

## Zoom Zazen - Saturday 14 January 2023

*"Reach the Pure Eye that illuminates all and accomplishes liberation."*

This is what Master Wanshi told us last Saturday. These are his wishes for us.

He adds:

*"Enlightenment includes practice; stability comes through practice."*

Achieving the Pure Eye is not something we can accomplish by effort or by personal endeavour. The Pure Eye is who we are, the Awareness that knows the world and every experience that occurs with this body that we mistakenly identify with. This body, in fact, is only familiar as a flow of experiences that Awareness sees and lives in the movement of sensations, perceptions and mental activities. The pure Eye is Buddha nature, pure awareness of self-presence.

When we take refuge in this Eye-Treasure, the Eye of Awareness, the heart of the Samadhi of zazen, everything is illuminated. There is no more duality between That which perceives and that which is perceived. There is only Unity which is realised and illuminated in the posture itself. There is freedom in this unique, present moment which contains everything. This is the meditation where we really don't do anything because we are not there anymore. There is no duality that can contain us. We are totally free.

Master Dogen would later say:

*"It is from our practice alone that realisation arises. Realisation depends on practice. Whatever faculties or abilities we have, it is with this body and mind that we experience Awakening."*

Authentic practice is meditation that does not rest anywhere. It doesn't end with sitting for a longer or shorter time - alone or in a dojo - in the quiet.

It unfolds spontaneously in the living space of the ten thousand things. We are not separate from others nor from the universe. When we remain aware of our unity with the real nature of things, our practice settles down naturally.

So what does it mean to do your Buddha work?

Yakusan was sitting in zazen and Sekito asked him:

*"What are you doing?"*

*"I'm not doing anything."*

*"In that case, you are sitting doing nothing."*

*"If I were sitting doing nothing," replied Yakusan, "that would be doing something."*

*"You say you're doing nothing," Sekito insisted. "What is this 'doing nothing'?"*

*"Even ten thousand wise men don't know that."*

Can we know what we already are?

So Sekito recited this poem before transmitting the Dharma to Yakusan:

*"Someone does not know what he is doing and allows things to happen naturally. All the sages in history cannot explain it And ordinary people do not understand it either."*

The work of the Buddhas is done from non-action and non-ego. This does not mean doing nothing or remaining unproductive, but, rather, allowing the interconnection of the ten thousand things to happen naturally and surrendering oneself to their movement by remaining still.

The work of the Buddhas is to live Presence and to carry us there.

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