

Mokusho Zen Ház jegyzetek



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Kusens of Master Myoken and Master Keisan

Mokusho Sesshin

2013. 05. 31 – 2013. 06. 09.

2013.05.31. 20:15

letting pass the thoughts

Something we can concentrate on during this ... Sesshin, it is, what I said a few ... few days ago, the “let pass the thoughts” doesn’t mean to pass from one thought to another.

2013-06-01 06:00

consciousness, grasping, sleeping, false view

For example let opened the door towards the garden perhaps. So long it is not terrible hot in the dojo we don't need to open the window. It's better to make like in the Hoboji. When it is very nice weather, very quiet outside and clack, at this moment you close the window. So if you during this sesshin you decide to observe what I said -the difference between letting pass and pass from one to another. Again, it is not at all a little indication for beginners. Not at all. You have the difficulties for the beginners. But you have also difficulties for the ancients. And the difficulties for the ancients is that they sink slowly-slowly into a kind of routine. Also to settle in a false view without seeing this false view.

The essence, the basic function of consciousness is to name and to grasp. It cannot do otherwise, it is its function. And it goes at the speed of the light. One thought appears, disappears, another appears. We are speaking about this because this is the most evident field of observation in zazen.

It's the place where we can really see that. And you cannot observe it really, you cannot see it really if the mental function is not quiet. If you stop to move consciously your mind, if you stop to use consciously your mind. So it's the basic teaching of Fukanzazenghi. Stop all mental functionings: imagination, analysis, memory, all this kind of things. And after you turn the look inside.

Kyosaku!

Relax the shoulders. Keep straight. Don't sleep. Two people for kyosaku will not be too much. The sussho can stand up also. When you see the posture of the people are sleeping then paff! kyosaku! Because if they are sleeping they cannot ask for kyosaku.

Shukai!

Kaijo!

2013.06.01 11:00

Kyosaku, Shinjinmei, kontin-sanran

ZAZEN

Kyosaku! You have to give teaching in the dojo before. This afternoon there will be teaching for the ceremony of kyosaku. You have to do it before. It's not the time now, to teach the kyosaku when everybody is sitting in a Sesshin. When you are making the list, you make sure, that the people know how to do. You don't put people who don't know in the middle of the Sesshin. If not, what is your ... what is your job here? We put the computer ... pukk ... we push the button this this one will be this one ... like the lottery. Or now you look the people who are sleeping and you hit them strong. Yes ... you have to manage in order ... when you sit, the kyosaku can ... you must be in diagonal. All of you, you are sitting exactly behind the people in front of you. You know perfectly that it is not the way to do in the dojo. Why do you do it? Ah ... that's the question ... Jukkai!

Bonne ... alors ... this afternoon there will be for those who desire, who have the responsibility of kyosaku in the dojo teaching in the dojo for the ceremony of kyosaku.

KINHIN

To open and to close the window, you put in charge somebody in the Geitan that you don't need to go continuously. In the list ... we should make a list with the responsible for the windows in the Geitan.

ZAZEN

To the Shinjinmei ...

To live in the Great Way is neither easy nor difficult. Or the Great Way embraces everything, so it has nothing to do with easy or difficult. But those, with limited views...

... those who don't sit with the big mind, which embraces all ...

... are fearful and irresolute. The faster they hurry, the slower they go. Clinging cannot be limited even to the idea of enlightenment...

... we must even not attach to the idea of enlightenment ...

... just let things be in their own way and there will be neither coming, nor going. Obey the natural thing and you will walk freely and undisturbed. When thought is embondaged, the truth is hidden for everything is murky and unclear.

Is one translation. The translation of Shen Yen is not bad:

The Great Way is broad, neither easy, nor difficult. With narrow views and doubts, haste will slow you down. Attach to it and you lose the measure. The mind will enter a deviant path. Let it go and be spontaneous, experience no going or staying. Accord with your nature and unite with the Way, wander at ease without vexations, bound by thoughts, you tip up from the real and sinking into a stupor is as bad.

It's the question here of *kontin* and *sanran* and always is question of to reject or not to use the discriminating mind. Discriminating mind can make ... who makes differences based on like and dislike. It's all the story here. You can see in your daily life, in your constant activities of daily life, if you are based ... if you make differences based on what you like and you dislike and you will see naturally that it's ninety nine percent that's the case. Everybody sleeps without exception, at least the people who are sitting in front of me. It seems the choose to sit in front of me just to sleep and move. Sensei explains *kontin* and *sanran*: *Kenhen* oppose to the truth and *kontin* escapes of it. *Kenhen* it is *sanran* ... *kontin* it is the ... it is *kontin*. *Kenhen* is to disperse, without any kind of stability. The mind doesn't stay. It jumps from one place to another, like people are thinking to something else in Zazen. This dispersion and this non-stability is opposed to the truth. They both must be in unity. *Ku* and *shiki*, phenomena and principle must be in unity. The realization of the natural ... of the Buddha Nature is created through this unity. Is the same, when the Shinjinmei says:

Don't run after the phenomenas but don't stay on *ku*.

And the Shodoka, when he says:

Don't run ... don't look for the truth, don't cut the illusions.

Understanding these words ... well ... we need to be in the use of the non-dualistic mind. The dualistic mind cannot understand these words. The dualistic mind, here in this says: OK, we don't look for the truth and we run after illusions. Zazen includes at the same time the illusions and the pure mind. Kontin, sanran are opposed to the truth, but if we ... if our attention and concentration on the posture is right, this two states disappear. If you want to escape, for example and we fall into kontin, so the melancholic thoughts, the pessimistic thoughts, the *szomorúság*, the total inactivity, the desire of being alone, the *fáradtság* ... all these belong to the domain of kontin. It's exactly, what I experiment with my ... my treatment. Melancholic thoughts, *szomorúság*, inactivity, desire of being alone, exhaustion ... all these belong to the domain of kontin. This poem is extremely important because it deals exactly with the practice of Zazen. The one who thinks too much, the ... which is called the bounded thought, goes against ... also against the truth. As I said, to take care to let pass the thoughts doesn't mean to pass from one thought to another and kontin on the other hand is the melancholy, mental *fáradtság*, physical *fáradtság*, goes ... going down in depression. When you cannot stop to sleep or to move, please, go in the Geitan. Sensei analyses into six points: To think too much for the first one, to think too much. The second is not to think too much, but to desire to think. The third one is not to think, but to think, to think, but not to think and here we are in the hishiryō consciousness, five is to want to stop thinking, and the sixth one is to escape our thoughts and to be afraid of our own thoughts. For the third and fourth are right is the right attitude of the mind, one and two are sanran, five and six are kontin.

2013.06.01. 17:00

posture, Shinjinmei, personal problems, six consciousness

ZAZEN

Mirta should not sit in front of the wall, because she has a tendency to sleep and also she has problems the eyes ... Problems with the eyes? If she's constantly in front of the wall and in a dark place, she will sleep more and more. I said it this morning. Please be compassionate enough, change the place with Mirta. Somebody who doesn't sleep, for example Noémi, take the place of Mirta here. Not now ... more patience ... wait ... if it's absolutely necessary to move it's not to try to make slowly-slowly without disturbing too much, because anyway it disturbs. The ... as you know the ... the atmosphere of the dojo is extremely sensitive. All of us are on the same deep level of consciousness, so if somebody begins to suffer, or haaaa ... begins to manifest his ... it communicates to everybody. The right way it is to make Gassho, to change the crossing of the legs and with full energy or we could say with the energy of dispare, to sit again like at the

beginning. It's not to try to *jigoter ... mozgat, mozgat, ...gat, ...gat, mozgatni*, just to try to find a more comfortable posture or something like that. It's not the way to do. If you don't grasp ... if you don't grasp your uncomfort, *egyébként* it will disappear. Somewhere, I think Kodo Sawaki, he says, somewhere in the Shodoka: You recognize the true dojo of the transmission of the Buddha, when you have people who are together and *kitartnat vagy kibírnak együtt*. To look for the worldly comfort or the worldly wellness has nothing to do with Zen practice. It has to be understood very ... very deeply. Look for the worldly comfort or I don't know what, is the ordinary discriminating consciousness based on like and dislike. To quit the Sesshin because of personal problems, is just to use the discriminating mind based on like and dislike. The basic rule is: Once you are in the Sesshin, you don't go. It's always a moment in the Sesshin we want to go. If you grasp on this moment, if you follow it, if you use the discriminating mind based on like and dislike, you will never experiment the power of Zazen. Never mind if you practice since thirty years or more, you just cook sand to make a cake. It's why this phrase of the Shinjinmei in the beginning ... this one is really important, you have to keep it in mind: If you don't understand the deep principle, which is the non-duality or the identity of Samsara and Nirvana, it's totally useless to quite the thoughts. It completely useless too practice Zazen. If you are not a Buddha, your place is not there.

KINHIN

ZAZEN

You have this expression, they call it *seki shin nen nen*. *seki shin* is translated with naked mind or red mind and *nen-nen* is instant after instant, but *nen* is also an instant of consciousness and if they speak of consciousness in Buddhism, it means the six consciousness which is the visual consciousness, the hearing, the tasting, the smelling ... so the five physical senses, plus the mental consciousness which grasps Dharmas, which thrives ... grasps objects of consciousness. It's not only what we think that is ... it's everything what we hear, we see, we smell and taste and so on. Everything, as you know, appears and disappears instantaneously, practically at the same time. It's only the grasping mind, which creates an illusory duration. Illusory duration, because if you stop to grasps, it stops. The in ... you can experiment it constantly ... Where your thoughts from yesterday? Where are your thoughts of ... in five minutes? It's illusory in the sense, that it has no duration in itself. It's the grasping mind, which gives a duration to the phenomena. So it's our own creation and it's our own decision. Yes, I know, but I cannot help, but to grasp. That's expresses what we call attachment. Let's speak a little bit from Master Zeisler. Something he said to me ... I had also, like everybody here, lot of love stories in the Sangha and lot of lover problems and dramas. The difference with the most of you, I dare say, is that I never quit a Sesshin because of that and I never made that people because of that stopped to practice. We

cannot say the same from the people of this Sangha. This story perhaps I said many times, because it's very important to understand. Or like Sensei used to say: You want to drink? You want to be *részeg*? OK, but tomorrow morning you are in the dojo. If you are not able to be in the dojo in the morning, don't drink. I had one day a story with a nun ... as a monk I had a story with a nun ... I pass on the details, but the result is, that I became obsessed, during more than one and a half year. Obsessed and unhappy ... it was not a happy story, not at all. It was a suffering of all the ... of all instance. At one moment I was obliged, because we are meeting in the dojo every day, to keep the eyes on the floor the ... I went with the eyes down during one year. I didn't thought: 'Oh ... perhaps I will stop practice for a while ...' No, on the contrary, I said, 'I will practice, perhaps I will begin to practice.' It was like this, that I had really ... it was strong and in the streets I was hallucinating, I was seeing her, the girl everywhere and I was constantly thinking about. I opened myself to Master Zeisler, which is also against the rules, because he said: 'Never speak of your personal problems to your Master.' One day I went ... I felt so bad that I went to him and I said ... and I asked him very subtle way ... I asked: 'Etienne, did have ... did he ... did it happen to you that you spoke of your personal problems with Master Deshimaru?' And the answer was clear. He said: 'Never.' Anyway at one moment he said to me: 'If you are in this situation, being constantly obsessed by your thoughts, you have to decide that in twenty-four hours a day, if it appears you let pass. It comes back, you let pass. It comes back, you let pass. It comes back, you let pass. You don't indulge in grasping and following. You don't indulge ... you don't take pleasure in grasping and following.' Anyway, Shinran, as you know has seen so very quickly the truth of the human being: The human being likes to suffer, because he knows only this. If it's no more suffering, what will be? And it's why it is so difficult to abandon ... to decide to cut the attachments. In reality we like it ... we like ... if we like to suffer, we should stop ... we should stop complaining. We should stop the suffering, but then there will be a problem: Ah ... I don't suffer anymore. You let pass, it comes back, you let pass, it comes back, you let pass, it comes back, you let pass and at one moment, he says, it will disappear. It will stop. If you stop to grasp and to entertain ... entertain means ... it's not to to have fun ... entertain is not like reading Playboy or entertainment for men and so on ... entertain means, *par exemple*, to put wood in the fire. *Entretener le feux*, but the most important thing he said that I never forgot is: He said ... 'and the most extreme ... extra ... the most extraordinary in this, is that you don't notice that it disappeared.' Most extraordinary, is that you even do not notice, that it has disappeared. It's like when they said: If you wash a kesa or a robe and you take out the dirt, but if you don't clean after the soap, it leaves traces.

2013.06.02. 06:00

posture, posture of the hands, practitioners, Kinhin, breathing

KINHIN

Stretch the spine. Pull the chin. You take good care of the position of the hands and forearms. They have to be exactly horizontal. Not too high, not too low ... and they don't make angle, neither vertically, nor horizontally. The thumb must be pressed in the left hand and you have to put your attention on the two fingers. You can look at photos of Kodo Sawaki young in his posture of Kinhin, but I don't think we have it in the dojo, but it would be good to have this one, because it's a very beautiful example of a Kinhin posture. I heard somebody saying one day that well, this many pictures of masters in the dojos, Kodo Sawaki, master Deshimaru and so on, but it's not just a question of personal glory of the people, it's a question of ... that show the posture. What was their posture? What was their behaviour in the dojo? It's what is important. I remember one day, Master Stéphane said to me: The ... the personal life of the people I am absolutely not interested in. There are neuroses, there are problems, what they think or don't think, I don't give the slightest shit. If I think about the people and the relationship I have with them is only based on their attitude in the dojo. It makes the things immediately much more simple and clear. The Sangha is not a social group of friends. It's not a meeting club of life partners. For these you have discos, you have internet, you can buy Ukrainian girls or boys on the internet ... it's not really the vocation of the dojo to provide life partners and each time it goes in this direction, it goes inevitably wrong. If we try to create karmic relationships in the dojo, friendship, which is not dharma friendship, in nine cases of ten, inevitably it will go wrong. The solution of course is to create this karmic relation outside and in this case, in nine case of ten, it will go also inevitably wrong. It's evidence, it's a fact, what you can't go against *és kész*. Last say ... energy in the hands ... you have to ... the fingers must not have a ... space in between and you have to go in Kinhin especially when the dojo is full, more or less in the same base, so that you don't ... you have to have ... at the same time the consciousness of your posture and also the consciousness of the totality of the whole. You don't need to ... you are forced to harmonize with the Kinhin of the others, so it is not the question of: Look, how my breathing is longer and then you stop all the line. No, it's not a question to be the best here, it's the question to be together. You have to sacrifice in a way your desire to have a very long breathing out. If you have the desire to have a very long breathing out, you can do it in Zazen. The aspect of doing the things together is the most important in the dojo.

ZAZEN

During this Zazen Vincent will go and check the posture of the people, especially the mudra of the hands, hokkai-jo-in, so take care of the position of the hands, especially the point between the thumbs, how the thumbs touch without touching, it has really to do with neither kontin nor

sanran. To refresh your posture, refreshing your beginner's mind. You can associate ... during this sesshin you can associate the turning world I gave to you at the beginning, with the attention on the point between the thumbs, the posture of the thumbs. Surely, a few of you ask themselves right now: What turning word you gave to us? When I go through Kinhin, I can really notice how the people don't ... are negligent, very negligent, they don't really take a good care on the posture, the position of the arms and the hands, as it would not be ... It's not so important ... [...], press the knee, and even the posture of the feet, you really don't care. Stretching up and so on ... OK, but I can see that the hands are abandoned to themselves as ... abandoned to themselves, like Jean-Paul Sartre used to say, like a piece of dead meat. Nevertheless the posture of the hands it's ... resumes completely the whole posture. It's the seal. We can say that the posture is the vertical aspect, a little, we say that, but the hands is the horizontal aspect. The nose vertical, the eyes horizontal, the ears in line with the shoulders, the ... neither leaning to the left, neither leaning to the right, neither leaning forward, neither leaning backward, shoulders in the same level, both of them, both of the shoulders should be on the same level. Not a shoulder higher than the other. The same ... the thumbs, the hands the same ... You have no mountain, no valley, they ... they must not go up, they must not go down. The ... the thumbs must not ... not fall forward, they must not fall backward, one hand must not be higher than the others, since then the ... the thumbs are not horizontal, the shoulders ... the elbows must ... must not be against the body, in order that the thumbs must be perfectly horizontal ... in line ... *mondjuk* ... in line. In line, not making an angle, neither convex, nor contrary of convex ... *conclav* ... *conclav* ... And the cherry on the cake, of course is the point between the thumbs. Touching, not touching. Don't touch, but you touch, you don't don't touch, but you don't touch. The monk ask Master Yakusan: 'What are you doing when you are sitting in this unmoving posture?' Yakusan answers: 'I touch, without touching.' The monk says: 'How is it possible? How you manage to touch without touching?' Yakusan answers: 'Ah! That's the whole point of Zazen, the art.' Now we have when we are looking in the Shinjinmei, the first phrase is very famous, they even made songs about it: "Don't love, don't hate [...]" Again saying things without understanding what it means ... Throwing jewels to the porcs, but it's very striking this phrase, it doesn't let the people indifferent. No love, no hate, but also it was: "don't accept, don't reject" is the constant *Leitmotiv* of this Shinjinmei. It was long time a problem for me. I could not understand, how is it possible to accept and reject at the same time. I could purely and simply not understand. It was a really practical problem how you do that. Or you accept, or you reject, but how can you do these together in the same time? How can you solve this? It was my first ... well ... koan. Like when they say: The moon ... the mind must not move. It must be flowing like the water. *Quoi? De quoi? De quoi? Je ne comprende pas.* [What? Of what? Of what? I don't understand.] I don't understand. And of course, this question I never asked to Sensei. There were the question, which appears immediately. They say the mind must flow like the fresh water of the *patak* in the mountain, which is blocked by nothing and let the beautiful little trouts and ... enjoy themselves freely without ... without the fear of being fished and the minute after the ... Sensei said "The

mind should not move.” Or they should know ... they should decide at least to be clear for themselves before to dare to teach. *Vagy ez, vagy az.*

2013.06.02. 17:00

The mudra of the hands, the time of the Sesshin

ZAZEN

Let's continue to put the attention on the posture of the hands. Like in Kinhin for example, the fingers must there be ... there must be no space between the fingers. You need to keep the energy in the hands and in the fingers, like we keep the energy in the spine and neck and so on. But then, we can see it how it's true that the hokkai-jo in the mudra, the mudra in Zazen, the mudra of the hands for all this aspects it is a quantessence ... quintessence of the whole posture. Well in my case my thumbs fall systematically forward, exactly like you can feel that the each others one or two weak points in the posture. You can have weaker ... the weak point of the posture of the hands or the thumbs go there and there or the hands ... the ... the fingers separate or one hand is higher than the other, so the hands are not horizontal.

KINHIN

ZAZEN

As you know, a Sesshin or Zenten has a life in its own. It's also what we can also ... call also the time of the Sesshin and it's also why very basically if it's question of Sesshin, it is not possible to come before ... after the beginning and to go before the end. Quit the Sesshin in the middle it is to destroy the time of the Sesshin, so it is also to destroy the Sesshin itself. It's not just a question of organization or social group discipline, it goes much deeper than that. It touches the mind that we are supposed to realize, that we are realizing in Sesshin. If you don't understand that, you can make as much practice as you want, so much years can you practice as you want, you didn't even enter practice. Certain people, for example, who systematically arrive just a little bit too late, when Zazen begins, thirty seconds, one minute after the bell rings, so you sit in the Geitan. It's systematic. They don't think that if they put their watch, fifteen minutes earlier or then minutes earlier, they will not destroy the time of the Zazen. Or as you know, never mind if the Sesshin begins on a Wednesday or the Thursday or a Friday or even the Saturday, they will arrive the day after the beginning. They ... you can try to say: OK, you cannot come on Friday, so let's begin on Sun... on Saturday, they will arrive on Sunday. Or the people systematically go just before the

end of the Sesshin, they don't stay till the end. Pavel was like long time and made a strong effort on this, he stayed here. You have this notion of the time of the Sesshin, which is essential. It's not the social time, it's not the calendar, it is the mind and in this time, the Sesshin has its ... its own life. It happens something in the Sesshin which is not forcible. I can always say: 'Bone, I will do the Shinjin mei, I will make this, prepared in one way or another.' It's never like this that it happens it ... it happens. And it's why also the very basic thing is, you should never, when you have a ... personal problems or things like that, never take a decision during the time of the sesshin. You have to wait that it finishes. Never take decision ... never ... never do something, which is not the Sesshin during the Sesshin, because it invites disaster. It's the experience of thousands of years of practice. During this Sesshin we will ... I will and I suggest you very strongly to ... just to put your full attention on the posture of the hands. Instead of think of ... do ... of seeing the posture of the hands as the end of the posture, when we explain the posture, we explain the knees, the spine, the chin, the head and so on and after we begin to speak about the hands. Let's see now the posture of the hands as the beginning of the posture ... the heart ... the seal ... and everything organizes around the posture of the hands. It's not that when the posture is perfect and balanced and so on and after we put the hands beautifully, like I said, like the cherry on the cake, but now we turn 180 percent ... 180 degrees the whole story, we reverse the support, and we take the posture as the whole ... the posture of the hands as the whole posture. What will happen? It's what do I ... I would like that we do during these eight days, which remain ... this week. We stop to say we if someone asks: 'What are you doing during the Sesshin?' 'Oh, well, sitting crossed leg posture.' *Alors* ... we are forming the mudra of ... during the Sesshin we are forming the mudra of the hokkai jo-in ... we are ... of the sea ... of the seal concentration. It's what we do on the Zafu. If we see that if we do it ... if you ... if you do it really, if you make this decision, you will ... you will strongly refresh the beginners mind. As you know, on the practice of the Way, the true ... the real true difficulty, the real true obstacle or the real true trap, because it is invisible, you can continue to come in the dojo and fall nevertheless into this trap, is to lose the beginners mind and it's very ... it's ... it's very subtle, is almost invisible, as you can continue to come during years, you can continue to wear the kesa, to have gyoji, and not to see that you lose the beginners ... that you have no more the beginner's mind. It's not the same like a guy who suddenly stops to come ... who stops the practice. It's much more subtle, much more dangerous.

2013.06.03. 11:00

Posture, posture of the hands, hokkai jo-in, Shinjinmei

KINHIN

The forearms does not make angle. No separation is between the fingers. It's the same posture like ... there are many-many details there.

ZAZEN

To give a teaching about the posture of the hand, for the practice, ten days, particularly the ... the attention put to the hokkai jo-in, lets the hands do Zazen. Sensei, as you know, from the very beginning, he ... he equals the posture ... the position of the thumbs with kontin and sanran. By kontin, the thumbs make ... for a valley, if you are ... if you are sanran makes like a mountain. There are many other ways that thumbs begin to live there own life. Since I decided to really put my attention on the hands, of course I cheat. I cheat ... I can cheat, because I'm chief. Nobody will say to me: Oh, oh, oh, not ... don't look at your hands during Zazen, so I cheat, and each time ... it's a ... it's a disaster. The fingers, the ... all the hands, the thumbs ... they found in very few minutes their way to take various unexpected positions. It's like the whole posture. You push the fifth lumbar, the spine stretches ... slowly-slowly even without noticing it, collapses again or you relax the shoulders and and five seconds later phhhuuuu they are up again. For a beginner to hear this, perhaps it's not very encouraging. But after ... after forty years the guy is still at the ... struggling with the posture of his thumb or, which is also possible, that the guy can also think: Oh, this guy is ...is a total failure and totally incompetent. If you look at the many translations of the Shinjinmei, as I said to you to do. It's not something we can do in the dojo, you have to do it by yourself if you are interested ... for example to comment the Shinjinmei verse after verse is extremely boring. It's like when you read the ... the koans, for example, and the Shinjinmei as you know is the source of many, many, many koans, you don't have to read the comment to try to understand the whole as a kind of a discussing the philosophical thinking, I think, or things like that. It is not thinking. Sometimes you have to consider each phrase or each word and things like that separately, individually, completely separated from the others. These translations are very different ... sometimes ... yes, quite different, but there are other places which is more or less ... *nagyjából* ... the same, but it's a verse, that is always translated in the same way, it says:

The right and the wrong, the gain and the loss please abandon ... abandon them, get rid of them, at once.

It is this "at once" that you find really in many, many translations, that show that this "at once" is without discussing it ... is it when do nothing as ... but to do it before everything else. *Azonnal* ... once for all. This means it's no more time to lose with complicating our ... the brains with such ideas as right and wrong or gain or loss. It's even no longer ... necessary to discuss about it, before we ... to do ... or to begin any kind of ... some ... something else or anything else, has to be done. It has to be disappeared, in such a way it was never there. I cheat and my thumbs are up ... 'Kuku... Go down, go back to your *kuckó*.' I know, what you are thinking ... you bunch of [...] ... bunch ... of [...] ... you think I would like to cheat again also me. What concerns the practice of the Way ... practice of the Way, we really want to live on the Great Way, which is all including, board, large and generous, so the mysterious principle of the One Mind, practically speaking, you have to stop once and for all to think in terms of gain and loss ... or success or failure. I have read ... I have read again ... it was a lama, I don't remember which, said, that the essence of the

Dharma is to continue totally indifferent to the fact it can be pleasant or unpleasant, profitable ... profitable or damageable for us and that is the essential of the practice. The principle is not difficult, the practice of the Way is not difficult, just stop love and hate, stop to choose and reject ... choosing with taking and rejecting-exposing. It's not difficult. It's precisely, what is the most difficult. When you are in life situations, difficult life situation, you have to make a decision, with the work, with the life partner, with the money ... all the people call the ... what they call the social or the phenomenal life, you have really to make a decision, you will see that it's ... everybody knows it's very difficult to ... not to think in terms of choosing and rejecting or gain and profit for us. I want to go to Sesshin or to the Sommerlager, but if I really do that, I lose my job or I lose my girlfriend. If I lose my girlfriend *következésképpen* I lose my home, because I am living by my boyfriend or girlfriend. I had ... I had ... it was a guy in the time of Sensei, a little bit stupid, a little bit ... very direct in his practice, *mondjuk* and this imbecile, he believed what the people said to him, especially what Sensei said. He said to him: If you follow the way, if you practice Zazen, if you have faith, it will be OK ... and this imbecile, he believed it, so each time he had to go to a job, this imbecile, he said to the boss: I'm OK to work here, but you have to know, I'm a Zen monk and I need free time for all the Sesshins and I need two month free in each year and each year, he have got the job, he could pay the sesshin, and each year, of course , he had a job and he could make like this, because just he said, it is like this and ... it's like this. It means his life was directed by the faith, the vows and not by the fear of losing or ... and not by the fear. His decisions were taken on the basis of the practice and not based on the consideration of the gain and loss or good or bad for me. It's exactly the point of the Shinjinmei, here, in this verse. But of course it's extremely ... it's the most difficult to do. I think it's the most difficult to do, so long we don't this ... this ... *comme on dirais* ... this decision to get rid of this once for all.

2013. 06. 03. 17:00

posture, Shinjinmei

So you let the hands to sit Zazen and remember the corrections we made. Vincent corrected very beautifully my posture. Now I feel extremely tensed, I'm uncomfortable, remembers me to my youth, in the dojo. It remembers me one day, in the Gendronier, when I was so fucking drunk ... the kyosaku man comes behind me and he begins to ... obviously I was leaning forward and he begins to put me upright and ... OK ... but till when it will go like this? I ... ehh ... ehh ... oh ... oh ... I had really the impression he was leaning me backwards on my back in the dojo. Also I remember, Zeisler who said one day: 'Since Sensei is dead ... since the death of Sensei, nobody corrected my posture.' You had some big shots, that never accepted to be corrected ... big shots ... How dare you?! *Én* ... it applies also what Ejo says ... when he says without arrogance about the experience you could acquire in the dojo. Keeping in mind this phrase ... just to keep in mind this phrase, the right and the wrong, the success and failure, abandon them at once and for all. For example it is really deeply rooted even ... even if it seems sometime to disappear, but it

comes back from time to time, at the ... at the beginning of the practice, it cannot be otherwise, that you come to Sesshin or you begin to practice, daily, you make effort in the gyoji and so on. In the ... in such a manner, another kind of hope that you will arrive somewhere, like the other sais, that the caterpillar will become in one moment or another a beautiful butterfly, going from ignorance to enlightenment or going from Samsara to Nirvana, to get rid of illusions and to get Satori ... if not, what's the use? And sure, you understand, what I mean ... sure, it sometimes re-appears, but its what Dogen calls the rhinoceros of doubt ... the rhinoceros ... a rhinoceros? True practice is just to be there and the Shinjinmei says somewhere at the end: 'When it is like this, there is no longer need to worry about not being prefect.'

2013. 06. 03. 20:00

Igazi zen könyv, book True zen, Shobogenzo

Now, if you look in the ... in the book True Zen, in Romanian and in Hungarian, you can go directly there if look more at the second part of the second ... there are two books, you have Igazi Zen and you have Introduction to the Shobogenzo, you will see, that it is a chapter, that Sensei translated. The title of the chapter Sensei translated The Positions of the Hands in Zazen. Of course, is the only one to translate the title like this, but you have to ... but it is how ... it's what it makes. Have a look at this.

2013.06.04. 11:00

Shinjinmei, skandhas, oppositions

In the ... the Shinjinmei deals basically with "not two" ... *nem kettő* ... the "not two", so neither one, nor two. Don't stay in duality, but don't stay in unity either. Avoid ... avoid carefully, says it somewhere, stay off the extremes. Avoid them carefully. Carefully it's the ... this word, carefully is practically ... practically instructions like gain and loss, success or failure, get rid of them at once, without discussion, without hesitation. Is like ... I want to spread the Dharma, but will I be successful or will I ... will I fail? What are the chances of success or the percentage of failure? If I go there, what are the risks? What is the percentage? Is it not dangerous? Or it doesn't work, so I stop. So you ... you never consider the dharmic actions of your life, for example if you are sure you have something to do, based on the Dharma, the consideration of success or failure should absolutely not stop you. Doesn't work, never mind, do it. It's like in the daily life or you can see that always ... it's not good to make a decision based on fear or decision based on hate or to ... to do something, which ... which sources the hate or the jealousy or the vengeance ... this kind of things. It's better to wait a little bit, to sleep on it as our American friends say, so you let one night pass in insomnia and on the next day you are even more sure that you have to do this,

based on hate. Let pass one night. If you hesitate, you let pass one night. And then when sixth patriarch said to his disciple: 'I'll give you good advice. Take my advice. When you are in the position of teaching, always use the three categories and the thirty-six pair of opposites. Each time, that you will teach, never avoid, never go too far from shiki and ku and when you will be asked to teach, invited to teach, take care, that everything, what you say, has to be always tempered by its contrary ... so when you say black, say also white, when you say good, say always also ... also bad. Don't stay in one extreme.' The sixth patriarch said take care, that your affirmations, are tempered ... tempered by their contrary, because there is no phenomena, that does not have its opposite ... contrary. They complete each other. The contraries ... the contraries act as reciprocal causes, and when at the end, ultimately, *végül is*, they have nothing to oppose to, they vanish. The three categories he speaks from is not difficult: They are the five Skandhas, twelve ayatanas and the eighty dattus. *Bonne*. And now the thirty-six opposites. First of all, you have the five couples of opposites which seems to belong to the external world ... seems ... to belong to the domain of form. The form is this, which seems to exist independently externally, at the exterior of yourselves. Seems to be outside. Heaven and earth, the sun and the moon, the darkness and the light, the Yin and the Yang, water and fire ... Now, what are the extremes which correspond to the karma of the speech? In other words, which are born from the verbal descriptions of the phenomenas, born from words, born from naming. They are twelve: conditioned and unconditioned, with form and without form, with and without appearance, with and without impurity, shiki and ku, movement and stillness, pure and impure, *szent* and *profán*, monk and lay, old, young, big, little, short, long, low, high. After he says: 'In our ... When in our natural state arise the activities, nineteen couple of opposites are possible: right-wrong, wise-stupid, knowledge-ignorance, confusion and concentration, discipline and not ... indiscipline, straight and oblique, sho and hem ... *sho és hem*.' In goyims is always a question of sho and hem. I mean ... it doesn't mean straight and curved, but you can say also like this ... just one straight, the other is ... like the *füstölő*, put exactly in the middle of the *füstölőtartó* must be straight and not oblique, full-empty, unequal and flat, bonno-bodai, love-hate, joy-anger, accept-reject or to grasp and to reject, forwards-backwards, produced-destroyed, permanent-impermanent, absolute body and material body, nirmanakaya and sambogakaya, substance and function, essence and attributes, animated and unanimated. For example to attach to vacuity, it's just nothing else than to continue ignorance, to attach to appearances, it's nothing else than to continue the false views. Darkness is not dark in itself, it's because of light there are dark. It's nothing dark in itself, it's just because the light changed. In the dark appear the light, something conditioned the other one, one opposite conditions the other and it is the same for each of the thirty couples of opposites.

2013.06.05. 17:00

posture, posture of the hands, life

KINHIN

After this Kinhin I asked Vincent to give a teaching about the relationship between the posture of the hands and the relationship with the mind.

ZAZEN

So probably you all know that, but sometimes it's still good to be remembered, that all aspects of our physical postures are directly linked also to our state of mind and within our full body we express at the same time many states of mind what we live together. Generally intuitively, we know all those aspects. It's like observing our mind. All of them are important, even the smallest one. For example, in the posture the first one is related to your back. Adopt a posture of your back, where you feel, that your back is solid. You can feel this force in the bottom of your back and this one propagate up to your neck. To feel it is important, because it is feeling the power of life, the pulsion (?) of life ... your existence now. You can feel also the power of your faith in yourself and this strength in your back is supporting you, supporting you, so you can face things, face things and life. Of course, you have your back straight, it should also give you the feeling that is powerful as to realize that you are alive. This is the first thing, it's related to the force of life. When you have that, then you can let your inside organs, the intestines, the tummy, everything, which is in the front of your body, which is in front of what you have to face, you can let it go, because your back is strong, so you can let the front be soft. All the front of your body, the tummy, the inside, should be soft, abandoned, open. When you are threatened by something, your stomach get stressed, here, it's possible just to relax it, accept things, that should come, without fear. To relax your inside, is related to the no fear. To accept things, to be open to what comes, to be open to life, which is constantly changing. It is a soft thing like love, compassion, but you can do that because your back is strong. The force of your life is strong, your faith is strong, so all your tummy can be relaxed. If you feel only the strength, you will be to tense. If you feel only the letting go of the tummy, you'll end up like a snail, so you need both at the same time. You relax the shoulders, here you don't have to carry the world on your shoulders, it's a quiet place, we're together, practicing the Way of the Buddhas and Patriarchs, so you can have compassion to yourself and let your shoulders go. You don't have to carry the world here. You have the strength, the abandon and you keep that all together, by the circle of your arms and hands. That should be really linked to your body, so your hands should be against your ... your ... the low part of your *ventre* ... your tummy. No space between your hands and your tummy, because there would be separation and than you would lose the feeling of your unity of your being. The hands are against the body and very soon you notice, actually, then you do not recognize your left hand from your right hand. They are not two anymore, they are just

part of the circle like one hand, then with the hands, this is the third component of the posture, the delicate posture, so we are not sitting like bears, but sitting like delicate monks and nuns. How do you recognize that? How do you see that? That is related to your thumbs. What is delicate, is the tiny pressure of one thumb against the other. Should feel one thumb against the other, with a very delicate pressure, very tiny pressure. Now, if your thumbs are falling, there is no way that you can feel this active, energetic pressure and this delicate presence. Your thumb will be sleeping like your mind, your head will go forward, you'll disappear in thoughts, like a sleeping cat. If you apply too big pressure, it's like stress, so even if you do not notice it, your mind will become a little intense, negative thoughts may appear and your mind will not be quiet. It is a very great gift for anyone here to be able here to have a quiet mind. Most of the people don't have a quiet mind. Here, our thumbs are horizontal, very delicate, little pressure, your mind is delicate and quiet. Now there is also the form of your hands. I'm not trying to tell you, what should be the true way to do. It's not my point, just want to help you feel, what it means to have a given posture of your hands. The space between the thumbs and the fingers should not be too small, so your fingers should not be horizontal flat. You see, if you take for example the egg of a chicken would be too small and an egg of ostrich would be too big, but on the middle, kind of an egg, that you put in your hands, then you hold it delicately. That will you give the form of the hands. If your finger are too straight or too flat, just push them a little bit downwards, and you will feel sort of an opening and in this opening of your hands, you can deposit your mind. So most like having your own universe in your hands and no tension in the fingers, only this little pressure of the thumbs and, of course, the ... your back with the power of the life, your inside and with your quiet breathing and the delicate position of your thumbs, they are all linked together. One generally says about the back, the inside, the knees, the position of the head, the chin, but also it is interesting for yourself to also feel that your posture is delicate and your mind is delicate. You know that by your practice of the oryoki. You know what delicate is by your practice of the oryoki. OK? And apply the same delicate mind with your hands. Receive the gifts of life in your hands. Accept the posture, accept yourselves and of course, the most important, you observe your breathing out. By observing your breathing, kindly your mind penetrates your body, you follow not only your breathing out, but you follow all the little muscles, which follow this breathing out. Going down, below the umbilicus, reaching the sexual parts. Sexual parts is essential in life. No sexual part, no humankind. And they should be alive also. Like this focal point, which is at the ... in the middle ... between the sex and the anus is the point which is on the vertical of yourself, our contact with the Zafu and the earth. Is like encored in the earth. From that point, you can go straight up, up to the top of your head, one line-force. The position of your head also is related to ... to the decision. If your head is going down, nothing is clear anymore. How can you take decision if your world is not clear? If your chin is up, kind of an arrogant posture. Might not take good ethical decisions. The correct posture of the head is related to the clarity of your mind. Good decision in life, ethical way of seeing things, vision, you see every part is very important. Not only a question of sitting on his ass on the Zafu, like a piece of wood. There is this immense knowledge of yourself, confrontation with yourself. Am I open to

the world? Do I feel love and compassion inside myself? Do I have a good strength of life or do I feel weak? Am I able to face things without being too stressed? Breathing out ... breathing out, let it go. Still was the sex alive. The question of the eyes is very delicate also. We say, let's not move the eyes. We keep the eyes open, because this is our contact to reality. In Zazen most of our world is our inner world, but we should not lose contact with reality. If we lose contact with the reality, we know only the half of the way. Reality is part of the way. So, your sight should stay clear. Don't play with your eyes, focusing, re-focusing with your eyes, just keep your eyes quiet. Your eyes move, your mind will move. If you move, it's like a telescope. If you move the telescope, you don't see anything anymore. If you move your eyes or the things, your body, you may lose this full integrated observation and knowledge of your own being. In Zazen, the observation of yourself, also like Dogen says, is abandoning yourself. Then you can have or build an integrated inner world in yourself, where you can live happily and in the same process, is so good for you, that you would like everyone to experience the same thing. This whole thing is not pure mechanical. This all linked to your mind. Observing the posture, is observing your mind and through the posture you will see the mind, to be awake, awareness ... Awareness is to be aware of what we are, who we are and illumination is to illuminate all aspects of our life and ourself. So please not discard, pay attention to every, even tiny aspect of the posture. This is your peace of mind and in our world today peace of mind is very, very essential. There are enough wars. Let's start by having peace ourselves. So in all aspects of the posture, you can build this peace. I think this is good. That's great for everyone to do that, a great chance in life. Once in the sesshin Zazen was becoming long and then I was thinking, the day we will have to die, we will say: Please ... please ... three more minutes. I would like three more minutes. So we have the three minutes now. Like this would be your last three minutes.