

Zoom Zazen Saturday 4 Sept 2021

Master Keizan's next recommendation in the *Zazen Yojinki* is as follows:

"The teaching is based on freeing oneself from evil and cultivating good, but this is not the true mind of zazen."

This will come as a surprise to Zen practitioners who have delved a little deeper into the teachings of the Buddha and the masters and know the Three Pure Precepts which form the basis of Buddhist doctrine. These Three Pure Precepts that we should always keep in mind before taking any action, and which Master Keizan actually talks about:

*Cease from evil,
Do only good,
Do good for others.*

These Three Pure Precepts constitute the Buddha's Dharma, which is embodied in the bodhisattva and in every being who claims to be human. They can only be realised by relying on a mind that is free from the dualism of good and evil, grasping and rejecting, and the notion of inside and outside. For one who is settled in non-duality, illusions, as well as attachments, are also awakening. There is only Mind, non-dual and empty. Mind-only is mentioned in the Lankavatara Sutra.

Everything appears in the Mind and, unbelievable to the discriminating mind, this revelation is realised in the very heart of zazen. It can only happen in a mind which is free, which thus does not seek liberation and which sees illusion only as the Mind itself.

The true mind of zazen is free and non-dual, beyond thoughts, beyond the ephemeral world of appearances of impermanence. It is the very source of impermanence, the place where it manifests. It is also the place where dualism arises and the illusory 'me' appears.

To practice zazen is to go back to the source of the Mind. It is also where the first attachment manifests, making us lose our true identity; an attachment to becoming this or that, fed by our

thirst to appropriate objects, riches and honours.

The true mind of zazen is to return to the original Source. It is to see that this very body is only an appearance in the contemplating Mind. In fact, what needs to be understood is the very mind through which we try to understand. To do this, we must turn on the light of our own Mind without thinking that we must look for it in the darkness. As soon as it lights up by itself in the heart of zazen, the dualism dissipates, disappears. There is no need to move. Stillness, like silence and like space, is the true mind of zazen.

The bodhisattva transcends all duality between themselves and Mind.

In the Diamond Sutra, this teaching to Subhuti is attributed to the Buddha:

"All the beings who inhabit the realms of the universe, who are called animate beings, I now guide to Nirvana so that they may attain the beyond of suffering. However, although countless beings pass beyond suffering in this way, the bodhisattva will think that no being has ever become free from suffering."

Why is that?

Because, Subhuti, if a bodhisattva were to believe that there are animate beings, he would not deserve the name bodhisattva. And if he conceived the idea of an animate being, a life or an individual, he would no longer deserve the name bodhisattva."

There is only Mind!

For the bodhisattva, all beings are Mind-only.

This Mind is the place of non-duality, the beyond-suffering, and it is this Mind-only that is the true mind of zazen. Zazen itself, Shikantaza! It is this Mind that Master Keizan is talking about.
