

Precept & Jukai Study Workbook:

**ZEN CENTER OF LOS ANGELES
BUDDHA ESSENCE TEMPLE**

**PRECEPTS & JUKAI
STUDY WORKBOOK
2020**



ZEN CENTER OF LOS ANGELES
Great Dragon Mountain
Buddha Essence Temple

Precept & Jukai Series Workbook

The study of the Zen Bodhisattva precepts is an integral part of Zen practice. Traditionally, the Zen Precepts are studied formally at the end of long years of training. We have found that, due to a lack of grounding in Zen as part of our Western cultural upbringing, it is important and useful for us to study the precepts at the beginning, middle and end of training, so that the precepts anchor themselves within the functioning of our daily lives.

The ZCLA Precept & Jukai Series is offered to anyone who wishes to study the Zen Bodhisattva precepts and may consider whether to receive Jukai. Practitioners are encouraged to study the precepts regardless of whether one decides to receive Jukai. The decision to receive Jukai is a personal choice and not a requirement for ZCLA membership.

Course participants are asked to fulfill all the requirements of the course.

The first Jukai Seminar workbook was produced by the Center in 1991 for the purposes of study only. This is an updated and expanded edition and is a work in progress. Not for publication. Permissions from authors have not been obtained.

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PRECEPTS & JUKAI SERIES WORKBOOK

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SECTION 1

THE SIXTEEN BODHISATTVA PRECEPTS (KAI)

Statement of the Precepts

The Sixteen Bodhisattva Precepts (Kai) that are given and received during Jukai are divided into three components: the Three Treasures, the Three Pure Precepts, and the Ten Grave Precepts.

- **The Three Treasures (Refuges, Jewels)** correspond to the “container” or “substance.” These are the essence of our true nature. The refuges are:
 1. Buddha, or the aspect of the oneness of life (equality); the unconditioned or unhindered state. (There are no precepts.)
 2. Dharma, or the aspect of the diversity of life (differences, multiplicity) as seen from oneness. (There are precepts, or a natural way in which life functions.)
 3. Sangha, or the aspect of the natural harmonious relationship of oneness and differences. (The precepts come alive through our actions and our relationship with self and other.)
- **The Three Pure Precepts** correspond to the order in which we function as the Three Treasures. These are:
 4. Do No Evil. (The Three Tenets: Not-Knowing)
 5. Do Good. (The Three Tenets: Bearing Witness)
 6. Do Good for Others. (The Three Tenets: Taking action that arises from Not-Knowing and Bearing Witness)
- **The Ten Grave Precepts** correspond to the more specific “functioning” of the Three Treasures in daily life. These aspects of life are:
 7. Non-Killing
 8. Non-Stealing
 9. Not Being Greedy
 10. Not Telling Lies

11. Not Being Ignorant
12. Not Talking about Others' Errors and Faults
13. Not Elevating Oneself and Blaming Others
14. Not Being Stingy
15. Not Being Angry
16. Not Speaking Ill of the Three Treasures □

Bodhidharma's One Mind Precepts

from *The Mind of Clover* by Roshi Robert Aitken

1. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the everlasting dharma, not giving rise to concepts of killing is called the Precept of Not Killing."
2. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the unattainable dharma, not having thoughts of gaining is called the Precept of Not Stealing."
3. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the unadorned dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex."
4. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the inexplicable dharma, not preaching a single word is called the Precept of Not Lying."
5. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the intrinsically pure dharma, not giving rise to delusions is called the Precept of Not Giving or Taking Drugs."
6. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the flawless dharma, not expounding upon error is called the Precept of Not Speaking of Faults of Others."
7. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the equitable dharma, not dwelling on *I* against *you* is called the Precept of Not Praising Yourself While Abusing Others."
8. Bodhidharma said, "Self-nature is subtle and mysterious. In the genuine, all-pervading dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets."
9. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the selfless dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger."
10. Bodhidharma said, "Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures." □

Instructions on the Precepts (Kyojukaimon) by Eihei Dōgen Zenji

The Great Precepts of the Buddha are maintained carefully by the Buddhas. Buddhas give them to Buddhas; teachers transmit them to teachers. Receiving the precepts goes beyond the three times; realization continues unceasingly from ancient times to the present. Our Great Master Shakyamuni Buddha transmitted the precepts to Mahakashyapa, and Mahakashyapa transmitted them to Ananda. Thus they have been transmitted generation after generation.

Before continuing on to hear Dōgen Zenji's instructions on the Bodhisattva Precepts, let us recite the Gatha of Atonement:

*All karma every committed by me since of old,
Due to my beginningless greed, hatred, lust, envy and delusion,
Born of my actions, speech, and thought,
Now I atone for it all.*

The Three Treasures have three merits and virtues called the One Body Three Treasures, the Realized Three Treasures, and the Maintained Three Treasures. Anuttara Samyak Sambodhi is called the Buddha Treasure. Being pure and genuine apart from dust is the Dharma Treasure. The virtues and merits of harmony are 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 Buddha-Dharma is the Sangha Treasure. These are the Realized Three Treasures.

Guiding the heavens and guiding the people; sometimes appearing in the vast emptiness and sometimes appearing in the dust is the Buddha Treasure of the Maintained Three Treasures. 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 suffering and liberated from the House of the Three Worlds is the Sangha Treasure.

When one takes refuge in the Buddha, Dharma, and Sangha, the Great Precepts of all Buddhas are obtained. Make Enlightenment and Compassion your teachers, and do not follow misleading ways.

The Three Pure Precepts

First, 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.

Second, Doing Good

This is the Dharma of Samyak Sambodhi; this is the Way of all beings.

Third, 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.

The Ten Grave Precepts

First, Non-Killing

Life is non-killing. The seed of the Buddha grows continuously. Maintain the wisdom-life of the 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, and consciousness (or body, speech, and mind) – are pure and clean. Nothing is desired; 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, the same practice. Do not talk about others' errors and faults. Do not destroy the Way.

Seventh, Not Elevating Oneself by Blaming Others

Buddhas and teachers realized absolute emptiness and realized the great earth. When the great body is manifested, there is neither outside nor inside in emptiness. When the Dharma-body is manifested, there is not even a single square inch of soil on the earth.

Eighth, Not Being Stingy

One phrase, one verse, ten thousand forms, one hundred grasses; one Dharma, one realization, all Buddhas, all teachers. 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 virtues return to the ocean of reality. You should not comment on them. Just hold them and serve them.

These are called the Ten Grave Precepts. □

ZCLA's "A Day of Reflection"

To begin the Day of Reflection, please join your palms together and recite the following with utmost sincerity:

I, _____, now recite the Gatha of Atonement:

All karma ever committed by me since of old,
Due to my beginningless greed, hatred, lust, envy and delusion.
Born of my actions, speech, and thought.
Now I atone for it all. (*Repeat 3x*)

Now being mindful of the purity of my body, speech, and mind, I commit myself to observing this Day of Reflection with the following practices:

I, _____, take refuge in the Buddha. I vow to embody Oneness, the awakened nature of all beings. I take refuge in the Dharma. I vow to embody Diversity, the ocean of wisdom and compassion. I take refuge in the Sangha. I vow to embody Harmony, the interdependence of all creations. (*Repeat 3x*)

I, _____, for the coming day commit myself to Not-knowing, the source of all manifestations, and seeing all manifestations as the teachings of Not-knowing. I commit myself to Bearing Witness, by encountering all creations with respect and dignity and by allowing myself to be touched by the joys and pain of the universe. I commit myself to Healing, by inviting all hungry spirits into the mandala of my practice and using my energy and love for healing myself, the earth, humanity, and all creations.

As peacemakers throughout all space and time have observed the following ten precepts, so will I, _____, being mindful of the interdependence of Oneness and Diversity, observe these practices:

1. I will recognize that I am not separate from all that is. This is the practice of Non-killing. I will refrain from leading a harmful life and from encouraging others to do so. I will live in harmony with all life and the environment that sustains it.
2. I will be satisfied with what I have. This is the practice of Non-stealing. I will refrain from taking anything not given and from encouraging others to steal. I will freely give, ask for, and accept what is needed.
3. I will encounter the diversity of life with respect and dignity. This is the practice of Chaste Conduct. I will refrain from unchastity and from creating the conditions for others to be unchaste. I will give and accept love and friendship without clinging.
4. I will listen and speak from the heart and deceive no one. This is the practice of Non-lying. I will refrain from lying and from creating the conditions for others to lie. I will see and act in accordance with what is.

5. I will cultivate a mind that sees clearly. This is the practice of Not Being Deluded. I will refrain from using intoxicants that delude the mind and from encouraging others to be deluded. I will embrace all experience directly.
6. I will accept what each moment has to offer. This is the practice of Not Talking About Others' Errors and Faults. I will refrain from talking about others' errors and faults and from encouraging others to do so. I will acknowledge responsibility for everything in my life.
7. I will speak what I perceive to be the truth without guilt or blame. This is the practice of Not Elevating Myself and Blaming Others. I will refrain from elevating myself and blaming others and from encouraging others to do so. I will give my best effort and accept the results.
8. I will use all of the ingredients of my life. This is the practice of Not Being Stingy. I will refrain from fostering a mind of poverty in myself and others and from encouraging others to do so.
9. I will refrain from harboring resentment, rage, or revenge. This is the practice of Not Being Angry. I will refrain from creating the conditions for others to be angry. I will accept negative experiences as part of my practice. I will recognize and express my emotions as part of my practice.
10. I will honor my life as a peacemaker. This is the practice of Not Speaking Ill of The Three Treasures. I will refrain from speaking ill of The Three Treasures and from creating conditions for others to do so. I will recognize myself and others as manifestations of the Oneness of Buddha, the Diversity of Dharma, and the Harmony of Sangha.



TRANSFER OF MERIT

To be recited at the end of the Day of Reflection:

I, _____, have committed myself to this Day of Reflection. May the merits of this practice be extended to all those who dedicate their lives to the practice of peace, and to all those who suffer from the oppression of my own greed, hatred, lust, envy, and delusion. I wish to transform the passions that afflict me, and to realize and actualize the Enlightened Way.

I have taken refuge in the Buddha.

I have taken refuge in the Dharma.

I have taken refuge in the Sangha. *(Repeat 3x)*

The Precept Viewpoints

The precepts reveal the various aspects of our lives:

1. The *literal* aspect (Hinayana) or straight observance of the precepts.
2. The *relational* aspect (Mahayana) or being responsible for the consequences of cause and effect, taking into account time, place, person, and amount. This involves the use of *upaya* or Skillful Means.
3. The *intrinsic* aspect (Buddhayana) or buddha-nature, no separation from the beginning.

The precepts can also be looked at from the viewpoint of:

1. Body
2. Speech
3. Mind

And also from the ground of the Three Poisons:

1. Greed (coveting, grasping)
2. Anger (aggression)
3. Ignorance

And from the ground of the Three Virtues:

1. Aspiration (generosity: giving and receiving)
2. Determination (patience: forbearance, long view)
3. Wisdom (non-duality, oneness)

Question to ponder: When is it appropriate to uphold the precepts? When is it appropriate to defile them?

The Three Perspectives

For this class, we will consider the Ten Grave Precepts from the Literal, Relational, and Intrinsic perspectives. As you work on each of the precepts for a week, please reflect on each from the following perspectives:

1. **The Literal/Fundamental Perspective.** This is the literal observance of the precepts. These are the rules of the Sangha that regulate the outward manifestations of one's behavior. Inner thoughts, unless expressed as external actions, are not a consideration here. The key is: Does the action of my physical body (hands, mouth, etc.) uphold this precept? The emphasis is on maintaining one's own purity, keeping the precepts for oneself. Strictly speaking, from this perspective there is no way not to violate the precepts.
2. **The Relational Perspective.** This is the subjective meaning or compassionate spirit of the precepts characterized by being responsible for cause and effect, the Four Considerations, and use of Skillful Means. The Four Considerations in coming to a choice of action are the time, the place, the people involved (who, what, where, why, when, or the facts of the situation), and the amount (how much action is necessary, appropriate).

The spirit of the Relational precept is the mind of compassion and reverence, which flows from the natural activity of Buddha-nature. Actions that express this mind uphold the precept. Actions that betray this mind violate the precepts. This perspective is also characterized by the "gray areas" of life, where choices are not clear-cut and the "do not" in some circumstances may be a "do" in others, and vice versa. We work with our ability to determine what is "right" and "wrong" in any given situation, understanding that, from the relational perspective, there is no hard-and-fast "right" or "wrong." The key is: Does my action free others from suffering? The emphasis is on keeping the precepts for the benefit of all beings (compassion and reverence).

3. **The Intrinsic Perspective.** This is the intrinsic meaning of the precept, or non-separation. These precepts are themselves the Buddha nature, our true self, the absolute, Oneness. It is the root-source of all the precepts. In the Buddha sphere, there is no duality, i.e., there is no stealing, no one who steals, nothing to be stolen; no subject, no object. The key is not being separate. The emphasis is on Buddha-nature freely functioning so that precepts are not necessary. We can freely use good and bad to help others. Strictly speaking, from this aspect there is no way to violate the precepts.

The Bodhisattvas and the Three Tenets

by Roshi Wendy Egyoku Nakao

A bodhisattva, literally an awake (bodhi) being (sattva), is an ideal in Mahayana Buddhism. Having intimately experienced the interconnection of all life, a bodhisattva vows to work for the awakening of all and not just for oneself alone.

Many years ago, I found a used copy of a book by Zen pioneer Nyogen Senzaki Sensei at the Bodhi Tree Bookstore. Senzaki Sensei had inscribed a dedication which read: “Your gladness is my gladness, I have no other gladness than this.” When you are not happy, I cannot be happy. We simply cannot ignore each other, because fundamentally we are all the same nature. In recognition of this fact, a bodhisattva works tirelessly for the welfare of all. This is not approached with a sense of an overbearing responsibility, but rather a sense of joy. In the midst of suffering, the bodhisattva connects with the profound joy of serving others.

In Buddhism, there are several major bodhisattvas: Great Wisdom Manjusri, Great Compassion Avalokitesvara, Great Activity Samantabhadra, and Great Vow Kshitigarbha. The bodhisattvas are not historical people, but archetypal energies common to each and everyone of us. As Zen ancestor Tenkei Denson Zenji would often say “Avalokitesvara is your name.” These are our names—we practice to awaken these energies and qualities within ourselves. We simply keep enlarging our capacity to embody these energies and unique characteristics of serving.

How can we work with these energies in a very practical way and embody them on the spot? To explore this question, let us look at the Three Tenets: not-knowing, bearing witness, and loving or healing action. These Three Tenets are a recasting of the Three Pure Precepts, which are part of the Sixteen Bodhisattva Precepts. The first Pure Precept, do not do evil, is recast as not-knowing; the second, do good, as bearing witness; and the third, do good for others, as loving action.

When practicing with the first Tenet, not-knowing, we awaken the wisdom energy of Manjusri Bodhisattva. Manjusri, the central figure of the zendo, is depicted holding a sword that cuts through delusion. So the practice of wielding Manjusri’s sword is to STOP—stop all knowing.

This is the first step. We release all our knowing, setting knowing aside, so that we remain open to all that is arising. The sword cuts through and we empty out completely. There is no hesitation here—it is simply a flash of openness; a moment of not fixing any person, any idea, any position. We simply stop. In doing so, we realign ourselves with the essential nature of life: no position, no self.

We practice this instantaneously, in the snap of our fingers or the blink of an eyelash.

What happens when we stop? From experience we know that when we stop, we become receptive. We have released everything and can actually take in whatever is happening. It only takes a moment to arouse Manjusri’s wisdom. Now we have a chance to understand each other,

to connect with the joy and suffering of another and come into oneness or harmony with another person or situation.

Having stopped, the second tenet manifests: bearing witness. In bearing witness, Avalokitesvara's Great Compassion is awakened through the practice of deep listening. The bottom line here is caring—caring enough to listen completely to what is manifesting: pain, fear, despair, sadness, joy, confusion, serenity. This is full-body listening: we listen with our eyes, ears, nose, tongue, body, mind. Bearing witness recognizes our intimate life-connectedness, and so we practice listening without judgment. The key quality here is non-judging—we do not evaluate or pick and choose or give in to our fixed positions, but rather we are open and learning. In each moment, we are actively stopping, and accepting without judgment, whatever is arising. We acknowledge and deeply accept the multitude of facets of any given situation. In this way, we are in intimate relationship to the joys and suffering of another.

The quality of bearing witness or non-judging has two important characteristics. These characteristics are embodied in Kanzeon and Kanjizai, the Japanese names for Avalokitesvara (Sanskrit). As Kanzeon, the “One who Hears the Cries of the World,” we practice connecting and staying close to the suffering of others. As Kanjizai, “One who settles in the Self,” we remain grounded in not-knowing.

In bearing witness, we identify completely with another. Your suffering is my suffering; my suffering is your suffering—in this way, little by little, we enlarge our capacity to attend to the needs of the world. Here we are not speaking of a self-centered concern, for it is obvious that one cannot fit something so vast into the small container of self-concern. Rather, here we have some experience of forgetting the self—something vast is being awakened in us. We are getting out of the way and settling into the situation.

Action naturally arises from not-knowing and bearing witness. This is the action of Samantabhadra Bodhisattva. We call it a loving or healing action because not-knowing and bearing witness without bias lead to love. We have identified with another. Bearing witness breaks the heart open to love, and when we love, we act. We simply must do something. We cannot know what this action will be by simply thinking about what to do in a given situation. We must plunge into the whole messy situation at hand.

Kshitigarbha Bodhisattva (J. Jizo) is the energy of never turning away. The practice here is to develop stability—don't wobble! When we practice the Three Tenets, our capacity to remain present in suffering expands. And in remaining present, the recognition grows that we are needed and are, in fact, indispensable to others. This is not a self-centered activity, but rather a giving over of oneself to the Great Vows of the bodhisattvas. The vows fulfill us; the vows awaken us; the vows save us.

Settling into the Heart of Buddha

by Sensei Wendy Egyoku Nakao

Water Wheel, Mar/Apr, 1998

Working with the Precepts

In our lineage, the Sixteen Precepts are one of the three pillars of practice, the other two pillars being Samadhi and Wisdom. These Precepts are the Buddha's Precepts, the natural expression of our life as the awakened nature that is our birthright.

We practice the Precepts from many different perspectives. Let's explore three of these perspectives from which to open up the Ten Grave Precepts. These perspectives are: 1) the fundamentalist aspect, 2) the compassionate aspect, and 3) the absolute aspect.

From the outset, let me emphasize that our practice is to raise an awareness of all three perspectives and of when we are ignoring one or another. In this way, we come to know our life from as broad a view as possible, thus transforming our limited, short-sighted attitudes. These perspectives can help us to become as all-seeing and all-sided as possible, moving us beyond positions of merely solidifying opinions and attitudes.

The Precepts are often stated as "do not's": do not lie, do not steal, etc. The Zen Peacemaker expression (see next page) takes a different turn. Regardless of how one chooses to state these Precepts, it is important to see that the Precepts are not chains, not a list of "do and do not" that results in self-righteous and rigid behavior.

The Precepts have their home in generosity, for they are life enhancing; in gratitude, for they illuminate the functioning of our life; and in respect, without which we are something less than human. The Precepts are a breath of freshness, inspiring us to live from truth and not as an imitation of what someone tells us we should or should not do. Precepts help us reflect deeply upon ourselves and examine how we live.

Now for the three perspectives. The first is the fundamentalist perspective. Sometimes it is called the literal or the Hinayana (Small Vehicle) aspect, but I prefer to call it fundamental because it is very basic, a black-and-white perspective, not characterized by the gray areas of interpretation. "Do not kill" means do not kill. "Do not lie" means do not lie. It is straightforward: simply don't do it. Another reminder is that this perspective engages the body: do not use one's body to lie, cheat, steal, etc.

The second perspective is of compassionate action. This is sometimes called the Mahayana (Bodhisattva or Great Vehicle) aspect. It is characterized by the so-called gray areas of life, where choices are not black and white, but where we confront the possibility that the "do not" may be a "do," and vice versa. Our partner begs us to help end their life due to unbearable pain. We find ourselves or our partner unexpectedly pregnant. We come into information that will hurt innocent people. We find ourselves in situations where the course of action is not clear-cut: how do we engage our compassion?

When considering compassionate action, there are several guidelines that we can apply to help us make decisions. For any given situation, we can consider the facts, appropriateness, and

motivation. Facts are fairly straightforward: who, when, where, how. Appropriateness is subjective: we consider the appropriateness of our actions and how much action is necessary. What is the right amount of caring? And third, we consider our motivation, paying particular attention to the inner whispers of self-protection.

We encounter many everyday life situations that are not grave but which push our buttons for some reason or another. When our buttons are pushed, we can raise our awareness. In doing so, we see how we project outwardly and can respond by softening the rigid boundaries of our self-protection. We have the opportunity to see tightly held beliefs and attitudes and open to the possibilities of life as it is.

Of course, no matter how well considered, our decisions have consequences. We cannot avoid cause and effect, and therefore the life of precept practice is revealed in how things unfold from moment to moment, year to year, lifetime to lifetime. In some sense, we never really know if we have acted sufficiently. Regardless, each of us is responsible for our life. We simply do the best we can at any given time.

The third perspective is the absolute. Sometimes it is called the essential or Buddhayana (Buddha Vehicle) aspect. This is the perspective of emptiness: no black, no white, no gray, no color. Here there is only the naked self, without the clothing of our conditioning. This perspective reveals to us that ultimately, there is no such thing as stealing: no one to steal, no one to steal from, nothing to steal. In other words, non-stealing. This is the undifferentiated state in which stealing is not even possible; we have stepped beyond “do” and “do not.”

Often when people hear of this absolute perspective, they say, “Well then, it doesn’t matter what I do.” This is wrong understanding. It matters very much what you do. Living life as emptiness is a life of decisive action based not on our personal issues, but on the impersonal nature of the Self. From this perspective, we begin to see that practice is not so much about making our life “work,” but about settling into the heart of Buddha. The heart of Buddha is simply our life as it is.

Once again, let me emphasize that all three perspectives - fundamental, compassionate, and absolute - are essential for wholeness. To only be fundamental would result in unbearable rigidity; to hold only an absolute position would be psychopathic. How we practice with these perspectives reveals the kind of person that we are.

In precept practice, we simply do the best that we can. Whatever we do, we raise our awareness. This is a practice of continuous awareness. In the midst of the ever-changing conditions of our life, do we have the awareness to respond to whatever is happening in a way that exposes our life as it is? This non-attachment leaves us open to the infinite possibilities of the heart of Buddha. Deeply examine this heart of Buddha and realize it as your own life.

The Three Pure Precepts

Dōgen Zenji's "Kyojukaimon"

First, 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.

Second, Doing Good

This is the Dharma of *samyak sambodhi*; this is the Way of all beings.

Third, Doing Good for Others

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

ZCLA (old version)

Do not do evil.

Do good.

Do good for others.

ZCLA (current version) and Zen Peacemaker Circle

I commit myself to Not-Knowing, the source of all manifestations, and seeing all manifestations as the teachings of Not-Knowing.

I commit myself to Bearing Witness, by encountering all creations with respect and dignity and by allowing myself to be touched by the joys and pains of the universe.

I commit myself to Healing, by inviting all hungry spirits into the mandala of my practice and using my energy and love for healing myself, the earth, humanity, and all creations.

The Three Tenets (Revised Zen Peacemaker Order)

The Three Tenets: Not-Knowing, Bearing Witness, and Taking Action that arises from Not-Knowing and Bearing Witness.

Taking refuge in The Three Treasures, I vow to live a life of:

Not-Knowing, by giving up fixed ideas about ourselves and the universe; Bearing Witness to the joy and suffering of the world; Taking Action that arises from Not-Knowing and Bearing Witness.

Version from the Everyday Zen Foundation (Roshi Norman Fischer)

I vow to avoid all action that creates suffering.

I vow to do all action that creates true happiness.

I vow to act with others always in mind.

The Three Treasures: Buddha, Dharma and Sangha

by Sensei Bernie Tetsugen Glassman

Dharma Talk given at ZCLA on December 3, 1977

There are sixteen precepts and the first three are the Three Treasures. In the actual Jukai Ceremony, before receiving the Three Treasures, we chant:

Namo ji po Butsu

Namo ji po Ho

Namo ji po So

Namo honshi Shakyamuni Butsu

The first three lines are literally: be Buddha, be Dharma, be Sangha. Then *namo Honshi Shakyamuni Butsu*, be the original teacher, Shakyamuni Buddha. I translate this *namo* as “be.” Be one with Buddha or be Buddha. At Fusatsu, we also chant *namo Past Seven Buddhas*, *namo Avalokitesvara Bodhisattva*, *namo Maitreya Buddha*. Normally that word is translated as “homage” - homage to Shakyamuni Buddha, homage to Dharma. We could translate it that way. It all depends on our understanding and what that word means. Definitely, if you have any feeling of dichotomy, that is the wrong translation. So paying homage to Buddha, if you’re separating yourself from Buddha, that’s wrong. Homage to Dharma, if you’re separating yourself from Dharma, that’s wrong. And homage to Sangha, if you think of Sangha as something to give homage to outside of yourself, that’s wrong. Seeing that and translating it as “be Buddha”, “be Dharma”, “be Sangha” is more specific.

What we are doing at the beginning of the Jukai Ceremony, and what we are doing in the Fusatsu Ceremony by chanting “*namo ji po Butsu / namo ji po Ho / namo ji po So*”, is inviting the Buddha, Dharma, and Sangha to take part in this ceremony. How? By us becoming Buddha, Dharma, Sangha and being the ceremony. Fusatsu is the same thing: “*namo Past Seven Buddhas*.” We’re inviting the Past Seven Buddhas to take part in the Fusatsu. How? By being the Past Seven Buddhas.

That means when we chant, just fully be that. We’re not chanting to something else or to someone else. Just chant. Just be. If you are fully just chanting itself, right there Buddha, Dharma, and Sangha have joined. Buddha, Dharma, and Sangha are right there manifesting. So when we chant: *namo ji po Butsu / namo ji po Ho*, that should be the feeling or attitude. It is not just chanting, but being chanting itself. So doing the whole ceremony of Jukai or the whole ceremony of Fusatsu is completely different because Buddha, Dharma, Sangha are present, are manifested. If it isn’t manifested, then you’ve ruined the invitation.

What about the Three Treasures? In a way, this is the most important. The Sixteen Precepts that we receive are all an expansion of these three. Really, it's only an expansion of one, which is buddha. Be buddha, the first. If we fully understand what that is, what it means to be buddha, what is meant when Shakyamuni Buddha said: "How wonderful, how wonderful," then we truly have Jukai. All sentient beings are nothing but Buddha. If we fully understand this, then we understand all the Precepts.

We start off with just this one and for convenience of discussion, we divide this one into three called the Three Treasures: Buddha, Dharma, Sangha. And for convenience of exposition, we divide that into the Three Pure Precepts. And then for further convenience, we divide those three into the next Ten Grave Precepts, so the remaining thirteen are nothing but aspects of these three or of this one. So in studying the Sixteen Precepts, essentially we're studying sixteen different ways of appreciating Buddha, appreciating the fact that we are buddha.

It always boils down to just seeing the one fact itself. In our everyday lives, what is that one fact? It's what's happening right here, right now, this very moment. This very moment, it's an absolute thing. It's exactly what's happening right here, right now, and it contains everything — the past, the present, the future — everything. It's so obvious. Just as obvious, we can discuss this very moment in millions and millions of ways. Any way we wish to discuss it eliminates the other ways. So any way we wish to discuss it is partial, can't be complete. There's no way to discuss this very moment in any complete manner. Whatever word we choose to use, whatever concepts we choose to use, whatever references we choose to use to discuss this very moment automatically leaves out the other references. So again, to realize what Buddha is, or to realize the Sixteen Precepts, is to realize what this moment is, what here and now means, what it is.

How do you realize it? In a way, you just see it. It's here and now. It's this moment. Just accept it. That's all there is. Anything else we want to say about it is not it. It can't be. It's a model, an image that's partial. So just accept this very moment without anything thrown on top of it. That's the very core. But because it's so hard to do, we break it up and start talking about it. In fact, that's what I'm going to do now. It seems silly. Why don't we just stop at this place? But it would be too short. So we'll confuse the issue by bringing up all this terminology.

The Three Treasures. *sambo*. "Sam" is "three" in Japanese and "bo" is "treasures." We talk about Buddha, Dharma, Sangha in three different ways. What I'd like to do is briefly go through these three different ways. In koan study there are about a hundred koans on these Three Treasures, so about thirty-five koans on each of the three ways of looking at the Three Treasures. It is a very detailed study. And in a way, studying it in that kind of detail really summarizes what Buddhism is all about.

One Body Three Treasures. First: *itai sambo*. "i" is "one", "tai" is "body," like tai ch'i. "Ch'i" is "energy" and "tai" is "body" - "itai." The Three Treasures of One Body. This

is the usual way that we think about the Three Treasures. First, being Buddha; second, Dharma; third, Sangha. In this case, the implication of Buddha is Vairochana Buddha. It's dharmakaya, the world of emptiness, the state of equality, the state of oneness. Buddha. There are two types of mandalas, and in one of them, the center is Vairochana Buddha, the manifestation of equality, of emptiness, representing the sphere of the dharmakaya.

But going beyond the representation, what is it? What is the state of oneness, the state of equality, the world of emptiness? If we relate it to our very life at this very moment, what is the state of oneness? It's this very moment without any discrimination, without any dichotomizing. It's the absolute fact of this very moment, the world of emptiness. These are no ideas, no concepts put upon it. This very moment is nothing but Vairochana Buddha. This very moment is nothing but mu, nothing but counting the breath, nothing but shikantaza. Any discriminating at all, any thinking at all, any ideas, any concepts that come up take you out of this world of emptiness, out of this state of equality. That's the Buddha of One Body.

Dharma of One Body, that's all the phenomena. This very moment exists and consists of everything: of me talking, people listening, stick in my hand, book on this table, microphone, children playing outside, the whole world of phenomena existing right now, happening right now. That's the dharma. Every single thing different, happening right now.

So the mandala expands: Vairochana Buddha in the center, but multitudes of things all around. That's the Dharma of One Body. The Sangha of One Body is harmony. That's the harmony that exists between Buddha and Dharma. Being one thing, this very moment, Buddha and Dharma can't be different. Vairochana Buddha and the multitudes of bodhisattvas and buddhas and sentient beings can't be different. The world of emptiness and the world of form can't be different. The world of equality and the world of differences can't be different. It's just this very moment itself. So harmony, the intertwining of the Buddha and Dharma, is the intertwining of equality and differences, of form and emptiness. That harmony is the most intimate kind of harmony that can exist because it's not the harmony of two different things. It's the harmony of one thing, being seen or looked at in two different ways. That's the Sangha of One Body.

Manifested or Realized Three Treasures. The next way of looking at these Three Treasures is as the "manifested" or "realized" Three Treasures. In this case Buddha is Shakyamuni Buddha. Who is Shakyamuni Buddha? We have to realize the state of equality, the state of phenomena. We have to realize what Buddha is, what Dharma is, what Sangha is, ourselves. We have to experience it. And if so, we become realized buddhas. Shakyamuni Buddha did exactly that. Not realizing it, we are still Buddha, Dharma, Sangha, but we aren't the Realized Buddha. We have to experience it ourselves and not take the word of anyone else. Then the manifested or realized dharma becomes the

teaching of Shakyamuni Buddha — the sutras, discourses — the form of the Realized Buddha. The Sangha becomes those disciples of Buddha who realize the Way.

Maintained or Abiding Three Treasures. Last is the “maintained” Three Treasures. This very moment is nothing but the Three Treasures, yet we have to realize it and manifest it, and it has to be maintained. It has to be transmitted from generation to generation. In the Jukai Ceremony, Roshi will say: “These Precepts were handed down from Shakyamuni Buddha generation after generation, up to myself. And now I hand them down to you.” This lineage is extremely important, the Maintained Three Treasures. The buddha is all the images, all the iconography that we have. The Dharma is the teachings and the texts of those who have realized the way from generation to generation. The Sangha is the students and disciples who have transmitted the Way from generation to generation.

All of these three ways of looking at the Three Treasures have to be there. One Body - that's this very moment itself. If we don't realize it, if we don't realize what this very moment is, we can't say that we are the Three Treasures even though we are the Three Treasures. Even saying it, we can't accept it. So we have to experience it, and this has happened from generation to generation. It becomes the most vital function of those who realize the way — to maintain it so that it continues from generation to generation even though from generation to generation, we are still nothing but the Three Treasures itself.

QUESTION: Why is it the dharma sometimes means phenomena and sometimes means teaching? Is there a way to kind of tie it together, a reason why one word means those two?

SENSEI: Well, again, there are these three ways of looking at it, of talking about the Three Treasures. First, the One Body; there it's the world of phenomena. It's all the things that are happening right now. This first way of looking at it, the Three Treasures of One Body — since we're talking about this very moment, it includes everything, whether you realize it or not. This is the state that Shakyamuni Buddha is talking about when he says: “How wonderful, how wonderful, all sentient beings are the Buddha!” Shakyamuni is realizing it, so he is in that second category - Realized Buddha - and he's talking about all sentient beings in this first category. Whether you realize it or not, you are Buddha. Whether you realize it or not, all phenomena are nothing but the Dharma.

When you realize it, then what you say becomes the teaching. It's still phenomena. But it's the actions and the speech and the written word of someone who has realized it, so it becomes the teaching. That's what this second category is talking about, the realized Buddha, Dharma, and Sangha. Not really seeing this has led to some confusion. So people say, “Well, everything is Buddha, Dharma, and Sangha, and so everything I say, that's the same thing as the teachings of the Buddha.” You can say that if you want, but you're talking about the state in this first category of One Body. There's a difference

between those kind of teachings and those of somebody who has realized what it is all about. That's the second phase. That's really important. While we're all the Buddha, we have to realize it, and, having realized it, there is a difference. The last one is appreciating what it means to maintain it. That's the meaning of all these images, of all these talks. It has a tremendous value so we can study and appreciate what it means to maintain it.

There is a difference between the teachings of Buddha and every phenomena being a teaching. In the second, the Dharma is the teachings of Shakyamuni Buddha, and in the third, it's the teachings of the whole lineage. What's being said here is that all three are different. A lot of times we combine everything into one. That's our usual way of doing things. Everything's the teachings; everything is buddha. Okay, looking at it in these three ways, we should explore what are the differences. What are the differences between the teachings of Shakyamuni Buddha and the teachings of the Sixth Patriarch? What is the difference between the teachings of Maezumi Roshi and the teachings of anyone else? That's what is being asked here when we study it in these three ways. It's splitting it up. Of course, it all boils down to one, this very moment. And from there, we're dividing it so we can study the intricacies of the differences.

In all of these, if you want to really put yourself into it, take the Buddha the three ways. First, One Body, it's Vairochana Buddha, the world of emptiness or equality; second, Shakyamuni Buddha; third, the images, that's Manjusri Bodhisattva up there on the altar, that image. All three are ways of looking at Buddha, which means that they're all the same, and again that they all boil down to this very moment. Yet they're split up and studied in these three different ways, so what are the differences? By splitting it up, it means to see that there are differences, and what are those differences?

That's why in the beginning, I said it will make it a little bit more confusing because it's easier to just look at this very moment and say that it's all here now and this is what's happening. Then when we start studying the detailed differences, it tends to make it sound complicated, but when we grasp those complications, then our understanding of this very moment becomes clearer. And the same with the Sangha. There are three ways of looking at that: the harmony, the immediate disciples of Shakyamuni Buddha, and the students of the Way. Now what are the differences?

QUESTION: I was wondering if it's necessary to understand all three of those stages before you receive the Precepts.

SENSEI: No, it's impossible. Receiving the Precepts, having the Jukai Ceremony, is another form of maintaining the Three Treasures, whether we understand it or not. To really understand it implies the second category of these Three Treasures — realizing. To really realize it. So it's very rare that we take the Precepts after having this full realization. Usually it's the other way around. The Sixth Patriarch would be an example of somebody who realized the Way and then later on took the Precepts. Usually it works the other way around. Usually we have that feeling of strong commitment way before

we're fully realizing what it's all about. In koan study, it's left for the very end of koan study to explore these Precepts. We deal with about a hundred koans, as I mentioned, on the Three Treasures, and then another hundred koans on the rest of the Precepts. But receiving the Precepts itself is a form of maintaining the Three Treasures. The last gatha in the Jukai Ceremony is saying essentially that having taken these Precepts, you now are nothing but buddha itself. ■

The Benefits of the Three Treasures from *Jiun Sonja Hogoshu*

Translated by Taizan Maezumi with John Daishin Buksbazen

Reprinted from *On Zen Practice: Body, Breath, and Mind*
by Taizan Maezumi and Bernie Glassman, Appendix III

If you don't receive the Three Treasures, you may fall into the three unfortunate realms of re-birth: the hells, the realms of hungry ghosts, and the realm of animals. Having received them, even if your faith in them is shallow, you will receive the benefits of the human realm. When your faith in them is deep, you will receive the benefits of heaven. Having true faith in them, you will receive the benefit of *śrāvakas* [of the Dharma] and *pratyekabuddhas* [realizers of truth]. Having complete, fully realized faith in the Three Treasures, you will attain bodhisattvahood and buddhahood. The distinction among these degrees of faith depends upon the shallowness or profundity of your faith in the Three Treasures.

When you have faith in the Buddha, casting away your body and mind, there is no mind aside from the Buddha, and no Buddha aside from the mind; there are no beings aside from Buddha, and no Buddha aside from beings; there is no land apart from Buddha, and no Buddha apart from land. This is what is meant by having faith in the Buddha. When you really penetrate this, you may attain great enlightenment even before you arise from your seat.

When you have faith in the Dharma, casting away your body and mind, there is no Dharma aside from your body, and aside from your body, no Dharma; there are no beings aside from Dharma and no Dharma aside from beings; there are no mountains, rivers, and the great earth aside from Dharma, and no Dharma aside from mountains, rivers, and the great earth. This is what is meant by having faith in the Dharma. When you really penetrate this, you may attain great enlightenment even before you arise from your seat.

When you have faith in the Sangha, casting away your body and mind, there is no Sangha aside from yourself, and no self aside from Sangha; there are no beings aside from Sangha, and no Sangha aside from beings; there are no phenomena aside from the Sangha, and no Sangha aside from phenomena. This is what is meant by having faith in the Sangha. When you really penetrate this, you may attain great enlightenment even before you arise from your seat.