

## Zoom Zazen - 20 November 2021

*"There are no words or signs that can describe Great Wisdom," says Master Keizan, "and because it is without characteristics or appearance, it is called Great Wisdom."*

Then, to talk about Great, Perfect Wisdom - isn't that a fruitless enterprise, because it is without appearance and without characteristics? And yet some of us have celebrated it hundreds of times by chanting the *Hannya shin gyo* sutra.

It is our true nature and we *have* to talk about it. Of course, words are like a finger that shows the moon. The finger isn't the final destination, but it does indicate the direction in which we need to look. The Buddha assures us that we can see Great Wisdom and perceive it with our Eye of Wisdom, with our Eye Treasure.

Awakening is to see Great Wisdom, without making any movement, without effort, without 'me'. *Shikantaza!*

This Wisdom Eye is That which sees forms, contemplates the emotions, the sensations. It is itself the gaze of our true nature, of our own Mind.

In a sensation or an emotion, there's no need for anything more than the fact of seeing and feeling. To completely see and feel a sensation or an emotion is to know Great Wisdom. For Great Wisdom, Emptiness, knows itself, recognises itself by noting the arrival of our sensations or emotions. All this comes to pass in awareness of our own Presence.

And it's the same with perceptions and thoughts.

In a perception or a thought, there's no need for anything other than the fact of perceiving or the fact of thinking. To become aware of this is to realise the fact of knowing, of recognising oneself.

During zazen, we can naturally penetrate the life of things. The whole posture beckons us, in a welcoming Presence. To contemplate sensations, emotions and perceptions in this way, without grasping or rejecting them, allows us to know and find the place of Great Wisdom.

Great Wisdom, by revealing itself in forms, sensations, perceptions and mental

constructions, sets itself in motion while remaining immobile. It remains immaculate and unified while actualising itself in the multiplicity of forms and appearances. The special place where it reveals itself is the here-and-now of our zazen.

*"We can never experience Great Wisdom," says the Buddha, "separately from everything. We only experience things and the things are just as they are."*

*"To see the suchness of things, which is their empty, calm being, is to see them just as they are. Thus Great Wisdom and the world are not two, are not separate."*

*"It follows from suchness, from calm, empty existence, that we cannot know Great, Perfect Wisdom intellectually. Nor the things of the world, for we understand them only by means of names and ideas."*

*"Where there is neither learning nor discovery, where there is neither concept nor conventional language, that is where we can say that there is Great, Perfect Wisdom."*

Being invisible in the very heart of our contemplation, Great Wisdom is untraceable. But it is always Presence. In the *Prajñāpāramitā* it is written:

*"It comes from nowhere, and goes nowhere. The wise man searches for it everywhere, but does not find it. Great Wisdom is astounding, very profound and radiant, shining. Like a magical object, it is seen without being seen. It is called ungraspable and to grasp that it is ungraspable - that's exactly what Awakening consists of."*

We know Great Wisdom because it is the light that illuminates and colours everything we see and perceive. Most of us miss the essential point because we're fascinated by the content of our experiences, of our emotions, of our sensations and our perceptions. What's essential is the fact of knowing and of seeing that all experience is never separate from That which perceives.

We ourselves and Great, Perfect Wisdom are not-two.

*"Nothing can describe Great Wisdom," says Master Keizan, "and because it is without features and without appearance, it is called Great Wisdom."*

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