

## Tenborin Zoom 11 April 2026

To rely on nothing. This is something of a maxim in Zen teachings. It is a recommendation that asks us to stop waiting, to let go of all our ideas and concepts of what Zen is, what Awakening is, and even the very nature of things. To allow ourselves to step outside the world of all conceptualisation, and to merge unconditionally into the living, limitless silence of our posture.

What then arises within us is a total understanding of the truth of our nature, the emptiness-devoid-of-emptiness of our mind. Aware, silent Presence is another term for this. And when it is seen as the very essence of reality, it is referred to as light. This comes to us spontaneously, that is to say, independently of us, beyond any effort. All that remains is a perfect knowledge, which shines; as vast as space, with neither inside nor outside.

*"Totally clear and transparent," says Master Keizan, "the light of our Mind shines, even before the form and concept of emptiness are created. Objects of the mind themselves (thoughts, concepts, beliefs...) no longer arise."*

The light of the Mind is the very gaze of our awareness, becoming aware of itself in Presence. The only truth we know at this very moment is that *'we are'*. Can we grasp this self-evident fact?

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Other than this immediate truth, can we say whether there is anything real in what comes and goes?

Because we are *still*, body-and-mind, zazen is the moment where we can understand and see this, without any need to grasp or to reject. Nothing is born, nothing dies; there is only appearing and disappearing at one and the same moment. To know this lets us accept the transience and the vicissitudes of existence. The light shines in the pure awareness that we have of the *now*.

Master Keizan tells us:

*"The light of this Mind has been shining since time immemorial and illuminates the Present. It is without characteristics, non-dual, and any differences from forms are only an illusion."*

We can only perceive forms and sensations in the present moment. We hear sounds only in the present moment of perception; we form words only in the present moment of the mind. Space and time are products of the calculating mind. If we take the scenarios and stories it produces to be real, we know suffering.

To speak of this perfect light-knowledge, Koun Ejo quotes an excerpt from the *Lotus Sutra*:

*"A blaze of light bursts forth from the space between the Buddha's eyebrows, illuminating to the East 80,000 worlds, penetrating them all, from the depths of the lowest hells of existence up to the most ecstatic heights of the heavenly realms. This supernatural radiance is the infinitely subtle light realised by all Buddhas."*

This marvellous radiance of light seems to us to be a figment of the imagination.

And yet it is the light of Awakening that shines unceasingly within our hearts. We see it when we allow ourselves to be absorbed without resistance into the luminous Presence of the *now* of our posture, right here on this zafu. Then everything shines with a clarity that is as irrefutable as it is indescribable.

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