

Tenborin Zoom - 18 Apr 2026

When we gaze at the moon, we see its light in the darkness of the night. It shines in all simplicity in the infinite silence of space, for all beings, without exception. Thus is the light of our mind.

"A single moon illuminates all waters," writes Master Dogen. "All reflections of the moon come from one single moon."

The moon is reflected on all waters, making no distinction between calm or stormy waves. The moon is not affected by any of the aspects of dualism. Equanimity is its nature. It spontaneously illuminates everything it shines on.

The symbol of the moon expresses the non-duality of our mind when it no longer relies on anything whatsoever. Zazen is then the *Samadhi* in which subject and object are One.

The same is true for the sun, which gives its warmth and light to all beings, without making the slightest distinction between things and beings.

Koun Ejo tells us that Manjusri, referring to the light emanating from the space between the Buddha's eyebrows, says:

"This most auspicious sign of light appeared in ancient times when the Enlightened Buddha, like a lamp made of the sun and the moon, expounded the Great Vehicle and entered the realm of infinite knowledge. Now, Shakyamuni Buddha must be expounding the teaching of the resplendent Lotus of Sublime Truth, kept in the hearts of the Buddhas and destined for the awakening of all beings."

Master Dogen says that, among all the sutras preached by the Revered One of the Shakya clan,¹ the *Lotus Sutra* is their great king and master.

The *Lotus Sutra* speaks of the teachings of Shakyamuni Buddha as he was nearing the end of his earthly existence. In the sutra, an Eternal Buddha teaches the truth to all beings. He is endowed with three Bodies or dimensions of absolute reality:

- His Dharma Body, or Law Body;

through which Shakyamuni Buddha was awakened. It is the luminous mind, purified of all forms of suffering. Body and mind are no longer separate; they form a single whole in which all duality has vanished.

- His Manifestation Body;

Shakyamuni is the emanation of the Eternal Buddha. He represents the benevolent actions of a Buddha and the physical form he assumes in order to teach the Dharma and save sentient beings.

- His Reward Body, or Bliss Body;

the subtle, luminous form attained by realised² bodhisattvas, attesting to the accumulation of merit and final attainment. It manifests the wisdom that can save all beings.

In this brief doctrinal exposition, the underlying meaning tells us that however numerous the bodies of the Buddhas may be, their sole intention concerns the happiness of all beings. It is also the foremost of our vows. They are all expressions of one, single light.

It is this light that lets us see, lets us hear & smell, lets us taste & touch, lets us think. When we are fully aware of all these perceptions, and nothing but that — which is to say, absorbed in pure awareness of Presence — it means that we *are* the *Treasure of Light* itself. We *are* this within the heart of zazen. And this is *always* realisable — and realised³ — in our pure awareness of the present moment.

...

*"How wonderful!
Among the greenery and young leaves,
the light of the sun."*

Haiku by Basho

² In this sentence, 'realise' does not carry its common meaning of 'understand'. The verb has a particular, active significance in Zen, meaning 'make real', 'bring about', 'bring into being', 'actualise'.

³ 'realisable ... realised' - see footnote 2

¹ *i.e.* Shakyamuni Buddha