

Rules of the Dojo

Master Taisen Deshimaru

Commentaries by
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Zen Dojo Zurich

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There are two ways to see the world and two ways to live. One is to believe that we only exist as independent individuals. In this case, we can count only on ourselves. We can also, however, understand that we are part of a whole, that we are no more important than the other parts, and that everything exists in a relationship of interdependence. In that case, we can only rely on our own strength, but we can have faith in a higher power. That is zazen. This clear vision, this understanding through the body is called awakening. Failing to understand this, and only seeing one's own individuality is called ignorance or illusion: In Christianity this higher power is called God. Master Deshimaru called it the fundamental cosmic power. If we only believe in ourselves, in our own individuality, life becomes difficult. And yet, most people do just that.

In a dojo the *Dharma* is taught and transmitted. *Dharma* means cosmic law, the cosmic order that this world obeys, that determines the cycle of life and death. It also means the teachings of Buddha, who recognised this universal law and articulated it. In order to receive the *Dharma*, individuality must step aside. If we set up an opposition between our individuality and the Dharma, we create difficulties. On the other hand, when individuality and *Dharma* join together, life becomes simple.

Master Deshimaru's *Rules of the Dojo* are not simply regulations to be obeyed. They also all have a profound meaning. Far from being mere formalities, they in themselves are Zen. From the moment that we start to follow them, our feet tread the Way. The rules are simple, but for some people it is often hard to practise them.

To follow the rules of the dojo means simply to follow the Way, for the practice of the Way is not separate. Everything that we do in a dojo is *Dharma*. Through the repetition of practice, our understanding of the teachings, the Law, and of cosmic life deepens: The more profound the practice, the greater our understanding of the rules and all the actions in the dojo, such as *sanpai*, *gassho*, standing, walking, and sitting. Then, little by little, we can understand that the practice in the

dojo is none other than the normal condition, the natural condition, that human beings have lost.

Master Deshimaru spoke a special kind of English that he himself called Zenglish. The rules of the dojo are reproduced here from his own hand-written document* .

* Master Deshimaru's manuscript to be found at the end of the Kusen.

1. In this Dojo, only peoples who concentrate and continue Zazen to seek the way should be permitted to enter. People who mistaked must reflect.

The word dojo means the place of the Way. *Do*: the Way, *jo*: the place, the room. The dojo is neither a dormitory nor a gym. Nor is it a social club or a hospital. If you want therapy, it would be better to visit a psychiatrist. If you are looking for Enlightenment, it would be better to find a guru. The dojo is the place where the Way of Buddha is realised. You enter with the left foot and bow deeply in *gassho*.

What does it mean: to realise the Way of Buddha?

Buddha Shakyamuni lived the life of a prince. His name was Siddharta, "He who accomplishes all desires". At his birth, a sage prophesied: "If this child becomes a king, he will have a great influence. If, on the other hand, he abandons everything and follows the Way of religion, then he will become Buddha, the Awakened, liberator of humanity." But, as his father wanted a successor, he tried to distract the young man by satisfying all his desires. In any case, Buddha could not find peace. His mother died after his birth, and the problem of the impermanence of life constantly preoccupied him. One day, going out of the palace, he was able to see suffering, sickness and death. He asked himself: "Why must humanity suffer, and how can this suffering be resolved?" Shakyamuni understood that he could not progress in his life as a prince. This is why he left his palace in search of the Way.

The dojo, then, is the place where the Way is practised. To practise the Way or to seek the Way means to repeat the experience of Shakyamuni Buddha, the experience of all the masters and all the ancestors of the transmission. This is the solution to the problem of our existence.

What does it mean: "to seek the Way?" It is to understand that this world of phenomena perceived by our senses is not the whole of

reality. If we are attached to it, we become blind, and this finally leads us to suffering. Shakyamuni Buddha could satisfy all his desires. However, he understood this to be only a distraction and that the problem of human existence could not be solved in that way. One can never obtain complete satisfaction. When Buddha became aware of this, he left his palace in search of the Way that liberates from all attachment, the Way that leads to profound peace and true spiritual satisfaction. After six years of ascetic practices, he understood that these did not work either. Finally, he sat in zazen, as we do now, and he became Buddha, the Awakened One.

In our daily life, our mind is *shiryō*, meaning thought. We go from thought to thought. It is like life in a palace. We follow our desires. But the wise person understands that this is limited. To leave the palace, to go into the forest and practise asceticism is *fushiryō*: non-thought. Some meditations and teachings try to stop thought. One becomes a bit different, a bit mad. But zazen is *bishiryō*: beyond thought. It is thinking without thinking, cosmic thought. We let our thoughts go and so we harmonise with the cosmic order.

When the Buddha sat in zazen, many thoughts crossed his mind. He said to himself: "Maybe it would be better if I returned to my palace?" But he did not move. Desires and doubts rose up. But he did not move. His desires and his doubts passed. Seeing the morning star at dawn, he was awakened. His mind had become *bishiryō*, calm. He was no longer influenced by the coming and going of thoughts. He was liberated, completely clear. He had found the normal condition. And so Shakyamuni became Buddha, the Awakened One. Buddha is nothing other than zazen. Zazen is the posture of awakening.

So you must come to the dojo only to seek the Way, to practise zazen and to concentrate. In daily life, most people live blindly. To seek the Way means to awaken from this dream, to understand that, although we possess the nature of Buddha, we grope around in darkness in our lives.

We all possess *bodaisbin*, the spirit of awakening, the consciousness of God, the essence of the universe. *Bodaisbin* is our profound mind, our truly religious mind. Yet, through daily life, thoughts, categories, opinions and desires, this mind is clouded. Following our deep intuition, sitting in zazen and ceasing to obstruct this pure mind by our personal action; that is concentration in zazen.

If we continue this practice, our Buddha mind, which is none other than our true mind, the source of all things, will manifest. To seek the Way does not mean that we wilfully undertake something with our own ego, but that we follow our profound intuition which enables our true being to awaken. Anyone who is mistaken about this and wants to follow his ego should reflect on this.

Master Deshimaru used the word "reflection" in both of its senses. During zazen you should not reflect or "meditate", but observe your ego from a higher level, as in a mirror, and correct it.

Master Kodo Sawaki said: "Zazen is like a mirror. Nothing reveals our own ego more than zazen. The purer our zazen, the more we can see the illusion of our ego. To be blind is to confuse this ego, which is cut off from the universe, with the self that is limitless.

If we follow our intuition and if our Buddha mind awakens, it becomes easy to continue the practice of zazen, as we receive the energy from zazen. We receive this energy when we let all obstacles fall away. That is true concentration.

2. All disciples must harmonize deeply just like milk and honey and must create beautiful and strong atmosphere. Even if you are now only disciple, but after you could become a master for eternal. During Zazen, your everybody become same Buddha or God.

Even though we are all different, during zazen we become one mind. The source of the mind is the same for everybody. This is why Master Deshimaru said: "During zazen you become like Buddha or God." There are conflicts everywhere in the world. People quarrel, and see in others an enemy because they do not know their true essence. To recognise one's own essence and remain there is to become one with Buddha or God.

It says in the *Sandokai*: "The spiritual source is pure and clear, only the tributaries are muddy." If we concentrate deeply and sincerely in zazen, we attain original mind, which is the same for all human beings.

After zazen we do prostrations, *sanpai*. This signifies abandoning the ego. We unfold our *zagu* with profound respect. Sometimes master and disciple do *sanpai* together and their two *zagu* lightly touch. The mind of the master and the disciple become one. If we bow in veneration in *gassho*, and we sincerely prostrate in *sanpai*, the spirit of unity is realised. That means that our individual personalities mix like milk and honey. In this way we create a strong and beautiful atmosphere, just as many logs make a great fire. When, for example, we chant the *Hannya Shingyo*, all voices should harmonise as one.

If you follow, and if you deepen the practice in the dojo, although you are a disciple now, you may become a master later. The essence of Zen is transmitted from master to disciple through the practice. By continuing and deepening the practice, the mind of the disciple joins that of the master, which remains in its original essence. This essence is none other than the consciousness of Buddha or God, which is limitless, surpasses individual consciousness and exists eternally.

To become a master means to enter completely into the teaching of Zen, to find thus one's own essence, and later to transmit it to others through the teaching, to help them leave their state of blindness. This also means finding in oneself this mind that becomes one with everything, and that is in harmony with the cosmic order, without beginning or end, as it has been transmitted by all the masters. In this way, one is no longer dependant on attraction and repulsion, and one can harmonise with all existence, mixing like milk and honey. The first phrase of the *Shin Jin Mei* says: "To enter the Way is not hard, but you must have neither love nor hate, neither choice nor rejection."

Through the practice of *zazen* we can realise the adult form of our life. Most people never become adult. In the beginning, we play with toy soldiers, and when we grow up we make war. During *zazen*, we enter the highest dimension, that of Buddha and of God.

The "Zenglish" of Master Deshimaru is very interesting. Only disciples could understand this language, which makes it hard to translate.

3. As you met with deep spiritual and respective friends now, and you could practice the great precious Zazen with together, so you must not forget their deep favour which is more important and eternal than family favour.

When we gather in the dojo to sit in *zazen*, it is not something comparable with other group gatherings. People who practice *zazen* can become profoundly intimate, *i shin den shin*, from mind to mind, and feel reciprocally a deep respect from Buddha to Buddha. To practice the Way alone is extremely difficult. In the dojo we are influenced by others' practice and we receive strength and energy. This relationship is more important than all other relationships and it becomes a true help. This is why the *Sangha*, the group of practitioners, is one of the

Three Treasures. This relationship is deeper than family relationships, which are limited to worldly life. It also has a greater value than all other things that are limited and impermanent. The deep spirit of zazen continues eternally, beyond our personality, beyond our life.

When we sit with others in zazen, we can participate in the eternal essence, we can meet them in it, and become spiritual friends. Practising with others in the dojo and realising our own true essence through zazen becomes a great and precious aid on the path of life and death. That is the true favour that we receive. Do not forget this.

When we die, no one can come with us. We must separate from our family. But in Buddha nature there is no separation. Our form disappears, but the essence continues. The spirit of Master Deshimaru, for example, continues in our zazen, for the true spirit of zazen is never separate from the universe. It is our true ego.

4. Old disciple must teach kindly without arrogance mind for new disciple.

When older disciples teach in the dojo, they should never do so for the benefit of their ego. They should teach with kindness, without an arrogant attitude to the newer disciples.

In the *Komyozo Zanmai*, Ejo says: "Practice with all your energy, without being influenced by your personal intelligence, without being conceited about the experience that you have acquired in the dojo."

Rules four and five concern the relationship between master and disciple, as well as between older disciples and beginners. This is *Dharma*, the normal condition itself. If the older disciples mistake, they influence the new disciples in the wrong way.

Master Dogen wrote sixty two rules for the behaviour of young disciples towards the older ones. The texts of Buddha's teachings also contain exact rules concerning the life of the *sangha*, and also in the family, between women and men, sons and fathers, masters and servants. These rules are based on a universal principle. They themselves are the cosmic order. They are based on the understanding of *karma* (the chain of cause and effect), on reality, on the understanding that nothing is separate and that all exists in a state of inter-dependence. If we respect these rules, harmony arises.

Older disciples are also known as *taiko* in Zen. This is the name for a disciple who has received ordination at least five years previously. The older disciple should teach the younger with compassion. The younger disciple should respect the older and be open to their teaching. This means that both teacher and disciple are without ego. When they are without ego, the *Dharma* is alive and is transmitted from Buddha-mind to Buddha-mind. In consequence, the older disciples who teach in the dojo or who give the *kyosaku* should not be arrogant. In other words, they should abandon their ego, be open and transparent, with nothing in their mind. They should be kind and patient towards the younger disciples and understand their *karma*. Compassion should be the foundation of teaching. In this way, they can become the instrument of *Dharma*. *Kusen* should also be without personal intent, and should simply reveal the *Dharma*. If we practise in this way, the order of the dojo is maintained, and all can attain *satori*.

Beginners should have the same practice as the older disciples: concentrate on their actions, let their thoughts go by, and create no obstacles in the mind. Then the *Dharma* is transmitted unconsciously and naturally, by itself. The practice has continued in this way since the time of Shakyamuni Buddha, from mind to mind. Master Kodo Sawaki said: "It's like electricity." When human beings do not create obstacles, Buddha lives, the cosmic order lives, it is the normal condition. If this order is disturbed, chaos appears. If, through *zazen*, we learn to follow cosmic life, then everything can flow, become natural and return to the normal condition. That is what we practise in the dojo.

5. Disciples must follow the masters' every teaching and must keep every order of Dojo. If some disciple not follow it, responsible of Dojo must out him from Dojo.

Everything taught in the dojo is the *Dharma* itself. It has been transmitted by all the masters and ancestors up to our own times. The disciples who follow this teaching and practice it receive the *Dharma* unconsciously, naturally and automatically. This is why each of us, whether an older disciple or a beginner, must concentrate and follow the transmitted teaching. The head of the dojo should always ensure that no one deviates from this order, or disturbs it. In other words, the head of the dojo must protect the *Dharma* so that it remains pure and alive. If someone disturbs this order, the head of the dojo should correct them, or forbid them to enter the dojo. This rule is not mere formality, but has a concrete significance. Through the practice of the master's teaching, the *Dharma* is transmitted. That is why Zen is a direct transmission through practice, beyond words and texts. Practice and *satori* are not separate. The rules of the dojo also are transmitted from master to disciple and are always adapted to time and place. But their essence remains the same.

Master Deshimaru adapted these rules for our times, but they are based on the Buddha *Dharma*. In the dojo, therefore, we practice this *Dharma*. The dojo itself is the *Dharma*. When you sit in *zazen* and follow the teaching, here and now, you yourself are Buddha. The dojo and the essence of your *zazen* are one. That is why it is important to respect the rules of the dojo and to follow the master's teaching, forgetting your personal judgements and categories. In this way the teaching is transmitted. If a disciple does not want to follow the rules, the person responsible for the dojo should make him leave. What does this mean? The dojo cannot be separated from the universe, just as our mind is not separate from the dojo. The head of the dojo must protect the order of the dojo, but so must the disciple. That means being in harmony with cosmic life. This is also within our own practice.

Our body and mind are also a dojo. If something appears in the body

or mind that does not want to follow the cosmic order, the person responsible for the dojo should correct it. In zazen, this means do not dwell on it. Then the disturbing element disappears by itself. If we remain immobile, we can understand cosmic life, cosmic life within ourselves, in our body and mind. We can understand that body, mind, dojo, zazen and the whole universe are one. But sometimes something appears that does not want to accept this order, which has its own ideas, its own conceptions. That is not our true being. So, if this appears, do not dwell on it, simply follow zazen. For it is in zazen that we find the true human being.

There are people who come to the dojo, complain that the subscription is too high, and don't want to pay. In that case I always reply: "Zazen is not at all expensive. Going to a film is more expensive and is worth less." Others say: "But money is not at all important. Zen should not concern itself with money." "And you, you are not concerned about money?" "I am above money." "If you are above money, give it to the dojo."

Our dojo is too small. Many people come, but there is not enough room. We need money to find a new dojo. So some people say: "We don't need a bigger dojo. This is enough for us." If Master Deshimaru had thought in this way, there probably would be no zazen here. If Buddha had thought like this, there would be no possibility to practise the *Dharma*. When Buddha attained awakening, Mara, king of the demons, created doubt in his mind: "No one will understand your experience. It would be best if you kept it to yourself." But Buddha did not allow himself to be influenced. He followed zazen, without moving. Out of compassion for all beings who suffer in ignorance, he decided to transmit his experience. He set the wheel of *Dharma* in motion. He opened the door of awakening to human beings. It is important to understand the significance of this. Mara is disturbance in the order. We must chase him from the dojo in order to recognise the true human being. We should not practice zazen simply for ourselves, but for all beings, for the whole universe.

6. In Dojo must not do speaking, laughing, blowing nose loudly, or must not do agitate, meeting, party for other purpose than Zazen.

The whole dojo should support zazen and go in its direction. Zazen is the aim, for zazen itself is *satori*. You should never disturb or create obstacles for it, or soil it by any action of body or mind. In the dojo you should always maintain a profound and pure atmosphere, and not disturb others in their practice. You should communicate *i shin den shin*, meaning from mind to mind, without need for language. If someone moves or coughs, they influence all the others. If, on the other hand, everyone is concentrated, this helps to create a strong atmosphere.

The atmosphere in the dojo and the depth of our own zazen depend on each other. This is why this rule is also valid within our own zazen. You should go entirely with zazen, concentrate here and now on the posture, on the breath, and not let yourself be disturbed, nor entertain desires or egotistic thoughts that disturb zazen.

Our mind is originally pure. If we follow our thoughts, we enter into a relative world. Zazen, however, means dwelling here and now in reality. As soon as the mind moves, it influences our body, our behaviour in the dojo, and fills the whole atmosphere. On the other hand, zazen has nothing to do with mortification, asceticism or moralising. In the dojo it is even possible to organise parties or meetings from time to time, as long as their object is zazen. But in the dojo it is better to abstain from everything that is not conducive to zazen, for zazen is the realisation of the mind and body of Buddha, here and now.

7. In Dojo, must not use too much showy dress, as possible as dress black Kimono, or Zen Dress with Rakusu or Kesa.

Everything influences the mind, and the mind influences everything. Everything is linked and influences everything else. We also live in a relationship of interdependence with everything. In daily life, this law is not considered at all, but the practice of Zen accords with it entirely. Clothes, for example, influence both body and mind. Depending on the clothes that we wear, our state of mind changes. So, as much as possible, you should wear dark clothes in the dojo, not brightly coloured ones. The most appropriate is a black kimono. If someone wears colourful clothes, it stimulates the senses and makes it difficult for others to concentrate. Black calms the senses. Zen clothing consists of a black *kolomo* with a white kimono underneath. White is the colour of purity, without colour, and black is the sum total of all colours. It is good to wear a *rakusu* or *kesa* in zazen. The *rakusu* is the small *kesa* that can also be worn in daily life. The *kesa* brings dignity to body and mind. It has many names. Among others are: "the Standard of Spiritual Victory", "The Robe of Buddha", and "The Garment of *Satori*." In the sutras ten merits attributed to the *kesa* are enumerated.

The *kesa* covers the body and protects it. It influences our actions in the right direction, the direction of the Way. Doubts and uncertainties decrease. The sutras also say that it protects against insects, wild beasts and serpent bites, and that it can even calm demons. In this way it becomes possible to practice zazen in perfect tranquillity. The *kesa* has a religious effect. It is the symbol of the Way of Buddha. Even just seeing a *kesa* transforms the mind. This is why Master Deshimaru transmitted the *kesa* and taught the correct way to sew it. If we spread this, it can diminish the crimes of humanity. It is the true body of Buddha and ends attachment to desires. By putting on the *kesa*, we can follow the precepts naturally, and transform our *karma* from an ordinary dimension to one that is higher.

8. During Zazen, must take off any decoration, par example neckless, etc...

In the dojo there is no need for jewellery, for decorations. We wear simple clothes. But not only on the outside. It is also a question of mental decoration. There is no need to make your mind more beautiful or more ugly. No one is absolutely good or absolutely bad. During zazen we leave the mind as it is, neither good nor bad, and we return to our true nature, which is beyond all contradictions.

Through zazen, we become true. We show our true face, without make-up. There is no need for diplomacy in the dojo. It is the place of truth. Master Deshimaru named this dojo: "The Place of Non-Fear."

Master Kodo Sawaki said: "To be undisturbed either by the world or by the ego is true freedom. This freedom consists of grasping non-fear. Then poverty, sickness, even death, will not frighten us any more. With this mind, there is no more suffering in heaven or earth." This is the Way. It is contained in zazen. The dojo is the place of this Way. In society, everywhere, decorations are used. We want to make ourselves beautiful, we want to transform reality. But in zazen we can become profoundly intimate with our self, with our true self. Our true nature is already beautiful. There is no need to decorate it.

Master Kodo Sawaki also used to say: "To put on the *kesa*, to shave the head and to sit in zazen is the highest happiness in our life." This means giving up all decoration. But in these times, there are people for whom a shaven head becomes itself a decoration. In the East, in Japan, a shaved head is the symbol of the spiritual life. But above all, it is important to abandon mental decorations.

You should take necklaces off during zazen, because a blow from the *kyosaku* could break them.

9. Drug or mad people must not enter.

The practice of Zen brings us back to the normal condition. In the dojo you should not disturb the practice, the atmosphere, the *Dharma*. The most important thing is not to disturb others, but also not to cloud one's own Buddha mind. People who cannot follow this rule, and who are under the influence of drugs or alcohol, should not enter the dojo. But if people whose mental balance is disturbed can rest calm, have the will to follow the teaching and are capable of it, then they may be admitted into the dojo.

What does it mean to be mad? Where is the line between normality and madness? From the point of view of Zen, everyone is a bit mad. It is the *karma* of humanity. The brain is complicated and contains many contradictions. It is very fragile, and sometimes ties itself in knots. Master Deshimaru always used to say: "Madness is not knowing that you are mad. Mad people believe themselves normal." Everyone believes this. But returning to the normal condition means awakening from our dream and understanding the way our mind functions. During *zazen* we can recognise our thoughts as simply thoughts, and let them go. If we practise in this way, our brain harmonises with the cosmic consciousness. Mad people are attached to the thoughts that come from the ego, from their own imagination, and live separated from the surrounding world, and from the universe. From this point of view, our whole civilisation is unbalanced. In the dojo, therefore, this rule means not disturbing others and not clouding one's own mind. So during *zazen*, do not create anything in your mind and do not look for a special state of mind. Simply let everything pass.

10. People who like quarrel, discussion, fighting, or giving any trouble must not enter.

A dojo should always be protected. It should be the place of true practice and not an ordinary place. By repeating *zazen*, *gassho*, *sanpai* and the ceremony, one should develop *bodaisbin*, the mind of Buddha, the deep, truly religious mind. People who want to keep their ordinary, adversarial mind should not enter the dojo. But as soon as we sit in the correct posture, our Buddha nature reveals itself. Only you should not add anything with your ego.

To develop *bodaisbin*, there is the Zen practice of *kanno doko*. *Kanno doko* is mutual understanding, empathy for all beings, for everything, for the whole universe.

With every action in the dojo, whether striking the bell or receiving the *kyosaku*, we always do *gassho*. We bow with empathy and respect. If we do *gassho* respectfully, with a sincere mind, for others and for the whole universe, then a mutual understanding is created in the whole universe. Plants, trees and mountains feel it and give it in return.

Master Deshimaru used to say that bad thoughts even influenced the weather. Our thoughts influence the environment. But *gassho* and *sanpai* should be practised without goal and with no thought of profit, only with the attitude of *kanno doko*, and that of changing one's mind. This practice of mutual understanding develops *bodaisbin*, our profound religious spirit. It is also right practice in the Zen dojo. Anyone who wants to practise anything different should not enter.

11. Each together who get new acquainted in this Dojo must keep severely sexual morality.

This rule was particularly important to Master Deshimaru. Many people came to his dojo, and he insisted that they respect this point. Some people, not understanding its meaning, criticised this rule.

However, it is an important point and one that should be fully understood.

Zen is not in principle opposed to love, and sexuality is not forbidden. But the dojo is the place where the Way of Buddha should be practised. It is therefore important to avoid everything that creates an obstacle to the *Dharma*. Sexuality in itself is not contrary to the *Dharma*, but sexual relations create *karma*, and this distracts from the Way. In the dojo you should be careful of *karma*. It is not a question of making a difference between correct and incorrect, but of safeguarding the *Dharma* and protecting it.

This rule has nothing to do with morality or belief, but is based on the reality of cause and effect. While sexuality does present an important problem in our life, most religions do not want to discuss it. Master Deshimaru used to say: "Love is the last and the greatest problem of our life." You should, as much as possible, forget the differences between man and woman. All distinctions such as poor or rich, stupid or intelligent, young or old, small or large, should not exist.

In the dojo you should go beyond all categories and consider everyone as Buddha, understand in yourself, through *zazen*, your own Buddha nature. During *zazen* you are alone with yourself, as if you were in your coffin. When we have to enter our coffin, no one accompanies us. Ultimately, we are alone. But if we grasp the essence of *zazen*, which is beyond contradictions, we can be together with all that exists. This is known as *jibi*, universal love, compassion for all beings. In the dojo, we can be at the same time alone and with others.

Compassion develops. Universal love, the compassion of Buddha for all living beings is the highest ideal of Zen. We can realise it through *zazen*, when we leave aside all differentiation. This does not exclude love for one person. But a loving relationship should be true and deep and should not become an obstacle to the Way.

Some people maintain that you should live your desires fully; others think that you should reject them. But both are mistaken. Neither reject desires nor run after them, but understand what exists beyond them. That is Zen. We can transform desires. *Bonno soku bodai* means:

desires themselves become *satori*. Everything becomes Buddha, even the ego. This is what we should practise. *Satori* is neither the satisfaction of desire nor its suppression.

This is the understanding of Shakyamuni Buddha. First he lived the life of a prince, satisfying all his desires. Then he became an ascetic and rejected all desires. Finally, he abandoned both and simply did zazen. Through zazen, he returned to the normal condition, and became Buddha. To sit in zazen is simply to repeat the practice of Buddha: neither chasing after nor running away from anything at all. Most people follow their desires: money, love, sex, power, prestige. Others run away from them. Zen is the Middle Way.

There is a story on this theme. A wealthy old lady had deep faith in the Buddha's teaching. On a hill close to her house she constructed a little dojo for a monk. This monk was very pure and practised zazen from morning to night. The old lady admired him very much, and for ten years she attended to his needs. One day she asked herself how deeply he understood the Buddha's teaching. She called her niece, who was a beautiful young girl, and said to her: "I want to test this monk. Please climb the hill and tell him that you are in love with him and want to kiss him." Her niece followed her instructions. The monk did not move, and said only: "I am like an old dry tree or a cold rock. Nothing can move me." The young girl came back and told her aunt what had happened. Then the old lady became angry. She climbed the hill and scolded the monk: "For ten years I have been feeding an imbecile." With these words she threw the monk out and set fire to the dojo. The story is interesting. What should the monk have done? Neither give in nor refuse. Zen is the mind that lies beyond differentiation, beyond conceptions and ideas. It is *bishiryō* mind. If our consciousness follows the cosmic order, then naturally and automatically our actions will be right, in harmony with all existence, with the sky and the earth.

It is said that Buddha was a handsome man. Many women fell in love with him. Once, a woman came to him and said: "I want to kiss you."

Buddha spoke to her and a day or two later she became a nun and did zazen. Even when Shakyamuni Buddha went to the toilet he was full of dignity. At that time there were no lavatories, and everyone, Buddha included, went in the forest. But his posture was so beautiful that everyone who saw him wanted to practise the Way. Master Deshimaru used to say: "the toilets are also a dojo." If we grasp the essence of Zen, everything becomes Zen. Desires are transformed and become awakening. Everything we do becomes Buddha. The clearer our vision, the more everything becomes Buddha. Everything can be raised to a higher level.

One day, while I was working on a brochure, I needed a Zen quotation for the title page, and I asked Master Deshimaru for one. He said: "Zen awakens healthy desires in people at the highest level. And not only in the individual consciousness, but in the consciousness of all humanity."

These eleven points are the principal rules of Master Deshimaru. Later, he added a few more concerning the practicalities of practice in the dojo.

Master Dogen laid down many rules on the subject of behaviour in a temple. The simplest things, such as arranging one's shoes, preparing and eating a rice soup, or how to drink tea are laid down in the smallest detail. Master Deshimaru modified these rules and adapted them to our own times, but their meaning remains the same as it was in Dogen's time. Here, in the West, the philosophy and actions of daily life are sometimes very far apart. Master Dogen linked the deepest philosophy of Zen with all the actions of daily life. Zen is awakening to the reality of life. If we remain in our thoughts, we enter into a world of illusion. But Zen philosophy is not separate from daily life.

Matter and mind, and form and mind, mutually interpenetrate each other. In Zen, we concentrate on form, and this influences the mind. The posture of zazen, the position of the hands, influences the mind. This is why Master Dogen insisted on the form and was extremely insistent that the rules be observed.

To link form and mind means that actions should always be in unity with the mind. This is true concentration.

12. Everyone should enter the dojo before zazen begins. Latecomers should practise outside in the gaitan and not disturb the others. Shoes and clothing should be put away neatly. Zafu, incense and other objects should not be taken outside the dojo.

Master Deshimaru often told us: "When you place your shoes outside, you should leave behind your worries and your preconceptions with your shoes." The mind should always concentrate here and now on the present action, and not be lost in thought. Each action in the dojo should happen like this.

Zafu also means the diamond seat, the seat of Buddha. This is why we should always respect the *zafu*. There are many *koan* on the subject of the *zafu*. In the *Komyozō Zanmai*, Ejo says: "If you practise the true great sitting, nothing remains but a *zafu* under the empty sky, the weight of a flame."

And the last point:

After zazen, everyone should leave together. Only the person responsible for that zazen remains behind the last. Apart from those who have the express permission, no one should remain in the dojo outside of zazen times.

After zazen, everyone should leave the dojo. We do *gassho* and leave with the right foot. You should remain concentrated until the end, and keep your mind at the level of Buddha.

1, In this Dojo, ^{only} peoples who concentrate and continue Zazen, should be permitted to enter, to seek the way

People who mistaked must reflect.

2. All disciples must harmonize ^{deeply} just like milk ^{and Honey} and must make ^{great} beautiful and strong atmospheres.

Even if you are now only disciple, but after you could become a master for eternal. During Zazen, ^{your} everybody become same Boeddaha or God

3. As you met with ~~no~~ deep spiritual ^{and respectful} friends now, ^{and} so you could practise the great ~~so~~ precious Zazen with together, ~~so~~ you must not forget ~~this~~ ^{their} deep favour which is more important and eternal than family's favour.

4 Old disciple must teach kindly & without arrogance mind for new disciple.

5. Disciple must follow the master's ^{every} teaching and must keep ~~the~~ every order of Dojo. If some disciple not follow it, responsible of Dojo must out-him from Dojo.
6. In Dojo, ^{forbiden} must not ~~to~~ ^{do} speaking, laughing, blowing ^{ing} nose loudly, or must not ^{do} agitate, meeting, party for other purpose than Zazen.
7. In Dojo, must not ^{use} dress too much showy dress, as possible as dress black KIMONO. or ~~an~~ Zen Dress with Rakusu or Kesa.
8. During Zazen, must take off any decoration, par example, neckress, etc.
9. Drag people or ^{mad} sickness people must not enter.

10 People who like quarrel, discussion,
* fighting, or giving ^{some} trouble must not
~~any~~ enter.

11. Back together who get new acquainted
in this Dojo, must keep severely
sexual morality.

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