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# To awaken to the true mind

**Kusen by Roland Yuno Rech - Godinne, November 2021**

About zazen, Master Keizan said that it allows us to awaken to our true mind and to stand peacefully at our true place. It is zazen that allows us to reveal our true self and to manifest the aspects of our original condition, body and mind stripped of attachment, whether we are sitting, lying down or walking.

In other words, we can awaken to our true mind by practicing zazen.

We are not talking here about the ordinary mind which wakes up with the morning bell, which we can stimulate with a cup of tea or coffee, the mind that enables us to cope with the various aspects of our daily life ... The question here is to awaken to the mind which enables us to intuitively perceive the ultimate truth, the reality of our life.

This mind, the "*shin*" of "*sesshin*", is not something that can be grasped; it is not something at all. Just as the ultimate reality of our existence is not something we can grasp, but something we can experience intuitively, and of which we can have the intuition by practicing zazen.

Often in daily life, our mind is stressed by all sorts of problems and emotions. Our mind is rarely at peace, because the mind of our daily life is often a discriminating mind: we like or dislike, we accept or reject, depending on our ego which discriminates what we like or dislike.

This is what Master Sosan says in the first verse of his *Shin jin mei*: "To penetrate the way is not difficult, but one must have neither love, nor hate". "Neither love" has here the sense of greed: this distinction between true love and greedy love is very important. True love is beyond the desires and aversions of our little ego. So, if our mind remains restless during zazen, we should ask ourselves what is preventing us from being truly at peace.

In daily life, we can see how discriminating our vision is, for example by observing what we desire or what we are worried about at this moment. But there are many things that we don't notice, things that go completely unnoticed because our vision is so selective. This is also true for the people we meet: some people seem nice at first sight and others not at all.

In zazen, we can understand how our mind discriminates all the time; we can learn to go beyond these mental discriminations and put this into practice, with our relationships and in our daily life. We can already practice this during this *sesshin*, realizing a vast mind, capable of encompassing all that we encounter, beyond our discriminations.

Zazen shows us that another functioning of the mind is possible, provided that we let go of our habits, our conditionings, by becoming aware of them, by no longer allowing ourselves to be troubled by them, by finding again a clear mind.

This is what means "to awaken to the true mind".