

Tenborin Zoom Saturday 2 May 2026

Regarding the light of the Morning Star that shone in the sky when the Buddha attained awakening, Koun Ejo continues in the *Komyozo Zanmai*:

"It must be understood that this light is that of incomparable universal illumination, the sublime light of infinite knowledge.

At that time, the great being Manjusri was known as the Great Light of Sublime Illumination. He was the eighth son of the Buddha of the Light of the Sun and Moon, who taught him how to practise and establish himself in unsurpassed awakening. The last Buddha to have attained awakening before Shakyamuni was called the Buddha of the Luminous Lamp, the Buddha Dipankara."

Let us remain confident: we are all children of the Buddha, and not one of us can be deprived of the light of the Morning Star. Our destiny as human beings is nothing other than the rediscovery of our luminous, unchanging nature.

What the Buddha *Dipankara*, as quoted by Koun Ejo, teaches us is how to practise the Buddha's Way. Sitting meditation is absorption in the Treasury of Light, directly inherited from Shakyamuni Buddha, and for Koun Ejo, there is no other practice that could surpass it.

"This light is the same for ordinary beings as it is for sages. It is the single path transmitted from the past right up to the present day. It has no need to acquire or to let go of anything. Having encountered it, who would wish to turn back and fall once more into the narrow confines of conventional views and personal social relationships? This light cannot be grasped, nor can anyone remove themselves from it. So why suffer from the illusory, arrogant desires of the self?"

We endlessly repeat the behaviours and experiences that cause us suffering and believe that this is simply how life is. The Buddha's Path recognises what suffering is, its cause and its cessation, and teaches the Way of understanding, of the light that is awakening.

This body is constantly changing; it transforms itself every day and eventually degenerates before finally disappearing. It is obsessed with the satisfaction of fleeting desires, conflicting emotions and harmful addictions that we continue to nurture as if they were existential necessities. The suffering that this identification with the body causes us stems from ignorance of its true nature.

We shall know the end of suffering when we make our meditation the very place where we abandon all identification with that which is transitory, including this body which we mistakenly take to be our true nature. Through this letting go (*Shin jin datsu raku*), the light of our Eye-Treasure will illuminate the world of our illusions. They will vanish in this non-dual light that is the *Samadhi* of the Treasure of Light.

We are, before all definition, the light itself that illuminates everything that we see. Always already there. There is no possibility at all of losing it.

It is possible to gauge the progress made on the Way by examining how successfully one has managed to let go of any notion of oneself.

Through encountering the light within our own heart, we *become* light.
