

**TÉLI TÁBOR 2012.12.28-2013.01.01.**

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**KUSENS**

**2012.12.28. 5:30**

Just take the essence and don't worry about trifling things that is a basic-basic thing. Don't need to lose your time with other practices or looking a little bit here or looking a little bit there... Perhaps I will find something somewhere. Dogen developed this only Zen practice in many-many places like Zanmai-o-zanmai. In the time of Dogen, the Kamakura period it was this movement of reforming Buddhism, coming back to the source. Instead of learning everything or practicing everything, mixing the practices, ceremonies here, ceremonies there, esoterismus *itt*, exoterismus there ... Nowadays as you know can even be more easy to mix everything, you can find everything on the internet. But the tendency was always there everywhere it was always there, in 10<sup>th</sup> century China, in 13<sup>th</sup> century Japan. It is deeply rooted on the ignorance and greediness of the religious mind. But we can say yes, it is the religious mind that we are looking for this and that. That it is just religious mind perhaps, still greediness and ignorance. At the same time Dogen, Shinran and Nichiran they cut all this mixed practices and they said, you have to concentrate only one thing. You have to go to the bottom only one practice and it will include all the other. Sensei insisted a lot to this point. In our house, in our line, if somebody would practice something else, like yoga, never mind what, Taoist practices or following two different teachings at the same time, for example going to this master and also this master, where purely and simply pushed out from the dojo. At one moment the godo or I don't know who says: or you follow me or you follow Paco, but you cannot follow both, so you have to choose. 'Oh, but this is fanaticism...' You call it as you want, go where is not so much fanaticism, because it is like this *és kész*. Because there is also not so much time. Phenomenas of the social for many-many are extremely heavy, so they have not much time to lose.

Directly entering into the stage of the Tathagata, just take the essence don't worry about trifling things. The practice of the six Paramitas, the 84 000 Dharma gates of the Buddha, the many-many-many teachings that you can find here and there are without exception included in this Jijuyu-zanmai. This is why it is said as soon as you clarify the Tathagata's Zen, the six Paramitas and all the other practices are complete within yourself. In our case it is Zazen. This phrase you can find and read in many-many-many places, in the Komyozo Zanmai, in the teachings of Obaku, originally from the Shodoka. We must realize the true Zen of the Buddha instantaneously here and now. Because there are different partial or false Zen, the intellectual Zen or the strictly formalist Zen: just follows the ancient texts, in the time of the Buddha they were doing like this, so we cannot eat in the bowls, because in the time of the Buddha there were only one big bowl, and we don't know how they were doing, better to eat not with forks and knives in the restaurant. Or the Zen attach only one aspect of the life, like the food, to

take one meal a day, if you eat after 12 you're not a true monk, or strictly vegetarian, never accepting nothing else then this or that, and taking it from the Way and confusing it for the practice of Dogen. Only one aspect, or just to follow the Zen of the precepts or even during Zazen we pass through many different states, which are infernal Zen, pure suffering Zazen, physical or mental, so we want to escape from practice; the gaki Zen, which is the greedy Zen, the Zen of the incesable desires, to want to obtain something through Zazen, to use Zazen for a goal, to want to become somebody through Zazen: dojo responsible, godo, Zen master, or the desire, the very strong desire to get enlightenment, and receive the cosmic life. Gaki Zen, shikushyo Zen, it is the animal Zen, which is just to take, like an animal, to find a roof, to find the food, to find a sexual partner, to find the shelter in the Sangha or monastery ... just to find a roof and the food and ... like a ... like a ... domestic animal. When you find another roof, you go. When you find something better for your ego, you go, when you lose it again and again, you come back. Asura is the aggressive Zen, which is the Zen ... which is characterized by the constant competition with the others, jealousy, comparation and so on. The ningen Zen, is the Zen which is completely dominated by the personal, familiar and social problems. This attitude means, that sometimes the personal problems, the love problems, familiar problems or worky-worky problems simply hinders the practice. I cannot come because of this, I cannot come because of that ... It's not the practice that directs your life, your social life or your phenomenal life, it is your phenomenal life, which means basically the others, the desires of the others, the illusion of the others, which directs your practice. Everybody knows that, me the first. But, *bonne*, I resist all the more *eddig*, but it's something that everybody can understand perfectly. Tenjo Zen is the *extázis* Zen, paradise, happiness, so is the Zen of the four Yanas the Zen of special states of consciousness where it's only happiness, love and so on. Shommon Zen is to understand the Zen only through the books, only through the words and not by the complete experience of the body-mind, so it remains on the level of the head and not of the daily praxis, with the body. The Engaku or Pratyekabuddha Zen is the Zen of the solitary Satori, it's a satori through ... without ... it's ... the people practice basically alone, it's a contrary of the Bodhisattva aspect. The Bodhisattva Zen is the Zen of the living Buddha, who practices for the others, so the others can also practice and renounces his own satori for this, so you are more humble, more simple, you abandon desire, you abandon personal ambitions, it's the living Buddha, which is like lotus flower on the mud. At the end is Buddha's Zen, Tathagata's Zen, which is the highest, which is shikantaza, hishiryō, ku, just to sit without goal, without thought, without thinking in ku, in the true peace and in the true freedom. In this poem it's question of the instantaneous realization: If you instantaneously realize the Tathagata's Zen, the Zen of the Buddha, this immediate realization, which is called ton in Japanese, which is fundamental notion in Zen: You catch directly, intuitively and instantaneously the totality of elements. It happens always ... also it means everything happens always in the instant. When you receive an ordination ... I take this example because it's ... monk ordination, I think, or so, the mind must be completely pure and mushotoku. That doesn't mean that later you will not fall into problems of the family or love, but in the moment you receive the ordination of monk, you must really want to abandon the family. If you are in the mind of "OK, I will take this ordination and after we will see ... all the possibilities remain open ..." Will not work. But everything appear ...

appears always in the instant: You come back to Tathagata's Zen instant after instant. It's not an accumulation of things. The past doesn't hinder the present. The present doesn't ... determinates the future. Even the condemned to death on the ... on the green mile ... they call also the death corridor ... waiting for his execution, can be completely ... completely Buddha, if his Zazen is totally mushotoku. This direct catching and ... and thus ... and the instantaneity of the things, of the practice, is not like this understanding, which goes step by step, in successive moments. After the sixth Patriarch, Eno, the disciples divided in two distinct groups. The South, which is called the instant ... they call subit ... the subit school ... the subitous, and the North school, which is the gradual school and the second studies more the sutras, more the precepts. The first one is more ... more concentrated on the Zazen practice. Ton is the true Buddha's Zen the complete realization, instantaneous realization, the Zen which studies only successively the very many aspects of the teachings doesn't ... can't bring us immediate understanding, intuitive understanding here and now. To practice Zazen here and now, is the practice of the true teaching of the Buddha. There are no degrees, no steps, Zazen itself is satori: Here and now we are Buddhas. Don't sleep! The moment of Zazen is really not the moment of sleeping. It's really not. It's really not the moment of sleeping in Zazen. When you are in charge of teaching in a dojo, for example, you have authorization to ... to give a teaching in the dojo as shusso or something like that or dojo responsible ... something like that or as ancient monk or something like that, when you see a beginner, who comes and he's mixing practices and so on with the mind full of different desires, which is normal ant the beginning ... I practice this and also I practice that ... that you can ... it's a very common situation. Yes ... don't you hesitate and to ... and to ... to say the truth. The Zen is not diplomacy! For example Sense very often he said "Zen has nothing to do with diplomatic speech! Or social diplomatic speech!" If you let beginners to think, they can do, what they want, you transmit the error. If they don't like, they can go somewhere else. Oh for ... for Mokusho only Zazen is important, but there are many, many other things ... so go where are many, many other things, don't go in the place where it is teached that Zazen only is essential. Of course, you can try to explain many, many times, but you must say clearly that ... that what you are doing here is a total mistake. That's the responsibility of the ancients, the people who ware the kesa, basically. But of course, it's among the ancients, also someone who mixes the practices ... it's this kind of attitude is what I call the ... as you know ... the Zsizsi-Syndrome. Remember Zsizsi, who's had was full of personal ideas made form this book and this book and that book and that book and was priding his errors, opening his big mouth and how do you want that the a beginner can really ... can distinguish the truth of the false? The total beginner, who have no idea of nothing. It's impossible! Instead of receiving the seed of the true Dharma, they receive the seed of the error. That is your responsability to be extremely attentive to that. To think: „Oh, *nem baj*, that's not so important ... Oh, I don't dare to say ... ” two possibilities. I don't dare ... I'm too shy ... It is not the monk attitude. There are this few basic points you have to be very attentive and not to ... to be negligent about.

**2012.12.28 11:30**

If you realize subtly, in the instant, the Zen of the Buddha, the six Paramitas and the ten thousand practices, realize themselves fully in your body. The Zen, which is satisfied only to study successively different aspects of the Dharma cannot lead to this immediate understanding. To practice Zazen here and now, is to practice the true teaching of the Buddha. There is no degrees or steps ... remember, Dogen says, that there is no step by step meditation ... step by step ... on Zazen has nothing to do with learned meditation. Zazen itself is satori. Here and now we are Buddha. The six Paramitas, rokudo, or six perfections, fuse, the giving, to give without looking for gaining something in exchange, to give without expect any personal profit, mushotoku, jikai, the precepts, or sila in Sanskrit, has nothing to do with a morality which is based on the *interdits* ... interdictions ... interdiction ... *tiltóságosságok [tiltások]* or mortifications or ascetism or this moral, which only is based on the will. The true moral is in harmony with the cosmic order and it creates from our own balance and the harmony of our mind with this cosmic order. The first of all precepts is to take refuge in the Buddha. You can also remember the one mind precept of Bodhidharma: Buddhas, sentient beings and mind are one. Nin-niku, patience, which is neither an effort of the will, but a total openness to the becoming: You accept completely, what will happen and which is, as you know new, ungraspable instant after instant. Sho-jin, the energy is the unconscious dynamism which comes from the cosmic life through us. Zen-jo, Zen-dhyana, Zen in Japanese, dhyana in Sanskrit, the concentration, than ... than ... that it is Zen-dhyana is the now in the sense of the world, which designates only the fifth Paramita, the concentration of the mind and shi, which is the prajna Paramita, which is the highest wisdom, intuitive, unconscious the sages of ku. This six Paramitas, are before or behind the ten thousand practices of our daily life. We should not leave through this with intellectual knowledges or rationalization, but through our own being, through our whole body-mind. A knowledge, which is acquired only through the intellect, remains at the surface of our being, doesn't touch the unconscious, so it has no real meaning for the level of our true life. The true knowledge is acquired though the body-mind and the body and also then the repletion of the same, which is one of the basis of the Gyoji. The repeat ... the constant repetition is the essential element in what is called deep learning and it creates the power of wisdom. During Zazen we constantly repeat: Stretch the spine, pull the chin, so slowly-slowly the posture becomes totally unconscious and becomes a deep habit of the body-mind. This teaching is transmitted from master to disciple, since the Buddha. Each master in turn study it deeply to teach it and transmit it to his disciples and this studying of this teaching is done through the practice of the body and the direct transmitted i-shin-den-shin from the master to the disciple. Kodo Sawaki, my master, said sensei, taught me the posture during practically forty years and said: To understand the true Zen, the Zen of the Buddha we ... we're ... or ware it's kesa and we sit Zazen. One master asked one day his disciples, sitting Zazen: What are you doing? I do ... I don't do, said the disciple. But you're doing Zazen. No, I don't do even not Zazen, which means, he was really doing Zazen unconsciously, only Zazen, without goal. All action accomplished with this mind, in this concentration is Zen, so our life can become practice of Zazen ... our life can become practice of Zen, but the basis of all this ten thousand actions remains Zazen, shikantaza, just sit.

Shikan means true concentration completely in the action. Like in France ... In French we say *just la soïn* and *just* you can understand in two ways: like just sit ... and *just* in French you can understand in two ways: *Just* as only, exclusively and *just* as *helyes*, right, without mistake, contrary to false. Shikan can also be practiced also when we are eating or when we are sleeping and in all the acts in the life. Some can ask: Is it Zen to concentrate in drinking or in dancing or in making love? That can be a question. Your body-mind has to be completely equi-balanced and be in harmony ... total harmonious to the practice of Zazen, when we realize the Zen of the Buddha, all the life becomes Zen and the ten thousand practices are accomplished in the complete union of the body and the mind. The six Paramitas and the ten thousand practices are realized fully in his body.

**2012.12.28 17:00**

This is why it is said that as soon as you clarify the Tathagata Zen – Tathagata is, as you know, one of the epithets of the Buddha, which refers to thusness, the things as they are, the true nature of things – including of course ourselves, the first of all phenomenas ... the first of all phenomenas is ourselves: our life, our thoughts, our behaviour our everything ... not only external things like tables or objective situations which even ... don't exist really. Penetrating the Zen of the Tathagata, the six Paramitas and all other practices are complete within yourself. When we completely clarify, what emptiness is ... and it is also said in another sutra, that when you sit in the upright posture and are aware of the reality then all evil is like frost or drop of dew and if you settle in the Samadhi all evil will disappear as quickly as frost or drop of dew disappears under the sun. Never mind, what you are thinking or of the problems you are going through or all the stupid disorders, things that you don't like and can appear in your brain, we know perfectly that if you just let pass, you see clearly that they come from nowhere and they go back to nowhere and they ... the illusions melt exactly like snow under the sun. After, in the daily life we have to practice it also outside of the Zazen and see that is another kind of practice ... it's the same practice, but under other circumstances. During this three days of *Weihnachten*, for example, I can say, that I didn't practice at all, so we have to also take the decision not only to sit every day like this, but also to practice hishiryo in the daily life. Instead of ... for example, during ... one moment during this Christmas *ünnepek*, three and a half day ... more or less the same as a Sesshin ... I was writing SMS of insult, sad, sometimes long SMS, what I never do otherwise, because I cannot find the button anyway and it takes me to write ten lines ... it takes me one little hour and I don't want to make ortograph mistakes ... tshak ... tshak ... so it takes very long time for me to write an SMS. After I have the choice: Or I send, or I delete. Fortunately, most of the time I delete, but it's enough one time you send and then instead of the snow melting under the sun ... of course, you can write it again and try to send it again ... it's more or less like this that I passed my Christmas. If instead of delete you send, than the snow which is melting under the snow ... under the sun becomes a snowball, like in the French expression to make ... to make snowball ... it's like action and reaction, karmic action and reaction accumulates. Like when ... when the snowball rolls down and becomes bigger and bigger and bigger and bigger ... it's

exactly like that it works ... action ... reaction ... action ... reaction ... reaction on the reaction ... reaction on the reaction and so on and then the karma accumulates, just because we didn't delete immediately when the thought appears. What makes that we send instead of delete? The three poisons: the hate, the love and ignorance of the reality, so all this is very simple, no mystery there, it works like this, it can work two ways: backwards or forwards. Toward backwards means to turn the light inside, to go back to the source. The Surangama sutra for example has a long, long explanation with abidharmic terms of what basically means to turn the light inside all to turn also the hearing inside. In the Shodoka again we can find this expression: being aware of reality, which means basically that the consciousness creates our world, which is different for each of us, so the world is not an objective reality, but an interpretation what we do of the same things. It doesn't mean that ... it doesn't mean that the external matter doesn't exist, but the mind includes the matter. Being aware of reality there is neither subject nor object or perceiver and perceived which means, they are not separated and we are immediately released from the karma of the hell of incessant suffering. When you sit in this Samadhi, you will enter directly in the realm of Tathagata. This Samadhi is Jijuyu Zanmai, the Zazen of the Tathagata has the limitless virtue of the roots of goodness and the limitless obstruction of one evil deed's, caused by evil karma will disappear without leaving traces. As this Samadhi is truly the incomparable big Dharma wheel and the practice of ever going beyond buddhahood, it is beyond words and discriminating thoughts. If you would encounter such a true Dharma in the infinite kalpas of transmigration in the rounds of life and death, even one day of your life will be more precious, than millions of years without the true Dharma. Devote yourself diligently to this Samadhi, don't lose the instant, like it is better to live one day in the truth than ten thousand days in the false. It's one of the big feelings we have normally in Sesshins or Zazen days, but we don't like very much Zazen days. Day for day following the same schedule, sitting Zazen without even noticing it and the practice leaves absolutely no trace. How much days the Sesshin? Who cares? Is it the first day? The second day? Who knows? What did we do during these days? Nothing. Nothing special. Zazen leaves no traces and Sensei used to say, if you live like that, day after day, in the law of Daishi, twenty four hour, just one day at the time ... at a time ... and at the end your life becomes unconsciously beautiful like the line that you make on the kesa. You concentrate on each point, point after point, point after point, you don't think of the end of the line. It's one point, one point, one point and one point, one point. And after, at the end, unconsciously, naturally, it finishes with the beautiful lines of the kesa. That, generally, also should not be seen ... black kesas with big, white ... white points, that should be black kesas with little black points, that you don't even see ... practice will leave no traces, like unseen points on the robe, that's the ultimate purity, in other words, emptiness. Better one day like this, than hundred years in the confusion. When we live in the confusion, you have to remember everything and you have a lot of things to say.

2012.12.28 20:15

Then king Prazenaji rose and said to the Buddha: “In the past, when I have not yet received the teachings of the Buddha, I met Katyayana and Vairatiputra, both of whom said, that this body’s annihilated after death and that is nirvana. Now, me ... also I have met the Buddha and I have still doubts about their words. How much I wish to be enlightened to the ways and means to perceive and to realize the true mind, proving that it transcends the production and extinction. How can I come to know the true teaching of no production and no extinction, realize my mind, which is not produced and not extinguished?”

Everyone in the Sangha, who has not obtained the spiritual penetration, wishes to understand this teaching.

Buddha said to the great king: “Now I ask, as it is now ... is your ... as it is now, is your physical body like the vajra, indestructible and living forever or does it change and go bad?”

“World Honoured One, this body of mine will keep changing until it eventually becomes extinct. It will keep changing, until it eventually becomes extinct.”

“Great king, you have not yet become extinct ... extinct. How do you know, you will become extinct?”

“World Honoured One, although my impermanent, changing and decaying body has not yet become extinct, I observe it now, that every passing thoughts fades, fades away. Each new one fails to remain, it gradually perishes, like the fire turning to ashes. This perishing without cease, convinces me, that this body will eventually become completely extinct ... extinct.”

Buddha said: “So it is. *Így van! Igen, ez így van.* Now, great king, in your present age you are already old and declining.”

... and the guy is more or less sixty ...

“How do your appearance and complexion compare to when you were a youth?”

“World Honoured One, in the past, when I was young, my skin was moist and shiny. When I reached the clime my life ... of my life, my blood and my breath were full. And now, in my declining years, as I race into old age, my form is withered and my spirit is dull, my hair is white, my face is in wrinkles and I have not so much time remaining. How can I be compared to how I was when I was full of life?”

And the Buddha said: “Great king, your appearance should not decline so suddenly.”

“World Honored One, the change has been a hidden transformation, of which I honestly have not been aware. I have come to this gradually through the passing of winters and summers. How did it append ... happen? In my twenties I was still young, but my features has been aged since the time I was ten. My thirties were further declined from my twenties, and now, at sixty two, I look back on my fifties as hale and herb.”

... full form ...

“World Honored One, I’m contemplating these hidden transformations, although the changes wrote by this process of dying are evident through the decay. I might consider that in finer and further detail: These changes do not appear just in period of twelve years, actually they change year by year and not only there are yearly changes, there are also monthly transformation and nor does it stop at monthly transformations, there is also a difference day by day and examining them closely I have find, that xana by xana, thought by thought they never stop and so I know, my body will keep changing until it is extinct.”

Buddha told to the great king: “I’m watching these ceaseless changes of these transformations, you’re awaken ... you will awaken, and know of your extinction, but do you also know, that by the time of extinction, there is something in your body, which does not become extinct?”

King Prajinati put his palms together and exclaimed: “I really do not know!”

The Buddha said: “I will now ... now show you the nature which is not produced and not extinguished. Great king, how old were you when you saw the waters of the Ganges?”

The king said: “When I was three years old. My compassionate mother let me visit the goddess Shiva and we passed a river and at that time I knew it, it was the waters of the Ganges.”

“Great king, you have said, that when you were twenty you have deteriorated from when you were ten. Day by day, month by month, year by year until you have reached sixty ... thought after thought there are being changes. But yet when you saw the Ganges river at the age of three, how was it different from when you were thirteen?”

“It was not different from when I was thirteen” says the king “and even now, that I am sixty two, is still not different.”

Buddha said: “Now that you are mourning for your hair is white and your face is wrinkled, in the same way your face is definitely more wrinkled than it was in your youth, has the seeing with which you look at the Ganges aged,



so that it is old now, but was young, when you looked at the river at the age of three?”

“No, World Honored One.”

The Buddha said: “Great king, your face is now in wrinkles, but the essential nature of your seeing has not yet wrinkled. What wrinkles is subject to change, what does not wrinkle, does not change. What changes, will become extinct, but what does not change is fundamentally free from production and extinction. How can it be subject to your birth and death?”

The king heard His words, believed them, and realized that when the life of his body is finished, there will be rebirth. He and the entire greater Sangha were greatly delighted that they have obtained, what they never had before. They were greatly delighted at having obtained, what they have never had before.

The rebirth's question here, is that unborn never ceases ... It's not that you will change your appearance and be the same self ... It's not the same like the reincarnation theory.

### **2012.12.29. 05:30**

Continuing Menzan, it's a very concentrated text, it repeats many times itself, but it's also very concentrated. As I said, when you read such a text, like this one or Komyozo Zanmai and so on, you have to follow the leads and follow the hints, which leads, which if it leads to the Shodoka or Shinjimeji, or things like that, it means, you have to look at it ... is the way you make your own learning of your own family tradition and you can be familiar with this and this and so on, but you don't have to wait always that I read, I study and digest for you. It's like this that I do since ... myself ... since years. I follow the leads, I follow where the wind bend the grass ... bend the grasses and we meet in the same time with the life of our on Sangha. Everything is included. The ... the ... for example now I ... I used the Deshimaru commentary of the Shodoka, so I translate directly from French. The Bucharest people ... they have this book ... the *budapesti* people *pedig* don't have it, they have the longest commentary of Kodo Sawaki, but the ... the commentary of Sensei is directly taken from Kodo Sawaki, but you can see, that he had adapted much more to his own Sangha, which is ours now. No, it's not true, it's not ours, because the situation is very different from what it was when Deshimaru was alive. Each day is completely changed, sometimes is necessary to open the windows, sometimes it's necessary to close the windows, sometimes is necessary to open different windows, it depends on the situation at hand, it's not just a blind of a protocol, like a *magyar* hepatologist. A *magyar* and doctor and specialist ... a doctor ... who *applique* the protocol independently of the ... the people, is it ... which is in front of him. In the Shodoka we find the expression of being aware of reality and it's something that we met many times, since ... already ... in two days.

Being aware of reality ...

But what does it mean ... you have to ask yourself: What does it mean exact? What does it mean to be aware of reality? What do they mean with that?

Being aware of reality there is no...

In French it is ...

If we understand the reality

*En hongrois* you say

*Amikor meglátjuk az igazi valóságot ...* When we see the true reality ...  
*après* we have ... there is neither subject, nor object.

The other translation says

*Il n'y a plus ...* There is no longer neither man nor law.

The other one is

Már nincs se ember, se törvény ...

Here törvény means Dharma, but here Dharma means evidently object of mind.

When we become aware of reality, the duality of the subject and the object or the perceived and the perceiver doesn't exist any longer and, consequently, the hell ... the karma of the hell of incessant suffering is immediately stopped.

You can experiment this very easily for yourself ... I ... I ... passed the Christmas period in the incessant hell. Since it's very important to set up our life in the reality, which means in emptiness and if we forgot it, if let our *illuzórikus* thoughts and forth skandha and so on free of ... developing without control, or more than that, we begin to believe in our own fabrications, the suffering appears automatically ... automatically. In the Hanya Shingyo the cosmic system is described as cosmic order or is described as *olyan* ... described that there's no form, neither non-form, neither birth ... birth, nor death, neither increase, nor decrease, neither pure, nor impure. Yesterday big Buddha Shakyamuni pointed to the king the mind which does ... which neither born nor dies. To realize the cosmic order is the highest satori, Sensei said. It means to understand with the body-mind that it influences such ... our lives deeply, not to only think about it or to ... or to speak a little about it, it's what we realize constantly, unconsciously, naturally ... naturally, automatically in Zazen. So you have this point anyway of certitude, that you can always come back to, but which is not enough, because we are not so ... constantly sitting on the Zafu. We could! But ... we could! It's a possibility, but who does it? It is not inherent ... we don't speak from an intellectual or scientific understanding of the Universe. It is even not a knowledge we see ... that you can get through thinking or learn intellectually. We understand this reality unconsciously through the Zazen practice and then we can embrace it from one ... in one look, follow it and live in it. You can easily understand, what it means and surely you experimented it yourself many, many times when your daily life is directed by Zazen or even if it is directed by something

else, what you really follow. Sometimes we follow completely the Buddha, sometimes we follow our desires, sometimes we follow the desires of our children or wives or parents, sometimes we follow the desires or illusions of our bosses, but at the end it is our own decision. As I said was ... very often ... it's extremely difficult to abandon the own family for example. We cannot ask the people to abandon their family, but innumerable men and women abandon the family, just to go to another family or to find another husband or wives. So it's not true! Look around you! At the end is nevertheless our own decision. Nobody enslaves us, but ourselves. Abandoning the ego and everything, which is attaching ... stopping to attach to ego and everything, cutting illusions and desires of the body and mind we harmonize with the Way, during Zazen for example we abandon the ego, that's for sure, we abandon all our distinctions of good and bad. In Zazen is no longer important, what colour we like, what people are sitting in the dojo with or things like that. To look to all cosmos, is not a question of quantity, but it's a question of quality. It's totally useless to think from far universes or the milliard billions of stars or the infinite spaces. We have to find the cosmos in ourselves, beyond all categories, and then we can attain the perfect harmony. What is the true happiness? To give money, or to receive? You think, we have to give money to the poor ... to make them happy ... but is it really like this? Kodo Sawaki always said ask from the poor and give to the rich. If we understand the cosmic system, we don't see it any longer through our human eyes, but through the eyes of the Buddha, which is the true wisdom, where exist no longer suffering or happiness, neither suffering nor pleasure, neither happiness, nor unhappiness and instantaneously, the worse karma, the karma of the incessant hell disappears.

### **2012.12.29. 11:15**

You must not follow the sounds ... *szabad* if you want, but you should not follow the sound. To follow the sound means to put names, it means to react at the level of the third and fourth skandha, but you just ... in case you are ... turn the hearing back, it means to hear your hearing. It's like in the Suranghana sutra where they explain that the ... that the ... the blind sees. Born blind, they said anyway they say everything black ... anyway, other people would say naturally: no, no, no, they see all white, but never mind black or white, they continue to see black or white. The seeing is neither born, nor dying, what is changing is only the objects, like in the story of king Prajinati, the story we said yester ... we said yesterday.

Now I will explain in detail ...

... Menzan continues ...

... the way to clarify and rely on this Samadhi, in other words, the right way to practice Zazen and it is done simply by not clouding the light of the self.

... and here the light is the translation of Komyo, like in the Komyozo Zanmai and it is, again, just another name for the wisdom of the Buddhas ... prajna, which is the awareness of reality, which brights through ignorance.

When the light of the self is clear, you follow neither kontin, nor sanran ...

For the beginners: there are two basic words, kontin and sanran and it goes so far that sometimes you can just say, Zazen is just to not to fall into kontin and not to fall into sanran. Kontin means the direction of sleepiness, with all its different degrees, but it goes in the direction of the dark ... or ... let's say dark. At this moment the posture for example falls, begins to collapse, the thumbs make valley or separe completely and you are falling asleep ... slightly asleep and at the end you can also fall completely asleep. It can also be this kind of feeling, for example, when you are drunk ... this kind of ... when the mind is not clear or we are *másnapos*. That's, you see, that something is not clear, that is the direction of kontin, that we call sometimes just not to sleep physically or spiritually. It's the big danger of all the mediation practices ... kontin, that's kontin. Sanran ... sanran is the mind, which cannot stop to move, who cannot keep quiet, it constantly jumps from one point to another, has different degrees also. The thoughts constantly appear random ... random thoughts and we follow them and completely forget the posture and the here and now. We are taken by thinking. It can be very sharp thinking, it can be meditation, discussive meditation, but it's nevertheless sanran, so it was more the direction of light. In Sandokai you have the undifferentiation is darkness and differentiation is the light. When you speak from the dark and the light, in the Sandokai there's no moral connotation like the forces of the dark or the dark forces of the darkness and ... and the forces of light like is in *Gyűrük Ura* or this or you have the darkness, the bad, the light means the good ... it has nothing to do with that. Sometimes enlightenment is called up ... up ... utter darkness. It's one ... again one danger to attach to words. You can interpret words like dark and light or darkness ... darkness and luminous with the western categories for example, but it has nothing to do with what is meant there.

When the light of the self is clear, you follow neither kontin, nor sanran,  
don't think, don't sleep ...

... and, well in the Fukanzazengi we have also the same like in Zazen, the Zazen eliminates or ... from the ... from the very beginning kontin and sanran. Sozan in Shinjinmei sais:

When the cloudless light illuminates itself, there is no need to make mental  
struggle, there is no waste of energy ...

...and this is the vital point of practiced enlightenment of this Samadhi. Unconsciously, naturally, automatically, without conscious effort, without using the personal will or the personal skills we become Buddhas on the spot. That's the power of Zazen. Absolutely no need to torture our minds, to imagine, that something is missing, or that ... is something that should ... we should do better, that we can ameliorate in a way or another Zazen through our personal power. On the contrary, we have to abandon ourselves totally to the cosmic order ... the cosmic order and let Zazen do Zazen.

The cloudless light illuminates itself, there is no need to make mental struggle, there is no waste of energy. Zazen is the only place in our life, where it is absolutely no problem. It is completely peaceful, where it is no mistake, nothing to seek, nothing to obtain, so why to rush? The cloudless light illuminates itself. Is the Ji in the Jijuyu. Doesn't come from outside, it doesn't come from somebody or something else. The light of the self shines brightly. Not to make mental struggle means not to add the illusory mind's discriminations to the reality.

In other words to definitely stop to complicate our brains. Is not ... for example ... is my practice good or not? How much people ask themselves this question? Gyoji ... is my gyoji strong or not? That you can ask yourselves very strongly especially, like in the sutra of the meal. Does my practice makes me worth to receive this offering of food? *Vajon megérdemlem én ezt az ételt vagy mégsem?* The answer is *mégsem!* But once we are in the ... on the Zafu and during ... in the instant of Zazen, everything has to disappear. When you make mental struggle, when you complicate your mind about Zazen or things like that, the light becomes illusory mind and the brightness becomes darkness. If you don't make mental struggle, if you don't complicate your mind about Zazen, about the practice, about all this kind of things and just sit in full faith abandoning ourselves completely to the power of Zazen or the power of god or whatever, without judging about ourselves in any way, then the darkness itself becomes the self illumination of the light.

**2012.12.30. 05:30**

## KINHIN

The eyes are like in Zazen, which means neither closed, nor opened, head straight, we are following the breathing along the whole body in the front leg down, down.

Now in kinhin, your eyes, your seeing is not blocked by the back of the people in front of you ... should not ... should not ... not by the back of the people which is in front of you. It's better to ... to concentrate or to put your attention on the space which is between you and these people and you. The state ... the space and ... between you ... the space which doesn't separate, which connects and also on the space which is around people. You can see the object, but you can also see, not the object, but the space around the object, in which the object appears. The natural attitude is to be fascinated by the object and the first movement of the mind, the first naïve attitude ... and this kind of naïve or first of the attitude, to be fascinated by the object, for example to hear the sound, to follow the thoughts or to think, that we are here and the outside world is out there, which is the basic, basic inversion, the basic, basic upside down. All the Surangama sutra focuses on this basic inversion that we spoke already

of. We assume, which means, it's a view, which is not a view, a point of view of view, as in the expression right view, a basic view, which is never questioned. You can change your opinion, you can change your way of life, you can change many things, but the fact that we are here, and the outside world objectively exists out there, is never questioned. And the Buddha says, that never mind, what you can change in your life or try to obtain so long we don't question this first, basic assumption, nothing is ... nothing will really change. Relax the shoulders ... You feel cold right now, but is better to relax than to contract. There's no reason to feel cold in this dojo.

## ZAZEN

Put something under your hands to support your hands if you don't have a kimono or ... or ... kind of little piece of tissue or *pulli* or ... but you don't keep your hands ... that your ... that your hands and your forearms can naturally repose without muscular effort. When you see a beginner which doesn't know this, you have to say to him: Do like this ... out of compassion ... you don't let the beginner lost like this sitting near you when you know, but you just say nothing or waiting ... Oh, we will wait the next Sesshin ... Yvon will say ... in six moth or one year. Traditionally a Sesshin should be silent. The people, they are attentive to each other and help each other without speaking. Here it is exactly the contrary. The people don't take care of the other and speak a lot. Keep strongly straight ... in the morning, for example ... in the morning if you are a little bit tired already from the Sesshin or ... now we are in the middle of the Sesshin, beginning of the third day, already people begin to cough, begin to come to a *haaaaaa* or obviously to sleep ... that's not the right attitude. For the Sesshin, especially if you remember when you begin, but Sesshin is always somehow, at one moment a kind of difficult. A Sesshin which is absolutely not difficult in a way or another, we cannot call it really a Sesshin. And for the beginners, which most obviously difficult is, to take the habit of the posture. It begins in a very physical way. If you ... you have to always think about this, that you have to push the basin ... to push the basin forward and pull the chin in and the ... stretch the spine down and up at the same time. The most important is to have a strong posture. Never mind if you are tired or if you are ... and when it is a ... difficult ... at this moment is the opportunity to develop the deep breathing, because you cannot have a strong posture without deep breathing, you cannot have a strong posture without free low belly, for example and without strong posture, inevitably you fall asleep or you ... you lose yourself in daydreaming ... *kontin* or *sanran*. To push the skin ... no, to pull the chin backwards with the tension, to feel this movement that is very important. With the secret the Sensei gave to us, it's really this ... this one which that also we transmit, because you cannot pull the chin if your spine is *görbe-görbe*. One point of the posture contains all the other ... it's like everything else. The eyes which are neither opened, nor closed, don't see or don't see nothing or don't look nothing in particular, the eyes are just open. Again, is pure seeing, not attracted or not fixed on any kind of object. Again, it's the Way or it is the realization on what is called the turning back or the returning to the source. We have lot of expression like this to ... to learn the ... to learn to make the step back which turns your light inside or returning to

the source or hearing the hearing and in the Sutra precisely there's an important part, a mondo between Buddha and Ananda ... Ananda is ... is the main character of the sutra ... around them two hundred great bodhisattvas ... or two hundred great arhats, but basic ... basically it is the Buddha and Ananda, who lead ... they lead the ball. And that is this important mondo, while the Buddha demonstrates Ananda and also to the others, that they are completely upside down, because they cannot distinguish hearing and sound. Relax also the shoulders ... You have to know the weak points of your posture ... your morphology ... for example ... Melinda, she finished the transcript of the second part of the *Sommerlager*, so who were there and who were not there ... *akik ott voltak és akik nemvoltak is* ... you can have access to these. In the time of Sensei it was not so much books and so on available in Zen literature and Zen law and Zen texts ... it was fifty years ago ... forty years ago ... more or less. Internet didn't exist, crisis didn't exist, a *krizis* ... economical *krizis* ... terrorism didn't exist, AIDS didn't exist, *munkanélküliség* didn't really exist, mobile phone didn't exist, translation of Shobogenzo didn't exist ... now everything exist ... the crisis, the AIDS, the internet, the mobile phone, the terrorism and the twenty five different translations now, practically, of the Shobogenzo. So long you don't know ... yourself Japanese and in the case of you know Japanese very, very well, based on the deep practice of Zazen, and in this case you can make your own translation of the Shobogenzo, which will be totally different from the twenty five other ones. And if you read different versions of the ... of translations of the Shobogenzo, as you know, sometimes you have the impression that you just don't read the same text. We are already obliged to look from one paragraph to another, to see, what seems to correspond to each other. This is extremely tricky and slippery. If we want for example to translate the Shobogenzo in *magyar* or in *román*, on which translation you will base yourself? If you ... if you don't know for example, if you are not specialist of 13<sup>th</sup> century Japanese and if you don't have a deep, deep, deep practice of Zazen about long years? Which ... in the Sangha seems nobody is like this at this point. For example Thomas Cleary has a deep knowledge of the slangs of the Japanese of the 8<sup>th</sup> century and also the slang of the south tribes in old India ... it is said, that this guy can learn a language in two days! But he has practically no practice of Zazen. Or you choose to translate one version of the twenty five, or you choose sometimes to try to make a kind of mixing of all, what you know in the twenty five translation and in the reality you can imagine ... you can think all the translations are right ... and all translations are false. You can have access to ... you can ask to Melinda ... Barbiche ... to print you ... you can also print yourself a ... the things ... it was like this in the time of Sensei, when we got ... the kusen ... each month under the forms of written *füzetek*. And this ... this many little *füzetek* ... after they begin the ... became the ... the books that were ... were published after. But it was really the ... the verbatim of the kusen in the dojo. It was not re-written. The translation mistakes are still there ... the things like that is still there ... it is exactly, what happened in the ... exactly, what he said in the dojo was transcribed ... including the mistakes. For example in the ... in this transcript of the ... the Ango ... During the Ango each morning or each day we were concentrating on one poem, so when you transcribe the kusen, you have to make to separate ... to make visible what is the poem and what is not. It's very simple thing to do, but then it ... it's more ... it makes all the things much more clear. If you cannot distinguish the text of the poem from the ... from the kusen *maga*, you cannot learn ...

for example you cannot see the poem as a whole, you cannot ... When you see, it is the poem, you have to make another ... a kind of other typography or things like that ... What I explained yesterday, what is called *mise en page*. I explained that we learned this in the school, in the little school and you'll see, that many problems, what people can have is, just because they forgot what they learned in the little school. They cannot calculate the most simple operations ... now they have their *calculatoir* on their phones, but if they lose your ... their phone, they don't know, how much makes four ... four times four.

**2012.12.31. 11:15**

ZAZEN

The hands also support the posture. We have the ... you have to feel the basis ... the basis it is the two knees, which push and then you have the ... basin, which is ... which is basculated forward, so it's why we ... we ... the zafu must be a personal zafu at your size and you never sit on the ... the ... middle of the zafu, but on the edge ... you use the zafu to basculate the basin ... to basculate the basin easily forward and then without effort, the ... the two knees push the floor. The basin forward and the hands backward, which means that you ... you put your hands against your low belly or as it you would like to have a ... to hold back a big stone ... heavy stone. The basis like this is very firm ... strong and from this basis then you stretch the spine up and pull the chin, stretch the spine, you push the sky as if you would be a robber snake and then ... sometimes I say ... it's the kind of energy that you push the sky like a cobra or this kind of snakes, which are ready to attack. If you are like this and you pull the chin, you feel also this kind of energy in the neck, which goes up. Shikantaza at the end is just only ... only to take care of how is my posture and the breathing goes deeply into the whole posture ... the breathing out, inside the body. Sometimes along the legs ... sometimes ... exactly like blood would irrigate everything inside, exactly like your breathing irrigates like the blood ... the blood goes everywhere in the body. All the teachings are contained in this ... in this Zazen. But we gave also the teachings during the kusens or teishos and so on, so it make you to understand if you want, where it comes from. Why do you have to pass the thoughts? What is nirvana? And the fact that we ... we wear the kesa, means, that our ... our Zazen practice is deeply ... is completely rooted in the teachings ... in the Dharma. So long you don't wear the kesa, as Sensei used to say, Zazen is only a personal ... a personal practice, which amount just to a kind of gymnastics ... it could be any kind of thing ... it could be anything else. The kesa sutra says: Now I'm wearing the Dharma of the Buddha ... Tathagata. As you don't get this kesa in any ... any kind of place, you know, it's not easy to get. Of course, you have to decide to wear the kesa ... and many people who practice never decide to wear a kesa during years and years and years. They see fellow practitioners, during years, wearing the kesas, sewing the kesa, but they don't see the necessity of the kesa. Or while ... perhaps is only formalism or things like that ... Zazen is the most important. Even if you practice since years and even in a Sangha, it can happen that you have still this mental *blocage* in which you stay long, long time. It's why, Dogen says that ... this phrase, which strucked me so much ... Fraternizing



without reason in the lineage of emptiness. Now ... now I'm wearing ... I wear the Dharma of the Buddha. I heard this phrase first, I felt very, very strange. You can say: Oh, it's kind of ... it's a kind of metaphor or poetry ... poetry, but no. The kesa allows you to sit and it's through the kesa that you can really abandon body and mind.

KINHIN

ZAZEN

The Surangama sutra says ... It's another story, which is a little bit like the story of the seeing with the king Prajñamati, which points ... it points for the people, what doesn't ... is not born, doesn't die.

The Buddha said to Ananda: You have studied and learned ... you studied and learned much, but in your mind you only know the causes of being upside down, but when the true inversion manifests, you cannot really recognize it. Then the Buddha asked to ... his son, Rahula to strike the bell and he asked the assembly ... to Ananda ... the Sangha ... Did you hear that?

Surely in that time there was no planes or there was no fucking kids playing the ball near the temple, but here as you can see, I have just activated my fourth Skandha ... don't put the fourth Skandha at rest. It's just a sound. Is not ball, is not a kid ... it is not a fucking kid, which disturbs everybody and deserves to die ... that's the fourth Skandha. The fourth Skandha is mainly activated, of course by thinking, but also, of course, by speaking. Each time you speak, you activate the fourth Skandha. The americans, the *shitoks*, the niggers, the *buzik*, the roast beefs, the International Monetary Fund, the Muslims, the Buddhists, the Tibetans are nothing but the fourth Skandha. And the main ... the main thing of Zazen is that we put the fourth Skandha at rest and you come back nearer and nearer to the purity of the first and second Skandhas. And in a Sesshin should be always silent, we should not speak. We should at least come back to this practice ... of this habit we had ... not to speak between the Zazen of the evening ... the ... between the meal and the Zazen of the evening, at least, or between the Zazen in the afternoon, the meal comes immediately after and after the short time before the Zazen ... the meal and the Zazen in the evening, so you can go body-body. In the morning, generally, people don't speak much, I know. But especially if there are fifty people in the house, try not to speak ... to stay ... to communicate without speaking ... it's very interesting.

The Tathagata instructed Rahula to strike the bell once and He asked Ananda: Did you hear that? Ananda and the members of the Sangha, the other people there, all said: We heard it. Then the bell ceased to sound and the Buddha again asked: Do you hear it now? Ananda and the Sangha answered: We don't hear it. Then Rahula stroke the bell once again and the Buddha asked again: Do you hear it now? And Ananda and the Sangha

again said: We hear it. The Buddha asked Ananda: What do you hear and what do you not hear? Ananda and the members of the Sangha all said to the Buddha the same: When the bell is rang, we hear it, once the sound of the bell ceases, so even it's echo ... echo fades away, we do not hear it. Then the Buddha-Tathagata again instructed Rahula to strike the bell and He asked: Is there sound now? After a short time the sound ceased and the Buddha again asked: Is there sound now? Ananda and the Sangha answered: There is no sound. After a moment Rahula again struck the bell and the Buddha again asked: Is there sound now? Ananda and the Sangha said together: There is sound. So the Buddha asked Ananda: What do you mean ... what is meant by sound and what is meant by no sound? Ananda and the Sangha told to the Buddha: When the bell is struck, there is sound, once the sound ceases and even the echo fades away, there is said to be no sound. Then the Buddha said to Ananda and the Sangha: Why are you incoherent in what you say? So the Sangha and Ananda asked the Buddha: In what way have we been ... have we been incoherent?

**2012.12.31 05:30**

ZAZEN

Pull the chin in ... Remember, it was the correction ... I make of your posture. Today is the last day of the year. We, as traditionally, we should solve all the ... what they call loosing ends. What we didn't finish, we should finish today in the year and this kind of things. You can see, what we didn't to or has to be finished today for the Sesshin. The Zazen must be energetic and awaken, so don't cough too much ... try not to cough. Make an effort not to cough, not to move, not to make noise. How we pass the last day of the year is important and how we pass the first day of the new year is also very important. Never mind if for us the first day of the year is the ... or the last day of the year is December 31. When ... in the time of Dogen, for example it was the end of March ... You have the famous Chinese New Year and things ... this kind of things ... It's why the poems of ... of Dogen the time of the New Year speak from the ... the little flowers, which come outside and so on ... because it's the beginning of Spring for them. And the idea to refine the last day and refine the first day is universal and it is like Zazen ... as you know, each Zazen must be the first and the last. In ... there are no real last day or first day. Of course, it's only ... only one day ... like the points of the kesa, but on some liturgical occasions ... it's the meaning of liturgy or liturgic calendar, we remember the vows and renew the spiritual will. It's the use of the liturgic calendar.

KINHIN

## ZAZEN

Try to control your coughing. Don't blow your nose, don't cough. It's ... it's a rule in the dojo, that we absolutely don't care in this Sangha. If you read the rules of the dojo of Dogen, you see: don't cough, don't blow your nose, but, for example as the last day and the first day ... *voila* ... for example ... because ... because we take for granted, that it's possible to cough, because everybody coughs. At the end, nobody makes the slightest effort to follow the rules and the ... automatically, the atmosphere of the dojo ... is weakened. It's exactly like everybody should move, or, let's move a little bit. No problem. It's not a question of control or to cough less noisy, is a question to decide not to cough. You have to take care this moment of your breathing ... you have to ... wait ... because the ... the way to control this and not to cough it's a ... it's also the breathing, but the ... at the basis of all this you must have the intention ... decision not to cough, not to move, not to blow your nose. Zero tolerance, as they say. Zero tolerance. It's not a little bit ... And then the atmosphere of the dojo, especially on Sesshin, when we are many, many, changes immediately, so is the responsibility of each of us. Don't ... in this case you don't follow the bad example of the others: If they cough, I cough. For example that is something on which the Sangha could make an effort for the next year, to stop the movement of the Sangha to cough in the dojo ... global, global movement of ... of the Sangha. That is one of our weak points. Let's correct this weak point together, at the same time. Put yourself on the ... you put yourself in the place of a total beginner, who enters the Sesshin. For him, because he has no reference points, he doesn't know the Ju-undo Shiki, he doesn't know all this kind of things, he does, what the other do and especially those, who are ancients.

**2012.12.31 17:00 Mondo**

Please, ask questions, about the ... the teaching and the Sesshin and the ... also the Zen Ten and so on ... of everything you heard and you would like to deepen and this kind of things. Is the second Sesshin we do ... and even the third ... we began all this in the *Sommerlager*. Jijuyu Zanmai began in the *Sommerlager* and surely, some of you have some questions or things like that. If not, about the practice, of course. OK ... please ... don't hesitate, don't wait too much time, up you come.

**Daniel Setcho Remete:** So, can we say, that teachings of the Buddha brings deep happiness and satisfaction, which doesn't depend on anything?

**Yvon Myoken Bec:** Well ... you can say it ... We can also say, that has nothing to do with happiness and satisfaction in the normal way, you know. Nirvana ... No, in the normal way to think. Absence of suffering doesn't mean automatically ... Happiness is the contrary of unhappiness. When we speak of true happiness, we speak basically from ... from Zazen or the

state of hishiriyo or the living Nirvana, which can include many different things. At the end they are only words. At the end there is no enlightenment at all. That's the teaching of the Hanya Singnyo that we can begin to enter in ... we are just ... Jijuyu Zanmai means to be exactly as we are, for example. Self fulfilling Samadhi means, for example, you are satisfied with your position in the Sesshin, you don't judge if it is high position, low position, you don't think something ... you don't ... you don't try some ... to get something else than what you are here and now. You can be in the Nirvana in the middle of the suffering, physical suffering and you can be in the ... very unhappy even if you are very ... in very fortunate position. In the ... *alors* ... we cannot say, because if you say "The teaching of the Buddha will bring us" -- as you say -- "happiness, and so on" you are already limited ... limiting. There is no teaching of the Buddha. Now we are speaking at the level of Prajna of course. From ... from the relative point of view, yes, we can say this, that's the essence of the Four Noble Truth. If you follow the teaching, if you follow the ... the Eight Noble Path, Right View, Right Attitude, tati-tati-tata, it will bring to the ceseation of suffering. The Four Noble Truth ... the First Noble Truth and so on, but it's ... at the end it's the *provizorikus* teaching. It's why it is called Hinayana. In the Mahayana, the Samsara and the Nirvana are one. You have to attract the people ... it's ... it's what the Buddha said ... did at the beginning. He was obliget to speak with their language in order to bring them to the experience it did. He has to speak a language they will understand and the language everybody understands is ... is the suffering. But it is neither suffering, nor non-suffering ... something already more difficult to understand, because it's a level of Prajna, but you can understand it, if you practice Zazen. We can say ... Yes, we can say, but it's not the whole truth. We can also say the contrary, like always. *Voila* ... Don't attach you to any kind of definitions, it's the most important. Between ... beyond thinking and discrimination. For example in the Surangama Sutra they speak from the bright enlightenment. They say, why do you say that enlightenment is bright? You don't need to add brightness to enlightenment. If you put brightness to enlightenment, you make from enlightenment an object and this is no longer enlightenment. At the end is no enlightenment. If it's no enlightenment it is also no illusion. That's what we are. Who said to you that it is an enlightenment? What ... You never asked yourself this question sometimes? I asked myself this: What is this story? What? Who ... who ... what is this, this ... since when ... who had this idea that something exist which is called enlightenment? So you have to ... when we say that get rid of enlightenment ... we repeat it constantly in Zazen ... it means to stop ... to let ... to ... mental struggle. Can we say that the teaching of the Buddha brings happiness? That's mental struggle. Can we say ... or can we not say ... teaching of the Buddha ... What is the Buddha? What is the teaching of the Buddha? Brings happiness ... What is happiness? So long you don't clarify all these questions, you ... you need mental struggle and you ... you think of this in Zazen? Can we say that the teaching of the Buddha brings happiness? During Zazen?

**Daniel Setcho Remete:** *Nem, csak így éreztem ...*

**Yvon Myoken Bec:** You what? You feel happiness in Zazen?!

**Daniel Setcho Remete:** I felt ... I felt ... I felt a kind of happiness and satisfaction ...

**Yvon Myoken Bec:** *Voila ... d'accord ...* OK ... You felt a kind of happiness in Zazen ...

**Daniel Setcho Remete:** But it's different ...

**Yvon Myoken Bec:** If we ... if we would not feel this kind of happiness in Zazen, nobody would continue ... nobody would continue. We feel something in Zazen, which is Zazen itself, but we cannot put any kind of name on it, but it's evident that each of us, if we continue Zazen years and years like this, and god know ... it ... it's not easy, it's because ... it is something that we experiment from the very beginning, which has no ... which is not expressible with words, but which makes us to continue and that does ... Sensei always used to say, those who don't practice Zazen cannot have any kind of idea. But it was a good question.

**2013.01.01 08:30**

The first Zazen of the year ... I vowed for everybody to refine and re-enforce his Gyoji. I was particularly satisfied with the ... very often now, the whole Sangha, the strong practitioners, the whole Sangha meet often and it was this impression we had that the Zen Ten continues after just a few days interruption. I hope, that it will be the same for the next Zen Ten. I don't know where it would be again, but nevertheless this year we don't know exactly ... I'm now a little bit tired I have ... I have a health problem as you know ... I'm not the only one, but I have not so much energy I used to have. Particularly this year the practitioners and the people who are in position of responsibility, must think, that they have to take more responsibility, more initiative, more creativity ... to think, what would be after ... how do we continue and this kind of things and not to think about it, but to show ... to show to me. That is, what I think particularly at this first morning of the year, beyond the habitual vows of happiness and good health. It's better that we ... we have ... I wish more particularly that you ... the Sangha meet together more often and shows, what is able to. Giving especially the people who are in position of teaching to develop ... and in position of responsibility anyway to develop more the mind of responsibility and initiative. I will soon continue after ... here in Budapest the Surangama Sutra ... it will be ... keeping always on this ... this ... Jijuyu Zanmai of Menzan

as you can develop infinitely each paragraph. The Surangama Sutra gives birth of many, many koans in ... for example the Blue Cliff chapter ... and it is also on the basis of the ... of the story of Yunyen and Dau sweeping the floor. For the guy is too busy ... and the metaphor of the two moons comes directly from the Surangama Sutra and the other things I will surely look in and ... and deepen like for example the ... the Komyozo Zanmai of Ejo and also the Komyo chapter of Dogen and you have also the Jijo Zanmai of Dogen. What is Self? What is Samadhi? After Zazen, after Samu it will be the ceremony of the fuse. We take the fuse, because it's the first Paramita. Which has ... which reminds the in ... the ... our responsibility in ... in the continuation of the ... in the transmission of the practice. Fuse of the material fuse, the Dharma fuse, the fuse of the teaching and the fuse of the no fear, but the three fuses that ... it's possible to do. Material, to help the people materially, to give materially, material things ... it's very basic, everybody does that everybody can do, but what other people cannot do ... not everybody ... to give ... to give the Dharma, to give a spiritual help people. As I said purely and simply to give them access to the wisdom is to show the posture. I repeated this since years and years! And the ... I ... I don't stop to repeat it. I ... of course to ... to keep the dojo running is a way to show the posture. If everybody can come each morning, each evening here since twenty or more than twenty years, without interruption, without genmai each ... with genmai each morning, with ceremonies practically also, each morning, is ... is a very, very strong regularity of Sesshins and more and more, at the basis is the ... here is the very practice, that's the ... you have like here and also like it also in Bucharest. That's since more than twenty years every day, a place exist where the people can practice, which means, we are since twenty days ... twenty years ... twenty years dojos ... temples. Is not a little thing ... it's not a little thing at all. So we can consider that the fact that everybody participates more or less to this running of dojo is the fuse of the Dharma, but I don't think it's enough. You have to ... do develop your skills and develop more personal responsibility outside of the dojo. I ... I say it regularly, and I will not stop to say it, because it's ... I can't do otherwise. I hope that at one moment it will ... enter the ear also of you. That are more or less my vows for this year. I'm thanking you to have you so many in these last Sesshins, but we can also deepen the teaching like this ... that we can, in this way, deepen the teaching. May we continue like this long time.