

Mokusho Zen Ház jegyzetek


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Kusens of Master Myoken in Taisenji Zen Temple 2015. January

2015.01.03. 18:00

Daitaka, posture, IT

We see the other translation of the chapter Daitaka. I will ask Melinda to translate. Another one.

“One who has truly left home reveals the self which is selfless, and therefore IT IT is not something to be differentiated in terms of body or mind. This self which is selfless is nothing other than the way things are in truth, for IT (translation IT is always something like thus or something which is not catchable, not measurable). For IT, is not something measurable in terms of life, or the cessation of life. Hence IT, is neither the Buddhas nor the sentient beings, and IT is in no way the four elements or the five skandas. To say nothing of the three worlds of time, or the six realms of existence. Because the original nature has no form and no characteristics, and even there is seeing and hearing, as well as experiencing and comprehending. In the last analysis IT is neither something that comes and goes, nor something that moves or is still. He who has come to see things in this way, that is the sort of person who has an understanding of original nature, but it's still one who it must be said has worked as things out on the basis of hear say. Is something that you heard, the teachings that you received. Also Daitaka has resolve the matters in this way, Ubakikuta, in order to point this out said to him: You must awaken to your own true self, and you must penetrate all the way to it. It's like putting the imperial seal on commercial goods. When you see the real seal, you know that the object is not poisonous, mislabelled, false. Or restricted to official use, so is there available of anyone to make use of. This is the way things are when the path of master and disciple coincide. Even though, beyond question you have understand IT in principal, and without doubt you have clarified that IT is the way. Az, you have to find translation for IT, *az* or *ez*, *oz*. Only when you have the great awakening to your true self, will you necessarily realise what IT is for the very first time. If you have never awakened to your true self, you will be an outsider with a useless intellectual grasp, one who has not penetrated to his very foundation. Therefore, if you still did not escape from your own views of what Buddha is, and if you still did not escape from your own views, or from your own opinions of what Dharma is, when will you be free from your bondage to self and other. Even if you may be able to lecture on the thousand scriptures, ten thousand commentaries so effectively that you get the Buddha to respond by appearing before your audience. You explain the Dharma so good that the Buddha appears. Make the all earth tremble and shake. Cause heavenly flowers to ring down. You just have a perspective of a lecturer, and you are not jet a real monk.

If somebody ask you about Dharma and Buddha, and things like that, as I very often say, don't begin to go into an intellectual explanation of what it is or what it is not, if it is a religion or not, what you believe in, or not, this kind of things. What you believe what Buddha is, or this kind of things. If people ask you what zen is, you sit, and you try to make people who ask to sit with you,

not necessary to answer any kind of question. You show the posture, you sit, and you make the people sit, and you say to them: And now, come in the dojo. If you want to sit, come in the dojo. Give them the hint of the practice. First practice, after understanding.”

2015.01.05. 06:00

Kinhin, posture, Daitaka

Kinhin

One breathing out, one step. You press strongly the front knee. And you press floor with the front foot. You stretch the neck and you pull the chin in. And you relax the shoulders.

Zazen

When you cross the legs, you must take care that two knees press strongly the floor. It's the essence. Posture must be supported by the knees and the zafu, in order that it be stable. And after you have to take care that your back is perfectly straight. You don't sit at the middle of the zafu, but you sit on the edge of the zafu, and you basculate the basin forward push the floor with the knees. The posture must be strong, that is not thinking, is not dreaming, it's just sitting. At the beginning you have to just to put all your attention on how you sit. How you sit, and how you breathe. But, first of all how you sit. You push the floor with the knees, you push the sky with the top of the head, you pull the chin in, you relax the shoulders. Keep the eyes open, you don't close the eyes. If you close the eyes, you will fall asleep, or you go in imagination, in thinking. If you keep the eyes open, directed down, more or less one meter in front of you, without looking anything in particular, without fixing, without seeing, without looking. The eyes are open, but you don't use your eyes. Also, you try to relax all the inside organs, especially the low belly, and you root your breathing under the navel. The breathing out should be longer than the breathing in. But the main point is to put all the attention on the posture. And like this the thoughts, everything, they don't attach, they pass automatically.

I took this other translation of the chapter of Daitaka, it's from English sangha of Shasta Abbey. Keizan, he finished about Daitaka and he says: “Don't try to understand phrase like: “The three worlds are nothing but mind.” Or: “All phenomenas are themselves the ultimate reality.” Don't try to understand: “All things have Buddha nature.” Or: “All is absolutely empty and quiet.” Because the term like: ultimate reality will still be involved in some speculative form of category. “All is empty, will not be different from nihilism. All things have Buddha nature, it will resemble like the notion of the soul. And nothing but mind, will not escape the confusion of intellectualism. If someone wishes to search after the great matter, and seeks for IT in the thousand sutras and ten thousand commentaries is exactly like the prodigal son in the lotus scripture who abandoned his father and run off in all directions. But in moment when each of you one by one opens wide the treasure house, the whole of great cannon and totality of the holly scriptures will naturally become yours.” For those who were not at the sesshin, the teachings were based on the two chapters of Dentoroku, about Ubakikuta and Daitaka, and Muhi, he made *magyar* translation of the Keizan Dentoroku. You can look these two chapters of Ubakikuta and Daitaka.

Forgot yourself completely in the posture. Nothing is important right now, just the posture. Or: How do I sit? How are my knees? How is my back? How is my head? Head is always straight, the eyes down, the thumbs horizontal, and I'm breathing out deeply under the navel. Pushing the floor with the knees with the breathing out. Kaijo.

2015.01.05. 18:30

Kodo Sawaki, loser, conference in MÜSZI

I continue Kodo Sawaki: *“A szatori nem az illúziók végét jelenti. A nagy szatori a realitást jelenti. Hibás dolog a gyakorlás fokozatairól beszélni. A gyakorlás az szatori. Csak Zazen vagy csak nenbutsu az átlagpolgár számára – ordinary, átlagpolgár – ez a csak nem tűnik elégnek. Valami mast is akar még a gyakorlástól.”* That’s a very essential point in the teaching. You can feel sometimes, ‘ah, I would like more of this and that, Zazen is not enough’. Surely you feel that from time to time. At this moment we become just *átlagpolgárok*. *“Átlagpolgár számára ez a csak nem tűnik elégnek. Ami fontos, az a csak. Egyszer egyszerűen csinálni. Milyen célból? Semmilyen célból. A gyakorlásért nem jár borralaló. Csak csináld. Egy szerzetes megkérdezi Ryu ge-t: Mit találtak a régi mesterek, ami nekik a tudat nyugalmát biztosítja? Mit találtak a régi mesterek?”* In this question you have also a desire or a hope. *“Mit találtak a régi mesterek, ami nekik a tudat nyugalmát biztosítja?”* And *“Ryu ge azt mondta: ez olyan, mint amikor egy tolvaj betör egy üres házba. Ha egy tolvaj egy üres házba tör be, nincs mit ellopnia, semmi nincs ott, még csak kereket sem kell oldania, nincs senki, aki üldözné őt, egyáltalán semmi. Ezt a ‘nincs ott egyáltalán semmit’ maradéktalanul tisztáznod kell magadban. A szatori olyan, mint egy tolvaj, aki egy üres házba tör be. Betör, de nincs semmi, amit ellophatna, nincs ok a szökésre, nincs senki, aki üldözné őt, ezért nem talál ott semmit, ami elégedetté tehetné. Shakyamuni Buddha sehol sem állította, hogy egyedül neki van szatorija. Azt mondta, hogy minden élőlény együtt valósítja meg az utat. Mégis egy ilyen kollektív szatori az embereknek nem elég. Mindenki saját személyes szatorit akar, mint egy individuális jutalmat. Ez azt jelenti, hogy végeredményben mindenki csak saját magára gondol.”*

How, we have to translate in English for Mircea. We are a lot of people this morning it was a lot of people. A lot of people... relatively. It was suddenly people in the dojo in the morning, Saturday afternoon also, in this evening lot of people, including one who is sick in the *szerzetesi szoba*. What we will do with so much people in the dojo? We have to organize ourselves very strongly. But first of all we have ten days to... Myokai came and we have ten days to concentrate on the conference of the 15th. Ten days. The title should be “The victory in the defeat”. It is also an expression of Kodo Sawaki. But since long time I want to make this title of the conference, already long time in Bukarest I wanted to put this title *Victoria Rataşilor* I don’t know if it is a very attractive title. Who likes to be a loser? Nevertheless practically everybody on this Earth is a loser. But it is like Kodo Sawaki says for the ordinary átlagpolgár to be a loser is not enough. They want to lose more.

2015.01.06. 06:00

Sozan, Seizei

We took this title: The victory in the defeat, richness of the poor. It deals with this phrases of Kodo also like: Zen is to lose everything. The poverty of mind. You have a story like this. It's a monk who asks one day to master Sozan. But I don't think it's the successor of Tozan. Sozan. Tozan. *Bizzare*. Anyway, the monk says: “I'm poor and destitute, I beg you master, please help me, and make me rich.” Sozan says: “Venerable Seizei” (the guy's name is Seizei it seems). “Yes, master”, Sozan remarked: “Having tasted three cups of best wine of Seigen, do you still say that your lips are not moisted?” If we take the system of look into ingredients here. The guy says, “I'm poor and destitute, I beg you master”. Again, the monk who goes to the master and ask him to help. It's again let's say like Eka goes to Bodhidarma, or like Sozan which goes to Eka. The two guys, they ask external help. “My mind is not at peace, please pacify it for me.” You know, this is what Eka says to Bodhidarma, and after you have the successor of Eka who asked the same to Eka. It's little bit the same situation. Here you have: “Venerable Seizei.” “Yes?” It's the situation that you find very often in koans. The guy who asks says the name, the man who answers says: Yes. Or, he turns the head. Here it is: “Seizei?” “Yes?” And then he says: “You had already three cups of best wine, how could

you dare to say that your lips are not wet?" What kind of poverty is that? And what kind of richness is that?

You try to prepare conference here. It doesn't mean that we will speak from the same on the spot, of course. Basically we organize this conference in order to move a little bit our own asses. Incidentally to help all sentient beings. Incidentally, near by. And bring a little bit new people in the dojo. Perhaps it's not necessary now because we are already too much.

Try to remember this story to begin with. The monk goes to master Sozan. Or, monk goes to his master. Nothing new, it's always the same. "I'm poor and destitute." What does it mean destitute? The guy, he loses everything. He had something, now he has no longer. Destitute it means that, it seems that he was rich before. You have this idea of going the scale downwards. *Degragoli?* "I'm poor and destitute, please master, make me rich." What a strange question? What a strange quest? No? Why did we come in the dojo in the first place? "Seizei?" "Yes?" "You already drank three cups of the best wine of Seigen." It must be Seigen Gyoshi, successor of Eno. What is the wine of Seigen? It is the ancestor, the first of the Soto family. Eno went to great disciples Seigen and Naigaku. He had two great disciples, Seigen, and Nangaku. From Seigen it comes our family. And Nangaku is rinzai. The wine of Seigen perhaps is the taste of the Soto family. And the taste of the Soto family is as you know, exactly the poverty. "You've tasted the three cups of fine wine of Seigen, how can you say your lips are not wet?" Kaijo

2015.01.07. 06:00

Posture, zazen

You pull the chin in, but you have other ways to express it, it is for example, to press the chin down, against the chest. It's another way to express it, so that the spine energy, the chi must be not be blocked at the level of the neck, the energy, so if you head the chi up, so that spine at the level of the neck makes an angle. You can make yourself this experience, for example, you lean a little bit forward, you bring the shoulders up, after the chin up, and you lean a little bit forward. Look how you feel, do it, do it, please. And you stay like this one hour. Breathe deeply, breathe comfortably, you can also turn the head little bit on the right, or on the left, it's also nice. Do it, do it, do it, don't hesitate. Now, how do you correct this? I can see already what happens if you can stretch the neck, relax the shoulders and to sit straight. If you sit with the tension, if you have tension and something is not good, and you sit during long time, so in this moment you can really get posture problems. Each of you, each of us, you have to really to know what is the weak point of your posture. For some is necessary to open much more the chest, and to push forward the solar plexus for example. Don't sleep, Albi don't sleep. If you sleep you open your eyes and you just sit straight.

Kinhin

Stretch the neck up, feel that the neck behind doesn't make an angle.
If you have this constant problem, you make *gerinc torna*.

2015.01.08. 18:30

Sozan, conference in MÜSZI, Kodo Sawaki, Deshimaru, Hokyo zanmai, Daichi

It's always this story of monk who says to master Sozan: "I'm poor and solitary." Or, "poor and destitute. Please master, make me rich", and Sozan, he asks the name "Seizei?" "Yes?" "You already drank three cups of finest wine how can you say that your lips are not wet?" The conference I will make in few days it is the richness of the poor. Or, the victory of the losers. Kodo Sawaki said: "Zazen is the highest victory in our lives." Kodo Sawaki, he's the master, he's the master of Sensei. It's the one who reintroduced the practise of Japan in the beginning of the century, because

as you know it was lot of very powerful church there, with lot of temples, lots of priests, lots of money surely. And surely money, *sok pénz, biztos, sok pénz*, but no practise, and it's true that even when Sensei was alive, when he was taking disciples, visiting Japan, they could see many many little temples, here and there, but they were very surprised because it was no zafu there, Perhaps since the zen came to America, and more generally in the west, the practice revived in Japan. Kodo Sawaki reintroduced the practice of zazen, and also he revived completely the zazen practice. I think Kálmán put on facebook the little film of master Deshimaru: Boddhidarma of the 20th century. It is this vision of zazen, or vision of a zen monk on which our practice is based. And this vision of the practice, to shave the head, to wear the kesa and sit zazen is the highest happiness in our lives. Or, zazen is ultimate station of human life, or, zazen, Kodo says also is to lose everything. Ordinary people concentrate to win, I concentrate to lose. If you keep the ordinary consciousness, the worldly way of thinking, it's not very attractive, but if you turn the mind 180 degrees, if you learn the step back, will change the direction of the gaze, the meaning is quite different.

It is in this light that perhaps you have to, to see the mondo between Seizei and Sozan. "I'm poor and destitute, please make me rich." In soto family we look for nothing, we are without goal. If we are hungry or thirsty we just stop everything, what a marvel, if in zazen we sit for nothing, and if we are mushotoku completely, and we become hungry or thirsty about something, if the desire appear, but if we just stop everything, if we just let pass everything, a kind of *csoda* appears, the flowers of the *nád* at night, in the moonlight. And then, the Daichi says: "Look attentively, observe the delicate posture of the white *daru*." And it is, like the beginning of Hokyo zanmai. In Hokyo zanmai in the beginning speaks from the white crain, the white *daru*, which hides himself in the light of the moon. "Observe the delicate posture of the white *daru*, approaching the *tópart*." How do you observe, attentively, or observe attentively your posture.

When you are in the *samadi* of zazen. When the flowers open at midnight, can you catch your posture? Can you find something more delicate or more imperceptible than your posture? It's so delicate that it disappears. Kaijo.

2015.01.09. 06.00

Observation, seeing, daru

To look attentively, it's the aspect of the observation of seeing in zazen. Look attentive in the moonlight the delicate posture of white *daru*, as it goes down towards the *part* of the *tó*. Gya tei gya tei hara gya tei, hara so gya tei bo ji so wa ka. Go on, go on, go on together, beyond the beyond a satori *partjára*.

Kinhin

This *daru* goes down to the rivage of the lake, he goes little bit like in kinhin.

2015.01.10. 08:30

Breathing, posture, Daishi, daru

The delicate posture and the imperceptible breathing. Like the point between the thumbs. "When we are hungry or thirsty, we just stop everything." We can be thirsty and hungry of love, or blood, revenge, knowledge, acknowledgment, awakening, thirsty of fun, *szórakozás*. All these things that constantly pop in the brain. Come and go.

You can see separately all the elements of the poem: The soto style. The non seeking mind. The mushotoku mind. The hunger and the thirst, the marvel, the moonlight, the *daru* in the *nád*. It's the poem of Daishi, the title it's dedicated to the monk who goes to Kamakura. The Daishi's poem, you have many-many poems which are dedicated to the people who go here and there. The monk going

to China, the monk going here..many many. But nevertheless we go, wherever we go, it finish always in front of the wall, *végállomás*, the ultimate station. *Mindenki ül*.

The delicate posture, it's also the immobility, no need for moving, no need, no desire, absolutely no need for moving. How to observe something that doesn't exist? And turning, which means observing the observing mind itself. Master Wanshi says: "When the silent illumination is perfect", *mokusho* - silent illumination, "the lotus opens". The flower opens. *Nád* flowers at midnight.

2015.01.12. 18.30

Daishi, Deshimaru, Dogen, Sanshō dōei, posture, death

I finished the commentary of this poem with the words of master Deshimaru. What marvel, the flowering *nádok* at the full moon, or the beautiful moonlight. Observe the delicate posture of white *daru* on the verge of the lake. *A tóparton*. He says it's very beautiful verse, and deep, deep *mondát*, deep phrase, deep *vers*. You have to be attentive to manifestations of the life that we don't look so much when we are completely taken by the business of the daily life. In the poems of Sanshō dōei of Dogen, you have light and the winter grass invisible in the field of snow. White *daru*, in it's own form, in it's own shape, keep it's boy hidden. All these poems they speak of attitude of mind in *zazen*, or the *zazen* mind. The *nád* flower is completely white, and it shines like silver under the moon. And the *daru*, also is completely white, so it's very-very pure, great purity of atmosphere.

In the poem of Sanshō dōei. It says that the field which is covered by snow, and white *daru* are in the unity. You can even not distinguish them. The objective and subjective are completely in unity. But in the daily life *pedig*, the objective and subjective are always separated. Everybody looks outside, the beautiful women, or the pain in the knees. Even during the *zazen* they look at the big ass of the woman in front of them. And they cannot understand the objective and subjective. But if we forgot ourselves, the objective and the subjective become one, and harmonize with the cosmic order. And that's the true *zazen*. In *zazen* you must not look the face of the others. We must not move, from the eyes till the knees. And in *zazen* we are completely interdependent with the other people in the dojo. We are the one and same body. If somebody moves, it influences the others, but the good posture also influences the others. If not *zazen* would be not be more interesting than the yoga, *ikebana*, or the martial arts. But if you practice it deeply, you can find there another world that you never experienced before till now. And surely in the moment of the death, you will understand that only during *zazen* the consciousness come back in the normal condition, and that everything else is completely useless in facing the death. Sensei often said *Zazen* is to enter the coffin, that when we sit in *zazen* we should enter our coffin. Surely at the moment of the death you will be sure that only during *zazen* the consciousness comes back to the normal condition, and that everything else is completely useless when we face the death. Kaijo.

2015.01.13. 06.00

Daishi, Mumonkan, Seizei, Sozan

I hope you now remember and you are good in this poem of Daishi that we are on since few days. I took it as an illustration for the story of Seizei and Sozan. Originally I was looking for another poem, but I found this one. The other poem said something like, in Soto family we are really pitiable. The monk goes and he says "I'm poor and desolate (or destitute), please make rich". And in the poem you have exactly the same movement of the poverty and the richness. What kind of poverty and what kind of richness, that's of course the point. The guy says he is poor and destitute, but he still wants to be rich. He didn't lose everything after all. He still wants to be rich. There is again another story like that surely you know, or you heard about. Another story, another zen story. Other people call this koans. Anyway they are always under a form of *mondos*. They are always dialogues, or there's sometimes three people, but they it is always done in the frame of the practice.

The gaze is always turn inside. Again it's the same monk goes to the master: He wants to enter monastery. But surely not beginner or perhaps it's a beginner who has lot of illusions. The guy is a little bit arrogant, the arriving monk it seems little bit arrogant. He says: "I came here without nothing". And then a master says: "Then abandon it also". The guy says: "I said to you I have nothing, how can I abandon what I don't have". "If you cannot abandon it, keep it." Let's see the koan in another translation again:

Seizei said to Sozan. Seizei is utterly destitute. Will you give him support?

Sozan called out: "Seizei!"

Seizei responds: "Yes sir!"

Sozan says: "You have finished three cups of the finest wine in China, and still you say you have not yet moistened your lips."

The comentary of Mumons, because it's the story in Mumonkan It's the case 10. It's the 10th koan in Mumon cannon.

"Seizei pretend to retreat, what was his scheme?" Or what was his idea, or something like that. "Sozan at the eye of Buddha", at the Buddha eye, and "he saw through his opponent's motive, however, I want to ask you, at what point did Seizei drink wine". And the poem says: "Poverty like Hantan's well, poor like Hantan, or something like this. Mind like Ku's. With no means of livelihood, he dares to rival the richest. With no means of livelihood he dares to rival the richest." I looked the few things, few commentaries here. Seizei, they said, the little is known of him, we don't know much about him, but from the context of the story, clearly, he was a monk of some attainment. He has lost all his property, which means his deluded thoughts, he has no more deluded thoughts. He lost his self-centred ego, and, so on. Sozan, he is one of the successors of Tozan, and they say that the word soto came from the Sozan and Tozan. I ask myself, why is not in the lineage that we chant each morning. After Tozan, it's not Sozan, it's Ungo Doyo, or Ungan Donjo. If you look at the *Zen átadása* of Zeisler, you will find an answer. "With no means of livelihood he dares to compete with the richest." "In our soto familly we seek for nothing, we are mushotoku." We are without goal, we are without object, "when hungry or thirsty, we just stop everything. How marverlous. Flowers of the *nád* in the light of the moon." Kaijo.

205.01.13. 18.30

Daishi, The life in the Hozan mountain, Sozan, Seizei, Mumonkan 10.

I have founded this poem, this other poem of Daishi, the other poem of Daishi which I wanted first. I have planted my zen *bot baton*, baston, it's the big peace of wood that you have, sometimes you walk with them. When you hit the people with the peace of wood, how do you call this? You can walk with it, you can beat the people with it, and when you receive the transmission you have a big big one, surely you saw it. *Baston, zen baston, la baston*. How do you say? *Bot*, so "I've planted my zen *bot* in the empty forest, and I established there my quiet life. Cold and simple. The taste of our zen family (soto family), inspire, they get really, the pity. We are really pitiable." Provokes the pity. And "the lotus leaves cover the lake is no longer necessary to saw again our clothings, and the white clouds becomes my clothes of zazen." "I planted my zen *bot*." It's also the symbol of the monk. When they were travelling. They have also this long *bots*, and also this kind of little bells on the top in order the wild animals go away. The bowl and the *bot*. To plant the *bot*, traditionally it is during the ceremony when you consecrate a new abbot in the temple. To plant the *bot* in the temple. And to plant a *bot* it means also to stay a long time. To settle. It's the serial of poems which are called: The life in the Hozan mountain. Very often we read this poems in Hoboji, during summer. "Cold and simple, the taste of the zen family provokes really a pity". Seeing from the externals, from the exterior it can be difficult practice, or uncomfortable practice. Cold and austere, but inside, it's the deep satisfaction. To "plant the zen *bot* in the empty forest" sometimes it is to plant the breathing out between between the two thoughts. "Cold and simple, the taste of the zen family is

really pitiable.” It seems. Poor and destitute. Or, poor and desolated. When Seizei says that he is alone and poor, it can mean, because he is the monk of some attainment, that he has attained nirvana. Because there alone it means independent, and poverty means the freedom of all attachments. But, then he goes to a great zen master, Sozan, because he knows that it is not the ultimate enlightenment. When zazen is the true zazen, it is really the living nirvana. We are completely alone, we are completely independent, and our mind is completely free of thinking. Of course the thoughts come and go, but we absolutely don't attach to them. We don't follow. We don't develop, we don't block them out either. If you see, without moving your mind everything what appears, which means without thinking of good or bad, or like and don't like. If you even don't try to have a mind without the thoughts appearing. It just disappear without leaving trace. We can have very often the tendency to come back to the posture, for example, in order to eliminate the thoughts we don't like, or the thoughts we like. It's the subtle difference, but it is a difference between let pass the thoughts and let the thoughts pass. Or, let appear, let disappear, or neither accept not reject. Anyway to be attached to the absolute quietness of the nirvana, it is certainly not the Buddhas enlightenment.

It is why it is said that the monk goes to Sozan and ask him to make him rich. And, the Sozan, he calls the name of the monk: “Seizei!”, and the spontaneously Seizei answers: “Yes!” “-How can you say that your lips are not wet when you just drank the cups of the vine of zen.” Sozan, you know, as a successor of Tozan, developed enormously the system of five goi's. That's why at the end the lineage of Sozan did not have so much successors. One, or two, or three generations, but the lineage of Ungan Donjo continued till today. And the five degrees or the five goi's, it's the steps of integration of the absolute and the relative. Ku and shiki. Dojo and daily life. We can say that Seizei is in the state of the absolute. I'm poor and alone, and Sozan, opp, he pushed him out from this state to come back in the phenomena's. “Seizei!” “-Yes!” -The mind continues to function even in the state of nirvana. Kaijo.

2015.01.15.

Conference in MÜSZI, Kodo Sawaki, Daishi, rich and poor, Bankei

We prepare this conference of today first with the phrases of Kodo Sawaki. And, also, it's the poem of Daishi. It is “when we are hungry, or thirsty we stop everything”. And immediately after this phrase comes: What a marvel. And we prepared also this conference with the koan from the Mumonkan, Seizei, the poor. It's like this that we prepare this conference, perhaps I will say completely different things like always. We bring zafus, bring your own zafu, kolomos, the rakusus, and *bentlakók* will come with kolomo. In his commentary of this koan Shibayama Zenkei he quotes, he speaks from Bankei, and as you know, we dealt a lot with the Bankei in autumn. The whole Genfi sesshin for example I made about Bankei. If you remember, those who were here. If one is poor, he feels unhappy in poverty. If one is rich, he feels uneasy about it. And this is the usual pattern of human life. The poor as the suffering of the poor, and rich as the suffering of the rich. But, when we transcend rich and poor, or defeat and victory, yes and no, we can be truly free, and live in real peace.

Once lay student came to master Bankei, famous zen master in the Tokugawa period in Japan. You know it is said that Bankei with his very simple teaching of the unseen, or the unborn. The fusho, unborn. Just abide in the unborn. He was gathering thousands and thousands of people in his conferences. From all schools of Buddhism, sometime 10 000 or 20 000 would attend to his conferences. It was a very popular movement. And he was teaching in a very informal manner. It's perhaps the reason his lineage could not continue. The student said to him: “My wisdom is tightly confine within me, and I'm unable to make use of it.” Tightly confines. He is very closed in himself. And “I'm unable to make use of it, how can I use it?” “I'm poor, make me rich.” Bankei said to him: “My friend, come closer to me, please”, and, when the guy came few steps closer, Bankei said: “How wonderfully you are using it.” There are these kind of things he used to say, if you look...

perhaps we will look back little back to Bankei. It was a monk of another school who said to him: “I absolutely don't understand what you teach, I absolutely cannot understand what you say.” Perhaps he was a little bit aggressive, also. And the Bankei said to him: “Stand up, please, and come closer. Little bit closer”, and the guy came closer. “A little bit closer.” The guy came closer. Bankei said: “You see? You understand me perfectly.” “You just drank three cups of the finest wine in China, and you dare to say that your lips are not moistened.” Kaijo.

2015.01.16. 18:30

Kinhin, posture, breathing

Kinhin

The feet, the feet... We begin with the right foot and press completely; put all the weights of the body on the front leg. Relax your shoulders completely. You put all the weights on the front foot, at the root of the big toe and you breath out, inside you let the breathing out fall completely, till another. When the breathing is finished, short or long, never mind, this moment you make the next step. But always, with the shoulders relaxed, you have to stretch the spine and stretch the neck up, like if you want to push the sky with the head. The spine, the neck, the head goes up, the shoulders, they go down. They go down, but the forearms are perfectly horizontal. The eyes are the same as in zazen; you have your eyes open, but the gaze is down 45 degrees, more or less. We don't fix, nothing to look particular, the eyes are just open, so they see everything, but they look nothing particularly. The eyes always have to be open, also in zazen, if it is not you fall asleep, or you go in imagination, or thinking, daydreaming. They call it the demons of the black mountain. You have to find the balance with the front leg, you have to be strong on your front leg. It's not difficult to find the kinhin posture and the zazen posture.

Zazen

To find the balance on the front leg in kinhin, in zazen you have to feel the weight of the body, all the weight of the body goes equally on the two knees. It takes time to find the posture. To find the posture, it means that you are being really to, you are taken by the posture. We speak from pushing the knees, pushing the head, pushing the sky with your head, pulling the chin in, but Sensei, master Deshimaru, for example he said that for the beginners the most important is the position of the basin. You have to basculate the basin, or rather, basin has to be basculated naturally forward in order that all weight of the body goes on the knees. But it has to be basculated naturally, without muscular effort. Without forcing. That's why, it is also not easy to find the good zafu. Must be exactly, you have to find a good zafu for you, which fits with your body, with your morphology. Not too high, not too low. The basin is basculated forward and also the lowbelly is completely relaxed. The hara, under the navel, the intestines are completely relaxed. Some masters said that, when you breath out under the navel, you have to find, you have to feel a kind of expansion under the navel. When we breath out, we don't dig the belly in, the belly doesn't go inside, it goes outside. The lowbelly, the zafu, the floor become completely one. That's for the position of the basin, the *medence*. After the basin, the positions of the thumbs, this is the three main points of take care for the beginners. Together, at the same time or, separately and together at the same time. The thumbs, they have to be perfectly horizontal and the tip of the thumbs must touch very very very delicately. Touching, without touching. The thumbs must not go up, don't make a mountain, because then you are too tense, *sanran*, distracted, when the mind goes all different directions. Neither mountain, *sanran*, nor valley. If the thumbs fall down, you lose the tonus of the posture, tonus, the right tension of the posture. Which means that you fall asleep. Neither *kontin*, nor *sanran*. Neither thinking, nor sleeping. You can keep this right attitude: neither thinking, nor sleeping, not through mental effort, not by mental activity, but just by keeping the attention on the right position of the thumbs. Because in zazen, the body and the mind are completely one. The thumbs must not go up, nor down, and also they don't fall neither forwards, nor backwards. The hands and the totality of the position of the hands, the *mudra*, we said, the *mudra*, always keep against the belly. The *kikai*

tanden, the ocean of energy. You push the basin forward and you keep your hands against the lowbelly. You can delicately put your breathing out in your left palm. The basin, the thumbs and the position of the eyes. The eyes are open, the gaze is posed, it lays in front of you, a meter or more on the floor. The eyes don't move, but they don't fixed either. The five senses are at rest. You don't use them. They are there, but you don't use them. The sixth sense, which is the mental, you don't use it either. It means, exactly as you continue to hear or you continue to see, thoughts and images continue to appear in the brain. But you don't use them, you don't catch them, you don't care. There is a relationship between the eyes and the point in between the thumbs. The eyes, the tip of the nose and the point between the thumbs. You can follow your breathing out along this line, which goes between the eyes, the nose and the point between the thumbs.

2015-01-17 8:30

Posture, Mitsugo, Shobogenzo, Dogen, Eno

Pull the chin in, you push the basin forward and pull the chin in. You have to sit like a mountain. Also, you have to sit like, sit with the same energy like has a general samurai on his horse in front of his troops. With the same dignity, with the same energy. Majesty. Like a king. Because such is the majesty of zazen. Because it's not ours, it has nothing to do with the ego. It's question of zazen itself here. We let zazen do zazen. We forget ourselves totally in zazen. It expresses, it manifests the original nature before we are caught by our personal characteristics. Before we are limited by our karma. Before we are identified with our limitations. Let zazen do zazen. Or let zazen be zazen. About this „Seizei? Yes”;

I want to look back at the beginning of the chapter Mitsugo of Dogen. Mitsugo is called secret teaching. Secret also means intimate. It is not something which is forbidden to some people for example or like secret services or secret state. Secret is a little bit more like the secret garden, something which is really intimate. Something which is completely one with yourself. Something which is yourself *maga*. Mitsu, it also means delicate. „The great way, which is preserved and maintained by all the Buddhas.” This great way is actualized in the koan. What is this koan? This koan is „You are like that. I am like that. And each of us preserves the virtue and shares in the enlightenment of our predecessors.” You are like this. Such. I am like this. And each of us preserve and share the satori of our predecessors, those who came before us. You know this dialogue already, this is the dialogue between Eno and Seigen. „You are like this. I am like this.” „Like this” doesn't mean, oh you are like the blue, I am like the red. At the end, everybody does what he wants. Or you like the blondes or you like the brunettes. Here, it's the question of suchness. And once an official made a fuse, donation to the great master Kokaku of mount Ungo. Ungo Doyo, I think. A large sum of money, perhaps something like that. And because he made such a fuse, he asked for a mondo. „Shakyamuni had a secret teaching, but Mahakasyapa did not conceal it. What was the secret teaching of the Buddha?” That was the question of Shosho, the officer. „Shakyamuni had a secret teaching, but Mahakasyapa did conceal it. What was the secret teaching of the Buddha?” Ungo said: „Shosho?” „Yes!”, we are in the same situation; „Seizei?” „Yes!” „Shosho?” „Yes!” And Ungo said: „Do you understand?” „No” – said the official. „If you don't understand, that's the secret teaching of Buddha. If you do understand, it's Mahakasyapa's not concealing it.” When we hear about this story of Shakyamuni and Mahakasyapa, automatically we think the story about the flower, turning the flower and smiling and blinking the eyes and so on. It rings automatically this bell. It rings the bell, it turns the flower, it blinks an eye. It is a very important story, as you know, because it is the first transmission of zen from master to disciple. It is the birth of zen. But what is even more important, is that this story, it seems, absolutely has no historical accuracy. You find it only, this story, you find it in the sutra, I think in a Chinese sutra in the sixth century or something like that. It appears very, very late in the zen world. It doesn't deal with a historical situation, but with an eternal truth. Or with an unborn truth. Anyway, it's the same, it is seemingly the same situation when master calls the name of the disciple „Shosho?” „Yes!”. „I am poor, make me rich!”, „Seizei? Yes!”, „What was the secret teaching of Shakyamuni Buddha?” „Shosho?” „Yes!”.

2015.01.17. 18:00

Sozan, Deshimaru, Mitsugo, Shobogenzo, Dogen, Zeisler

Seizei, he goes to Sozan.

“I am poor and destitute. Please make me rich!”

And Sozan says, calls Seizei,

“Seizei!”

“Yes.”

“You already drunk three cups of the finest wine of China and you dare to say that your lips are not moistened?”

Of course, none of you met personally Master Deshimaru. You weren't in the dojo of Sensei in Paris on Parneti street. The dojo is in a little street called Parneti street, the Parneti dojo. That was the dojo of Sensei. After his death his disciples continued to teach there. And it is one of my...I have a very vivid memory of Zeisler one evening in this Perniti dojo. It's one of my most vivid memories of him teaching in this dojo. And he says this story:

An official goes to Master Dogo or Master Ungo, makes a fuse, makes a donation and he asks him this question, he says:

“They say that Shakjamuni Buddha had a secret teaching, but Mahakasjapa didn't conceal it. What is Shakyamuni Buddha's secret teaching?”

“Shosho!” was the name of the guy.

“Yes.”

“Do you understand?”

“No.”

“If you don't understand, it's Buddha's secret teaching. If you do understand, it's Mahakasyapa not concealing it.”

2015.01.19. 06:00

Mitsugo, Dogen, Shobogenzo

If embodied in the koan, “you are like that and I am like that, and each of us preserve and share the enlightenment of our predecessors. “

We have three stories here already. We have the story of Eno and Seigen, “you are like that I am like that”. We have the story of Buddha and Mahakashyapa. And you have also the story of Ungo and Shosho. From the beginning here Dogen, he presents us three stories it seems. Buddha and Mahakashyapa.

Upon seeing the morning star, Gautama became Shakyamuni Buddha when he was is and will be awakened to his true self, and said says and will say, “I was am and will be enlightened together with the whole of the great Earth and all its sentient beings at the same time”, simultaneously. One day the Worl-Honoured-One offered up a flower with a twinkle in his eye and Makakasho's face broke up in a smile. The World-Honoured-One said, “I have the eye and treasury of the true law” the Shobogenzo. The wondrous heart of Nirvana, Nehanmyoshin, Which I transmit to Mahakashyapa. They are the two stories which are related with the Dentoroku.

The Dentoroku now you have it translated -I don't know how- but translated by Muhi. He translated the whole Dentoroku of Keizan for those who don't read English.

At this time, when on the Vulture Peak, before and assembly on Vulture Peak...this is where this story happened, Vulture Peak. Before an assembly of 80 000, the Buddha held up a flower with a twinkle in his eye. No one grasped his frame of mind, and all remained silent, except for Mahakashyapa, who alone broke out in a smile. And the Buddha said, “I have the eye and treasury of the true law. The wondrous heart of Nirvana, the perfectly pure and bright dharma gate that has

no signs of restriction. And I have transmitted it completely to Mahakashyapa.” “The offering up of the flower on that occasion has been passed on from Patriarch to Patriarch. Those outside of the lineage are never allowed to know about it without good cause. It’s not a matter for a scriptural scholars and teachers of philosophical debate. Nor it is something for many teachers of meditation to be concerned with for. Indeed, the Patriarchs knew that such person don’t understand where in the truth of it lies. If you are not an ancestor or master who transmits the Buddha-mind seal, you will not understand what is happening on these occasions of offering up the flower. You will not have clarified for yourself what this offering up of the flower means. You, who know the merits of meditation, you should meditate deeply upon this. And scrutinize, investigate the matter carefully until you personally know that Mahakashyapa is Mahakashyapa, and have clarified for yourselves that Shakyamuni is Shakyamuni. And then individually transmit person to person, the deep and perfectly pure and bright way.” “I am like this, you are like this, and both of us share and preserve in the enlightenment of our predecessors. Shakyamuni Buddha had a secret teaching. Mahakashyapa did not conceal it.” What was the teaching or what is the teaching, the secret teaching of Shakyamuni Buddha?

Already the question is interesting. But who asked this question? We know that the guy is an official who comes there, he goes and he makes a fuse and he asks this question. What is the relationship of this guy, this Shosho and this practice. Where does his question come from? As you know, when we look at a zen story or a koan, we have to take the place of each of the participants. Or each participants or each people there, they express an aspect of ourselves. Who is this Shosho? Do you find simpatic, this Shosho? Of course, he brings some money, but perhaps he comes and disturbs the practice, no? I don’t know. What does he thinks he is? Does he thinks, that just because he’s an official, and he has some money, he can ask such question as he asks. We could say, “what was the secret teaching of Shakyamuni Buddha?” None of your business! What is your relationship with Shoso?

2015.01.19. 18:30

Mitsugo, Dogen, Shobogenzo, Zeisler, Eno, Nangaku

Mitsugo, it says that *mitsu* means secret or mysterious in the sense of not apparent to the senses or to the intellect, but experienced directly or immediately as if two things are touching. And *go* means words or talk, so it’s secret talk. Something which is communicated directly without sound. Sometimes it’s translated by secret teaching, like dharma or dharma talk. It’s something which is perceived intuitively as like two things touching. Now Kodo Sawaki says, “When we sit zazen, for example, we are exactly on the same wave length as the Buddha.” And the chapter begins like this, “when the great truth that which the Buddhas guard and desire is realized as the whole Universe, as the real Universe, than the state expressed I am like this, you are like this. And each must guard it well. It’s experienced exactly in the present.” It’s the Genjokoan. The actualization of the koan. The immediate actualization of the truth. Don’t look far. It’s just our experience of zazen. Don’t leap to complicate your head there. Eno said to Nangaku, “Just this untainted state. Not soiled, unsoiled, untainted state is that which the Buddhas guard and desire. You are also like this and I am also like this. And the ancestors and masters of India were also like this.” And it’s also the words, the words from Bodhidharma to Eka. “That is just the essence of the mind which is transmitted by the Buddhas and the Patriarchs of the past. Now you have got it, you yourself must guard it well. The great truth that which Buddhas guard and desire.” It is zazen which guards zazen, and zazen which desires zazen. And Eno says, it is an untainted state. Master Zeisler said somewhere, “I would like to learn the manners of the immaculate world.” The manners of the ways. The way of the immaculate world. Untainted. What can be this untainted state of mind?

2015.01.20. 18:30

Dogen, Shobogenzo, Mitsugo, Lotus sutra

Keizan says: „At the first transmission of the Buddha Dharma, there was kind of ceremonial way. Consequently, if you don't have the seal of enlightenment transmitted from Patriarch to Patriarch it's not possible to know the time of the raising the flower, and the meaning of the raising of the flower. We, monks, we should carefully attain the practice, it means to refine, to continue, to refine the daily experience of zazen. If not it's not possible to know the time and the meaning of the raising of the flower. And, so that we may know the real meaning of Mahakasyapa as Mahakasyapa and Shakyamuni as Shakyamuni. And we should transmit the way of enlightenment thoroughly. Instead of focusing on the raising of the flower, let's clarify the blinking of an eye. You monks raise your eyebrows and blink your eyes the same way Buddha blinked his eyes, there's no a hairs breadth of difference. When you monks smile there is no difference in Mahakasyapa broke into a smile. No gap at all in this activity. If you fail to clarify the real meaning of raising the eyebrow and blinking the eye, then Shakyamuni Buddha and Mahakasyapa are still in India, and you are only skin, flesh, bones and marrow. But if you awaken your true nature, you monks can find Mahakasyapa walking in your straw sandals. And we should know that when Gautama raised his eyebrows and blinked his eyes, he ceased to be. And when Mahakasyapa broke into a smile, he became enlightened. Is this enlightenment not our own? The Shobogenzo, the treasury of true dharma is completely transmitted to oneself. We cannot call it Mahakasyapa, or Shakyamuni Buddha. In light of that there has never been anything given from one to another, and we call it the true Dharma. We should know that holding up the Undumbara flower reveals the unchanging and eternal life expressed through Mahakasyapa's smile. And like this the life streams from master to disciple, and continues unchanging for future generations. This complete enlightenment has nothing to do with discriminating mind.” Zazen, Mahakasyapa completely cut the root of discriminating mind. For example the mind which discriminates between Mahakasyapa and Buddha. Or, the mind which discriminates between you, and Mahakasyapa. ”If you can achieve such a level, then you receive transmission from Mahakasyapa, and the Mahakasyapa receives transmission from you, not only from the seven Buddhas as it comes to you, but also you become Patriarch to the past seven Buddhas. This endless transmission goes beyond the passage of time, and the eye of treasury of the true you law exists eternally. And accordingly Shakyamuni Buddha had transmission through Mahakasyapa, and you also are in the assembly on the Vulture peak eternally.”

You should keep in mind verse from the Lotus sutra which says that “Shakyamuni Buddha eternally abides in Vulture peak, as well as all other places, even if the great fire comes at the end of the Kalpas, the place when Shakyamuni Buddha exists is peaceful, and it's filled with humans as well as celestial beings, human beings and gods, *devák*. “ And not only on Vulture peak, but exists in the same time in India, China and Japan, and we should also add: We should of course add in Hungary! And in Europe and Hungary and in the America. The Dharma of the Tathagata pervades the entire Universe down the last breath of air. “In the light of that, this assembly here, this Sangha, is the assembly of Vulture peak, and Vulture peak is this assembly. Depending on your practice, or, the lack of it, the Buddhas appear or disappear. If you practice ceaselessly, if you achieve the way completely, then Shakyamuni Buddha immediately appears in the world. It's because you don't realise your true self that Shakyamuni Buddha perished in ancient times, and since you are the children of the Buddha, why do you kill the Buddha. Without waiting, intensify your practice and meet your compassionate father quickly. Shakyamuni Buddha, the old, ancient Buddha is with you always. In walking, standing, sitting and lying never leaving you for a moment. If you cannot see him in your life, you are ungrateful. You are all the children of a Buddha. If you lack gratitude, hundred hands of the Buddha cannot liberate you. Today, this descendent of Dai jo.” It means the Keizan, he became the Dharma successor of Tetsu Jikai. “Today, this descendent of Dai jo wants to point out the principle of the true low, are you monks really to listen? Please know, that in the deepest corner of this clouded covered, misty valley, there is another sacred pine tree which survived the winter's cold. In the deepest corner, of this clouded covered, misty valley.” “The

world's honoured one had this secret talk. For Mahakasyapa nothing is concealed. What is the world's honoured one's talk? If you fail to clarify the real meaning of raising the eyebrow, Buddha and Mahakasyapa are still in India, but if you awaken to the real nature, you can find Mahakasyapa walking in your straw shoes. Kaijo.

2015.01.21. 06:00

Shobogenzo, Dogen, Mitsugo, Denkoroku, Shakyamuni, Mahakasyapa

“Shakyamuni had a secret teaching and Mahakashyapa didn't conceal it.” Than the question is, the question of Shosho is “What was Shakyamuni's secret teaching?”

“There is no dharma to impart to another...to impart, to transmit to another. There is no dharma to receive from another. This is what I call the true dharma. And to express this Shakyamuni held a flower aloft. To express this , in order to express this Shakyamuni held a flower aloft, to let it be known that it was, is and will be immutable and indestructible whilst Mahakasyapa broke into a smile to let it be known that it was, is and will be beyond beginning and end. In this way the master and the disciple met face to face and their lifelines flowed into each other. The perfectly pure, bright and full understanding has nothing to do with thinking in the mind.”

“This assembly here, this sangha here must be the assembly of a spiritual mountain on Vulture Peak. While this assembly of spiritual mountain must be this assembly here.” An important point in this chapter of the Dentoroku is that “Shakyamuni Buddha, he explains that Shakyamuni Buddha received the transmission from Kashyapa and if you can reach this realm, he says, you will succeed to Kashyapa and yet Kashyapa will be your heir. It has not only come from the seven Buddhas of antiquity to you, you can even be the root teacher of the seven Buddhas. So this sangha must be the assembly of the sangha of the Vulture Peak. And the assembly on Vulture Peak must be this sangha. The Buddhas have only appeared and disappeared depending on your diligence or lack of it. Therefore you should not look 2000 years in the past. If you work on the way over and over, Shakyamuni Buddha immediately appears in the world, and it's just because you don't understand yourselves that Shakyamuni passed away in olden times. Since you are the children of the Buddha, how could you kill the Buddha? Get to work on the way and meet your loving father.”

“Know, that in the remote recesses of the misty valley there's another secret pine that passes the winter cold.”

That's the poem at the end of the chapter. This chapter speaks of the transmission. First of all, the first chapter speaks about the Buddha and the principle of enlightenment. “Together at the same time.” And the second chapter with Kashyapa continues on the theme and explains the true meaning of transmission. Shakyamuni's secret talk.

2015.01.22. 18:30

Shobogenzo, Dogen, Mitsugo, Nangaku, Eno

“When the great truth or the great way” –somewhere it's translated as- “when your spiritual question.” “When the great way that which Buddhas guard and desire is realized as the real Universe. The true human body in the ten directions.” Remember this expression of Dogen. “When this great way is realized as the real Universe, you are like this, I am like this, and each must guard it well, it's experienced exactly in the present.” The Mitsugo chapter opens like this. It refers to the story of Nangaku and Ejo. Nangaku became the disciple of Eno. Nangaku, as you know he is in the Rinza lineage. Seigen-Soto, Nangaku-Rinzai.

And the 6th patriarch, when he arrived, he asked him:

“Where are you come from?”

“I have come from Master Ankoku on Mount Su.”

Eno said, “Something ineffable has come like this.”

Ineffable sometimes translated just it as what. What comes like this? Sometimes the story is presented like this. Nangaku arrives and Eno ask, "What comes like this?" Anyway, Nangaku could not answer. He followed Eno 8 years. And eventually he came to understand the words of the Patriarch. And he said, "I have understood. When I first came here, you accepted me with these words. Something ineffable has come like this or you *saluted* me, you *fogadtad* with his way. What comes like this?" And Eno says, "How do you understand?" "If I try to represent it in some way, the explanation does not hit the mark." Then the Patriarch said, "Do you rely upon practice and realization or not?" Practice is satori. And Nangaku said, "It would not be exact if I would say that there is no practice and no realization. However, it's impossible to taint the situation by distinguishing the practice and the realization." And the patriarch said, "This not-to-taint or untainted, *fuzenna*, this not-to-taint are distinguishing practice and realization. It's just what the many Buddhas wanted to preserve and guard." "You are the same as that, I am the same as that. You are like this, I am like this. And the many Patriarchs in India are also like that."

2015.01.23. 06:00

Dogen, Shobogenzo, Mitsugo, Ungo Doyo, koan

Dogen says, what is quoted there now as the World-Honoured-One had a secret way of putting IT. And Mahakasyapa did not conceal IT." It's what the 46th Buddha, it means Master Ungo. Ungo Doyo, it was the 46th Buddha passed onto us as the original face of 46 generations. It's not a matter of chasing after someone who has realized IT. It is not something that comes from outside oneself. It is not something that Mahakasyapa and he alone was originally endowed with. And it has never been some kind of prize, newly awarded to someone. It is the manifesting of an intimate and personal way of putting IT. It is not the matter of Shakyamuni having some secret language of his own. All the Buddhas-Patriarchs have their own intimate way of putting IT. And whoever has already become a Tatagatha, World-Honoured-One has an intimate way of putting IT. And when someone has an intimate way of putting IT, there is no doubt there will be a Mahakasyapa who will not conceal IT. We must not forget to explore through our practice the principle that when there's hundred thousand Buddhas, there will be hundred thousand Mahakasyapas. And to explore through our practice, it means, not intentionally trying to understand everything all at once. But to take great pains in striving and hundred or even thousands of times as if you were trying to cut through something very hard. Don't fancy, don't imagine, that when someone has something to say to you, you should immediately understand what is being said."

Ungo Doyo had already...to the extent that Ungo Doyo had already become a World-Honoured-One. He had an intimate and personal way of putting IT. And he had Mahakasyapa's way of not concealing IT. In your exploration, which means when we think or you ponder the story, don't pursue the idea that the calling out of "Shosho!" and Shosho's replying "Yes!" are some secret way of communicating. Exploring through our practice means not intentionally trying to understand all at once. But to take great pains and striving even thousand times as if you were trying to cut through something hard. Don't imagine that when someone has something to relate to you, you should immediately understand what is being said.

I was reading this Mitsugo this night and it struck me that Dogen, he writes this chapter exactly like a traditional commentary of koans. Like you find in the Shoyoroku or like you find in the Dentoroku. It's exactly the same way of putting IT. First you have the pointer, which gives a hint about what is question. After you have the story itself, the *honsoku*. After you have the background. And after you have the *nentei*, which is the commentary *maga*. The dharma discourse. And after it finish with the verse, the poem, *jukko*. Here the pointer is the mondo between Nangaku and Eno. "When your spiritual question fully breaks open and manifest the great truth that all Buddhas preserve within their hearts, the sayings You too are like this and I too I'm are like this, and we must guard it well" express this awakening to Shakyamuni's prediction of Buddhahood. And the poem *pedig*, it's a poem of Seccho. Which is the Seccho, who is the Master of Nyojo. Dogen says, "My

Master's Master Seccho when said to his assembly, to his sangha in verse: The World-Honoured-One had an intimate way of speaking, which Mahakasyapa could not conceal, for in the night flowers had rained down, bathing the citadel in their perfume. One night the rain blew away all the blossoms and fragrant water-streams throughout the castle."

It's not like this that I remember the poem, that I met very long time ago. And I could not find it for long time, so I'm very happy to have this poem. It was question of "last night the rain took down all the flowers and the walls of the castle, the fragrant water flows along the walls of the castle." Is it raining flowers? Perhaps you should make your own poems. Your intimate way of putting IT. But where there are thousand Buddhas, it has to be thousand Mahakasyapas.

2015.01.26. 18:30

Zazen, kufubendo, Shobogenzo, Mitsugo

Let zazen do zazen. Do it's not a good word again. I repeat this, but...or let zazen be zazen. If we let zazen do zazen, what do we have to do? Perhaps we can take care to sit with the strong energy of the posture. And to decide to sit 100%, forgetting everything else.

Next weekend we have the sesshin, the monthly weekend practice here in Taisenji. Everybody should be there. A little weekend each month it's really the minimum. And during this sesshin we will concentrate...we prepare the 25th anniversary the foundation of the sangha. During the Mokusho we will have the visit of masters and people from abroad. It should be a great event.

The energy of the posture. The energy of the posture is the right balance of the basin forward. All the weight of your body and the basin you push the floor with the knees. The spine is really straight. You feel the tension, the optimal tension of the spine. Optimal tension of the spine and of the neck, so you push with the knees and you push with the head at the same time. And you have a deep, quiet and powerful breathing out which centred in the *hara*. The head is straight and the gaze is down. The back is like a cliff. We must sit like Bodhidharma. And concerning the breathing out, you relax all the inside organs, all the lowbelly during the breathing out. And you relax also the shoulders. And you let the breathing out go down, down, down. You give the time to the breathing out to go as deep as possible. You open inside and you let fall down. And when it's the end of the breathing out, you can wait a little bit before the breath in.

Learning in practice it's how they transmit *kufubendo* and it means zazen. Again and again. Learning in practice means not to intend to understand at once but striving painstakingly hundreds of times. Or thousands of times. Remember, I say very often, when Kodo Sawaki showed the posture to Deshimaru. He corrected him here, he corrected him there and Deshimaru said "I understand". And Kodo said, "There's nothing to understand, but you have to repeat this posture hundreds and thousands of times till it becomes completely natural". Striving thousands of times as if working to cut a hard object. We should not think that when a person has something to relate we will be able to understand at once. Do not learn that calling 'Shosho!' or 'Minister!' and the response of Shosho are the secret talk itself. Like a secret code or something like that. It would be very superficial. Secret talk is not just communication in words. The great master Unko Doyo in this story says to the minister "If you don't understand, it is the Buddha's secret talk. If you understand, it's Mahakasyapa's state of nothing being concealed." And then Dogen, he says, "We should resolve unfailingly to pursue the truth of this expression for many kalpas." He's saying, "when you are in this state, beyond understanding". What can be this thing? Beyond understanding. It's not before understanding, it is not understanding, it is beyond understanding. Like beyond thinking. When you are in the state beyond understanding that's the World Honoured-One's secret talk or intimate talk. He doesn't call Unko Doyo...Dogen speaks of Unko Doyo. He doesn't call being momentarily dumfounded not understanding. He doesn't call ignorance not understanding. Here not understand it doesn't mean to be an idiot or to be ignorant. The principle of if you don't understand is to push us to quietly continue zazen. It is to push us, to encourage us to continue

quietly, patiently and without fear. And we should consider this through our own practice. Through zazen, through our zazen. And when he says, “if you do understand it doesn’t mean that it’s a state where you understood already. It’s the moment of realization which is the practice itself. There are many in learning or in practicing in the dharma, the Buddhadharma...there are many processes. And among them there are the pivotal matters, so the very important points of understanding the dharma and of not understanding the dharma. Those who don’t have met a true teacher, which means those, that who don’t participate through the true transmission, they don’t even know that these matters exist. They misunderstood that there’s a secret teaching exists somewhere, which is reserved to the initiated which is cut from the uninitiated. Ungo, he doesn’t say that you understanding is a condition from Mahakasyapas not being concealed, or nothing being concealed. Because there are also cases of nothing being concealed in the non-understanding. And don’t learn that anyone can observe nothing being concealed. If nothing is concealed than anyone can observe”... no, don’t have this view. “The state here and now is already nothing being concealed. Nothing is hidden in the Universe.” Remember when Dogen met the tenzo. The tenzo said to him, nothing is hidden in the Universe. Just at the moment of the present. Right here, right now. “We should investigate this by experience. We have not been learning that the states which are unknown to us are secret talk. The very moment of not understanding the dharma, is a concrete instance of secret talk. In every case it’s the existence of the World-Honoured One and the existent World Honoured-One. Nevertheless, people who don’t know the... never met the true transmission, they misunderstood this and they speak without reason as follows. The World-Honoured One has a secret talk. He describes the picking up of a flower and a winking of an eye in front of the assembly on Vulture Peak. And it is because of the verbal Buddhist teaching is shallow and only concerned with name and form. But to pick up a flower and wink an eye, because it’s a non verbal teaching, like this they establishing with secret talk. The assembly of millions cannot understand the non verbal teaching and then for the assembly of million it is secret talk. In this view, this secret means esoteric. Which is only reserved to a few people. And Mahakasyapas state of nothing being concealed, it describes Mahakasyapa which breaks into a smile, as if he knew beforehand that the World-Honoured One would pick a flower and wink an eye. And therefore it is said that for Mahakasyapa nothing is concealed. And this is the true essence of the teaching which has been transmitted and received one to one.” It’s a little bit like a conspiracy theory. A kind of secret code the Buddha he makes like this and Mahakasyapa knows before, so he smiles, and the millions they understand nothing. So Dogen says, “the people who believe this, when they hear it, people who believe this interpretation, they are as numerous as rice plants. Bamboos and reeds and they make up the monasteries of the nine states.” Which means, the monasteries are full of these kind of people. “It’s pitiful that the truth of the Buddhist patriarchs has been ruined originally stands from this cause. A man of clear eyes should surely be able to defeat these opinions one by one. If the Buddha’s speech is seen as shallow, picking up a flower and winking an eye must also be shallow. And if the people consider the speech of the Buddha to be the expression of name and form, they are not students of the Buddhadharma. They know that speech is names and forms, but they have not yet realized that the Buddha is free of name and form. They have not yet shed the sentiments of the common man. They continue to think and feel like common people. If the Buddha’s speech is seen as shallow, picking up a flower and winking an eye must also be shallow.” It remembers me something Dogen says in the chapter about the Ango. Perhaps we continue tomorrow with this. Anyway, Dogen he says something like, it is two vital, two important manners to practice the way. The understanding and the non-understanding. The not understanding has nothing to do with being stupid or ignorant. And understanding has nothing to do to have already understood. There are two equal manners to practice. The white heron hides his form in the clarity of moon.

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Posture, gyoji, Sensei, Gakudo Yo Jin Shu, Shobogenzo, Mitsugo

“When you study, don’t try to comprehend everything at once.” Perhaps it means also, don’t have even the intention to understand everything. And here study is not an intellectual study. He says later, such an understanding must be developed by continuous practice and study of the Way. It means, that this studying it’s zazen itself. And consider everything in detail over and over, hundreds and thousands of times, just as you would if you were cutting a very hard material. It remembers me, for example, when Sensei was speaking of *gyoji*. He always speaks of zazen practice, zazen practice, but what is important is the most important of course, it is the *gyoji*. And the *gyoji*, it is this...it’s the way we practice zazen in our daily life. How we infuse zazen in our daily life. In our lives, in our daily lives. Which means the life we live every day. It’s not just a question to make a sesshin, or to make lots of zazen and after to stop. And after you come back. No, it is like, he said, it is like a drop of water, who can pierce the hardest stone. Each day, or each instant tuk...tuk...tuk...tuk...just a drop falls on the stone. At the end it can make a hole in the stone. If you would put the same quantity of water one time it will never make a hole. He said to cut thousands and thousands of times, try to cut a very hard material.

“Now Ungo himself is honoured as a buddha and he has both Shakyamuni’s secret teaching and Mahakasyapa’s not concealing it. Shosho was called and answered “Yes”, but don’t think that it is the secret teaching. There are many ways to study the Buddhadharma, and the two key expressions however are understanding the Buddhist dharma and not understanding the Buddhadharma. If you have not met the right master, you will nor even know about such key expressions.” Somewhere else in the Gakudo Yo Jin Shu he speaks like that also, Dogen. In the Gakudo Yo Jin Shu. Those who doesn’t enter the right transmission, don’t know about these two principles. “There are two ways to study the Buddhadharma. It is the understanding and the not-understanding”. And perhaps the whole chapter of the Mitsugo turns around this point. And not only he explains how to hear his teaching, how to read this teaching. And this chapter, for example, “Buddha had a secret teaching and Mahakasyapa did not conceal it”. He says somewhere, we have to reflect on this phrase during many kalpas. It’s not just the fact that, for example, you just come here and hear what I said. If you are here, after you forgot it, of course. It’s very different if it comes from yourself. You can ask yourself a question, what kind of teaching you receive here? Is it a secret teaching? Do you understand it? Or you don’t understand it? Is it your understanding? Or is it my understanding? Or it is no understanding at all? Say, “Ah, we go in the dojo and we hear, we receive the teaching. Thank you for your teaching!” Generally the people who make a sesshin and intend never to come back say “Thank you for your teaching!” If somebody says to me “Thank you for your teaching!” I’m sure he’ll never come back. The Dharma is not received from others. Now let’s see if e instead of Buddhadharma we say zazen. There are two ways, to understand zazen and not understand zazen. OR to know what zazen is and not know what zazen is. In zazen, said Kodo Sawaki, we don’t know what we do. We are enveloped by the secret teaching of the Buddha. And what about to find the posture and to lose the posture? Because you know, during the life of practice we find the posture, but more than often we lose the posture also. Closing and opening, remember and forget, find and lose, to live and to die. To sit innumerable times till it becomes natural. Which means till it disappears.