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Master Myoken's daily kusens in the Taisenji

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2013.02. 01.

06:00

Shurangama Sutra, Shoyoroku

„When there is seeing and there is not seeing it is lightening a lamp at midday. When there is no seeing and no not-seeing, this is pouring ink at midnight. If you believe seeing and hearing are like illusion creating cataracts.” Cataracts it is a disease of the eye. If you look for the Downtown Abbey...You have the impression to be on blind, you lose the sight. The old people very often it happens. Cataracts. Something in the eye. Cataracts. And now it's not such a big deal. But surely in ancient times it was more problematical. „If you believe seeing and hearing are like illusion creating cataracts, then you will know the sound and form are like flowers in the sky. But tell me, in the teachings is there talk of patch robe monks...” Patch robe monks it monks the kesa-monks. Patch robe is the kesa. You know how the kesa is made from. Pieces the which are rejected by everybody and which are cleaned up, cut in the right way, in the proper manner. Sew together in the proper, transmitted manner. So it's the beginning is the 88th Case of the Shoyoroku. Shurangama's not-seeing. We are not yet at this point of the sutra. But more or less everything is introduction. Case: „The Shurangama scriptures says: “When I don't see why don't you see my not-seeing? If you see my not seeing, if you see, *ha látod*, if you see my not-seeing that's naturally not the characteristic of not-seeing. But if you don't see my not-seeing it's naturally not a thing. How could it not be you?” This seeing not seeing of Shurangama Sutra you find also in Blue Cliff Records. But you can look already it in the 88th of Shoyoroku. Straight, straight, sit straight! Don't sleep!

2013. 02. 04. 18:30

Shurangama Sutra, Yunyan sweeps the ground

I want to continue the Shurangama Sutra. Perhaps we don't need translation, everybody understands English. And I want to arrive quickly to the famous question of Manjushri who makes the same clear for the all sangha. But for this we have to go through the next question and answers. About the seeing...Ananda doesn't know and doesn't there to except what Buddha says about true mind. Haven't just obtained the mind, the mind I don't acknowledge that it is the fundamental mind-ground, so the Buddha says to Ananda: You still listen to the dharma with the conditioned mind (with the thinking mind, karmic mind) and so the dharma becomes conditioned as well and you don't obtain the dharma nature. Like somebody who points his finger at the moon to show the moon to somebody else. But if this people looks at the finger instead and mistakes it for the moon he loses not only the moon but the finger also. He mistakes the pointing finger for the bright moon. You think true mind just in the dharma and so you mistake the finger for the moon. Go ahead and listen to the dharma with the conditioned mind as much as you want, the more you listen the stupider you become. Ananda(?) when he do strucked of his mind, Ananda was upset and startled and didn't know what to do. Now that the Buddha asked only, but he lose both finger and the moon, it's difficult to imagine is state of mind. So if you take what distinguishes the sound of my speaking. My words and your ears, your mind which distinguishes the.. which hears the sounds understands the worlds, so the thinking mind. If you take what distinguishes the sound of my speaking by dharma to be your mind, that mind itself apart from the sound which is distinguished should have a nature which makes distinction. It's like the guest who lodges over night at an inn. He stops temporarily and then he goes on. It does not dwell permanently. But the innkeeper does not go anywhere, he is the host of the inn. So very often in this sutra we meet the analogy of the host and the guest. The host is what doesn't move, the guest it's what moves. The host is the permanent, the guest is the impermanent. But it can be also at different levels is not something is the host and something is the guest sometimes the host becomes the guest, sometimes the guest become the host. That the essence of the five *go-i*. Will go back very soon offer.

I think will go back to the story of Yunyan, Yunyan sweeps the ground. As Yunyan was sweeping the ground Daowu said to busy. Yunyan said, you should know there is one who is not busy. Daowu said, if so then there is the second moon. Yunyan held up the broom and said, which moon is this. Having shed illusion and enlightenment. Stopping to distinguish between illusion and enlightenment. Stopping to use for practise it the mind which makes distinctions. Automatically we shed illusion and enlightenment alike. Having cut off the holy and the ordinary. Again a distinction falls down. Also there a not so many things, setting up host and guest and distinguishing noble and mean is a special house. So here as Yunyan was sweeping the ground, Dao casually tested him." As you know there are two dharma-brothers there practising together since years and years and the same song. And they play tricks to each other like this they set up the host and the guest. It's sure that all these people were at the intimacy with the Shurangama Sutra. The Shurangama Sutra was extremely used in China at this moment and influenced a lot the teaching of zen. So the person who looks after the

distinction making mind is like someone who stays temporarily in the hotel. But the genuine true mind cannot go. It is like the innkeeper. So here the distinction mind, the thinking mind is the guest, the true mind is the host. If it's truly your mind it does not go anywhere, however in the absence of sound it has no discriminating nature of his own. Can you tell the reason why? If it would be truly your mind, so Ananda mistakes his distinguishing mind for the true mind. It's always the same, since the beginning of the sutra. If it's truly your mind it does not go anywhere when the sound ceases stops the mind which distinguishes it, is not there. But if it were indeed the true mind that distinguishes it, it will mean that the true mind depart, when the sound ceases. However in the absent of sound it there's no discriminating nature with own. Can you tell the reason why? The true mind is the host, not the guest. It does not live. So we can with the true mind which makes distinctions. Ananda you have made a mistake. And this applies not only to the distinguishing of sound in distinguishing my appearance. There is no distinction making nature apart from the mark of form. Thus even when the making of distinctions is totally absent. When there is no form and no emptiness is darkness that Goshali and the others take to be the deep truth. Along the sutra we meet with the doctrines of the six non-buddhist teachers of the time of the Buddha. And he explains exactly the difference between what they say and what he says. How can we say? That the nature of your mind placed the part of host since everything perceived by it returns to something else. So you think the Buddha explains to Ananda, you continue to think that it's your conditioned mind which listens to the dharma. If you listen to the dharma with the mind which seizes upon conditioned mind, then the nature of the dharma becomes also conditioned. That mind of yours doesn't make distinctions apart from the dust. It does not any distinction making nature with own. How can we said that the nature of your mind is the host since everything perceived by it returns to something else. Everything about that nature of your mind should return to somewhere else. With these we come back to its source or to its cause. As when you borrow something from someone and you give it back. If the mind exists because of the dust (the dust is the object of the sense). If the mind exists because of the objects of the senses then each should return to the dust. If everything returns to something else then who is your host? Then Ananda says, but if every state of our mind returns to something else as its cause why does the wonderful bright original mind that you speak of return nowhere? Please enlighten this point. It's always the same question. Ananda is even more in the dark. Even more confused. Like the people who read the sutra for the first time. So the Ananda ask to explain the doctrine of the non-returning of the true mind. Then the Buddha says to Ananda, as you know see me, the essence of your seeing is fundamentally bright. If the profound bright original mind is compared to the moon, the essence of your seeing is the second moon rather than its reflection. And you should listen attentively from now I'm going to show you the place of non-returning. I'm going to instruct you as you ask. About the true mind and about how it does not return anywhere? Ananda disagree dojo is open to the east. It's full of light when the sun rises in the sky. And it is dark at midnight during the new moon. When you look through open doors and open windows your vision is free, unimpeded, when you are sitting facing the wall your vision is stopped, hindered. Your vision is constantly conditioned in such places where they are forms, different forms. In dull void you can see only the emptiness. Your vision will be distorted when the objects of seeing are in dust or foam. You will perceive everything clearly when the air is fresh. So observe all this transitory characteristics. I will

return each to its place of origin. What are the basic origins? Ananda, among all this transformations the light returns to the sun, because without the sun there is no light. So therefore the reason for light belongs with the sun and so it can be return to the sun. Darkness returns to the new moon. Penetration returns to the doors and the windows to go through penetrate it returns to the doors and the windows. Obstruction returns to the walls. Conditions return to distinctions. Emptiness returns to dull emptiness. Darkness and distortion returns to the mist and the fog. And bright purity returns to freshness. And nothing that exist in this world goes beyond this kindness. To which of the eight states of perception will the essence of your seeing return. Why do I ask? If its return to brightness you will never see darkness when there is no light, although the darkness and the light differ from one another. Your seeing remains unchanged that which can be returned to other sources it's clearly not you. But what cannot be return to nowhere is non other than you. Therefore I know that your mind is fundamentally wonderful bright and pure. You yourself are confused and deluded. You miss what is fundamental and you are caught in the turning wheel of the six ways. Tossing and floating and the stormy see of birth and death. All the time no wonder that the fuss come one says that you are most pitiable of creatures. That which can be returned to other sources it's clearly not you. That which can be return to nowhere is non other than you.

after kinhin:

I am studying every day the Shurangama Sutra these days. And I go back and forth in the text and so on. If you want to arrive to the question of Manjushri and the koans about the seeing and not seeing Yunyan sweeps the ground, of course you have to know a little bit about the sutra. If the kusens are regularly typed and wroted(?) quickly. People who come every day there, they can have idea about what I speak of. And then one good way of entering the sutra is to try to find back in the text *maga*. What I am speaking this day or this other day. Because there are many questions which looks like the other... resembles each other. But not always the same. So you have to become to find yourself in the forest of the sutra.

2013.02.05. 18:30

Posture

Change the crossing of your legs. Which means you don't always cross with the strong leg, but you have to equilibrate between the strong and the weak leg. Strong leg is the leg that you can cross more easily than the other one, which means higher on the thigh, we call it a strong, but we could also call it the weak leg, because the weak points become the strong points. And the strong points can become the weak points. If you indulge, or if you are satisfied with something you are good in, it becomes you weakness. Pull the chin in also and stretch the neck, but, to stretch, and to stay without moving it doesn't mean that you have the immobility and the rigidity of the stone. Take care, basically, very strongly, that your spine and your back is straight. And your shoulders totally relaxed. Of course, you don't get it immediately, of course like everything is the question of practise. But remember, the shoulders must always be relaxed. When you feel them tensed relax them, you let fall the shoulders till the elbows. And fifth lumbar vertebra, the basis of the spine, the first mobile vertebra, which means it's the vertebra which you can push forwards. You push it slightly forwards and you pull the chin

in to put at a vertical with the fifth lumbar vertebra. Crossing of the legs must be such that the two knees push equally the floor. If they don't push equally the floor, than the posture is unbalanced, uncomfortable, unstable, so you cannot push the floor with the knees, and you cannot push the sky with the top of the head. Putting all your attention on the posture, how you sit, makes automatically that all the other thoughts pass, pass, pass, pass. And it remains only the breathing. You breathe out all your thoughts. The breathing must be completely free. And especially the low belly must be not tensed, but open. In Zen we concentrate basically on the breathing out, you breathe out inside, from the low belly till the back to the low belly, under the navel, in the hara, how we call it, which is the second brain. The posture should be at the same time extremely strong, and balanced, without tensions, without pain. The breathing out is quiet, silent, slow, deep, putting the attention on the body and the breathing, the right attitude of the mind appears of itself. It is to let pass, and to abandon, attaching to nothing, doing nothing, waiting nothing, getting nothing. In zen is nothing to obtain. Nothing to seek. Nothing to obtain. Mushotoku. No mental struggle. No waste of energy. The strong posture, and the free, non-gaining mind. No spiritual greediness. No desire to be different. Neither looking for the truth, nor escaping the illusions. Don't follow the thoughts. Each time you notice that you follow the thoughts you come back to the posture. You push the floor with the knees, you push the sky with the head. Or, you push the fifth lumbar vertebra forward. Or, you relax the shoulders. Take care that the two thumbs are perfectly horizontal. Without making neither valley, nor mountain. Valley means you fall asleep, and mountain means you are following your *karmikus* mind. Neither thinking, nor sleeping. No mountain, no valley. No kontin, no sanran. Perhaps we could say, no Shiryo, and no Fushiryo. Kaijo!

2013.02.06. 6:00

Surangama sutra, Ananda, Quest-host, Seeing nature

...continuing Surangama sutra. It's important that Melinda and Mirta work in a concentrated way. Because if you don't study text of the sutra itself and if you are not there practically all zans, it's difficult perhaps to follow the thread. Sutra means thread. It begins at one moment, it finishes at another and it develops a complete teaching. Generally, sutra is consecrated to only explanation of one principal, or one Dharma. And here it is difficult to understand what is it all about. Ananda said: I recognized that the seeing nature (we are constantly speaking from the seeing nature, the hearing nature, the seeing nature, the essence of perception) I recognize that the seeing nature does not return to anything. (It was the teaching about the seven returns, to the light, to the dark, to the fresh to the pure, to the impure, and so on... to the obstruction and to the non-obstruction, you can return every phenomena to anything. Which means every phenomena has it's origin in one of this eight conditions) I recognize that the seeing nature does not return to anything, but how can I come to know that it is my true nature. Buddha explains this once for Ananda and he does not understand. He explains it twice, he still doesn't understand. He explains it three times, four times, till six times, and he still doesn't understand. He still has not recognized his true mind clearly. And now he has another doubt. Doubt means here question. I recognize that the seeing nature doesn't return to anything. Recognize, it means that he is thinking, that he is doubting. He knows that the seeing nature doesn't return to anything, but, in fact, he doesn't know what is ultimately all about. He doesn't understand the principle of the teaching. We

have to *haladni* [progress] to the famous Manjusri question. *Qu'est qu'il dit Manjusri?* What he said: "World Honored One, the Buddha, the great Assembly, the sangha has not awakened to the principle of the Tathagatas, nobody are awakened completely to the principle of the two-fold disclosure of the essence of seeing. He presents the essence of seeing in two folds, being at the same time. But the most important in the question is that the people didn't understand the principle yet, they don't understand what is all about. Within this knowing that the seeing nature does not return. Because it is only at the level of knowing, so, the knowing, discriminating, conditioned mind, which he mistakes constantly for his true mind, so, within this knowing, the doubt has already arisen. A doubt, which is produced by the so called knowing. But, how can I come to know that it is my true nature? He doesn't dare to recognize that he is Buddha. He doesn't dare to recognize. Fausto said to me: The most big *akadály* [hindrance] on the way of transmission is that people don't really believe that they are Buddha. It's always for somebody else, or it's always in ancient times, or it's always something external. Zazen is Buddha, for example. How could it be just kind of minable meditation. And, never the less, many people see Zazen as a practise. Practise separated from themselves, 'I practise Zazen, what are you doing? I practise yoga. What do you practise? I practise Zazen. What do you practise? I make velocipede.' *Én csinállok valamit.* I do something. Subject *csinálja* [does] object. Where is Buddha here? It disappeared since long time.

Ananda, if you take a good look at everything, everywhere, within the range of your vision, all that you see is not you, but things of different features (likes) at closer range, when you come nearer, nearer, you will gradually see clouds, floating clouds, birds flying, wind blowing, dust rising, trees, plants, rivers, mountains, grasses, animals, people, all of which are not you, but things. Ananda, all things near and far have the nature of things. Although each is distinctly different, they are seen with the same pure essence of seeing. The way he explained also already to king Presenajit. We call this the ten characteristics of seeing. But the seven locations at the beginning of the sutra, the eight returns, and the ten characteristics of seeing. So, all the categories of things have their individual distinctions, but the seeing nature has no differences. In brief, that you look at the door, or that you look at the wall, or at the sky, the things are different, but all that you do is that you see. It was also the point with Rahula ringing the bell to distinguish the sound from the hearing. We distinguish the form from the perception. We distinguish the first from the third skanda. In between we have love and hate. Like and dislike, pleasant and unpleasant, like in the case of Ananda who sees the Buddha, and loves the Buddha. He is still at the level of the first and second skanda. Form, feeling. And in this part of the sutra, the Buddha begins to deal with the third skanda, perception. All categories of things have their individual distinctions, but the seeing nature has no differences. So, this essential, wonderful brightness is most certainly your seeing nature. Buddha asks again and again at this point to Ananda. What is it if it is not your own nature? If seeing were a thing, than you should also be able to see my seeing. And if you say you see my seeing when we both look at the same thing, if you say you see my seeing when we both look at the same thing, I see what you see. We are looking the both of us at same thing. I see what you see, so I see your seeing. If you say you see my seeing when we both look at the same thing, then when I'm not seeing, why don't you see my not seeing? The sutra is truly difficult to

explain because it goes back and forth to bring out the principles, and so, you can get confused just trying to read it. What is that all about? If seeing were a thing, then we should be able to see my seeing, and if you say you see my seeing when we both look at the same thing, then when I'm not seeing, why don't you see my not-seeing? If you do see my not-seeing, it's clearly not the thing that I am not seeing, and if you don't see my not-seeing, then it is clearly not a thing and how can you say it is not you? What is more, moreover, if your seeing is a thing, things should also see when you see things, and with substance and nature mixed up together, you and I and everyone in the world are no longer in order. Ananda if, when you see it is you and not I who see, than the seeing nature pervades everywhere, so whose is it if it's not yours? Why do you have doubts about your own true nature and come to me seeking verification thinking that your nature is not true. Seeing and the not-seeing, so in the Shoyoroku you have the koan about this. And also in the Blue cliff record. Prepares for the question of Manjusri. 88 Shoyoroku: When there is seeing and there is not-seeing, this is lightening the lamp at midday, when there is no seeing and no not-seeing it is like pouring ink at midnight. If you believe seeing and hearing are like illusion creating cataracts, than you will know that the sound and the form are like flowers in the sky. Tell me, in the Dharma, is there talk of monks in kesa? The Surangama sutra says: When I don't see, why don't you see my not-seeing? If you see my not-seeing, that's naturally not characteristic of not-seeing, and if you don't see my not-seeing, it's naturally not a thing. How could it not be you? It's because of the teaching of no-self. These question are extremely confusing because we don't recognize something which is our own nature. Why don't you recognize it is you? But you constantly teach that the ego doesn't exist, so I don't understand the question. Or, is it different from the ego? Worldly people think that what is impermanent is permanent. Hinayana people, *pedig*, they think that what is permanent is impermanent. Everything is impermanent. But the Nirvana has the characteristics of impermanence. The unborn has the characteristics of impermanence. The true mind never comes nor goes. The hearing nature exists in absence of sound. If the hearing nature would not continue in the absence of sound, how would you know it is no sound? The guest comes, guest goes. The host stays forever. The host is always there. In Zazen we take the position of the host. Don't follow your thoughts means don't take the position of the guest. Let pass the thoughts means you are in the position of the host. The host doesn't move. He stays behind the *kassza*. Cling, cling, cling, cling, cling... Kaijo!

2013.02.07. 6:00

Surangama sutra, Yunyan sweeps the ground (Book of serenity koan 21.), Seeing

We continue this important passage of the sutra which will lead us after to the question of the Manjusri. This passage, you find it, as I said in two koans. In the Shoyoroku and in the Blue cliff record. You have to find them by yourself. I give hints like always, I give hints. But you have to follow the hints, I cannot, like my mother said, you cannot always expect that people put food in your mouth and chew at your place. You want to eat, at least to swallow. Put in the mouth, that's possible, that's what I do, more or less, but to chew, and to swallow, and after to digest, as you know digest is the very important word in Zen. Digest the teaching. The

teaching is digested or the food is digested when nothing remains in the body. If it remains something, you become sick.

“If seeing were a thing, then you should also be able to see my seeing. If you say you see my seeing when we both look at the same thing”, that's a question that I was asking myself when I was a child, or surely you ask yourself, you see for example the red colour, and how can you be sure that somebody else doesn't see red as yellow, or as green? So, for him, for example, the whole forest and trees and grasses would be what for you is yellow, or blue. If we speak from God, or religion, or family, or love, or freedom, or good, or bad, that's for sure that the word is same, but everybody has completely different interpretation of the same word. “If you say you see my seeing when we both look at the same thing. Then when I'm not seeing, why don't you see my not seeing?” This is how the principle goes. You say that seeing is the thing, Ananda said, and when you look, and I look at the same thing, you say that you see my seeing, therefore I don't see it, you should be able not to see my not seeing it. But you cannot see my not seeing. Therefore, you cannot have seen my seeing either. This is an analogy. In this sutra Buddha uses constantly analogies. It seems that it's difficult place to be clear. But if you understand the principle, passage is very easy to understand. If you don't understand the principle, you can try to understand it in different ways, explain in different ways, and all you will do is to confuse people. In the end, what does it say, what it is all about? Talks about so many seeings. Seeing what seeing? *Miyen látás látmi?* So you have to...it's like the word mind. We use constantly the word mind, but sometimes is this mind, sometimes another mind. It's the basic problem of Ananda, which constantly confuses the *illúzórikus* mind and true mind. The guest and the host. The sound and the hearing. Nevertheless he tries, many times Buddha explains to him. For example, the analogy of the guest and the host, the story of king Prasenajit, who becomes old, old, old, but his seeing does not become old. Or, when Rahula sounds the bell, or the story of the blind which sees. If you do see my not seeing, it is clearly not the thing that I am not seeing. The *dolog*. If you do see my not seeing, it cannot be the thing that I am not seeing. If you do not see my not seeing, then clearly it is not a thing, and how can you say it is not you? I can put the things in your mouth, but you have to swallow. Like Ananda explains at the beginning, I am the Buddha's beloved cousin, and for me it was enough to hear the teaching, and to be with him every day, and I thought that at one moment he will pass to on me, his samadhi powers, magically hopp... I will become Buddha, he will make me Buddha. He will swallow and he will shit at my place. Or, he will put the food in my mouth, so I hear the Dharma, I remember every word what he says, but at one moment he will also, eat, swallow and shit at my place. If you do see my not seeing, it's clearly not the thing that I am not seeing. I say, (says Buddha) that seeing is not a thing, but you don't believe it yet. So, I clarify: If my seeing nature, which makes no distinctions, which is without distinctions, green or red, or women, or men, or altar, or tree, it's always seeing. If my seeing nature which is without distinctions sees a thing which has certain distinctions, and if the seeing becomes that thing, as you say, than the seeing nature should be visible, and therefore you should be able to see my seeing. Because, if seeing is a thing, it should have characteristics which can be distinguished. However, there is nothing certain about when my eyes look at things. Sometimes, my glance comes in contact with something. Then you say that the seeing is that thing. But, sometimes I withdraw my glance from the object and I don't

see it. If you hold that when I'm looking at something my seeing is that thing, if you say, that when you also look at that thing you see my seeing as well, then, when I withdraw through my glens, I no longer look at the thing, why cannot you also, see the substance of my not seeing? Why can't you point out where it is? Since you cannot see my not seeing, are you really see my seeing when we are both looking at something. However, say that you insist that you do see where my not seeing is when I'm not seeing something. The substance of my not seeing is still the seeing nature. The appearance which I do not see is still a thing. When my seeing is separated from the thing, and you continue to see the substance of my seeing as you say, it should be clear, without any further explanation, that my not seeing is certainly not the thing not seen. It's like when we say very often, the plain is coming, or the car is going in the street, and immediately you put the name. Appearance, naming, it's the two first of the five Dharmas of Bodhidharma. Form, appearance -"poof"- name. During zazen, we take out the name, it remains only the sound. But, now, let's take also the sound. If we take out the sound, only the hearing nature will stay, the name was the guest, and the sound was the host. Now the sound becomes the guest, and the hearing becomes the host. What will happen when we will take out the hearing itself? What Surangama sutra explains very detailed, what it means to turn the look inside. Or, to learn to make the step back. Or, to turn the mind 180 degrees to illuminate our true nature. "Having shed illusion end enlightenment, having cut off holy and ordinary, although there are not so many things, setting up host and guest, distinguishing the noble and the mean, is the special house. As Yunyan was sweeping the ground, Dau said: Too busy. Yunyan said: You should know that there is one which is not busy." Good people, as you eat, boil tea, sew and sweep, you should recognize the one not busy. And then you will realize the union of mundane reality, and enlightened reality. In the Tozan progression, which is the five gojis it is called the simultaneous inclusion. Naturally not wasting any time. Kaijo!

2013.02.08.

6:00

Surangama sutra, Komyozo Zanmai, Dogen

Don't sleep. Olala, the head fall down, it is incredible. As I said, if you are sleepy, you must put the attention of what doesn't sleep. The one which is not busy, it is not busy to sleep, it is not concentrated on sleep. Even when you eat, you boil a tea, you sleep, you must know the one which is not busy.

Kyosaku! Give the kyosaku to those who are sleeping.

For the first time you believe that this person cannot be accompanied, for the first time you begin to come to this understanding, after years and years.

"Ananda, when you see things, this seeing is yours and not mine and its nature penetrates everywhere." "If it is not you, what is it? Why do you still doubt about your real nature? And ask me to confirm that it is not false? When you see something it is your own seeing that has nothing to do with me. Is it not your seeing that penetrates the real nature? This is already

quiet clear. Why do you doubt about this? About this nature which is inherent in your Buddha nature and fail to believe that it is the real. Why do you still wait for me to confirm it?" For the first time you believe this person cannot be accompanied. All living beings from the time without beginning, he repeats again the same like in the beginning, very often he comes to the same phrase. But it is different each time, it is deeper each time. All living beings from the time without beginning have disregarded their own selves by clinging to external objects and thereby missing their original minds. And so they are being turn around by objects, they perceive large and small sizes. If they can turn objects around, instead of being turned by them. It is to turn the light inside, it is to learn the step back which illuminates the true nature. It is the turning of the support, it is turning the head, it is coming back, the returning to the source. They are being turn around by objects and perceive large and small sizes, perceive, perception. If they can turn objects around, they will be like the Tathagata and their bodies and minds will be in the state of radiant perfection. From the immutable holy sites, from their unmoving, immutable or unchanging holy sites, the place, *le site*. Body mandala, dojo. We find this expression, if you remember, the end of Komyozo Zanmai. This light is the holy dojo, so the holy dojo is nothing else then the complete enlightenment of the Buddha. From their immutable holy site, the end of each of their hair will contain all lands of the ten directions. Eno says, if you are in the illusion, if you are deluded, the sutra turns you around. If you are awakened, you turn around the sutra. Zen master Shang Fang, Yu En was punctuating the Surangama sutra, punctuating it means to put dots and virgules and this kind of sign to distinguish the phrases from each other. As I said to you, the Surangama sutra presents itself a kind of forest of characters. It is not divided in chapters, you have not explanations of what it is. The people who studies these things in ancient time till now I practically I want to do the same. They were separating the phrases to make sense and things like that, what belongs to this, what belongs to that. This zen master Shang Fang was punctuating the Surangama sutra and he read in broken phrases. When knowledge and views are established, when knowledge and views are established, knowing is the root of ignorance. When knowledge and views don't exist, seeing itself is nirvana and suddenly, he had an insight. People said: "Master, you are speaking in broken phrases." Then he said: "That is my understanding." And he never changed it. In his time he was called Surangama Shang Fang. And I said, he too hit upon the truth by way of error. It is what we call also the marvellous mistake. There are lot of scholars and so on who keep on saying for example that when Dogen was sitting in the dojo in the morning, when Nyojo hit the, his neighbour with the shoe: "You are not here for sleeping, abandon body and mind." And Dogen had an insight. Some said that Dogen perhaps was not speaking too good Chinese, mistake what Nyojo said, Nyojo purely and simply said, purify the body and the mind. But Dogen understood reject body and mind, abandon them. If it is true or not is not very important, because it just confirms the hitting the truth by the way of error. "This is my understand" and he never changed it. For the first time you believe, this person cannot be accompanied, if it is not you, what is it? It is also the marvellous Jijuyu Zanmai, the Samadhi of the self receiving the self.

2013.02.09

08:30

Surangama sutra, skandhas

We continue the sutra. I don't know how are you exactly in your home study of the sutra. As you know we have two possibilities, we have two translations. There is a very old one which is from Lu Kuan Yu with the commentary of the seventeen century Chinese master Han Shan. This is a very famous translation of the book. It is difficult to understand at the beginning.

You have the other one which is the translation of and the commentary of the dharma master Hsuan Hua. This is an old Chinese master which is in the States since hundred years.

From beginningless time until now, all living beings have mistaken themselves for things.

Again, it seems that he says the same like already two or three times. One way of studying of the sutra is to go and look for this phrases which look like each other and begin to see the progression. So you have to make your way in the forest of the sutra. But for this you have first to do it but second you have also to have the desire to do it because without the desire to do it it will bring nothing. Again it says:

From beginningless time until now, all living beings have mistaken themselves for things. They mistake the four elements and the five skandhas for things.

They mistake the four elements and the five skandhas for their minds.

They mistake their illusoric mind for the true mind. They mistake what is impermanent for what is permanent. And what is impermanent for what is permanent, loosing like this the original mind. So here it is they mistake themselves for things. Is seeing a thing? Is not seeing a thing? What cannot be returned to nothing else, cannot be a thing? And so, what is if it's not you? Here we are completely in the middle of the story.

From beginningless time until now, all living beings have mistaken themselves for things, having lost the original mind. And are turned around by things they are influenced by externals. They don't know that things are basically are objects within their true mind. Their true mind are not fundamentally lost but they seem to be lost to them. And so the fundamental and everlasting true mind is turned around by things. Instead of turning things around. And that's why they contemplate bigness and smallness in the middle of all this. You look and you say that seeing is sometimes big and sometimes small. It means that you are completely upside down. But if you can turn things around you are the same as the Tathagatha. So to make the things easy to be turned around by things - it means that whatever outside appearance you meet or whatever state you are in, you get stucked in it. And as soon as you become attached, you run after the things. The self nature loses the control, and run after external states. And when it runs outside of the things, the more it runs the further away it gets. And the further away it gets the more it runs. It' exactly like we lose our way. In the middle of a forest for example. Turning things around means not running after the things but

instead things follow you and run after you. So or things turn you around or you turn things around. If you don't run after things things will be turned around by you. If you understand really what our true mind is then all external states are only manifestations of the mind. The things are manifested from within the mind. And since they are in your mind, why do you want to run after them? So turning things around is to understand that everything is from the mind alone. And that everything is the manifestation of the mind alone. To be turned around by situations is to loose, to turn back on enlightenment and to unite with the dust. If you turn things around you turn your back on the dust and unite with the enlightenment.

2013.02.11. 06:00

Surangama sutra, teachings, Dogen, Ananda, Seeing

From beginningless time until now, all living beings are mistaken themselves for things. They take themselves for things. Looking in the sutra, if you study the sutra, for example, you see that this kind of phrase comes very ... not very often, but several times along: Since times without beginning ... and in this ... in that the Buddha enunciates the principle there. To make your way in the forest of the sutra, you have to ... to ... to notice this kind of things. And then you begin to make a way in it. And you ... you begin to find your way in the forest of the sutra. For example it spoke from the two basic inversions. Another ... another place it speaks from the ignorance of the two roots. And it begins always like this: From beginning of times all living beings are deluded, mistaken the true ... the ignorance for the true roots and it brings them in the Samsara. You have to find all this things back. Having lost original mind, are turned around by things. If you can turn things around, than you are the same as the Tathagata. With body and mind perfect and bright, you are an unmoving place of the Way, like in the end of the Komyozo Zanmai. Now we are studying a lot of ... you become familiar or study as many texts which are for example Jijuyu Zanmai ... Komyozo Zanmai ... now the Suranghama Sutra and in between Koge of Dogen, and also a few of koans. The thing ... the seeing of the Shuyoroku, the eighty ... eighty eight, the ... in the Shuyoroku, in the ... and also in the ... Blue Cliff Record ... The way if you want to deepen the Dharma, is that you have this texts always with you. You make your ... your own roku. It is not that in Zen you are just sitting and you are unable to think something or are unable to say one word, because many people think this, but it's completely mistaken. I don't think that ... Dogen Zenji was perfect imbecile. I don't think that the guy who wrote the Shobogenzo was just sitting with the mouth open, the tongue pulled out and salivating. I don't think so. If he ... if it is like this, why go through all this a little bit of a ... of a work? We must not confound ... mistake the emptiness for the dull emptiness, which is one of the basic mistakes of the people, who practice. Or just waiting, that I say all the things, which was the basic mistake of Ananda. He said: I'm the cousin ... I'm near from the Buddha, he will take care of me. He will use his magic powers to awaken me, when he will think it's time.

Ananda said to the Buddha: If this seeing essence is indeed my wonderful nature, my wonderful nature is now in front of me, and if the seeing is truly me, than what are my present body and mind? And yet it is my body and mind, which makes the distinction, whereas my seeing does not make distinction and doesn't discern my body ... and doesn't discern ... doesn't see ... distinguish ... If it is really my mind, which cause me to know, than the seeing nature is actually me and the body is not me. If the seeing is me, than my body is not me. It becomes a thing, it becomes something else. How is it different from the question that the Buddha asks about the things being able to see me? Earlier you said, if seeing is a thing, things should be able to see me. The Buddha told to Ananda: What you have now said, that the seeing is in front of you, is actually not the case. If it were some ... actually in front of you, you would ... it would be something, you would actually see and then the seeing essence would have a location. It would not be that there is no evidence of it. Now, as you are sitting in this dojo, Jetta Grove, you look about every ... you look about everywhere at the grove, the ponds, the holes ... the holes, as far as the sun and the moon, with the Ganges river before you. Now, before my seat, point out these various appearances. What is dark is the groves ... the groves it is ... there are trees, you know ... there are ... *bonne* ... What is dark, is the groves, what is bright, is the sun, what is obstructing, is the walls, what is clear, is the emptiness and so on from the grasses, the trees to the finest particle of hair. Their sizes vary, all of them are appearance, no one cannot be located, all of them can be pointed out. Now, which one among them would you say is your seeing? Which thing is your seeing? To the seeing, they discuss it ... discussed again and again ... We are on it since a few days or one or two weeks maybe, but Ananda still don't understand and so ... the seeing is still being explained. In this sutra it is called the ten manifestations of seeing. You have the eight ... the seven locations, the *nyolc* [eight] returns and the ten locations of seeing ... the manifestations of seeing, which is then kinds of distinctions, what the Buddha makes to point out that the seeing is neither produced, nor extinguished and that it neither comes, nor goes. It is ... if it takes then ways to say it ... Ananda here is a symbol of what is actually difficult to understand. Ananda here acts also as ... as you know, as a Bodhisattva. Because of many people don't dare to ask or don't dare to they don't understand. Because “what the people will think about me?” Wannanani ... wannanana ... and the moment of death comes and you never asked the question you wanted to ask, because of the opinion of the others, who doesn't give a shit about you! Who don't care of what you are or who you are! Who even doesn't know that you exist! Many people at one moment or another, decide for their lives on the basis what they think of what people think about them, who even don't know that they exist. What will my *házmesterin gondolni*? What will the *szomszéd* say? What will my father say? You have also the famous list of the different types of question what we ask on mondo. What kind of question are ... Ananda is asking?

After Majushri will ask ... we slowly-slowly arrive to this point, but we have to continue, because if I will wait when we have Sesshin and we are all together, we'd never arrive there. It's important that the kusens are transcribed quickly, that you can follow and you have the whole and ... the whole. The whole we have ... the whole ango, the whole Winterlager now it's on your disposition, but the daily kusens are ... deal with Suranghama Sutra since ... since

the beginning of the year. Now Melinda works on it, Mirta works on it and if ... when you have time also can help.

If it is certain, that your seeing is in front of you, as you think, or as you said, Ananda, you should, with certainty, point out, what the seeing is. If emptiness is the seeing, how can it remain empty, since it does already become your seeing? And if a thing is the seeing, how can be external to you as an object, since it has already become your seeing? Hoboji protocol.

2013.02.11. 06:00

AFTER ZAZEN

Jisha, responsibilities

OK ... So ... *alors* ... A few things ... few things ... the first of all: as a Jisha, you have to change the ... to be ... it must be clean for each week with it begins. You have to make OK with Viki or I don't know, who takes care of this when you are not there and so on and it should be automatic. I should not have to say you to say each Monday: Oh, it's not done! You are ... *c'est ca* ... you have as ... as Jisha or as a people *bentlakó* a few things you have to really to do it if you look ... Downton Abbey ... Downton Abbey, this very good serial, you will see that the guys there know exactly what they have to do. They ... you are ... it's a kind of ... it's gyoji, the practice and they ... they have the guys who know and they are very ... conscious of the importance of what they do. This kind of things disappeared from ... because ... it's basically ... it's a thing, which is traditional. *Hagyomány* ... which is transmitted from people to people. This traditions as you know, now completely disappeared in our world. People don't want to hear about that. Who is the chief of this *cég*? We don't know. It's anonymous. In ancient times if you wanted to go banker, you know the guy, the guy ... knew you. Now it's finished. It's a machine, which answers ... kling-klung-kling-klung-kling-klung ... The guy do changes from place to place in three month. It's no more personal contact. What I explained here ... here it is ... more ... much ... we keep much more ... we try ... to base our practice also on what is transmitted and traditional. You have a lot of people who practice ... they say they practice Zen, but *nem ... kesza nem kell, oltár nem kell, transmission nem kell* ... even ... even *posture nem kell. Voilá* ... we are not like this. If only it will be people like we, everything will not collapse. The day ... the day ... all this will disappear, the world will collapse. *Voilá* ... you have a few things to do, which are always the same. Jisha and shusso is the same. I don't say to the Shusso, when I enter the dojo: lit the incense. I don't say that ... he is waiting me always at the entrance of the dojo, on the right side. I don't say to him: go to the right ... one time or two times he's on the left. When the ... I say jukkai, I don't have to say to the shusso, now you stand up and you hit the drum. He goes and hits the drum and he knows exactly, how much rolls he has to give, because we do it since 22 years. Why is not the same for the Jisha? For me it's a mystery. Bonne ... *Alors* ... Now we have another technical problem, which is the *mosogató* upstairs. Again it is terribly *büdös*. And one more time I have said to you: In the morning, at least before we go to Zazen, don't use the *mosogató*, because the first things that I have in the nose is the *csatorna*. Wufff ... and each morning it is the same. Toutjour! The first ... the first thing I have in my day I say *merde!* That again with the fucking *mosogató!* *Alors*, You have to concentrate and be awake of that,

you understand? *Neked mondom!* Jó ... *bonne* ... you have tshinn ... than we are ... you will say to me it's another bfffffffff ... OK When for example ... when you have ... your *mosogató* is *dugva* very often you put the kind of ... you take out the thing there and you put a *vödör* in order that the shit goes down in the *vödör* and it *ne legyen dugva*. But nine time of ten, you take the *vödör* and you put back in the *lavoir*, forgetting that it is hole and all the thing goes after on the floor. I forgot ... because it's the habit ... the habit you have the *vödör*, you put it in there and you completely forgot that ... *bonne* ... *allors* ... the morning arrives ... poeeehhhh ... and than in case that you have to look, at least close the ... close the door of the bathroom that it doesn't go in the whole room ... in the whole kitchen and even it is in my room. *Bonne* ... It would solve the problem if we put ... if we just condemn, you know, if we just say: OK, we don't use the *mosogató soha többé*. But than another problem arises: Is that now I don't have no more *villa* and no more *kanal* in my room ... in my ... in my kitchen. *Finit*. All of them are downstairs, because when you bring them to clean you don't bring them up. *Alors* ... this morning changing my oryoki set, condemning my *mosogató* upstairs, or putting again a system and if it doesn't work, we have to call ... I don't know ... a *szakember* ... we cannot continue ... it is really an infection. *C'est vraiment* ... this morning ... *c'est un infecte* ... In live in a *csatorna*. Or we decide, we never use again the *mosogató* upstairs, but than you have constantly ... and you use a little bit water from the bathroom and so on, but we decide up, *finito* or we try to solve the problem. And also the third thing now it's to bring back what I don't have upstairs. That you have to do this morning. OK? Beginning the week ... So Barbiche *ement* for a while *au Luxemburgba?* Today? He has said two days. *Viki mikor jön vissza?* *Bonne, ca va*. OK. Who stays here this morning? Who cooks? *Bonne*. Have you everything to cook? *Bonne*. Now the problem also is that ... I will ask more people ... you have to say to Karl, because not ... Füst's auto is not more ... Shinza no more ... It begins to tshu-tshu-tshu-tschu ... Who has car I have to call sometimes to go here and there, making a list of people who can help, because now ... before it was relatively easy and now it becomes more and more difficult and ... Or perhaps I will ask to ... this guy ... Octavian, to give me his car, because it's my car. If I need a car ... we ask him ... I let him out of compassion, but if I really need my car, than I will ask for my car. He gave me his car before the ordination. Now I want to use it. It's my car! I am sorry, but it's my car! If not, it means that the ordination I gave to him it's not the ordination. I cannot go from one side to another: I gave you the ordination, but you gave me a false car. No, or you give me your car and I give you ordination or you don't give me your car and I don't give ordination *és kész*. It cannot be authentic from one side and ha-ha-ha-ha-ha-ha as if ... you can't go on ... it's evident ... it's evident ... it's evident ... it's an evidence no? *Bonne* ... *addig* ... *c'est bienne dificle* ... *bienne dificile* ... Also, you have your ticket for Bucharest? *Bonne* ... *alors*. She will go by herself, by train and I go by myself by the plane. OK. If people want to join her, for train, together, but than it would be a little bit stupid that at the end it happens that three of four people come with the train ... *mais vous ve demerde?* You have to *demerde* yourselves in this case. And you ... you ... you have to follow a little bit in the kusen. Because I continue mine ... must continue ... I continue ... I continue slowly-slowly, but when I go from one part to another, I cannot wait for the people ... after we'll come back to different points when we will ... I'll see. But we are at the beginning. I hope that the ... If you don't have the text it's extremely difficult to understand.

2013.02.11. 18:30

Surangama sutra, Ananda

Please, continues the Buddha to Ananda, indicate me clearly, which is your seeing and which are the things, so that it is perfectly clear beyond any doubt. Can you make this distinction? Try it out. Then Ananda says: From where I am sitting now and as far as the distant Ganges river, and the sun and the moon overhead, all that I made show with my hand ... point to ... all of these things that I can point with my hand, are all things. They are not the seeing. Nothing can be shown, is the seeing essence. Nothing can be shown as ... as to be the seeing. You cannot find the seeing essence among the things. For your seeing nature is not a thing and you cannot locate it as a thing among the other things. The Buddha says: So it is, so it is. Correct, correct, correct. He says it twice. For the first time the Buddha agrees with what Ananda says. Is the beginning of the sutra. It is not like the mistakes you made before. It is as you have said. It is ... as you have said. There is no seeing essence to be found existing separately among all the things. All the things you point are things and none is the seeing. None of the things is the seeing essence. Now I will tell you, you and me look again at the groves and at the gardens, to the trees and to the *boschets*, to the gardens as far as the sun and the moon and all the different appearances, all the different forms and it is sure that the seeing essence is not among whatever you point to. But now please, among all these things, show me, what is not your seeing. Which among all this things is not your seeing? Then it becomes a little bit confusing, because the Buddha says before that the things were not the seeing ... the things ... the objects are not the seeing, but now he ask Ananda to tell him ... to tell him what things are not the seeing. It's how the Suranghama Sutra works. If you don't understand the principle clearly, you become more and more confused. At the beginning it was said, that the things are not the seeing and now it is said that the things are the seeing. Now he asks, which is not the seeing, before he said none of the things are the seeing and Ananda says: I see clearly all other this garden and I don't know, that in the middle of it is not my seeing. Here the commentary says, that the Suranghama Sutra just piles up confusion upon confusion until the end ... when at the end all becomes clear. Don't be afraid of confusion, and don't think "I don't understand, so it's not necessary to study it. I cannot understand what they say." It's the same thing you would say reading a koan: "I understand nothing, so no use ...". Ananda says: I don't know, which is not the seeing. Now I'm confused again ... and now I'm confused again. As I consider it again all of the subtle aspect of the many-many appearances, none is not my seeing ... none ... no one of them is not my seeing. The Buddha said: So it is and so it is, so the Buddha certifies Ananda again. What do we ... what do you say for yourself? Ultimately what is the seeing and what are the things? Are the things the seeing or not? Then all in the great Sanga were stunned upon hearing this words of the Buddha ... stunned ... they were shocked ... they where puff. They could not perceive what was the meaning, they could not make neither head nor tail of it, as they say, so they became agitated and depressed at the same time, having lost what they had, adhered to ... having lost, what they thought was sure. It remembers the beginning ... so ... the famous beginning of the Lotus Sutra, as you know, the Buddha begins to preach the Lotus Sutra at Vulture Peak and among as they said, thousands and thousands of disciples. The half of the Sangha at one

moment, when he begins to preach the Lotus Sutra ... the half of the Sangha stands up and goes out, saying: We don't want to hear this. It is not the same like you said before. We prefer to keep our certitude in ... our hinayana certitude. We reached something, we got something ... we reached ... we attained something ... we got something ... and now you say no, it is just the half way. We don't want to hear about this. And so the half of the Sangha stood up and left. The Buddha said at this moment: Good, rid us. Good, rid us ... OK, it's better that you go ... it's better and happy that you ... But those, who remain, the Bodhisattvas, they are confused, but they stay. No, no, no, no ... in the Suranghama assembly, this, what we are speaking of now, they are Budhisattvas, but they have the same kind of doubts and so on, but they don't go, they stay. Here we have ... we arrive to this question: At the end, what is seeing and what is things? Can you ... what ... what is what? Everything is the seeing, everything is things. What is what? At one moment the Buddha says ... Ananda says black, the Buddha says so it is, in the other moment he says white and the Buddha says so it is. The great assembly could not perceive what the main ... what was the meaning of all this. Then Manjushri ... we arrive, *végül is*, to the question of Manjushri, but it was necessary to go through all this. Then Manjushir, son of the Dharma King, took pity on the assembly, rose from his seat ... he suddenly stands up from his zafu, *mondjuk*, as we would do here, make sanpai in front of the Buddha, and he says: Buddha, World Honoured One, the Sangha has not awakened to the principle of the two fold disclosure, so the double ... the double exposition ... exposition ... explanation, of the essence of seeing, as being both form and emptiness and as being neither of them. Now we don't know, what it means and it's why we are alarmed, that's why we are anxious, we are lost in confusion. We don't understand nothing more. It is not that our good roots from formal lives are insufficient ... it is not that our good roots ... that we don't have good roots ... no, no ... roots ... it is the *gyökerek* ... it means what you did in formal lives ... you practice, you honour the Buddhas since time without beginning and you plant good roots. We only hope, the Buddha will have the compassion to reveal exactly what all the things are and what the seeing essence is. Is it that there is no question of is and is not in all this? It's like Shakespeare: To be or not to be? It's exactly the thing. *Voilà* ... We did understand absolutely nothing of what we are ... you are saying right now, it is seems contradictory, but perhaps just because it has nothing to do of ... with existing or not existing, perhaps all this has nothing to do with is or is not. That's the question of Manjushri, who gives at the same time the answer, but we ... we have to go deeper on this, I think. You really have to remember the text of the sutra in order to understand *miről van szó*. I don't think, that just by hearing the kusen and coming from time to time you can get a clear picture of all this. In order to ... to get ... to enter the forest of the sutra, you have to enter the simple text and you can try to ... to point in the text what you remember from the kusen or what you heard and so on. It's also a way to enter in the forest. At the end Manjushri asked the question: All this perhaps ... Perhaps all this has nothing to with is or is not. Manjushri, remember, is the Bodhisattva of wisdom, he symbolizes prajna. He is prajna. And in prajna, *a prajna-ban*, it's no question of is or is not, because we are in the non-dual min. We are in the prajna, we are in the non-dual mind. The great wisdom which goes beyond is and is not. Beyond or transcendent ... sometimes we say transcendent wisdom. You have different ... different translations ... which means a completely different nature ... *teljesen* ... completely different nature. You have shiryo, thinking, you have non ... fu shiryo, not thinking and you have hi

shiryo, which is sometimes translated by beyond thinking, but in Nishiyama for example, it's translated different from thinking. It is said also that this Suranghama Sutra ... the aim of ... the function of this sutra, is to open the eye ... to open wisdom eye.

2013.02.12. 06:00

ZAZEN

responsabilities, shusso, jisha, Surangama sutra, Manjusri, Ananda

Don't sleep! Always clearly aware. Don't mistake the Samadhi for the coma. One more time I said this ... Some teachers from the time of the Buddha, considered the state ... the state that they called the deep truth, but in ... which in reality wasn't very, very ... naturally different from the kind of coma, where it was no awareness, no ... it was purely and simply nothing. Sometimes you speak to people of Zazen or things like that ... Ah, yes! You are making your brain empty. In this sutra, you have also the ... the Buddha speaks from the other teachings of his time and the ... the sutra ... the ... for example the teaching of Kapila, the ... the teaching of Gotali, what they ... what we ... what is called the six non-Buddhist teachers. We know this ... we know also about the heresy ... famous heresy of Seneca. And he explains very deeply ... he explains once the difference between this teachings and his teachings and he shows, that it's extremely easy to go aside on false ways.

KINHIN

Yesterday evening the ... the dojo was full, so I went a little bit ... full, but no translator. I thought ... or Gábor translated, but he translated very ... has difficulties to translate. We have in the dojo the responsibility: the wood, the ... the shusso, but we put kyosaku-man ... Shussho, which is not really a shusso, but ... The shusso cannot change every day or each Zazen. It's not the shusso ... Here we don't have Shusso. No jisha, no shusso. We provisory put jishas and shussos. We could say as the Americans: acting shusso ... you have the acting shusso and the acting jisha. In the films ... the American films you have this expression: now, the guy is acting sheriff. No, acting ... acting ... he acts as ... he is not really ... he doesn't have the title, but he has the function. Because the sheriff is in the hospital or I don't know, is gone, so they need somebody to act as. Here we are more ... we have more acting shussos and acting jishas then real shussos and jishas. Now I begin to understand where the shusso ... there is a ceremony for the shusso, in which ... it is exactly the same like ... or not the same but very close to the transmission ceremony for the ... for the transmission. All these things which seems very formalistic and their meaning appear.

ZAZEN

In the list of the responsibility of the dojo we should include translator. We arrived yesterday at the questions of Manjushri, slowly-slowly, but we arrived. But so ... this Suranghama Sutra now is going like the waves of the sea or more it goes like ... now, that I'm really deeply involved in the sutra ... *realivement* ... I'm really concentrated on it since weeks now and I try to help you to follow and it's where I said to you, that this is essential, that you have the text of the sutra, if you don't have it, it must be much more difficult, or at least to read ... receive very quickly the kusens. I've asked to Melinda and to Mirta to concentrate on giving the text of the kusen as quick as possible. It goes a little bit, now I see, it goes a little bit like the tide. If you see ... If you observe the sea when the sea is being high or also going down, you will see that the waves ... they don't come more and more close or the water doesn't come closer and closer in regular manner. In the regular ... *rendszeresen* ... model ... it's not that it comes nearer, each time nearer and nearer. *Nem*, it doesn't go like this. Suddenly a big wave comes much nearer than the others and after ... the waves after are not so big ... not so big. Not so big, but they arrive to ... slowly-slowly at the level of the big wave and then come another big wave, which goes again further. You have these important points in the ... in the sutra, for example: "Hey, Ananda, that's not your mind!" That's the ... a very important moment in the sutra. Or it is like during the tennis match. You know, it's like making this tu-tu-tu-tu ... question-answer-question-answer-question-answer, but during the tennis match we have which is called the decisive points, those you are not allowed to lose, because if you lose, than the whole story turns. The winner becomes the loser and the loser suddenly becomes the winner. The host becomes the guest, the guest becomes the host. Hey, Ananda, that's not your mind! It's one of them. Another one is the question of Manjushri. He can ... the way he asks is completely different from the way Ananda asks them. Many questions of Ananda are simply confusing. The more he asks, the more confused he becomes ... and we become, but the questions of Manjushri clarifies. Quickly-quickly you have to find in the text the question of Manjushri. The Buddha first said, that the seeing was not a thing. Afterwards he says that seeing is a thing. He asks, what things are not the seeing and nobody knew, what he meant. Now we don't know, what is meant, says Manjushri in the questions. Just what is happening here? *Mi történt itt? Mi történt itt?* In the end is there seeing or is it not seeing? I look at this lamp, for example, is the seeing the lamp or is the lamp the seeing? First of all the Buddha, he deals with the skandha of form, now he deals with the skandha of perception. Is the lamp the seeing or is the seeing the lamp? If you said, that the lamp is not the seeing, so you don't see the lamp, if you said the lamp is the seeing, the lamp itself cannot see. So you say that it is the seeing and yet it is not the seeing. Is it not that in all this, ask Manjushri, if is it ... we are completely lost in the story. Is it not purely and simply it is no deal in all this, it is no question of is or is not, that we are dealing with something, confusing our minds with something which at the end is completely irrelevant. That's the question: Is it? Is it that there is no question of is or is not all of this? And then is it that there is no is and is not in the middle of things, emptiness and seeing essence? Manjushri, which is really clear about the question here, already, can really formulate rightly the question. Ananda, which is not clear, Ananda, which is ... who here symbolizes or take on himself the sin of the others, I would say. Don't think that Ananda is an imbecile. He plays the role ... he is acting as the ... the imbeciles, that we are. He takes on us ... he takes on himself the wave of all the misunderstanding of the world, so the people can say: Ha ha ha ha ha, *hülye* Ananada ... But

do you understand one word of this sutra? Is it that just there is no question of is and is not is all of these? It's exactly like the question of the ... for example is like the question of the rabbit in Alice in Wonderland. He asks something and everybody try to find the answer, but cannot be any kind of answer, because the question is in itself totally absurd. Then the Buddha told to Manjushri and the great Sangha: To the ... for the Tathagata and the great Bodhisattva dwell in the Samadhi, in the Suranghama Samadhi, remember the ... remember the first ... the opening of the sutra. Ananda was taken by the spell of the Matangas daughter and lose all his Samadhi power and after he goes to the Buddha crying and saying: How was it possible that something like this happened to me? Is the ... is the reason ... the first reason for which the teaching of the Surnaghama Sutra was given? But the turns go ... the Tathagata and the great Bodhisattvas, they dwell in this Samadhi, contrarily to Ananda, because Andanda he uses ... mistakes the false mind for the true mind. For the Tathagata and the great Bodhisattva dwelling in the Samadhi, seeing, *a látás*, the conditions of seeing and also the characteristic of thought are like flowers in space, fundamentally non-existent. The seeing and the conditions of seeing, which means all the causes and conditions which arise during the seeing, but also the characteristic of thought, which means all the things we are thinking about, everything which goes throught our brain during the day, open the eyes, bumm, begin to think. What do I do today? What time is it? What I ... do we have to do today? I forgot this yesterday. Di-di-di-di-di-di-di. The mind doesn't stay at rest or completely quite or aware, or he sleeps or he thinks. If you practice regularly, you can really notice, that when you open the eyes, the thinking has a tendency to begin immediately. The *illuzórikus* mind take immediately the control. For everything which arises in the senses as well as the things we think about are like flowers in space, fundamentally non-existent. Basically, there are not any flowers in space. When your eyes are defective, when you have a disease of the eyes, you can see them, but if it is nothing wrong with your eyes, there are no flowers in space. Or, perhaps, if you look at the son for too long, you can see flowers all over empty space. This is one way to explain it. Another way to explain it, is, when you open the Buddha eye, when you use the Buddha eye, when you use the true mind, whatever flowers you want to look, exist in space. These are flowers in space also. Then are there any flowers in space? No. Basically there is not ... there is anything at all. They don't exist. What are you trying to find? What are you trying to find out if the seeing is a thing or if it is emptiness or what? What are you looking for? You are all cut up in seeking outside, running outside yourself to look for things. The seeing and its condition are originally the wonderful, pure, bright substance of the bodhi-mind. No, no, bodhi-mind here is bodai shin. I think I have to say constantly bodai shin, because if I say bodhi-mind ... body ... bodhi ... bodai shin is better. Is too confusing this story of bodhi-mind and body-mind. The seeing and its condition are originally the wonderful, pure, bright substance of enlightenment ... the Buddha *tudat* ... the true mind. How can one speak of is and is not? How can you speak of is and is not in the true mind which is completely beyond duality? It's nothing dual about in the true mind. It's absolute, it is not of the realm of opposites. How can be so upside-down, that you speak of is and is not there? Here Manjushri made a strong point. The idea in all this is nothing new really. We know everything since long time. And it is the way it is exposed to hinayanists and the worldly people, which is interesting. We, great Bodhisattvas, great Zen monks ... all this is crystal clear for all of us. We laugh about this. Ha, ha, ha!

2013.02.14. 06:00

Manjushri, Buddha, Surangama sutra

Is it that there is no question of is or is not in all this?

We arrive to this very important question of Manjushri. Manjushri, who knows the principle. We ... he doesn't ask *össze vissza* ... Ananda says and he does. *Nem*, he goes directly to the point. If he would not know, he could not ask the right question. We have ... you also ... you study the sutra, you have to see, why is this the essential question. *Addig ... addig*, because we are only here, at the beginning of all this. The commentary of this Hsuan Hua ... Hsuan Hua *mester* ... then these people these ... they made their Ango, 90 days retreat, where they concentrate exclusively in the study of the sutra. They stayed 90 days ... 90 days ... eh ... eight or ten hours per day, at least, so they can, of course, they can go through a certain understanding of the sutra. If you just open from time to time ...

Then the Buddha says to Manjushri and to the Sangha: For the Thus Come Ones ... for the Thus Come Ones and the great bodhisattvas of the ten direction ...

Thus Come One, the thus come as you know, is one of the ten epithets of the Buddha, and one of the most important ... Nyorai ... Nyorai oryoki, gakon toku futen ... Nyorai is the one, which is like this, thus come, the one, which is presented from the very beginning in the Shoyoroku. First ... first story ... the Buddha ascends the seat.

For those, who dwell in thusness, seeing seeing, the conditions of seeing as well as the characteristic of thought, which means everything you can think about, are like flowers in the space, fundamentally non-existent. This seeing and its conditions are originally the wonderful bright substance of bodai, the right and bright substance of the everlasting true mind. How can one speak of is and is not? How can you say that is and is not can be found in the true mind, which is beyond duality? There is nothing dual about the true mind. It is absolute. Has nothing to do with the opposites.

How can you be so stupid, that you speak from is and is not? Manjushri, now I will ask you. Manjushri takes the place of Ananda.

Take yourself as an example, Manjushri. Is there still another Manjushri? Is there a Manjushri, who is and a Manjushri which is not? You say: This is Manjushri. It is, what is meant by the Manjushri, who is. Then, is it a Manjushri, who is not?

Is it the question the Buddha asks to Manjushri and He wants to see, what the Manjushri will answer.

So it is, World Honoured One. I'm truly Manjushri. There is no Manjushri, who is. And why? If there were a Manjushri, who is, there would be two Manjushris. That it is not that now that I'm not Manjushri. In fact there are neither of the two characteristics of is ... is and is not exist.

They say that the sutra can open the eye of wisdom. At one moment, we can begin to understand really what we call dualism and non-dualism. It can take years. It can take lives. Of course, you can understand immediately.

There is no Manjushri, who is, because if it would be a Manjushri, who is, it would be a Manjushri, who is not. I'm just the real Manjushri. Nobody is beyond me, which is Manjushri. There is not that there is anything else either, I'm just Manjushri. There is no question of Manjushri, who is or is not Manjushri.

If you say, this Manjushri is, than what Manjushri is not? If there ... If it would be an is and an is not, it would be two Manjushris, but it is not either, that now I am not Manjushri. In fact, neither of the two characteristics of is and is not exist, so to speak from one Manjushri, who is and one who is not is totally incorrect. Manjushri explains or Manjushri enlightens the people, that ... to understand that there is no something that is seeing and something that is not the seeing. The seeing is the everlasting seeing. There is no such thing as seeing that things are the seeing or that emptiness is the seeing. The seeing is the wonderfully true, bright substance of the nature of bodai, so you cannot say that is and is not and it is not only the case with the seeing, the basic substance of the wonderful bodai, the enlightened mind, the Buddha mind, the true mind, bodai, but it's the same with emptiness and is the same with the mundane objects. They are basically projections of the manifestation of the wonderful bright Buddha mind, the pure, perfect, true mind. They are falsely taken to be form and emptiness, as well as hearing and seeing, just as with the second moon. Which one is the moon and which is not the moon?

Manjushri, there is only one moon, one true moon, and within it there is not a moon that is or a moon that is not, therefore, now, as you contemplate the seeing and the mundane things together, all the things you disclose ... I'm not sure that disclose is to *kizárni* ... When you contemplate the seeing and you contemplate the things and then you let appear all kind of forms and appearances, all the things appeared like this are called false thoughts. With the true essence, with the wonderful enlightened bright nature, the genuine seeing essence, you can get beyond trying to point out or not point out.

Now you have to study this part of the sutra attentively, after ... we can come back after to Yunyen Sweeps the Ground and like this you can ... now you can ... if you have a completely new view of the ... of this koan from Shuyoroku. Each time you open ... you see again a koan that you already know a little bit, you must see it as ... with completely new eyes, like a new born baby. You forget completely the ancient interpretation, and puck! You begin from nothing ... from nothing.

2013.02.14. 18:30

Surangama sutra, Manjushri, Yunyan sweeps the ground

ZAZEN

We continue about the question of Manjushri. It's a very important step in the sutra. Till now, as they say ... as they often said, the ... everything ... all this is confusing. Even if you have the text, what I hope you have, it's confusing. I was speaking about this with ... Barbara this afternoon on phone ... on the Skype. She said: Me too ... I made a little bit with the Suranghama Sutra, but I make only the beginning. The beginning, we even don't do. The beginning is the seven or the eight locations of the mind. Where is the mind? Is it inside the body? Is it outside the body? Is it in the middle? Is it something completely different? And Ananda tries all the possibilities and each time the Buddha refutes what he says. You have to follow this logic and you can also relate to the Shodoka when said ... that it is said: The mind is neither in nor out nor in the middle. It is not just a metaphorical expression. It has a precise meaning. It's confusing, because we ... so long you don't understand the principle, so long you use the dualistic mind or the guest position you cannot access to what the Buddha wants to show us, which is the host position. You're cooking sand to make a cake. You can make as long as you want, it will never give a cake, but it's so deeply rooted in our thinking way. Many people think that the mind is the thinking mind. That's the basic point. Mistake their true mind for their thinking mind. If you go in the sutra, you will see that from time to time he makes a few basic points: the two basic inversions, the two common roots and so on. They are, for example ... this places are like big trees in the forest of the sutra and you can begin to orient yourself in the forest of the sutra by saying: Oh, yeah, I remember here it is a big tree. And oh, there is also a big tree. If I say it, it's of not much use, because the deep work begins when you find it by yourselves, when you make it yours. If not, we are just like Ananada, who just hears, hears and waits that the Buddha makes the work in his place. The first time you come to believe that this person cannot be accompanied. The others are not me and so on. At one moment Manjushri, the son of Buddha ... son of the Buddha, we cannot ... sometimes they call him mostly the teachers of all Buddhas, the bodhisattva of wisdom. What is wisdom? Each day, two times a day, since 22 years, we're here, we recite the Hannya Singyo, the essence of wisdom. He will ask the true question ... as somewhere Dogen says ... I think it's Dogen ... In the same way, that if you don't understand you cannot ask the good question and Manjushri asks the good question: Is there ... Is it that there is the question of is and is not in all of this? Than the Buddha says: The first come ones and the great bodhisattvas are dwelling in the Samadhi ... in this Samadhi ... in this Suranghama Samadhi ... seeing, the conditions of seeing as well as the seeds and the characteristics of thoughts, so as well as the things we think about are like flowers in space, fundamentally non-existent or fundamentally empty. If you look or if you have disease of the eye, so you can see flowers in space, it's one way to explain it, but the second way to explain it, is that if you open the Buddha eye, whatever flower you want to look, exists as emptiness. There are two principles here: Are these flower seen by those who open their Buddha eye real? No, they are not real either. They are illusory transformations, but if you thing you want to see them then they come into being. Basically there is no ... there isn't anything, so what are you trying to find? What are you ... Why are

you trying to find out if the seeing is a thing or if it is emptiness or what? What are you looking for? You are just caught up in seeking outside. Running outside yourself, you look for things. The seeing and these conditions of things are in themselves the marvellous bright substance of the enlightened mind. How can one speak ... How can one speak of is and is not? It's nothing dual in the true mind, it's absolute. How can you be so confused to speak of is and is not? Manjushri, now I ask you: Take it yourself as an example. Is there still here another Manjushri? Is there a Manjushri, who is and Manjushri, who is not? So it is, World Honoured One. So it is means thusness, Buddha nature, real nature, it is so. I'm truly Manjushri, so there is no Manjushri, who is, because if there ... it would be a Manjushri who is, it will be a Manjushri, who is not and there would be two Manjushri, but it is not that I'm not Manjushri. In fact neither the two characteristic, is or is not, exist. In terms of myself ... in terms of myself, Manjushri, a particle of person or you, the aspects of is and is not don't exist, so to speak of one that is Manjushri and one that is not Manjushri is incorrect. And this is not only the case with the seeing, but it's the same with emptiness and mundane objects and the objects. Later, the four elements, earth, water, fire and wind will be explained as being the wonderful suchness nature of the Buddha mind. The more the sutra goes, the more wonderful it becomes, but the more it is explained, the less you understand it and then you say: Since I can't understand it, I don't study it, but if you don't study it, you will never understand it, you will never open your wisdom eye. Seeing, emptiness, feelings are the projections of the manifestation of the wonderful brightness, the pure, perfect, true mind ... *igazi tudat* ... and these projections are falsely taken to be form and emptiness, as well as hearing and seeing. Originally, the basic substances the pure, true mind, but with the production of a single thought of false dust, which are the objects, the mundane objects, it is turned around in form. When it's turned around by objects and we are turned around by emptiness. If you can turn things around, you are the same as the Thus Come One, but because of the false thoughts, when it's turned around by form and emptiness, so you cannot understand your hearing nature and you don't understand your seeing nature. And why it is like this? Because of the production of false thoughts and when one thought is wrong, thought after thought becomes wrong. If the mind of the beginning is false, the practice during endless kalpas is without ... it's completely in vain. Is exactly just as with the second moon: if you press your eyes, looking at the moon, you can see two moons. Which one is the moon and which is not the moon? There is only one true moon and within it is not a moon that is or a moon that is not. When you have is and is not, you have relative Dharmas, but here we spoke ... we speak from the absolute, the true mind, the basic nature of bodai. Is beyond opposites and therefore now that you contemplate the seeing and things together: Is it a thing? Is it not a thing? Is it the seeing? Is it not the seeing? All the things you disclose are false thoughts ... disclose ... you have to look in the dictionary ... although ... As you contemplate the seeing and the mundane things together, all these is just false thoughts and you cannot go beyond is and is not, from within them, within emptiness, you cannot find something that is emptiness and something that is not emptiness. Emptiness is just emptiness. How could be an emptiness that is and an emptiness that is not? You are also ... cannot say of things that a thing is and is not and it is the same with the seeing. You cannot say that seeing that is a thing or is emptiness or that the seeing is or is not seeing. It will not work. In this you cannot find an is and an is not. If the true essence, the wonderful enlightened true nature, you can get beyond trying to point out or

not point out. The bright nature, the true mind, the Buddha mind can teach you to get beyond trying to point things as being or not being. It's complete mistake to try to do that, but now you can get beyond it.

AFTER ZAZEN

Yvon Myoken Bec: Now I think you have to go ... to come to look back a little bit this Yunyan Sweeps the Ground. I mean, all of you, you have the text ... koan ... no? *Mindenkinék van?*

Laszlo Saiun Szedres (Barbiche): *A honlapon is megvan, szerintem.*

Yvon Myoken Bec: Eh?

Balint Doyo Olah: On the home page ...

Yvon Myoken Bec: *Igen?*

Laszlo Saiun Szedres (Barbiche): I think.

Yvon Myoken Bec: Not enough. I don't think that you can ... If you can ... You have to print it, to read it you know, it's like this that you ... not just to look one time on the home page ... You have to have it with you. You read, you read, you read and if you don't understand, you read, you read, you read, you read, you read, if you don't understand, you read, you read, you read. How do you make this? For example you ... you ... A way to do it is this, what you like, you can underline, even if you don't understand it. Normally you like because you have the impression to understand, so you like or something which strikes you. Generally what strikes you is what you really don't understand. *C'est ça, qu'il faut.* Is that ... so you have ... immediately you can see two levels, what you seem to understand and what you seem not to understand. And the more you read, the more the things begin to ... to make sense or to move, because the ... the koan ... this ... this ... things are tools, in order to deblock mental blockage. Pfff! Sometimes suddenly ting! It's like a little door which opens or like a window ... Ting! Ting! *Voilà* ... But if you have just the idea: "Ah, I want to understand it intellectually" ... *Je ne comprende pas qu'est ce que ce* ... No, you have to let taken by the thing and let it work, because it's the lololololo Hinayna consciousness. To continue to try to understand it intellectually, what we have the habit to do, it's exactly like to want to cook a cake with sand. Oh, it's always the same, but ... eh ... It is very simple. Just as it is very often said, that in this sutra, you don't see yourself what is in front of your nose. You know the principle, but you don't see it in action when you use ... you know, that it is a mistake, but you don't see when you made the mistake, that you are doing just right now. Take the ... it works like this. Buddhism is not a little thing. *Nem*, it's not at all a little thing. You can stand on the surface or you can begin to dive inside. But of course, it can take years. At one moment you begin to see the ... the depth of all this. If not, you just climb the mountain of jewels and you come back empty handed. *Voilà* ... *C'est ce com ça.* And ... *voilà* ... Perhaps it is because of my treatment ... It's my treatment ... *Pons unokatestvér* ... Did you read *Pons unokatestvér*? I said to you,

please read Pons *unokatestvér*. Well ... Did you read ... Ivan Ilics *halála? Igen? Ki? OK ... Te? Mit vársz?* What are you ... What are you waiting for? To be dead? You think you have all the future in front of you? That you are immortal? It's a basic mistake. *Voila ...* those who finished Ivan Ilich *halála ... Buh! ... Pons unokatestvér!* Ce n'est pas a little bit ... Excuse moi! Hahahahahaha! Boh! It's my treatment ... Heheheheheee ... I should not speak like this in the dojo. We should keep it for outside. *Bonne. Mais fait ...* This autosatisfaction to be stupid at the end is strange. *Bonne.* You have to change! Not to stay on really ... always on the same position. Myself I can ... I go from one position to another. Freedom is to go easily from one position ... not to be stuck always in the same position. *Voila ... OK ... Allors ... Bon soire a toutes!*

2013.02.15. 06:00

Manjushri, Surangama sutra

We arrive to a certain point of the sutra, where is the question of Manjushri and the story of the two moons and the two Manjushris. It seems that we arrive to a certain certitude, but it seems that under ... again, Ananda asks new questions and so we go deeper and deeper. Next week I'm going to be in Bucharest. How can I summarize next quickly in three days or four days what we do since three weeks or more? Quite impossible. That's why I ask also that you send the kusens now to Bucharest regularly. For the time I will not be there I give a little task to each of you. Tomorrow I will like to have a kind of group of study for those who are interested in Suranghama Sutra, or even, who are not interested. I was thinking during the night to make a kind of roku of the ... how we call it ... we called it working edition ... working edition ... sort of ... Mokusho's working edition. First of all, we have the text of the sutra *maga*, what we can do is to make it a little bit more simple. It means, that we take out the details, like World Honoured One, put his palms together and so on and this you can translate in *magyar*, because *edddig*, nothing is translated in *magyar*, but you have to keep also, nevertheless, the original text. Take care not to let fall essential parts of this. It can shorten a little bit the things. Who will try to take this responsibility? Including after a kind of presentation of the first part of the sutra with the eight locations of the mind. I know, that Shomyo is involved in this part, so he can do that. In the forest of the sutra, you have to find this little tree, where it is said, if you speak or if you practice the conditioned mind ... with the conditioned mind, the mind which seizes upon distinctions or the mind of ... the Dharma itself becomes conditioned. I don't know, if you remember this place, if you remember that it was said in one moment or another. All this is always the same. It's always the same if you ... we begin to understand that all this is from the same and at the end of the Sesshin of Genf, I had this insight that *végül is* it's just a question of Hotsu Bodaishin. The cause ground must be compatible with the fruit ground, what we find also in Menzan's Jijuyu Zanmai. If you want to cook a cake, you cannot use sand. *Másképpen mondva*, to realize Buddhahood, you have to use already the Buddha mind. We don't practice to become Buddhas, that we practice because we are already Buddhas. Try to find this little tree. I call it little tree, because it's just a kind of little allusion ... allusion ... allusion ... little hint ... allusion, but when I read this, I remembered very clearly, the passage of the Cousin Sutra ... *unokatestvér* ... which is the Sutra of Complete Enlightenment and in this sutra you find a question of the bodhisattva

Vajragarba: “World Honoured One, If sentient beings have intrinsically accomplished Buddhahood ... intrinsically ... intrinsically ... or are essentially Buddhas. how can it be so much ignorance? And if all sentient beings originally have ignorance, why does the Buddha says that they have intrinsically accomplished Buddhahood?” If sentient beings intrinsically accomplished the Buddha Way and afterwards gave rise to ignorance, then when will the Buddha give rise to sensations or illusions again? No, no ... if the sentient beings are all, in all directions already intrinsically Buddhas and after they fall in ignorance again, when will the Buddha fall in ignorance again? That’s the simple question. The Tathagata, when will he fall illusion? That’s the question of Vajragarba. You have to pounder a little bit this questions which looks a little bit like a question of Ananda and in the Complete Enlightenment Sutra it is the only question, Vajragarba only and the Buddha says: No, you are wrong. In other words and like always, one day you said, you are Buddhas, and the other day you say, that everybody is immersed in ignorance. When does the Buddha fall back in ignorance, why is it ignorance and when ... when do we fall back in ignorance and when the Buddha will fall back in ignorance. Just because you said ... one time you said ... you say one and its contrary. Is and is not, and the Buddha answers this: Virtuous men, all worlds begin and end ... no, no ... all worlds ... begin and end, it is own beginnings and end of worlds ... are born and perish ... all worlds begin and end ... *minden világ keződik ... igen ...* are born and perish have before and an after, exist and don’t exist, gather and disperse, arise and ceases. That we ... that seems, that we already know. It’s the basic Hinayana teaching. Everything is impermanent. Worldly people think impermanence, the world will always be the same as it is, love will be eternal, we will never die. Hiayana people *pedig* are stocked in impermanence, rejecting everything, running after illusory nirvana. The thoughts follow each other constantly, follows an instant of consciousness ... no, thoughts are instant of consciousness ... *nem, nem, nem ...* the word is important *nem. Nem ... n ... e ... m.* The thoughts follow each other in constant succession, they come and go in a ceaseless circle, that we know also is the substance of our Zazen. Substance ... you know ... you don’t ... what is contained things ... we can see the thoughts coming and going during Zazen. We can see ... then we follow, we stop to follow and the emotions arise or we fall asleep and we wake up again, constantly coming and going, coming ... and with all sorts of grasping and rejecting. All these changing processes are cyclic existences ... samsara ... If somebody were to discern the true mind of complete enlightenment while still in samsara, than the nature of complete enlightenment would have the same nature of the turning flow of the samsara. If who would be ... if who would be ... no ... if we wished to be free from samsara, then there would be no place where it could ... where the complete enlightenment could exist. For example, when one moves his eyes, the still water appears to have waves. When one fixes one’s gaze, a turning flame appears to be a wheel of fire. It’s the same like the moving clouds, make it seems like the moon were moving, and the sailing boot, makes one feel as the shore were moving. Virtuous men, when the motion is going on, it’s impossible for those things to be still and how much more if one want to discern the complete enlightenment of the Buddha, with the conditioned mind of birth and death, which has never been pure, how can it not appear to be in motion? And it is for this reason, that you give rise to these doubts. So you see, that the bodhisattva Vajragarba is exactly in the same situation like Ananda in the Suranghama Sutra. It’s like in mondo, for example, we begin to ask the questions with the ... only based on their illusions, there

nevrózis, there agitated mind, so they say: “What you teach, it doesn’t work!”, they discuss the Dharma or they discuss the enlightenment, with the *illuzórikus* mind, the discuss the Buddha mind with the thinking mind and so you have these four analogies. You have to ponder a little bit, what exactly it means. You have the ... first one of this analogies ... you have the moving eyes and the still water, the stilly gaze and the circle of fire ... what is this circle of fire it’s easy to understand ... for example, when we are making *szalonna* in Hoboji and you put this wooden picks ... wooden picks in the fire, so the top of the ... is completely red. If you turn it shhuuuui- shhuuuui- shhuuuui it seems, that it is a circle. If you fixed your gaze, you see a circle. The other analogy is the contrary: If you move your eyes, even the still water appear to have waves. After you have the famous example of the clouds and the moon. There are the clouds which move, but the move does ... because the clouds are moving ... because the clouds are moving, they’re the moving clouds. The unmoving moon seems to move and it’s the same with the famous analogy that ... of the boat and the river bank.

2013.02.16. 08:30

Seeing, Surangama sutra, practice-time

Always clearly aware. Never sleeping. Always aware. Never dreaming. Always aware.

About this seeing in the Surangama sutra this night went a little bit further in the sutra and how we have... as I explained the sutra grows like the waves of the tide. Always the waves coming behing, it goes a little bit deeper. Or further. So one moment one begins to understand that the seeing in reality you have three different seeings. Seeing is not thing. And the essence of seeing, the essence of perception and the absolute seeing... What can it be? If you remember well last year or two years ago, we were speaking of when you look at something, or you see something it is something which doesn't see. It is the way I put it the way, I expressed. *Másképpen mondva* your seeing is not... your seeing doesn't see. In the same way the hearing doesn't hear. For this of course you need... it’s a habit to practice with the light turned inside. Ordinary people of worldly consciousness cannot experiment . You can read about it perhaps, but you don't have a personal experience of it. And the best personal experience you can have of things is something I experienced several times. Fortunately since thirty years or a little bit more that now I practice, which is not much... It was... I thinking ... yesterday was or... before yesterday I was calculating since how much years how much time I know, I knew René Girard. Seventy-six, eighty-six, ninety-six, so more or less thirty five years that we met for the first time. At one moment it is forty years. It cannot be forty years because I don't practice zazen since fourty years. So when you practice since ten years is already a lot. Twenty are already a lot. But when you arrive to thirty-five or forty years which are the same ... at the end it is not much. It is not much. And I will die before for example Baker Roshi practices since sixty-five years or more now. That's something. But you have also this old Chinese people Hsuan Hsua who practice since hundred years. Hsu Yu the older chan master at the twenties died at the age of one hundred and twenty. So he practiced more than hundred years. And in ancient time people like Bodhidharma, Joshu, who were not of a ... it was another kind of civilisation, another kind of time, and so on... these great monks, but surely they are not the only ones, it had to be the habit, the average practice of eighty years.

This is called as I said yesterday, the deep learning. Something which was deep, deep. And slow, slow. Exactly like the breathing. Without waiting any result. Because if you are waiting a result automatically it will become impatient, impure. At the same time you have the demon of impermanence which is always waiting behind the door. This year in our sangha for example the demon of impermanence works very hard. Me, Edina, Noémi. Who is next?

2013.02.16. 18:00

poem of Shokotshu, Reikun, Shishin zen master, Kuge

The divining on Shokotshu says ... *nem kell fordítani ... mindenki itt ért most ...* speaks English ...

The divine and profound light permeates everywhere. Both ordinary people and saints live in their own house. If there is a misperception in the six sense organs, the reality is not clearly seen even if the passions are cut off, we still suffer from disease. It is wrong to deny or affirm the truth among all relations that is detachment. Nirvana and samsara are the flowers of emptiness. Divine and profound light, komyo, permeates everywhere. This light is the monastery. This light is the dojo. The administration buildings, the main gates, divine light is limitless, continually actualizing itself everywhere.

“Both ordinary people and saints live in their own house”, it doesn’t mean that there is no difference between ordinary people and saints. It means, that you should not condemn different types of people. If your innermost resolve is based on Buddha mind, you will be able to reach enlightenment. Even religious intent must be part of the Buddha mind and then it will lead to the realization of truth as it is, the realization of thusness. Our religious intentions must be based on our innermost consciousness at the deepest level. If the consciousness is activated by the clouds of delusion will appear. If there is a misperception in the six sense organs, the reality is not clearly seen. The six sense organs are: eyes, ears, nose, tongue, body and mind. They’re not separate functions, but they work together harmoniously. They are like drifting rain clouds, surrounding Mount Sumeru – the harmonious relationship between the immovable and the changeless with the impermanent and changing. Even if the passions, the bonnos are cut off, we still suffer from disease. This disease is different from the usual kind of disease, it is the disease of the Buddhas and Patriarchs and when the bonnos are cut off, this disease increases and like this the detachment and the delusion exist together and delusion posses the means to ultimately cutting off their own activity. It is wrong to deny or affirm the truth – turning one’s back or opposing truth is malicious, however truth can even be found in those actions. Who can gather the relationship between maliciousness and truth? Among all relations there is detachment, interrelationships produce other harmonious relationships continually. This is detachment. Attachment and detachment must function together freely throughout our lives. Nirvana and samsara are flowers of emptiness. Nirvana must be attained by all the Buddha-Patriarchs and the disciples. Life and death are the true bodhi of man. The roots, the branches, the flowers, the fruit and the form of each flower are all Kuge, flower of

emptiness. Kuge produces its fruits from emptiness, and plants its seeds in the sky of universal emptiness and since the three worlds are the petal of the bloom Kuge, they are not different. Kuge is the true form of all phenomena, the real form of a bloom or a willow or a pitch flower. The first time Zen master Reikun visited Zen master Shishin, he asked him:

- What is Buddha like?
- I give you an answer, but will you believe it? – said Shishin
- Why would not believe your answer? – asked Reikun
- It is you. – replied the master.
- What shall I do? – then asked Reikun.
- If your vision is bad, you lose the true form of Kuge – Shishin told him.

Shishin is telling us to make Buddhas level of attainment our own. This is the actualization of the vision of Buddha. It is understood by all the Buddhas. It is the Shobogenzo. Kuge actualizes itself in our eyes and vice-versa. If our vision is true Kuge, we can see things the way they really are. We can see Kuge through the entire world in the sky, that flowers in our eyes and body, so the expression flower in the sky must be clarified. Great master Kosho of Roya said: It is deeply mysterious and yet all the Buddhas of the world observe the flower in the sky. In order to see this flower, you must have the same understanding as the Buddhas. If you do this, you will perceive the Buddhas of the past and if not, Hinayanist, pratyekabuddhas will be overjoyed. Be careful, not to think that the Buddhas are real. Actually they are flowers in the sky. All the Buddhas live here. There is no other place to live. Kuge is neither being or non-being, emptiness or form, it is the manifestation of all the Buddhas, however, you must not be attached to either Kuge or the manifestation of Buddha. You must know: whether you understand this or not, Kuge exists. Scholars of the sutras and of the Abidharma may hear the expression Kuge, but only Buddha-Patriarchs are in the proper relationships with it. The essence of Buddhism is revealed in both Kuge and the flower growing on the earth. Zen master Sekimon lived during the Sung dynasty, belonged to the lineage of master Ryozan. He was an excellent master. Once a monk asked him: “What is like a treasure hidden in a mountain?”, which means “What is Buddha like?” or “What is the Way like?” Sekimon replied: “Kuge arouse from the earth. Everyone in the country wants to get it, but there is no gate to enter.” His answer is beyond compare. The usual interpretation is that Kuge grows only in emptiness and if no one knows, how it grows in emptiness, is there anyone who knows how it grows in the earth? Perhaps only Sekimon knows. “From the earth” includes all stages of growth, beginning, middle and end. Kuge grows and blooms throughout the world, but if you try to get it, there is nowhere to go. There is a Kuge, that arises from the earth and an earth in which Kuge blooms. The most important point is this: Kuge bears fruit within both the earth and the sky.

2013.02.18. 06:00

poem of Shokotsu, Kuge chapter

On a Saturday, we saw the poem of Shokutsu, in the chapter Kuge, Flowers of Emptiness, also you have now also to read this chapter, of the Shobogenzo in relationship with the Suranghama Sutra. We are really on the very, very beginning of the Suranghama Sutra. It will complexify. There we meet the expression of the flowers in the sky, the two moons, two Manjushris and in the chapter about the fact that you cannot discuss nirvana with the mind of samsara, the fourth chapter of the Complete Enlightenment Sutra. This also we have to put on the site, in order that after you can print the text easy. Even if the passion is cut off, we still suffer from disease. It's wrong to deny or affirm the truth. Nirvana and samsara are flowers of emptiness. Even if the passion is cut off, we still suffer from disease, and this disease differs from the usual kind of disease. It is the disease of the Buddhas and Patriarchs and when all the passions are cut of, this disease increases and like this, detachment and delusions exist together and delusions possess the means of ultimately cutting off their own activity. In Buddhism when we spoke from flowers in the sky, it's one of the famous analogies, but if you look at this flower, using your cognition, which means your false mind, where there is consciousness what says ... what says the poem: Where there is consciousness, there is illusion? Where no cognition exist, there is nirvana. If you use your cognition, looking at this flower, you will never be able to perceive its true colour, because your perception is only of the outer form and not the essence of the flowers and emptiness, so it is a very limited view. Such an interpretation of Kuge ... Kuge means flowers in emptiness or flower in the sky, such an interpretation, limited interpretation, also such an interpretation of Kuge is only found in Buddhism and not in non-Buddhist doctrines. It is not possible for non-believers for out ... for outways, outside of the ways, to experience Kuge. Only the Buddha Patriarchs perceive and experience of blooming and fading of Kuge throughout the universe. One day Shakyamuni said: If people have eye disease, their vision is faulty and they see flowers in the sky. This flower is Kuge. One interpretation of this is that the eye disease here means an upside down point of view and consequently the flowers appear misshapen. If this is not clarified, a flower must be seen, where no flower exist. But if the eye disease is cured, Kuge can no longer be seen. It's thoroughly regrettable that many people don't know the meaning and the circumstances of Kuge. It cannot be grasped by ordinary people, but Buddhas always strive to clarify Kuge. Shakyamuni's holding a flower without speaking and Mahakashyapa's smile was a communication from mind to mind. It was actualized by seeing Kuge with the restored vision. Kuge exist in the treasury, in the Shobogenzo Nehan Myoshin, the serene mind of nirvana. It never ceases from patriarch to patriarch. Enlightenment, nirvana, reality, our true nature all are petals of Kuge. And Shakyamuni also said: Understanding these relationships between nirvana, reality, true nature and so on, it's like having one's eye disease cured. Kuge disappears. The majority of monks don't know the real meaning of Kuge and are unable to recognize who or what has eye disease. After we observe the true meaning of Kuge, the flower in the sky disappears. Stupid Hinayanist, think, that once the flower disappears, nothing exists in the sky. They cut everything, there is nothing left and this is nirvana. Is the relative nirvana of the narrow minded Hinayanists that they mistake for the enlightenment.

What exists, if Kuge cannot be seen? They think, these Hinayana people, they think, that Kuge should be abandoned. They fail to realize its deep meaning, just as the Buddhas saw the Buddhist seed of the Way among the people and enlightenment together with practice ... just as the Buddha saw the seed of the way among the people and enlightenment together with practice brings to fruition, so seeds Kuge, so the seed of universal emptiness. However, most people and even practitioners, think, that were there is space there only sky. They think of Kuge as a floating cloud in the clear sky blown east and west, up and down, following the wind. They never realize that the four elements, the lands, the mountains and the rivers, indeed everything in the world is Kuge. Unfortunately, they cannot look behind the phenomenal world. In their view, Kuge exist because of the eye disease and they don't realize it's the other way around. In true Buddhism, one, who has eye disease, is an awakened person, one with perfect enlightenment, a Buddha, one who has gone beyond enlightenment. Some people think there are other forms of truth beside this, but it's not the case. Nevertheless, there are occasions when someone sees a flower because of eye disease and this is caused by actually seeking enlightenment, without realizing that the disease itself is the root of enlightenment. If we understand the condition of eye disease, we can understand Kuge and be detached from both. We can see them as functions of reality, as absolute conditions. Every condition thought the universe expresses its own truth, it has nothing useless or superfluous and it's harmonious and complete. Eye disease and Kuge are like this. They are not concerned with the past and present and the future. They are not concerned with future ... beginning, middle or end, they are independent of birth and death, even through birth and death appear everywhere in the universe. Kaijo! After the ceremony we have Shoji. Don't escape immediately during Shoji, because Saturday was nobody in the dojo, the house is *déguéulass*, we need ... so I make short Zazen, short ceremony, please you participate to Shoji. Practice is not just a little come, sit, put your big ass and receive the teaching, and after, when it's really ... *amikor kaptatok, amit akartatok, viszlát!* In this case it's even not necessary to come at all, because your practice is totally false.

2013.02.25. 18:30

Teachings, Surangama sutra

During this short Sesshin in Bucharest I ... it was impossible for me to continue the Suranghama, because they ... they are not like you. They cannot hear every day ... even if you don't come every day, but you begin to read it drop by drop. Moreover it was ... the half of the dojo it was beginners, not ordained people, not so much ancient people so it's not a teaching which is really fit for beginners. In two weeks begins the Zen Ten, and I hope there during these days we will be able to deepen a little bit more the Suranghama. This Suranghama Sutra is a text which was produced from the original Chinese Zen. Most of the sutras, as you know, existed in India and we know them, most of them only through their Chinese or Tibetan translations. Very often, the original Sanskrit texts are lost. The Suranghama Sutra, like the Platform Sutra or like the Complete Enlightenment Sutra, were created by the Zen practitioners at the beginning of the Zen in ... the story of the Zen in China, so they are

extremely important for the practitioners of Zen and it seems that in many-many cases in the Hekiganroku, the Blue Cliff Records are just quotations of the Suranghama Sutra, taken as cases, like, for example the seeing, the not seeing ... the Suranghama Sutra's not seeing in the Blue Cliff Record and in the Shoyoroku, but only ... not only. It's a sutra, which comes from Zen, it's a Zen sutra, like the Lankavatara Sutra. This sutra is extremely influenced by what we call Yogachara or Only Mind School, influenced enormously the development of Zen. You have the mind ... the three worlds are only mind, a chapter in the Shobogenzo ... Sangai Yuishin ... the three worlds ... *a három világ* ... which means the totality of things, the whole, the world of desire, the world of form and the world of non-form are only mind. Everything comes from or is the nature of the mind. Everything begins and ends with the mind, like the breathing in the low belly. It discusses and it tries to understand the most deep, the deepest, the most fundamental nature of consciousness or mind. The question of world is also there very important. Sometimes they say mind, sometimes they say consciousness and this most fundamental nature of mind is not different from the nature of the world or the nature of phenomenas. The mind and the phenomenas are not two different things. The Mind Only School says, that there is only consciousness. The full ... the phenomenal world, the outside world, it's maybe seen outside of the personal consciousness: 'I'm here and you are there, I'm here and dojo is here, outside, I'm here and the mountain is ... I'm here and the mountain is out, outside there', is the fundamental natural naive attitude, the first attitude that everybody has and if even ... even if we practice very hard, we will always have this, this perception. The outside world, it's maybe outside of the personal consciousness, but it's not outside of consciousness, as deeply understood in the Dharma, so it's better to say mind. Mind it is the subject, the object and the surroundings, the totality of things. The Suranghama Sutra essentially teaches the ultimate durability of things ... *állandóságát* ... It seems very strange to hear this ... *ez nagyon furcsán hangzik* ... He says exactly the contrary that would ... the ... Hinayana says, which means that it decided: All things are impermanent or born of causes and conditions, which is the basic teaching of Buddhism and it's also, what we experiment in our daily lives. It refutes the view of impermanence, things only born of cause and conditions, but it also refutes the opposite view, that the things would be created by a kind of self or god-like entity or even would arise spontaneously. Suranghama says in reality what you can find in all the mystics of all traditions of all time, that this world, which seems impermanent, is in reality not different from the everlasting, ultimate and perfect suchness ... *nem különbözik* ... is not different ... that this world, which seems impermanent and unsatisfactory ... not satisfying ... cause of suffering is in reality the everlasting, ultimate, perfect reality as it is and that this world what we try to save us from, is actually, if we really could see how it is ... if we really could see what it is, this world that we try to save us from is actually the Buddha world and the Buddha mind ... no, no ... this world ... that we try to escape or try to save ourselves from, is in reality the Buddha world and the Buddha mind. It seems to be a mess ... a mess, complete disorder, chaotic and so on ... because our flood of thinking, but not only the flood of thinking but conceptualizing, because this constant thinking conditions our very act of perception: seeing, hearing, thinking, touching, tasting, which are deeply and habitually mixed up. We imagine, that we are suffering, we imagine, that we need satori, but it's just upside down thinking. We are not suffering, we are not ... we don't need satori, we are not ignorant, but we just project these concepts on what we actually are. The basic upside down

views, this world, what we try to save us from is, in reality, the Buddha mind and the Buddha world. Trying to find Buddha outside the world of life and death or trying to find nirvana outside of samsara or rejecting samsara to run after nirvana, like the Hinayana do, it's like pointing your car North when you want to go south or facing south to look for the Northen ... the Northen ... Polar ... Polar *Csillag*. If you do this, you will use the way to liberation. You have to accept life and death as nirvana. Don't hate either one, don't seek nirvana, the only way when you can be truly detached from the samsara. Life and death itself is the life of the Buddha, if you despise or reject it, you lose the life of the Buddha. But if you run or you attach to life and death, you also lose the life of the Buddha. Only when you don't hate life and death or desire nirvana, then you will enter the mind of the Buddha. When you cast-off body and mind, this means, when you sit Zazen, and then enter the realm of Buddha, he will lead you and if you follow his way, you will achieve the detachment from life and death, and, without effort, and you ... without using your mind, which means unconsciously, naturally and automatically, without effort, without using your mind, you will become a Buddha. If you understand this, there is no longer attachment.

2013.02.26. 06:00

Surangama sutra, Nagarajuna, Abhidharma

ZAZEN

First of all, this sutra is a Zen sutra. It comes from the ... from the time of the first Zen practitioners, which are Chinese, so it's important for the Zen practitioners. It's a sutra, which comes from Zen and, as very often, for example ... plus quotations of the sutra are taken as cases in the Blue Cliff Record. If a sutra, which is strongly influenced by the Yogachara, the one Mind Only School. The three worlds are only mind. Sangai Yuishin ... look in the Shobogenzo, you have the chapter Sangai Yuishin is this school of Mahayana, which discusses deeply the deepest nature of the mind. Everything comes from the mind. Everything begins with the mind. The mind is not something different from the nature of phenomenas or nature of the outside world ... only mind. Simply the outside world, the worlds that we feel, that we perceive as outside of ourselves ... outside and the others ... all this duality ... no, no ... this dualist way to see ... I'm here, the mountain is there. We have here and we have outside, which is not me. It seems to be outside of the personal consciousness, but it's not outside of the consciousness as deeply understood in the Buddha-Dharma or mind, deeply understood Buddha-Dharma. Again and again read the discussion of Uchiyama baking in the first chapter of Shobo ... of the Tenzokyoku please, which he speaks from the different meaning of the word mind. The sutra, essentially, speak of the unity made durability of the things, so it refutes the habitual view of the Buddhism, which is the Hinayana view of Buddhism: All things are impermanent. All things are born of causes and conditions. It is the basic teaching of Buddhism and it's also, what we experiment every day with our personal consciousness. Impermanent derivates from cause will disappear ... disappear ... that appear, when that disappears ... that disappear. When this appears, that appears. When that disappears, that disappears. It's a refutation of the opposite view, that the things are created by a kind of god like entity, self or never mind which or that the things arise spontaneously. What says the

Suranghama Sutra? Maybe, for example, it ... it ... it teaches ... it teaches us deeply the meaning of turning the light inside. Not only the meaning, but also the practical way to do it. But it says that this world, that ... which seems impermanent to the personal consciousness and unsatisfactory, so this world, what we try to escape or to be saved from, is in reality, if we could see how is it, or how it really is, the everlasting ... everlasting it is which is always there without ... everlasting, ultimate, perfect reality as it is. In other words, this world, what we try to escape or saved from, is in reality the Buddha world and the Buddha mind. It seems to be a mess, because of your constant thinking and conceptualizing, which conditions our very act of perceptions: seeing, hearing, thinking, touching, tasting, which are deeply mixed up. We imagine that we are suffering ... *hogy szenvedünk* ... we imagine that we need enlightenment, but it's just again an upside down view. We are not suffering, we don't need satori, we are not ignorant, we just project these concepts on what we actually are. Don't sleep. Here for example like, I said about mixed up, imagine, upside down ... all this is deeply-deeply expanded in the sutra ... step by step, very slowly explains to Ananda everything. The sutra ... because this sutra follows a kind of logic, we see the Indian logic and also the koan style logic. The important thing, if you read Nagarajuna or things like this which is little bit austere, it's the logic used at this time in ... and in Buddhism, the four proposition and the hundred negations ... all this kind of things ... the ... the ... for them it was not at all detailed. Abidharma was not at all detailed. Nagarajuna, Wasubandu belong to the transmission of the masters, so to get familiar with this logic ... in Bucharest I had this idea and that was really funny and perhaps we'll do it also here ... put the people one by one ... two by two and try to find ... to remember the logical steps in ... in the mondos of the ... of Buddha and Ananda. It was not so easy. Nobody really could manage it. They heard it one time, two times, and I said, now you go and you remember it for yourselves, one place Buddha, the other place Ananda. It was always ... one moment it was when people slipped out. And there are only five questions! I took to make this and took a mondo about the blind, which sees. The important point is not so much that here you enter by logic, what is important is the assertions, the affirmations made by the Buddha, which are made at different times in the sutra about the nature of the mind and which are crucial, very important for us, in our practice of experience and this ... the ultimate point of this assertions is liberation. When you read the sutra, you can as I said to find the story, to form your way in the forest, you can, for example just look for assertions, for example: Ananda, you have not yet understood that all the defiling objects, that appear, all the illusory, ephemery characteristics, spleen up in the very spot where they also come to an end. There are ... they are, what is called, illusory falseness. It's not falseness. *Ez nem* falseness. The falseness is itself illusory. No ... is itself illusory ... *illuzórikus*. It's not a false ... illusion and falseness are two different meant from the same ... *a téves* ... the falseness. The illusory falseness means the illusorical ... illusorical character of falseness itself. They come ... they spleen up in the very spot where they also come to an end. If you turn the look inside, if you see deeply, if you come to see clearly where the thoughts come from and where they disappear. If you follow the thoughts *pedig*, you can never see that. They are what's called illusory falseness, but their nature truly is in truth, the bright substance of the wonderful enlightenment, *másképpen mondva*, the everlasting true mind. That's the type of assertion that the Buddha makes in several places and then you have to find them in the text. You take it as big trees. Two week that we have this ... the Zen Ten begins. The ... I try to go a little bit

deeper in the Suranghama Sutra. I will have to organize to see exactly following ... who is permanent, who is engaged, and so please you put your names quickly-quickly that I can know, how much will be there, who will be there and what kind of teaching I can give. We make Hoboji protocol.

AFTER ZAZEN

Yvon Myoken Bec: We go back to seiza ... *alors* ... Barbiche, *mikor mész?*

László Saiun Szedres (Barbiche): *Szerdán.*

Yvon Myoken Bec: *Szerdán* is ...

László Saiun Szedres (Barbiche): Tomorrow.

Yvon Myoken Bec: Tomorrow morning? Or?

László Saiun Szedres (Barbiche): Tomorrow afternoon.

Yvon Myoken Bec: Tomorrow afternoon. And you come back on ...

László Saiun Szedres (Barbiche): Wednesday.

Yvon Myoken Bec: So you go for *egy jó hét*. OK. *Alors*, what you generally do, if somebody has to do ... egyet-egyet. *Par exemple*, eh... Gyula Barna, you know how to scan and to print? Yes? OK. You know how to make things for ticket prints and all this kind of things?

Gyula Mokurin Barna: Yes.

Yvon Myoken Bec: Yes? Nobody could, for example find an old or cheap photocopy machine for our personal use or my personal use, because in sesshin what you have is ... *bonne* ... we can scan and print, that's true, but you have ... which is ... what you have ... because if I one ... one small story from this book or one story from the other book, I have to take seven books ... you are ... if we could just photocopy the passage to have a little ... and also everyone could have ... eh... *Alors, Mirza elment?*

László Saiun Szedres (Barbiche): Yes.

Yvon Myoken Bec: *Donq*, we have one *bentlakó*, the Viki. *Csak egy bentlakó most marad és aki* ... and the other Tenzos and so on is nevertheless without problems. What? I not suddenly find myself in the deepest shit? No?

Gyula Mokurin Barna: No.

Yvon Myoken Bec: *Bonne*. That's something that you have to think about, as monks, eh. It's not because one monk goes or one ... *benntlakó* goes, that everything was collapsed. You have to think in ... like the continuity. That's really something that you have to ... you ... as a continuity, because if ... never mind, somebody goes and or another, the temple must work,

the organization must continue, like another ... like an administration, like an *hôpital*, like an ... something ... you are ... what doesn't collapse because of the doctor is in holiday so suddenly goes ... arhhhhhh ... to collapse, because there is nobody else to take the things, *c'est ca tres importante*. Of course, when you go and you have to, you have to think about, if I go, who will take my place or who represents me, when I'm not there, but I go far, I don't care, I just go. *Ca ... c'on fait toujours* ... you have to develop this thing, because ... Of course, you are not payed, of course you have no social status going higher, so it's really ... it's really mushotoku, it's really because ... because you want to follow the Way. The others in the social world, they do it because of the salary, because of the ... because of the social status, because it's all incentive. Or, of course, you have the vocation to serve the state. For example ... something different ... but it's no vocation by most of the people. Hoppa, I find better for me and go. *C'est ca* personal consciousness, it's not Buddha mind. We have ... see ... What will happen, when I will be dead? *Oh, non parons pas ... non parlons* ... What you do with the kesa of Zeisler? You have to think about this and that's my main concern now. Ah, there are lot of beginners! Oh, that's good, it was a lot of beginners! Beginners are very nice, but the most important is the ancients! *Alors* ... I very often hear this: Ah, it was fantastic, you have so much beginners. Quite in the dojo, enter with the right foot and ... or the left foot ... ne-ne-ne-ne-ne ... *két kézzel* ... ha! ... you can come, direct to sesshin ... when I hear this ... ha, it was very good, was so much beginners and I ask, how much ancients. Ah, they are less and less! You have to read again with ... this paragraph of the Hotsu Bodaishin, which talks about the four things which never come to maturity in the world. I know ... You know this paragraph? No? *Nem*? You don't know? Hotsu Bodaishin ... chapter, you know. You have read it already, Hotsu Bodaishin? Yes?

Dávid Myogen Szász: Yes.

Yvon Myoken Bec: So you remember the paragraph of the four things which don't arrive to maturity?

Dávid Myogen Szász: A halak ikrája, a bódiszattva meg az ambraka termése.

Yvon Myoken Bec: The fish eggs?

Gyula Mokurin Barna: Yes.

Yvon Myoken Bec: And the bodhisattva mind and the two other things that ... because you have read that. First come the fish eggs because they are huh, eaten immediately by the bigger fish or something like that ... there was a fish eggs in the ... in the ... Bucharest, the half was fish eggs or more. Huh, huh, huh! But of course, you need fish eggs to be ... to have mature fish eggs. *Voila* ... OK

2013.02.27 18:30

Three worlds

Great master Shakyamuni said: The three worlds are only mind. Outside the mind nothing exists. Mind, Buddha and sentient beings are not three different things. This verse contains the teaching of Shakyamuni's entire life. These words were spoken intentionally. They had to be expressed. And therefore, the Tathagata's the three worlds are only mind is the actualization of the entire Tathagata. The entire life of the Tathagata is expressed in one complete verse. Three worlds are the entire universe, yet we should not say that the three worlds are mind. Since the three worlds clearly show themselves in all directions and yet remain three worlds. We may mistakenly believe that the three worlds don't exist and nevertheless, we cannot separate ourselves from them. Inside, outside, centre, beginning, middle and end are all three worlds. The three worlds is the world seen as three worlds. If someone thinks that the three worlds do not exist, is mistaken. Some may think that the three worlds represent an old view point as illusion or a new view point as enlightenment, but the three worlds are seen both as illusion and enlightenment. Therefore Shakyamuni, the great master said: The three worlds I see are not like the three worlds of ordinary people. The three worlds I see are not like the three worlds of ordinary. Are not like ... This is the correct view point. The three worlds should be seen like that. Practice develops practice. The present three worlds are the three worlds we see. Seeing is seeing the three worlds and seeing the three worlds is seeing the actualization of the three worlds and the actualization of three worlds seeing is the actualization of reality. The three worlds ... through the three worlds, the decision, the initial decision, practice, satori and Nirvana arise. Through the three worlds the resolve, the practice, the enlightenment and the Nirvana arise. This is: All things are my possession ... all things ... *minden dolog*. It's why Shakyamuni said: In the present three worlds, all things are my possession ... possession ... *birtoka* ... In the present three worlds, all things are my possession, all sentient beings within the three worlds are my children.

2013.02.28. 06:00

Rakusu, meal sutra, Kodo Sawaki, Surangama sutra

KINHIN

To put correctly your rakusu behind, like it ... the rakusu ... in this case is like the kesa. By kesa we take very good care not to sit on, not to ... the corners exactly at their place ... The rakusu is quicker, but have you have to take care that is correctly put.

ZAZEN

Neither born from causes and conditions, neither from ... out of spontaneity ... this world ... I repeat the essentials at like I said, since I came back from Bucharest. This world is ... which

seems a mess because of our constant thinking, which conditions our very act of perception, which are deeply and habitually mixed up. The following part of the sutra will show it exactly and it continues: We imagine, that we are suffering, that we need enlightenment, that ... that is just upside down. We are not suffering, we don't need satori, we don't ... are not ignorant, we just project these concepts on what we actually are. Mixed up, imagine, upside down, project ... also all these are words of the terminologies from the mind school only. What are the basis of the mind school only? Which has, you know, deeply-deeply influenced Zen. The sutra continues ... I will ... I will expand the basics of the mind school only. There we can put also on the site the basic texts which are ... you give to ... to Barna scan and to put on the site. You have to prepare also for the Zen Ten or I have to prepare myself also for the Zen Ten. I still exactly don't know who will be permanent or engaged. I noticed this morning with my jisha. Practically I'm the only one here who practice twice a day, so we can make another classification for the disciples: You have the permanent, at least twice a day, the engaged practice every day and the *randomok*, which practice here and there.

Ananda, although you have already realized that the wonderful bright basic enlightenment, which in the enlightenment of the Tathagata ...

... not Shakyamuni, eh ... not only ... but also ours, but that nobody knows ... is the basic upside down ... also ...

... we have already realized that this enlightenment does not come from causes and conditions and it's neither spontaneous, you have not yet understood, that the enlightenment source is produced neither from mixing and uniting nor from lack of missing and uniting.

This assertion is made to destroy the idea of mixing and uniting and also the idea of not mixing and uniting. Along the sutra you have also to wipe out the ... to get rid of the notion of is and after to get rid the notion of isn't. But the Buddha expands this teaching once again. He says:

Once again, but the seeing nature is just as it is. You still haven't understood that the enlightenment source is produced neither from mixing and uniting nor from the lack of missing and uniting.

Mixing and uniting means the mixing and uniting of ignorance karmic consciousness. Which is interesting in the Suranghama Sutra that the Buddha goes to many-many non-Buddhist teachings and explains the difference between what he teaches and what the schools out of Lumbini. He exposes the false views and expose the right view, a way to orient ourselves ... yourselves in the forest of the sutra ... You have many-many ways to enter in. If you follow the ... to ... to ... the ... to see the places where the Buddha speaks from the outside teachings: What he says about them and what he spoke ... he speaks about them. You have to choose for yourself with the ... the *iránytű* to orient yourself in the forest of the sutra. You have this tree and this tree and that tree and that tree ... the problem, of course is the ... you have to do it by yourself. I cannot do it for you, which is the basic, basic purpose of the sutra. Ananda was thinking of just because he's there and he hears, the Buddha will throw his magic

powers to make him enlightened. It's like ... Sensei used to say: He can bring the cow to the river, but he cannot drink at our place. You have to take care when you ... it's also a way to keep the beginner's mind or to lose the beginners mind: You have to ask yourself: I am ... am I completely ... am I stagnating spiritually or not? Am I in stand in my little habits or not? Do I sleep constantly during Zazen or not? On moments some people sleep constantly. Well, many-many times in the morning I look, who sleeps, who doesn't sleep. It's always the same people who are sleeping. Ah ... I'm sitting Zazen? *Nem, I'm sleeping! I'm sleeping crossed legs but I'm not sitting Zazen.* How dare to say something like this, I have twenty years practice, ten years practice, very soon I will be in *nyugdíj*. Kodo Sawaki says in the ... in his commentaries of the Meal Sutra: *Így az életben meg kell találnunk az igazi önmagunkat és ezért az étkezést egy ... a gyarkolat szellemiségével kell elfogyasztani, nem hagyva ki egyetlen egy napot sem, fényesíteni önmagunk. Haladni kell. Ha nem haladtok minden nap, alacsonyabbra estek mint a föld. Ha nem dolgoztok minden nap, idiótákká válttok. Minden nap fényesítenetek kell magatokat, egyébként meg élve szét estek. Minden nap haladni kell, minden nap egy nagyobb emberré válni. Nem kell elveszíteni magunkat. Minden nap meg kell valósítanunk a felébredést. Megvalósítani a felébredést, amikor étkezünk. Semmilyen körülmények között se veszítsétek el önmagatokat és ezért témpláva kell folytatnotok az életeteket. A felébredés megvalósításához, ahhoz, hogy megsimerjük igazi önmagunkat, azt a gyógyszert kell kapjuk, amit úgy hívnak, hogy étel. Gyakorlani, hosszan élni, megvalósítani a küldetésünket. Amikor eldöntitek, amikor kívánjátok gyakorolni az igazi Utat, amikor komolyan vagytok a gyakorlásban, akkor van az a gyakorlás, ebben a pillanatban Zazen, azonnali felébredés, de van az a gyakorlás amit úgy nevezhetünk, hogy a vízszintes gyakorlás ... van a függőleges és a vízszintes gyakorlás. A vízszintes gyakorlás azt jelenti, hogy minden nap gyakorlunk. Ezt meg kell érteni. Miért kell gyakorolni a felébredést minden nap? Egyfelől nincs fejlődés másfelől van fejlődés. Harmonizálni kell a testtel. Amit látok sok gyakorlónál, megelégednek egy kis gyakorlással és semmilyen erőfeszítést nem tesznek a gyoji és a horizontális gyakorlásban. És végül, a Zazen azonnali felébredése alibiként szolgál nekik a spirituális stagnáláshoz. Ez egy rettenetes hiba, mert azt gondolják, hogy az igazban vannak. Miért tenni erőfeszítést? Miért? Ülő Buddha vagyok? De az a probléma, hogy nem ülsz.*