

Zazen Zoom Saturday 13 February 2021

Master Keizan continues in the *Zazen Yojinki*:

"If you want to clarify what the mind is, you must abandon the cluttered terrain of your limited knowledge and interpretations; cut off ordinary thoughts as well as the desire for perfection; drop all illusory feelings. When the true mind, the Real, manifests itself, the clouds of illusions disperse and again the moon of the mind shines clearly."

The only desire that we have to satisfy in this uncertain existence, which is only a movement of waves, is the one that the mind of Awakening spontaneously gives rise to in our own mind: a desire to recognise ourselves, to know "Who" we are, and to be able to put an end to the sufferings of existence.

The desire to sit together so that the light of our own mind shines clearly comes from the mind of Awakening. And when we make a firm commitment to put it into action in our daily lives, it produces infinite merits and life becomes clearer.

We sit facing the wall and we enter into this recollection which is called Samādhi. Simply let ourselves be absorbed by the feeling of Presence, "I am", and forget the words themselves. It breathes, It listens, It hears, perceives, contemplates without will or need to do anything else. It is 'ME', formless and faceless, conscious of everything!

Master Tozan writes in *Hokyo Zan Mai*, the Samādhi of the Precious Mirror:

"It is like the precious mirror, form and reflection look at each other. You are neither the form nor the reflection but That which looks."

The light of our own mind naturally illuminates itself and spreads over beings like the moonlight floods the whole earth.

This Samādhi is the expression of ultimate simplicity. Shikantaza, simply sitting: there is no more subject or object and it is so peaceful! There is nothing left to prevent our own light from illuminating itself, from shining spontaneously, nothing that can produce illusory shadows either. Everything is light and silence!

Master Tozan continues:

"It is so pure that it penetrates where there is no space; it is so vast that it is beyond any dimension."

During zazen, we all live this absorption in Samādhi which is silent light, unlimited space. But we

fail to acknowledge it as That which we are, as our original face, the landscape of our homeland.

Yet we know and realise this Samādhi as soon as we sit in the dojo, attentive to the appearance of things, without enveloping them in the fog of our limited knowledge, our interpretations, our dualistic thoughts and all our illusory emotions. This Samādhi is not an object or a state defined by characteristics, limits or words.

Master Tozan continues:

"To describe it with words is to stain it with filth.

It is the Law that governs all things, entrust yourself to It to uproot suffering."

If we think that this Samādhi is a state of the body or an experience of the 'me' which we believe ourselves to be, we are still in the illusory world of grasping.

Our suffering is a result of our inability to recognise this Samādhi and to understand that it is simply our original nature. We remain in the fog of ignorance, because we remain attached to this false idea of an awakening that would make us special, a Buddha before whom others would bow down.

To know Enlightenment, we must abandon all ideas of enlightenment and accept that Reality is simply that present moment when we know that we *are* ... sitting, and ... nothing else. The very nature of existence is Awakening; Emptiness manifesting itself as phenomena! Absorbing oneself in the Presence is Samādhi. It is the heart of our zazen, beyond the movement of the waves of thoughts which continuously stir on the surface of consciousness. Let us give the last word to Master Keizan to conclude this kusen. He quotes the Buddha:

The Buddha says:

"To hear or think about this mind is like standing in front of a closed door. Dhyāna (zazen) is opening this door, coming home and sitting in peace.

How true it is!

As long as we talk about it or think about it, it means that opinions have not calmed down and the mind remains obstructed and it's like being in front of a closed door. Shikantaza puts all things to rest and penetrates everywhere in us. So it's like coming home and sitting in peace."