

2013.12.27. 20:30

posture, Ganzei, Zeisler, Sanjushichi bodaibunpo

During this three and a half days practice we continue what we began. Basically I want to be deep in this chapter of Dogen, Sanjushichi Bodaibunpo. Which means, the 37 factors of enlightenment. As you remember, we began by the first one, or the first four ones, the four remembrances. The attention to the body, the attention to the sensations, the attention to the mind and the attention to the object of the mind, which are called the dharmas. It's a basic teaching of Buddhism which is called the Satipatthana Sutra. The four establishment of the attention. Which means, during your life on what you have to put your attention. There are beginners in the Dojo, so it's really important to show them as you know the right posture. But they have also by themselves through the practice to find the posture. To understand really what it means, for example, to pull the chin in. Or to push the floor with the knees. Or the right position of the eyes. But the most important in the posture is to turn the light inside. But what does it mean, to turn the light inside? It means many-many things. That we can only discover by ourselves through the practice. The position of the eyes are extremely important in the posture. The head must be straight and the gaze must be down. With the eyes open, but the gaze down. If the head is straight and the gaze down, it's difficult to follow the thoughts. In the daily life, if you observe, you will see that your head constantly follows your gaze. In Zazen we disentangle the position of the head from the position of the gaze. Letting pass the thoughts. It's perhaps also not evident to understand at the beginning. But it's not either the goal of the posture. It's the basis of the posture. To sit in or with the non-grasping mind, which is one aspect of the Buddha mind. The mind which attach to nothing. The mind which waits for nothing. So we began like this, and immediately when Dogen, he says that "The observation of the body, the real body covers the whole Universe in the ten directions." That the true human body, the real human body, Shin Jitsu Nintai. And the ten directions brought us to this other phrase of Dogen, which says that "The whole Universe is the eye of a monk." So during these three days I will use the commentary of Master Zeisler about the chapter of Dogen which is called Ganzei. Which is sometimes translated as 'The eye', or as Zeisler put it 'The restored vision'. During the sesshin where he commented on this Ganzei chapter, there was a mondo. Mondo, it means when the disciple, the practitioner asks a question to the Master. Surely you will enjoy this question! People ask, of course it seems that it is a beginner.

- 'It is said that during Zazen we must stop the five senses.' (So already it's a mistake, as you know.) 'During Zazen we have to stop the five senses, but the sixth sense, the mental gallops.' (Gallops, it means when the horse goes very quick. Too-goo-dook, too-goo-dook, too-goo-dook...galloping.) 'But the sixth sense, the mental gallops, I don't understand the meaning, I don't understand why we have to let pass the thoughts. Why not to practice also the stopping of the thoughts?'

So, you see, it's very interesting question. And then Etienne, Zeisler answers immediately:

- 'Zazen is NOT stopping the perception through the six senses.'

It is said that during Zazen we must stop the five senses. NO! Zazen it is not the stopping of the perception through the five senses. You hear the birds singing. You hear the fragrance of the incense's, or the bad smells, you hear the kyosaku, you feel the kyosaku on your skin

through the kimono. You perceive, but on this perception you don't let your imagination create categories. *Másképpen mondva*. You stay in the second skandha. You don't run to the third or the fourth. If you imagine, or if you think based on the perception, then the mind becomes like a mad horse. But if you concentrate, if you put your attention only on your posture. You forgot the thoughts. And then another stimulus arrives, and again you concentrate on your posture, and it passes. Some wants to cut the thoughts, some wants to come back to ku, to the complete emptiness, but it's wrong. I'm suffering, so I don't want to think any longer. But even, very often the spirituality has a tendency towards this attitude. To cut all thoughts, to cut all illusions, to become like dead wood. To follow our thoughts, it's the social life. To go from desire to desire. To go from goal to goal. But Zazen is the balance. Not to run after the satori, and not to cut the illusions. In the middle of the satori, in the midst of satori and illusions to sit straight. Unshakably. You cannot decide to let pass the thoughts. 'I must let pass the thoughts!' It's still thinking. But Zazen it is the natural thought. And it's why we always repeat: unconsciously, naturally, automatically. Even the desire to practice the way, you have to let pass. When you eat, you don't think, I have to satisfy my hunger. We just eat. Zazen is the same. What you perceive comes from your ego, which is not satisfied. But in Zazen you can observe and understand your mind. So we continue to perceive, but on this perception we don't let the imagination to create categories. We don't put names. We don't grasp. We abide in suchness. So the chapter of Ganzei, The eye or the Restored vision, begins with this poem of Nyojo, the Master of Dogen.

Autumn wind is pure and fresh.

Autumn Moon is clear and shiny.

The earth, the mountains, the rivers are realized by Ganzei.

My staying in Zuigan-ji (the temple of Nyojo).

Restored my vision.

The sound of the kyosaku is again alive.

Constantly testing each other.

2013.12.28 6:00

Kinhin, posture, Ganzei, Zeisler

Kinhin:

Press good the front knee. Put all the weight of the body on the front leg, vertical of the front knee, and you breathe out deeply along the front leg. When the breathing out is finished, then you make the next step. One breathing out, one step. Breathing is the master, the walking follows the breathing. You stretch the back, you keep the head straight. Your gaze is 45 degrees down, more or less at the middle of the back of the people in front of you. Kinhin is exactly like zazen. You stretch the back, you pull the chin in, you stretch the neck up. You push the sky with the top of the head, and at the same time you breathe out and you press the floor with the plant of the next four feet. You keep your shoulders always as relaxed as

possible. Like in zazen. When the thought appear, don't discriminate between them, the good, the bad, the high, the low, the holy the profane. You let pass, you don't care, you let pass, you don't follow. The only thing you put your attention on is the posture of the body and the breathing. Like this the true mind, or the right attitude of the mind, the true Buddha mind is realized by itself, unconsciously, naturally, automatically, without personal, or mental effort, which means you cannot grasp it.

Zazen:

If you wear *nadrágok* you open the button in order to free the low belly for the breathing.

'During this sesshin', says Zeisler, 'a Ganzei, concentrate not to disturb the others. To help the others and not disturb the others is the main point of the practice in the sesshin. If you move, or if you cough, this noise is multiplied, here in this case by 42, or 45. So, the silence and the atmosphere in the dojo during zazen are the most important. To hear the silence of the dojo. To feel the atmosphere of the dojo. This ungraspable feelings are the flesh, the marrow of the sesshin. You let pass the thoughts, you don't attach to any particular thought. Bring back your attention constantly to the posture. And the breathing, the same. The fruit of the zazen practice doesn't depend on the number, or on the quantity, if there are ten people in the dojo, or hundred, or five hundred, zazen is the same. The success of zazen, Zeisler here speaks of the success of zazen, or we can say also the fruit of zazen is that it changes our vision. It is to stop to think with the left brain, and to think with the right one. And to go beyond the world of the limitations. Beyond the world of the categories, and follow the cosmic order. To change the ordinary gaze, and follow the gaze of God, or to follow the gaze of the Buddha, it is called Ganzei, the Buddha eye, or the Buddha's wisdom. Hannya, like in the Hannya shingyo. To realize this gaze, this vision, Ganzei, it is to follow the cosmic order. Never mind the circumstances, if there are five people in the dojo, or thousand is the same. Five people doesn't create the solitude, thousand doesn't obstruct the practice of the way. Dogen writes in the first phrase of this Ganzei chapter of the Shobogenzo. The eighty four thousands phenomenas seen through Ganzei are the fruit of the eternal practice. Eighty four thousand phenomenas, it means the infinite phenomenas, the phenomenas of our mind. Phenomenas of our thoughts during zazen.' For example you can say to yourself there are too much people here, its not comfortable, why we don't go to Hoboji, or this kind of things. And there are not only mental phenomenas, all existences, the Sun, the cold, the hot, the cars, the birds, our illusions, attachments, the truth, all this, everything, *minden* is the mind. The eighty four phenomenas, the eighty four circumstances, seen through Ganzei, with the eye of Buddha, are the fruit of the eternal practice. Ganzei, it means to restore our vision, open the eyes, stop to let work our imagination, or our projections. To wake up and understand our dream. Ganzei means true zazen, the success of zazen. It's Gyoji, the eternal practice, the happy circle, the ring of the way, and not only in the dojo, but in the all life. Here, for example, in the zen temple, the whole life outside of Zazen, it is the samu, the schedule, the sounds, the sleep, the meals, *mindent*, the toilets, the kitchen, and outside of the temple it is to

find, and it is to grasp, to understand the authentic value of our lives. So Dogen says, first phrase: `The eighty four thousand phenomenas seen through zazen, seen through Ganzei are the success of the eternal practice.`

During this three days we will see mainly teaching of Master Zeisler about Ganzei. `The whole Universe in the ten directions is the eye of the monk.` We finished more or less in Bucharest with this. Here as I said recently, and also long time ago it`s not the question of discriminating between monks and nuns and the lay people or non practitioners. When we sit zazen, everybody is exactly the same, everybody is Buddha. Zeisler said: `But outside of the temple, which means in our social life, or in our daily life, the main point is to find the true, the authentic value of our lives.` In other words to realize Shin Jitsu Nintai, the true or the real human body in the ten directions. The true human body which is the whole Universe, which is the eye of a monk. Kaijo.

2013-12-28 11:00

Ganzei, Zeisler

Zeisler Master continues – Ganzei is the essence like the pupil of the eye what we have most precious and also the most fragile. In the Shobogenzo it is the one eye or the one mind. One eye of the Buddha or one eye of the God. In the statues you can see it represented above or in the middle. The famous third eye. But it is only one eye. It is the right vision. The non-dualistic vision. And so the forty-thousand phenomenas, which means all the phenomenas which appear in our life, including of course ourselves, and all are nothing else but ourselves. First basic false view that we have to get rid off is the ... that we exist and the outside world is outside of us. That something exist outside of us exists which is not ourselves. So the eighty four thousand which means endless phenomenas seen though the Ganzei, seen by the Buddha becomes the success of the eternal practice. Dogen says or writes: my master Nyojo said when he was residing in the temple of Zuigan-ji:

“The autumn wind is pure and fresh.

Autumn moon is clear and shining and bright.

The earth, the mountains, rivers are realized by Ganzei.

My staying in Zuigenji restored my vision.

The sound of the kyosaku is again alive when we are testing each other. “

So this autumn wind and this autumn moon is the mind in zazen. It`s the zazen mind which is pure and which is fresh. Which is clear. Which is bright. During zazen. During kinhin.

Don`t fall neither in the too much relaxation and the too much *idegesség*. Neither in the sleep neither in distraction of conscious thinking. Neither kontin neither sanran. Don`t sleep, don`t think. It`s very simple. For example the back must be is stretched from the basin and the

abdomen is completely relaxed. So it must be balanced between the right tension and the right relaxation.

Everything must be in balance. For example the thumbs, they must touch very delicately. They must touch, but not touch. Not touch, but touch. Neither mountain, nor valley. The two knees must press equally against the floor. The shoulders must be relaxed, but also perfectly at the same level. In our mind, in our mental sometimes appear the bonnos, the attachments. More than sometimes. The bonnos, the attachments, the passions. About the food, for example, about sex, all the desires, or the anxieties of the daily life. But sometimes our brain is completely calm and quiet. So please, don't choose! Don't decide by yourself what is good or not! If the desires appear, the anxieties, the bonnos, it's not good not bad. If the quietness of the mind appears, it's not good not bad. Don't choose by yourself which is good or bad. Just let pass, don't attach! If you let pass, if you don't attach than your brain can become completely fresh. And it is Ganzei. So if you let pass the thoughts, if you're attached to nothing, you harmonize naturally with the cosmic order. Unconsciously, without mental struggle, without using the personal will. And then you realize, it means you make it real, Shin Jitsu Nin Tai, the true human body in the ten directions. Sensei said, it's the true inner revolution. So everything around you becomes fresh and new and alive. It's like the gaze of a baby. The autumn wind is pure and fresh, the autumn Moon is clear and bright. So the mind during Zazen refuses nothing but it accepts nothing either. It includes everything and unconsciously realizes Ganzei, the most delicate point of our lives. Nyojo says, my staying in Suigen-ji restored my vision, and Sensei, Deshimaru Mester before dying said "when I will come back in Europe I will find back the mind, the begginer's mind of my mission". And that's also Ganzei, never stop. Not even at the threshold of death. So the earth, the mountains, the rivers, which means, all the phenomenas are only realized through Ganzei. The authentic practice is never destructed, is never blocked. The authentic practice doesn't depend on our ego.

At this moment the sound of the Kyosaku becomes really alive. During Zazen our old skin, old, complicated skin, what the Bible call the "old man" can fall down. Don't try to catch what appears! Very simply the whole Universe is the world as it is. When we test each other everything becomes alive. Very often the people say, that people who practise Zazen are just losing their time, looking uselessly facing the wall. Losing their precious time to do something useful. But it's really my experience, I'm sure it's also yours, the Sesshin or a day of Zazen, it's only in this moment that you realize you never lost one instant of your life. Not one instant is empty. Come back from the Sesshin what will I do? I have this and this to do. I will call this guy, or this or this. Or I will look this film. Or I will read this. During the Sesshin we have absolutely nothing. Nothing. Just Ganzei. Did you, for example, the heavy smokers that we are, did you have the desire to smoke a cigarette during Zazen? Did it happen to you? I asked Viki to make a conference about her experience of the Ango. The 90 days practice. Did she have the impression to lose this 90 days or even one instant? Nevertheless, in the Ango chapter I remember Dogen says, once the Ango is finished it is as if it has never existed. Give me back the money for my 90 days food!

2013. 12. 28. 17:00

Ganzei, Zeisler, posture, Dogen

Change the crossing of your legs. Equilibrate the strong and the weak leg. Don't look for the facility. Must also learn, if you cross the leg on the right or the left, and especially if you don't put your feet completely high on your thighs, you can equilibrate your posture with the zafu. The point being that the two knees must equally press on the floor. When we teach the posture to the beginners. I repeat this because you have to... we say this typical phrase, you push the floor with the knees, you push the head with the sky..you push the floor with the knees, you push the sky with the head. Pull the chin in. Breathe out longer than you breathe in. And root your breathing under the navel, where the hands are. At the level where the hands are. After Sensei, he says, for the beginners the most important points of the posture are the basin, must slightly basculated forward. Because of this the zafu extremely important, you must have your own zafu. The basin, the thumbs, so the position of the hands, and the position of the eyes. So the eyes, they're open, the gaze down, and –like everything in Zazen- they don't move. But, they don't fix. They're just open naturally, so they see everything without looking nothing in particular. The sight is not switched off thus you don't use it. So it's the meaning of to put the senses at rest. If you are tired you will sleep, or relax. It doesn't mean that you put a bullet in your head. Ah, *fáradt vagyok*...pafff! Some people do that. But it's a misunderstanding of the practice, of the life practice. So you put the five organs naturally at rest. The ears is the same, you continue to hear but you don't listen. You don't choose what you want to hear. You don't judge what you like or you don't like, and like this it passes naturally. Because everything is impermanent. Everything is just constantly appearing, disappearing, appearing, disappearing. E-ve-ry-thing. If something don't disappear naturally, for example, a fixed idea or obsession, or neurosis, these kind of things. Because you think constantly about it, and you grasp, you don't let past naturally, the mind coagulates. No, coagulates it is like the blood, which becomes solid. Or the mind is constipated. Constipated, it means when you cannot shit. And after the important point of the posture is the immobility. The natural immobility. The balance and the immobility. If the posture is balanced, you even don't want to move. The immobility, the stability and the non-effort. And the at the end, the posture disappears. Body and mind vanish from themselves, the original face appears. And even this, we not attached to it. It's not good, not bad. Nothing to obtain, nothing to grasp. Dogen says, "The one who's eye does not opt," doesn't prefer, doesn't choose. "The one who's eye doesn't opt for enlightenment, or for being unenlightened. Or for being in a state before or after enlightenment, is one who is an ancestor of the Buddha. Zeisler continues like this, "Zazen is to come back –it's an expression of Sensei- to the normal condition." It is not at all looking for special conditions, special states of mind or special psychological experiences. During Zazen everybody must come in the Dojo It was a Kusen in the Gendronnière, where a lot of people used to escape. Here it's not possible. Not necessary to go make Sanpai at the tomb of Dashimaru, on the grave of Sensei and wait particular sensations, miracles. The true miracle, it is the three hundred people sitting here in this Dojo. So this forty-two people or forty-four people sitting here in the Dojo, that's the true miracle. But the people like to beg near the religion, they like to beg from God. Yvon, - hahaaa, he speaks of me! - Yvon, who was the responsible of the Dojo during the last summer lager, say to me that some people would come and ask him, ask for a little bit of

ashes of the altar. And after somebody asked him if it was possible to have a little bit of ashes of Master Deshimaru. Exactly like babies. So you must not become special people, or special religious people. That's not at all Ganzei. Nevertheless in the Zen tradition, if you open a Dojo, for example, you have to bring ashes from the Dojo of your Master. Because the ashes symbolise the relationship between the Master and the disciple.

“The autumn wind pure and fresh.

The autumn moon clear and shiny.

The earth, the mountains and the rivers realized by Ganzei.

My staying in Zuigen-ji restored my vision.

And the sound of the Kyosaku is always alive,
when we test each other by blows and shouts.”

To “test each other” it means to realize exactly the same awakening than the buddhas and the patriarchs. When I began the practice one of the things stroke me the most was, when Sensei said in the Dojo “If your Zazen is the true Zazen, which means, if you are sincere. Without goal, without hidden agenda, just sitting, concentrating on the best posture possible, forgetting everything else. And when it's your first Zazen, this Zazen is exactly the same, it's exactly the same experience that the experience of the Buddha under the Bodhi tree. Or the Zazen of Dogen, or the Zazen of Deshimaru. Even if it is your first Zazen, it is no difference between the Zazen of the Buddha and the Zazen of a beginner. After, if you practice long time and if you lose the beginner's mind, or if you complicate your brain. Zazen can become the Zazen of the old rhinoceroses, some monk can become. So to “test each other” it is to realize the same awakening, the same satori like the buddhas and patriarchs. It's not at all to make competition between each other or to look for a special condition of the mind. The important point, says Dogen, it is to use the kyosaku or the shouts. If you read some koans or Zen stories, you can see that the disciple asks something and puff! he's beaten. Or the Master makes a shout. He would not answer by words. They would answer through the body. It's like when you show the posture, you explain, you must not give too much verbal explanations. You have to show the posture by yourself, and the people have to take the posture like you at the same time. Together, at the same time. It's not at all like the people who teach Kinhin during Kinhin. You're making Kinhin and suddenly you hear pssspssspssspssspss..too late. So when you have a strong conviction, the body affirms this conviction. And Zeisler says, “The strongest conviction is the Buddha's posture. It is the posture of Zazen. The brain, the categories, the thoughts at the end are extremely limited. For the deep question of our mind, the deep question of our lives. What is called also the Great Matter. The answer has to be real with the whole body-mind in unity. So the highest answer it is Zazen. The highest test it is Zazen. If you don't practice, you cannot understand. Even if you are very intelligent. Of course you can understand intellectually. You can understand intellectually the Buddhism, for example, but you cannot realize it. You cannot make it real. For example you can say the word fire, but it doesn't burn. The tree is true. The idea of a tree is a ghost. So the true Buddha, the true Ganzei, it is Zazen. That's the transmission of the Buddha patriarchs.

2013. 12. 29. 6:00

Zeisler, posture, body, suffering, four observations

Zeisler, he says, “The strongest conviction is the posture of the Buddha.” Which is Zazen. It’s exactly what was transmitted by Sensei. It’s exactly what Deshimaru transmitted to us, and what we transmit in our lineage. Yesterday I spoke about the important points of the posture as the immobility. Balance and the stability, the non-effort, the feeling of the –what we call- the energy of the posture. When, especially for beginners, but not only- when it becomes difficult. At the beginning it’s always a little bit difficult. Because we struggle with the body as the body. If you want to ride a bicycle or to make horse riding, the first days your ass is painful, after it passes of course. So the difficulties, the apparent difficulties of the posture at the beginning are really secondary. You have to go through very quickly. Hoppa! So if it is difficult, instead to try to *szétfeszíteni magad*, you push more, you stretch more! Instead to escape the fire, you jump in the fire. You stretch the back, you push the knees, you press the breathing out inside by pressing slowly the intestines down. At the breathing out you come back to the posture. So like this, day after day you develop the patience, you develop the Ki, you develop the strength. Unconsciously, naturally, without thinking about it. So to put the attention on the body, put the attention on the breathing. Quiet, long, rooted in the low belly. And you put the attention on the attention itself. Zeisler says. “Don’t remain one instant separated from yourself.” But it is not psychology. It is not *én*, I. It is not *szerintem*. It is not my problems. It is not my neurosis.

So we have the four observations. That the body is impure. The sensations lead to suffering. The mind is impermanent. And the dharmas are without self. Now, what are the characteristics of Nirvana? Purity, bliss, permanence and true self. “Alors!” As Sensei would have said, “Alors! Conclusion?” With which body do we practice? And Sekito says, “If you want to meet the immortal in his hut, don’t escape from this bag skin.” And Dogen also says, “Zazen has nothing to do with the sitting posture.” Kaijo

2013.12.29. 11:00

Breathing, Dogen, Zeisler, posture

The whole universe, the totality of phenomenas is the eye of a monk. After Dogen says ‘the whole universe is the whole body, is the monk’s whole body’. For example in Zazen we breathe with the whole body. The whole body breathes. And breathe in the silence and the atmosphere of the dojo through all the pores of your skin. You can also breathe out your samadhi, deep quietness of the whole body through all the pores of your skin.

On the right bodily posture depends the right breathing. Remember this, always this marvellous phrase of Zeisler, ‘you must create posture which allows the breathing to go freely to the bottom of the belly’. To the womb. The right posture of the body, the right breathing depends the right attitude of the mind. Depends means interdependence. Goes together, cannot separate the body, the mind and the breathing. That’s what we call also posture. It is not one and after two and after three. It is hundred twenty-three. Or two hundred thirteen.

Three hundred twelve. At the end it makes 84.000. So put the attention on the mind which let pass. Not on what passes. But on the mind itself which let pass.

2013.12.29. 17:00 (Mondo)

Mondo it means – for those, who don't know – you ask me something and I answer about practice, about what you experimented ... about everything what you want, related to the practice, of course the beginners, of course, especially beginners, but everybody. Don't be afraid! I didn't make a mondo since long time, but now my energy came more or less, so I make again one. So, please.

Mátyás Kufu Melinda

-Nemrég volt az egyik kusenben, hogy a Sangha-ban gyakorolni olyan mint a Buddha, amikor ült a Bodhi Fa alatt és amikor, de hogy akkor a Buddha akkor egyedül ült. Vagy hogy a tartás az azonos vagy pedig annál elvontabb.

Not so long ago, in one Kusen you said, that to practice in the Sangha it's like when the Buddha was sitting under the Bodhi Tree. But the Buddha was sitting alone. Is the posture what is the same, or it's more abstract?

-The whole Universe is the whole body of a monk. When did I say that? Recently?

-I don't know, last week, or something like this.

-You have to put it back in the context. But you have to...Viki, she said exactly, that you ...you sit with the..you create the body of the Buddha when you practice together with the people. And the body, the enlightenment of the Buddha is that he enlightened, he awake with whole sentient beings, all together at the same time. So you must not try to measure. The body of the Buddha is not measurable. It's not a question of many or few. Or it's not a question of..you cannot measure with the categories. What is true, that if we practice together in the Sangha, because we are also Bodhisattvas, and because we also receive a teaching. But when we are sitting in the Dojo together, because all of us, we realize the Buddha, we're exactly like the Buddha, sitting under the Bodhi Tree. This is what it means. The Buddha awakes with all sentient beings, after he teached always, constantly to the others. And you will see, that once he was awakened under the Bodhi Tree, he never, never was alone again. Basically. Never he was alone. Ok?

Oláh Doyo Bálint

-What does it mean, our original face or our true mind?

-Emptiness. It's another name for emptiness. All this, you have many names, but basically it's emptiness. Ku. Buddha nature. All this kind of things. All this have many different names. But at the end it points always to the same. The practice is based on emptiness. And Buddha nature is also emptiness. True or real means empty. So you haven't always to try to think that the original face suddenly, will suddenly appear. It's a poetical way to say emptiness. Or real form, or all these things. All this is the same. And emptiness, as you know, it's very

important. It's impermanence, interdependence, and ungraspability, unpredictability, all this. It's the true nature of the things. Suchness. All this is the same.

-But what is the connection with the characteristics of the Nirvana?

-What I said this morning?

-Yes.

-It's all the Surangama Sutra is about this. The Buddhism is not only teach impermanence. It doesn't teach only the suffering. It doesn't teach only...mmm...what is the other one? No self. It doesn't teach only impermanence. What are the four? So, you understand? So impermanence or impurity. Purity, bliss, permanence, true self. So it's the four observations. The beginning of Shangujishi Bodhai Bunpo. They are called the four observations, or the four meditations to eliminate the false views. Which means to not to think that the body is permanent, for example. Or that the ego exist. Not to think that the mind, the personal mind is permanent. Not to think that the sensations brings...that the happiness can be find outside of Nirvana. So there're these false views. It's the Hinayana teaching. Hinayana teaching, it is to break the illusions of those who think that it is impermanent. What they think permanent is in reality is impermanent. It's the ordinary consciousness. What is pleasurable in reality is not. So to break this first illusion, the belief in existence. And after he has to deal with the belief of inexistence. That's the middle way. So those, who are attached to existence, he broke these first false views. And after, that's the Hinayana, they fall in the other false belief of inexistence. And after, the Mahayana, the middle way goes beyond both. In the Nirvana Sutra, the four characteristics of the Nirvana are precisely, permanence, bliss, purity, true self, and the fourth...What is the fourth?

Gyula: -Permanence.

-I said it already.

Setcho: -You said all the four.

-So it's not true, that everything...it's just the departure, the teaching of suffering, that everything is suffering. It's the first teaching he gave to his five friends to begin the teaching. But in the Surangama Sutra it's always the question of permanence. So it's not to take out the black, to go in the white, or to take out the white to go in the black. You have to go beyond everything. Ok?

Gyenis Zenshin Albert

-Az érzekeleshez lenne kerdesem. Hogy minden erzekeles szenvedeshez vezet, de hogyha valami teljesen naturalisat erzekelek, az miert vezet szenvedeshez? I have a question about sensations. That all sensations lead to suffering, so if we sense something neutral, why does it led to suffering?

-Neutral!?

-Igen.

-Why does it lead to suffering?

-Bon. Again, it's the first four meditations. It's basically to break the idea of...even if you have a pleasant sensation, or happiness, because of impermanence and because of attachment, it will finish in suffering. It's to break the idea, and especially the physical pleasures, or worldly pleasures are worthy to run after. Now, neutral sensations. If we speak about neutral

sensations. Who knows about neutral sensations? It's here that we teach the neutral sensations. Anyways, it's the second part. We didn't went to what he says, Dogen. Dogen, in the first observation, that the body is impure..I said to you to study, to read this book from Thick Chat Nath about the Four Establishments of the Attention. It's a basic Hinayana teaching. And among the establishment of attention, you have this thing, that the body is impure. One of them. Ok? But Dogen, what he makes, Dogen? From the first phase, he says "To observe that the body is impure is to observe that the skin of bag covers the whole Universe." Puff! Immediately, he changes the whole thing. We'll see what he says about the sensations. Don't see only with your impure body which is 'degelas'. It's not this impure body which is important. It is the body which covers the whole Universe. Shin jitsu nin tai. It's which one we practice Zazen, the body of Zazen. Everybody know that the body is impure. Nothig special in this. Ki nem tudja!? So, if you go deeper..it's why we begin to go deep with Dogen. Shanjushishi Bodhai Bunpo. And if you read attentively, if you do what I say, and if you repeat, even if you don't understand, at one moment it become to make sense. And go beyond your ordinary understanding, please.

Lucian (Romania)

-I remember having moments of clarity and peace in the past, and I find myself frustrated during the practice, because it doesn't lead me to that place again.

-Why?

-So, my question is, how to deal with this? How to approach it from the perspective of Zen?

-How to approach it from the perspective of Zen? You continue Zazen. And you will forget the idea, for example, to go to a quiet place. It brokes the idea you had before. Don't look for enlightenment, don't look for non-enlightenment, don't look for before or after enlightenment! Don't follow your own categories! Don't follow your own desires! Because everything is impermanent. So, the point is to attach to nothing. That's the point, but it's difficult to realize. Because the idea that it is a quiet place that you abide, it is also a great illusion. Sometimes it appears, sometimes it disappears. The point is to attach to nothing. Coz everything is impermanent. The Samadhi, for example, it depends on conditions. Sometimes your Zazen is good, sometimes your Zazen is bad. Sometimes your Zazen is pleasant, sometimes it's very difficult. Sometimes you seem concentrated, sometimes you're distracted. Don't choose the pleasant or the concentrated against the unpleasant and the distracted. Be free of your categories. That's this. Zazen is that. You cannot catch Zazen. You never know how it will be, your Zazen. I never know. For 40 years, I don't know what will happen. It's not that after 40 years practice, woo, my Zazen..my Zazen is like this. That's the illusion. That's the illusion. Where is the place where it is neither cold nor hot? A monk, he asked, when the cold comes or the hot comes, what do we do? Mit csinaljunk? So, cold, hot, it is the up and downs of the life. Everybody knows, had a pleasant or unpleasant experience. And the Master, which is Tozan, I think says, "Why don't you go where it is neither hot nor cold?" This place where it's perfect, no hot, no cold. A place where everyone would like to go. Of course, the monk asks immediately, "What is this place which is neither cold nor hot?" Tozan, he says, "When it is cold, be completely cold and when it is hot, be completely hot." If you're completely cold, it's no more hot, but it's also no more cold, because you have no more

duality. Nothing to compare with. So, don't look for this place you were. Ah, you had a pleasant experience sometimes, you said. A pleasant experience. And then you want to go back to the pleasant experience. And then we have another *illuzorikus* desire. I wanted to show to you this Chellibidhace, but I will not anyway. If you remember, the people who saw this film in Bucharest at one moment he said, "I had..for the first time I had..Chellibidace is a very great orchestra director. And he's very very...he's a true spiritual master. And especially he teaches that the beginning is in the end. So, how to realize it when you have a very long work. Brokner Symphony for example. How to keep the...and he say, "For the first time in my life, when I gave this concert in Venecia, I had the experience. And he was so happy that he could express it to nobody. And after, the next day or next concert, he tried to get it again. It didn't came back. Because it's, when you have a kind of spiritual, a kind of experience. You think that's it, you get attached to it, and immediately if you attach, it becomes false. So you have even not to attach to any experience. You have the book of Katagiri with a very important phrase: "When you practice Zazen, the many, many experiences that you can have are secondary." See the Buddha, to be happy or...it's secondary. Which is important, it's to be present here, now in the process itself. It's a big illusion to think that you can get to a place where you can be forever. It's just the creation of the *illuzorikus* mind. It's just an illusion. The Buddha teaches to get rid of all illusions. He doesn't teach any truth. That's his basic teaching on the Diamond Sutra. I didn't get any Dharma. You just get rid of your illusions. And to get rid of illusions, you need to attach to nothing. Neither the pleasant, neither the unpleasant. Never regret neither your good actions nor your bad actions, for example. You let pass. Don't attach! Ok?

Alle! Beginners! No? Surely you have something to ask. Don't be afraid!

Szabo Ferenc (kezdő)

-If the sixth Patriarch did not pass a Kesa to anybody...

-Ask me to who I will pass my Kesa! That's more important, then who passed the sixth Patriarch to. It's more important to ask the future of this Sangha in Hungary then what Angela Merkel thinks about the future of Buddhism in Germany or Europe. Don't think generally. Abandon your categories. Don't be intellectual like this. Ok? What was your experience in Zazen, for example? How was your Sesshin? That's much more important.

-Meg nincs vege.

-Ah, bon response.

- Will you listen to my question, because I did not finish my question.

-It was enough already. Don't be greedy.

Finished already? No ancients? Ok.

2013.12.31 06:00

Kyosaku, Ganzei, Nyojo

What does the Nyojo poem? ... What he says? ... It is one of the many poems of Nyojo in this chapter Ganzei. It says something like:

The autumn moon is clear and fresh

... the wind ... the autumn wind ...

It's the hishiryō consciousness ... it's the consciousness of Zazen, the mind which let pass, which lets fall off the useless psychological or other products, individual ...

My staying in Zuigenji restored my vision
Then the sound of the kyosaku makes us again alive,
As we are testing each other.

We have the kyosaku sound, which is very important ... always Sensei said that, it's not only the people who receive the kyosaku, who is awoken or ... It doesn't wake us up, it awakes. If you are a little bit sleepy or something like that you can ask for kyosaku, of course, but what about who hear the kyosaku ... the point is to hear the kyosaku, to hear the cars, to hear the birds ...

Don't move constantly, especially if you just sit in front of me. Don't look for the comfort. Now what do we hear?

2013.12.30 11:00

Kinhin, Ganzei, six senses

During Kinhin:

Begin the kinhin with the right foot. We make one half step with the right foot. The step is the length of the foot. So you make one half step with the first. With the right foot in the beginning. You... the weight of the body on the front. Each step you come back to the posture.

after Kinhin:

Once bodai shin is awakened all phenomenas are conducive to its growth. It's same basically that the 84.000 phenomenas seen through Ganzei, seen with the eyes of Buddha brings the fruit of the eternal practice. So remember what I said at the very beginning of the sesshin. Zazen is not stopping the perceptions with the five senses. Just you don't put categories on what you perceive, you don't discriminate you don't conceptualize. You don't follow, you don't grasp. I think it is Shariputra or is one of the great disciples of the Buddha. He wanted to

meditate and get a kind of deep-deep peace of mind, complete silence this kind of things. And he it was practicing in the town so it was disturbed by the noise of the town. So he went out of the town, he went out the more quiet place, a suburb and then he was disturbed by the noise of the plains. And he decided to go further, so he went to a kind of remote place to a forest or something like that. And then he was disturbed by the song of the birds. He was disturbed by the wind blowing in the leaves. At the end in the finished by closed himself deep in a kind of cave. A grave. All this stories show ...aspects what can happen practice of everybody. In Bukarest last time we were sitting in the middle of a *chantier*, they were building the house exactly near the dojo and not only it was noisy, but the house also was shaking from time to time. When it is an earthquake, it is exiting, it is romantic, you can say something when you come back home, if you come back home. But if it is just an average *buldózer*, caterpillar, it is just boring. So don't listen, but hear. To hear it is called to turn the hearing inside, very often we speak from turning the light inside or the gaze inside. Turning the hearing inside or hearing the hearing it is to disentangle the sense organ from its sense object. You don't put your attention, you are not attracted by what you hear, but you put your attention on the hearing itself. In the Shurangama Sutra, the Buddha, he explains very clearly that even the deaf hears, even the blind sees.

2013. 12. 30. 17:00

Ungan, Tozan, Kyogen, Bodai shin, Ganzei

I remember you the seven, five, three. The seven first strokes of the wood, seven minutes, you stop what you are doing, you put on your clothes, you put on your kesa, rakusus and so on, during second round of five strokes, you enter the dojo and you sit. The third last one you should already sit unmoving, you should not sit and move when I enter the dojo. When the bell is rung, you should not be moving, putting, sitting, no. Third last minutes, you should sit already zazen unshakably, unmoving. You don't have fifteen minutes to go to the dojo. You have seven minutes to go to the dojo.

The whole Universe in the ten directions is the eye of a monk, the whole Universe in the ten directions is the whole body of a monk. Perhaps I will stay relatively long time on this koan. Even the chapter Ganzei we will not finish. Even the sesshin of Etienne we will not be able to finish during these 4 days, 5 days. Anyway, you have this story that Tozan is practicing in the sangha of master Ungan. One day as Ungan is making straw sandals, Tozan goes to him and says: " I came here for Ganzei, for the eye. Give it to me." Ungan, his master, says : "What did you made with yours? To whom did you gave it?" What did you made of yours? I came here for Ganzei, please give it to me. Why? What did you make of yours? To whom did you give it? Tozan, I don't have it, but if you would have it, surely you would go. That's the way master Zeisler expand this koan. Tozan stays silent, and then Ungan says:" Is it really Ganzei that you want?" And Tozan says: "No, it's not Ganzei." After what Tozan became one of the greatest masters of our transmission. In Soto transmission, *to* is the *to* of Tozan. So Zeisler he

says: "Why did you come here? Why did you begin this zazen practice?" Surely, for each of us it's different. Each of us has his own illusion when he arrives. Some want for example the happiness or the quietness, some want the satori, if they don't have it, disappointed they go. Other wants to receive the ordination, and when they get it, they go. Others want to find a life partner. And then they get it, they go. So we clothe these with words like zazen, or mushotoku, or Ganzei, or satori, but Tozan stood still, he remained silent. And his silence is the true answer. "No, with you I don't look for Ganzei, I even don't look to know if our teaching is right or wrong. A disciple asked to the master. "It's the Ganzei which asks to Ganzei?" "Is zazen which asks to zazen?" "It's zazen which transmits to zazen." Dogen says: "The water transmits to the water. The mountains transmit to the mountains. Ganzei is everywhere in everything." Buddha transmits to Buddha. Buddha doesn't transmit to your ego. The ego wants the satori, or wants always something. Zazen wants nothing, needs absolutely nothing. Zazen is I shin den shin, from my mind, to my mind, or from mind to mind. From your purest mind to your purest mind, there is nobody else then yourself. Ganzei, so this eye is like Ku, is like the empty sky. Covers everything. Excluding absolutely nothing. In the daily life, day after day, we just make ourselves more stupid. Always separating, always making categories. Always judging. It is called intelligence. But if we restore the vision, if we catch Ganzei, immediately the flames of the hell becomes the paradise. Even our doubts become truths. Ganzei it is to look for what can only be practiced. Beyond ourselves and beyond the others. Beyond our limits. This Ganzei, it is pure look hides absolutely nothing. But especially the ego, it especially reveals the ego. So "I came here for Ganzei." "Why? What did you made of yours?" Ganzei, or the eye of Buddha, or Anokutara-sanmyaku-sanbodai. "What did you made of yours?" I said this morning: "Everybody hears, everybody sees, everybody smells. Even the blind sees. Even the deaf hears. You know this story which is one of the most famous story in zen, and I spoke a lot about it for not sure, but more than one time. It's the story of the satori of Kyogen. Kyogen was a monk, and he was extremely intelligent, and he was practicing in the Sangha of master Issan. He had a vast knowledge about many things, he was kind of *monsieur je sais tout, én tudom úr, vagy én minden tudom úr, vagy én minden tudom né*. This kind of guy. And one day his master Issan said to him: "You know lots of things, but all the things that you say, in reality you take it from books? You take it from sentences, commentaries. You know even much more than I do. You are very good at that. You know everything from Buddhism, but now I would like to ask to you something from the time when you were like a baby, and you could not recognize the East from the West. You could not discriminate the East from the West. Can you say to me something with this mind?" At this question Kyogen was completely dumbfounded, he could not answer. He went again in one of his many books, but he could not found any answer. So instead of saying: "*Aaah öreg hülye*". he cried out and he wept, and after he throw all his books in the fire, and he said to himself: "I cannot hope to realize any kind of true zen in my lifetime. I will just go alone in the mountains, and practice simply until the end of my days." So he decided to be the guardian of the grave of an old master in the mountain. And he decided just to sit zazen, and when he had something to do, perhaps, just to do what zen monks generally do, which means to sweep the ground where there are no leaves. At this moment a guy came to him and said: "Too busy." No, I mistake, it's not the same story. Or perhaps is the same story. When they sweep the ground it's not in order to take out the leaves.

In tradition, sweeping of the ground is exactly like kinhin. It is based on the movement of the body, and on the breathing. It has nothing to do with taking off the leaves. As you can see in our old garden, we constantly sweep the ground, but the leaves are still there, and even when we swept the ground one time, we took the leaves from the *zsákok* and we put them back on the grass. Alone in the mountain, sweeping around the grave of the master Buto, one day when he was sweeping the path a pebble stroked the stem of a bamboo, and make the loud sound. How can little pebble against the bamboo make the loud sound? So it is a very famous story. "I came here for Ganzei, please give it to me." "Why? What did you do of yours?" Once Bodai Shin has awoken, everything, each phenomena is Dharma, become conducive to its growth. I read this phrase in chapter of Dogen called Hotsu Boda Shin. Long time ago I was really impressed by this phrase. I was working as chief service, and I was then in the kitchen, in the Gendronniere, and Tenzo at this time was Gimercie(?), and I said this phrase. "Once Bodai Shin is awakened, all phenomenas contributes to its growth." And then, the tenzo turns towards me and says: "What, can you repeat this, can you repeat this?"

2013.12.30. 20:00

Don't move! Push more! Stretch more!

2013.12.31. 6:00

Last day of the year, Ganzei, Zeisler, karma

So, today is the last day of the year. Conventionally. But nevertheless, that last day. So it's a good day to meditate on the obstacles that you would like to get rid of for your practice. We recited the repentance sutra this morning, to get rid of all the...to take consciousness of all the bad karma, all the karma, that we made since beginningless times. Through the body, so the actions, the speech and the thinking. There're three categories of karma. You have the non-manifested karma, which doesn't arrive to the level of consciousness. After, you got the manifested karma, which appears to the level of consciousness. We can see it in Zazen. Everything what we see in Zazen, it's our karma or our illusions. Remember these 84000 phenomenas, seen through Ganzei. And after, the third level, it is the karma of transgression. Transgression, it means when it becomes so strong, that you break the precepts. So you kill, you steal, you lie, you have a bad sexuality, you become angry, you criticize the others, speak bad of the others and you become arrogant, you become greedy, and avar, *fukar*. Especially with the Dharma. And after you abuse or you slander the Three Treasures. And to look it is the thinking before to speak or to act, the thought appear and you grasp the thought, and you follow the thought. And all this is the manifestation of the three poisons. Which is the greed, the anger, or the hate and the ignorance. And at the end of the day, we will make the bell ceremony, which is the manifestation of karma cut, never cut. But it's completely possible through Zazen to change deeply our karma. The karma as you know, but many people don't know that... they think the karma it is the destiny, or the fatality, or God's will, or whatever. No, it's just the result, the effects of causes. It's the law of causality. Nothing comes from outside. Nobody can give you Ganzei. You have it since beginningless times. The traces of satori disappear, but the perpetuates form eternity. And the whole Universe is the eye of a

monk. It means, that when you plant a good root, you work for all human kind. You work for the whole Universe. If you plant a bad root, it's also the consequence for the whole Universe, or whole human kind. If you don't understand exactly, you think, what kind of good roots you planted? What kind of roots planted Hitler? Now, what kind of roots planted Buddha Shakyamuni or Jesus? So what kind of root are you planting, if you sit Zazen, if you let pass the thoughts? If you practise the Paramitas day after day. What kind of root are you planting? Don't think you are just a very unimportant people without power. That's the ordinary vision. It's not the enlightened vision. In this chapter of Dogen, generally the people think that the mountains are big and the eye is little. So today is an important day. Make a strong and perfect day. When you take the... *élan*, you know, like before jumping in the new year. When you take the *élan*...I don't know how to say in English. When you run before jumping. And tomorrow is the first day. Each day is a good day. Each Zazen is the first, is your first and last Zazen. It is also Ganzei. Always fresh, always new. Always unpredictable. Always ungraspable. Eternal practise. It is not at all the routine or just a habit. The eternal beginner's mind. The spring before spring. The flower which blooms in the snow. The winter branches. So you make like the guy in the film, the Greyhound (Groundhog Day). It's always the same. He lives always the same days. It's like the Ango. And at the beginning he's extremely perturbed about what happens to him. And after slowly-slowly he tries to make his eternal day, perfect day. And in the end he wins Andy MacDowell. We, we are much more stronger, it's just a metaphor for weak minded. At the end we win nothing at all. Because we have already won. "Give me your Ganzei! Why, what did you do with yours?" The 84000 phenomenas through seen by the eye of the Buddha are the eternal wind of the practice. And even the flames of the hell become the paradise. Remember these strong phrases of Zeisler that we had during this Sesshin. For example, 'It's the ego who needs the satori, Zazen not at all.' Ah! Translator already forgot. 'The ego, he needs the satori, but Zazen not at all.' 'Alors, conclusion?'

2013. 12. 31. 11:00

Last day of the year, Buddha, enlightenment

It's the last day of the year. We can make...you should recapitulate a little bit your speechy, thinking and bodily actions of the year. Recapitulate. It's also a practice you can do each evening when you fall asleep. From the limited point of view of the teaching that we follow in this Dojo. The observation of the body as impure, impermanent, the sensation leading to suffering. Personally, I practiced a lot this year with brother Interferon and sister Ribavirin. Thank you for your teaching! But after, suddenly we have this skin of bag. Practice that the observation of the body as impure, is the observation that the skin of bag, this limited mind and body is also, or is nothing but the true human body in the ten directions. Shin jitsu nin tai. It is to practice with the Dharmakaya. When we sit Zazen, we sit...Zazen itself is Buddha. Immediately we sit with the Big Mind. We sit with the non-grasping mind. The principle of Zazen is that we don't aim to become Buddha because Zazen itself is already Buddha. This is the true, real human body which covers the Universe in the ten directions. And the whole Universe in the ten directions is the eye of a monk. And after Dogen says, 'It is Shakyamuni

who sees the morning star.’ So you should be intimate with the first koan of the Dentoroku of Keizan. What is this story of Shakyamuni seeing the morning star? He’s sitting Zazen under the Bodhi tree, after abandoning his ascetic practices and his philosophical practices. Just upon seeing the morning star..one morning upon seeing the morning star Gautama became Shakyamuni Buddha, and then he said, ‘I got enlightened.’ or ‘I got satori.’ The roast beefs of Downton Abbey said, ‘I was, am and will be enlightened.’ How to express the three times and the ten directions with the limited languages. So ‘I awake together with the whole of the Great Earth and all its sentient beings at the same time.’ It’s the opening of the stories, the first koan of the Dentoroku. It is the principle of enlightenment. Everything follows this in the practice as, for example, Viki showed clearly that the point of the Ango is to insist on the together at the same time. In the Dojo we practice everything together at the same time. We make sanpai at the same time, we sit at the same time, all the movements of the Oryoki are made at the same time. Don’t need to look what the other do, just look at yourself, you will feel what the other do. It’s no more distinction between self and the others in this case. Don’t need to move the eyes to see what happens here or there. We experience exactly what Buddha experienced. What all the buddhas and patriarchs experience. Experienced, experience and will experience. Awakened together with all sentient beings at the same time. It is the principle of enlightenment. And then Keizan, he says, ‘Because it is like this, because it is the principle of enlightenment, please don’t hold to the false notion, the false view of Gautama. Gautama is the name of the Buddha, the social name of the Buddha. Don’t hold to the false notion of Gautama, becoming Shakyamuni and realizing enlightenment. So don’t see Shakyamuni Buddha apart from the whole of the Great Earth and all its sentient beings. Apart... don’t see the Buddha apart from the 84000 phenomenas. And even though the Great Earth, with its mountains and rivers may flourish luxuriantly in its myriad forms, nothing is excluded from the eye of Gautama. And all of you too arise within the eye of Gautama. And not only do you arise there, but you are interchanging with everyone else existing at this very moment all within all. The eye of Gautama becomes your very body and flesh. The whole body of each person. Being like a shier cliff that rises straight up for 84000 feet. Like your back in Zazen. So don’t imagine therefore, don’t think, don’t imagine that from old until now there was his bright eye with people distinct and separate from it. All of you, you were, you are and you will be the eye of Gautama, and Gautama’s eye is the whole body of every one of you. And as this is how it is, what shall we call the principle that underlies realizing enlightenment? Let me put the matter to you this way. Did Gautama became Shakyamuni and realized enlightenment together with you? Or did you all realize enlightenment together with Gautama when he becomes Shakyamuni Buddha? Anyway, the first thing is to get rid of this false view of seeing the Buddha apart from the whole of the totality of phenomenas. Exactly like the basic false view that we have to get rid of, and it’s not so easy because it’s the natural attitude, like Hussar will put, the natural attitude, the first attitude is that we are here and outside, separated, objective separated from us is the world. Nothing is excluded from Gautama’s eye. The whole Universe in the ten directions is the eye of a monk.