

Zazen Zoom Saturday 6 February 2021

Zazen teaches us the truth of things, and therefore of course also our own truth. Sitting simply, without trying to do anything, without identifying ourselves with the waves of thoughts, sensations, perceptions, we watch and participate in the continual Awakening of all these things. It also happens in our very breathing!

This continuous movement of appearance-disappearance, of waves, we perceive in our own mind which is as vast as the ocean. We are That which perceives, looks, feels, contemplates. All that is subject to impermanence is not what we are, and so much the better, because this body will not last more than a wave movement.

The incessant effervescence of the things we look at allows us to become aware of the immobility of the Mind, just as the innumerable waves reveal the immensity of the ocean. This immobility is not linked to time, although it is also called Presence.

Keizan puts it this way:

"Zazen leads directly to the ocean of Consciousness and thus manifests the body of all the Buddhas. This is how the natural clarity of the mind reveals itself and the original light shines everywhere. The ocean does not increase or decrease. The waves never return."

It is therefore useless during zazen to want to revive the waves of our memories, or even to predict the next movements of the ocean, or to make predictions about our life scenarios. Zazen is simply sitting and simply contemplating the beauty of impermanence revealed in the waves of sensations, perceptions and thoughts, without wanting to catch any.

To see this awakening of impermanence is to look at the elusive miracle that constitutes the appearances of Reality, the reflections in the mirror of the Mind.

Absorbed by zazen, we then become capable - without effort - of distinguishing between the Real and the appearance of the Real; between the Permanent and impermanence; between *Ku* and *shiki*. This is how our bodhisattva nature is revealed, because we finally see. The bodhisattva is the one who sees and understands the factors of existence and sees their empty nature. It is only from this understanding that we can help others. This is what the Buddhas of the past did.

Master Keizan continues:

"Thus the Buddhas appeared in this world only for the Great Matter which consists in teaching beings the wisdom and the vision of Enlightenment, in order to allow them to realize it through the pure and peaceful practice of zazen. This practice is the pure bliss in which all Buddhas indulge. It is the sovereign of all Samādhis."

Samādhi is a Sanskrit term which expresses what it means to absorb our own Mind into the Presence, into our own Presence, our own light. It is the heart of zazen. There is no more duality between That which looks and that which is looked at.

What happens then? Is there something that still remains?

This *Samādhi*, sovereign of all *samādhi*, means that there is neither subject nor object anymore. No more seeker or anything that is sought after. No more *Ku* or *shiki*. It is perfect tranquillity, silence, stillness, light illuminating itself by itself. All these words designate the original nature of our own Mind, unveiling the landscape of our homeland. We have been searching for it since times without beginning, and yet this Truth has always remained in this absence of self and passing things. That Observes; That is Consciousness; That is Presence. Here and now, we have already arrived.

And Master Keizan continues:

"Absorbing oneself in this Samādhi, even for only one hour, immediately illuminates the space of the Mind. You should understand that this is the true door that gives access to the Buddha Way."

So whatever happens in the landscape of our individual lives - whatever happiness and suffering we experience and beings experience - let us keep faith in this Buddha's path which does not forget any being and which takes them all towards the Enlightenment which is their rightful home.
