

Zazen : Saturday 23 April 2022

The flowers of emptiness are all the things we see, hear, feel, perceive and contemplate, not only during zazen, but when we welcome everything that comes to us in the now. Everything.

*"Only a Buddha knows the real aspect of the multitude of entities, things, phenomena - which means he knows their aspect just as it is, their nature as it is, their substance as it is, their power as it is, their action as it is, their cause as it is, their relationships as they are, their fruit as it is, their retribution as it is, and their equality as it is - all of which has been accomplished since beginningless time and forever."*

This is how Master Dogen defines entities, things, the flowers of emptiness.

So let's look at them! Let's contemplate them, let's study them.

The *suchness* of the flowers of emptiness is something we cannot see if we remain stuck in our thoughts and in the scenarios of the 'me' [self].

So we must learn to stay in Presence, not to leave the present moment, and to see that all these bouquets of flowers of emptiness are offered to us graciously, for not a single penny; simply to be contemplated and welcomed spontaneously into our own Presence.

*"Spring draws forth the flowers and the flowers draw forth the Spring."* This is the essential teaching.

It is for nothing that Spring comes and the flowers bloom.

Do not vainly discuss the 'before' and 'after' of flowers and spring.

Don't argue in vain about 'being' or 'not being'. But know and realise that Buddha is all beings and all beings are Buddha.

'Buddha the beings' is Buddha, Thusness-Vacuity. This is the true nature of the flowers of emptiness.

*Do not mistake them for either the One or the many. When you hear about the flowers of emptiness, don't think that they come from emptiness, nor that they do not come from emptiness!*

We must study this and know it thoroughly.

*It is a preaching that is not about the beginning, the middle or the end. And it is Thus.*

This preaching of the flowers of emptiness teaches goodness from beginningless time and forever.

It is in the heart of zazen that this preaching of the flowers of emptiness finds its resonance in silent Presence.

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