

Zoom Zazen, 16 November 2024

Master Wanshi tells us that our nature is pure and glorious non-ego. Without ego there are no desires, no attachments. There is existence in non-existence, *Ku soku ze shiki*. Being thus is perfect *Samadhi* itself, the truth that teaches us Dharma, the Law of the Universe, at every moment of our daily lives. By letting go of everything, in our zazen, we live this Law. It reveals itself spontaneously, and *Samadhi* is realised naturally. The Mind shows itself to Itself in its unchanging emptiness. There is nothing and no one, but everything moves in an unchanging transparency where the dream of impermanence flows. *Ku* and *shiki* are like the air welcoming drops of rain; like the invisible wind stirring the autumn leaves. All this is the activity of our Mind.

"At night, the moon shines and the waters sparkle," writes Master Wanshi, "the spring wind blows and the flowers bloom. Everything is naturally perfect, without the slightest need for recognition for this activity. Neither the causes and conditions, nor the fruit and the rewards can be seen as external. Moreover, you must understand that this luminous transparency as well as its myriad manifestations fade away together.

So, once again: what is this Samadhi?"

We know that Master Wanshi continually directs our attention to that which cannot be seen with the eyes of our face, nor understood by means of our discriminating mind, our thought. Master Wanshi is the preacher of emptiness, of silent enlightenment and of that *Samadhi* which is sufficient unto itself.

How and where do we awaken to this light devoid of substance?

This plays itself out, without a single note missing, in the living here-and-now of our posture, on this very zafu. There we can experience our natural condition before all conditioning and attachment. There is no other place where Buddha can appear. If we really listen to Master Wanshi's teaching, all our concerns vanish into the heart of the attention we pay to the flow of our sensations, our perceptions and our thoughts. Without holding on to anything. All the Buddhas then awaken in an instant in our own Mind itself, the only abode that they know and which pleases them. It is there that Awakening resides.

Master Dogen calls this silent light of Master Wanshi the clarity of Awakening, which can only be seen by the Eye of the eye.

"This light," he says, "cannot be measured in terms of dimensions, long or short, of shape, round or square, of expansion, nor does it curl in on itself or unfold, converge or diverge. But to ignore it only increases the gap between light and light.

This light is this vast universe in all ten directions. This light sets alight all the Buddhas and all the Ancestors.

Buddhas and light, light and Buddhas, it is all One. The Buddhas are nothing other than this light."

Although we are repeatedly told in dojos that we are Buddhas, it is difficult for us to believe it. But the wonderful thing is that the Buddha within us is not bothered by our lack of faith. He accepts himself, with even-handed, infinite compassion, as much for our innumerable shortcomings as for the never-ending proliferation of our illusions. It is in order to meet and become totally One with Buddha that we sit here now.
