

The universe is one and undivided, yet seemingly different in all its appearances. Just as the sweet dew covers the whole earth, so does the Truth reach every corner of the universe and permeate every living thing, if only it wishes to both hear and see the teaching. The fold of universal compassion, love and wisdom welcomes all beings, you in particular, to the joyous realm of Buddha if you are willing to put on the clothes of Buddha which are the teachings of the Kyojūkaimon. He who wears the Kyojūkaimon as a garment, he to whom its teachings are life-blood, becomes the personification of the highest and greatest enlightenment; he who wears the Kyojūkaimon as a garment is beheld as Buddha by all living things. Since you yourself are the child of the Buddha, be careful never to shed the blood of Buddha by breaking the Precepts of the Kyojūkaimon.

The Great Precepts of the Buddhas are kept carefully by Buddhas. Buddhas give them to Buddhas. The transmission of the Precepts is beyond the three existences of past, present and future; enlightenment ranges from time eternal and is even now. Shakyamuni Buddha transmitted the Precepts to Mahakashya who transmitted them to Ananda. Thus they have been transmitted to me in the eighty fifth generation of the life of Shakyamuni Buddha. Now I am going to speak of them to you in order to show my gratitude for the compassion of the Buddhas and to make them as precious to you and all other beings as your eyes and ears.

Without true conversion there can be no keeping of the Precepts in their true spirit. Nowadays moral codes and ethical behaviour are out of fashion; things that disappeared with long skirts and high-buttoned boots. But man remains as man was from the beginning; only outward forms change. Shakyamuni, on his enlightenment, spoke the truest words of all time, "I was and am enlightened simultaneously with the whole world". Conversion means to take the Buddha, Dharma and Sangha as one's own refuge and to make the Buddha's Precepts, the Kyojūkaimon, one's own personal way of life. But lip-service only is useless; the Precepts must be lived, and seen to be lived, in the sight of all men. Of what use is it to recite sounds or make gestures of a seemingly holy or religious nature if the heart is not pure? Of what use is it to try to lead others or to speak of Truth if your actions belie your words because you are harbouring thoughts of envy and greed? Few kill

human bodies but those who do are called murderers, yet murder of the spirit takes place every hour of the day.

You are the children of Buddha; why do you shed the blood of Buddha? Buddha shows in your actions, speaks in your words, within you he is walking, speaking, lying down, living, teaching. If you speak that which is not according to the Precepts you are destroying your own Buddhahood, and placing yourself again and again under the heel of Mara. That you cannot see Buddha all your life is because you are an unskillful brain and disobedient being to the Precepts. That a man knows of some wrong done by another is no excuse whatsoever for slander; that a man knows nothing of another and yet still slanders him is an even greater breakage of the Precepts yet I have known it done often. They who do either of these break the Precept which says, "Do not be proud of yourself and devalue others". Every Buddha and true teacher realises that he is the same as the limitless sky and as great as the universe. When once you realise your true body there is nothing within or without; when you realise your true body you are nowhere to be found upon the earth. Therefore he who sees evil in others and speaks thereof has not understood the Truth of Buddhism; he has not realised himself nor has he cut off delusion. Of greater evil still is the man who, whilst saying in one breath that a person is his best friend, in another breath says evil about him. Such two-facedness will breed a million lives as a fox. Now you have the forms of human beings, do not sacrifice this precious human life for the sake of a desire for glory and position at the expense of another's reputation. Of what matter to you is it that a man may have done wrong? He is not your concern. Your concern is yourself and the cleansing of your own heart. Cease to slander others and work upon yourselves.

Now is the time of Seshin; the searching of the heart and the cleansing thereof. In January I said that the Precept against smacking evil speaking was the greatest Precept of all for western people to work upon. I repeat this now. At every turn I see people speaking against others; in every letter I receive people are slandering others. You call yourselves Buddhists but you have no idea of the meaning of Buddhism. You pretend with your kenshōs that they are enlightenment, but enlightenment must be seen in your daily lives. It is easy to get a kenshō if you have someone who knows how to awaken it within you as your teacher; the value of a master however, is not in his ability to awaken kenshō but in his knowledge of how to grow the seed of Buddha, which he has awakened for you with kenshō, into the full manifestation of enlightenment, and this

can only be done through character training with the Kyojūkaimon. Kenshō and enlightenment are one and undivided but they differ in so far as one is the realisation and the other the expression. To merely speak about the glories of Japan, its poetry, painting and the ways of its fighting men is to count the treasures of others. You must grow your own treasures of the spirit without borrowing the words of the Japanese or those of any other nation or person. You are the children of Buddha and yet you are killing Buddha both in yourselves and in others who see how you behave and say "Look at the way those Buddhists behave". No master ever says he is enlightened, however many times he may have experienced kenshō, because he knows that, being human, he can still err and break the Precepts himself. He may even be forced to do so in order to help others. In this sermon I myself am breaking them because of your evil behaviour; I openly admit this and I take the consequences thereof. Dōgen Zenji wrote, "When you meet a member of the priesthood who teaches the Truth do not consider caste, sex, shortcoming or actions. Just accept the teaching gratefully with bows, never giving cause for worry". To cause disharmony in the priesthood is grave; to speak against a member of the priesthood in front of others, whatever he may have done, has, for centuries, resulted in banishment from the Buddhist Church until such time as the culprit has shown true and utter proof of complete repentance and a radical change in his way of behaviour. To tell a priest his fault privately is one thing; to tell about it to others is another.

There are those who pretend to be teachers of Zen who have no knowledge of the Truth. They gravely mislead the people because of the worship that receive from fools. Do not be deceived by them. Study whomsoever you wish to study with great care; see if he has pretensions; see if he tries to keep the Kyojūkaimon and if he breaks it as at times, being human, he must, do not count his faults but see if he tries to hide them or if he is willing to openly admit them and try to overcome them. The seed of Bodhi has never been awakened in one who only sees the faults of others and never sees the faults within himself.

To do something by oneself, without copying others, is to become an example to the whole world, and the merit of doing such a thing becomes the source of all wisdom. Do not criticise but accept everything. Be obedient to the teaching of the Buddhas; accept it with bows of gratitude.