

## Nothing to depend on

I THINK MOST PEOPLE HAVE DOUBTS about the practice of zazen. Compared with other practices you can learn in various workshops and seminars, just sitting seems too simple to touch our hearts. Thus it seems too difficult as well.

For this reason, most people ignore this simple practice of just sitting and take up other things more fascinating. We go for the mysterious experiences of the spiritual life in order to satisfy our individual desires. But whatever we experience when we seek to fulfill our spiritual desires—whether through workshops and seminars or even through zazen—it never hits the mark. It is always shaky.

For example, even though you feel good in your zazen one moment, in the very next moment it is gone. Feeling good is very unstable. We always forget about change. This is why most people are so restless. And this is why so many of us try to find something to help us settle

down. Unfortunately, the more we try to settle ourselves, the more we feel unstable, and then we look for still other practices to help us. The practices we run to are endless. But no matter how long we spend in this cycle of frustration, we must finally come to the realization that we live right now, right here. That is, we have to live in a way that is beyond all human speculation. We have to learn to live with an imperturbable mind.

Isn't there anything we can depend on? Something we can do to benefit ourselves psychologically, or spiritually, or philosophically? Can't we find relief through some teaching or some person? No. There is nothing.

But there is one thing we can do. We can learn to live right now, right here, right in the midst of the circle of life and death, which Buddhists call samsara. All we have to do is make our life stable, be present in the endless repetition of life and death, and just live from moment to moment. This is all we can do. There is nothing else. This is life. This is death. Life and death are not two.