

普勸坐禪儀

Fukan Zazen Gi

Eihei Dogen

Recommending Zazen to All People

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Igual

Hakuun Barnhard (2011): Zazen for Anyone Anywhere

Reiho Masunaga: Rules for Zazen

Thomas Cleary: A Generally Recommended Mode of Sitting Meditation

Carl Bielefeld (1988): Principles of Seated Meditation

Shohaku Okumura (1985): The Way of Zazen Recommended to Everyone

Shohaku Okumura e Taigen Dan Leighton (2010): Universally Recommended Instructions for Zazen

Gudo Wafu Nishijima (2009): The General Introduction of How to Practice Zazen

Gudo Nishijima & Chodo Cross (2003): The Standard of Sitting-Zen Recommended for Everyone

Norman Wadell & Masao Abe: Universal Instructions for Zen Meditation

Yuho Yokoi e Daizen Victoria (1976?): Fukan Zazen Gi

Yasuda Joshu Roshi e Anzan Hoshin (1986): How Everyone Can Sit

Hōun Jiyu-Kennett: Zazen Rules

Francis Dojun Cook: General Recommendations for Doing Zazen

Nyogen Senzaki: The Practice of Meditation

Osamu Yoshida (2005): A Universal Recommendation for True Zazen

Harry Gort and Koshin Kawagishi: A Universal Guide on the Right Way to Zazen

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The real way circulates everywhere; how could it require practice or enlightenment? The essential teaching is fully available; how could effort be necessary? Furthermore, the entire mirror is free of dust; why take steps to polish it? Nothing is separate from this very place; why journey away?

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): The essential way flows everywhere; how could it require practice* or enlightenment?* The essential teaching is fully available; how could effort be necessary? Furthermore, the entire mirror is free of dust; why take steps to polish it? Nothing is separate from this very place; why journey away?

Practice: J., shu, shū, shugyō, gyō. Activities centered around zazen. A continuous process of actualizing enlightenment, according to Dōgen.

Enlightenment: J., go, satori. Fundamental awareness of reality beyond dualism. Also, realization or experience of reality.

Hakuun Barnhard (2011): From the beginning the Way is universal and complete, so why do we distinguish between practice and enlightenment? The Dharma-vehicle is naturally present of itself, freely already here. So why do we need to make an effort to realize it? As the whole body of reality is beyond the dust of illusion, who is the one that believes we need to sweep this dust away? Never separate, it is always right where you are, so what is the use of practising this and that?

Reiho Masunaga: The true way is universal so why is training and enlightenment differentiated? The supreme teaching is free so why study the means to it? Even truth as a whole is clearly apart from dust. Why adhere to the means of "wiping away"? The truth is not apart from here, so the means of training are useless.

Thomas Cleary (2009):: The Way is fundamentally complete and perfect, all-pervasive, how could it depend upon cultivation and realization? The vehicle of the source is free; why expend effort? The whole being is utterly beyond defiling dust; who would believe in a method of wiping it clean? The great whole is not apart from here; why go someplace to practice?

Carl Bielefeld (1988): Fundamentally speaking, the basis of the way is perfectly pervasive; how could it be contingent on practice and verification? The vehicle of the ancestors is naturally unrestricted; why should we expend sustained effort? Surely the whole being is far beyond defilement; who could believe in a method to polish it? Never is it apart from this very place; what is the use of a pilgrimage to practice it?

Shohaku Okumura (1985): Originally, the Way is complete and universal. How can we distinguish practice from enlightenment? The Vehicle of Reality is the Self. Why should we waste our efforts trying to attain it? Still more, the Whole Body is free from dust. Why should we believe in a means to sweep it away? The Way is never separated from where we are now. Why should we wander here and there to practice?

Shohaku Okumura e Taigen Dan Leighton (2010): The way is originally perfect and all-pervading; how could it be contingent on practice and realization? The true vehicle is self-sufficient; what need is there for special effort? Indeed, the whole body is free from dust; who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice?

Gudo Wafu Nishijima (2009): Generally speaking, when we research the Truth, the Truth are originally pervading through the Universe, and so how is it necessary for us to rely upon sometimes practice, or sometimes experience? Furthermore, the methods, which are useful to arrive at the fundamental principle, are existing everywhere, and so how is it necessary for us to be exhausted by the enormous efforts to get them? Enormously much more, we, Buddhist monks, totally have got rid of the secular garbage or dust already, and so who is it necessary for us to believe in the necessity of methods brushing off or wipe off them? Generally, we, Human Beings, are impossible to get rid of our adequate place, and so how is it necessary for us to utilize even a bit of part of our legs for that purpose?

Gudo Nishijima & Chodo Cross (2003): Now, when we research it, the truth originally is all around: why rely upon practice and experience? The vehicle for the fundamental exists naturally: where is the need to expend effort? Furthermore, the whole body far transcends dust and dirt: who could believe in the means of sweeping and polishing? In general, we never depart from the place where we should be: of what use, then, are the tiptoes of training?

Norman Wadell & Masao Abe: The Way is originally perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is utterly free and untrammelled. What need is there for our concentrated effort? Indeed, the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from you right where you are. What use is there going off here and there to practice?

1. The Whole Body [of reality] (tathata) refers to the totality of things in their suchness; the Buddha-nature. The world's "dust," giving rise to illusions, defiles the original purity of the Buddha-nature. A means to brush it clean is an allusion to the famous verse contest by which the Sixth Zen Patriarch Hui-neng received the Dharma transmission from the Fifth Patriarch Hung-jen. The verse of Shen-hsiu, Hung-jen's chief disciple, was: "This body is the Bodhi tree; the mind like a bright mirror on a stand. Constantly strive to brush it clean. Do not allow dust to collect." Hui-neng responded with the verse: "Basically, Bodhi is not a tree. Neither does the mind-mirror have a stand. From the first there is not a single thing, so where can dust collect?"

Yuho Yokoi e Daizen Victoria (1976?): Now, when you trace the source of the way, you find that it is universal and absolute. It is unnecessary to distinguish between "practice" and "enlightenment." The supreme teaching is free, so why study the means to attain it? The way is, needless to say, very far from delusion. Why, then, be concerned about the means of eliminating the latter? The way is completely present where you are, so of what use is practice or enlightenment?

Yasuda Joshu e Anzan Hoshin: Primordial Awareness is in essence perfect and pervades everywhere. How could it be dependent upon what anyone does to practice or realize it? The movement of Reality does not need us to give it a push. Do I need to say that it is free from delusion? The vast expanse of Reality can never be darkened by the dust of presumptions. Who then could believe that it needs to be cleaned of such dust to be what it is? It is never separate from where you are, so why scramble around in search of it?

Hōun Jiyu-Kennett: Why are training and enlightenment differentiated since the Truth is universal? Why study the means of attaining it since the supreme teaching is free? Since Truth is seen to be clearly apart from that which is unclean, why cling to a means of cleansing it? Since Truth is not separate from training, training is unnecessary.

Francis Dojun Cook: The Way is essentially perfect and exists everywhere. There is no need either to seek or to realize the Way. The Truth which carries us along is sovereign and does not require our efforts. Need I say that it excels this world? Who can believe that the expedient of [mirror-] wiping is necessary¹? Essentially the Truth is very close to you; is it then necessary to run around in search of it?

1. An allusion to the methods of the so-called Northern school of Zen taught by Shen-hsiu, competitor with Hui-neng for the title of sixth patriarch. The mind was conceived as being like a bright mirror which reflects everything as long as it is kept immaculate, which is to say, free of discriminating thought. Hui-neng said that there is no mirror and therefore nothing to be defiled.

Nyogen Senzaki: Truth is perfect and complete in itself. It is not something just newly discovered ... it has always existed. Truth is not far away; it is ever near. Do not try to walk to it because your every step leads not away from it. Do not follow some other person's thoughts, but learn to listen to the voice within yourself. Your body and your mind will blend in unity, and you will realize the oneness of all life. Even a delicate movement of your dualistic thought will prevent you from entering Samadhi, the Palace of Meditation.

Osamu Yoshida (2005): In exhaustive pursuit, the root of the Way is perfectly penetrating. Why should you assume cultivation and verification? The supreme vehicle moves freely. Why should you consume striving and skill? Much more, its entirety is far beyond the realm of dust. Who would believe in the measures of sweeping? It never departs from right where you are. Why should you require the steps of cultivation?

Harry Gort and Koshin Kawagishi: To begin with, the Truth is everywhere and we do not need any training or any enlightenment. Since the Truth is everywhere, we do not need to make any effort. All things are free from desire. Therefore why search for ways to wipe away desire? The Truth is where we are. Therefore why look for it?

Glasgow Zen Group website: 原ぬるに夫れ道本円通争か修証を仮らん、宗乘自在何そ 工夫を費さん。況んや全体はるかに塵埃 を出す 、孰か私拭の手段を信せ ん、大都当処を離れず 、豈に修行の脚頭を用うるものならんや。

TAZUNURU NI SORE DŌ MOTO EN ZŪ IKA DE KA SHUSHŌ O KARAN, SHŪ JŌ JI ZA-I NAN ZO KUFŪ O TSU-IYA SAN. IWAN YA ZEN TA-I HARUKA NI JIN NA-I O IZU, TARE KA HOSSHICI NO SHU DAN O SHIN ZEN. Ō-YOSO TŌJO O HANAREZU, A NI SHUGYŌ NO KYAKUTŌ O MOCHI URU MONO NARAN YA.

And yet, if you miss the mark even by a strand of hair, you are as distant as heaven from earth. If the slightest discrimination occurs, you will be lost in confusion. You could be proud of your understanding and have abundant realization, or acquire outstanding wisdom and attain the way by clarifying the mind. Still, if you are wandering about in your head, you may miss the vital path of letting your body leap.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): And yet, if you miss the mark even by a strand of hair, you are as far apart from it as heaven from earth. If the slightest discrimination occurs, you will be lost in confusion. You may be proud of your understanding and have abundant realization, or you may have acquired outstanding wisdom and attained the way by clarifying the mind. However, even with high aspirations, if you wander about and get an initial glimpse of understanding, you may still lack the vital path that allows you to leap free of the body.

Hakuun Barnhard (2011): If there is a hair's breadth discrepancy, the Way is as distant as heaven is from earth. If the slightest like or dislike arises, the Buddha mind slips out of sight through confusion. For example, when you are proud of your understanding, or think you are greatly enlightened, or have acquired wisdom and abilities, or mastered the Way and clarified what you are, or have grasped the will to storm heaven – you have made a head-start but the vital way of freeing the body is almost lost.

Reiho Masunaga: But if there is even the slightest gap between, the separation is as heaven and earth. If the opposites arise, you lose the Buddha Mind. Even though you are proud of your understanding and have enough enlightenment, even though you gain some wisdom and supernatural power and find the way all illuminate your mind, even though you have power to touch the heavens, and even though you enter into the area of enlightenment – you have almost lost the living way to salvation.

Thomas Cleary (2009): Nevertheless, the slightest discrepancy is as the distance between sky and earth: as soon as aversion and attraction arise, you lose your mind in confusion. Even though you may boast of comprehension and wallow in understanding, having gotten a glimpse of insight, and though you find the Way and understand the mind, though you may roam freely within the bounds of initial entry, you are still somewhat lacking in a living road of emancipation.

Carl Bielefeld (1988): And yet, if a hair's breadth of distinction exists, the gap is

like that between heaven and earth; once the slightest like or dislike arises, all is confused and the mind is lost. Though you are proud of your understanding and replete with insight, getting hold of the wisdom that knows at a glance, though you attain the way and clarify the mind, giving rise to the spirit that assaults the heavens, you may loiter in the precincts of the entrance and still lack something of the vital path of liberation

Shohaku Okumura (1985): Yet, if there is the slightest deviation, you will be as far from the Way as heaven is from earth. If adverse or favorable conditions arise to even a small degree, you will lose your mind in confusion. Even if you are proud of your understanding, are enlightened in abundance, and obtain the power of wisdom to glimpse the ground of buddhahood; even if you gain the Way, clarify the mind, resolve to pierce heaven, that is only strolling on the border of the Buddha Way. You are still (almost always) lacking the vivid way of emancipation.

Shohaku Okumura e Taigen Dan Leighton (2010): And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth; if the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that glimpses the ground [of buddhahood], attaining the way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital path of emancipation.

Gudo Wafu Nishijima (2009): However, if there were any kind of the slightest gap existing actually, the gap of the expanse will become much more wider as if it were the width between the Heaven and the Earth, and so if there occurs any kind of difference, because of the difference we have to lose our mental and physical serenity completely. Even though we are proud of our clear understandings, being full of clever decision, getting further excellently different consideration, getting the Truth, clarifying the mind, encouraging the will excellently piercing the sky, and even though we are taking a walk to put our head into the area of considering Action, but actually speaking, we are totally losing for ourselves to put our body actually into the area of Real Action itself.

Gudo Nishijima & Chodo Cross (2003): However, if there is a thousandth or a hundredth of a gap, heaven and earth are far apart, and if a trace of disagreement arises, we lose the mind in confusion. Even if, proud of our understanding and richly endowed with realizations, we obtain special states of insight, attain the truth, clarify the mind, manifest a zeal that pierces the sky, and ramble through those remote spheres that are entered with the head; we have almost completely lost the vigorous path of getting the body out.

Norman Wadell & Masao Abe: And yet if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the mind is lost in confusion².

Suppose you gain pride of understanding, inflate your own achievement, glimpse the wisdom that runs through all things, attain the Way and clarify your mind, raising an aspiration to escalate the very sky. You are making an initial, partial excursion through the frontiers of the Dharma³, but you are still deficient in the vital Way of total emancipation.

2. From the Zen verse Hsinhsinming: "If there is the slightest discrepancy, the Way is as distant as heaven from earth. To realize its manifestation, be neither for nor against. The conflict of likes and dislikes is in itself the disease of the mind. . . . Do not dwell in dualities, and scrupulously avoid pursuing the Way. If there is the least like or dislike, the mind is lost in confusion."

3. Dharma (hō 法): Truth, Law, the doctrine and teaching of the Buddha, Buddhism. Through- out this translation, "Dharma" refers to Truth, and "dharma(s)" refers to things, the elements of existence, phenomena.

Yuho Yokoi e Daizen Victoria (1976?): However, if there is the slightest difference in the beginning between you and the way, the result will be a greater separation than between heaven and earth. If the slightest dualistic thinking arises, you will lose your Buddha-mind. For example, some people are proud of their understanding, and think that they are richly endowed with the Buddha's wisdom. They think that they have attained the way, illuminated their minds, and gained the power to touch the heavens. They imagine that they are wandering about in the realm of enlightenment. But in fact they have almost lost the absolute way, which is beyond enlightenment itself.

Yasuda Joshu e Anzan Hoshin: The thing is, if there is the slightest gap, sky and earth are ripped apart. If you give rise to even a flicker of like and dislike, you lose your mind in delusion. Just suppose you become puffed up about your understanding and inflate your little experiences: You think you have seen the truth, attained the Way, recognized the luminosity of mind and can grasp at heaven. You might think that these initial jaunts about the borders are entering the realm of enlightenment but you've lost the Way of complete liberation.

Hōun Jiyu-Kennett: However, the separation will be as that between heaven and earth if even the slightest gap existed. When the opposites arise, the Buddha Mind is lost. However much you may be proud of your understanding, however much you may be enlightened, whatever your attainment of wisdom and supernatural power, your finding of the way to mind illumination, your power to touch heaven and to enter into enlightenment, when the opposites arise you have almost lost the way to salvation.

Francis Dojun Cook: Even so, if there is the slightest error, there is a gulf as great as that between heaven and earth. If so much as a thought of agreeable or disagreeable arises, one becomes confused. For instance, you may feel proud in your comprehension, or you may feel prosperous in achieving satori. Even if you acquire satori in the blink of an eye, acquire

the Way and enlighten your mind, feel as if you could assault heaven itself, and charge into the Dharma as if on a mere saunter, you may shortly lose the way of dropping off the body.

Nyogen Senzaki: Even a delicate movement of your dualistic thought will prevent you from entering Samadhi, the Palace of Meditation. Those who talk much about realization are usually wandering outside its gates, and will have some struggle before they enter this Palace of Meditation.

Osamu Yoshida (2005): And yet, if there is even the slightest discrepancy, you become separated as far apart as heaven and earth. If the slightest liking or disliking arises, the mind is lost in confusion. Even though you may achieve the insightful power of glimpsing the [Buddha's] ground, taking pride in your understanding and enjoying enlightenment; even though you may generate the aspiration of pressing on to heaven, attaining the Way, and clarifying the mind; even though you may roam around the boundary of this realm, reaching the point of putting your head in, still you largely lack the life-path of liberation.

Harry Gort and Koshin Kawagishi: One tiny step is enough to separate heaven from earth. If like or dislike arise in the mind, even slightly, the mind will become disordered and the Truth will be lost. Some people are proud of their understanding and think that they are enlightened and are pleased that they have glimpsed the Truth. Some people think that they possess the Truth and that they know the mind end they are in an ecstasy because of it. But they are only wandering near the gates of Truth and their minds are not sufficiently free and lively to let go of their enlightenment.

Glasgow Zen Group website: 然れども毫釐も差あれば、天地懸に隔り、違順わすかに起れば紛然として心を失す。直饒い会に誇り悟に豊かにして譬地の智通を獲、道を得、心を明らかに明らめて衝天の志気を挙げ、入頭の辺量に逍遙すと雖も、幾ど出身の活路を虧闕す。

HIKARE DOMO GŌRI MO SA AREBA, TENCHI HARUKA NI HEDATARI, IJUN WAZUKA NI OKOREBA FUN ZEN TOSHITE SHIN O SHISSU. TATO-I E NI HOKORI GO NI YUTAKA NI SHITE BECCHI NO CHITSŪ O E, DŌ O E, SHIN O AKIRAMETE SHŌ TEN NO SHI-I KI O KOSHI, NI-TŌ NO HEN RYŌ NI SHŌ YŌ SU TO I-EDOMO, HOTON DO SHU-SHIN NO KATSURO O KI KESSU.

You should observe the example of Buddha Shakyamuni of the Jeta Grove, who practiced sitting up straight for six years even though he was gifted with intrinsic wisdom. Still celebrated is the Master Bodhidharma of Shaolin Temple who sat facing the wall for nine

years, although he had already received the mind seal. Ancient sages were like this; who nowadays does not need to practice as they did?

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Observe the example of Shakyamuni Buddha at the Jeta Grove,* who practiced upright sitting for six years even though he was gifted with intrinsic wisdom. Still celebrated is the Master Bodhidharma* of Shaolin Temple,* who sat facing the wall for nine years, although he had already received the mind seal.* Ancient sages were like this; who nowadays does not need to practice as they did?

Jeta Grove: The place in the south of the city of Shrāvastī, in the Kaushala Kingdom, in northern India. According to sūtras, this is where Shākyamuni Buddha's community practiced together in the monastery during the rainy season.

Bodhidharma: [Bodaidaruma]. Ca. fifth to sixth centuries. Brought Zen teaching from India to China. Regarded as the Twenty-eighth Indian Ancestor and the First Chinese Ancestor. According to legend, he arrived in the southern Chinese kingdom of Liang in 527 and had a dialogue with Emperor Wu. Then he went to the northern kingdom of Wei and sat facing the wall for nine years at the Shaolin Temple, Mt. Song (Henan). Daoyu, Huike, nun Zongchi, and Daofu are known as his disciples.

Shaolin Temple: Situated on Mt. Song (Henan), China, where Bodhidharma sat facing the wall for nine years.

Mind seal: Confirmation of the merging of the minds of teacher and disciple. See also buddha seal. / buddha seal: Same as buddha mind seal. Unchanging reality experienced by a buddha. Also, recognition of the buddha mind and entrustment of the teaching.

Hakuun Barnhard (2011): Shakyamuni had great wisdom at birth and we still see clearly the imprint of his sitting upright for six years. Bodhidharma transmitted the Buddha mind- seal and his nine years sitting facing a wall still echoes today. As the sages of ancient times were so dedicated, how can trainees of the present day possibly dispense with such effort?

Reiho Masunaga: Look at the Buddha: though born with great wisdom, he had to sit for six years. Look at Bodhidharma, who transmitted the Buddha Mind: we can still hear the echoes of his nine-year wall gazing. The old sages were very diligent. There is no reason why modern man cannot understand.

Thomas Cleary (2009): Even Gautama Buddha, who had innate knowledge, at upright for six years; this is a noteworthy example. When referring to the transmission of the mind seal

at Shaolin, the fame of nine years facing a wall is still mentioned. Since the ancients did so, why should people today not do so?

Carl Bielefeld (1988): Even in the case of the one of Jetavana, innately wise though he was, we can see the traces of his six years sitting erect; and in the case of the one of Shao-lin, though he succeeded to the mind seal, we still hear of the fame of his nine years facing the wall. When even the ancient sages were like this, how could men today dispense with pursuin [the way]?

Shohaku Okumura (1985): Moreover, consider Sakyamuni-Buddha, who was enlightened from birth; to this day you can see traces of his sitting in straight posture for six years. And Bodhidharma, who transmitted the mind-seal; even now you can hear of the fame of his facing the wall for nine years. These ancient sages practiced this way. How can we people of today refrain from practice!

Shohaku Okumura e Taigen Dan Leighton (2010): Consider [Sakyamuni at] Jetavana; although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for [Bodhidharma at] Shaolin, although he had transmitted the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Gudo Wafu Nishijima (2009): Furthermore, in the case of innate Genius at Jetavana Anathapindikarama, we can actually look at the historical remains, where Gautama Buddha himself authentically sit there for 6 years. And the historical person in Shao-Rin-Ssu, who has transmitted the Central Symbol of Buddhism into China, has been presenting his authorized dignity of facing the wall for 9 years even today. Even in the case of such ancient examples those Old Sacred Personalities have been already like this. How is it possible for us, the people today, to spend the time without practicing Zazen at all?

Gudo Nishijima & Chodo Cross (2003): Moreover, remembering the natural sage of Jetavana park, we can [still] see the traces of his six years of upright sitting. We can still hear rumours of the transmitter of the mind-seal at Shaolin, spending nine years facing the wall. The ancient saints were like that already: how could people today fail to practice wholeheartedly?

Norman Wadell & Masao Abe: Look at the Buddha himself, who was possessed of great inborn knowledge—the influence of his six years of upright sitting is noticeable still. Or Bodhidharma, who transmitted the Buddha's mind-seal—the fame of his nine years of wall sitting is celebrated to this day. Since this was the case with the saints of old, how can people today dispense with negotiation of the Way?

Yuho Yokoi e Daizen Victoria (1976?): You should pay attention to the fact that even the Buddha Shakyamuni had to practice zazen for six years. It is also said that Bodhidharma had to do zazen at Shao-lin temple for nine years in order to transmit the Buddha-mind. Since these ancient sages were so diligent, how can present-day trainees do without the practice of zazen?

Yasuda Joshu e Anzan Hoshin: May I point out the one from Jetavana, the Buddha, who was himself Primordial Awareness and still sat for six years? And how about Bodhidharma transmitting the seal of Awareness through doing wall-gazing at Shaolin temple for nine years? The echo of those are heard even now. If this is how it was with the great ones and their diligence, then how about you in your own practice?

Hōun Jiyu-Kennett: Although the Buddha had great wisdom at birth, He sat in training for six years; although Bodhidharma Transmitted the Buddha Mind, we still hear the echoes of his nine years facing a wall. The Ancestors were very diligent and there is no reason why we people of the present day cannot understand.

Francis Dojun Cook: How may one [now] perceive the traces of that one of Jetavana [the Buddha], who saw all things as they truly are with his own enlightened nature and yet still did zazen for six years? The fame of that one of Shao-lin Temple [Bodhidharma] who transmitted the mind-seal [from India] and who for nine years still sat facing a wall [in meditation] is being transmitted even now. If this was true of the ancient worthies, people of today must also exert themselves.

Nyogen Senzaki: Buddha Sakyamuni meditated six years, and Bodhi-Dharma meditated nine years. The practice of meditation is not a method for the attainment of realization but is enlightenment itself.

Osamu Yoshida (2005): Moreover, the trace of six years' upright sitting by the innately awakened [Sakyamuni Buddha] at Jetavana must be observed. And the fame of nine years' facing the wall by the transmitter of the mind-seal [Bodhidharma] at Shaolin Temple must be heard. If the ancient sages were like this, why should you, a person of today, not exert yourself?

Harry Gort and Koshin Kawagishi: Look at Buddha, who was enlightened from birth and who sat for six years and consider the fame of Bodhidharma, who faced a wall for nine years and who handed down the true teaching of Buddha. This is what the old sages did; why not the people of these days?

Glasgow Zen Group website: 矧んや彼の祇園の生地たる、端坐六年の蹤跡見つへし、少林の心印を伝うる、面壁九歳の声名尚 聞こゆ、古聖既に然り、今人盍ぞ弁ぜざる。

AN YA KA NO GI-ON NO SHŌCHI TARU, TAN ZA ROKU NEN NO SHŌSEKI MITSU BESHI,
SHŌ RIN NO SHIN IN O TSUTA-URU, MENPEKI KUSA-I NO SE-I ME-I NA-O KIKOYU, KO
SHŌ SUDE NI SHIKARI, KON JIN NANZO BEN ZEZARU.

4

Hence, you should stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear. If you want to attain just this, immediately practice just this.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Stop searching for phrases and chasing after words. Take the backward step and turn the light inward.* Your body- mind of itself will drop away* and your original face* will appear. If you want to attain just this,* immediately practice just this.

drop away: J., daturaku. To experience complete freedom beyond delusion and enlightenment, with nonattachment to body and mind.

original face: Buddha nature, or complete and nondual reality, inherent to each person.

just this: J., immo. Reality itself that cannot be grasped or named.

Hakuun Barnhard (2011): Therefore, rest from following words and narratives, and learn the backward step of turning the light within, illuminating the Mind. When you do so, body and mind will drop away naturally and your original countenance will manifest. If you want to realize the matter of this , devote attention to the matter of this at once.

Reiho Masunaga: Just quit following words and letters. Just withdraw and reflect on yourself. If you can cast off body and mind naturally, the Buddha Mind emerges. If you wish to gain quickly, you must start quickly.

Thomas Cleary (2009):: Therefore you should stop the intellectual activity of pursuing words and chasing sayings, and should learn the stepping back of turning the light around and looking back. Body and mind will naturally be shed, and the original countenance will become manifest. If you want to attain something, you should set right about working on it.

Carl Bielefeld (1988): Therefore, stop the intellectual practice of investigating words and chasing after talk; study the backward step of turning the light and shining it back. Body and mind will drop away of themselves, and your original face will appear. If you want such a state, urgently work at such a state.

Shohaku Okumura (1985): Therefore, cease studying words and following letters. Learn to withdraw, turning the light inwards, illuminating the Self. (Doing so,) your body and mind will drop off naturally, and original-self will manifest itself. If you wish to attain suchness, practice suchness immediately.

Shohaku Okumura e Taigen Dan Leighton (2010): Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to attain suchness, practice suchness immediately¹⁴⁶.

146. "If you want to attain suchness, practice suchness immediately" is a paraphrase of a saying by Yunju Daoying, "If you want to attain the matter of suchness, you should be a person of suchness. Already being a person of suchness, why worry about such a matter?" This is from Jingde Transmission of the Lamp, also discussed by Dogen in Shobogenzo Immo (Suchness). See Cleary, Shobogenzo Zen Essays, pp. 47-56.

Gudo Wafu Nishijima (2009): Therefore we should stop our efforts to looking for words and to understand verbal expressions at all. It is necessary for us to study our passive steps of turning light to ourselves for reflecting ourselves opposite. The consciousness of our body and mind might vanish in a few minutes, and our original face and eyes will manifest themselves naturally. And if we want to get anything ineffable at once, just practice something ineffable, that is, Zazen, at once!

Gudo Nishijima & Chodo Cross (2003): So cease the intellectual work of studying sayings and chasing words. Learn the backward step of turning light around and reflecting it. Body and mind naturally drop off, and the original face appears. If we want to attain the matter of the ineffable, we should urgently practice the matter of the ineffable.

Norman Wadell & Masao Abe: You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inward to illuminate your self. Body and mind will drop away of themselves, and your original face will manifest itself. If you wish to attain suchness, you should practice suchness without delay.

Yuho Yokoi e Daizen Victoria (1976?): You should stop pursuing words and letters and learn to withdraw and reflect on yourself. When you do so, your body and mind will naturally fall away, and your original Buddha-nature will appear. If you wish to realize the Buddha's wisdom, you should begin training immediately.

Yasuda Joshu e Anzan Hoshin: You should stop chasing understanding through juggling words, allow the external seeking of your mind to collapse upon itself and light up your own nature. Doing this, the bodymind will drop through itself spontaneously revealing your Original Nature. If you wish to be realized in Suchness, immediately practice Suchness.

Hōun Jiyu-Kennett: All you have to do is cease from erudition, withdraw within and reflect upon yourself. Should you be able to cast off body and mind naturally, the Buddha Mind will immediately manifest itself; if you want to find it quickly, you must start at once.

Francis Dojun Cook: For this reason, you must suspend your attempts to understand by means of scrutinizing words, reverse the activity of the mind which seeks externally, and illuminate your own true nature. Mind and body will fall off spontaneously, and your original face will be revealed. If you wish to achieve such a thing, you must exert yourself in this matter at once.

Nyogen Senzaki: Your search among books, word upon word, may lead you to the depths of the cognition world, but it is not the way to receive the reflection of your true self. When you have thrown off your idiosyncrasies as to mind and body, you will see the original man in full. Zen is nothing but the actualization of truth, therefore, the longings which are followed by actions are not the true attitude of Zen at all.

Osamu Yoshida (2005): Therefore, you must stop comprehending the conduct of investigating words and chasing discourses. You must learn to step backward to turn your light around to reflect on yourself. Mind and body will naturally fall away and your original face will manifest itself. If you wish to attain suchness, devote yourself to suchness at once.

Harry Gort and Koshin Kawagishi: You should not become a commentator who looks only at words and phrases. You should stand back and turn your mind inward. Then your body and mind will spontaneously be free and your true self will appear. If you want to attain this, you must do Zazen--do not delay.

Glasgow Zen Group website: 所以に須らく言を尋ね語を逐うの解行を休すへし。須らく回光返照の退歩を学すへし。身心自然に脱落して本来の面目現前せん。恁麼の事を得んと欲せば、急に恁麼の事を務めよ。

YU-E NI SUBEKARAKU KOTO O TAZUNE GO O Ō NO GEGYŌ O KYŪ SUBESHI.
SUBEKARAKU EKŌ HEN SHŌ NO TA-I HO O GAKU SUBESHI. SHIN JIN JINEN NI
DATSURAKU SHITE HONRAI NO MENMOKU GEN ZEN SEN. INMO NO JI O EN TO
HOSSEBA KYŪ NI INMO NO JI O TSUTOMEYO.

5

For zazen, a quiet room is appropriate. Drink and eat in moderation. Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavor and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): For zazen, a quiet room is appropriate. Drink and eat in moderation. Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavor and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?

Hakuun Barnhard (2011): Explore zazen in a quiet room and eat and drink moderately. Let all involvements and all activity come to rest. Do not think in terms of good or bad, or judge in terms of right or wrong. Cease the grinding of volition, intellect and discrimination. Stop the gauging of thoughts and views. Do not try to become Buddha. This inquiry does not depend whatsoever on sitting or lying down.

Reiho Masunaga: In meditating you should have a quiet room. Eat and drink in moderation. Forsake myriad relations—abstain from everything. Do not think of good and evil. Do not think of right and wrong. Stop the function of mind, of will, of consciousness. Keep from meaning memory, perception, and insight. Do not strive to become the Buddha. Do not cling to sitting or lying down.

Thomas Cleary (2009): For intensive Zen meditation, a quiet room is appropriate. Food and drink are to be moderate. Letting go of all mental objects, taking a respite from all concerns, not thinking of good or evil, not being concerned with right or wrong, halt the operations of mind, intellect, and consciousness, stop assessment by thought, imagination, and view. Do not aim to become a Buddha; and how could it be limited to sitting or reclining?

Carl Bielefeld (1988): For studying Zen, one should have quiet quarters. Be moderate in food and drink. Cast aside all involvements and discontinue all affairs. Do not think of good or evil; do not deal with right or wrong. Halt the revolutions of mind, intellect, and consciousness; stop the calculations of thoughts, ideas, and perceptions. Do not intend to make a Buddha, much less be attached to sitting still.

Shohaku Okumura (1985): Now, for sanzen (zazen), a quiet room is best. Eat and drink moderately. Let go of all associations, and put all affairs aside. Do not think of either good or evil. Do not be concerned with either right or wrong. Put aside the operation of your intellect, volition, and consciousness. Stop considering things with your memory, imagination, and contemplation. Do not seek to become Buddha. (To be buddha) has nothing to do with the forms of sitting or lying down.

Shohaku Okumura e Taigen Dan Leighton (2010): For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think in terms of good or bad. Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a buddha. How could that be limited to sitting or lying down?

Gudo Wafu Nishijima (2009): Generally speaking, if we want to practice Zazen authentically, it might be better for us to use a quiet room, and what we drink and eat, might be better to be moderate. Many kinds of miscellaneous circumstances must be thrown away, and many kinds of business should be stopped so far totally. Don't consider Good and Bad! Don't worry about Right and Wrong! Stop the motion of Mind, Will, or Consciousness! Stop the consideration of Consciousness, Thoughts, or Reflection. Never, never, intend to become Buddha! And such a kind of efforts can never be limited only inside sitting, or lying.

Gudo Nishijima & Chodo Cross (2003): In general, a quiet room is good for experiencing Zen balance, and food and drink are taken in moderation. Abandon all involvements. Give the myriad things a rest. Do not think of good and bad. Do not care about right and wrong. Stop the driving movement of mind, will, consciousness. Cease intellectual consideration through images, thoughts, and reflections. Do not aim to become a buddha. How could it be connected with sitting or lying down?

Norman Wadell & Masao Abe: For the practice of Zen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements, and cease all affairs. Do not think good, do not think bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a Buddha. The practice of Zen (sanzen) has nothing whatever to do with the four bodily attitudes of moving, standing, sitting, or lying down.

Yuho Yokoi e Daizen Victoria (1976?): Now, in doing zazen it is desirable to have a quiet room. You should be temperate in eating and drinking, forsaking all delusive relationships. Setting everything aside, think of neither good nor evil, right nor wrong. Thus, having stopped the various functions of your mind, give up even the idea of becoming a Buddha. This holds true not only for zazen for all your daily actions.

Yasuda Joshu e Anzan Hoshin: A quiet room is good for zazen. Eat and drink moderately, don't entangle yourself in delusive relationships. Just leave such things to themselves. Don't think about good or bad, right or wrong. Don't give rise to the mind's common concepts, the judging of thoughts and observations. Don't sit to become an Awakened One because you can't fabricate a Buddha out of sitting or lying down.

Hōun Jiyu-Kennett: You should meditate in a quiet room, eat and drink moderately, cut all ties, give up everything, think of neither good nor evil, consider neither right nor wrong. Control mind function, will, consciousness, memory, perception and understanding; you must not strive thus to become Buddha. Cling to neither sitting nor lying down.

Francis Dojun Cook: For zazen, you will need a quiet room. Eat and drink in moderation. Forget about the concerns of the day and leave such matters alone. Do not judge things as good or evil, and cease such distinctions as "is" and "is not." Halt the flow of the mind, and cease conceptualizing, thinking, and observing. Don't sit in order to become a Buddha, because becoming a Buddha has nothing to do with such things as sitting or lying down.

Nyogen Senzaki: To attain the blessedness of meditation you should begin the practice with a pure motive and a firm determination. Your room for meditation must be dean and quiet. Take your regular meal sparingly, and shut out all noises and disturbances. Do not let the mind dwell in thought on what is good or what is bad. Just relax and forget that you are meditating. Do not desire to become a Buddha. If you do, you will never become one.

Osamu Yoshida (2005): Now, in entering into Zen, a quiet room is suitable. Eat and drink in moderation. Abandon all relations and put all concerns to rest, not thinking of good and bad, not entertaining right and wrong. Still the driving of your heart, mind, and consciousness. Stop the measuring of memories, ideas, and meditations. No design, even that of becoming a Buddha, should be harbored. How can it (i.e., Zen) be concerned with sitting or lying down?

Harry Gort and Koshin Kawagishi: For Zazen, a quiet room is desirable and eating and drinking should be moderate. Forget all relationships, set body and mind at rest, to not make any judgement of good and evil and do not discriminate between right and wrong.

Stop the movement and working of the mind and empty the mind of all thoughts do not strive to become a Buddha. This holds true not only for Zazen but for all you do.

Glasgow Zen Group website: それ参禅は静室宜しく飲食節あり。諸縁を崩捨し、万事を休息して善悪を思わず、是非を管すること莫れ。心意識の運転を止め、念想観の測量を止めて作仏を図ること莫れ、豈に坐臥に拘わらんや。

SORE SAN ZEN WA JŌSHITSU YOROSHIKU ON JIKI SETSU ARI. SHO-EN O HŌSHA SHI, BANJI O KYŪSOKU SHITE ZENNAKU O OMOWAZU ZE HI O KAN SURU KOTO NAKARE. SHIN I SHIKI NO UN TEN O YAME, NEN SO KAN NO SHIKIRYŌ O YAMETE, SA BUTTO HAKARU KOTO NAKARE, ANI ZA KA NI KAKAWARAN YA.

6

In an appropriate place for sitting, set out a thick mat and put a round cushion on top of it. Sit in either the full- or half- lotus posture. For the full-lotus posture, first place the right foot on the left thigh, then the left foot on the right thigh. For the half-lotus posture, place the left foot on the right thigh. Loosen the robes and belts and arrange them in an orderly way. Then place the right hand palm up on the left foot, and the left hand on the right hand, with the tips of the thumbs lightly touching each other.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): In an appropriate place for sitting, set out a thick mat and put a round cushion on top of it. Sit either in the full- or half-lotus posture. For the full-lotus posture, first place the right foot on the left thigh, then the left foot on the right thigh. For the half-lotus posture, place the left foot on the right thigh. Loosen the robes and belts and arrange them in an orderly way. Then place the right hand palm up on the left foot, and the left hand on the right hand, lightly touching the ends of the thumbs together.

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): In an appropriate place for sitting, set out a thick mat and put a round cushion on top of it. Sit either in the full- or half-lotus posture.* For the full-lotus posture,* first place the right foot on the left thigh, then the left foot on the right thigh. For the half-lotus posture, place the left foot on the right thigh. Loosen the robes and belts and arrange them in an orderly way. Then place the right hand palm up on the left foot, and the left hand on the right hand, with the ends of the thumbs lightly touching each other.

half-lotus posture: J., hanka fuza. Sitting with one leg crossed on the other.

full-lotus posture: J., kekka fuza. Sitting with both legs crossed over each other.

Hakuun Barnhard (2011): Place a thick mat at your usual sitting place with a round sitting-cushion on top of it. Sit in either the full lotus position or in the half lotus position. For the full lotus position, place first your right foot on your left thigh and then your left foot on your right thigh. For the half lotus position, just rest the left foot on top of the right thigh. Wear your clothing loose around the waist and arrange it neatly. Then rest the right hand on the left foot and the left hand on the right palm, the tips of the thumbs supporting each other.

Reiho Masunaga: In the sitting place, spread a thick square cushion and on top of it put a round cushion. Some meditate in Paryanka (full cross-legged sitting) and others in half Paryanka. Prepare by wearing your robe and belt loosely. Then rest your right hand on your left foot, your left hand in your right palm. Press your thumbs together.

Thomas Cleary (2009):: Spread a thick sitting mat where you usually sit, and use a cushion on top of this. You may sit in the full-lotus posture, or in the half-lotus posture. For the full-lotus posture, first place the right foot on the left thigh, then the left foot on the right thigh. For the half-lotus posture, just place the left foot on the right thigh. Wear loose clothing, and keep it orderly. Next place the right hand on the left leg, and the left hand on the right hand, with palms facing upward. The two thumbs face each other and hold each other up.

Carl Bielefeld (1988): In the place where you regularly sit, spread a thick mat and use a cushion on top of it. Sit in either the full crosslegged or half cress-legged position. For the full position, first place your right foot on your left thigh; then place your left foot on your right thigh. For the half position, simply rest your left foot on your right thigh. Loosen your robe and belt, and arrange them properly. Next, place your right hand on your left foot, and your left hand on your right palm. Press the tips of your thumbs together.

Shohaku Okumura (1985): Usually, a thick zaniku is put on the floor where you sit, and a zafu is placed on it. You may sit in either kekkafuza (the full-lotus position) or hanafuza (the half-lotus position). In kekkafuza, first put your right foot on your left thigh, and then your left foot on your right thigh. In hanafuza, just place your left foot on your right thigh. Your clothing should be loose but neat. Then put your right hand palm up on your left foot, and your left hand palm up on your right palm. The tips of your thumbs should be lightly touching.

Shohaku Okumura e Taigen Dan Leighton (2010): At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full lotus or half lotus position. In the full lotus position, first place your right foot on your left thigh, then your left foot on your right

thigh. In the half lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb- tips lightly touching.

Gudo Wafu Nishijima (2009): In general situations, we should spread a thick carpet on the floor, and on there we use a thick and round cushion for Zazen. Sometimes we practice a full lotus posture, and sometimes we practice a half lotus posture. In the case of the full lotus posture, first we put our right foot on our left thigh, and then we put our left foot on the right thigh (for example.) And in the case of a half lotus posture, we push over our right thigh with our left foot (for example.) We should put our clothes over the legs for making the situation of clothes orderly. Then we put our right hand on the left foot, and put our left hand on the right hand to put the tops of both thumbs together supporting with each other.

Gudo Nishijima & Chodo Cross (2003): Usually on the place where we sit we spread a thick mat, on top of which we use a round cushion. Either sit in the full lotus posture or sit in the half lotus posture. To sit in the full lotus posture, first put the right foot on the left thigh, then put the left foot on the right thigh. To sit in the half lotus posture, just press the left foot onto the right thigh. Let clothing hang loosely and make it neat. Then place the right hand over the left foot, and place the left hand on the right palm. The thumbs meet and support each other.

Norman Wadell & Masao Abe: At the place where you regularly sit, spread out a layer of thick matting and place a cushion on it. Sit either in the full-lotus or half-lotus posture. In the full-lotus posture, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm facing upwards on your right palm, thumb-tips touching.

Yuhō Yokoi e Daizen Victoria (1976?): Usually a thick square mat is put on the floor where you sit and a round cushion on top of that. You may sit in either the full or half lotus position. In the former, first put your right foot on your left thigh and then your left foot on your right thigh. In the latter, only put your left foot on the right thigh. Your clothing should be worn loosely but neatly. Next, put your right hand on your left foot and your left palm on the right palm, the tips of the thumbs lightly touching.

Yasuda Joshu e Anzan Hoshin: In the place where you practice spread out some thick matting and place a round cushion on top of them. Sit on the cushion with your legs crossed in either the full lotus posture or the half-lotus. This means place your right foot

on your left thigh and your left foot on your right thigh, loosen your clothes and belt keeping them neat. Then put your right hand palm up on your left foot and put your left hand in the palm of your right, the tips of the thumbs touching lightly.

Hōun Jiyu-Kennett: Place a round cushion on top of a thick square one on your seat [sic]. Some people meditate in the full-lotus position and others in the half-lotus. In the full-lotus position your right foot is placed upon your left thigh and your left foot is placed upon your right thigh. In the half-lotus position the left foot is placed upon the right thigh and nothing more. Do not wear tight clothing. Rest the right hand on the left foot and the left hand in the palm of the right hand with the thumbs touching lightly.

Francis Dojun Cook: In the room which you use for zazen, spread some thick mats and place a firm, round pillow on them. Sit on the pillow with your legs crossed either in the full lotus position or (sit) in the half lotus position. This means [in the full lotus position] that you place your right foot on your left thigh, and your left foot on your right thigh. In the half lotus position, you just put your left foot on your right thigh [with the right foot on the mat beneath your left thigh]. Loosen your clothes and belt and arrange them neatly. Next, place your right hand [palm up] on top of your left foot, and place your left hand [palm up] in the palm of your right hand. Both thumb tips should touch slightly.

Nyogen Senzaki: Sit down in a chair with a large cushion in a manner as comfortable as possible. Wear your clothing loosely, and remove your shoes, but keep your feet in a pair of warm slippers. Put your right hand on your left thigh, palm up, and let it hold the four fingers of your left hand so that the left thumb may press down the right thumb.

Osamu Yoshida (2005): The usual practice is to spread out a thick mat and place a cushion upon it. Then sit in the full or half cross-legged position. In the full cross-legged position, place your right foot on your left thigh and your left foot on your right thigh. In the half cross-legged position, simply press your right thigh with your left foot. Wear your robes and sashes loosely but neatly and orderly. Next, rest your right hand on your left foot, and place your left palm on your right palm, [both facing upward], with the thumb-tips supporting each other.

Harry Gort and Koshin Kawagishi: Usually you put a thick covering on the floor where you sit and then you put a round cushion on it. You may sit in the cross-legged or the half cross-legged position. In the former, you first put the right foot on the left thigh and then the left foot on the right thigh. In the latter, you only put the left foot on the right thigh. You must wear your clothes loosely but neatly. Next you must put the right hand on the left foot and put the left palm in the right palm. The tips of the thumbs should lightly touch each other.

Glasgow Zen Group website: 尋常坐処には厚く坐物を敷き、上に蒲団を用う、或いは結跏趺坐、或いは半跏趺坐、謂く結跏趺坐は先すゝ右の足を以って左の腿の上に安しゝ、左の足を右の腿の上に安すゝ。半跏趺坐は但たゝ左の足を以て右の腿を圧すなり、寛く衣帯を繋けて斉整ならしむへゝし。次に右の手を左の足の上に安じ、左の掌を右の掌の上に安じ、両の大拇指向かい、相さそう、

YONO TSUNE ZASHO NI WA ATSUKU ZA MOTTO SHIKI, U-E NI FUTON O MOCHI-U,
ARU-I WA KEKKA FUZA, ARU-I WA HANKA FUZA. IWAKU KEKKA FUZA WA MAZU MIGI NO
ASHI O MOTTE HIDARI NO MOMO NO U-E NI ANJI, HIDARI NO ASHI O MIGI NO MOMO
NO U-E NI AN ZU. HANKA FUZA WA TADA HIDARI NO ASHI O MOTTE MIGI NO MOMO O
OSU NARI, YURUKU ETA-I O KAKETE SE-I SE-I NARASHIMU BESHI. TSUGI NI MIGI NO
TE O HIDARI NO ASHI NO U-E NI ANJI, HIDARI NO TANAGOKORO O MIGI NO
TANAGOKORO NO U-E NI ANJI, RYŌ NO DA-I BOSHI MUKA-I TE A-I SASŌ

7

Sit straight up without leaning to the right or left and without bending forward or backward. The ears should be in line with the shoulders and the nose in line with the navel. Rest the tongue against the roof of the mouth, with lips and teeth closed. Keep the eyes open and breathe gently through the nose.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Igual

Hakuun Barnhard (2011): Sit upright, without leaning to the left or right, backward or forward. Let the ears be in line with the shoulders and the nose in line with the navel. Let lips and teeth close, with the tongue held against the palate behind the top teeth. Keep the eyes open and breathe gently through the nose.

Reiho Masunaga: Sit upright. Do not lean to the left or right, forward or backward. Place your ears in the same plane as your shoulders, your nose in line with your navel. Keep your tongue against the palate and close your lips and teeth firmly. Keep your eyes open. Inhale quietly.

Thomas Cleary (2009):: Now sit upright, with your body straight. Do not lean to the left or tilt to the right, bend forward or lean backward. Align the ears with the shoulders, and the nose with the navel. The tongue should rest on the upper palate, the teeth and lips should be closed. The eyes should always be open. The breathing passes subtly through the nose.

Carl Bielefeld (1988): Then straighten your body and sit erect. Do not lean to the left or right, forward or backward. Your ears should be in line with your shoulders, and your nose in line with your navel. Press your tongue against the front of your palate and close your lips and teeth. The eyes should always remain open. Breathe gently through the nose.

Shohaku Okumura (1985): Sit upright, leaning neither to the left nor right, neither forward nor backward. Your ears should be in line with your shoulders; your nose should be in line with your navel. Place your tongue against the roof of your mouth. Close your lips and jaw. Always keep your eyes open. Breathe quietly through your nose.

Shohaku Okumura e Taigen Dan Leighton (2010): Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth and lips together. Always keep your eyes open, and breathe softly through your nose.

Gudo Wafu Nishijima (2009): Then regulate our posture into the authentic sitting, and don't incline our spine left or right. Don't slouch the spine forward, or lean backward. The line of ears must be parallel with the line of the shoulders horizontally, and the nose aligned with the navel. Hold the tongue against the palate, keep the lips and teeth closed, and keep the eyes open naturally. Breathe softly through the nose,

Gudo Nishijima & Chodo Cross (2003): Just sit upright, not leaning to the left, inclining to the right, slouching forward, or arching backward. It is vital that the ears vis-à-vis the shoulders, and the nose vis-à-vis the navel, are directed away from each other. Let the tongue spread against the roof of the mouth. Let the lips and teeth come together. The eyes should be kept open. Let the breath pass imperceptibly through the nose.

Norman Wadell & Masao Abe: Sit upright in correct bodily posture, inclining neither to the left nor the right, leaning neither forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open. You should breathe gently through your nose.

Yuhō Yokoi e Daizen Victoria (1976?): Sit upright, leaning to neither left nor right, front nor back. Your ears should be on the same plane as your shoulders and your nose in line with your navel. Your tongue should be placed against the roof of your mouth and your lips and teeth closed firmly. With your eyes kept continuously open, breathe quietly through your nostrils.

Yasuda Joshu e Anzan Hoshin: Find your posture, leaning neither to right nor left, forward or back. Your ears should be aligned with your shoulders, and from the front, your nose in a direct line with your navel. Place your tongue against the roof of your mouth keeping mouth and lips closed. Your eyes should be open and you should breathe gently through your nose.

Hōun Jiyu-Kennett: Sit upright, leaning neither to left nor right, backwards nor forwards. The ears must be in line with the shoulders and the nose in line with the navel. The tongue must be held lightly against the back of the top teeth with the lips and teeth closed. Keep the eyes open.

Francis Dojun Cook: Now regulate your posture so you are sitting properly, leaning neither to the left nor to the right, forward nor backward. [Looked at from the side], your ears and shoulders should be in a straight line, and from the front, your nose will be in a direct line with your navel. Place your tongue against the roof of your mouth, and keep your teeth and lips closed. Your eyes should be [slightly] open, and your breathing should be soft.

Nyogen Senzaki: Hold your body straight Lean not to the left nor the right. Do not tip forward nor bend to the back. Your ears should be at right angles to your shoulders, and your nose must be on a straight line with the navel. Keep your tongue at the roof of your mouth and close your lips and teeth firmly. Keep your eyes slightly open, and breathe through your nostrils.

Osamu Yoshida (2005): Now, sit upright, leaning neither to left nor right, neither forward nor backward. You must align your ears over your shoulders and keep your nose in line with your navel. Rest your tongue against the upper palate, lips and teeth closed. You must always keep your eyes open. Breathe through your nose subtly and silently.

Harry Gort and Koshin Kawagishi: Sit upright and do not incline to the left nor lean to the right. Do not stoop forward and do not throw back your head. The ears should be above the shoulders and the nose in line with the navel. Place the tip of your tongue against the roof of the mouth. Lips should be together and no should the teeth. Eyes must always be open. Breath will pass gently through the nose and the body will be ready.

Glasgow Zen Group website: 乃ち正身端座して、左に側ち右に傾き、前に躬り後に仰くことを得さ
れ、耳と肩と対し鼻と臍と 対しめんことを要す。舌、上の顎に掛けて唇齒相著け、目は須らく常に開くべ
し、鼻息微かに通じ

NAWACHI SHŌ SHIN TANZA SHITE, HIDARI NI SOBADACHI MIGI NI KATAMUKI, MA-E NI KUGUMARI SHIRI-E NI A-OGU KOTO O EZARE. MIMI TO KATA TO TA-I SHI, HANA TO

HOZO TO TA-I SESHIMEN KOTO O YŌSU. SHITA, U-E NO AGITO NI KAKETE SHIN SHI A-I
TSUKE, ME WA SUBEKARAKU TSUNE NI HIRAKU BESHI, BISOKU KASUKA NI TSŪJI,

8

Having adjusted your body in this manner, take a breath and exhale fully, then sway your body to left and right. Now sit steadfastly and think not-thinking. How do you think not-thinking? Beyond thinking. This is the essential art of zazen.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Having adjusted your body in this manner, take a breath and exhale fully, then sway your body to left and right. Now sit steadfastly and think not thinking. How do you think not thinking? Beyond thinking.* This is the essential art of zazen.

beyond thinking: J., hishirō. See nonthinking.

nonthinking: J., hishiryō. In contrast to “thinking” (shiryō) and “not thinking” (fushiryō), “nonthinking” describes the unrestricted mind in zazen in which one tries neither to develop nor to suppress thoughts which are continually arising. These terms come from the following dialogue: When Yaoshan was sitting, a monk asked him, “In steadfast sitting, what do you think?” Yaoshan said, “Think not thinking.” “How do you think not thinking?” Yaoshan replied, “Nonthinking.” Also translated as beyond thinking.

Hakuun Barnhard (2011): When the body is settled, breathe in and exhale fully and sway the body left and right. Then sit immovably in original stillness. Think the fundamental ‘thought’, which is not thinking. How? When thought arises, do not get involved with it; let the mind dwell in the depth beyond thought. This is the very basis of zazen.

Reiho Masunaga: Settle your body comfortably. Exhale sharply. Move your body to the left and right. Then sit cross-legged steadily. Think the unthinkable. How do you think the unthinkable? Think beyond thinking and unthinking. This is the important aspect of sitting.

Thomas Cleary (2009): Once the physical form is in order, exhale fully through the mouth once, sway left and right, then settle into sitting perfectly still. Think of what does not think. How do you think of what does not think? It is not thinking. This is the essential art of sitting Zen meditation.

Carl Bielefeldt (1988): Once you have regulated your posture, take a breath and exhale fully. Swing to the left and right. Sitting fixedly, think of not thinking. How do you think of not thinking? Nonthinking. This is the essential art of zazen.

Charlotte Eubanks (Ars Orientalis 46): Translation from Bielefeldt, Dōgen's Manuals of Zen Meditation, 180–83. The term he translates as “essential art,” yōjutsu 要術, could alternately be rendered “fundamental practice” or “crucial technique.” Note that, in general, the fine arts (bijutsu 美術) are also understood to be based upon technique, practice, and skill.

Shohaku Okumura (1985): Having regulated your posture, exhale completely and take a breath. Sway your body from left to right a few times. Sit stably in samadhi. Think of not-thinking. How do you think of not-thinking? Beyond-thinking. This is the essential way of zazen.

Shohaku Okumura e Taigen Dan Leighton (2010): Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. How do you think of not thinking? Beyond-thinking¹⁴⁷. This is the essential art of zazen.

147. These three sentences—“Think of not thinking. How do you think of not thinking? Beyond-thinking”—are from a dialogue in which Yaoshan was questioned about his sitting by a monk. See Dharma hall discourse 373. “Beyond-thinking,” sometimes translated as “non-thinking,” refers to awareness that includes both thinking and not thinking, and is not caught by either.

The Vitality of Beyond-Thinking

373. Dharma Hall Discourse

Here is a story. Once a monk asked Yaoshan, “What are you thinking while in steadfast, immovable sitting?” Yaoshan said, “I think of not thinking.”

The monk said, “How do you think of not thinking?” Yaoshan said, “Beyond-thinking.”⁴¹

41. Dogen also quotes this story about Yaoshan and meditation in Fukanzazengi (Universally Recommended Instructions for Zazen), in Dharma hall discourse 524, and in Zazenshin (The Acupuncture Needle of Zazen). “Not thinking” is fushiryō in Japanese; “beyond-thinking” is hishiryō. “I think of not thinking,” might be interpreted as, “I think of the activity, or realm, of not thinking.” “Beyond-thinking” implies an aware mind that may include either thinking or not thinking, but is not attached to either. In Dogen's view of zazen, one does not follow thoughts, nor stop them, but thoughts come and go freely. It cannot be called thinking, because thoughts are not grasped. It cannot be called not thinking because thoughts continue to come and go. In samadhi the brain continues to function, as Dogen described in the previous Dharma hall discourse. For Fukanzazengi, see the end of volume 8 below. For Zazenshin, see Carl Bielefeldt, Dogen's Manuals of Zen Meditation, pp. 188–205.

Gudo Wafu Nishijima (2009): and after settled the physical posture already, make a deep breath once, sway the body left and right. Sit immovably in the mountain-still state, and think the concrete state of not thinking. How is it possible for us to think the concrete

state of not thinking? It is just different from thinking. This is just the abbreviated technique of Zazen.

Gudo Nishijima & Chodo Cross (2003): Having readied the posture, make one complete exhalation, and sway left and right. Sitting in balance in the mountain-still state, "Think the concrete state of not thinking." "How can the state of not thinking be thought?" "It is different from thinking." This is the secret of sitting-Zen.

Norman Wadell & Masao Abe: Once you have adjusted yourself into this posture, take a deep breath, inhale, exhale, rock your body to the right and left, and settle into a steady, unmoving sitting position. Think of not-thinking. How do you think of not-thinking? Nonthinking⁴. This in itself is the essential art of zazen.

4. These words appear in a dialogue that Dōgen makes the subject of SBGZ Zazenshin: A monk asked Yüeh-shan, "What does one think of when sitting motionlessly in zazen?" Yüeh-shan replied, "You think of not-thinking." "How do you think of not-thinking?" asked the monk. "Nonthinking," answered Yüeh-shan.

Yuho Yokoi e Daizen Victoria (1976?): Finally, having regulated your body and mind in this way, take a deep breath, sway your body to left and right, then sit firmly as a rock. Think of nonthinking. How is this done? By thinking beyond thinking and nonthinking. This is the very basis of zazen.

Yasuda Joshu e Anzan Hoshin: Once you have found your posture, breathe in and out deeply, sway left and right and then settle firmly and steadily. Think of not-thinking. How do you think of not-thinking? Be Before Thinking. These are the basics of zazen.

Hōun Jiyu-Kennett: Breathe in quickly, settle the body comfortably and breathe out sharply. Sway the body left and right then sit steadily with the legs crossed. Neither trying to think nor trying not to think; just sitting, with no deliberate thought is the important aspect of Zazen.

Francis Dojun Cook: When your body posture is correct, breathe in and out [once, deeply]. Sway left and right [several times] and then sit firmly and resolutely. Think about the unthinkable. How do you think about the unthinkable? Do not think. These are the essentials of zazen.

Nyogen Senzaki: Before you begin meditation, move your body from tight to left a few times, then take several slow, deep breaths. Hold your body erect, allowing your breathing to become normal again. Many thoughts will crowd into your mind... just ignore them and they will soon vanish. Do not allow the mind to become negative, or you will fall asleep.

Think that which you cannot think. In other words, think nothing. This is the proper way to meditate according to Zen teaching.

Osamu Yoshida (2005): Maintaining the proper bodily alignment, exhale deeply once and rock to the left and right. Settle into the solid, steadfast seated samādhi. Fathom the unfathomed state. How do you fathom the unfathomed state? Fathomless! Such is the essential art of zazen.

Harry Gort and Koshin Kawagishi: Take a deep breath. Sway your body to right and left, and then sit firmly as a rock. Think of not thinking. How do we think of not thinking? By not thinking. This is the very base of Zazen.

Glasgow Zen Group website: 相既に調べて欠気一息し、左右揺振して兀兀として坐定して箇の不思議量を思量せよ。不思議量如何が思量せん、非思量、此れ乃ち坐禅の要術なり。

SHIN SŌ SUDE NI TOTONOETE KANKI ISSOKU SHI, SAYŪ YŌ SHIN SHITE GOTSU GOTSU TOSHITE ZAJŌ SHITE, KONO FUSHIRYŌ TE-I O SHIRYŌ SEYO. FUSHIRYŌ TE-I IKAN GA SHIRYŌ SEN, HI SHIRYŌ, KORE SUNAWACHI ZAZEN NO YŌJUTSU NARI.

9

The zazen I speak of is not learning meditation. It is simply the dharma gate of enjoyment and ease. It is the practice- realization of complete enlightenment. Realize the fundamental point free from the binding of nets and baskets. Once you experience it, you are like a dragon swimming in the water or a tiger reposing in the mountains. Know that the true dharma emerges of itself, clearing away hindrances and distractions.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): The zazen I speak of is not learning meditation. It is simply the dharma gate* of enjoyment and ease. It is the practice-realization* of complete enlightenment. Realize the fundamental point* free from the binding of nets and baskets.* Once you experience it, you are like a dragon swimming in the water or a tiger reposing in the mountains. Know that the true dharma* emerges of itself, clearing away hindrances and distractions.

dharma gate: J., hōmon. Entrance to teaching. Teaching of dharma.

practice-realization / practice within realization: J., shōjō no shu. Literally, "realization on top of practice." Practice which is inseparable from enlightenment or realization of buddha nature.

fundamental point: See kōan.

kōan: (J.) An exemplary story, words, or encounter dialogue of an ancient master pointing to realization, to be studied and experienced by a Zen student under the guidance of the teacher. Also, for Dōgen, the fundamental point, or truth which is experienced directly.

nets and baskets: J., rarō. Bird nets and fish-catching baskets. Being confined by delusion.

dharma: (S.) Ultimate reality; the Buddha's teaching of it; a thing or phenomenon.

Hakuun Barnhard (2011): This zazen is not learning concentrated meditation. It is simply the Dharma-gate of peace and joy, the realisation in practice of enlightened wisdom. The universal is revealed through the particular without means. Once you grasp this, you are like a dragon disporting in water or like a tiger reposing on a mountain. You naturally know that the true Dharma manifests of itself and that darkness and confusion have already been cut down.

Reiho Masunaga: This cross-legged sitting is not step by step meditation. It is merely comfortable teaching. It is the training and enlightenment of thorough wisdom. The Koan will appear in daily life. You are completely free - like the dragon that has water or the tiger that depends on the mountain. You must realize that the Right Law naturally appears, and your mind will be free from sinking and distraction.

Thomas Cleary (2009): What I call sitting Zen meditation is not practice of dhyana. It is just a method of comfort, a practical way of experiencing thoroughgoing investigation of enlightenment: objective reality becomes manifest, beyond any trap. If you can get the meaning of this, you will be like dragons taking to the water, like tigers in the mountains. You will know that the truth has spontaneously become evident, while oblivion and distraction will already have been overcome.

Carl Bielefeld (1988): Zazen is not the practice of dhyana: it is just the dharma gate of ease and joy. It is the practice and verification of ultimate bodhi. The koan realized, baskets and cages cannot get to it. If you grasp the point of this [practice], you are like the dragon gaining the water or the tiger taking to the mountains. You should realize that when right thought is present, dullness and agitation are, from the start, struck aside.

Shohaku Okumura (1985): The zazen which I am talking about is not learning (step-by-step) meditation. It is simply the dharma-gate of peace and joy (nirvana). It is the practice-enlightenment of the ultimate Way (bodhi). In doing zazen, the Koan manifests itself; it cannot be ensnared. When you grasp this, you are like a dragon with water, or a tiger in the mountains. You must know that the true dharma manifests itself in zazen, and that, first of all, dullness and distraction are struck down.

Shohaku Okumura e Taigen Dan Leighton (2010): The zazen I speak of is not meditation practice. It is simply the Dharma gate of peace and bliss, the practice-realization of totally culminated awak- ening. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true Dharma appears of itself, so that from the start dullness and distraction are struck aside.

Gudo Wafu Nishijima (2009): What is called Zazen, is different from learning Zazen, but it is just the Peaceful and Pleasant Gate into the Universe. It is the practice and experience to clarify the Truth. The Universal System has been realized already, but nets or cages for us have never arrived at us yet at all. If we have arrived at what we intend to, the situations might be the same as if a Dragon has got the water, or a Tiger has got mountains as the guard behind. We should exactly notice that the True Dharma has manifested itself naturally, and both darkness and vagueness have been destroyed first.

Gudo Nishijima & Chodo Cross (2003): What is called sitting-Zen is not learning Zen meditation. It is just a peaceful and effortless gate to reality. It is practice-and-experience which perfectly realizes the Buddha's enlightenment. The Universe is realized, untouched by restrictions or hindrances. To grasp this meaning is to be like a dragon that has found water, or like a tiger before a mountain stronghold. Remember, true reality is naturally manifesting itself before us, and gloom and distraction vanish at a stroke.

Norman Wadell & Masao Abe: The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss. It is the practice-realization of totally culminated enlightenment. It is things as they are in suchness. No traps or snares can ever reach it. Once its heart is grasped, you are like the dragon when he reaches the water, like the tiger when he enters the mountain. You must know that when you are doing zazen, right there the authentic Dharma is manifesting itself, striking aside dullness and distraction from the first.

Yuhō Yokoi e Daizen Victoria (1976?): Zazen is not "step-by-step meditation." Rather it is simply the easy and pleasant practice of a Buddha, the realization of the Buddha's wisdom. The truth appears, there being no delusion. If you understand this, you are completely free, like a dragon that has obtained water or a tiger that reclines on a mountain. The supreme law will then appear of itself, and you will be free of weariness and confusion.

Yasuda Joshu e Anzan Hoshin: What I call zazen is not developing concentration by stages and so on. It is simply the Awakened One's own easy and joyful practice, it is realized-practice within already manifest enlightenment. It is the display of complete

reality. Traps and cages spring open. Grasping the heart of this, you are the dragon who has reached his waters, the tiger resting in her mountains. Understand that right here is the display of Vast Reality and then dullness and mental wandering have no place to arise.

Hōun Jiyu-Kennett: This type of Zazen is not something that is done in stages of meditation. It is simply the lawful gateway to carefree pleasure. to train and enlighten oneself is to become thoroughly wise. The koan appears naturally in daily life. If you become thus utterly free you will be as the water wherein the dragon dwells or as the mountain whereon the tiger roams. Understand clearly that the Truth appears naturally and then your mind will be free from doubts and vacillation.

Francis Dojun Cook: That which we call zazen is not a way of developing concentration. It is simply the comfortable way. It is practice which measures your satori to the fullest, and is in fact satori itself. It is the manifestation of the ultimate reality, and in it you will no longer be trapped as in a basket or a cage. If you understand my meaning [and do zazen correctly], you will be like a dragon who has reached the water, or like a tiger who trusts in the mountain where he dwells. Know that the true Dharma itself is present [there in zazen], and that confusion and distraction are eradicated right from the beginning.

Nyogen Senzaki: Zen meditation is not physical culture, nor is it a method to gain something material. It is peacefulness and blessedness itself. It is the actualization of Buddha*Dharma,* namely, the ultimate truth of universal oneness. In your meditation you yourself are the mirror reflecting the solution of your problems. The human mind has absolute freedom within its true nature. You can attain your emancipation intuitively. Do not work for emancipation ... but allow the work itself to be emancipation.

Osamu Yoshida (2005): What is here called zazen is not learning mere meditation. It is the Dharma gate of pure peace and bliss. It is the cultivation and verification of ultimate awakening. Here, the universal truth is realized, and nets and cages are totally absent. If you realize this tenet completely, you are like a dragon obtaining water and a tiger reclining on the mountain. You will surely know that the True Dharma will naturally manifest itself, and dullness and distraction will drop off.

Harry Gort and Koshin Kawagishi: Zazen has nothing to do with learning or practicing Zen. It is only serenity of mind. Inset is the act of full enlightenment. The Truth is clearly recognized and now there exists no net and no cage. If you understand this, you are like a dragon in water or a tiger on the mountains. The true teaching of Buddha appears by itself and all weariness and distraction fall away.

Glasgow Zen Group website: 所謂坐禅は習禅には非す、唯た是れ安楽の法門なり、菩提を究尽するの修証なり、公案現成、羅籠未た到らず、若し此の意を得は、竜の水を得るか、如く虎の山に靠るに似たり、当に知るべし正法自ら現前し、昏散先ず僕落することを、

AYURU ZAZEN WA SHŪ ZEN NI WA ARAZU, TADA KORE ANRAKU NO HŌ MON NARI,
BODA-I O GŪ JIN SURU NO SHUSHŌ NARI, KŌ AN GEN JŌ, RARŌ IMADA ITARAZU,
MOSHI KONO I O EBA RYŪ NO MIZU O URU GA GOTOKU TORA NO YAMA NI YORU NI
NITARI, MASA NI SHIRU BESHI SHŌ BŌ ONOZUKARA GEN ZEN SHI, KON SAN MAZU
BOKURAKU SURU KOTO O

10

When you stand up from sitting, move your body slowly and rise calmly, without haste. We understand from past precedents that going beyond ordinary and sacred, where sitting and standing are effortless and boundless, depends solely on the power of zazen.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): When you stand up from sitting, move your body slowly and rise calmly, without haste. We understand from the past that going beyond the ordinary and sacred, where sitting and standing are effortless and boundless, depends solely on the power of zazen.

Hakuun Barnhard (2011): When you arise from meditation, move slowly and get up calmly; don't move abruptly. It is clear that the ability to transcend the profane as well as the sacred, or to cast off body and mind while sitting or standing, is entirely due to the efficacy of zazen.

Reiho Masunaga: When you stand from zazen, shake your body and arise calmly. Do not move violently. That which transcends the commoner and the sage - dying while sitting and standing is obtained through the help of this power: this I have seen.

Thomas Cleary (2009): When you are going to rise from sitting, move your body gradually, getting up gently. Do not be hasty or careless. We have seen stories of transcending the ordinary and going beyond the holy, shedding the mortal coil while sitting or passing away while standing upright: all of these depend on the power in this.

Carl Bielefeld (1988): When you arise from sitting, move slowly and arise calmly; do not be hasty or rough. Considering the past, we see that transcending the profane and surpassing

the holy, shedding [this body] while seated and fleeing [this life] while standing are totally subject to this power.

Charlotte Eubanks (Ars Orientalis 46): “When you arise from sitting, move slowly and arise calmly” (坐起徐徐動身安詳), the calligraphy for which is, fittingly, brushed atop the loose and relaxed grasses that form the background motif in the paper.

Shohaku Okumura (1985): When you rise from sitting, move your body slowly and stand up calmly. Do not move abruptly. You should see that to transcend both ordinary people and sages, and to die sitting or standing, depends on the power of zazen.

Shohaku Okumura e Taigen Dan Leighton (2010): When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen¹⁴⁸.

148. Dying while standing is a reference to the passing away of the Chinese third ancestor, Jianzhi Sengcan. See Ogata, *Transmission of the Lamp*, p. 81.

Gudo Wafu Nishijima (2009): When we stand up from sitting, move our body gradually first, and then stand up stably. Don't be hasty or violent. In the case of standing up still, first we should move our bodies slowly, and then stand up. We should never be hasty or violent. Reflecting Ancient Times, transcending the common sense, overcoming the Sacred, dying in Zazen, or passing away in standing still, all have been relying upon the power, which has been trained by the practice.

Gudo Nishijima & Chodo Cross (2003): If we rise from sitting, we should move the body slowly. Rise with calm confidence. We should not be hurried or violent. We see in the past that those who transcended the ordinary and transcended the sacred, and those who died while sitting or died while standing, relied totally on this power.

Norman Wadell & Masao Abe: When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of ignorance and enlightenment, and dying while sitting or standing, have all depended entirely on the strength gained through zazen⁵.

5. According to the Zen histories, Bodhidharma and the Fourth, Fifth, and Sixth Chinese patriarchs died while seated in zazen. The Third Patriarch died standing under a large tree.

Yuho Yokoi e Daizen Victoria (1976?): At the completion of zazen move your body slowly and stand up calmly. Do not move violently. By virtue of zazen it is possible to transcend the

difference between "common" and "sacred" and attain the ability to die while doing zazen or while standing up.

Yasuda Joshu e Anzan Hoshin: Getting up from zazen move slowly and quietly. Don't just jump up. Looking at the past, we see that transcending common and sacred, or being able to die while in zazen or standing are all rooted in the power of this practice.

Hōun Jiyu-Kennett: When you wish to rise from Zazen, sway the body gently from side to side and rise quietly/ The body must make no violent movement. I myself have seen that the ability to die whilst sitting and standing, which transcends both peasant and sage, is obtained through the power of Zazen.

Francis Dojun Cook: When you get up from zazen, move quietly and slowly. Do not make violent movements. When we contemplate the past, we observe that transcending both the sacred and the profane, or such things as dying while in zazen or while standing [which the old Zen masters did] came about through this power.

Nyogen Senzaki: When you wish to rest, move your body slowly and stand up quietly. Practice this meditation in the morning, or in the evening, or at any leisure time during the day. You will soon then realize that your mental burdens are dropping away from you one by one, and that you are gaining a sort of intuitive power hitherto unnoticed.

Osamu Yoshida (2005): When you rise from sitting, move slowly and rise calmly and carefully. Never act hastily or violently. Observe and appreciate that transcending the ordinary and going beyond the holy, passing away while sitting and dying while standing, all depend solely on this power.

Harry Gort and Koshin Kawagishi: When you get up, move your body slowly and stand up calmly, do not move violently. We have seen that those who transcended ignorance and wisdom and those who met death sitting or standing, all put their trust in this power.

Glasgow Zen Group website: 若し坐より立たば徐徐として身を動かし、安詳として起つべし。卒暴なるべからず。嘗て観る超凡越聖、坐脱立亡も此の力に一任することを。

OSHI ZA YORI TATABA JOJO TOSHITE MI O UGOKASHI, AN SHŌ TOSHITE TATSU BESHI.
SOTSUBŌ NARU BEKARAZU, KATTE MIRU CHŌ BON O-SHŌ, ZADATSU RYŪ BŌ MO
KONO CHIKARA NI ICHININ SURU KOTO O.

Furthermore, bringing forth the turning point by using a finger, a pole, a needle, or a mallet, or leading people to enlightenment with a whisk, a fist, a stick, or a shout, cannot be understood by discriminatory thinking. How can it be understood by the use of supernatural powers? Zazen is an awesome presence outside form and color. How is it not the path preceding concept?

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Furthermore, to bring forth the fundamental turning point* by raising a finger, a pole, a needle, or a mallet, or to precipitate realization with a whisk, a fist, a stick, or a shout cannot be understood by discriminatory thinking. How can it be understood by the use of supernatural powers? Zazen is an awesome presence beyond form and description. How is it not the path prior to conception?

turning point: A place where delusion is transformed into enlightenment.

supernatural powers: J., jinzū shushō. Practice and realization of such extraordinary abilities as five miraculous powers—insight into others' minds, the celestial eye, the celestial ear, knowing the past, and removing misery.

Hakuun Barnhard (2011): Also, the discriminating mind cannot understand how a shift in perspective can come with a gesture or an occurrence; or how an unexpected sight or sound can catalyze realization. With accomplished supernatural powers one cannot grasp this either. Such noble presence is not bound to form or colour, how could its pathway possibly not precede perception and conception.

Reiho Masunaga: Also the supreme function (lifting the finger, using the needle, hitting the wooden gong) and enlightenment signs (raising the hossu, striking with the fist; hitting with the staff; shouting): are not understood- by discrimination. You cannot understand training and enlightenment well by supernatural power. It is a condition (sitting, standing, sleeping) beyond voice and visible things. It is the true beyond discriminatory views.

Thomas Cleary (2009): And how about the transformations of state upon the lifting of a finger, a pole, a needle, a hammer? How about the realizations of accord on the raising of a whisk, a fist, a cane, a shout? They have never been susceptible to understanding but thought and conceptualizations; how could they be known by cultivated realization of supernatural powers? It could be called dignified behavior beyond sound and form; is it not a guiding example prior to knowledge and views?

Carl Bielefeld (1988): Surely, then, to grasp the turning of the opportunity through a finger, a pole, a needle or a mallet, and to present the verification of the accord with a whisk, a fist, a staff or a shout—these are not to be understood through the discriminations of thinking; much less can they be known through the practice and verification of supernormal powers. They must represent conduct beyond sound and form; how could they fail to provide a standard before knowledge and understanding?

Shohaku Okumura (1985): Moreover, your discriminating mind cannot understand how buddhas and patriarchs taught their students with a finger, a pole, a needle, or a mallet, or how they transmitted the Way with a hossu (fly-chasing stick), a fist, a staff, or by shouting. Needless to say, these actions cannot be understood by practicing to attain superhuman powers. These actions come from the practice which is prior to discriminating mind.

Shohaku Okumura e Taigen Dan Leighton (2010): In addition, using the opportunity provided by a finger, a banner, a needle, or a mallet, and meeting realization with a whisk, a fist, a staff, or a shout—these cannot be understood by discriminative thinking, much less can they be known through the practice of supernatural power¹⁴⁹. They must represent dignified conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

149. Finger, banner, needle, and mallet all refer to specific stories of awakening. The finger refers to the story of Jinhua Juzhi holding up, and cutting off, a finger. See Dharma hall discourse 211 and volume 3, note 37. The banner refers to Mahakasyapa's asking Ananda to take down the banner at the monastery gate. See Dharma hall discourse 252. The needle refers to Nagarjuna's presenting his disciple Kanadeva with a bowl of water, into which Kanadeva dropped a needle. See Dharma hall discourse 531 and volume 7, note 136. The mallet refers to the story of Manjusri announcing the teaching of suchness of Sakyamuni. See Cleary, *Book of Serenity*, case 1, pp. 3–5.

Gudo Wafu Nishijima (2009): Furthermore a turning point utilizing a finger, a pole, a needle, or a wooden block, and another usual experiences utilizing a hossu, a fist, a wooden stick, or a cry of 'Katsu!', are also the identified experiences, which are far beyond the decision by consideration, or judgement. How is it possible for any kind of mystical ability, practice, or experience, to be available to know? It might be some dignified form outside of voice or color. How is it possible for them not to be criteria before recognitions or perception?

Gudo Nishijima & Chodo Cross (2003): Moreover, changing of the moment through the action of a finger, a pole, a needle, or a wooden clapper; and exact experience of the state through the manifestation of a whisk, a fist, a staff, or a shout, can never be understood by thinking and discrimination. How could they be known through mystical powers or

practice and experience? They may be dignified behaviour beyond sound and form. How could they be anything other than a criterion that precedes knowing and seeing?

Norman Wadell & Masao Abe: Moreover, enlightenment brought on by the opportunity provided by a finger, a banner, a needle, or a mallet, the realization effected by the aid of a fly whisk, a fist, a staff, or a shout, cannot be fully comprehended by human discrimination⁶. It cannot be fully known by the practice-realization of supernatural powers⁷. It is activity beyond human hearing and seeing, a principle prior to human knowledge or perception.

6. These are allusions to the means that Zen masters use to bring students to enlightenment. Chü-chih's "One-finger Zen" is the subject of Case 3 of the Wu-men-kuan. When Ananda asked Kashyapa if the Buddha had transmitted anything to him besides the golden surplice, Kashyapa called out to him. When Ananda responded, Kashyapa told him to take down the banner at the gate, whereupon Ananda attained enlightenment. The Fifteenth Indian Zen Patriarch, Kanadeva, paid a visit to Nagarjuna. Nagarjuna, without saying a word, instructed an attendant to place a bowl brimming with water before his guest. Kanadeva took up a needle and dropped it into the bowl. As a result of this act, Nagarjuna accepted him as his disciple. One day when Shakyamuni ascended to the teaching-seat, the Bodhisattva Monju (Manjushri) rapped his gavel to signify the opening of the sermon, declaring, "Clearly understood is the Dharma, the royal Dharma. The Dharma, the royal Dharma, is thus," words usually uttered at the close of a sermon. Shakyamuni, without saying a word, left the teaching seat and retired.

7. The supernatural powers (jinzû 神通) are possessed by beings of exceptional spiritual attainment, enabling them unrestricted freedom of activity, eyes capable of seeing everywhere, ears of hearing all sounds, and so on. Dôgen says that the means used by a master in bringing students to enlightenment are not only beyond human thought, they are also beyond such super-normal powers. Moreover, there is nothing mysterious or supernatural about it; it is normal, every day activity.

Yūho Yokoi e Daizen Victoria (1976?): Moreover, it is impossible for our discriminating mind to understand either how the Buddhas and patriarchs expressed the essence of Zen to their disciples with finger, pole, needle, or mallet, or how they passed on enlightenment with a hossu, fist, staff, or shout. Neither can this be understood through supernatural power or a dualistic view of practice and enlightenment. Zazen is a practice beyond the subjective and objective worlds, beyond discriminating thinking.

Yasuda Joshu e Anzan Hoshin: It is impossible for words or thinking to grasp how the old masters could seize the moment for disciples with a finger, pole, needle or mallet, display Actuality with a whisk, a fist, a staff or a shout. Practising mystical powers or thinking dualistically about practice and realization don't help in this either. Practice and realization are the deportment of this very bodymind, beyond sight and sound, before thinking and analyzing.

Hōun Jiyu-Kennett: It is no more possible to understand natural activity with the judgemental mind than it is possible to understand the signs of enlightenment; nor is it

possible to understand training and enlightenment by supernatural means; such understanding is outside the realm of speech and vision, such Truth is beyond discrimination.

Francis Dojun Cook: It is even more difficult to explain with words and analysis how the ancient masters could seize upon the crucial moment which brought about satori in a disciple by pointing a finger, using the tip of a pole, a needle, or a mallet, and give encouragement with the hossu², a fist, a stick or a shout. How can supernatural powers explain practice and enlightenment? Practice and enlightenment are the majestic deportment of the body, beyond the sights and sounds [of this world]. What can they be other than the Dharma which is prior to understanding and analysis?

2. A hossu is a whisk made of horse or yak tail hairs and was carried as a symbol of rank. The raising or lowering of the hossu was often used by Zen masters as a teaching device, as were all the other devices such as shouting, hitting, and so on.

Nyogen Senzaki: Do not think that the wise do not need to meditate.

Osamu Yoshida (2005): The transforming ability of a finger, a staff, a needle, and a mallet, or the verifying utilization of a whisk, a fist, a stick, and a shout at a critical moment cannot readily be realized by the discrimination of measuring thoughts. How can they be known even by the cultivation and verification of supernatural faculties? These are the dignified forms beyond sounds and colors. Are they not the rules before knowledge and views?

Harry Gort and Koshin Kawagishi: Moreover, you cannot understand, by thought or judgement, what the priests taught with finger, rod, needle or mallet nor how enlightenment can be handed on with a hossu, a fist, a staff, or a shout. Can any supernatural power or any practice or enlightenment explain these things? Their meaning is not to be grasped in the usual way. Things are as they are irrespective of knowledge or opinion.

Glasgow Zen Group website 況んや復指竿針錘を拈すゝるの転機、払拳棒渴を挙するの証契も、未たゝ是れ思量分別の能く解する所に非すゝ、豈に神通修証の能く知る所とせんや。声色の外の威儀たるべし、なんぞ知見の前の軌則に非ざる者ならんや。

IWAN YA MATA SHIKAN SHINTSU-I O NENZURU NO TENKI, HOKKEN BŌ KATTO KOSURU NO SHŌKA-I MO, IMADA KORE SHIRYŌ FUNBETSU NO YOKU GESURU TOKORO NI ARAZU, ANI JIN ZŪ SHUSHŌ NO YOKU SHIRU TOKORO TO SEN YA. SHŌSHIKI NO HOKA NO I-IGI TARU BESHI, NAN ZO CHIKEN NO SAKI NO KISOKU NI ARAZARU MONO NARAN YA.

Thus, do not be concerned with who is wise and who is stupid. Do not discriminate the sharp from the dull. To practice wholeheartedly is the true endeavor of the way. Practice-realization is not defiled with specialness; it is a matter for every day.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Thus, do not be concerned with who is wise and who is foolish. Do not discriminate the sharp from the dull. To practice wholeheartedly is the true endeavor of the way. Practice-realization is not defiled, not special. It is a matter for every day.

Hakuun Barnhard (2011): It therefore does not matter whether you are intelligent or not; it does not work differently for the sharp- or for the dull-witted. Making a wholehearted effort is in itself practising the Way. Practice has naturally the purity of enlightenment and enlightenment will increasingly penetrate your everyday life.

Reiho Masunaga: So don't argue about the wise and foolish. If you can only train hard, this is true enlightenment. Training and enlightenment are by nature undefiled. Living by Zen is not separated from daily life.

Thomas Cleary (2009): Being such, it is not an issue whether one has more or less intelligence, making no distinction between the quick and the slow. Focused, unified concentration is what constitutes work on the Way. The practice and realizations are spontaneously undefiled; the process of heading for the aim, furthermore, is being normal.

Carl Bielefeld (1988): Therefore, it does not matter whether one is very smart or very stupid; there is no distinction between those of sharp and dull faculties. Single-minded exertion is itself pursuit of the way. Practice and verification are by nature undefiled. Advancement [to enlighten-men] is just an everyday affair.

Shohaku Okumura (1985): Therefore, do not consider whether you are clever or stupid, and do not think of whether you are superior or inferior. When you practice wholeheartedly, it is truly the practice of the Way. Practice-enlightenment cannot be defiled. Making the effort to obtain the Way, is itself the manifestation of the Way in your daily life.

Shohaku Okumura e Taigen Dan Leighton (2010): This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp witted. If you

concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization¹⁵⁰ is naturally undefiled. Going forward is, after all, an everyday affair.

150. "Practice-realization is naturally undefiled" is a reference to Nanyue Huairang's response to the sixth ancestor, Dajian Huineng. See Dharma hall discourses 374 and 490 and case 59 in the koan collection with Dogen's verse comments in volume 9.

Gudo Wafu Nishijima (2009): Therefore, we should never select abilities between the clever or the stupid, discussing higher wisdom, or serious stupidity, or selecting a clever person or a stupid person. If we sincerely consider problems, it must be just pursuing the Truth. Practice and experience should never naturally become tainted with each other, and what is aimed at, should be balanced and constant.

Gudo Nishijima & Chodo Cross (2003): Therefore, we do not discuss intelligence as superior and stupidity as inferior. Let us not choose between clever persons and dimwits. If we make effort devotedly, that is just wholehearted pursuit of the truth. Practice-and-experience is naturally untainted. The direction of effort becomes more balanced and constant.

Norman Wadell & Masao Abe: This being the case, intelligence, or lack of it, does not matter. No distinction exists between the dull and sharp-witted. If you concentrate your effort single-mindedly, you are thereby negotiating the Way with your practice-realization undefiled⁸. As you proceed along the Way, you will attain a state of everydayness⁹.

8. Since negotiating the Way (practice-realization) in zazen is practice-realization of ultimate reality, it is beyond all the defiling distinctions and dualities arising from conscious striving.

9. This is an allusion to a dialogue between Chao-chou and his master Nan-ch'üan. Chao- chou asked, "What is the Way?" Nan-ch'üan said, "Your everyday mind, that is the Way." "Well, does one proceed along it, or not?" asked Chao-chou. "Once you think about going forward, you go wrong," replied Nan-ch'üan.

Yuho Yokoi e Daizen Victoria (1976?): Therefore, no distinction should be made between the clever and the stupid. To practice the way single-heartedly is, in itself, enlightenment. There is no gap between practice and enlightenment or zazen and daily life.

Yasuda Joshu e Anzan Hoshin: Since this is as it is, it doesn't matter if you're clever or stupid; the distinctions distinguish nothing. Whole-hearted practice is the Way. Since realized-practice cannot be stained, progress into the ordinary.

Hōun Jiyu-Kennett: Do not discuss the wise and the ignorant, there is only one thing – to train hard for this is true enlightenment; training and enlightenment are naturally undefiled; to live by Zen is the same as to live an ordinary daily life.

Francis Dojun Cook: Such being the case, there is no question here at all of being intelligent or stupid, nor is there any difference between the quickwitted and the dull. If you exert yourself single-mindedly, this is practicing the Way itself. Practice and realization leave not a trace of impurity, and the person who advances in the Way is an ordinary person.

Nyogen Senzaki: The wise and the dull should both take time for meditation. Constant practice of mind culture will lead anyone to the realization of truth.

Osamu Yoshida (2005): Therefore, you should not be concerned whether you are a person of lofty intellect or lowly foolishness, nor discriminated as being a sharp person or a dull one. If you strive singlemindedly, that itself is the realization of the Way. Cultivation and verification by nature does not defile. Going forward then is totally calm and constant.

Harry Gort and Koshin Kawagishi: Therefore, you should not distinguish between the clever and the stupid. To seek the Truth single-mindedly is true enlightenment. The practice of Zazen and enlightenment go together. He who practices Zazen lives a normal life.

Glasgow Zen Group website: 然れば 則ち上智下愚を論せず、利人鈍者を簡ふこと莫れ。専一に功夫せば正に是れ弁道なり。修証自ら染汚せず趣向更に是れ平常なるものなり。

SHIKAREBA SUNAWACHI JŌCHI KAGU O RONZEU, RIJIN DONSHA O ERABU KOTO NAKARE. SEN ITSU NI KUFŪ SEBA MASA NI KORE BEN DŌ NARI. SHUSHŌ ONOZUKARA ZEN-NA SEZU, SHUKŌ SARA NI KORE BYŌ JŌ NARU MONO NARI.

13

Now, in this world and in other worlds, in India and China, buddha ancestors equally carry the buddha seal and teach to sit immersed in steadfastness. Although circumstances may vary in a thousand ways, wholeheartedly practice Zen, giving yourself fully to the way. Why give up the sitting platform of your own house and wander uselessly in the dust of a remote land? Once a wrong step is taken, you depart from the way.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Now, in this world and in other worlds, in India and China, buddha ancestors equally carry the buddha seal* and teach the practice of sitting immersed in steadfastness. Although circumstances may

vary in a thousand ways, whole-heartedly practice Zen, giving yourself fully to the way. Why give up the sitting platform of your own house and wander uselessly in the dust of a remote land? Once a wrong step is taken, you depart from the way.

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Igual

buddha seal: J., butchin. Unchanging reality experienced by a buddha. Also, recognition of the buddha mind and entrustment of the teaching. Same as buddha mind seal.

Hakuun Barnhard (2011): The fundamental Buddha mind universally pervades both this and other worlds, India and China, East and West. Everywhere the way of practice of this school is equally available to everyone, as it is simply sitting immovably in original stillness with one's whole being. Although there are many different ways to approach the Truth, to verify it you cannot dispense with the earnest inquiry of zazen. Why roam through dusty realms of other lands, forsaking your own sitting place? One wrong step and you are immediately off track.

Reiho Masunaga: Buddhas in this world and in that, and the patriarchs in India and China equally preserved the Buddha seal and spread the true style of Zen. All actions and things are penetrated with pure zazen. The means of training are various, but do pure zazen. Don't travel futilely to other dusty lands, forsaking your own sitting place. If you mistake the first step, you will stumble immediately.

Thomas Cleary (2009): Whatever they are, one's own world and the realms of others; West and East, they equally hold the seal of Buddha, based as one on the way of the source. Just work on sitting, remaining in an immobile state. Even though it seems there are myriad differences and a thousand distinctions, just attend to intensive meditation to master the Way. Why abandon a seat in your own house to idly roam in the dusty realms of alien countries? Take a single misstep, and you blunder past what's right in front of you.

Carl Bielefeld (1988): In our world and the other quarters, from the Western Heaven to the Eastern Earth, all equally maintain the Buddha seal, while each enjoys its own style of teaching. They devote themselves only to sitting; they are obstructed by fixedness. Though they speak of ten thousand distinctions and a thousand differences, they only study Zen and pursue the way. Why abandon the seat in your own home to wander in vain through the dusty regions of another land? If you make one false step, you miss what is right before you.

Shohaku Okumura (1985): The Buddhas and patriarchs, both in this world and other worlds, in India and in China, preserved the Buddha-seal in the same way and expressed the Way

freely. They just practiced sitting and were protected by zazen. Although their characters were diverse, each of them practiced the Way of zazen wholeheartedly. There is no reason to leave your own seat at home and take a meaningless trip to the dusty places of other countries. If you make a false step, then you will miss the Way, even though it is before your eyes.

Shohaku Okumura e Taigen Dan Leighton (2010): In general, in our world and others, in both India and China, all equally hold the Buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, fully blocked in the resolute stability of zazen. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands¹⁵¹? If you make one misstep, you stumble past what is directly in front of you.

151. "Wandering in vain through the dusty realms" refers to the parable of the prodigal son in the Lotus Sutra, chap. 4. See Kato, Tamura, and Miyasaka, *Threefold Lotus Sutra*, pp. 111–125; or Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma*, pp. 85–99.

Gudo Wafu Nishijima (2009): Generally, this world and the other land, or the western world and the eastern land, all are keeping Buddhist characteristics, and solely including the orthodox behavior. Just we are diligent in practicing Zazen only, and we are just being caught inside the state without motion. Even though our situations are so much different having so many differences, we should solely practice Zazen for pursuing the Truth. How is it possible for us throwing our own sitting seat for wandering in the foreign countries here and there without any criterion? If we make a mistake even only one in our step, we have to commit our mistake just at the present moment.

Gudo Nishijima & Chodo Cross (2003): Broadly then, in this world and in other worlds, in India and in China, all similarly maintain the Buddha-posture, and solely indulge in the fundamental custom: we simply devote ourselves to sitting, and are caught by the still state. Although there are myriad distinctions and thousands of differences, we should just pursue the truth through Zen balance. Why should we abandon our own sitting platform, to come and go without purpose through the dusty borders of foreign lands? If we misplace one step we pass over the moment of the present.

Norman Wadell & Masao Abe: The Buddha-mind seal, whose customs and traditions extend to all things, is found in both India and China, both in our own world and in other worlds as well. It is simply a matter of devotion to sitting, total commitment to immovable sitting. Although it is said that there are as many minds as there are people, all of them must negotiate the Way solely in zazen. Why leave behind your proper place, which exists right in your own home, and wander aimlessly off to the dusty realms of other lands¹⁰? If you

make even a single misstep, you stray from the Great Way lying directly before you.

10. An allusion to the parable of the lost son from the Lotus Sutra. An only son left his home and family to live in a distant land. He experienced great hardship, totally unaware of the increasing wealth his father was accumulating in the meantime. Many years later, the son returned home and inherited the great treasure that was his original birthright.

Yūho Yokoi e Daizen Victoria (1976?): The Buddhas and patriarchs, both in this world and that, in India and in China, have all preserved the Buddha-mind and enhanced Zen training. You should therefore devote your self exclusively to and be completely absorbed in the practice of zazen. Although it is said that there are innumerable ways of understanding Buddhism, you should do zazen alone. There is no reason to forsake your own sitting place and make futile trips to other countries. If your first step is mistaken, you will stumble immediately.

Yasuda Joshu e Anzan Hoshin: In this and all other worlds, in India or in China, every place is marked by the seal of Awake Awareness. Upholding the essence of this Way, devote yourself to zazen, completely do zazen. You might hear about ten thousand ways to practice but just be complete and sit. What's the point of giving up your seat to go wandering around in dusty lands and countries? Take a wrong step and you'll miss what's there.

Hōun Jiyu-Kennett: The Buddha Seal has been preserved by both the Buddhas in the present world and by those in the world of the Indian and Chinese Patriarchs, they are thus always spreading true Zen. All activities are permeated with pure Zen. The means of training are thousandfold, but pure Zazen must be done. It is futile to travel to other dusty countries thus forsaking your own seat; if your first step is false, you will immediately stumble.

Francis Dojun Cook: advances in the Way is an ordinary person. This world or other worlds, India or China, all equally preserve the seal of the Buddha³. He who adheres exclusively to the customs of Zen practices zazen only, doing nothing but sitting resolutely on the ground. You may hear of ten thousand distinctions or a thousand differences⁴, but just do zazen earnestly and make an effort in the Way. You don't need to abandon your own sitting place and just for the amusement of it go to some other country. If you err by a single step, you lose the Way.

3. The seal of the Buddha is Buddha-mind, which is transmitted by the Zen tradition.

4. These are different methods of meditation or different methods of training in general.

Nyogen Senzaki: In Oriental countries there have been thousands upon thousands of students who have practiced Zen meditation and obtained its fruits. Do not doubt its possibilities because of the simplicity of its method. If you cannot find the truth right where

you are, where else do you expect to wander in finding it?

Osamu Yoshida (2005): All the Buddhas, whether in this world or in other quarters, in the western heaven (India) or the eastern earth (China), equally held the Buddha-seal and altogether enjoyed the supreme style. They were fully devoted to this total sitting (shikantaza) and were totally installed in this unmoved state. Even though there are a thousand differences and a million nuances, they engaged devotedly in practicing zazen and realizing the Way. Why should you forsake the seat of your own home and stray into the dusty realms of other countries? If you make a single mis-step, you will mistakenly pass it by while directly facing it.

Harry Gort and Koshin Kawagishi: Generally, in all the worlds, in the West and in the East, people handed down the teachings of Buddha correctly and the essential teaching has flourished till today. And people concentrated their efforts exclusively on Earth. Though it is said that there are thousands of ways for understanding Buddhism, you should sit in the Zen way only. Why do you leave your own sitting place and wander in unquiet places? If you make one false step, you will quickly face the wrong direction.

Glasgow Zen Group website: 凡そ夫れ自界他方、西天東地、等しく仏印を持し、一ら宗風を擅にす、唯打坐を務めて兀地に礙えらる、万別千差と謂うと雖も、祇管に参禅弁道すべし、何ぞ自家の坐牀を抛却して謾りに他国の塵境に去来せん。若し一步を錯れば当面に蹉過す。

OYOSO SORE JIKA-I TAHŌ, SA-I TEN TŌCHI, HITOSHIKU BU-CHIN O JI SHI MOPPARA SHŪ FŪ O HOSHI-I MAMA NI SU, TADA TAZA O TSUTOMETE, GOTCHI NI SA-ERARU, MANBETSU SENSHA TO I-U TO I-EDOMO, SHIKAN NI SAN ZEN BEN DŌ SUBESHI. NAN ZO JIKE NO ZAJŌ O BŌKYAKU SHITE MIDARI NI TAKOKU NO JIN KYŌ NI KYORA-I SEN. MOSHI I-PO O AYAMAREBA TŌ MEN NI SHAKA SU.

14

Having received a human life, do not waste the passing moments. Already upholding the buddha way, why would you indulge in the sparks from a flint? After all, form is like a dewdrop on the grass. Human life is like a flash of lightning, transient and illusory, gone in a moment.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Having received a human life, do not waste the passing moments. Already upholding the buddha way, why indulge in the sparks from a flint? After all, form is like a dewdrop on the grass, life is like a flash of lightning—transient and illusory, gone in a moment.

Hakuun Barnhard (2011): You already have the crucial opportunity a human body brings. Do not use your time in vain but guard the essence of the Buddha way. Who could be satisfied with fleeting pleasures? This human form is as short-lived as dew on the grass. Like a flash of lightning this life comes and goes in a moment, gone as if it had never been.

Reiho Masunaga: You have already obtained the vital functions of man's body. Don't waste time in vain. You can hold the essence of Buddhism. Is it good to enjoy the fleeting world? The body is transient like dew on the grass-life is swift like a flash of lightning. The body passes quickly, and life is gone in a moment.

Thomas Cleary (2009): Having gotten the key to the human body, do not pass time uselessly: preserve and uphold the essential potential of the Buddha Way. Who has the folly to look forward to what lasts but a moment? Add to this consideration the fact that the physical body is like a dewdrop on the grass, a lifetime is like a lightning flash: all of a sudden they are void, in an instant they are gone.

Carl Bielefeld (1988): Since you have already attained the functioning essence of a human body, do not pass your days in vain; when one takes care of the essential function of the way of the Buddha, who can carelessly enjoy the spark from a flint? Verily form and substance are like the dew on the grass, and the fortunes of life like the lightning flash: in an instant they are emptied, in a moment they are lost.

Shohaku Okumura (1985): You have already been given a human body which is vital, so do not spend your time wastefully. Since you are endowed with the essential functioning of the Buddha Way, why presume worthless pleasures that are like sparks from a flint? Furthermore, your body is like a drop of dew on a blade of grass; your life is like a flash of lightning. Your body will disappear soon, your body will be lost in an instant.

Shohaku Okumura e Taigen Dan Leighton (2010): You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential workings of the Buddha way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning, emptied in an instant, vanished in a flash.

Gudo Wafu Nishijima (2009): Fortunately we have got the excellently valuable human body already. Should never pass the valuable time without doing anything. We, human beings, have already got the very important faculty for Buddhist Morals. How is it possible for anyone to lose the so valuable Time in vain spending it for instantly fleeting joy? Not only like that, the physical substances are so fragile like a dew drop on grass leaves, and the flimsy life is very similar to a flash of lightning. They suddenly vanish completely, and they erase themselves at once.

Gudo Nishijima & Chodo Cross (2003): We have already received the essential pivot which is the human body: let us not pass time in vain. We are maintaining and relying upon the pivotal essence which is the Buddha's truth: who could wish idly to enjoy sparks [that fly] from flint? What is more, the body is like a dewdrop on a blade of grass. Life passes like a flash of lightning. Suddenly it is gone. In an instant it is lost.

Norman Wadell & Masao Abe: You have gained the pivotal opportunity of human form. Do not let your time pass in vain. You are maintaining the essential function of the Buddha Way. Would you take meaningless delight in the spark from a flintstone¹¹? Form and substance are like dewdrops on the grass, destiny like the dart of lightning—vanishing in an instant, disappearing in a flash.

11. Spark from a flintstone is a metaphor often used to describe the brevity of human life.

Yuho Yokoi e Daizen Victoria (1976?): You have already had the good fortune to be born with a precious human body, so do not waste your time meaninglessly. Now that you know what is the most important thing in Buddhism, how can you be satisfied with the transient world? Our bodies are like dew on the grass, and our lives like a flash of lightning, vanishing in a moment.

Yasuda Joshu e Anzan Hoshin: You've got what you need, the treasure of this body and birth, so don't waste your time. Keep to this as the basis of the Way of Awake Awareness. Don't be attracted by just a spark from the flint. Anyway, your body is like dew on the grass, your life a flash of lightning; vain for a moment and then vanished in an instant.

Hōun Jiyu-Kennett: Already you are in possession of the vital attributes of a human being. Do not waste time with this and that. You can possess the authority of the Buddha. Is it good to enjoy this fleeting world? This body is as transient as dew on the grass; life passes as swiftly as a flash of lightning. Quickly the body passes away; in a moment life is gone.

Francis Dojun Cook: Now you have acquired the essential, which is a human form. Do not pass over from the light to the shadow [by pursuing other matters]. Take care of this

essential instrument of the Buddha's Way. Could you really be content with a spark from a stone [when the blazing sun is shining]? And that is not all; your body is like dew on the grass, your life is as brief as a flash of lightening. Momentary and vain, it is lost in an instant.

Nyogen Senzaki: Life is short and no one knows what the next moment will bring.

Osamu Yoshida (2005): You have ultimately obtained the functional essence of a human body. Never let the light and shadow (i.e., day and night) pass in vain. You have embraced and engaged in the essential function of the Buddha's path. Who could enjoy the spark of a flintstone aimlessly? Furthermore, form and substance are like dew on a blade of grass, and fleeting life is as a flash of lightning, instantly emptied and immediately lost.

Harry Gort and Koshin Kawagishi: Because you were born a man, you have great opportunities, so. do not waste time. You know what is the most important thing in Buddhism, no why live your short life wastefully? Our bodies are like dew on the grass and our lives pass in a flash. They vanish and are gone instantly.

Glasgow Zen Group website: 既に人身の機要を得たり、虚く光陰を度ること莫れ、仏道の要機を保任す。誰か浪りに石火を楽まん、加以、形質は草露の如く、運命は電光に似たり、しゆく忽として便ち空し、須臾に即ち失す。

SUDE NI NIN SHIN NO KIYŌ O E TARI. MUNASHIKU KŌ IN O WATARU KOTO NAKARE,
BUTSUDŌ NO YŌKI O HONIN SU. TARE KA MIDARI NI SEKKA O TANOSHIMAN, SHIKA
NOMI NARAZU, GYŌ SHITTA SŌRO NO GOTOKU, UNME-I WA DEN KŌ NI NI TARI.
SHUKU KOTSU TOSHITE SUNAWACHI KŪJI SHUYU NI SUNAWACHI SHISSU.

15

Honored practitioners of Zen, please do not grope for the elephant or try to grasp the true dragon. Strive to hit the mark by directly pointing. Revere the mind that goes beyond study and surpasses all doings. Experience the enlightenment of the buddhas, correctly inheriting the samadhi of the ancestors. Practice thusness continuously, and you will be thus. The treasury will open of itself for you to use as you wish.

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999): Igual

Kazuaki Tanahashi e Edward Espe Brown (Beyond Thinking, 2004): Honored practitioners of the way, do not grope for the elephant or doubt the true dragon.* Endeavor on the

immediate and straightforward way. Revere the mind that goes beyond study with effortless effort and surpasses all doing. Experience the enlightenment of the buddhas and correctly inherit the samadhi* of the ancestors. Practice thusness* continuously, and you will be thus. The treasury will open of itself for you to use as you wish.

dragon: Often represents an enlightened person. Same as true dragon.

samādhi: (S.) J., sammāi, zammai (transliterations). A one-pointed, stable state of meditation. Sometimes translated as jō or stability.

thusness: Reality as it is, things as they are.

Hakuun Barnhard (2011): Dedicated practitioners, do not get so used to partial reality and to seeming appearances, that reality ends up scaring you. Devote yourself to the upright, direct way. Respect those who have severed the ties of knowledge and live free of goals and intent. Harmonize with the Buddha's enlightened wisdom; receive the ancestors' transmission of samadhi. When you practise this continually, you are surely becoming this; the store of treasure will then open naturally and you will be able to receive and use it, according with and fulfilling the true wish.

Reiho Masunaga: Earnest trainees, do not be amazed by the true dragon. And do not spend so much time rubbing only a part of the elephant. Press on in the way that points directly to the Mind. Respect those who have reached the ultimate point. Join your-self to the wisdom of the Buddhas and transmit the meditation of the patriarchs. If you do this for some time, you will be thus. Then the, treasure house will open naturally, and you will enjoy it to the full.

Thomas Cleary (2009): May those high-minded people who participate in this study and have long learned to feel an elephant by hand not be suspicious of a real dragon. Proceed energetically on the straightforward path of direct pointing, and honor people who have transcended learning and gone beyond effort. Join in the enlightenment of the Buddhas, inherit the state of mind of the Zen founders. Having long been thus, we should be thus. The treasury opens of itself, to be used at will.

Carl Bielefeld (1988): Eminent students [of the dharma], long accustomed to groping for the elephant, pray do not doubt the true dragon. Apply yourselves to the way that points directly at reality; honor the man who is through with learning and free from action. Accord with the bodhi of all the Buddhas; succeed to the samadhi of all the Patriarchs. If you act this way for a long time. you will be this way. Your treasure store will open of itself, and you will use it as you will.

Shohaku Okumura (1985): You, honored practitioner, after learning in a partial way like blind people who touched various parts of the elephant (to figure out what it was like), please do not be scared by the real dragon. Devote yourself to the Way which indicated Reality directly. Respect those who realize their Self and no longer seek anything outside. Be in accord with the buddha's bodhi. Succeed to the patriarchs' samadhi. If you practice suchness continuously, you will be suchness. The treasure-house will open of itself, and you will be able to use it at will.

Shohaku Okumura e Taigen Dan Leighton (2010): Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon¹⁵². Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue in such a way for a long time, and you will be such a person. The treasure store will open of itself, and you may use it freely.

152. "Groping for the elephant" refers to an ancient story, recorded in the Mahaparinirvana Sutra, in which a group of blind men tried to describe an elephant by touching different parts of it. "Suspicious of the true dragon" refers to an old Chinese story from the Later Han History about someone named Ye Gongzu who was fascinated by dragons and filled his house with images of them. When a dragon heard about this, it kindly came to visit and stuck his head in the window, whereupon Ye Gongzu was shocked with fright.

Gudo Wafu Nishijima (2009): I would like to ask to elegant people of studying Buddhism that because of having accustomed to models of dragons, don't be afraid of the Real Dragon itself. Relying upon the direct and simple efforts of practicing Zazen diligently, and revering the person of transcending theoretical learning and forgetting intention. We will have identified ourselves with the Ultimate Truth of many Buddhas, and receive directly the balanced Autonomic Nervous System of many Patriarches's Samadhi. If you will continue this Something Ineffable, the Warehouse of Treasures will open naturally, and it will become easily possible for us to receive and utilize them as we like.

Gudo Nishijima & Chodo Cross (2003): I beseech you, noble friends in learning through experience, do not grow used to images and doubt the real dragon. Apply yourself to the path which is directly indicated and straightforward. Revere people who are beyond study and free of the intention to achieve. Accord with the enlightened state of the buddhas. Be a rightful heir to the balanced state of the ancestors. If you practice the ineffable for a long time, you will be ineffable. The treasure-house will open naturally, and you will receive and use it as you like.

Norman Wadell & Masao Abe: Honored followers of Zen—you who have been long accustomed to groping for the elephant—please do not be suspicious of the true dragon¹². Devote your energy to a Way that points directly to suchness. Revere the person of complete attainment beyond all human agency¹³. Gain accord with the enlightenment of the Buddhas. Succeed to the legitimate lineage of the patriarchs' samadhi. Constantly comport yourselves in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

12. An allusion to the well-known story from the Nirvana Sutra of a king who brought an elephant before a group of blind men and had them touch different parts of it. When he asked each of them to describe the beast, they gave widely diverse answers due to the limited nature of their individual experiences. The true dragon is an allusion to a story in the Latter Han History about a man named Yeh Kung-tzu who had a passion for dragons. He had paintings and carvings of dragons throughout his house. One day a real dragon, hearing about Yeh's obsession, descended from the sky to pay him a visit. It poked its head through Yeh's front window, scaring him witless. Dôgen is insinuating that the Japanese of his time, ignorant of the true Dharma, had acquired a passion for false teachings. He tells them that now that he has brought them the real Dharma, they should not doubt its truth.

13. Since zazen is the practice of total reality, everyone who engages in it is a "person of complete attainment beyond all human agency" (zetsugaku mui nin 絶学無為人), a descriptive phrase from the Cheng-tao ko.

Yuho Yokoi e Daizen Victoria (1976?): Earnest Zen trainees, do not be surprised by a real dragon or spend a long time rubbing only one part of an elephant. Exert yourself in the way that points directly to your original Buddha nature. Respect those who have realized full knowledge and have nothing more to do. Become one with the wisdom of the Buddhas and succeed to the enlightenment of the patriarchs. If you do zazen for some time, you will realize all this. The treasure house will then open of itself, and you will be able to enjoy it to your heart's content.

Yasuda Joshu e Anzan Hoshin: You who are in this excellent lineage of Zen, don't blindly grope only a part of the elephant or fear the true dragon. Put all of yourself into this Way which directly presents your own nature. Be grateful to those who have come before and have done what was to be done. Align yourself with the enlightenment of the Awakened Ones and take your place in this samadhi-lineage. Practice in this way and you'll be what they are. The doors of the treasure house will fall open for you to do with as you will.

Hôun Jiyu-Kennett: O sincere trainees, do not doubt the true dragon, do not spend so much time in rubbing only a part of the elephant; look inwards and advance directly along the road that leads to the Mind, respect those who have reached the goal of goallessness; become one with the wisdom of the Buddhas; transmit the wisdom of the patriarchs. If you do these things for some time, you will become the herein described. Then the treasure house will open naturally and you will enjoy it fully.

Francis Dojun Cook: do not grope around as if you were in a group of blind people [trying to determine what an elephant is] or be in doubt when you see a real dragon [instead of false ones]⁵. Just persevere in the simple Way which has been indicated for you so directly. Value those beings who have perfected their own practice and have finished what was to be done. If you conform to the satori of all the Buddhas, you will become an heir to the samadhi of all the [Zen] patriarchs. If you practice like this for a long time, you will surely become like them. The precious treasury will open its doors all by itself, and the treasure will be yours to use as you wish.

5. There is a very old story of several blind men examining an elephant by touch and trying to decide what the elephant is like. Because each touches only one part of the elephant, each has a partial and therefore inadequate idea of what an elephant is. The second reference is to a famous artist who specialized in painting dragons. One day a real dragon flew into his room and the artist did not know what it was.

Nyogen Senzaki: Cultivate your mind while you have the opportunity, thereby gaining the treasures of wisdom, which in turn you can share abundantly with others, bring them happiness.

Osamu Yoshida (2005): May respectable Zen practitioners constantly learn the right form and never doubt the true dragon. Urgently strive for the Way that points directly to the right target, revere the unfabricating and unconditioned person, fit into the awakening (bodhi) of the Buddhas, and rightly inherit the samādhi of the ancestors. Practice in such a way constantly and you will never fail to realize suchness. The treasure house will open by itself, and you will appreciate and use it at will.

Harry Gort and Koshin Kawagishi: You who practise Zazen, remember the difficulty of the story of the blind men and the elephant and the difficulty of recognizing the true dragon. Go straight where the finger points, respect those who have achieved full knowledge and who have nothing more to do, become one with the enlightened and inherit the free mind of the patriarchs. If you do Zazen for a long time, you will attain all this. The treasure house will open, and you will be free to enjoy it as you wish.

Glasgow Zen Group website: 冀くは其れ参学の高流、久しく模象に習って真竜を恠しむこと勿れ、直指端の道に精進し、絶学無為の人を尊貴し、仏仏の菩提に合沓し祖祖の三昧を嫡嗣せよ。久しく恠麼なることを為さば 須く是れ恠麼なるべし、宝蔵自ら開けて受用如意ならん。

KO-I NEGAWAKU WA SORE SANGAKU NO KÔRU, HISASHIKU MOZÔ NI NA RATTE SHINRYÛ O AYASHIMU KOTO NAKARE, JIKISHI TANTEKI NO DÔ NI SHÔ JIN SHI, ZETSU GAKU MU I NO HITO O SONKI SHI, BUTSU BUTSU NO BODA-I NI GA-TÔ SHI SOSO NO ZANMA-I

O TEKISHI SEYO. HISASHIKU INMO NARU KOTO O NASABA SUBEKARAKU KORE INMO NARU BESHI, HÔ ZÔ ONOZUKARA HIRAKETE JUYÔ NYO-I NARAN.

16

Written at the Kannondori Monastery on the fifteenth day, the midyear [seventh month], the first year of the Tempuku Era [1233].

Shohaku Okumura e Taigen Dan Leighton (2010): Written by monk Dogen at Kannon Dori Kosho Horinji¹⁴⁵

145. Kannon Dor Kosho Horinji, Koshoji for short, was the temple where Dogen taught in Fukakusa, south of Kyoto, before leaving for Echizen in 1243, where he later established Eihei-ji. Fukanzazengi, in its earliest version, was Dogen's first writing upon returning from China in 1227. That version is no longer extant. There are two later versions, one written in 1233, called the Tempuku bon (from the Tempuku era), and the final version, which is included here in Eihei Koroku, written perhaps around 1242, called the Rufubon, or popular version. Although Fukanzazengi is written in Chinese, and not part of Shobogenzo, a shorter version written in Japanese in 1243, Zazengi, is part of Shobogenzo. For a full discussion of Fukanzazengi, its different versions, and its Chinese sources, see Bielefeldt, Dogen's Manuals of Zen Meditation.

Notas sobre o fascículo

Contexto do fascículo por Kazuaki Tanahashi: Soon after returning from China to Japan, Dogen wrote "Recommending Zazen to All People," which has become one of the most revered texts in the Soto School. This proclamation summarizes his intention to establish a single practice of Zen meditation in Japan. As the colophon states, he wrote this text in Chinese in 1227, the year of his return from China. The original manuscript, edited and handwritten by him in 1233, still exists. We present a translation of the later version.

Kazuaki Tanahashi (Enlightenment Unfolds, p.20): In the tenth month of 1227, soon after returning to the community of the Kennin Monastery in Kyōto, Dōgen recorded that he had brought home Myōzen's relics. 18 In the same year he wrote a short manifesto called "Recommending Zazen to All People," in an elaborate, formal style of Chinese. 19 It was his

declaration establishing a new form of Buddhist practice in Japan, based on his understanding of the traditional Zen teaching he had studied in Song China. Dōgen was twenty-eight years old.”

Kazuaki Tanahashi (Enlightenment Unfolds, p. 38): “Known as “Fukan Zazen-gi” in Japan, this is one of the most revered texts in the Sōtō School, as it summarizes Dōgen’s intention of establishing Zen practice in Japan. He wrote it in Chinese in 1227, as the colophon states. His own calligraphed text, dated 1233, still exists. We present the version edited by Dōgen even later, which is included in The Extensive Record of Eihei. Translated by Edward Brown and the Editor.”

Kazuaki Tanahashi (Beyond Thinking, p. 26): “Known as “Fukanzazengi” in Japan, this is one of the most revered texts in the Soto School, as it summarizes Dogen’s intention for establishing the Zen teaching in Japan. As the colophon states, he wrote this text in Chinese in 1227, the year of his return from China to Japan. His own calligraphed text, dated 1233, still exists. We present the version edited by Dogen later, which is included in The Extensive Record of Eihei (Eihei Koroku). Translated by Edward Brown and the Editor.

Norman Fisher (Beyond Thinking, p. 26): Soto Zen practice, Dogen’s practice, centers on zazen, sitting meditation. But zazen is not, as one might imagine, a concentration technique to still the mind and produce religious insight. Dogen’s zazen is much simpler and far more profound than that—even, as the reader will soon see, close to ineffable. I have always marveled at Dogen’s sense of zazen practice. It is, on the one hand, extremely lofty and difficult, maybe even impossible to do, the most advanced and demanding of all possible spiritual practices; and, at the same time, it is a practice so easy and so accessible that anyone, no matter what his or her beliefs, skills, or level of commitment may be, can do—almost can’t avoid doing. As Dogen says, zazen is a form of meditation so basic it can’t even be called meditation. It is simply the practice of being what we are, of allowing, permitting, opening ourselves to ourselves. In doing that we enter directly the depth of our living—a depth that goes beyond our individual life and touches all life.

Dogen’s zazen defies description or explanation. Though Soto Zen teachers sometimes offer practical suggestions about how to sit, they make it clear in their fuller discussions that zazen is no mere technique. Many have noted the paradoxical language (whose originator, as you will see, was Dogen himself) with which zazen is typically described. This is not to mystify the student—it’s because there is no other way to speak of zazen accurately. The zazen that Dogen is advocating is neither devotional nor experiential; it’s not a form of concentration or relaxation, though it may or may not include any or all these things. It is simply sitting in the midst of what utterly is, with full participation.

Dogen speaks to this in the very first sentence of the very first text he wrote explaining zazen, "Recommending Zazen to All People." If it is true that enlightenment is everywhere complete already, within us and outside us (as I suppose a theist would assert about God), then why would we need to do anything to bring it about? In fact, Dogen tells us, we do not. We practice zazen not to produce enlightenment but to express and manifest the enlightenment that is already there.

Taigen Dan Leighton (Dogen's Extensive Record: A Translation of the Eihei Koroku, 2010, p.6): [...] the popular version of Fukanzazengi (Universally Recommended Instructions for Zazen). This is a revision that Dogen made at Koshoji, around 1242, of writings composed upon his return from China in 1227, which he had also revised in 1233. A copy of this 1233 version (called the Ten-pukubon), calligraphed by Dogen himself, is still stored at Eiheiji.

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