

## Kusens of Master Myoken in Ango 2012

2012 Ango – 1st Period – 2012.07.21-07.31.

2012.07.21. 11:00

*(Kinhin)*

No tension in the body, and no intention in the mind.

*(Zazen)*

We begin with the phrase of the Genjokoan:

„When Buddhas are truly Buddhas, they don't need to perceive they are Buddhas, or they don't necessarily perceive that they are Buddhas.” – we just see this phrase. - “However they are enlightened Buddhas, and they continue actualizing Buddha.”

Can we say that it is the life of the sesshin?

When we are practicing the sesshin, the sesshin is the whole Universe. And it was also this basic teaching of the three awarenesses. They explain it like this: primary the first awareness, secondary and the borrowed. This I repeat it, because it is easy, easy and important.

We suppose that there are two people, who are walking, making promenade, in the forest nearby. Silently, they don't speak. They are just conscious of the *here and now* in the forest. They are walking in the forest. There are many-many, many-many ways to walk in the forest. For example, you can walk in the forest, when you only concentrate on the seeing, or only hearing, or only feeling, or only smelling. Which means you practice the consciousnesses separately.

It is the same with the oryoki practice. In the oryoki practice you can do many-many things, only touching or only tasting, but taking out the pleasant and the unpleasant.

Like Keizan in the Zazenjojinki for example, he says: „When you eat, don't enjoy the taste.”

It is not something in order to be frustrated, or that he forbids to enjoy the taste. It is just what happens when you are not blinded by the pleasant feeling.

To practice the five consciousnesses separately it is a great opportunity in the oryoki practice. Two people are walking in the forest silently, and they just perceive what is around. This is the primary consciousness. After they begin to speak together but only about what they are

seeing about the forest all around in the forest, that's the secondary. But suddenly one guy starts to speak of his divorce, and the second one also answers: ah yes, this is very hard, I had this experience, you should do like this and that.

It called the borrowed consciousness and first awareness and the second awareness are completely forgotten.

Most of the time people live in the third awareness. We live in the third awareness.

Exactly, but in sesshin we live mainly in the first and in the second. We come back to the first and to the second. That's why it is stupid to speak about our personal problems or things like that during sesshin. But never the less we do it, but we should know at least, at each time in which awareness or consciousness we are, and from instant to instant we can come back to the first one, or to the second one, especially during the samu.

Traditionally during samu it is not possible to speak in the temples, during samu. It's in order to stay constantly in the first awareness, to train in the first awareness, or to stabilize the first awareness.

When you follow a thought, it is the main point what we develop in the teaching: *do not follow*. When you follow the thoughts, you are turn off from the first awareness.

To feel the body, to feel the atmosphere of the dojo, to feel the surroundings and developing also the neutral feeling. Which means not only notice what we like or what we don't like.

The world of the sesshin right now is the whole Universe. Is the whole Universe. Believe or not, you like it or not, it is like this.

„When Buddhas are truly Buddhas” - it means when we live and practice only in the total interdependence of all things, when we are really living and practicing like this, we cannot see that we are really living this absolute reality. We cannot see it, because if we are really in harmony with the absolute reality, there is no separation between us and this absolute reality.

When we truly practice, which means when zazen is the true zazen, unconsciously, naturally, automatically, there is no separation between the subject and the object or between the self and all beings.

Conditions in the world create the individual, and the individual creates the conditions in the world. The world and the individuals work together, it is a total reality. We can't see the self as a subject and the world as object. There is no way to judge a situation or to judge a person, that it is good or bad, if we are in the total reality. Because the good and the bad means only something when we separate the reality into subject and object.

„When Buddhas are truly Buddhas, they don't necessarily perceive that they are Buddhas. However they are enlightened Buddhas, and they continue actualizing Buddha.”

We begin with this phrase, because it speaks about our actual practice it is not something far, it is not something or somebody else.

Other people frequently ask: what are we doing during the sesshin?

Is it really important to understand what we are doing during sesshin?

Or it is even possible to understand what we are doing in the sesshin?

„When Buddhas are truly Buddhas, they not necessarily perceive that they are Buddhas.”

And it also is, what we could call compassionate teaching.

### **2012. 07. 21. 17:00**

People who just arrived, put in the fridge, people from the fridge enter. Disturb the energetic. Even it is an open weekend, */oda kell figyelni, hogy anélkül érkezz, hogy/* disturbing everybody, disturbing the whole cosmos. Like you would not enter in the theater middle of the */színdarab, zajt csapva és mindenkit zavarva/*. If you would not do that in the middle of the *színház*, why would do it in the middle of the Buddha Patriarchs? Because you just don't know, because you are ignorant. Extremely frightening, difficult the mind of the people to understand that they have also the dimension of the Buddha. I repeat it since years and years */évek óta ismétlem, de nem lép be/*. */De ez nem ugyanaz a mondat, mint amin most vagyunk/*, it seems they would be the same, but it exactly the contrary. When the Buddhas are the true Buddhas, they don't need to perceive that they are Buddhas. */...itt az igazán... mikor vagyunk igazán Buddhák?/* For the weekend, for zazen.

When Buddhas are truly Buddhas, they don't need to perceive that they are Buddhas. We stay on this phrase for the weekend, out of compassion for those who make only the weekend or half of the weekend or quarter of the weekend, it's so ridiculous. Uchiyama who speaks very often, Uchiyama, you know, the successor of Kodo Sawaki, who was in the Antaiji, the great enemy of Sensei, who was speaking of Sensei as The Lay, but it's not our karma. What we have to transmit is the Dharma, not the karma, like as Don Corleone says in the Godfather 3. All family have their problems. He speaks from the ground of reality before the separation between subject and object. And it is not possible to judge the situation or somebody as good or as bad from this perspective of this total reality. Because good and bad are only terms that we use when we separate the reality into subject and object or between mind and dharmas or

between inside and outside. We can say that when we are truly Buddhas or when zazen is the true zazen, we are living unconsciously, naturally, automatically this total reality. And it is why we cannot see ourselves necessarily as Buddhas, but Dogen continues however they are the enlightened Buddhas and they continue actualizing Buddha. However, because it is always however as individuals living in total reality. Because the point is that you cannot live outside of the total reality, we are totally interdependent from the whole universe. As individuals we live within this total reality we see ourselves as subject and we view the things outside as objects. The view is important, because this is just the view. We can always change the view and see the space as separating, but you can also see the space as uniting. As individuals in the total reality we see ourselves as object viewing things outside as objects and continually we judge, we act and we choose following our preferences. As ordinary human beings we see the things as good or bad, we choose the good and avoid the bad and to do this, we create a copy of the reality to guide our minds, although we continue living in the absolute reality which is beyond thought. What we think about reality, our thoughts about reality are not like atlas of the earth. It is not possible that an atlas represents the earth, because the earth has 3 dimensions and the atlas has only 2. The human beings mental picture of the world cannot really reflect the reality, it is just a mental map, and we think there are good things, useful or valuable things, like flowers and are other things that we think they are bad, useless or worthless, such as weeds. But usually we assume that the map, the fabricated map of the world which is in our mind is the world itself. My system of values is right, others values are distorted, that is the basic delusion. We can call this also ignorance and it is the source of all the problems that we encounter with people who have different systems of value, different views of the world. It is what the buddhists means when they say that the three worlds are only mind. When we sit zazen, when we let pass the thoughts, we don't attach to nothing, just the posture and the breathing, we let go this fabricated mental map, we let pass the thoughts, we open the hand of thought and we sit down on the ground of reality. Thinking can only produce a distorted map of the world. And this map is based of our karmic experiences. We were born there, our parents were like this, we received such education, we encounter this and this, from people we are receive such and such influences, completely contingent */fertőző/*. It is not me, it is me and at the same time it is not me. It is not me and at the same time it is me, like the image in the mirror. You are the reflection, but the reflection is not you, it is like the image in the mirror. You are not the reflection, but the reflection is you. Like the moon reflected in the water. We begin to understand that the reality we think of it is not reality itself and then we no longer have to blindly be slaves of our thoughts. Jumping freely from

ourselves. And instead to inquire further into the nature of the reality, which is emptiness, Buddhas and Patriarchs attain their essence through the power of the way. Or we can say otherwise, Bodhisattva Avalokitesvara through the practice of Hannya or the practice of Hannya sees clearly the emptiness of the five skandhas and like this helps all sentient beings.

**2012. 07. 21. 20:00**

Without tension in the body, without intention in the mind, when the Buddhas are the true Buddhas they don't need to perceive themselves as Buddhas.

**2012. 07. 22. 06:00**

### **posture**

Change the crossing of the legs! Take good care of the kesa, correctly your kesa covering your knees, not sitting of the kesa, take care of your kesa doesn't touch the floor behind and so on. The rakusu: correctly your rakusu, not neglected way. And you put the attention on the strong posture. Which means you pull the chin in and keep the head straight. Always if the head goes downstairs, it means you follow your thoughts. Your head falls down on the weight of your sorrow. It's very clear the posture. You don't work on your sorrow, the mind don't work on your sorrow, only with the body and you keep the head straight. It is exactly the same with the thumbs. We explain that from the very beginning. 20 years, 30 years, 40 years. No mountain, no valley. Valley means kontin, mountain means sanran. making ... By keeping constantly the attention on the posture and breathing. The thoughts pass automatically. It means you stay in the first consciousness or in the first awareness. If you cannot let pass, more accurately if the thoughts don't pass automatically then you have to cut. You come back consciously each time and each instance to the posture. You use the sword of Manjusri. And the sword of Manjusri is the spine. Push the basis of the spine, and pull the chin in at the same time that you feel clearly the vertical. To push the fifth lumbar vertebrae and to pull the chin in is one movement. And when you open naturally the eyes you have to see the horizon. To correct the posture of the head you just let open the eyes naturally. And after you again put the gaze down. And also have to feel the top of the head. Body doesn't belong to us. Look at three consciousness. I say the story of the two guys in the forest. I remember, I hope you've heard. I hope you remember, I hope you understood. What about when you are alone? No

friend, no forest. What do you do? The story in reality is a metaphor, about the inside dialogue. Kaijo.

**2012. 07. 22. 11:00      reality, thoughts, genjo koan, zazenmind, illusoric map**

When buddhas are truly buddhas, when zazen is the true zazen, mushotoku, unconsciously, naturally, automatically, we realize buddha. Zazen is itself buddha. In zazen you are buddha or god. But you have to take care of this expression. But after if you are think you are buddha or enlightened it is just sickness or worse. When the buddhas are truly the buddhas they don't necessarily, they don't need to perceive themselves as buddhas. In the same way if somebody presents himself as a completely enlightened or something like that: or he is crazy or he is charlatan. We always speak about this: ground of reality before separation between object and subject. And when we sit facing the wall there is no separation between subject and object. And yet many things come up in the mind. Skandhas come and go. We begin to play with our thoughts as objects. That we do constantly. But in zazen is only the wall in front of us. It's easy to see that thoughts are illusions. And this is so because if we let it go, if we come back to the posture, immediately the thoughts and judgements disappear and they leave only the wall. It's drop off body and mind. And immediately our thoughts come back. The practice is to continue to let go whatever comes up. When the thoughts, the judgments, and the evaluations arise in zazen, then there is the separation between subject and object. But if we let past everything subject and object are one. There is no one to evaluate, nothing to receive of evaluation. Only manifesting reality exists. And this manifesting reality includes our illusions. It's called genjo koan: is actualization of reality. When in the daily life of course we cannot just make like this in this way, let go of everything in this way. You have to make choices, and to make these choices we use the illusoric map of our minds. We decide what is positive and negative what is the good and the bad. But through the practice of the Way we can understand it these judgements and evaluations are just a map. It conditioned by the karma. Not at all complete. We can be much more flexible. We can listen to the others, to understand their map is just friend of ours, it is different from ours. That just follows the conditions of their lives. Our views become not so fixed, we can harmonize much more easily with the others. How to let pass the thoughts in zazen helps the practice in the daily life? Without worrying about becoming buddha, attain the enlightenment or whatever we just settle ourselves more and more deeply into the reality. And zazen itself is this immeasurable reality.

We don't grasp, we don't engage anything. We just are as we are, that's all. Just sitting. Is no way to judge if zazen, I sit today is good, or the zazen I sat yesterday was bad. The mind can be calm or the mind calm or can be busy, we just let pass. Same posture goes through all the mental condition. Without being pull this way or that way. There is no good or bad zazen. Zazen is just zazen. And maintaining the zazen posture or the practice through all condition is essential point of the practice. If we sit zazen only conditions are favorable and if we try to avoid the difficulty, we are just creating the cycle of suffering. We are just creating the samsara and the suffering in our zazen itself. And this cycle may begin if you will seen to succeed in making to zazen pleasant or pleasureable. The sooner or later the conditions will change. And this illusoric succes will disappear and makes us miserable. Then zazen becomes the cycle of transmigration. One day happy, one day miserable. And then the practice is no longer buddha-practice. But all these you know already. When buddhas are truly buddhas they don't need to perceive they are buddhas. But nevertheless they are enlightened buddhas and they continue actualizing the buddha. However, also we are living within buddha's life and our practice can manifest buddha, we are still deluded beings and we create ourselves the cycle of suffering in samsara. It is what Uchiyama called so scenery of our lives. We have to accept that we are deluded sentient beings, so that we can practice with the reality of our lives. Practice in the middle of the illusions.

### **Mondo:**

Mondo it means question answers about you heard zazen or the practice. And after we eat. There are lot of beginners. No question about practice or you would ask to me?

*Question (Barna Shu Getsu Viktória):*

You have corrected my posture cause I leaned in left. When you corrected me I felt as I completely uncomfortable, I felt like was in a bad posture. My question is: if I don't feel the posture how can I correct it?

*Answer:*

It's why we practice in the dojo. Lot of people have bad posture nowadays. In the dojo when you see somebody has sistematically bad posture you have to correct it. Not always. You have to feel it depends only experimented.. Anyway in the course of the practice you find the posture, you lose the posture, you find the posture, you lose the posture. Because the posture is something living, deepening and is not the fixed self. Sometimes you find the posture and for example during sesshin completely lose your posture. And after you get back. Gathering

and releasing the pole is in his hands. Okay? It's not a fixed goal in this story. Nothing is fixed. Also you have to concentrate to posture but it's not only thing, we have not to be with this obsessed. To be obsessed without being obsessed.

**2012. 07. 22. 20:00      Dogen, poem**

Dogen's poem:

„How much time did I enjoy my quiet life in the mountain?

I always read the Lotus Sutra

and under the trees in the forest

no need to know what I am attached to or what I hate

We can see the colour of the moon

We can hear the sound of the rain”

How much time did I enjoy the life in the mountain? The day made of 6 billion instance.

What do I use my time? How much time? Is it the eternal present? Is it the mind without before and after that? Firewood or is it the ashes?

**2012.07.23. 05:00**

How much time I enjoyed a silent quiet life in the forest. This poems of Dogen in the Eihei Koroku, Sanko, Life in the mountain. This is very good for a seshin. These are always indications of practice. When we went to the forest, I spoke about this three consciousnesses. When you go to do samu, or to gather the wood, you don't go for a walk, but you have an intention, you have a goal there. How is it, when you have no goal, no intention? That we are just stay in the forest in the sangha. And who do you speak with, when you are alone? And what about? In the social most of the time we are in the borrowed consciousness, that is what people call socialization. Borrowed, because we take the ideas of the others. We mirror the illusions of the others, to their neurosis, and so on. Forgetting constantly the immediate presence of the whole. Because there are always things to do. In a seshin it is the contrary, because it is a monastic life. Does not matter if you are a monk or a lay-people, seshin means monastic life. What says Dogen about the monastic life and about the sangha? He says, that there you can meet people difficult to meet somewhere else, and do things, which would be



difficult to do otherwise. That is the a question, that who we are, and what we do. Nowhere to go, nothing to be done. People difficult to meet, and things difficult to do. Why is it so difficult to meet with these people? What is difficult or impossible to realize? So how many times I had the opportunity, or how many times did I create the opportunity to live in the mountain.

**2012.07.23 11:00**

How much time did I enjoy my quiet life in the mountain. Receiving and enjoying the Self. Jijuyu-zanmai, Samadhi of receiving and using or receiving and enjoying the Self. The Samadhi, that transmitted from Buddha to Buddha. If the Buddha is the real Buddha, it abides in jijuyu-zanmai. Sensei commented this, he quoted the scripture of the testament of the Buddha, that we know also as the eight satori of the great man. As much as possible, avoid the streets, towns, villages, and go far, in order to lead a quiet life in a quiet place. Where you establish our place not in the borrowed, but in the first consciousness. And it is the practice of the seshin.

The mountain is quiet, he says, but if we go alone, we can not really quiet our mind. Because too much freedom is bad. We sleep from the morning till the evening. And the life becomes the life of the animal, except that the life of the animal is very exact. The kakas sings every morning at the same time. Only the human has no inner schedule. So it is necessary to practice together the regularity. We say people difficult to meet with, and things difficult to do otherwise. For example difficult for five days, or more, for thirty days, or ninety days, peacefully, and actively, waking up early in the morning, working for the others, in a place where there is no much control, and with people, that basically we don't know who they are. And everybody do their best, and harmonize naturally. And we create something that we call seshin. But maybe because we know each other very well, but in a different way than in the social. So what is it what we do, that it is difficult to do somewhere else, outside the frame of the seshin. When he says difficult, it means impossible. So impossible to do in another place. Together with other people. Together, that is important, because this is the first thing that Shakyamuni said when he awakened under the morning star. What does Shakyamuni say?

**2012.07.23 17:00**

Put the attention to the attention. Remember what we say, zazen is very simple, don't think, don't sleep. It means, when you think, you use consciously your consciousness, it is not zazen. But if you sleep, neither. Dogen says that the essence of the zazen, the art of zazen, is the hishiryo. And when we sit like this, when we participate on a seshin, you can rely only on the vow to save all sentient beings. It is the practice of hannya, the wisdom of ku. Clear vision of the emptiness of the skandhas. It is practiced by Avalokiteshvara. This is the first line of the Hannya Shingyo.

I preparing for the next Winterzweige, that starts at September. The following is not bad, the bodyless man suffers illness. Handless man prepares medicine. Mouthless man ingest it. A senseless man feels well. But tell me, how do you cure mortal disease. Mouthless man ingest it. It is oryoki practice. Legless man walk. It is kinhin. It can be nowhere to go, nothing to do. You can do impossible thing with impossible people. For example if you abide in the first consciousness, and somebody comes and tries to speak about his life, his karma, or whatever, you just don't answer. That is possible to do in a seshin. Just to hear, just to touch. That is, what they say the sedimentation of the awareness.

**2012.07.23 20:00**

The poem of yesterday about love and hate. No longer need to know what i am attached to or what I hate. The next poem of Dogen is about choosing and rejecting. Remember of the beginning of the Shinjinmei. Practice of the way is simple. No like, no dislike, no choosing, no rejecting. That is the zazen mind, hishiryo mind.

Take and abandon, we have to forget both. Ten thousand existences are actualized at the same instance. That is the Genjokoan. The Buddha-Dharma, Mind of the teaching is achieved right now, just follow the causes and conditions.

To take or to abandon, neither accepting, nor rejecting. In zazen don't accept, nor reject. Buddha actualizes Buddha without thinking thoughts. When Buddhas are truly Buddhas, they don't need to perceive that they are Buddhas. Don't necessarily perceive themselves as they are Buddhas. Nevertheless they are, and they continue. Because zazen is not a method to correct the distortion of the mental mind. Remember, we spoke about this. Just abandon the map, let go the map. Don't correct it, we abandon. Just sit on the ground of reality, before the beginning of the world. Let go, to release, reject completely any thoughts based on karma. All

our opinions, preferences. Everything is just the fruit of our individual karma. Very contagious (fertőző), it could be otherwise. And on the other hand, let go, and to accept all thoughts, as only secretions (váladék) of our mind. The stomach creates secretions, but the brain secretes thoughts. That is the function. To let go is to accept all thoughts as the secretions of the mind. Elements of this incomplete map. So we just let the thoughts come up, and just let them go away. If your body-mind is completely united in zazen, if your attention is completely on the breathing and the posture, it happens automatically. Don't need to let the thoughts pass. They pass by themselves. Remember the differences that I make between let pass the thoughts and let the thoughts pass. We never negate or affirm anything in zazen. Don't take side. Don't stay on the extremes: existence, non-existence. Zazen goes beyond complete rejections and the complete acceptance of the thoughts. Sensei says. Sanko - life on the mountain, life in the forest. Life in the dojo, seshin life. Life that appears in the peace of the mind. To take and to abandon, we have to forget both. We have to forget to choose. Follow the interdependence, it means quiet. It flows quietly; it is whole, in the peace of the mind. without fear, without apprehensions. The coming back to the normal condition. Mind achieves Mind of the teachings of the Buddha. It is how the body-mind is. The body follows the atmosphere. The body adapt the circumstances. It is called follow the interdependence. So nothing to escape, nothing to run after, so there is neither illusion, nor desire. So mind is in peace.

**2012. 07. 24. 11:00**

Appearing, naming, discriminating, I forgot the fourth, thisness. I forgot the fourth, surely is the most important. So Joshu says, since forty years ... You know Joshu died at the age of 120, more or less. He begun his practice, when he was nearly twenty years old. After he practiced with Nansen forty years, without leaving the monastery. Forty years! After Nansen died and he become his successor he practiced hen-san, which means, that he begun to visit the other Zen Masters of the day – remember, this time is called the golden age of Zen – awaken at each corner, south of the river and north from the lake. And he begun teaching when he was eighty and died at 120. One hundred years gyo-ji, more or less ... Hundred years sedimentation of awareness. That is why he says: Since forty years, except for the meals, I abide in the second skandha. The second skandha is the feeling. Sometimes is translated feeling, sometimes it is translated sensation. In Sanskrit it is called veda. So the translations are different, so you can understand it completely different, and it is extremely confusing.

When I say feeling, I understand sentiment. There is the expression „no hard feeling”. Feeling, if you express vedana, it means ... I will say it in German, Pavel will translate ... *Feeling wird beschrieben als mögen, nicht mögen und neutral*. Feelings are „I like”, „I don't like” and neutral. What is pleasant, unpleasant and neither pleasant nor unpleasant. So no love, no hate, no like, no dislike. If no love, no hate, no like and no dislike it remains the neutral. *Und im Buddhismus, auch wenn das langweilig klingt, wir sind mehr an den neutralen Gefühlen interessiert*. We are more interested in the neutral feelings. See, if we can feel the neutral situation, without putting in it the like and the dislike. We have to develop, which is called the ungraspable feeling or to develop the attention to the ungraspable feeling. The pleasant feeling is easy to feel, an unpleasant feeling is easy to feel, a neither pleasant, nor unpleasant, completely neutral feeling does not attract the attention so much. Nevertheless there are much more neutral feelings, than pleasant and unpleasant. For example if you have pain in your knees during Zazen, especially in the beginning, there is a tendency to focus on the place, where is painful. *Jaj, de fáj. Jaj, ez kibírhatalan. Jaj, de szerencsétlen vagyok. Jaj, mit csináljak? Jaj, akarok menni*. If your right knee is painful, I always say, something else, like what about your left knee? How do you feel your nose, your ears? How do you feel the point between the thumbs? Your elbows, your eyebrows? To practice the skandha, you can dissolve the pleasant and the unpleasant in the sea of the neutral. Just one drop of the unpleasant in the sea of the neutral. And this practice is a door to the enlightened factor of equality. To see everything at equal, without like and dislike, without choosing and reject. Of course, this is not very funny, but afterwards you have a choice. Traditionally the practitioners on the sesshin we do not speak. This is again to create the conditions to sediment the awareness. And during this sesshin, especially since yesterday you notice that we naturally do not speak so much. If you go to samu, I think Fausto has said something like this: It is not possible to speak in samu. You can say two or three really necessary words, like for example „Do you have a cigarett?” or „Give me a light.”, but it is not necessary to speak. This rule is called the noble silence. You can easily see, that this rule facilitates not to fall down in the third consciousness. In the borrowed consciousness. Of course, you can go on to speak to yourself, but if you speak to yourself you do not pass the thoughts. You continue the thoughts, you follow, you create. You use consciously the mind. Completely alone, completely together. At the same time. Sensei said, that the practice of the sesshin fulfills the two main desires of a human being: The desire to be alone, „let me in peace” and the desire to be with the others, „don't abandon me”. I saw the shoji this morning. The people on the veranda were doing

there little tasks. Completely alone, but it was not possible to tell if it was an individual or a collective practice.

**2012.07.24. 17:00**

After receiving kyosaku if it still hurts, you can make gassho and change the crossing of the legs. During the sesshin there are always difficult moments. It is like the life. It is the life. How do you go through all this phenomenas with Zazen? This is also an aspect of the practice and the sesshin. All Buddhas, Tathagatas are been simply transmitted the wondrous Dharma. Yoho. And realized the supreme enlightenment. For which there is an unsubversible, unfabricated and wondrous mean. The wondrous Dharma, that was transmitted only from Buddha to Buddha, like a standard, JijuyuZanmai. The Buddha way is nothing else, than JijuyuZanmai, says Dogen. All the Buddhas eternally abide in JijuyuZanmai. But what is exactly, what we call Dharma or wondrous Dharma? Uchiyama says: Since there are no explanations for the Dharma, which is the most important word in the text, no one will understand that. Of course, the Dharma cannot be grasped by the intellect. If it is completely incomprehensible, we should not bother to talk about at all. So we have to understand at least, why the Buddha Dharma cannot be grasped with the intellect. So he explains what the Dharma means in ancient Buddhism. The Abhidharma. Dharma also means method or praxis. Like the Dharma of opening the bowls, the Dharma of hitting the wood. And it means also Buddha Dharma, as all the teachings of the Buddha. In Mahayana and especially by Dogen, the meaning of Dharma is much more deep, so we come back to an example what I give very often. According to the concepts, that we accept, we think, that everything exists as objects outside the self. In phenomenology this is called the natural attitude. Or the attitude of the man of the street. Normal *polgár*, as says KodoSawaki or I would say perhaps *mugli*. The natural attitude is, that people, including us, undoubtable attitude, that there is a world that exists independently from the consciousness. The man of the streets believes that this world exists out there for him. This is the general attitude, the natural attitude. We are here and the world exists outside exists, outside of us, independent from us. All the phenomenas appear before our eyes, the society we are living today have an existence outside of our individual self. For we think, when we are born, we appear in this world stage and when we die, we leave the stage. Is the first natural attitude. Buddhism begins with re-examining this common sense attitude. That is exactly like the phenomenology. Yesterday I said that in Zazen we do not affirm or negate anything. We don't stay in the extremes of existence and non-existence.

It's the hishiriyo consciousness. It brings the example with the cup on the table and the people around it. I'm looking at this cup now. You are looking at the same cup. We think, that we are looking at the very same cup. But it is not true. I am looking at it from my angle, with my eye sight, in the light, which occurs where I am sitting and with my own feelings or emotions. My skadhas. When we hear the drill of the dentist upstairs, but live it in a very different way. Moreover, the angle, my feelings everything else are constantly changing from moment to moment. All the activities in the dojo as I said, the way we act in the dojo, the ceremonies, the bell, the wood, also, of course, the oryoki, are made in a way that we create and become aware of each independent moment. To part. When it is the little bell and we are together bowing for one another, we mark the instant. We also come back to the zero point, as said Sensei. Come back to awareness, nothing else. We part the moments. Exactly as we separate the movements as we practice the oryoki. For example the wood is not 7-5-3, it is one, one, one, one, one, one, one ... And the silence in between. So the cup I am looking now, is not the same, that I will be looking the next moment. And each of you, each of us is also looking from his own angle, with your eye sight, with your feeling, which are also constantly changing. This is how the true life experience is. And nevertheless, the natural attitude of the common sense way of thinking says that we are looking to the very same cup. But this is an abstraction. It is not the reality of the life. The abstract concepts and the living reality are entirely different. When you say fire, it does not burn your mouth. But the western philosophy, the western way of thinking and philosophy is also based on the abstractions. It assumes, that all of us are looking to the same cup. Platon is going further with the abstraction and when he is talking about Venus, he says, that she is nothing we can see or find. In the real world no woman can embody the perfect beauty as Venus. But the Greeks idealized the beauty, so it is a way of thinking in abstractions. The enlightened way is different. We put emphasis on life, which is the concrete life experience of the reality of the self. All the beings exist through the life experience of the self. And the self lives out itself in the life experience of all beings. So the life experience of the self and the myriad beings that it experience are one. They can never be separated in subject and object. Which experiences and what is experienced cannot be divided into two. And this reality, which cannot be differentiated in two, is called Dharma or mind. Dharma and mind are one reality. Shi bo is shi ro. So you have to know exactly, what Dogen says, when he says mind. It is far from being just the mental functions. So we cannot say that we appear on the world stage, when we are born, we cannot say, that we leave it, when we die. We are born with this world in which we live. We live with this whole world and when we die the whole world will die with us also. You must not take

this for what is called idealism. The idea, that the experience is produced by our consciousness. Things doesn't really exist outside, they are just phantoms of our mind, like Berkley said. There are also new sects in Japan, who tell those kind of things. They say, for example, if we would not think of sickness, it would not exist. So, what will happen, if a truck is coming towards you? If you think, that the truck is a shadow of your mind, will the truck disappear? If you are lucky, the truck driver will yell "You idiot!" If you are not lucky you will be run over and you will be killed. Now, that is the reality. Berkley was exactly like that. When something was coming to him, he would not move. So he had a secretary, who was in charge to push him away in order to escape cars and things like that. So what we are talking about here, DogenZenji's mind is not this kind of idealism. We recognize things through abstraction, but those conceptualized things are not the reality of life. They are an incomplete map of reality. If we said the word fire, our tongues wouldn't be burned. And the force which is reflecting or imagining or abstracting is in itself the reality of life. So this reality of life has many, many aspects. It is very difficult to explain it with words. And the reality of life experience is just one. And it can never be divided, it is not two. In *Shobogenzoban*, in Soku Shin ZeButsuDogen says: "The mind is itself Buddha. The mind", he said, "which is correctly transmitted is one mind that is myriad Dharmas and myriad Dharmas are one mind. That is the mind, which has been properly transmitted from Buddha to Buddha." The Zazen mind. The sedimentation of awareness. I remember one of the first mondos we had in Hungary, in Uszo, it was a question by Gabor, how to keep the Zen mind all along the daily life, outside of Sesshin? He says also somewhere in SanjūshichihonBodaiBumpō, that we should be able to enter freely, and to go out freely from every kind of concentration or Samadhi. That is for example the practice to return to the zero point. In what kind of consciousness are you now? The first, the second or the third? It is indeed a topic of Zen and the daily life. People ask "How can I be a bodhisattva by keeping to be an egoist?" or "How can I keep the Zazen mind if I do a lot of bullshit?" or "How can I detach by continuing the love stories?" I am a specialist in this. How not to forget completely the practice and the teaching as we put our feet out the dojo? How to loose my illusions by keeping them?

**2012. 07. 25. 5:00**

Change the crossing of the legs and try also to cross as high as possible, don't be satisfied with the quarter lotus. In a sesshin like this you can also study the crossing of the legs.

How much time did I enjoy my quiet life in the mountains. Constantly reading the lotus sutra under the trees, in the forest who cares what I like and what I dislike. We can see the color of the moonlight, we can hear the sound of the rain, the body free of tension, mind free of intension, unconsciously, naturally the voice of the valley comes to our ears, the light of the moon comes to our eyes.

**2012. 07. 25. 20:00**

Perverse pleasure enter the dojo with the papucs. /fordítás: *A Fudenjiben ki lehet menni anélkül, hogy megfordulnál és gassho-t csinálnál. Nem veszik le a papucsot és hogy nem kell gassho-t csinálniuk, a Fudenji perverz öröme.*/ For them it is completely normal. We call it the style of the Hause. *De az nem összehasonlítható./ fordítás: A test természetes tudatát nyugalomba tesszük. Átvenni a tanítást arról a helyről, ahol vagyunk, közvetlen érzékelésnek hívunk.*/ You enter a situation, even a familiar one without thinking how to be or it should be. We were eating in a restaurant Vincent with the wife of him and with their girl. Then he said to his daughter which is, the guy is 67, you must know that. He said to his daughter: "You know, sometimes I have the impression, I don't know you." "Papa, sometimes you say such stupid things"

Poem of Dogen: Gathered for the evening zazen, we see morning coming. It is the best part, we don't want to sleep, we can understand the true Bendo, true practice of the Way. The voice of the valley comes to my ears, the light of the moon comes to my eyes. Nothing to put the attention on. So I take commentary of Sensei. There are poems about the life in the mountain, the life of the sesshin, about living in the forest, poems about hisiryō, these are trying to describe metaphorically the hisiryō. To practice zazen in the mountains or in the forest, it is what is the best. But sometimes it is difficult to find a good place, for 15 years I had this experience. Michele Bovay was in charge to find a silent place. These poems of the Eihei Koroku, Sensei commented during his last ango in the Gendronierre. The first ango, there was only two angos, two sommer Lager, was the Gyoji. But it is not only the external silence; it is also the peace of the mind and the absence of worry. If you are preoccupied, if you are worried, you don't make a true sesshin, even if the surroundings are peaceful, if you are full



of egoistic thinking or self-referencing thinking, if you are just occupied to run after something or somebody, it is not so good. At the end zazen becomes a method to attain something, we didn't know each other before the summer Lager and before it's finished, we sleep already together. So if we think to our problems during zazen or between zazen, it is not a sesshin. In a true sesshin, there is neither joy, nor sadness. Neutral, boring, it is my commentary. It is only the practice, the actualization of the hisiryō consciousness. Coming back to the normal condition. Another we speak from the ground of reality, another from awareness, hisiryō consciousness. In the Gendronierre or here also of course, we become peaceful unconsciously, naturally, automatically, we can purify the mind. We are completely alone, in the deepest intimacy with ourselves. Only you, I say, can see what you see, you can hear what you hear, we've forgotten all the preoccupations, family, friends and so on, and then it is truly zazen. The bell, the wood, the patak, gen ni bi ze shin, we can stop everything. With the television the seeing is constantly stimulated, we are constantly stimulated by the noise of the cars or the noise of the plain, the smell are too strong, touching also, too much stimulation. On the sesshin the voice of the river, the light of the moon are enough, only zazen, only hisiryō. We are like in the deep mountain, exactly like in ancient times. There is light in the dark and dark in the light, as the Sandokai says. Others cannot see it, only ourselves we can understand exactly what is the hisiryō consciousness. How to experiment, some are kontin, the others sanran, how it should be, how to think during zazen. How to think without thinking, from the bottom of non-thinking. Chin pulled in, concentrate on the breathing out, slowly, slowly, slowly breath out without noise.

**2012. 07. 26. 05:00**

**posture, kyosaku**

Let the zazen do zazen. Let do-it's a very bad word. For example: sometimes we correct the posture. But sometimes the posture corrects from itself. Sensei said the body wants the posture. The mind wants the posture. Kyosaku! When kyosaku man goes behind slowly as in kinhin or in a quick kinhin behind the zazen postures the practice in hisiryō consciousness, everybody is in hisiryō consciousness. Like this traditionally. As we know the kyosaku who stands up and goes constantly behind the back of the postures. Without looking particular. And when you have this feeling that kyosaku man goes behind you, if you want the kyosaku you make a gassho. The kyosaku man have to feel also. Without seeing, without looking. In Gendronierre when were lot of people 300 or now surely less, but in great times 250-200 when the people make gassho to ask for kyosaku, kyosaku was running from one place to

another like a *pincér* [waiter]. Like kyosaku receiving, giving is exactly the same like for example the service when we eat with the oryoki. And nobody gives the kyosaku, nobody receives the kyosaku, and it's no kyosaku. Three circles of ku.

**2012. 07. 26. 11:00**

**atman, self, skandha**

*/A testsúly az elülső láb térdének a vonalában/* ...and letting breath go along the leg to front of the foot.

What is the Buddha's teaching about the no self? We have to keep this word „self”, don't translate it. I very often say you have to read from Katagiri roshi about Return to silence: Impermanance is buddha nature. I hope you read it many times. it's The natural attitude of the man in the street, he thinks that the things exist outside of his self. That there is an external world which exists outside. It's a little bit like this that we can also understand the opposition between matter and mind. But form is the first skandha is not matter. That's not the same. Dogen says „When we intimately practice and return right here it is clear then that all things have no fixed self.” And we usually think, natural attitude, we call this the view of existence: We think on ourselves like being born, living and dying. In the stream of time which flows from the past to the present to the future. Imagine that it is true. That when we remain the same person throughout the time. Then we must put something we will us which doesn't change through the process of changing. To feel the change that we need an identity. An unchanging reference point. Entity which doesn't change. It's not the baby, it's not the teenager, it's not the middle aged man, it's not the older man. Entity changes only his appearance with the flow of time. Following this view, this view which means this way of thinking, or this frame of thinking, and the views condition the perception, the view proceed (*megelőzi*) the perception, according to the view only the appearance of the body and mind changing. Like clothing that we wear in different occasion and change. But essentially like this is the same body and mind from birth until death. It's an idée in that people in India believe at the time of the Buddha. But perhaps it's also what you are believing too. But the unchanging inner entity it calls atman. And they was believe to transmigrate into many different conditions depending on the good or bad karma. And the Indian also believe, that atman is pure but it's imprisoned in the body and the body is therefore the source of all delusive desire. There are again the dichotomy between the pure mind and the impure body. Plato: is the more or less the same. The Christian doctrine: is completely the same. It's a very very common view. Following the atman view, atman sometimes it's called ego, sometimes

it's called, is translated soul. According to the atman view changing body and mind is like a car. And the atman is like the owner or the driver of the car. Vasubandhu –we chant his name every morning, between Shayata and Manura, the famous Vasubandhu- he gave very-very clear definition of what atman is in order to refute the existence of the atman. He said it is single, permanent owner or operator what we call body-mind which is nothing, but the union of the five aggregates. So this owner, this atman of the car of five aggregate drives the car as long as it running, but when the car wears out the owner gives it up and it buys a new one. When the body and mind die, the atman leaves and it's born into a new body and mind. Basically it's the transmigration of the atman. Life after life. So in the time of the Buddha it was this idea that the person is reborn following the good or bad karma in next during his lifetime. Theory of karma was completely accepted in the Indian society at the time of Buddha. Buddha's teaching of the subject is completely different. He taught the anatman. Or no atman. No soul. No essential existence. No self. Not okay with this idea of the atman which is a permanent entity which transmigrates in samsara. The whole world is completed only of five skandhas. The form, the sensations or feelings, perception, the mental fabrications or the embodied conditionings and the consciousnesses. The world is only made of this five aggregates. And this five aggregates in themselves are neither substantial nor permanent. This aggregates are the only constituents of the human body-mind and you don't find any separate or permanent owner which would be the essence of the human being. Buddha says: Only the five aggregates exist in emptiness and nothing else. The basic, the preliminarily condition to understand how we kept the illusion of the atman, illusion of the self through the five skandhas is that they contain everything. Nothing that human being can feel experience or know which doesn't belong to one of the skandhas. But what doesn't exist in this this five skandhas? Precisely the self. What we find in kind of Ersatz [complement], fake of the self, in illusion of self, appearance of self? Because the self is not contained in the five categories, in the five skandhas. Is like this that we must understand the self.

**2012. 07. 27. 05:00**

Dogen says: each and everything is clear and is present, moment by moment sit cutting off all discriminations in the ten directions. Thoroughly investigate each sense objects. Completely investigating attains such power. Having counted ten emptinesses is like having nothing facing us. Having verified half of emptiness is to drop away body and mind.

*/fordítás: Kilézés hány pillanat, kilézés hány lehetőség elveszítve./*

**2012. 07. 28 6:00**

Take care, that you do not lean backwards or forward, on the right, on the left. The shoulders must be on the same level. By many people one shoulder is higher than the other. Some people came back, who were here last weekend, like Viki, Caroline and Melinda. And between we had a sesshin. What did we make during this sesshin? What can we say to those who were here last weekend and came back to this practice weekend? We could say, that during this sesshin we tried to go promenade in the forest, but we managed only yesterday. And this afternoon we try again. But this is the only thing that we did? For this evening you have to prepare the theatre. How are you going to help Setcho to prepare, since he was not there? So as we speak now, we speak of the ingredients of the sesshin. This should ring a bell in your head. The ingredients of the sesshin. What were for you the ingredients of the sesshin? *Dombirtas, undoritas. Dombirtas, undoritas.* We can speak of the ingredients of the sesshin, but it would be nice, if you would bring your own ingredients. Putting them separately into the bowl and cooking them together. And that will be the theatre. *Dombirtas, undoritas.* Apparation, disapparation. Breathing in, breathing out.

**2012. 07. 28 11:00**

What is the difference between sesshin and the weekend practice? Put something under is hands, because that has to do with the position of the shoulders ... About the walk in the forest ... How was it, when Eno was walking in the forest? Eno was the Sixth Patriarch. He was originally a very poor boy. Who used to gather the wood in the forest in order to sell it with his mother, in order to sell it, to make a living. It was raining and he took refuge under a porch of a house in a village, a kind of *prostofalu*, deep South China, seventh century and he hears that somewhere somebody is reciting a sutra. And he hears this phrase, that “the true mind abides nowhere.” Or “when he mind abides nowhere, the true mind appears.” Eno surely understood deeply the meaning of this sentence. As little boy, completely uneducated ... I often ask myself, how Eno did look like. Recently in a journal, a magazine, they tried to reproduce what was the true face of Christ. And it looked exactly like the photo police of a Palestinian terrorist. But what about the three consciousness when you walk alone in the forest? Or in Zazen? Thoughts, letting pass the thoughts, follow the thoughts. Coming back. Gathering ... Releasing ... *Domboritas ... Undoritas ... Fatalitas ... Takaritas ...*

**2012. 07. 28 17:00**

All Buddhas, Tathagatas together, have been simply transmitting the wondrous Dharma and realized the supreme awakening. For which there is an unsurpassed, unfabricated and wondrous practice. And this wondrous Dharma, which has been transmitted only from Buddha to Buddha, without mistake, JijuyuZanmai. Dogen says, it is the beginning of the Bendowa, that is the basic text from Dogen for practicing. There is the Fukanzazengi and the Bendowa. He explains, why is necessary to practice Zazen. How and why. And at the beginning, the very beginning he says, that Buddha, all the Buddhas, past, present, future, simply transmit the JijuyuZanmai. For this potting ourselves freely, potting means how to play oneself really in this Samadhi. Practicing Zazen in the upright posture, is the main gate, abide in and maintain continuously this Dharma, so that no rest of conceptualization remains. Nothing to think about. Living beings constantly function and use this Dharma, yet it does not appear in their perception. What is this JijuyuZanmai, which is another name for Zazen? Without JijuyuZanmai you don't practice really Zazen. You have got to understand it, when we are born, the universe is born with us, when we die, the universe dies with us. That expresses that we live the self, which is only the self. No one can become another, a different person. KodoSawaki used to say, that nobody can even exchange a fart with the others. Give me your fart and I give back a bigger later. This is not possible. That is the basic reality of the life. Like the tenzo said, the others are not me. Dogen asked him, why are you working hard, you are so old and you are working so hard in the sun to dry this mushrooms and to buy them and bring them by feet twenty kilometres far, thirty kilometres far at your age? Why don't you let the younger monks do it at your place? In the sense of birth to death, we are completely alone. And even if you think, that you have good friends, or that you have a family or you have a loving wife, the fact is, that your wife or your children or your good friends can never be you. Sleeping in the same bed we do not have the same dream. Sometimes we say that we know someone very intimately. But this is also just an illusion. It is impossible to really understand another person totally. Nobody can know or understand you totally. Even we ourselves do not know ourselves totally. Each of us, to use the expression of KodoSawaki, live out the self, which is only the self and lives the present that is only the present. It is the base of JijuyuZanmai. This absolute truth is the basis of JijuyuZanmai. JijuyuZanmai is sometimes translated self fulfilment Samadhi or self enjoyment Samadhi. A Samadhi which every Buddhas realizes and transmit. It is the reality of Zazen. Of course, if the Zazen is the true Zazen. And you have no intention or hidden agenda to practice. It is not necessary to be

hidden, but an agenda. To be with friends, not to be bored, to receive transmission, to find a partner and to find a roof, to become better ... Any kind of intention ... Mushotoku without intention ... No tension in the body no intention in the mind. Ji is the self, juyu means to fulfil or to enjoy, but enjoy is not just pleasure. It is the deep, deep joy, that comes from the completeness. Zammai, Samadhi or concentration, the mind doesn't move. Ju is to receive or to accept and yu is function or use. We can understand this Samadhi as the Samadhi of the self that simply receives and accepts its function, or its spiritual position in the world. The important point here is that this self is not the self, which has an object. This is the self before the separation to subject and object. That means there is nothing other than or nothing outside of this self. It is not the self and the self and the others. It is not the ego, which divides. Absolutely everything is inside this self. When we are born, the world is born with us. When we die, the world dies with us. It is not an experience, that is somewhere other than here and now. It is the mind without before and after. The mind of no other location. And it is not something to be acquired or to be gained. It is just the reality here and now. All beings live in this Samadhi, but they are not grasping it. Jijuyu is often opposed with Tajuyu. As you know hi ji and da ... Jinikitaiki ... Jiriki, Tariki ... the self power, the other power. The other power, as you know, is the power of Amidha Buddha. And Tajuyu in this moment is the received benefit of the bodhisattva practice. The others receive the benefits of the practice. It is the meaning of what we do after each Zazen when we recite the Eko. We dedicate the merits of our Zazen for the benefit of all sentient beings. Negawakuwokonokudoko ... may the merits of this Zazen cover the whole universe. The Eko is called transfer of merits. Practice for the sake of all sentient beings. That is Tajuyu. In case of DogenJijuyu there is no Ta. Ta is included in ji. Everything becomes everything and all becomes all. And this Jijuyu is Buddhas practice. Or to study the Buddha mind is to study the Self, with a big S, To study the Self is to forget the self, with a little s and to forget the self is to be enlightened by myriad Dharmas and to be enlightened by myriad Dharmas, is to drop off the body and mind of self and others. And that is JijuyuZammai. That is what happens in the Zazen.

**2012.07.29 6:00**

Gathering and releasing, the pole is by his side, able to kill, able to give life, the balance is in his hands, passions, demons, outsiders, all rely on his directions. The earth, mountains, rivers all become play-things. But tell me, which sphere is this? And the balance is in his hands. What balance is this? Able to kill, able to give life ... And the balance is in his hands ... This

means that we can kill our life and we are able to give live to our lives. For example if you choose to live only under certain conditions, to vow to live only under certain conditions ... For example to if you are happy or successful it is not to give live to the life. And again, because it exists nothing outside ourselves, JijuyuZanmai. Everything is in our hands and it's no other hands to help. Passions, our passions ... demons ... everything which runs after you or can hurt you ... all the influences from outside ... all this depends on the direction you want to give to your life. With your own hands ... *saját kezekkel* ... *két kézzel* ... in other words all this koan says, which we are going to do next week or after and which we begun very strongly that your passions – everything what you stop, that you want to stop smoking, but you cannot, everything's in your hands and you cannot put the fault on any kind of other ... the others who influence you, your psychological problems ... again, but then you have to make the decision. And when you are able to take this decisions, many things appear and the earth, the rivers, the mountains and everything, anything that seems much bigger and outside of ourselves ... seems to be outside ... everything becomes play-things. We are the creator we have the responsibility for our creations. That is no probability or no chance. Probability means it will probably happen something, but it is not the *véletlen*, it is not *Zufall*. What happens is in your hands, it's what the koan says here. At the end we have to take our own decisions. Nobody can live at our place. Nobody can die at our place. What is this sphere? What is this sphere where the pole is by his side and balance is in his hands?

**2012.07.29 11:00**

I hope, that those who go during the hossan, a long time you do not forgot and you put into practice the teaching of the three consciousness's. It is evident, that in the social life, the social is deeply, deeply sedimented in second and third consciousness ... and mainly in the third, the borrowed consciousness. The day before yesterday, we were sitting friendly around the table speaking and suddenly nobody spoke ... silence. Socially is called this an angel passes. In the *vacso* or what we call this, when people go to town to meet to dinner with somebody, this kind of silence is, that the house *mester* or the house keeper, the keeper of the house ... *házmester* is the guy, who keeps the buildings, but *maître de maison* as we say, who receive the people, the host ... this kind of silence around the table is what the host fear the most. Immediately somebody has to say something to begin again the conversation, to come back in the third consciousness quickly, quickly, quickly, as quickly as possible. Samadhi, like for example in JijuyuZanmai, the Zanmai is Samadhi, in Japanese or Chinese is called

Toji. Toji is to see or to hold all things equally, without judging if it is good or bad or beautiful or ugly and so on. Or important or unimportant ... Toji is one of the meanings of Samadhi. Another definition is that mind or soul and environment are one. And at the end, Samadhi has been defined as the Buddha Dharma should be grasped so, that mind and object become one. No separation between subject and object. No separation between mind and objects. I come back again on this important teaching, what you surely had already heard, but the more you hear the better. The question here is what meaning we give the word mind? We think of mind in its ordinary use, as the people generally think of mind, it is the psychological mind or the conscious awareness. In Sanskrit the mind which is understood that way is called *chitta*. And in the case the expression shin pi kyosho, which means body and object becomes one, would mean to gather our confuse mind together, concentrating it on one thing. Zazen, in this moment, would become a kind of exercise in mental or psychical concentration, way to train the mind in the state, where all the ideas and thoughts and all its object disappears and leave the person completely undisturbed. That is a superficial understanding of *mu nen mu so*, no notion, no thought. Zazen of the Therawada, Zazen of the Hinayana and the Zazen of the non-Buddhist teachings are this type of mental concentration. Any kind of psychic or mental concentration assumes, that our mind is always in disorder and needs to be stilled by doing Zazen. But Dogen never taught this Zazen, as just a method to work to improve ourselves or to straightened out our lives with no concern of those around us. Zazen is the contrary of an egoistic practice. He said in the Ehei Koroku: Even if you have the mind of a wild fox, don't practice the Hinayana way of trying only to improve yourself. This doesn't mean that in some Buddhist literature this meaning of the word mind is never used. Generally mind or shin is not used in this narrow sense. In *The Mind is Itself Buddha*, Soku Shin ZaButsu, Dogen says, the meaning and the scope and the extension of the mind is directly transmitted from Buddha to Buddha, we speak from Buddhas mind and the Buddha, remember, is not someone outside. We are sitting as Buddhas. We are sitting Buddhas. This mind extends throughout all phenomena and all phenomena are inseparable from mind. And if we use the word mind, which extends throughout all things and all things being included within mind. Saying that Zazen is based on oneness of mind and environment, should not be understood that Zazen is a the mean of psychical concentration or a method to try to still one's mind. The implication of this word mind go far beyond psychology and has a total an non-dualistic meaning far beyond the mental or psychological implications. Talking of our being alive it assumes at the same time, that there is a world of phenomena in which we live. And we usually assume, that this word existed long before we were born and our birth is our entrance to the stage of an already



existing world. And we assume that after our death is our departure from this world and after our death this world continues to exist. But in this way of thinking fabrications take shapes, which is not the realization of reality itself. The reality of the world in which I live and which I experience is not only the focus of ideas and abstractions. When we look at a cup together, we feel, that we are looking to the same cup, but in the reality this is not so. We separate the reality of the situation and we create the idea that we all see the same cup. This is what I call fabrication of ideas. In the same way we assume, that exists a world, which you and I experience in common with all human beings, that this world exists before our birth and it will continue after our death, but again, this is nothing more than an idea. Not only that, but we are deeply convinced that we live and die within this world of fabrications. It is a completely inverted way of looking to one's life. My true self lives in reality, the one I experience is one I alone can experience and not one anyone else can experience along with me. When I am born, I simultaneously give birth to the world I experience, I live my life alone in that world, and at death, the world I experience also dies. We will continue during the sesshin. It begins immediately tomorrow evening without any preparations. Or we can consider this as preparation and then we have a little hossan and then the sesshin begins like under Deshimaru. To consider like this or like that is useless, is only thinking.

**2012.07.30 20:00**

What sphere is this? We jump directly to the middle of the sesshin. What is a sesshin? What is it? We say the sesshin is to touch the mind. I heard this a lot. I never understand it. Now in the last few days we heard that the Buddha-Dharma must be grasped, or understand, or practiced - grasped is not a good word, because there is automatically there is the idea of grasping, but grasp means also that to grasp the meaning. Grasping so that the mind and the objects are one. Sesshin is to touch the mind is to establish our self in the jijuyu-zanmai. Can be that, the Samadhi of enjoying the Self. Enjoying in French also means to be the big master, the host. And to use freely. There is a host of a place, a house for example, you can live in it, you can rent it, you can also sell it. Playing freely in Samadhi. Door to enter to enter jijuyu-zanmai. When we are born, the Universe born with us. And when we die, the Universe also dies. Not the common view, the view of the people of the street - that we are, sometimes, most of the time. Staying in the third consciousness, without noticing. That is not at all the ordinary, common view, that sees our being that is born into a world exist independently from us.

Perhaps because we see constantly that human beings born and we are before them, and we see people die, and we continue to live after their death. They are also our mind.

When we changing our view, when we see the Buddha-Dharma as the mind and the objects of the mind are one, we enter jiyu-zanmai. How could zazen be a practice to attain enlightenment later? Enlightenment is already there. Satori always there.

What is a seshin. It was difficult to express the main point of the seshin in the theater. Especially to Setcho, who was not there. At the end they could not appear the three consciousnesses. Instead they let appear Undorítás and Domborítás. The anecdotic, the surface. The susho was already showing the movements of the kung-fu of Füst. This is what we do during a seshin? No, no, no. What we do during the seshin, is to practice the three consciousnesses. This is the basic teaching. I was listening Baker, he said that he talks about this three consciousnesses since thirty years. And he noticed that people, who follow him since very long time, ten years or fifteen years, when he asks, that what is the three consciousnesses, they don't know. And when he spoke about it, it was here, when he come here. He was talking about the Dalai Lama, blablabla, and he spoke about this three consciousnesses, and I never forget it. Those who don't know here, please ask those, who know. I could explain again, but perhaps it is better, if you don't know what it is, ask those, who know. And when I ask somebody tomorrow, do you know what is the three consciousnesses? No. Did you asked, those, who know? No.

Time flies like an arrow, and the opportunity is lost. Let's awaken, take head, don't squander your life.

The koan that we are in also in a way, you should all have the paper already, and you should read this many times. It deals with the direction that we gives to our life. Great road to the capital. Capital here doesn't necessarily means enlightenment or Buddha. It is not a symbol for enlightenment. It doesn't have necessarily this meaning. It means how do you want to live your life. Where you heading, where do you go. What directions do you give to your life. Gathering and releasing. With gathering and releasing, constantly using gathering and releasing, accepting and refusing, the pole is by his side. Able to kill, able to give life, ... and now something that I don't remember... - Zeisler used to say, that what we remember, is not important. What is important is what we forgot. Passions, demons, outsiders, all rely on his direction. Mountains, rivers, skies and the great Earth, all become toys. Tell me, what is this sphere?

And then the koan, the story begins. On the road to Taishan there lives a certain woman. It begins like a song. It remembers me a very old French pornographic song. Pornographic is

maybe not the correct word. The road towards Luvie - there lived the road-builder, who was constantly fucking. There it is the road to Taishan, - there lived a certain woman. And each time a monk went by and asked the way to Taishan, she would infinitely answered right, straight on. Right straight here. And when the monk continued going, the women said, a fine monk. He goes this way too.

Taishan is in the mountain of Wutai. That is a very famous place in China. Was, and still famous. Like the Pilis, there are many-many mountains, and it is said that the Pilis is a sacred place of Hungary. Wutai is the same. Maybe the mountains a little bit higher, than the Pilis, and the Wutai mountains supposed to believe, they were really believed, that it is the a realm of Manjushri, he lives there, bodhisattva of wisdom. Teacher of the Buddhas. And they so believed, that very often old people or couples just used to go there to jump off a cliffs in this mountains, in order to die with the good karma of Manjushri. To ensure a favorable rebirth. This is a pilgrimage place. There are also many temples. And the monks go on this road and ask the direction to Taishan. In the Wutai mountains.

### **2012.07.31 11:00**

The Buddha Dharma must be grasped in a way the mind and the object are one. Sensei used to say, that first practice, after understanding. And not just practice once. You practice, and after once you suddenly understand. Or not. Which is not so important. Practice - understand - practice - understand - it never stops. The way is endless. We speak of Buddhas of infinite life, or Buddhas of infinite light. This is our daily practice of the way. This is our gyoji. From the moment that the practice and zazen is there, Buddha is there. It is not somebody, that is separated from us. When I speak now, I speak to Buddha. And when you hear, you hear Buddha.

It is in the Genjokoan, where Dogen speaks of a little birdy-birdy, who wants to learn to fly. And he says, if the bird first wants to measure the whole totality of the sky, before he takes his flight, he will never find its place.

Anyway, yesterday I read the commentaries of the five skandhas of Vasubandhu. It is the short speak of the Abidharma. And he speaks not only of the phenomenas, that are bounding an individual, but he speaks from the relationships between the individual and the surroundings. The mind and the objects. The five aggregates, the five categories, - this is also a teaching device - the five categories, the totality of the physical and psychical phenomenas of the conditioned existences are included. This word skandha, or aggregate means assembly,

multitude, group, but it means also mass, body, trunk, or pile. When we speak of one aggregate, it is itself composed from a lot of different elements. An aggregate in itself is already an aggregate.

First speaks of the skandha of the form, that is the rupa in Sanskrit, that is generally translated as matter, which is a very big mistake, that brings us to a false notion, it seems that separates into two things, the matter and mind, it continues the mistake of the western thinking, or view, that separates the body and the mind. The departure of our practice, the departure of our Buddha life, is that body and mind are one. We should make a studium or a teisho.

But if we translate rupa, the first skandha as form, it brings us to another kind of confusion. Because what we call form generally, refers to the visible aspect of the things. But the skandha of rupa is not only visible material things. In the rupa for example there are the four great elements. Earth, water, fire and air. And forms, which come from these four great elements. These are not the natural elements that we speak generally of. Earth means the stability. Solidity in the compound phenomena. Fire is the force which makes the things evolve. In the physical body for example earth is the muscles, or the flesh and the bones. The water is the fluids of the body. Fire is the metabolism. Sharing the energy during the digesting. Air means the breathing. Not only the breathing, but everything, that makes moving in the body. The forms which come from these elements, are called sense organs. Or subtle sense organs. In which material form that is in the sense organs, the eye, the nose, the ear, the tongue and the skin, but these subtle organs of the senses, are said to be sensitive forms. That means that they are able to enter in contact with the sense objects and can feel sensations.

In the Abidharma, these subtle organs are described like internal forms inside the sense organs. What we could call the sensorial receptors. In the forms in the skandha rupa, also included the five objects. In our languages only the visible forms could be called forms. More than the visible forms and the colors, we put in the forms, in the rupa skandha the sounds, the odors, the flavors, and the tangibles (tapintást). And the simple fact, we include the sense objects of the aggregate of form, shows clearly, that this aggregate, is not only the physical body of the individual, but the body in its sensible relationship with the phenomena which surrounds it. Dogen speaks of shinjitsu-nintai. Which means the true human body in the ten directions. When we are born the world is born with us, when we die, the world dies with us. Able to kill, able to give life, the balance is in his hands. The earth, mountains and rivers are all become playgrounds. But tell me, what sphere is this.

On the road to Taishan there lived a certain woman. And whenever a monk asked her which way leads to Taishan, the woman would say, right straight on. And as soon as the monk

would go, the woman would say, fine priest, goes that way too. A monk told to Joshu. About this. And Joshu said, wait, till I check out that woman for you . Check out. A real person or not. Joshu also asked the women the same question, and the next day he went up in the dojo, and said: I have checked up the women for you.

Relax the posture, not only just hard-hard, it is the abandon body and mind.