

Zoom Zazen, Saturday 6 July 2024

The beginning of Master Wanshi's teachings, almost two years ago, started with this sentence:

"The field of limitless emptiness is what exists since time without beginning. You must dwell [abide] in the heart of the clear and radiant space of emptiness.

Absolute emptiness doesn't include any image. True realisation does not rest on anything other than this.

Allow the original truth to grow and shine within you without worrying yourself about external conditions. Accordingly, realise that not a single thing really exists. In the field of emptiness, birth and death do not appear."

This is an essential recommendation about how we should orientate and deepen our practice and our vision of reality.

Today, Master Wanshi's teaching returns to this field of emptiness:

"Immaculate and dazzling, the boundless field of emptiness cannot be seen by the power of the eyes. In its tranquil expansiveness, we can find neither limits nor corners by means of the discriminating mind. Those who meditate with sincerity and authenticity know in full [all] awareness that this field has always been in unity with themselves."

If the field of emptiness is always in unity with us, it's simply because it is what we are. Our original nature is the *Ku* of the Hannya Shingyo sutra, which *IS* also *shiki*, form, aggregate [skandha], human being. If we truly enter the heart of zazen, where the illusion of self [the 'me'] and the idea of separation disappear, we know without a doubt that our true identity is the limitless field of emptiness. Silent presence radiating from itself. And since emptiness has no form, no eye, no ear, no tongue, no nose, no hand, it obviously can't see, hear, taste, smell or touch itself. It creates within itself and uses the aggregates to perceive itself in its infinite grandeur. To understand this is to see oneself.

Our true nature is pure, transparency. It resides permanently at the heart of impermanence. So when we look at things, we're only looking at ourselves; when we hear sounds, we hear ourselves; when we smell odours, we smell what we are; when we taste flavours, we taste our own flavour; when we touch objects, we touch what we are. This is the light that shines by and for itself, in itself. *Ji ju yu*, practice [itself] is realisation, and since this is so, it's clear that we are this light itself, and that we shine at every moment of the day, without even realising it.

What our life lacks is the total knowledge that there *is* no lack [deficiency]. We find this knowledge in the heart of silence, fully aware and happy to see ourselves there once more, peaceful in the limitless space of the Mind, arms open wide, animated by the flow of our peaceful breathing, to the rhythm of every heartbeat. To be ourselves *in* ourselves, having let go of everything, with no desire to find anything else!

Master Unmon took to the pulpit and taught:

"Even if you believe you haven't yet entered into reality, you are standing on the foundation of all the Buddhas of the past, present and future. And the teachings that the Buddha gave throughout his whole life, you already have right on the tip of your tongue."

In fact, we simply need to enter into reality, which is [only] very complicated if we believe we're not already there.

To enter true reality, as Master Wanshi asks of us, means to recognise and see yourself in all ten thousand *shiki*, without the deceptive separation created by the illusory self.
