

## Zoom Zazen, Saturday 29 May 2021

The continuation of Master Keizan's teachings in the *Zazen Yojinki*:

*"Do not seek to preach or teach as this can lead to distraction or dispersion of the mind. Do not be drawn to large gatherings. Do not run after disciples. Do not study or practice too many different things."*

For we who are the Buddha's disciples, this recommendation is an invitation to focus our attention on the sole practice of the Way and the search for the truth that is revealed during zazen. Our daily lives should become totally imbued with the wisdom and compassion of the Bodhisattva. Our very thoughts, intentions and actions can only find the right inspiration in a constant reminder of the vows we chant every morning, an assiduous attention to the life within and around us.

We need the discipline to avoid becoming scattered or indifferent, and to keep pure our gaze on things and on beings. This pure gaze is the middle ground between *kontin* and *sanran*: sleepiness or restlessness, the two states of meditation where we become absent from our own presence and forget our humanity. If our practice just serves to enhance the personal 'me', it's useless and can even become harmful to ourselves and to others.

We often see practitioners boasting about their long practice and seeking to make disciples. These people give themselves a role and seek to shine in front of others. This is nothing but greed with the intention of enhancing their own self-importance. They don't realise that their language is deceptive,

mistaken and off-track, and that their show of knowledge is wide of the mark.

*"In teaching the truth," says the Buddha, "there must be nothing like the master's 'clenched fist' hiding from the student some essential knowledge. Secrecy, enigmatic or evasive answers are the mark of false doctrine."*

There is no point in trying to teach or preach a truth that we have not discovered and cultivated within ourselves. Humility is one of the great qualities of the bodhisattva. It was the foundation of the Buddha's life:

*"Let the person you are helping," he said, "be a light to himself. Let them learn Wisdom for themselves. When they are free from illusions, they will go beyond birth and death."*

*Understand that without Wisdom you can do nothing for others. Remain in IT, which is to say: in the awareness that what you do is - at one & the same time - both essential and illusory."*

In the final analysis, we must realise that personal will should only be used to strengthen our own mind of Awakening. Equally, we must develop absolute confidence that things and beings are in their rightful place. It is impossible to teach beings if we haven't completely given up the mind of greed, all search for personal gain. In short: to study the *self* and have forgotten it; to have stripped ourselves of all identification with body and thought.

What does the Buddha say about this attitude?

*"Before teaching others, you must thoroughly know what you are teaching. It is therefore very important for you to practise continually. Without having experienced for yourself what you are teaching, you cannot teach others properly. Anyone who is, themselves, still attached cannot free others."*

The practice of deep understanding leads us to Great Wisdom. It is from this understanding-realisation that we see that there's no need to covet or to cultivate boundless knowledge. The attitude of neither coveting nor cultivating reveals everything to us, and we see that all phenomena are naturally transparent.

This radiant transparency is, in reality, quite simply the awakened state of a Buddha.

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