangjie, 807–869, the founder of the Chinese Soto-school and abbot of the monastery on Mount Tung).

Together with Eihei Dogen (1200–1253), Keizan Jokin (1268–1325), Tenkei Denson (1648-1735) and Taizan Maezumi Roshi (1931-1995), they are considered to be the founders of our tradition, but they also represent all the teachers, men and women, in our line.

They transmitted the Sila, also know as the Kai or the "Precepts" from generation to generation. The Sila can be seen as the path to awakening.

The Sanskrit word Sila can be translated in different ways. It's often translated as precepts or as vows. But it is more than that. It's an attitude. An attitude of virtuousness, morality and self discipline. In some texts the word is translated as calmness, peacefulness and even as awakening.

So seeing the Sila as a set of rules and regulations is much too limited. It points us towards an inner attitude or perhaps even more so to an inner process of discovering and unveiling. Practicing the Sila means we delve deep into ourselves and again and again asking ourselves "Who am I? How do I want to live?" Asking myself this question is unveiling my true nature and realizing that my life is the life of the Buddha, the life that encompasses all life. The process naturally leads to compassion, peaceful behaviour and virtuous conduct. The Sila are not intended as only commandments and prohibitions. Nothing is enforced and no condemnations are expressed. We ask for the precepts. They are a gift that we receive and a free choice that we make.

By nature we are open and inseparably interconnected, one with everything around us. Although we might not see it this way in the beginning, in truth we do not and can not exist out of contact. We don't have and can't have a separate, disconnected own identity. And as moreover everything is constantly changing and moving, we ourselves are constantly changing and moving. We are fundamentally unfixed, fluid, undefinable and even unknowable. This is what the precepts point at. They point at the essential of all creatures and phenomena. This is who I am.

Whenever I maintain the idea (it's really just an idea) that I am fixed and solid in my own identity and that I am independent from all else, I detach myself from my fellow human beings and the world around me. And so I detach myself from myself and from life. This is how I create, feed

and continue my own suffering and that of humanity.

Whenever I let go of these solid convictions and remember the interconnectedness and fluid changeability, I heal the unity and the harmony between myself and myself. And in this way I also heal the unity and the harmony between myself and the world around me. I return to peace within myself and become a true peacemaker for others. This is how I would like to try and live my life.

So working with the precepts can be seen as a practice of healing. Healing myself and the world. It's not an attempt to get rid of the pain. It's not an attempt to escape. Nor is it intended as a way to form and pass judgment about who I am and how I live. It is the courage to face everything and anything and to accept it the way it is. We try to open ourselves for the spontaneous truth of this moment, open to our own suffering and the suffering of all creatures. Healing is being one with.

When we see this, we also see we're not alone. We travel this path together, with the sangha, the teachers and all practitioners and go with us or went before us.

Before we receive the precepts traditionally we chant the ancient Verse of Atonement together.

*All evil Karma
Ever committed by me since of old
On account of my beginningless greed,
anger and ignorance
Born of my body, mouth and thought
Now I atone for it all*

It's an important part of the ceremony of Jukai. You can see it as a purification ritual, a moment of reflection and of beginning afresh. It's not about creating a clean sheet and forgetting what happened before. It's intention is not to "free" oneself of responsibility for one's actions or lack of action. On the contrary, it is about completely and wholeheartedly acknowledging the pain we caused. It is through this that we can forgive and let go and go on. And it's something to remember every day.

After this cleansing, this purification, we can take the sixteen vows, which are the Three Jewels (also called Refuges), the Three Pure Precepts and the Ten Grave Precepts.

The Three Refuges to the Three Jewels

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

Oneness:

Buddha is the oneness and reflects the oneness of me and all beings. This is the natural awakened state of all beings. It is the ocean of wisdom.

Diversity:

Dharma is the world which is the diversity and reflects the diversity. This is the ocean of love and compassion.

Harmony:

Sangha is the community in which I live, reflecting the harmony of oneness and diversity, wisdom and love. It is the awareness of complete mutual interdependence and oneness of all beings in their myriad appearances. This is intimacy.

What moves me so much is that these first three precepts are formulated as taking refuge. I am like a refugee, a homeless seeker, seeking shelter and protection in these precepts. In them we find a haven, a new home, without walls, borders, certainties and limitations. It is coming home within *myself as I am*. We can take refuge when we begin to understand that there is something wrong with our convictions, strongly held views, ideas, patterns, identifications. When I take refuge I have already left my old "home". And I express publicly my willingness to leave the old home again and again, because it's not a linear process with a clear start and a definitive, achievable end.

During the ceremony of Jukai the Three Refuges are repeated three times. This reflects three closely related perspectives from which the Three Jewels can be experienced.

The One Body Three Jewels

In this perspective Buddha is the Vairochana Buddha, the embodiment of emptiness. Emptiness is a word often used to translate the Sanskrit word "Sunyata". In Thich Nhat Hanh's book "Old Path White Clouds" I read that Sunyata almost literally means "This is because that is." So emptiness here doesn't mean a void nothing. It is all forms and all phenomena before they are given separated meaning, names and definitions, before reality is split up into independent units. It is the complete inseparability and mutual interdependence of all things and phenomena. Vairochana Buddha is the embodiment of our original, intrinsic, unborn and infinite enlightened nature.

Dharma in this perspective is the multitude of different forms and phenomena. The never ending diversity, the myriad things, that come into existence, exist and disappear in the limitless space.

And Sangha in this perspective is the harmony and intimacy that exists between emptiness and forms. Metaphorically you can see this as the co-existence of the empty sky and all the clouds and birds and planes that appear and disappear. The sky knows nothing, separates nothing, doesn't judge by any standard and is not soiled or touched by anything. It never clings nor rejects. And the forms that appear and disappear are not hindered, bothered or touched by the sky. At the same time sky and forms can not exist without each other. So it is the harmony between, the intimacy of form and emptiness.

The realised (manifesting) Three Treasures.

In this perspective Buddha can be seen as the Shakyamuni Buddha, not only the historical Buddha, but ME, this human being, as Shakyamuni. It is the realization, the acknowledging of our own Buddhahood, the manifestation of our Buddha-nature. It is obvious in the statement of Jesus Christ in the Gospel of St. John: "I am the way and the truth and the life." He adds to it "No one comes to the Father except through me" which in this perspective can be read as "No one comes to the all-encompassing, the Impersonal, except through the deeply personal." He points to himself as all-encompassing but he doesn't only refer to himself exclusively as being thus. He points out that we are all of us in our personal lives The Way, The Truth and Life. In our "jargon" we say we are all of us Buddha. And he points out that awakening means that we truly and profoundly realize that this is so.

The Dharma in this perspective is the teaching of the Buddha. Not only the sutras, the teachings of the historical Buddha, but the teachings of this human being in her or his realization as the Buddha. These are our own words, our own actions, spoken and done in the realization of our true nature.

The Sangha in the perspective is our sangha, the circle of practitioners around us of which we are part. The circle that we teach and that teaches us. In this perspective we can really hear Lila Watson's statement: *"If you have come here to help me, you are wasting our time. But if you have come because your liberation is bound up with mine, then let us work together"*.

The Maintained Three Treasures

In this perspective we focus on the transmission from teacher to student. Transmission and Jukai. Buddha in this perspective is the unbroken line of teachers that passed and pass on the Sila. It's the bloodline that you draw and write for the Jukai ceremony and the maintenance and passing along of your vows.

Dharma in this perspective represents the teachings (both in saying and writing and actions of all teachers in past, present and future.

And Sangha in this perspective represents all students, all followers of the way ever. In the sutra service we chant the names of all the teachers in our lineage. But around them we also silently commemorate all the names of all those who walked the way with them. Without them, without their motivation and efforts and dedication this path would never have been passed on. There is no teacher without students. The Sila, the precepts, the vows, however personal, can not exist without the deep intimacy, the deep and intense relationship between student and teacher. A relationship that is complete at every moment and yet deepens and widens all the time.

The three Pure Precepts

I promise to try my utmost to refrain from causing harm.

I promise not to judge or condemn, to let go of my ideas about myself and the world around me and not to act (or remain passive) coming from those ideas and judgments.

I promise to try my utmost to do good.

I promise to become an open participant in and witness of life, with all its suffering and joy, and to act or refrain from action, coming from this spaciousness.

I promise to try my utmost to do good for others.

I promise to know of the joy and suffering around me, to know that the other is me and I am the other, and to act or refrain from action from this knowing.

The vows flow forth naturally from taking refuge in the Three Treasures.

The ten grave precepts and practices

Aware of oneness and diversity and of the harmony between oneness and diversity I make these ten precepts and dedicate myself to their practice:

1. I vow to refrain from taking life.
I will try my utmost to experience and realise that I am not separate from anything that lives and so to cherish and love all life as my own. I promise not to harm life and try to live in harmony with everything and everyone that lives.
2. I vow to refrain from stealing.
I will try my utmost to find peace with whatever there is in my life now. I promise not to take anything that is not given to me, and to give, ask for, and receive whatever is needed.
3. I vow to refrain from being greedy and from indulging in sexual misconduct.
I will try my utmost to treat all my fellow human beings and all living creatures with respect and dignity. I promise to give help, friendship and love and to receive it without claiming or abusing.
4. I vow to refrain from telling lies.
I will try my utmost not to say things that are not true, or to remain silent when that would be untruthful. I will try to listen and speak from my heart and to express what I

- believe to be true in a respectful way without denying the truthfulness of what others sincerely believe to be true.
5. I vow to refrain from being deluded.
I will try my utmost to develop my heart and mind towards deepening clarity, to not remain ignorant and to refrain from abuse of substances that cloud the mind.
 6. I vow to refrain from talking about others errors and faults.
I will try my utmost to lovingly accept without judgments whatever anyone and moment may offer.
 7. I vow to refrain from elevating myself and criticising others.
I will do my utmost to be open and honest and to humbly express what I feel to be just and truthful, knowing that this is only what I perceive to be just and true and that other sincerely perceive their truth and their justice.
 8. I vow to refrain from being stingy.
I will do my utmost to use and share all the ingredients of my life. I will try to live in the awareness that all that I have and all that I am, has been given to me and that therefore none of it is my personal possession. Thus I can freely give and pass on without clinging and without living in a poverty mentality.
 9. I vow to refrain from indulging in anger and hatred.
I will try my utmost to transform suffering into wisdom and not to try to avoid suffering through expressions of aggression.
 10. I vow to refrain from speaking ill about the three treasures.
I will try my utmost to awaken and to experience completely that all beings embody and manifest the three treasures, Buddha, Dharma and Sangha. I promise to honour my life as the life of the Buddha and to use this life as a means to make peace.

Investigate these sixteen precepts. Look at each one separately and to all of them in their unity. Give them a prominent place in your life. What do they mean? What can they teach you? What is difficult for you? How do they resonate within you?

And return to them often after Jukai. They are amazing tools. Very practical and useful, like a compass of unsurpassed value. And there is nothing against adding one or two personal vows if that is relevant for you. Talk about them to me before the ceremony.

THE RAKUSU

As I said before; creating your rakusu is a process that reflects your life. There is a tradition in which you say silently with every three stitches: "I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha". Your rakusu is both symbolically and actually the robe of the buddha.

The rakusu is a miniature version of the kesa, the monk's robe (also known as kasaya). According to tradition, the original robe of the Shakyamuni Buddha was a rectangular piece of cloth with a 6 to 9 length to width ratio. Because he didn't want to use new cloth the Buddha made his kesa from pieces of material he found in garbage heaps and the remains of funeral pyres. He washed them and coloured them with saffron because that was believed to be a disinfectant. There is also a story that the pattern of the pieces of the kesa resembles the rice paddies that the Shakyamuni Buddha passed on his journeys and pilgrimages.

After ordination Buddhist monks dress themselves in a robe that resembles the one the Shakyamuni Buddha wore. When Buddhism travelled from India to China, a circular clasp was added to the robe. And since the Chinese monks didn't only beg for their food but also worked the fields for the monastic community, they began to wear the kesa only for ritual and meditation and not outside.

The rakusu was developed during a period when Buddhism in China was suppressed by rulers who preferred Taoism and/or Confucianism. Buddhist monks began to make miniature versions of their robes that they could wear and hide underneath their normal cloths. This became the rakusu and after the persecution ended it remained as a more informal version of the kesa.

Dogen introduced the rakusu to Japan. On the flap attached to the bands of the rakusu you embroider the broken pine branch. This symbol indicates the Soto school of zen. The Rinzai school uses a triangle and the Obaku school a six pointed star.

Preferably you make your rakusu yourself and by hand (as much as you can), but do feel free to ask and accept help. There are for instance people in the Sangha who have a lot of experience making rakus and who would be very happy to help. For the fabric you can ask family and friends to provide strips and pieces. If you use old fabric, cut it to size (see the rakusu sewing instructions) and die them black except for the pieces that should be white, like the back. You can also just buy it the fabric (for instance Zen River Temple in the North of the Netherlands sells complete packages including a ring). In all cases preferably use ordinary cloth, not too luxurious or conspicuous.

You can make an envelop for your rakusu or someone will offer to make one for you. Having an envelop is very handy to protect your rakusu when you're not wearing it.

THE LINEAGE CHART (THE BLOODLINE OF ANCESTORS)

The lineage chart of predecessors is the traditional representation of the continuous transmission of the teaching from the Shakyamuni Buddha onward to your teacher and you yourself. We call it the Bloodline, symbolised by a red line that runs through the Shakyamuni Buddha and the names of all the predecessors. The line forms a circle, because after passing through the last name (your Dharma name) it returns to the Shakyamuni Buddha. The names are written in black through the line so that the lines runs through the names like the Dharma running through us. They are the same names written in the lineage in the sutra book of the Zen Heart Sangha.

My teacher, Catherine Genno Pagès Roshi is the 82nd generation since the Shakyamuni Buddha. You will be the 84th generation. The last name you write is mine (my dharma name, Plein Ciel).

After making your rakusu and writing the names on the lineage chart, give them both to me a few days before the Jukai ceremony. I will then write your name on your chart and add the instructions that Eihei Dogen Zenji gave on the precepts. Then I'll sign and seal it. I will also write your name and the verse of the kesa (the Buddha robe) on the back of your rakusu.

Take some time over writing the names. These names belong to people who dedicated their lives to practising the way of the Buddha for the benefit of all beings and there were many many nameless students who practised with them. It is their practice together that made the passing of the teaching to future generations possible. Every teacher in this line was not only teacher but also a student. The relationship, the bond between teacher and student is therefore never broken, as long as the student does not break it of.

Also know that there were many more who's names have been forgotten or left unsaid, and that some names were changed. It would seem for instance that there are only men named on the list until we get to the name of my teacher, Genno Roshi. But are we certain the people named on the list are all men? It is certain that the dharma was regularly transmitted to women teachers and that they in their turn transmitted the dharma to following generations. It is very likely that some very ancient names on the list in fact belonged to women teachers.

Historically speaking the present version of the lineage is certainly not free from prejudice, misogyny and cultural and moral limitations and ambiguity. This requires us to be aware of this and to be very vigilant about our own prejudices and limitations. The essence of what was transmitted from teacher to student is neither masculine nor feminine. Buddha nature has no gender. But it includes and manifests the feminine and masculine and more in all of us.

In our line transmission passes through one of the first Japanese teachers who brought the practice of Zazen to the west. This is Hakuyu Taizan Maezumi Roshi (1931-1995). He is the founding father of our line in the West. Maezumi Roshi received transmission in the Soto line, the Rinzai line represented in the Shakyamuni Kai and in the Sanbo-Kyodan line and he taught

the practice of Koan as well as the practice of just wholeheartedly sitting (Shikantaza).

You write the names on a special sheet of paper on which the red line is already printed. We have these sheets prepared so just ask for one. If you want you could also try and find paper of the right size and draw the line yourself. In that case you need a sheet of paper with a width of 46 cm and a length of at least 105 cm.

The finished paper with the names, the text, signature and seal is folded in a special way and put in an envelop that you receive together with your rakusu during the Jukai ceremony.

In the appendix you can find a list of names and a complete example of the lineage chart.

Appendix 1:

DOGEN'S INSTRUCTIONS GIVEN ON THE SILA KYOJUKAIMON

Eihei Dogen Zenji (13th Century)
As translated by Taizan Maezumi Roshi

"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 52nd 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 thought
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,
the Maintained Three Treasures.

The annutara samyak sambodhi (unsurpassed complete enlightenment) 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 are 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.

There are 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

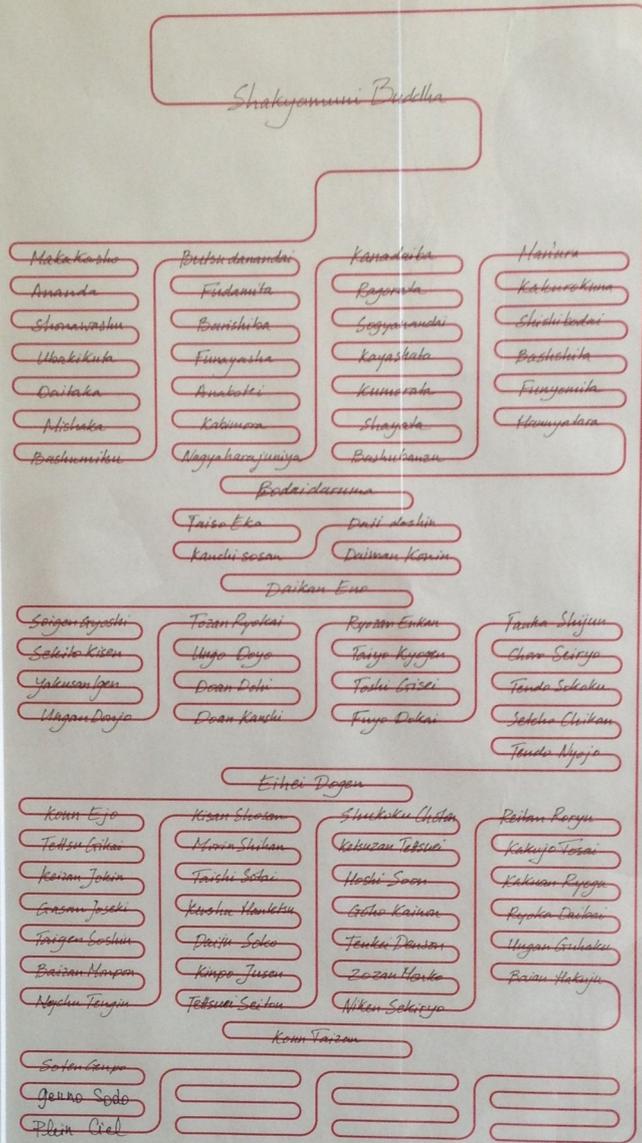
Expounding the Dharma with the body is a harbour and a fish pool (the most important thing). The virtues return to the ocean of reality. You should not comment on them. Just hold them and serve them.

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

THE NAMES OF THE BLOODLINE

1 SHAKYAMUNI BUTSU	21 SHAYATA	41 DOAN DOHI	61 MORIN SHIHAN	81 SOTEN GENPO
2 MAKAKASHO	22 BASHUBANZU	42 DOAN KANSHI	62 TAISHI SOTAI	82 GENNO SODO
3 ANANDA	23 MANURA	43 RYOZAN ENKAN	63 KENCHU HANTETSU	83 PLEIN CIEL
4 SHONAWASHU	24 KAKUROKUNA	44 TAIYO KYOGEN	64 DAIJU SOKO	
5 UBAKIKUTA	25 SHISHIBODAI	45 TOSHI GISEI	65 KINPO JUSEN	
6 DAITAKA	26 BASHASHITA	46 FUYO DOKAI	66 TETSUEI SEITON	
7 MISHAKA	27 FUNYOMITTA	47 TANKA SHIJUN	67 SHUKOKU CHOTON	
8 BASHUMITSU	28 HANNYATARA	48 CHORO SEIRYO	68 KETSUZAN TETTSUEI	
9 BUTSUDANANDAI	29 BOD AidARUMA	49 TENDO SOKAKU	69 HOSHI SOON	
10 FUDAMITA	30 TAI SO EKA	50 SETCHO CHIKAN	70 GOHO KAINON	
11 BARISHIBA	31 KANCHI SOSAN	51 TENDO NYOJO	71 TENKEI DENSON	
12 FUNAYASHA	32 DAI I DOSHIN	52 EIHEI DOGEN	72 ZOZAN MONKO	
13 ANABOTEI	33 DAIMAN KONIN	53 KOUN EJO	73 NIKEN SEKIRYO	
14 KABIMORA	34 DAIKAN ENO	54 TETTSU GIKAI	74 REITAN RORYU	
15 NAGYAHARAJUNYA	35 SEIGEN GYOSHI	55 KEIZAN JOKIN	75 KAKUJO TOSAI	
16 KANADAIBA	36 SEKITO KISEN	56 GASAN JOSEKI	76 KAKUAN RYOGU	
17 RAGORATA	37 YAKUSAN IGEN	57 TAIGEN SOSHIN	77 RYOKA DAIBAI	
18 SOGYANANDAI	38 UNGAN DONJO	58 BAIZAN MONPON	78 UNGAN GUHAKU	
19 KAYASHATA	39 TOZAN RYOKAI	59 NYOCHU TENGIN	79 BAIAN HAKUJUN	
20 KUMORATA	40 UNGO DOYO	60 KISAN SHOSAN	80 KOUN TAIZAN	

The Bloodline of the Buddhas' and Ancients' Transmission of the Great Bodhisattva Sila



On the eighteenth day of the ninth month of the first year of the Tao Ching Era of the Sung Dynasty (1225), the late Abbot of the Tich Tung instructed me, Eihai Dogen Doko, saying, « The Buddha Sila are the single most important matter of our school. In the past, the Masters of Mount Qudakuta, Shao lan, Tao Chi and Mount Tung transmitted these Dharmic Sila of the Tathagata to their successors, generation after generation, until they came to me. Now I transmit them to you. You should receive them in deep faith and not permit them to be discontinued. For this I earnestly pray. »

Given to
Michel Oltheken
Plein Ciel

By
Catherine Pagès
Genno Sodo
August 20, 1995