

Zazen Zoom - Saturday 12 Nov 2022

Master Wanshi continues:

"It is said that the earth lifts the mountain without knowing the steepness of the mountain. The rock contains the jade without knowing that the jade is perfect. This is how we leave our house and this is how leaving the house should be practised."

The mountain, being the mountain, does not worry about its appearance nor does it make any effort to be what it is. Steep or gentle, it is the mountain!

The rock does not know that it contains a jade treasure. It is also the treasure it contains.

We don't need to go anywhere or do anything to be what we are. Nor to be connected with the peace and joy that are the attributes of our true nature. All that we hope, expect and want to achieve is found in the knowledge of our essential nature. Everything is already accomplished and present within ourselves.

If we have encountered the practice of the Buddhas and are following the Way, it is because our own mind has awakened. We have an intuition of what this nature is, and perhaps we have even experienced it. However, it often remains hidden from us because of the strength of our conditioning, habits and attachments. It is constantly overshadowed by the endless play of our activities. We even have the false belief that it is outside of us, which gives us the painful feeling of being separated from ourselves, when in fact that is not true at all.

"Before zazen finally permeated my flesh and blood," Kodo Sawaki tells us, "I floated in the vortex of karma for a long time. What have I done to deserve to finally find peace? What joy could surpass that of simply sitting in zazen?"

Kodo Sawaki is the mountain and the mountain is Kodo Sawaki. Could there be a single flaw in this *samadhi* where there is, in fact, neither mountain nor Sawaki. Zazen contains Sawaki, so Sawaki is flawless.

Every time we sit, we follow the teaching of the Buddhas and the ancient Masters. We come back to our own presence, to that which lives in the feeling of sensations, to the space of our breath, to the continuous impermanence of the flow of our thoughts. We sit down and our restlessness dissipates. We free ourselves from the vortex of karmas and return to our Buddha-home.

During zazen, our essential nature of peace is revealed, silent and luminous without our needing to *do* or to *attain* anything. And what's more, we don't even need to know it. The mountain does not know the steepness of its slopes. The rock does not know the purity of the jade it contains.

We sit down and without our even wanting them to, the ephemeral and the temporal fade away. Everything flows into our simple, pure Presence.

Master Dogen says in the Genjōkōan:

"We see all traces of Awakening disappear, and bring forth the unceasing traceless Awakening."

"When Buddhas are genuinely Buddhas, it is superfluous for them to be aware of it. They are nonetheless realised Buddhas who endlessly continue to actualise the Buddha-Way."

To see that everything is perfect as it is!

We leave the house of karma so as to sit. Thus we return to our Buddha-home. This is the practice.

And we feel deep gratitude for it, like Kodo Sawaki:

"I am grateful that as naturally as a flower rising towards the sun, it is given to me to devote myself entirely to the Path."
