

## Zoom Zazen - Saturday 13 Nov 2021

In the last *kusen*, Master Keizan spoke about Great Wisdom. Understanding his teaching is essential for any practitioner of the Buddha Way. What does he say?

*"When the whole body becomes the Eye of Wisdom, there is nothing left to discern or understand. This is the very vision of Awakening. Buddha nature is clearly seen.*

*From beginning-less time, there is not the least confusion. It is beyond every concept. A welcoming, clear light shines in all directions.*

*There is no sign that can describe Great Wisdom, and because it is without characteristics or appearance, it is called Great Wisdom."*

In a passage from the *Prajñāpāramitā*, it is written:

*"The Buddha, who has destroyed all passions and taints, and whose Eye of Wisdom is pure, can truly grasp the true character of the dharmas (phenomena) and this true character is Great Wisdom."*

The true character of the dharmas is emptiness and to see this is to realise Great Wisdom.

Great, Perfect Wisdom is the very heart of the here-and-now, of the Presence that has no beginning and no end. Presence is the Real in which we spend our existence. It is the Buddha that we aspire to know and realise, which is none other than our essential nature. And at the same time, this Great Wisdom is Emptiness, *Ku*.

In the *Prajñāpāramitā* sutra it is written:

*"Great Wisdom, true Dharma is free from all misunderstanding. Thoughts, notions, views are discarded, and the elements of speech are destroyed. Immaculate as space, devoid of any name, such is Great Wisdom. To see it is to see the Buddha.*

*"The Buddha is the father of all beings, Great Wisdom is the mother of the Buddha. Thus for all beings Great Wisdom is our grandmother."*

The 'me' lodged within the discriminative mind can neither understand nor experience Great Wisdom.

So we cannot describe in words what this Great, Perfect Wisdom is - because it does not correspond to anything the mind can imagine. It is without characteristics, and yet we can see It or perceive It with our Wisdom Eye.

This Eye of Wisdom opens during zazen when the discriminative mind is no longer disturbed and the 'me' dissolves into Presence.

The 'me' must dissolve into It, and in this way everything that separates, binds or divides, and causes suffering is forgotten. In our meditation, we must, paradoxically without effort, go beyond everything that tries, fruitlessly, to identify with a form, a body, or wants to rely on concepts or opinions.

In the non-duality of the *Samādhi* of zazen, all distinction between self and an object or an other or the world vanishes.

This is what it means to find the landscape of our homeland, our true face before birth - original love.

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