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The Zen Buddhist texts listed below have been translated from Japanese and rendered into a thoughtful English by the Diamond Sangha members, Honolulu, Hawaii headed by Robert Aitken Roshi. Although the basic work was done in the 1970s and the 1980s translations of some of the texts are not final as they tend to continue to be improved on and refined. These texts are used with gratitude and delight by members of several affiliated Zen centers and communities, including California Diamond Sangha, Santa Rosa and Berkeley, USA (headed by John Tarrant Roshi); Sydney Zen Center, Australia, and the Zen Group of Western Australia, Perth, Australia.

[The final authoritative version of the sutras - as translated in Dec 1991 by Robert Aitken Roshi can be now found in the document called: diamond-sangha-zen-sutras.txt available from the coombspapers at the above internet address.]

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ZEN BUDDHIST PRECEPTS
Sydney Zen Centre, 251 Young St., Annandale, Sydney NSW 2038, Australia
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THE THREE PURE PRECEPTS
With Commentaries from the Kyojukaimon

Keep all precepts.

This is the cave where all Dharmas of all Buddhas arise.

Practise all good Dharma.
This is the root-origin whence all Buddhas and Dharmas arise.

Save the many beings.
The Dharma of the Supreme Way is the way to do and have done.

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THE THREE VOWS OF REFUGE
With Commentary from the Kyojukaimon

I take refuge in the Buddha;
I take refuge in the Dharma;
I take refuge in the Sangha.

The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers.

Acceptance and observance of the Precepts transcends past, present, and future, and the perfect accord between the realization of teacher and disciple, and continues through all ages.

Our great teacher Shakyamuni Buddha imparted them to Mahakashyapa, and Mahakashyapa transmitted them to Ananda. Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple.

Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral teachers. I pledge to establish these Precepts as essential teachings for human beings and all other beings so that eventually all will inherit the wisdom of the Buddha.

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THE TEN GRAVE PRECEPTS

With Commentaries by Bodhidharma and Dogen Zenji

1. Not Killing.

Bodhidharma: Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the ideal of killing is called the Precept of Not Killing.

Dogen Zenji: The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

2. Not Stealing.

Bodhidharma: 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.

Dogen Zenji: The self and things of the world are just as they are. The gate of emancipation is open.

3. Not Misusing Sex.

Bodhidharma: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.

Dogen Zenji: The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

4. Not Lying.

Bodhidharma: 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. Dogen Zenji: The Dharma Wheel turns from the beginning. There is neither surplus nor lack.

The whole universe is moistened with nectar, and the truth is ready to harvest.

5. Not Giving or Taking Drugs.

Bodhidharma: 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.

Dogen Zenji: Drugs are not brought in yet. Don't let them invade. That is the great light.

6. Not Discussing Faults of Others.

Bodhidharma: Self-nature is subtle and mysterious. In the realm of the flawless Dharma, nor expounding upon error is called the Precept of Not Speaking of Faults of Others.

Dogen Zenji: In the Buddha Dharma, there is one path, one Dharma, one realization, one practice.

Don't permit fault-finding. Don't permit haphazard talk.

7. Not Praising Yourself While Abusing Others.

Bodhidharma: Self-nature is subtle and mysterious. In the realm of the equitable

Dharma, not dwelling upon I against you is called the Precept of Not Praising Yourself

while Abusing Others.

Dogen Zenji: Buddhas and Ancestral Teachers realize the empty sky and the great earth.

When they manifest the noble body, there is neither inside nor outside in emptiness.

When they manifest the Dharma body, there is not even a bit of earth on the ground.

8. Not Sparing the Dharma Assets.

Bodhidharma. 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.

Dogen Zenji: One phrase, one verse--that is the ten thousand things and one hundred

grasses; one dharma, one realization--that is all Buddhas and Ancestral Teachers.

Therefore, from the beginning, there has been no stinginess at all.

9. Not Indulging in Anger.

Bodhidharma: 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.

Dogen Zenji: Not advancing, not retreating, not real, not empty. There is an ocean of

bright clouds. There is an ocean of solemn clouds.

10. Not Defaming the Three Treasures.

Bodhidharma: Self-nature is subtle and mysterious. In the realm of the One, nor holding

nihilistic concepts of ordinary beings and sages is called the Precept of Not Defaming the

Three Treasures.

Dogen Zenji: The teisho of the actual body is the harbour and the weir. This is the most important

thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond

explanation. We just accept it with respect and gratitude.

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