

Zoom 9 January 2021

The mind keeps nothing, rejects nothing. It witnesses what happens, good or bad, bright or dark. The mind is consciousness watching the appearance and disappearance of things in Presence. The practice taught by the Buddha consists of taking refuge in this mind without limits, without judgement, intimate with what is love and peace. And to do this we sit consciously.

All possessions are ephemeral, all emotions are impermanent. We know it, we see it and understand it well in our meditation itself. But we continue to rely on impermanence, to feel concerned and affected by everything that happens, as if it could define us, as if it were the foundation of reality. It's like constantly moving away from our homeland and becoming sick of it. It is like gargling with the poison of separation. A sickness that affects all beings.

Healing is to stand peacefully in our true nature; it is to forget the illusion of 'me' and to live the truth of consciousness; to sit and look at the landscape of our native land. To look, to feel, to contemplate, to breathe consciously.

In the Lankavatara sutra, the Buddha explains:

"By recognizing birth in the unborn, (i.e. by looking at how things, sensations, emotions, thoughts are born in the space of our mind, during zazen)

"by recognising the unborn within birth (i.e. by realising during zazen the spontaneous character, the intrinsic emptiness and elusiveness of the things we see and perceive in the mind)

"seeing in this way, things reveal their equality and it is no longer necessary to conceive of their differences."

From the vision of birth and the intuition of the unborn, we naturally develop equanimity, the gaze that does not grasp, does not judge, does not reject. This is what the practice of the Way is all about. We understand that things are ungraspable and this leads us to the understanding that there is no one who can grasp anything whatever, no individual 'me'. And that is freedom!

The unborn, the face before birth is the very nature of our own mind. This is evidenced by meditation without object, which is also silent contemplation.

The Buddha continues in the Lankavatara sutra :

"The unity of everything and the unborn are synonymous; things are born from fictitious ideas, like magical illusions and dreams.

Form and emptiness are not two.

Unborn, suchness, emptiness, the summit of reality, these expressions are synonymous because we must not believe in nothingness.

Whoever intuitively understands the unborn as I teach it and what that understanding implies, understands my Dharma.

I teach the unborn, because nothing really exists."

The unborn is our very mind. It is in it that we must take refuge to end our suffering and that of [all] beings.

Just sit and breathe consciously.
