

OzZen SUTRA BOOK:

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AT-ONE-MENT GATHA

All harmful actions, ever committed by me since of old;
on account of my beginningless greed, hatred and ignorance;
born of my conduct, speech and thought;
I now acknowledge, openly and fully.

VANDANA

Namo tassa bhagavato arahato sammāsambuddhassa.

I venerate the Sacred One, the Great Sage, the Truly
Enlightened One.

TI-SARANA

Buddham saranam gacchāmi;

I take refuge in the Buddha;

Dhammam saranam gacchāmi;

I take refuge in the Dharma;

Sangham saranam gacchāmi.

I take refuge in the Sangha.

SHŌ SAI MYO KICHIJO DARANI
The Dharani Of Good Fortune That Averts Calamities

NO MO SAN MAN DA MOTO NAN

OHA RA CHI KOTO SHA SONO NAN

TO JI TO EN GYA GYA GYA KI GYA KI UN NUN

SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA

CHISHU SA CHISU SA SHISHU RI SHISHU RI

SOHA JA SOHA JA SE CHI GYA SHIRI E SOMO KO

MAKA HANNYA HARAMITA SHIN GYŌ

The Great Prajñā Pāramitā Heart Sutra

KAN JI ZAI BO SA GYŌ JIN HAN-NYA HA RA MI TA JI

Avalokiteshvara Bodhisattva, practicing deep Prajñā Pāramitā,

SHŌ KEN GO ON KAI KU DO IS-SAI KU YAKU

clearly saw that all five skandhas are empty, transforming anguish and distress

SHA RI SHI SHIKI FU I KU KU FU I SHIKI

Shariputra, form is no other than emptiness, emptiness no other than form;

SHIKI SOKU ZE KU KU SOKU ZE SHIKI

form is exactly emptiness, emptiness exactly form;

JU SO GYŌ SHIKI YAKU BU NYO ZE

sensation, conception, mental formation, consciousness are also like this.

SHA RI SHI ZE SHŌ HO KU SO FU SHŌ FU METSU

Shariputra, all things are essentially empty – not born, not destroyed;

FU KU FU JO FU ZO FU GEN

not stained, not pure; without loss, without gain.

ZE KO KU CHU MU SHIKI MU JU SO GYŌ SHIKI

Therefore, in emptiness there is no form, sensation, conception, mental formation, consciousness;

MU GEN-NI BI ZE-SHIN I

no eye, ear, nose, tongue, body, mind,

MU SHIKI SHŌ KO MI SOKU HO

no color, sound, scent, taste, touch, thought;

MU GEN KAI NAI SHI MU I SHIKI KAI

no seeing and so on to no thinking;

MU MU MYO YAKU MU MU MYO JIN

no ignorance and also no ending of ignorance,

NAI SHI MU RO SHI YAKU MU RO SHI JIN

and so on to no old age and death, and also no ending of old age and death;

MU KU SHU METSU DO

no anguish, cause of anguish, cessation path;

MU CHI YAKU MU TOKU I MU SHŌ TOKU-KO

no wisdom and no attainment. Since there is nothing to attain,

BO DAI SA-TA E HAN-NYA HA RA MI TA KO

the Bodhisattva lives by Prajñā Pāramitā,

SHIN-MU KEI GE MU KEI GE KO MU U KUFU

with no hindrance in the mind; no hindrance and therefore no fear;

ON RI IS-SAI TEN DO MU SO KU GYŌ NE HAN

far beyond delusive thinking, right here is Nirvana.

SAN ZE SHŌ BUTSU E HAN-NYA HA RA MI TA

All Buddhas of past, present, and future live by Prajñā Pāramitā

KO TOKU A NOKU TA RA SAN-MYAKU SAM-BO DAI

Therefore attaining Anuttara-samyak

sambodhi.

KO CHI HAN-NYA HA RA MI TA

Therefore know that Prajñā Pāramitā

ZE DAI JIN SHU ZE DAI MYO SHU

is the great sacred mantra, the great vivid mantra,

ZE MU JO SHU ZE MU TO TO SHU

the unsurpassed mantra, the supreme mantra,

NO JO IS-SAI KU SHIN JITSU FU KO

which completely removes all anguish. This is truth not mere formality.

KO SETSU HAN-NYA HA RA MI TA SHU

Therefore set forth the Prajñā Pāramitā mantra,

SOKU SETSU SHU WATSU

set forth this mantra and proclaim:

GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI

Gaté gaté paragaté parasamgaté

BO-JI SO-WA-KA HAN-NYA SHIN GYŌ

Bodhi svaha

SANDOKAI (IDENTITY OF RELATIVE AND ABSOLUTE)

CHI KU DO DAI SEN NO SHIN TO ZAI MITSU NI AI FU SU
NIN KON NI RI DON ARI DO NI NAM BO KU NO SO NASHI
REI GEN MYO NI KO KET TARI SHI HA AN NI RU CHU SU
JI WO SHU SU RU MO MOTO KO RE MA YOI
RI NI KA NO MO MATA SA TO RI NI ARA ZU
MON MON IS SAI NO KYO EGO TO FU EGO TO
E SHI TE SA RA NI AI WATA RU
SHI KARA ZA RE BA KU RAI NI YO TE JU SU
SHIKI MOTO SHITSU ZO WO KO TO NI SHI
SHO MOTO RAK KU WO KO TO NI SU
AN WA JO CHU NO KOTO NI KA NAI
MEI WA SEI DAKU NO KU WO WA KA TSU
SHI DAI NO SHO ONO ZU KARA FU KU SU
KO NO SONO HA HA WO URU GA GO TO SHI
HI WA NES SHI KA ZE WA DO YO
MI ZU WA URU OI CHI WA KEN GO
MA NA KO WA IRO MIMI WA ON JO
HANA WA KA SHI TA WA KAN SO
SHI KA MO ICHI ICHI NO HO NI OI TE
NE NI YO TE HA BUM PU SU
HO MATSU SU BE KARA KU SHU NI KISU BESHI
SOM PI SONO GO WO MO CHI U MEI CHU NI ATA TE AN ARI
AN SO WO MO TE O KOTO NA KA RE AN CHU NI ATA TE
MEI ARI MEI SO WO MO TE MI RU KO TO NA KA RE

MEI AN ONO ONO AI TAI SHI TE
HI SU RU NI ZEN GO NO AYU MI NO GO TO SHI
BAM MO TSU ONO ZU KARA KO ARI
MA SA NI YO TO SHO TO WO I U BESHI
JI SON SU RE BA KAN GAI GAS SHI
RI O ZU RE BA SEMPO SA SO
KO TO WO UKE TE WA SU BE KARA KU SHU WO ESU BESHI
MI ZU KARA KI KU WO RI SU RU KO TO NA KA RE
SO KU MO KU DO WO ESE ZUM BA
ASHI WO HA KO BU MO IZU KUN ZO MI CHI WO SHI RAN
AYU MI WO SU SU MU RE BA GON NON NI ARA ZU
MA YO TE SEN GA NO KO WO HE DA TSU
TSU TSU SHIN DE SAN GEN NO HI TO NI MO SU
KO IN MU NA SHI KU WA TA RU KO TO NA K

IDENTITY OF RELATIVE AND ABSOLUTE

TS'AN-T'UNG-CH'I (SANDOKAI) BY ZEN MASTER SEKITO KISEN

The mind of the Great Sage of India was intimately conveyed from west to east.

Among human beings are wise ones and fools.

But in the way there is no northern or southern ancestor.

The subtle source is clear and bright;

The tributary streams flow through the darkness.

To be attached to things is illusion;

To encounter the absolute is not yet enlightenment.

Each and all, the subjective and objective spheres are related,

And at the same time independent.

Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different;

Sounds distinguish comfort and discomfort.

The dark makes all words one;

The brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour

Each is independent of the other;

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness,

But do not try to understand that darkness;

Within darkness there is light,

But do not look for that light.

Light and darkness are a pair,
Like the foot before and the foot behind, in walking.
Each thing has its own intrinsic value and is
Related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative
Like two arrows meeting in mid-air.
Reading words 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, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be awakened:
Do not waste your time by night or day.

TOREI ZENJI: BODHISATTVA'S VOW

Leader:

I am only a simple disciple, but I offer these respectful words:

Assembly:

When I regard the true nature of the many dharmas,
I find them all to be sacred forms
of the Tathāgata's never-failing essence.
Each particle of matter, each moment,
is no other than the Tathāgata's inexpressible radiance.
With this realization, our virtuous ancestors
with compassionate minds and hearts,
gave tender care, to beasts and birds.
Among us, in our own daily lives,
who is not reverently grateful for the protections of life:
food, drink, and clothing!
Though they are inanimate things,
they are nonetheless the warm flesh and blood,
the merciful incarnations of Buddha.
All the more, we can be especially sympathetic
and affectionate with foolish people,
particularly with someone who becomes a sworn enemy
and persecutes us with abusive language.
That very abuse conveys the Buddha's boundless loving-kindness.
It is a compassionate device to liberate us entirely
from the mean-spirited delusions we have built up
with our wrongful conduct from the beginningless past.
With our open response to such abuse,
we completely relinquish ourselves,
and the most profound and pure faith arises.
At the peak of each thought a lotus flower opens,
and on each flower there is revealed a Buddha.
Everywhere is the Pure Land in its beauty.
We see fully the Tathāgata's radiant light
right where we are.
May we retain this mind
and extend it throughout the world
so that we and all beings
become mature in Buddha's wisdom.

EMMEI JIKKU KANNON GYŌ

Ten Verse Kannon Sutra of Timeless Life

KANZEON

Kanzeon!

NAMU BUTSU

I venerate the Buddha;

YO BUTSU U IN

with the Buddha I have my source,

YO BUTSU U EN

with the Buddha I have affinity

BUP-PO SO EN

affinity with Buddha, Dharma, Sangha,

JO RAKU GA JO

constancy, ease, assurance, purity.

CHO NEN KANZEON

Mornings my thought is Kanzeon,

BO NEN KANZEON

Evenings my thought is Kanzeon,

NEN NEN JU SHIN KI

thought after thought arises in mind,

NEN NEN FU RI SHIN.

thought after thought is not separate
from mind.

Words on Loving Kindness

May we all aspire

To be skilled in goodness

One who knows the path of peace:

Sustaining and giving of life.

Wholesome in mind and in body.

Taking only what freely is given,

And giving freely of all that we can.

Let us be able and upright.

Straightforward and gentle in speech.

Not cherishing our views or our judgments.

Not proud or demanding in nature.

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 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
May we 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,
Sustained in open awareness.
In all of life's Teachings.
Entering just this moment,
Compassion's Way.

THE ROBE CHANT

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

PEACEFUL DWELLING AS CHANGE ITSELF

Unceasing change turns the wheel of life,
and so reality is shown in all its many forms.
Peaceful dwelling as change itself,
Liberates all suffering sentient beings and brings them to great joy.

GREAT VOWS FOR ALL (GUMBAYNGGIRR)

Ya rrang maay al guu nu wu ma gam bay gam bi ya.
Ngaaj ja girr aal ga la biin wa ruu gu may gu.
Ya rrang may al bi ya gay gum bun yam bay.
Ngaaj ja girr aal ga la biin bi li gay gi gu.
Ya rrang garr gin wu ma gam bay gam bi ya.
Ngaaj ja girr aal ga la biin nga rrang ay gu.
Ya rrang warluuny Buddha gundi junga nga rrayng gi gam bi ya.
Ngaaj ja girraalgi yala ngilina yaa rri yii li way gu.

DHARMA ASSEMBLY

ON OPENING THE DHARMA

This Dharma, incomparably profound and minutely subtle,
is rarely encountered, even in hundreds of thousands of millions of ages;
Now we can see it, hear it, hold and maintain it;
May we completely realize the Tathāgata's true meaning.

SHIGU SIEGAN MON

SHUJO MU HEN SEI GAN DO

BONNO MU JIN SEI GAN DAN

HO MON MU RYO SEI GANGAKU

BUTSU DO MUJO SEI GAN JO.

GREAT VOWS FOR ALL

The many beings are numberless, I vow to awaken them,
Greed, hatred, and ignorance rise endlessly, I vow to abandon them,
Dharma gates are countless, I vow to enter them,
Buddha's Way is unsurpassed, I vow to embody it fully.

HAKUIN ZENJI'S SONG OF ZAZEN

All beings by nature are Buddha,
as ice by nature is water;
apart from water there is no ice,
apart from beings no Buddha.

How sad that people ignore the near
and search for truth afar,
like someone in the midst of water
crying out in thirst,
like a child of a wealthy home
wandering among the poor.

Lost on dark paths of ignorance
we wander through the six worlds;
from dark path to dark path we wander,
when shall we be freed from birth and death?

For this the zazen of the Mahāyāna
deserves the highest praise:
offerings, precepts, Pāramitās,
Nembutsu, atonement, training--
the many other virtues--
all rise within zazen.

Those who try zazen even once
wipe away immeasurable crimes--
where are all the dark paths then?

the Pure Land itself is near.
Those who hear this truth even once
and listen with a grateful heart,
treasuring it, revering it,
gain blessings without end.
Much more, turn yourself about,
confirm your own true-nature
that true-self is no-self, our own
self is no-self—
you are far beyond mere argument.
The oneness of cause and effect
is clear, not two, not three,
the path is put right;
with form that is no form,
going and coming--never astray;
with thought that is no thought
singing and dancing are the voice of the Law.
Boundless and free is the sky of samādhi,
bright the full moon of wisdom,
truly is anything missing now?
Nirvana is here, before your eyes,
this very place is the Lotus Land,
this very body the Buddha.

END OF DAY SESSHIN DEDICATION

*The sky of samādhi and the moonlight of wisdom form the temple of our practice;
our friends and family members guide us as we walk the ancient path;
we dedicate the virtues of reciting Hakuin Zenji's Song of Zazen to:
the guardians of the Dharma and the protectors of our Sacred hall;*

All Buddhas throughout space and time;
All Bodhisattvas, Mahāsattvas;
The great Prajñā Pāramitā.

THE PRACTICE PRINCIPLES

Caught in a self-centred dream, only suffering.

Holding to self-centred thoughts, exactly the dream.

Each moment, life as it, the only Teacher.

Being just this moment, Compassion's Way.

WHAT IS OUR LIFE ABOUT?

Our aspiration, our calling, our desire for a genuine life,
is to see the truth of who we really are—
that the nature of our Being is connectedness and love,
not the illusion of a separate self
to which our suffering clings.
It is from this awareness that Life can flow through us;
the Unconditioned manifesting freely as our conditioned body.

And what is the path?
To learn to reside in whatever Life presents.
To learn to attend to all of those things
that block the flow of a more open life;
and to see them as the very path to awakening—
all of the constructs, the identities,
the holding back, the protections,
all of the fears, self-judgments, blame—
all that separates us from letting Life be.

And what is the path?
To turn away from constantly seeking comfort
and trying to avoid pain.
To open to the willingness to just be,
in this very moment,
exactly as it is.

No longer so ready to be caught
in the relentlessly spinning mind.
Practice is about awakening to the true Self;
no one special to be, nowhere to go.
Residing in the Heart, just Being.

We are so much more than just this body,
just this personal drama.
As we cling to our fear,
and our shame, and our suffering,
we forsake the gratitude of living from our natural Being.

So where, *in this very moment*, do we cling to our views?

Softening around the mind's incessant judgment,
we can awaken the heart that seeks to be awakened.

And when the veil of separation rises,
Life simply unfolds as it will.
No longer caught in the self-centered dream,
we can give ourselves to others,
like a white bird in the snow.

Time is fleeting.
Don't hold back.
Appreciate this precious life.

(Ezra Bayda)

The Sutra on the Heart of Realizing Wisdom Beyond Wisdom

Tr. Kaz Tanahashi and Joan Halifax

Avalokiteshvara, who helps all to awaken,
moves in the deep course of
realizing wisdom beyond wisdom,
sees that all five streams of
body, heart, and mind are without boundary,
and frees all from anguish.

O Shariputra [who listens to the teachings of the Buddha],
form is not separate from boundlessness;
boundlessness is not separate from form.
Form is boundlessness; boundlessness is form.
Feelings, perceptions, inclinations, and discernment are also like this.

O Shariputra,
boundlessness is the nature of all things.
It neither arises nor perishes,
neither stains nor purifies,
neither increases nor decreases.
Boundlessness is not limited by form,
nor by feelings, perceptions, inclinations, or discernment.
It is free of the eyes, ears, nose, tongue, body, and mind;
free of sight, sound, smell, taste, touch, and any object of mind;
free of sensory realms, including the realm of the mind.
It is free of ignorance and the end of ignorance.

Boundlessness is free of old age and death,
and free of the end of old age and death.
It is free of suffering, arising, cessation, and path,
and free of wisdom and attainment.

Being free of attainment, those who help all to awaken
abide in the realization of wisdom beyond wisdom
and live with an unhindered mind.

Without hindrance, the mind has no fear.

Free from confusion, those who lead all to liberation
embody profound serenity.

All those in the past, present, and future
who realize wisdom beyond wisdom,
manifest unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom
is no other than this wondrous mantra,
luminous, unequalled, and supreme.

It relieves all suffering.

It is genuine, not illusory.

So set forth this mantra of realizing wisdom beyond wisdom.

Set forth this mantra that says:

GATÉ, GATÉ, PARAGATÉ, PARASAMGATÉ, BODHI! SVAHA!

GONE, GONE, HAVE GONE, ALTOGETHER HAVE GONE, AWAKENING JOY!

Verses on the Realized Mind

by

Sosan Zenji

Third Patriarch of Zen

The Supreme Way is not difficult for those who are impartial and without preferences. When love and hate are both absent everything is revealed as clear and transparent. Yet, the moment we distinguish this as “it,” heaven and earth are set infinitely apart. If you want to experience the Way then do not set up opinions for or against anything. To set up what you like against what you dislike only produces mental disturbance. In the absence of this deep and profound principle it is futile trying to pacify the mind.

The Way is perfect like vast space where nothing is lacking and nothing is in excess. Indeed, it is due to our grasping and rejecting that we miss seeing the real nature of things. Live neither in the entanglements of outer things, nor in the inner feeling of emptiness. Be serene in the uniform nature of everything and your fixed views will dissolve by themselves.

When you try to be still through stopping activity your very effort makes you more active. As long as you remain in one extreme or the other, you will never experience oneness. Those who do not live in the Way flounder in their actions to achieve stillness through assertion and denial.

If you think that things are unreal, you miss their functional existence.

If you assert that things are empty, you also miss their reality.

To perpetually talk and think about “it” only leads you further away from harmony with the primordial reality.

If you investigate talking and thinking there is nothing you cannot penetrate.

To pursue appearances is to miss the source. Instead, return to the source of all appearances and discover the real meaning of the primordial principle.

In the moment of inner awakening one goes beyond appearances and emptiness.
The changes that occur in this empty world only appear to be real due to our ignorance.
Do not seek this primordial reality, merely drop your cherished beliefs and opinions.

Do not abide in dualistic positions and take care not to pursue them.
If there is even the slightest trace of this and that, of right and wrong, the mind-essence will be lost in confusion.

Although all experience arises from within the unified field (of awareness), do not become fixated even on this.

When the mind exists undisturbed in the Way nothing in the world can disturb us. And when things are no longer a problem they cease to exist in their usual way.

When no discriminating thoughts arise, the conditioned mind ceases to exist.

When objects cease to be experienced as external, the experience of being a separate subject also ceases. Likewise, if the experience of subjectivity ceases, so too does the experience of the world as a separate entity.

(Yet, in this experience of nonduality) things continue to exist because there is a mind to perceive them, and the mind continues because there are objects to be perceived.

Understanding the relativity of these two is the unity of emptiness.

In this emptiness perceiver and perceived are indistinguishable, and each contains within itself the other.

If you do not discriminate between coarse and subtle you will not be tempted to formulate biased positions.

To live in the Supreme Way is neither easy nor difficult.

Those with limited views experience fear and doubt.

Their haste to achieve liberation only slows them down.

Trying to grasp "it" with your mind will lead you further astray.

So just let things be in their own natural way and there is neither coming nor going.

When you live in accordance with the nature of things, everything unfolds freely and without any disturbance.

If your thinking is narrow and compulsive, reality will remain hidden because everything will be

obscure and confused.

The burdensome practice of comparing and judging only produces frustration and fatigue. What benefit can come from making arbitrary distinctions and false separations?

If you wish to enter the one Way, do not reject the world of senses and ideas.

Indeed, to accept them fully is identical with true awakening.

The wise have no goals or aspirations, but fools bind themselves (with hopes and fears).

There is one truth, not many. Arbitrary distinctions arise as the fixations of the deluded mind.

To seek the primordial mind with a clinging intellect is the greatest of all mistakes.

Rest and unrest derive from illusion. For the awakened mind there is no attraction or aversion.

Dualistic perceptions arise from mistaken discriminations, and like dreams or illusions of flowers in the sky, it is foolish to try to grasp them.

Thoughts of loss and gain, right and wrong should be discarded, once and for all.

If the eye never sleeps, your dreams and fantasies will naturally dissolve by themselves.

When the mind ceases to make arbitrary discriminations, the infinite variety of things in the world will manifest in the nature of their true suchness.

By realizing the essenceless essence of this profound suchness, you will be released from all entanglements.

The timeless essence of being is realized when all things are seen equally (as neither the same nor different).

In this causeless, relationless space, comparisons and analogies are simply not possible.

To become still is to put something in motion, and when something is in motion it achieves its own stillness. In this way both movement and stillness disappear.

When such dualistic perceptions cease to exist the experience of oneness itself ceases to be.

In this perfectly open and structureless state no principle or description can be applied.

For the unified mind that accords with the Way all grasping and self-preoccupation ceases.

All doubts and irresolutions dissolve and life unfolds in an authentically confident and genuine way.

With a single stroke we are freed from bondage. Nothing clings to us and we hold onto nothing. Everything arises as empty, transparent and self-illuminating and there is absolutely no need for any effort or exertion.

This space cannot be felt, analysed or understood (because there simply isn't anything to grasp). In this experience of the real essence of being, there is neither self nor other.

If doubt ever arises within this space it can be re-entered by simply inquiring into the real nature of non-duality.

In this non-dual experience, nothing is separate and nothing is excluded.

No matter when or where someone awakens to the truth, "this" is the reality that they experience.

This space cannot be shortened or extended, or diminished or enhanced (because it does not exist as such). In it a single thought is as complete as ten thousand years.

Abiding nowhere yet everywhere, the totality of the universe is your very sphere of consciousness.

The infinitely large and the infinitely minute exist within each other. The boundary between them is invisible.

Existence is this very emptiness, and emptiness is this very existence.

So don't waste time in doubts and arguments that have nothing to do with this.

Everything is this single, uniform reality, and the uniform is simultaneously everything. To live within this realization is to be free from all concern about non-perfection.

To live this realization is the road to non-duality, because non-duality is the realization of mind.

This Way is beyond words and interpretation, for here there is no yesterday, no tomorrow, nor even this very moment.

A contemporary reworking by Peter Fenner based on previous English translations, 1997, 2018

