

Precepts	Everlasting Truth, not raising the view of extinction; No Wasting or Killing	Ungraspable Truth, not arousing the thought of gain; No Stealing.	Free Truth, not raising the view of attachment; No Being Greedy, no misuse of sex	Inexplicable Truth: not expounding a word; No lying, no illusory words	Pure Truth: not arousing ignorance ; No being intoxicated	Faultless, Unmistakable Truth: No dwelling on past mistakes	Truth of Equality: not talking about self and others; No praise or blame	Pervading Truth, not being greedy, no hoarding of materials or teachings	Truth of No-Self: not contriving a reality of self, Not being angry	Truth of Oneness: not raising a distinction between Buddhas and beings; No disparaging the Three Treasures
Path	Right View, No Particular View, Flexible Soft Open Mind	Right Thought, Right Intention, Responsibility	Right Speech, Kind Compassionate Speech, Hot Harming	Right Action, Embrace and Sustain all Good, all Beings	Right Livelihood, Work for the Good of All	Right Effort, Free Yourself from Evil	Right Mindfulness, Practice Meditation	Right Concentration, Know the Truth		
Huineng	At all times, in every moment of your mind, you must ...	Purify your mind by your own effort	See your own teachings by your own practice	See your own Buddha by your own exercise	Reform yourself by observing your own commandments	Innate Commandment, You Do Not Wish to Kill, Steal, etc.	Innate Tranquility, You do not wish to lead a bustling life, or to make money	Innate Wisdom, you do not want to live in delusion	Innate Emancipation-- you do not wish to suffer the pangs of conscience, and you wish to live a life of sanction	Innate Teaching-- you know how you were emancipated, so you will teach it. This is the hardest.
Paramitas, Perfections	1. Dāna: generosity, giving of oneself	2. Śīla: virtue, morality, discipline, proper conduct	3. Kṣānti: patience, tolerance, forbearance, acceptance, endurance	4. Vīrya: energy, diligence, vigor, effort, tolerance	5. Dhyāna: one-pointed concentration, contemplation	6. Prajñā: wisdom, insight	7. Upāya: skillful means	8. Praṇidhāna: vow, resolution, aspiration, determination	9. Bala: spiritual power	10. Jñāna: knowledge
Milarepa's Song of the Six Paramitas (Nothing to Do but ...)	Just Stop Fixating on Self	Stop being Dishonest (re thinking)	Not fearing what is ultimately true	Practice continuously	just resting in this present presence	Knowing directly				
Milarepa's Song of 8 areas of mastery, not seen as different	View: appearance and emptiness	Dharmakaya: mind and space	Instruction: pleasure and pain	Conduct: bliss and emptiness	Nature: here and hereafter	Realization: affliction and wisdom	Meditation: dreams and day	Fruition: your mind and Buddha		
Jhanas	1. Delightful Sensations	2. Joy	3. Contentment	4. Utter peacefulness	5. Infinity of space, boundlessness	6. Infinity of consciousness	7. No-thingness	8. Neither perception nor non-perception	9. Cessation of production of delusions	
Zazen "Jhanas"?	Zazen, investigating Dharma, thinking and pondering	Shikantaza, nonthinking	Shikantaza, nonthingking and nonhindering	Shikantaza, beyond pleasure or pain, hope or fear, gain or loss, fame or shame, non-attainment	Beyond form, boundlessness, the sphere of infinite space	Boundless consciousness, vast emptiness	No thingness, interdependence, co-dependent arising and fading	Beyond perception and non-perception	Paramitas, 6 perfections	Life
Bardos	Sentient beings in the three realms of samsara and buddhas who have passed beyond suffering are one in their actual true nature.	The various white and red manifestations and the inexpressible innate mind are inseparable, being one in the intrinsic state.	Delusory appearances in their various manifestations and one's own nonarising mind are one as nondual coemergence.	Last night's dreams arise from habitual patterns. We know them to be false when we awaken. These states are one in being illusion-like.	The impure five skandhas and the pure five families of the victorious ones are one within the nonconceptual completion stage.	Essential point: The father tantras arising from skillful methods and the mother tantras arising from wisdom are one as the coemergence of the third empowerment.	3 kayas: The unchanging dharmakaya for one's own benefit and the unceasing form kayas for the benefit of others are inseparable, being one in the intrinsic state.	Result: The impure illusory body born from a mother's womb and the pure form of the deity are one in the luminosity of the bardo.		