

Zoom Zazen - Saturday 8th Jan 2022

At the beginning of this new year, I turn once more to Master Keizan and continue the *Zazen Yojinki*:

"To make the Wheel of the Dharma turn: all this comes from the power of zazen. To manifest miraculous powers or to perform inconceivable activities, to radiate or emit light, to preach the Dharma, all this comes from zazen.

"To penetrate Zen is to sit in zazen."

At the beginning of this new year, what better wish could a Zen practitioner have than to continue to sit without faltering in the simplicity and immensity of the zazen posture.

The world locks itself into a confused and sickly blindness. We go through life and its miracles like blind men, without taking the time to taste it. We desperately seek the ever-open door leading to Great Wisdom. And yet Great Wisdom floods us at every moment with its indescribable light. Light that is not obstructed by any contradiction; that is not hidden by any illusion; that doesn't stop at any revelation, any awakening; that knows neither gain nor loss.

Zazen is the place where true knowledge of Great Wisdom reveals itself - knowledge which cannot be imprisoned in words and ideas; the place where the words that express the Dharma arise.

Zazen is the space that ignores time; perfect Presence-Awareness, with neither before nor after. Because the 84,000 doors of time open and close at each moment, constantly unveiling the whole of nature and its incredible manifestations, its miraculous powers.

Zazen is seeing with the Treasure of the Eye! Seeing that the infinite blue of the sky cannot be absorbed by the clouds; seeing without moving the light of the passing days; seeing life.

Zazen is also, like the bodhisattva *Avalokiteshvara*, hearing the sounds of the world, the murmur of the suffering of beings, which echoes in our own heart; and allowing to unfold the welling up of compassion, which will find the words to relieve their suffering.

Zazen is to feel the fragile perfection of this body which breathes without needing us to make any effort ourselves; to feel emptiness in the unfolding of the slightest sensation. No sensation lasts in this ephemeral body, but in each [sensation] we can see the essence, in the space of an ungraspable second.

"Do you hear the sound of the river?", the Zen master asked his disciple. "Enter into Zen through that."

Great Wisdom is realised within ourselves, in the nakedness of the posture.

When we are zazen itself, then we are the light illuminating itself and shining from itself, forgetting itself. There is birth and death at the same time, inextricably dependent, the one on the other.

It's just that, *Shikantaza*, the return to original silence that has neither beginning nor end.

That is the reason why, to penetrate Zen, is just simply to sit!
