Tenborin Zoom - 24th October 2026

Let's listen to the further comments by Koun Ejo, who criticises those who cling to words and concepts to attain an awakening that they believe to be extraordinary:

" If there were really an inconceivable mystery of such great importance, why do you imagine you could reach it by thinking? "

This question posed by Koun Ejo may seem anodyne, but it contains a deep teaching.

This mystery, with which ignorant beings become preoccupied or even fixated — this awakening of the Buddha that they seek to realise, sometimes to the point of obsession — is not something inconceivable or distant. It is so close to us that there is, in fact, no distance at all between *that which we are* and the mystery itself.

Our masters teach us that this mystery is accessible to us and infinitely more close than we can possibly imagine through thought. It lies *within* our body-mind itself; it *is* we ourselves at every moment.

The only way to understand and to see what the mystery is, is to go beyond words and ideas — even those most inconceivable — in the silence and limitless vastness of our own mind. For all *shiki* — beings and phenomena — are never separated from *Ku*, the limitless emptiness of the Mind, the *Real* that is their true home. We *are* the emptiness that awakens at every moment.

The mystery unfolds — without ever being hidden— in the least of our sensations or emotions. It is an undeniable truth that the blossoming of every sound resonates within us freely, with complete spontaneity and immediacy; that everything is seen and perceived even before the mind grasps it; that we *already are* even before we think of it.

And even more astonishing, the energy of each of our thoughts also originates from this same luminous source, this mystery towards which we have no need to journey, as it is always *already there*.

That can only be understood and seen if we stay completely still there where the moment moves. The mystery is revealed to our eyes, in all innocence, in the pure simplicity and ungraspability of the present moment. At the heart of impermanence, in pure awareness of Presence.

It's the zazen itself of the Buddhas and the Patriarchs, that which takes us beyond thoughts, into our Treasure of Light. The Naked Heart opens right here, with neither before nor after.

For us to rely blindly on the world of thoughts and baseless ideas, to cling to unfounded concepts and opinions, to babble about everything and nothing — is to lose ourselves on a dead-end path where the meaning, the grandeur of the Great Way remains hidden from us.

Koun Ejo continues:

"This is the kind of torment which is brought about by the belief that certain states of quiet reflection are the same thing as the practice of seated buddhas.

That is why the founder of Chan declared to the Emperor that everything is empty in openness, that nothing is sacred and that there is nothing to understand."

Nothing to understand with the imagination, with ideas or with conditioned mental constructions.

Bodhidharma's reply, 'I *do not know*', is the hallmark of his awakening.

"To receive a teaching such as this," concludes Koun Ejo, *"is a rare opportunity which, I hope, you understand. "*

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Haiku by Kyorai:

"The echo of prayers to the Buddha

fills moors and hills

with perfumed coolness."

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