

Zoom Zazen - Saturday 22 October 2022

The true reality, of which Master Wanshi speaks to us, is not that which we see, hear, feel, perceive through our sense organs. For everything that is perceived by the senses - objects, sensations, sounds and colours, thoughts - is subject to impermanence and disappears as it appears, without any lasting reality.

The practice of zazen is to recognise Buddha-nature, our primary identity. It is timeless emptiness; *Ku*, which exists before things, the universe, appear in our mind - and which continues to exist when things, *shiki*, have disappeared. This is what our meditation brings us to when we are in unattached, ego-less meditation. We simply sit in the now, Presence, and observe that which is subject to impermanence, appearing in the space of our mind only to disappear again immediately. The true reality that Master Wanshi speaks of is the limitless space of our own mind where the world we perceive manifests. What is perceived there is a dream.

"Nothing is hidden," says Master Wanshi. "The clouds float gracefully over the peaks, the moonlight makes the water of the streams glisten as they flow down the mountains."

Everything that flows within our mind finds its light there, in the incessant springing forth and fading away of the present moment, like a shower of sparks, a flight of snowflakes, the film of births and deaths. We see this. The Eye-Treasure sees this. Zazen; it's about discovering and recognising that we are this Treasure, before the appearance of the person that we call 'me'.

You may think you are far from this Treasure, from buddha-nature, but when you are in the heart of the silence, in a presence that does not latch on to what is flowing within it, there is no longer any 'me', and you are *That*, without limit.

"The entire place," says Master Wanshi, "is brightly illumined and spiritually transformed ... clearly manifesting responsive interaction, like box and lid, or two arrow-points meeting." ¹

¹ a reference to the text of Master Tozan's *Hokyo Zanmai (Precious Mirror Samadhi)*, pointing to the

Ku soku ze shiki !

Everything is perceived as buddha-nature, good things as well as the bad. Everything happens spontaneously, like rain which falls to nourish the harvest, to quench the thirst, to replenish the oceans, and even to clean away the grime from the earth.

When we settle ourselves into the buddha-nature, our practice is spontaneously that of the Buddha, and our actions flow without the intervention of the self, the creator of illusions. In the space of our mind, during zazen, we are free of the illusion of births and deaths. We see them as a dream.

Persevere, so as to return unceasingly to that moment before thought appears. Behind the eyes, see the world appear and disappear, and understand that there is no need to latch on to anything so as to define yourself and to feel yourself to *be*.

Master Wanshi concludes:

"Persevere, cultivate and learn to nurture yourself, in such a way as to establish the wisdom that sees, and to realise the stability that contemplates."

"If, throughout, you are in tune with your inner light and if you remain open without depending on doctrinal ideas and concepts, [then] like the white buffalo or the wildcat,² you will be called a complete person. Allow the Way of no-thought to work within you, beyond any difficulties that you might meet."

Master Wanshi's next piece of advice is entitled:

"Face Everything, Let Go and Attain Stability."

relative and the absolute working together harmoniously in the world of 'no-mind'

² Another reference to the *Hokyo Zanmai*, which identifies certain creatures as naturally perfect

