

Tenborin Zoom - 9th May 2026

Sitting on our zafu, we must not let our minds wander off to the far corners of the universe. If we suddenly realise that we are now at work, on holiday or somewhere else, with other people, we must immediately snap out of it and return to the present moment. At every moment, we must remain in the living present of our body and mind, being watchful and aware of what arises and passes away. This is absolutely vital!

We are too often asleep. We have developed a great knack of doing things without disturbing our sleep. We have put strategies in place to avoid doing what bothers us or what we will come to regret. Time and again, we do the very things we promised ourselves we would never do again.

How can things happen in spite of us?

Vigilance is the guardian of our own light. If we do not cultivate it, it can quickly be obscured and even eclipsed by the fog of our recurring habits, our laziness and our conditioned fears. Without light, we live in the fog of ignorance and endure the pains of suffering.

Master Deshimaru tells us:

"Do not create a shadow between yourself and your practice, between yourself and that silent light which illuminates the empty room, the dojo of your heart. You can only achieve this by surrendering yourself completely. Let Awakening manifest and express itself through you."

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Manjusri is told in 'The Book of Easy Conduct', which forms part of the Lotus Sutra:

"The great Awakened Ones dwell in a state of transparency, gentle and benevolent, without rigidity, their minds stable and pure. They do not speculate about circumstances. They see the true nature of things and never act in an ill-considered way."

And Master Koun Ejo comments on this passage, saying:

"It is the teaching of simple sitting, without ill-considered action, that enables us to move forward in harmony with the great Light."

When we have to make important choices, let us begin by taking refuge in the transparency where the Buddhas dwell. Let the light flood our mind and reveal the answer to us.

What is reborn in Buddhism, are the consequences of our past actions. We are the result of karma. We are the cause of our own misfortune or good fortune. It is past karma that beings carry from birth, and it is this karma that they must resolve in this life, in all honesty, without resorting to the illusory self.

We must not simply be content to sit in meditation posture, chant sutras or put the teachings of the Buddhas and Masters into words. That is not enough!

To put into practice what the Buddha taught means to place ourselves at the service of all beings. We must be simple and sincere, without putting any distance between ourselves and our Treasure of Light. The relationship we have with every being must become the same as the one we have with the Buddha. For the Buddha is every being we encounter. Serving others allows us to feel, more intensely than any other activity, the sense of fundamental unity with all beings.
