

Zoom Zazen Saturday 7 September 2024

The association between what the mind is or what the flow of thoughts in that mind is, and the image of clouds or the moon, is often used by the masters. An image that Master Wanshi also does not hesitate to use:

"The right attitude for practitioners of the Way is to be like the clouds that flow by without clinging to anything, or the full moon that is reflected everywhere in the universe, shining in each of the ten thousand things."

The clouds do not cling to the peaks of the mountains that they caress as they pass. Each of the ten thousand things, illuminated by the moon, sparkles spontaneously. This simply speaks to us of the freedom and emptiness of Mind itself, of what we are. Can we see how fanciful it is to try to cling to the tops of mountains, or how foolish it is to try to escape the reflections of the moon on the surface of the ocean?

Everything shines and everything passes. This is what existence is like, in a here that is constantly changing and in a now that is eternally slipping away. Paradoxically, the here-and-now is our true home, the home of the pure Presence that shines over the ten thousand things, emptiness empty of emptiness. It is right in the middle of the moving moment.

By becoming aware of the evanescent nature of clouds and the inaccessible glitter of moonlight, we actualise that which is Awakening. The invisible becomes visible in the incomprehensible and inaccessible appearance-disappearance of things.

How can we talk about the inexpressible?

The wild geese pass cackling through the sky, without leaving the slightest trace. Silence immediately closes up behind them.

A butterfly wanders, fluttering in the garden of impermanence, flapping its wings without making the slightest sound.

The flower opens and, undisturbed, the bee collects the nectar of life.

There is nothing but Awakening in the appearance-disappearance of the whole of nature. Trying to grasp the slightest atom of it takes us away from our own heart, there where life springs forth.

Since this is so, if we want to live this life in accordance with the law of the ten thousand things, let's follow Master Wanshi's advice:

"Be noble and just. Be born at the same time as each of the ten thousand kinds of phenomena, remaining pure and clear. Behave in this way with all beings, for they all are the same nature as you. Language cannot teach this behaviour, and neither can any reasoning."

Take a single leap into infinity and free yourself from all dependence. Be useful and benevolent without expecting any merit whatsoever."

Master Wanshi never says that the behaviour he's talking about is that of the bodhisattva, but that's exactly what he's talking about. The nature of the bodhisattva is our nature, which seeks to blossom in the perfection of the paramitas. The clouds caressing the mountain and the reflections of the moon teach [us] this perfection.
