

Each and every one of you is here because you have a deep belief in Buddha-nature, in original Buddha-nature, and you are here to practice that belief. Your purpose is noble. Your practice is the practice of noble urgency. I trust that no-one of you here is practicing with the notion that you have already attained enough. But is your aim pure? The pure right aim. And even if your vow is the right vow, it must be deepened and strengthened ever anew, evermore. Believe with all your heart in True-self, in essential Buddha-nature. Your belief will grow, and grow and grow. And your vow, your intention, will become ever more pure. As your faith deepens, the *Hotsuganmon*, Dōgen's "Arising the mind of enlightenment" becomes more and more meaningful to you. Dōgen's vow and your vow are one and the same. I vow ONE – together with all beings. ONE. This arises deep within your own heart. I vow ONE with All-being. This is your basis. I am ONE with All-being. All. Absolute. All beings are born in absolute inter-relation. This not to say only human beings, of course. All means All. Nothing is excluded. I – ONE with All-being. I vow ONE with All-being. This "I" is all encompassing, but if you are careless, and you often are careless, if you are careless, you grasp the "I" as a limited little thing and you are not operating from your pure basis, your foundation. I vow ONE with all beings. This is your resolution, what is determined. Within "I" all beings are contained. Within all beings, "I". I vow ONE with all beings, in this life and in all countless lives to come, to hear the True-dharma. Now. Here. JUST-Now. THIS-time. THIS-Life. THIS-Life-Time. THIS-Now. And it is exactly throughout all life-times to come. Eternally endless future. Endless. Limitless. There are no limits. Genuine self is eternal, beyond limits. In this life on throughout countless lives to come, I will hear True-dharma. It is also taught that, the dharma, incomparably profound and minutely subtle, is rarely encountered even in hundreds, thousands of millions of kalpas. But True-dharma is you, yourself, Your-reality. We call it True-self, or original Buddha-nature, perfect virtue, complete merit. All beings are perfectly endowed with Buddha-nature. That is to say that Buddha-nature pervades All-being. All beings are receiving, blessed with Truth. All-being is Truth itself. On this very earth, Shakyamuni Buddha, the World Honored One, broke through the veil of illusion to see into Truth. Thanks to the kind guidance of Buddha we are able to hear of Reality, to practice, and to be intimate with the genuine. It may seem that Shakyamuni Buddha was long ago and far away, but THIS-Truth that Shakyamuni Buddha is pointing out to you is nowhere but right NOW. Here. It does not change. All heaven and earth, the same root. All the myriad things – ONE. The world, this very world, is Truth, and nothing but Truth. Every, every, every, thing, only ONE-Truth-body. Truth is embodied in each and every, in All-being. Truth is never mixed, or deluded, and it is perfectly impartial. Truth knows no partiality. So, that means there is no question of "This is good, I'll take this, but I don't need that". No. There is just perfect receiving. Perfectly receiving just-as-it-is. Any way it falls, all beings

are Buddha, endowed with Buddha wisdom, Buddha virtue. This is what Shakyamuni Buddha awakened to, and his teaching is exactly this: All-being is Buddha. You have been blessed to be able to meet with True-dharma. But Shakyamuni Buddha also says because of upside down delusive thinking, beings fail to perceive their own True-nature. Shakyamuni was able to break through that thinking and arrive to see that "I am all the Universe". He was able to receive Life perfectly as it falls, drop-by-drop. THIS-ONE-drop. Topsy turvy delusive thinking is failing to receive Life as it is, drop-by-drop. Upside down, looking off in distraction, away from Truth, you are looking at Life through a self-centred lens. Self-centred ideas that bounce off the top of your head. Self-absorbed thought patterns. Self-centred beliefs. In so doing, True-self seems pushed far into the background. So, the Buddha said because of topsy turvy delusive thinking, we fail to perceive our True-nature. But, with these words he was in no way turning his back on us. Our vow is this: Upon hearing True-dharma, no doubt will arise, I will not lack in faith. Of course, you do not entertain doubts, doubts superficial, foolish, destructive, self-centred. You just don't bother with them, and you are all here-now because you do believe. Upon meeting True-dharma, I will abandon worldly views. I will receive, and accept, Buddha-dharma. In so doing, the great Earth, and all living beings – ONE – attain the Way. All the Universe is ONE-Mind, ONE-Self, Truth or Buddha-nature or True-Self. There is nothing but Truth. So, some of you might cleverly wonder, "Ok, if it is the case that if all is Truth, if all is perfect, then why belabour the issue? What is the point of practicing?". From some stand point it is a waste of time to have this feeling, because its proof that you are still looking off. We human beings are masters of looking off. My past negative karma has greatly accumulated, indeed, being the cause and condition of obstacles to practicing the Way. Genuine-Self is never, never taken from you, never lost to you. Yet, you look away from your Genuine-Self. You shrink your world to such smallness. You rabidly nurse illusions of permanence, don't you? "I", "me", "mine". Aren't you holding a notion of "self", small, small, pitiful "self". My past negative karma has greatly accumulated. By entertaining delusions of a small "I", you manage to put a lid on the limitless, boundless Truth. Holding on to this fixed notion of a fixed thing, you harden your world, you create separation when inherently there is no separation. So, everyone is living a lie. Living a lie which is indeed the cause and condition of obstacles in my practice of the Way. And you find yourself struggling, struggling, always struggling. But your prayer is deep. I ask that all the Buddhas and Ancestors who have attained the Buddha Way be compassionate and free me from karmic effects allowing me to practice the Way without hindrance. May you share your compassion. Compassion that fills the boundless universe with the virtue of your enlightenment and teachings. Those who have walked the Way of Truth, step-by-step, our great teachers, guarding, protecting and encouraging us far more than you can ever realize. Buddhas and Ancestors of old are as we are now. It is undeniable that our great teachers started out on the Way of Truth just as we have, struggling under the

shackles of dualistic thinking, grasping delusions. But they were blessed with the opportunity to reflect, to repent, to purify. And they were blessed to meet teachers who gave the teachings of original Buddha-nature. Original Buddha-nature. Doesn't it sound familiar? And what's more, if you receive the teaching openly and obediently, we in future shall be just like the Buddhas and Ancestors. Reverent Buddhas and Ancestors, we are ONE with Buddha, ONE with the Ancestors. Awakening Bodhi-Mind, we are Bodhi-Mind. What a blessing. How deeply grateful we can be that the Genuine is ONE. But the worldly view tends to be that my genuine and your genuine aren't the same. So, we subject ourselves to turmoil. Awakening Bodhi-Mind, we are Bodhi-Mind. Truth is ONE. Reverent Buddhas and Ancestors we are ONE with Buddha, ONE with the Ancestors. We are ONE. Awakening Bodhi-Mind, we are Bodhi-Mind. So, all is well. Maybe you tend to think that I believe in Buddha-nature but I just can't see just how can be Buddha. That way of thinking is so stingy. This way of thinking is just, right there, self-clinging. You must muster the courage to let go of this kind of thinking, of this attitude of the worldly view. Buddha-nature, True-self, heaven and earth - ONE and the same root. All the myriad things - ONE. You accept and receive Truth, step-by-step, breath-by-breath. You practice Truth, THIS-ONE-step, THIS-ONE-breath. Those who in past lives were not enlightened must now be enlightened. If the eye is not open, you must allow it to open NOW. Truth is THIS-step, THIS-breath. In this life, save the body which is the fruit of many lives. You have all of these burdens, the fruits of looking off that you must release. Is it possible? Can this be done? Listen. Before Buddhas were enlightened, they were the same as we. When you become enlightened you will be exactly as the Buddhas of old. This is the exact transmission of Buddha. Before the Buddhas were enlightened they must have faced the same struggles and discomforts that you now face. Then their belief in Original-self became strong, and they were able to follow the teaching of their own masters. In so doing they attained great liberation, profound enlightenment. When you become enlightened you will be exactly as the Buddhas of old. This is the exact transmission of Buddha. Please take this to heart. Have unwavering faith in this teaching, for THIS is the exact transmission of verified Buddha. Repenting, one never fails to receive profound and unseen help from all the Buddhas and Ancestors. Repenting, revealing, disclosing one's lack of faith in practice before Buddha. The power of this revelation melts away the root of transgressions. Yes. Here. Please Here. Original-mind. Buddha-nature. And more, strengthen your vow to practice this teaching. Make up your mind not to squander even one precious breath. THIS-ONE-breath - this is the pure and simple one colour of practice. One colour. The true mind of faith, the true body of faith. THIS. Follow through, doing practice. Doing THIS-ONE-doing. True dharma. THIS-ONE-doing. Please be vigilant. Stay with THIS. Stay with THIS.

ONE, together with All-beings, we attain the Buddha Way.