

Kusens - March

2013.03.01 – 03.05

2013.03.01. 18:30

Kinhin

KINHIN

One breathing out, one step ... kinhin, the walking in kinhin, follows the breathing. After kinhin the Shusso will be for the sake of the beginners teaching them about the essentials of the posture: Body, breathing and the mind attitude.

ZAZEN

Gábor Mokudo Fábián: *A mi házunk tanításának a lényege, hogy a Zazen maga a Buddha. Ha részesülni akarsz belőle, csak ülni mozdulatlanul a zafun. Keresztbe teszed a lábad, előrebillented a medencédet, nyomod a térdeddel a földet, kiegyenesíted a gerincet, nyomod a fejjel az eget, az orr egy vonalban a köldökkel, szem félig nyitva, tekintet negyven öt fokos szögben leeresztve, nem nézünk semmit. A szem nem néz semmit, mégis mindent lát. A fül nem hallgat semmit, mégis mindent hall. Nyelvünket a szápadláshoz érintjük. A száj csukva, fogak összeérnek, az áll behúzza. Jobb kezünket az ölkébe ejtjük, bele a bal tenyeret, hüvelykujjak összeérnek, finoman érintkeznek s a kéz egy oválist formáz. Könyök nem érintkezik a törzssel, mintha egy kis labdát tartanál a könyökkel. Nyomod a térdel a földet, nyomod a fejtetőddel az eget. Kettő között feszül ki a gerinc s így a levegő szabadon áramlik. Az orrodon veszed a levegőt, de valójában az alhasban lélegzel. Mikor kilélegzel, kiterjed az alhas s a súlypont lefelé ereszkedik. Mindig csak egy kilégzés ... egy kilégzés ... egy kilégzés ... pontosan ugyanez a tudati hozzáállás is. Mindent hagyunk elmenni, mindent hagyunk olyannak, amilyen. Hagyjuk, hogy a gondolatok megjelenjenek, egy gondolat, egy kilégzés. Megjelenik a gondolat, de nem fűzzük tovább. Könnyedég megérintjük és hagyjuk, hogy elmenjen ... magától. Nem bonyolódunk bele, elengedjük ... kilégzés ... elengedjük. Újabb gondolat, újabb kilégzés. Mindig csak egy kilégzés. A kinhin nem más, mint a Zazen mozgásban. A kinhint az elől lévő lábbal kezded, az elől lévő lábon van a testsúlyod, az elől lévő láb nyújtva. Nagylábujjad tövével nyomod a földet és fejtetőddel az eget, ugyanúgy, mint Zazenben. Tested keresztet formáz. Az alkarok vízszintesek, a bal kéz hüvelykujjra zárt öklét beletámasztod a jobb tenyeredbe a solar plexus-hoz illeszted. Nyomod össze az alkarokat, úgy, hogy vízszintesek. A váll az olyan mint Zazenben, Száj, fogak, nyelv, tekintet szintén nem különbözik. Nyomod az elől lévő lábbal a földet, nyomod a fejtetőddel az eget s közötté nincs más, csak a kilégzés ... kilégzés úgy halad lefelé, a járás pedig követi a lélegzés ritmusát. Egy kilégzés, egy lépés. Ahogy vége a kilégzésnek, a test ellazul és teszel egy lépést előre, egy fél lábfejnyi lépést, a két lábfej között meg ökölnyi távolság van. A lábfejek párhuzamosak. A kinhin nem különbözik a Zazentól. A mi iskolánk lényegi tanítása, hogy a Zazen maga a*

Buddha. Ne keress semmit és ne utasíts el semmit. Térj vissza mindig a tartáshoz. Egy gondolat, egy kilégzés.

2013.03.02. 08:30

Buddhism, posture, skandhas, consciousnesses

Buddhism is concerned with suffering. Keep straight, don't lean forward. Relax the shoulders and relax also the muscles of the face. It is the question to sit balanced and not try to concentrate consciously. Suffering, which is the inevitable result of desire, but the real issue is the self, which is the cause of the desire, which is the cause of suffering. At the beginning of Buddhism, the teaching centred around a trial of concepts, which was designed to focus the attention that we had to concentrate on, three kind of ... sets of teachings, in such a way that the non-existence of the self would become evident and then, the liberation from suffering will follow. It has included the five skandhas: form, sensation or reception, also the form, ruba, vedana, perception, memory and consciousness, so the five skandhas. The twelve ayatanas, which means the twelve ... the six sense organs and their objects and we have the eighteen datus, the eighteen realms, which means the ayatanas plus the six forms of consciousness. You have also of course, the six entrances, which are the six sense organs. They were the three views of the same thing or mind ... *a tudatunk* ... our mind. Three different ways to let us investigate the same thing: our mind, but they were seeking different ways of dividing the ... each moment of awareness, to demonstrate to anyone who want to use these methods, that they contain all universe of our awareness, inside and outside and yet they contained no self. That were their function to show to the practitioners that there was no self. These three shapes, so the five skandhas, twelve ayatanas, eighteen datus, that is the problem of the self, but they could not explain how we become attached to a self in the first place, how we begin attach to something, which doesn't exist, that they don't explain. And now we go from attachment to detachment and then liberation. To the ancient shapes were added more shapes and these new shapes are those of the five Dharmas, the three modes of reality and the eight consciousnesses. Now we come in the Only Mind School. The five Dharmas, the three natures and the eight consciousnesses ... the five Dharmas divide our world in two: apparition, naming, projecting ... that's the discrimination, form appears – apparition, putting a name on it immediately and after we project, we discriminate, we like, we don't like and so on ... after comes correct knowledge, to see the things as they really are, which means, that the world is nothing but the perceptions of our own mind, that's correct knowledge which brings after to suchness. The cognition of the flower in the sky brings ... puts and end to samsara. The three natures do the same with the imagined reality of imagined nature. Everything, what we experiment is imagination. Dependent reality, which means everything depends on everything and has no reality of itself and perfect reality, which is suchness. And the eight consciousnesses, the five sensory consciousnesses, the conceptual consciousness, the self consciousness, and the eight form, which is called alaya vijinana, which contains the seeds from our previous thoughts, words and deeds, which contains everything. The other consciousnesses work all inside the alaya consciousness and these alaya consciousnesses has itself two aspects: the impure and

the pure, which is nothing but the Buddha mind and this one is called amala. These two new ... three teachings ... let's called the teachings ... sort of teachings ... the five Dharmas, the three natures and the eight consciousnesses were designed to describe the awareness, without introducing the idea of a self, but more over they've the advantage also explaining how our worlds of self delusion and self liberation come about ... self ... how ... they explain why it is self delusion and why it is self liberation, how enlightenment works, how we can go from projection of name and appearances, to correct knowledge and suchness, how we go from imagined reality, to perfect reality and how we can transform our eight consciousnesses into Buddhahood. The ... in the Suranghama Sutra following: You ... are long ... long ... you have the long series of questions from the Buddha to Ananda about the five skandhas, the six entrances, the twelve ayatanas, the eighteen datus, there you can have a view of Abidharma with ... just by studying the Suranghama Sutra or each morning and each evening we repeat in the Hannya Shigyo the five skandhas, the six senses are, the twelve ana ... ayatanas, the eighteen datus ... two times a day, which ... here, since twenty two years, but much more somewhere else.

2013.03.04. 06:00

Surangama sutra, meal sutra, Kodo Sawaki

World Honoured One, the Thus Come One has often spoken of the mixture and union and the Dharma of causes and conditions. He said that the transformations of everything in the world are created from the mixing and uniting of the four elements.

During the Zen Ten I hope we will go a little bit deeper, what is called ... what is called mixing and uniting. It begins already next week, next Friday evening. What are the four elements? Earth, water, fire and wind ... sometimes they say air ... earth, water, fire and air. People's body are the combination of the four elements. In our body, which is ... the parts ... the places which are hard and solid ... the bones or the flesh of somebody belong to the element earth. The warmth or the cold, of course, in our bodies belongs to the element fire, everything which is liquid, like saliva, tears, the urine and so on, the liquids which go constantly out of the nine orifices ... orifices ... where you have the eyes ... two eyes, two ears, two nose bowl makes six, anus makes seven, uretra makes eight ... you have to count ... women have nine and men have eight. If you observe your body you will see that it comes always everything outside. Even more, because the sweat comes from each pore of the ... of the ... of the skin ... all this are the element of water. And, of course, the breath belongs to the element of wind. When we are alive, our body is more or less under control ... more or less ... but after we die, the four elements disperse. The warmth returns to element fire, the moisture returns to the water, the solids return the element earth, and the breath returns to the element wind. People who don't understand about the body, want to help that in all that it does. What they don't know, that in this way the true nature becomes the slave of a false form. Every day, when it's upside down, desperately running back and forth, and ultimately what is this all for? Ultimately what meaning is there in it? You ask people ... ask *emberek* ... ask people

and they're like Ananda. They cannot answer. They cannot come up with a reason. Up there, why do we live? Why not to die immediately? Kodo insist a lot about it in his commentary, of Meal Sutra.

What is the mission in our life here? – asks us. Why are you born in this world? I don't know, but I'm like this. So, why not to die all immediately? I don't know, but I don't like to die. You must not be like this. You must to find your own mission, to find your own self. Because people don't understand about the body, the true nature of the body, they spend all their energy on a dead thing. They don't apply their effort to a living thing. What do we mean by a dead thing? Although we are still alive, our body is ... may be considered already dead. What living things are being referred to? Although we are not aware, that it's alive, our spirit is young and full of life, it is our originally ... original Buddha nature. But people don't know that they should investigate it, their Buddha nature and they apply all their effort to their bodies instead. From morning till night they help the body to get good things to eat, so they are slave to their body. They help their body to get fine clothes to wear. Just what is the body anyway? If someone likes to drink wine, the body is a wine sack. If somebody likes to eat fine food, the body is a bread basket. If someone likes to wear fine clothes, the body becomes a clothes horse. There is not anything to grasp, so don't look upon it as so important. You cannot see through it, and you cannot put it down, when you die and the four element disperse, you will have to see through, what you couldn't see through before. Time waits for no one and the opportunity is lost.

Instantly apply our effort to what is alive. We spend all our energy on something that is already dead. It's also one of the basics, very basics upside downs this sutra speaks of. What are basic upside downs? You have to find that in the sutra. I give this to one permanent to find, basics upside downs, to turn the look inside, to turn ... to learn the movement which turns the ... *tekintet* ... 180 degrees, it's also to discover in your practice on the basic upside downs.

2013.03.04. 18:30

Posture

Change the crossing of the legs and when you balance, left-right, after you expel the ... the air completely through the mouth one, two, three times. Try to expel completely, then your attention will be automatically under the navel. You develop the right, strong posture by always ... of course ... pulling the chin, pull the chin, push the neck up, but also you ... if ... what you can do is to press at the beginning consciously press ... the ... the breathing inside ... press in the intestines strongly also one or two or three times. After we come back to the posture, you can push slightly on the intestines and breath out along the legs and this way you push the knees against the floor. It is not a question to breath and always to push constantly consciously the hara, but it is ... it is to have a strong posture, and after, when you come back to the posture, you can do it automatically one time. It's that how to get the strong posture, to push the intestines and you use it, when it's necessary, when you come back to the posture.

After turning your attention on the posture and the breathing, automatically the mental functions come at rest, are at rest from themselves. We don't use them ... don't use the conscious mind and don't use the conscious functions of the mind, so we don't meditate, we don't think, we don't analyse, we don't imagine, we don't visualize, we don't remember, we don't use ... we don't use the memory, we don't use the imagination, we don't use the intellect, we just sit.

2013.03.05. 06:00

Sesshins, temple

Friday we have the beginning of the Zen Ten. Zen Ten is an important moment in our ... in our family, our Sangha. I, now since a few ... really, few years, two or three years, I think, we make Zen Tens. The Zen Ten the ... I attach extremely importance to the Zen Ten. You should understand why as monks or as practitioners ... serious practitioners of the Way. Is not just an occasion of practice among others. Many people say also, that anyway, here, there we have too much occasions of practice. They envy the dojos where is one Sesshin a year, they envy the dojos where is two Zazens a week, where is no teacher ... ha! ... How lucky they are! At least, when it is a Sesshin ... ha ... something happens. At least when the teacher comes ... ha ... it's a great benediction. The Zen Ten is the way to ... to broke your routine. You broke your routine, it means, you broke your habitual, little ... the Gyoji, which one you become to install yourself like in an old *papucs* ... you install yourself like in old *papucs* ... takarítónő ... öreg takarítónő régi papucsába ... Don't mistake Gyoji for little habits and during Zen Ten ... puck! ... you receive a kind of kick in the ass from the cosmic order and you have to broke your habits and practice twice a day ... at least. Sometimes during the Zen Ten the *bentlakók* are true *bentlakók*. Even *bentlakó* ... here doesn't really exist ... *bentlakó* are never there, or they go, they come, they go, they come one time. It's more a *szálloda* than a temple here. This year we sacrificed the ... we postponed one Zen Ten, because it was not enough people, I compromised this Eastern, because the people have to go to family, so we, for the first time since years, we don't have the Holy Week, but I make ... I made at least a Zen Ten in the Bucharest which begins, which makes the ... very compressed the February Zen Ten or the Eastern Holy Week. Zen Ten is also the possibility to the Sangha to study a little bit more, because we are together during ten days. It's extremely important and that we have also the possibilities ... technical possibilities that we don't have in the Hoboji, so basically unique. It's monastic practice. We try to have a sequence of monastic practice during ten days, resembles a little bit to what it should be ... what it should be, but at least we try to make as if we were monks, as I say for the monks, perhaps at the worky-worky. What is the schedule, the most easy for you to practice in the morning and the evening? We can make Zazen at ten o'clock in the night, we can make Zazen at 4:30 in the morning. If you cannot come before nine, we can make Zazen later, if you have to start at seven, we can make Zazen at five or 4:30. It's a kind of compromise, we follow the phenomenal necessities. As ... as ... as monks, you have see, what you are. It's my job ... my ... it's my job ... I regret to say redundant or to repeat always the same. Ai, he says always the same, he is always the same, we know, bla-bla-bla, since twenty years he explains, but ... and he doesn't stop and he doesn't see that we don't want to understand, he continues

... no ... *nem akarja érteni, hogy nem akarjuk érteni* ... He doesn't want to understand that we don't want to understand. And he insists! Ye, you have to understand! As a monks, observe the daily life and see, what is our upside-downs. Where it is our basic mistake or basic upside-down. It's also one of the main points of the sutra, to clarify the upside downs. When you read the sutra, if you read many times, if ... I don't know, how you study it, but you have to read it slowly-slowly, but regular, so you impregnate ... *impregnation* ... *vous-vous impregnez le sutra* ... like in the expression to walk in the ... in the mist, to walk in the fog and after, one moment, your clothes are more thoroughly wet, completely, deeply wet, more than you would go under heavy rain, but you don't notice it ... it goes unnoticed. In the commentary of the Bussho Kapila by Kodo Sawaki, the main question he arises is why do we eat, which means in reality why do you ... why do we live. What is our reason of life? To eat or to receive our food? To reflect about this is very important if you consider religion and daily life at the same level. To eat to work or to work to eat? He ask this basic upside down. He doesn't say to eat to live or to live to eat like in the ... Molière, it's a famous expression there, but he says to live to eat or to eat to live. It has all a deeper meaning. It is also the Yokusai, it's also the Japanese mind which seems to work, differently than western mind. Anyway, we have to ask ourselves, what is our work as monks? Why are we born on this earth? If you don't know, says Kodo Sawaki, why not to die immediately? It would be good riddance for everybody, beginning with yourself.

2013.03.05. 18:30

Meal sutra, Kodo Sawaki, Shoji chapter

ZAZEN

In the commentary of the meal sutra, Kodo Sawaki asks the fundamental question: Why do we live? Why do we eat? Generally, we eat three times a day. To live, we have to eat. Some people eat four times, sometimes five times a day. Buddha used to eat once, only once a day and me too, during three years I used to eat only once a day. Anyway akár *egyszer, kétszer, ötször* everybody eats. Is it to eat or to receive the food? To reflect about this, it is firmly important if we consider that religion and daily life are at the same level. The clothes, the food and the lodging are necessary for the human being. There are some people who are homeless. You can perhaps rent a house, but consider when it is ... when it comes about the food, we cannot ask to somebody to eat at our place. We have to take our meals by ourselves. Some people say: I cannot eat the rice without sashimi, which is some kind of fish preparation. I explained this ... I cannot eat rice without sashimi. These people didn't know yet, what hunger is. In this case, so long the hunger didn't came, no need to eat. If you are not hungry, no need to eat, but sometimes the food becomes a *divertisement*, *szórakozás*, or, sometimes, a consolation. It's possible that it consoles you, but it's not the case for the all the aliments ... it's not the case for all the food. In reality, we have to eat for a mission. I said to somebody: Dear friend, you are working lot. It's because if not, I cannot eat. So why not to eat and die? This guy remained speechless, could not answer. To eat for working or to work for eating? That's an important question. We eat for a mission. The majority of the

people works in order to eat, but in this case you are the slave of your mouth, so it's a fight which is closed in ... by advance, it's an already lost fight. People like this are animals without *bátorság*. I'm very sorry, but I have still say to you that if you are just lead by your mouth, you are just like animals. Our mission is to consecrate ourselves to our lives as human beings and it's why it's imperative to eat. One day, I asked a single question to eat for work or to work for eat, somebody said: Nobody asked me such a question and with such force. It awakened me. We take this food to perfection ourselves on the Buddha way. Is the fifth verse: Hitotsuni wa konotashowo hakari ... *non, n'est pas ca* ... Itsutsu ni wa jōdō no tame no yu e ni ima ko no jiki wo uku ... Itsutsu ni wa jōdō ... Jōdō means to realize the Way. You hear often somebody saying: I succeeded in this ... this life is successful, but me, I'm not so intelligent ... *okos* ... and I don't understand what does it mean to *reucire* ... to *sikerül* ... *sikerni az élet*. You ... one said that when somebody made a lot money. Money I don't have so much, but they give to me, I receive to eat anyway. People give me to eat, so I don't understand why to have successful life means to have lot money. He really succeeded in his life, because he had a promotion. He went higher on the social scale, but for us, monks, there is no rank, there is no grade, so because I'm not so intelligent, I don't understand what does it mean either. *Röviden: sikerülni, reucire, succeed* ... to succeed it's to realize the Way, at all cost realize the Way. There are many ways, but in Buddhism it's called bodai. Bodai, what is it? It is to know our true self. It's extremely important to know ourselves truly as we are. This man has many ... lot of money, but he's ... he is ... is ... ignores his true self. He is completely ridiculous. He has the highest social level, but he is not in contact with himself, which means, he is a *nulla*. The Way is to know our true self. It has also many names: Buddha nature, true ... true self, true mind, Tathagata garba, wondrous mind of enlightenment, buppo, Buddha Dharma is here for this ... What do we have to do of our lives?

AFTER ZAZEN

Yvon Myoken Bec: Friday evening begins the Zen Ten, it is a possibility for you to see, what happens ... what happens if continuing a normal daily life, nevertheless you sit twice a day. You decide to experiment this. It's the same, that everybody can experiment. If it's too early ... too late the morning Zazen, you say, I cannot, so we can make a Zazen earlier for you. If it's too early evening Zazen, say it, and we can try to make a Zazen later for you. That is basically the idea, so everybody should try to be engaged. You have not so much opportunities in the world, I would say ... or at least in Budapest or Hungary, to do this. It's very rear periods. In Hoboji it's not the same, we are outside, but here in Zen Ten it is ... you can really have this ... How is it if I ... suddenly my practice becomes very strong, twice a day? And in order to do this, it must be a Sangha, who sits, they have to be there, the people have to organize it ... it's not like ... just like this. Of course, you can also come by yourself twice a day, but who makes it? Practically no one, except me. Even the *bentlakók* don't do. Basically it's very, very rare. You have to see it as an opportunity, because it took us 20 years of repeat ... of Gyoji to arrive to do that. To organize a Zen Ten ... I mean to have an opportunity to organize regular Zen Tens. Because for the ... perhaps the people would think: *Ah, c'est normal!* This is something very, very common. Everywhere you can do that. Non, non. I would say it's only here ... it's only here and it took us years of practice,

because everybody participate to this. You don't ... you have to understand that to sit in the dojo it is not just you, which is coming, but is the work of the whole Sangha since 20 years or more, plus those, who were before, who gave us the opportunity ... who gave me the possibility, that I came and everything ... the 72 works and that's the one side. The other side is that you are completely part of the Sangha. You are not somebody who just comes ... The Sangha is ... I'm here and the Sangha is outside there. *Voila* ... I'm here and the world is outside there. The fact to consider ourselves here, and the surroundings and everything ... surroundings ... considering them outside, Buddha said, it's the basic upside down. You can imagine, you can see yourself as ... Who I am ... and the Sangha it is not me, it is outside it's the others. Look deeply and if you think that in ... it's not like this that we are thinking in the beginning. Look deeply. *Moi et la Sangha. Je m'assait ici* ... I sit in the dojo ... I'm sitting here and the dojo is outside around me and are one, two, three, four, five ... guys, which are outside. It's the basic ... the Suranghama Sutra calls ... the Buddha says: It's the first upside down of all. The first mistake, basic ... the basic, which commence the whole, which follows ... everything which follows and you can have the best psychologs or have the best psychoterapeuts, it will not ... never touch as this basic point, this basic, essential point. *Voila* ... *bienne* ... I didn't look the Shoji translation of Muhi ... did you finish now the translation?

Miklos Shingaku Muhi: I have still to take over some remarks you made, like life ... birth and death ...

Yvon Myoken Bec: No, no, no ... We'll do it together!

Miklos Shingaku Muhi: OK.

Yvon Myoken Bec: No, no ... Because I read the two first chapters and the you didn't make the whole text ... I didn't receive the whole. There?

Miklos Shingaku Muhi: That is ... This is the whole text.

Yvon Myoken Bec: It is the whole? Eh ... Somebody said to me that you didn't finish yet.

Miklos Shingaku Muhi: It is ... It is not recitable, you cannot sing it, I didn't take care of this.

Yvon Myoken Bec: *Oh, d'accord*, this will take time. OK ... but ... so we ... ah, OK, OK ... I just saw the ... for example, I want to change *mert van* ... how we say ... for example, there was *az életben és a halálban* ... OK? Shoji means *élet és ... élet-halál*. It's *samsara*. But if ... we have to make it in another way ... *éspedig az élet és halálban. Alors* ... You will say to me, of course, it is not Hungarian.

Miklos Shingaku Muhi: I don't say that it's ... I don't feel, that it's not Hungarian.

Yvon Myoken Bec: Non ... but you must never forgot Dogen doesn't write in Japanese either, because you have to create new words, so you have to make a tire, or something like that ... *élet-és-halál* ... *élet-és-halál* ... or you can say *élet-halál*, because if you make *az életben és a halálban*, *élet és halál* are separated. You see, what I mean? It cannot ... it ... and it has to shocked ... to shock the people ... they

have to say: O, why they don't make *életben és halálban*, but *élet-halál vagy élet-és-halál*? If you want to make it Hungarian, it means that you miss the basic point that Dogen used for example characters, which are understood in such a way, that he make it *fordítva*. And it's why many Japanese, when they read the Shobogenzo at the beginning, don't understand a word. Somebody said: I could not ... I could not figure out, why I could not understand something, which was written in my own language. Because he plays with the words. If you trans ... if we try to ... immediately I saw this *életben és halálban* and of course if following all you put in your way *élet-és-halál* and so on. But that it's very basic ... people would say it is not Hungarian ... No, it is not Hungarian, is Zen language. OK? *Voilà ... On ne dit pas la vie et la mort, mais on dit la vie-et-mort ou la vie-mort*. In French, *vie-mort* is also not French. We can take the idea and call it Shoji, but after, you will translate how? Life and death ... ah, *on traduit* life-death. Or we can just learn Japanese and go directly to the text. *Bonne ... voilà ...* But here it's a one point among others, you know it's not ... it's ... we take it from there ... *bonne ...* it's a very short text which is very important to know practically by heart. *Voilà ... so good evening!*