

Zoom Zazen, Saturday 8 June 2024

Sekitso Keisho asked his master Dogo Enshi:
"What is the truth that can be seen with the eyes?"

Master Dogo asked Sekisô to come closer: *"Can you add a little fresh water to this vase?"*

Then, turning courteously to Sekiso, he asked:
"What exactly did you just ask me?"

Sekiso repeated his question: *"What is the truth that can be seen with the eyes?"*

Master Dogo got up and left the room. Sekiso then had a realisation.

Each of us urgently needs to open our own Eye of Wisdom to see the source from which the river of impermanence flows. But we must also understand that we see it at every moment: our Eye of Wisdom is in fact never closed. All we have to do is carefully sweep the ground around the spring, or simply add a little fresh water to the vase, or wash our bowl at the end of the meal.

The truth can be seen in every action of our daily lives when we let the Buddha watch and work for us. *"Hei jo shin kore do*, ordinary consciousness is the Way", Nansen replied to Joshu, who had asked him: *"What is the Way?"* Ordinary consciousness is everyday consciousness. It perceives the world without [our] making any effort. But do we really see the world when we look at the world?

Truth is everywhere before our eyes. The Way is as vast and limitless as the great void where all existence appears and disappears. All that remains real is the everyday, the immediate moment when our breathing and our immediate activity take place.

When Master Dogo left the room, Sekiso was left alone with the vase. He finally understood that all he had to do was add a little fresh water to the vase. The truth that we can see with our eyes is always right in front of us.

Let's return to Master Wanshi's teachings.

He continues the same theme of the Treasury of the Eye in his own way. He asks us always to focus our gaze on the space of emptiness:

"When your space is stable and intimate, and your activity is like a calm, transparent pond, then you can see the kalpa of emptiness (a kalpa expresses a duration of time of several hundred thousand billion years, which means that a kalpa is synonymous with emptiness).

Don't let any hair tie you down, or any grain of sand blind you. Be supremely empty and luminous, pure, complete and radiant. Then the ten thousand ancient Buddhas all appear together, undifferentiated."

In the very heart of our zazen posture, the ten thousand Buddhas are already there. They only need to manifest their activity if we surrender our body-mind to them. For, in order to help beings, they must be able to use our human appearance. To make room for them means that we give up our own likes and dislikes. We quietly and unapologetically let go of the pretence of self. It can't wait when you become aware of the tortuous paths that beings follow!

It's for now! Always for now!

Returning to the immediate life of our posture shows us the path to Reality, which lies in the kalpa of emptiness.

Let's go and see!
