



2. Sila paramita • precepts
3. Shanti paramita • patience under affliction
4. Virya paramita • zealous energy (diligence, courage, enthusiasm, effort)
5. Dhyana paramita • samahdi
6. Prajna paramita • wisdom

[Eightfold path]

1. Right View.
2. Right Intention.
3. Right Speech.
4. Right Action.
5. Right Livelihood.
6. Right Effort.
7. Right Mindfulness.
8. Right Samadhi.

[One Mind]

All the Buddhas and all the sentient beings are nothing but the One Mind, beside which nothing exists. (Huang Po)

[Three Refuges]

1. I take refuge in the Buddha.
2. I take refuge in the Dharma.
3. I take refuge in the Sangha.

[Four Noble Truths]

1. There is suffering. *Understanding anguish.*
2. There is an origin of suffering and the origin of suffering is attachment to the three kinds of desire: desire for sense pleasure, desire to become and desire to get rid of. *Letting go of its origins.*
3. There is the cessation of suffering. *Realizing its cessation.*
4. There is a Path leading to the Cessation of Suffering: the Eightfold Path. *Cultivating the path.*

[Five Precepts]

1. No killing.
2. No stealing.
3. No lying.
4. No sexual misconduct.
5. No intoxication.

[Six Paramitas]

1. Dana paramita • generosity

[Twelve links of interdependent origination]

1. Dependent on ignorance mental formations...
2. ... arise.
3. From mental formations, rebirth consciousness arises.
4. Consciousness gives rise to mental and physical phenomena.
5. From mental and physical phenomena (náma rúpa), the spheres of the six senses arise.
6. From the spheres of the six senses, contact arises.
7. Contact causes sensation.
8. Sensation leads to craving.
9. From craving, attachment results.
10. Attachment produces becoming.
11. From becoming birth arises.
12. Finally, birth leads to decay, death, grief, lamentation, pain (dukkha), sorrow, despair.

In this way the whole mass of suffering arises.

[Bodhidharma]

Entering the Way by Principle means to awaken to the Truth through the doctrine, with a deep faith that all sentient beings have the same true nature. Obscured by the fleeting dust of delu-

sions, this nature cannot manifest itself. If one can relinquish the false and turn to the true, fix the mind in “wall meditation”, understand that there are neither self nor others, that mortals and saints are equal and one - abiding this way without wavering, clinging not even to the scriptures, then one is implicitly in accord with the Principle.

Entering by Practice means following four practices: accepting adversity, adapting to conditions, seeking nothing, and acting in accordance with the Dharma.

[Heartsutra]

Bodhisattva Avalokitesvara, while deeply immersed in Prajna Paramita, clearly perceived the empty nature of the five skandhas, and transcended all suffering.

Sariputra! Form is not different from emptiness, emptiness is not different from form.

Form is emptiness, emptiness is form.

So it is with feeling, conception, volition, and consciousness.

Sariputra! All dharmas are empty in character; neither arising nor ceasing, neither impure nor pure, neither increasing nor decreasing.

Therefore, in emptiness, there is no form; there is no feeling, conception, volition, or consciousness; no eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch, or dharmas; no realm of vision, and so forth, up to

no realm of mind-consciousness; no ignorance or ending of ignorance, and so forth, up to no aging and death or ending of aging and death.

There is no suffering, no cause, no extinction, no path. There is no wisdom and no attainment.

There is nothing to be attained.

By way of Prajna Paramita, the bodhisattva's mind is free from hindrances. With no hindrances, there is no fear; freed from all distortion and delusion, ultimate nirvana is reached.

By way of Prajna Paramita, Buddhas of the past, present, and future, attain anuttara-samyak-sam-

bodhi.

Therefore, Prajna Paramita is the great powerful mantra, the great enlightening mantra, the supreme and peerless mantra. It can remove all suffering. This is the truth beyond all doubt.

And the Prajna Paramita mantra is spoken thus:

Gate gate paragate parasamgate bodhi svaha

[Dogen]

“The thing is, if there is the slightest gap, sky and earth are ripped apart. If you give rise to even a flicker of like and dislike, you lose your mind in delusion.”