

## Zoom Zazen - Saturday 12 August 2023

Every moment has something to offer us. We can receive it, as long as we are open to it and pay attention to it. We then become aware of the movements or the whispers of impermanence, even the smallest ones.

Zen practice teaches us to make time for the multitude of small miracles that occur in everyday life. If we don't have time now, when will we be able to see the truth of ourselves reflected in the ten thousand things, in the endless mirror of our own mind?

It is by learning to really look at things, at nature, at others, directly, without judgement or comment, without resistance, that we gain access to our Eye-Treasure. We look within ourselves at That which looks. We see nothing, but it is there that vision takes place, and everything is seen.

It is this knowledge that is awakening, and it puts us back in our true place. It is the direct transmission, beyond words and scriptures, that is attested to by the Masters.

*"What the Worshipper of the world transmits to the great Kâçyapa," says Master Dogen, "is the Shôbôgenzô, the sublime heart of Nirvâna, **which was already within him.**"*

Genzô, the Eye-Treasure, is that within us where mountains, rivers and the vast earth appear. The Eye-Treasure merges with what it sees. *Ku sokuze shiki.* It is in the practice of sitting meditation that we can conquer the pupil of this Eye.

Last week Master Wanshi said:

*"Unfold the luminous subtlety that enables you to eliminate the effects of the swirling flux of appearance and disappearance. See this from the original Source, relying on It alone"*

Seeing from the Original Source and relying on It alone means being One with the Eye-Treasure. We have to disappear and forget ourselves completely during zazen, in the very space of our own Mind *"even before the phenomenal world appears,"* says Dogen.

*"Simply,"* continues Master Wanshi, *"experience and align yourself in a harmonious way (with the ten thousand things). From a single coincidence, a single occurrence, thousands of opportunities arise, and all of them are essential. When unity (between yourself and the ten thousand things) is realised, the Dharma speaks to you in a luminous way."*

Trust life. Don't be afraid of tomorrow. As Master Dogen says: *"Let life be."* So we must let go of our unhealthy, absurd need to control everything.

When our gaze merges with what it is looking at, it returns to its own Source. Union with the ten thousand things, in a non-dual intimacy, is the *Shôbôgenzô*. Like the great *Kasyapa*, we realise that this *Shôbôgenzô*, the sublime heart of Nirvâna, is already within us.

To realise *Shôbôgenzô* is to be certified in the truth beyond words, scriptures and all concepts. It means to follow in the footsteps of the Patriarchs and to join the multitude of the awakened.

Let us understand, accept and live, in all simplicity, the fact that the least of the ten thousand things preaches the Dharma simply because it is *as it is*, the shining light of time. Everywhere before our eyes. To meditate is to see this infinite simplicity.

Reiun Shigon realised this unity just by looking at peach blossoms. He wrote:

*"For thirty years I was a traveller  
in search of a realisation as sharp as a sword.  
Often the autumn leaves fell  
and the buds of spring opened.  
But when I saw these peach blossoms this morning,  
I entered directly into the present moment.  
Now I no longer have any doubts."*

He showed his poem to Master Isan, who said:

*"A man who enters the truth through a true encounter  
can neither regress nor lose the Truth. So keep it  
eternally and hold it deeply within you."*

\*\*\*