

## Zoom Zazen - 26 March 2022

*"Now that you are seated in the posture of the Buddhas," says Master Keizan, in the Zazen Yojinki, "think of not thinking. How do you do this? This is the essential art of zazen."*

Master Keizan repeats the words of Master Dogen in the *Fukanzazengi*:

*"Think from the depths of non-thought." - In Japanese, this is Hishiryō!*

To understand, live and realise what Hishiryō is, the *beyond-thought*, it is enough to be prepared to face - without fear and without preconceived ideas - the place of the Now, right here. It is the place of Presence, without any desire to be elsewhere, without fixation on old dreams, without grasping anything. It is the limitless space of *Thusness*, where things are seen and accepted just as they are. That's how it is!

*"Reject all involvement, - that is, all involvement in worldly affairs - do not make distinctions between what is good and what is bad. Do not take sides for or against. Stop the movement of the conscious mind. Judge neither the thoughts about your practice nor the thoughts about your mental constructs."*

See that it is not possible to prevent thoughts and their content from appearing. So, even if they do appear, because it is in their nature to appear, do not try to grasp or intervene. Simply see their empty, illusory nature. This is the essential art of zazen: to *see*.

In practising in this way, we allow things to invite themselves into our place of welcome and receive them just as they are. We constantly cultivate the return to ungraspable Presence. Presence is neither born nor disappears. It is that place where there is no one to save and no longer any 'me' even to think about it.

It is the heart of meditation, of recollection, where we touch life in its appearance-disappearance, in its *thusness*. We let things touch us moment by moment, in an acceptance that's open, spacious, inquisitive and benevolent. In this spontaneously marvellous vision, we then encounter the emptiness of all things, of all entities: they are and are not, at the same time.

This vision brings joy. There is nothing left to discriminate, and no one to do so.

In the Lankavatara Sutra, the Buddha teaches:

*"Instantaneousness means that nothing has any essence. Emptiness!"*

*"The child of the Buddhas who cultivates the mind of the Great Vehicle, the Middle Way, realises emptiness at every moment. When the wisdom of emptiness is their vehicle, the bodhisattva entrusts themselves, thought by thought, to spontaneity."*

So, to conclude this beautiful week about Emptiness, I quote Master Dogen:

*"Eloquence without voice or colour, has spoken to itself in emptiness. All is peaceful ..."*

*"Spring brings forth the flowers of emptiness and the flowers of emptiness bring forth the Spring. A flower blooms and the world arises".*

That's how it is!

This is the sight that contemplates itself in zazen when the curtain of thought has been lifted. *Hishiryō!* There is no longer any observer.

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