



SUTRA BOOK





Eiryu-ji Zen Center

Sutra Book

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ATTA DIPA

ATTA DIPA (Ino alone)
VIHARATHA
ATTA SARANA
ANANNA SARANA
DHAMMA DIPA
DHAMMA SARANA
ANANNA SARANA

VERSE OF THE ROBE

Vast is the Robe of Liberation,
A formless field of benefaction,
I wear the Tathagata's teaching,
Saving all creation.

RETURN TO ONENESS

Releasing all harmful karma
Ever created by me since of old,
On account of my beginningless, greed, anger, and ignorance,
Born of my conduct, speech, and thought,
Now I return to Oneness.

BODHISATTVA VOWS FOR ALL

Creations are numberless, I vow to free them.
Delusions are inexhaustible, I vow to transform them.
Reality is boundless, I vow to perceive it.
The Enlightened Way is unsurpassable,
I vow to embody it.

OPENING THIS DHARMA (Before Teisho)

This Dharma, incomparably profound and minutely subtle,
Is rarely met with, even in millions of ages.
Now we see This, hear This, receive and maintain This.
May we completely realize and actualize
The Tathagata's true meaning.

THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA

Avalokitesvara Bodhisattva, doing deep Prajna Paramita, clearly saw emptiness of all five skandhas, thus completely relieving misfortune and pain. O Shariputra, form is no other than emptiness, emptiness no other than form. Form is exactly emptiness, emptiness exactly form; sensation, perception, reaction, consciousness are likewise like this.

O Shariputra, all things are expressions of emptiness, not born, not destroyed; not stained, not pure, without loss, without gain; so in emptiness there is no form, no sensation, perception, reaction, consciousness; no eye, ear, nose, tongue, body, mind; no color, sound smell, taste, touch, thing; no realm of sight... no realm of consciousness; no ignorance and no end to ignorance... no old age and death and no end to old age and death; no suffering, no cause or end to suffering, no path, no wisdom and no gain.

No gain - thus Bodhisattvas live Prajna Paramita with no hindrance in mind, no hindrance, therefore no fear, far beyond all such delusion, Nirvana is already here. All past, present and future Buddhas live Prajna Paramita and therefore attain supreme, perfect Enlightenment. Therefore know, Prajna Paramita is the great mantra, the luminous mantra, the supreme mantra, the incomparable mantra; by which all suffering is cleared. This is the truth, not a lie.

Therefore set forth the Prajna Paramita mantra. Set forth this mantra and proclaim: Gate! Gate! Paragate! Parasamgate! Bodhi Svaha! Prajna Heart Sutra.

First Service Dedication

(Ino alone)

Enlightenment pervades all creation,
Existing right here now.

In reciting the Heart of the Perfection of Great Wisdom
We dedicate its virtues to:

Vairochana Buddha, beyond form and formlessness,
Full expression of all creation.

May our sincere vows and efforts
to manifest the Enlightened Way
be realized together.

(Everyone chants together)

All Buddhas throughout space and time,
All Bodhisattvas, Mahasattvas,
Maha Prajna Paramita.

MERGING OF SAMENESS AND DIFFERENCES

The mind of the Great Sage of India was intimately conveyed from west to east. While human beings can be wise or foolish, the Way has no northern or southern ancestors.

The Source shines clear and bright; the branching streams flow through the darkness. To be attached to things is illusion. To encounter the absolute is not yet enlightenment. Every sensation and realm of consciousness, intermingle even as they shine alone, interacting even as they merge, yet keeping their places in expressions of their own. Sights vary in quality and form. Sounds differ as pleasing or harsh. The dark makes all words one. The brightness distinguishes good and bad phrases.

The four elements return to their nature as a child turns to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes. Each is independent of the other, Like leaves that come from the same root. And though leaves and root return to the source, Both roots and leaves have their own purposes. Within light there is darkness, but do not take it as darkness. Within darkness there is light, but do not see it as light. Light and darkness are a pair, like the foot before and the foot behind in walking. Each thing has its own intrinsic value, expressed according to function and place. Ordinary life fits the absolute as a box and its lid. The absolute meets the relative like two arrows meeting in mid-air.

Hearing this you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way, you draw no nearer, progress no farther. Who fails to see this is mountains and rivers away. I respectfully say to those who wish to be enlightened: Do not waste your time by night or day.

Second Service Dedication

(Ino alone)

Enlightenment pervades all creation,
Existing right here now.

In reciting Merging of Sameness and Differences,
We dedicate these virtues to our lineage, especially:

The Great Master Shakyamuni Buddha Daiocho,
Bodaidaruma Daiocho, Daikan Eno Daiocho, Tozan Ryokai
Daiocho, Eihei Dogen Daiocho, Keizan Jokin Daiocho, All
Successive Daiochos through Koun Taizan Daiocho, Zen
Master Bernie Glassman, Roshi Paul Genki Kahn, and Roshi
Eran Junryu Vardi.

May we appreciate their benevolence and show our gratitude
by manifesting the Enlightened Way together.

(Everyone chants together)

All Buddhas throughout space and time,
All Bodhisattvas, Mahasattvas,
Maha Prajna Paramita.

ENMEI JUKKU KANNON GYO

KANZEON NAMU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN KANZEON
BO NEN KANZEON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

Third Service Dedication

(Ino alone)

Shakyamuni Buddha, the Great Physician, turns the Dharma Wheel, and so healing manifests throughout space and time. He guides all suffering sentient beings on the path of liberation and leads them to great joy.

In reciting the Enmei Jukku Kannon Gyo,
We offer our healing energies to:
The unity of the world,
All ancestors of Sangha members,
And to all sick and suffering beings throughout
Space and time.

May the Dharma Body maintain strength and health,
And the years of life be lengthened for:

Roshi Paul Genki Kahn, Roshi Eran Junryu Vardi and their
successors. Let their vows be fully realized,
And may all Dharma relations become complete.

We especially pray for the health and well being of.....
(Healing List)

May they be serene through all their ills.
May penetrating light dispel the darkness of ignorance.
Let all karma be wiped out
And the mind-flower bloom in eternal spring.
May we ascend to the throne of Enlightenment
And manifest the Way together.

(Everyone chants together)
All Buddhas throughout space and time,
All Bodhisattvas, Mahasattvas,
Maha Prajna Paramita.

BENEFICENT CHANT FOR PROTECTION FROM HARM (SHO SAI SHU DHARANI)

NO MO SAN MAN
DA MOTO NAN OHA
RA CHI KOTO SHA
SONO NAN O TO JI
TO EN GYA GYA
GYA KI GYA KI UN NUN
SHIU RA SHIU RA
HARA SHIU RA HARA SHIU RA
CHISHU SA CHISHU SA
CHISHU RI CHISHU RI
SOWA JA SOWA JA
SEN CHI GYA SHIRI EI
SO MO KO

Fourth Service Dedication

(Ino alone)

Whenever this devoted invocation is sent forth,
It is perceived and subtly answered.

In reciting Beneficent Chant for Protection from Harm,
We dedicate its virtues to:

All guardians and protectors of the Dharma worlds
And their relations throughout space and time.

As we seek protection and guidance, Let us recognize and
offer ourselves as caretakers.

(Everyone recites together)

Let us recognize ourselves as the child without food, the family without home, refugee driven from native land.

Let us recognize that this is the Pure Land,
And it is up to us to make it so.

Let us appreciate the myriad forms with which we share this wondrous existence, from microorganisms to great whales, from weed to rain forest, infinite sky with its clouds, winds, sun, moon and endless galaxies.

Let us care for the sacred elements – earth, water, air and fire; let us help heal all forms and energies that unify our precious earth and universe.

(Ino alone)

May we cultivate deep wisdom and recognize the subtle equanimity throughout all creation.

(Everyone chants together)

All Buddhas throughout space and time,
All Bodhisattvas, Mahasattvas,
Maha Prajna Paramita.

CLOSING NIGHT CHANT

Let me respectfully remind you,
Life and death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each of us must strive to awaken, awaken.
Take heed! Do not squander your life.

MAKA HANNYA HARAMITA SHIN GYO

(The Heart Sutra in Japanese)

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA
JI SHO KEN GO ON KAI KU DO IS SAI KU YAKU SHA RI SHI
SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE KU KU SOKU
ZE SHIKI JU SO GYO SHIKI YAKU BU NYO ZE

SHA RI SHI ZE SHO HO KU SO FU SHO FU METSU FU KU
FU JO FU ZO FU GEN ZE KO KU CHU MU SHIKI MU JU SO
GYO SHIKI MU GEN NI BI ZES SHIN NI MU SHIKI SHO KO
MI SOKU HO MU GEN KAI NAI SHI MU I SHIKI KAI MU MU
MYO YAKU MU MU MYO JIN NAI SHI MU RO SHI YAKU MU
RO SHI JIN MU KU SHU METSU DO MU CHI YAKU MU
TOKU I MU SHO TOK KO BO DAI SAT TA E

HAN NYA HA RA MI TA KO SHIN MU KE GE MU KE GE KO
MU U KU FU ON RI IS SAI TEN DO MU SO KU GYO NE
HAN SAN ZE SHO BUTSU E HAN NYA HA RA MI TA KO
TOKU A NOKU TA RA SAM MYAKU SAM BO DAI KO CHI
HAN NYA HA RA MI TA ZE DAI JIN SHU ZE DAI MYO SHU
ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU SHIN
JITSU FU KO KO SETSU

HAN NYA HA RA MI TA SHU SOKU SETSU SHU WATSU
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI BO JI
SOWA KA HAN NYA SHIN GYO

ENMEI JUKKU KANNON GYO (English translation)

Avalokitesvara, who hears the cries of the world,
Takes refuge in Buddha,
Will be Buddha,
Helps all to be Buddhas,
Is not separate from
Buddha, Dharma, Sangha
Being eternal, intimate, pure and joyful.
In the morning be one with Avalokitesvara,
In the evening be one with Avalokitesvara,
Whose heart, moment by moment arises,
Whose heart moment by moment, remains!

ATTA DIPPA (English translation)

You are the light. Dwell. You are the refuge. Have no other as
your refuge. Light of the Dharma. Refuge of the Dharma. Have
no other as your refuge.

SHO SAI SHU DHARANI

This dharani is said to have been preached by the Buddha in
the Jogo-ten (the fourth dhyana heaven in the world of form,
inhabited by beings who will never return to the world of
desire). The Buddha taught it as a means to avoid all
misfortune and attain all good fortune. As it is a dharani, that
is, a text whose efficacy depends on the sounds of the words
rather than their meaning, it is left untranslated and chanted in
the Sino-Japanese pronunciation, which is in turn a
transliteration from the original Sanskrit.

KARANIYA METTA SUTRA

The Buddha's Words on Loving-Kindness

This is what should be done by one who is skilled in goodness, and who knows the path of peace:

Let them be able and upright, Straightforward and gentle in speech, Humble and not conceited, Contented and easily satisfied, Unburdened with duties and frugal in their ways. Peaceful and calm and wise and skillful, not proud or demanding in nature. Let them not do the slightest thing That the wise would later reprove.

Wishing, in gladness and in safety, May all beings be at ease. Whatever living beings there may be; Whether they are weak or strong, omitting none, the great or the mighty, medium, short or small, The seen and the unseen, those living near and far away, those born and to-be-born, May all beings be at ease!

Let none deceive another, Or despise any being in any state. Let none through anger or ill-will, Wish harm upon another. Even as a mother protects with her life, her child, her only child, so with a boundless heart, Should one cherish all living beings; radiating kindness over the entire world. Spreading upwards to the skies, and downwards to the depths, outwards and unbounded, Freed from hatred and ill-will.

Whether standing or walking, seated or lying down. Free from drowsiness, One should sustain this recollection. This is said to be the sublime abiding. By not holding to fixed views, The pure-hearted one, having clarity of vision, Being freed from all sense desires, Is not born again into this world.

LINEAGE LIST (Patriarch)

Bibashi Butsu

Shiki Butsu

Bishafu Butsu

Kuruson Butsu

Kunagon Muni Butsu

Kasho Butsu

Shakyamuni Butsu Daiocho

1. Makakasho Daiocho

2. Ananda Daiocho

3. Shonawashu Daiocho

4. Ubakikuta Daiocho

5. Daitaka Daiocho

6. Mishaka Daiocho

7. Bashumitsu Daiocho

8. Butsudanandai Daiocho

9. Fudamitta Daiocho

10. Barishiba Daiocho

11. Funayasha Daiocho

12. Anabotei Daiocho

13. Kabimora Daiocho

14. Nagyaharajuna Daiocho

15. Kanadaiba Daiocho

16. Ragorata Daiocho

17. Sogyanandai Daiocho

18. Kayashata Daiocho

19. Kumorata Daiocho

20. Shayata Daiocho

21. Bashubanzu Daiocho

22. Manura Daiocho

23. Kakurokuna Daiocho

24. Shishibodai Daiocho

25. Bashashita Daiocho

26. Funyomitta Daiocho

27. Hannyatara Daiocho

28.Bodaidaruma Daiocho

- 29.Taiso Eka Daiocho
- 30.Kanchi Sosan Daiocho
- 31.Daii Doshin Daiocho
- 32.Daiman Konin Daiocho
- 33.Daikan Eno Daiocho
- 34.Seigen Gyoshi Daiocho
- 35.Sekito Kisen Daiocho
- 36.Yakusan Igen Daiocho
- 37.Ungan Donjo Daiocho
- 38.Tozan Ryokai Daiocho
- 39.Ungo Doyo Daiocho
- 40.Doan Dohi Daiocho
- 41.Doan Kanshi Daiocho
- 42.Ryozan Enkan Daiocho
- 43.Taiyo Kyogen Daiocho
- 44.Toshi Gisei Daiocho
- 45.Fuyo Dokai Daiocho
- 46.Tanka Shijun Daiocho
- 47.Choro Seiryō Daiocho
- 48.Tendo Sokaku Daiocho
- 49.Setcho Chikan Daiocho
- 50.Tendo Nyōjo Daiocho
- 51.**Eihei Dogen Daiocho**
- 52.Koun Ejo Daiocho
- 53.Tetsu Gikai Daiocho
- 54.Keizan Jokin Daiocho
- 55.Gasan Joseki Daiocho
- 56.Taigen Soshin Daiocho
- 57.Baizan Monpon Daiocho
- 58.Nyochu Tengin Daiocho
- 59.Kisan Shosan Daiocho
- 60.Morin Shihan Daiocho
- 61.Shoshi Sotai Daiocho
- 62.Kenchu Hantetsu Daiocho
- 63.Daiju Soko Daiocho
- 64.Kinpo Jusen Daiocho

- 65.Tetsuei Seiton Daiocho
- 66.Shukoku Choton Daiocho
- 67.Ketsuzan Tetsuei Daiocho
- 68.Hoshi Soon Daiocho
- 69.Goho Kainon Daiocho
- 70.Tenkei Denson Daiocho
- 71.Shozan Monko Daiocho
- 72.Niken Sekiryō Daiocho
- 73.Reitan Roryu Daiocho
- 74.Kakujo Tosai Daiocho
- 75.Kakuan Ryogu Daiocho
- 76.Ryoka Daibai Daiocho
- 77.Ungan Guhaku Daiocho
- 78.Baian Hakujun Daiocho
- 79.**Taizan Maezumi Daiocho**

LINEAGE LIST (Matriarch)

Mahapajapati	Siha
Mitta	Dhammadina
Yasodhara	Kisagotami
Tissa	Vasetthi
Sumana	Ubbiri
Upasama	Patacara-Pancasata
Viskha	Isidasi
Khema	Bhadda-Kapilani
Uppalavanna	Mutta
Sundari-Nanda	Capa
Vaddhesi	Dhamma
Patacara	Ekyu
Uttama	Citta
Bhadda-Kundalakesa	Vimala
Nanduttara	Addhakasi
Dantika	Padumavati
Sakula	Ambapali
	Anopama

Abhirupa-Nanda
Jenti
Egi
Eshin
Shogaku
Ryonen
Shozen
En'i
Myosho
Ekyu
Myoshin
Shinmyo
Shinsho
Jonin
Ninkai
Shune
Joa

Shue
Somyo
Soitsu
Myojun
Myozen
Genshu
Honsho
Soki
Zensho
Ryoso
Myoko

And to all the Women
Ancestors whose names
have been forgotten or left
unsaid.

VANDANA (homage)

NAMO TASSA BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA

Praise to the highest wisdom, Homage to the Holy One,
The Enlightened One,
The Supremely Awakened One!

TISARANA

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

(I take refuge in Buddha, I take refuge in Dharma, I take
refuge in Sangha.)

DHARANI OF JIZO BODHISATTVA

Om ka ka kabi san ma e sowa ka.

SHIGU SEIGAN (Bodhisattva vows)

SHU JO MU HEN SEI GAN DO
BO NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

FU E KO (general dedication)

NEGAWAKU WA
KONO KUDOKU O MOTTE
AMANEKU ISSAI NI OYOBOSHI
WARERA TO SHUJO TO MINA TOMONI
BUTSU DO O JO ZEN KOTO O

May we extend This Mind over the whole universe So that we
and all beings together may attain maturity in Buddha's
wisdom.

GYAKU ON JUN SHU (Purification Dharani)

NAMU FUDO YA
NAMU DABO YA
NAMU SUN GYA YA
NAMU JI HO SHI FU
NAMU SHI FU SA MOKO SA
NAMU SHI SHIN SUN
NAMU SHU SHI
SARA GYA SARA GYA SARA GYA
MUTO NAN KI AGYA NI KI
NIGYA SHI KI AGYA NA KI
HARA NI KI ABI RA KI HA DAI RI KI
SHIK KO SHIK KO MAKU TOKU KU JU

I give my life to the Buddha I give my life to the Dharma
I give my life to the Sangha. I give my life to all the Buddhas In
the ten directions I give my life to the Great Bodhisattvas
I give my life to the Arhats I give my life to the Enlightened
Teachers. All harmful karma Go away, go away, go away!
The seven devils Quickly leave, quickly leave, never stay!

MEAL CHANTS

THE FIVE REFLECTIONS (before a meal)

First, let us reflect on our own work,
And the effort of those who brought us this food.
Secondly, let us be aware of The quality of our deeds
As we receive this meal.
Thirdly, what is most essential Is the practice of attention,
Which helps us cut through Greed, anger, and delusion.
Fourthly, we appreciate this food, Which sustains the good
health Of our body and mind.
Fifthly, in order to continue Our practice for all beings, We
accept this offering.

IKKU I DAN ISSAI AKU NIKU I SHU ISSAI ZEN SANKU I DO
SHO SHUJO KAIKU JO BUTSU DO

The first morsel is to destroy all harm
The second morsel is to practice all good deeds
The third morsel is to save all sentient beings
May we all attain the path of Buddhahood.

After a meal:

Having finished the meal,
Our bodily strength is fully restored,
Our power extends over the ten directions And through the
three periods of time. As to the revolving wheel of Dharma,
No thought is wasted over it.
May all beings attain true wisdom.
SHU JO MU HEN SEI GAN DO
BO NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU BUTSU
DO MU JO SEI GAN JO

MEAL GRACE (Bernie Glassman)

We express our gratitude for this food that comes to us from the lives of plants and animals,

From the light and warmth of the sun, the earth's fertile soil, the heavenly rain, the labor of farmers, the work of transportation and the services of merchants.

Considering where this food comes from and the many labors that bring it to us, we resolve to strengthen our body, to enlighten our mind and to enrich our spirit.

Reflecting on all those who are in need of nourishment, we eat this food.

Resolving to think good thoughts and to do good deeds, we eat this food.

Resolving to help all those who strive to break their addictions and delusions, we eat this food.

May we exist in muddy water with purity like a lotus, thus we eat this food.

HAKUIN'S SONG OF ZAZEN

From the beginning all beings are Buddha.
Like water and ice, without water no ice, outside us no Buddhas
How near the truth, yet how far we seek.
Like one in water crying of thirst!
Like the son of a rich man wandering poor on this earth,
We endlessly circle the six worlds.
The cause of our sorrow is ego delusion.
From dark path to dark path we've wandered in darkness,
How can we be freed from the wheel of samsara?
The gateway to freedom is zazen Samadhi.
Beyond exaltation, beyond all our praises, the pure Mahayana.
Observing the Precepts, repentance and giving,
The countless good deeds and the way of right living,
All come from zazen.
Thus one true Samadhi extinguishes evils.
It purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The Pure Lotus Land is not far away.
Hearing this truth, heart humble and grateful.
To praise and embrace it, to practice its Wisdom, brings unending
blessings, brings mountains of merit.
And if we turn inward and prove our True Nature,
that True Self is no-self, our own self is no-self,
We go beyond ego and past clever words.
Then the gate to the oneness of cause-and-effect is thrown open.
Not two and not three, straight ahead runs the Way.
Our form now being no-form,
In going and returning we never leave home.
Our thought now being no-thought, our dancing and songs are the
Voice of the Dharma.
How vast is the heaven of boundless Samadhi!
How bright and transparent the moonlight of wisdom!
What is there outside us? What is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand is the pure lotus land!
And this very body, the body of Buddha.

TRUST IN MIND by Seng T'san, The Third Patriarch

The Supreme Way is difficult only for those who pick and choose. Simply let go of love and hate; The Way will fully reveal itself. The slightest distinction results in a difference as great as heaven and earth. For the Way to manifest, Hold not to likes and dislikes. The contention of likes and dislikes is a disease of the mind. Without realizing the Profound Principle, It is futile to practice stillness.

Intrinsically perfect like the Great Void, Without lack, without excess; in choosing to grasp or reject, One is blind to Suchness. Neither pursue conditioned existence, nor stay in idle emptiness. In oneness and equality, all self-boundaries dissolve. Trying to still action is an action itself. Still trapped in duality, how can you recognize oneness? Failing to penetrate the meaning of oneness, neither side will function. Banishing existence entwines you in existence; Pursuing emptiness turns you away from it.

The more you talk and think, The more you go astray; cease all speech and thought, then everywhere you are with the Way. To attain the principle, return to the source; pursuing reflections, the essence is lost. Inner illumination, in a moment, surpasses idle emptiness. The appearance of this idle emptiness results entirely from deluded views. No need to search for truth, Just put to rest all views.

Abide not in dualistic views; take heed not to pursue them. As soon as right and wrong arise, the mind is bewildered and lost. Two comes from one, Hold on not even to one. When not even one thought arises, All dharmas are flawless. Free of flaws, free of dharmas, No arising, no thought. The subject disappears with its object, the object vanishes without its subject. Objects are objects because of subjects, subjects are subjects because of objects.

Know that these two are essentially of one emptiness. The one emptiness unites opposites, equally pervading all phenomena. Not differentiating what is fine or coarse, how can there be any preferences?

The Great Way is all embracing, Neither easy nor difficult. The narrow-minded doubt this; in haste, they fall behind. With clinging, one loses judgment and will surely go astray. Let everything follow its own nature; The Essence neither goes nor stays. To follow your true nature is to unite with the Way, be at ease and worries will cease.

Fixation of thought is unnatural, Yet laziness of mind is undesirable. Not wanting to wear down the spirit, why do you hold dear or alienate? To enter the One Vehicle, Be not prejudiced against the six dusts. To have no prejudice toward the six dusts is to come into true enlightenment. The wise abide in wu-wei, The fools entangle themselves. Dharmas do not differ, yet the deluded desire and cling. To seek the mind with the mind-- is this not a great error? In delusion chaos and stillness arise, in enlightenment there is no desire and aversion. The duality of all things comes from false discrimination.

Dreams, illusions, like flowers in the sky— How can they be worth grasping? Gain and loss, right and wrong — abandon these at once. If your eyes are open dreams will naturally cease. If the mind makes no distinctions, all dharmas are of One Suchness. In the profound essence of this Suchness, One abandons all conditioning. Beholding the myriad dharmas in their entirety, things return to their natural state. As all grounds for distinction vanish, Nothing can be compared or described.

When what is still moves, there is no motion; when what is moving stops, there is no stillness. Since two cannot be established, how can there be one? Reaching the ultimate,

rules and measures are nonexistent. Achieving a mind of impartiality, all striving comes to an end; doubts are completely cleared, in right faith the mind is set straight. Nothing to linger upon, nothing to remember. Clear, empty, and self-illuminating, the mind exerts no effort. This is beyond the sphere of thought, which reason and feeling cannot fathom. In the Dharma Realm of True Suchness, there is neither self nor others.

To reach accord with it at once, just practice non-duality. Non-duality embodies all things, as all things are inseparable. The wise everywhere, all follow this teaching. The Way transcends time and space — one thought for ten thousand years. Being nowhere yet everywhere, all places are right before your eyes. The smallest is the same as the largest, in the realm free of delusions. The largest is the same as the smallest; no boundaries or marks can be seen. Existence is precisely non-existence, Non-existence is precisely existence. If you cannot realize this, then you should change your ways. One is everything; Everything is one. If you can realize this, why worry about not reaching perfection?

Trust in the non-duality of mind; Non-duality results from trust in mind. Beyond words and speech, it is neither past, present, nor future.

THE FIVE REMEMBRANCES

I am of the nature to grow old.
There is no way to escape growing old.

I am of the nature to have ill health.
There is no way to escape ill health.

I am of the nature to die.
There is no way to escape death.

All that is dear to me and everyone I love are of the nature to change. There is no way to escape being separated from them.

My actions are my only true belongings. I cannot escape the consequences of my actions. My actions are the ground upon which I stand.

THE FOUR IMMEASURABLES

May all sentient beings enjoy happiness and the root of happiness.

May they be free from suffering and the root of suffering.

May they not be separated from the great happiness devoid of suffering.

May they dwell in the great equanimity, free from passion, aggression, and prejudice.

THE SIXTEEN BODHISATTVA PRECEPTS

The Three Treasures

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

The Three Pure Precepts

I vow to not create harm
I vow to practice good
I vow to actualize good for others

The Ten Grave Precepts

I vow to nurture life; I will not kill.
I vow to be giving; I will not steal.
I vow to honor the body; I will not misuse sexuality.
I vow to manifest truth; I will not lie.
I vow to cultivate clarity; I will not cloud the mind.
I vow to realize equality; I will not speak of others' errors and faults.
I vow to practice humility; I will not elevate the self and blame others.
I vow to share generously; I will not be withholding.
I vow to cultivate patience; I will not be angry.
I vow devotion to the practice; I will not defile the Three Treasures.