

## Zoom Zazen 21 September 2024

Concerning the Mind which is our essential nature, which is the word beyond which is found who we are, Master Wanshi constantly praises or celebrates it:

*'This wonder,' he says, 'cannot be defined in the terms that the intellect or sensibility uses.'*

**The pure awareness of the presence of self** is another way that the Buddha used to talk about what this wonder is, our reality or essential identity. This pure awareness knows and recognises itself in the heart of the aggregates, and it is in their ceaselessly changing aspect that it has experienced itself since time without beginning. The more our meditation deepens in the perception of the impermanence of the aggregates, sensations, perceptions and mental compositions, the more we are attracted, drawn in and absorbed by this pure consciousness. It's a natural return to our native land that takes place beyond the 'me' [self] and beyond any desire to get somewhere. Naturally, unconsciously, we lose all interest in the ten thousand things, because it is understood that they are nothing more than the floating objects of our perception.

To pay attention to what is before any concept is actualised in our mind, during zazen. When we look with our eyes open, it is the world. But when we are in front of the wall, it's like having our eyes closed. What we see then is the Real, the Treasure of the Eye. It is within it, without being affected by it, that the great game of this universe that we believe to be outside us unfolds. This Reality, the Treasure of the Eye, is in no way different from our own Mind. It shines in all its splendour for those who see it as their own face. For them, that which sees, the Treasure of the Eye, becomes that which is seen, the ten thousand things. Since there is no longer any separation in this *samadhi*, any idea of a 'me' [self] that might be excluded from it cannot exist. Illusion itself *is* Awakening, *bonno soku bodai*.

*'So,' continues Master Wanshi, 'on your journey, accept your destiny, and in your heart, embrace it. Understand fully what life and death are, leave behind the world of causes and conditions, and realise that your mind has always been untroubled.'*

*'That's why it's been said that the Mind extends in all ten directions and is not limited by anything.'*

Our practice of zazen is nothing other than coming closer to ourselves, until we realise that the movement of the world is the chant of the *Hannya Shingyo* sutra. The voice of emptiness makes it resound in the song of the ten thousand things. And our Mind is the conductor of this universal concert.

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