

This is the final day of this precious *sesshin*. You are pushed into a corner now. Seven days of sitting, finishing up, you are pushed into a corner. Remember your first step on day one. This is not changed. The base of your practice is just this: All beings are Buddha. The source of this One-doing – all beings are Buddha - Buddha virtue, Buddha wisdom. All. No-one, no thing is excluded. You yourself *are* the heart of all beings. That which is most intimate is you, yourself – Buddha. All beings are Buddha endowed with Buddha virtue, Buddha wisdom. *Shakyamuni Buddha* – the world honoured one – saw, experienced that Heaven and Earth are myself. If consider “large”, it is vast – all encompassing. All being is my life. “Small” – the tiny ant – is the jewel of the universe. All sacred life is wrapped up in the tiny ant, in a tiny hair, and for a small analogy pinch your cheek. Aaay, it hurts! Who hurts? My cheek hurts. You can’t just ignore it. It is you yourself – this cheek – in the One, the All. The genuine transcends large and small. What an amazing teaching this. What an amazing thing you are able to hear now. There is no birth. There is no death. And it describes your very own life as it is. Yet we grasp the surface and we operate on the basis of the very little that we see – the very deluded little that we see. I was born at such-and-such. What was born? “I”, “I”, “I”.

It is this “I” which you must come to understand. You do not yet know yourself. You do not yet know yourself. And because of that you, cause suffering for others, without knowing it. Of course, in causing others to suffer, you yourself are suffering. When I meet with true dharma I will abandon worldly views and embrace and maintain Buddha dharma. Until one is able to meet with the teaching, one assumes that the incessant head work, this-and-that, picking, choosing, judging, evaluating, this is the way it is... worries, frustration, turmoil, confusion, up and down, up and down, we just take that to be life. But when you come to know that your present understanding of reality is way off, when you are able to hear true dharma, when you can truly hear the true teaching, you may believe for the first time, that heaven and earth is my true self. Does that sound too big for you? Haven’t you heard that there is no “big”, “small”. This great truth, which is Now-and-Here is transcending “big” and “little”. We often say, it is a “fine sunny day isn’t it-what a beautiful day”. What are you seeing when you say it’s a fine day? You are receiving, clearly receiving, great, vast blue skies, but we are very complacent. We regard it as though it’s nothing to crow about. When really, all the three worlds are my very own self - something to crow about. Yet, you say I just don’t see it. That ‘s fine. Of course, you just aren’t seeing it. If you think you’ve got it and you say, “I see that all the three worlds are I myself”. Well, you stink. Grasping an experience, holding onto any experience is

simply to rot, rot. In one strike, attain enlightenment. In one strike, let go of attainment.

Upon meeting true dharma, I will abandon worldly views and maintain Buddha dharma. Worldly views: “I”, “me”, “mine”, “you”. If there is “I”, there is “you”, “this” and “that”, dividing, dividing, dividing, creating a world in opposition. In so doing, of course you suffer, because you are turning your back on truth. You do not recognize life in all its warmth and beauty. You haven’t yet been ripe to receive truth. When you are mature – ripe – you *will* realize heaven and earth – one root. All the myriad things are one body. Ultimately, one with the great earth and all beings, I will attain the Buddha way. Yes, you will, without fail. All living beings, the great earth, isn’t this your life? But until you are ripe, you continue to grasp the brittle notion of self, while receiving the deep, deep kindness of all the universe. You just let it pass you by. While feasting, you aren’t tasting, so life doesn’t always seem so delicious, does it? Who is it, who is looking off? Who is it, who is receiving and not tasting This-Now-Here? You, of course, are looking off. When you do finally receive the feast, it is so good. Ultimately, the great earth and all beings attain the Buddha way. One with the great earth and all living beings. One with the great earth and all living beings. That is to say, “good”, “good”.

Yesterday in *teisho* I talked about my own experience here on this mountain behind the temple. I took a tumble from the top down to the bottom of the temple and I was close to saying goodbye to this life without having been here at the temple long enough to be memorialized. That one quick incident should have ended such that I wouldn’t live to tell the tale. Yet, I was saved miraculously, mysteriously by one limb, which stuck out between the boulders – the only limb there on the mountain. Anyway, after telling you this, someone said to me, “You were very lucky, weren’t you?” Well, no, I don’t see it as a question of luck at all. Or maybe it is was bad luck. If I had been so lucky I would have come back around down the mountain path the proper way, the way that I went up. I guess, it was watching from above those pine branches sail down so quietly and peacefully to fall to the bottom without incident. Seeing that made me decide to go down the same way, I suppose. But in an instant, in a flash, I hurtled through the air. Talking about my experience was not in order to say I could have lost my life, but it didn’t happen – I was lucky. It’s not to say that. You asked me if I told the story because I wanted to point out that if you do *zazen*, you will be protected from harm. No, I wasn’t talking about anything so small. So what was your point? What did I do when I was saved? I looked up the mountain from where I had fallen and I saw a single maple limb growing from a crevice in the boulders. Hmm, one limb. They had clear cut that mountain leaving no trunk, limb or branch, even one a thumb’s thickness, except this one branch left. If it hadn’t

been there to break my fall what if it hadn't caught me just right on the solid ground of my lower back, just in the strongest safest place it could have caught me? The odds were not good. But for you to hear my story as "you were lucky weren't you", is for you to get caught up in the very superficial. What I wanted to say is that when I looked up the mountain and *gasshoed* in gratitude, I first bowed to the maple limb. But looking out over the mountains beyond the green mountains, they were exactly the same as always – there was no change. The graves too were laid out below the mountain just like always. The temple roof, perhaps dangerously, and certainly in need of repair, was the same as always. Everything, just like always, just as it had always appeared.. to be. *To be, to be, is, is. Just as it appeared. Just like that as always.* I was perfectly rescued, perfectly protected, perfectly saved. *Just as it is.* Nothing unusual. Most ordinary. You, all of you, each of you, Here-Now, perfect taste. You are always and forever protected, mutually cared for, anywhere, everywhere - *just as it is.* You have no way of knowing what you are going to meet up with. You have no way knowing what is going to happen to you. But, you can rest assured, you can be serene, be at peace, because truth is never shaken. You are safe. Nothing is out of place, out of the ordinary, nothing is separate. That is to say "good", anywhere, anytime, "good".

Well, you are cornered now here aren't you, or not? Maybe you are finding it is not so easy to drive yourself into a corner? Some of you still are thinking I am sure that you just can't get a handle on your practice. *Of course, you can't get a handle.* The truth is not something you can figure out through your wits. All being, all being, means no-one is left out. As *Shakyamuni Buddha* said, "Heaven and Earth, All-myself". Does that sound too big to be "me", to be your very life? Does it seem too much to hope for? Of course not! There is no "I" to be hoping and desiring. There is no "I". Does that sound uninspiring? Uninspiring. The reality is this – all beings are my very own dear lovely children. Everyone you meet, you can meet with the heart of a mother hugging her child. Good. Good. It's alright. It is alright.

When I meet with true dharma, I will abandon worldly views embrace and maintain Buddha dharma. Each and every one of you here has made this vow. But please, I urge you to strengthen your vow, to steel your determination. No matter what you encounter, even should you be beaten 84,000 times, your vow will not weaken. And what have you determined? You have determined that I am now receiving everything. Everything is "I-myself". Perfectly received – truth - self. For is it not the "I" of your imagination, that is receiving anything at all. "I" is in truth *All-being receiving All-being.* Of course, there is no such thing as an "all being" which is arrested, stopped, solid. Receiving-doing. Receiving-doing. I am receiving. If that small

“I”, the selfish disposition, shows its face, its just more “this” and “that”, nitpicking and entertaining notions. There is *just-doing*. Doing. Doing. The genuine receives the genuine. In doing, truth falls upon truth. The path is one way. The path is One – the genuine. If you want to meet with the One – the genuine, all you have to do is to follow the guidance of your teacher. Heaven and Earth in this one drop, this one doing, *Shitante*, Just. If your practice is *shikantaza*, give it your all. Counting the breath, following the breath, there is just *this-one-breath*. The samadhic *mu*, do this one mu with energy, with enthusiasm. The sound of one hand, practice it wholly, hold nothing back. Do not stagnate. Do not delay. Nothing is left out. Nothing stagnates. There is no distance. There is nothing, no state to hold onto. From the first you are right on the One-Way Buddha path. Doing this One-doing, posture straight, doing this One-doing, - great empty - , doing this One-doing, the genuine. Straighten your posture – do this One-doing, just as you have been shown. Repent, purify in this way, and all transgressions will drop away just as the dew on the grass as it is hit by the morning sun. Just as the dew on the morning grass as it is touched by the morning sun. This-One-doing. Drop everything. Drop everything. Where is there any room to scrutinize, to entertain the thoughts that arise? Just.. just this One-doing. You have clear examples to follow everywhere about you, wherever you look, wherever you look, everything is the genuine revealed. So, if you have not yet attained enlightenment in past lives, now is the time to attain enlightenment. In this life, save the body, which is the fruit of many lives. When the Buddhas were not enlightened, they were just as you are now. When you become enlightened, now, you will be just as the old Buddhas. Reflect deeply on this, as it is the teaching of Buddha. Yes. Doing. Just-doing.

Together with all beings we attain the Buddha way.