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Kusens of Master Myoken

2013. 01. 25 – 01. 27 - Weekend practice in the Taisenji

2013.01.25 20:00

In the last Sesshin, in Genf ... Gábor ... I've ... in Genf, I tried to make a kind of *resumé* about where we were with the Surangama Sutra, Jijuyu Zanmai, Komyozo Zanmai and I arrive to this question: What is exactly Zanmai ... Samadhi? And today, Shomyo ... Shomyo, he asked me about the meaning of the title of the sutra ... the meaning of the title ... We call it generally the Heroic March Scripture, but the Chinese name is much more complicated and to try to get the meaning of the title, I have to already go deeper in the sutra. What is this Zanmai? Anyway, to begin ... we continue Surangama tomorrow, but as introduction, let's see a little bit what Kodo Sawaki said ... Kodo Sawaki about Yoka Daishi. Yoka Daishi wrote the Shodoka ...

„Yoka Genkaku Zen Mester egy Chia nevű családban született, Unsu tartományban and szülei nagyon fiatalon kolostorba adták. Nagyon fiatalon azt jelenti, hogy öt-hat éves korában. Elmélyülten tanulmányozta a Trikiptakát. Tripitaka vagy hármass kosár, a Buddhista Kánon, amelyik három részből áll: A fegyelmi szabályokból, a Vinaya, as we say, a szútrákból, the body of the sutras, és a kommentárokból, which is the Abidharma ... that are the three kosár. Three pitaka ... amit tökéletesen elsajátította a Tendai iskola koncentráció és megszüntetés módszereit és tökéletesen megvalósította a Négy Viselkedést. A megszüntetés nem más, mint a teljes mozdulatlanág és a koncentráció pedig a módszer, amivel oda el lehet jutni. A Négy Viselkedés az ember négy testhelyzete: járás, állás, ülés és fekvés. Ez a kifejezés azt jelenti, hogy Yoka Daishi a

mindennapi élet valamennyi tevékenysége közben gyakorolta a koncentrációt és soha nem engedte magát illúziói által megbéklyózni. Ma ezt úgy mondanánk, hogy cselekedeteiben mindig tökéletesen koncentrált volt. Genro Zenki arra bízta őt, hogy látogassa meg a soke-i Pátriárkát. Ő el is indult Suzaku Zenji társaságában. Sokei-ben lakott Eno, a hatodik Pátriárka. Amikor megérkezett, Yoka Daishi szerzetesi botját rázta és egy ivótököt tartott a kezében. Yoka háromszor körbejárta a Pátriárkát, majd mozdulatlanul megállt előtte. A Pátriárka azt kérdezte tőle:

- Szerzetes, te, aki biztosan betartod a Háromezzer Előírást és a Nyolcvanezer Kisebb Szabályt, honnan jössz és mire vagy ilyen büszke?

- A Nagy Ügy, az élet és a halál, az élet állandótlán és olyan gyorsan telik.

A kérdésben nem volt semmi különleges, de Yoka Daishi válasza szenvedélyes és váratlan volt.

- Nem tudjuk, hogy mikor jön a halál, nincs vesztegetni való idő. Ha kifújuk a levegőt és nem szívjuk be megint, vége. Minden nap újból szembe kell néznünk ezzel. Ha lejárt az időnk, akkor adieu! Amíg várok, a szándálomat indulásra készen tartom. Ha siettem idefele, az azért volt, hogy megtaláljam az Utat.

- Miért nem veszed észre, hogy ha nincs keletkezés, akkor nincs sietség sem?"

So, here we are going directly ... speaking of the mind which is produced and ... subject to production and destruction and the mind, which is neither produced, nor destructed: the true mind and the karmic mind or the mind ... the wonderful mind, the bright mind of enlightenment, the wondrous ... the wondrous mind of enlightenment, the bright wondrous mind of enlightenment and the conscious thinking, discriminating mind, that ordinary people take for their minds.

„- Miért nem veszed észre, hogy ha nincs keletkezés, akkor nincs sietség sem?"

- Valójában, ha nincs keletkezés, akkor nincs mozgás.

- Úgy van, úgy van. – mondta a Pátriárka

- A gondolatmenet logikája hibátlan volt. Nyilvánvaló, hogy az élet állandótlán jellegének megértéséhez, meg kell valósítanunk a születés nélkülit, a keletkezés nélkülit és az okozás nélkülit."

The non-born, the unborn, the non-produced and the unconditional ... Daishi said: A születésnélküli ... OK, a keletkezés nélküli ...OK és okozás nélküli.

„Az egybegyűltek mind megdöbbenve álltak. Yoka a ceremóniának megfelelően leborult és elvégezte valamennyi szükséges üdvözlést, mielőtt tovább indult volna.

- Nem indulsz túl hamar?

Trés rapidement ... too quickly ... too quickly ... it's not too early, is túl gyorsan

- Nem indulsz túl gyorsan? – kérdezte a Pátriárka –

- Ha alapjában véve, a sietség nem létezik, hogyan tudnék túl hamar elindulni?

- Ki tudja, hogy a mozgás nem létezik? Te magad vagy, aki megkülönböztetést teszel! Nagyon jól megértetted a születés nélkülit.

- A születés nélküli nem létezhet – jegyezte meg Yoka Daishi.

- Ha nincs születés nélküli, akkor ki tud megkülönböztetést tenni?

*- A megkülönböztetés **sem** létezik. – felelte Yoka Daishi.*

- Kitűnő! Kitűnő! – kiált föl a Pátriárka – Ne indulj még, töltsd velünk az éjszakát.

A kortársak azután ezt a találkozást az egy éjszaka alatti felébredés néven emlegették. Suzaku a kolostorban maradt, de másnap Yoka leszállt a hegyről és visszatért Unko-ba.

Yokai Daishi a Tendai iskolához tartozó figyelemreméltó ember, a Zen hatodik Pátriárkájának tanítványa lett. A Shodoka, az azonnali felébredés éneke, az ének, ami meg kell, hogy értesse az Utat, a lényegét adja nekünk, a többi haszontalan. Amit Útnak hívunk, az a múltbeli bölcsek lépteinek nyoma. Ez azt jelenti, hogy azok a nyomok, amelyeket a bölcsek hagytak azon az Úton, amin a bölcsek jártak. Erre az Útra rátérni, azt jelenti, hogy a magadévá és a saját életed irányává teszed. Másképp mondva: mi magunk vagyunk az Utak. Megvalósítva saját valódi természetünket, miközben mindegyikünk a maga módján halad. Meg amikor szépítgetjük magunkat, akkor se másoljunk másokat. Az átfestés mindenkinek az arcformájához kell, hogy alkalmazkodjon. A lapos orr az orr tövét hangsúlyozza és elfedi a cimpákat, a túl magas homlok elrejtethető egy hajtincs alatt, a hegyes áll egy szakáll alatt, a kopasz fej a haj alatt, amit a halántékról a fejtetőre fésülünk. Minden ember egyedi. Azzal együtt mindenkinek megvannak a minden emberi

lényre jellemző közös tulajdonságai. Ugyanígy, a jelen pillanat egyedülálló és ugyanakkor örökkévaló. A hely ahol vagyok, egyedi és ugyanakkor a világegyetem. Így kell az Utat megérteni. Az Utat követni olyan, mint megfogni a kormányt. Nem attól fogsz jól vezetni, hogy utánozod a barátodat. Mindenkinek megvan a maga személyisége. Nem előre meghatározott vágányokon haladunk. Minden pillanatban rögtönöznünk kell és haladni előre. Irányunkat a kormánykerék forgatásával határozzuk meg. Minden pillanatban résen kell lennünk, vagy, másképp fogalmazva, ébren kell tartanunk az éniünket.”

2013.01.26 11:00

The Buddha, says to Ananda:

“- You still listen to the Dharma with the conditional mind and so the Dharma becomes conditioned as well. You are still using the mind that depends on conditions, mistaking it for the true mind, mistaking a thief for your son, and so as you listen to the Dharma, it also becomes conditional, it turns into a Dharma, subject to production and extinction and you don't obtain the Dharma nature. It's like when someone points his finger at the moon to show it to someone else. Guided by the finger, that person should see the moon. But if he looks at the finger instead and mistakes it for the moon, he loses not only the moon, but also the finger ... double delusion.”

The sutra speaks earlier about losing the true nature.

“If seeing and hearing are indeed neither produced, nor extinguished, why does the Buddha refer to us, people as who have lost their true natures, going about the things in an upside-down way.”

If someone looks to the finger and mistakes it for the moon, not only he loses the moon, but also does not even recognize the other person's finger. Why? Because he mistakes the pointing finger for the bright moon. Ananda is like that ... most of us are like that. The moon means the true mind here ... IT ... not generally it, as you know from each metaphor or each ... what ... metaphor, that you can find in sutras and koans and so on and sometimes the same images you can find ... the same image, the same expression you can find, it always depends on the context; the expressions are not fixed like the ... it doesn't mean only one thing and

that doesn't mean the same thing at different times. The mind must always be open and fluid, when you read Dharma. You can find by yourself. Here the moon is the true mind. The Dharma, which is spoken ... no, no ... the Dharma which is spoken, which means, the words of the Buddha or the sutra or my kusen are the finger. Because the Buddha speaks the Dharma, He speaks the Dharma to point to the true mind. The light of the true mind is lost and even the Dharma is not understood and not only does lose ... lose the finger, the moon, of course, the finger, but he also fails to recognize light and darkness. Because he mistakes the substance of the finger for the bright nature of the moon and so he doesn't understand the true nature of light and darkness and it's like this for you. Ananda is exactly the person who mistakes the finger for the moon and completely fails to understand light and darkness. You listen to the Dharma with the mind ... the conditional mind and you are afraid that if you accept the doctrine of the true mind, you won't be able to hear the Dharma any longer. You cannot difference light from darkness, which means you don't have any genuine wisdom and go ahead, and listen to the Dharma with the conditional mind as much as you want, the more you listen the more foolish you will become. It remembers me this ... this women from the beginning as I arrived here. We called her Mrs. Maitreya, she was running from one teacher to an other and so on. She was there as I made my first Zazen day in Budapest, it was ... I think, also Kálmán was there ... it was Kálmán Tér. It was a lot of people ... fifty, sixty ... something like that and it was this women, who was writing down ... taking notes during the kusen. You have people who can become completely crazy from Buddhism, you have to take care of that. Here it's not the case, but ... or you have this famous phrase of the Obaku, which it says somewhere: "The Dharma, the teachings of the Buddha, the eighty thousand Dharmas ..." – as you know, the eighty thousand ... or the infinity of the Dharmas ... anyway – "... all the teachings of the Buddhas or the Buddha, are like serial of chains: once you are caught by them, you will never see the end, but if you understand His true mind, you need nothing else." Can you imagine, how happy we are, that we could met the true Zazen?

"Hosszú évek óta halmoztam a tudást, tanulmányoztam a kommentárokat, hallgattam a szútrákat, lankadatlanul kutattam a szavakat és jeleket, fölöslegesen fáradtam a homokszemet számlálva a tengerek fenekén. Buddha komoly szemrehányásokat tett – mire jó mások kincseit számlálgatni? Ezek a sorok az intellektuális tudás és a Buddha Dharma tanítási módszereinek problémáját vetik fel. Hosszú évek óta halmoztam a tudást, tanulmányoztam a kommentárokat, én magam is azt hittem, hogy a Buddha-Dharma le van írva a könyvekben.

Könyveket vettem, amelyeket hősieesen olvastam, de minél többet tanultam, annál kevesebbet jegyeztem meg. Rendkívüli módon untatott. Mindezek a könyvek és áttekintések a Buddhizmusról szüntelenül csak ugyanazt ismételték. Yoka Daishi szintén kutatott a szövegekben, jegyzetekben, elemzésekben és szövegmagyarázatokban. Lankadatlanul kutattam a szavakat és jeleket – ezeknek soha sem érünk a végére. Fölöslegesen fáradtam a homokszemeket számolva a tengerek fenekén. Valójában, ez olyan feladat, amivel elkoptathatjuk a csontjainkat. Buddha komoly szemrehányásokat tett – mire jó mások kincseit számlálgatni? Dogen pontosan ugyanezt mondta a Gakudo Jo-Jin-shu-ban: reggeltől estig mások kincseit számlálgatni semmilyen hasznot nem hoz nekünk. Hasonlóak vagyunk a zálogházi alkalmazotthoz, aki a filléreket számolgatja, ami nem az övé. Mi a jó módszer? Mit kell tenni, hogy megértsük? Valaki azt felelte, erre kell gondolni: Egy néma egy keserű gyümölcsöt ropogtat. Grimaszt vág és egy nyögést présel ki magából. Bárki, aki maga is megpróbálkozik a keserű gyümölcssel, azonnal megérti. A néma mimikája elég. Arca összerándul, szemöldökét összeráncolja, kinyitja a száját és furcsa hangokat ad ki. A szavak erőtlenek az ismeretlen íz leírására. Valójában senkinek sincs szüksége szavakra. Saját magunknak kell megropogtatnunk a keserű gyümölcsöt, hogy tökéletesen megértsük. Buddha törvénye azt jelenti, hogy csinálni, hogy nekünk magunknak kell Buddhává válnunk. Ha nem ébredünk a tudatára ennek a kényszernek, akkor a régi szövegekhez kell fordulnunk, meg kell fejtenünk az ősi nyelveket, az indiait, a szanszkritot, a pálit, a tibetit ... és még ha óriási erőfeszítések árán el is jutunk odáig, akkor sem fogjuk jobban érteni Buddha törvényét. Így jutott el Yoka odáig, hogy azt kérdezte magától: Mire jó? Dorgálást kap azért, mert félig csinálta a dolgokat, ravasz kibúvókat keresett és teljesen eredménytelen volt. Zsákutcába jutottam és rájöttem, hogy hiába fáradtam. Annyi elvesztegetett éven át kóborolva a világ porában semmiért. Ha a szem iránya elferdül, a tudás és a megértés hibás, nem tudod elérni Buddha tökéletes felébredését. ”

And now we forget all this, and just sit.

2013.01.26 17:00

“The same is true of you, Ananda, you are just like the person, who mistakes the

finger for the moon and completely fails to recognize light from darkness. You're afraid, that if you accept the doctrine of the true mind, then you won't be able to hear the Dharma. You think, the true mind is just in the Dharma and so you mistake the finger for the moon, you cannot ... you don't have genuine wisdom. Go ahead ... go ahead and listen to the Dharma with the conditioned mind, as much as you want, the more you listen the more stupid you will become. The more you run, the farther away you will get.”

Earlier ... earlier in the sutra, when Ananda lost track of his mind, he was upset and startled and didn't know, what to do. He felt from his zafu. Now, that the Buddha says him, that he lost both the finger and the moon, it's difficult to imagine his state. Earlier in the sutra means, in the first part, before this ... in the very first part about the location of the mind. Shomyo is working on the questions of this first part during this day of Zazen, but it's one of the ... in think, it's the story, impressed me the first when I read this Suranghama Sutra. We can go back a little bit to the story. I want to come back ... perhaps you ... I don't think we saw it.

The Buddha says to Ananda: All living beings from beginningless time, on world ...

... it is not a question if you are bad or good or stupid or intelligent ... it's from beginningless time, all living beings ...

All living beings from beginningless time and in all kinds of upside manners ... upside down manners, create seeds of karma, which after, naturally, run their own course.

Here you see the essence of the sutra that we recite before Zazen in the morning.

The reason for those, who do not practice cannot accomplish the unsurpassed bodhi ...

... bodai ... mu jo shin ... non, non, *pas* test ... bodhi here it is bodai ... bodai, the awakening. It's funny anyway to see that it's the same word. It's homophone the body, the *test*

and bodhi, the enlightened mind. You have ... but it's ... of course, it's now written the same, so I should say bod-hi ... I prefer to say bodai. Bodai is better, because the complete and supreme enlightenment is too much bodai

... it cannot accomplish mu jo shin or bodai shin and stay of the level of a sound hearer or even go completely outside of the Way. It's because they don't know the two fundamental roots, and they are mistaken and confused in their practice. They are like the one who cooks sand in the stove to creating excellent cakes. They can pass through as many kalpas there are motes of dust or sands in the Ganges,

... no, no ... no, no ... they are like one, who cooks sand in the stove to make good cake ... to make a good cake ... they can cook like this during thousands and millions of years and at the end they will not obtain, what they want. Exactly, what he said to Ananda: continue to hear with your conditioned mind, the more you will hear, the more stupid you will be, the more you will run, the more far away you will run. They ignore these two roots. What are the two roots? The first of the root ... the first of the two, the first root, is the root of beginningless birth and death and the root of the beginningless birth and death is the mind, that seizes upon conditions. The conditioned mind, that you and all living beings constantly make use of, mistaken it for to be the self nature. That's the first root. Second root, that the people ignore in their practice, is the primal pure substance of the beginningless, bod-hi, Nirvana. Nirvana is the Sanskrit word, which means neither produced, nor destroyed. Where does bodhi ... bodai itself come from? Bodai doesn't come from anywhere and doesn't go anywhere. Each of us is endowed with it. No one person has more or less of it than anyone else. In the Buddha it doesn't increase, in the deluded people it doesn't decrease, it is neither produced, nor extinguished, it is neither defiled, nor pure and Nirvana is the word that means, neither produced, nor destroyed and because it's neither produced, nor destroyed, birth and death are ended. Nirvana is not only the death as many people can think. When the Buddha dies, he enters Nirvana, so he certifies the principle of Nirvana, with its four characteristics of permanence, bliss, true self and purity. Some people who don't see clearly think, that Nirvana is just death, but it has nothing to do with that. It is the primal, bright essence of consciousness. Primal, here it means, original, pure substance, one which is neither defiled, nor pure, neither increasing, nor decreasing, like in the Hannya Singyo it's continuously repeated. It lights illuminate everywhere ... Komyo ... and here, consciousness, used in the sutra, it doesn't speak from the eight consciousnesses. It doesn't speak from the eye consciousness or the ear

consciousness or the nose consciousness or the tongue consciousness ... a *nyelv* consciousness or body consciousness or the mind consciousness or the manas or the alaya consciousnesses ... that are the eight consciousnesses of the Mind Only School. This bright essence of consciousness, this second root has nothing to do with the eight consciousnesses, it speaks from the essence of consciousness which is another name for Nirvana.

Living beings lose sight of the original brightness and therefore, though they use it till the end of their days ... though they use it constantly to the end of their days ...

That's an interesting phrase. It goes directly to the first teaching of monk Myoken: I don't have ... *Nem fáj a fogam!*

... though they use it till the end of their days, they're unaware of it, and without intending to, they enter in the various destinies in the six bad ways.

The two roots, that people confuse for each other and they are ignorant of ... at first the root and the ... of birth and death, which is the thinking mind, the conditioned mind, what they mistake for their true mind and the second is the principle of Nirvana, which is no other than supreme enlightenment.

Ananda, since you know to wish to know about the Path with the hope of getting ... get out of birth and death, I will question you further. And then the Tathagata raised his golden arm and bent his five fingers.

He gives lots of examples like this ... you remember by putting the hand down, putting the hand up, closing and opening the fist, letting ring the bell. Here he ... he bends his five fingers and he asked to Andanda:

Do you see?

Ananda says: 'I see'.

What do you see? I see the Buddha raise his arm and bent his fingers into a fist of light, which dazzles my mind and my eyes.

What do you see it with?

And again, Ananda doesn't answer straight forward ...

The member of the Sangha ...

... so he takes always refuge in the others ...

The members of the Sangha and I each see it with our eyes.

The Buddha says: You have answered to me by saying that the Buddha bends his fingers, which dazzles your mind and eyes. Your eyes are able to see, but what is the mind, which is dazzled by my fist. Your eyes are capable of seeing, but what do you think, what do you conceive to be your mind, which is being illuminated by my fist? What do you call to be mind?

Then the Buddha goes one step forward ...

Ananda says: The Tathagata, the Buddha is asking ... You ask me, where the mind is located. Now, that I use my mind to search it for it thoroughly, I propose ... I suggest, that precisely, what is able to investigate is my mind.

And then the Buddha says: Hey! Ananda, that's not your mind!

Startled, Ananda leaped from his seat, stood and put his palms together and said to the Buddha: If it is not my mind, what is it?

We'll stand this question finally. And you have to ... of course you know, that you have to ... you should make it yours ... the question, your question. Just not waiting the answer in the book. Why does Ananda for example falls from his zafu when the Buddha says to him: Hey Ananda, it is not your mind! I remember in the Gendronnière at one time it was a Japanese ... in the time of Sensei it was one or two or three Japanese, little monks. And he made ... he wanted to show us how ... how we make the ... how it is made the traditional ... the traditional mondo. On the traditional mondo the monk enters ... the master is sitting on the chair and the monks they enter in the dojo ... it must go also relatively quickly, because it's not intellectual questions ... you have to put your questions very strongly ... the tradition ... it's a ceremony, the mondo is also a kind of ceremony it has its rules ... how the dokusan, but than it is in front of everybody. The guys they enter and they ask the question by walking and they come to the master like this, asking the question. They're also trained, of course, for that,

and the other ... one of the Japanese and turned and said ... after says to him: And I ask you this question and if you don't answer to answer to me, I hit you, because they were speaking Japanese. Don't move! And everybody was, of course, extremely surprised and Sensei was also, I think, surprised, but anyway, he jumped from his chair, took the kyosaku and ra, ra, ra, ra, ra he hit him very strongly the Japp, broking his watch. It was very impressive scene, because I was taken out physically from my zafu, I stood up, I don't know how. I didn't know, what happened, like when he was very angry about somebody one time and suddenly the whole people could not swallow one ... during a meal and the all ... people of the Sangha which were eating, suddenly could not swallow, they could not continue to eat. What happened? It was very strange. Everybody, turn their head unconsciously, because it was ... something was happening. But we didn't hear nothing, we didn't saw nothing, just we could not continue to eat, nobody could continue to eat. On the end, the sutra says that Ananda startled and leaped from his zafu, hearing the word of the Buddha: Hey! Ananda ... Hey! ... That's not your mind! You can go on this story during years of practice to make it yours. It's not something you can read it just one time and say: Ah! That is interesting ... It is ... Practice is not like that. Or "I understood, but Ananda didn't understood ... I understand immediately." Better not to understand that. We can't think like that. I know! Intellectually you can understand. You ... Intellectually you can understand, yes, of course, but remember, that in the way of practice, in the way of Zen, the intellectual understanding is one of the biggest obstacles. Because you cannot go deep, because you are just using your conditioned mind ... and of course, it is absolutely not the way we were educated in the school or in the university. Educated people, for us it means, people who can think and understand and who know a lot ... they can think, can understand and they know. We were educated like this. It is deep, deep, deep, deep in our fourth Skandha, in our mental formations. Don't try to deny it! If you ask a teacher on the University, what is mind, he will answer: It is the thinking mind. And the Buddha says to Ananda: Hey! Ananda, it is not your mind! If it is not my mind, what is it? We eat 6:30.

2013.01.27 05:30

We begun this little sesshin, it was weekend study with the mondo between Yoka Daishi and Master Eno. You have to find it back of course in the Commentary of the Shodoka of Yoka Daishi. As I say, you have to become very ... you should become extremely familiar with these. You have to know where it is, to find back the things and so on, to become thoroughly

familiar with it. We have this incredible chance in this sangha that we have the only ... this very rare texts of commentaries of Sawaki are available only in Japanese and there are only 2 translations available, the French translation and the *magyar* translation. It is something extremely valuable, but because we have it since so long time and so on, perhaps we are not aware of the value of what we have.

Yesterday we have finished on a mondo, one of the many mundos in the Shurangama Sutra, at least the first part just, but a long mondo between Ananda and the Buddha. “Now that I use my mind” – says Ananda “to search for it thoroughly.” Searching for the mind thoroughly is the beginning of the sutra. You have also this expressions for example when Eka goes to Bodhidharma or when Sosan goes to Eka, and he says: “Bring me your mind.” Also when the general was running with the hundred monks after Eno who had the kesa and that Eno asked a general to search for his mind. Here we have at least three stories about this, at least. And all says: “I search for my mind, but I could not find it”. The beginning of the sutra explains much deeper, much-much more deeper, so you can see it with the question, what Shomyo is working on.

I received relatively quickly the transcript of the beginning of the sesshin, it is good to have it quick. It is good, you can have it and you dispose of it, so we can together saw where we are. It is strengths considerably the gyoji of the sangha. We are really doing things together.

We arrive to this mondo, another mondo at the beginning, we jumped from the second part of the first part back. But it is like this that you can find an entry in the sutra. You have to find your own way in the forest of the sutra.

“Ananda said:

-The Tathagata, Buddha, you ask me where the mind is located, and now that I use my mind to search for it thoroughly, I propose, that precisely what is able to investigate is my mind.

-Hey! Ananda, that is not your mind!

Ananda leaped from his seat, stood and put his palms together and said to the Buddha:

- If it is not my mind, what is it?”

It is the mondo we finish on with this sesshin, we continue of course. But when I read this story automatically I think to the one of the verse of the Shin Jin Mei: Faith in the mind.

For the beginners I repeat, we have four basic poems which are use for which are the lore of the Soto, the lore, the core: the most ancient one it is precisely this Shin Jin Mei – Faith in the

mind written by the third Patriarch, Sosan. Bodhidharma, Eka, Sosan. After you have the, precisely the Shodoka, The song of immediate satori of Yoka Daishi, disciple of the sixth Patriarch. Third we have the Sandokai, which means the identity of the same and the different. But you have also many other translations like The principle and the phenomenal intermingle by Sekito. Eno, Seigen, Sekito. We repeat their names each morning.

Sandokai's Sekito and after you have the Hokyo Zanmai, another name for Zazen, another name for Jijuyu Zanmai written by my master Tozan. The forty-first poem of the Shin Jin Mei: To use the mind with the mind. Is it great confusion or harmony? This poem is a great koan, I will take another commentary of Sensei. To use the mind with the mind is it great confusion or harmony? He explains the in this poem, he use the word, Japanese word, *saku*. *Saku* means two things, the word has two meanings. The first meaning is harmony, to mix, to become intimate with. It is also like in the Sandokai, *san* means for example which means three, like in the *sanpai*, it symbolizes the different, it symbolizes the many-many, the *sok-sok*, the different. Each phenomenon are different, each of us are completely unique and different. We are unique in our differences, which make us completely the same like the others is that we are each of us is completely unique. It is the meaning of *san*, the difference. *Do* is the contrary *do* it is precisely which is equal, the equality versus the difference, the many-many and the one. The same and the different. It is the meaning of *do* here. *San* the different, *do* the same and *kai*, the character is written and it means originally to shake hands. To be OK together, to be completely intimate friends and so on. Shake hands and like when you sign a contract. *Saku* is the same, it has two meanings, the first one is harmony, mixing and becoming intimate and the second meaning is distinction, confusion, complication, disorder, lose, to lose, I lose my szemüveg, where are my szemüveg? The same word has these two completely different meanings of harmony and confusion. It is very interesting word. To use the mind with the mind. *Saku*. What is the meaning of this phrase? It is a great *saku*. *Saku* is in itself *saku*. Kodo Sawaki had the nickname Saku. In zen *saku* has not the negative meaning. But on the contrary it is very important in the zen tradition. To use the Buddha with the Buddha, to use a cow with a cow. If we are not Buddha, we cannot use Buddha, remember, they don't know how to use the wondrous full bright mind. Instead they are like people who put sand to make cakes. It is not that the true nature is lost, just that we completely lose sight of it, but it is still there. They use it inexhaustibly till the end of their days. Just they don't be aware of it. Do you see? Hey, do you hear? See what? Hear what? Nem fáj a fogam. What is this thing that we use constantly from we are born and till the end of our lives and we are not aware of it? What is this light if we call it, it should answers quickly? Once we want to use Buddha we must become ourselves

Buddha, when we want to sit Zazen, we must become Zazen. If we wash mud with the mud, if we wash blood with blood, we must also wash the dirt with the dirt and the purity with the purity. That is the koan. Remember Nyojo was on the, practiced under Setcho Chikan. Setcho Chikan Daiosho, Tendo Nyojo Daiosho, Eihei Dogen Daiosho... And Nyojo asked at one moment to master Nyojo the high position of the temple as toilet cleaner. As you know, generally the toilet cleaner is, generally did the shusso. It is one of the highest position in a zen temple. You cannot give the toilet cleaning job to any kind of people, it must be already a disciple which has the zen mind. If you say to do somebody: “You, you will clean the toilet.” “Ahhh, what do you think I am?! I will not make such an *alázatos* [*megalázó*] job” Buuu grófnő. Setcho Chikan says to Nyojo: “OK, but before you have to answer my question, if you really want to be, to clean the toilets, you have to show that you are worth to do it. So please answer my question and say to me: How to clean what was never impure?” It is said that it took a few years to Nyojo to struggle with the question.

When we use the mind with the mind, when we use the dharma with the dharma, that is a big meeting, dai saku. If it is no dai saku, if the disciple and the master doesn't really meet, the deep satori will not be possible.

In the mondo of Yoka Daishi and Eno Sawaki speaks also from the deep meeting of minds. This mondo is known in the zen tradition as the satori of one night.

To use the mind with the mind like Ananda says: Now I propose that the mind that I use to search for it is precisely my mind.” I propose – he is not sure, he is never sure. For example: Are you completely sure of yourself? And one more time, it is not that to be sure is good and to be unsure is bad. ‘Ooooh, I’m afraid to speak because of this and ooooh, ooooooh, ooooooooh’. A lot of people like this. Keeping silence just because they are afraid that the other laugh on them. Do you see, I’m not sure, I will ask the others. Do you see? Do you see? I’m not sure. You have question to ask? Nobody stands up after ten days, silence, radio silence, total phuuu, everybody disappears. But immediately after, during the *buli, akkor mindenki kiabál* in the ten directions.

It is a very concrete situation of teaching. It is always our story what it says. ‘Are you hungry?’ ‘Hát, I’m not sure, I don’t know, I will ask the others. Are the others hungry?’

Kaijo

After the Genmai

You have to see, each time you come in the dojo. What heritage we will give to those who will come after us? *Óóóó, nem baj, c’est ca*. That is not practice for the others, it is also is,

what the example you give, what the way you show the practice. You have to awake very quickly to this dimension. Bien, aloirs, donc, Shomyo, Melinda, the others do what they have to do, tomorrow it will be hossan. Those you stay you, you have to make in order that everything will be OK today and tomorrow in the temple. Put your names on the list right now for, we keep on February, and after I will make my decision. Because basically it is not a good thing to cancel a sesshin. *Mauvais* [*bad*], if you cancel, not good, not good at all, because if you cancel one time, why not two times? And if you cancel two times, why not three times? Even if they are few people doesn't... what is important is the quality of the sesshin, not the quantity of the people. Voila, *c'est ca*. If I begin to shake in my determination, it is not good. *Voila, c'est ca, toi je dirais* [that is what I told you]. You have the spiritual force which is important to develop. The spiritual force, the *spirituális erőt*, is never mind what happens, I do it, ba, the mind which is doesn't depend on conditions. *Bonne, c'est ca, de qui s'agite* [OK, this is it about]. *Bonne, voila, tres bien*.

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To use ... to use the mind with the mind, dai saku, it's a great ... is it great, great, great confusion or harmony? If it is not dai saku, the true meeting between master and disciple will not take place and the ... and the understanding of the satori will not be possible.

It's like the wood and the carpenter ... the carpenter ... the ... the good carpenter use good wood and, of course, the bad ... the best carpenter makes from good ... bad wood good wood ... makes from bad wood ... Last time when we were in Fudenji, Rosella showed me at one moment a chair for ordination and said: Look, Fausto did it himself. And I looked this chair and the chair that Imi made and that I never use really anyway, but is much more beautiful. It's extremely difficult to make chair like this, to make this curved wood in one piece is extremely difficult.

The great meeting between master and disciple is the transmission. It's the deep meeting, *i shin den shin*.

I means with, *den* is transmitted ... transmission ... *den-e fuku den-e ... den-e* the transmission of the kesa, *shin* is mind. *Shin jin mei* – faith in mind ... soul of the faith in mind. Faith is pronounced *shin*, mind is *shin*, so faith in mind is pronounced *shin jin*, not *shin shin*, *shin jin*. With the mind to transmit the mind, with the Buddha mind transmit ... transmit the Buddha mind, transmit the Buddha mind to the people, transmit the master's mind to the disciple. Dai saku, the true meeting, the acceptance, the true intimacy ... yes, you have always the example, the image of the chicken and the ... and the egg. The *csirke* sits on the egg, the cove makes him warm, and when the time comes for the birth of the little birdy-birdy, the mother picks with his ... with his beak, on the ... on the shell, and the pusan (?), the little birdy-birdy, the little *csirke* answers exactly at the same time from the other side, from the inside. Here, in this example it's the example of the timing in this case the time ... the time and the precise instant, the exact moment are extremely important. The mother and the child must answer at the same time and then the baby is born and in Zazen and in the dojo to act with the false timing is a big mistake. When we practice the ceremony, when we practice the service for example ... especially the service it's even more evident. You can see, that we are practicing the right timing. The timing in the dojo is one of the important part of the Zen practice. Very often I say: too early, too late, too far, too near, not together ... The Zen education is the right action in the right moment. Now you can begin to understand, but it's not necessary to make too much categories about it.

To use the mind with the mind is it a great confusion or is it in harmony?

Husband wants to eat meat at the *ebéd* ... he wants to eat meat ... *akar húst enni ebédként*. Wife brings fish. It is not dai saku. Husband wants to drink cognac, *feleség* brings whiskey. It is not dai saku. I engage you to ... to look this serie, which is called Downton Abbey ... no, no ... I ... this serie ... this serial ... TV serie ... TV *sorozat*, which is called Downton Abbey and you can see how the ... the house is kept by the servants. The ... the mind of service, the timing of service, how the jishas work and so on and on the top there you have the masters and representative of the tradition, which are the earl or the duke and the family of the duke ... roast beef gentry. Gentry it means nobility. How the first war, the First World War dissolves all this ... slowly-slowly all these differences. How two traditions begin to clash with each other, begin to clash with the other, it is a very- very interesting serial. You have this older *grófnő* [countess] which is the very representative of old tradition. She does not really to change nothing, even in time of war. The chief servant, the butler doesn't want to

change either, butler, the chief in the house. I was in a meeting of the Buddhist European Union, EBU, and they have teachers of different things which meet in there, of different lineage, they have Tibetans, Hinayanist and so on, lot of people, different people. One guy said something, it was very interesting, it was... in this kind of meetings, and especially when you have also interreligious meetings, which means when you have Christians, Jews, Bunyulok és így tovább, aki találkoznak együtt... different religions, Islam, they call it, they call it Islam, Puttisták and így tovább. A guy said: in this kind of meetings the people who are, it is not the gap, is not between the religions. It is not because one is Christian, the other is Islam and so on that it makes separation. People who go together, are those who follow the tradition or not. Islamist and the Christians will have more sympathy of each other, par example if they are traditionalist. Then the two Islamist or two Christian, one which is traditionalist and the other which is not. The husband wants to eat meat and the *ebéd* [lunch], the wife brings fish, it is not dai saku. He wants to drink cognac, she brings whiskey, it is not dai saku. For example the old *grófnő* said to the daughter, who had her own opinions, to her daughter or I don't know, to her niece, who wanted to have her own opinions: "So long you are not married, you cannot have your own opinions and once you will be married, your husband will say to you what have to be your opinions." So I say, these roast beefs are not entirely bad. So dai saku is the meeting of two minds, you need the two, to explain about it is extremely difficult, because we cannot escape the categories, but the life changes every day. You like the *pestós tészta* [pasta with pesto]? I will give you every day. Surely Sensei had this problem also, he said: You like the Japanese soba? OK, I will give you every day. Soba, *ce n'est pa tészta* [pasta], Japanese soba, Japanese *tészta*, soba. So it is a little bit the same with me. But we must not follow a kind of railway. We have to go on the path of the birds. We have no numenon. What is the ego? The ego is without numenon. What is the essence of ego? Where is it located? In the brain perhaps? In the hypothalamus perhaps? So physiological, philosophical explanations, psychological explanations cannot solve this problem and decide what is the essence of the ego. What is mind? To use the mind with the mind. Is it a great confusion or a harmony? In the Shin Jin Mei each phrase or each verse is a koan.