

Zoom Zazen - Saturday 15 June 2024

To learn to remain in silent light is the practice that the Buddha put to work under the bodhi tree and then taught us. Establishing oneself in pure awareness of the presence of oneself is an alternative way of expressing what he accomplished.

The Buddhas have never appeared anywhere other than in the present moment. This is the Real [i.e. Reality] in which they have never ceased to dwell and in which we, too, breathe. So they are always with us, without the perishable form of the physical body, in an invisible presence that fills our hearts if we are open to what transcends words, representations and the games of the ego.

The Buddhas are in the mind of those who contemplate the infinite space of Presence. They *are* our entire Mind. We naturally find the light of the Buddhas in that which was our face before we were born, because it sparkles forever in the night of the world.

"The succession of the ten thousand Elders is presented without artifice," says Master Wanshi. *"If you understand the whole story with a simple nod of the head, you won't worry about birth and death, nor will you stagnate in nihilism or eternalism. If you want to correct yourself in the right way, you must do so brightly, in harmony with the ten thousand things."*

As Master Dogen teaches us, we are at one with the ten thousand things when all idea of separation has ended. The self has been studied and forgotten in the light of Presence, offered to the ten thousand radiant Buddhas who rejoice in this self-surrender.

That which remains after our letting-go is our true nature, which exists without effort and completely timelessly. When we rediscover it, we join the land of the Buddhas. We know then that the world is a dream that arises, persists and disappears spontaneously, without the intervention of any intelligence or imagination. All words become silent and peaceful when we know our true humanity. All concepts disappear when subject and object have vanished, and all the space thus freed is none other than the abode of the Buddhas. *Samadhi*.

"How were the ancient Masters when they realised Great Wisdom," a monk asked Master Ryuge.

He replied: *"Like a thief who, after a great deal of effort and numerous tricks, enters an empty room."*

At this very moment, in the heart of our presence, there is nothing more or less than Reality. It is empty and yet it also contains the ten thousand things with which the ten thousand Buddhas play. How astonishing, what a surprise!

Master Wanshi concludes:

"If you want to be at peace in this Reality and remain in it, you must adjust yourself to the principle, like the box with its lid, or like the earth with the sky. To appear or disappear, to activate or rest, is entirely up to you. Thus, those who know their original face know how to find it again, and also know how they sometimes separate themselves from it."

In the world of the Buddhas, there is nothing either to look for or to find, because nothing has ever been lost, nor is anything hidden. The room is empty and it's the best place to rest oneself in the stillness of a posture both upright and relaxed.
