

Mokusho Zen Ház jegyzetek



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## Zenten Kusens

**2013.03.08. 18:00 – 2013. 03.17. 11:00**

**2013.03.08.**

**18:00**

We will launch this Zenten so that I could see where we arrived, and continue also the Shurangama Sutra, it`s little bit the year of the Shurangama Sutra. It`s very long sutra, difficult to penetrate, but brings also the complete view of all Buddhism. This is the way we can see it. It is the teaching of Buddhism from the point of view of original Zen. He explains, he goes through the basic teachings of the Dharma, related to the practice, the practice of turning the light inside. We will try to read the Sutra to the point we arrived, and try also to go little bit further, so it will be also kind of study week. We have first the weekend of practice. After, the sesshin *maga*, what we call the *sesshin maga*, and after we will, or we will not go to Hoboji to finish the zen ten there, that we will see. You have, never the less two parts, one weekend practice, one sesshin, like always, and second, long weekend.

**2013.03.08.** /in ()Myoken master`s comments/

**20:00**

„Thus have I heard. Once the Buddha stayed in the Jetavana Park (he was given by the king to the Buddha to make his dojo there) near Sravasti (town of Sravasti) with twelve hundred and fifty monks,(most of whom) were great arhats who had crossed the stream of transmigration. They upheld His teaching firmly, they could leap over all realms of existence (they were detached from all realms of existence) and had achieved the respect-inspiring deportment (they realize behaviour which inspires respect) which was held in great esteem throughout the country. They followed the Buddha to turn the Wheel of the Law and they were qualified to

hand down his Dharma (which means they were allowed to teach the Dharma, they were qualified to hand down his Dharma they were authorized by Buddha to give teachings). Being self-disciplined (they were master of their behaviour), they set a good example in the three worlds to save future generations from defilement. They were led by Sariputra the Wise, Maha-Maudgalyayana, Maha-Kaushtila, Purnamaitra-Vaniputra, Subhuti and Upanisada. There were also countless pratyeka-buddhas who had nothing more to learn, but yet, they came to the Buddhas dojo determined to seek ultimate Truth. Now the summer retreat had just finished when the bhiksus (the monks) took stock of their errors and mistakes (it's a traditional ceremony, it was like this at the end of the ango, monks gather and they were saying publicly what mistakes they did during 90 days) So summer retreat had just finished, the monks took stock of their errors and mistakes and when Bodhisattvas from the ten directions, determined to wipe out their remaining doubts and suspicions, reverently awaited the Dharma in their search for its esoteric meaning. And so the Tathagata arranged His seat and sat with crossed legs to proclaim the deep Dharma. Such a Dharma feast (Dharma *buli*, Dharma *innep*) to purify the assembly (sangha) had never taken place before and his melodious voice was heard in the ten quarters. Led by Manjisri, a number of Bodhisattvas as countless as sand grains in the Ganges, had come to the holy place. Meanwhile, King Prasenajit who was keeping the anniversary of his father's death came personally to invite the Tathagata to the palace for a royal feast of best and rarest delicacies, to which he also invited the great Bodhisattvas in the Sangha. In the city devotees also offered food to members of the Sangha and reverently waited for the Buddha's arrival. Commanded by the Buddha, Manjisri took the Bodhisattvas and arhats to the royal feast. , Ananda, however, had not come back from a distant engagement, and so was not among the invited. He was returning to the dojo alone, and bowl in hand went begging from door to door in a nearby town. He intended to call first on a donor who had not given food to the monks that day, regardless of whether or not he was virtuous, a noble or an outcast. In his practice of universal compassion, he did not especially choose a poor man as his patron. He wanted to help all living beings earn countless merits, for he had seen the Buddha scold Subhuti and Mahakasyapa who, though being arhats, could not realize universal mind when begging for food. He very much admired his teaching which had eliminated all his doubts and suspicions in this respect. So when he reached the town's gate, he walked slowly adjusting his behaviour to the rules of discipline. As he went begging for food, he came to a house of prostitution where Matangi succeeded, by means of Kapila magic, in drawing him close to her sensual body on the mat, so that he was on the point of breaking the rules, the precepts of pure living. But the Buddha was aware of all this and, after the royal feast, He returned to the dojo with the king, princes and elders who wished to hear about the essentials of the Dharma. He then sent out from the top of His head a bright and triumphant multi-coloured light within which appeared a transformation Buddha seated, with crossed legs, on a thousand-petalled lotus flower. The Buddha then repeated the transcendental mantra (which is the Surangama mantra) and ordered Manjusri to use it to overcome the magic and to bring Ananda with Matangi back to the dojo. Ananda's weakness was the reason why, the Buddha gave this important sutra. For sensuality is the main cause of our transmigration in samsara and can be removed only by Wisdom. When Ananda saw the Buddha, he prostrated himself at His feet, crying bitterly and saying that, since the time without beginning, though he had heard much about the Dharma, he still could not acquire the transcendental power of the Way. He had no samadhi power, it was only intellectual knowledge. Earnestly he asked the Buddha to teach the preliminary expedients (the means) which lead to enlightenment all the Buddhas in ten directions (how they practiced) There was also present a great number of Bodhisattvas, as countless as sand grains in the Ganges, and great arhats and pratyeka-buddhas who had come wishing to hear about the Dharma. They all waited silently and reverently for the holy Teaching, wished to hear about the essentials of the

Dharma. The Buddha said to Ananda: You and I are close relatives. Tell me what you saw in the assembly when you made up your mind (You decided to practice, the first decision to practice. Without first decision you cannot do, it is the first application of the mind, beginners mind, or the mind of beginning. If the mind of beginning is wrong, it will be useless to practice during countless kalpas) so, what made up your mind to give up all worldly feelings of affection and love to follow me? Ananda replied: I saw the thirty-two excellent marks and the shining crystal-like form of the Buddhas body. I thought that all this could not be the result of desire and love, for desire creates foul and fetid impurities like pus and blood which mingle and cannot produce the wondrous brightness of His golden body, in admiration of which I shaved my head to follow Him. (and then comes the first assertion. (If you read the sutra, you should find all the assertions)The Buddha said: Ananda and all of you should know that living beings, since time without beginning, have been subject continuously to birth and death (so, are completely the slave of samsara, *mondjuk*) have been subject continuously to birth and death because they do not know the permanent True Mind whose substance is, by nature, pure and bright. They have relied on false thinking which is not Reality so that the wheel of samsara turns” So, the first big distinction that teaching this sutra is the distinction between true mind and false thinking, and if you are constantly subject to ups and downs, one day good mood, one day bad mood, one day happy, one day unhappy, I think is evident to everybody, everybody has this experience, I don’t need to explain further, is because we don’t know the permanent true mind that we mistake for the false thinking. It’s the first big affirmation of the sutra, Or assertion of the sutra.

**2013.03.09.**

**05.30**

Strong posture, please. It means, you push fifth lumbar vertebra forward, to breed out inside by pushing the intestines, and pushing also the knees by breeding out also, but most important that you keep your back straight not leaning forward or backwards. If you are little bit sleepy, you push the intestines. Never indulge in kind of , half sleep in zazen. It’s the worst of all. Remember what says Eka to Bodhidharma: „ Always clearly aware”. So, you must feel the verticality, you must feel the energy in your spine, the energy in your neck, also by constantly pulling the chin in, and relaxing the shoulders, always, for most of the people is the most difficult point. KodoSawaki says in meal sutra commentary that we have to eat for the mission, in the BushoKapilakomentariavan, he says that we have to eat for a mission. Why do you work, he asked to somebody, because if I cannot work, I cannot eat. So, why you don’t instead don’t eat and die? Why instead, *inkább*, don’t eat and die. It’s all question of meaning of our lives. It’s the basic question, why do we live? Somebody said, God or the Buddha gives us authorisation to live, *hogyélünk*. If you eat with such mind you don’t make mistakes, you don’t go outside of the way. The death of a man like me, disturbs absolutely nobody. It means I’m objectively totally insignificant. But, never the less, I cannot not to eat, so, the Gods, my friends, my wife, my husband, give me possibility to live, and give me the possibility to receive the food, so I live in prior, I live *imádkozvaélek*. It’s th commentary of the first phrase of BushoKapila. Hitotsuniwa, konotashowohakari, Ka no raishowohakaru, we must reflect to the way how this food came, arrived to us. And our gratitude goes to everything which contributes to it. Anyway, the teachings of KodoSawaki you know are extremely radical.

**2013.03.09.**

**11:00**

About the analogies, *analógia*, etiologically it means mathematical raport, proportion, or relationship between, so we have to see exactly how to translate in *magyar* this raport. Mathematical proportion, I'm not quite sure that is *aranyszam*, because *aranyszamis*...we have to look to the dictionary. The straight definition is: analogy is A is for B, what C is for D. And neither A, or B, or C, or D needs to be defined, it's only the respective raport that is important. So, the Buddha says that those all with the wisdom are able to achieve enlightenment through the use of analogies. Later in the sutra, there is very good exsample of analogy. When he begins to speak about the nature of seeing. I did this in Bucharest, and after we tried to repeat the analogy. It was not so easy. Ananda, take, for exsample my fist. If I didn't have the hand, I couldn't make fist. If you didn't have eyes, you couldn't see. If you apply the exsample of my fist to the case of your eyes, are we talking about the same thing, or not? *Maskepenmonda*, is it the same raport between the fist, and the hand, and the eyes, and the seeing. Is the analogy correct, or not? Yes, World Honored One. Since I can't see without my eyes, if we speak now of the Buddhasfist and Buddhas hand, the idea is the same. Than do Buddha said, no, no, no, the analogy is not correct, is not uped. Why? If a person has no hand, his fist is gone forever. But somebody without eyes is not entirely devoid of sight. Than comes famous exsample of the blind

If you ask blind man on the street: 'What do you see?' "Surely, he will certainly answer, 'I see only black in front of my eyes. '

"The meaning is apparent: if he sees blackness in front of him, how could it be said that he doesn't see?" Ananda said, "The only thing blind people see is blackness. How can you call it to see?"

Then the Buddha continues: "Is it a difference between the blackness seen by blind, and the blackness seen by someone who has eyes, but who is in the pitch black room?" (It's the experience everybody can do. I made it several times in Hoboji, for example. It's the night, I'm waking up, and my curtains are closed, it's absolutely pitch black, and one, or two times, opening the eyes, I thought to my self, I'm blind) so, are this two blacknesses distinguishable, or not? Ananda says, no, between the blind, and the seeing eye in the pitch black room there is no difference. You can experience it. Than comes the conclusion, if the person without the use of his eyes, if the blind, who sees only blackness, if this blind people were suddenly regain his sight, like in Woody Allen film I said, Hollywood end. If he would to suddenly regain his sight and see all kinds of forms, now if you say that it's his eyes that see, than when the person in the dark room, who sees only darkness, if this person suddenly sees all kinds of forms, because he lits the lamp, you should say it is the lamp which sees. So, why does the Buddha says that? The people in the dark room cannot see, but when they lit a lamp, they can see. Blind people cannot see, but if they regain their sight, they can see again. So, when this blind person suddenly sees because he regains his sight, than the person in the dark room sees because of lamp that should be called lamp seeing. Am I right? If it is a case of the lamp seeing, it would be a lamp endowed with sight – which couldn't be called a lamp. And if the lamp were to do the seeing, it would have anything to do with you? If the lamp were to do the seeing, which is the relationship with you, how would you be involved? If it's the lamp that sees.

Therefore you should understand, you should know, that while the lamp can reveal the forms, it is the eyes, not the lamp, that do the seeing. And while the eyes can reveal the forms, the it comes from the mind, not the eyes." And while the eyes can reveal the forms, the seeing-nature comes from the mind, not the eyes. The first of the ten manifestations of seeing, analogy of the blind which sees, example of the blind which sees, shows the seeing of the mind, and not the seeing of the eyes. It's the mind which sees, and not the eyes. But we can see clearly how analogy works. Is it the same rapost, the same thing between the hand and the fist, and the eyes and the seeing, that's the analogy. But it's extremely important this first analogy of the blind which sees. It's very concrete, because you can use it in zazen, you open the eyes, you close the eyes, but the seeing doesn't change. So, instead being fascinated by the externals, running after externals, you have to keep your attention on the seeing *maga*. It is an example, the instance of turning the light inside, or to change direction of the gaze. You disentangle the object of the sense organ. You are no longer fascinated by the object, you are no longer running after your thoughts, but you turn towards the mind itself. Thinking without thinking, hearing without hearing, seeing without seeing. After Buddha gives another example to Ananda, he sends from the palm of his hand rays of light, to the right and to the left of the head of Ananda, and each time, Ananda, of course, he turns the head, follows the ray of light. And to the left, and to the right, and to left, and to the right. Exactly like some people during oryoki, never stop to turn their head to see what is happening around. Running after externals, instead of keeping the posture during the oryoki practice. The posture of the body, and also the posture of the mind. You can see exactly some people always thinking about something else, or, a, who comes in? Or, a, what happens there? Or, they look at the ceiling, or they look at their nails, a, I have fingers there, or even smiling to the service people and saying thank you, making *kapcsolat*, personal, karmical *kapcsolat* between themselves and the service people. As you see, there are many many elements in the practice of oryoki. You have the two hands, you have the bringing the things back to the hara, you have the relationship with service people, the three circles of Ku, and you have also, to keep the gaze, like in zazen, in front of you on the food, and the bowls, perhaps it's the most important. "Ananda, you should know, that from beginningless time all beings are subject to samsara, continually born, and continually die, simply because they don't know the everlasting true mind, with its pure nature, and bright substance, and instead they engaged in false thinking, this thoughts are not true, and so they lead to further transmigration. It's the first assertion, the first big tree that we arrived to yesterday.

**2013.03.09.**

**20:00**

We saw that the first of the ten characteristics of seeing. Seeing, the mind sees and not of the eyes, so seeing is the mind. With the story of the blind which sees, now seeing does not move, so the true mind does not move like the seeing. "Then the Buddha extended his bright hand, opened his five wheeled fingers and told to Ananda and to the Sangha: When I first accomplished the way, I went to the Deer Park and for the sake of the five bhiksu, the five monks and as well as for you, I said" - Voila, another assertion - "it is because living beings are impeded by guest-dust and affliction and they don't realize bodhi or become arhats and that time, what caused you, you have now realized the fruit to become enlightened?"

Ajnatakaundinya arose and said to the Buddha: Of the elders now present in the Sangha only I received the name 'understanding' because I was enlightened to the meaning of the word 'guest-dust' and I realized the fruit, World Honored One, it is like a traveller who stops as a guest at a roadside inn a roadside inn, perhaps for the night or perhaps for a meal. When he has finished lodging there or when the meal is finished, he packs and sets out again. He doesn't remain there at leisure. But he host *pedig*, he doesn't go nowhere, he doesn't go far away."

"Considering it this way, the one who does not remain is called the guest, and the one who remains is called the host." - What moves, is a guest, what doesn't move, is the host.

"Again, when the sky clears up, the morning sun rises with all his resplendence and the golden rays stream into a house through a windows and reveal particles of dust in the air. The dust dances in the rays of light, but the empty space is motionless." Like clouds in the sky. For people who practice zazen it is very easy to understand, this distinction of host and guest. We say also, when we begin, when you sit and after the mind begins to seattle, it is like a glass of water with dust inside, the dust goes down and you have only the clear water and you can see from time to time very clearly a little dust and so on. Each thought is separated from each other and sometimes it disappears completely. But if you reactive it your conscious mind, wohh, it is like you moved the glass.

The Buddha said: "Considering it this way, what is clear and still is called space, and what moves is called dust. The word 'dust,' then, means 'that which moves.'" The word guest means who doesn't remain, and the word dust means that which moves. The Buddha said, "*Így van*. [So it is.] Then in the middle of the Sangha the Tathagata One bent his five-wheeled fingers." - Make a fist - "After bending them, he opened them again. After he opened them, he bent them again, and he asked Ananda, "What do you see now?" "I see the Tathagatas wheeled palms opening and closing in the middle of the Sangha." "You see my hand open and close. Is it my hand that opens and close, or is it your seeing that opens and close?" "Ananda answered: "The Tathagata's hand opened and closed I saw the Tathagata's hand itself open and close; it was not my seeing-nature that opened and closed." "What moves and what is still?" - asked the Buddha" The Buddha's hands don't remain at rest. And since my seeing-nature is beyond even stillness, how could it not be at rest?" "The Buddha said, "So it is."

"Then from his palm he sent a precious ray of light flying to Ananda's right. Ananda immediately turned his head and glanced to the right." Keep straight. "Then he sent another ray of light to Ananda's left. Ananda again turned his head and glanced to the left." - Immediately he reacts. That you can see in the dojo for example with the, when you see real beginners in kinhin: they look at the right, they look at the left, what happens in the dojo, but they doesn't last very long, very quickly they learn how to turn the look inside, putting all the attention on the posture and the breathing. But at the oryoki practice it is not the same, you can see people who practice since long time, continue look at the right and the left, what happens.

"Why did your head move just now?" - asked the Buddha. ""I saw the Tathagata's emit a wonderful light which came to my left and right, and so I looked to the left and right. My head moved of itself." "Ananda, when you glanced at the Buddha's light and then you moved your head to the left and right, was it your head that moved or your seeing that moved?" "My head moved of itself. Since my seeing-nature is beyond even cessation, how could it move?" "*Így van* [So it is.] - said the Buddha"

"You noticed that it was Ananda's head what moved, the seeing did not move. You also noticed that it was my hand which opened and closed; the seeing did not stretch or bend. Now that you have heard me explain the doctrine, the Dharma, it is certain, that all of you you understand it very clearly. The seeing did not move, the seeing did not stretch or bend. "Why do you continue to take something moving like your body or like its environment to be in

substantial existence, so that from the beginning to the end, your every thought is subject to production and extinction? Why are you so upside-down? Why do you continue to believe in the existence of your body? You have lost your true nature or you lost sight and you behave in upside-down ways. Having lost the sight of your true nature and mind. You mistake objects for yourself. And it is you who cling to the flowing and the turning of the wheel of Samsara. Because you recognize things as yourself. You produce all kinds of attachment, you mistake the guest for the host and because of that, because you are not clear about this principle, you cling to the flowing and the turning that is the Samsara. You yourself are attached to dying, you go looking for Samsara. If you yourself would not completely upside-down, you would not mistake the thief for your son, you will not mistake objects for yourself. And you would be able to end birth and death." If you want to end birth and death, it is an easy thing to do, all you need is to turn yourself around, change the direction of the gaze, to realize the inside revolution. If you go forward, you head right down the path of Samsara. But if you turn around, if you make the step back and go the other way, you end birth and death. So it is not that difficult, is just that is up to you to do it, simply turn around, turn your head and pivot your body, that is all what is needed. It is why it is said, the sea of suffering is boundless, a turn of the head is the other shore.

**2013.03.10.**

**05:30**

You have to take care not to lean forward. Some people have the habit to lean constantly forward. There are many details you have to look at by at the ... for the posture, for example the shoulders must be exactly parallel as the ... the two knees and it's why when you sit you ... you must always take care that your zafuton is exactly in line with the ... with the ... with the wall. Not to ... not to sit ... well ... to sit extremely straight in good posture. The shoulders must be exactly parallel to the knees, pull the chin in, not to lean on the left or on the right that, of course, depends on the correct crossing of the legs. All the points of the posture are totally interdependent. Also, the shoulders ... one shoulder must not be higher than the other and of course the mudra, the posture of the hands, which are ... which is completely a *resumé* of the whole posture. The ... the thumbs must not fall downwards, they must not either become too much inward, one hand must not be higher than the other, the thumbs must be perfectly horizontal, it ... they should not make an angle, exactly like the forearms in kinhin, they don't make a mountain, they don't make a valley, the whole mudra, the whole posture of the hands is a kind of perfect circle or oval, like the ellipse of the planets around the Sun. We are realizing in the body when we put all the attention and only on the posture ... we realize unconsciously, *ceva dire* without using the guest mind, without using the thinking, knowing mind ... unconsciously, naturally and automatically we realize the mind, we realize the middle way concretely in our body-mind, not only in imagination. Yesterday we saw for example the seeing which is here the mind ... seeing and the mind it's not exactly the same and later in the sutra they will explain seeing is very, very near from mind, but it is not exactly the same. Then the seeing doesn't move. The true mind, the host position, or the ... or the ... like the sky doesn't move, is not subject to causes and conditions. You realize this in your daily life, in your real life when you begin to ... when you understand and establish the importance of the Gyoji. One aspect of the Gyoji is the regularity, so it doesn't depend for you to go in the dojo the ... the ... your coming in the dojo doesn't follow

the phenomenal conditions of your life. It doesn't mean ... it doesn't depend of your happiness or unhappiness, it doesn't depend on your likes and dislikes, it doesn't depend of your health or of your disease. *Másképpenmondva*, you practice with the true mind and not with the mind subject to birth and death. You practice with the unborn and not with the mind which is subject to causes and conditions. Before Ananda can understand any type of practice, he must first be able to distinguish the false thinking of the discriminating consciousness from his true mind. Ah, I have ... I'm in love with this girl! Oh, I go every day in the dojo! Oh, she quited me! I don't come in the dojo! Or today I feel good, I go for Zazen. *Hát today viszket a lyukseggem, nemmegyekülni*. Today I'm completely alive. It's not ... I go to holiday. Today I'm practically dying. It's a good opportunity to sit. You can make also your ... a way in the forest of the sutra, by seeing all the mentions of the many upside downs and then practice the revolution to learn the step back which change the direction of the gaze. You have to step from to have our phenomenal life directing or commanding our practice we have to decide that is our practice which will lead our phenomenal life. It's what the sutra said when we finished yesterday:

“Why do you continue to take something moving, like your body, and like its environment for to be substantial ... to be in substantial existence, to be real?”

From beginning to end your every thought is subject to production and extinction. The body, hm, which is decaying and in one moment or one day it's this, one day is like that and goes inevitably to the death and its environment, that's the phenomenas of our life, our karma, our relationships, worky-worky, constantly changing. Why do you continue to take something false for something real?

“So that from beginning to end your every thought is subject to production and extinction, so that you just use the mind which is subject to production and extinction. You have lost your true nature, and you conduct yourselves in upside down ways. Having lost your true nature and true mind, it is you, who cling to the flowing and turning of the revolving wheel.”

**2013.03.11.**  
**20:00**

Ananda, although you know a lot, you could not enter the power of the way. The power of the Samadhi of zazen. And you could not resist to the seduction of Matanga. Just because, like all living beings, since beginningless times, mistake your thinking, knowing mind for the true mind. But the true mind it is the cause ground of practice. We must, we sit already as Buddhas, everything that you see, think and so on is zazen. Activity of the Buddha.

Sodoka says:

"Hosszú évek óta halmoztam a tudást,  
Tanulmányoztam a kommentárokat, faggattam a szútrákat.  
Lankadatlanul kutattam a szavakat és jeleket,  
Főlösegesen fáradtam a homokszemeket számlálva a tengerek fenekén.  
Buddha komoly szemrehányásokat tett,  
Mire jó mások kincseit számlálgatni?"

"Ezek a sorok az intellektuális tudás és Buddha Dharma tanítási módszerének problémáját vetik fel: Hosszú évek óta halmoztam a tudást, / Tanulmányoztam a kommentárokat." Kodo Sawaki says: "Én magam is azt hittem, hogy Buddha törvénye le van írva a könyvekben."  
You have people who never sit zazen, never practice, but just read books about zazen. Neither one of sutras or *mesterek* of the transmission, but books about.



"Én magam is azt hittem, hogy Buddha törvénye le van írva a könyvekben. Könyveket vettem, amelyeket hősiesen olvastam, de minél többet tanultam, annál kevesebbet jegyeztem meg. Rendkívüli módon untatott. Mindezek a könyvek és áttekintések a buddhizmusról szüntelenül csak ugyanazt ismételték.

Jóka Daisi szintén" - Jóka Daishi, aki írta a Shodokát - "Jóka Daisi szintén kutatott a szövegekben, jegyzetekben, értelmezésekben és szövegmagyarázatokban: „Lankadatlanul kutattam a szavakat és jeleket.” Ezeknek sohasem érünk a végére."

Remember what says Obaku: the many-many teachings of the Buddha are like an infinite sorozatok of chains, once you begin, you never see the end, but once you get the true mind, you have nothing more to seek.

„Főlöleszen fáradtam a homokszemeket számlálva a tengerek fenekén.” Valójában ez olyan feladat, amivel elkoptathatjuk a csontjainkat: „Buddha komoly szemrehányásokat tett, / Mire jó mások kincseit számlálgatni?” Dógen pontosan ugyanezt mondta a Gakudójódzsín-súban: „Reggeltől estig mások kincseit számlálgatni semmilyen hasznot nem hoz nekünk”. Hasonlóak vagyunk a zálogházi alkalmazotthoz, aki a filléreket számolgatja, ami nem az övé. Mi a jó módszer? Mit kell tenni, hogy megértsük? Valaki azt felelte erre a kérdésre: „Egy néma keserű gyümölcsöt ropogtat.” „Egy néma keserű gyümölcsöt ropogtat.” "Grimaszt vág és egy nyögést présel ki magából. Bárki, aki maga is megpróbálkozik a keserű gyümölcssel, azonnal megéri. A néma mimikája elég: arca összerándul, szemöldökét összeráncolja, kinyitja a száját és fura hangokat ad ki. A szavak erőtlenek egy ismeretlen íz leírására. Valójában senkinek sincs szüksége szavakra: saját magunknak kell megropogtatnunk a keserű gyümölcsöt, hogy tökéletesen megértsük.

Buddha törvénye azt jelenti, hogy csinálni, hogy nekünk magunknak kell buddhává válnunk. Ha nem ébredünk a tudatára ennek a kényszernek, akkor a régi szövegekhez kell fordulnunk, meg kell fejtenünk az ősi nyelveket, az indiait, szanszkritot, pálit, tibetit, és még ha óriási erőfeszítések árán el is jutunk odáig, akkor sem fogjuk jobban érteni Buddha törvényét. Így jutott el Jóka odáig, hogy azt kérdezi magától: „Mire jó?” Dorgálást kap azért, mert félig csinálta a dolgokat, ravasz kibúvókat keresett és teljesen eredménytelen volt."

"Zsákutcába jutottam, és rájöttem, hogy hiába fáradtam,

Annyi elvesztegetett éven át kóborolva a világ porában, semmiért!"

"„Zsákutcába jutottam, és rájöttem, hogy hiába fáradtam.” Vakon vetjük magunkat olyan utakra, amelyek nem vezetnek sehová, visszamegyünk, majd találomra új irányba indulunk. Az egész élet úgy telik el, hogy körben forgunk, és soha nem érkezünk meg sehová. Buddha útjának pontos gyakorlásakor előre haladunk, tétovázás nélkül, visszalépés és kitérők nélkül.

Amikor felismerjük az élet dolgainak állandótlanságát, a mindennapi nagy jelentőségűvé válik, amit nem pazarolunk el apróságokra. Dógen mondta a Gakudójódzsín-súban: „Bodaishin-nek, a felébredés tudatánaksok neve van, de mind egyetlen tudatrük van szó.” Nágárdzsúna pátriárka mondta: „A tudatot, amely belelát minden dolog keletkezésének, pusztulásának és állandótlanságának folyamatába szintén Bodaishin-nek nevezik.” Dógen a hamis mestereket ostromozva hozzáteszi: „Eldobják a gyökeret, és a levelek után futnak”. Jóka szintén óv bennünket: „Ragadd meg a gyökeret, ne bajlódj az ágakkal.” Visszatekintve múltjára megállapítja, hogy az, ahogyan ő gyakorolta Buddha útját, nem az igaz Törvény felé vezetett. Amit csinált, nem felelt meg tökéletesen a saját énjének, ebből származtak tévelygései és örökös tétovázása.

„Annyi elvesztegetett éven át kóborolva a világ porában, semmiért!” A por világa az, ahol az érzelmek és a szenvedélyek martaléka vagyunk, amelyeket az ötféle vágy és a hatféle tudatosság gerjeszt. „Ha a szellemi irány elferdül, a tudás és a megértés hibás, / Nem tudod elérni Buddha tökéletes felébredését.” A nem az Úton lévő hétköznapi ember természete deformált, gondolkodása és ítéletei aberrálttá válnak az igazi én torzulásának ténye miatt. A

pontos felébredést keresni a tudaton kívül" - az igazi tudaton kívül - "vagy máshol remélni újraszületést nem más, mint ábrándkergetés. Elhanyagoljuk valódi természetünket, és mint Jóka Daisi számtalan hibát követünk el, amelyek nem engedik, hogy elérjük Buddha tökéletes felébredését."

As Sensei always *mondta*: At the end, *végül is*, it is zazen.

**2013.03.12.**

**11:00**

Seeing is not lost. It's the forth characteristics. When they ... they speak from the seeing, which is not lost ... Why? Because Ananda says in his question: If seeing and hearing neither produced nor extinguished, why did the Buddha speak of us as people who were lost their true nature and go about things in a upside down way? Then the Buddha shows his hand and he ask, what is upside down and what is right up. Examine your bodies and the Buddha's closely. What does exactly the term upside down means or refers to? And then he makes this big assertion when we arrived: All of you, good people, I have often said, that form, mind and all conditions ... all conditions, all the conditioned Dharmas are manifestations of the mind only. We begin to enter deeply the references of the teaching of the mind only school, which is based mainly on the model of the eight consciousnesses. You have the model of the five skandhas, but the Suranghama Sutra is based on the model of the eight consciousnesses, is the mind only sutra. All conditioned dharmas are manifestations of the mind only. Your bodies and your minds all appear within the wonder of the bright, true, essential, wonderful mind. Why do I said, that you have lost track of what is fundamental and wonderful in you? Wonderful bright mind ... that in the middle of your bright and enlightened nature you're nevertheless confused false for the true because of ignorance and delusion.

Mental dimness turns into dull emptiness and this emptiness in the dimness unites with darkness to become form. Stimulated by false thinking, the form takes the shape of a body and as causal conditions come together, there are constant internal disturbances which tend to gallop outside and such inner disturbances are often mistaken for the nature of the mind.

The primary misconception, the first basic mistake, the first basic upside down about mind and body is the false view that the mind dwells in the physical body. You don't know and the physical body as well as the mountains, the rivers and empty space and the great earth are all within the wonderful bright true mind. Most people think the mind is within the body. This is an extremely great mistake. Is it outside of the body? It is not outside either. It is that we people are within the true mind. All the phenomenas and the various kind of things are within our fundamental bright true mind. They are not outside. You should not ... the true mind encompasses the empty space and the ten thousand things. It's not that empty space and the ten thousand things contain us. *Pontosanfördítva* ... If you understand this Dharma, this doctrine, you don't lose your true nature and your true mind, because the contrary, to believe that the mind is in the body, it's like ignoring ... ignoring thousands of clear, pure seas and to take notice only of single bubble, seeing it as the entire ocean, as the whole expense of the great and small seas. You see it's just a little bubble and you take it for the whole sea and the same way the pure nature of your permanently dwelling true mind, permeates the Dharma realm ... it is everywhere ... and it's our true mind, but we don't realize this and we think that what is in your body is your mind. Is the same mistake as to take the small mind in your body

to be your true mind. Your true mind is not inside and it is not outside. All of you are completely with it, but you don't recognize it. You don't recognize your own, true mind.

You people are doubly deluded among the deluded. Such inversion does not differ from that caused by my lowered hand. When I lowered my hand, you said it was upside down, when I raise it, you said it was right side up, but in reality there is no upside down or right side up to the hand. You just put at names, and you call it upside down or right side down ... right side up. It is confusion within confusion. Originally there is no problem. You create the problem. We are not ignorant. We don't need enlightenment. We are not unhappy. Originally there was up ... not all this trouble, just you're constantly looking for trouble. That's what is meant by someone being doubly deluded among the deluded. It's exactly the same confusion, than to mistake a single bubble for the whole ocean. There is no difference.

The seeing of the mind, true mind, is never lost. The primary big false view which common all arise is to think that the body ... the mind is in the body. It's exactly like taking a bubble for the whole ... or wave for the whole ocean.

**2013.03.16.**

**11:00**

In fact the true dharma goes beyond discussion, and true discussion does not involve Dharma. Therefore, when there is discussion of the Dharma, there is no meaningful discussion, if you try to discuss Dharma, it's no longer discussion of the Dharma. In the end, there is nothing at all to be considered Dharma, and no Dharma to discuss. Never the less, Buddha doesn't have two kinds of speech. Hearing Buddha's words is seeing Buddha's body. Seeing Buddha's body is witnessing Buddha's tongue. Even if you say, subject and object are not two, still, this is not true discussion, even if you say, something changes, or nothing changes, it doesn't clarify anything. Even if you say: Words are useless, and meaning is meaningless. The meaning is meaningless, still it does not penetrate the Dharma. If you say your nature is the way, and the mind is perfect, what discussion is this? And even if you say, subject and object both disappear, this is not true discussion, and if you say subject and object does not disappear, neither is this true discussion. If you say guest and host, or if you say same and different, this is still useless discussion, furthermore, the Buddha said: The Buddha nature is something unknown to the people of the little vehicle. Buddha nature can only be known by the Buddha, and not by sravakas, or pratyeka Buddhas, but even the Bodhisattvas of the ten stage seeing the flock of cranes from a distance cannot tell whether they are cranes or water. They think it looks like cranes, but they are not sure. Then Bodhisattvas of the ten stage an not see the Buddha nature clearly. In the same chapter of the same sutra, it is said: The Bodhisattvas of the ten stage realize the nature of the Tathagata in their bodies, but they don't have clear observation of it, moreover, because of the teaching of the Buddha, we realize our nature and we say: We transmigrate life and death of countless kalpas and we don't realize eternal existence, because we are confused by the non self, it is strange that we could not see Buddha nature, even though we originally possessed it, because, as the Buddha explains, ordinary people have the wrong interpretation of the self and of the no self and they consequently transmigrate life and death for such a long time. Furthermore, even if we transcend delusion and satori, purity and defilement, subjective mind and the observation of the objective world,

we cannot dream of seeing original Buddha nature, so don't seek for it in emptiness, or in form, neither seek for it in the Buddhas and patriarchs, but seek it only in yourself. Consequently, how many kalpas now have virtuous men pass through circles of life and death. How many times body and mind arise and disappear, some may think that this coming and going in birth and death is an illusion, but what kind of tale is this? Is there anything that is coming and going in birth and death? What do you mean when you say, real human body? What do you mean when you say dream? What do you mean when you say illusion? Therefore you should not say either delusion or truth. Because if we only understand in terms of delusion or truth we come to the dead end. We should not easily cling to emptiness, or truth, or suchness in order to clarify our mind. We should be like still water, undefined as the empty sky. But, still you may not understand original Buddha nature. If you understand only in terms of delusion, or truth, or illusion and satori you come to the dead end.

**2013.03.17.**

**8:00 after zazen**

We had this basic distinction between the true mind and the false mind, they call this true mind, false mind. But it is not good translation either. And anyway it's only the first part of the sutra. And after the whole story will be to show that the true and the false are one. It is what already in Jijuyu Zanmai you could begin to see. Because you could think: A, I have to keep the true mind, and avoid the false mind. It would be the dualistic normal consciousness who would think that. But first you have the first step to see what is the discriminating mind, what is the conditioned mind, and after we can for example always want to stay at the host, and avoid at all costs the guest, but then, it would be the false practise of zazen. It's a step by step teaching for Ananda and those who come from the Hinayana. And the main point of all this is the identity of the samsara and the nirvana. As I said many times at the beginning, if I repeated, the Surangama teaches that this world of suffering and impermanence that we want to escape is in the reality the Buddha world. And it is the whole point of chapter Sho ji that Muhi translated. It's a mistake to look for nirvana outside of samsara. That's the Mahayana. Zen gives directly the teaching, or the method without many explanations, or, without the way that the sutra does. It goes more in realisation, and direct realization. We must not forgot that this people in ancient times, and so on, all of them knew, *miről volt szó*. It was a Buddhist civilization. Here we are not. It's not at all the Buddhist civilization. We are taught, our minds formed in a practically contrary way, upside down way. We live in the dualism. All the philosophy and knowledge is based in the discriminative mind, which is the false mind. So, for us is more difficult. And to study the Surangama sutra, for example, can be a good thread which goes through all the basic teachings of Buddhism. But, you can practise, of course like this during years, and so on, but after, if you want to transmit, you have to transmit the Dharma, you must have basis. This kind of teachings can come only after you really rooted your body and mind in zazen. That you don't go astray in the intellect or in the speculation of the Dharma discussion you have to study also, to see the story of Ananda which is one of the masters of our lineage, is the third patriarch, what is exactly what happens? What was his mistake? That he had during sixty years practically, although, he was the jisha of the Buddha, of course it's not the excuse for the jishas to say: oh, no need to do it, because Ananda himself, who was the jisha mistaked during sixty years. No, just you see Ananda, like in old koans, zen stories, as a symbol of something, and you have to understand by yourself what is the point of Ananda, specially in this sutra. So, it's far from being finished, but we go, also here and there. We can have all the teachings that we have generally in the light of the Surangama, as a thread, which is, *szerintem*, a good thing if I can continue. It's less abrupt than the complete enlightenment sutra. It comes from the down, and it goes up, but the

complete enlightenment from up goes down. It's the ascendant and the descendant. It's the Buddha, Bodhisattva. Ok? You have always this two movements. Ascendance and the descendance. Going to self realisation, from illusion to enlightenment, and after, coming back, from enlightenment to illusion to help sentient beings. To make like this, and stay up there, it is to be stuck at the hundred foot pole, you know this expression, or it is also just the false nirvana of the Hinayanists. Bodhisattva goes down, back. So, anyway, it's no bad difference between Buddha and Bodhisattva.....

So it is not just a question to sit, there is not just a question of Dharma, it's also question of the Sangha. Community who lives in the temple must take care of the temple. If not, you just seem to be Zen practitioner, but you are not, you are just fitness, or new age consumers. Which have no idea of three treasures, and *következésképpen* don't know what is Dharma, and don't know what is Buddha, so you are fake. Buddha, Dharma, Sangha. It's not Buddha, 'ok, only Buddha, or only Dharma, ooh, or only Sangha', no,no. You cannot separate the three. If one is missing, the two others are missing. And then you think, oh, I practise Zen in the Sangha of great master, but no! Not at all. So it's double delusion. You think you receive something which is false and you think you practise, but you don't. And, after you say, I practise this and that, and you transmit the error. So, we are even worse than the new age *sarlatánok* and *templomkereskedők* at this moment. So, it's a responsibility, for the universe. Bodhisattva responsibility. *Bon, aloars*, instead of saying it was very good sesshin, I'm so happy, bon, of course I scold you, again and again, but it's my treatment. *Az az a én betegségem*. OK! (Laugh)

**2013.03.17.**

**11:00 after the ceremony**

Thank you for the beautiful zen ten, again. Pavel *már elment?* He has to go before the end, so it is...everybody is impatient to go...but it is really not understanding the point of the time of the sesshin. It's just to use it as a tool. So now, *zazen* is finished, now teaching is finished, so my practise is finished, I don't receive any kind of teaching, so why to stay and why to say thank you to the Buddha? *Nem kell*...it is really to miss an important point which is the time of the sesshin, and never mind if ten days you were there, if you miss the end it would be as you wouldn't be there 10 days. It's like this. The time of the sesshin is another time. That's why I insist so much that you make it from the beginning to the end. And it's disturbing this coming and going because it destroys what is called time of the sesshin. It's important point. Why is impossible for some people to stay till the end, even if it's 12, or it would be 10 o'clock, *nem baj*, they have to go. Even if I would make the thing earlier, they would go earlier, so it's some kind of metal blockade. So, from the beginning to the end. Now it's finished.