

## Teisho 02.. Rōshi Sama

You're here.

From the depths of life, receive life – do not doubt it.

Our belief is in the very first lines of the Hotsu gan mon that we chant before teisho.

One with all being – together with all beings, no thing is excluded – we exclude nothing. All things are embraced in this one – in this all being.

In this life and in all lives to come, I vow to hear true dharma.

You were born into this world in a human body – a baby.

Naturally you were nurtured so that you grew and grew.

You have met with various karmic circumstances and conditions which have shaped your character, your personality.

Here .. the words “true dharma” arise.

Regardless of what you have brought with you, regardless of what you are carrying – true dharma.

Your vow is to hear the true teaching.

May we be able to clearly hear – truth, to hear.

Even if we are able to hear it, those who can openly and obediently, without hindrance, hear the teaching, are few.

The dharma, infinitely profound and minutely subtle, is rarely encountered even in hundreds of thousands of millions of kalpas.

You are now, here, hearing dharma.

One kalpa already indicates an eternity, but hundreds of thousands of millions of kalpas, hundreds of thousands of millions of rebirths, to be able to openly and frankly receive true dharma, without obstacles..this, this, is unimaginably rare.

When I hear true dharma I will believe in it – I will be unable to doubt it – does this describe your faith?

Upon hearing true dharma, I will let go of worldly views, and receive and embrace truth.

You, now here, are hearing the teaching of truth.

Each and every thing, no matter how insignificant, no matter however small, each and every thing embraces all being.

All the universe is contained in each thing, in each being, in each person.

The one in the all, the all in the one.

All being is interdependent with each and every thing.

This one being is thanks to all beings.

There is no “this” and “that”, two things separate and apart lined up.

Heaven and earth – one, oneself.

Heaven and earth – one root.

All the myriad, myriad, myriad things – one body.

When I hear it I vow to set aside worldly views, and to receive and embrace buddha dharma.

Worldly views, this is our everyday consciousness, based as it is in duality.

We see everything separate, cut up, and apart. This, that, that that.

This is a state of mind, which we hold onto.  
Starting point for dualistic thinking is – false impression of self.  
We grasp "I", "I am" – a solid being.  
And where there is "me", there is "you" ... can't be helped.  
With "self" there has to be "other".  
Worldly views are views based in dualistic thought – permanent ongoing solidity.  
This is the way we see it.  
This is quite contrary of course to the teaching of Buddha, to buddha dharma  
Buddhism clearly teaches that all the universe is one root, all the myriad things  
are one, one body. Don't you want to see it as it is?  
So will you cling to worldly views, or will you throw away the worldly view?  
Will you receive true dharma?  
And so doing receiving/embracing true dharma, together with the great earth  
and all living beings, we attain the buddha way.  
Will you follow true dharma?  
And if you receive and follow true dharma, one with the great earth and all  
beings, the way is attained.  
The way – vast like the skies, nothing in excess.. nothing lacking.  
Each and every, every, every thing is, in itself, perfect truth – we call it buddha  
nature.  
The great roots of belief, is belief in buddha nature.  
There is nothing outside buddha nature.  
Each thing is this one truth.  
Heaven and earth – one root.  
All the ten thousand things – one body.  
Each and every thing – just like the skies – perfect.  
Nothing is missing. Nothing is superfluous.  
Just this, is what you will see for yourself when you finally attain enlightenment.  
This is the basis of your life – this is your life.  
Now. Here. Buddha nature – universal and complete, universal and complete.  
You are, just as you are, always and forever receiving all the universe.  
Great roots of belief, great roots of belief, great, absolute, so you can be  
decided, you can be at ease in your belief.  
Your roots of great faith, is faith in your own true self.  
Without fail, without fail, Shakyamuni Buddha, the thousand buddhas, the ten  
thousand teachers ,who have all awakened to this one truth, are here  
ceaselessly, endlessly polishing true self.  
Of course, even though you have deeply determined to do your practice, you  
may find yourself disturbed, you may find that you still disturb yourself with the  
dregs of discriminating mind. “This”, “that”, “the other”, bobbing in your head.  
You still have not been able to release your hold, to come alive, to attain  
profound enlightenment.  
Even so, you do not dwell on your immaturity, you do not dwell on "not yet",  
"not yet", "why not yet?"  
You do not dwell on it such that you become discouraged, or pessimistic.  
You do not use your immaturity as an excuse to lose heart.  
First and foremost, the great roots of your belief are settled deep.  
All beings, limitless eternal being, all beings are originally free.  
  
Inherently, nothing is bound, nothing is messed up, nothing is out of place.

From the first there is freedom. This freedom cannot be stolen. It cannot be cut off.

Your belief in inherent freedom is firmly rooted.

At the same time, while your faith in buddha nature is your strong support, neither do you lose sight of the fact that you have yet to awaken to true self.

“Not yet”, “still not yet”.

The small stingy solidity – "I", "me", "my" that you have grasped, the negative karma, which is vastly accumulated, has its roots still more tenaciously planted.

So, here you have been given a big problem.

Great doubt is the force that compels you to solve this problem for your very life.

Great doubt. This is not the kind of doubt of worrying and fussing and manipulating and analysing.

It is not a doubt of "this" and "that".

It is not a doubt of the intellect.

Without stewing, and fretting, and fussing over it, you still remain aware that you are have yet to know true self.

You have been awarded a big question that you cannot yet answer in all clarity.

You are always reminded, "not yet", "not yet".

Awareness of your own ignorance stays with you all the time, but it is like you were running the marathon. From the start you intensely, intently give your all to this one step, right here, right now, where you are. Running, solely running.. just right here... you devote yourself to your running. You know that you will reach the goal. You have made up your mind that you will reach the goal. That is decided. You just run. You don't look away from the path. You don't veer off the path. You don't do other things. You are solely running. You're not making choices, you're not analyzing, you're not asking, "Why can't I do this?" The path is marked. You just stay on it. This one path – your practice. This one path – step by this step, step by this step. No. You have not yet reached the goal-line, you are just perfectly right where you are. One with THIS..profound, thorough going One with THIS. We call it great, absolute, JUST THIS. Great doubt.

The mass of great doubt. The great roots of belief is the belief there is no ego self. You intently carry out your belief step-by-step, breath-by-breath, giving careful attention to each step, without being careless, you become this step.

Become this step.

Be this breath.

This practice we call great doubt.

Without a doubt, without fail, your doubt, your problem will be clearly solved.

The time will, without question, come for you. Step by step – settled in your resolution. Take this step in ease, in the knowledge you will not fail.

Exactly this one step, precisely this one step, perfectly this one step... Great doubt.

Great determination is the fuel of noble urgency of your devoted practice.

We practice with a sense of urgency – noble urgency.

When we walk, we perfectly, precisely, exactly, walk.

Stop – precisely, exactly, perfectly. Slip and fall, precisely, perfectly, exactly.

Great determination – the resolution to stay with it, is yours alone.

Your practice is yours alone. The practice is your own responsibility.

Encourage yourself, spur yourself on, you can carry through with clear courage.

The three essentials to practice:

The great roots of belief. Yes.

Great doubt with practice – this one doing. Yes.

Great, energetic determination. Yes.

Intrepid courage – I will carry through. Carry through with what?

This one doing. This one doing. Precisely, this one doing.

Counting this breath, following this breath. Determination.

It takes courage and clarity.

Your determination is continually tested.

If your patience is deep, you can break through with this one breath, break through with your counting practice – your counting, following the breath if you are following.

After all, you are, from the first, perfect. Nothing changes this, you do not have to falter.

We habitually fall into discriminating consciousness: “this” and “that”, “that” and “this”, analyzing, calculating, discoursing.

The human discriminating intellect does not tend to be a peaceful process – a calm thing. The habit of discriminating thought seems to hold sway over you. It seems to be making you unfree.. its churning and churning mightily.

So I always tell you “too much wise”.

The grasping self – not releasing your hold. It is a habit born and bred of lifetime after lifetime of ignorance – ignorance of truth.

There are times when you can't seem to help yourself, you will rely on your own value judgments.

It is exceedingly difficult to purely follow this one practice – the one with path, the one single practice that you have to do, and some of you tend to be very weak in action.

Do, doing, just doing. It has always been this way.

It's not just you, and its not just people in modern times. Practitioners from times of old have tried to bring their own various habits and patterns to bear in their practice of zen.

You think that your habits and patterns are real. You think “I” am reality. It's what you regard as reality and you grasp it for all dear life. You regard “I” as real, so that's what you are depending upon.

There are drastic measures that are sometimes taken forcibly to grab this habit of discrimination. The *keisaku* striking and striking and striking and striking.

These means must not be used recklessly. The practice has to be the real thing.

Courage yourself, the real thing, the great roots of belief.

Although you profess to think to believe that everything is Buddha.

What happens when push comes to shove, when driven into a corner, how deep is your belief? *Ubakakita san Sunja* repeatedly vowed to follow the instruction of his teacher, but what happened when he faced death?

The thoughts arose, if I let go of the limb completely, I will die. When tested for a time, his faith seemed to be false.

Do you believe in the teaching?

Will you practice just as you were shown to practice? Yes. Belief. Faith. Practicing

this one thing, this one breath.

This world of belief, and obedient practice, uncalculating, unthinking belief and to really practice, does exist and will happen for you.

Of course it is also a question of karmic connection, dependent upon causes and conditions and time.. the time must be ripe, for this kind of honest obedient practice.

But that should not set you to thinking “Is my time ripe?”, “Are the conditions right?”.

No, what are you doing? This one doing.

Apart from any question of time and circumstance, you must simply not indulge the selfish disposition.

Be steady in your practice. Steadily, steadily, steadily, pure, pure, purely receive the practice you have been given.

Steadily, purely, stay with your practice.

You have been shown just what to do. There is but for you to do it.

Stay with it – steady, pure.

Ubakakita san’s teacher had great strength but it was necessary for Ubakakita himself to release his hold of body and mind.

Just set aside body and mind, forget about them, throw them into the house of Buddha and then all is done by Buddha.

When you follow this, then, without effort or calculation, birth and death are transcended, and you become Buddha.

Birth and death – we divide it into two things, into two states, we grasp the dualistic discriminating view.

When this false view is transcended, we become Buddha.

All, all being is Buddha.

All being, all things, are just fine. Good.

The way is universal and complete, vast like the skies, cannot be lost or harmed.

This one breath, this one breath that you take, is the one breath of eternal life.

You are able now to breathe the single breath of eternal life.

Each and every one of you can, to some extent, however small, practice appreciation for repayment of the vast and limitless blessings received.

You can repay gratitude. Letting go your hold on imaginary self, you can come to repay your gratitude, that is to appreciate the blessings of the universe.

And you are not alone. Shakyamuni Buddha, the profoundly enlightened world honoured one, who renounced everything, caste off body and mind practiced and attained enlightenment.

Welcome. Welcome. All the thousand buddhas and the ten thousand great teachers welcome you.

What is your starting point – what is your base? All beings are Buddha, endowed with buddha virtue, buddha wisdom.

Grounded in your belief in original buddha nature, you just do this one doing.

But you cannot to afford to let down your guard.

Because of topsy turvy thinking, we fail to see our original Buddha nature.

Through their teachings, the Buddhas and great teachers, shed tears of compassion upon us.

Each of you practicing here–now is so blessed, so protected and nurtured.

Please steadily, still more, still more, in clarity with courage, carry on with your practice.

Together with all beings we attain the Buddha way.