

## Zoom Zazen Saturday 22 Jan 2022

When Master Keizan gives us advice about the practice of zazen, he speaks of the Middle Way. It is zazen itself that brings us effortlessly to the understanding of the impermanence of things and their emptiness and subtly leads us to non-duality, *"that path which has only one flavour,"* says the Buddha, *"that of freedom."*

Naturally, our own mind regains its imperturbable vastness and can thus see things in their impermanence, their ephemeral fragility and their lack of substance. This limitless greatness is our nature.

*"So," says Master Sosan, "do not discriminate between the subtle and the vulgar, there is no side to take. Gain or loss, right or wrong - please abandon them."*

This teaching also concerns the posture of our body:

During zazen, we do not see our own posture. It is therefore useless to try to reach an ideal posture that we can neither see nor validate. Any judgment on our own posture is only an idea that we create ourselves, an idea conditioned by our hunger to reach enlightenment, itself [also just] an idea.

It is equally useless to think that our posture is bad or that we will never achieve postural correctness. Let us simply understand what in our body deviates from the *centre*,<sup>1</sup> and let the master or the *shusso* correct us.

During zazen, we mobilise all our attention to avoid each of the two extremes and to constantly return to the centre. To do this, all we have to do is feel the body, tension and relaxation, leaning to the left or right, forward or backward, short or long breathing, warmth or coolness, *Sanran*, agitation, or *Kontin*, somnolence.

We are constantly learning to bring ourselves back to the gaze that contemplates duality without grasping either of its two aspects. It is like an endless game that consists of simply remaining centred. For that is where our freedom lies. We can and must understand this with the whole body.

*"The sage," says the Buddha, "follows the Middle Way to directly realise impermanence and directly attain understanding. Then that's perfect Wisdom."*

*"Such a sage should follow their path knowing that attachment and attractions are neither good nor bad. Enlightenment itself is neither good nor bad. The attitude of not coveting or cultivating reveals all things to her<sup>2</sup> and she sees their radiant transparency."*

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<sup>1</sup> Literally the *middle*, echoing the *Middle Way*

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<sup>2</sup> or *him*