

Zoom Zazen 6th november 2021

In an earlier commentary Master Keizan spoke of Great Wisdom.

There are many meanings of this transcendent notion. We speak of the wisdom of grandparents and old folk, of the wisdom which results from life experiences, of the wisdom which shines in the eyes of others, of the wisdom which knows how to discern between the Real and the illusory (to which the practice of the sixth *paramita* leads).

It is also the Absolute Principle whose knowledge puts an end to the suffering and the mis-adventures of our illusory 'me'. This is the Great Wisdom which the bodhisattva *Kanjizai* (Kannon-Avalokiteshvara) realises when he (or she) sees and realises in his/her own mind the empty nature of things. This is also why Great Wisdom is synonymous with Emptiness, *Ku*, and it is therefore *It* that permeates every cell, that animates our own breath and that of all beings, and of all things, of the whole phenomenal universe.

It is Great Wisdom that works at the very heart of the practice of zazen and shines when all our conditioned attachments cease.

Great Wisdom is our zazen itself, our life, as well as that of all beings, the essence of all phenomena manifested in the three times [past, present & future].

This is also why we call the whole of the Buddha's teachings Great Wisdom, the *Prajnâpâramitâ* sutra, because it leads to the truth of Great Wisdom.

In the *Prajnâpâramitâ* sutra, we find this exchange between the Buddha and Subhuti: who, of all the disciples, best grasped the doctrine of Emptiness:

Subhuti asked:

"Is Great and Perfect Wisdom beyond thought? Is it inconceivable and totally unique, capable of touching the intangible and reaching the unattainable?"

The Buddha replied:

*"Yes, Subhuti, that is exactly so. And why is great and perfect wisdom beyond thought? Because none of its characteristics can be thought. **But the mind can perceive them.**"*

One [of its characteristics] is the disappearance into pure Presence of self-awareness. Another is the simple awakening to Reality.

Another is the knowledge of the essencelessness of all things in the world.

And yet another, the luminous knowledge that knows without a knower. None of these aspects can feed ordinary thought because they are neither objects nor subjects. None of the modes of ordinary thought can imagine or touch them, or approach them in any way. That is why they are beyond thought. Thus, is Great and Perfect Wisdom.

It is Great and Perfect Wisdom, beyond time and space, that contemplates and knows Itself during zazen, and also within all our experience of life - which is ephemeral and so extraordinary. It is so close to us, so intimate, that we see nothing!

Yet the Buddha tells Subhuti that we can perceive it. This is thanks to the Eye of Wisdom, the Treasure of the Eye. Great and Perfect Wisdom is our primary identity; it is Presence and Mind-only. It reveals itself in this present moment where nothing is grasped, saved, rejected or denied. It **sees**.

Great and Perfect Wisdom is the very heart of the here-and-now, and that is why it is also called the Unseen. Only the Eye of Wisdom can perceive it, the Eye of Zazen.
