

## Zoom Zazen Saturday 31 August 2024

After these two summer months, and the Sangha session at the Domaine du Fan, let's take up again Master Wanshi's advice:

*'You can't learn as an object of study what unity is. To realise its essence is to open the body and mind and to leave them as vastly empty as the immeasurable emptiness of space. In a natural way, everything is already at peace in this infinite space, and nothing can limit the greatness of this mind. It is never in confusion, whatever the multitude of phenomena.'*

It is only by remaining still, there where the moment moves, silent, without trying to intervene in the movement of the ten thousand things, that we can understand what unity is, the inexpressible essence that is actualised and shows itself in the multiplicity of forms and phenomena. Once again, this is nothing other than *Ku sokuze shiki!*

In the Samadhi of our pure Presence, we make real [for ourselves], through the very organs of our perception, [the fact] that our essence is emptiness and that this is what we are. We absolutely must let go of the idea of a self ['me'] that could understand. This can only happen if we remain totally open, without trying to achieve anything whatsoever.

It is only zazen that can immerse us all at once in this living unity, and prove to us beyond the slightest doubt that we vibrate in perfect harmony with the mountains, the valleys, the trees, the rivers, the grasses and all the animals of the earth. It's enough to truly look at the interplay of light, colours and shapes, to simply listen to the sounds of the world, to smell the fragrances of the things of nature, to live [to experience] the body in all its sensations, tensions and even pains ... to understand that our mind is the very place where everything we perceive appears.

To be open simply means that we rediscover the luminous space of perception, without letting the mind systematically latch on to everything that moves. Not to let it formulate and evaluate everything through its bank of conditioned data. Simply, without the slightest effort, to welcome, notice, look at, feel, listen to and contemplate. Words will always be unable to truly describe the world of perception.

When the unity of everything that manifests itself to our perception becomes apparent, we immediately understand that everything is perfectly in its place, that nothing can be added, that nothing is missing.

*"The moon accompanies the flow of water," says Master Wanshi. "The rain accompanies the floating movement of the clouds. Calm, without the desire to grasp [anything], you can reach this depth. Simply don't let your mind involve itself in things, and then, for certain, nothing will disturb you. Body and mind are a single truth and outside this body, as it is, there is nothing else. Body and mind are a single reality, they have a single and unique function, the same nature and the same appearance, and they instantly transcend all potentialities and all dusts."*

We may doubt such assertions or even fail to understand them. But we can recognise that that which does not understand or which doubts, is nothing other than the discriminating 'me-mind'. Constantly setting conditions, it imposes on us narrow limits and thus opposes life itself by trying to control it. We have become slaves to this dualistic, tyrannical mentality.

Master Wanshi concludes: *"It is therefore said that the wise man no longer has a self, and that consequently there is nothing that is not himself."*

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