

Master Dogen's

# Fukanzazengi

6 translations

When he came back from Song China to Japan in 1227, Master Dogen realized that no one had heard about the way to practice Zazen. Some practitioners asked him to write a Manual of Zazen (Zazengi).

Here are 6 translations of the Manual of Zazen

1. Yokoi & Victoria;
2. Nishijima & Cross
3. Waddell & Abe
4. Popular Version, translated by Shohaku Okumura
5. Tenpuku Version, translated by Shohaku Okumura
6. Form of Zazen, translated by Shohaku Okumura

The first 5 are translations of Master Dogen's Fukanzazengi. The last one is part of a Chinese document called Zazen Shingyi (Chanyuan Qingyi in Chinese) written by Master Choro Sosaku (Changlu Zongze in Chinese) existing in China before Master Dogen went there.

(1) Yokoi & Victoria;	(2) Nishijima & Cross	(3) Waddell & Abe	Popular Version translated by Shohaku Okumura	Tenpuku Version translated by Shohaku Okumura	Form of Zazen translated by Shohaku Okumura
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."	Now, when we research it, the truth originally is all around: why should we rely upon practice and experience?	The Way is originally perfect and all-pervading. How could it be contingent upon practice and realization?	Originally, the Way is complete and universal. How can we distinguish practice from enlightenment?	Originally, the Way is complete and universal. How can we distinguish practice from verification?	
The supreme teaching is free, so why study the means to attain it?	The real vehicle exists naturally: why should we put forth great effort?	The Dharma-vehicle is utterly free and untrammled. What need is there for our concentrated effort?	The Vehicle of Reality is in the Self. Why should we waste our efforts trying to attain it?	The vehicle of Reality is in the Self. Why should we make effort to attain it?	
The Way is, needless to say, very far from delusion.	Furthermore, the whole body far transcends dust and dirt:	Indeed, the Whole Body is far beyond the world's dust.	Still more, the Whole Body is free from dust.	Still more, the whole body is free from dust.	
Why, then, be concerned about the means of eliminating the latter?	who could believe in the means of sweeping and polishing?	Who could believe in a means to brush it clean?	Why should we believe in a means to sweep it away?	Who should believe in a means to clean it away.	
The Way is completely present where you are, so of what use is practice or enlightenment?	In general, we do not stray from the right state: of what use, then, are the tip-toes of training?	It is never apart from you right where you are. What use is there going off here and there to practice?	On the whole, the Way is never separated from where we are now. Why should we wander here and	On the whole, the Way is never separated from where we are now. Why should we wander here and	

			there to practice?	there to practice?	
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.	However, if there is a thousandth or a hundredth of a gap, the separation is as great as that between heaven and earth;	And yet if there is the slightest discrepancy, the Way is as distant as heaven from earth.	Yet, if there is the slightest deviation, you will be as far from the Way as heaven is from earth.	Yet, if there is the slightest deviation, you will be as far from the Way as heaven is from earth.	
If the slightest dualistic thinking arises, you will lose your Buddha-mind.	and if a trace of disagreement arises, we lose the mind in confusion.	If the least like or dislike arises, the mind is lost in confusion.	If adverse or favorable conditions arise to even a small degree, you will lose your mind in confusion.	If adverse or favorable conditions arise to even a small degree, you will lose your mind in confusion.	
				We should know that the aeons of transmigration in samsara is caused by the discrimination of one moment. The path of delusion in the dusty world is also caused by ceaseless evaluation. If you want to thoroughly transcend even enlightenment, you should simply understand how to settle down right here.	
For example, some	Proud of our	Suppose you gain	Even if you are	Even if you are	

people are proud of their understanding, and think that they are richly endowed with the Buddha's Wisdom.	understanding and richly endowed with realization, we obtain special states of insight;	pride of understanding, inflate your own achievement, glimpse the wisdom that runs through all things,	proud of your understanding, are enlightened in abundance, and obtain the power of wisdom to glimpse the ground of buddhahood;	proud of your understanding, are enlightened in abundance, and obtain the power of wisdom to glimpse the ground of buddhahood;	
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.	we attain the truth; we clarify the mind; we acquire the zeal that pierces the sky; we ramble through remote intellectual spheres, going in with the head:	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 Dharma,	even if you gain the Way, clarify the mind, resolve to pierce heaven, that is only strolling on the border of the buddha way.	even if you gain the Way, clarify the mind, resolve to pierce heaven, that is only strolling on the border of the buddha way.	
But in fact they have almost lost the absolute Way, which is beyond enlightenment itself.	and yet, we have almost completely lost the vigorous road of getting the body out.	but you are still deficient in the vital Way of total emancipation.	You are still, almost always, lacking the vivid path of emancipation.	You are still lacking the vivid path of emancipation.	
You should pay attention to the fact that even the Buddha Sakyamuni had to practice zazen for six years.	Moreover, we can [still] see the traces of the six years spent sitting up straight by the natural sage of Jetavana park.	Look at the Buddha himself, who was possessed of great inborn knowledge-the influence of his six years of upright sitting is noticeable still.	Moreover, consider Shakyamuni Buddha who was enlightened from birth, to this day you can see the traces of his sitting in straight posture for six years.	Moreover, consider the old master Shakyamuni, who was enlightened from birth, left the trace of his sitting in upright posture for six years.	
It is also said that Bodhidharma had to do zazen at Shao-lin	We can still hear rumors of the nine years spent facing	Or Bodhidharma, who transmitted the Buddha's	And Bodhidharma who transmitted the mind-seal; even now	Also the great master Bodhidharma, who	

temple for nine years in order to transmit the Buddha mind.	the wall by the transmitter of the mind-seal of Shaoiin [temple].	mind-seal-the fame of his nine years of wall sitting is celebrated to this day.	you can hear of the fame of his facing the wall for nine years.	transmitted the mind-seal, left the example of facing the wall for nine years.	
Since these ancient sages were so diligent, how can present-day trainees do without the practice of zazen?	The ancient saints were like that already: how could people today fail to make effort?	Since this was the case with the saints of old, how can people today dispense with negotiation of the Way?	These ancient sages practiced in this way. Why can we, people of today, refrain from practice!	These ancient sages practiced in that way. Why can we, people of today, refrain from practice?	
You should stop pursuing words and letters and learn to withdraw and reflect on yourself.	Therefore we should cease the intellectual work of studying sayings a chasing words. We should learn the backward step of turning light and reflecting.	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.	Therefore, cease studying words and following letters. Learn to withdraw, turning the light inwards, illuminating the Self.	Therefore, turn from the study of only words and letters, and withdraw, turn the light inwards, and illuminate the Self.	
When you do so, your body and mind will naturally fall away, and your original Buddhanature will appear.	Body and mind will naturally fall away, and the original features will manifest themselves before us.	Body and mind will drop away of themselves, and your original face will manifest itself.	(Doing so,) your body and mind will drop off naturally, and original-self will manifest itself.	(Doing so), your body and mind will drop off naturally, and the original-self will manifest itself.	
If you wish to realize the Buddha's Wisdom, you should begin training immediately.	If we want to attain the matter of ineffable, we should practice the matter of the ineffable at once.	If you wish to attain suchness, you should practice suchness without delay.	If you wish to attain suchness, practice suchness immediately.	If you wish to attain such, practice zazen immediately.	The bodhisattvas who wish to thoroughly study <i>prajna</i> (wisdom), should first arouse the mind of great

					<p>compassion, and take the [our] boundless vows.</p> <p>You should diligently practice samadhi, and vow to save all living beings.</p> <p>You should not seek emancipation only for the sake of yourself.</p>
<p>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,</p>	<p>In general, a quiet room is good for practicing [Za]zen, and food and drink are taken in moderation. Cast aside all involvements. Give the myriad things a rest.</p>	<p>For the practice of Zen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements, and cease all affairs.</p>	<p>Now, for sanzen (zazen), a quiet room is best. Eat and drink moderately. Let go of all associations, and put all affairs aside.</p>	<p>Now, for sanzen (zazen), a quiet room is best. Eat and drink moderately. Let go of all associations, and put all affairs aside.</p>	<p>Then, you should let go of all associations, and put all affairs aside. Your body and mind should be one, and your movement and stillness should be seamless. You should consider the amount of food and drink; neither too much nor too little.</p>
<p>think of neither good nor evil, right nor wrong. Thus, having stopped the various functions of your mind,</p>	<p>Do not think of good and bad. Do not consider right and wrong. Stop the driving movement of mind, will, consciousness. Cease intellectual consideration through images,</p>	<p>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.</p>	<p>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.</p>	<p>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</p>	<p>Regulate your sleep; neither insufficient nor too more than enough.</p>

	thoughts, and reflections.		Stop considering things with your memory, imagination, and contemplation.	things with you memory, imagination and contemplation.	
give up even the idea of becoming a Buddha.	Do not aim to become a buddha.	Have no designs on becoming a Buddha.	Do not seek to become Buddha.		
This holds true not only for zazen but for all your daily actions.	How could [this] be connected with sitting or lying down?	The practice of Zen (sanzen) has nothing whatever to do with the four bodily attitudes of moving, standing, sitting, or lying down.	(To be buddha) has nothing to do with the forms of sitting or lying down.		
Usually a thick square mat is put on the floor where you sit and a round cushion on top of that.	We usually spread a thick mat on the place where we sit, and use a round cushion on top of that.	At the place where you regularly sit, spread out a layer of thick matting and place a cushion on it.	Usually, a thick [square] mat is put on the floor where you sit, and a round cushion is placed on it	When we sit, a thick [square] mat is put on the floor where you sit, and a round cushion is placed on it.	When you do zazen, put a thick mat in a quiet place. Your clothing should be loose, but your appearance must be neat.
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.	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.	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.	You may sit in either full-lotus position or half-lotus position. In full-lotus position, first put your right foot on your left thigh, and then your left foot on your right thigh.	Then sit in either full-lotus position or half-lotus position. In full-lotus position, first put your right foot on your left thigh, and then your left foot on your right thigh.	Then sit in full-lotus position. 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	To sit in the half lotus posture, just press the left foot onto the right thigh.	In the half-lotus, you simply press your left foot against your right thigh. You	In half-lotus position, just put your left foot on your right thigh.	In half-lotus position, only put your left foot on your right thigh.	Or you may sit in half-lotus position. Just put your left foot on your right

worn loosely but neatly. Next, put your right hand on your left foot and your left palm on the right palm,	Spread the clothing loosely and make it neat. Then put the right hand above the left foot, and place the left hand on the right palm.	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,	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.	Your clothing should be loose but neat. Put your right hand palm up on your left foot, and your left hand palm up on your right palm.	thigh. Next, put your right hand palm up on your left foot, and your left hand palm up on your right palm.
the tips of the thumbs lightly touching.	The thumbs meet and support each other.	thumb-tips touching.	The tips of your thumbs should be lightly touching.	The tips of your thumbs should be lightly touching.	The tips of your thumbs should be lightly touching. Straighten your body slowly and stretch it forward. Sway your body, left to right.
Sit upright, leaning to neither left nor right, front nor back.	Just make the body right and sit up straight. Do not lean to the left, incline to the right, slouch forward, or lean backward.	Sit upright in correct bodily posture, inclining neither to the left nor the right, leaning neither forward nor backward.	Sit upright, leaning neither to the left nor right, neither forward nor backward.	And sit upright, leaning neither to the left nor right, neither forward nor backward.	Sit upright, leaning neither to the left nor right, neither forward nor backward.
					Your hips and back, head and neck, all bones and joints should support each other and make your posture like a <i>stupa</i> (a tower that enshrine the Buddha's relics). But do not push your body up too much,

					or your <i>qi</i> (energy of life) will not be at ease.
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.	The ears must be aligned with the shoulders, and the nose aligned with the navel. Hold the tongue against the palate, keep the lips and teeth closed,	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 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.	A line connecting your ears should be parallel with a line connecting 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.	A line connecting your ears should be parallel with a line connecting 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.
With your eyes kept continuously open, breathe quietly through your nostrils.	and keep the eyes open. Breathe softly through the nose.	Your eyes should always remain open. You should breathe gently through your nose.	Always keep your eyes open. Breathe quietly through your nose.	Always keep your eyes open. Having regulated your posture, harmonize your breath.	Keep your eyes slightly open to prevent you from falling asleep.
					When you attain <i>samadhi</i> (deep meditation), its power is superior to everything.  Eminent monks in ancient times who were known as practitioners of meditation always kept their eyes open when they sat.  Zen master Fayun

					<p>Yuantong (Houn Entsu) also admonished his students who sat zazen with their eyes closed, saying, "You are sitting in the cave of demons in the Black Mountain."</p> <p>There must be deep meaning in his words. Proficient practitioners must understand it.</p>
<p>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.</p>	<p>When the physical posture is already settled, make one complete exhalation and sway left and right. Sitting immovably in the mountain-still state,</p>	<p>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.</p>	<p>After having regulated your posture, exhale completely and take a breath. Sway your body from left to right a few times. Sit stably in samadhi.</p>		<p>After having regulated your posture and arranged your breath, release your abdomen. Do not think of anything, either good or evil.</p>
<p>Think of nonthinking. How is this done? By thinking beyond thinking and nonthinking.</p>	<p>"Think about this concrete state beyond thinking." "How can the state beyond thinking be thought about?" "It is different from thinking."</p>	<p>Think of not-thinking. How do you think of not-thinking? Nonthinking.</p>	<p>Think of not-thinking. How do you think of not-thinking? Beyond-thinking.</p>	<p>When thought arises, be aware of it. When you are aware of it, it will disappear. Put aside everything outside continuously, and make yourself into one piece.</p>	<p>When thought arises, be aware of it. When you are aware of it, it will disappear. Put aside everything outside continuously, and make yourself into one piece.</p>

This is the very basis of zazen.	This is just the pivot of Zazen.	This in itself is the essential art of zazen.	This is the essential way of zazen.	This is the essential art of zazen.	This is the essential art of zazen.
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.	This sitting in Zazen is not learning Zen concentration." It is simply the peaceful and joyful gate of Dharma. It is the practice-and-experience which perfectly realizes the state of bodhi.	The zazen I speak of is not learning meditation. It is simply the Dharmagate of repose and bliss. It is the practice-realization of totally culminated enlightenment.	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).	Zazen, which I am talking about, is the dharma-gate of the great peace and joy (nirvana).	It is said that zazen is the Dharma-gate of peace and joy (nirvana). However, many people get sick, because their ways of using their minds is not correct.
The Truth appears, there being no delusion.	The Universe is conspicuously realized, and restrictions and hindrances never reach it.	It is things as they are in suchness. No traps or snares can ever reach it.	It is the practice/enlightenment of the ultimate awakening (bodhi). In doing zazen, the koan manifests itself; it cannot be ensnared.	If you attain its significance, the four great elements [of your body] will naturally become light and peaceful. Your mind will be fresh and sharp, your mindfulness will become clear.	When you attain its significance, the four great elements [of your body] will naturally become light and peaceful. Your mind will be refreshed and sharp, your mindfulness will become clear.
				The taste of Dharma will support your mind and make it tranquil, pure and joyful.  Then your everyday activities will become in accord with the true nature.	The taste of Dharma will support your mind and make it tranquil, pure and joyful.
If you understand	To grasp this	Once its heart is	When you grasp this,	When you clearly	When you clearly see

<p>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.</p>	<p>meaning is to be like a dragon that has found water, or like a tiger in its mountain stronghold. Remember, the right Dharma is naturally manifesting itself before us, and darkness and distraction have dropped away already.</p>	<p>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.</p>	<p>you are like a dragon with water, or a tiger in the mountain. You must know that true dharma manifests itself in zazen, and that, first of all, dullness and distraction are struck down.</p>	<p>see the truth, you will be like a dragon that gets water, or a tiger in the mountain. You must know that true dharma is manifest itself in zazen, and that dullness and distraction cannot reach you.</p>	<p>the truth, you are like a dragon that gets the water, or a tiger in the mountain. If you have not attained it, you are blowing on the fire with wind. Do not make a struggle to attain it. If you only practice confirming the true mind, you will not be coaxed.</p>
					<p>However, as you get higher in the Way, there will be a lot of demons that may bother you. You may go through many kinds of situation, both favorable and adverse. But when your right mindfulness appears, nothing can disturb your sitting.</p>
					<p>In Ryogonkyo (<i>Suramgama-samadhi Sutra</i>), Tendai's Shikan (Maho Chih-kuan, writing on samatha and vipasyana written by Chiyi, the third ancestor of</p>

					Chinese Tientai School), Keiho Shushogi (Writing on practice and enlightenment, written by Tsungmi, the fifth ancestor of Chinese Kegon School), diabolic phenomena ( <i>maji</i> or <i>makyo</i> ) is clearly explained. If you wish to prepare for them, you should read them. You cannot practice [zazen] without knowing them.
At the completion of zazen move your body slowly and stand up calmly. Do not move violently.	If we rise from sitting, we should move the body slowly, and stand up calmly. We should not be hurried or violent.	When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly.	When you rise from sitting, move your body slowly and stand up calmly. Do not move abruptly.	When you rise from sitting, move your body slowly and stand up calmly. Do not move abruptly.	When you wish to exit from <i>samadhi</i> , move your body slowly and stand up calmly. Do not move abruptly.
				At all times, you should protect and maintain the power of <i>samadhi</i> . You should study it thoroughly and transcend the upper barrier. Do not rely upon anything. Do not be attached even to the enlightenment, but	After exiting from <i>samadhi</i> , always protect and maintain your power of <i>Samadhi</i> using any skillful means, as if you were taking care of your baby. Then you will be able to attain the power of <i>Samadhi</i> without difficulties.

				just be yourself. Therefore, you should never stagnate anywhere.	
				This is the completion of the Way. Truly, the single practice of meditation is the highest and most superior.	This single practice of meditation is the most important so that you should practice immediately.
				First understand the Way completely and then actualize it in your practice even a little bit. You can do it only in this practice. When Shakyamuni picked a flower up, Mahakashapa smiled at it. Huiko silently made prostration and obtain the marrow of Bodhidharma's Way.	If you do not settle down in <i>dhyana</i> and practice quiet meditation, you will be upset even when you reach this place. This is because when you look for the pearl, the waves should be calm. When the water is moving, it must be difficult to get [the pearl].
				They attained the great liberation being assisted by the blessing power [of samadhi].  Why don't you, the bodhisattvas who are studying prajna,	When the water of <i>Samadhi</i> is clear and clean, the mind-pearl appears of itself. Therefore, it is said in Engakukyo (Complete Enlightenment

				follow the way?	Sutra), "The pure wisdom without any obstacle arises completely depending on <i>dhyana</i> ." It is also said in the Lotus Sutra, "Abide in a quiet place. Cultivate and control your mind. Be firmly fixed and immovable like Mt. Shumeru."
By virtue of zazen it is possible to transcend the difference between "common" and "sacred"	We see in the past that those who transcended the common and transcended the sacred,	In surveying the past, we find that transcendence of ignorance and enlightenment,	You should see that to transcend both ordinary people and sages,	See that to transcend both ordinary people and sages always depends on quiet sitting.	You must know that to transcend both ordinary people and sages, you must depend upon the power of quiet meditation.
and attain the ability to die while doing zazen or while standing up.	and those who died while sitting or died while standing, relied totally on this power	and dying while sitting or standing, have all depended entirely on the strength gained through zazen.	and to die sitting or standing, depends upon the power of zazen.	To die sitting or standing depends on the power of samadhi.	Dying sitting or standing will surely depend on the power of <i>samadhi</i> .
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	Moreover, the changing of the moment, through the means of a finger, a pole, a needle, or a wooden clapper; and the experience of the state, through the manifestation of a whisk, a fist, a staff,	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	Moreover, buddhas and ancestors taught their students with a finger, a pole, a needle or a mallet, and they transmitted the way with a whisk, a fist, a staff, or a shout. These actions cannot be understood by	Moreover, your discriminating mind cannot understand how buddhas and ancestors taught their students with a finger, a pole, a needle or a mallet; or how they transmitted the Way with a hossu (fly-	

they passed on enlightenment with a hossu, fist, staff, or shout.	or a shout, can never be understood by thinking and discrimination.	be fully comprehended by human discrimination.	thinking or discrimination; nor known by practice to attain superhuman powers.	chasing stick), a fist, a staff, or shouting. And also it cannot be understood with the practice and verification of supernatural power.	
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.	How could they be known through mystical powers or practice and experience? They may be dignified behavior beyond sound and form. How could they be anything other than criteria that precede knowing and seeing?	It cannot be fully known by the practice-realization of supernatural powers. It is activity beyond human hearing and seeing, a principle prior to human knowledge or perception.	These are dignified conducts that are outside sound and form; these are nothing other than the standard which is prior to knowing and seeing.	These are dignified conducts that are outside sound and form; these are nothing other than the standard which is prior to knowing and seeing.	Even if you continue to practice your entire life, you might still be afraid of making mistakes. Moreover, if you postpone starting practice, with what can you fight against your karma? Therefore, an ancient worthy said, "If you lack the power of <i>samadhi</i> , you will fall down at the gate of death, come back in vain covering your eyes, and you will continue to be a wanderer [within samsara]."
Therefore, no distinction should be made between the clever and the stupid.	Therefore, we do not discuss intelligence as superior and stupidity as inferior. Do not choose between clever people and dull ones.	This being the case, intelligence, or lack of it, does not matter. No distinction exists between the dull and sharp-witted.	Therefore, do not consider whether you are clever or stupid, and do not think of whether you are superior or inferior.	Therefore, do not consider whether you are clever or stupid, and do not think of whether you are superior or inferior.	

				<p>Put aside the six sense organs and look at the Way as a whole.</p> <p>Without raising any single thought, sit completely in the midst of the ten-direction world.</p> <p>On the whole, in this world and in the other worlds, there are no different teachings in Buddha dharma.</p>	
<p>To practice the Way single-heartedly is, in itself enlightenment. There is no gap between practice and enlightenment or zazen and daily life.</p>	<p>If we singlemindedly make effort [in Zazen] that truly is pursuit of the truth. Practice-and-experience is naturally untainted. Actions are more balanced and constant.</p>	<p>If you concentrate your effort single-mindedly, you are thereby negotiating the Way with your practice-realization undefiled. As you proceed along the Way, you will attain a state of everydayness.</p>	<p>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.</p>		
<p>The Buddhas and patriarchs, both in this world and that, in India and in China, have all preserved the</p>	<p>In general, [the patriarchs] of this world and of other directions, of the Western Heavens and of the Eastern</p>	<p>The Buddha-mind seal, whose customs and traditions extend to all things, is found in both India and China,</p>	<p>The buddhas and ancestors, both in this world and other worlds, in India and in China, preserved the buddha-seal in</p>	<p>But in India and in China, five gates were opened in the Way of the ancestors. Each of them equally</p>	

Buddha-mind and enhanced Zen training.	Lands, all similarly maintain the Buddha's posture, and solely indulge in the custom of our religion.	both in our own world and in other worlds as well.	the same way and vigorously generated the wind of truth.	hold the buddha-seal and vigorously generated the wind of truth  They wholeheartedly practiced the Way that is singularly transmitted from ancestor to ancestor, and pointed to the reality directly.	
You should therefore devote yourself exclusively to and be completely absorbed in the practice of zazen.	They simply devote themselves to sitting, and are caught by the still state.	It is simply a matter of devotion to sitting, total commitment to immovable sitting.	They just practiced sitting and were protected by zazen.	They all wholeheartedly practice to turn around the body and the head.	
Although it is said that there are innumerable ways of understanding Buddhism, you should do zazen alone.	Although there are myriad distinctions and thousands of differences, we should just practice [Za]zen and pursue the truth.	Although it is said that there are as many minds as there are people, all of them must negotiate the Way solely in zazen.	Although their characters were diverse, each of them practiced the way of zazen wholeheartedly.	Although their characters were diverse, each of them encouraged to go back to and meet their Self.	
There is no reason to forsake your own sitting place and make futile trips to other countries.	Why should we abandon our own seat on the floor, to come and go without purpose through the dusty borders of foreign lands?	Why leave behind your proper place, which exists right in your own home, and wander aimlessly off to the dusty realms of other lands?	There is no reason to leave your own seat at home and take a meaningless trip to the dusty places of other countries.	There is no reason to leave your own seat at home and take a meaningless trip to the dusty places of other countries.	
If your first step is mistaken, you will stumble immediately.	If we misplace one step we pass over the moment of the present.	If you make even a single misstep, you stray from the Great Way lying directly before you.	If you make a false step, then you will miss the Way, even though it is before your eyes	If you make a false step, then you will miss the Way, even if it is before your eyes.	

You have already had the good fortune to be born with a precious [human] body, so do not waste your time meaninglessly.	We have already received the essential pivot which is the human body: we must never pass time in vain.	You have gained the pivotal opportunity of human form. Do not let your time pass in vain.	You have already been given a human body which is functional essence, so do not spend your time wastefully.	You have already been given a human body, so do not spend your time wastefully.	
Now that you know what is the most important thing in Buddhism, how can you be satisfied with the transient world?	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?	You are maintaining the essential function of the Buddha Way. Would you take meaningless delight in the spark from a flintstone?	Since you are endowed with the essential functioning of the buddha way, why pursue worthless pleasures that are like sparks from a flint?	Always keep the practice of the buddha way in your mind. Do not pursue worthless pleasures which are like sparks from flint.	
Our bodies are like dew on the grass, and our lives like a flash of lightning, vanishing in a moment.	What is more, the body is like a dew-drop on a blade of grass. Life passes like a flash of lightning. Suddenly it is gone. In an instant it is lost.	Form and substance are like dewdrops on the grass, destiny like the dart of lightning-vanishing in an instant, disappearing in a flash.	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 life will be lost in an instant.	Furthermore, your body is like a drop of dew on a blade of grass; your life is like a flash of lightning. Your life will disappear soon; your life will be lost in an instant.	
Earnest Zen trainees, do not be surprised by a real dragon or spend a long time rubbing only one part of an elephant.	I beseech you, noble friends in learning through experience, do not become so accustomed to images that you are dismayed by the real dragon.	Honored followers of Zen—you who have been long accustomed to groping for the elephant—please do not be suspicious of the true dragon.	You, honored practitioner, after learning in a partial way like the blind people who touched various parts of the elephant [to figure out what it was like], please do not be scared by the real	You, honored practitioner, after learning in a partial way like the blind people who touched various parts of the elephant [to figure out what it was like], please do not be scared by the real	Please, all friends of Zen, read this [Zazengi] repeatedly and benefit both yourself and others. I wish both you and others together accomplish the true awakening.

			dragon.	dragon.	
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.	Devote effort to the truth which is directly accessible and straightforward. Revere people who are beyond study and without intention. Accord with the bodhi of the buddhas. Become a rightful successor to the samadhi of the patriarchs.	Devote your energy to a Way that points directly to suchness. Revere the person complete attainment beyond all human agency. Gain accord with the enlightenment of the Buddhas. Succeed to the legitimate lineage of the patriarch's samadhi.	Devote yourself to the Way which indicates Reality directly. Be in accord with the buddha's awakening. Succeed to the ancestors' samadhi. Go immediately forward in the true Way which indicates the Reality directly, and quickly become the true man beyond studying and actions.	Follow the regulations which were established by Zen master Hyakujo (Baizhang). Embody the Way of Bodhidharma thoroughly.  Do not worry about the wind blowing against your ears. Do not be surprised by the echo made by tongues.	
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.	If you practice the state like this for a long time, you will surely become the state like this itself. The treasure-house will open naturally, and you will be free to receive and to use [its contents] as you like.	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 will use it at will.		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. You should open your own treasure-house and use it at will.	

