

## Zoom Zazen - Saturday 17 June 2023

Master Wanshi continues his teaching:

*"All the Buddhas and Patriarchs, without exception, testify that they take refuge in the place where the three times - past, present and future - cease and where the myriad transformations become silent."*

In our practice of the Way, a question should come to you: *"What is this place that all the Buddhas reach and where they take refuge?"*

You can also ask this question in another way: *"What is there inside me that I have not yet seen?"* Or: *"What is this mind that is my own nature and that I must contemplate in order to awaken?"*

When Master Wanshi speaks of this refuge where the three times of past, present and future cease and the myriad transformations become silent, we must understand that this is none other than Presence itself. It is beyond time. It is the Presence that we consciously inhabit during zazen in the contemplation of emptiness when the self is forgotten. We take refuge in pure awareness of our own presence. This is the practice of the Buddhas. This is Mind.

This Mind, which is my own nature, is That which in me looks at forms, listens and hears the sounds of the world, feels life in sensations and emotions, knows perfumes and smells, tastes the flavours of nature, touches the density and thickness of things. It is perceptive Awareness that never tries to grasp. It is perception itself. We can say that it is our Eye-Treasure, constantly open to the ten thousand things. It is so close, so intimate that we cannot see it. It is the very obviousness that we fail to recognise, and that we desperately look for everywhere outside ourselves, taking as real the ten thousand reflections of the ten thousand things.

Master Rinzai preached to an assembly:

*"There is a real person, without situation and without appearance, who comes and goes and never stops going in and out of the windows of your face. Beginners, you who have not recognised or experienced this,<sup>1</sup> look even more closely! Look, look closely!"*

To look, to see, can only be from the source. It is our Eye-Treasure that looks at everything. This is the very Eye of awareness. It draws its penetrating acuity from the original source of our own mind.

*"Right before our Eye," continues Master Wanshi, "without being opposed by the slightest atom, the immanent light of our Buddha-mind subtly penetrates the original source."*

*When this mind is known and completely realised, it embraces all situations and responds to them. All doors break open, glittering - and all beings see the brilliance.*

*We then understand that all things spring from this source, which is our very own mind!"*

Seeing what is dark within us is our own responsibility. To set aside confusion and ignorance is to see that there is no separation between essence and phenomena, between myself and Buddha. To see all things in their essential unity means to see from our Eye-Treasure. This is the true gaze, the supreme intelligence that is in perfect harmony with everything that is.

Do you think the Eye-Treasure is an unattainable utopia?

It has never been anything other than That which is the most intimate part of our inner depths, with which we have never ceased looking at the world. It is the immanent light of our Buddha-mind that subtly penetrates the original source. This is what is revealed in the silent light that meets us in the heart of zazen.

Solely Presence.

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<sup>1</sup> could also be read as 'him/her'