

## Zoom Zazen - Saturday 16 April 2022

In everything we do in the dojo, nothing should be considered trivial. On the Buddha Way and in the Zen tradition, in every moment we continue to learn, until the end of our lives. Just like being at school!

*"To inhabit our own presence," says Master Keizan, "is to overcome all suffering and achieve Awakening."*

What can be more important than to remain conscious of what comes to us, of what happens to us?

The Buddha's practice is to live fully what is offered to us in the reality of the present moment, because if we lose this present, through neglect or distraction, it will not return.

Authentic practice is to consciously enter the dojo with the left foot, to consciously bow to the Buddha and to live this zazen with the whole of our body and our mind. A gassho to the Buddha is not a simple bow, but love and compassion that bows before all beings. Our body-mind is the place of true meditation, where we taste life and are touched by it. We can have complete confidence in the vast field of meditation that is our zazen, that benevolent space that always carries us, even when we can no longer support ourselves.

When we come to sit in the dojo, it is not to satisfy the insatiable 'me' [self] and generate profitable blessings, but to meet once more the wonderful feeling of being alive and to anchor ourselves in it. We must not stick to the lie that suggests that liberation is somewhere other than in the very heart of our own Presence or that it's not our [own] nature.

*"So, before you get up from your zafu," continues Master Keizan, "put your hands on your knees, sway from left to right, seven or eight times, with increasing movements, open your mouth and breathe out, put your hands on the floor and slowly get up from your zafu."*

When the bell rings for *kinhin* or the end of zazen, some people stand up like a jack-in-a-box. Moving too quickly from stillness to movement is not good for the body and agitates the mind unnecessarily. The body must move in stillness and in an awakened consciousness which is disturbed if it is rushed. To act in full awareness that what is happening within us is in itself the expression of truth. Full awareness is not in the things we do, but in the way in which we engage in them. This is what we learn in the dojo.

Here is a short passage from the Brahma's Net Sutra:

*"Every moment is an opportunity for new knowledge. Each moment offers the practitioner the opportunity to forget themselves in the peace of contemplation. Thus, by becoming the next moment, the present advances. Transformations follow one another without interruption, but stability can establish itself in all this movement because all consciousness is born at the same time as it is extinguished."*

*"What has changed, what is changing and what will change are all part of the same moment."*

Don't fail to see and be aware of this through throwing yourself into movement in an unconsidered way, or through following the confused stories and goals of the self.

The whole practice of Zen teaches us to remain in that attentive, perceptive awareness where we encounter the truth of still Presence. It is our homeland.

Master Dogen writes in the *Genjokoan*:

*"If you find your place, just where you are, you actualise the fundamental point and bring forth unceasing awakening without trace."*

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