

Zazen Zoom - Saturday 6 May 2023

Master Wanshi continues his teaching:

"Today is not the first time you have arrived here in non-abiding.¹ In this dwelling outside time, before the empty kalpa, truly nothing has been hidden. Even if you are naturally spiritual and excellent, you still have to go ahead and put this into practice. In doing so, you must make every speck appear without hiding the least impurity."

We must understand that *non-abiding* is, at every moment, the very place of our ephemeral existence, where every moment of our life springs forth only to fade away immediately. It is exactly where we are practising at this very moment. So this is not the first time we have visited the *non-abiding*, the beginningless and endless dwelling place of Presence. The place of this abode is none other than our own mind leaning on nothing, holding on to nothing, expecting nothing, letting impermanence pass like incense smoke or the flowing water in a river.

In the Diamond Sutra it is written:

"The bodhisattva will cultivate the mind of Awakening without fixing on anything: forms, sounds, smells, tastes, tangibles, mental phenomena or the non-existence of mental phenomena. Why? Because everything that seems to be a fixed point, in actual fact, is not a fixed point."

A disciple asked Hyakujo:

"What does this mind look like?"

"The mind has no colour, such as green or yellow. It is neither long nor short. It does not appear, nor does it vanish. It is free from purity as well as impurity. It has neither beginning nor end. It is completely still. This is the form and face of your original mind, which is also your original body, the Dharmakaya."

The *Dharmakaya* is the body of the Law, which is, in fact, the true nature of Buddha. The reality that we are even before this ephemeral body appears. It is the very essence of the universe, the Real, the Emptiness where all forms appear, Ku. And this Body, the *Dharmakaya*, expresses the unity between Buddha and all existences. This is the *Ku soku ze shiki* of the Scripture of Great Wisdom.

We realise *Dharmakaya* in the Presence free from the desire to obtain - illusions, attachments and all false ideas, let go. Looking within ourselves, we see that in the reality of *Dharmakaya*, there is no duality, no division. The discriminating mind, still entangled in duality, cannot understand what is infinitely more subtle than itself. And yet we realise the *Dharmakaya* by returning to the *non-abiding*, Presence, where we can recognize our unborn nature illuminated by the silent light of zazen. There, there is no more *me* or *mine*, there is no need to *act*. The obsession with living or *becoming* is gone.

"This is the way you bring out every atom of yourself and do not hide the least speck of impurity."

The moment to know ourselves intimately, to recognise our true face, it can't be anywhere else but in the now, the *non-abiding*. Simply absorb yourself in yourself. When there are no more words, it is the right moment. Every atom of ourselves can appear before our eyes, empty and without substance. In the *non-abiding*, we no longer need to hide either our impurities or our illusions.. There is nothing more than the pure consciousness of Presence, beyond all dualism. And that which then illuminates our mind in the heart of zazen must be recognised as our true body, our true nature.

Master Joshu gave this paradoxical advice to a disciple who wanted to leave him to study Buddhism in other temples.

"Do not stay where the Buddha is, and do not stay where the Buddha is not."

The disciple did not leave.

¹ *sans-demeure* (FR): with no home, no resting-place