

## Zoom Zazen Saturday 18 Sep 2021

Here is what Master Keizan writes in the "*Zazen Yojinki*" about zazen and I remind you again because it is a very important statement:

*"Although we talk about 'practice', it's not something we can 'do'. The body does nothing, the mouth doesn't express anything, the mind does not have to think about anything, the six senses are left to their own innocence and to their free spontaneity."*

And Master Keizan continues:

*"Zazen is not the sixteen steps of the practice of the Śrāvakas<sup>1</sup>. Nor is it a matter of understanding the chain of twelve links that make up the Interdependent origination, nor the six Paramitas among the innumerable transcendental practices of the bodhisattvas..."*

It is useful to know the fundamentals of Buddhist doctrine because they shed light on our understanding of existence and help us to direct our daily action. But this knowledge is like a raft that must be abandoned once we reach the other shore. In the zazen of the Buddhas, there is nothing left to rely on. So when we practice this zazen of the Buddhas, we forget all knowledge based on concepts and ideas.

Simply to immerse ourselves in the unknowing, the beyond-thought, Hishiryo, and remain in the pure Presence of self-awareness. All searching ends where we are. We no longer need a raft to cross, we have already arrived, already on the other shore. To move forward into the unknown we only need complete trust in ourselves. This is what brings us back to the source of the unknowable, to the heart of zazen, it is what drives the raft.

If we persist in believing that it is the 'me' that meditates and contemplates, we remain imprisoned in an endless illusion.

Unknowing (we could also say: 'emptiness') comes into existence through the body, to be known,

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<sup>1</sup> the early Buddhist term *Śrāvakas* means 'Hearers', those who take the Buddha for their teacher, accepting his teaching and the precepts.

recognised. It is familiar in, or as, the place of sensations, emotions, perceptions, and even in the hallucinatory play of mental creations. It is in our own Mind that all this appears and can be perceived. Mind perceives itself in the forms and appearances that spontaneously occur within It. This is what we must explore and realise during this zazen without anybody, where there is no more duality.

Master Keizan continues:

*"Without striving at all. This is how what is called Awakening or Satori is achieved. Simply to settle and abide in the Samadhi of the Buddhas which blossoms of itself in itself, and to walk serenely in the quietude and bliss of those who are in the embrace of original transparency."*

Mind is That which is our nature, and which sees through our eyes the illusory world displayed in our Presence.

When the meditator and their experiences dissolve, there we are.

Zazen is to look at the reality that is already there, resting within us.

*"This is the profound and inconceivable practice of the Buddhas and Patriarchs,"* concludes Master Keizan.

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