



THE  
KYOJUKAIMON

AND  
EXPLANATION  
OF THE  
KETCHIMYAKU

by

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Written by the Vice  
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MESSAGE  
FROM THE  
CHIEF ABBOT

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The universe is one and undivided, yet seeming different in all its appearances. You who read this book are of a different race and language to me yet we are one with all men in the Buddha Mind for, just as the sweet dew covers the whole earth, so does Truth reach to every corner of the universe and permeate every living thing.

We welcome you to the fold of universal compassion, love and . . .



wisdom that is the joyous realm of Buddha. He who takes the Kyojukaimon for his own becomes the personification of the highest and greatest enlightenment, thus becoming a baby Buddha. Since you are the child of Buddha be careful never to kill Buddha.

Chisan Koho,  
Chief Abbot.

THE  
KYOKUKAIMON

The Great Precepts of The Buddhas are kept carefully by the Buddhas. Buddhas give them to Buddhas, Ancestors give them to Ancestors. 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, our Lord, transmitted them to Makakashyo and he transmitted them to Ananda. Thus the Precepts have been transmitted to me in the eighty-fifth generation. Now I am going to

give them to you in order to show my gratitude for the compassion of the Buddhas and thus make them the eyes of all sentient beings. This is the meaning of the Transmission of the Living Wisdom of the Buddhas. I am going to pray for the Buddha's guidance and you shall make confession and be given the Precepts. Please recite this verse after me:-

All wrong actions, behaviour and karma perpetrated by me from time immemorial have been, and are, caused by greed, anger and de-

lusion which have no beginning, born of my body, mouth and will; I now make full and open confession thereof.

Preceptor:-

Now, by the guidance of the Buddhas and Ancestors, we can discard and purify all our karma of body, mouth and will and obtain great immaculacy. This is by the power of confession.

You should not be converted to Buddha, Dharma and Sangha. In the Three Treasures there are three merits. The first, Ittaisaṃbō, is the true source of the three Treasures;



the second, Genzensambō, is the presence in the past of the Buddha; the third, Jujisambō, is their presence at the present time. The highest Truth is called the Buddha Treasure; immaculacy is called the Dharma Treasure; harmony is called the Sangha Treasure. The person who has realised the Truth really is called the Buddha Treasure; the Truth that was realised by Buddha is called the Dharma Treasure; the people who study the Dharma Treasure are called the Sangha Treasure. The first three of these are called the Ittaisambō and

the second three are called Genzensambō. He who teaches devas and humans, appearing in the sky and in the world, is called the Buddha Treasure. That which appears in the world in the Sutras and becomes good for others is called the Dharma Treasure. He who is released from all suffering and is beyond the world is called the Sangha Treasure. This is called Jujisambō. The meaning of this is that when someone is converted to the Three Treasures he can have the Precepts of the Buddhas completely. Make the Buddha your teacher

and do not follow wrong ways.

Sanjūjokai. The Three  
Pure Precepts.

Cease from evil.

This is the house of all the laws of Buddha; this is the source of all the laws of Buddha.

Shozenbōkai, Do only good.

The Dharma of the Samyaku Sambodai is the Dharma of all existence.

Shoshujōkai, Do good for others.

Be beyond both the holy and the unholy. Let us rescue ourselves and others.

These three are called the Sanjūjōkai.

Jūjūkinkai. The Ten  
Great Precepts.

Dai ichi fuseshō. Do not kill.

No life can be cut off. The Life of Buddha is increasing. Continue the life of Buddha; do not kill Buddha.

Dai ni fuchutō. Do not



steal.

The mind and its object are one. The gateway to enlightenment stands open wide.

Dai san futomin. Do not covet.

The doer, the doing and that which has the doing done to it are immaculate, therefore there is no desire. It is the same doing as that of the Buddhas.

Dai shi fumōgo. Do not say that which is not true.

The wheel of the Dharma rolls constantly and lacks for noth-

ing yet needs something. The sweet dew covers the whole world and within it lies the Truth.

Dai go fukoshu. Do not sell the sake of delusion.

There is nothing to be deluded about. If we realise this we are enlightenment itself.

Dai roku fusekka. Do not speak against others.

In Buddhism, the Truth and everything are the same way; the same law, the same enlightenment and the



same behaviour. Do not allow any one to speak of others faults. Do not allow any one to make a mistake in Buddhism.

Dai shichi fusankijita. Do not be proud of yourself and devalue others.

Every Buddha and every Ancestor realises that he is the same as the limitless sky and as great as the universe. When they realise their true body there is nothing within or without; when they realise their true body they are nowhere upon the earth.

Dai hachi fukenhōzai. Do not be mean in giving either Dharma or wealth.

There is nothing to be mean with; one phrase, one verse, the hundred grasses, one Dharma, one enlightenment, every Buddha, every Ancestor.

Dai kū fushinni. Do not be angry.

There is no retiring, no going, no Truth, no lie, there is a brilliant sea of clouds, there is a dignified sea of clouds.

Dai jū fushōsambō. Do

not defame the Three Treasures.

To do something by ourselves, without copying others, is to become an example to the world, and the merit of doing such a thing becomes the source of all wisdom. Do not criticise but accept everything.

These Sixteen Precepts are roughly thus.

Be obedient to the teaching and its giving; accept them with bows.

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THE  
EXPLANATION  
OF THE  
KETCHIMYAKU

In the Ketchimyaku we write the names of the Ancestors in Buddhism to whom the Precepts were Transmitted. We call it the Ketchimyaku or Kai-myaku. The so-called Precepts (some people think that the Precepts are given to stop bad Karma but this is not so) are Buddhahood itself. The real existence is beyond delusion and the transcendental Precepts. We should know and understand this same Buddhahood,



and its whole representation, on the silk of the Ketchimyaku. The reason is as follows.

First of all, there is a circle at the top. We then write Shakyamuni Buddha, Makakashyo, Ananda, the eighty and more ancestors, the present master and the new disciple or the ordinary male or female member of the laity. The red line comes from the circle at the top and penetrates the names of the above, returning back to the same circle above Shakyamuni Buddha. Therefore the new disciple and the ordinary layman or laywoman who is converted is

one with the immaculate circle above Shakyamuni Buddha which has no beginning and no end.

The so-called Mind of Buddha and that of ourselves is the same and not different. We should realise the true meaning of the Ketchimyaku quickly.

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