

Jikijitsu  
Sutra Book

○ – big bell  
X – small bell  
XXXXXxxxxxxx - flow  
I ○ – stopped bell  
Underlined words  
announced by Jikijitsu

**Morning Sutras:**

page 3

OOOIO

**Maha Prajna Paramita**  
**Hridaya Sutra**

XXX

Avalokiteshvara  
Bodhisattva, when  
practicing deeply the Prajna  
Paramita, perceived that all  
five skandhas in their own  
being are empty and was  
saved from all suffering.

O Shariputra, form does not  
differ from emptiness,  
emptiness does not differ  
from form. That which is  
form is emptiness, that  
which is emptiness, form.  
The same is true of  
feelings, perceptions,  
impulses, consciousness.

O Shariputra, all dharmas  
are marked with emptiness.  
They are without birth or

death, are not tainted, nor  
pure; do not increase, nor  
decrease. Therefore, in  
emptiness no form, no  
feelings, no perceptions, no  
impulses, no consciousness,  
no eyes, no ears, no nose,  
no tongue, no body, no  
mind, no color, no sound,  
no smell, no taste, no  
touch, no object of mind,  
no world of eyes, through  
to no world of mind  
consciousness. No  
ignorance and also no  
extinction of it, through to  
no old age and death and  
also no extinction of it. No  
suffering, no origination, no  
stopping, no path, no  
cognition, also no  
attainment, with nothing to  
attain.

○

The Bodhisattvas depend  
on Prajna Paramita and  
their minds are no  
hindrance. Without any  
hindrance, no fears exist.

Far apart from every  
deluded view they dwell in  
Nirvana.

In the Three Worlds all  
Buddhas depend on Prajna  
Paramita and attain  
unsurpassed, complete,  
perfect Enlightenment.  
Therefore know: the Prajna  
Paramita is the great  
transcendent mantra, is the  
great bright mantra, is the  
utmost mantra, is the  
supreme mantra, which is  
able to relieve all suffering  
and is true, not false. So  
proclaim the Prajna  
Paramita mantra, proclaim  
the mantra that says:

X

X

Gyate, gyate, paragate,  
parasamgyate, bodhi

X

sva ha!

**TEIDAI DENPO BUSSO**  
**NO MYOGO X**

BIBASHI	BUTSU
SHIKI	BUTSU
BISHAFU	BUTSU
KURASON	BUTSU
KUNAGON MUNI	BUTSU
KASHO	BUTSU
SHAKYAMUNI	BUTSU
MAKA KASHO	SONJA
ANAN	SONJA
SHONA WASHU	SONJA
UBA KIKUTA	SONJA
DAI TAKA	SONJA
MI SHAKA	SONJA
BASHU MITSU	SONJA
BUTTA NAN DAI	SONJA
FUKUTA MITTA	SONJA
KYO	SONJA
FUNA YASHA	SONJA
MEMYO	SONJA
KABIMORA	SONJA
RYUJU	SONJA
KANA DAIBA	SONJA
RAGORATA	SONJA
SOGYA NANDAI	SONJA
KAYASHATA	SONJA
KUMORATA	SONJA
SHAYATA	SONJA
BASHU BANZU	SONJA
MANURA	SONJA
KAKU ROKUNA	SONJA

SHISHI	SONJA
BASHA SHITA	SONJA
FUNYO MITTA	SONJA
HANNYA TARA	SONJA
BODAI DARUMA	DAISHI
NISO EKA	DAISHI
SAN SO KAN CHI	ZENJI
DO SHIN DAI I	ZENJI
GUNIN TAI MAN	ZENJI
ENO DAI KAN	ZENJI
NAN GAKU EJO	ZENJI
BASO DO ITSU	ZENJI
HYAKU JO EKAI	ZENJI
O BAKU KIUN	ZENJI
RINZAI GIGEN	ZENJI
KO KE ZON SHO	ZENJI
NAN IN EGYO	ZENJI
FUKETSU EN SHO	ZENJI
SHUZAN SEI NEN	ZENJI
FUNNYO ZEN SHO	ZENJI
SEKISO SOEN	ZENJI
YO GI HO E	ZENJI
HAKU UN SHUTAN	ZENJI
GOSO HO EN	ZENJI
EN GO KOKU GON	ZENJI
KUKYU JO RYU	ZENJI
O AN DON GE	ZENJI
MITTAN KAN KETSU	ZENJI
SHO GEN SO GAKU	ZENJI
UN NAN FUGAN	ZENJI
KIDO CHIGU	ZENJI
NAM PO JO MYO	ZENJI
SHU HO MYO CHO	ZENJI
KAN ZAN EGEN	ZENJI
JU O SO HITSU	ZENJI

MU IN SO IN	ZENJI
NIP PO SO SHUN	ZENJI
GITEN GEN SHO	ZENJI
SEK KO SO SHIN	ZENJI
TO YO EI CHO	ZENJI
TAI GA TAN KYO	ZENJI
KO HO GEN KUN	ZENJI
SEN SHO ZUI SHO	ZENJI
I AN CHISATSU	ZENJI
TO ZEN SO SHIN	ZENJI
YO ZAN KEI YO	ZENJI
GUDO TO SHOKU	ZENJI
SHIDO MUNAN	ZENJI
DO KYO ETAN	ZENJI
HAKU IN EKAKU	ZENJI
GASAN JITO	ZENJI
IN ZAN IEN	ZENJI
TAI GEN SHIGEN	ZENJI
GISAN ZEN RAI	ZENJI
TEKISUI GIBOKU	ZENJI
RYO EN GEN SEKI	ZENJI
SEI SETSU GENJO	ZENJI
TAISHITSU MUMON	ZENJI

KAKA SHOKAN FUIN YO  
KON

○  
JI HO SAN SHI I SHI SHI  
FU SHI SON BU SA

○  
MO KO SA

○  
MO KO HO JA HO RO MI

**MAKA HANNYA**  
**HARAMITA SHINGYO****XXXXxxxxxxxxXO**

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

o

SHO TO 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 SAN 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.

x

GYA TEI GYA TEI  
PA RA GYA TEI

x

PA RA SO GYA TEI.  
BO JI SO WA KA.

x

HAN NYA SHIN GYO

Page 9

**NA MU SA MAN DA** xxxo

MO TO NAN  
O HA RA CHI  
KO TO SHA  
SO NO NAN TO  
JI TO EN GYA GYA GYA  
KI GYA KI UN NUN  
SHI FU RA SHI FU RA  
HA RA SHI FU RA  
HA RA SHI FU RA  
CHI SHU SA CHI SHU SA  
SHI SHU RI SHI SHU RI  
SO HA JA SO HA JA  
SE CHI GYA  
SHI RI EI.  
SO MO KO

x

NA MU SA MAN DA  
MO TO NAN  
O HA RA CHI  
KO TO SHA  
SO NO NAN TO  
JI TO EN GYA GYA GYA  
KI GYA KI UN NUN  
SHI FU RA SHI FU RA  
HA RA SHI FU RA  
HA RA SHI FU RA

CHI SHU SA CHI SHU SA  
SHI SHU RI SHI SHU RI  
SO HA JA SO HA JA  
SE CHI GYA  
SHI RI EI.  
SO MO KO

x

x o

NA MU SA MAN DA  
MO TO NAN  
O HA RA CHI  
KO TO SHA  
SO NO NAN TO  
JI TO EN GYA GYA GYA  
KI GYA KI UN NUN  
SHI FU RA SHI FU RA  
HA RA SHI FU RA  
HA RA SHI FU RA  
CHI SHU SA CHI SHU SA

x

SHI SHU RI SHI SHU RI  
SO HA JA SO HA JA  
SE CHI GYA  
SHI RI EI.

x

SO MO KO

We humbly request the  
Three Treasures to lead us  
to true wisdom. We  
dedicate the merit of  
reciting the Heart Sutra to  
Shakyamuni Butsu and  
celebrate his supreme  
enlightenment. May we  
fulfil the obligations to the  
Four Benefactors, benefit  
all living things throughout  
the Three Realms, and help  
all beings attain perfect  
wisdom.

o

All Buddhas throughout  
space and time;  
all Bodhisattvas,

o

Mahasattvas; the great

o

Prajna Paramita.

**Preface to the recorded  
sayings of Zen Master  
Rinzai** xxx

On top of Mount Obaku he met  
the painful stick.

On Taigu's ribs he could use his fist.

„Garrulous grandmother!“ „Bed-wetting little devil!“

„This lunatic twice pulling the tigers whiskers!“

In a rocky gorge he planted pines, a landmark for later generations.

He dug the ground with his mattock; the other were nearly buried alive.

Having approved the youngster, Obaku slapped himself right on the mouth.

On leaving, Rinzai wanted to burn the arm-rest; he will sit upon the tongues of everyone.

If he didn't go to Kanan, he'd return to Kahoku.

His temple overlooked the old ferry landing – he carried travellers across the stream.

He guarded the vital fording-place like an escarpment ten thousand spans high.

Snatching away the man or the surroundings, he shaped and fashioned superlative students.

With his Three States and Three Fundamentals, he forged and tempered black-robed monks.

He's always at home, yet forever on the way.

The true man without rank went in and out the face.

The monks of the two halls gave equal shouts, but guest and host were obvious.

Illumination and action are simultaneous, fundamentally without front or back.

A mirror confronting a form, an empty valley echoing a sound.

Marvellously responding in any direction, he left not a trace behind.

Tucking up his robe, he journeyed southward, then went to stay in Daimei. Kōke took him as his teacher and attended him in the eastern Hall.

Still using the copper pitcher and iron bowl, he closed his room and stopped his words.

As the pines grew old and the clouds idled, he found boundless contentment within himself.

He had not long sat facing the wall when the secret transmission neared its end.

To whom was the True Dharma transmitted? It was extinguished upon reaching the blind ass!

Old En of Engaku has now undertaken to circulate this text.

It has been examined and corrected; therefore it contains no error or confusion.

There is still one more shout coming; it needs further consideration: Zen students who have the eye to see, I entreat you not to exploit this text.

Preface respectfully composed on the day of the midautumn

festival, the year Senna of Koshi

era.

We humbly request the illumination of your true compassion. We dedicate the merit of reciting the Preface to the Recorded Sayings of Zen Master Rinzai to the First Ancestor Bodhai Dharuma Daishi, Hyakujo Ekai Zenji, Rinzai Gigen Zenji, Myoshin Kaisan Muso Daishi, Hakuin Ekaku Zenji and to all ancestors everywhere. You have opened the Way. We vow to repay your true compassion by following it to completion.

All Buddhas throughout space and time; all Bodhisattvas,

Mahasattvas; the great

Prajna Paramita.

Page 9

**NA MU KA RA TAN NO X**

**XXXXXXXXXXXXXXXXXX**

TO RA YA YA

NA MU O RI YA

BO RYO KI CHI

SHI FU RA YA

FU JI SA TO BO YA

MO KO SA TO BO YA

MO KO KYA RU NI KYA YA

EN SA

HA RA HA EI SHU TAN

X

NO TON SHA

NA MU SHI KI RI

TO I MO O RI YA

BO RYO KI CHI

SHI FU RA

RI TO BO

NA MU NO RA

KI JI KI RI  
MO KO HO DO  
SHA MI SA BO O TO  
JO SHU BEN O SHU IN  
SA BO SA TO  
NO MO BO GYA  
MO HA TE CHO  
TO JI TO EN  
O BO RYO KI RYO GYA CHI  
KYA RYA CHI  
I KI RI MO KO  
FU JI SA TO  
SA BO SA BO  
○  
MO RA MO RA  
MO KI MO KI  
RI TO IN  
KU RYO KU RYO  
KE MO TO RYO TO RYO  
HO JA YA CHI  
MO KO HO JA YA CHI  
TO RA TO RA  
CHI RI NI  
SHI FU RA YA  
SHA RO SHA RO  
MO MO HA MO RA  
HO CHI RI  
YU KI YU KI  
SHI NO SHI NO

O RA SAN  
FU RA SHA RI  
HA ZA HA ZA  
FU RA SHA YA  
KU RYO KU RYO  
MO RA KU RYO KU RYO  
KI RI  
SHA RO SHA RO  
SHI RI SHI RI  
SU RYO SU RYO  
FU JI YA FU JI YA  
FU DO YA FU DO YA  
MI CHI RI YA  
NO RA KIN JI  
CHI RI SHU NI NO  
○  
HO YA MO NO SO MO KO  
SHI DO YA SO MO KO  
MO KO SHI DO YA  
SO MO KO  
SHI DO YU KI  
SHI FU RA YA  
SO MO KO  
NO RA KIN JI  
SO MO KO  
MO RA NO RA  
SO MO KO  
SHI RA SUN  
O MO GYA YA

SO MO KO  
SO BO MO KO SHI DO YA  
SO MO KO  
SHA KI RA  
O SHI DO YA  
SO MO KO  
HO DO MO GYA SHI DO YA  
SO MO KO  
NO RA KIN JI  
HA GYA RA YA  
SO MO KO  
MO HO RI SHIN  
GYA RA YA  
SO MO KO  
○  
NA MU KA RA TAN NO  
TO RA YA YA  
NA MU O RI YA  
BO RYO KI CHI  
SHI FU RA YA  
○  
SO MO KO  
SHI TE DO  
MO DO RA  
HO DO YA  
○  
SO MO KO.  
We humbly request the  
illumination of your true

compassion. We dedicate  
the merit of reciting the  
Dharani of the Great  
Compassionate One to  
Kaisan Deji Myoshin  
Taishitsumon Zenzu Dai  
Osho. You have opened the  
Way. We vow to repay your  
true compassion by  
following it to completion.

○  
All Buddhas throughout  
space and time;  
all Bodhisattvas,

○  
Mahasattvas; the great  
○  
Prajna Paramita.

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**Hakuin Zenji's Song of  
Zazen XXX**

All sentient beings are  
essentially Buddhas. As  
with water and ice, there is  
no ice without water; apart  
from sentient beings, there  
are no Buddhas.

Not knowing how close the truth is we seek it far away – what a pity! We are like one who in the midst of water cries out desperately in thirst.

We are like the son of a rich man who wandered away among the poor. The reason we transmigrate through the Six Realms is because we are lost in the darkness of ignorance. Going further and further astray in the darkness, how can we ever be free from birth-and-death?

As for the Mahayana practice of zazen, there are no words to praise it fully. The Six Paramitas, such as giving, maintaining the precepts, and various other good deeds like invoking the Buddha's name, repentance, and spiritual training, all finally return to the practice of zazen.

Even those who have sat zazen only once will see all karma erased. Nowhere will they find evil paths, and the Pure Land will not be far away.

If we listen even once with open heart to this truth, then praise it and gladly embrace it, how much more so then, if on reflecting within ourselves we directly realize Self-nature, giving proof to the truth that Self-nature is no nature. We will have gone far beyond idle speculation. The gate of the oneness of cause and effect is thereby opened, and not-two, not-three, straight ahead runs the Way.

Realizing the form of no-form as form, whether going or returning we cannot be any place else. Realizing the thought of no-thought as thought, whether singing or dancing,

we are the voice of the Dharma.

How vast and wide the unobstructed sky of samadhi!

How bright and clear the perfect moonlight of the Four-fold Wisdom!

At this moment what more need we seek?

As the eternal tranquility of Truth reveals itself to us, this very place is the Land

X

of Lotus and this very

X

body is the body of the

X

Buddha.

The pure light of enlightenment shines forth, silently illuminating and encompassing the entire universe. Returning and observing the world, we see how like a dream it is. We humbly request the illumination and protection

of the Three Treasures. Today we have gathered together in (place) in commemoration of the sesshin participants ancestors. We have offered incense, flowers, candles, water and have recited together the Hakuin Zenji's Song of Zazen. We dedicate the merit thus gained to the spirits of the ancestors of the sesshin participants, and to the adornment and purification of the buddha-realm realized through devoted practice. We pray that in the world of samsara the dragon-jewel of enlightenment will shine in the blue sea, and that in the world of nirvana the bright moon of Dharma-nature will illuminate the azure sky, guiding all living beings equally on the path of awakening.

O

All Buddhas throughout

space and time;  
all Bodhisattvas,

○

Mahasattvas; the great

○

Prajna Paramita.

I ○

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### The Bodhisattva's Vow

XXX

Disciples,  
When I humbly observe the  
true nature of things, all  
are the marvelous  
manifestations of the  
Tathagata's truth.

Atom by atom, instant by  
instant,

all are none other than his  
mysterious radiance.

Because of this our virtuous  
ancestors extended loving  
care and reverence to even  
such beings as birds and  
beasts.

How, then, can we be but  
humbly grateful for the

food, drink and clothing  
that nourishes and protects  
us throughout the day,  
these being in essence the  
warm skin and flesh of the  
great masters, the  
incarnate compassion of the  
Buddha?

If it is so even with  
inanimate objects, how  
much more should we be  
kind and merciful to human  
beings, even those who are  
foolish.

Though they become our  
sworn enemies, reviling and  
persecuting us, we should  
regard them as Bodhisattva  
manifestations who, in their  
great compassion, are  
employing skillful means to  
help emancipate us from  
the sinful karma we have  
produced over countless  
kalpas through our biased,  
self-centered views.

If we awaken in ourselves  
this deep, pure faith,  
offering humble words and

taking sincere refuge in the  
Buddha, then with every  
thought there will bloom a  
lotus flower, each with a  
Buddha.

These Buddhas will  
establish Pure Lands  
everywhere and reveal the  
radiance of the Tathagata  
beneath our very feet.  
May we extend this mind

X

throughout the universe,  
so that we and all sentient

X

beings may equally bring to  
fruition the seeds of

X

wisdom.

We humbly request the  
illumination and protection  
of all beings wise and holy.  
We have gathered together  
reverently before the  
spiritual beings of earth and  
sky and recited the  
Bodhisattva Vow. We  
humbly offer the merit thus  
gained in praise of all

beings great and small who  
bring peace and protection  
to this place of practice.

○

All Buddhas throughout  
space and time;  
all Bodhisattvas,

○

Mahasattvas; the great

○

Prajna Paramita.

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### ENMEI JUKU KANNON

GYO XXX

KAN ZE ON NA MU BUTSU  
YO BUTSU U IN YO BUTSU  
U EN BUPPO SO EN  
JO RAKU GA JO  
CHO NEN KAN ZE ON BO  
NEN  
KAN ZE ON NEN NEN  
JU SHIN KI NEN NEN  
FU RI SHIN

After first 9 times hit  
on KAN ○

After next 10 times hit on  
KAN **OO**  
After next 10 times hit on  
KAN **OOO**  
Three more and on last  
one:

**X**  
KAN ZE ON NA MU BUTSU  
YO BUTSU U IN YO BUTSU  
U EN BUPPO SO EN  
JO RAKU GA JO  
CHO NEN KAN ZE ON BO  
NEN  
**X**  
KAN ZE ON NEN NEN  
**X**  
JU SHIN KI NEN NEN  
**X**  
FU RI SHIN

Page 15  
**SHU JO MU HEN SEI GAN**  
**DO** **X**  
BON NO MU JIN SEI GAN  
DAN  
HO MON MU RYO SEI GAN  
GAKU

BUTSU DO MU JO SEI GAN  
JO  
**X**  
SHU JO MU HEN SEI GAN  
DO  
BON NO MU JIN SEI GAN  
DAN  
HO MON MU RYO SEI GAN  
GAKU  
BUTSU DO MU JO SEI GAN  
JO  
**X** **X**  
SHU JO MU HEN SEI GAN  
DO  
BON NO MU JIN SEI GAN  
DAN  
HO MON MU RYO SEI GAN  
**X** **X**  
GAKU BUTSU DO MU JO  
**X**  
SEI GAN JO

**Sentient beings** **X**  
are numberless  
I vow to liberate them.  
Desires are inexhaustible  
I vow to put an end to  
them.  
The Dharmas are boundless

I vow to master them.  
The Buddha's way is  
unsurpassable  
I vow to become it.

**Sampai Bells**  
**X XX XXXxxxxx**  
**X I**  
**X I**  
**XX I X X X**

**At night in Zendo:**

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**XXX**

**Dai E Zenji's Vow for**  
**Awakening** **XXX**

Our only prayer is to be  
firm in our determination to  
give ourselves completely  
to the Buddha's Way, so  
that no doubts arise  
however long the road  
seems to be.

To be light and easy in the  
four parts of the body; to  
be strong and undismayed  
in body and in mind; to be  
free from illness and drive  
out both depressed feelings  
and distraction; to be free  
from calamity, misfortune,  
harmful influences and  
obstructions; not to seek  
the Truth outside of  
ourselves, so we may  
instantly enter the right  
way; to be unattached to  
all thoughts that we may



reach the perfectly clear bright mind of Prajna and have immediate enlightenment on the Great Matter.

Thereby we receive the transmission of the deep wisdom of the Buddhas to save all sentient beings who suffer in the round of birth and death.

In this way we offer our gratitude for the compassion of the Buddhas and the Patriarchs.

Our further prayer is not to be extremely ill or to be suffering at the time of departure, to know its coming seven days ahead so that we can quiet the mind to abandon the body and be unattached to all things at the last moment wherein we return to the Original Mind in the realm of no birth and no death and merge infinitely into the whole universe to

manifest as all things in their True Nature and with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind.

We offer this to all Buddhas and Bodhisattva-  
Mahasattvas of the past,

present, and future in the ten quarters and to the

Maha Prajna Paramita.

(Offering of food to altar before lunch)

### Shin jin

Pa Shin Bi Ru Sha No Fu  
En Mon Ho Shinru Shano Fu  
Sen Pai Kya Shinshi Kya  
Muni Fu  
To Rai A San Miru Sonbu  
Ji Ho San Shi Ishi Shi Fu  
Dai Shin Bun Ji Suribusa  
Dai An Fuen Busa  
Dai Hi Kan Shi In Busa  
Shison Busa Moko Sa  
Moko Hoja Horo Mi

### **LAY ORDINATION CEREMONY**

(Everyone reads together -  
- underlined words read only by Roshi)

#### ALL MY ANCIENT

Twisted karma.

From beginningless greed,  
hatred and delusion  
Born of body, speech and  
mind, I now fully avow.

#### SENTIENT BEINGS (page )

#### AWAKEN

To the universal Buddha !

#### AWAKEN

To the universal Dharma!

#### AWAKEN

To the universal Sangha!

I take refuge in the Buddha  
I take refuge in the Dharma  
I take refuge in the sangha.

I take refuge in the Buddha,  
honorable above all.

I take refuge in the  
Dharma, honorable for its  
freedom from attachment.  
I take refuge in the  
Sangha, honorable for its  
harmony.

I have taken refuge in the  
Buddha  
I have taken refuge in the  
Dharma  
I have taken refuge in the  
sangha

THREE PURE PRECEPTS:

Ommit no evil  
Do every good  
Purify your own mind.

TEN PRECEPTS:

1. From the most clear,  
profound and subtle mind,  
to not kill life.

2. From the most clear,  
profound and subtle mind,  
to not consider anything as  
ones own.

3. From the most clear,  
profound and subtle mind,  
associations between a man  
and a woman should be  
open, pure and bright

4. From the most clear,  
profound and subtle mind,  
true words and true mind  
are the base of attaining  
the way

5. From the most clear,  
profound and subtle mind,  
do not delude the true self

6. From the most clear,  
profound and subtle mind,  
do not point out other's  
faults and mistakes

7. From the most clear,  
profound and subtle mind,  
do not praise yourself and  
degrade others

8. From the most clear,  
profound and subtle mind,

do not be possessive with  
the Dharma treasures

9. From the most clear,  
profound and subtle mind,  
do not indulge in anger

10. From the most clear,  
profound and subtle mind,  
do not dishonor the Buddha,  
the Dharma or the Sangha

WILL YOU OBSERVE THESE  
PRECEPTS ALWAYS?