

**„BABEȘ-BOLYAI” UNIVERSITY CLUJ-NAPOCA  
FACULTY OF EUROPEAN STUDIES  
DOCTORAL SCHOOL “PARADIGMA EUROPEANĂ”**

***ZEN – DOCTRINE AND PRACTICE IN THE  
MARTIAL ARTS***

**DOCTORAL THESIS ABSTRACT**

Scientific coordinator:

**PhD Hudîțean Alexandru**

PhD candidate:

**Achim Constantin**

2014

## Summery

INTRODUCTION .....	5
THE IMPORTANCE AND APPROACH OF THE SUBJECT IN THE SIENTIFIC LITERATURE .....	14
CHAPTER 1. ARCHAIC SPIRITUALITY AND SOURCES OF ZEN.....	18
1.1. BUDDHISM .....	18
<i>1.1.1. Fundamental attitudes</i> .....	20
<i>1.1.2. Life of Buddha</i> .....	22
<i>1.1.3. Doctrine</i> .....	30
1.1.3.1. The Four Noble Truths .....	31
1.1.3.2. The Noble Eightfold Path .....	32
1.1.3.3 Rencarnation .....	33
1.1.3.4. Bodhi (Awakening).....	33
1.1.3.5. Nirvana.....	34
1.1.3.6. The Middle Way .....	38
1.1.3.7. Refuge in the Three Jewels .....	39
1.1.3.8. Śīla (virtuos behaviour) .....	40
1.1.3.9. Samadhi/Bhāvana (Meditation) .....	41
1.1.3.10. Prajñā (Wisdom) .....	43
1.1.3.11. Karma (action, work).....	44
1.1.3.12. Buddhist Symbolism.....	45
<i>1.1.4. Social message</i> .....	49
<i>1.1.5. Buddhism after Buddha</i> .....	50
<i>1.1.6. Apparition of Mahayanei</i> .....	54
1.2. ZEN BUDDHISM .....	56
<i>1.2.1. Origin of Zen</i> .....	56
<i>1.2.2. Methods and traits</i> .....	58
1.3.THE ROADS OF THE BUDDHISM IN THE EAST ARCHAIC SPIRITUALITY .....	60
<i>1.3.1. Buddhism in China</i> .....	60
1.3.1.1. Buddhism and the chinese Martial arts .....	63
1.3.1.2. Symbolism .....	64

1.3.2. Buddhism in Japan.....	68
1.3.2.1.Symbolism .....	70
1.4. DAOISM (TAOISM).....	71
1.4.1. Dao highlights.....	<b>Error! Bookmark not defined.</b>
1.4.2. Cosmology and anthropology.....	<b>Error! Bookmark not defined.</b>
1.4.3. Yin and yang .....	<b>Error! Bookmark not defined.</b>
1.5. PROTOFILOSOPHY OF ZEN IN CHINA (PROTO`CHAN)	<b>ERROR! BOOKMARK NOT DEFINED.</b>
1.5.1. Preliminaries .....	<b>Error! Bookmark not defined.</b>
1.5.2. Implementation of Zen in China .....	<b>Error! Bookmark not defined.</b>
1.5.3. Missionary Bodhidharma .....	90
1.5.4. Human Nature.....	<b>Error! Bookmark not defined.</b>
1.5.5. Characteristics of Zen the Chinese universal spirit.....	95
1.5.6. Bodhidharmas influence on the chinese Martial Arts .....	97
1.6. THE HISTORY OF ZEN IN JAPAN .....	99
1.6.1. Setting up the Rinzai School .....	100
1.6.2. Founding of Soto School.....	<b>Error! Bookmark not defined.</b>
1.6.3. Unity and differences between Rinzai and Soto School	<b>Error! Bookmark not defined.</b>
CHAPTER 2. BASIC SPECIFY PRINCIPLES AND TERMINOLOGY OF ZEN	<b>ERROR! BOOKMA</b>
2.1. CONCEPTUAL DELIMITATIONS.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
2.2. WHY THE INTEREST FOR ZEN? .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
2.3. ZEN, A PATH? .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
2.4. ZEN AS EXISTENCE.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
2.5. ZEN – A LOT OF PRACTICEAND A LITTLE DEBATE	<b>ERROR! BOOKMARK NOT DEFINED.</b>
2.6. ZEN PRACTICE AND SELF-CONTROL.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
2.6.1. Why should we practice? .....	<b>Error! Bookmark not defined.</b>
2.6.2. Meditation. What represents? How can we release?	<b>Error! Bookmark not defined.</b>
2.6.3. The meaning and motivation of Zen practice ..	<b>Error! Bookmark not defined.</b>
2.6.4. Self-control – practice and consequence .....	<b>Error! Bookmark not defined.</b>
2.6.5. Cause and effects of practice, in the light of Buddhist wisdom	<b>Error! Bookmark not defined.</b>
2.6.6. Release from suffering. Which is the solution proposed by Zen?	<b>Error! Bookmark not defined.</b>
2.6.7. The characteristics of Satori (enlightenment) in Zen	<b>Error! Bookmark not defined.</b>
2.6.8. Active Zen (daily activities) .....	<b>Error! Bookmark not defined.</b>
2.6.9. Static Zen (zazen).....	<b>Error! Bookmark not defined.</b>

2.7. FROM ACTIV TO STATIC ZEN ( ZAZEN OR THE SEATED MEDITATION)	<b>ERROR! BOOKMARK NOT DEFINED</b>
2.7.1. Description.....	<i>Error! Bookmark not defined.</i>
2.7.2. Deployment .....	<i>Error! Bookmark not defined.</i>
2.7.3. The realization .....	<i>Error! Bookmark not defined.</i>
2.7.4. Breath.....	<i>Error! Bookmark not defined.</i>
2.7.5. Mind condition during zazen .....	<i>Error! Bookmark not defined.</i>
2.8. THE CONDITIONS OF CONCENTRATION AND OBSERVATION IN ZAZEN	<b>ERROR! BOOKMARK NOT DEFINED</b>
2.8.1. Concentration, shi (in japanese).....	<i>Error! Bookmark not defined.</i>
2.8.2. Observation, kan (in japanese).....	<i>Error! Bookmark not defined.</i>
2.9. PURPOSE AND BENEFITS OF ZAZEN – BODY AND MIND ARE ONE	<b>ERROR! BOOKMARK NOT DEFINED</b>
2.9.1. Regulation of the nervous system through zazen	<i>Error! Bookmark not defined.</i>
2.9.2. Consciousness (conscious – unconscious).....	<i>Error! Bookmark not defined.</i>
2.9.3. The sleep .....	<i>Error! Bookmark not defined.</i>
2.9.4. Silence .....	<i>Error! Bookmark not defined.</i>
2.9.5. Breathing .....	<i>Error! Bookmark not defined.</i>
2.9.6. Hara .....	<i>Error! Bookmark not defined.</i>
2.9.7. Sexual energy.....	<i>Error! Bookmark not defined.</i>
CHAPTER 3 – RATIONALITY AND PRACTICE IN MARTIAL ARTS	<b>ERROR! BOOKMARK NOT DEFINED</b>
3.1. MARTIAL ARTS .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
3.1.1. Origin of the Martial Arts: short history .....	<i>Error! Bookmark not defined.</i>
3.1.2. The concept of Martial Arts or Budo – unity in diversity	<i>Error! Bookmark not defined.</i>
3.1.3. Martial Arts means either self-defense or the sport	<i>Error! Bookmark not defined.</i>
3.1.4. Shin, waza, tai – mind or spirit, technique, body in Martial Arts	<i>Error! Bookmark not defined.</i>
3.1.5. Symbolism in the Martial Arts .....	<i>Error! Bookmark not defined.</i>
3.2. THE TRAINING IN MARTIAL ARTS – A COMPLEX PROCESS, DYNAMIC AND STATIC	192
3.3. THE PHYSICAL, INTELLECTUAL AND SPIRITUAL CONCEPT (MIND POWER AND HEART POWER) IN THE MARTIAL ARTS TRAINING.....	195
3.3.1. Initiative .....	196
3.3.2. Flexibility.....	197
3.3.3. Emotional stability.....	198
3.3.4. Body blance.....	199
3.3.5. Control and domination.....	200
3.3.6. Technicality and strategy training .....	200

3.4. SEN TECHNIQUES – WAYS OF TAKING OVER THE INITIATIVE .....	201
3.5. KATA ( CREATIVE ROUTINE) .....	204
3.6. KATA THROUGH NONAKA STUDY .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<b>CHAPTER 4. INTUITIVE ZEN KNOWLEDGE OF BUDO CODE</b>	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.1. THE NOBLE FIGHT OF A MARTIAL FIGHTER .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.2. THE PERCEPTS OF PATH.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.3. THE PRACTICE RULES.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.4. STAGES OF ACQUIRING OF THE TRUE FREEDOM.	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.5. THE SECRET OF BUDO, THE SECRET OF ZEN .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.6. ALWAYS (HERE AND NOW) ZEN .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.7. THE DUAL PATH (BUN BU RYODO) MEDIATE BETWEEN HEAVEN AND EARTH	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.8. KI: ENERGY.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.8.1. <i>Ki - Concept</i> .....	<i>Error! Bookmark not defined.</i>
4.8.2. <i>Activity, energy</i> .....	<i>Error! Bookmark not defined.</i>
4.9. THE STEADFAST WISDOM OF A MARTIAL ARTS PRACTITIONER	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.10. ABANDONMENT OF THE BODY (SUTEMI) – LETTING THE EGO LEAVE	<b>ERROR! BOOKMARK NOT DEFINED.</b>
4.11. NONTHINKING – LETTING THE MIND FREE.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<b>CONCLUSIONS .....</b>	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 1, Dictionary with Zen terms.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 2, The list with the twenty eight patriarchs from india	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 3, Great zen masters of china .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 4, Transmission of Zen in China.	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 5, Transmission of Zen Soto in Japan	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 6, Books about Zen .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 7, Shaolin Temple .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
Annex no. 8, Martial Arts Glossary.....	281
<b>BIBLIOGRAPHY:.....</b>	<b>ERROR! BOOKMARK NOT DEFINED.</b>
PRIMARY BIBLIOGRAPHY (MAIN):.....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
SECONDERY BIBLIOGRAPHY:.....	299
MARTIAL ARTS LITERATURE.....	303
DICTIONARY, ENCYCLOPEDIAS:.....	305
E – LIBRARY (ONLINE SOURCES):.....	306

**Keywords:** Zen (*Ch'an*), doctrine, practice, zen static (*zazen*), Buddha, Bodhidharma, Lao Zi, buddhism, tao, dao, Orient - India, China, Japan, Rinzai school - Eisai school Soto - Dogen, mind (*shin*), body (*tai*) technique (*waza*), martial arts - budo (*tai chi, aikido, judo, kyudo, kendo, karate, etc.*), self-defense, exercise, interpersonal conflict, sport, workout routines creative (*kata*), energy (*ki*) precepts path - path rules (*kais*) abandoning the body (*sutemi*), suffering (*aku*), verbal charades - question (*koans*), open discussion (*dialogue*) - Questions and responses (*Mondous*) past existences (*karma*), teaching zen esoteric school (*dharma*), enlightenment (*satori, bodhi*), the supreme wisdom (*prajna*), delusion (*samsara*), meditation (*dhyana*), spirit (*shin*), way (*do*), instead of the path (*dojo*), the essence of Buddhism (*Shobo*), non-profit (*mushotoku*), control, self - control, lower self (*ego*), energy and activity center (*hara*) vid - emptiness (*ku*).

The present thesis is based on the research for many years of the numerous specialized papers in the martial arts, Buddhist, dao-ist, and Shinto religions as well as the philosophy that underlines them.

Few martial arts styles practiced nowadays are longer respecting the traditional martial arts title. Unfortunately they are only frost which lead in error and may even change the perception of martial arts history, both doctrinal but also in terms of penetration and internalizing act of practice as well as religious but especially philosophical, and the future generations will actually not know what truly authentically martial art represents.

Being for over more than three decades a practitioner and lover of the martial arts, I considered it important to be prepared a study about the martial arts practice, structured both chronologically and doctrinal Zen, because for those who are interested in this arts to be able to find them summarized and analyzed in this research, followed in their turn to be able to deepen, strengthen and even develop them in other works.

Traditional martial arts, as well as the Zen doctrine, means: education, philosophy, way of life, self-knowledge, way of living in harmony with nature and with those around you, and the aim is to train both body and spirit.

So, the true purpose of Zen practice, as well as the one of martial arts is not just to obtain health of body and mind, but also aspiring to the highest spiritual life as a human being. In the classical Zen writings is often told about the lives of Zen monks and martial arts masters who are not attached to anything, accepting everything as it is and live each moment free and in fulfillment.

This explains the popularity of Zen among martial arts practitioners. So Zen refuses words that come upon human as an avalanche, like judgments or authority of others. Zen is manifested as the individualistic way of behavior, taking away the judgments of others. Zen as well as the martial arts, is essentially a practice, an art of living pragmatic, lucid, through the awakening of the self-consciousness.

There are three awareness of the body: the first is oriented to health the second to beauty, the third but for transparency, permeability to the being in our essence.

In *Shobogenzo*<sup>1</sup> Master Dogen said: “mind and body is an absolute whole, not finding it in duality “.<sup>2</sup>

In both, Martial arts and in Zen, the internal practice is directly affected by the external movements and reverse, any internally undertaking is expressed through external actions.

### **The motivation for choosing the subject of this thesis**

I wanted that through the scientific research: “*Zen – doctrine and practice in the martial arts*” to help elucidate the arguments and conclusions of some aspects related to:

- The real kinship between Zen and the martial arts, the connection is that both can lead us to the spirit path, since any conflict, whether it is happening inside your body and mind, either outside, it is always a battle against yourself;
- To what extent did the martial arts influenced or not the nowadays political and social life of Asiatic society from China and Japan;
- how to practice at the present time, martial arts - practiced in religious terms or just sports (competitive);
- The large number of martial arts practitioners at global level and even nationally, but also those interested in these arts, which leads to serious distortions of perception of traditional martial arts through their eclecticism.

Choosing the subject of the thesis was the result of my concerns, for some time, aimed to identify and define the main problems faced by practitioners of martial arts: the intellectual

---

<sup>1</sup> *Sobogenzo* - Japanese Zen Buddhism holy book - was written between 1231 and 1253 by the founder of Japanese Soto Zen Master Dogen - is the treasure where it keeps the supreme truth, the widest and deepest essence of Dharma, Buddha mind (*sho* - means true, correct, the highest, the most important, the absolute, *bo*-means dharma, eternal truth, immortal, universal, immutable, *Shobo*-means supreme principle, absolute truth, the essence of Buddhism, gender - mean eyes, eyeball, the most important point, the essential principle; *zo* - means, storehouse, warehouse, treasure). (n.a.)

<sup>2</sup> Taisen Deshimaru, 2012, *True Zen*, p. 161.

(mental), psychological (spiritual) and physical in the training process, competitive and in everyday life, but also to find and improve different ways of solving them.

### **The research methodology**

The materials used in preparing this research were particularly literature, and discussions with various Zen masters/monks (in different sesshin Zen meetings, in the country and abroad) and martial arts masters (in centralized training sessions), which have practiced, together with sonor names of martial arts from China and Japan. The whole Asian literature that refers to meditation (calming interior) strategy combat techniques, and the development of martial arts, is presented by the authors in symbolic form, with the presence of many gods (Japanese yamagushi) and fantastic phenomena. To understand these issues we used the method of hermeneutics - the search for the meaning and significance that this idea or rather this phenomenon has had over the years, namely the recognition of a subjective truth over objective truth known - method, which we combined with the method of observation.

The research allowed me a deep understanding of general historical lines which offers a interesting nuance of being and uniqueness of the martial arts, in intersection with the Zen Buddhism.

Such a research required different approaches and methods, but interrelated with each other as a structure. Among the most commonly research methods we mention here:

- Method of studying the bibliographic material,
- Method of scientific documentation,
- Method of studying specialized publications, the study of magazines, papers, books, which over the years have provided data and information on the theme,
- Observation method.

Researched bibliography has been divided into different areas to be easily found by those who want to check the sources used in the paper. Extensive bibliography, written in many languages, is required of all who are interested to pursue this inexhaustible research on this realm.

The covered literature includes the following areas:

**Primary Bibliography (main):** this includes the philosophical literature (referring to religious dogmas and doctrinal principles discussed in the paper) the history of religions (present in the works and documents concerning the evolution of religions in the Middle East and Far East and Europe, registered in many volumes published over the years, starting in 1932 and continuing with current publications, works of Zen doctrine and practice of the



founders and practitioners of the great masters of the Far East and in Europe and America (works representing chronicles, encyclopedias, handbooks etc. in different languages such as English, German, French).

**Secondary Bibliography:** this includes general psychology works, universal history literature fiction (works addressing issues of interpretation or issues remaining unsolved science, legends, symbols, fantasy events from the martial arts and religion world and also volumes used in the design research method and anthropological approach to Asian society.

The martial arts literature, especially the one referring to the history, techniques and tactics of fighting used by martial arts schools presented in the paper, those interested can compare them with objective historical reality. The literature has as authors numerous martial arts masters, their works being chronically treated etc. in different languages (English, German, French ).

#### **Dictionaries and encyclopedias.**

#### **E-library (online sources).**

Regarding the technique of developing my thesis I consider it necessary to refer here to one of the defining characteristics of my approach scientific methods, namely the method of observation.

As a practitioner of martial arts, I studied numerous styles of: Chinese (*taijiquan, baquaquan, chenquan, win-Chiung*), Japanese (*aikido, judo, karate - Shotokan, Ninjutsu, taijutsu, iaido*), Korean (*taekwondo, happkido*), that helped me understand the way of how to approach fighting techniques ( in Japanese *waza*), enabling me to see the obvious differences between martial fighting styles and sport or competition, but as well the approach of the practitioners in training and racing from psychological aspect, spiritual or mental( Japanese *shin*) aspect of the body (Japanese *tai*).

Through practice and permanent contact with experts in martial arts from all over the world I have come to know, through different means (audio, CD, video, photo), an impressive number of ways to approach the Asian martial arts, which were as well analyzed from the perspective of religious and political evolution. For example, some sword styles, in Japanese *iaido*, which were developed from the practice of *zazen* meditation, in Zen temples, something easily demonstrated on a careful observation of the evolution of the sword techniques until 1700.

On the other hand, the document analysis method allowed a much wider approach, covering a much wider geographical area, at a much lower cost.

Disadvantages of this method consists in the following: a limited number of responses on the development and involvement of Zen doctrine, in the quantitative reduced documentation on certain martial arts, but especially on the changes they may undergo over time.

### **Structure of thesis (summary of the main parts of the thesis)**

Thesis "*Zen - doctrine and practice martial arts*" is divided into four chapters:

Chapter 1. – Archaic Spirituality and sources of Zen

Chapter 2. – Principles and basic terminology of Zen

Chapter 3. – Sense and practice in martial arts

Chapter 4. – Budo Code of Zen intuitive knowledge

to which are added a number of eight appendices, conclusions, and at the end of the thesis an extensive bibliography; all these are part of a broad and rigorous scientific research, conducted continuously over a period of several years.

**Chapter 1. Archaic spirituality and sources of Zen** represents an overview of the history of Buddhism, dao-ism, Zen Buddhism and the religious leaders of Buddha, Lao Zi and Bodhidharma. In this chapter are also developed concepts and religious dogmas such as the Forth Noble Truths, The Noble Eightfold Path, Rencarnation, Bodhi (awakening), Nirvana, The Middle Way, Silas (Virtuos conduct), Samandhi (Meditation), Prajna (Wisdom), Karma (action, deed), doctrines which fundamentally and radically changed the Asian society thinking and which are the underlying philosophy of traditional oriental martial arts.

Buddhism was brought to China in the Mahayana version via trade relations with India.

In China, before the introduction of Buddhism, it is believed that divine retribution for committed acts reflects over the whole family, Buddhism brought with him the idea of karmic causality, but reported to the individual. Finally, the two concepts were interwoven, giving rise to the prevailing conception of the Song Dynasty (960 – 1279) onwards, namely that “ the divine retribution works on family and in a chain of life”<sup>3</sup>.

Ch'an<sup>4</sup> sect came to China only after the fourth century, after the arrival of Kumarajiva, being supported by Tao An (312-385). Towards the end of the sixth century the Ch'an (Zen) has come to be known in China as a distinct form of Buddhism. The real Ch'an

---

<sup>3</sup> Nakamura Hajime, 1997, *East and West: a comparative history of ideas*, p. 298.

<sup>4</sup> *Ch'an* – (in Sanskrit *dhyana*, in Pali *jhana*, in Japanese *Zen*, Korean *Son*, Vietnamese *then*) means meditation - to put your mind at rest, to concentrate the spirit and mind. True and profound silence. Usually translated as: concentration, meditation without object, return to the original and pure mind of a human being. Kaiten Nukariya 2005, *Zen History*, p. 9.

School, derived from Indian Dhyana, but has been brought from the missionary Bodhidharma<sup>5</sup> (in Chinese *Da Mo*, in Japanese *Daruma*).

For a better understanding of the development of Ch'an (*Zen*) in China, we need to know the three main elements of Zen:

- The first is the practice of meditation, sitting cross-legged.
- The second element is the Ch'an doctrine, composed mainly of idealist and pantheistic Mahayana Buddhism own, but borrowing some Daoist ideas. Therefore we can not say that Ch'an (*Zen*) is a wholly Indian, but rather of Chinese origin.
- The third element is to practice Zen teachings expression mode mentioned above, something that is lacking in other faiths.

Sedimentation and the final level foundation for the spiritual side of martial arts was made with the impact of Buddhism in Chinese culture, an impact which has been shaped by his official Buddhist missionary Bodhidharma. The Wiseman noted during his arrival at the Shao Lin that health and physical vigor monks were seriously out of course because of an exaggerated ascetic life and has developed a series of exercises designed to restore energy to genuine spiritual process. Some of them were coded as a combat exercise called the Eighteen Hands of the Arhat (Shiba Luohan Shou). Exercises invented by Da Mo during the nine years of meditation in a cave behind the Shaolin temple, which are called *Yi Jin Jing*<sup>6</sup> (The technique of tendon transformation). Although Da Mo was definitely inspired from Indian Yoga, at the time when *Yi Jin Jing* invented, he has only to combine its own interior

---

<sup>5</sup> *Bodhidharma* (n.450 - m.534) is considered the twenty-eighth patriarch of Indian Buddhism and the First Patriarch of Chinese Ch'an Buddhism, which he founded in 526. Bodhidharma name consists of: Bodhi, illumination, satori and dharma, the cosmic order, the highest truth of this world, cosmic truth. So, Bodhidharma means the satorius cosmic truth. Master Bodhidharma was a man from Southern India, the third son of a local king. He wanted to follow the doctrine of the Great Vehicle, and therefore left the secular life and became a monk. He nursed the seed of wisdom and made it flourish. With deepest mind empty and quiet, he came to discern the meaning of things and phenomena of the world. Both inward and outward, he was cleared of all. Virtue's went beyond the worldly: his compassion and understanding reached every corner of the world. The right doctrine was declining and that he came forth, crossing mountains and waters, traveling to preach the Dharma in the land of China. Those who are growing "empty mind of thoughts and kept silent" believed in him. Those who cling to forms and fixed opinions began to defame and malign him. He brought martial arts in China where they were practiced and developed by Buddhist monks. Ibidem, pp. 18-21.

<sup>6</sup> *Yi Jin Jing* is an internal exercise which makes the body indestructible, able to withstand strong blow or blows with sharp objects (a knife, for example). Beside *Yi Jin Jing*, Da Mo Xi invented *Shui Jing* (The Technology of washing the marrow), an internal exercise designed to clean the body. Later, a Shaolin monk named Fu Yu Chan Shi invented two other forms of Shaolin qigong: *Ba Duan Jin* (Gold Brocade in eight sections), a set of exercises designed to transform ordinary human body in a body as flexible and easy as cotton, and *Shi Da Gong Fa* (the 10 Extraordinary Craftsmanship), an internal exercise that strengthens the body, making it like iron. What *Yi Jin Jing* and the other forms of qigong have in common is Qi. Qi is translated usually by breathing, vital principle or power, although these terms are partially correct, none of them convey the true essence of the word Qi. Bodhidharma, 2002, *Wu - Great Awakening*, p. 128.

craftsmanship with the Chinese *qigong*<sup>7</sup> theory that already exists, taking into count, of course, of the physiological Chinese differences and the environmental environment. According to some sources these exercises were imitating animal movements in battle (tiger, deer, leopard, snake, dragon, crane etc.), according to other sources, 18 were taken from Hatha Yoga Exercises and were designed to streamline internal energy (qi in Chinese Yuan) and as such, had nothing martial.

Those wishing to receive the new teachings, Bodhidharma gave a doctrine (method) study disciples (followers), a postulate, the starting point of the Zen Buddhism in China, called *ekkinkyo*<sup>8</sup>: “the doctrine was preached for the spirit, but the spirit and the body are at the roots one and the same and can not be separated. When I see you now, I realize that your spirit is weak and tired and thus will not get any results. This is why I advise you to increase the body's ability. So strive to touch the essence of the doctrine. ”<sup>9</sup>

In Japan, Zen Buddhism was introduced during the Kamakura periods (1185-1333) and Muromachi (1333-1573), coming from China Song and Yuan dynasties. He was introduced by the monk Eisai (1141-1215), founder of the Rinzai Zen sect, and the monk Dogen (1200-1253), founder of the Zen Soto sect. The Zen Buddhism accounted for the Japanese the moment of synchronization of a very little inclined religion to a religiously one. Zen fit, as doctrine, to the samurai military helmets and warrior class, which was rising in the Kamakura period. Zen Buddhism became the religion of the Japanese ruling class favorite as leader preached acceptance of the established order. Zen has also greatly influenced the Japanese art, both laic and religious, introduced tea ceremony and increased the development of martial

---

<sup>7</sup> Chinese Qigong was invented better than 3000 years ago, also from the religious leader, Lao Zi, the founder of Daoism. Qigong has been and is a very important part of training in Shaolin Temple, without whom a martial arts practitioner can not achieve mastery. A real Shaolin Master must master the techniques of qigong very well internally and externally, otherwise his skills will be superficial, similar to an actor who plays a Shaolin monk, but learned only a few moves to create the illusion of authenticity. There are no shortcuts to achieve true mastery. When Lao Zi invented qigong he did it to improve his health and therefore mental and spiritual state. Only later did people use qigong in martial arts and war, for strength training development by qigong was clearly an advantage in preparing fighters and soldiers. It is said that there are six key combinations in Shaolin qigong, three external and three internal combinations. The three external combinations: hands and feet, elbows and shoulders, knees and hips. The three interior combinations are: heart and mind, remember to breathe and breathing with power / force. These combinations should be used in qigong practice to obtain high mastery. Kaiten Nukariya 2005, *Zen History*, p. 34-36.

<sup>8</sup> Method consisting of physical training practicing various mental movements of the work of breathing. The purpose of this movement is achieving calming (union) of the mind and body. This method was taken from ancient Indian yoga, the bodily exercise is about looking for a spiritual state. In terms of techniques and methods themselves were not new and can be found in techniques and methods of struggle in India and China, in those days, but Bodhidharma made an original synthesis on their application both spiritual and also in the martial arts (struggle) - the union of mind and body. Bodhidharma, 2002, *Wu - Great Awakening*, p. 83.

<sup>9</sup> Nukariya Kaiten, 2005, *The History of Zen*, p. 36

arts. Modern Japan recognized his virtues especially after the Russian Japanese War, considering Zen the perfect tool for educating the younger generation.

In this chapter we treated also the development and implication of symbols, their importance in political decision-making as well as in social life (rituals), but especially in martial arts, through the present gestures.

## **Chapter 2. – Principles and basic terminology of Zen**

In this chapter we treat conceptual boundaries about Zen doctrine, emphasizing that: „The disciple must not desire nor wisdom nor happiness; He will give wisdom if every day will address a good knowledge of himself, to overcome himself, to give, without expecting any personal profit instead”<sup>10</sup>.

The most important principles of Zen are:

- Mushotoku<sup>11</sup> (non-profit), set from the Master Dogen provides ”that you must not even to want to acquire something or to give something in order to get something in return“<sup>12</sup>.
- Zen appeared in the same time with the Buddhism itself, even before that, because of its meditative practices does not differ much from those of the pre-Buddhist ascetics in India.
- Despite their age, the ideas of Zen followers are innovative resembling New Buddhist precepts. This coincidence may explain the significant echo that is currently enjoying some young reformers of the Japanese Buddhism.

Regarding the Zen acceptance, the truth achieved by Sakyamuni, once with his awakening, was not orally transmitted or using scripts, but through direct path from the master to the disciple’s mind, from one generation to another, until nowadays.

For Zen practitioners Buddha is only a predecessor, whose spiritual level aim to achieve.

Offering a very elevated view of Godhead, he is far from any form of idolatry; instead, sometimes he adopts a net iconoclastic attitude.

Zen is also remarkable with his physical and mental techniques. It turned out that Zazen practice daily significantly improves the physical condition of the student.

---

<sup>10</sup> Dogen, 2002, *Zen: Classical Treats*, p. 93.

<sup>11</sup> *Mushotoku* - semnification: non-profit, unwish to obtain or to achieve something (*mu* – negation, *shotoku* – profit, win). Nukariya Kaiten, 2005, *The History of Zen*, p. 49.

<sup>12</sup> Dogen, 2002, *Zen: Classical Treats*, p. 51

The entire approach of Zen is focused on the present moment. Therefore it can create a bridge between past and future, between body and soul. It can bring together even the most impossible worlds together: the world in which we live and the other world, the world layman and sacred world.

Zen is an abstract and non intellectual philosophy. Zen Buddhism gives up desires, because they cause suffering.

As chief lesson to be chosen is rest, peace of mind, admiring nature. To these were added which still recommends us long ago Bodhidharma, that method called *ekkinkyo* (treated in Chap. I.), which consisted of physical training through specific breathing motion and in order to have a good shape. This explains the popularity of Zen among Japanese samurai, and Shaolin monasteries in China and among martial arts practitioners.

Zen himself is bounded with Buddhism, but anyone can practice. Zen practitioner must not believe in Buddha. According to Zen concept, Buddha is a person who has shown a practical way to abolishing anxiety and to penetrate to the deepest roots of existence, to find out who we really are.

Zen practice consisting of synergism of two functions:

- *Physical function*: movement, breathing and posture;
- *Psychological function*: concentration and meditation.

Put simply, Zen, like martial arts, is a practice in which body and mind are indivisibly united into a whole.

Zen is based on meditation or *Zazen*. Zen Meditation is very simple; it consists in awareness of thoughts and states. Zen is a way of spiritual liberation and existential, and what distinguishes this school from others is the practice of meditation as a key gateway to the spiritual liberation. Meditation is the path followed by Buddha himself to release his body. "To meditate is to withdraw your attention from the outside and focus it into the interior space"<sup>13</sup>. *Zazen* (meditation) consists of an interaction between the following: *Chosin* (regulating body / posture), *Chosoku* (regulation of breath) and *Chosin* (adjusting mind). So, *zazen* is the normal condition of body and mind - peace, stability, balance, harmony.

**Chapter 3. – Sens and practice in martial arts** begins with a brief history of martial arts, saying / showing that traditional martial arts means - besides fighting, education, philosophy, lifestyle, self-knowledge - how to live in harmony with nature and with those

---

<sup>13</sup> Taisen Deshimaru, 2012, *Real Zen*, p. 134

around you and that these do not be confused in any way with contact sports, what / who we are presented today as martial arts.

The essence of martial arts is the fight with empty hands (unarmed) against any kind of aggression. Fight with weapons cannot be understood and mastered if not first learn to know and control your body, weapons are considered as an extension of the body, namely the arms.

The secret of martial arts in Deshimaru's opinion is: "to learn to orient the mind, to bring her in the appropriate action, and Budo represents the instruction that teaches you to direct your mind. The mind must be smooth, without any desire to attack, but not any time to remove attention from the opponent; reaction is instantaneous and happens naturally and automatically. For such a coherent movement to take place there must be a permanent consciousness, total living of the whole situation that is happening here and now, and the voluntary act occurs itself, before any conscious thought, and the action is pure"<sup>14</sup>.

According to Jigoro Kano: "there is no obvious difference between the spiritual and the physical appearance of energy, rather they should be seen as a whole. The body is the foundation for building virtue, with help from the intellect, because each movement of the body should be linked to the best way of achieving their goals"<sup>15</sup>.

Craftsmanship in the martial arts will be given from the control and management of the action, according to the rules and moral values, and it is subordinate to the development of good relations in order to achieve agreement with partners and, ultimately, to ensure order and social harmony.

**Chapter 4 – Budo Code of Zen intuitive knowledge** it is the chapter from which it appears the basis foundation in martial arts through knowledge and its intersection with Zen doctrine.

*Budo*<sup>16</sup> is the way of the warrior; it embraces all Japanese martial arts. It explores through direct experience and deep relationship between ethics, religion and philosophy.

Budo attitude induces a communion participatory environment that suppresses the duration of the origin and manifestation of a sign, its perception and therefore the appropriate response to this effect. Martial arts masters are always careful at the imperceptible change of

---

<sup>14</sup> *Ibidem*, p. 37.

<sup>15</sup> *Ibidem*, p. 28.

<sup>16</sup> *Budo* is composed of two characters. The Japanese word usually translated by „martial 'the original components of bu character who had the significance of „off weapons collide' with the obvious connotation restorer of peace. Bu can be also interpreted as „share valuable ' „brave lifestyle”, or „commitment to respect the justice '. Do refers to the Tao „path to truth 'or, path to liberation'. Together, the two concepts make up the word budo „The courageous and enlightened activity way '. John Stevens, 2003, *Budo Secrets*, p.11.

circumstances, which being imposed by themselves are giving them the opportunity to develop their own do, their way, and to be just. Justice refers to the concept of truth, but it must be understood also in relation to time, with the rhythm that is required, with the adequacy of the circumstances which favor in the end the harmony.

Practicing the do -way - involves a way of living, education, ego, the path that leads to understanding of entrails own mind. Buddhism - or butsudo in Japanese - means the Buddha's path or the path to discover our true nature, origin. It also means action in harmony with the earth and the sky, so that the mind and inner spirit is completely free.

Zen and the way they survived together, so that most Zen masters speak of do and never use the word Zen that is being used most of the time by the Western.

In Budo awareness and action must always be one. When you start practicing aikido, judo, karate and kendo, repeat again and again waza techniques and kata forms. Endlessly repeat for two or three years until the forms and techniques are usually a second nature. At first, when we learn, we must use our personal consciousness.

So in Zen as in Budo, we must realize the direct drive. Thought must work beyond our personal consciousness, in our body and not only with our brain. We think with the entire body.

### **Conclusions**

I believe that the research performed during this thesis will be useful to in guiding thoughts, our feelings and emotions to a new perspective on the difficulties of human existence that is conducive to change and correct a basic human understanding attachment towards oneself and to those concepts that take individuals caught up in suffering and feeling of insecurity. This scientific approach will help, of course, to see ourselves clearly, to feel less tied to a limited perspective of the self, and therefore we can operate freely, as a whole human being.

The paper does not constitute a coherent philosophy, structured around logical arguments or subjects separated with the accuracy. The criterion that has been made in this thesis is defined by the ability of these ideas to inspire martial artists in searching of contemporary spirit, regardless of the spiritual path in which they believe.

But it is obvious that this thesis can be appreciated and harnessed to its full value of those to whom it is addressed, namely martial artists regardless of the style you know, because, reading the paper, they can discover the essence of martial arts and to understand the spirit of a warrior (*mushotoku*), namely non-profit is more important than the technique



(*waza*) that he knows. The effort required to understand this spirit, coupled with the practice needed to achieve the desired results will never cease throughout life. The effort required to understand this spirit, coupled with the practice needed to achieve the desired results will never cease throughout life. The practitioner should not rely solely on the understanding that he obtained at a time. He must think all the time: this is not enough. The adept must seek the whole life for the optimal secret of using the Way (*Do*). He must study continuously and to capitalize and thus the force the mind, without rejecting any hypothesis.

Being a behavioral way, Zen and the martial arts have contoured over time some mandatory features: moderation, depth, humility, inner strength.

From a philosophical point of view, the stated purpose of the martial arts is to prevent the spread of conflict through non-violence, control and stop violent conflicts, growing respect for life and as against to fundamental moral values, to increase intercultural exchange, to create significant opportunities for increased communication and social relations and, consequently, strengthening the ties of friendship between the nations of the world, by nurturing and promoting the specific cultural and sports events, the spirit of fairness and equity.

Any activity requires to acquire both the ability to order his inner perception and understanding of the specificity of its manifestations without withholding or block and without wanting to influence anything. The purpose lies not in conquest so as to present the transformation correctness, namely the path.

The doctoral thesis is the result of the study and the research for a way to give everyone the experience of a life free fulfilled and awakened. It is designed and developed in an accessible style, which facilitates understanding them and without being a practitioner of Buddhism, disciple of martial arts or instructed, and aims to provide these very valuable teachings, accessible and both required, so much to the martial arts practitioners as well as to those who will initiate in this arts.

As an element of originality we want to mention that the present thesis is - until this moment - the only work in our country addressing this subject, summarizing the fundamental aspects of a doctrine / sects / religions - Buddhism Zen - by discussing its defining elements as: religion, philosophy, history, symbolism, practice and social life and its involvement in traditional martial arts in the Far East.

Such an approach to a topic so complex sustain our hope that the perspective transmitted throughout the thesis will prove it compatible with all other faiths and beliefs and

strengthens our confidence that all readers will find the work useful and valuable on the Path which we share together.

We do not, however, claim that the work will establish the imperative value guide teaching activities and teaching martial arts in the classrooms of our country, but we accompanied it, however, with the sincere desire to assist all who are interested to contribute to a more efficient work that they do to promote martial arts, regardless of the style practiced.

The final conclusion can be considered disappointing from our point of view: we regret that the martial arts are practiced today only in terms of sports and are devoid accordingly of spiritual and religious substrate. For coaches the knowledge (Masters / senseis) relating to the history, religion doctrine practiced styles are shallow, which causes the practitioners (disciples) to be private from a safe and reliable source of information.

We believe that through this research we have contributed to the preservation and transmission of cultural heritages and oriental spiritual, cultivated as practicing martial arts with Zen Buddhism doctrinal thinking, which has constituted into a form of manifestation of a cultural and spiritual dimensions which today has far exceeded the boundaries of Asia and because of the ignorance and lack of information in the contemporary world of misinformation and unverified risks to lose the true message.

## SELECTIVE BIBLIOGRAPHY:

1. Achimescu Nicolae: *India, religion and philosophy*. Ed. Tehopress, Iași, 2005.
2. Achimescu Nicolae: *Buddhism and christianity*. Ed. Tehopress, Iași, 2009.
3. Alan W. Watts: *Zen*. Delkin, Stanford, California, 1948.
4. Alan W. Watts (trad. Dinu Luca): *DAO – The path as a floating water*. Ed. Humanitas, București, 1996.
5. Alan W. Watts (trad. Iulia Waniek): *Zen Road*. Ed. Humanitas, București, 1997.
6. Abe Masao: *A Dogen study – His philosophy and religion*. Ed. SUNY Press Heine& Steven, Albany, 1992.
7. Blofeld John: *The Zen Teaching of Huang PO on the Transmision of Ming*. Grove Press, New York și Rider&Co., Londra, 1958.
8. Bodhidharma (trad. Radu Duma): *Wu – the great awakning*. Ed. Herald, București, 2002.
9. Botez Angela: *The mind philosophy. Intenționality and experiment*. Ed. Științifică, București, 1996.
10. Dukes Terrance: *Bodhisattva Warriors: origin, inside philosophy, history and the Buddhist symbolism in Martial Arts in India and China*. SUA: Weiser Books, 1994.
11. Cleary Thomas: *Rațional Zen – The Mind of Dogen Zenji*. Ed. Shambala Publicații Inc., Boston, 1992.
12. Confucius: *Analecte*, Ed. Humanitas, București, 1996.
13. Confucius (trad. Vlad Cojocaru): *Doctrine or the four classic books of Chinei*. After: *Doctrine du Confucius*, traduit du Chinoise de G. Pauthier. Paris, Librairie Garnier Freres, Ed. Timpul, Iași, 2001.
14. Daisetz Teitaro Suzuki: *The Essence of Buddhism*. Hozokan, Kyoto, 1948.
15. Daisetz Teitaro Suzuki: *Zen and Japonese Culture*. Pantheon Books, New York, 1959.
16. Daisetz Teitaro Suzuki (trad. Erich Fromm, Richard de Maritino): *Zen Buddhism and Psychoanalysis*. Geogees Allen and Uniwin Ltd., Londra, 1960.
17. Daisetz Teitaro Suzuki: *Manual of Zen Buddhism*. Grove Press, New York, 1960.

18. Daisetz Teitaro Suzuki: *Introduction to Zen Buddhism*. Grove Press, New York, 1964.
19. Daisetz Teitaro Suzuki: *The Zen doctrine of no-min*. Ed. Univ. De Stat Pennsylvania, 1991.
20. Dakusho Villalba (trad. Ioana Maria Diaconu): *What is ZEN? Practical introduction in Zen meditation*. Ed. Herald, Bucuresti, 2005.
21. Dalai Lama (trad. Walter Fotescu): *Philosophy and practice of Tibetan Philosophy*. Ed. Herald, București, 2012.
22. Delumeau Jean (trad. de Constantin Lucian): *World's religions (chapter – Buddhismul, de Jean-Noel Robert)*. Ed. Humanitas, București, 1996.
23. Dogen Kigen: *Shobogenzo – Dogen Zenji Zenshu*. Doshu Okubo, Tokyo, 1930.
24. Dogen Kigen: *Dogens Shobogenzen Heart*. Ed. SUNY Press, Albany, 2002.
25. Dogen (trad. Radu Ciocănele): *Zen: Classical Treats*. Ed. Herald, București, 2002.
26. Dogen Kigen (trad. Radu Ciocănele): *Beyond thinking*. Ed. Herald, București, 2003.
27. Dumoulin Heinrich: *A History of Zen Buddhism*. Beacon Press, Boston, 1969.
28. Dumoulin Heinrich: *Zen – The history of Buddhism*. Ed. MacMillan, New York, 1990.
29. Durckheim K. G., Goettmann Alphonse (trad. Viorica Jucan): *Dialogue on the initiative path*. Ed. Herald, București, 2007.
30. Durckheim K.G. (trad. Viorica Jucan): *Centre of the human – gathered words de Jacques Castermane*. Ed. Herald, București, 2011.
31. Durckheim K.G. (trad. Viorica Jucan): *Hara – Vital centre of a human*. Ed. Herald, București, 2012.
32. Edelglass William, Garfield L. Jay: *Buddhist philosophy. Essential Readings*, Oxford University Press, 2009.
33. Eliade Mircea (trad. Sergiu Al-George): *Indian Philosophy in writings*. Ed. Științifică, București, 1971.
34. Eliade Mircea: *The history of beliefs and religious ideas – From Gautama Buddha to the triumph of Christianity*. Ed. Științifică și Enciclopedică, București, 1986.
35. Eliade Mircea: *The history of beliefs and religious ideas*, vol 1-2. Editura Univers Enciclopedic, București, 2000.

36. Eliade Mircea: *Treaty about the history of religions*. Ed. Humanitas, București, 2013.
37. Epuran Mihai: *The research Methodology of the body activities*. Ed. FEST, București, 2005.
38. Fayard Pierre (trad. Dana Zămosteanu): *The wake up of the Samurai (Japanese culture and strategy in the knowing society)*. Ed. Polirom, Iași, 2007.
39. Fillozat Jean (trad. Sorin Mărculescu): *Indien Philosophies*. Ed. Humanitas, București, 1993.
40. Fromm Erich (trad. Sorin Mărculescu): *Zen Buddhismul and psychoanalysis*. Ed. AROPA, București, 1999.
41. Garnet Marcel (trad. Mircea Iacobini): *Chinese thinking*. Ed. Herald, București, 2006.
42. Geshe Rabten (trad. Mircea Costin Glăvan): *Meditation and everyday life*. Ed. Herald, București, 2011.
43. Geshe Rabten (trad. Mircea Costin Glăvan): *Dharma's Treasures*. Ed. Herald, București, 2012.
44. Godfrey-Smith Peter (trad. Alexandru Anghel): *Science Philosophy – Critical introduction in the modern theory*. Ed. Herald, București, 2012.
45. Gonsor Rinpoche (trad. Mircea Costin Glăvan): *Essence of the Buddhist doctrine*. Ed. Herald, București, 2011.
46. Gonsor Rinpoche (trad. Mircea Costin Glăvan): *Buddhism and life*. Ed. Herald, București, 2012.
47. Hakuin Ekaku (trad. Stela Ghetie Tinney): *The praise of zazen*. Ed. Herald, București, 2005.
48. Herrigel Eugen (trad. Pia-Maria Luttman): *ZEN – The Art of archery*. Ed. For You, București, 2007.
49. Hick John (trad. Alexandru Anghel): *Philosophy of Religion*. Ed. Herald, București, 2010.
50. Hui Hai (trad. Stela Ghetie Tinney): *Sudden Enlightenment*. Ed. Herald, București, 2002.
51. Huai Nan Zi (trad. Walter Fotescu): *Dao, The great Enlighten*. Ed. Herald, București, 2006.

52. Huang Po (trad. Stela Ghetie Tinney): *Universal Mind*. Ed. Herald, București, 2002.
53. Hubert Benoit: *ZEN and the Psychology of transformation - The Supreme Doctrine*. Ed. Rochester, Vermont, 1990.
54. Hudițean Alexandru: *Introduction in philosophy* (ediția a II-a). Ed. Alma Mater, Sibiu, 2001.
55. Hui-Neng (trad. Matei Gabriel): *SUTRA rostită de pe înaltul scaun despre "NESTEMATELE LEGII" (Dharmaratha)*. Ed. Herald, București, 2006.
56. Huyghe Rene: *Art and the Spirit of Man*. Thames&Hudson, Londra, 1962.
57. Hu Shih: *Ch'an (Zen) Buddhism in China, Its History and Method, Philosophy East and West*, vol. 3, nr. 1. Honolulu, 1953.
58. Humphreys Christmas: *Zen Buddhism*. Heineman, London, 1949.
59. Hyams Joe: *Zen in the martial arts*. Mass Market Paperback, New York, 1982.
60. Ian Hin-Sun: *Ancient Chinese Philosopher Lao Tsi and his teaching*. Ed. de Stat pentru Literatură Științifică, București, 1953.
61. Inazo Nitobe (trad. C. Georgescu): *Bushido – The Code of the Samurai*. Ed. Herald, București, 2010.
62. Itu Mircea: *Philosophy and the history of religion*. Ed. Fundației „România de Măine”, București, 2004.
63. Kagamishima Genryu: *Dogen Zenji to sono Monryu*. Seishin Shobo, Tokio, 1961.
64. Kaltenmark Max (trad. Dan Stanciu): *Lao Zi and Daoisl*. Ed. Symposion, București, 1994.
65. Kaltenmark Max (trad. Florentina Vișan): *Chinese Philosophy*. Ed. Humanitas, București, 1995.
66. Kapleau Philip: *Three Pillars of Zen: Teaching, Practice, Enlightenment*. Ed. Harper&Row, New York, 1996.
67. Katsuki Sekida: *Zen Training-Methods And Philosophy*. Ed. Barnes&Noble, Weatherhill, 2005.
68. Lao Zi (trad. Dinu Luca): *The Book about DAO and Power*. Ed. Humanitas, București, 1993.
69. Lao Zi (trad. din lb. chineză Su Yan): *Dao De Jing*. Ed. HERALD, București, 2009.

70. Levenson Claude B. (trad. Ileana Littera): *Buddhism*. Casa de Ed. Grafoart, București, 2009.
71. Ling Haicheng (trad. Jin Shaoqing): *Buddhism in China*. China Intercontinental Press, Hanban, 2004.
72. Linssen Robert: *Le Zen*. Marabout Universite, Gerard and Co., Verviers, 1969.
73. Miyamoto Musashi (trad. Maria Genescu): *The Book of five circles (Gorin no sho)*. Ed.Herald, București, 2009.
74. Munsterberg Hugo: *Zen and the oriental art*. Tuttlers Vermont, Tokyo, 1965.
75. Nagarjuna (trad. Walter Fotescu): *Trety about the Middle way*. Ed. Herald, București, 2006.
76. Nakamura Hajime (trad. Dina Luca): *East and West: a compared history of the ideas*. Ed. Humanitas, București, 1997.
77. Nishida Kitaro (trad. Masao Abe, Christopher Ives): *Zen no Kenkyu (An Inquiry into the Good)*. Yale University Press, 1992.
78. Nukariya Kaiten (trad. Marian Stan): *The history of Zen – Zen doctrine and practice in China and Japan*. Ed. Herald, București, 2005.
79. Passer M.W., Smith R.E.: *Psychology. The science of Mind and Behavior*. Fourth Edition, McGraw-Hill International, New York, 2008.
80. Palmer Martin (trad. Diana Dospinescu): *TAOISM Elements*. Ed. RAO, București, 1995.
81. Piyadassi Thera: *The Buddha, his life and teaching*. BPS, Sri Lanka, 1982.
82. Reps Paul, Senzaki Nyogen (trad. Dana Ligia Ilin): *Zen – The most beautiful writings*. Ed. Humanitas, București, 2010.
83. Rinzai Gigen (trad. Stela Ghetie Tinnez): *Chronic of realization*. Ed. Herald, București, 2002.
84. Robinet Isabelle (trad. Tatiana Segal): *Daoist Meditation*. Ed. Herald, 1995.
85. Robinet Isabelle (trad. Tatiana Segal): *The history of daoism from origin until XIV century*. Ed. Herald, București, 2005.
86. Robinson Dave, Groves Judy (trad. Irina-Margareta Nistor): *Something about Philosophy*. Ed. Cartea Veche, București, 2000.
87. Seckel Dietrich: *Zen Art*. Lang Publishers, Londra, 1985.
88. Segal Tatiana: *Moral values in primitive Daoism*. Ed. Orfeu, București, 2000.
89. Senzaki Nyogen: *Zen meditation*. Bukkasha, Kyoto, 1936.

90. Senzaki Nyogen: *Buddhism and Zen*. Philosophical Librarz, New Zork, 1953.
91. Simu Octavian: *Japanese Buddhism - history, doctrine and tradition*. Ed. Herald, București, 2007.
92. Stevens John: *Three Zen Masters - Ikkyu, Hakuin și Ryokan*. Ed. Kodansha, New York, 1993.
93. Sun Tzu (trad. Tatiana Segal): *Art of War*. Ed. Samizdat, București, 2001.
94. Suzuki Shunryu: *Zen and samurai*. Coll. Spiritualități, Albin Michel, Paris, 1994.
95. Suzuki Shunryu: *Not always so-practicing the true spirit of Zen*. Harper, New York, London, Toronto, Sydney, 2002.
96. Suzuki Shunryu (trad. Marilena Constantinescu): *Zen mind, the beginners mind*. Ed. Herald, București, 2012.
97. Taisen Deshimaru (trad. Radu Ciocănele): *Questions for a Zen Master*. Ed. Teora, București, 1996.
98. Taisen Deshimaru (trad. Radu Ciocănele): *Zen and The Martial Arts*. Ed. Herald, București, 1998.
99. Taisen Deshimaru (trad. Radu Ciocănele): *Zen and everyday life*. Ed. Herald, București, 2006.
100. Taisen Deshimaru (trad. Marilena Constantinescu): *Real Zen*. Ed. Herald, București, 2012.
101. Thomas J. Edward (trad. Radu-Claudiu Canahai): *The history of Buddhist Thinking*. Ed. Herald, București, 2011.
102. Toshihiko Izutsu: *Le Koan Zen - Essais sur le bouddhisme zen*. Fayard, Paris, 1978.
103. Vlăduțescu Gheorghe: *Introduction in the history of philosophy of the ancient East*. Ed. Științifică și Enciclopedică, București, 1980.
104. Waddell Norman: *The Unborn – life and teachings of Zen Master Bankei*. Ed. Nord Point Press, San Francisco, 2000.
105. Waley Alan: *Zen Buddhism and its Relation to Art*. Luzac, London, 1992.
106. Walpola Rahula: *Awakening Doctrine - Buddhas Teaching in the oldest writings*. Ed. Herald, București, 2005.
107. Walter Donald (trad. Bogdan Chircea): *Meditation for beginners*. Pro Editură și Tipografie, București, 2008.
108. Wienpahl Paul: *Zen Diary*. Harper&Row, New York, 1970.



109. Williams Paul: *Mahayana buddhism: the doctrinal foundations*, 2nd edition. Routledge, New York, 2009.
110. Zimmer Heinrich (trad. Sorin Mărculescu): *Introduction in the Indian civilization and art*. Ed. Meridiane, București, 1983.
111. Zimmer Heinrich (trad. Sorin Mărculescu): *Indien Philosophy*. Ed. Humanitas, București, 1997.
112. Yamamoto Tsunetomo (trad. Cristian Hanu): *HAGAKURE The Book of the samurai*. Ed. MIX, Brașov, 2008.
113. Yampolsky Philip B.: *The Zen Master Hakuin, Selected Writings*. Columbia University Press, New York, 1971.
114. Yoka Dashi (trad. Marilena Constantinescu): *SODOKA – Satori Song*. Ed. Herald, București, 2009.
- 115.\*\*\* : *Zen, Transmission of Light* (trad. Gabriel Matei). Ed. Herald, București, 2002.
- 116.\*\*\* : *Satori: Great Zen Masters (Antologie. Selecție texte, note și comentarii: Etienne Zeisler și Taisen Deshimaru)* (trad. Radu Ciocănele). Ed. Herald, București, 2002.
- 117.\*\*\* : *Inside Revolution* (trad. Radu Duma). Ed. Herald, București, 2002.
- 118.\*\*\* : *Budo (Zen and the Martial Arts /Bushido – The Code of the Samurai)*(trad. Constant Georgescu, Radu Ciocănele). Ed. Herald, București, 2003.
- 119.\*\*\* : *The Unknown Code of Dao – classical daoist writings* (trad. Mircea Iacobini). Ed. Herald, București, 2005.
- 120.\*\*\* : *Beyond the Void and Solid (teachings from the ch'an-zen schools)*(trad. Marilena Constantinescu). Ed. Herald, București, 2009.
- 121.\*\*\* : *Yi Jing – The Book of transformations* (Trad. Walter Fotescu). Ed. Herald, București, 2012.