

## ZEN AND THE 21<sup>ST</sup> CENTURY

### A few words on the origins and the history in the West.

Five centuries have passed, we are in Nepal. Siddhartha Gautama seeks ways to enlighten and stop human fears and sufferings. His studies, encounters and experiences which will lead him to the brink of death are found to be a failure: whether Men don't look for solutions, or whether Men go to extremes, leads to a dead end and to further sufferings. The ascetic person he was starts eating properly again, regains good hygiene habits and decides to sit quietly in the position called DHYANA..

Making a conscious unit with his body and his breath, the entity observes, not rejecting anything, not following any mental production, not looking for anything, only sitting.. No perception, sensation or thought troubles his being in that way united. Then, through experimentation, appears the supreme experience. He later applies his realizations in his daily life: the historical Buddha is born. The Way of Enlightenment is put in motion: Buddhism.



*At the source of the Universe,  
No one exists  
But all is contained.  
No Road, Path or Way to be found  
No one is attached, all is free.  
The means are not the goal.  
It is a mere illusion, a brace.  
Because That is.  
No condition, in every thing and non-thing,  
Without, within, above, below, left, right,  
FREE..*

*Monto de Patso*

Until the end of his life, he teaches, guides the sincere and sentient beings, being careful to point out that everyone experiments in their own way, that there is nothing particular to transmit to. The answer is here, in every moment, where we are.

For 2500 years, the masters have testified to the answers found. They teach how to reach it because although the answer is here, for all, a process is necessary for “the blind to see.”

What we call “transmission” is in fact a confirmation of the realizations from “the Old to

the New.”

Buddhism spread in the East. Different schools were created, adapting to the culture and the time of the people and the place. Very or too often, reading and studying the texts were the basis for teaching.

In the 6<sup>th</sup> Century, the Patriarch Bodhidharma left Sri Lanka for China to transmit the tools of the Way. The basis for his teachings lay in the practice of Buddha’s posture and everything originated from experimentation. In that manner, the tools he was using gave birth to CH’AN, which became ZEN in Japan.. He taught the Shaolin monks of whom the Japanese Budos are the children.

In 13<sup>th</sup> Century Japan, Dogen rediscovered this authenticity, this simplicity and this power of Zen. Today, a few transmitters continue the elders’ dynamic across the world, following Roshi Harada and Masters Taisen and Suzuki.

This posture, from which we take reference, existed in the times of the Druids and Celts, as witnessed in a statue. Is it then a multi-millennium tool transmitted across time on Earth?



### **A few helpful tools.**

At the entrance of Zen temples, one can read those two sentences:

think with your feet, walk with your gut.

### **Man’s identity and the Way of Zen**

Nowadays, the wonderful engine of individualism has given birth to a loss of references, and an exacerbated self-centeredness, amongst other phenomena. Intellect and materialism often draws men and women’s aspiration to daily concretized spirituality aside.

Through its pragmatic endeavor and its proven results, the practice of the Way of Zen lies on action: sitting, standing up, mobile or immobile.

Awareness of the moment, perception, and active consciousness are embodied. The way and the experiences then become every day life, where ever we are.

The masters recommend that the following actions be put into place:

Just attitude, just behavior, just gesture, just posture and just words. This notion of “justness” is understood through the practice of the dynamic posture of Enlightenment and through the coded exercises the seeker will study. This live study of the Way of Zen builds a new identity which the scientist Paul Chauchard (neurobiologist and teacher in

neurology) called *bio-consciousness*..

It brings the person into a new dimension, going beyond that of his/her ego. The French and Japanese scientific experiments have demonstrated the bearing of this training concerning the re-balancing of both cerebral hemispheres and the development of other parts of the brain (callous body, ...)

This *bio-consciousness* is the “Zen” seekers’ first identity..

Those who practice the Way of Zen are then far from identifying themselves as: poor or rich, white, black or other, possessing this or that, being intelligent in this or that domain..., showing his or her difference(s) with the other and others; or in other words, everything we call ego and which creates sufferings.

Regardless, the water in our cells is the same as the one going from ocean to river, after having nourished plants and animals, what we love and what we hate...

How can one not see that humans are totally interdependent with the rest of nature?

How can humans consider their skin as being an impermeable boundary? When it breathes, receives and exudes? When their nose is empty, without barrier?

It is the Ignorance of the bio-consciousness and that of the ego’s true inconsistency which creates fears and sufferings, as those it creates in others.

*The maturity of the Way of Being  
Is this necessary fruit  
Cultivated by a gardener  
Celestial and terrestrial,  
Patiently, but sincerely ripen  
On the universal tree.  
Delicately offered to sentient beings,  
It shines in the sun,  
Without shadows, in the zenith.*

*Monto de Patso*



**Placing our feet in the Elder’s footprints.**

To stop at this bio-conscious identity is also very dangerous, possibly evolving into a “super-ego,” to the

development of an ego which becomes dangerous for ourselves and for others.

During these times when we buy products and services, most people behave in a Temple (or Dojo in Japanese) as if they were in a store or at a “commercial” gym class. In that manner, Zen has become a profitable activity or one of personal gain. Many Zen places are lead by people whom are surely sincere, but Ignorant of the Way of Zen. It’s too bad that certain elders allowed certain people to “monkey” them, opening practices, repeating or reading other people’s Realizations without ever having realized them themselves; guiding beings without real references. This is a real problem today for those who seek enlightenment, they might discredit “zen” because it has become “retail zen.” The Way of Zen is blurry in their mind. They will practice for hours in the smog thinking the skies are clear...

The elder’s education shows the way. During the 13<sup>th</sup> Century, Dogen was already saying that without an authentic Master, it was better not to practice the Way of Zen. May all sincere people begin the search for the Master, let them not be satisfied with an activity demonstrator, no matter how brilliant. Life is too short to be wasted. May the seeker find the necessary energy to truly walk the path, let them not expect it to be easy, the Way profoundly disturbs. It’s better to do nothing if we are “lukewarm,” the Way is not compatible with a “lukewarm” state. We must be ready to be “deformed,” to forget all pasts. Master Deshimaru used to say that the Way of Zen was like “entering your own coffin.” In the end, even zen is forgotten...merely a tool.



So the Way of Zen leads to a new dimension of human consciousness and to an incomparable quality of life. The elders used to say: normal condition of body and mind, true identity of Man.

### **21<sup>st</sup> Century, technology, mutation and the Way of Zen**

Extraordinary days concerning the speed of transformation of matter and the transport of information.. This century is also a moment during which humanity is going to ask a few essential questions:

How far can we work with matter?

What is the meaning of this race to the infinitely small and incredibly far?

What becomes of the Homo sapiens sapiens when he is about to be injected with nanotechnology?

But are there many men and women who wonder about those questions?

It is not the Zen Masters' place to give answers concerning Human Beings' future, or that of semi-Human, semi-Machine beings. On the other hand, concerning the improvement of the homo sapiens sapiens' spiritual conditions in the present day, the tools he proposes would allow them to:

- Widen their consciousness amongst the living and not only consider their "own" life;
- Adjust their thoughts and actions without isolating themselves from nature's other creatures and fruits;
- Participate in evolution while indicating that the homo sapiens sapiens is not done with his evolution, outside genetic manipulation and/or nanotechnology implantation, in order to insure mutual etiquette and mutual respect amongst beings;
- Teach the behavior which leads to balance between beings and the rest of Nature;

Etc, ...

Are there many men and women ready to personally put themselves on the path of Evolution, respect and integrity?

Because, even if everything is nothing but vacuity; every thought, word, action or behavior has endless consequences. Will they bring happiness or sadness?

Is human's consciousness going to let itself be chocked by the selfish views of its ego?

Only you can answer...

Monto de Patso,  
Executive Director of the Temple of Infinite Peace, Pyrenees Atlantiques, France.

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