

Tenborin Zoom - 17 October 2026

Koun Ejo speaks of those people who seek to perceive the radiant light of Awakening as discussed in the texts, by referring to intellectual concepts and by clinging to words, – and in this way forming their own ideas about what emptiness, or silence, is.

"It's for this reason," continues Koun Ejo, "that — stopping movement and taking refuge in a false state of stillness — they remain incapable of shaking off the idea of an entity, an ego, or of other mistaken conceptions of existence; nor can they shake off their wish to attain something.

Their notions of imaginary, mystical marvels go on unceasingly, and they attach great importance to their ideas. Such followers are nothing but sacks of rice, sleeping with their eyes open. And there are many of them! "

In the world in which we live, just as in our inner world, each day we rely on notions or ideas whose origin or truth we have not verified. *All of us*, whoever we may be. It has become so important to want to look a certain way; to shine deceptively and be important; to be someone who knows better than others. We play different roles without even being aware of it.

The practice of zazen should lead us to true humility. Let's stop misunderstanding our own human condition. Without a humble and sincere attitude, can we practise the paramitas? Humility is the fertile ground in which self-knowledge flourishes.

To be humble is to have a clear and realistic awareness of one's own qualities, but also of one's limitations, weaknesses and mistakes, with neither arrogance nor a sense of superiority. It is not from books that we learn who we are. We must experience it with our own body and mind: doing and not-doing at the same time. Allow the light to shine forth within us! Zazen!

Certainly, it is difficult for us to accept that we can gain nothing from our practice. We must simply allow ourselves to be absorbed by that gaze which

sees things as they are, placing ourselves beyond words. It is neither *things* nor *other people* that we must change or seek to manipulate. Our only task is to understand what our *own* heart is.

Master Deshimaru said:

"The spirit of freedom has to liberate itself from old superstitions, beliefs and intellectual constraints in order to find within itself the source of an authentic set of moral principles - both personal and universal - linked to a deep awareness of life."

To stop binding oneself with ideas and beliefs, not to pursue illusions, and to be content with what comes to us - *this* is the practice of *Shin jin datsu raku*.

It is to discover the immensity of our own mind - empty, limitless space - which contains the sun, the moon, the stars, the earth and its mountains, its rivers, all species of trees and plants, good and evil beings, heavens and hells, and everything our eyes can see.

To illustrate attachment to the world of thought and how to free oneself from it, the Chan Master *Changsha Jingcen*, who lived in the 9th century and is quoted by Master Dogen in the chapter '*Kōmyō*', offers us this teaching:

"The man perched atop the hundred-foot mast remains motionless.

True, he has reached the summit, but he does not yet see reality.

He must climb yet one more foot above the top of the mast.

The universe in the ten directions is then his entire body."

One foot above the top of the mast!

This is *Shin jin datsu raku*.

To forget oneself and to see at last one's own light shining in the ten directions.
