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Those who have way-seeking mind and wish to abandon fame and gain should enter. Those who are half-hearted and lack

sincerity should not enter. If the entry is a mistake, after some consideration one may be asked to leave.

Know that when the way-seeking mind is aroused within, there is immediate freedom from fame and gain. In the vastness of the billion worlds, true heirs of dharma are rare. In spite of the long history of our country you should make the present moment the true source, having compassion for later generations by giving emphasis to the present.

The assembly of students in the hall should blend like milk and water to support the activity of the way. Although now for some period you are either guest or host, later you will be buddha ancestors equally throughout time. Therefore, you should not forget the feeling of gratitude. It is rare to meet one another and practice what is rare to practice.

This is called the body and mind of buddha dharma; you will certainly become a buddha ancestor.

Having left your home and birthplace, now you depend on clouds and you depend on water. The support to you and your practice given by this assembly of students surpasses that which was given by your father and mother. Your father and mother are temporarily close to you in birth and death, but this assembly of students is your companion in the buddha way of enlightenment for all time.

Do not look for a chance to go out. But, if necessary, going out is permitted once a month. People in the past lived in the remote mountains and practiced far away in the forests. Not only were they free from nearly all worldly affairs, but they also relinquished all relationships. You should learn the heart of their hiding brilliance and obscuring traces. Now is the time for the fire on your head to be brushed off. Is it not sad if you waste this time, concerning yourself with secular affairs?

Life is impermanent and unreliable. No one knows where and when this dewlike existence will drop from the grass. Not recognizing impermanence is truly regrettable.

Do not read books in the hall, even Zen texts, and do not bring in personal correspondence. In the hall you should endeavor in the way of realizing the great matter. When facing the bright window, you should illuminate the mind with the authentic teaching. Do not waste a moment. Concentrate your effort.

Day or night, always inform the director of the hall where you are going to be. Do not play around according to your own impulses; your actions affect the discipline of the entire assembly. Who knows? This may be the last day of your life. It would be truly regrettable to die while indulging in pleasures.

Do not be concerned with the faults of others. Do not see others' faults with a hateful mind. There is an old saying that if you stop seeing others' faults, then naturally seniors are venerated and juniors are revered. Do not imitate others' faults; just cultivate virtue. The Buddha prohibited unwholesome actions but did not tell us to despise those who practice unwholesome actions.

Whether carrying out either important matters or trifles, always consult with the director of the hall. Those who do things without consulting with the director of the hall should leave. If you neglect the formality of guest and host, you can understand neither the true nor the conditional.

Inside or near the hall, do not put your heads together and talk loudly. The director should prohibit this.

Do not do chanting circumambulation in the hall.

Do not hold or carry beads in the hall. Do not enter or leave with your hands hanging down. [e.g. always be in shashu]

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Do not spit, blow your nose, or laugh loudly. Be sobered by the fact that the work of the way is not yet mastered. Regret the subtle passage of time, which is eating away this opportunity for practice of the way. Then you may have the sense of being a fish in a small puddle.

Those assembled in the hall should not wear brocade but rather things like paper robes. Those who understood the way in the past were all like this.

Do not enter the hall intoxicated with wine. If you do so by accident, you should make a formal repentance. Do not have wine brought into the hall. Do not enter the hall smelling of onions.

Quarreling persons should go out of the hall, because their quarreling not only hinders their own work in the way but also that of others. Those who see such quarreling and do not stop it are equally at fault.

Those who do not follow the guidelines of the hall should be removed. Those who are amused by or in sympathy with such students are also at fault.

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