

## 2012 – Ango 3<sup>rd</sup> period 2012. 08.10 – 08.20.

2012.08.10. 06:00

### **Kinhin**

Lot of time to explain and not during zazen. If you don't take care and don't show the posture to the beginners even if you have only this to do, where is your practice, where is your Bodhisattva mind?

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### **Zazen**

Take care not to catch cold because the weather changes from instant to instant here, particularly in the evening it is very tricky, even if you have the habit of Hoboji - we have weekend practice which means preparation of the sesshin. For years I have said that true sesshin is the preparation. The no sesshin is the preparation. And it is true. One year, two years ago we are practicing the sesshins during the week, no coming and going. Today we will make a *“laza gyakorlás”*, with mainly samu outside, practice what we practiced mainly this month: the three consciousnesses. In the evening around the fire it was mainly the third consciousness. It comes back very quick. I said at the beginning quoting Dogen that a monastery is a place you can meet people you would not easily meet elsewhere and where you can practice things that would be difficult to practice somewhere else, for example to cut all wordly conversations or to cut all karmic relationships as you know it is not so easy and then you have even people who create karmic relationships inside of the sangha and at the end the karmic relationship becomes more important than the dharma and if the karmic relationship stops they stop to practice. For years not only in this sangha but especially here you can see, you can see here because we are here, and it is something that you should reflect on very deeply. It is not just a question of *“ilyen az élet”* or *“Magyarországon így van”* or *“sajnálom, de így van”*. It can work at the beginning but if we continue with this attitude... we need really to think deeply about it. It is also the question in the story of the koan: what do you really want to do with the only life you have, which is the road to Taishan, what is

the sovereign road to the capital: is it the same? What is the depth of the mud that we have under our feet.

The three consciousnesses, I explain it like this for the sake of beginners: when we are going, two people or several people are going in the forest, *sétál vagy szamuzik* like Eno the sixth patriarch, Eno and his mother. Two people promenade in the forest and they walk silently. They are just attentive to what is around them so the trees, the sky, the colors of the leaves, the quality of the *levegő*, the wind, air, animals, the way they walk, what they see, what they feel, what they hear, touch, taste, they walk like this silently. Mind and objects are one we could say perhaps. They are in the primary consciousness. So they begin to speak or to exchange information about what they see or the situation in which they are. For example look they have cut trees there or the last rains changed completely the physiognomy of the forest, take care a tree is just falling on you right now, or choose the best pieces of wood they will bring back to Hoboji. It is naming and discriminating, relatively at the situation. It is secondary consciousness. Suddenly in the middle of the promenade or the samu they begin to: I don't know what I will do in September, I lost my job, I broke with my boyfriend... Oh, what happened? You know how it is, it is so difficult or any kind of conversation. I saw on the internet for example a story which says that...

People begin to speak about this forgetting completely the total situation around. It is called borrowed consciousness. Borrow the sorrow. Borrow the sorrow of the others. The other catches you with his sorrow, catches you in the net of his personal problems and the global situation is totally forgotten. The expanded awareness suddenly narrows and when we promenade in the forest for going for kung fu, there I met tourists I immediately noticed in which consciousness they are. Habit to take. It is very easy to take, but you must take it for yourself and especially also, of course, when you are alone because it is not only when two people are *sétálnak* in the *erdő*. If you follow constantly your inside dialogue, you are always going with somebody else. I noticed more and more people in the streets in town speaking alone *hangosan*, in ancient times or few years ago it was not like this, you did not see people were speaking alone very *hangosan* in the street. Crazy people were like this, now it seems the craziness of the people increases. It is very very often that you see people speaking alone in the street. During this practice weekend, outside during samu and so on, you just be aware of which consciousness you are in.

Traditionally, normally, in the sesshin it is not possible to speak and it is first in order to facilitate the access to the first consciousness and to minimize the risk of the third one. You cannot speak purely and simply. But if we do not follow this rule and if we just make the sesshin taking care of these consciousnesses for example, you notice that after one day, two days, three days it becomes naturally very very silent. Children no, they continue to take you or try to take you in the third consciousness because they do not practice with us. But if we are together practicing together, the silence establishes naturally. Éva said to me yesterday when she arrived from the social, that she was very impressed by the atmosphere of the temple when she entered: everybody working silently on his things not disturbing each other but in deep harmony which appears by itself, that cannot be forced, just appears and it disappears, completely alone, completely together.

**2012.08.10 17:00**

KINHIN

Turn your attention inside and concentrate only on your posture. Do not bother what happens around you. Just concentrate on your posture. One breathing out, one step ... one breathing out, one step. Put your weight on your front leg ... on your front leg and breathing out along your front leg. First comes the breathing then the step. This should be so also in daily life. First should always come the breathing ... this is a new habit to take, which embodies, comes with the conscious repetition, like when you learn to do something, for example when you learn how to drive ... to break ... to step on the left pedal and the break at the same time ... or to step on the left pedal and the break with the same foot ... and what about pressing all the three at the same time? And the *claxon* too ... the *claxon*, which makes *tüt-tüt-tüt* ... First thing, you have to learn.

ZAZEN

That means, you have to repeat, before it becomes totally automaticall ... unconscious, natural and automatic ... Not only, that we could not drive ... there were times, when we could not walk ... it was problematic to make two steps, or to stand vertical. I remember when I saw ... a big memory for me to see, when George ... to walk for the first time. We were by these people ...

they had some horses in the *Pusztá* ... It was me, Judit, Georgie and this family with two or three children, we were sitting in the middle of the room and George was in the middle of us. We were standing up and then I heard the woman who said ... who said: One ... One ... two ... three. He made his three first steps. And because this woman ... she once said one, two, three. Surely, she already had the experience to see her own children learn ... walk for the first time ... two times or three times. It's a big moment surely, when we walk for the first time. Having seen this already for two or three times with her own children, she was attentive to the situation and she could see immediately what happened ... and now is very natural for us to walk. We don't walk consciously. Does this mean we are unconscious? Remember, when Sensei practiced first time Zazen and kinhin with Kodo Sawaki, Kodo Sawaki corrected his posture saying: push a little bit more the fifth vertebra forward, pull the chin in, relax the shoulders, push the floor with the knees, push the sky with the top of your head and let the breathing go naturally till the bottom of your intestine. He corrected here and there and Sensei said that "I understand." "Nothing to understand", said Kodo "just you will have to repeat this posture, this activity thousands and thousands of times, till it becomes completely natural". It's a moment that we even do not notice, that we sit, the moment in that Zazen is so deep in our daily life, that we even don't notice that we are practicing. As you know, one of the meaning of Gyoji is the repetition, the regular repetition. It's like the drop of water, which falls regularly on the stone, drop by drop, instant after instant and the water which falls, in little drop, each time a little drop at the end can make a hole in the stone. Breathing after breathing, instant after instant, we come back to the posture and we make a difference between let pass the thoughts and let the thoughts pass. You see if the mind is escaping, if you think of something else, which means if you fall in your own third consciousness, to say ... at the beginning first you have to notice, that you are wandering outside and than you come back to the posture ... you come back consciously to the posture ... and after, automatically, the thoughts disappear ... and then a new one comes, because they are secretions of the brain. We will never succeed in stopping the thoughts to appear. It's not possible. Return to the posture and ... tshack ... you cut the chain of thoughts and they appear again, and you come back and ... tschack ... you cut the chain again ... and after again ... and you come back and you cut again ... let pass the thoughts. But after a while, it can be month or years, you stay naturally in the posture and the thoughts pass naturally. This is the state where you let Zazen to

do Zazen. It is said in Fukanzazengi: Abandon all affairs and stop all involvements ... if you are involved in something ... stop to be involved in things ... don't judge the thoughts, don't judge the views, don't think of good or bad, stop all the movements of the conscious mind, have no desire to become Buddha. No tension in the body, no intention in the mind ... then remains the Zafu under the empty sky and the weight of a flame.

### **2012.08.10. 20:00**

After this zazen we go upstairs. It will not be buli. Take warm clothes. ... noticing the three consciousnesses.

“Light of the moon comes to my eyes. The voice of the valley comes to my ears.”

In zazen there is no need put the attention nowhere. This is the poem of Dogen in which he describes the hishiryo consciousnesses.

Now we have the Song of the silent awakening. And it says:

“When in the silence all words are forgotten” - which means that we stopped naming the things - “it appears clearly in front of you. When you realize it, time has no more limit. This marvelous mind shines of purity and rarity. Like the aspect of the moon, like the rain of stars, like the pine trees covered by snow, like the clouds embracing the peaks...”

“Like a rain of stars” - to describe hishiryo consciousness, Wanshi uses four images. One of them, the second one is the rain of stars.

### **2012.08.11. 6:00**

Yesterday evening it was not much stars to see falling, but it was not much first consciousness either ... ordinary meeting of muglis ... but nevertheless ... it was interesting ... it was very fruitful for me ... perhaps not for you, but for me it was. What you could see if you contemplated a little bit between two flashes of Barbiche ... photo flashes ... fletch ... fletch ... fletch ... it

was already difficult, especially with the flashes of Barbiche. *Mugli család találkozását mondom* ... Things difficult to do with people difficult to meet ... It's sure you cannot make the difficult thing you find a bit ... you cannot meet ... you cannot make ... you cannot make the real things if you do not meet the real people. Anyway, what I could see yesterday, it's when the stars, if they appear in the empty sky, why does Wanshi says, like raining stars describing the hisiriyo consciousness. Appear ... disappear ... at the same time. Back to the Jijuyu ... Jijuyu Zanmai, which is the main point of the story .. of the koan ... the second being the spiritual tourism ... there are many points we saw in this story like the meeting ... and then ... everybody would say to, for example for the newcomers, everything ... all the teachings we met during these twenty days, or those you remember or those you ... which strucked you or those you put already in the praxis. The Jijuyu Zan ... Dogen says in Jijuyu Zanmai, in Bendowa, basic chapter which everybody has to know in Shobogenzo, like Zanmai O-Zanmai, for example or the Bendowa, Zanmai O-Zanmai, Gyoji ... "Although both mind and object appear and disappear within stillness, because this takes place in the realm of Jijuyu, a self receiving and self using Samadhi, without moving a speck of dust or destroying a single form, extensive Buddha work and profound subtle Buddha influence are carried out." Zazen, what we practice is the Buddha's Zen, the true transmitted Buddha Dharma, the true transmitted Zazen, from Buddha to Buddha and from Patriarch to Patriarch is not in the purpose of making deluded persons into enlightened ones. It's not a way to go from illusion to satori, as the conventional Buddhism thinks. True Buddhism, true Way is difficult to understand on this point. Understanding it is disappointing for most, because people want to get something from the practice. For example, why are you here? Or why am I here? In Gakudo Yojinshu, Dogen says, "A practitioner should not practice Zazen for his own sake, should not practice the Buddha Dharma for his own sake, to gain fame and profit or to attain any kind of result or to pursue magic powers, but to practice only for the safe ... the sake of Buddha Dharma itself. " It's an important point or difficult point in Dogen's teaching. Buddha Shakyamuni questioned his own life ... he put his own life in question from the ground, he quitted everything, he questioned his own life. He practiced Zazen and he got the Way. The same with Dogen. What about you? The Dharma ... the Buddha Dharma is the basis of Zazen and our own life is the basis of Buddha Dharma. Important to understand this ... this point. Most of the people ... people don't think of their own lives, so they cannot understand the

Dharma and in the end, even if they practice Zazen long time, they deviate from the true Zazen. So what does it mean that most of the people don't look at their own lives? Stretch your back! Don't sleep! What would be at the end of the Sesshin if you are already completely exhausted? If we take the example of the cup again, the cup we spoke at the beginning, we take it for granted that all of us see the same cup, but it's not true. Each and every one of us sees the cup with his own eyes, from his own angle and through his own way of thinking. Some may think, that they are lucky to be able to eat lunch today ... each day ... for *ezer forint*, someone else may think that *ezer forint* is too little even for a lunch. Some are satisfied with *százezer forint* a month salary, others may complain: It is too little. Pull the chin in! Don't let the chin go up! Really everything is different without exception and each of us is living out his own, unique life. Some think this is a good world as it is, others ask themselves, why they must live in such a terrible world and even within a single person, the feelings are always changing instant after instant. However, we usually think, we see the same cup, which means we usually think, we live in the same world, one world outside, what we enter in when we are born, and what we go out when we die. We think, that we see the same cup, we think that we are spending money, that has the same value and we think, that we are living together as members within the same world, but it's only categories, it's only realification of abstract concepts. When we think how we should live, we mainly only consider, how to spend our lifetime in this world we share, but it's just a technique to live without trouble. And also each of us thinks of our own life and as our own view of life. We only think about various techniques for social climbing. Only very few people really think of their own life as it is, a point, which is very difficult to understand, but which is really essential ... you have to hear it again and again and again before perhaps you begin to hear it ... to understand. We continue on next Zazen.

**2012.08.11. 11:00**

It appears and it disappears in an instance, within stillness.

**2012.08.12. 5:00**

We begin this sesshin, it means during five days we'll be together. We're doing the same thing together as the same time. Together at the same time. For some of you, I hope so, it should ring a

bell. To ring bell it means immediately it's something to think. Toong. Paff. New people arrived, practically the half of dojo is from people who just arrived. The other people so I don't know here. Who I've never seen. There are some people practices twenty years practically with me. Some little bit less. Some perhaps sits the first time practically. Fortunately zazen of the beginner it's the same immediately than the zazen of Shakyamuni, or Dogen, or Deshimaru, or Joshu, or Mazu's. When the zazen is the true zazen, there is no difference between zazen of the Buddha and the zazen of the complete beginner. This is already something which goes through based of common views. The habitual way of thinking. Don't move! The true zazen it is when you decide, intent, decide when you sit, you will not move. Essence of zazen is don't move. During this previous days, 25 days, perhaps we arrived to only this result, but maybe it's not bad, to find the posture is not move. If you don't move you find the posture. But I have to move because I cannot find the posture. It's not true. I have to move because I cannot find my comfort. Vimalakirti might say: What are you looking for? The comfort or the Way? If you are looking for the comfort go to the Visegrádi Thermal Hotel. Friends - go to the Sziget. Family holidays - go for Mediterran Club. If you look for sexual partner - go to the disco. Or look on the internet. For satori - go immediately out of here. Even if you kind find of all this things here, we practice in the middle of our illusions. One of the directions of the story that we study the koan, it is what do you really want to do with your life. Which criterions of choice you use for decide what you do with your life? What do you do in the life? What will I do with my life? The only life, the only what I have. I'm not sure that we'll be able to continue the koan what we see in the first part of camp, in two first periods, but we can start again maybe from the beginning. „Gathering and releasing, pole is in his hands.” The first thing we have to clarify, what does it mean gather and release. What can it mean in our lives gather and release? What can it mean in our practice? Gather and release. One more time don't wait the answer from somebody else. Sensei always said zen practice or the sesshin has nothing to do with the course in an university. You don't come here to receive a knowledge from the mouth of the teacher. It's why also you cannot learn zen from books. I come to make a sesshin and I will know what zen is. I come for a sesshin and I will know who I am and I will know what I will do with my life. Because I don't know who I am. I don't know what I do with my life. I even don't know when I will die. Somebody else will say to me. Yes, somebody else will die at my place. Somebody else will suffer at my place. To

study the Way is to study the self. To study the Way is to study our selves. It's not to study buddhism. Relax the shoulder! Or find the comfort in the uncomfort.

**2012.08.12 11:00**

One must take the posture in the beginning of zazen, and constantly. Very strongly. Very energetically. Zazen is not a meditation. Zazen is not a posture in order to meditate. Zazen has nothing to do with all the other meditations and even the many meditations that you can find in all the forms of buddhism. If you take zazen as the posture of meditation then you are in duality. But there is "sho shu ish in yo" - practice and satori are one and the same. Buddha is right here and right now. Satori, the awakening, whatsoever - satori, right here, right now. The right posture which is don't move, which means also perfect balance. If you are not in balance you will automatically move. The main point of the posture is to have the back perfectly straight. Straight like a cliff. You must really stretch your back. You don't sit just like this with the back *görbe-görbe*. If you neglect this point it is not zazen. If you think, if you follow your thoughts, it is no zazen. It is thinking. If you sleep or if you daydream it is not zazen, it is sleeping. If you have a goal through zazen to get something later. To become better or become enlightened it is not at all zazen. It is just to create karma. It is just to activate samsara. It is exactly the contrary of what it should be. If during zazen you run after satori or if you practice in order any kind of purpose after you are just creating karma and you completely lose your time on the zafu. Instead we correct and go back to the posture instant after instant. You have to know yourself and feel yourself the weak points of the posture. But basically the back must be perfectly straight. Push the basis of the spine the fifth lumbar vertebra forward. Push strongly with the two knees equally. You have the strong basis. You relax completely the low belly. Make your low belly completely one with the zafu. From the fifth lumbar vertebra which is pushed forward. From the basis of the spine which is pushed forward like this. That is why it is important to have a good zafu that you don't have to make a constant effort. But the basin must be naturally basculated forward. From this basis you stretch the spine by and you keep the head perfectly straight, that the ears are at the same plane like the shoulders. You stretch the totality of the back and the neck and the top of the head. Pull the chin in also. Pulling the chin in: pushing a little bit the chin

down or pushing a little bit the chin up and stretching the neck up. You really to feel the movement towards the earth with the knees and the low belly and at the same time the movement towards the sky. Towards the Polar Star. Like the pine leaf on the back of the rakusu. In reality it is a constellation. It is the big dipper. The posture is the perfect balance between the earth and the sky. You have this tension towards the down and up. Optimal tension, not too much and not too little.

At the beginning when you begin zazen, at the first three - five breathing. It is better to make it too much then too less. After it comes by itself. Or when you come back to the posture or you do it consciously and you make it too much, but not constantly. You make the giraffe. The Sensei never said that you must look like a giraffe during zazen. He would never said like this. He says zazen must be like a general samurai on the horse in front of his troops. I have never seen a giraffe leading a troop of samurai. Gloo gloo gloo gloo! The posture has to be... You have to feel the energy of the posture. No time for dreaming. No time for hoping for special states of mind. It is not New Age here. Energy of the posture. At the same time the posture has to be very confident and deeply quiet. You constantly relax deeply the shoulders and the low belly. If you think of something else your mind escapes at this moment automatically the posture collapses. The bad habits of the body reappear. You correct the mind with the body. You call back the mind with the body. Or you call the body back with the mind. Because it is the same. In Zen, Kodo Sawaki says, zen has nothing to do with spirituality. It's only the body. Or zen is an education through the body. „I'm not interested in the body. I want spiritual experiences.” The basis of the enlightened teaching, at the very basis is the unity of the body and the mind. It is radically different from the western thinking. In the dojo we study, which means that we practice, the unity of the body and the mind. The original unity the essential unity of the body and the mind. Body-mind that we can call also posture. From the right posture depends the right breathing, from the right breathing depends the right attitude of the mind. Main point to observe when we are sitting zazen is to come back the posture, to correct the posture, constantly from instant to instant. Without any kind of other intention. Like this we create the mind which has neither before nor after. Just right here and right now.

KINHIN

Kinhin is exactly the same. Like in zazen. The back is straight, the chin is pulled and so on. You separate each step. Each step is completely new, completely different from the others. From thought to thought, from instant to instant... ... to continuous renewal of impermanence. Breath in the low belly, you imprint the front leg into the floor. Pull the chin in, stretch the neck, relax the shoulders. If your head falls down it means that you are thinking. You are following the thoughts.

## ZAZEN

After kinhin change the crossing of the legs. Try to equilibrate the strong leg, and the weak leg. Right posture of the body, the bodily aspect is extremely important, even false, even essential, it says the totality. We cannot say it is important because it is already to compare with something which is less important. When you show the posture to somebody there you have really to be concentrated to extremity. Position of the hands, the left in the right, in kinhin the right on the left because it is reversed. From the right posture depends the right breathing, from the right breathing depends the right mental attitude. No mental or no conscious effort is involved. Unconsciously, naturally, automatically. When zazen is the true zazen we are Buddha. Now if you think, you think „now I am Buddha”, it is just thinking. You have to pass everything. To not attach to nothing, to abandon body and mind. You cannot imagine how much times we heard Sensei saying „pull the chin in, stretch the back”. It is like when I say during the sesshin please concentrate on the three consciousnesses. Avoid the third one as much as possible. But you have such a habit to be practically constantly in the third that it immediately comes back. How do you stretch your back? Push forward down, pull back up, and relax the shoulders.

## 2012.08.12 17:00

*/Nyújtsátok ki a hátatokat, nyomjátok előre az ötödik ágyékcsigolyát/* This afternoon we went to practice in the forest and one third of the people were not there. I'm absolutely not OK with that.

It's something that I notice very, very often when I correct the posture of the people in kinhin. I correct the head, I correct the position of arms and the hand, which are generally too low, or something like that or not horizontal or not in line, and than I say “Relax the shoulders” ...

because if I correct the position of the hand and forearms, generally and then again, wooooofff, the shoulders go up, so I say, OK, but, please let the shoulders fall down ... and then wooooofff or the arms fall down again or the spine is no longer stretched ... as if the shoulders, the head, the hand and so on would work together ... and they work together. It's exactly like the five skandhas. The five skandhas are always, in the ordinary attitude, a *mugli-consciousness-ben ... a mugli consciousness-ben*, that we are, the five skandhas are always together. The practice of the Skandhas, which is the practice of Avalokiteshvara ... *kan ji zai bo satsu ... hanyja karamita ko ... on kai ku do issai ku yaku ...* What is the practice of Avalokiteshvara? Wisdom ... *hanya haramita ...* What is wisdom? Emptiness. What is emptiness? It's Buddha nature. All the teachings completely interconnected. In a Sesshin a good entry in the practice of sangha ... of the skandha we talked about feeling ... I try myself to remember what we done for the sake of the newcomers ... I don't think we will arrive to Taishan. Perhaps we will arrive to the southern road to the capital under the sun and begin to taste the depth of the mud under our feet. The second skandha, which is the feeling ... or sometimes is translated ... it is difficult ... that's the problem with translation ... if you read different books or teachings, the same things have different names or different translations, it's very misleading, perhaps is better to keep the Sanskrit name. Emotion ... sometimes is translated feeling. What this thing it is like, what we like or the pleasant ... the pleasant, what we immediately feel as pleasant, what we immediately feel as unpleasant and also which is much more important, what is neither pleasant, nor unpleasant ... much more things, which are neither pleasant, nor unpleasant, but just we don't notice them. Because the pleasant and the unpleasant attract much more our attention and, moreover, we run after the pleasant and try to escape the unpleasant. What is the neutral feeling? Cultivate, because it brings after the equanimity, to see everything as equal ... to stop to pick and choose, to stop to like and dislike ... not that you have on your right the pleasant, on the left the unpleasant ... or if you vote on the left ... *mondjuk*, on the left the pleasant and on the right the unpleasant, but all this is very relative, in the middle you have the unpleasant. For example yesterday the Sleeping beauty *elajult* again ... two times because she was struggling with pain, but if it's really painful, the best way, of course, it is to make *gassho* and you change the crossing of your legs. The Zazen is not ascetism, but you can also try to struggle with yourself to go till the limit of your patience ... anyway you have to face the problem of pain in Zazen ... at the

beginning is practically *kikerülhetetlen* ... and with the pain you can arrive to the neutral feeling. If you take out from the pain *maga*, which is the first skandha, you should take out the “I like” or “I don’t like” or you should take out the unpleasant and it remains only the feeling, separate with the pleasant ... you separate from the unpleasant exactly when you take out the name when you hear the sound you take out the name “plane”, for example, and than it remains only the sound, or, which is much more practical, when you are angry again somebody, take out the somebody and only the anger remains ... or if you think something, you take out the something and remain only the thinking. To do that, transforms completely the experience, but in the ordinary consciousness or generally, to do like this is like the story of the guy who is on the road under the sun, right under the sun on mid-day and *bammm ... defekt!* The guy goes to the capital, he is already late *bammm ... defekt!* *A francba!* He goes out of the car, he opens the *csomagtartó* and he tries to find some crick ... the crick is this *eszköz*, which is to use ... anyway ... *voilà ... emelőt* and he looks of course all the coffers and *bőröndöt* ... the *bőröndök* out of the *csomag* ... he has to take out all the *bőröndök* and when he takes all the *bőröndök*, he sees that it is no *emelő*. Block ... in the middle of nowhere ... under the sun ... than he begins to walk and he tries to find some help. He starts to walk and he surely can find nothing. *Csak egy prozító falu valahol* ... where surely it will be no service. How to find something anyway in this *szar* country full of *hülyék*? He walks on and continues the intern scenario ... and more he walks, the more he thinks and the more he becomes angry. Continue later.

**2012. 08. 13. 05:00**

**posture, Woman of Taishan**

Change the crossing of the legs. Try to put the feet as high as possible opposite limb. During the sesshin, even more during the month practice can really make progress in the crossing of the legs. As I said at the beginning of each zazen: Take a strong posture! Strong posture means push the floor with the knees, push the fifth lumbar vertebra forward, stretch the back, pull the chin in, stretch the neck up and push the sky with the top of the head. Take care that the chin doesn’t go up. The ears are in same vertical with the shoulders. Zen education goes through the body. Zen is nothing to do with spirituality, its only the body. Kodo Sawaki said. He also used to said: „Zazen is good for nothing.” We have really get to rid of this *pele*. It’s enough to say “aah we

don't have *csapda*". It doesn't work. It's not the good answer. After that they will multiply, there will be more and more. We have to get rid of them, to take them out and bring them somewhere else. To take a strong posture, pushing the floor with the knees, pushing the sky with the head, pushing equally the floor with the two knees. You have this stability and then you can really breathe deeply. If your knees don't touch the floor, you cannot breathe deeply. When you really cannot put the two knees on the floor, you can sit in seiza but in the geitan. Problem of the seiza is that much more painful than zazen. Anyway the Buddha and all patriarchs all sat with the cross leg and didn't sit in chair or didn't sit in seiza. The question is solved once and for all. We have even a famous story with Master Daito, I'm not sure. He was a rinzai master in the 17th century or something like that. Who had a really knees problem. He could not sit in full lotus. Perhaps not even in half. In the moment of his death he said to his knees: In my all life you did what you wanted, but today will do what I want. He took his legs, sat in full lotus and he died. Blood spread in everywhere. It's a very famous story, which is not something to take lightly. Because it shows the determination of the practice. It should teach to you something. So long you don't take seriously these stories which means so long you don't understand that it is your story, you will never enter the practice. Even if you practice for years, it will just be a hobby. Not be the direction of your life. Is it not pitiful, that you sit during twenty or ten years and you don't understand nothing? You should to be proud of understand nothing? Proud to be an imbecile? In zen you have this expression it is to come back empty handed from the mountain of jewels. Time flies like an arrow and opportunity is lost – we hear this every day but we don't care. The story of the woman of Taishan in that we are or we were on it seems difficult to reenter in. It deals with the question how we direct our life. „Pole is in his side, balance is in his hands.” It means we are totally responsible for our life. Ultimately nobody can help us. Surely not the Buddha. No external buddha can help us. Nobody can live at our place, nobody can die at our place. At the end we have to take the decisions. I have to take this decision if I take this treatment for my liver in September or not. How to know if the remedy will not be worse than the illness. At now the *tanácsadó*k come around you have to do this or not do that no-no-no don't do that, do that. *Csodadoki* can help me, suddenly Judit can help me, dr. Yu can help me, dr. X can help me, dr. Who can help me. Problem is that don't say the same. „Able to kill, able to give life. Balance is in his hands” So the question also in the koan: What really happens in your life? The monks

don't know the depth of the mud under their feet. For example at least one thing in your life you are sure of? That's a good question to think about during this sesshin. Please stretch your back, pull the chin in, correct the weaknesses of your posture. Create the posture which allow the breathing to go freely to the bottom of the intestinals.

### **2012.08.13. 11:00**

We do this stupidities of Füst because I noticed that it can give you a better sensibility. You can feel better your spine. I observed that for many people it is difficult to stretch the spine and push the fifth vertebra forward. Perhaps it is of laziness, perhaps it can be a kind of fear of the effort, can be a bad karma of the body for some people who are stiff and old, or some people just don't understand what it means. Or some just don't hear what I say. The wind sounds(?) vainly in the ears of the deaf.

“... People who are ordinarily difficult to meet and there are things which are ordinarily difficult to do.”

You know that Sensei very often repeated that "this is not the Mediterranean Club". We cannot compare it with the time when Sensei lived. Even with the time of Zeisler. I think for Deshimaru it was a really hard time with us. But he managed to put deeply in his disciples the desire to do zazen. Nevertheless he was constantly repeating that this is not the mediterranean club. You cannot imagine, it is unthinkable, how it was there. We were really barbarian. But nevertheless the idea of mushotoku is what we have to transmit. Mushotoku means many things. Without profit, without goal, without intention. Without object. Just sit every day till the end of your life. Just have satori each morning. And each evening if it is possible. Zazen must be the lokomotive which pulls the train of your life. So you have a great deal of faith there. Generally it is said that faith and enlightenment are two completely different things. But in the zen of Dogen, Kodo Sawaki, Deshimaru, and so on, in the true zen, enlightenment is that you have faith in zazen. And in Shin Jin Mei, in the poem of the third patriarch, Kanchi Sosan daiosho, Bodhidharma brought the dharma to China.

Zazen is the totality of the Buddha dharma. Zazen is the practice of the Buddhas. Not only one or two of the buddhas practiced zazen. All the buddhas without exception practiced zazen. Transmitted to Eka, transmitted to Sosan.

Sosan wrote the most ancient poem. Shn jin mei - faith in mind. And in this Faith in mind he says at the end: Faith is not two. The ordinary sense of to faith is to believe in something. "I believe in god." Or "I believe in money". It's two. There are the subject and the object of faith. But mushotoku - it is to sit on the ground of reality before the separation between subject and object. It seems a little bit complicated. Just think about when you are "here and now". Are you separated from zazen or not? Are you separated from your body? Are you separated from your mind? when you just sit - what is it? In the beginning of Shin Jin Mei: if it is the slightest difference, if it is the slightest gap, even a piece of hair, then the heaven and the earth are separated. The distance is exactly the same as between the heaven and the earth. And Dogen took this phrase and put also to the beginning of Fukanzazengi. The way is originally perfect, always exactly right here where we are. But if it is the slightest preference, slightest discrimination, the slightest gap, heaven and earth are separated and the mind is lost in confusion. What is this gap?

### **2012.08.13 17:00 Mondo**

ZAZEN

After Kinhin we will have mondo, which is ... which means question and answer. To clarify a little bit is necessary in the middle of the Sesshin.

KINHIN

MONDO

The question you had, which appeared in your mind during these five days you can ask here now.

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**Melinda Kufu Mátyás:** *Kodo Sawaki azt mondja hogy a Zazen csak a test gyakorlása és tanításokban Deshimarunál is sokszor elmondja, hogy a test és tudat egy ... hogy ezt hogy lehet összeegyeztetni?*

**Yvon Myoken Bec:** Because precisely, the body and mind are in unity. So if it's the body, it's completely the body, if it's the mind, completely the mind, but you ... Dogen explains you: Do you practice with the body or the mind? You practice with the body. But when you practice with the body, you practice with the mind too, because body and mind are in unity. And ... that's a good question. What is the body-mind? Body-mind is Zazen. The unity of body and mind is realized in Zazen. *Bonne* ... After you have another question, which is: What is the body? That goes further. But for ... Kodo, he says that also because ... in order to cut the illusions of the people about spirituality. You have lot of ideas of something, which is ideal ... I don't know ... special experiences ... When he says, it's only the body, it's to cut this illusion very strongly. Spirituality ... and bum! You go to clean the toilet ... for example this is a shock. Your illusions are burn ... shaken very strongly. It's the same like we say Zazen is good for nothing. If you come with the ordinary consciousness, you go. That it is said from Buddha to Buddha. If Buddha says to Buddha, Zazen is good for nothing, it does not the same meaning that mugli to mugli and here we are always Buddha to Buddha, which is most difficult to get for in the beginning to discover, that here we are Buddha to Buddha. Body and mind in unity is the practice of Zazen and it is also the practice of the daily life. To keep always the unity of body and mind. *Voila*. Zazen is essentially the same like when Sensei said, to practice without the kesa then is only gymnastics. Ho! How is it possible to say something like that. Many people went because of that, but if you go because you hear this, instead of thinking perhaps it is a ... something here I don't understand that I should go deeper, because basically I came here to change my life. Very often the ... the mondos you hear "What is Buddha?" ... "Toilet paper." It's not what you hear in the new age circles. What is Buddha? Three pounds of ... of ... of *liszt*. It's a good question ... *Jó kérdés* ...

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**Andrei Yusu Tanarul:** When I sit, some muscles like the legs or the faces or the shoulders, they contract and then I cannot breath very well, the breathing becomes staped and so the pain becomes more ... more. So you tell me, why could this happen and how could I avoid it.

**Yvon Myoken Bec:** Don't avoid. Don't avoid ... you decontract as much as you can, anyway you let it pass, it is not always the same, no?

**Andrei Yusu Tanarul:** No.

**Yvon Myoken Bec:** Or it's always the same? And you make ... you ... because you know you posture is better, much better than before except your head, but it's a big difference from before. Anyway, you have to go deep ... you have to go in ... it's your situation here and now. You are ... don't ... it's not the question to avoid the difficulty, to avoid the pain. What do you do, with the pain. If you think: "I ... I should be comfortable" than you put the difficulty more, but if you accept the situation as it is, you will see, that it comes and it goes and at the end is not so important. OK? *Alors* ... you ... you don't ... don't focus on the pain and the uncomforted of the posture. Sometimes it's like this, sometimes it's like that ... OK?

**Andrei Yusu Tanarul:** Yes. I was wondering why this would happen.

**Yvon Myoken Bec:** What?

**Andrei Yusu Tanarul:** Why do they contract like this? If I don't contract them ...

**Yvon Myoken Bec:** Maybe they decontract by themselves, I don't know ... the body is something living ... and dying ... *Jaj a lábam ... Nagyon fáj* ... and after it will be ... anyway, you posture is ... you have a lot of difficulties in the posture. It's already good that you can sit as you sit now and it ... it's surely more easy than before, no?

**Andrei Yusu Tanarul:** Yes.

**Yvon Myoken Bec:** You see ...

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**László Saiun Szedres (Barbiche):** There is a sentence in Zanmai-O-Zanmai, that there is the full lotus posture of the body, there is the full lotus posture of the mind and there is the full lotus posture of the state body and mind dropped off. I focus for the first two, strong in Zazen and I'm working with the second during daily life, daily life activities. It helped me a lot in the samu too, but how and when can I take the fourth ... the posture of the state of body and mind dropped off? What kind of effort I should make?

**Yvon Myoken Bec:** You cannot. It was the question who abandons body and mind? Zazen itself it's abandoning body and mind. Don't complicate your head too much. Just practice like this. But not ... don't try to control ... your problem is that you want to control everything and precisely to abandon body and mind is to stop to control. It's just to be in the situation here and now. Don't try ... it isn't possible to abandon fully body and mind. If you forgot completely ... Zazen does

Zazen, Zazen is abandoning body and mind. You have nothing to do in Zazen, you have not to control ... let Zazen do Zazen and that is abandoning body and mind. OK?

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**Caroline Nyoze Backqet:** You said, no tension in the body, no intention in the mind, but you also said, it is important to have a strong intention not to move and I think there are other intentions like not to fall asleep, the intention to practice or maybe lots of intentions we are not even aware of.

**Yvon Myoken Bec:** Wait ... now ... it depends on the context. The intention not to move ... you don't repeat constantly in your head, not move ... not moving, you take the decision "I don't move!" and after you forgot this intention, but it remains ... it remains in the ... strongly like this. *Ce ca* the intention of not to move. No tension in the body, no intention in the mind, *ca* it is really not to entertain thoughts in the mind during Zazen and it also not like, not dislike, not think of good and bad and if we speak of intention like this, we ... I took this phrase from this book, Mind Awareness: "The mind must have no intention", it means must stay on nothing, so you let pass always everything in Zazen. The mind stays on nothing. In Zazen and also as possible in the daily life, so you come to your basic hishiryo consciousness, but the intention ... the intention ... the decision to practice, it's before that or the decision to ... not to move it's before to sit, but then it is embodied. Sometimes it has to be conscious or you take ... or you take it as a vow. That ... is better to think of it as a vow, because the vow is not your personal will. That's the essence of the vow, it's why we take ordination. Taking the Bodhisattva ordination or monk ordination it is to ground our life on the vows, so it's no longer a personal will, which directs our lives, but it is the vows. It is ... it's very ... it's very important to take the ordination, but you have to also know, what it means. Anyway, to clarify all these points is the object of the ... of the life practice. When you receive the ordination, you receive so much during the ordination that it takes ... it's inexhaustible. It takes a life to go deeper and deeper in the meanings of all these, but you are no longer directed ... your life is no longer directed by your

karma, even it influences us the past karma, but in that moment we cut, *chick*, the hair, the vows take place. That's why it sometimes it's very difficult to ... the vows are very strong. Especially your mind is completely pure, when you receive them ... if you are really in the moment, because everything happens in the instant. After it has a very, very, very long influence, endless influence. The basic point of the ordination is to transform the life directed by the karma by the life directed by the vows. OK? *Bonne*. You can find a lot of contradictions in the things because it's ... it's a matter, which is not clear. It's ... it is not fixed in categories. You see always contradictions, for example one says it's only the body, the other says it's just the body and the mind and things like that. Because we are in emptiness. That's emptiness. Emptiness means, you cannot catch, it changes constantly and it depends on the situation. It's not something like a doctrine, we are the tom, tom, tom, tom ... You are always in new situation, that's emptiness, to be constantly in a new moment and the ego *pedig* or the self or the consciousness, tries to put an order in this and trying to put order, it's like to ... to try to ... to catch water. Emptiness ... our life is emptiness, our nature is emptiness. To a little bit of order, which I called conventional truth, we are obliged to put them ... to make some ... *Commen dire?* ... provisory truth. I could ... you can see by yourself that the meaning of words never catch the reality as I explain very often. The words change their meanings, the people do not have the same understanding of the words they use, nevertheless they think they speak the same language, but it's not like this. How do you live in emptiness? Together ... How can we live in emptiness? We have to decide to live in emptiness. All the attachments, let's say, because we are not facing ... we are not facing emptiness, we are not understanding emptiness and so we are attached because it's like put the foot on the boat and you have the other foot on the shore of the river and ruuuuu ... the boat goes and plausshhhhhh ... The life is like this. You have to go in the boat. I know, because it happened me two times this. I tried to hold on to the tree ... pathetically ridiculous ...

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**Anton (Tóni, Integrál Akadémia):** *Mester, tudom, hogy ez egy mugli kérdés lesz ... Tegnap beszélgettünk és azt mondta, hogy ne ragaszkodjak semmihez és engedjem el a dolgokat. A Zenben meg azt érzem, hogy rengeteg szabály van, nagyon sok mindenhez kötődik, rengeteg szabályhoz, tradíciókhoz és találtam egy könyvet, beleolvastam, nem olvastam természetesen végig és ott láttam, hogy különböző mesterek különbözőképpen látja. Az egyiknek az volt ... teljesen lazán vette a dolgokat. A tanítványoknak azt mondta, hogy "Nem kell, hogy levágasd a hajad" sőt, kifejezetten azt mondta, hogy nem szereti a szerzeteseket. Tehát hogy ...*

**Yvon Myoken Bec:** *Ki? Who doesn't like monks? Who didn't like the monks.*

**Anton (Tóni, Integrál Akadémia):** *A nevét sajnosn em tudom, de a könyvben benne van pontosan.*

**Yvon Myoken Bec:** *Alor, what is your question?*

**Anton (Tóni, Integrál Akadémia):** *Hát hogy a kettőt nem tudom összerakni, hogy én engedjem el az összes szabályomat és szokásaimat, de ugyanakkor a Zenben meg csak azok vannak és azok úgy flexibilisek is valahol, mesterenként változik ... Hogy van ez?*

**Yvon Myoken Bec:** You have to let pass the thoughts. You have to let pass the thoughts ... When I ... When I was ... When I saw you writing ... *Ne fait pas des categories* ... It's not ... Not think by categories. It was a situation I was seeing you writing your memories or things like that, but it's the point in the Sesshin that you have to stay in the present moment and not to try ... and especially not to try to get something, to liberate the mind from the greediness of ... of the greediness of the mind. *Voila ... c'est ca* ... if you understand it ... perhaps after a long time. The rules what we use it's intended to liberate the people from their desires. You just have to do, what

the others do ... and tshack, tshack, tshack, tshack, tshack ... and also the point is that we separate the instance constantly. Pakk, pakk, pakk ... than now it is this ... now it's Zazen ... after we eat ... after we make like this and things like this. We are completely in the same ... When you are in Zazen, you are in Zazen. When you eat, you are in the eating ... when you are in ... the *gerinctorna*, you are in the *gerinctorna*, when you sleep, you are sleeping. Faut pas voir ca ... de regle ... the ways that the ancients transmitted the way to live and you can experiment like this, when you having this frame of teaching and at one moment you'll see, you stop to think about your personal affairs and you can see your mind, which is free of concerns. It ... if you try to compare when you read and you are living here, which is normal at the beginning, you just complicate your brain. It's extremely difficult to ... not to complicate the brain.

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**Mirta Myobu Šišak:** It's said, that in Zazen we have to abandon body and mind. And how ... how to abandon everything you are? Because always, always there is some kind of feeling inside like that you are this.

**Yvon Myoken Bec:** Like I always said, the feelings which come and go are precisely the Skandhas and it's not what you are, because you are not always like this and like that. The ... abandoning body and mind it is to let Zazen do Zazen and you don't attach to ... to what you are. Better to consider how Zazen is constantly changing. Basically you are Zazen, you are not something else. You're emptiness. OK?

**Mirta Myobu Šišak:** But how to live your life, organize your daily life? You have to have some conventional truth.

**Yvon Myoken Bec:** The first point is how to you want to live? What do you want to do with your life? *On n'est par pour l'etre ... Je veux dire ...* It's always the problem that you want to put Zazen at the ... you feel a contradiction between Zazen and your daily life. Yes? OK ...

**Mirta Myobu Šišak:** I feel ... I feel a contradiction between practising and like ... this ... when I practice, when I am here, I am this ... then everything is like more here and now and clear and when I'm ... But I feel it ... it's a contradiction with ... with the life. I feel that I cannot like explain to the people why I make this decision?

**Yvon Myoken Bec:** You don't need to explain to nobody why you made this decision. To whom you have to explain?

**Mirta Myobu Šišak:** Because I want to make like my life peaceful, I want to be peaceful. I don't want to hurt them because I want to practice I want to abandon things and people ...

**Yvon Myoken Bec:** *Ah, oui? Oui?* Well, I abandoned my mother, I abandoned lot of things ... *mais oui, oui ... for ... oui?*

**Mirta Myobu Šišak:** But it is difficult to explain because ...

**Yvon Myoken Bec:** You don't need to explain! Are you ... *Tu parler de Shinza?*

**Mirta Myobu Šišak:** To the ...

**Yvon Myoken Bec:** *Non, non ... Tu parler de Shinza ... To Shinza?*

**Mirta Myobu Šišak:** Uhm ...

**Yvon Myoken Bec:** Yes or no?

**Mirta Myobu Šišak:** Concretely ... concretely I'm not thinking about him. I'm thinking like general this is my problem with the people, that I'm like ... I feel like I'm doing Zazen and this is like emptiness, but in the world when I have to say what am I doing with my life I ... I don't know. I'm not sure. I don't ... I don't have confidence, because I am in the world.

**Yvon Myoken Bec:** But you think the people ... the people they explain to you why they do this and that, all the people? Why do you want to be in peace with everybody? If you want to be in peace, go to the people with which you are in peace. You have to ... you have to ... to organ ... you have to organize your ... it's your world.

**Mirta Myobu Šišak:** And it's in my mind, because I know, that I'm creating this ...

**Yvon Myoken Bec:** *Non! Alors ...* you let pass also. You don't complicate your head with kind of things. You have to ... you have to give the explanation to nobody, because nobody will take care of you if ... nobody will be happy at your place. It's your life. Nobody will die at your place. Nobody will take your place, if you are sick. Nobody will ... no ... no. You have to give explanation to nobody. You are completely independent in this moment in your choices. Of

course, you have to have a clear direction what you want to do or not. The problem is that many people don't have a clear direction. Also a kind of ... sort of clear direction to have a social life and so on, but you ... if you want to practice you have to decide to practice. View ... view Kálmán. *Il n'est pas un millionair ...* How he arrived here? *On n'est pas un millionair, il est ici en tout les Sessins, pascour il a decide a pratique ... c'est tout. Mais c'est difcil! Ce n'est pas facil!* Sometimes you can have the chance to ... to feel, that it's really what I want to my whole life, so I will dire ... organize my life in order to do it. Because it's really the most important. I don't see something, which is more important. Many people ... they ... they don't have this. A little bit ... they go around the pot as we say. Chi, chi, chi, chi, chi, chi, chi ... And how to practice in the daily life, it's important to practice in the daily life ... it's also for example to let pass the thoughts, to accept all the situations as teachings, to practice the Paramitas, to see the constant appearing and disappearing of the things. That's the practice in the daily life. You can be in ... in a ... I think you can be in prison and practice, not only just to sit. Basically not to complicate your head with your problems. I have no ... I have no problems and also to ... you don't have to justify your choices to nobody. And especially to Shinza, like I said, because Shinza he ... he practice since ten years, so if he doesn't understand it's really his problem, it's not yours. That's Jijuyu Zanmai. Nobody can even fart at your place. It's the absolute reality of your own life. At it is all ... you have only one because *n'il y a pas de trasmigration et chause com ca*. There is no ... You will not have another life. *Ca n'est pas buddhiste ca. N'est pas buddhist. Ca c'ete pac!* But what is ... what transmigrates is your karma. What remains later is the consequences of what you are doing right now. Basically it means, what example you will give to the people. What example you give to the world, how to live. It's what transmigrates, it's the karma which transmigrates. It's no self, it's the consequences of our actions, which continue. *Alor, regarde ...* What are the people who are the most respected in the humankind, who stays since the memory of humankind forever and are respected? Christ, Buddha ... this kind of people.

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**Mihály Braun:** *Hozzá vagyok szokva, hogy ha hallok valamit vagy olvasok valamit ami elég jól megragad a memóriámban és megfigyeltem, hogy ha Zazen alatt hallok tanítást vagy valamilyen szöveget, akkor az úgy furcsán ragad meg ... vagy úgy tűnik, hogy nem tudok komplett visszaemlékezni rá. Az egyik kérdés az az, hogy ez normális-e vagy törekedni kell arra, hogy megpróbáljam megjegyezni, a másik az hogy valahogy mégis megragad mert a leghülyébb helyzetekben előjönnek így foszlányokban.*

**Yvon Myoken Bec:** What ... What stupid situations?

**Mihály Braun:** *Hát, fűnyírás közben vagy valamin felcseszem magam sorbaállás közben és akkor előjön egy ilyen részlet.*

**Yvon Myoken Bec:** Parts of what? Ah, OK, this is OK. That's perfectly OK!

**Mihály Braun:** *Tehát nem kell törekedni arra, hogy ...*

**Yvon Myoken Bec:** No, no ...

**Mihály Braun:** ... *bármit is ...*

**Yvon Myoken Bec:** No, no ... No ... You hear, but ... the kusen for example what you hear, but you have not to hear with the intellect. You are in the body-mind, when you hear something, you are ... you don't hear something ... sometimes you are sleeping, sometimes you hear a word ... puff ... it's making like this, because you constantly letting pass. You cannot stay on the

conscious level, but it goes much deeper. I ... I was ... For example I was hearing the teisho of Baker we had last time in Johanneshof and when I was there, I was perfectly remembering ... it was really attentive ... and after I had no memory that it was like this. It disappeared! And when it comes back ... it's why we need ... if you read the text or something like that it's why when you read this spiritual texts ... a text or teaching or koan, each time it has a new meaning. Ah! You see things you didn't see before. You can read just one text your whole life. We are in another kind of awareness ... consciousness ... If you let pass everything, you have no memory, what happens in Zazen ... no conscious memory and it's why also the teaching is not clear. We don't give clear explanations. We don't give clear explanations, because if we give a clear explanation, it stays on the superficial, conscious level, so it doesn't go deep. It's why it is like this. We would like to have a clear explanation of what is what and it's why also ... also the understanding or the desire to understand, it was of the biggest obstacles on the Way, but it ... but ... you have to try to understand, nevertheless. You have to try to understand something and with this kind of understanding again, is empty. I have ... there are Sanghas, where the people don't give absolutely no explanations, whatsoever and especially to the beginners. Because it's a beginner ... Pakk! He immediately takes the thing and perhaps he will stay like this, blocked on something he understood during ten years ... twenty, because he got something ... it's like this. But tomorrow is another day. You will not be the same tomorrow, the situation will be different. It is to be completely hishiryo. And then you are free.

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**Norbert Konnin Szári (Karl):** In Zazen, the body and the mind is one ...

**Yvon Myoken Bec:** Also it's a matter of ... if they are one ... but sometimes it's *kettő* ...

**Norbert Konnin Szári (Karl):** ... and if you gave it up ...

**Yvon Myoken Bec:** Don't ... don't attach to this.

**Norbert Konnin Szári (Karl):** If you gave it up, what remains?

**Yvon Myoken Bec:** Ahhhh! The Self.

**Norbert Konnin Szári (Karl):** We don't have to get rid of the Self?

**Yvon Myoken Bec:** It depends, which Self. Self means sometimes Self, Self means ... sometimes means no Self and anyway it is impossible to translate the word Self.

**Norbert Konnin Szári (Karl):** But the Self is not identified by the ego, so it's ...

**Yvon Myoken Bec:** *Ah, non!* The Self is the whole Universe. I should not say that, but the Self is the whole Universe. Now ... now what is the whole Universe? OK ... the self is the whole Universe ... Now you have to ask yourself, what is the whole Universe. Is it something that, for example, you see through the astronomy-*dolog*? Stars very far ... Is that my Self? What is ... *non* ... What is the whole Universe? The Self ... *comment s'est dit* ... permeates the whole Universe. What is your Universe? That's the point of the Jijuyu Zanmai. We think we are living in the same Universe. When we are born, we enter the Universe, when we die, we go outside of Universe, but is the same Universe, which everybody enters and goes, like a container ... we enter the container ... we go out of the container. The container is before and continues after. Not like this. You are born ... I said it a lot, but you have really to think, what it means all ...

when you are born, the Universe is born with you, when you die, the Universe dies with you ... so you are the Universe. Now, what is this Universe?

**Norbert Konnin Szári (Karl):** Zazen ...

**Yvon Myoken Bec:** Non, n'est pas possible. OK ... *mondjuk* ... so ... What is Zazen? So, to ask another question ... What is the Universe? How do I know the Universe? For example, if you are stupid, the whole Universe is stupid. He? You have a question?

**2012.08.14 05:00**

Arise your shoulder up! Up, up! And so you let fall down. Hungarians cannot do that because the shoulders are blocked. Blocked, blocked up. The first thing you have to do it is to unblock the shoulder. How do you do it? You make exercises during the day. Because the stress what they called stress ... and the body mind ...it is the basics of psychosomatic. Because the stress is basically located in the shoulders. Massage the shoulders. For example there are some people whom extremely difficult to cross the legs, other people they purely and simply cannot stretch the back, other people cannot ... people cannot keep the head straight. Anyway...It is a strong decision the practice the way. It is the very basis of our practice, and our practice means our life. Cannot difference between our practice of zazen and our life. The slightest gap and the heaven and earth are separated you are teared apart. "My practice and my life are not in harmony... bruhuhuhu... How does the other do? My actions and my will are in not harmony. I want to go left but I go right." Sensei very often said that "the mind wants but the body doesn't follow". Sawaki used the "half-baked monks" or "half-baked life" ... half-baked... decision to practice the way. Our the sweating horse of the past...sweating horses... the way of the Buddha... different lot of ways... in this case it's the Buddha way. We hear about the supreme perfect enlightenment. What can it be? What can it be the supreme perfect enlightenment of Buddha? We say it is zazen itself. Satori. Zazen it's Buddha. During years it is possible or even never

during really not... during years it was zazen itself is satori. I could really not understand what does it mean. First practice after understand. Again it is the contrary of the worldly way. Before to practice I want to understand. Before to swim – says the fish – I want to know the depth of the ocean. *A pici madér, aki repülni akar*, before wants to fly wants to know before the limits of the sky. Nevertheless it's completely stupid it's seems. Nevertheless it is what the most people do. First study, understand after put into practice. The way is exactly the contrary. First to practice after to understand or even not understand because that is not so important. "When the Buddhas are really Buddhas they don't necessary perceive themselves as Buddhas." Nevertheless, however they continue their work as Buddhas. We come back we were at the beginning. There are people who asked the bodhisatwa ordination and it's takes experience of many teachers that begin mainly of the monk ordination but... case of 50% of the people who received of ordination stop to practice after ordination. Average. Will you be from the 50% or the other 50%? If everybody would have... all the people who received ordination would be here in this sangha, we really need another place. It seems that the ordination changing something deeply in the mind of the people. Fortunately. Receive ordination, to do zazen all these are false expressions. Misleading expressions. There's nothing to receive. There is nothing to do. Nobody gives, nobody receives. Nobody does, nobody... nothing is done. Nobody does, nothing is done.

### **2012.08.14. 11:00**

Relax the shoulders. Even if we say don't move, it's not completely true. In reality never stop to move, imperceptible . Posture corrects itself. */Ez egy élő test/,* not like a stone.

Yesterday I was happily surprised, during the mondo it was so much questions and also that, it was no stupid questions, like in generally. Questions about the sesshin, the teaching. And the term basically around Shin-jin-datsu-raku and Shin-jin-gakudo. Shin-jin-datsu-raku: body and mind dropped off. Shin-jin-gakudo, it is the practice of the body-mind, the way of the practice the of the body-mind. Sensei said, the question of "what is hisiryo?" is always posed between the master and the disciple. What is Buddha? That's the question, which makes the essence of the relationship between master and disciple. From the beginning to the end. It is basically, it is in the Bendowa and in the Fukanzazengi, that you, where Dogen explains, very strongly, why to

just sit. Other practices are useless, the Buddha, the Dharma is completely contain just sitting in shikantaza zazen. And in the Shobogenzo, *pedig*, it is the description of hisiryō consciousness, the Buddha-mind. The experience the awakening of the Buddha. It expresses itself from hisiryō consciousness. When you read the Shobogenzo, there are not chapters or texts about something. They are the something, itself. Not essays about the Dharma. It's the Dharma itself. this why it is said that we have to read the texts, the Dogen or the koans, vertically and horizontally. Horizontally, it means the relationship between the words and the phrase or paragraphs. Relationship with the others, with before and after, etc. Vertically it means you take what each word means itself. It's not the same way to read with intellectual consciousness. You separate and unify, gather and release. Even if you read all the Shobogenzo, you'll learn nothing, because you'll understand nothing. You should, it says, you should cease for practice based on intellectual understanding. Pursuing words and following after speech. It means not at all worldly way of learning or knowing of the ordinary consciousness. Wisdom has nothing to do with knowledge. You should instead learn, from the backward step, which turns your light inwardly to illuminate yourself. Body and mind of themselves will drop away and your original face will appear. If you want to attain suchness you should practice suchness immediately. You have to ask yourself, for example, what is to turn the light inward. Because it is from this turning inward that we learn. */Minden hagyomány alapján/*, you have the practice of insight view. Perhaps, one of the biggest drama of our civilization, that it mistakes the information with knowledge, firstly. The second biggest mistake is to ignore the difference between knowledge and wisdom. Everybody know of, that we are practically been drawn in information. But information has nothing to do with knowledge. "What is zen? Oh, I will read a book about it. I will know then what it is. I will know. And I want to know what is this and what is that. Oh, I've read two books and they said contrary of each other." What is the truth, what to believe? Don't move in the geitan. Zen is not to move and to turn the look inside. If you want to move, and you don't move you will learn patience. Learn with the body what patience is. As I said at the beginning of the sesshin, there is many aspects of patience, worldly speaking patience means *kibirni*. But you have other aspects, which are for example to wait nothing. Let the breathing goes till its end, without manipulating it. But basically, more deeply, patience in the buddhist sense, is the second paramita. It is to be ready for everything which will appear. That is the paramita of patience. To be ready to accept

everything which will appear. Each situation. Appearing, acceptance, not to say no, but to say yes. It is a big difference, if we turn our minds from saying no to say yes. Of course without picking and choosing, without discriminating, so it is really yes to everything. Including disease and death. And he says, first you say yes, after you may say no. It's possible, it is not to accept blindly everything. Generally, I noticed, my tendency to say first no and after I say yes. Out of weakness. Patience, it is to be ready to accept everything, so you begin with yes. And there are things when it is not possible to say no. An offer which you cannot refuse. What can it be to turn the light, the light inside, what is this backward step. Turn the look inside means many things. During zazen the gaze is directed downwards. Don't look around the things. And at the same time, the eyes are never be closed. Neither open, nor closed. Second, the gaze must not move. But you must not fix the gaze either. And we look to nothing in particular. But we see absolutely everything. Which is in the field. Experiment the horizon in its totality. Without privileging of any position. Without picking, without choosing. Without liking and disliking. Without thinking that's good, that's bad. Or that's right, that's wrong. And with each sense-organs it is the same. We hear everything. We smell everything. We feel everything. Seeing without seeing. Hearing without hearing. And so on. Like the surface of a lake.

### **2012.08.14 17:00**

To balance between and before zazen. I can see that many people don't do that. Balance left-right, left-right, till you come to the verticality. It belongs totally to the practice, it is not a preparation. Don't think: my posture is already good, I don't need it. Or: my posture is so *dégueulasse* that it's hopeless so I don't need. Don't put personal ideas in the practice. Don't follow your illusions. You can also use the movements of the spine that we practiced in the afternoon to find the right position of the *gerinc*. Pushing forward the fifth vertebra and the basis of the spine, pulling the chin in, stretching the neck up. Turn a little bit the shoulders backwards, and relax the shoulders, it's why we do that. I don't do that for you. I do that for zazen. Anyway, for example Stephan Kosen master says that you can use any kind of things which can help you to make, to improve your zazen.

It's a big turning point when you stop to use zazen for your life. But you use your life for zazen. Generally at the beginning, because we arrive with the chitta - with the thinking mind, with the ordinary consciousness, the head is full of illusions. Especially about zazen, satori, and all this kind of things. "Ah, this should be like that, I try to experiment this, or I try to get that." For everybody is different. Basically the idea is that it will bring something help my life in a way or in another. So people begin to practice zazen, but they don't want to change their life. In Fukanzazenghi that you have to stop all your involvements and abandon all affairs. So if your life is complicated, if you just run after more and more desires, never mind, how much zazen you will do, it won't do. Because you don't want to change your life. And after you say: "oh, it doesn't work". "My daily life and my practice in the dojo are completely contradictory with each other." The testament of the Buddha, the eight satori of the great man. The first one is: few desire. Which means a simple life. And the second is to be happy with what we have. To me it is already not difficult, I have nothing.

You have the five sense organs. What you never use. There is the inside gaze what you never use. Dogen at the end speaks about this treasury chamber. And the wish fulfilling jewel. A pearl which is hidden in the clothes of the poor. A jewel hidden in the mountain of form. Mountain of form means the five skandhas. Five skandhas which are sitting. The five skandhas is not something which is outside. It's you. Constantly come and go. Change the assemblage constantly. Instant after instant. Six milliard five hundred thousand times a day. What is suchness? Another name for emptiness. Active aspect of emptiness. So it is with other words the constant, simultaneous apparition and disparition of phenomena. When you open the bowls or when you close them, you can practice the constant apparition and disparition before your eyes. Everything is constantly appearing, don't stay even for an instant. When you come back to the zero point in the daily life. It means you have to take the habit to come back to the zero point at least one or two or three times a day. It's an immobility. But from the heart of this immobility you will see everything moving constantly. Appearing and disappearing. Coming and going. Turn the look inside - can be also that, it has many, many meanings. It is surely not psychology. Take out the grass one by one out of the moss. Psychology is like to put the *fűnyírógép* on the *moha*. This is psychology. Try to get a *bolha* with boxing gloves. To turn the look inside also means to breathe out between two thoughts. But at the beginning it is just "how is my back?".

“How is my breathing?” To follow the breathing out, inside till the low belly. Right posture depends the right breathing. You should create the posture which allows the breathing out go until the low belly.

### **2012.08.15 05:00**

Take a strong posture, don't continue the dreams of the night. Like it is when Dogen was in China practicing for a few years with Nyojo. It happened that during a morning zazen. Which means at three in the morning. A monk which was sitting near him in the dojo was kontin. Kontin which means sleepy. And Nyojo took his wooden sandal and hitted very strongly this monk. He said “Zazen is to abandon body and mind. Why are you losing your time with sleeping?” And Dogen, who was sitting nearby was completely awakened at this moment. Ha got a deep insight. Or satori. He understood something he didn't before. Hearing this words "shin jin datsu raku" to abandon the body and mind - zazen is to abandon the body and mind. After he went in the room of Nyojo, where he was allowed to enter in each moment. He lit an incense, and he made sampai, before Nyojo, and he said "I abandoned the body and mind". Nyojo answered "datsu raku shin jin". Shin jin datsu raku - shin jin is the body-mind. Datsu is to cast off. Raku is to let fall down or push down or throw down. Perhaps like the snake when it changes its skin. Body and mind are abandoned.

Body and mind are abandoned. Abandoned body and mind. Sensei used to say that to practice zazen is coming in the dojo each morning to renew, or repeat the satori every day. It is not just a one-time event. As many think. Especially rinzai people. They work hard to awake and when you awakened no need to practice any more. You are awakened.

But Zazen is itself the satori. Which means it is not a means to an end.

### **KINHIN**

... deblock the shoulder, pull the chin in, stretch the neck up, ... how is my spine, how is my back, how is my breathing. ... I comfortably settled in my low belly or not.

## ZAZEN

Hands should lie in one line. Keep the thumbs beautifully horizontally. And put your attention the point between the thumbs.

I noticed something: only at the end of the sesshin can we start to speak about the posture.

**2012.08.15. 11:00**

**Jijuyu zanmai, Dogen**

Back to Jijuyu Zanmai. Which is following Dogen: The only thing -but thing of course is not a good word- which is transmitted from Buddha to Buddha. We assume that we are living together as members within the same world. Only abstraction. Not the reality of experience. In the foundation of zazen it is the Buddha-dharma, and in the foundation of Buddha-dharma it is the reality of our lives. We should study and practice the life itself which exist as the foundation of Dharma. Never actually live within this common society we create through our thinking. Or through the abstract concepts. As the ordinary thinking believes. And we should truly understand that each and every one of us whether we think it or not is living out the self that is only the self. And that we must solely become the person which lives out the self that is only the self. Or we never will really embody the buddha nature. When you clearly understand that this world you see is really the world of the self only and that when you die, you die with this whole world, conventional system of values fall apart. So we think that to be born is to make an entrance into the common society. To live means to compete with the others for the existence in this common society and to die it means we make our exit from this society. Most people firmly believe to this kind of look towards the life. But it is not true. The common society doesn't exist at all. Everyone is born within the this world of the self only, lives out the life with the original life of the self that is only the self, and dies with the whole world. This is really an extraordinary idea from the common point of view. Remember that Shakyamuni Buddha he says the people, what he called with inverted views, they see permanent which is impermanent, they see pleasant which is unpleasant and so on. It's why Sensei he said zazen is to make also turn the mind 180 percent. It can be also meaning of to turn the look inside. Inside becomes outside, outside

becomes inside. But much deeper again: there is no more difference between inside and outside. So this is an extraordinary idea from the common point of view. It's really we cannot understand it easily or we cannot realize it easily. Embodied or engraved thinking-habit. A view. And the view precedes perception. As matter of fact whether you understand it or not or whether you believe it or not it's like this. Nishiari Bokusan for example says in the commentary of the Shobogenzo that zazen should be so that we look equally and both satori and illusion. In the true zazen enlightenment is not good, illusion is not bad. "He doesn't run after the truth, he doesn't discard the illusion." Remember the Shodoka, the first phrase. But like on all zen texts practically, it is only the half which is expressed. You have always to see the other side. "He doesn't escape from truth, he doesn't run after illusions." Neither running nor not running after. Neither escaping nor not escaping from. We should look equally and both satori and illusion. Zazen has to be like that. "We sit in the self of the entirety of the myriad Dharmas." As Dogen says. And sitting with this self that is only the self we sit in Jijuyu Zanmai. This zazen is nothing to do with the desire to feel good or to get satori. Which is just a kind of psychological condition. Awakening is not personal. Dogen says that to sit like that is the true gate to enlightenment. That zazen itself is satori. Zazen is not a means to get satori or to get enlightenment. Zazen is not usable. We sit which is to drop off body and mind right now right here. Zazen is itself dropping of the body and mind. And practice and satori, zazen and satori are not *kettō*, are not two. We should never separate the practice and the enlightenment. To taint. Tainted means separated. And since zazen is in itself satori there no way to think that I become enlightened as the result of the practice. To sit zazen is to be in the deep sleep of the enlightenment. But that I think that I am enlightened or I am Buddha things like that the same as to think that I'm sleeping within sound sleep. When we sleep really well. We don't think that we sleep well. And in the same way within zazen, we cannot see if we are enlightened or not. Sometimes we feel clear in zazen. Sometimes not. Surely we don't feel clear more often than not. But in either condition zazen is only zazen. We sit right at the place where we can look at both enlightenment and delusion equally. But zazen nevertheless is not a kind of realm of death without any kind of scenery. Even if we have to consider everything from the point of view of the coffin, it's not true that we attain, or we should attain mental condition of no thought, no imagination in zazen. Constantly various kinds of thoughts come and go. Sometimes we think of food, we may think of the opposite sex, or we

think of our daily problems, but it's only the scenery of zazen. And that is the deep meaning of both mind and object appear and disappear within stillness. Here mind means the six senses. The eye, the ear, the nose, the tongue, the whole body and the mind. And the other six objects: the shapes, the sounds, odours, taste, tactile objects and mental objects. Which we perceive. Even within zazen there are constant coming and going of subjects and the objects that see, and things seen. Must all these takes place in Jijuyu Zanmai. Which is the self which is only the self. And because it is the scenery inside of zazen, it is nothing but enlightenment. Appearance and disappearance within enlightenment. So long we sit really in Jijuyu Zanmai there is nothing good there is nothing bad. Without moving a speck of dust, without destroying a single blade of grass. Next: zazen has nothing to do with sitting. How to understand it?

**2012.08.15 17:00**

ZAZEN

It's the two knees, pushing equally in the floor, although it depends on the crossing of the legs and of the position of the fifth lumbar vertebra. Study ... when we say study in the way in the Shin Jin Gaku Do, is the way of studying body-mind. Or in the Gaku Do Jojin Shu, these are all from Dogen, points to keep in mind studying the way. Or "To study the way, is to study ourselves" ... not to study, like in the university or in the school ... an outside knowledge, that you can find in books. The Gaku So and Gaku it is the manner of the way, precisely that *pici madár* learn how to fly, so it's practical learning ... learn in practice, but it always involves the body-mind. You receive the teaching, for example, in the posture, so you have the expression to study the crossing of the legs, you have half lotus and you have full lotus and for some it's even difficult to push the knees downstairs. First you have to learn how to cross half lotus, perfectly both sides, which means to put the feet as high as possible against the body ... and you have a strong leg and you have a weak leg. If you concentrate on your weak points, if you try to correct your weak points, for example the ... the shoulders not relaxed or basin is not correctly basculated forwards, automatically your weak point becomes your strong point ... bad becomes good, good becomes bad, in the bad there is good, in the good there is bad ... and it changes

constantly. */Mert a tartás is állandótlan./* It depends on many things. It means if you are ... if you don't push equally the two knees, than you can put something very thin under one of your knees. Take care of your zafu and you have to take ... to concentrate or to put your attention on all the points of the posture, separately and together. Now, what are the important points of the posture? Push the sky ... push the floor with the knees, push the ... sky with the head, pull the chin in. That are the three points of tension, optimal tension. The two points of *laza*: the low belly, all the inside organs, but especially the low belly and the shoulders. For the beginners, the most important points to observe it is the thumbs, the fifth lumbar vertebra and the position of the eyes. Than after ... we can say also, what is essential is the perfect verticality, tensionlessness and immobility. Turn the look inside means to unite completely the body and the mind. You put your attention to the posture, you put your attention to the breathing, which means, you put your attention under the navel. Body and mind disappear from themselves and your original face appears unconsciously, naturally and automatically, which means, we are in the ... we are just impermanence and ungraspability. It remains only zafu under the empty sky and the weight of a flame.

KINHIN

ZAZEN

It explains also something that perhaps some of you experimented already, I hope, the more your practice deepened, the more your Gyoji refines less you feel able to understand or to explain what it is. When I started to practice in the first month I was very enthusiastic and I could speak hours of Zazen and I knew exactly, what it was. One day Zeisler was invited into a restaurant, his wife ... his second wife met with a friend of her, which was a reporter guy ... you know, the wife of Zeisler was the daughter of the former prime minister, an important person, but never mind, he belonged to this kind of *társaság* ... like Dogen, by the way, like ... Shakyamuni by the way, like Bodhidharma by the way, like Ikkyū by the way ... but not like Eno, by the way ... so this guy wanted to meet master Zeisler and he asked in one moment: “What are you doing? What it is exactly?” Sensei said: Ööööö ... Öööööö ... unable to explain, what's going on. “Three and three behind, three and three in front.” The guy said: “It is a little but stupid ... Your husband doesn't even know, what he does.” Nevertheless, it's only the half. Because there is Buddha and

Bodhisattva ... no, Bodhisattva ... you have to grasp the ungraspable, you have to express the inexpressible. To help the others. Dogen gives a very ... when somebody asks you about the Way, just show all the aspects of your posture. If someone asks you, what is Zen, what you are doing? Don't speak, just sit, just show how to sit. Take something, which can help you as a zafu. A big book or something like that or *a táska* or a step of the staircase, border of a *gyalog* ... I have these examples because I used all of them in the street in the staircase and you cross the legs, you pull the chin in, you stretch the back, you push the sky with the head, you concentrate on the posture, you show the important points, long breathing out rooted in the low belly and you let pass the thoughts. You let pass the thoughts with coming back instant after instant to the posture without expecting anything ... *mushotoku*, without goal, without intention, without profit. It's enough, but you have to do it. The best of course if the people do it. Teaching in the dojo, you show the posture, you have the responsibility to ... in the dojo if a beginner arrives ... of course, first you have to take care ... you stop to smoke, you leave your coffee for an instant, you don't wait ... you don't wait the bell or that *Zazen* begins to show the posture. Don't wait the *Kinjin* in order to explain the *Kinjin*. Sh-sh-sh-sh-sh-sh-sh-sh-sh-sh ... like a *pele*. But basically when you explain you don't let the ... the ... the ... the people stand in front of you and look what you are doing ... he has to sit at the same time and you take care of the position of the hands, especially in *Kinjin*. You just show the posture. It's enough. How to sit, how to breath, let pass the thoughts, *mushotoku*. Dharma is included in these four points. It was ... for one moment you ... you have ... you understand ... you receive the totality of the teaching in the first instant you enter in the dojo. The true way they teach in Japan in given the traditional way is to give absolutely no explanation. They just show ... they just show, without verbal explanation. If you make a mistake, they hit. So you understand very quickly. If they speak, they speak in Japanese. There is no translator. It's called the deep teaching ... goes deeply and slowly into the body.

### **2012.08.16 05:00**

The sound of the *kyosaku* ... the sound of the *kyosaku* should be like this, to awake the whole dojo. The weak *kyosaku* is better ... it's better no *kyosaku* than weak *kyosaku*. Like Dogen says, if you don't have a master or you don't belong ... which means belong to the lineage of the

Buddha Patriarchs, better not to practice at all, or like Zazen without kesa is a gymnastic. We go out of Sesshin now and enter the practice period, but it is an ... only names. Sedimentation of awareness, Gyoji ... Gyoji is the contrary of hobby as the koan said at the beginning, what do you ... how do you see your life? What do you want to do with your life? How long ... how much do you lose time? During the Sesshin I spoke with people and two times they used “real life” for social life. You can see like this, that in the language you use naturally, the upside-down views are completely rooted. They took as real, which is unreal, they took as unreal, which is real ... permanent which is impermanent ... they take as impermanent which is permanent, they take for unhappiness, which is happiness and happiness for unhappiness. Reality or thusness ... emptiness ... The Sesshin is empty. The daily life is empty. The Buddhas are empty. The sentient beings are empty ... empty of fixed self. Dojo means Buddha. Outside life in ... in the social life ... social life or outside of the dojo ... outside of dojo or monastery *azt jelenti* Bodhisattva. You have two ... two things: In the dojo it's ku, Buddha. Daily life, social life shiki, phenomenas, Bodhisattva. You balance your life from Buddha to Bodhisattva, from Bodhisattva to Buddha, from Buddha to Bodhisattva ... not only always Buddha ... not only always Bodhisattva. Tired to be a Buddha ... up, you go worky-worky ... Bodhisattva. When you are tired of the work of Bodhisattva, go back Buddha. Now, perhaps you want some third way in the middle. Also you would like to ... a third way, that follow your desires, you build and you believe strongly in your illusions ... they want to be healthy, but they want to eat fugu, Kodo Sawaki says, they want to ... they want the satori, but they don't want to sit Zazen, they want the salary, but they don't want to work. Like to do Zazen, or to ... I don't remember ... this expression Zen and daily life is also extremely misleading. I cannot understand how it is a problem ... for many of you ... I don't understand. It's a false problem. It's like body and mind. You separate body and mind and then after you ask: “Ha! How I will make unit again?” In the daily life ... how to practice in the daily life? You practice the six Paramitas and you practice the precepts. “Yes, but how can I practice, when ... if my boss is complete *hülye*?” You change the boss. “Yes, but if I change the boss, I have no more money, I cannot pay the Sesshin.” That ... That's the problem of Orsi. We are all Orsi. “Yes, but if I practice, I cannot go in holiday and I don't go to holiday for myself. No, no, no, no, no! I go to holiday for the children.” If you have really no money and if you really want to practice you go to Vipassana, which in *ingyen* or you

go to Antaiji, which is also *ingyen*. Yes, but I don't have the money for the flight ticket. Let's stay in Hungary. Yes, but I don't have money to pay the *benzin*. Which in *ingyen* and then you can convert them secretly to Mahayana, which is not a bad thing. Füst said to me, for example, that for him it is absolutely no difference between the dojo life and the daily life and the ... the phenomenal life. We have to think and meditate deeply if it is a difference what difference it is. For me, if it would be a difference, I would say, outside of practice, I have ... I have always the feeling that I'm losing my time. You can go to a movie or you can even go to holiday with your children or things like that ... I have always the impression that I lose my time. In Zazen or Sesshin or things like that, I never have the impression I lose my time. Exactly the contrary ... the most ... some people say: "You are losing your time sitting like this!" What does it mean to lose your time?

**2012.08.16 11:00**

Dogen's Genjokoan ...

We endlessly express ungraspable trace of realization. When a bird flies in the sky, beasts don't even dream of finding or following his trace. Since they do not know, that there is such a thing. They cannot even imagine, however, a bird can see traces of hundreds and thousands of small birds ... *pici madár* ... *pici madár* ... having passed in flocks or trances of so many lines of large birds, having flown south or north. These trances may even be more evident than the carriage tracks left on the road or the hooves prints of the horse seen in the grass. In this way, a bird sees a birds traces. Buddhas are like this. You wonder how many lifetimes Buddhas have been practicing. Buddhas large and small, although they are countless, all know their own traces. You never know a Buddhas trace, when you are not a Buddha. You may wonder, why you don't know. The reason is that when Buddhas sees these traces with his Buddha eye, those who are not Buddhas, don't have a Buddha eye and they just notice the Buddhas attributes. All, who don't know, should search out the traces of the Buddhas' Path. If you find footprints, you should investigate, whether they are the Buddhas' and upon being investigated, the Buddhas traces are known and weather it is long or short, shallow or deep, is also known. To illuminate your trace is

accomplished by studying the Buddhas trace. Accomplishing this is the Buddha-Dharma. As Master Rinzai said, if the Bodhisattvas, even those, who have completed the ten stages of the mind or the fifty-two stages of the Bodhisattva, if these Bodhisattvas were all to seek for the traces of such a follower of the Way, they could never find them. Therefore, the heavenly beings rejoice, the gods of the Earth stand guard with their legs and the Buddhas of the Ten Directions sing it's prays. Why? Because this man of the way, who is now listening to the Dharma, acts in a manner, that leaves no traces.

“Endlessly expressing the ungraspable trace of realization” ... We practice in order to express reality, we can see that practice and realization are one. Without practice, there is no such thing as enlightenment. Although we usually think, that practice is one thing and enlightenment is another. We usually approach practice as the means and the enlightenment as the reward. The realization is only manifested in the process of practice, moment after moment, Sesshin after Sesshin, buli after buli.

**2012.08.17 06:00**

KINHIN

Especially during Kinhin, there is a quite good opportunity to follow the breathing out inside. Let your ... sometimes you have to push, but not too often. Then you are, for example, push the breathing out strongly in the low belly, then ... but to do that, you have also to press strongly the front leg ... strongly the neck up. Through this physical aspect, first of all you have that to follow ... first of all you have that to follow ...

ZAZEN

Very, very quick now, we go toward the end of the Sommerlager. Some people will visit us this afternoon. Generally we make this, the ceremonies of ordination at the end of the Sommerlager. Before I used to do it after the Mokusho, but I changed. Many people come in the reality for ... for the ... some people come only if ... the last days of the Ango, for the *buli*, for the ceremony of

ordination or because they feel it's important to be there in this moment. There are many sanghas in the world, but the ... the teaching, the Dharma, is embodied in a sangha. It's not something that is an abstract knowledge in the air. There is no Dharma without sangha. There is no sangha without Buddha. There is no Buddha without Dharma. There is no Buddha without sangha. The Three Treasures are consubstantial ... *consubstantiell* ... you cannot separate them from each other. There are the Three Treasures and outside of the Three Treasures the Way does not exist. The Three Treasures are always there together. It's important ... it's essential to enter the Way through ... when we enter the Way, we enter the Three Treasures and it ... we do it through the ... with the ... with the ceremonies of take ... of refuge or Jukai or Tokudo, which means the Bodhisattva ordination or the monk ordination or the Dharma transmission. Basically, each ceremony is the same. Even if you ... if you marry, the ceremony consists to receive the precepts. You receive the precepts constantly ... the kai ... Sensei explained, that the ... you assist to an ordination ceremony, yourself you receive again the ordination and there are traditionally at each full moon, there is a ceremony for the monks and Bodhisattvas and so on, where they renew their vows. Refresh your practice or refresh your vows with the help of the sangha ... the sangha, the Dharma and the Buddha, exactly like each morning going to the dojo we repeat the satori every day again and anew. We started the ordination weekend completely anew. You take the posture, when we sit Zazen you should sit as if it would be the first time and the last time ... no before ... no after, like when somebody plunges in the ocean. There are these people, you know, from the heights of the cliff, plunge in the ocean. They live in the ... in the islands, in the South Islands ... they plunge from very high and then, you can feel it that the wave come exactly and the time they will go ... arrive down that it's water downstairs. Each time they put their life at risk. You have to be ready, that the moment of jumpy-jumpy there is no longer before or after. In this moment body and mind are totally abandoned. This is the mind without before and without after or it is also called the mind of no other place. Kyosaku! What is the Bodhisattva ordination? Each of you have to reflect, that on the ordination that you received, it's the moment to reflect on your own ordination. What do you do ... What did you ... How is your practice? How is your Gyoji? How is ... is your practice? Really Buddha practice or do you just practice for yourself? And how? Stronger ... Stronger! Habitually, you cannot give correctly the kyosaku first time ... and on the other hand you must have already a long habit of Zazen before to be able to begin to

give the kyosaku. You must have received it already many times before to begin to understand how it works, how you got to hit. It is necessary a long experience or begin to have a certain experience of what is Zazen ... a few years of practice already, five years perhaps. Practice of the Dharma or another notion of time. Bodhisattva, as Sensei said us, in the beginning ... Bodhisattva is being to say the things ... to say the things as they are ... a Buddha, which doesn't enter Nirvana, but he continues endlessly to practice in the Samsara in order to help all sentient beings, postpones forever ... or perhaps not ... depends on the circumstances ... it ... it postpones forever his entry in Nirvana out of compassion for all sentient beings. When I was a beginner and so on, I could not help to think, the Bodhisattva is somehow ... I could not understand, because the Buddha was higher than a Bodhisattva. Anyway Bodhisattva was the highest, because he was not ... Buddha, seems very egoistic, because he enters Nirvana. It's something bizarre there, it should not be like that. Basic ... concretely speaking, Sensei didn't wanted that the people live immediately or close themselves in monasteries, but anyway, who wants to close himself in monastery? Nobody! We continue the practice in the middle of the real life as the people here used to say. In the social ... in the family ... everywhere ... You need to have a strong daily practice, coming in the dojo every day, as if you would be in a monastery, that's the point, that's the ideal it should be: you live in an open monastery, like some are living in an open psychiatric hospital. They sleep, they receive their pills in the psychiatric hospital, but they go outside or some prisoners, who have to go to sleep each night in the prison, but after they go outside and they come back in prison. You practice in the morning, in the evening, so your life has a monastic regularity. Paff ... paff ... paff ... paff ... paff ... living in the social ... You influence this social life through your practice unconsciously, naturally and automatically. Rinzai somewhere I think, speaks from the four categories of monks and lay people.

Jukai! But you see, it's not so easy ... 'Ah, I know how to make it.' You have to make it in the place, because the space is different here. Taisenji is different, Hoboji is different, each place is different, the distances are not the same, so the movements of the body are not the same. 'I know how to do' is not enough, you have to embody. *(about the Kyosakuman's movements)*

**2012.08.17. 11:00**

Stretch your neck. Breathe out your thoughts staying on nothing.

**2012.08.17. 17:00**

Tomorrow, through the ordination of the Zsófi and the Michael, we have to see, that all of us, we take the precepts again and we ... we take ... receive the precepts again and we renew ... we take ... we take the vows again. The two main points of the ordination is the vows and the precepts. Exactly like when we sit Zazen, you renew the satori of all the Buddhas of the three times. That's how we have to see the things. It's far beyond psychology. It's far beyond the personal practice. Among the four vows, the fourth of them include all of them and exhaust the Buddha way. And now the precepts ... It's also very far of just receiving orders of what we have to do or not to do. You have the two hundred and forty eight, of the monks, the Minaya in the Hinayana, the three hundred fifty four of the nuns, but the fundamental spirit of the precepts in China and in Japan, they come from Bodhidharma, from Bodhidharmas, which is called the precepts ... the one mind precept. You can understand one mind if you see it through Jijuyu Zanmai, it was the main teaching of this *Sommerlager*. When we are born, we are born with the Universe, or we give birth to the Universe, when we die, the Universe dies with us; the satori of Shakyamuni, when he saw the morning star and everybody lives this reality. Many don't know. Only you see, what you see, only you live, what you live, it's an absolute world, where no exchange is possible, not even a fart, says Kodo. If you cut your finger, you feel the pain, not your best friend, not your wife, your husband. It's you. How you feel the pain, is, what is your total responsibility. Again, it's your ... it's your ... our choice, to live how we live. Nobody can help us. You can receive advices, but, as in French we say, the *tanácsadók* are not the *fizetők*. You can worry for somebody, who doesn't worry at all. Somebody can say something to you, who will stay in your mind during years and years and the one who said something to you like this, even does not notice, that he said it and forgot since long time. To receive the precept, says Bodhidharma, is to transmit the precepts, and to transmit the precepts is to awaken to the Buddha-mind and therefore to receive the precepts in the true sense is to realize Buddha-mind. To observe the precepts it's not just a matter of social morality or something we should do or should not do. As Kodo Sawaki said, the precepts are ... the observance of the precepts depends on the ability of their user. Melinda asked about the body-mind, more exactly about the body and mind and you can see or you can remember, at the beginning when we sit, the struggle with the posture ... sit like a lion ... that's not so easy at the beginning. How can I sit like a lion? I am so

shy ... You can see or you can remember, that in the beginning most of the people are completely separated from their posture. You can read ... read the panic on their face. The eyes go everywhere ... *Mi a francba csinállok itt?! ...* Separated from their own posture, separated from their own body. The mind and the body separated ... to try to do something ... to be good ... or absolutely don't know, what to do. Paining the knees ... it's not the knees, the ego is painful, Sensei said. When the Buddha-mind is awoken or to see the precepts with the eye of the Buddha ...

Self nature is wondrous and imperceptible. Within the everlasting Dharma not arousing the view of extinction is called the precept of not killing.

The Self nature is the reality of your life before thinking and discrimination arises, so we cannot it express by words. For example if you never ate a *narancs*, for example and he asks to somebody: "What is the taste of a *narancs*?" How can you explain the taste of the *narancs*? Impossible! Is impossible to express it in words. The only way to give the *narancs* to the guy and to ... and that ... the guy eats himself the *narancs* ... that's Jijiyu Zanmai, that's the reality of our lives. It's why we say, it is wondrous and imperceptible.

Self nature is wondrous and imperceptible and within the ungraspable Dharma ...

we are in the sphere of ungraspable, which we call it reality is emptiness ... *ku*, which doesn't mean as you know, but it's better to repeat, nothingness, it doesn't mean that the things don't ... nothing exists.

... Within the ungraspable Dharma, not arousing the thought of gaining is called the precept of not stealing.

There is really ... is nothing that we can truly poses as our own, so to stop to think, such and such is my property, is to uphold the precept of not stealing.

Self nature is wondrous and imperceptible. Within the Dharma, which is free from attachment, not arousing the desire to attach oneself to anyone or not to attach anyone to ourselves, is called the precept of not having sexual desires.

No man or no woman can be in reality the possession of someone else, as a lover or wife or a husband. The precept of not having bad sexuality or even sexual desire is not having such attachment.

Self nature is wondrous and imperceptible. Within the inexplicable Dharma, not speaking a single word, is called the precept of not speaking falsehood.

Or to lie. For example if the Buddha said: During the forty years my teaching I never said a single word. The true reality can never be explained with words. And despite of that ... despite of that ... to say it is like this or it is like that, with one sided point of view, is called to speak falsehood.

Self nature is wondrous and imperceptible. Within the intrinsically pure ...

which means empty ...

... Dharma, not being blinded by ignorance, is called the precept of not drinking, intoxicating vow.

Not intoxicating liquor, not alcohol ... things like that. All things are completely empty and never impure and nevertheless we defile them with our ignorance. Within the Mahayana that is called the precept of not selling alcohol. It doesn't just mean, we should not drink alcohol or sell alcohol or drugs, much deeper it means, we should never spread thoughts or ideas, who make the people drunk or blind. Application of the precept is, we ... we should never disturb the atmosphere of the Sesshin ... move them mind of the people, not to create waves, *pas de scandal*. The precepts are really the expression of the mind of the Buddha who sits in Jijuyu Zanmai. Glassman ... Bernard Glassman Roshi, remember ... said one day, that if we don't want to see things or people or situations ... if we don't want to see or if we dislike, or if we despise,

rightly they are aspects of ourselves, that we reject, but they're nevertheless aspects of ourselves, that we don't want to see. We are at the same time Buddha and the Devil. In Zazen, in Sesshin in the dojo, Seirse said, you are all Buddhas and saints, but once you put the foot outside, you become back all very rapidly demons. If everything in the Universe itself is our mind, what does it mean to save all sentient beings?

### **2012.08.18 06:00**

The first chapter in the Denkoroku, you can say the first koan, it's a koan *gyűjtemény*, deals with ... it's about what we call the principle of enlightenment of Shakyamuni. You have to read it again and again, not only one time. First of all, it says Shakyamuni realizes enlightenment on seeing the morning star and he said:

“I and all beings on earth together attained enlightenment at the same time.”

Shakyamuni left his palace at night, when he was nineteen years old and shaved off his hair. After that he spent six years practicing ascetism and after that he sat on the indestructible seat so unmoving, that there were cobwebs in his brows, birds nest on his head, reed's growing through his mat and so he sat for six years. In his thirties, on the on the eighth day of the twelfth month, rohatsu, he was suddenly enlightened when the morning star appeared...

... or disappeared, *szerintem* ...

... and then he spoke the following words his first lion roar: “I and all beings on earth together attained enlightenment at the same time.”

Attain perhaps is present and after that he spent forty nine years helping others by teaching, never staying alone and having one robe and one bowl. He lacked nothing. Transmitted to Kashyapa and the Transmission has continued to the present. Even so, that the Buddha pointed the ... everything what he explained over forty nine years, did not go beyond the principle illustrated on his enlightenment. That is to say, “I” is not Shakyamuni Buddha. Even Shakyamuni Buddha comes from this “I”. It does not only give birth to Shakyamuni Buddha, all

beings on earth also come from it. All the ... and not only all being on earth, but all the Buddhas of past, present and future also attained enlightenment. Don't think of Shakyamuni Buddha as having being enlightened, don't see Shakyamuni Buddha outside of all beings on earth. Study this first chapter of Denkoroku in the light of Jijuyu Zanmai, because Jijuyu Zanmai is what is transmitted from Buddha to Buddha. Having being transmitted from Buddha to Buddha, he says, in all their doings ... the Buddhas ... they have always considered the task of self-understanding as foremost. Having being transmitted from Buddha to Buddha, from adept to adept ... the adept ... Zen Adept, you know, what is an adept ... You don't know, what is an adept? We continue with the precepts.

“Within the everlasting Dharma, within the ungraspable Dharma, the Dharma which is free from attachment, the inexplicable Dharma, the intrinsically pure Dharma, flawless Dharma, the non-discriminating Dharma, the all pervading true reality, the egoless Dharma, Dharma, that is the single reality.”

It explains how to practice in the daily life realizing the Buddha-mind.

“Not arousing the thought of extinction, not arousing the thought of gaining, not arousing the desire to attach, or attach ... to attach oneself to anyone or attach anyone to yourself, to enslave, not speaking a single word, not being blind by ignorance...

Self nature is wondrous and imperceptible. Within the flawless Dharma, not speaking of others faults is called the precept of not speaking of the faults of four kinds of the members of the Sangha.”

The reality never makes mistakes or never makes sins, so we don't speak of mistakes or sins. In dojo there is no mistakes. Sensei said that, in the dojo there are no mistakes. For example if you take a bad position to receive the kyosaku, you receive the kyosaku on the shoulder, on the bone ... No mistake! You can see very clearly how your karma develops in the Sangha. Our one little mistake at the beginning ... tshu, tshu, tshu, tshu, tshu, tshu ... makes a lot after. To clear ... to see clearly the law of cause and effect.

“Self nature is wondrous and imperceptible. Within the non-discriminating Dharma non-distinguishes oneself from the others is called the precept of not praising oneself nor slandering others.”

To abandon the body and mind of ourselves and of the others.

“Within the Dharma, that is the all pervading true reality, not arousing the greed is called the precept of not begrudging.”

Not begrudging the Dharma or not begrudging material. We don't attach ourselves to things begrudge them to others, because the reality of life permeates the whole Universe. Such is Buddha mind, the essence of the precepts.

“Within the egoless Dharma, not substantializing the ego is called the precept of not being angry and within this Dharma that is the single reality, not arousing the dualistic view of sentient beings and Buddhas, is called the precept of not slandering the Three Treasures. Not slandering the Three Treasures it is not to make the difference between Buddhas and ordinary sentient beings, which equally abide in the realm of one reality. All Buddha, Tathagata together have been simply transmit the wondrous Dharma, this wondrous Dharma, which has been transmitted only from Buddha to Buddha without deviation is Jijuyu Zanmai. For disporting oneself freely in this Samadhi, Zazen is the true gate. Although this Dharma is abundantly inherent in each person, it is not manifested without practice. It is not attained without realization. Buddhas continuously dwell in and maintain this Dharma, this Jijuyu Zanmai, but yet no trace of conceptualization remains. Living beings constantly function in and use this Dharma, yet it does not appear in their perception. When one person sits Zazen, the whole Universe get satori.“

**2012.08.18 17:00**

The ordination, Bodhisattva ordination, what we call in our family Bodhisattva ordination, means in the Deshimaru lineage, in Japanese they call it "jukai", which means "to receive the precepts". In the Christian countries, when you hear about ordination, it means that you become

//pap//, with the Seven Sacrament. But it's not the same there. I remember in Gendronniere, one day there was a Japanese and I asked him to read me what on my rakusu and I hear out "To Myoken, to the lay, who seeks the way". And I was very shocking, how?, how?, what does it mean lay? I received the ordination of Bodhisattva, I am no lay. And to make the thing even more funny, in a church, in a Christian church the monks are lay. Only the priests are not. So it's pretty mixed with the words. What is important, before to make this step. Which is decisive, because you taking the vows, so the power of the rite, your life will be lead by the vows you take. Decide and you take this and say it publicly, which means in front of the Buddha, in front of the Sangha and in front of yourself, that your life will be no longer directed by the karma, but will be directed by the vows. The vow is to follow the Buddha way. And to explore all the aspects and realize all the aspects. The infinite aspects of the Buddha way. In the relationship with the others, is the first vow. In relationship with yourself, is the second one. Cut the attachments, or deal with the attachments and in relationship with the Buddha, which is to deepen all the teachings. So it is an infinite task. It is no end of it. It's just the way to live. Instead of be pulled by the karma and the ignorance, we decide to change all of this. We decide to change all of this. Therefore we take refuge in the Buddha, Dharma and the Sangha. What does it mean Buddha? What does it mean Sangha? What does it mean Dharma? Infinite meanings, infinite experiences of the Way. And as lay, you are introduced to the Buddha mind under the form of the precepts. Not to arouse for example the thought of gaining. Universal enlightenment which is the Buddha's mind. Never arise the thought of gaining. So when you receive the ordination, the Bodhisattva or the monk ordination, or the Dharma transmission, it's very important to ... you receive absolutely nothing. And never think that you attained such, that from now on you get a grade like kind of *ōv* in martial arts. It's no grade here, it's no attainment here. Just an engagement that you take facing yourself. I said this, because many people stop the practice after asking these or that ordination. As they wanted to be Bodhisattva, or they wanted to be monk. And now they are. And this is the worst of illusion, but perhaps it is somewhere in your mind. In the world of emptiness how it is possible to be something? On the other hand it is also possible to be extremely proud, but in a non-egoistic way. Or to be grateful of the good karma, that brings you here. Or the incredible value of what have happened. And it's difficult to measure the value of this. We have to abandon ourselves to the way. So to take care and bringing the way

all the beings that you meet in your own universe in your life. Discriminating, without rejecting nobody, it's not easy. Without like and dislike. Is not easy. Second, to dissolve and to avoid to create obstacles to your practice. And third, to see everything which appears, as a teaching of the Dharma. Fourth, live on emptiness. Buddhas and patriarchs attain their essence by the power of the Way. This evening let's come ... Mihály and Zsófi and ... in the lineage of emptiness, but let's also renew our vows.