

Tenborin Zoom - 26 September 2026

Later in the *Komyozo Zanmai*, Master Koun Ejo quotes Chosa Keishin (788–868), a disciple of Nansen and a fellow disciple of Hyakujo. They were the great masters of early Chan.

Chosa Keishin was nicknamed 'the tiger' because his teaching style was very incisive and relatively aggressive.

In the *Shōbōgenzō*, in the chapter '*Kōmyō*' and the chapter '*Jippō*' (The Ten Directions), Master Dōgen quotes Chosa Keishin:

'This entire universe, in the ten directions, abides in the clear light of the Self. There is not any being that is not the Self in this entire universe, in the ten directions.'

This should, on the one hand, restore our confidence and, on the other, show us that what we truly *are* is more than a strand of straw whirling in the wind of impermanence. We *are* the unchanging truth which has neither beginning nor end.

If we try to understand intellectually what is meant by '*the entire universe in the ten directions*', we shall never succeed: we believe that we were born into a *pre-existing* world, but in reality we and the whole world are born and die together at every moment. We are born simultaneously with the mountains, the rivers and the entire universe, in the ten directions.

Such is the Buddhist teaching: Reality, the entire universe in the ten directions, is '*our naked heart opening right here, right now, with no before and no after*'; it is solely and simply '*this very moment, just as it is*'; it is That very thing which we can find in the depths of our zazen, when we are no more than a heartbeat, a fleeting vibration, one breath of an atom, and when all notion of a self has vanished. It is *there* that zazen leads us, *in the clear light of the Self*.

Nothing remains from one moment to the next. It is this absolute principle that Master Dogen expresses in the *Shinjin-gakudō*, 'Study of the Body and Mind of the Way':

'The everyday mind (Heijōshin) is the unchanging. It is there that the days of the past pass away; it is there that today comes into being. When they pass away, you pass away and the entire universe passes away. When they come into being, you come into being and the entire universe comes into being. It is within this abode that the heart of every day opens and closes.'

Our true nature has never been separate from that of others. It is interconnected and constantly interacts with all beings. Not within the limited space of our conditioned personal world, but in the infinite vastness of the universe!

In Japanese, this interaction is called *kōmyō*, 'light'. At this very moment, at this precise instant, in '*this very moment, just as it is*', the whole world is bathed in the light of our heart. We ourselves, in our absolute truth, are the ungraspable Real!

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Haiku by Basho:

'On the path

No one...

Autumn evening'.
