

Tenborin Zoom - 28 March 2026

There is no method for stopping the flow of thoughts. The more we try to silence our inner chatter, the more restless and frustrated we will become. The calculating mind is very cunning, and the greater the difficulty it encounters, the harder it will try to overcome it. It will tell us that it is going to find emptiness or Buddha-nature, that suffering is necessary, that we are almost there, and that, given our efforts, we will soon experience enlightenment. It is capable of telling us that our anger is justified, that each of our weaknesses is a strength. It will repeat to us that we must let go of the self, without even realising or admitting that it is the mind itself that feeds it. The calculating mind lies to us and yet guides all our choices. It offers solutions at every turn like an expert in efficiency, a shrewd administrator. In short, the calculating mind's ceaseless activity hides from us the truth of things and of ourselves. The calculating mind leads us to hell by making us believe we are on the path to paradise.

On the zafu, we begin to observe ourselves closely and we gradually become aware of the manipulations to which we consent to subject ourselves. We shed light on the repetitive mechanisms of the calculating mind; we examine the intentions and motivations behind our choices and decisions. We begin to see how we have been conditioned to think, to react, to interact with others, and how our lives have become devoid of life.

Seated simply on the zafu, we come to understand that we can no longer ask of this mental machinery that it guide us, control us and tyrannise us. The calculating mind is our dead past seeking to reproduce itself endlessly and to control our present and our future. Why put faith in it so blindly?

Zazen teaches us to break free of unhealthy habits and conditioning. We enter, little by little, into the depths of our own being. There we find renewal, freshness, beauty, the absence of dualism, the vitality of things and of ourselves - our own source.

Zazen teaches us to see. To see clearly what the illusion of the self is, without rejecting it - a mere reflection! At the same time, we come to understand and draw closer to that which, within us, observes without form or face, without characteristics: our true original face.

Since it is not possible to separate emptiness *Ku* from phenomena *shiki*, our true original face is, at one and the same time, the appearance of things just as they are seen and the Eye that perceives these things. It is the original Eye, prior to any word or judgement. It is the light itself in which we appear as form. A light that illuminates itself within itself. *Ku sokuze shiki, shiki sokuze Ku.*

Zazen leads us to this light that shines spontaneously within ourselves, which has no object, which reveals itself at every moment and which fills us with peace and love. It is meditation without object or subject, knowledge without a knower, absolute non-doing, the supreme detachment from the two extremes of being and non-being. We allow this light to come to us by not resisting anything, in a vigilant Presence and fully-aware non-doing.

When our mind regains its original transparency, in the space of non-doing, in the silence where our inner dialogue has been carried far away, beyond any desire to rely on anything, we are the Buddha who illuminates the hundred thousand worlds. Things no longer even have names to conceal their radiance. We *are* this light that illuminates the film of existence.

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*"The new moon's
imperfect beauty
foreshadows the full moon." ¹*

Haiku by Basho

¹ Japanese: 三日月の頃より待ちし今宵かな

mikazuki no / koroyori machishi / koyoi kana