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Master Myoken's daily kusens in the Taisenji January

03. January 2013.

...to resume the sesshin that we did together. To make together the same important points that we made together during this sesshin.

“When the cloudless light illuminates itself”, means the light of the self that shines brightly. “If you don’t make mental struggle, the darkness itself becomes the self illumination of the light. In this Jijuyu Zanmai just keep the light of the self unclouded without being concerned with discrimination of objects. Knowing, without touching things, illuminating, without facing objects.” I was thinking these last days about this poem of Daishi, which expresses beautifully all that we saw during this sesshin, and zenten also. Za shu ju kan, what I feel, or what I experiment in Zazen or during Zazen. Za shu it means during Zazen, in the middle of the sitting. Za is to sit, shu is the middle, so when we say, always this expression during Zazen, which is a little bit ridiculous, because when we hear this expression when we are already sitting together, so it is Za Shu. The mind is Ku, the state quiet, the body, in perfect, perfectly balance, “when the solitary lamp illuminates itself, under the Sun in the one colour spiritual action, at this place or at this instant, Ki changes its position.” And the fourth verse says: “From the temple of *luxus* and beauty, the child of the Phoenix takes it’s flight.” Here, in this poem, we have the mind. The mind is Ku, its the essence of the mind. Ku, sometimes translated like this, sometimes translated like that, belongs to this words that which are traditionally, not translatable. Sensei didn’t wanted to translate Zazen, didn’t wanted to translate Ku, he didn’t wanted to translate Hannya. And you know how much difficulties we have to find the translation for the word, for example self or mind. Now we use self in English, even when we speak *magyar* and mind, perhaps also. One day I asked master Zeisler, why do you read always the Shobogenzo in English, and not in French, or things like that. Zeisler knew very good the Shobogenzo, Stephan, *pedig*, he was much more concentrated on the Prajna Paramita, the great treatise of Nagaharajuna, because this Prajna Paramita, the basic translation, the seven very big volumes of The great treatise of Nagaharajuna, it was edited, its absolute version, it was edited in Leuven, by Etienne Lamotte in French, Leuven University, so religious university in Belgium. And there you have all the great guys, the great translators. And the great scholars of this time like Lamotte, like...and Stephane cannot read English, cannot speak English, he concentrated on something on French, but Zeisler, I asked, why do you go directly always on English text or different English texts. He said to me, because if I read English, I can dream more. There are some phrases or things that I don’t understand in English very good, which are not clear, so I find their true meaning through my own practice, so I can dream more, it makes me dream, my understanding is not limited by the narrow meaning of words or by the understanding of an other of by somebody else. People

who think by themselves, and don't just borrow the ideas of the others, like everybody makes. Everybody will know, you read, you learn, it's always borrowed by others. It's always others thinking, which itself comes from others thinking. You read the papers, you hear the medias, its always the opinion or the thinking or understanding of somebody else than yourself. Somebody who absolutely don't know who he is. Somebody who can be a perfect imbecile. But it's written in the papers. Or, you can see as a commercial argument, sometimes is written on the product: Seen on the TV. If it's seen on the TV, automatically it's true. If it's seen on the TV, automatically it is good quality. 99 percent of the people live like this. The people, who have their own understanding or their own thinking are extremely rare. "When the solitary lamp illuminates itself, under the Sun", at this moment, only, only at this moment, only at this place, at this situation, Ki changes it's position. What does it mean this Ki changes it's position? The fact that they try to translate Ku as emptiness or nothingness or void, to keep it Ku is very traditional way. The traditional way of commenting and studying the sutras, there are five categories of the words that are untranslatable. This poem is the first of the four poems about what is satori, what is the attitude of the mind in Zazen. And, if you understand deeply this poem, you will be able to understand the true Soto transmission. It expresses the state. It expresses the attitude of the mind in Zazen, which is the absolute freedom. The masters in China, the masters in Japan, much more use poems, which is much more powerful than an intellectual explanation. Or a psychological explanation. This very simple poems are at the same time extremely deep, and contain infinite or illuminated meaning. The mind is Ku. It means it's in itself quiet. It cannot be this personal, or individual, karmic, or psychological mind which constantly undergoes up and downs. One day you are happy, one day you are unhappy, one day you feel good, the other day you feel depressed, one day you smile, one day you cry, how is it possible to say that the mind is by itself quiet. Sometimes, yes, we are quiet, sometimes, absolutely not. Obviously, it is not the psychologic mind, which here it is question. And it's why, one of the points of Shurangama sutra is to explain, and to express, insist in many different ways, that we don't seek the way with the psychological mind. We don't try to get the quiet mind. We don't look for happiness, we don't look for enlightenment. The mind which looks for something is not the mind. If you sit, or if you practice, if you engaged to practice with the samsaric mind, or the *illúzórikus* mind, or the psychological mind which deals only with the ego, psychology means ego. It's like, looking for absolute enlightenment, Buddhas state with this mind, it's like if you want to cook a cake with sand. Never mind how long, how many kalpas you will cook the sand, it will never become a cake. Because the point of departure is false. If the mind of beginning, the beginning in mind, the point of departure is not right its vainly that you make effort in any kind of practice. That is a very important point in the practice. In the Jijuyu Zanmai you have this at the end, for example. Our practice enlightenment of this samadhi is in the stage of cause, while the Tatagatha's dwelling in this samadhi is in the stage of effect. Within the stage of cause, we actualize the effect, and within the stage of effect, Tataghata completes the cause. Therefore cause and effect are not two, beyond the argument whether they are the same or different, they are beyond thought and discrimination, they are called the cause of Buddha, and the effect of Buddha. Therefore, our practice of Zazen is the same as the samadhi of the Tatagatha. Samadhi of the Tatagatha is nothing other than our Zazen. There is no difference between them at all. There is no the slightest distinction of superior or inferior between them, and again in the Shodoka we can find, "Dharma body of Tatagatha enters into my own nature. My nature becomes one with the Tatagatha." The first stage completely contains all stages, it is neither body, mind, nor activities, in an instant eighty thousand dharma gates are completed in a twinkling of an eye, the three kalpas pass away.

03. January 2013.

18:30

The poem of Daishi says : "The mind is Ku, state is by itself tranquil (because it is Ku), and body in absolute balance." It's the mind or the attitude of the mind or the consciousness of Zazen. A Noku Tara San Myaku San Bodai, the supreme, sometimes translated as the supreme, perfect enlightenment is translated by Nishijima for example, as the „perfect balanced state". The body is Ku, mind is Ku, the state is tranquil, which means nirvana, and body is in absolute balance, it goes far beyond psychology. It goes far beyond the personal consciousness. Body here is the universal body. The mind is Ku, I said this morning Ku, which is also like Prajna or Hannya, these words that are not translated, and should not be translated, because they contain so many meanings, so they belongs to this kind of words which following the tradition are not translated. Terms which are secret, terms which have many, many meanings, terms which refer to something that doesn't exist in the language, or in the culture where they have to be translated and terms that traditionally have not been translated, and terms which are honorific. When we sing the Hannya Shingyo, for example, it's neither Chinese, nor Sanskrit, the way to pronounce the ten names of the Buddha are very traditional, it's called the sacred language of Zen. The body in absolute balance, that you can understand, of course through the Zazen posture also, it reflects also in the Zazen posture. Neither left, right, upwards, downwards, the eyes neither closed nor open. Neither kontin, nor sanran, neither muscular tension, nor too much relaxation. Perfect verticality, so that the desire to move disappears by itself. When the posture is correct, you need absolutely no effort to sit, no tension at all should appear. The mind is Ku, and it's state is by itself quiet, Shin ku kyo jaku, that's the teaching of Master Isan. You have poem of Isan which is called „The kyosaku of master Isan". When the consciousness stops, personal consciousness (the six consciousnesses) and the object is cut. When the interdependency with the surrounding is also cut, please, stop the consciousness, cut the objects, and don't expose yourself to all the dust, the thoughts, the bonnos, at this instant, Shin Ku Kyo Jaku, Shin Ku, the mind is Ku, and Kyo Jaku, the state is nirvana. Daishi used this four kanjis for his poem. But if you stagnate in this state or on this position, if you are stuck on this position, you will not become free. And that's the teaching of Kyosaku of Isan. If we don't have the ego, if we don't have the numenon, if we are not egoistic, than we can really become free. If we attach to something, we cannot open ourselves. If we don't abandon the ego, attachment to the ego or attachment to the illusion of the ego, as something separated, fixed, personal, unchanging, we cannot become truly free and happy. We cannot change, we cannot progress if we attach to the ego in any way. But if you open yourself completely, you can obtain everything. It's like the phrase: „If you close the fist, you get only the few grains of sand, but if you open the hand, and if you open the fingers, the all sand of the desert can go through. If we keep this illusion of the ego, if we attach to aspects of ourselves as truly existing, we cannot create any kind of wisdom. So to cut the interdependency with the surroundings is extremely important, otherwise we cannot be free. Everybody, and especially nowadays is influenced unconsciously by the surroundings, by the others, by the media, for example, I said this morning, we don't create from ourselves, but under the influence of the others, the society, the mass media. But if we stop to be influenced by the noises, by the pollution, by politic imbeciles, by an economy which became completely crazy and by false discourse, universal lies, than the milieu, surrounding, the whole, automatically comes back to the quietness and we become free. "The solitary lantern under the Sun, shines only on itself". Daishi compares Zazen like the solitary lamp under the Sun, which means, completely useless. On the Buddha altar, *gyertyák* at noon shine completely without brightening, only on themselves, the silent light shines on itself. If it is personal consciousness, or no personal consciousness, it's like to lit a light at noon, not being consciousness or not being non-consciousness, it's like to pour black ink at midnight. It

describes the condition of satori. Like Dogen said in the Fukanzazengi: „Think from the bottom of non-thinking”. How to think from the bottom of non thinking? It’s hishiryo, the essential art of zazen. Personal consciousness or no personal consciousness, it’s like to lit the light at noon. Consciousness or non-consciousness or non-consciousness, or non-non consciousness, it’s like to pour black ink at midnight. The question of Setcho was interesting, it was a good question: „Can we say that the Buddha’s teaching leads to happiness?” You can answer: „Yes.”, you can answer: „No.”, you can answer: „Yes and no.” and you can answer: „Neither yes, nor no.” Or you can answer like Matsu, which was: „What are you speaking about?”. Kaijo

05. January 2013.

6:00

The prajna or hannya, it is Sanskrit. Prajna is the Sanskrit word, which is commonly translated as wisdom. Six paramita, as you know. If you want to practice the paramitas, you must first of all practice paramita of wisdom. It’s the basis of everything. Fuse without prajna, sila without prajna, zazen without prajna or meditation without prajna. Is of no use or no worth of nothing. Translated as wisdom, but it is not that wisdom, that this mundane knowledge or intelligence of the world, understand generally as wisdom. The worldly knowledge is understood coming from science, philosophy, and alike. But here, wisdom hannya it is the wisdom which goes beyond. It transcends the wisdom world. The wisdom which transcends the world. So, it is not translated world, one more time.

Basically there are three kinds of prajna, they say. The first one is the prajna, the wisdom which is contained in the sutras. The teachings, or the practices that you can find studying the sutras. It is called literal prajna. After, you have this which is called contemplative prajna. This contemplative prajna it is this prajna which appears when you begin the master the turning the light inside. Or turning the hearing inside. To disentangle the senses from their objects. Hearing is not sound. Seeing is not the object of seeing. It was what we saw a little bit during the last sesshin. Turning the light and illuminate within. Like the poem of Sosan: „To illuminate their own interiority” (it’s very bad translated), “To illuminate our own interiority with the light of Ku, we don’t need the use or the power of the mind.” And third kind of prajna is called true appearance prajna. True appearance. It is the wonderful inconsiderable prajna. True appearance, has no appearance. And yet, there is nothing without an appearance. If you say that it has no appearance, everything there upon appears. Thus it is the true appearance. And, if you understand this, you are right next to the Buddha. In the Diamond Sutra you find: „All that has the appearance is empty and false. If you see all appearances as no appearance, than you see the Buddha. If while in the middle of appearances you can see they have no appearance, than you see the Buddha”. One more time, it’s synonym to be aware of the reality. That’s the true prajna. Shakyamuni said to the large assembly of monks and nuns: „If all forms are seen as non forms (appearances, forms). All appearances are seen as no appearances. That is to see the Tathagata. Seeing all forms as non-forms is complete transcendence, and it is why we can see the Tathagata. Actively seeing, opening the eye of Buddha, is to see the Buddha. Opening the eye of Buddha is to see Buddha. Actively seeing with an eye of Buddha is to actualize the eye of Buddha. When we see our own Buddha form in others, or if we see our Buddha form outside of the Buddha, it means that we are confused. That’s why the study, analysis, transcendence, actualization, possession of seeing Buddha, it’s the observation of Sun faced and Moon faced Buddha. And seeing Buddha like this is to see his unlimited face, body, mind, hands and eyes. Thousand eyes, thousand hands. The resolve to seek the Way. The decision to follow the Way, Bodai Shin, Hotsu Bodai Shin. The first resolution, the first decision that we will follow the Way, the study of practice, the enlightenment and the understanding, all this are inseparable from seeing Buddha with enlightened vision and lively bones an marrow”. That’s the beginning of chapter of Dogen

which is called Ken Butsu, to see the Buddha or seeing Buddha. The first resolve to seek the way, we call also the first production of the mind. Which is the decision to follow or save all sentient beings, which is the basis of the practice. The initial resolve. You have Hotsu Bodai Shin, you have practice, enlightenment, and perhaps, sometimes, nirvana. Again in the Surangama sutra, very long sutra, you know, it deals also with this first resolve of following the way, which is awakening to the Mahayana. Buddha says to Ananda: „Ananda, if you wish to renounce the position of the sound hearer, and cultivate the bodhisattva vehicle. Which means, if you want to abandon the little vehicle and to enter the way of the bodhisattva. To enter the knowledge and the vision of the Buddha, you must carefully consider whether the resolve this decision on the cause ground, and the enlightenment on the ground of fruition, are the same, or different.” It seems complicated, but it’s very simple. It means we should carefully investigate with which mind we decide to follow the way. What is the mind which puts the seeds at the time of planting the causes? “And the ground of fruition is the state of the bodhisattva. Is the mind on the cause ground and the enlightenment on the ground of fruition the same? Because it is impossible on the cause ground to use the mind subject to birth and death as the basis for practicing in the quest of the Buddha, it’s impossible to use the mind which is subject to birth and death, to practice in quest of Buddha vehicle which is neither produced, nor extinguished. You cannot cook a cake with sand. And, for this reason, you should realise that all existing dharmas in the material world will decay and disappear. What thing is there that will not disappear? Is there any among all the conditioned dharmas, which creates form and appearances that at the end will not be destroyed? The mountains, the rivers, the earth, even the strongest and highest buildings, the pyramids. To say nothing of the bodies, all this existing dharmas will change and at the end become extent. But has anyone ever heard of the disintegration of the void? And why not? It is because the void don’t exist. And so, it can never be destroyed. Void is not something created, or man made. Void is fundamentally void of anything at all. And that’s why it is called emptiness. Anything that can be made is not the void. And since it basic is not anything at all, it cannot be destroyed. The void is always there. So, Ananda, you want to cause you seeing, hearing, sensation and cognition to return and unite with the permanence, the bliss, the true self, and the purity of the Tathagata. Permanence, bliss, true self, purity. They are the four characteristics of the nirvana. If you want this Ananda, if you want to cause your seeing, hearing, sensation, and cognition to return to permanence, bliss, true self, and purity of the Tathagata. You should first decide what the basis of birth and death is, by relying on the perfect, tranquil nature which is neither produced, nor extinguished. By mean of this tranquillity, the mind is Ku, the state is tranquil, the body in perfect balance. When the solitary lamp illuminates itself under the Sun, only at this moment, ki changes his position. By means of this tranquillity, turn the empty and false production and extinction, so that they are subdude and returned to the source of enlightenment. The attainment of this source of bright enlightenment which is neither produced, nor extinguished is the mind on the cause ground. It’s the mind you use in the initial cultivation, you have to decide to practice with, don’t use the mind subject to production and extinction, use the perfect tranquil nature which is neither born, nor unborn. This is like purifying muddy water by pressing it in quiet vessel which it’s get completely still and unmoving. The sand settles, the pure water appears, it is called initial subduing of guest dust affliction, initial subduing, you quiet, you subdue. When clarity is pure to its essence, than no matter what happens, there is no affliction. Everything is in accord with the pure and wonderful virtues of nirvana.” All this is one more time expression of mushotoku mind. If you people practice zazen in order to become quiet or to become happy or with any kind with desire in their mind. And year after year practice looking for a result which sometimes appear, and after disappear. “Zazen doesn’t work for me or zazen works for me or zazen used to work, but doesn’t work any longer.” It is thus to use the mind which is subject to birth and

death to practice. Never mind how long time will you practice zazen like this, it will be like to cook sand to make the cake, it will never work. You just have to sit with the firm faith that zazen is the Buddha itself from the very beginning. The beginners mind it is not something that is placed in time.

05. January 2013.

18:30

Therefore our world and the world of others in the eternal past and present is nothing but the practice of seeing Buddha. The way of the Tathagatas is all forms seen as non forms. Some confused people thinks that all forms lack form lack self form, but they don't know how to see the Tathagata. They think form is the Tathagata itself. Only narrow minded people, who are attached to one stand point study like this, however, the Buddha way is not like this. Buddha's true function is to be able to observe all forms and non forms. The word Tathagata as both form and non form. Zen master Dai Hogen Bun Eki said:" If all forms are seen as non form, that is not seeing the Tathagata" Shakyamuni Buddha said, to his monks: " If all forms are seen as non forms, that is seeing the Tathagata". But here, Dai Hogen Bun Eki seems to say the contrary: „ If all forms are seen as non forms, that is not seeing the Tathagata". But here, Dai Hogen's not seeing, is actually seeing the Tathagata. Which means, Shakyamuni's seeing, and Dai Hogen's not seeing, are the two sides of the same coin. We can gain real understanding through this. Dai Hogen's not seeing should be likened to hearing with the ear of Buddha. And Shakyamuni's seeing is like opening the eye of Buddha. If you study this principle you can see that all forms are nothing, but the form of the Tathagata. Don't think all forms is temptative substitute for non form. If you think like this, you will be like the lost son, who was separated from his rich father, and wondered around as a beggar. Like this, study the way with your eyes, and ears, drop off your body, mind, bones and marrow, and transcend the mountains and rivers of your world. This is the Buddha's, and patriarch's study and practice of the way. People, who say they are unenlightened, should not think they cannot open the Buddha eye. One word of teaching disperse all illusion, changes our vision to that of the Buddha patriarchs, and gives the experience of body and mind cast off. And these are everyday actions of Buddha patriarchs. Therefore there is the direct path to proper study of the way, and seeing Buddha. And it is, all forms are non forms, non forms are all forms, since non form is all forms, non form is truly non form and nothing else. Regardless of what we call it, form, or non form, it is the form of the Tathagata. You should know that there are two methods of reading and studying the sutras: the study of seeing Buddha, and the study of not seeing Buddha. That is the enlivened study of the Buddha way. If you don't study these two methods thoroughly, it cannot be said that you completed the eye of study. And further, if you have not completed the eye of study, you can never see Buddha. Seeing Buddha has two parts, all forms are all forms, and non forms are all forms. If we say non forms, we are like master Nansen who said: „I don't possess the Buddhist law, I don't possess the Buddhadharma". Not seeing all form as all forms, and not seeing non forms as non forms, are also two aspects of seeing Buddha. If you thoroughly study both aspects, you will be able to grasp Buddhadharma. One, who can master 80 or 90 percents of Hogens words, will be like this. Nevertheless, the great matter of seeing Buddha has another important aspect. If we experience Sho Ho Ji So, the true state of all things, we see the Tathagata. This is the beneficence of Shakyamuni Buddha, and it is nothing, but his original face, and his skin, flash, bones and marrow. Once Shakyamuni Buddha was staying on the Vulture Peak, and at that time Yaku bodhisattva said to the sangha: „If you practice under the master, you will attain the way of the bodhisattva, if you follow this master, you will meet Buddhas without limit. Practicing, and attaining the way under a dharma master should be done like the second

patriarch's eight years of practice under Bodhidharma. After that he obtained his master's marrow. Nangaku spent 15 years under his master, and also received his master's marrow. This is a true study under a master. The way of the bodhisattva is to be yourself as yourself, others as others. Then we can actually experience the formation of the life of the Buddha patriarchs in ourselves. It is a direct experience, and it is a total comprehension. This direct experience doesn't duplicate the development of the past Buddhas, it doesn't create new formations which will develop in the future, nor does it dwell in the foulness of the present. It's just the liberation that comes from study under master. All real attainments come from this direct experience. We should know that to study under the master it is not simply to follow him, but also to study the masters of the past. When such an attitude is actualized, it's the time to see Buddha. Here we find unlimited Buddhas. This unlimited Buddhas actualize full, and free activity everywhere. However, we must not force ourselves to see this unlimited Buddhas. First of all, we must find and study under a master. Buddha said to the great sangha: „Who had attained enlightenment, enter deep samadhi and see the Buddhas of the ten directions. The entire world is deep, because ten quarters are contained in the Buddha land. And this land is not wide, not large, not small, not narrow. No matter what form it appears in, large, small, it contains all things. It cannot be measured by seven, eight or ten feet, it covers everything. Nothing is excluded. To enter that profundity is to enter samadhi. And to enter that samadhi, is to see the Buddhas of the ten directions. Entering profound samadhi, is to see all the Buddhas of the ten directions just as they are. Whether you possess it, or not, there is nothing. but the Buddhas of the ten directions. Entering that profound state, transcends time, and seeing all the Buddhas of the ten directions is nothing more than seeing a living Buddha. Samadhi emerges, and all opposing views are severed. If you are not afraid of the real dragon, than we will not doubt, or abandon the real truth when we see Buddha. From seeing Buddha to seeing Buddha, goes from samadhi to samadhi. Principles of samadhi, seeing Buddha, and entering profundity and so on are absolute. This is difficult for ordinary consciousness to grasp, and has not been transmitted to the present days by idlers. Each and every reception of the transmission of the way is the reception of the fruits of practice”.

08.January 2013.

18:30

“Zazen allows the person to clarify the mind-ground, and to dwell comfortably in one's original nature. The nature of the true self, which is beyond the distinction between enlightened and deluded. This is called to reveal the original self, and manifesting the scenery of the original-ground.” It's compared to the ground. The true mind of human beings is compared to the earth, to the ground, metaphorically, like always, from which everything grows. It has also the name Buddha nature. It has many names. “Both body and mind drop off in zazen. It's far beyond form of sitting or lying down, and therefore, it's also free from considerations of good and bad, it goes beyond the distinctions of ordinary people and sages, goes far beyond judgments of deluded or enlightened or sentient beings and the Buddha. For this, put aside all affairs, let go of all associations.” Association, it means biding one thought, or an idea on another. The fourth skanda, basically. Mental associations, thoughts, theory, views and so on. Put aside all the affairs, let go off all associations. Do nothing at all. The six senses produce nothing, they are not destroyed, but they are at total rest. They produce nothing. And “now, zazen is entering directly into the ocean of Buddha nature. Manifesting the body of the Buddha.” The inherent, pure and clear mind. Clear and pure. *Tiszta* and *tiszta*, like the banks, *tiszta* and *tiszta* or *ügyvédek*, *tiszta*, *tiszta* and *tiszta* brothers. The bank of the

mind, I put my faith in *tiszta* and *tiszta*. The inherent *tiszta* and *tiszta* mind is actualized in the present moment. It means it's instantaneous. It's not before, it's not after. It is the exact activity of zazen here and now. It's zazen, itself. And the original light completely illuminates everywhere. "The water and the ocean neither increases nor decreases, and the waves never cease. There for the Buddhas have appeared in this world for the sake of only one great matter, to show the wisdom, and insight of the Buddha to all living beings and to make possible their entry in it, and for this peaceful and pure way which is zazen. Which is nothing but the Ji ju ju zanmai of all the Buddhas. It is also called Zanmai o zanmai. King of all samadhis. If you dwell in this samadhi, for even a short time, the mind ground will be directly clarified. You should know that this is the true gate of the Buddhahood. If you wish to clarify the mind-ground, you should relinquish your various types of limited knowledge and understanding, throw away both worldly affairs and the Buddha-Dharma and eliminate all delusive emotions. When the true mind of sole reality manifests, the clouds of delusion will clear away, and the moon of the mind will shine brightly."

09. January 2013.

06:00

"The Buddha said: Listening and thinking are like being outside of the gate. Zazen is returning home, and sitting in peace. When we are listening and thinking, various views have not been put to rest and mind is still clogged up. Other activities are therefore like being outside of the gate. Zazen alone brings everything to rest, flowing freely, reaches everywhere. Zazen is thus like returning home and sitting in peace. The delusions of the five-obstructions", doubt, sleeping, greed, anger, of course, greed, anger, laziness, sleepiness, agitation, doubt. These are five ignorances, basic ignorances, all arise out of basic ignorance." Ignorance, *mu myo*, literally means no light. "Being ignorance means not to clarify the self, practice zazen is to clarify the self, so even though five obstruction are eliminated, if the basic ignorance is not eliminated, you are not a Buddha patriarch. If you want to eliminate basic ignorance, zazen practice of the way is the essential key. An ancient master says: „When delusive thoughts cease, tranquillity arises. When tranquillity arises, the wisdom appears, and when wisdom appears, the reality reveals itself." If you want to eliminate delusive thoughts, you should cease to discriminate between good and bad. Give up all affairs with which you are involved; don't occupy your mind with any concerns nor become physically engaged in any activity. This is a primary point to bear in mind. When delusive objects disappear, delusive mind dies away. When delusive mind disappears, the unchanging reality manifests itself and we are always clearly aware. It is not extinction; it is not activity."

09. January 2013.

18:30

The Surangama sutra, you remember the beginnings. King Prasenajit was keeping the anniversary of his father's death, by offering vegetarian food to him, he came personally to invite the Tathagata for royal feast of best and royalest delicacies, very good food, to which he also invited great bodhisattva in the assembly. Commanded by the Buddha, Manjushri took the bodhisattvas and the arhats to the royal feast. Ananda, however, was not back from the distant engagement, so was not among the invited. He was returning to the dojo alone, without his superior, and he went begging from door to door in a nearby town. He intended to call first the donor who had not give the monks food that day, he wanted to go to somebody who have not given nothing to the monks this day. He wanted to help all living beings earn countless merits, so when he reached the town's gate he walk slowly adjusting his behaviour

to the rules of discipline, and as he went begging for food he came to the house of prostitution, where Matangi succeeded by means of Kapila magic in drawing him to her sensual body on the mat. Matangi succeeded by means of Kapila magic, using special mantra, drawing him close to her body on the mat, she brought him in the bed, to say the things as they are, so that he was at the point of breaking the rules of pure living. But the Buddha was aware of all this, and after the royal feast, he returned to the Vihara, where's the dojo, with the king, the princes, and Evradedi who wished to hear about the essentials of the dharma, then send out from the top of his head the bright, triumphal multicolour light. From the top of his head, from the crown of his head, the crown, the top of the head, where we push the sky with the head. This place. Within which appeared the transformation Buddha, seated in zazen on the thousand petal lotus. The Buddha than repeated the transcendental mantra, which is not the same as Surangama mantra, which some of you know, because at one moment we were practicing this mantra, and he ordered Manjusri, to use it to overcome the magic, and to bring Ananda with Matangi to the dojo. So, Ananda's weakness is the first reason why the Buddha gave this important teaching which is Surangama sutra. Because the sensuality is the main cause of the transmigration in samsara, and can be removed only by wisdom. It's why he sends Manjusri which is the symbol of wisdom. When Ananda saw the Buddha, he prostrated himself at his feet, weeping bitterly (it's the first time, as I said, that he cries in the sutra, he will cry many-many times), saying that since time without beginning though he heard a lot about the dharma, he still could not acquire the power of the way, and honestly he asked the Buddha to teach the preliminary expedience in the practice of Shamata, Samagati, and Dyana, which lead to the enlightenment of all the Buddhas of ten directions. So, why was Ananda unable to resist the mantra, since he had after all reached the first stage of arhatship? It is because, in the past, in cultivating the samadhi, he had used his conscious mind. The conscious mind, remember, in Fukanzazengi, you have: „Stop all movements of the conscious mind”. The conscious mind is subject to production and extinction, so he appears, he disappears, he comes, he goes. Happy situation make you happy, sad events make you sad, keeping jumping from joy to anger, sorrow, happiness. This conscious mind is subject to production and extinction, and it is not ultimate, the samadhi which is developed by using the thought processes of the conscious mind, like, for example, the stopping and contemplating of the Thien Tai, that involves the eight consciousnesses, it does not address the nature which is neither produced nor extinguished. If one basis one's work on the nature which is neither produced, nor extinguished, one can cultivate the samadhi which is neither produced, nor extinguished. This is genuine samadhi, authentic samadhi, one that cannot be moved by outside forces. But Ananda used only his conscious mind in whatever he did. For instance, when he listened to the sutras, he used his mind to remember the principles the Buddha said, but the conscious mind which remember the principle, cannot lead to the fundamental solution. So, when Ananda encounter the demonic state, he could not recognize it. Its essential for the people who practice the way to be able to recognize their environment. If you cannot recognize the states when they arise, you will be constantly influenced by them. But, if you recognize the states when they arise, they won't move you. Samadhi power can be victorious over any state, whether good, bad, pleasant, unpleasant. In the middle of them all, you can remain thus unmoving, completely and eternally bright. Thus, thus, thus *olyan*, unmoving, completely and eternally bright. *Fényes*, *komyo*, always the same. Buddha will begin to give teaching to Ananda, and it begins like this, first he say to him: „You and I are of the same family”, you know, Ananda is the cousin of the Buddha, “and we share the affection of natural relationship. At the time of your initial resolve”, so when you decided to practice, your first decision to enter the dojo, you have this expression, the time of your initial resolve, very important this expression. “What did you saw in the assembly or in the dharma, when you make up your mind to give up all worldly feelings of affection and love? What brought

you to quit family and to abandon the social? What pushed you to the practice? What decided you to practice?" It's very simple question, we can ask ourselves this question. At one moment or another we decided to practice, we are brought to the dojo. Why? "Ananda said to the Buddha, I saw the Tathagatas thirty two characteristics. The thirty two bodily appearances of the Buddha. Which was so supremely wonderful, so uncomparable, that his entire body had this shimmering transparence, just like that of crystal. I often thought of myself, that all this could not be result of desire and love. For desire and love creates fetid impurities like pus, blood, which mingles and cannot produce the wondrous brightness of his body. The vapour of desire are coarse and murky. The ...? Are coarse and murky. Murky, *dégueulasse*, foul and putrid intercourse. From *undorító es bűdös* intercourse comes a turbid mixture of pus and blood which cannot give of such a magnificent, pure and brilliant concentration of purple, golden light, so I thirstily gazed upward, followed the Buddha, and let the hair fall from my head." When you thought (to himself, Ananda) he used this ordinary, discriminating consciousness. His ordinary mind which is subject to production and extinction. Ananda falsehood(?) ones kind of love, his emotional love for his family, and he took up another kind of love, he fell in love with the Buddhas appearance, and that is the reason Ananda left the home life and there, it's right here that Ananda made his mistake. He didn't leave home out of the genuine desire to cultivate the way and after he left, he concentrated too heavily on studying the sutras. He could change the love that exist between married people into the love for the Dharma, but it doesn't mean that only by love you can put an end to birth and death. But since Ananda was only concerned with loving the Buddha, he did not cultivate the samadhi. He thought, Buddha is my oldest cousin, when the time comes, he will give me the samadhi power. Instead of imitating the Buddha's wisdom or his awakening, he just followed himself in the Buddha's appearance. In past life he was probably attached to appearances, and so, he concentrated on superficial aspect of the things. He also good remembered the sutras the Buddha spoke, but he didn't pay lot of attention to what was said. He was more concerned with the Buddha's appearance, which means that only, when any given day he could see the Buddha, it was enough to make him happy. Anyone who wants to obtain genuine samadhi power must first cast love aside. But, to replace love with hate is another mistake. I don't love anything. I despise whoever I see. Stay away from me, I want to be alone, I want to cultivate by myself. With this attitude you will never obtain the samadhi. You must neither hate, nor love. As, if it would be no difference between you and other people. Everyone is equal. If you are one with and equal with other people, who is there to love, and who is there to hate?

16. January, 2013.

06:00

In Genf I continue, I resume what we are doing now since few months, which means, Jijuyu Zanmai, Komyozo Zanmai, and the Surangama sutra. All this things, I think now you have access to. The use of the site, for example, is really to give concrete informations about activities of the dojo, of the schedules of the dojo, the schedule of the sesshins, and also perhaps, to put at disposition few texts that we are really studying together. You can put, of course, a few little beautiful photos about the last sesshin, and things like that, but we were speaking in Genf about the different sites of the sangha, the Stephane's site, the Barbara's site, the Genf's site and so on. And you have always one or two specialists of sites who have not the same opinion and at the end the guys lose their time on details and at the end, the sites don't work. I just hope, that you now have at your disposition these basic text, of Komyozo Zanmai, Jijuyu Zanmai, I repeated many-many times, and I think it's enough. For those who don't understand at all English somebody can, a *bodhisattvaként* can make a tentative translation in *magyar*, but I think you have to take a habit to read directly in English. Not to

wait that the text will be translated. *Mikor? Ki tudja? Soha.* Now a got a few new little booky-booky from Kodo Sawaki, precisely about the sutra of the meals. But if I look it completely, it's again phrases you find everywhere else in Kodo Sawaki's books. Just they put it in kind of *téma* order about meal. It seems there are really lot and lot and lot of teachings of Kodo Sawaki, that we cannot read, just because we don't know Japanese. And they are absolutely not translated. In Genf, I stayed always on the same paragraph that we are on since long time, and I said a little bit about the many things, the first examples of the Surangama sutra, which is like a forest. First you have to understand why all these strange questions, all first part of the sutra is extremely difficult if you don't read the text, if you don't have it under the eyes, it's very difficult to catch. It's not now, it's really ancient way of thinking. But you can also compare, for example, the way Buddha teaches Ananda with the way, that you find in the Platonic dialogues, because it's also completely kind of maieutic, maieutic is directive used by Socrat how he used questions, questions, and questions to bring the interlocutor to be aware himself of the truth. So, all this first part you have to see by yourself. „Ananda, take for example my fist, if I did not had a hand, I could not make a fist. If you didn't had eyes, you couldn't see. If you apply the example of my fist to the case of your eyes, are we talking about the same thing or not? Yes, World Honored one. Since I cannot see without my eyes, if one apply Buddha's fist to the case of my eyes, the idea is the same. Buddha says to Ananda: You say it's the same, but it is not. Why? If a person has no hand, his fist is gone forever, but one who is without eyes is not entirely devoid of sight. Which means, people without eyes can see. Do you believe that? And for what reason? Try to consult a blind man on the street, ask him, what do you see? And the blind man will certainly answer, now I see only black in front of my eyes, nothing else meets my gaze. The meaning here is apparent, it's evident. If he sees blackness in front of him, how could his seeing be considered lost? If you see blackness before you, your ability to see is not lost. It neither increases, nor decreases.” We are always, ...the Buddha in many-many phrases, pages, questions, answers repeating very often the same: „... Try to point true mind, which is everlasting, permanent and has the characters of nirvana. Ananda says: „ The only thing blind people see in front of their eyes is blackness, how can that be seeing? Than the Buddha continued, is there any difference between blackness of the blind people, who don't have the use of their eyes, and the blackness of someone who has the use of his eyes, when he is in the dark room. If a blind person and the person who has sight are together in the dark room, how are the two black they see distinguishable?” It's the subject of this very interesting film with Audrey Hepburn as you know, *Alone in the night*. „And, so it is, the World Honored One, says Ananda: Between two kind of blackness that's seen by the person in the black room, and that's seen by blind, there is no difference. Fine, says the Buddha, yes, you say that there is no difference between two kinds of blackness, but what if the blind person, in our example, were suddenly to regain his sight, so that his eyes could see everything, in every direction, you say it is his eyes which see, but what about the person in the dark room who sees only blackness and suddenly sees all kinds of forms because the lamp is lit. The sighted person in the dark room also sees blackness, but once the lamp is lit, he too can see everything. So, you should say, it is the lamp which sees.” Why does the Buddha say that? I will continue later. You have to find also, of course, dialog in the sutra, which is the one of most difficult things in this sutra. To lose your way in the forest of the sutra. But if you lose your way, like I did, for example in Genf, I wanted, like I make very often, I wanted to find this passage when Rahula strikes the bell, you remember this story, the whole sangha was sitting practically, it was during the winter sesshin. You know this story. But you have to read it again. Saturday evening it took me in the bed more than one hour to find the fucking passage with the bell. At the end I found it. So, I put the book nearby, I closed the light and I felt asleep and at the morning zazen, when I wanted to find passage back, I could not. And it took me again practically thirty minutes to

find it back between the two zazen. It's one of the characteristics of this sutra, the questions look like each other. It seems to be repeated very often, but they are not exactly the same. The situation seems the same, but is not exactly the same.

2013.01.17. 06:00

We continue from the ... yesterday ... yesterday morning.

“Ananda, if the person without the use of his eyes ...”

... the blind ... or you can say also ... you just close your eyes ...

... the person without the use of his eyes who sees only blackness were suddenly to regain his sight ... his sight and see all kinds of forms, and you say it is his eyes which see ...

... you have to remember, the first question, if we continue to explore the sutra ... the first question that Ananda ... that the Buddha asked Ananda. We have to be clear with the questions, first of all. Why did you practice? Why did you quit ... why did you enter the sangha? What made you to enter the sangha? And Ananda says: “It's my eyes and my mind, because I saw the body ... the glittering body of the Tathagata ...” and so on “... with my eyes ... with the ... with my own eyes and my mind delighted in this vision.” During the first part of the sutra the Buddha deals only with this question of eyes and mind and it takes the ... all the ... the problem with many, many different angles. Every analogy of everything in the sutra, has the aim to be revealing everyone's true mind, mind which doesn't ... is neither born, nor dies ... not dies ... the mind which doesn't increase nor decrease, the mind which doesn't move and not the *illúzórikus or karmikus* mind that most of the people beginning with Ananda confuses with the true mind.

...” if the person without the use of his eyes who sees only blackness were suddenly to regain his sight and would see all kinds of forms, and you ...

... you, Ananda ...

say it is his eyes which see” ...

... *alors* ...

then when the person in a dark room who sees only blackness suddenly sees all kinds of forms because of a lamp, you should say it is the lamp which sees.

If it is a case of the lamp seeing, you would call this then the lamp seeing and if it is the case of a lamp seeing, it would be a lamp endowed with sight – which could not be called a lamp. And if the lamp were to do the seeing, how would you be involved?

It would not have anything to do with you and ...

Therefore you should know that while the lamp can reveal the forms, it is the eyes and not the lamp that do the seeing. And while the eyes can reveal the forms, the seeing-nature comes from the mind, not from the eyes.

We are now looking to the first of the ten manifestations of seeing. The first of the ten shows the seeing of the mind and not the seeing of the eyes and like always, it continues ... Don't cough!

“Although Ananda and everyone in the sangha had heard what was said, their minds had not yet understood, and so they remained silent. They hoped to hear more of the gentle sounds of the Tathagata's teaching ...”

... having lost their pure nature and mind, they recognize objects as yourself, since time without beginning. It's not a question of somebody is more stupid than another. Because you conduct yourself in upside down ways, your nature and your mind don't work together and thus you lose track of the true own nature. You mistake outside states as yourself. That is, you recognize objects as yourself. Objects here means all external objects and it is you, who cling to the flowing and turning on the revolving wheel. Because you recognize things as yourself, you produce all kind of attachments. You don't see through all kinds of things, you are not clear about the principle and because of that, you cling to flowing and turning that is the birth and death. You, yourself are attached to dying, you go looking for birth and death. If you were ... you yourself were not upside down, you would not mistake a thief for your son and you ... you will not mistake the objects for yourself and you would be able to end birth and death. If you want to end birth and death, it's an easy thing to do, all you need is to learn ... to turn the look inside, learn the movement which turns your mind the 180 degrees. All you need is to learn to turn yourself around. If you go forward, you go directly down the path of birth and death. If you turn around and go the other way, you end birth and death. It's not that difficult. Is just that is up to you to do it. You simply turn around, you turn your head and pivot your body, it's an expression found in many, many old Chinese koans. Turn your head and pivot your body. That's all that's needed. The sea of suffering is boundless. A turn of the head is the other shore. All the sangha wanted to hear such words from the Buddha, to enlighten them to the dual nature of body and mind, what is false and what is real, what is empty and what is substantial, what is subject to production and extinction and what goes beyond or transcends the production and extinction. To reveal the mind's dual nature, the mind with superficial production and extinction and the mind, that is not subject to production and extinction. What is the mind of production and extinction? It is the conscious mind or mind, which seizes upon conditions by turning to the outside and seeking there, instead of developing the skill at the self nature. And, what is the mind not subjected to production and extinction? You must apply your skill to the self nature and understand that mountains, rivers and the great earth, living beings and all the appearances all are the Dharma-body of all the Buddhas. The Dharma-body of all the Buddhas is neither produced, nor extinguished and the pure nature and bright substance of everyone's permanently dwelling true mind is also not produced and not extinguished. Why then do we have production and extinction, life and death? Because we don't recognize the pure nature and the bright substance of the permanently dwelling true mind. It is also because your mad mind has ceased. It is said, that when the mad mind it ceases, that ceasing is bodai. The mad mind's stopping itself is the manifestation of your bodaishin. Because the mad mind exists and has not ceased, the bodaishin cannot come forth, the mad mind covers it over. What is being explained now and every other passage of the sutra, has the aim to revealing everyone's true mind. To turn the light inside or how to hear the hearing? How to see the seeing? And not to listen to the sounds or to look at the forms.

2013.01.17 18:30

We continue with the characteristic of seeing. We saw it for example, that the ... the first characteristic of seeing is the seeing of the mind and not of the eyes. Now comes a very famous passage that you heard surely already:

The World Honoured One ... extended His bright hand, opened His five wheeled fingers, and told Ananda and the Great Sangha: “When I first

accomplished the Way, I went to the Deer Park, and for the sake of Ajnatakaundinya and all the five of the bhikshus ...

... of the monks. It means, that then, after His Satori he goes and try to teach to His five ... five old friends.

And then I said: It is because living beings are impeded by guest-dust and affliction...

... guest ... and affliction ... the bonnos ...

that they do not realize Bodhi and don't realize the state of arhat." At that time, what caused you who have now realized the holy fruit to become enlightened?

Then Ajnatakaundinya arose and said to the Buddha, "Of the ancients now present in the sangha, I only received the name 'understanding' because I was enlightened to the meaning of the word 'guest-dust' and I realized the fruition."

... the fruit ...

"World Honoured One, it is like a traveller who stops as a guest at a roadside inn, perhaps for the night or perhaps for a meal. When he has finished lodging there or when the meal is finished, he packs his baggage and he sets out again. He does not go ... He does not remain there at leisure. The host himself, however, doesn't go far away."

"Considering it this way, the one who doesn't remain is called the guest, and the one who does remain is called the host. The word 'guest' means here 'one who does not remain.'"

"And again, when the sky clears up, the morning sun rises and it golden rays ... and its golden rays stream into a house through a hole to reveal particles of dust in the air. The dust ... the dust dances in the rays of light, but the empty space is motionless."

That's an experience, we make very quickly in Zazen. We settle the mind like the dust in the air or the ... the mud in a glass of water and so on and we can very easily see space around the thoughts and around everything that we experience. Instead of being fascinated by the object, following the thoughts and so on, we can turn the light or turn your attention where it appears and where it disappears.

"Considering it this way, what is clear and still is called space, and what moves is called dust. The word 'dust', then, means 'that which moves.'"

What is this dust? It represents the affliction, it represents the ignorance, the obstacle of affliction and the obstacle of what is known. Attachment to the things is called dust. What moves is dust, what doesn't move is space.

So it says the Buddha to Ajnatakaundinya: "You don't mistake." But then in the middle of the great sangha the Buddha bent his five fingers and after bending them, he opened them again and after he opened them, he bent them again, and he asked to Ananda, "What are you seeing ... What do you see now?"

"I see the Buddha's palms opening and closing in the middle of the Sangha."

The Buddha said to Ananda, "You see my hand open and close in the middle of the sangha. Is it my hand that opens and closes, or is it your seeing that opens and closes?" Ananda said, "The World Honoured One's hand opened and closed in the sangha. I saw this hand itself open and close; it was not my seeing-nature that opened and closed."

The Buddha asked, "What moves and what is still?"

"The Buddha's hand does not remain at rest. And since my seeing-nature is beyond even stillness, how could it not be at rest?"

Why does he say, it doesn't even have the characteristic of stillness? "Since my seeing-nature is beyond even stillness, how could it not be at rest?"

2013-01-19 18:30

The Buddha said to Ananda: "You see my hand open and close in the assembly in the sangha. Is it my hand that opens and closes, or is it your seeing that opens and closes? And Ananda says: of course it is your palm that opens and closes. It is not my seeing that opens and closes. The Buddha asks: "what moves and what is still?"

"The Buddha's hand does not remain at rest, and since my seeing nature is beyond even stillness, how could it not be at rest?"

Why does he say it does not even have the characteristics of stillness? Because stillness comes from movement. If it is no movement, there is no stillness. Here we see the working of the dualistic thinking mind. If there is no movement, there is no stillness. If everybody is rich then nobody is rich. If everybody is poor then nobody is poor. The richness depends on poverty, the poverty depends on richness. That is the dualistic mind. When we think like this we are thinking dualistically. We are using the discriminating mind. And most of the people uses only the discriminating mind. Then they think this is their true mind. It is said there is no coming out of the great Surangama samadhi. And it is no entering in it. And that is the principle here. Nagas are always in samadhi. There are never a time when they are not in samadhi. Since they are never not in samadhi they never enter and never leave it. What is exactly the meaning of the samadhi? Is it a state of mind? We can say we can enter and we can go out of samadhi. But the great Surangama samadhi is not like this. So what is this samadhi? What is the samadhi which is the king of the samadhis? It's the result that we arrived to at the end of the sesshin in Genf. What is exactly the meaning of the samadhi? Since the seeing nature doesn't even have the characteristics of the stillness, how could it possibly have movement? It does not move. Seeing does not move. It is the second characteristic of seeing. First one it was the... you have ten manifestation of seeing. The first was: it's the mind which sees, not the eyes. Then that is seeing which does not move.

Then from his palm, the Buddha sent a ray of light which went to Ananda's right. And Ananda immediately turned his head. And glanced to the right. Then he sent another ray of light to Ananda's left. And Ananda immediately turned his head and glanced to the left. And Buddha asked: "Why did you move just right now?" "I saw the Buddha emit a wonderful precious light which came to my left and my right and so I looked to the left and to the right. My head moved from itself." "Ananda, when you glanced at the Buddha's light and moved your head to the left and to the right, was it your head that moved or was it your seeing that moved?" "World Honoured One, my head moved of itself. And since my seeing nature is beyond even cessation, how could it move? It doesn't even have the characteristic of stillness, it doesn't even have the characteristic of ceasing."

So the meaning is the same like in the previous example. The seeing nature has no characteristic of cessation. No characteristic of stillness. It doesn't have the characteristic of movement either. So the seeing nature is in the state of unmoving suchness. And the Buddha said: "So it is. What you just said is just right. You perceived the principle correctly. Earlier you mistook a thief from your son when you insisted on taking the false thinking to be the true mind, and now you begin to understand. You see clearly that your seeing nature does not move. So there is a little hope for you. Now suppose that other living beings call what moves the dust and what does not dwell the guest. You noticed that it was Ananda's head what moved. The seeing did not move. You also noticed that it was my hand which opened and closed. The seeing did not stretched or bend. So why do you continue to take something moving like your body and its surrounding to be in substantial existence so that from the beginning to the end your every thought is subject to production and extinction. You keenly and strongly to your body and mind as your hosts. You use the conscious mind in your

thinking. Every thought of the conscious mind is then subject of production and extinction. First one thought arises and then it is extinguished. Then the next thought arises and it is extinguished. So the life and death follows life and death. You concentrate your effort exclusively on the realm of life and death. And you have no understanding of the seeing nature. So you have lost your true nature. And you conduct yourself in upside down ways. Having lost your true nature and mind, you mistake objects as yourself and it is you who cling to the flowing and the turning of the wheel.

2013.01.21. 06:00

gyoji, zenten

We have in two weeks a short sesshin here again. We will deepen the one point of Shurangama. You should also do the same. And this sutra gives the birth to many-many koan story. Beginning with the Yaowo sweeps the ground. Or Daowu, Yunyan. The guy who brooms. You know this story, we made an theatre on it. It's time to perhaps to come back on this one in another perspective. And so you deepen your wisdom day after day. It's like this the gyoji works. It's not that we learn a something new. With the gyoji with the constant practice. And without gyoji it cannot work. You can experiment your wisdom opens deep. For example totally new questions can arrive in your head, like what is exactly samadhi. After thirty years practice puff... We are just constantly repeating this world, but what does it mean. 'Ohh, I've never thought about that before.' It was my experience in the Genf sesshin. And wisdom is said to be a kind of mountain *patak*. Or like so it is you can see it in the Hoboji when it is big rains. That suddenly from the earth somewhere comes the water. And the *föld alatt, föld alól*. So the water she flowed and then she goes under the earth. And she continues under the earth, but invisible. And suddenly it appears again but much bigger. And again disappears. Sometimes it disappears much longer than it appears. But it grows and it is still there. Dogen says in the Gakudo yojin shu somewhere: Nowadays-which means in 13th Century Japan- People are very impatient, they just want quick and visible results. So it's not only in these days. In these days of spiritual materialism, since like that. Spiritual materialism is it an eternal attitude. So it's like this now, but was like this also in Dogen's time. So in two weeks. Put your name on the list like always. I don't know if we go to Hoboji or not. It depends on like always perhaps the cars or how I feel. And after comes the zenten and the zenten I think I will again stay in here. Zenten develops the mind of the monastery. So all the monks, as I explained, have to take the zenten very seriously. If not, their monkhood it is just a joke, a word. In Genf it was a funny guy. It was a very very-very-very short sesshin. It was the Saturday. Even not Friday evening. Saturday and the Sunday morning. Saturday beginning at eight o' clock in the morning. It cannot even call it a weekend practice. But they call this sesshin. It's the old ways, old forms that they keep very strong. Which means oryoki anykind, nevermind how, the wood. The forms are absolutely not taken seriously. Because of my treatment I stopped to take care of this because if not... Anyway it's not my dojo. So the people do what they want in their places. It is the style. Each temple has its own style. But nevertheless just before the meal, evening meal I see this monk who takes out his kolomo. *És kérdem, hogy hova mész?* 'I have to go home.' 'What?' 'Yes.' 'You cannot even stay 'till 9 o' clock?' *Hát, nem.* And then I look another girl, which I think it's also a nun and tooks quietly her kolomo, she did. 'Where are you going?' 'I have to go because the guy he takes me home.' And I said to the guy not only you go but you take also somebody else because you go earlier. What is so important that you cannot wait 'till 9 o' clock only day of a sesshin as a monk? 'I have to meet with my daughter.' 'You can say that she ask to wait to 10 o' clock.' 'How old is she?' 'Seventeen.' 'I cannot do that.' 'If you would have *defekt*, what do you would happen? So say that you have a *defekt*.' 'I no, I don't want to lie.' *De akkor menj a francba!* You are a bad example. You don't understand nothing about what is the

monkhood.’ And meanwhile the other girly-girly she took back her kolomo and she stayed in the night. Next morning the same funny guy arrived and then he mistaked the kolomo his another one. With kolomo of Brigitte ... Brigitte ... you know, everybody knows Brigitte... And Brigitte she doesn’t like this kind of things. So it was a big trouble in the dojo before zazen because she was looking who took this kolomo. And of course it was this guy! He had to go outside of the dojo change his kolomo. And he doesn’t know exactly how to put his new kesa. So out of laziness taking out his kesa he didn’t fold, didn’t the right way, it’s just put it like this on the table. And those you have kesas...If you let your kolomo like this, if you don’t fold it correctly out of laziness, just because of you have no time. And after it’s extremely difficult to put it back. And especially if you don’t have the habit. So the guy was trying to put his kesa during the whole first part of zazen. He could not enter the dojo. One mistake, second mistake, third mistake, fourth mistake. And of course each time I was pointing on the guy. And that it’s supposed to be the original way of Deshimaru. Don’t bullshit the people, let them practice, it is already so difficult, you know...For the service. The service of course they don’t put the bowl, the service doesn’t put the thing on the floor. Continue the serve *állva*. And the guy the bowl, put his bowl upstairs but he doesn’t put of course on the service plate. He put it on the side. Inevitably puff! The food comes between the plate and the bowl completely on the beautiful new *szőnyeg* of the dojo. And I saw I see it and I say: *Tudtam*. ‘Oh yes but we have way to do it to put the bowl on the plate. Why the put the serve the tee like this horizontally and not vertically? It’s just formalism.’ Yes, of course it’s formalism. And to let fall the food between two plates on the floor of the dojo it’s also a kind of formalism. ‘But there are Japanese form here we shit on the table it’s our form. Everything is equal after all.’ Or yes, you take such a care of the ceremonies but just because you are musician. Now ah little bit it’s my treatment, perhaps makes me a little bit bad mood. It was a very nice sesshin. But after 40 years, 50 years practice that the monks still don’t understand what means the time of the sesshin. I say something *go nem stimmel*.

2013.01.23. 06:00

Examine your bodies and the Buddha's ... no, no, no ... Examine your bodies and the Buddha's body ... and you have to remember what Ananda said at the beginning of the Sutra, why he came to practice. Because he saw the marvellous thirty two marks of the Tathagata. You have to go back to this question. After all, the Buddha says: “So it is. Because of your mind and eyes that you made this decision, what your eyes saw” – so here we have to do with seeing – “and what you enjoy, what your mind enjoys, because of what your eyes saw” – than we deal with *citta*. We deal with ... with the thinking and discriminating mind. It is the first question or one of the first questions. I said to you: Try to find all questions in the sutra. You have to look by ... you have to do it by yourself, if you are interested, of course, but nobody can do it in your place. What I say, in the dojo, you hear one time and hussshhh ... goes. Perhaps it leaves a few traces, but this *nyom* [trace] should give you, as I said during the Sesshin ... for example, if you read the Jijuyu Zanmai ... all this kind of things ... and you see allusions, quotations ... there are hints that you follow.

So examine your bodies and the Buddha’s closely for this upside-downness: What exactly does the term ‘upside-down’ refer to?

And thereupon Ananda and the entire great assembly

... Ananda and the Sangha ...
 stared unblinking at the Buddha.

Andanda és [and] a Sangha ... Ananda and the whole Sangha ... all the people ... again were dazed and stared at the Buddha without moving eyes ... with fixed eyes ... and ...
 They did not know in what way their bodies and minds were upside-down.

This question you have also to go back.

The Buddha's compassion arose and he took pity on Ananda and on all of the great assembly and he spoke to the great assembly in a voice that swept over them like the ocean-tide.

... what we call technically the Brahma voice ...

All of you people, I have said often

"I have said often" ... repeats ... here he repeats ... and re-repeats ...
 that form and mind and all conditions, all the conditioned Dharmas are manifestations of the mind only.

All the Surangama Sutra is based on the Yogacara ... it is the philosophy of mind only ... Vasubandhu and so on ... Lankavatara Sutra, which is said that Bodhidharma brought to China, is one of the first sutras of Mind Only School and this Mind Only School had a very great influence on the Zen. I wanted to get this Lankavatara Sutra, translated and commented by Red Pine, but I could not get it.

Your bodies and your minds all appear within the wonder of the bright, true, essential, wonderful mind.

All Dharmas ... But what does it mean Dharma? In this case it is the hundred Dharmas or the ninety five Dharmas ... all this are the references to the old Abhidharma. Form is one of the Dharmas and so on ... the five Skandhas belongs to Dharmas and so ... That you have to study by yourself also if you are interested a little bit. All Dharmas are produced from conditions and are only the manifestation of a single thought of the true mind. From where do all Dharmas come into being? The Dharmas, the mountains, the rivers, the great earth, the vegetation ... all the appearances? The all come forth mind. All the myriad things are contained in the mind. It is not that these things contain the mind. It's the contrary: Absolutely everything in the environment, natural and man made is contained in a single thought of the mind. If you recognize your original, true mind, all the things ceases to exist. Your bodies and

your minds ... all appear in the wondrous, essential, bright, true mind ... the One Mind we call also. Your body – it means the body that you have right now – and your mind – it means your conscious mind – both are manifested in the wonderful mind. Does it mean ... that is now an important question ... Does it mean, that above and beyond the conscious mind, it is another wonderful mind? You would have the *illúzórikus* [illusory] mind or the conscious mind or whatever and above you have the true mind. It would be total dualism. It would be two moons! Or it is just in the basic substance of the conscious mind that it is the wonderful mind, but because people don't know how to use the wonderful mind, they think, their conscious mind is their mind. They are mistaking a thief for their son and they become confused.

The primary misconception ...

... the basic upside-downness, the basic error about the body and mind ...

... about the mind and body is the false view that the mind dwells in the physical body.

During the Sesshin perhaps we'll look at the first question of the sutra about location of the mind. The Buddha asks to Andanda: "If it is because you have a mind and eyes, you have to know clearly where they are" and of course the first answer that Ananda gives is "I think, that my mind dwells ... is in my body." Is the body in the mind or is the mind in the body? Like the children, for example, who confuse themselves with their body. 'Who are you?' And they show their body. 'Here I am!' If you have no spiritual practice, if you don't receive any kind of teaching, why do you think that in the age of fifty or eighty you would think differently from a young boy who knows nothing of nothing? What ... why it would change? On the contrary, it crystallize all the more! The more you become old, the more you become *öreg hülye* [stupid old man]. People, who are blocked in their conceptions unable to change their way of thinking. Even don't see ... don't see that they're on the limits of their thinking. They don't see, that they are completely blind!

The primary misconception about the mind and the body is the false view, that the mind dwells in the physical body.

You do not know that the physical body, as well as the mountains, the rivers, the empty space, and the great earth are all within the wonderful bright true mind.

It is like ignoring hundreds of thousands of clear pure seas and taking notice of only a single bubble, seeing it as the entire ocean.

To take one bubble on the top of a little wave for totality of the ocean. You only recognize one bubble of water on the surface of the great ocean and you say, this bubble is the great ocean. Is this not the grave mistake? The situation is the same with the mind in your body that Ananda is speaking of. The mind beyond the body, our true mind is as vast as the great seas and you reject the hundreds and thousands of great seas, you don't recognize them, you don't know they are seas. You take a little bubble to be the sea. In the same way, the pure and bright

substance of your permanently dwelling true mind, the essence of Dharma nature, pervades the Dharma realm. It is everywhere and it is our true mind, but we don't realize it's our true mind. You don't recognize your true mind.

You people ...

... as I said, the American ... they had to change the translation of the sutra because of the expression ... in America is forbidden now to use the expression "you people" ... but here it's still not like this and we say "you people" ...

You people are doubly deluded among the deluded. And this inversion does not differ from that caused by my lowered hand.

When I lowered my hand, you said it was upside-down. When I raised it, you said it was right side up and in fact there is no upside-down or right side up to the hand. There is no upside down or right side up, but you just put names and you call it upside-down or right side down. It is just confusion within confusion. There was ... in the origin it was no problem. You create the problem. Originally it was not any kind of trouble, but you are just running for trouble. That is, what is meant by someone being doubly deluded among the deluded. It's the same confusion which mistakes a little bubble for the great ocean ... there is no difference. The Buddha says: You are the most pitiable ... you people ... Originally it was no right side down or upside-down. The hand is just the hand. Yes, but you just decided to put names and say: This one is right side down. This one is upside-down. Where was no trouble, you run for trouble. You create the problem. Mental dimness turns into dull emptiness. This emptiness in the dimness unites with darkness to become form. Stimulated by false thinking, the form takes the shape of a body. As causal conditions come together, there are perpetual internal disturbances ... there are ... there are ... no, no ... *van* [there is] ... *van* [there is] ... *voila* [here it is], which tend to gallop outside and such inner disturbances are mistaken for the nature of the mind. If you ask again a child or something and you ask him: What is the mind? And the child will say: It's what I think. Not to distinguish the true mind from the thinking mind is also one of the basic mistakes, which makes us also to run, constantly run in the wheel ... no, no ... in the wheel of the Samsara ... You are constantly running and turning in the six world or even the then once. I you also take notes ... if you take notes of the kusens, you have to put beautifully together everything which is about the Suranghama Sutra. The Melinda makes a good work ... you have now relatively quickly the text of the Sesshins, so you can consult them and you can read them, if you are interested, of course and after you follow the hints by yourself. You go where you like or you go what you are interested in or what seems to ... or you can concentrate ... concentrate on. It's like to be, for example, to get intimate with one or five koan stories. It's not necessary to know the thousand five ... seven hundred koans of the Zen literature. If you know very good ten ... I was thinking ... being myself that ... I deal with this Suranghama Sutra since many, many years already. I think, it's the only sutra I ever read. The Lotus Sutra ... I don't know ... not really ... I don't like so much ... it's a shame, but it's like this, but this Suranghama Sutra attracted me since long ... many, many years. I go in and after I forgot, I come back in and after I forgot and I come back in and after I forgot and so on. And each time I come back, I discover more deeply things.

30.01.2013

6:00

We arrived to this point, where the Buddha asks where the mind is located. And “now, that I use my mind to search it thoroughly, I propose that precisely what is able to investigate it is my mind” And then the Buddha says: “Hey”, but very strongly, it was the same word that the Buddha used to scold another disciple called Aniruddha, because he was always sleeping. “Hey, hey, how can you sleep?” And because of this “Hey” Aniruddha didn’t slept for a week and went blind and at the resulting he could open his heavenly eye. They use again the same “Hey” to Ananda. Because Ananda persists to mistake the thinking mind for the true mind. And he continues, so he try to awake him to the seeing nature by showing his dazzling fist, but Ananda disappointed the Buddha again by saying instead that it is the eyes which see and the mind. Finally the eyes which sees that, but what do you call the mind? Ananda said, it is his ability to investigate which is his mind. But once and again he speaks only from the conscious, knowing, discriminating mind. Then the Buddha try to use the sound to lead Ananda to awaken in another way, through the hearing nature, he shout on “Hey”. In the zen stories you have lot of stories like this in the koan lore. When you have a master which suddenly shouts or give a very strong blow, brokes an arm or things like that.

Kyosaku! Many people are sleeping here. Sit strong and straight and breath out deeply.

Startled Ananda leaped from his seat, stood up, gassho, and said: “If it is not my mind, what is it?” So if is not my mind, what do you call it then? Ananda didn’t know what to do.

Stronger, again, again, do it again. *Allée, allée*. In the dojo nem kell félni semmitől [there is no need to fear of anything] /to the Kyosakuman/.

So what is it? Suddenly Ananda is again completely at loss. You will see in this sutra it is always the same, he asks and suddenly everybody is completely at loss, and suddenly completely at loss. He goes deeper and deeper like this. The Buddha said to Ananda: “If it is not your mind, is your perception?” when we hear the word perception, immediately we think 3rd skandha, form, feeling, perception, mental formations, which means conditioning, conditioning of the mind, body and mind and consciousnesses. “It is your perception of false appearances based on external objects which deludes you true nature and that caused you from beginningless time to recognize a thief for your son, lose your eternal source and undergo the wheels turning on the six bad ways. You are asking what is able to investigate. If it is not the mind, what is it? It is your perception of false appearances.” False means it is unreal. “And the mind which investigates is not your true nature. It is not you true mind. Only a more subtle form of false thinking, which makes distinctions. So the shadow of the external objects deludes you true nature and cause you since beginningless times to turn in the wheel of the six bad ways. Recognizing a thief for you son, you mistakes the false perception of externals for your son. So you have lost your eternal source. It is not that you have actually lost it, it is just seems to be lost and it causes you to undergo the wheels turning, because you are unaware of your treasury chamber, you don’t know how to make use of it and you arise and you sink on the wheel of birth and death. The wheel governs you, the wheel turns you and you cannot go beyond. And that’s why you are the way you are now. This life, next life, life after life.” Which means instant of consciousness after instant of consciousness, you will follow the same endless turning, suddenly high, suddenly low, one day above, another below. Sometimes you are born in the heavens, the next day you fall back to the earth.

2013. 01. 31. 18:30

**Shurangama Sutra, Daitaka, Ubakikuta,
Keizan, enlightenment**

I continue the study regularly of Shurangama Sutra. I hope you begin to enter a little bit if you are interested in. But it grows very slowly. It's a sutra which deals with the hinayana people who took the vow of mahayana. It's why it seems sometimes to contradict what we always say about impermanence, no self and so on. Impermanence, suffering, no self. All this are basic hinayana teachings. There are directed to the worldly people. Worldly people believe in permanence: 'I will love you forever.' 'The things are going good for me.' '*Napról-napra egyre jobban érzem magamat.*' This guy is a stupid man. It is the worldly consciousness believes in permanence and existence. 'Tomorrow will be like yesterday.' 'The tree in the garden will still be the tree in the garden.' The hinayana people on the contrary believe exclusively in impermanence. Suffering, no self, impermanence and so on. So they are attached to the view of annihilation more than permanence. But if you are attached to the both views, the both are wrong. It's why you have a lot of, the basic teaching of the Shurangama, one of the basic teaching to teach about the permanence, the self, the bliss, and the eternity of the unborn. And it goes very slowly. And Ananda asks always questions. And the Buddha goes deeper and deeper with his answers. And Ananda at each time says: "I don't understand." So the Buddha goes deeper. Take a layer more. So you have also do you think really that they wrote 500 pages of the sutra just to show to the future generation that Ananda was an imbecile? 'Haha Ananda, understands nothing, *micsoda hülye...*' I think we have to go much deeper. I don't think that the goal of the sutra is to make the third patriarch *egy hülye*. You have the questions of Ananda, you have the question of the Buddha, and at one moment will appear question of Manjushri. What will be completely other type of question. They seem many, very often to be the same questions, but they are not. So we when begin to understand the difference, then the buddha-eye begins to open, or dharma-eye begins to open. The Fifth Patriarch Venerable Daitaka said: Because the person who renounces the world-who is a monk- has no selfish ego, a personal belongings, his mind neither arises nor perishes. The mind is not subject to production and extinction. His mind neither arises nor perishes. Then this is the everlasting way and all the buddhas are also everlasting. The shape of the mind cannot be shown. The neither can't mind's essence. Then Ubakikuta says: You should achieve the great enlightenment thoroughly in your own mind. Daitaka was greatly enlightened hearing this. Understood something, understood deeply. Opened his eyes. So it's the chapter about Daitaka in the Keizan. That the koan. The mind which is neither arises nor perishes. The everlasting way. The buddhas which are also everlasting. The shape of the mind which cannot be shown. The essence of the mind what cannot be shown. So how can we achieve the great enlightenment in our own mind? That's the question that Ubakikuta asks to Daitaka. So truly, says Keizan, the one who renounces the world-a monk, nun- demonstrates the absence of selfish ego. It cannot be seen in terms of body or mind. The selfless ego is the eternal way. It cannot be measured in terms of birth or death. It is not all the buddhas, it is not the sentient beings. How could it be the five elements? Or the five skandhas? Or the three realms or the six paths? So the mind has no form or shape. And even though there is seeing and hearing, discerning and knowing, in essence it doesn't go nor come. It is not moving, it is not still. When one sees in this way he knows the mind. But it still must be said that this understanding is based on seeing and hearing. Even if Daitaka understood in this way Ubakikuta called his attention to the fact by saying you should achieve enlightenment thoroughly and become one with it. It's like an imprinting the imperial seal on an object. When one sees the seal on it, they know it is not poison it is not suspicious but it's for imperial use. It is not for imperial use but it's for people's use. The form of confidence for the

master by the disciple is like this. Even if you achieve the principles, even if you follow the practices, you must clarify the Way before becoming completely enlightenment.