

2012. 08.01 – 08.08. Ango – 2nd Period

2012.08.01. 05:00

woman of Thaishan, Manjusri, Mujaku

Gathering and releasing. What does it mean? How do you understand that? With your experience of zazen, practice for few years. Some of you are practicing many years. Even if you practice for few years, it should mean something. */Tehát ugyanazt a kísérletet csináljuk, mint az előző periódusban csináltuk a második szkandhával, együtt megnézzük, hogy mit jelent neked összegyűjteni és elengedni, hogyan érted és másodszor hogyan gyakorlod a mindennapi életben./* Always the daily life, zen and daily life, you cannot separate the zen from the daily life. */Elvenni és adni, elfogadni és elutasítani./*

So Dogen said, the monks cannot really rouse bodaishin, because they don't really understand, that the 24 hours of the day are composed of 6,5 milliard instant. How we understand for example such number? Impossible to understand. Why does Dogen say that they cannot make to understand. During the first period Pavel Pavlovics amused himself to calculate how much instant in one breathing. In a short breathing out or in a long breathing out? It is evident that it has nothing to do with the numbers. One instant of consciousness, says the Shinjinmei, 10 000 years, so it has nothing to do with the numbers. Nevertheless, true practice of impermanence is the threshold to practice. An instant is a being which doesn't stop to appear. Never stops to appear, because it never stops to disappear. It has nothing to do with numbers.

The woman of Thaishan, the story says, she was the woman of the road to Thaishan used to follow Wuzhuo out and in the temples of the holy mountain Thaishan and had fully gotten into Manjusri's saying. Before 3 by 3, behind 3 by 3. Wuzhuo were going out and in the temple on the holy mountain Thaishan. We know him already, the guy was tenzo and precisely in the temple of Wutai Mountain. One day Wuzhuo was working as a tenzo at a monastery in the Wutai Mountain, exactly like Kriszta is working in a monastery in Pilis Mountain. It is exactly the same. Or Barna is working as a tenzo in the Pilis Mountain. It is not different from ancient times. If you think, we are not these guys, we never enter the Way. All these stories they speak from us. Right here, right now. So who is the woman of the road? Who is the monk? Who is Wuzhuo? Who is Chauchu? Joshu, as we say here. Wuzhuo in

Japanese Mujaku. One day Mujaku was working as a tenzo at a monastery, because there were a lot. When the bodhisattva Manjusri suddenly appeared above the pot, where he was cooking and Wuzhuo beat him with the spoon or something like that. Later he said, even if Shakyamuni were to appear above the pot, I would beat him too. Surely you know this story. It is in the beginning of the commentary of the Tenzo Kyokun. It is not the time to Manjusri or even to Buddha Shakyamuni to appear in the kitchen when the tenzo is working. When we sit, we just sit, when we eat, we just eat, when we work, we just work. It is not the moment to think about the work during zazen, it is not the moment to think about zazen during the work. It is the meaning of shikan, which means “just”, pure, here and now, instant after instant. Generally the people do the contrary, they think about their problems during zazen and when they are in the middle of phenomenals of daily life, they think *hát jó lenne* to be in the Hoboji, *hát szeretnék*. Somebody nowadays said to me, that there are people who have no ideas of their lives. They think, I make just enough money to be able to pay the sesshin and to go to practice, they don't see further. What kind of life is this?

This woman on the road to Thaishan used to follow Mujaku out and in the temples on the holy mountain of Thaishan, of the Mountain of Manjusri. Who is Manjusri? That fully gotten into Manjusri's saying before 3 by 3, being 3 by 3. What kind of story is that?

Manjusri asked Mujaku, Mushaku, Wuzhuo is the same guy, the tenzo who beats the Manjusri, but in another occasion surely .

Manjusri asked Mujaku: “Where have you recently come from? Where are you coming from?”

Mujaku said: “From the South.

“How is Buddhism there, in the South? “ – asked Manjusri.

Stretch your back please, don't move. If you don't know how to do it, make the *zsiráf*. How you can practice *zsiráf*? You push the hips forward, you pull the chin when you make like *vízzintesen*, and up, you make *zsiráf* and you relax the shoulders. Correct your posture like this.

“How is Buddhism there, in the South these days? “ – asked Manjusri.

“The monks in this latter days of the law observes the Buddhas precepts or just a little.”

The monks of the latter days of the law means the monks of degenerated age of the Dharma.

“Are they many or few? “

“Here 300, there 500.”

Then Mujaku asked Manjusri after: “How does Buddhism goes in your part of the world?”

Manjusri answered: “The worldly and the holy are living together. Dragons and snakes are mingled.” “Are they many or few?”

“Behind 3 by 3, before 3 by 3 or before 3 by 3 and behind 3 by 3”.

This is the story. In an other meeting between Manjusri and Mujaku.

Distinguishing dragon from snake, jewel from stone, black from white. Irresolute is a monk who doesn't have the force and the determination. Irresolute is the monk who lacks force and determination, strong decision to practicing, shaky monk. Decisive is the contrary, the monk who knows what he wants, who knows the direction of his life. Here monk means human being. It is like with dragons and snakes. In distinguishing dragon from snake, jewel from stone, irresolute from decisive. Doesn't have the clear eye, doesn't have the amulet under the arm, which means the wish fulfilling jewel. Then one invites instant failure, just as this moment. If one's vision and hearing are clear, tell me, is it black or white, crooked or straight. What is clear vision and hearing just at this moment?

2012-08-01 11:00

posture, consciousnesses, gathering and releasing

/Vegyél fel erős tartást az elején/, after you let it go /és utána kiengeded/, you abandon it and you come back and after you abandon again.

Kinhin

/Belegyökereztetni a lábat a padlóba... és aztán tényleg erős kinhin tartás lesz.

Zazen

Take care on the kesa behind, don't sit on it. You gather around the zafu. Noemi, your kesa touches the floor. You must not sit on it. Concentrate on the posture, each point has separately and together. Gaze turned inwards, which means the Buddha eye is opened. Following the thoughts, thinking is running out. Follow the breathing is to come back. It is like the 1st

consciousness and the 3rd consciousness. Able to know immediately where you are and to jump freely from one to the other. Buddha and ancestors attain their essence through the power of the way, the power, which *betölti a zazent*. So gather and release, the pole is in his hands. Pole here is also the teaching staff or it is also the pole, the hundred feet high pole. You have the pole of the acrobat, which goes on the thread. Able to kill, able to give life. He can go on the thread or can fall down, bamm. Balance is in his hands. How is like gathering and releasing, which gives you the power of the way? How do you practice it? Because you practice it, in zazen we practice it constantly, in kinhin we practice it constantly.

2012.08.01. 20:00

woman of Thaishan, Mujaku, 3 by 3 koan

The woman on the road to Thaishan used to follow Wuzhuo out and in the temples of the holy mountain Thaishan and fully gotten into Manjusri's saying: Before 3 by 3, behind 3 by 3. We already looked Mujaku, when he was a tenzo in one of the temple, when Manjusri appeared. This was the mountain where Manjusri constantly appeared, this place was Manjusri's. What is Manjusri? It is the bodhisattwa of wisdom, it is THE wisdom. What is *bölcsesség* now? As Buddhas what do we call *bölcsesség*? Mujaku's personal name was Bun-ki. Mujaku means non-attachment, Mujaku was the title which was given to him by the Emperor. When he was young, Mujaku travelled all over the country, visiting zen teachers, Buddhist masters, making hensan. The story of the 3 by 3 happened during one of his journey perhaps. Like the monks who go on the road. There was two people from Szeged and they were speaking about what happened in Tibet, pilgrimage in Tibet, monastery in Japan. Then what? */Végül elmentek/, nem maradtak itt*. They went to Japan or Tibet perhaps. I was sitting nearby, I was hearing what they said, but if I would not have existed at all, just they were routed deeply in the third consciousness. It was not question of the Mountain Pilis here, it was question of the Himalaya, the strong practitioners, who close themselves one year in a room, don't go out... Can you imagine? Many people go around these sacred mountains of Tibet to get */erős spirituális hatás érje őket/*, after they come back. "Oh, it was extraordinary, the purity of the air, the beauty, monks everywhere." You cannot find here, that for sure. Mujaku went to this pilgrimage to Mount Wutai. To this place, belonged to the abode of Manjusri. It was evening when he arrived, he found a temple on the foot of the mountain, a little temple at the foot of

the mountain. A little temple at the foot of the mountain, imagine, you cannot find here. He stayed there over the night. The priest of the temple went to him to have a little conversation.

“Where are you recently come from?”

“From the South.”

“How is South, the Buddhism there?”

“These monks of degenerated age observe the precepts a little.”

“Are they many or few?”

“Here about 300, there about 500.”

How much people in the sesshin? How much disciples you have? How much PAY the dojo?

Then Mujaku asked: “How was Buddhism go in your part of the world?”

“Worldly and holy are living together. Dragons and snakes are mingled.”

“Are there many or few?”

“3-3 behind and 3-3 in front.”

The next morning, when Mujaku was leaving, he was accompanied to the gate of the temple by a young boy. Charge to bring him. Mujaku asked the boy: “Who the master was? What was the name of the temple?” The boy without a word pointed to the mountain, Mujaku looked up and the mountain above him coloured in a beautiful deep blue. When he looked back, he found that the temple, the boy and everything had disappeared. It was only a lonely valley there. Then Mujaku realised that the master had been Manjusri himself. This woman of Thaishan was always following Wuzhuo. Then Mujaku beated her when she appeared on the scene. Perhaps he made a very little progress. Never mind, whenever she was asked by a monk, which way to the Thaishan, she would point out on a great way to the capital, right under the sun. Right straight ahead. What is wisdom? Kaijo

2012. 08. 02. 05:00

sahnga, Mujaku, woman of Thaishan

Don't sleep! It protects the posture and the posture protects your mind. Your buddhamind. It's a kind of giving and taking. You protect the Dharma and the Dharma protects you. You protect fifty percent, the Dharma protects you fifty percent.

after kinhin:

This woman, she was accompanying Mujaku in and out the temples perhaps little bit like a little pig which makes the rainfall. Everybody knows the story. She followed Mujaku in and out the temples. Strange this monk followed by the woman. Bizarre, it's strange. So what is this exactly? After it is said she was completely involved in saying of Manjushri „three-three behind, three-three in front” It means that ...up it means that we go immediately in the... as we did yesterday to the story of Mujaku and Manjushri. There the question in the story is what is the situation of Buddhism in the South? After that he asked the question back: What is the situation of Buddhism in the part of the world? What about your practice? What about your life? Did you make clear choice? What road are you following? What road are you asking for? You cannot do or perhaps you can consider „I don't know”. Like my jisha. If you ask something to my jisha, the answer is inevitably: “I don't know.” Not the same „Don't know” Bodhidharma's. He asked: “How much in the sangha there?” He says: “Sometimes 300, sometimes 500.” Like if they ask: How many people came to sesshin? 18. Some says pff it's not much. Some says ahhh, it's lot. Dalai Lama gathered thousands of people. After if they ask: “How much disciple?” That's another story. Dragons and snakes interfere. Delusion and enlightenment interfere. Satori and illusion interfere. When satori and illusion interfere how can you distinguish them?

2012. 08. 02. 11:00

Sommerlager, sesshin, patience, impermanence

The skandha of perception. You can easily go after perception and you after the associative thinking, mental formations, conditioning factors, embodied conditionings, or back to the form. An aspect of gathering and releasing. Just to hear, just to see, just to smell.

after kinhin: 0:55-től csak a fordítás érthető

/Észrevettétek már, hogy gyakorlatilag a nyári tábor közepén vagyunk? Lehet az az érzésünk, hogy épp csak elkezdődött, gyakorlatilag már vége, de végig megvan az ez érzésünk. Ha értékelnetek kellene a fájdalmas zazeneket, amely sosem ér véget... Teljesen megfelelünk arról, hogy mik vagyunk./

after second kinhin:

So we have to poem, that we have recited, that we say each time in every year, „Sommerlage in as its middle, and it's there in the middle it's eternity.” /*A vers folytatódik először ezzel/* „in as its middle” after it is there „since beginningless time” and we can ask from ourselves that What's the power of the way? We can ask from ourselves that What is the essence of the Buddha? Buddhas attain the essence through the power of the way. If we take the example of the power of patience, sometimes in the paramitas patience translated endurance. This common people think about patience generally. To wait patiently the end of the zazen. *Kibirni*. But patience it has also meaning is to wait precisely nothing. But in Buddhism patience means to be ready for what will happen. But are we ready and open for whatever will appear? What appears? And what appears disappears at the same instant. Like this that we must see the things and ourselves. Because subject and object are not separated. Self and other are not separated. So when we speak about the phenomenals is not the outside phenomenals. It is us. Our experience. *Jijuyu zanmai*. We create our own world. We don't create the own world in the way a success businessman, who sells the method to be successful. We create the world at each instant through our senses. What we feel, what we see, what we smell, what we touch, what we taste, and what we think. The instant is a being that continually appears and disappears. Which simultaneously appears and disappears. Something we cannot say to a moldu. Which why in *sesshin* but can do that at home in every moment we multiplier the occasions to separate the instants. Or to create the instants. Dinggg! And a little bell. Dinggg! A bell. We bow-ring the bell or *gassho*. At the end of the *kinhin* for example there are three instants. We have the bell, the bow when you move back your hands in *sasshu* and you bow likely and after we go. And it is not in any time that we have bell. Generally we have the bell I make the promenad between you and after I come back to the front of the altar and I bow front of the altar. In this moment exactly that the *shusso* has to ring to bell. Not before, not after. This three beings are exactly separated. The bell, the bow and the going. After you come back to your place and then again you bow. Prepare, you put the *zafu* in form. Even if it is already in form. Because it's not the *zafu* that we form, but the experience of

impermanence. Which means to become acquainted or to take the habit ritual. The ritual is not empty formalism as the ignorants think. Action of the body-mind in unity. We don't have the body in one side and mind in another. Actualization of body-mind is the ritual. Take the habit to see everything as appearing and disappearing at the same time. Move the eyes for example. If don't move consciously the eyes if you think your eyes don't move they move. For example if your attention constantly moves and it cannot stay stable, that's itself impermanence of the mind. Impermanence it's the Buddha nature. So we cannot escape. It's not necessary. It's not a question to try to create a false eternity. The illusion of ego is based basically on this. To create something eternal which doesn't change and who is mine. Who will continue after the death of the body. Heresy of senika.

Sommerlager in its middle. Already in its middle it's already a subjective point of view. It could be *bazmeg* the Sommerlage *még nem* in its middle. Dogen says already in its middle. Time flies like an arrow and from other hand we are constantly in the middle of the Sommerlager. Sommerlager constantly in the middle of us.

Take care of the position of your head. Pull the chin in. Giraffe. After you release. Finally the most important about the posture perhaps it is, to take care not to lean backwards or forwards. And the shoulders have to be in the same place.

To take the habit to see disappearance and the same time the apparition. This you can do it in the sesshin. Because everybody can do the same. We can experiment here or sediment here. Lot of things very difficult to do in the world of the social. When one day I in the Gendronnierre decided not to speak during the all sesshin. It was a very interesting experience. Vow of silence. It calls like this. One thing that I for example it was very striking for me. The people begin to a habit that you don't speak. They immediately, unconsciously they think that you don't hear either. It's very interesting. If you see these statues of the monkeys it's a monkey which his hand on his mouth and other one covers his ear and other on covers his eyes.

Take care of the position of the head. To check the position of your head you just put open completely eyes naturally. Where you see? Do you see exactly in front of you on the horizon or not? Or downstairs, or upstairs, or on the left or on the right? Or on the left upstairs?

2012.08.02. 11:00x

The thumbs horizontal, the nose vertical, eyes horizontal, the spine is in its natural position, not like the grotesque contortions of *Füst*. Kodo said that the Zazen posture is the most dignified posture for the human being. Must inspire fear, perhaps not fear, but respect or so ... It's not like the *zsiráf* or the little bird that wants to go out. And the ears, that are also horizontal position, the shoulders are also horizontal, the eyes are horizontal, the shoulders are horizontal, ears horizontal, but the ears and shoulders are on the same vertical plan. Feeling the verticality and horizontality is the neutral feeling we talked about or ungraspable feeling. Sometimes it is turning a little bit to the right or a little bit to the left ... you can see this exactly from behind. To feel the verticality or the immobility, stability, to feel the atmosphere of the dojo.

So it's the last day of the first sesshin of the second period and this afternoon there will be a short hossan, three hours. We sit again at six and in the evening we will have the traditional *buli* of the end of sesshin and of the beginning of the weekend practice. Open weekend. A lot of people will come. A lot of people will go. Barbiche will make a pilgrimage into the Slovakian mountains. But during the practice weekend you can read, if you want, it's always the same, the koan. Read it many, many times, even if you don't want to read it. If you feel the need to read, read it. There are some parts you like, you have the impression to understand it, to makes sense. Or there are places you like because you find it *poétique* and there are surely places you don't like at all and you don't want to go near. Like and dislike ... Victory ... Defeat ... That I understand ... That I don't understand ... That has nothing to do with understanding, so what is the victory and the defeat here? Or gain or loss ... What experience you have about it? To gather and to let go ... To kill or to give life through your practice or your life, which is the same. You cannot separate your life from your practice. If you separate your life from your practice ... You cannot separate your private life from your dojo life. If you are like this, you are cut in two. Luckily, luckily Zen is because Zazen the religion most able to embrace the contradictions. If you do not know what is gathering and letting go or appearing and disappearing, you can have this two things in the mind and read the koan with appearing and disappearing. Where is appearing there? Where is disappearing there? So there are a lot of things to play with. To play free in this Samadhi ... another way is that you decide to do it for the weekend. Imagine or visualize the place. Like in a video game, there is the mountain, the Slovakian mountain or the Pilis Mountain and the little road. You see her, who

lives there, you see the tea woman, she has a little house and she sells tea. But why? Why a tea woman? Why? There are the monks, who go come and go ... How many people are on this road, who come and go in order to get the wisdom of Manjushri? How much spiritual tourists? Three-three in front, three-three behind. And you have a Joshu, who appears. How would Joshu see the life? The ancient Buddha, Joshu. Dogen called ancient Buddha only very few. Wanshi, Nyojo and Joshu. Not much. Nansen is also not far. And also you have Huai-hai and the three guys that we met already in the story of black and white. You have to enter this sphere. What role do you play? Play the role of the woman. And who plays the role of Joshu? Who plays your role? What is your role? They are so long on this way and they do not know, where they go. Two third of your life are already gone. For me surely more than two third. Three quarter ... four fifth ... five sixth ... nine tenth ... 90-99 hundredth, like the numbers of the rigidity of the liver.

2012. 08. 02. 17:00

posture, moha, instant, Woman from Taishan

Push the sky with the head. And relax deeply your shoulder. Right posture depends on the right breathing. It means the breathing settles naturally in the lowbelly. Concentrating to put the attention only in the posture and in the breathing. And all the other intentions are put at rest. Thinking, non-thinking the gaze is naturally turning inside. Dogen says, the body and mind will disappear from themselves and your true face will appear. To come back to the posture instant after instant or stay at the posture instant after instant. You begin to understand the deeper meaning of an instant. All the rituals like bowing, gassho, little bell, big bell, wood, *szertartás*, oryoki, taking together off the kesa after zazen, everything that's to create the instant. To cut the continuity. *És beszéltünk az éberség ülepítéséről*, when everybody practices like this together for one day, nine, thirty, ninety, make more easily to take the habit. We created practice which is perhaps it's like this also in Japan. But anyway that happens here and it is the practice of the *mohakert*. The *mohakert* - Viki is very concentrated we can see the result, and now is the *moha* which begins to appear everywhere. On the place I originally wanted *moha* a long time ago comes under the tree. *Mohakertek* is also like the mark of the gyoji of the sangha in Hoboji means there. Don't forget this! Protect that! The *mohakert* you have to think protect from the sun, when we close to find the way to protect from the sun. When we take out the grass from the *moha*. The sand from the rice or do you pick the rice from the sand? Do you pick the *moha* from the grass or pick the grass from the *moha*? So you pick the grass one by one. instant after instant. Take the one grass one instant.

To take the grass but also a *kézmozdulataid* is and the *moha*, because you have to take care not to damage the *moha* when you take the plaid on the grass or the weed. You have to protect the *moha* and the press a little bit *moha* down when you take out the weed. That *moha* doesn't come with the weed. ...mainly you practice also with two hands. One hand protects the *moha*, other hand takes out the weed. Not a question to go quick there. It's not a question to should take the weed and take the half of the *moha*, it won't work. It's not a question to clean as quick as possible the *mohakert* from the weeds. It's no goal there. Just here and now. Just instant after instant. And at the end it appears a marvelous place of *moha*. It's like the end of the line of the kesa points. Point after point, point after point. *És van egy gyönyörű vonal*. If you concentrates on each points. If you don't hurry. If you aren't idle. If we concentrate like day after day, day of sesshin and another day of sesshin, day after day, 24 hours, it's the rule of the 24 hours. At the end your life will be like a line of the kesa, a very beautiful line. But with the *mohakert* for example you have very good opportunity the practice of ritual of appearance-disappearance (disappearance). After you take the habit unconsciously. First you do consciously and after it will sediment in your daily life. Sometimes you see the *moha*, sometimes you feel the *moha*, sometimes you smell the *moha*, the grass. You can hear the *moha*. *Te látsz, te érzel te szagolsz*. But you can't part it from the *moha*. Nobody can feel the *moha* or see the *moha* at your place. Dogen says also: The treasury chamber will open from itself. And you will use as you want. Sensei always said that also. At the end will always as you wish. Rod is in your side, balance is in your hand.

after kinhin:

after second kinhin:

We can say also that it's o.k. to practice this in sesshin, but in the daily life it doesn't work, it's not so useful. It's also says that source of suffering it's precisely that cannot catch impermanence of things. Brain cannot catch one instant. You create always one kind of continuity. This continuity is always opposition with the reality. It's why there never happens what we plan for example. Or we always in the past or always thinking on the future. Attachments, illusion. But the life we live that, goes in the direction we choose for it. For example there are some people here unmanaged to be permanent for the months. Other never mind what they can do they cannot. Even when they here they manage not to sit in the dojo. We can say all the manage all these German to practice so much things like that because are

they rich. Obviously is not the whole answer. If would be here with full of the rich people-we cannot say here the permanents are rich people. It is a pilgrimage place, a very famous pilgrimage place since beginning of time, since very-very long time, since century of middle age and so on. You have this practice, it is a practice in itself they to go from temple to temple visit all the temples perhaps 70-80 temples in the mountains. I've heard for example here the Hoboji is in the road which starts from Hungary to Santiago de Compostela. Santiago de Compostela is the most famous Christian pilgrimage place. Which is from middle age. Woman used to follow Wuzhuo? In and out of the temples it means the guy he make this pilgrimage. Each time he meets Manjushri. Perhaps the last time he meets him it is when he beats him over the pot in the kitchen. When you meet the Buddha, kill the Buddha! - in the saying. But you have another monks. Lot of people and one of these monks based in the story and perhaps one of us. Perhaps this has to do with the spiritual tourism. And also in this story we don't know what happened. Nothing really clear in this story. Joshu goes to check the woman but he comes back and he doesn't say what happened. Also it is a phrase in the story: They don't know the depth of the mud under their feet. What happens in your life? What happens in your life that you don't know what it is? Or what is it in your life which would like to come at the surface but cannot really do it? What is it in your life that you think, you assume that it will appear in a few years? We are also in a kind of pilgrimage. We are on the Way. That's sure. We would not on the way we would not be here right now. So it is certitude. It cannot be doubt about that. What do you think *később*, in a few years what comes at the surface? Are you sure that it will come something in the surface that it cannot appear right now? We many of us are very happy that we're on the Way. But we don't really want that what is so high and so precious appears so quickly at the surface, right now at the surface. Like Saint Augustinus says in his Confessions: „Lord, free me from my desire and my sin but as late as possible.” That is a very sincerely. That's why it called Confessions. That's why Jean-Jacques Rousseau took the title Confessions from Saint Augustin. Because he says really his life without hiding nothing. What is it that we don't want to come at the surface right now? We are sure that we're on the Way. We have time. And all these monks there also looking for something which is in the mountain of Manjushri. Woman says how is it if it appears to surface right now? *Hogy lenne?* Promptly right here. But then they continue to ask: Where is the way to Taishan? But with her whole body and mind she has already answered. Now it appears comes to the surface which has to come later comes right now. But they can't grasp it, they cannot understand it. So they ask the question that she's waiting for...from them

anyway: Is this the way to Taishan? Is this the way where we can get the power of Manjushri? Cause he says continue like this. Continue the treatment. Continue the treatment as like my mother used to say. So they go a few steps then she says: Look, again a monk he takes this way. And then they ask themselves: What it means? That she told me should go this way. And now she says ha, again one *szerzetes* he takes this way. In the end they begin to feel something. *Valami nem stimmel*. All these stories remember, are our stories. *Én beszélek* from Buddha to Buddha. So it's here not very difficult because we are in this Pilis sacred mountain... in a little temple in the mountain. So the place is already here where the story appears. And who is the woman? Who is the monk? Who is Joshu? who is Manjushri? After will be Nansen. It must be here somewhere. There has to be in somewhere. Will you see outside? Do you want to let appear right now in your life? The person which possesses the power of zazen? The power of the way? Can you let enter this person in your life? Can you find a true direction in your life? Find the true definitive direction of your life through the power of the zazen you are sitting? And is not this zazen that you practice every day just feel better, to have a better life. Can you really let enter your life in zazen? That's the subject of the koan. The topic of the story. Dragons and snakes intermingle. Don't think, don't sleep! The zazen little bit too long I will just answer: *Pillanat! Még egy pillanat legyen szíves*.

2012. 08. 02. 20:00

Hotsu bodaishin, Shobogenzo, Dogen

All this began, I noticed a phrase, that I never noticed before in Hotsu bodaishin chapter. *Pedig* I've read many times the Hotsu bodaishin. I liked immediately very much this chapter, I don't know why. This was the topic of my very first sesshin. When i was in Sweden. First sesshin as godo. When Master Zeisler suddenly fell very sick, November in Sweden, imagine. Very dark, very silent. / *A Hotsu bodaishinről beszéltem*/. Especially about this phrase: Once bodaishin is awakened, all the pheneomenas, everything, everything what experienced, once bodaishin is awakened, all the phanenomenas become conducive to its growth. The phrase I've never noticed before it was: The reason for what monks - it means practioners, /*itt nincs különbség szerzetesek és világi emberek között, szerzetesek és bódhiszattvák*/, and unordained people - The reason for what monks don't awake bodaishin beacuse they don't know what an instant is. Very important, essential to practice the instant.

2012.08.03. 11:00

Firewood becomes ash. Ash cannot become firewood again. All you know this famous passage from the *Genjokoan* ... You have to read it, I think ... you have to read it and hear it and read it many times before to get the meaning. Firewood becomes ash and ash cannot become firewood again, that is the evident. However ... however we should not view ... it is a question of view ... right view ... we should not view ash as after and firewood as before. We should not entertain the view that the firewood comes after ... comes before and ashes come after. We should know that the firewood dwells in its Dharma-position of firewood and it has its own before and after. Although also before and after exist, past and future are cut off. The mind of Zazen without before and after ... Although before and after exist, past and future are cut off. The ash stays in the position of ash, with its own before and after. As firewood never comes ... never becomes firewood again after it has burn to ash and there is no return to living after a person dies. However in the Buddha Dharma, unchanged tradition, not to say that life becomes dead. That's why we call it non-apparition. The way of the Buddhas turning the Dharma wheel, not to say that dead becomes life. Therefore it is called non-perishing. Life is a position in time ... death is also a position in time. It's like winter and spring. We don't think that winter becomes spring and we don't say that spring becomes summer. Life and death ... *sho-ji* ... life and death is a translation of this expression ... *sho-ji*. *Sho* means to live or to be born and *ji* means to die or to be dead. Can be translated in ... as birth and death or life and death. So it's the process of life in which we are born, we live and we die. And *sho-ji* itself translates two different Sanskrit words: *jattimarana* and *samsara*. *Jattimarana* is the process of being, living, being born, living and dying ... four kinds of suffering ... birth, aging, sickness, death. All the meanings of this life and death. First you have to find the birth ... you can see the process of birth and death in two ... two ways. You have the birth, life and death of the *mugli*, which transmigrates through the six realms and in the three worlds of desire, form and formless. These beings live being pulled by the karma. They live pulled by the power of the karma. So, that kind of life and death is called *bundan sho-ji*. Separating life and death ... it's a life and death which is a kind of separation. Other type of life and death is the life and death of the bodhisattva, which is pulled by the vows. So the bodhisattva goes freely through the three worlds in order to save all sentient beings. So it is no longer the karma which is the motor of this life and death. It's the vow of the bodhisattva. This kind of life and death is called *henyaku sho-ji*, which means transforming ... transformation life and death ... or life

and death of separation or life and death of transformation ... Anyway ... *bonne* ... we just have to remember, that we have two kinds of life and death in this sense: the one which is pulled by the karma and the one which is supported by the vows. After you have *ishigo sho-ji* and *setsuna sho-ji*. *Ishigo* means life and death as one period and it refers to the period of living between birth and death as we understand it generally. We are born on the 10th of April, after each year ... this year ... and we die on I don't know which date in another year ... the dates we write on your thumb. This is the life and death in one period or the one period life and death. And now you have *setsuna sho-ji* and *setsuna* means instant and *setsuna sho-ji* means moment by moment life and death, so it's the process of the body-mind arising and dying over and over again at each instant. The body-mind ... the whole Universe ... *setsuna sho-ji* ... *sho-ji* is also used as a translation of the word *samsara*. *Samsara* is the cycle of suffering in which the beings transmigrate into the six realms ... hell ... hungry ghosts ... animals ... jealous gods ... human beings ... celestial beings. Usual way ... important to understand ... the usual way of use this term, *samsara* ... life and death more *exactement* ... it refers to the *samsara*, which is opposed to *nirvana*, which is the opposite of *nirvana*. Quit *samsara*, enter *nirvana* ... common understanding of the world among the many-many Buddhists. Now Dogen says ... writes in the Shobogenzo Sho-Ji: The life and death is Buddha's life. It means that life ... our life in the *samsara* is nothing other than the *nirvana* and unless we understand this point, we cannot understand really or appreciate fully the power of the word of Dogen. Even when people are talking about *samsara* or life and death, they are greatly influenced by the Hinayana view, which is explained everywhere: The *samsara* and the *nirvana* are two different things and it's because of the suffering of the nirvana we want to practice the way to go in the nirvana ... a little bit like the separation of the body and mind. That the body and mind ... if you think that body and mind are two separated substances, how could you then unit ... all problem of western thinking. Mahayana point of view, *pedig*, even the Mahayana ... the people who follow the Mahayana teachings don't really understand or forget completely, teaches, that *samsara* and *nirvana* are the one and the same thing. You have to change the view ... to take the right view, because the view precedes the perception. Related to *Jijuyu Zanmai* ... we usually think ourselves as being born, living and dying in the stream of time, who flows from past to present to future. Exactly like we view ... visually view ... see us ... we are born and dying into a world, which exists before us and continue after ... the common view ... the view of the man of the street ... the borrowed view. But the Buddhas and Patriarchs only dwell in and transmit *Jijuyu Zanmai*. And this Samadhi ... when

we are born, the world is born with us and when we die, the world dies with us ... the Samadhi of the self, which includes all things ... the self which in only the self ... there is no other in this Samadhi of the self ... is the ground of reality, before the separation of subject and object. So from the point of view of time, ordinary consciousness thinks of ourselves as being born, living and dying within the stream of time, which flows from past to present to future ... life flies like an arrow ... wheeee ... and Dogen says this is not the only way to view the time. What is time of Jijuyu Zanmai? Being ... time ... an instant is a being, which never stops to appear, never stops to disappear ... apparition ... naming ... discrimination ... wisdom ... thusness ... are called the five Dharmas ... the five Dharmas of Bodhidharma. It's a new gadget. A gadget ... a toy ... it's like the Rubik cube ... *Jó ... micsoda ez ... micsoda ...* How do you use it? Just to put something in front of you. What is it? How to use this thing? What for? What is its use? How do you make it?

2012.08.03. 17:00

We should not view or we should abandon this common view that the ash as after and firewood as before. Dogen compares life and dead to firewood and ash. Now the usual view, the natural standpoint, the natural attitude as Usan would say is, that outside ourselves the world exists outside, that the stage, we enter and after we went out still continues after us. It's a view, because it is ... not always ... expressed, is there, it forms our perception and the views precede the perception. Though from this usual view and according kind of mind sprouts, grows gradually a long time and becomes a big tree. And when firewood is needed, the tree is cut down. It's split into pieces and we put the pieces under the *raktár*. When the pieces are dry, we call them firewood and when we burn the firewood, it becomes ash ... and we think of life and death in the same way. I was baby, I grew up for twenty years, than I stopped growing, I have lived as adult for some time and than I continued to get older and older and older until I finally die. So the time is seen like a stream, which flows like a river from the beginningless past to the endless future and as individuals, we think ... the view is ... the common view is that we are born and we appear in the stream and later we die and disappear from the stream. Now we don't speak from the world as space, but as the world as time and we think ... we assume the stream of time has been flowing long before my birth and it will continue long after my death. This is the way in which we think usually about time ... or history ... our lives, but it is not the true nature of life and death. True nature and the actual experience of time, life and dead is, when Dogen says in ... when he speaks of firewood and

ash. There he says, that time is being and being is time. A tree ... firewood ... ash ... all things in existence, all phenomenas have their own time called Dharma position. And then each Dharma position the being has its own past and future. Tree is in the Dharma position of a tree, has its own past as a former seed and its own future as firewood. Firewood is in the Dharma position of firewood it has its own past as a tree and its future as ash. When the ash is in the Dharma position of ash, its past, its own past is firewood, and its future is something else ... scatter on the mountain, for example and it becomes a part of the mountain. The Dharma position of tree ... firewood ... ash are all independent from one another. If you use this as an analogy of birth, living and dying, each Dharma position seems to have a length of time. Really each stage or each Dharma position of living and dying can only be experienced in the present moment and the present moment does not have any length. If the moment did have a length, no matter how short it were, we could divide it into a half, which is already the past and a half, which is in the future. So if we say now ... now ... *most* ... when I said n ... the ow is still in the future and when I said ow, the n is already in the past. So the present moment has no length ... the length of zero ... that is the same ... it means ... that means ... this is the same ... that the present moment is empty. The present moment does not exist. The present moment is the only reality we experience, because the past is already gone, the future has not yet come and yet, the present moment does not exist and therefore time itself does not really exist. And still, nevertheless from this present moment, which is *ku* the entire past and the entire future are reflected. The present moment, which has no length is the only reality of life that we can experience and since everything is always changing, at each present moment everything is arising and perishing over and over again. Each moment everything is new and fresh. So you might remember of this Daishi poem, we have to always remember or think about impermanence, constant renewing of all things. It's what we are speaking since the *Sommerlager* and we began the Mokusho. The Buddha Nature is impermanence. How do we practice impermanence? How do we practice *ku*? That it does not remain just beautiful poems or empty recitation of the Hanya Singyo.

2012.08.03 20:00

Don't sleep ... It's a very short *shijo*. In the evening Zazen in the beginning ... strong posture. And in the evening ... it will work by itself. So the poem of Daishi says ... with the title What I Feel During Zazen. Hishiriyo consciousness ... each thought ... each ... each ... with each thought ... nen-nen ... and it means ... we can say ... nen is an instant of consciousness. It's not

only thinking, it is the five senses ... the six senses ... the six consciousnesses. We can say with every perception, which is translated with thought, but it is not only thought, with each thought we must refresh our consciousness. Thinking of impermanence, of the constant renewal ... we cannot have an eternal body in our floating life ... floating ... floating like a boat on the sea ... hundred years is just thirty six thousand days, we should not pass the spring in vain, like the dream of the butterfly ... of course it makes a difference if you contemplate the disappearance or if you contemplate the appearance. The moment is a being that does not cease to disappear. The moment is a being that does not cease to appear.

2012. 08. 04. 12:00

The three states of *mindennapi* consciousness. The first is immediacy, primary consciousness, it is immediacy. Second is the secondary, it is the naming and discriminating. The third is the borrowed, for example you are thinking, you are following the thought, it happens sometimes. Take out the containing of the thought, the object of the thought, the subject, the topic, whatever and you just see the thinking process. Take out, */kivájad a teknős beleit/*, take out from. */Néha, amikor nagyon mély szamárdhiban vagy/* and the thoughts just appear, but they don't come really to the consciousness, you can feel them like a movement, like a kind of *simogatás* in the brain or the top of the head. Can happen, not often, but it can happen. Consider all the thoughts and illusions like secretions of the brain.

2012. 08. 04. 18:00

I remember a thema of the story with the gathering and with the releasing, because it is a process. It is a constant process of gathering and releasing. It is no final releasing. The koan says that if we really practice correctly, we master this practice of gathering and releasing. The pole is on our side. It can be the bot of the pástor for example or it can be the teaching stuff, we have lot of possibilities. Able to kill and able to give life, which means that we have the possibility to kill our life or to give life to our life. For example if we are ready to live, but only under certain circumstances, successful or reach or happy and so on, it is to take life. Vow to live, vow to survive is to give life. Most of the people, said Sensei, want to make their lives shorter, because of the suffering. The balance is in our hands, which balance? It is nothing outside of yourself, everything is in your hands, no other hands to help. Passions, attachments, demons, everything which runs after us or hinders us, all external influences, all these depends on the direction that we give to our life with our hands. In other words, this

koan says, the story we make, our problems, our passions, everything is in our hands, and it is the fault of nobody else. All the others can be influence you or a psychological problem influences us, it is sure that we can get the help of some people, but at the end, we only us take the final decision. The earth, the mountains, the rivers, all the things which seems to be much bigger and outside of us, all of them turn into toys. It is a very powerful non-taste of theology expression, we are the *teremtő*, we are the creator. It is exactly *ji ju yu zanmai*. We are the creator, we have the responsibility to bring things-creation to perfection. Then it says, what sphere is this? On the road of *Thaishan* lived a certain woman, whenever a monk asked her, which way of the roads does to *Thaishan* go, the woman was saying: “right straight on” and at the moment the monk would go, the woman would say: “fine priest, he goes that way too.” A monk told to *Joshu* this and *Joshu* said: “wait, till I check out that woman for you.” Wait what? *Joshu* asked the woman the same question, the next day he went to the hall and said: “I checked the woman for you.”

2012.08.05. 05:00

We are on a *Sesshin* ... the Dharma of *Sesshin* remains in Dharma position of *Sesshin*. That means we cannot rely on the *Sesshins* before or the *Sesshins* later. Three and a half days ... gathering ... and releasing ... practicing impermanence ... gathering perhaps is also try to remember, integrate the ... remember ... especially the permanents or those who are since from the beginning here ... but not only ... the ingredients of the *Sesshin* ... of the *Sommerlager*. For example sedimentation of awareness ... remember that we spoke about sedimentation of awareness? To be able to go back immediately to the mind of *Zazen* ... to *hishiriyo* ... quit the world of illusions ... to see our illusions ... our karma ... our activities from the ... with the eye of Buddha. Not the eye of *Shakyamuni* or the eye of ... not with the eye of *Shakyamuni* or ... Your Buddha eye ... Our lives with the eye of the Buddha ... to see clearly the direction of our lives, the direction we want to give to our lives. *Kyousaku!* Don't sleep! *Füst* ... But it's *Füst* which is the *kyosaku* ... last time it was *Barbiche* ... it's very strange phenomenon. So gathering and releasing it can be ... it can be also ... remember all the teaching we touched during the *Sesshin* ... since the beginning of the *Sommerlager*. And how they make a whole ... it's like concentrate on each point of the posture separately and together. Completely alone, completely together ... you can also ask yourself seriously, what are the points of the posture ... and how do we experience it.

2012.08.05. 11:00

As he checked the woman's Zen, told to the others, it's not worth a cent. Once told to the others ... having checked the woman's chan ... chen, told to the others ... once it is told to the others ... it's not worth a cent. We don't know in this story ... it's like the kusen ... we don't know who is who, who check who, what check is this ... we don't know. It is possible to slow down the ... the arrow? Not shorten but prolong our life? Why can't we have an eternal body in this floating life? – asks Daishi. And you have the expression “a day is long as a young child” ... three ... four years and an hour seems a whole day ... now it is the day that seems an hour. Is it ... Is it possible to go back to this mind? Or to activate or to arose the mind of the little boy or little girl or child ... little child? Instead of how much breathing's in one ... how much instants in one breathing, how about how much breathing in an instance? That's not the time of samu ... *Zavar* in this case is only a personal illusion ... it's only the fourth skandha. That's why they say, that nothing can disturb Zazen. Nothing **should** disturb Zazen. You have to take care not to make noise, not to disturb the other, follow the schedule it's also not to disturb the other, not to bring our personal karma ... bleah! ... in the middle of the beautiful awareness. If you arrive by cars, don't clack the door, don't begin to speak loudly ... all this kind of things. Nothing should disturb Zazen. On the other hand, nothing **can** disturb Zazen. When the *ördög szomszéd direkt csinálja, hogy* ... puts nails and makes samu during the time of Zazen, because doesn't like us, because we are Buddhist, *szekta* or because I am French that's just *ku*. Everything goes into the deep ocean of Zazen and doesn't leave any traces. And nothing can disturb the deep ocean of Zazen. What is Zazen? Is it separate ... different from your body-mind? Sensei always said: “Don't try to recreate the atmosphere or the condition of the Sesshin in your daily life.” It's an illusion of the beginner ... how to be constantly in the paradise of Sessnin? Daily life is daily life and Sesshin is Sesshin. Don't think about Sesshin in the daily life. Don't thing about the daily life during Sesshin. But you have to develop such a strong Gyoji, that you practice every day and unconsciously, naturally and automatically you will no longer distinguish them both. And you are not so easily carried away by your illusions. Told to the others, it's not worth a cent. And he said in the world of meditation or something like that, it's called the law of gold and manure. Manure ... manure ... manure is shit to say, from the animals ... shit of the animals ... and after you use it to grow plants on the things. Manura daiosho ... When I see Manura I always think of manure. That's also associative thinking. Ma-nu-ra ... only three syllabus, without any kind of meaning. Can you

hear people speaking and you hear only the sound without ... and taking out the meaning? For me this is relatively easy. Anyway I don't understand. The music of the words but not their meaning ... *szaaaaaaaaaaaaarrrr ... soooooooooooooorrrrr ... boooooooooooooooooooooorrrrr ... ji ... o ... ti ... ti ... Buda ... buta ... Buddha ... budi azt monda ...*

2012.08.05. 17:00

Anyway, the kesa protects from the cold and from the heat. The ten merits of the kesa ... We decided to sit upstairs, but it is not so hot, not to compare to the Taisenji or Mokushozenji. Just because it's a little bit hot, we prefer to go and sit downstairs ... Vimalakirti would say: What are you looking for? Are you looking for the Way or are you looking for freshness? We wear the Dharma ... We wear the Dharma of non-preference. The Dharma of non-preference is neutral. We can take off the name, take of the pleasant or the unpleasant ... and what remains then? It remains the skandha of the form.

It deals very deep to the Jijuyu Zanmai ... how could it be otherwise? Everything is related to Jijuyu Zanmai. In the Bendowa, which deals with Jijuyu Zanmai, it says: Each being, each living being, everybody is abundantly equipped with this Dharma. There are who do practice and those, who don't. It's like the master, who fans himself and one comes and says, that the nature of the wind is constant and permeates everywhere ... permeates everywhere. Why do you use a fan? And the master said, you only know, that the nature of the wind is constant, intellectually ... abstractly ... everybody has Buddha nature. OK. *Most mi?* Now what? What does it change? You know, that the nature of the wind is constant, but you don't understand the meaning of permeates everywhere. What does it mean, that permeates everywhere? Everywhere ... said the monk and the master continue to fan himself. Directly pointing to the mind he shows ... where is evident in the koan that it deals with Jijuyu Zanmai? I ask you this question, because I myself don't know the answer. Please, give me the answer. Help me! Anyway the entry in Jijuyu Zanmai it is ... it is ... we are born with the Universe and we die with the Universe. We don't arrive in a pre-existent Universe and we don't quit the Universe, which will continue after us. Dogen says it is exactly the same ... that's for the space. Now Dogen says, it's exactly the same for the time. Common view says, the day is divided and subdivided in measurable units. Tic ... tack ... tic ... tack ... tic ... tack ... It presupposes, it assumes ... this view, which is the common view, but it's only a view, assumes or ... or presupposes, that the time flows uniformly in infinite series of homogenous temporal units,

from the past to the present to the future. It's what Beckson calls the special time. You see the time as space and you can divide it uniformly. The timeline ... but Dogen says, you have to look at this more deeply. Study the twenty-four hours we use nowadays. Also yet people don't yet measure the time, when they speak about it as long or far, far, short or close, they are speaking of the time of twenty four hours. The direction and the trances of its coming and going, such as the four seasons, are so obvious, that people never bother to doubt it, but it doesn't mean that they understand time. So called coming and going of time ... time flies like an arrow ... is so deeply engraved in the ordinary mind, that it is never questioned. The twenty four hours, the conventional view of time, which is useful for daily life, they should not bring us to think that it constitutes the nature of time. One such a view maybe is worth to examining, being as an entry to the mystery of time. For one sense is true, that time flows, comes and goes, but what does this mean exactly? It's evident that in Zazen time doesn't exist. It's a question that is often asked in conferences or things like that ... it's always somebody who will ask at a moment, how much time do you sit and how long. Very quickly, if you practice, you will see that this question has absolutely no meaning. Why do we quickly understand, that this questions is meaningless? Very quickly we understand it ... nothing to do with the number of Zazens or the length which we sit, because we have already an experience, which has nothing to do with the common view of time. So why do you sit Zazen? How much time it takes? How long time do you play the piano? How much time are you alive? How much time do you practice Zazen? They have absolutely no meaning.

2012.08.05. 20:00

Poem of Daishi ... Cold or warm ... The cold or the heat ... or warm ... The cold or the warm, only you can understand, dear boy. It is for a young ... young monk, who decides to go to practice and study to China. The cold or the hot, only you can understand. The true man, a real person, cannot be abused by the other ... the true man cannot be abused by the other ... lead into error. You must not transform the Japanese gold in yellow copper of the crown of the big *tó* ... big *tó*, who is China. I take the commentary of Sensei. Nothing to do with nationalism or chauvinism, it means ... you have to understand the deep meaning ... Nowadays many people go to study Orientalism in India, Nepal, Tibet ... and in Japan ... martial arts ... tea ceremony ... ikebana ... and Zen. I have met many students, most of them were Americans ... they go to Kiyoto, they go to Nara, I receive lots of letters: I would like to come to the *Sommerlager*, but I would also like to go to Japan to study more deeply Zen in Japanese

temples ... Kyoto ... I want to want to learn the macrobiotic, I want to learn Japanese culture. Completely stupid ... they will never find the essence of Zen, because they want to study many things, and *következésképpen* they will never obtain nothing. So we have to concentrate exclusively on Zazen ... the light ... candle went out ... only concentrate on one thing, on Zazen. Abandoning everything, with empty hand ... the empty open hand will receive everything. By the time of Dogen and after, it was the same problem. Dogen brought the essence of Zen from China, but the young monks didn't want to study with Daishi. They find the dojo too little, the garden was not beautiful, there were no tatamis and the Buddha statues were not beautiful. The same: The garden in the Pernaty street is not a Japanese garden and the dojo is not authentic dojo, because you don't have tam, the little *dobogó* on which the monks sit, so this dojo is not authentic. It's better to go to Japan, in Sojiji, in Eiheiiji. The Japanese in Daishi's time wanted to go to China. Nowadays we could say cold or warm, everybody must understand by himself, true man cannot be lead by the others, he must not transform gold of France in Indian copper, Japanese or Korean. So we have to be determinate, that's the essence of Zen. The original condition of our consciousness in Zazen, without fear, without anxiety nothing is really important. We have to return to the original condition of the consciousness, the mind-ground from which delusion and satori appear, before the separation of subject and object. One of my disciples is always anxious about his future. Anxiousness ... useless anxiousness ... Our life can become strong, quiet, peaceful without any fear. The true Zen exists here and now in your mind and not only in the ego ego, not only in the intellectual brain, thinking mind, discriminating mind discriminating between the incense and the shit ... no ... the shit ... the shit ... It exists in your cosmic mind, in your cosmic body and in your cosmic posture. Perhaps the ... the monk of the story ... perhaps is this disciple of Daishi who asked for the road to Taishan. Where does the road to Taishan go?

2012. 08. 06. 5:00

The mind of a sentient being is destined to desire to know its own Self. However, those, whose eyes see their true Self, are exceedingly rare indeed. Buddha alone sees it. All other heretics vainly opine their opinion for that which is not the Self. What Buddha means by the Self, is precisely the entire Universe. Thus, whether one is aware of it or not, there is no Universe, that is not this Self. The ancient Buddha said, that mountains, rivers, the earth and humans are born together. Likewise, the Buddhas of the three times and the humans, have been endeavoring together. How should we understand this oneness of the Buddha and the

Self? Observer the activities of the Buddhas for a while. The Buddhas activities take place with the entire earth and with all sentient beings. If they are not with all the existence, they are not yet the activities of the Buddha. Hence from the arising of the desire of the enlightenment to the attainment of enlightenment, the Buddha is enlightened and conducts himself or herself, always with the whole world and with all sentient beings. When we offer food before we eat, the last verse of the sutra is this, for the Three Treasures, for teachers, which is the lineage, for our parents, for our country and for all sentient beings, and so we offer this food and we eat it with all the beings in the Six Worlds. Observe the activities of the Buddhas for a while. How can you observe the activities of the Buddha? Observe has two meanings, at least in French. There is the observe which means to look, to look what happens and how the things are, to observe the stars, to observe the evolution of the situation, and it has also the meaning of to do or to follow, to observe the rules or to observe the schedule, which means to follow the rules and to follow the schedule ... or to create the rule and to create the schedule, to manifest the rules and to manifest the schedule ... to realize ... to hold or to realize the schedule ... to make it real. Observe the Buddhas activity ... for a while. Because it is always for a while. It happens always in the instant. From instant to instant observe the activities of the Buddha. David moves constantly. Zazen is “don't move”. But I don't find the posture ... OK ... to find the posture is precisely not move. When you don't move, you'll find the posture. The posture is not outside. You don't look for the posture outside of don't move. Ji ju yu zanmai. Yes, but, no but..

2012. 08. 06. 11:00

The Buddhas and Patriarchs attain their essence through the power of the Way. You have to ask yourself, what is their essence. We come back to gathering and releasing. Gathering and releasing is practice of thusness and thusness is the experience of each moment appearing and disappearing. Experiment appearing and disappearing or receiving and releasing, letting go are experience of thusness. The thusness is the name for experience of emptiness ... experience of practice or activity ... any kind of things, but not abstract definitions. Each time we let pass, we practice emptiness. If it would not be emptiness, it would be impossible to let pass. If you use thusness, is a way to look at practice and if we use the world emptiness, it's another way to enter practice. *Shiki soku ze ku, ku soku ze shiki*. Again, these are not entities, which means things, which exist by themselves, but they are activities, which means practices. When we are alive, we are practicing life and the Langkavatara Sutra says “one

mind ... *az egy tudat* ... is the mine ... *bánya* ... of thusness". So, what does it mean? It means, that when you return to the experience of one mind, it becomes the experience of thusness. Gathering, releasing is the experience of thusness and experience of interdependence and experience of emptiness. Gathering and releasing is called the wind of interdependence. How to dig in this mine of thusness? One mind which is the mind of the thusness. Remember what we said on the beginning of the Ango ... What do we call "mind"? Yet, mind is understood as: The Buddha Dharma must be grasped in such a way, that mind and object are one. One mind means also, that it is all, what we have. This means, we only have ... we only have the whole Universe. Nothing outside of the whole Universe can help us. How to mine or dive gathering and releasing. The Langkavatara Sutra, the sutra which was brought by Bodhidharma, says, that we have to notice moment by moment the appearances using the four marks or using the five Dharmas or using the five Skandhas. Because the Skandhas will down through consciousness through only perception, through associative mind and so forth to form. Do you release consciousness into associative mind and you release associative mind into perception only mind and you release the percept only mind into non-graspable feeling and you release the ungraspable feeling into form, just form. What is just form? Appearance. When form is appearance, what is it? It is emptiness. Because when the form arises, where does it arise from? It arises from interdependence and it arises also from emptiness. As we say for example, where thoughts come from it is not to explain or to try to trace the reason you have to think what you think. That has nothing to do with psychology or something like that. Where thoughts come from? It is the hole that you can directly observe between two thoughts. When the mental is at rest and stop the conscious thinking process and when we refresh our consciousness nen after nen, instant after instant, we can clearly see, that every appearance, every form, come from and go back to emptiness. But if you grasp or if you begin to to discriminate what you grasp into like and don't like, if you think about it to make scenarios about it we're just following our illusions, the illusory constructions of an illusory mind that we take for real. The five Dharma ... they are appearance ... the five Dharmas in the Langkavatara Sutra ... it's again a tool of the practice ... or a skillful mean ... or a gadget ... appearance, naming, discriminating, wisdom, thusness. Wisdom ... What is wisdom? Avalokiteshvara Bodhisattva sees that the five Skandhas are empty. So is the practice of the emptiness of the Skandhas. *Hanya Singnyo*. The Sutra of the Great Wisdom. *Prajna*. Zazen is *Prajna*. If a form appears, you immediately put a name on it. It's a plane. It's the wind. With naming the discrimination appears ... pleasant ... unpleasant

... like ... don't like. It goes very quick. After coming back to wisdom, you release the gathering. You release the gathering and than you come back to thusness. The smell of shit is only the smell of shit. The smell of *füstölő* is only the smell of *füstölő*. An old disciple of Sensei used to say that the smell of shit is the fragrance of Zen. Everywhere we went this time building dojos, like Gendronnière or something like that ... and anywhere where we went it was toilet building and the smell and shit smelling everywhere always during years. The form marks are different it is apparition or *mondjuk* birth, abiding, dissolution, emptiness. All the phenomenas go through these four phases. They appear, they stay a while, they dissolve and they disappear. Like our bodies. They are born, they grow and at one moment all this beautiful thing, beautiful aggregates begins to dissolve ... *bél*, the liver, the lunges, the brain ... this beautiful gallery begins slowly, slowly or quickly quickly to release and turns into ashes ... disappears ... Each phenomena has this four marks. Everything which is produced must die. Everything which is born, must die. Firewood will be ashes.

2012.08.06. 17:00

Take a strong posture each time at the beginning, as it would be the first and the last Zazen. Past and future ... cut off ... sedimentation of awareness. Where did I find this expression? On the internet ... something about Dogen ... but one page of two ... body-mind experienced by Dogen and Kukukai. I found it very interesting, so I wanted to get the book. I asked Ionut, but they could not get the book. But the last time I entered the room of Rosenblum roshi, looking his books, like always I do, I found the book and Rosenblum, being as he is, gave me the book immediately. The masters of the past, they always thought, to practice seriously the Way, you have to live in monastery or at least long time in monastery. That was Dogen's opinion at the end of his life. Although he opened Zazen for everyone, opened a dojo for women, as you know, lay people could enter and so on, but at the end they ended up in a remote place with ten or twelve guys. You know the Gabor's famous question, how can you be hisiryo constantly? At the end it's very easy: you constantly let pass the thoughts ... exactly like to practice alone is extremely difficult, for ... except for the egoist one of course. The Hinayana people practice for themselves, who want to obtain the nirvana ... the nirvana in this case is the opposite of samsara. Nevertheless you have to be strong, to have a very strong will to practice alone and it's pity that such strong people follow the false way. Nagyahardjuna says, that the arhat, the saints and so on are useless people. When we promenade in the forest, and I say OK, try to stay in the first consciousness, you see, that it's not so easy. The habit is very ...

very strong sedimented to speak with the people nearby and so on ... So how is it in the society? That's why the people feel such big difference between dojo life and the social life. It's like someone, who has some experiences, but somebody learns to float on the back on the river or something like that ... or on a lake ... or *deszka csinálni* as we say in French ... it's like to float like this without swimming on the surface of the water. And then a big stream arrives ... wuuuuuuuuuffff ... and it's very difficult to keep *deszka* there. But already today was much more quite ... twenty people do the same thing for twenty days. Twenty people makes twenty times twenty ... so four hundred, I think. Not just the mind quite ... the quite mind is a necessary condition, it's not the end of the story. You see by the children this is difficult, because they are not in that awareness. Not only with the practice of the Sesshins and so on ... you can keep it and you can call it back immediately or you can keep, but if you attach to it, it's also a mistake. The first consciousness is not good, third consciousness is not bad. Why we say in Zazen we can see ... clearly see our illusions? Very clearly ... our karma ... our attachments ... our illusions ... Everything what we see is our karma or our attachments or our illusions. What we think is for example is function of language. In Hungarian or if you think in French or if you think in Romanian, thinking is not shaped the same way, it depends of the language. I remember as I was learning a bit Chinese ... the structure of Japanese. Translate for example "The tiger is frightening." ... we translate "The tiger is frightening." In Japanese is "there is a tiger", "there is a man", "there is a feeling of fear." Fourth skandha for example, is sometimes translated embodied conditions. This karma is so deep, that it embodies. It's interesting to see, what enters in the fourth skandha. So what happens if we take away the karmic formation? Or we take mental ... mental from the ... mental presentations, which is the fourth skandha ... or we take out the like and dislike, which is basic and in one moment we arrive to the ground. Normally we are veiled by all this images. Joshu said, twenty years or more ... so that's a sedimentation since twenty years ... but he was already hundred and twenty, so twenty or forty years of sedimentation ... Except for the time of meal, I was settled in the second skandha. Nevertheless, the guy was very funny. The story is like to ask: What do you want to do with your life? You are the master of your life, you are the master of your Universe.

All Buddhas, Tathagatas ... all Buddhas, Tathagatas together have been simply transmitting the wondrous Dharma and realizing the *annakutara samyaku sanbodai*, to which there is an unsurpassable, unfabricated and wondrous method. This is the wondrous Dharma, which has

been transmitted only from Buddha to Buddha, without deviation it's Jijuyu Zanmai. For this parting us freely in this Samadhi, practicing Zazen in the right posture is the true gate. Although this Dharma is abundantly inherent in each person, it's not manifested without practice. It is not obtained without realization. Buddhas continuously dwell in and maintain this Dharma and yet no trace of conceptualization remains. Living beings constantly function in and use this Dharma, yet it does not appear in their perception. Better to live one day the truth than hundred years in the error. And then koan said, and for this you have to just ... to perfect and master the gathering and releasing. Our lives root in, to really root in impermanence and emptiness. Breathing in, I breathe in the whole Universe, breathing out, I breathe out the whole Universe.

2012.08.07. 05:00 Keywords: Pannonhalma, monk, Jijuyu Zanmai, sommer lager

Tomorrow the agenda will not change. Three monks of Pannonhalma will visit us. Basically it is Gergely atya, the boss of Gergely atya, and an american monk, who is, I think, the leader of the intermonastic things there in the States. Quite a big shot. So we will have a visit of true monks. And some of them, especially the american monk has already practiced zazen. Anyway, all these religious people in the catholic communities, all of them, practically, when we met with them three years or four years ago, in Pannonhalma already, all of them did practice zazen. And not only they practiced zazen, but they went to Japan, they had Japanese masters, and so on.

But as we know there are many different ways of practicing zazen. There is Bon-Pu, the Ke-do, the Sai-jo-jo, Hinayana, and the Zen of the Buddha. And the motivation behind the practice of the sitting is very different. You have the zen to feel good, zen as prayer for example, zazen to attain Nirvana, the zazen of arhats, and pratyeka buddhas, the zazen of the bodhisatva, and the zazen of buddhas.

Tomorrow the agenda will not change, they will arrive around ten - half past ten, we will sit together. After we will eat the last meal and after everybody goes. Those who must go. Today afternoon we will finish the samu we began, and tomorrow evening there will be cleaning, and cleaning. And it will be the contrary the middle of the tengario try not to put your cucc and cacc in the middle of the street. Or in the veranda. We will wait quietly two o'clock. We will begin to wait with packing until we accompany them outside. Anyway the sesshin finishes tomorrow, at twelve. Develop the mind which doesn't move till the end. It is

important. Or we can ask ourselves: what attracts us so much outside. The moving mind, the money mind. Or deeply embodied habits. To see them with the eye of the buddha. Which we should look with.

Perhaps we will look at a little bit at list of the dharmas which belong to the fourth skandha. The fourth skandha is a little bit like the internet. You can find the best but you can find also the worse. And there are a lot of different things. And I should make tomorrow morning a dokusan for those who want.

Those teachings you remember the most from the beginning. Twenty days is not so far. Beginning with the genjo koan. Begins with that When Buddhas are really Buddhas they not necessarily perceive that they are Buddhas. And the living being - says Dogen - live completely in the Jijuyu Zanmai. But they don't perceive it either. The samadhi of receiving and using if the self, or enjoying the self. When we are born we don't appear on a pre-existing stage, and when we die, we don't quit the stage which continues after. When we are born the universe is born with us and when we die the universe also disappears. And after in the next period, to think the time flies like an arrow from the timeless past to the timeless future is also not completely true. Even if this is the common view. Dogen said that we should study the twenty - four hours. And that with which mind we study this twenty - four hours.

The summer lager is at its middle. It has just started, it 's already finished. How is it possible that accumulation of so long zazen can make the time so short? So the summer lager is at its middle. It has been there since the eternity. It has always, always been there. Exactly in the middle. To move or not to move.

Illusion and enlightenment intermingle. How do you distinguish? Dragons and snakes intermingle. Saints and ordinary people live together. How many are in your community?

Three - three in behind, three - three in front... told to the others... It is not worth a cent.

Kaijo!

2012.08.07 11:00

When we use this expression “time flows” or “time flies” the common view, what we all have, what everybody shares, which means the time of the watches, the time of the calendars and the time of the history books, for example the History of Hungary or the History of

Europe or the History of Earth ... so you have the line with the years ... tick ... tick ... can be minus three hundred million years, or from the birth of Christ or something like that, but it is always a line and years and the events are written under according to the years. When we say that the time flows, from past to future it means two things. Means that the time is a kind of entity, something which exists by itself, that has a self, a thing that is not empty of self ... and this entity which exist in itself, the time, moves, above, above from and independent of the events and the vicissitudes of life in the world. It just goes like the clock ... like the clock goes ... tick ... tick ... tick ... tick ... tick ... tick ... never mind what happens. And it means also or it can mean, that the things and events of the world, which happens in our life, they move against a ground time. You can say the thing ... these things ... the same thing ... in two ways, like a fruit in a pot. The pot represents time, so or the pot ... or the fruit is turning in the pot or the pot is turning above ... around the fruit, but anyway, time and event are in duality. The units of the time are only represented quantitatively, fully abstracted from the experience that we have in the life. The eveniments ... the events ... are only appearances on the stage of the impersonal passage or the duration of the time ... against the stage ... like the stage of the world, now we have the stage of time, so the time and the event are separated from each other and this view, this dualistic view is deeply rooted in the conventional view of time. Exactly like we think, we are born in a world which exists already ... we just appear on stage and after ... *függöny!* But the show continues! Without us, but it continues. In other words, the mind and objects are separated. The Dharma must be understood as mind and objects are one, so it's a turning view. How do you turn your views that's the point. How do you go against your engraved habits since beginningless time? That is only intellectual knowledge and it doesn't change nothing ... it doesn't change your life. Like a lyrics says, Rilke ... Rilke ... Rainer Maria Rilke, it is nothing which doesn't see you, you have to change your life, so Dogen says, don't think that the time only flies away. You should not regard time's flying as it soul activity. Which means, that to say, that time flies like an arrow is ... has also a part of truth in, but it doesn't only flow, because if time were exclusively dependent of flying, if time would be only flowing or flying than it would be a gap, it would be duality in life ... a duality ... between the time and the experiences of the self. So people don't listen to the truth of being time or existence time, as they concieve the time as to be only passing away. That is a being, it doesn't say it is a unit of time ... *zsiráf ... égi ember*

2012.08.08 06:00

This morning there will be catholic monks, Benedict, I think, Benedict monks ... Benedict ... Gergely you know already since long time, he comes with his vicarious and it comes that we know it so far with Shomyo, we visited them in their monastery and we decided to have contact, contact means so long it's no something ... to practice together, to do something together. We know the William in America and we met with Danko, for example ... Kálmán ... in Pannonhalma for an intermonastic dialog meetings. So surely ... surely they consider what is monk in their head. The *szereztes szó* ... it is complicated ... has nothing to do, what we consider as *szereztes*. But *szereztes* doesn't exist in Japanese. It's not the same. And nevertheless, we in the translation use the same word. It's why the words are empty. As he was in Japan, Thich Nhat Hahn, the famous Vietnamese Buddhist master ... Thich Nhat Hahn said, that he did not see one monk in Japan. For Thich Nhat Hahn a monk does not wear leather shoes, a monk does not have sexual relationship, a monk does eat only once a day, does not touch or even see a women, of course doesn't have family, doesn't work outside, because they follow the rules of the Indian Vinayan. So the word cannot catch the reality. But also, we continue with this words as they would have the same meaning for everybody. Like family, marriage, god, religion, freedom, being, reality, truth, happiness ... Nevertheless we will sit together, I think, one shijo, at eleven o'clock and after we eat together, the organization of the day will be that we make the last ceremony at the end of the last Zazen. We make shoji after this Zazen, basic shoji and genmai. After, the samu will be to clean. Those who have to go and have a lot of luggage, discretely put their luggage, make their luggage. The point is, not to run like mad before before two o'clock or something. Stay in the Dharma, in the position of practice. Don't run in the Dharma position of dissolution or destruction. I make an exception for Pável, who has the practice of always going before the end. Since years. Concentrates to start before the end. This is a way to stay constantly in the mind of the Sesshin. *Maradjon ... ő ... Pável*. He does not make the final ceremony so he stays in the Sesshin forever, but he doesn't enter the daily life either. That's why when you enter a chapel or when you go out, you make gassho. You make gassho ... it is the ritual of impermanence. A ritual means to do it with the body-mind. To inscribe in the body. It's doesn't just remain a thought or an abstraction. You do it with the body. You go and put an incense is the best at the end and make a gassho before the statue. As we do in the Gendronnière and we do ... first thing we do ... not everybody, but the first thing, we make

gassho in the front of the grave of Sensei ... before everything else. At the end, when we go, the last thing we do, we go, individually and make gassho before the grave of Sensei, for Zeisler and so on ... and this is called to meet with the mind of the *alapító*. When you come to a sacred place, temple or monastery, you go for to meet with the mind of the founder. It is important to choose where you go. Where does the road to Thaisan go? These three monks, they are ... which perhaps they already are on their way, down to the Hoboji, I do not think it is just a *világi találkozás*. These are not that kind of guys. So we just continue our gyoji. We stay in the hishiryō mind, in the minds stays nothing, the true mind arises. When the mind does not abide, the true mind arises.

2012.08.08 11:00

So ... this poem of Dogen, but you know all very well, life and death as how pitiful, be careful about pitiful, which is something that is not worth to worry about, it's not so important after all. So ... Life and death are nothing, but clouds which pass ... as Skhandas come and go ... illusion and satori are only my dream ... towards the right ... Dávid leans towards the left ... now I keep in my dream ... I keep only one thing in my mind in my dream: The sound of the rain in the night, when I was living in silence in Fukakusa, the temple of Kosho-Ji, where was a little temple, where he went after he came back from China. First, he stayed in Kennin-Ji, on the Hei Mountain, like before, but he went quickly out, because he was not satisfying for him at all ... some said, that he was pushed out. So he went in a little temple in Kyoto, in the outskirts of Kyoto, U-Ji and then it seems that he practiced alone for a few month or years ...and afterwards slowly-slowly the disciples they, who came begun to gather around him ... especially Eijo ... The sound of the rain in the night ... When was living alone, silently in Fukakusa, so the life and the death are like clouds, illusion and satori have the nature of a dream. To keep only one thing and the sound of the rain. When I was living silently in Fukakusa, which means I was sitting Zazen in Fukakusa ... a dream in a dream ... mushu setsumu. The phenomenas are different, but we have to understand the source, the invisible aspect. If we cannot explain, doesn't mean that does not exist and even if we cannot see it or understand it and here is the highest wisdom ... the highest beauty ... crazy people, ordinary people don't understand the slightest part of this reality. The invisible remains invisible, so the multitude, the majority of the people don't see it. But deep thinking, beyond the discursive mental, discursive it means "which speak, which use words", logic, like the inside dialog, for example ... deep thinking, hishiryō, which is beyond the discursive mental, the intuition,

meditation, bring to discern, distinguish ... discernis for example, when you see something in the fog: You do not know exactly what, but you discern something, so the deep thinking brings to discern, to meet, to touch, *gaku soku*, to meet the source, to touch the mind, that's the true meaning of religious mind. The most of the people cannot understand, they cannot even imagine this true world, which is invisible, which is infinite, but beyond the phenomenas. *Ku soku ze shiki ... Shiki soku ze ku ...* Nothing or empty, we say *ku*, the existence without numeron. *Ku* is not visible, nevertheless from *ku* appear, spread the myriad phenomenas, the myriad Dharmas. Like this we go from phenomenas to phenomenas, but if we continue Zazen, we can attain *ku*. Most of us go from *shiki* to *shiki*, jump from *shiki* to *shiki* and become crazy, neurotics, suicidal. But if we practice Zazen, we can come back to *ku*. Go from *kuto soku ze shiki* and from *shiki* to *soku ze ku* and realize *shiki* to *hishiriyo ...* and this is Zazen. From daily life to the Sesshin ... from the Sesshin to the daily life.