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Kusens of Master Myoken 2014. January sesshin at Taisenji 2014. 01. 30 – 2014. 02. 02.

Sesshin, 2014.01.30. 20:00

Posture, Deshimaru, Kodo Sawaki

Remember what Kodo Sawaki said to Master Deshimaru the first time he showed him the posture. So he corrected him a little bit here, there, the back, the basin..pushing the basin and so on, and Sensei said, I understand. And Kodo said, there is nothing to understand there. But you have to repeat this posture thousands and thousands of times till it becomes completely natural. And to repeat it thousands and thousands of times means that by yourself you discover the more and more subtle aspects of the posture. Coarse aspects which are evidently visible, like the back straight that we teach at the beginning. The knees, the top of the head, the shoulders, the thumbs are horizontal. But mainly the knees and the top of the head and the chin pulled in. But after if you look this book that we translated also, the True Zen of Deshimaru, which is I think his first book and which is a simple and it's why it's good to read and re-read it from time to time, because you will discover always new aspects. Somewhere it says, the most important points are, the position of the basin, the eyes and the thumbs. The point behind the eyes. I would like you to concentrate on this point during this short Sesshin and after, of course, but the main point of this Sesshin. What do we do at the beginning of each Zazen? We balance. It means, we go from the right to the left few times. Not 18 times, like I see the famous nun of this Sangha doing yesterday evening or before yesterday evening at the end of the Zazen. I was looking and I could not believe my eyes. 18 times. So this balancing is in order to find the first feeling of verticality. Make it more and more little and at the end you have vertical. At the same time, of course, you place your fifth vertebra. And after that you have the three complete out-breath through the mouth. And must really expulse all the air from the lunges and then it bring the attention on the *hara*. The center of the posture. And the *kikaitanden*. So to pull the chin in it's also to pull the chin in and stretch the neck up, when you do this you will notice that if you do it.. you cannot do it..you cannot just pull the chin in or straight the neck up, also you push the lumbar vertebra with at the same time. Opening completely the eyes and looking at the horizon. Seeing at the horizon. And after slowly-slowly you put the gaze down. You put...you move the eyes down...the sight organ.

Sesshin, 2014.01.31. 11:00

Posture, 37 Wings of Enlightenment, Sanjusichibodaibunbo, terminology

I explained yesterday concerning the position of the eyes, the position of the head, and so on. The head must not fall down and the chin must not go up. The head should be perfectly straight in the prolongement of the spine vertical. But the eyes down. So in order to control if your head is straight. When you come back to the posture it's basically when you sleep or you think. When you notice that you're thinking or sleeping. Sometimes you don't notice that you sleep, you don't notice that you think, then at this moment the posture collapses. It's this constant movement of coming back to the posture which is the essence of Zazen. Goes through first the attention of the body. No mental effort is involved. It's not, for example, don't try to get some special or some good state of mind which would be the right one. Like reject the thoughts or block the thoughts or this kind of things. Reject the thoughts or block the apparition of the thoughts. The mind without thoughts is not good. The thinking mind is not bad. It's neither good nor bad. Nothing to obtain it's also to stop to think in terms of gaining, losing, success, failure, or good or bad. You let just Zazen do Zazen. So you give to Zazen all the chances by, nevertheless, by constantly being attentive to the posture. So the head should be straight, so when you open naturally the eyes... you close the eyes, then you open them. Bumm! Naturally. Your gaze should be at the horizon. If you see down at the horizon when you open the eyes naturally, then you have to correct the position of the head. And then again your eyes go down. If the head is really straight and the eyes down, sometimes you can get a little bit of feeling like a vertigo. Other people have the head which is constantly turns a little bit to the right or the left. It's the same, when you open the eyes, you should see right in front of you. For example, I should not see the window or the other window I should see in the middle of the wall in front of me.

Sanjusichibodaibunbo, the 37 wings of enlightenment. So we are these days, especially Szalay Gabi, is translating the commentary of Zeisler. This Sanjusichibodaibunbo is one of the last teachings of the Buddha. It includes all his teachings. It is basically an abidharmic teaching. And the chapter of Dogen speaks from this 37 wings or elements of bodhi always from the point of view of Zazen, not from the Hinajana point of view like it is generally. This 37 which even have different translations, for example, Zeisler he worked on the translation of Nishiyama, but you have the translation of many others. You have the translation of Nishijima, Mike Cross. Most of you, I think, know this translation. You have the translation of the order of Buddhist contemplatives what I call the 'roast-beefs'. And you have translation in the very detailed book which is called The Wings of Awakening, but it is a Hinajana book. And it another book, which is called The Tree of Enlightenment. So here we see three different translations of Dogen's chapter. We can find more. The original Sanskrit word it is for the 37 wings of enlightenment it's Bodhi pakia damma. The 37 elements of Bodhi or the 37 conditions favourable to enlightenment. Or the 37 methods of training for realizing enlightenment. Or the 37 wings to awakening. Or the 37 factors of enlightenment. What is sure that there are 37. Factors or wings or methods or conditions or elements. So we can keep the 37. So we can have our own translation and call them the Big 37. But they are not really 37, because there are 7 sets, groups and sometimes you find the same in different sets. But,

the same name then has perhaps not the same meaning. The Abidharma goes like this. It obliges you to reflect by yourself. Like the Buddhist teachings, for example. It's not just only to give a kind of truth which would be the truth, but it designed in order that you find the truth by yourself, you reflect by yourself. It's not to swallow an outside doctrine. 37 groups are called in Sanskrit, then we go to the original, it's called *sattipatana*, *sammapadana*, *hiddipada*, *indria*, *abojanga* and *ariamaga*. *Ariamaga*. *Aria* it means noble, *maga* means *ösvény*. So, it's the noble path. So first you have *sattipatana*, which is traditionally called the four basis of mindfulness. But you also have the four abodes of mindfulness. But abode is not a very good translation because the Buddha repeats constantly, the mind should abide nowhere. Nirvana is not a place of abode. Precisely it is not abiding which is the essence of emptiness. So four abodes, not good. Four meditations to eliminate the false views. It is because it's only a part of this four basis of mindfulness which is considered. For example, the body as impure or the sensation leading to suffering. It's not only body or sensation. It is the body AS impure and the sensations AS suffering or the mind AS impermanent or the dharmas AS egoless. So it's more exact from the Dogen translation. If not, you have the four abodes of reflection or the four focal points of reflection. Too complicated. Four frames of reference. Too snobby now. The four stations of mindfulness. But here we speak from the Sattipatana Sutra itself. After you have *sammapadana*, which is the four right efforts. It's more or less like this that everybody translates. Mike Cross translates by the four kinds of right restraints. If you know Mike Cross you will understand because he speaks of restraint. Restraint. So this one, not good. The four kinds of cutting off evil. Also called the four kinds of right effort. The four right exertions or the four right efforts. The four right efforts it seems. After you have *hiddipada*, the four basis of mystical ability. Or the four steps to supernatural power. Or the four steps towards the marvellous spiritual abilities. Or the four basis of power, or the four roads to power. After you have the five root forces, *hindria*. Or the five faculties leading to proper conduct, proper behaviour. Or the five roots of training. Or sometimes the five faculties or the five controlling faculties. After you have *balal*, which are the five powers. The five powers. Or the five powers of the five faculties. The five strengths. The five strenghts, the five powers. So we have to find in *Magyar* different between *erő* and *erő*, as I explained. So it's better to be faculties for *indria* and power for *balal*. The sixth set is called *abojanga*. Seven limbs of the balanced state of truth. That's Mike Cross's translation. Balanced state of truth. More traditionally it's called, the seven ways to enlightenment. The seven limbs of enlightenment. The seven branches associated with awakening. Too complicated. The seven factors of awakening. And after we have the *ariamaga*, which is the eight branches of the right path. That we generally call the eight fold noble path. So in sum we have in this 37 wings of enlightenment, the four meditations to eliminate false view, the four right efforts, the four steps to supernatural powers, the five faculties leading to proper conduct, the five powers of these five faculties, so the five faculties and the five powers, the seven ways to enlightenment and the eight fold noble path. So $4+5+4+5$..no.. $4+4+4$ is 12 plus $5+5$ is 22 Plus 7 is 29 and plus 8, it should give 37. Now, considering the four meditations to eliminate the false views. First, the reflection that the body is not pure. Or the observation that the body is impure. Or reflecting on the impurity of the body. But if we say reflecting it gives too much the impression of a mental effort or mental activity. Observation is better. The observation is the way that you put your mind, unmoving mind in a kind of direction.

Reflection that the feeling is suffering. Observation that perceptions lead to suffering. Or the reflecting on the how what our senses perceive leads to suffering. As you can see, for example that Mike Cross translates feeling by perception. The observation that the mind is impermanent. The reflection that the mind is without constancy. Or reflecting on the impermanence of our mental functions. Which, in the frame of the Sattipatana Sutra means to remain focused on the mind in and of itself. Or mindfulness with regard to consciousness. And the observation that all things are devoid of self. The reflection that the dharmas are without self. Reflecting on how all thoughts and things are devoid of a permanent and changing self. All thoughts and things are devoid of a permanent and a changing self. So the four right efforts. We look at the different translations. To prevent the bad that has not yet occurred. Or to cause to be extinguish bad that has already occurred. To cause, to occur good that has not yet occurred. And to promote the good that has already occurred. Or to prevent future evil from arising. Destroy the present evil to produce merit and to increase the present good. Or endeavouring to avoid whatever gives arise to evil deeds. Endeavouring to bring one's evil deeds to the halt when they arise. Endeavouring to do what produces merit and endeavouring to do what increases the merit. And in the original, the hinajana teachings, it's said, generating desire for the sake of non-arising of evil unskilful qualities that have not yet arisen. Generating desire for the sake of abandoning of evil and unskilful qualities that are arisen. Generating desire for the sake of the arising of skilful qualities that have not yet arisen. Generating desire for the maintenance, non-confusion, increase, development and culmination of skilful qualities that have already arisen. It's very complicated. It's always the same, but you know..very heavy ways to say those things. So we can say not to plant bad roots. Take out the bad roots which are already there. Plant good roots. And taking care of the already planted good roots. They are the four right efforts. The four aspects of the right effort.

Sesshin, 2014.01.31. 17:00

Thirty-seven wings of enlightenment, Five faculties, Seven limbs of enlightenment, Eight fold noble path

So I continue the comparison of the translations. Here we came to the four steps to the miraculous powers. The first one is the volition. Which is sometimes translated as resolve. Sometimes translated by wish. Sometimes translated as desire. But it is here resolve or this is the desire to help others to realize their spiritual abilities. When we speak, for example, from bodaishin and awakening bodaishin, the mind of the way or the mind of awakening is first of all to make the vow to help all sentient beings. That's bodaishin. The aspect that Dogen develops, the aspect of bodaishin is the vow to help all sentient beings. That's the first base of power. The second is mindfulness. But it translates sometimes as mind. Sometimes as effort and sometimes as energy. But it's the mind to make the necessary effort. Resolve, mindfulness, after diligence to be willing to keep on focus on this goal. And after, deep analysis or deep thought. Doing all this through the mind of meditation. After we have the five faculties and the five powers. The five faculties leading to proper conduct. The five powers resulting of the five faculties. They are basically the same. Faith, diligence, mindfulness, Samadhi and wisdom. This can be translated, of course, differently. Belief, diligence, thought, balance and wisdom. Another one is conviction, persistence, mindfulness,

concentration and discernment. We will have faith, diligence, which is the effort or the energy, so the five right efforts, mindfulness, concentration and wisdom. After we have the very important seven limbs of enlightenment. Or the seven factors of awakening. Deciding awakening to the preference for the Dharma. This is the first one. To discriminate the true from the false. Deciding among teachings, you have to decide which way to follow. There are many kinds of, for example, of awakenings or enlightenments. To which truth does the Buddha awakens? It's the truth of emptiness and the truth of interdependence basically. So when you have to hear the teaching which is..which presents itself as dharma teaching, he always has to wear the three seals. Emptiness, or selflessness, no-self, teaching of non-self. The teaching of interdependence and the teaching of Nirvana. And also the teaching about the causality, of course. This is the law of karma. Everything, each cause has an effect. Each effect has a cause. The first limb of the awakening is to decide among the teachings as a line of the truth. Truth of the way. So about again the diligence, the joy, the spiritual peace, the equanimity, the concentration and the mindfulness. So the seven branches associated with awakening, another translation. Awakening to the preference for the Dharma. Awakening to progressing constantly on the way. Awakening to the delight in the truth. Awakening to eliminate our once rough edges. The bad aspects of our personality. Awakening to equanimity. Awakening to concentration. And awakening to mindfulness. And after we have the eight fold noble path. And here everybody is at least OK with the translation. It's exactly the same for everybody. Right view, right thinking or right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration or Samadhi or balance. There is a little bit of difference here. Concentration here it means the Samadhi. You can ask Barbiche to give you a couple of comparative tabloid of the different translations. And see that sometimes it's extremely confusing. Sometimes no, sometimes yes. And it seems also, of course, a little bit dry and abstract. So it's better to..that's why Dogen, he treats all these things under the..like koans in reality. Szalay Gabi translates now Hungarian, *magyarul* and we arrive at the end of the five powers, I think. After it will be the seven limbs of enlightenment. And after it should be the eight noble path, but Zeisler didn't make because he was dead before.

Sesshin, 2014.01.31. 20:00

Posture

Yesterday I spoke to see from behind the eyes. I asked you to contemplate on this during this Sesshin. The position of the head and so on. Discovering more and more subtle aspects of the posture. At the beginning, of course, you have just to concentrate to take care to have the back straight, to pull the chin in and to push the floor with your knees and to push the sky with the head. The head straight, but the gaze down and the thumbs perfectly horizontal. The points that we have to observe when we begin the first months, years. Till it becomes, like Kodo said to Sensei, completely natural. That you can sit in the right posture without any kind of effort and without any kind of pain. After you have the more subtle points of the posture like I said, which is the stability, the immobility and the perfect balance. Don't desire to move! You sit like a mountain. I said to Viki to come this evening. She's sick since two days. Because it is important to experiment Zazen when you are weak or when you are tired or even *lázás*,

because like this you can really see the impermanence of the body. Observe the five *skandas*. We should be able to sit in any kind of circumstances. It belong also to what is called the dharma of non-preferences. You don't choose if you want or not to come, you come. And you let Zazen do Zazen. Or even if it's really difficult, you let the Kesa sit Zazen, tiredness sit or your unwellness sit. If you sit like a mountain, the mountain sometimes it's a spring, sometimes it is a big snowfall, sometimes you can have...well, everything which happens on a mountain. But the mountain remains the mountain. The one which is not busy. And if really doesn't work, and you die on the zafu, it is the best thing which can happen to you. So it's a win-win position. So in Zazen, when you are in the Paradise, very pleasant. It's not necessarily a good Zazen. And the Zazen when you are experiment the *pokol* is not necessarily a bad Zazen. So you can let the weakness or the tiredness, or you can let the pain sit Zazen. The impatience, the anger, all the emotions, you let them sit. You let...the five *skandas* are sitting. It's no ego who sits. Never sits here. Nobody sits here. The Diamond Sutra repeats constantly all along the same formula, that we have to get rid of the four signs of ego. Person or personality, living being and life.

Sesshin, 2014.02.01. 11:00

37 wings of Enlightenment, Zeisler, Suchness

So the 37 truth of *bodai*. I take the commentary from Master Zeisler. All these 37 truth are only Zazen. During Zazen we are connected with the cosmic order. We forget ourselves completely and become one with the cosmic order. But it's completely useless to think what is the Universe and what is the cosmos, or what is God. It's completely useless to try to feel connected with the cosmos. We are automatically connected with the hands, with the fingers, with the body, the mind. We become unity with the cosmic order and the nature. Zen is the teaching of this unity. Unity is *samadhi*, *zanmai*. So how to access the power of *zanmai* for the others. It's the forth power, the fourth point what Dogen teaches. Dogen, he says, it's like a child which takes his mother. A mother which takes his child. A child which takes a child. A mother which takes a mother. It's not like a head exchanged for a face. Or it's not like gold bought with gold. *Zanmai* is like a field whose surface is increasing constantly. And who's merits becomes greater and greater. Unity means only one thing. Only Zazen. The many is more easy to understand. The many you can prefer. I prefer the yoga. I prefer the Christianity to the Buddhism. I prefer this teacher better then this teacher. But *Zanmai* is the money who cannot buy the money. The exchange of the market or the calculation doesn't exist. I have ten thousand *forint*. I buy your bank note of ten thousand *forint*. It's completely uninteresting. But the people like the money, they like the business. Even in the religion. With Zazen I buy the *satori*. With the beautiful posture I buy the wisdom. But only Zazen is *satori*. Zazen itself is the *satori*. So you have to concentrate only on Zazen and practice only Zazen. *Sensei* was always saying that. *Zanmai* or the unity cannot be explained. You must understand directly in your daily life. Those who don't understand *Sensei* called them *Tanpakan*, stupid idiots. The people who see only one side. *Tanpakan* it is the guy who is walking with *deszka* on the shoulder, he can see only one side. Those who don't catch all the aspects of their lives, those who prefer, or those who calculate, it's like this guy who had two cats. A big cat and a little cat. So in order they can enter freely, they made two holes in the door. Big one and a little

one. So a friend said to him, the big one would have been enough, the little cat can enter. Ah! I didn't thought of it. So if you want to learn the life, you have also at the same time to learn the death. If you want to understand yourself, you have to understand the others. If you want to understand the truth, you have to understand the false. In the Shobogenzo Zazenshin Dogen says, when the fish swims in the water it is the fish. And when the bird flies in the sky he is the bird. So the Buddha is also called the Tathagata. The one which is like this. When he walks, he walks. When he sits, sits. He's as it is. So the bird, the fish or the Buddha are completely in unity with the air, the water and the dharma. If you look the fish, you see the fish and the water. If you look Zazen, you see *én* and the posture. If you look your life, you see yourself and the phenomenas. Zanmai or Samadhi is without observer. Nobody looks the posture. Nobody looks the fish. Nobody looks the bird. So it's the highest unity. Like the child and the mother. Like the mother and the child. There's nothing to say. Nothing to explain. Nothing to understand. Nothing to add up. And nothing to take out. And it is in this nothing. Also the child is the child and the mother is the mother. So continually they are doing their acting. They move. They separate. They live. They die. So you have to embrace the whole dualistic world and protect it. Not discuss. Not bargain. But to become one with the whole universe. That's the mind of the daily life. Zen explain this very simply. If you walk, you walk. When you play, you play. When you work, you work. Because you concentrate on the Dharma all phenomenas can exist freely. Even if you don't know what's freedom is. Even if you don't know what Zazen is. Even if you ignore your own life. You can receive and give the merits of Zanmai. So Dogen says, the more it goes, the more this field becomes great, deep and meritorious. The power of Samadhi, says Dogen, it's like a child holding his mother, and the mother holding the child. The child holding the child. The mother holding the mother. Nevertheless, the head cannot be called a face. Money cannot buy money. This power is like a song, continually increasing in volume and becoming livelier and livelier. The way that we sing the sutras during ceremony. By itself it becomes...it increases the volume and it becomes more and more strong.

2014.02.01. 1700

Gyoji, posture

The *gyoji* of the *Sangha*, which means during the week, during the normal days between *sesshins* is weak these days. So please...you have to make it...you have your personal *gyoji* but I see the *gioji* of the *Sangha*. So make an effort to come at least one time more than you generally do. We are often less than ten people in the morning or in the evening. And it was not like this long time and again it becomes like this. So you have to think, the *gyoji* of the *Sangha*. And also you have this point to never be satisfied with your relative attainments. It's the way you develop the strength of the *Sangha*. You can say, 'Oh, it's not important that I'm not there, the others will be there'. No, it's not like this in the awakened life, in the awakened world. I see also during the Wednesday that most of the monks don't come. It should be much more...so we make it at 18.30 again because *állitólág* because it becomes at 18 lot of people cannot come, so we begin at 18.30 and we eat and after Zazen later. We try like this. Generally the Wednesday morning the Dojo is more frequented. You come in the morning, come in the evening. Make the Wednesday as a whole. So don't be just satisfied with your

little realization. Gyoji it's an expression of the paramita energy or diligence. So when we speak of energy is not to be very strong. So perhaps energy is not again a good translation. Sometimes you can be tired and you have no energy and things like that. Virja, the paramita of diligence it is the fact always to continue, continue, continue without never stopping. It's like the drop of water on the stone. At the end it can make a hole. It's the way practice has to be taken. It's a long, long term. Lives after lives.

The three breathings at the beginning of each Zazen and the attention on the breathing should be more or less between the level of the thumbs and the level of the navel. Then you have to close the eyes and then you open the eyes naturally and you can correct the position of your head. And you can do it also during Zazen if you want to check. Because if the gaze, if the eyes are down, the head has a tendency to follow the gaze. If you keep the head straight and if you put the eyes down, it's much more easy to disentangle the sight organ and the sight object. So you have to abandon the body and mind. But abandon the body and mind, please in the right posture. This energy, this paramita of energy is the decision to practice, to continue the practice till the death and after the death. Of course it's also based on faith. Which means here not to believe blindly in something. Or an outside doctrine. But to have the confidence in Zazen, what you are doing and what you are receiving here. Do you believe it or not? Is it really the most important to you? Is it to practice the way the direction to Buddhahood? Is it something more important than that or not? Or is just a kind of hobby or an interest for the moment and after something else? Dogen, he says somewhere, 'If you don't awaken this life when do you awake?' So, do you take it really seriously, or not? Is it really the question of life and death, or not? And if not, why? By asking these questions, asking yourself these questions, it's really to study yourself. The question of the faith in Buddhism or Zen is not to believe in an external Buddha or a kind of God or something like that. It's also not even to believe blindly in a kind of doctrine. But it's really to verify, to discover and verify in our own body and mind. That's Zazen. That Zazen is the true Buddha. At the end Buddha, and so on, also the whole Diamond Sutra says this, it's just a name. First to practice, after understand. Or not understand. It's not so important. First to practice after to understand. It's the contrary of the normal teachings. The worldly attitude, first understand, after practice. Oh, I want to see what is this and if I am ok, perhaps I will try. It's impossible to turn the mind 180 degrees like this. If you start and if you stay with your personal understanding. Impossible. You stay in the closure as we say. Understanding or not understanding is not the point. You heard the story, I think it is Nagarajuna, or something like that. A Great Master who saw one day a monk, who was a completely stupid monk, not extremely or particularly intellectual or evolved people. He was just sitting, perhaps cleaning the ground or something like that. So anyway, he see this old monk and then he got satori just to see the guy sitting. So he became one of the most...great scholar, perhaps it was Vasubandhu or Nagarjuna. So the transmission was made by this stupid monk. Do you see my meaning? So you can read in Fukanzazengi, it is not a question of being smart or dull. It's a question of daily, regular repetition. That's the main point. And also to understand that each of us equally so important for the life of the Sangha. Equally important. It's equally important because we are cultivating the empty field. To practice the way means to practice Zazen, is also called to plough the clouds or to cultivate the empty field. When you look at your gyoji. When you come once a

week. Bon. Better than nothing. They come twice. If you come each evening, come at one morning, one more or something like that. You have to shake your daily life in order to progress. If not, what is the point? To stay always in the egoistic comfort. In the Sanjiusichibodaibunpo Dogen says somewhere, 'It is not like the merchant who wants to get the goods for nothing. You have to know the value and the price of everything.' So what value and what price give to Zazen? 30 dinar? Perhaps you don't know what it is. One of the disciples sell Jesus to the Romans for 30 dinar. So, what value you give to Zazen? 1 million dollar? 100 000 forint? 5 millió forint? 10 forint? What value you give?

Sesshin, 2014.02.01. 20:00

Posture, pulling in the chin

When we talk about this pull the chin in..I make this short Sesshin mainly about the posture. But you don't pull the chin in with the chin, of course. If you practice when I said the opening the eyes, correcting the posture, the head. You will see, that to pull the chin in means in reality to push the fifth vertebrae. To pull the chin in in order to stretch the neck up. And Sensei, he said, when we stretch the spine we do it as if we would separate each *csigolya* from each other. And we stretch up by...if we stretch up, we must also have a very stable sitting and we let fall everything and we push the knees also. I read in... another Chinese master, he said, the neck must touch the frame of the *kolomo* or the kimono. That's why we need to have high frame. Because we are in the yogic culture, as Baker would say. The *kolomo* and these things are designed in order to sit. It's not in order to make exotic or beautiful. The frame of the *kolomo* must be high, it's a robe so we can cross the legs easily. If you make Zazen with the *nadrág* or *szűk* things, you cannot cross the leg, you cannot bend the knees. You have to open of course the button, because if no, the belly is not at ease. The long sleeves are made for the hands. And we have to repeat this thousands and thousands of times till it becomes completely natural. Since no more effort or special attention is required. You take the natural posture. When you stretch up, when you push the sky and the knees at the same. So you have this kind of dignified posture which appears. Like Sensei use the image of general or *samurai* leading his troops. Or I used to say, like *Árpád a lovon*. If you go there and look at it to see how he sits, he's a little bit falling behind. So, in other words, it's a royal posture. Like in the origin of the tradition when the king and the priest were not separated. When the spiritual and the temporal were not separated. That's why we speak from the diamond seat or the lion seat.

Sesshin, 2014.02.02. 6:00

Posture, kontin, sanran

So you correct the position of your head at the beginning of Zazen, and after you let the eyes go down slowly. Where there's no longer tension of the eyes. Practically everybody here has a certain experience of Zazen. A sort of habit. That's why it's good to really come back to the basics from time to time. If you open the eyes to check the posture of your head and then after if you correct, you have to observe exactly which movement of the spine and the basis of the spine, and so on, that you correct the posture of the head. Also the feeling that you can have when your posture is correct. That's why sometimes I say, remember the correction I make.

Remember with your body...remember with your body. Dogen says in the Fukanzazengi, that Zazen eliminates immediately by itself the *kontin* and *sanran*. *Kontin*, it is the dullness of the mind. Dullness when you become sleepy. You sink in the sleepiness. And *sanran*, it is when you're not in Samadhi, but when your mind is moving in many many directions. And what we call the concentration...the right concentration, if you are sleepy, all the states of sleepiness are not concentration. Even if you are very sleepy when you come in the Dojo, which can happen. And if you really concentrate on the posture, you stretch if you push the spine up, you awake. In the traditional monasteries during Sesshin in Japan or China, you have 20 minutes between the ringing the wake up bell and Zazen. 20 minutes. Not 30 minutes like here, or even more sometimes. 20 minutes. If you are sleepy in the morning you know how quick 20 minutes can go. So it's quite possible that they just wake up, they roll their *Zafuton* or *Zabuton*, they roll their cushions and they sit. They begin to sit directly, practically in their sleep. What can it mean, when you wake from sleep but you nevertheless let all the sense organs at rest.

Sesshin, 2014.02.02. 11:00

Eno, Sanjusichibodaibunpo, Joshu's dog, Buddha Nature, 37 conditions

Concerning the contemplation that the mind is impermanent. The sixth patriarch Eno, the ancient Buddha said, impermanence is the Buddha nature. And the great master Yoka in the Shodoka says, all things are impermanent, everything is empty, this is the Thatagata's great and perfect awakening. That's the great satori of the Buddha. Contemplations of the mind's impermanence is the Tathagata's great satori. If the mind does not contemplate this, it falls into subjectivity. If there's mind there must also be this contemplation. So the actualisation of supreme and total enlightenment is the impermanence and the contemplation of the mind. Mind is not necessarily permanent. Nor is it separated from various different forms, even walls, tiles, stones, large and small rocks are mind. Now you have the koan of Joshu. The famous koan of Joshu's dog. A monk asks Joshu, does a dog have buddha nature or not? And Joshu says, no. But if you read the book of Joshu, Joshu first says, yes. And the monk then asks, if the dog has a buddha nature, how come that he has a dirty skin, a dirty skin aspect of dog? And it's easy to think in the similar way. To think that buddha nature is something pure and genuine which cannot be at all compared to what we are, to whatever we have inside this skin bag. But this impermanence is itself buddha nature. And then what it is the so called mind? The mind is impermanent, and this impermanence is the buddha nature. The true nature. The unsurpassable way. Contemplate this mind of impermanence which is the very life of the Buddha. And furthermore, that mind of impermanence and all it's different manifestation are all together buddha nature. This means not only us, but everything, the walls, the tiles, the mountains and the rivers, the shit, the trash, literally everything. In other words, each of us and everything in this world are nothing but buddha nature. And buddha nature is nothing but the great and the perfect satori of the Tathagata. Dogen talks about the contemplation of the mind and impermanence as one thing. And it is a very important point. Generally we separate the three things. We say, my mind contemplates impermanence. But Dogen says, the three are one. We live our life as impermanence, as the mind, as our Zazen. Dogen says, they are all one. Everything is there. If we look at life in this way, what is purity?

What is impurity? What is delusion? What is enlightenment? If we make any distinction between buddha nature or the way itself and... you can make a distinction between buddha nature and how we are actually living. Then we are caught in the struggle between the subject and the object. However our life is, it is not excluded from that buddha nature. Or can we see our life all together as the life of the Buddha regardless of the conditions in which we live? Are we able to do this? Now contemplation that all things are devoid of self. The fourth meditation to eliminate false views. It means, says Dogen, that long things are long and short things are short in themselves. Realization and actualization exist and therefore there is no self. Long is long, short is short. It is a so called pair of opposites. And our life appear to be made of opposites. Like suffering and happiness, enlightenment and delusion, good and bad, so all kind of dualities. Dogen says, that these are devoid of self. Devoid of self, it means no fixed things, no finite things. So, if that is the case, what is there? How do we perceive this self? Our life comes because of karma. Causation. Direct and indirect causes. And our life also appears as conditions. These conditions are constantly changing. Having this body mind, here and now, it's always the result of many-many cause and conditions, which are always changing. When we really see this fact, then the freedom is right there. Such a life in itself is no self. Right here, all of us, which appear completely, distinctly different of each other. Ourselves we are no selves. We are not fixed. We are constantly changing. In other words, we are totally free and liberated. If we could really see this, our lives would be quite all right. So, when we chant the Hannya Shingyo..Kanjizai...kanjizaibozacu...Kanjizai, Kannon. The one who contemplates on the sounds of the world. Kannon appears as all the creatures he or she is contemplating. Or all the sounds that he or she hears. And he expounds the dharma as each and every one of us. The buddha nature is a dog. Or you. Or me. When we say that the dog has buddha nature, we mean that the dog is buddha nature. But at the same time, because of no self, because we are devoid of self, we appear to be simply what we are. And Dogen Zenji repeats this over and over. Sentient beings are not buddha nature, because sentient beings are sentient beings. Long is long and short is short. All dharmas are no-dharmas. It's the way to contemplate the mind devoid of a self. If we can grasp this, grasp or understand, we can attain the freedom from doubt. You should know that everything is the activity of your life. The activities all together the activity of buddha nature. Devoid of self. The activity of your self as you are in each moment. It's what Dogen Zenji explains when he comments on whether a dog has buddha nature or not. A monk asked Joshu, does a dog have buddha nature or not? And Joshu replied, *mu*. Non-being. Negation. Beyond this word *mu* can you measure anything or grasp anything? There's entirely nothing to hold on to. Please, try releasing your hold, and releasing your hold, please observe what is body and mind. What is conduct? What is birth and death? What is buddha-dharma? What is cosmic order? What in the end are mountains, rivers, earth, human beings, animals and houses? For Dogen it's not a matter wheatear we think we have or don't have buddha nature. The point is, what is it? Eno makes also this point very clear when he says, beyond good and bad, or before you think good or evil, what...who are you? Good and bad are just a pair of opposites. What is this body and mind all about? Instead of thinking to have or to have not think about what you are. At the end of the 37..the Sanjusichibodaibunpo...Dogen says, these 37 conditions favourable to enlightenment are the eyes, the nostrils, the skin, the flesh, the bone and the marrow, the hands, the feet and the face of the Buddha-patriarchs. Moreover, enlightenment is the actualization of

ezerháromszázhatvankilenc conditions. So 37 times 37. Practice Zazen continually and drop off body and mind. So it means, each condition contains all other conditions. It means that there are innumerable conditions. And it is the life of each others. Moment after moment. Being impermanent, being devoid of self, life goes in this way. Instant after instant. Six and a half billion times a day this is what is happening. It is what is happening. Dogen says, realize this and you will be liberated. You will realize the unsurpassable way. The life of the Buddha. The real wisdom. This very ancient teaching is the dynamic life of the buddhas. Which is no other, then the life of each of us. Keep your head straight, please!