

Mokusho Zen Ház jegyzetek



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## **Kusens of master Myoken Zenten, Bukarest 2014.02.21-2014.03.02**

**Zenten-Bukarest, 2014.02.21. 20:00**

**Sanjusichibodaibunpo, posture**

After we continue in Bukarest...we are making the translation of this Sanjusichibodaibunpo, the 37 wings of enlightenment of Dogen with the commentary of Zeisler. And we want to make the correct translation, and so on. We made already a very good translation of the rules of the Dojo, but I want to make as much as possible to establish the text of Zeisler. Which is our lineage. If you look at this commentary of the chapter of Dogen, we see that Master Zeisler, he always brings everything back to Zazen. It's a little bit like the breathing in Zazen. You breathe in with the whole body. The beginning and the end, the source is under the navel. The essence of Zazen, it is the immobility. You must not move. Even if you want, you don't move. It's not a question to look for, for example, for the comfort of the posture, or something like that. That's why it's...you have to find the comfort in the right posture. The right posture it's essentially comfortable, but you have to find the right posture. It is why for some people it is difficult at the beginning. But if you follow your desire to move, it's not Zazen at all. So, you practice the patience, but you don't move, if you have this kind of difficulty in the beginning.

Zenten-Bukarest, 2014.02.22. 18:00

Posture, posture of the head, zafu

You take your time to sit correctly when you begin Zazen. Especially you try to cross the legs better as possible. Crossing the legs, so after each Zazen you change the crossing of the legs, in order to equilibrate the two legs. There is a way to cross the legs easily. So, I show those of you who doesn't know exactly. But strangely, I show it many times, but I noticed that the people who show the posture for the beginners, doesn't show it this way. So, the feet should be as high as possible against the body, but you cannot get it, of course, immediately. But always you have to make the effort to go in this direction. And also the second thing with the zafu you never sit in the middle of the zafu. You put it, so your two feet press equally against the floor. The zafu must be exactly the right height or the right shape to correspond to your

body, in order so you can press and you can basculate the basin forward without any muscular effort. If you practice regularly, which means, if you practice. Because if you don't practice regularly, it is no practice at all. And you can notice it during a sesshin, the zafu becomes flat. The zafu has also it's own life. So, fortunately we brought lots of kapok this time, so that you can take care of your zafu. To take care of the zafu is to practice the way, says Zeisler. After that, when you have this thing, you have to balance six or seven times each time. You don't neglect that! In order to find the perfect verticality. It's not just a formality. It really belongs completely to the practice. Afterwards you make gassho, and when you make gassho you breathe out completely, you expulsate the air from the lunges through the mouth, without making noise. One or two, three times. And then after you put the hands in the posture of hokkaiyoin, in oceanic reflection, what is called also the mirror consciousness, and you don't move! So these days I explain the subtle aspects of the posture for those who just begin, you just have to take care to push the floor with the knees and to push the sky with the top of the head. And also to pull the chin in, so the head and the back are perfectly in line, and perfectly vertical. It's the right way of sitting. So if you fall asleep or you think, the head falls down. What I teach these days mostly in the Dojo it is that the way to correct , to check by yourself if your head is straight. Most of you here have a good posture. Perhaps I am the only one who doesn't have a good posture. So the way to check if your head is straight or not is to open, you open the eyes. First of all, it's during Zazen of course, it happens during Zazen. You open the eyes completely, but in a natural manner. And then you should see at the horizon. So you don't cheat! After you will see, if you open the eyes naturally if your gaze goes lower or above the horizon. At this moment you can correct the posture of your head. Pulling the chin in goes at the same time with pushing the fourth...the fifth vertebra forward. And after that again you put...you let your eyes go down, the eyes, and you put your attention on the...as you would see from behind the eyes. Or you put your attention behind the eyes. So the point behind the eyes. The point between the thumbs. The verticality, the stability, the immobility, these are the subtle points of the posture. The point between the thumbs, or the point behind the eyes, or the verticality, or the immobility. Can we really call these the body? When I arrived, it was long time, 20 years ago or more, more. I always say 20, but slowly-slowly we make 30 years. It was in the Dojo of Ilka utca, the fist Dojo on the first floor. So it was somebody, a woman came and said 'But you say constantly that you have to concentrate on the body and the breathing, but at the same time you say we have to abandon the body and mind. So, how can you abandon body and mind if you constantly concentrate on the body and the breathing?' The true human body in the ten directions, and if you want to meet the immortal in his hut, don't escape from this bag of skin, this skin-bag. Kaijo

Zenten-Bukarest, 2014.02.22. 11:00

Kinhin, emptiness, position of the eyes

The principle of the kinhin is one breathing out, one step. The walking follows the breathing. At the end of the breathing out you make the move. You have to let the breathing go naturally till it's end. So it's like Zazen also, it's a kind of walking Zazen. Same, the head it is stretched, so you open the eyes to see the horizont and correct the posture of the head. Then you put down the eyes 45 degrees more or less without looking or without fixing on anything.

You make the step forward on the breathing in and you stabilize on the breathing out. You have to put all the weight of the body on the front leg. Exactly like in Zazen, the weight of the body rest on the knees. So it's why you stretch the front knee and press strongly the plant of the front foot on the floor. Concentrate on the root of the big toe. Don't fix the gaze! Don't move the eyes, but don't fix the gaze!

When I go along in kinhin generally... especially when I see... some ancients have the eyes completely closed, which is evident. In Zazen or in kinhin you should never, never have the eyes closed! The eyes are open, but the gaze is down. The head straight, the gaze down, the eyes down. If you close the eyes, or you fall asleep, or you go in imagination. Or in Zazen, imagination is a form of thinking, of using consciously the mind. So, the principle, the very simple principle in Zazen is don't sleep, don't think! Don't sleep and don't use consciously the conscious mind. And other, mainly beginners they have their eyes open, but they are the gaze fixed, as we say, they stare in emptiness. But they are completely absent-minded. Stare in emptiness, sometimes you stare in emptiness, or sometimes you see people staring in emptiness. Children sometimes, but not only children. So, you wave the hands in front of the eyes and say, 'Hello! Is somebody here?' This expression, staring in emptiness, it is not at all the emptiness we speak of in Buddhism. What we call emptiness or ku in Japanese, or kung in Chinese, or sunyata in Sanskrit. It's not at all what we could imagine as the nothingness or something like that. Ku it is the true nature of phenomenas. Or the ultimate reality. Or also Buddha-nature. And the characteristic of emptiness or we can say it is the impermanence of all conditioned things. The impermanence of all fabricated things, of course, beginning with ourselves. Everything which is born from something else. So, everything which is born will die. Everything which appears will eventually disappear. So, the impermanence, also the interdependence of everything. Everything depends on everything else. At all levels. And at the end ku or emptiness means also the ungraspability of all things. Empty of self-nature, that's what we say about emptiness. Empty of self-nature. Nothing exist independently by itself and stable. On the contrary. Everything is constantly changing, changing from instant to instant. One of the main teaching that we say in Zazen is Not To Grasp. To let pass everything. To let pass the thoughts, to let pass the emotions. Not to attach to what we see, to what we hear. It doesn't mean we don't see, it doesn't mean we don't hear. But we don't attach. But we don't, for example, we don't put names. If you put a name, you attach, you try to fix. To put the attention and to follow the breathing it's one of the main practices, if not the main practices. But what is...the breathing it's really reflects the emptiness. It's constantly moving, it's completely ungraspable, you cannot stop. So, no self, no autonom existence. Interdependence. Impermanence. Ungraspability. That's the nature of phenomenas. In the Hannya Shingyo that we recite after each Zazen or at each ceremony, it's the basic Sutra that we constantly chanted and re-chanted. The Sutra of the Heart of the Wisdom Sutra's, the heart of the Prajnaparamita Sutra's. It's the essence of all this Sutras of the wisdom. We have this phrase which is Shiki soku ze ku ku soku ze shiki. So that's the essence of the Buddhist wisdom. Or the Buddhas wisdom. Phenomenas are empty but the emptiness is phenomena. So you cannot separate the phenomenas and the emptiness. It's not an emptiness which is separate from the phenomenas. We don't have to look for emptiness outside of phenomena. We don't have to look Nirvana outside of Samsara. In Zazen we don't close the eyes, for example. We don't shut the eyes in order to separate from the outside phenomenas. Our manifestation of

emptiness, for example, that the things have no existence in themselves depend on many, many things. I read yesterday on the internet, on The journal, that somewhere I think in France or perhaps somewhere else egy takarítónő, a cleaning madam throw in the garbage box an extremely expensive and valuable work of art, sculpture, a modern sculpture, because she thought it was rubbish, it was garbage. On the other hand, downstairs in the ancient Dojo you have a frame on the wall, very beautiful piece of art. It's very nice. But it's not at all, it seems that it was not design by nobody as a piece of art, but it is. So that's emptiness of phenomenas. Everything is like that. You can find a woman extremely beautiful, or a man extremely beautiful, but somebody will not find it beautiful at all.

Here we are speaking from material, or visible phenomenas like sculptor or painting, but the Hannya Shingyo says all the four other skandhas are empty also. So the sensations, what we find pleasant or de-pleasant. The perceptions, which means also the conceptualization of the sensations. The names, the categories, the ideas, everything that we recognize and that we name. The fourth skandha, which is all the habits we have conscious or unconscious, or conditionings. Our desires, our will, our actions, and at the end the consciousnesses. All the components of all the phenomenas are devoid of fixed nature. That's which is called ultimate nature, absolute nature of things.

Zenten-Bukarest, 2014.02.22. 17:00

Breathing, posture

To breathe in and breathe out. Breath in and breath out it's a very subtle manner the atmosphere and the silence of the Dojo. Completely alone and completely together.

Once you find the posture. Long time, it's possible that long time you struggling with the posture. When you begin to practice, for example. But even for long time practitioners. You just sit, you adjust your posture, at one moment surely you... kind of feeling that the posture appears of itself. You feel the stability, you feel the immobility, you feel the verticality. And it's also the moment when the breathing appears. So, from the right posture depends the right breathing.

Zenten-Bukarest, 2014.02.23. 6:00

Kinhin, Zanmai o zanmai, Lotus posture, crossing of the legs

Kinhin

All the weight of the body on the front leg. Breath out long and relax the shoulders. All the weight of the body on the front leg, alternating. In Zazen, all the weight of the body is equally on the two knees. In kinhin we say, stretch the knee.

Zazen

Our ten-day sesshin, or a sesshin generally speaking, because we sit regularly and more then on the daily practice, it's a perfect opportunity to study what is called the studying the crossing of the legs. Read again, I said often to read again this chapter of Dogen, which is called Zanmai o zanmai. It seems extremely simple, but it's extremely deep. It's a chapter about shikantaza, about just sitting. Just sitting crossed legs. In the lotus posture. It is not in the half lotus, it is not in the quarter of lotus. It's not in seiza. It is not in the Burmese posture.

It is in the full lotus. And in the full lotus itself, you know, it can be more or less perfect. So you always to have this direction to realize the full lotus. But you have to make it in a wise manner. Not too quick, not too slow. For example, if you master perfectly the left half lotus, you have to begin to work about mastering the perfect right half lotus. And after you begin to make the full lotus. For very long time I was only practicing half lotus and after I had...at the beginning, like everybody I had lot of pains even in half lotus. And one day, I explained that many times I think, the pain in the knees disappeared completely, and never came back. It came back....when I was boasting, saying, I have never any kind of pain in Zazen. And Sephan said to me, 'It's a shame! You have to practice full lotus now, immediately!' So I began one sesshin to sit in full lotus. I decided to do it with a nun of the sangha who was sitting near me and we practice full lotus together. It's a very good memory of sesshin. I have to be a little bit wise manner, okos. You have to see, will be the next shijo long or short, so I can try the full lotus in this one because it will be a short shijo. Anyway, the foot must be practically, even in half lotus, you have to try to put the foot as high as possible against the body on the thigh. You don't stay just in a comfortable posture and make no effort to make better. If it's difficult, it's very painful as you know, you make gassho and you change the crossing of the legs. If it's extremely difficult for beginners, you can sit, a'l extrémé rigueur in Burmese. In Burmese it means, you don't cross the legs at all, but you just have the two knees which touch the floor. But it's only when you want to relax the....anyway, the breathing in lotus and in full lotus...the balance in full lotus and the breathing in full lotus are completely different from the balance and breathing in half lotus. And studying the crossing of the legs, of course, if you make the full lotus, if you change your full lotus or if you change your crossing, if you ameliorate your crossing. If you ameliorate your crossing, or half or full, it depends also on the zafu. So, we brought lot of kapok, this afternoon, for example, you can take care of your zafu. Put it more high or more flat. To basculate the basin forward, it's in order so that the knees press equally the floor without muscular effort. If you have to make constantly a muscular effort to push the basin forward or things like that, it will create tensions and it will create pain and it will not be comfortable. With the practice the posture becomes, we could think, but the posture become more and more comfortable till to disappear completely, but after, of course with the age the body it becomes more and more...of course, it becomes more and more difficult. So, the posture also is completely impermanent. You can observe the impermanence. It depends on what we eat, how we sleep, of your state of health. It depends of all the conditions. Sometimes you can cross the legs easily, in other day you cannot. Sometimes you lose the posture, sometimes you find back to posture.

Zanmai o zanmai is The king of Samadhis. It's very...basic chapter of Dogen. Which deal really with the practice of Zazen. With the body aspect of Zazen. And you have to read it, you have to know it by yourselves. Read it from time to time. It's always new aspects appear. When your practice deepens, your understanding deepens, when your understanding deepens, your practice deepens. You can have your favourite chapters of Dogen, for example, or something different, and come back to them each time, but with a completely new eye. As you would read it for the first time. I show you many times now this Cerivaidad (?) DVD. At one moment he says, you see this symphony, for example, this symphony of Bruckner. You know, Bruckner symphonies are extremely complex and long. They are the longest symphonic works ever written, especially the eighth. He concentrates on Bruckner since very

long time and he knows everything by heart. He can even write back by heart the whole partitura, he says. He says, 'these pieces that I directed, I directed so many times that I can even write back by heart. Very often I can read them again as if I would read them for the first time.' So, each time we sit Zazen, we should sit as if we sit for the first time and also the last time. One of the benefits of the disease and the treatment, it is that it gives you ...you get really nearer of death. I said, next year perhaps I will go to Chile. I think I plan to go to Chile next year. And the next Mokudo will be here. I will enjoy the new padló, the new floor. After so much years waiting the floor, it seems that after the Mokudo the padló would be made. But now I think, all this is not very sure. In reality it was never really sure, it's never sure that we'll be alive tomorrow. Yesterday we went to eat...I went walking a little bit in town, very shortly as always, but at least a little bit. So we stopped to the pâtisserie, and in front of us through the window, exactly in front of us it was an enormous rat on the trottoir, under the tree. It was eating quietly, not moving very much. Nobody was noticing him. A very big rat.

Zenten-Bukarest, 2014.02.23. 11:00

Buddha, Bodaishin, Gakudo Yojin-shu, Buddha's life

In one sutra the Buddha explains how he decided to seek the way. It's the personal experience of the Buddha. He's first production of bodaishin. 'I lived in refinement, utmost refinement, total refinement. My father even had lotus ponds made in our palace. One pond with red lotuses, another with white lotuses, and another one with blue lotuses. And all for my sake. I used no sandalwood what was not from Varashani. My turban was from Varashani, as were my tunic and my lower garments and my outer cloak.' In other words, you can say, I only use Vuitton and I use only Channel No 5. 'A white sun shade was held over me day and night. To protect me from cold, heat, dust, dirt and dew. I had three palaces. One for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season', what would later become Ango, you know 'I was entertained in the rainy season palaces by minstrels, without a single man among them.' It means, he was entertained by go-go girls. 'And I did not once come down from the palace. And when the servants, workers and so on in other people's home were fed with meals of lentil soup and broken rice', like in Taisenji for example, in the good days, 'in my father's home the servants, workers and so on were fed with wheat, rice and meat. But even though I was endowed with such fortune, such total refinement, the thought occurred to me. When an untaught, run on the mill person, a person without education, and himself subject to ageing and not beyond ageing, he sees another who is aged, he's horrified. He's humiliated. He's disgusted. And he forgets himself that he too is subject to ageing, that he's not beyond ageing, and if I who am subject to ageing were to be horrified and disgusted on seeing another person with age, that would not be fitting for me. And as I noticed this, the young persons intoxication with youth entirely dropped away. The young people are intoxicated with youth.' If you see, for example Georges, or people of this age or teenagers, they look already a guy somebody of 30 or 35 saying he is old, stupid and know nothing of nothing. Never will think about what will happen when they're 35 or 40. It is the intoxication by a youth. So, the Buddha says that the typical young person's intoxication with youth entirely dropped away. 'And even though I was endowed with such a fortune, such total refinement, the thought occurred to me. When an untaught run of the mill person', so

completely ordinary, untaught people, not educated or spiritually awakened 'himself subject to illness, not beyond illness, sees another with ill, he's horrified, he's humiliated, he's disgusted. Forgetting himself, that he too is subject to illness, is not beyond illness. And if I who is subject to illness, not beyond illness were to be horrified and humiliated and disgusted on seeing another person who's ill, that would be not fitting for me.' I have a good friend... a good friend...I have a friend like this. He was always like that. He's very nice, but immediately if you are just a little bit ill, he cuts all the contacts. But he's not the only one. Also a lot of people who when you are sick, they don't like to take how are you or visit, they prefer to forget. 'As I notice this, as healthy persons intoxication with health completely dropped away.' So you have the youth people's intoxication with youth, and the healthy people intoxicated by health. Completely forgetting that all of us will become old, and we will become sick, if everything goes well, of course. You can also die young in an accident without sickness and ageing, but that's not... but, if everything goes well, you will become decrepit and you will suffer from illness. If everything goes well. 'And even though I was endowed with such a good fortune, such total refinement, the thought occurred to me. When an untaught, run of the mill person', ordinary people, 'himself to subject to death, not beyond death sees another who is dead, he's horrified. He's humiliated. He's disgusted. Oblivious to himself that he too is subject to death and not beyond death, and if I who am subject to death, not beyond death were to be horrified, disgusted on seeing another person who is dead, that would not be fitting for me. And as I noticed this, the living persons intoxication with life entirely dropped away. Before my awakening, when I was still an unawakened Bodhisattva, being subject myself to birth, ageing, illness, death, sorrow and defilement, I sought happiness, I was looking for happiness in what was subject to birth, ageing, illness, death, sorrow and defilement. Than the thought occurred to me: Why am I being subject myself to birth, ageing, illness, death, sorrow and defilement? Why am I seeking what is subject to birth, ageing, illness, death? What if were to seek the unborn, the unageing, the undying, the sorrowless, the undefiled? The freedom from bondage, the unbinding. At a later time, when I was still young, black haired, endowed with the blessings of youth in the first stage of life, I shaved off my hair and my beard. Though my parents wished otherwise and they were grieving with tears on their faces. And I put on the Ochre robe and I went forth from home life into homelessness.' So you can see that one of the first motivations of the Buddha was to seek the Way out of compassion for the other beings. It's what Dogen says in the Gakudo Yojin-Shu, 'we don't practice Zazen, or we don't practice the Way in the mind of personal utilitarianism. The practice of the Dharma and the practice of the Way', Dogen, he says, 'we have to receive the teaching, the instruction of the awakened ancestors. We should not be animated by...motivated by a mind of individual utilitarianism. And moreover the Dharma cannot be gained neither by thinking nor by not thinking. But if the mind of wrong practice is not in line with the way, the body and the mind are not quiet, they are not in the tranquillity, and they are not in the joy. And if body and mind are neither... are not in the tranquillity and the happiness, the obstacles for the realization of the Way will appear. What we call the accord between the firm practice on the Way, how can we realize it concretely? We realize it when the mind neither catches nor rejects. And when the mind doesn't decide neither fame nor profit. Material or spiritual. Those who practice the Buddhist law or the Dharma, doesn't practice even for his own person, for himself. Why would he practice for the fame and the

profit? It's only for the Dharma that we have to practice. If the Buddha's had compassion and pity towards the beings, it is not for their own benefit and it's also not to please the others. It's only that it is the basic...the common principle of the awakened life. Didn't you see little insects or animals nourishing, feeding their babies? Feeding, giving food for their babies, their little ones? And in their body and in their minds they suffer a lot of difficulties. What they do cost many efforts and at the end they raise their progenitor. And about the parents themselves at the end. Is it not non-profit?'

Bon! David, Pavel, please pull the chin in. You look like two Mussolinis. So, if you open the eyes, you see that you are looking directly at the ceiling.

As we are the children of the Buddha, it's not possible that you don't follow the Buddha. So the practitioner must not practice the Way thinking to himself, he must not practice for the fame or for the profit, he must not practice to obtain something. He must not practice to obtain miraculous powers. It's only for the Dharma that we have to practice the Dharma. Such is the Way. So this is the third chapter of the Gakudo Yojin-shu which speaks of mushotoku. It's something that Dogen repeats constantly. We should not practice the Buddha way, we should not practice Zazen with the mind of profit. In order to gain something for ourselves. The profit mind it is called ushotoku. Mushotoku it is the non-profit mind. U is existence, mu is non-existence. So it's completely true for zazen. Mushotoku, but also for everything. So in the daily life or in the work, it's necessary to think ushotoku, but even in the work if you at the end want to earn a lot of money, you will not get it. And in the art also, in diplomacy, in friendship. If you act with the mind of non-profit, mushotoku, the true merits will arrive really.

Zenten – Bukarest, 2014. 02.23. 17:00

Posture, Mushotoku, Gakudo Yojin-shu, breathing

We enter the sesshin. During five days, well on Friday evening and after will be again weekend practice. During the weekend it was few beginners so I spoke about the posture, but not only...the teaching of the posture is not only a teaching for beginners. It's not a preliminary to something to something more important which comes after. And especially now I spoke about the subtle points of the posture, like seeing from behind the eyes, but especially also the...I gave a tip to correct the posture of the head. About the studying the crossing of the legs. Put more kapok in the zafu. Basculate the basin forward in order, that the weight of the body is equally reparted on the two knees. That's the most important point. If you make the half lotus, you have to put your zafu...you don't sit exactly in the middle of the zafu. You have to put the zafu in order to feel the two knees pushing equally the floor. But in order to basculate the basin like this and not to force, not to make it stressful at the end, and so on, you really have to find a good zafu which you can...that the knees come naturally. So the two knees push equally or repose equally on the floor. In kinhin, all the weight of the body is at the vertical of the front knee. So you have to keep the back straight. When you pull the chin in, you push also slightly the basin forward. Or you stretch the spine up by breathing out along the legs. And to keep the head perfectly straight, I repeat again, you have to control with your eyes. You open the eyes. First you close the eyes and you open just naturally. Do you see at the horizon or not?

If we speak in terms of the four basis of attention: it is the attention to the posture of the body. But it's also the attention to the feelings, the subtle feeling or the ungraspable feeling of the right posture. When the posture is right the breathing appears, you began to feel the breathing. If your posture is not right, it's not so easy to feel the breathing, rooted in the lower belly. But at one moment, if you just concentrate on the knees, the back and so on, at one moment, very quickly generally you begin to feel the breathing. And in the teachings of the four basis of attention, which is the teachings of right mindfulness, the main point is the attention to the breathing. You sit like a mountain. But when the posture is right and the feeling is right, in reality you sit like a king. It is a royal posture. The manners of the Dojo are court manners. The royal posture. I give lot of my teachings following the films and the series as you know. That's why I urge all of you to see and re-see and study Downton Abbey. Where they practice soji or the manners at the table. How Lady Mary sits straight. For example in the other film, which is called The King's Speech, you have King George who says to his son who is stuttering , 'what the people asked to us is to stand straight and not to fall from our horses'. Also when the breathing appears and the attention to the breathing is developed, or the mindfulness of the breathing, it has to accompany all the movements in the Dojo. So, during this Sesshin we take care, especially during the service. The people of the service saluting each other, but the serving monks and the eating monks saluting each other at the same time, on the breathing out. So the point here is to come back to the zero point before to make the salutation and the breathing. It's the same when you ring the bell, for example. Before to ring the bell you come to the zero point and in the end you breathe. So take care of this and concentrate on this practice. I remember Fausto in Fudenji said to me one day... never forgot, but don't repeat it, huh!? Don't repeat what I will say! Never forgot that we are the aristocracy of Buddhism. So we say that between us, of course. But it's true.

Zenten-Bukarest, 2014.02.24. 5:30.

Morning Zazen, posture

At the time the Three diamonds Dojo, Deshimaru, Sensei was dead already, so we had different godos and so on. Godo it means teacher in the Dojo or the guy who teaches during Zazen or during sesshin. It was the guy, so he used to say each morning 'Don't sleep! Don't continue the dreams of the past night!' When you practice Zazen, perhaps not only Zazen, but the first year or the first six months, the first year -at least it's my experience- you receive lot of impressions, vivid memories you never forgot, that's why it's so important not to say bullshit to the beginners. So it was this guy, the uncle of Stephan, he said to me 'In Japan the monks they practically begin Zazen after they stand up at the bell and they sit directly in Zazen. So in reality, they are not completely...they continue to sleep, it's not very clear the border between the sleep and the Zazen in the morning. They don't have 45 minutes or even 30 minutes, it's practically 20 minutes between the morning bell and the beginning of Zazen. If they sleep in the Dojo, if it is the life of a sodo, they sleep there. So they roll the mat, the zafutons, the futons, they put them in a little szekrény armoire which is two planchettine against the wall, where they put their personal affairs, their zafutons, their futons, their bowls, their papers and so on, the things which are really...and up they sit. The posture, the rightness of the back, pushing the floor with the knees and pushing the sky with the head, it eliminates

the sleepiness and the destruction of the mind. So the morning Zazen, it is...you can feel how you wake up, and really have the feeling of how you wake up from the sleep. Exactly you can see the light of the day which comes. You can feel the light of the day. And to feel when the posture appears, I spoke of this. And when the posture appears, you have the feeling of the right posture appears. It's a kind of waking up. But what does wake up?

Instead of... after putting the attention on the body and the knees, and so on, on the subtle point of the postures. When the feeling of the right posture appears, you have to be attentive to this. Perhaps you can put your attention only on the feeling of the right posture. Kaijo

Zenten-Bukarset, 2014.02.11:00

Karma, Buddha, ways of thinking

In another sutra we find also the words of the Buddha. Remember, yesterday we spoke of the intoxication of health, intoxication of youth, intoxication of life. Intoxication, it doesn't mean that we have to reject or avoid youth, health or life. But never to forget the other side. As Sekito says, "In the light see the dark. Don't see only the dark! In the dark see the light. Don't see only the light! In the light is the dark. Don't see only the dark. In the dark is the light. Don't see only the light."

Here the Buddha says, "Before my self awakening, when I was still just an unawaked Bodhisattva, the thought occurred to me. "It's an important teaching for the daily life. "Why don't I keep dividing my thinking into two classes?" Why don't I make two parts of my thoughts? "The thoughts imbued with sensuality", which means the looking for the sense pleasures. With the eye, the ear, the touching, the tongue, the nose and the thinking, but basically of course with the body, but also with the thinking. "Why don't I keep dividing my thinking into two classes?" "The thinking imbued with sensuality, thinking imbued with ill-will and thinking imbued with harmfulness, one class." And "thinking imbued with renunciation, thinking imbued with non-ill-will and thinking imbued with harmfulness, another class. And as I remained hateful, resolute, thinking imbued with sexuality arose"... no. When I remained in this state, concentrated, resolute, thinking imbued with sensuality arose. And I observed that thinking imbued with sensuality has arisen in me and it will lead to my own affliction, or to the affliction of the others, or the affliction of both. It obstructs wisdom, it promotes illusion and it doesn't lead to the freedom or the unbinding or the Nirvana. So "whenever thinking imbued with sensuality had arisen, I simply abandoned it, and the same with the thinking imbued with ill-will and harmfulness. Whatever a monk or somebody keeps pursuing with his thinking and pondering that becomes the inclination of his awareness." Whatever a monk or somebody keeps pursuing thinking and pondering, that becomes the inclination of his awareness. Whatever a monk whatever somebody keeps pursuing thinking and pondering, that becomes the inclination of his awareness. So everything has its source in thinking. If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by this thinking imbued with sensuality. And it's the same when thinking imbued ill-will and harmfulness. That's what we call the hindrances to the liberation. Which cannot free us from karma. In contrary, it increases the karma. And it doesn't loses the grip of the karma. So, for example, anger, hate, all these kind of negative states of mind or thinking states of mind. Also ignorance, but also attraction, love, and this

kind of things just increase the karma, creates karma and creates the karma, creates bindings, attachments and these are called also unskilful or unhealthy states of mind. Because they don't go to the direction of Nirvana and Buddhahood. They go exactly in the other direction. If we have non-anger or non-ill-will, no attraction, no ignorance and no illusion it's called a healthy or skilful state of mind, because it loses the karma and goes towards the way of the liberation.

Zenten-Bukarest, 2014.02.25. 5:30

Kinhin, Zanmai o zanmai, investigation, posture

Kinhin

Begin the kinhin with the right foot. Before you begin kinhin with the right foot, we come back to the zero point. Like always. Then you breathe in and begin kinhin. You have to be straight, you don't lean forward during zazen and kinhin. Just the gravity, centre and the body is at the vertical of the front knee. It doesn't mean that you lean forward. Relax the shoulders! Try not to make noise when you close the windows! Make it delicately, exactly like when you manipulate the oryoki.

Zazen

The Zanmai o zanmai chapter. I said to you, look please this chapter. In the Japanese temple in the Soto tradition there are few chapters of Dogen that the novices, the beginners must know. Novices, so it's really the bases, the beginners. And among them you have this Zanmai o zanmai. Or you have the Bendowa, the Fukanzazengi, of course, the Gakudoyojinshu. Gakudoyojinshu it is not the Shobogenzo, it 's a part of...it's not Shobogenzo, but it's a text of Dogen. Gakudoyojinshu, the points to know, to follow, the points to watch, or the points to keep in mind in practicing the Way.

In the beginning of the Zanmai o zanmai he says a few practices to do, he describes a few practices to make, to master. He says, for example, just in the moment of sitting, so during zazen, or through zazen, investigate what is the sitting itself. Investigate. You have the expression investigate. Investigate the koan. But investigate is to contemplate, or just to look at without moving the mind. And then you let the koan work by itself. So, investigate. What is sitting itself? Is it doing or not doing? Is it thinking? Is it beyond thinking? Is it sitting inside of sitting? Is it sitting inside of the body-mind? Is it sitting that is free of the inside of sitting? Is it a somersault? Is it a state of vigorous activity? There should be investigation of thousands and tens of thousands of points like this. Sit in the full lotus posture with the body, sit in the full lotus posture with the mind and sit in the full lotus posture being free of body and mind. The only thing he doesn't ask is that is it sleeping? Is it sitting like a dead fish? How to investigate tens of thousands points like this just at the moment of sitting? So, is it doing or not doing? Is it doing zazen or let zazen do zazen? IS it doing? Is it not doing? Is it neither doing nor not doing? Or is it neither not-doing or neither not not-doing? Is it to think like the Buddha? Or is it thinking like an ordinary being? A vigorous activity of the spine. A vigorous activity of the neck. A vigorous activity of the thumbs.

**Zenten – Bukarest, 2014. 02. 25. 11:00**

**Posture, Skandhas, five hindrances, 37 wings of Enlightenment, factors of dhyana**

So, the feeling of the right posture. Does it belong to the second *skandha* the feeling *skandha*? Is it an ungraspable feeling? Like the atmosphere of the Dojo? Is it body, form or the feeling? The first or the second *skandha*. One of the difficulties or also one of interest of the practice with the *skandha*, it's that sometimes it's not evident what appears to which *skandha* it belongs what appears. You have to find by yourselves. But the dharma taught by the Buddha is not objective, external, fixed truth. The meaning of the words for example is never fixed. It depends of the context. When we speak of mind, for example. Is it the conscious mind? Is it the consciousness? Is it the ordinary consciousness? Is it the mental or is it the big mind? Or is it the mind of the Universe?

So, I continue about the five hindrances.

The five hindrances you can see of course in the daily life, but here in the practice of the *zazen* which is more generally called Buddhist meditation practice. In classical Buddhism, for example, in the Abhidharma. The 37 wings originate in the Abhidharma classifications. If you want to know what is Abhidharma, you have a very good book which is called the 'Tree of enlightenment'. And you have the last section which is consecrated to the introduction of the Abhidharma. One chapter is consecrated to the 37 wings. So, in classical Buddhism the practice of settling the mind is called *samatha*. *Samatha*, which is translated as calming or stopping, or concentration. *Samatha*, *vipassana* they are two faces of *zazen* or any...so, two points you can take on any kind of meditation practice. So in Abhidharma try to explain or to expound the ungraspable.

Go and give *kyosaku* to Andris!

So, the early Buddhists, it means it's not really classified and they try to *dyanik* states. *Dyanik* means *dhyana*, which is original word for *zen*. The four fine material states and the four immaterial states. So, when you hear those three worlds. The world of desire, the world of form and the formless world. Desire, form and the formless, these are the three worlds.

The form it is the four first *dhyanas*, and formless it is the four other. Four form *dhyanas* and the four formless *dhyanas*. Which are called sometimes also *samapathi*. So *dhyana*, it means to calm or to...it sometimes is called meditation, but it means also to stop or to calm the mind. So it's a problem to translate the Sanskrit to Chinese, coz the Chinese has no alphabets. So our school is the *dhyana* or meditation school, but Dogen never speaks of the *dhyana*. He says, the *zazen* is not *shu zen*, which means it's not learning meditation.

Bon, don't give to everybody! I said to Andris because he has difficulties. When I give a *kusen*, there should be no *kyosaku*.

Dogen, he says for example in the Fukanzazengi, he says, "zazen is the gate of ease and joy." And ease and joy are also members of the enlightenment in the 37 wings. And they're also factors of *dhyana* or factors of concentration. In the first *dhyana*... you have the classification of four *dhyanas*, but it is not linear. It's written in a linear way, but in the practice it is not, because of the impermanence. Because *samadhi véguil is* is a fabrication. *Samadhi* is not awakening. But you can recognize what happens in *zazen* when you see the different descriptions of the *dhyanas*.

The first *dhyana* is the most important because it is where we really enter into the practice.

We've embarked, I will give you after this, but it can also purely and simply bother your mind. So I'm not sure.

We've embarked upon an inner journey. When the first *dhyana* arises, you have the sense that something extraordinary has entered into your life. You feel peaceful and happy and this is the great thing about meditation and practice in our time. What does it mean, meditation in our time? For example, if you are on the internet, you can see appearing lot of publicity for learning meditation, for example. Because they know what you are looking, so after they send you publicity. So, they see that you are looking in the Buddhist things and so on...ching! They send you publicities. Learn meditation! Practice meditation! So, it is the great thing about practicing meditation practice in our time.

In the first *dhyana* you feel peaceful and happy, you don't have to have faith in the Buddha and you don't have to be religious. It's true! When I began to practice with Deshimaru I was absolutely not interested in Buddhism. I didn't wanted to hear about that. What I liked it was *zazen* itself. I didn't want to, for example, recite the *Hannya shingyo*. I didn't wanted to have a black robe. I didn't wanted to make *sanpai*. So, you don't have to have faith in the Buddha, you don't have to be religious. All you have to do is to be willing to be with your breath and with your body. All the...you know, all this magazines of spiritual fitness and so on. Be equilibrium between the body and the mind, these kind of things.

When you enter the first *dyanic* state, you might feel right away as if all the problems of your life no longer exist. What you were so worried about just before, buff! evaporated, disappeared. We feel easy and everything flows perfectly. So the early sutra says that in the first *dhyana* there are five factors. Five components. The first factor, which is called *vitarka* is translated as application. Or directed thought in other things. So, we chose an object of meditation. We apply the mind to an object rather than letting the mind go according to its past conditionings, which means following its *karma*. When you see thoughts appearing during *zazen*, for example, it is of course the conditioned karma or what was conditioned before, for example, I see images of films. If I catch this thought and begin to think about the film, the ordinary mind is always going here and there, what is called the monkey-mind. Even if we sleep the mind goes and goes. So, virtually the only time that it doesn't happen is in meditation, or concentration, when we intentionally apply the mind to an object of meditation, and we interrupt the ordinary *karmic* habits.

Vitarka , the first factor it is to apply the mind to an object of meditation and in our case it's applying the mind to the body and to the breath. So, with intention we place the mind there. And when the mind wonders, we place it there again, we come back to the posture. So, if we can intentionally place the mind on the object of the body and breath. Even if the mind goes off many times, it comes back, we bring it back and the sloth and the torpor are eliminated. If you are *kontin* or something like that, if you fall asleep, the posture collapses. You can see, the head falls down when the posture collapses, but if you come back to the posture, you don't sleep again. The second factor of the mind, which is present in the first *dhyana* is called *vittsara*. Sustained application. So, the object of meditation, the body and mind become more real. More vivid as the mind stays with it. So the posture appears I'd say, perhaps. Or the breathing appears, really. What happens is that the breath as the object becomes just as real and moving and compelling as the various thoughts which come up in the mind. The mind can more easily be sustained on the breath. With the sustained application the doubt is despaired. The third factor of the first *dyanic* state occurs when this full engagement with the object. As a consequence of the sustained application *pitti* arises. *Pitti*, is it the Sanskrit term for physical

joy. The feeling of the posture...we have a kind of satisfaction, a kind of comfort. We say, *zazen* posture must be agreeable and comfortable. The breath becomes really smooth and you don't really need to work on the breathing. And you begin to feel a kind of elegance or dignity of the posture. It's a kind of sensual pleasure. And it's why this first four *dhyanas* are called the 'fine material states'. They are in this material world of body and breath, but they are more refined. And this state of *pitti* or joy, or ease is different from ordinary sensual delight. In that it is more refined and more delightful. When these states arise of comfort and ease, it cannot be irritation or ill-will. The fourth factor that the ancient Buddhists listed is called *sukka*. *Sukka* is the contrary of *dukkha*. It means happiness. So *sukka* is the psychological face of *pitti*. You feel happy, and you have a tremendous sense of well being and gratitude. You feel, like Kodo Sawaki says, "when somebody teach you a good posture you feel grateful". The body straight and the shoulders relaxed, you feel grateful. So, when *sukka* this happiness is in your mind, there's no more restlessness or worry. Restlessness, it comes when you are not satisfied with what you have right now. The worry, it is the feeling that you might lose something later. When you feel delight and happiness in what you are here and now, restlessness and worry disappear. After the fifth factor of *the* first *dhyana* is the one-pointedness of the mind or *samadhi*. So the mind is stable with the object. If there is some thinking or sensation in the body, or even if something negative arises in the mind, it doesn't make much difference. The mind just lets it come and go. The mind is so focused with the well-being on its object, that whatever arises would be like a passing cloud. You might even see the thought or sensation as beautiful when the mind is one-pointed in this way. One-pointed, so it is one. Completely one. The hindrance of sense desires falls away. There's no desire for anything. There's just this moment. This first *dhyana* is the most important, and the second, the third and the fourth, this wonderful states of mind becomes more and more refined, and more and more stable. We'll see this later.

**Zenten-Bukarest, 2014. 02.25. 17:30.**

### **Kinhin, breathing, Dhyanas**

Kinhin

Let the breathing out go naturally, as deep as possible. And naturally means that you don't force. You have to relax inside all the inside organs and let the breathing out follow inside. And put also the attention under the navel. Completely when you arrive to the breathing out you make a very short stop and then you breath out again a little bit more. You can always breath a little bit more out then you think. Then on the breathing out relax completely, you don't breathe in, you relax and breathe out a little bit more.

Zazen

We say always, that *zazen* is not a meditation. It can be understood first of all, because we don't use the conscious mind. We put the conscious mind at rest, all the mental conscious functions at rest. Put the thinking at rest, we put the seeing at rest, we put the hearing at rest,

and so on. Meditating can be understood as reflecting deeply mentally on something. But it's not *zazen*. It doesn't mean that you don't have to meditate sometimes or reflect deeply on things. *Zazen* is not a meditation can be understood as Dogen says that "*zazen* is not *shu zen*", it is not the practice of *dhyana*. It's not this. Even if it...So we have to know a little bit what this practice of *dhyana* for to understand this point. So we have this fourth calming aspect, stopping aspect, which exist also of course in *zazen* but it's only one aspect. Only one. The *samadhi* aspect. But in the classical Buddhism or in Abhidharma it's treated somewhat separately. The first *dhyana* that we spoke, first form *dhyana* of this five factors, which is *vittarka*, *viccāra* which is to concentrate. You put your attention consciously on the body and you put constantly your attention on the mind. And when it goes out, you come back. From this appear a sense of comfort of the body, this deep satisfaction of the mind, and it culminates in *Samadhi*, which is the equality of all things. Even things appear, even a thought appear, or pain appear, it is not so important. You are completely imbued with *Samadhi*. And the second *dhyanic* state, the second *dhyana* according to the Abhidharmic description, but they're only descriptions. In reality it doesn't appear such linear thing. And it doesn't mean that the fourth is superior to the first. In the second *dhyana* the *vittarka* and *viccāra* fall away. It's the moment you stop to concentrate consciously on the posture and you forgot the breathing. But don't try to meditate. *Zazen* it is when *zazen* does *zazen* by itself. You don't have to do *zazen*, you can let *zazen* do you. So let *zazen* do *zazen*, it means this aspect. You don't need any kind of effort. The practice becomes easy and automatic. But also very alive and very vivid. Being settled is the characteristic of the second *dhyana*. And there's more confidence and faith in the practice. And faith in *zazen* begins to grow, and there's also a kind of sense of inner dignity in the body. It's what I say, for example I say you first at the beginning you take consciously on the gross or subtle aspects of the posture. At one moment the posture appears. You begin to feel the posture. The body and mind are that of the Buddha. Like Zeisler says, "we are just the body and the mind to the body and the mind of the Buddha". So all the forms of the teachings in the *Dojo*. *Zazen*, *sanpai*, *gassho* and all this kind of things. These forms are the expressions of the second *dhyana*. This second *dhyana* is characterized by this feeling that the body and mind are the body and mind of the Buddha. A sense of inner dignity, a royal posture. *Zazen*...remember about *zazen* now not *dhyana*. *Zazen* is where you feel comfortable, happy, peaceful is not necessarily is good *zazen*. And the *zazen* when you are in hell is not necessarily a bad *zazen*. That's the difference. What is important is, for example at the state of two or three, when you are...the danger with this pleasant states or bliss or ease and joy and all this kind of things, is that you can attach to them. You find them good and you attach to them. So it's one of the traps on the way of the practice. That's why we don't teach this *dhyana* in this way. You can go through two *zazen*, you can go through many many many states of minds and body. But this four *dhyanas* or four formless, they still belong to the world of *samsara*. It's fabricated. It's not unborn. What is important to understand that to enter these states, or to go through these states does not really change anything. Nothing changes, because after you get up and you go back to ordinary life and consciousness, you still have the same problems that you had before. It's only when the *Samadhi* is associated with wisdom. So these *Samadhi* states were known before Buddha and so on. But what the Buddha really teach, it is the insight to emptiness, impermanence, non-substance. Ultimate nature of things. True happiness and nirvana. To meditate in order to feel

good or to be happy is just to continue the *karma*. Here of course you also have the problem of the attachment. Do you really want to attain the state of Buddhahood? Do you really want to become a monk? So why would someone want to practice these sates if they don't really make a difference? Because, according to classic Buddhism you have to calm the mind with *samatha*, like this, if you want to have *vipassana* or observation or insights. You cannot have insights of your mind is full of torpor or ill-will or doubt. First you have to bring real peace to the mind. And then you can actually see something that's true about the life, your life, or you can without any effort produce insights. You can have appearances many times that's true. You don't try to figure anything out, but all of a sudden you realize something that is deeply true or you understand something. Or you can also-it's more deep-about your life, or you can see something that's really true about the Dharma. And this deep understanding will change your life and especially if you practice, you base your practice or your life of practice on them. First you have to bring, according to classic Buddhism, you have to bring the peace of the mind, calm the mind, in order to be able to have insights. To understand deeply. It's the famous metaphor, that if you want to see something of the bottom of the water, the water has to be still. Or to take a very concrete example, you cannot observe the gap between two thoughts. You cannot observe clearly the gap between the disappearing and arising of two thoughts, if the mental is not completely calm. You cannot see the empty sky if it is full of clouds. Even it is possible to mistake the clouds for the sky. And one more time, it doesn't mean that the sky is good and the clouds are bad. Just the clouds are the clouds and the sky is the sky. Awakening is not good, and illusion is not bad. Illusion is illusion, and awakening is awakening. Don't mix with good and bad.

**Zenten-Bukarset, 2014. 02. 26. 5:30**

**Gassho, posture, Kesa, Shobogenzo, monk, Bodhisattwa, ordination**

Kinhin

If you see *Gassho* as a complete breathing out..you can say, for example, 'one breathing out, one bow'. You can see the continuity or identity between *zazen*, *kinhin* and *gassho*. The posture of the fore-arms. How are the fore-arms, you can see the continuity between the posture of the fore-arms in *zazen*, in *kinhin* and *gassho*. Or the posture of the hands in *zazen*, *kinhin* and *gassho*. What is the common, utmost true, like a thread. Originally the meaning of the term *sutra* it is precisely a thread which go through a cloth. Animate often pierce a piece of tissue which binds the things together to make a robe or Kasa. That's the meaning of *sutra*, a tread. So, you have the *kesa*, which is The clothes. It's the clothes of the Buddha. It's the clothes of *zazen*. Where it is the *kesa*, it is the *dharm*a. Where it is no *kesa*, it is no *dharm*a. So, that's what Dogen says, that if you want to wear the *kesa* or if you wear the *kesa*, or if you are a monk or if you prepare to become a monk, you have to read, you have to study ultimately two chapters of the Shobogenzo. *Kesa Kudoku* and *Den-e*. Merits of the *kesa*, *Kesa Kudoku*. *Den-e*, the transmission of the robe. And the *Sukke Kudoku* , the merits of abandoning home.

You have to manage in order not to have a big space and suddenly three people are touching practically each other, breathing in the neck of each other. ‘Ah, yeas! But I’m only concentrating on the length of my breath! I’m only alone, I’m not together at the same time! Only alone, not together.’

### Zazen

The position of the arms in *zazen*. They are the same as the position of the fore-arms in *kinhin*, if you see it clearly. They must not touch the body, the fingers must be horizontal, the fore-arms must be horizontal, a line with each other. The elbows must not touch the body. And the tread which unites, which goes through these different things, the *zazen*, *kinhin* and *gasho* and bowing, it’s the breathing. It’s one breathing out. Pull the chin in! You pull the chin in, always as I say, to pull the chin in you push slightly the basin forward. You take care also, that you don’t, the all posture fall backwards. The head must not go on the left side or the right side. You must also not fall forwards.

I still don’t know if Davor has the head straight or not. I sincerely cannot know. From where I stand now, I see the head completely turned towards the left, but it’s because of his beard I think which goes towards the left. But from this point, where I am now he has the head totally turned toward the right, because his hair is asymmetric to the right. So, it must compensate. The beard compensate the hair, and I assume, his head is straight.

Is it doing or not-doing?

### Kinhin

Zero point, and you feel the breathing in, and then you make one step forward with the right foot. Try to keep always the same distance between. So, *kinhin* is more a question to be together, *zazen* is a little bit more of a question to be alone.

### Zazen

The *sesshin* deepens, yeah, we can say the *sesshin* deepens. Touching the mind. The mind, which is not the individual mind, like the awakening, it is not something personal or individual. It is said, that one person sitting in *zazen* and ten-thousand are saved. And I was long asking myself long time, how is it possible that somebody who sits alone facing the wall, because he sits alone, facing the wall, he saves everybody else? And after I was thinking, and what if we are ten people who are sitting together or two? So they are true, each of them is saving the half and the second one the other half? Or perhaps the people saved twice? No measurable, it’s not measurable by thinking. It is one of the ways to express the *hisiryō* consciousness. Not measurable by thinking. I asked to Octavain, why is it that you want to wear the *kesa*? So, what is the *kesa*? Non-measurable by thinking. *Marea veșmânt a liberării*. The clothes of liberation. The clothes of liberation of the limitations of the mind. After I had a *mondo* with my *Jisha*, who asked me what is a monk? Not measurable by thinking. The merits of becoming a monk are immeasurable. ‘Ah, yes, but perhaps my life it doesn’t... it will be difficult for my personal life if I become a nun, because if I want to have a boyfriend, or if I want to have a family, or perhaps I have to worky-worky, or perhaps I will got no car.’

Dogen says, he says, “if the birds before to fly wants to measure the sky, or if the fish before to swim wants to measure the ocean”. I noticed in the Dojo, mainly in Budapest, because I’m more in Budapest, of course. That when I concentrate, when I give a teaching why I always speak of the monks, or things like that. Dogen, he always speaks to the monks. So, when I speak to the monks, when I expound again, I speak to the monks. Nevertheless, I noticed that when the teaching, the main teaching in the Dojo is about the monks and nuns, then the Bodhisattvas, the lay people, the people who have the Bodhisattva ordination come less. It’s a little bit like when we have a *zenten*, we have the permanents, the engaged and the random. They’re practically no random. But so the Bodhisattva come less. But it’s very subtle, I notice why is the Dojo empty suddenly, or why there’s only monks? As if the Bodhisattva would think, the lay people, the people who didn’t receive the monk ordination, that the teaching that I gave to the monks is not for them. As if the universal mind would be different for lay and monk. As it would be a difference for an ordinary being and Buddha. Ordinary people and sentient beings and Buddhas. Non-mesaurable by thinking, or immeasurable means no boundaries. In the Tibetan tradition there’s a guy, a Master which is called Padmashambala. Padmashambala is means born from the lotus. So it is a being which was born, he was born already looking like a child of five, or something like that. He was born from a lotus and he was already completely awakened. He was born as Buddha. A perfectly awakened Buddha. And what is the first thing he did when he could I think he was adopted by a king. It’s detail, all this is detail. But what is the first thing that he did when he was able to act as a human being? What was his first thing? The first thing he did, this perfectly awakened Buddha. What he did? He went and he asked for ordination. Kaijo

**Zenten-Bukarest, 2014. 02. 26. 11:00.**

### **Posture**

Is it really so difficult? The *zazen* and so on, is it really so difficult? Because before *zazen* in the morning before *kinhin*, people are like this (sighing heavily) as if it would be such an incredible ordeal that they went through. Osho, I read in your book of Osho, something he said, ‘if the meditation makes you tired, then it’s something wrong there’. If the concentration makes you tired, something is not ok. But sometimes I see before the *kinhin* or after *zazen* he makes (sighing heavily). But most of you now. So you should stand up as quick as possible. I say don’t step quick, but stand up quick, quick, quick, quick! Jump! Jump! Jump! Jump! When you hear the bell... boop! You jump like Jack-in-the-box!

You have pain in the knees? Most of you have pain in the knees? Really? Yes or no? Passenger pigeon, pain in the knees or in the body? Pain? Pain?

Pain is not a part of the concentration. It’s not listed as a factor of *zazen* as a concentration. So it’s totally useless to have pain. Totally useless. It’s a mistake to think that the posture has to be painful. It’s a mistake. So please don’t! Ok?

Johanneshof Germans with 60 or 70 sat 9 or 12 or how much hours a day without *kinhin* or they can make *kinhin*. Tangaryo since 4 in the morning till 8.30 in the evening. And how much are they? 20-27 old people? Three days without one word of complaining. 60-70 year old people, young people like you. You should be ashamed! Or you should ask yourself, how

do I do? No... enjoy! Enjoy! Or enjoy the pain then, and transform into happiness. You have to find something.

**Zenten-Bukarest, 2014. 02. 26. 20:00.**

**Posture, Kodo Sawaki, shikanzata**

Let's come to the essential. What says Kodo Sawaki? *Zazen* is the secret of the teaching of the Buddha that since ancient times Masters try to transmit to their disciples. Stretch the back! Push the sky with the head! Breathe out deeply on the intestines! The chest goes out, that's normal. Let fall the shoulders! If you don't know the oral transmission, which means, if you don't follow a living Master, if you don't practice with somebody. And if you don't know this oral transmission, commonly for a three day *sesshin*, then you will be stiffed that you will cry. And practically there are many-many experiences like this. They form the secret, the oral transmission, and they're taught from generation to generation. The works of Dogen, the *Fukanzazengi*, the *Bendowa*, the *Zammai O Zammai* and also the *Zazenjushinki* of Keizan, belong to this tradition. When somebody teach you a good posture, you feel gratitude, and spontaneously you make *gassho*. You feel good and you want to sit *zazen*. If your posture is bad, your mood is also bad and this is why I shave my head. When I'm shaved, I feel in harmony with myself. My mood is also different when I wear the *kesa*. Suddenly, when we realize the zen of the Buddha, we shave the head and we wear the *kesa*. We are exactly in the mind of *zazen*. If not, then it is not the Buddha's *zen*. Shaved head and wearing the *kesa*. If you sit *zazen* in the right posture, no illusion can enter. If it is the slightest gap and you let penetrate the animal *zen* or the greedy *zen* and you open the door to the flow of human desires. And because human desires are illusions, you are protected if you close all the gaps by sitting *zazen*. When you are simply sitting *shikantaza* using the right posture, nothing can infiltrate.

The Master asks one day to a young monk who was sitting *zazen*, "What are you doing?"

Young monk answers, "I do nothing."

"How come? Are you not doing *zazen*?"

"No, I do nothing. Even not *zazen*."

This young monk practiced a very strong *zen*. He was breathing. Nothing else penetrated to him. He was not sitting to get the *satori* or something else. He was completely sitting in *zazen*. That's what we call *shikantaza*. Completely concentrated in the action.

One day an intelligent guy said to me, "I understand that the life of a monk is *shikantaza* but I, can I be *shikantaza* when I drink a whiskey?"

Some people interpret logically that you can practice in sleeping in eating or having fun. Of course, it's possible, but it will not be easy for those who don't have the experience to be *shikantaza* a table, in the bed or in the toilet. All the problem is there. About this Dogen says in the *Fukanzazengi*, "Never mind the posture of the body sitting or laying." And in the *Shodoka* we can find also this phrase, "To walk is *zen*, to sit is *zen*, to speak, to be quiet, to move, not to move, the body is in peace."

When we understand the Buddhas *zen* and when we arise it in the daily life, the six paramitas and the ten thousand practises realize perfectly in our body. *Zazen* becomes our daily life. Of course, it's not question of sit *zazen* indefinitely. Even Bosshidharma didn't do it. To imagine,

like a few people do, or some scholars, or some mystics, that he smelled bad because he was sitting nine years without moving, it's completely stupid. He ate, he drank and he was also going to the toilet. Probably he read something. He was wearing clothes, so he washed his clothes. Anyway, no organism could support nine years from total immobility without become atrophied or to die. It's evident that he had also outside activities, but *zazen* was the substance of his life and the substance of his activities. He slept at night, he walked *kinhin*, he prepared his food, and he was doing this every day. He realized the Buddhas zen in each of his actions. It's what I call always to be on the wave-length of the Buddha.

Dogen says in *Zammai O Zammai*, "*Zazen* transcends this world instantaneously." He let us penetrate in the secrets of the Patriarchs and become Buddha. Going beyond the false or the heretic practices and let her enter in the house of the Buddha. Only *zazen* allows us to obtain or to attain the perfect awakening of the Buddha. In other words, to sit *zazen* is to realize the *zen* of the Buddha. I prefer to use the word to perceive than the word to understand. Because the *satori* of awakening is an intuitive perception. When comes the perception of the awakening, we are naturally in harmony. In other words, if your muscles are in harmonious balance and in peace, you awake. Your body then is in accord with the Buddha and you feel that your nature is Buddha-nature.

Personally, when I was young, it happened to me to sit *zazen* with a bowl of water on the head, and if I was moving a little bit, everything went down. It is sure, than you get a strong posture. The basin is stretched, the knees push the floor, the neck also is stretched. The *zazen* posture who permits to touch the Buddha is extremely vigorous.

**Zenten, Bukarest 2014. 02. 27. 5:30**

**Jijuyuzanmai, Sanjuichibodaibunpo, Buddga state**

Enjoying the Buddha state. Enjoy, it means, like in Jijuyuzanmai, to possess completely into make use of...in Jijuyuzanmai, I spoke of Jijuyuzanmai, the samadi of receiving and using the self. So the sesshin it is the Buddhas which meet together to enjoy their state of Buddha. And to live together. It's the Buddha living together. The daily life of the Buddhas. So you have to...the heritage of the Buddhas. The spiritual nobility. I have to find in this Sanjuichibodaibunpo of Zeisler...Sanjushichibodaibunpo. So I have to find in the commentary of Zeisler the phrase where he says "Please crown them all".

**Zenten, Bukarest – 2014.02.27. 20:00**

**Dogen, meditation, white ox, Issan, Eishu**

Zeisler said, Dogen explains what is meditation, concentration, *Samadhi*, *zammai*. This point is the sixth of the seven ways to awakening. Master Deshimaru taught always, *Zazen* is not meditation. It is not thinking, it is not not-thinking. But Dogen explains, it is like anticipate the things before they appear. Use your own nostrils and not the other's. Master totally your own veins, like the white ox on the Mount Issan. When you come in this place, in this Dojo, perhaps you desire something, 'That's too much people.' 'I would like a little bit more place.' 'I would like a little bit more comfort.' 'If I practice *Zazen* I will win some calmness or some

wisdom.’ The meditation is like this, but Zazen not at all. Anticipating the time it is the human desire. It is the engine of our desires. When you sit Zazen, when you concentrate on the posture, this engine stops. The noise stop. Everything around you becomes peaceful. You can feel this truth directly with your body. You can feel the whole Universe with your body. It is this to use our own nostrils and master our veins. To become completely ourselves, and to abandon totally ourselves. Stretch your spine! Pull the chin in! The posture of your body must be exact, balanced, beautiful, noble. This Buddha’s posture waits nothing, doesn’t anticipate nothing, even not the end of Zazen. The human illusion is to anticipate, to wait, to beg. To beg Buddha, to be God, to beg Zazen. But Dogen says, practice and satori are one, are unity. So even if during Zazen many thoughts appear, concentrate on the posture. Don’t develop, don’t ruminate your thoughts. And when anyhow, you maintain this posture, whatever you like or whatever you don’t like, if you continue, the true awakening exist in the middle of your illusions. The human illusion cannot anticipate Buddha or God. But Buddha or God anticipates the *satori* in the middle of your illusions. For this, you use your own nostrils, master totally your arteries, your bones, your nerves, your muscles, your marrow, like the white ox on the Issan Mountain. Here he speaks from Master Eishu, who followed during 30 years Master Issan. And during this 30 years he waited nothing and he obtained nothing. Just he said, I lived during 30 years on Mount Issan and I just ate their rice and shit their rice. I learnt nothing, just to tame a white ox. When he wanted to run through the fields I brought him back. I was pulling him back. Sometimes I hit him with my whip, after a while he was completely tamed. The only problem it was that he was following anybody who was calling him, but now it became a white cow which always stays near me, always quiet and shining. Practice and *satori* are unity. *Bonno* and *satori* are identical. The way is the daily life. So, when the veins are mastered, the nostril which breathes and all your life becomes this white cow. Bright and serene, so it practice each phenomena, illuminates your original mind. Buddha, it is *mushotoku*. Without goal. Without *satori*. Without practice. Without posture. That’s the true meditation.

**Zenten-Bukarest, 2014.02.28. 5:30**

**Sanjuichibodaibunpo, zanmai, attention**

Yesterday the commentary....when Zeisler speaks about the concentration, the *zanmai*, these *dhyana* aspects in the frame of the 37 wings. An important phrase, it is “When you come here, perhaps you think you will get a little bit more of calm or wisdom. Meditation is like this, but zazen not at all.” So, why is zazen not a meditation? Why does Dogen says clearly zazen is not *shu-zen*, which means the practice of *dhyana*. Even if it has the name. It’s extremely illuminating to see how Dogen treats the 37 wings. In comparison with the Abhidharma treats it. For example, the attention, the mindfulness, attention. What is attention? Dogen, he says, the attention is a pillar of the Buddha-hall. In the ancient commentaries, in the Abhidharma and so on, all this kind of things, the classical Buddhism. The states of mind are minutely analyzed. We must be attentive, we must be concentrated. But in the Buddha’s teaching, there is no ‘you must’. Our body, our mind don’t answer to law or don’t answer to rule. It is to follow the cosmic order unconsciously, naturally, automatically. So the actions constantly change, the behaviour constantly change. That’s the attention. With the attention you enter to

the heart of zazen, to the deepest of zazen, and naturally you are in harmony with the Buddha. Attention is a pillar of the Buddha-hall. Free in the sky. The mouth like a wooden hammer. The eyes like the eyebrows. It's the sandalwood burning in the temple. It's the lion roaring in his den. The pillar of the Buddha-hall it was which sustains the essential, which sustains the whole Universe. It is free in the sky, like the Earth which is turns the cosmos. Like the Sun, like the stars, like the galaxies. Their movement, their cause and their effect is the mindfulness. So, be mindful! I cannot. Ok, I will concentrate. Anyway, we are this attention. We are free in the whole Universe. It's the sacred atmosphere of the Dojo. It is the zazen posture. It is not only created by us, it is created by the cosmic order. And because of the cosmic order, or thanks to the cosmic order, we can continue zazen. We can continue the sesshin. Only with our will it's impossible. Only with our mind it's impossible. Only with our body it's impossible. Pull the chin in! In order the neck to be free. Anyway, when we sit in zazen, everything becomes the activity of the Buddha. So you don't have to worry about anything. Everything is the activity of Buddha.

**Zenten – Bukarest, 2014.02.28. 11:00**

**Kinhin, attention, Dogen, posture**

Kinhin is absolutely not a peepee-pause. It's regrettable that I have to say that on the last zazen of the sesshin. Now, you don't take the habit to move if you feel a little bit of discomfort, don't take the habit to go outside when you want to piss during kinhin. You go to the toilet before zazen, except if you have real health problems like Noémi. So that is at the beginning it was one people, than two people and today four or five people. You must follow the good example and not follow the bad example.

The attention is like the pillar of the Buddha-hall, says Dogen. Free in the sky. The mouth like a wood hammer. The eyes like the eyebrows. It is the sandalwood burning in the temple. It is like a lion roaring in his den. To follow the sesshin is like the mouth which is like a wooden hammer. The wooden hammer hits the wood, it's the time of zazen. The hammer hits the metal, it's the time of the meal. The claquette is the time of sleeping. They're not only human orders. It is not an order of an organization or a group. It is to follow the cosmic activity. Stretch the basin and pull the chin in! Everybody can understand. And not only because I say it, but because you are attentive. Free in the cosmos. One day I was walking on the street, thinking about the zen. Big truck arrived, and they almost passed on me, but the driver was attentive. I was attentive only to one thing. If you are attentive to only one thing, it's not the attention. The attention is to embrace the whole Universe. To see in one look all the perspective. If you see only one thing, you are bound, attached, you cannot move anymore. Scholar will be attached by his knowledge, religious will be attached by his religion, a politician will be attached by the politics. The sesshin is to touch the mind which is in harmony and in peace. Which is in unity with the Buddha. Which moves freely in the whole cosmos without being attached or bound by the categories or by the norms, by the concepts. The eyes like the eyebrows. Up like down. Neither leaning to the right nor leaning to the left. Not leaning forward, not leaning backwards. A whole body created by the cosmos energy, by the cosmic order. This zazen is not at all complicated. It is not a koan it's the true zen. The

true religion, the true philosophy. To touch the true mind, to touch also the true body, to come back in our original home, to be completely at home. It's like to light an incense in the temple. It's like a lion which roars in his den.

**Zenten – Bukarest, 2014.03.01. 6:00**

**Samadhi, samu, floor reparation**

Now the third part of the Zenten begins. Zenten is this period of ten days when I come..or we set the time of ten days, and we have two weekend practices and five days *sesshin*. The *sesshin* now it's finished we concentrate mainly on the wing of enlightenment, which is called *Samadhi* or concentration. Now we begin the weekend practice with the *samu*... today is the *samu* day. We are in the normal practice of...for example, in Taisenji Saturday it is *samu*-day, we take care of the temple. *Samu* it means 'to work for the Way'. In this case it is to work for the building and maintenance of the practice place. The *shisui* will be the *shusso*. *Shisui* it is the people who responsible for the building and maintenance. I have to take the opportunity that we are enough, or perhaps more than enough to fix the under-*padló*, under-floor of the Dojo, and after the *sesshin*, the Zenten during Easter in Taisanji, Kálmán it seems, Kálmán will come downstairs and will help again to put the *padló*. The definitive *padló*. But surely it will be necessary to have one or two people more, Kálmán and Ionut will not be enough. Putting the *padló* it's very precise work we don't need so much people, but you cannot use the Dojo, of course, at this moment. And it cannot really be made during a *sesshin* when there are too much people. Too much people could not sit and it's not the right time. Before the Mokudo *sesshin*, which will be here, so end of April, the *padló* should be put in the Dojo. Then, please, come if it's necessary to help! If the *padló* is not put, I don't come for the Mokudo. *Kész!* So the *shusso*, Inut will distribute exactly the responsibilities during the day, the kitchen, the *samu* upstairs, the *samu* downstairs. And especially this morning, we observe how the *samu* goes, because if it will decide how the day will be organized. Today the schedule follows the *samu*.

Zenten – Bukarest, 2014.03.01. 12:00

Zeisler, mondo

We look the *mondo* of Zeisler. So, the question of the people is this one:

'In the zen we always speak of the influence practice has on the others, on our family or the society. But when I'm in the society, I feel that I'm influenced by the others. Can you explain this?'

Master Zeisler answers, 'First, you sit zazen. Firstly, principally, fundamentally. If you are influenced by the others in your work, it's perhaps because you are weak, perhaps because you don't know what you want, or perhaps because you are crazy, or any kind of reason. But anyhow, even the people like this can sit zazen and that is very extraordinary. These people there influences the others even through his irresolution. By any kind of means, by all means it's not necessary to worry about these things. If you continue zazen the merits of zazen or the good things of zazen are marvellous for you, for the others, even if you don't know. Never mind you call it, you understand? Of course, we would prefer understand by ourselves. We

would prefer say to ourselves, yes now I understood, now yes, I caught, but that's no. Forget completely this. This pure zazen at this instant influences the whole Universe. Dogen said it clearly, 'If only one person sits zazen, it influences the whole Universe.' Even if you don't understand the Universe, it influences the whole Universe. But of course it's the human tendency to want to catch and want to understand. Zazen and *én* and me. What are the merits of zazen? Will it change my life? That's the tendency. I don't look for the merits, but I want to get a little bit. So we have to stop this. And then there's absolutely no more room for these stupidities. And it is very good like this.'

And another person asks, that he wants to demissionate, *lemondani* for his work. He says, 'It's a little bit as if my body would no longer go to work where I'm working. But I'm sure if this summer a contract arrives, I will not be able to come to the Gendronnière.'

Then Zeisler answers, 'Yes, but you can explain that you are sitting zazen and you have to come to the summer lager. It's true, it works. Automatically. Limban, for example, since years and years, he works, but each year he comes two months for the summer lager. At the beginning it was difficult, but he explained, 'I'm a zen monk, I sit zazen'. So the people were struck. Even people who doesn't understand or know nothing about it. Sometimes there are people who enter the boutique, the shop downstairs, and it is zazen upstairs. We say, 'Ssh! Zazen!' And they shut up. They don't know at all what is zazen, they don't know at all, but unconsciously zazen protects itself. And surely if we have faith, and surely if you have the decision, you have to direct your life and zazen must direct your life. Sensei said always the same. Many people would come and say, 'I would like to quit my job, I would like to sit only zazen. But he never encourage them, just said. 'Continue zazen, continue to work.' Everybody speaks of zen and the daily life, but it's something concrete, zazen and daily life. Your zazen and your life, how can you marry them in order that it becomes unity. Dogen wrote all the *Genjokoan* about his. To resolve the daily life and resolve in the daily life. Stretch the...you have the back straight completely stretched. Remember the correction I made. And of course, in the daily life you have the back which is not straight constantly, it will be difficult in zazen to have the back straight immediately. You have to have the back straight as much as possible.

**Zenten – Bukarest, 2014.03.02. 6:00**

**Sanjuichibodaibunpo, Padmasambhava, faith**

About faith, that the question yesterday. In the Sanjuichibodaibunpo faith is the first factor of the five factors which lead to the right life. The 37 way towards bodai, Sanjuichibodaibunpo, a very logical and very explicative, the Indian buddhism is like that, Abhidharma is like that. Zeisler here says, 'to explain and demonstrate is not enough'. No discussion can bring you to the total and immediate faith. Dogen says, faith is a body and a mind, total, complete body from the feet to the head. To say yes, or to say it is true with each of our cells is the true living power. Dogen comments it like this: this faith doesn't depend on ourselves, doesn't depend on the others or will cannot create it, nobody can impose it to us, no law can decide it, it is the secret transmission of the Buddha and the patriarchs. It is a whole body and mind. It bears, it fruits for itself and for the others, where the faith is the Buddhas are actualize. When Sensei was living a life, often he said, you must have faith in me, believe me. Sometimes perhaps is

OK, others said it is dangerous to believe in somebody. But other times Sensei said, you must have faith in the posture of Zazen, but there everybody was OK. But OK or not OK, both are not the true faith. Dogen says in the Shinjinmei, you know: faith is not two, it is not duality, it is not two. 'I'm like this, you also like this, I'm thus, you're also thus.' No distance between ourselves and God, do distance between ourselves and the Buddha, no distance between ourselves and the master. People like very much to have fun on this way. The way which separates the Buddha and ourselves. 'I'm OK, I'm not OK. I think this, I think that.' The categories, the different religions, the -ismuses, the philosophies are nothing, but to move very strongly on this path. *Gevote* is like some people who constantly move a little bit during Zazen. The people like very much to have fun or to lose their time on this way, a way which separates Buddha and ourselves. There is always some good reason for that: 'I move, because I want to have the best posture, because I have to correct my posture.' But Buddha says, the faith is unmoving, Zazen is unmoving, the unity between the Buddha and ourselves it is don't move. If you move with your mind, or with your personal consciousness, quickly-quickly, immediately the separation will appear. Sensei taught that Zazen is Muso, Non-posture, non-aspect. Some would have understand that not necessary to sit Zazen. Well, it is stupid, not to move, the zen immobile, non fixed by the -ismuses, not fixed by our conceptions, not frozen in space. The sutra of the infinite light, the Buddha says: since I became Buddha, kalpas flow indefinitely'. So we continue the Zazen, we continue the satori of the Buddha. Eternal life without birth, without death, you have to understand the eternal life, there are the fruits of the Buddha. In the daily life you understand very well the fruits of you actions, the happiness, the success, the failure, they are the fruits of the daily life, limited in space and time, quickly passes, quickly disappears, like the thoughts during Zazen. But faith is not two. Not two between past and present, not two between Buddha and human being, not two between limited and unlimited. You can feel it, you can experiment it during Zazen. Sometimes you think, sometimes you don't think, sometimes you sleep, sometimes you don't sleep, sometimes tensed, sometimes relaxed, sometimes painful, sometimes comfortable. It is neither created by yourself, nor forced by the others. But through both of them, unconsciously, automatically, naturally, you become Buddha. Kodo Sawaki says, the faith or the practice of the Buddha-way it is to create our life with this human body and with this universe. If you want to meet the immortal in his hut, don't despise it is the bag skin. All the Buddhas of the three times become unity in this body. It is what we call to become transparent, looking towards the past is the life without birth, looking towards the future is the life without death. Practice of Zazen or practice of the way generally speaking is difficult, very few people already practice, because it is different from the human desire. Zazen itself is Buddha or Zazen itself is satori. Zazen is Buddha, one minute Zazen, one minute Buddha. Zazen itself is Buddha is difficult or impossible to understand for the ordinary consciousness. Do we always have this? Yes, perhaps, but... but for Buddha is evident, so you have to think directly as Buddha, you have to make the 180 degrees turn which turns your light inside. You have a story of Padmasambhava born as Buddha, first thing he did is to go and ask for ordination, first thing. He was not calculating or discussing or reflecting or 'is it good for me or is it time, I'm sure for that or I don't know, perhaps, later.' So it cannot be, it does not depend on us. And it cannot be forced by others, it's an other dimension.

**Zenten – Bukarest, 2014.03.02. 11:00**  
**Zeisler, mondo, speaking, love, samu**

I'm gonna finish this Zenten again with a mondo of Master Zeisler. So the question is, people ask question is this:

'Why is it different languages to speak, different words to speak of the same thing? Is it only a question of culture? Or what is the difference, for example, between prayer and zazen? Why do we use other words and other ways to express them, when love is at the centre of all this, and in zen we say very difficultly the word love?'

And Etienne answers:

'It's true. It's true that, for example in Christianity, you find a lot the word love. In zen it's rather the word compassion. And it's true, that the words are different. So we can discuss than about the words. But surely, when you practice, when you are sitting, it's precisely this kind of discussion which stops. The discussion about the difference in words. It's the tyranny of the words which stops. Love or compassion, left or right, better or not-better, prayer or zazen? That's frightening. That's horrible. When you really sit, or when you really pray, it's these words which disappear in the first place. I will speak later about this in the Sanjuichibodaibunpo. The right speech. Where the right speech is. For Dogen the right speech is the silence, and it's interesting because it's the last *mondo* of Zeisler. He could even not finish this Sanjuichibodaibunpo he was dead one month later more or less. One and a half, one and a half month later. He says, I will speak later about the right speech. And it's true that he spoke, really, he use really the right speech. What is right speech? The object or the expression can be different. Some speak German, some speak, some speak Roman, some speak Hungarian, I speak French. And what the others understand, it's again something else. When you speak the same language, what two people understand it's completely different. So conclusion, don't speak. That's the right speech. But the true word at last, it's zazen. Everything resolved in zazen. The multiplicity resolves in zazen. It's very practical. So it's no need to discuss it too much. It's no need to speak, to think so much. If somebody asks you something, zazen. So you cannot make a mistake. You cannot mistake. It's the good word. It's a good answer. Love or compassion? Zazen. God or Buddha? Zazen. Zazen resolves all these things very deeply. They are the 37 factors of the awakening. But in the traditional Buddhism it's completely deviated, it's conceptualized. First, second, third, thirty-seventh, they are like little cases which are separated. Like people who ask questions about the daily life and zazen. Or the external life and the Dojo. Exactly like little cases. Little cases, little boxes. The word, or the right speech it is to resemble all these, everything which is in separated little boxes. And you have to do it yourself. Only the individual, the human being can realize this. It's the true individuality. It's the independence. To embrace all these different things in one reality. In one posture. And forgetting everything else. That is zazen. You have to continue zazen. Continue zazen, that's the good word. That's the good teaching. That's the good reality.

Don't move constantly! If you move constantly, you have to sit in the *geitan* till you stop to move.

This Zenten is finished. You see how quickly it goes. Especially if you're permanent, you see how quick-quick it goes. I'm very happy to be here. It's a kind of resourcing when I come here. I don't know if it was fruitful for you, but for me it was, which after all is the most important. As I said to Octavian when he came yesterday to explain, that 'perhaps he cannot make the whole Ango, so... When is exactly the ordination? Is it possible that he comes only'..bon! We go back to the Monk-sesshins, so the ordination will be at the end of the Monk-sesshin. Monk-sesshin it means not only that all the monks have to be there, but it's open to others also, but all the monks should be there. But anyway, it's also a compromise, because all the monks should be there during the whole Ango, but it's difficult to have free time and so on. The point is to make the maximum. For example, if you have free time, not to go on holiday when it is sesshin, or something, if you are a monk. To say, ok I will go to the sea-side because I'm tired. Lay people can do that, the monks cannot. He asked if he can come... at the end, he can come even only for the day of the ordination, but the most important is that you bring my car. He said, 'oh I understand, I understand, I already understood this point'. The most important is the car. The car which will allow us to go to Johanneshof where I will drop Viki and perhaps Mircea for 3 months or more. Anyway, I come back if the *padló* is made, of course, end of April, in between we have the Eastern Zenten, which begins only with big *fiesta*. Because we will celebrate the anniversary of Vincent and me at the same time, together. Because we have the same age, we were born practically with two days difference. After this Zenten, so Kálmán will come here for helping to put the *padló*, but you will have to help also to make *samu* in order...at least one or two *samu* days or *samu* mornings, in order to make the room behind. So please don't...when Ionut will call you, please come. Don't think, or don't say that 'If Yvon ask I come, but if you ask I don't, because you are not Yvon'. It is completely a false understanding of what the *sangha* is. I give my *kesa* to Ionut last *sesshin* in Taisenji, it's not for nothing. Anyway, people who think 'yes, if Yvon ask me I do it, if the *shusso* ask me I don't.' It means, that you have with me a kind of *karmic* relationship based on personal relationship which have nothing to do with the Dharma, so your practice is *nulla*. Or very near, very near, not far from *nulla*. You even not arrive to *nulla*. You are under *nulla*. When sensei died, a lot of disciples disappeared and stop to practice. Because they were attached to the person of Sensei and they were not really practicing the *Dharma*. Buddha said, 'Who sees my form doesn't see the Dharma.' Diamond Sutra. It's like the people who only come when I'm here, and they don't come when I'm not there. Of course, perhaps it's better than nothing. The basis of this practice is not right. Have to change that. Anyway, only Buddha can give to Buddha. So, thank you one more time for the good sesshin!