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ATTA DIPA
You are This Light

Leader:

(You are this light) Aware Presence.

Rely upon Aware Presence.

Do not rely upon concepts of self and other that appear.

Do not depend upon beliefs, sensations, and emotions,
which arise and fall away.

Meditative awareness, clear intention, acting wisely, compassionately
and skillfully are this practice.

Rely upon this only!

Rely upon this ceaselessly!

Everyone:

I am this light, Aware Presence.

I rely upon Aware Presence.

I do not rely upon concepts of self and other that appear.

I do not depend upon beliefs, sensations, and emotions,
which arise and fall away.

Meditative awareness, clear intention, acting wisely, compassionately
and skillfully are this practice.

I rely upon this only!

I rely upon this ceaselessly!

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.

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.

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.

BODHISATTVA'S VOW

When I, a student of the way,
Look at the real form of the universe,
All is the never-failing manifestation,
Of the mysterious truth of the awakened life.

In any event, in any moment, and in any place,
None can be other than the marvelous revelation,
Of it's glorious light.

This realization made our ancestors and teachers,
extend tender care, with respectful hearts,
even to such beings as birds and beasts.

This realization teaches us,
That our daily food, drink, clothes
and protections of life,
are the warm flesh and blood,
the merciful incarnation of the awakened one.
Who can be ungrateful or not respectful,
Even to senseless things, not to speak of human beings.
Even though they may be fools,
Be warm and compassionate towards them.
If by any chance they should turn against us,
become a sworn enemy and abuse and persecutes us,
we should sincerely bow down with humble language,
in the reverent understanding that
they are the merciful messengers of the awakened one,
who uses devices to emancipate us from blind tendencies,
produced and accumulated upon ourselves,
by our own egoistic delusion and attachment,
through countless cycles of space and time.

Then on each moment's flash of our thought,
There will grow a lotus flower,
and on each flower will be revealed perfection,
unceasingly manifest as our life,
Just as it is, right here and right now.

May we extend this mind to all beings,
So that we and the world together
May attain maturity in the wisdom of the awakened life.

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.

VERSE OF THE KESA

Vast is the Robe of Liberation
A formless field of benefaction
Wearing the Universal Teaching
I realise the One True Nature
Thus, Harmonising all Being.

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.
Nгаа ja girr aal ga la biin wa ruu gu may gu.
Ya rrang may al bi ya gay gum bun yam bay.
Nгаа ja girr aal ga la biin bi li gay gi gu.
Ya rrang garr gin wu ma gam bay gam bi ya.
Nгаа ja girr aal ga la biin nga rrang ay gu.
Ya rrang warluuny Buddha gundi junga nga rrayng gi gam bi ya.
Nгаа 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 GAN GAKU

BUTSU DO MUJO SEI GAN JO.

GREAT VOWS FOR ALL

The many beings are numberless; I vow to free them.
Greed, anger, and ignorance rise endlessly; I vow to abandon them.
Dharma gates are boundless; 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!

HSIN HSIN MIN (TRUST IN MIND)

By

Sosan Zenji (Third Ancestor of Zen)

Rupert Spira's Rendition:

To be at peace and content is not difficult for those who have no preferences.

When likes and dislikes are not present, everything becomes clear and simple.

Make the smallest distinction, however, and you will be exiled from the realm of eternal happiness which is your home.

If you wish to be happy and at peace, then hold no opinions for or against anyone or anything.

To set up what you like against what you dislike is a conditioned habit of the mind. It is a recipe for unhappiness.

When we allow the appearance of things to veil their reality, our innate peace and happiness is disturbed to no avail.

Our essential being is perfect, like boundless space, which is complete in itself with nothing lacking.

It is our rejection of what is present or our seeking of what is not present that determines whether or not we feel the peace and happiness that are our very nature.

Do not lose yourself in experience but do not turn away from any experience.

Be free from all experience but completely open to all experience, and your innate happiness will shine forth.

Do not think that the activity of the mind is a problem or that the cessation of its activity is necessary.

To attempt to stop the mind's activity is itself the mind's activity.

Neither lose yourself in the mind's activity nor engage in the effort to still it, but simply be knowingly the witnessing presence of awareness, and your innate happiness will emerge from the background of experience.

Your true nature of pure awareness transcends all experience and yet is immanent within all experience. To assert or deny either aspect is, therefore, to miss the nature of reality.

It is not possible to think of reality or to express it in words. To know the nature of reality it is necessary to know the nature of one's own being, which lies behind all thinking and talking.

We invest our happiness in changing things only because we have forgotten or ignored our being. If we want lasting peace and happiness it is only necessary to return to one's being.

Do not search for happiness; only cease allowing the thought, 'I don't want what is present; I want what is not present' to run your life.

The slightest like and dislike with respect to experience veils our innate happiness.

Do not reject appearances in favour of awareness, for it is infinite awareness itself that shines in and as all appearances.

When we stand knowingly as the presence of awareness, nothing can disturb us, and when a person or thing no longer disturbs us, we no longer see them as separate from us or as a source of happiness or suffering.

When we no longer divide our experience into good and bad, right and wrong, desirable and undesirable, the personal self vanishes, for it is created and maintained only by resisting, holding or seeking.

In the absence of a separate subject of experience, the separate object or other dissolves and their shared being is revealed as the experience of love or beauty.

An object only seems such from the perspective of a separate subject of experience, and a separate subject of experience can only seem to exist in relation to an object.

As such, both the subject and the object are, in reality, a single, infinite and indivisible whole. Knowing this, we make no judgements, and neither prejudice nor opinion obscures our vision.

To be established in peace and happiness is neither easy nor difficult: it is simply to know and feel oneself as the presence of awareness, with which all experience is known, in which all experience appears and, ultimately, out of which all experience is made.

For one whose life is determined by resistance, holding and seeking, everything they do simply compounds their unhappiness. The more effort they make, the farther they are from happiness.

Ultimately, even the desire for enlightenment is the desire for something other than what is, and is, as such, the very activity of suffering itself.

If, on the other hand, we simply abide knowingly as the presence of awareness, there will be neither resistance nor seeking and we will live free, undisturbed and fulfilled.

When our thoughts and feelings are governed by resistance, holding and seeking, we no longer see things as they are.

We make distinctions and judgements only because we overlook the unity of being that underlies all people and things, and as a result become upset and exhausted. Nothing of value comes from it.

For one who is established in their true nature and, as a result, allows things to be as they are, the goal of life has already been fulfilled.

Such a person seeks nothing, holds on to nothing and resists nothing and is, therefore, at peace and content.

For one who is lost in their thoughts and feelings, life is a constant battle of resistance, holding and seeking, and thus they are rarely at peace.

Everyone's essential being is the same. It is only when our essential being is qualified by experience that distinctions between people arise and thus conflict begins.

To seek our being with the mind is a mistake, for our being lies at the source of the mind; it can never be found as an object of the mind.

Activity and inactivity, like and dislike, good and bad, right and wrong, gain and loss all come from ignoring or overlooking the underlying unity of being, from which all people and things derive their temporary name and form.

If we do not allow appearances to veil their reality, our innate peace and happiness will pervade all experience.

If we do not resist what is present and seek what is not present, experience will lose its capacity to veil its reality.

One who remains established in and as the presence of awareness will not lose their self in the content of experience, and as a result, peace and happiness will prevail.

Such a one will not separate their self from any experience, and as such, love and beauty will shine in their experience.

It is our likes and dislikes which confer independent existence on people and things, and as a result our shared being is overlooked.

To understand this is to be free from experience even in the midst of experience itself. In this condition, preferences simply no longer arise.

The peace that is the nature of our being is equally present in both activity and inactivity, and therefore it has no preference for either.

In the absence of any distinction between activity and inactivity, we cannot even call it peace. Thus, it cannot be defined by words or restrained by any law.

One who is in touch with the peace of their essential being no longer negotiates experience from the vantage point of a separate self. Such a one is free.

Our essential being is like empty space: nothing leaves a trace on it, nor does it hold on to anything.

For one who is established in their true nature, thoughts and feelings add nothing to their self nor remove anything from it, and thus they begin to quieten down. Everything simply is as it is.

In reality there is no separate subject or object of experience; there is no self and no other.

This absence of otherness is love itself, from which nothing is separate and nothing excluded.

The recognition of one's true nature is independent of the content of experience.

In this recognition, the relative value of things in time and space, whilst remaining, is outshone.

At every moment, experience is always a single, infinite and indivisible whole, for all such definitions would refer to parts of the whole.

Wherever we look it is all a manifestation of the same impersonal, infinite, intimate reality, which admits no boundaries, distinctions or differences.

This reality cannot be debated by the finite mind.

It assumes the names and forms of ten thousand things, without ever being, becoming or knowing anything other than itself.

To understand and feel this is to live a life of peace and joy.

It is the origin, the path and the goal of the non-dual understanding.

It cannot be spoken of and yet all words speak of it.

There is no path to it because it is that alone which is always and already present.

Turn towards that and it will take you into itself.

