

# Zazenshin

by Eihei Dogen Zenji

sources:

- B: Carl Bielefeldt “Dogen’s Manuals of Zen Meditation”  
C: Thomas Cleary “Eihei Dogen Zenji Goroku” (unpublished)  
H: Steven Heine “The Zen Poetry of Dogen”  
N: Gudo Nishijima and Chodo Cross “Master Dogen’s Shobogenzo”  
Y: Kosen Nishiyama and John Stevens “Shobogenzo”  
O: Shohaku Okumura “Dogen Zen”  
T: Kazuaki Tanahashi and Philip Whalen “Moon in a Dewdrop”

- B: Lancet of Seated Meditation  
C: Guide to Zazen  
H: Prescription for Meditation  
N: A Needle for Zazen  
Y: Admonitions for Zazen  
O: The Acupuncture-Needle of Zazen  
T: The Point of Zazen

## 坐禪箴

### 1 佛佛要機、祖祖機要

- B: Essential function of all the Buddhas, Functioning essence of all the Patriarchs –  
C: The essential working of buddha after buddha, The working essential of patriarch after patriarch:  
H: Dynamic functioning is the essence of all Buddhas; Functioning dynamism is the essence of all patriarchs,  
N: Pivotal essence of every buddha, Essential pivot of every patriarch.  
Y: The essential function transmitted from Buddha to Buddha Is the dynamic element passed from Patriarch to Patriarch.  
O: The Be-all of the Buddhas and End-all of the Patriarchs,  
T: The hub of buddhas’ activity, The turning of the ancestors’ hub –

### 2 不思量而現、不同互而成

- B: It is present without thinking, It is completed without interacting.  
C: Manifesting without thought, Becoming without interplay.  
H: Spontaneously disclosed without thinking, Fully manifested without obstruction;  
N: Beyond thinking, realizing, Beyond complication, realization.  
Y: It is actualized in not-thinking And appears in equanimity.  
O: Being actualized within not-thinking, Being formed within non-dependence.  
T: It moves along with your nonthinking And is completed in the realm of nonmerging.

### 3 不思量而現、其現自親

- B: Present without thinking, Its presence is inherently intimate;  
C: Manifesting without thought, That manifestation is inherently intimate;  
H: Spontaneously disclosed without thinking – Its spontaneous disclosure is in and of itself fully revealed;  
N: Beyond thinking, realizing: The realizing is naturally immediate.  
Y: Actualized as not-thinking Is actualized as self-awareness.  
O: Being actualized within not-thinking, The actualization is by nature intimate.  
T: As it moves along with your nonthinking Its appearance is immediate.

### 4 不同互而成、其成自證

- B: Completed without interacting, Its completion is inherently verified.  
C: Becoming without interplay, That becoming realizes itself.  
H: Fully manifested without obstruction – Its full manifestation is in and of itself completely realized;  
N: Beyond complication, realization: The realization is naturally a state of experience.  
Y: Appearing as equanimity Appears as self-enlightenment.  
O: Being formed within non-dependence, The formation is by nature evident.  
T: As it is completed in the realm of nonmerging Completeness itself is realization.

5 其現自親、曾無染污

B: Its presence inherently intimate, It is ever without any stain or defilement;

C: That manifestation naturally intimate, There has never been any taint;

H: The spontaneous disclosure fully revealed in and of itself is Completely attained without defilement;

N: The realizing is naturally immediate: There has been no taintedness.

Y: Actualized as self-awareness Is undefiled;

O: The intimate actualization Never has defilement.

T: If its appearance is immediate You have no defilement.

6 其成自證、曾無正偏

B: Its completion inherently verified, It is ever without the upright or inclined.

C: That becoming realizing itself, There has never been absolute or relative.

H: The full manifestation completely realized in and of itself is Completely attained without leaning straight or bent;

N: The realization is naturally a state of experience: There has been no rightness or divergence.

Y: Appearing as self-enlightenment Is beyond absolute and relative.

O: The evident manifestation Never has distinction.

T: When completeness is realization You stay in neither the general nor the particular.

7 曾無染污之親、其親無委而脱落

B: Intimacy ever without stain or defilement, Its intimacy sloughs off without discarding;

C: The intimacy that has never been tainted – That intimacy never fades, yet is free and relaxed;

H: Complete attainment is revealed in and of itself without defilement; Full manifestation is realized in and of itself without loss or lack;

N: There has been no tainting of the immediacy; That immediacy is without reliance yet it gets free.

Y: Undefiled is awareness, Awareness that relies on nothing, and is thus liberation.

O: Intimacy without defilement Is being emancipated without relying on anything.

T: If you have immediacy without defilement, Immediacy is “dropping away” with no obstacles.

8 曾無正偏之證、其證無圖而功夫

B: Verification ever without upright or inclined, its verification makes effort without figuring.

C: The realization that has never had absolute or relative – That realization is carried out without a plan.

H: Complete realization is attained in and of itself without leaning straight or bent; Realization is exerted in and of itself without design;

N: There has been no rightness or divergence in the experience: That state of experience is without design yet it makes effort.

Y: Beyond absolute and relative is enlightenment, Enlightenment that has no definitions, and is thus real practice.

O: Clearness beyond distinction Is practice without aiming at it.

T: Realization, neither general nor particular, Is effort without desire.

9 水清澈地兮、魚行似魚

B: The water is clear right through the earth, A fish goes along like a fish.

C: The water is clear to the bottom – The fish travel like fish;

H: The water is clear to the very bottom – Fish swim just like fish;

N: The water is clean right down to the ground, Fishes are swimming like fishes.

Y: The water is pure to the bottom And fish swim like fish.

O: The water is clear to the earth, A fish is swimming like a fish.

T: Clear water all the way to the bottom; A fish swims like a fish.

10 空闊透天兮、鳥飛如鳥

B: The vast sky is straight into the heavens, A bird flies just like a bird.

C: The sky is vast beyond the heavens – birds fly like birds.

H: The vast sky is empty up to the firmament; Birds fly just like birds.

N: The sky is wide, clear through to the heavens, And birds are flying like birds.

Y: The vast sky extends to heaven, And birds fly like birds.

O: The sky is vast and extends to the heavens, A bird is flying like a bird.

T: Vast sky transparent throughout; A bird flies like a bird.