

Let's continue Master Wanshi's teachings together:

"The buddha-nature divides into ten billion distinct enlightened spirits," says Master Wanshi. "See them without giving them names, without classifying them and harmonise with them effortlessly."

The ten thousand things or the ten billion enlightened minds are the sentient beings, animals and plants that feel and react to visual, auditory, olfactory, gustatory and tactile stimuli. They are a single reality that reveals itself in the ungraspable present moment.

As disciples of the Buddha, we have an intuitive and profound awareness of this unity. It is also what is called the buddha-nature. It appears, reveals itself, in our meditation, when we live silence, open to all that our senses perceive at every moment. We become aware of the ephemeral nature of everything.

In the perfect concentration that is *Samadhi*, there is no difference between inside and outside, between subject and object, between the ten billion distinct illuminated minds. And quite simply, during zazen-*Shikantaza*, the buddha-nature that we are, recognises itself as being the ten billion enlightened minds, all beings and all things. Our gaze is naturally one of equanimity. And at that moment," emphasises Master Dogen, with the 'me' [self] forgotten, it is the ten thousand things that testify this to us. All personal desire for awakening has disappeared in this contemplation where the endless awakening without trace is revealed.

Master Wanshi asks us to see the ten billion enlightened minds in freeing ourselves from our mental process. We are well aware that this [aspect of] mind is always obsessed with wanting to name, compare and classify everything. To meditate is simply to remain open and to see with a pure gaze, like that of a newborn baby, without being immediately caught up in, or absorbed by, a sensation, a perception or a thought, and without allowing ourselves to make a judgement or reaction. A gaze that comes straight from the heart of vision, from the Eye-Treasure. A gaze that is never separated from the heart of the ten thousand things. A gaze that is awareness of the space of our own mind, where the experience of our existence unfolds.

During zazen, the gaze of the Eye-Treasure sees and welcomes, like a boundless mirror, the reflections of all that is impermanence, the ten billion shining [enlightened] beings...

"The mirror is always clear and magnanimous," continues Maître Wanshi. "The space of the valley is empty, and yet it reflects the echo. From time without beginning, without attachment to what is seen or heard, the true Mind exults and delights in a Samadhi without the least obstruction. When this is so, how could it be anything but beneficent and wholesome? "

Since beginningless time, emptiness, *KU*, has manifested itself to itself in the ten billion shining [enlightened] minds, *shiki*. To see and to live this in our own minds, without obstruction of any kind, is realisation.

Master Obaku taught his disciples this:

*"If an ordinary man sees his nature as something that no more begins at his birth than it perishes at his death, but as whole and unchangeable in its sublime depth, if he sees his mind and the surrounding objects as one, if he **truly** realises this he awakens in a flash. Then he is just himself, in the forgetting of analytical and conceptual thought, one with the Absolute. He reaches the state of unconditioned being. This is the fundamental principle".*

The conclusion is always *Ku sokuze shiki* and *Shiki sokuze Ku*. To see and understand is what it means to realise Great Wisdom."
