

Master Dogen's

Bendowa

JIJUYU ZANMAI

10 Translations



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Master Dogen's *Bendowa* is the first Chapter of his *Shobogenzo*. Bendowa includes 3 main parts :

- A first part about the way Bodhidharma brought the real Dharma to China, and how he himself intends to do the same thing in Japan.
- A second part about what this real teaching - or rather this practice is about – Jijuyu Zanmai - sometimes translated as Self Fulfilling Samadhi
- In the third part Master Dogen uses a Question - Answer pattern to provide more details on certain points of the Practice.

The following is a compilation of 10 translations of the second part Jijuyu Zanmai. I found these texts on line – 7 are in English, 2 in French, and one in Spanish.

Some of these translations are much longer than others. This usually happens when translators think they have to interpret what Master Dogen was trying to say. This may sometimes be helpful, it may also be misleading. It is for you to decide...

ASZC	Now all Ancestors and all Buddhas who uphold Buddha dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling Samadhi.
BM2003	Sitting upright in deep inward rapture is the true path to enlightenment, said to have been followed by all teachers and holy ones who have mastered truth.
EHZC	Ancestors and Buddhas, who have maintained the Buddha dharma, all have held that practice based upon proper sitting in zazen in self-fulfilling samadhi was the right path through which their enlightenment opened.
AHR	Now, all Ancestors and all Buddhas who have maintained the Buddha Dharma have established sitting up straight in the midst of self-enjoyment harmonization as the right path to reveal Awakening.
DSB	The sutras say that all the many ancestors and buddhas who lived and practiced the truth that the Buddha taught relied on the practice of Zazen, which is sitting upright with both active and passive forces in balance. They all valued this practice as the right way to find out what reality is.
Shasta	As my Master also said, all the Buddhas, as well as all the Ancestors, have kept to the Buddha Dharma as Their dwelling place. One and All have not only sat upright in Their meditative state of delight in the Truth, but They have also put the Precepts into practice, and thus They have taken this combination as the precise and certain way for awakening to the Truth.
Nijishima	[The sutras] say that the many patriarchs and the many buddhas, who dwelled in and maintained the Buddha Dharma, all relied on the practice of sitting erect in the samādhi of receiving and using the self, and esteemed [this practice] as the right way to disclose the state of realization.
FR1	Tous les patriarches et les Bouddhas qui ont préservé la Loi bouddhique ont prôné la pratique fondée sur la méditation assise dans le samādhi autonome comme le chemin correct de l'accès à l'éveil.
FR2	Les soutras disent que les innombrables Bouddhas et patriarches qui ont demeuré dans le Dharma du Bouddha et et l'ont protégé, placèrent tous leur foi en l'assise verticale dans le samadhi de la joie de son propre Éveil, et considéraient cette pratique comme la voie véritable d'accès à la réalisation.
Esp	Los sutras dicen que los patriarcas y los numerosos budas que permanecieron en el Dharma del Buda y lo mantuvieron, se basaron todos en la práctica de la postura sentada en el Samadhi de recibir y usar el yo (Jijuyu Zanmai) y estimaron que esta práctica es la verdadera vía para revelar el estado de la verdad (de la verdad del Despertar del Buda).

ASZC	All Those who attained enlightenment in India and China followed this way.
BM2003	In India to the west and China to the east, all those attaining enlightenment followed this way.
EHZC	In India and China, those who have gained enlightenment have all followed in this way of practice.
AHR	Those who attained the truth in India and China followed this way.
DSB	All the people in India and China who realized what reality is practiced Zazen.
Shasta	Those in India and China who have experienced an awakening have likewise conformed to this approach.
Nijishima	Human beings who attained the truth in the Western Heavens and Eastern Lands followed this style of practice.
FR1	En Inde comme en Chine, tous ceux qui ont atteint l'éveil ont suivi cette pratique.
FR2	Les êtres humains qui ont atteint la vérité, que ce soit en Inde ou en Chine, ont suivi cette pratique.
Esp	Los seres humanos que alcanzaron la Verdad de Buda bajo los Cielos del Oeste o en las Tierras del Este siguieron todos esta práctica.

3

ASZC	It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching.
BM2003	And this was made possible by teachers carefully imparting the exquisite technique to their students, who in turn received it and made it their own.
EHZC	It is based upon the right transmission of the wonderful means in private encounter from master to disciple and their receiving and maintaining of its authentic essence.
AHR	This is because Teachers intimately Transmitted and disciples received and maintained this subtle means as the essential Teaching.
DSB	This practice, the power of which we cannot fully grasp, is passed on exactly from one teacher to one student. The student makes the practice their own and through it maintains the essence of the true teachings.
Shasta	This is based on Master directly passing on to disciple, in private, this wondrous method, and the latter preserving its genuine inner meaning.
Nijishima	This [practice] relies on the mystical and authentic transmission of the subtle method from master to disciple, and the [disciple's] reception and maintenance of the true essence of the teachings.
FR1	Elle se base sur la transmission correcte de la méthode profonde, confiée en secret par le maître au disciple, et sur la préservation de la vraie tradition ésotérique.

FR2	Elle repose sur la transmission authentique et intime de la méthode subtile de maître à disciple, et la capacité à recevoir et protéger l'essence véritable des enseignements.
Esp	Esta práctica depende de la transmisión auténtica y mística del método sutil entre maestro y discípulo, y en la recepción y mantenimiento por el discípulo de la verdadera esencia de la enseñanza.

4

ASZC	In the authentic tradition of our teaching it is said that this directly transmitted straightforward Buddhadharma is the unsurpassable of the unsurpassable
BM2003	In our religion the real message is that this truth, as simple and straightforward as it is, takes absolute precedence.
EHZC	According to the authentic tradition of Buddhism, the Buddha dharma, transmitted rightly and directly from one to another, is the supreme of the supreme.
AHR	In the authentic tradition, it is said that this directly Transmitted and straightforward Buddha Dharma is the unsurpassed of the unsurpassable.
DSB	In true Buddhism, the passing on of this practice of Zazen from teacher to student in one direct line is said to be the most valuable thing there is.
Shasta	When we speak of the correct Transmission in our tradition, the straightforward Buddha Teaching of direct Transmission is 'the best of the best'.
Nijishima	In the authentic transmission of [our] religion, it is said that this Buddha-Dharma, which has been authentically and directly transmitted one-to-one, is supreme among the supreme.
FR1	Selon la tradition authentique de notre école, cette Loi bouddhique, transmise directement, est suprême au suprême degré.
FR2	Dans la transmission authentique de notre école, il est dit que ce Dharma du Bouddha, qui a été transmis véritablement et directement de personne à personne, est la pratique suprême entre toutes.
Esp	En la auténtica transmisión de [nuestra religión] se dice que el Dharma de Buda (zazen), que ha sido auténtica y directamente transmitido de cara a cara, es lo máximo.

5

ASZC	From the first time you meet a master without engaging in incense burning bowing chanting Buddha's name repentance or reading scripture you should just wholeheartedly sit and thus drop away body and mind .
BM2003	From your first encounter with a teacher just sit, letting your body/mind drop away. Make no use of incense or bowing or chanting or ceremonies or scriptures.
EHZC	From the first time you meet your master and receive the teaching, you have no need for either incense-offerings, homage-paying, chanting Buddha's names, penance disciplines, or silent sutra-readings; only cast off body and mind in zazen.
AHR	From the first time you meet a Master, without needing to engage in incense offering, prostrations, chanting a Buddha's name, doing repentance rituals, or reciting the Discourses, you should wholeheartedly just sit, and thus drop through body and mind.
DSB	After we meet a teacher who passes on this practice to us, we realize that religious practices such as burning incense, doing prostrations, reciting the Buddha's name, practicing confession, and reading sutras are all unnecessary. We simply sit in Zazen and enter the state where we are no longer conscious of a separate body and mind, and become whole.
Shasta	From the very moment when a disciple comes to meet face-to-face with the one who is to be his spiritual friend and knowing teacher, there is no need to have the disciple offer incense, make prostrations, chant the names of the Buddhas, do ascetic practices and penances, or recite Scriptures: the Master just has the disciple do pure meditation until he lets his body and mind drop off.
Nijishima	After the initial meeting with a [good] counselor we never again need to burn incense, to do prostrations, to recite Buddha's name, to practice confession, or to read sutras. Just sit and get the state that is free of body and mind.
FR1	A partir du moment où vous consultez un ami de bien, nul besoin de brûler de l'encens, de vénérer [les Buddhas], d'invoquer [Amitâbha], de cultiver le repentir ou de lire les sùtras. Il vous suffit de vous asseoir et de dépouiller corps et esprit.
FR2	Dès notre première rencontre avec un véritable maître nous n'avons plus besoin de brûler de l'encens, de nous prosterner, de réciter le nom du Bouddha, de pratiquer la confession ou de lire les soutras. Il suffit seulement de s'asseoir et de se libérer du corps et d'esprit.
Esp	Después de un primer encuentro con un [buen] consejero ya no necesitamos más quemar incienso, ni hacer sampai, ni recitar los nombres del Buda, ni practicar la confesión ni leer los sutras. Sólo sentarse y entrar en el estado que está libre de cuerpo y de espíritu.

ASZC	When even for a moment you express the Buddha's seal by sitting upright in Samadhi the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment
BM2003	When you sit upright in rapture, even once, imprinting the mark of truth on your body, speech, and mind, you imprint that same mark of truth on all known worlds, flooding the emptiness with light.
EHZC	When even for a short period of time you sit properly in samadhi imprinting the Buddha-seal in deeds, words, and thoughts, each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment.
AHR	When for even a moment you express the Buddha's mudra in the three activities by sitting up straight in harmonization, the whole world of events and experiences becomes the Buddha's mudra and the whole of space is realized.
DSB	When someone, even for a short moment, sits up straight in the balanced posture of the Buddha that puts the body right, it becomes apparent that everything in the Universe also exhibits the same balanced state, and that this realisation spreads through the whole of space.
Shasta	Even though it may be merely for a moment, when someone, whilst sitting upright in meditation, puts the mark of the Buddha seal upon his three types of volitional actions—namely, those of body, speech and thought—the whole physical universe and everything in it becomes and is the Buddha seal; all of space, throughout, becomes and is enlightenment.
Nijishima	If a human being, even for a single moment, manifests the Buddha's posture in the three forms of conduct, while [that person] sits up straight in samādhi, the entire world of Dharma assumes the Buddha's posture and the whole of space becomes the state of realization.
FR1	Pour celui qui, ne fût-ce qu'un moment, marque les trois [types d'] Actes au sceau du Bouddha en s'asseyant en samādhi, le Dharmadhātu dans son ensemble constitue le sceau de Bouddha, et l'espace entier est éveil.
FR2	Si un seul être humain, même pendant un seul instant, manifeste la posture du Bouddha dans l'attitude juste du corps et de l'esprit, alors, tandis même que cette personne est assise droite en samadhi, le monde entier du Dharma est inclus dans la posture du Bouddha et l'Espace tout entier atteint la réalisation.
Esp	Si un ser humano, aunque sea por un breve instante, manifiesta la postura de Buda en los tres comportamientos cuando esa persona se sienta recto en el Samadhi, el mundo entero del Dharma asume la postura de Buda y el espacio entero se convierte en el estado de la realización (Bodhi).

ASZC	Because of this all Buddha Thatagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the Way.
BM2003	Thus the sages rejoice, and renew the splendor of the path to satori.
EHZC	Accordingly, it makes Buddha-tathagatas all increase the dharma-joy of their original source, and renew the adornments of the Way of enlightenment.
AHR	Through this, all Buddhas' and Thus Come Ones' original source as the bliss of reality waxes and renews their magnificence in the Way of Awakening.
DSB	Practicing thus returns us to the joyful state of buddha and we confirm anew how splendid reality is.
Shasta	As a result, all Buddhas, as embodiments of Truth, experience a compounding of Their delight in the Dharma of Their own Original Nature, and the awesome splendor of Their realization of the Way is refreshed for Them.
Nijishima	[The practice] thus increases the Dharma joy that is the original state of the buddha-tathāgatas, and renews the splendor of their realization of the truth.
FR1	De la sorte, il incite les Bouddhas et Tathāgatas à accroître l'allégresse dharmique de leur nature essentielle, et renouvelle la splendeur de l'étude de la Voie.
FR2	Donc cette pratique accroît la joie du Dharma qui est l'état originel des Bouddhas-Tathagatas, et réactualise la splendeur de leur réalisation de la vérité.
Esp	Así, la práctica hace crecer la felicidad del Dharma que es el estado original de los budas-tathagata, renovando el esplendor de su realización de la Verdad.

8

ASZC	Furthermore all beings in the Ten Directions and the Six Realms including the three lower realms at once obtain pure body and mind realize the state of great emancipation and manifest the original face.
BM2003	Beings throughout earth, heaven, and hell are purified and cleansed, affirm their absolute liberation, and show their original visage. All things attest to and engage the buddha's true insight.
EHZC	Then, when all classes of all beings in the ten directions of the universe--the hell-dwellers, hungry ghosts, and animals; the fighting demons, humans, and devas--all together at one time being bright and pure in body and mind, realize the stage of absolute emancipation and reveal their original aspect,
AHR	Further, all beings throughout the ten directions and the six realms, including the three lower realms, are at once clarified and unstained in body and mind, realize the ground of vast liberation, and the Original Face is actualized.
DSB	All the various states of mind and all the different physical conditions that human beings go through in living their lives dissolve immediately, replaced by a state of wholeness that is clear and pure.

Shasta	In addition, all sentient beings everywhere throughout the physical universe—and in whichever of the six worlds of existence they may be, including the three lower ones—are, in that instant, bright and pure in body and mind, as they confirm the Foundation of their great liberation and reveal their Original Face.
Nijishima	Furthermore, throughout the Dharma worlds in ten directions, ordinary beings of the three states and the six states all become clear and pure in body and mind at once; they experience the state of great liberation, and their original features appear.
FR1	Et lorsque tous les êtres dans les Dharmadhātu des dix directions, sur les trois chemins et dans les six destinées, purifient simultanément leur corps et esprit, réalisent le stade de la grande délivrance, et révèlent leur face originelle,
FR2	Qui plus est, à travers les mondes du Dharma dans les dix directions, le corps-esprit des êtres ordinaires des trois mondes et des six chemins devient transparent et pur; ils font l'expérience d'une grande libération, et leur visage originel apparaît.
Esp	Además, todo a lo largo del mundo del Dharma en las 10 direcciones, la gente de los tres o de los seis estados de existencia todos, en el instante, se vuelven puros y claros de cuerpo y de mente; experimentan el estado de la gran emancipación (Dai Gedatsu Chi) y sus rasgos originales aparecen.

9

ASZC	At this time all things realize correct awakening myriad objects partake of the Buddha body and sitting under the bodhi tree you immediately leap beyond the boundary of awakening. Finally you transcend the realm of perception to become the king at the foot of the bodhi tree in seated meditation,
BM2003	at that time all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body, immediately leap the confines of this personal enlightenment, sit properly beneath the kingly Tree of Enlightenment,
EHZC	At this time, all things realize true Awakening, the numberless events and experiences are active as the Buddha body, and sitting up straight, majestic beneath the bodhi tree, you immediately leap beyond the boundary of Awakening.
AHR	We enter the state that is free from all that hinders our acting freely and return to our state of natural balance. Experiencing and understanding what is truly real extends through all things, and each thing assumes its balanced and natural form.
DSB	In this moment, sitting supreme in the same posture as the Buddha under the tree of truth,

Shasta	At that moment, all things realize what confirmation of the Truth really is.
Nijishima	Then all dharmas experience and understand right realization and myriad things each put their Buddhist body into practice;
FR1	tous réalisent l'éveil correct, utilisent le Corps-de-Bouddha, transcendent soudain les limites de leur réalisation, s'assoient sous l'arbre royal de l'éveil,
FR2	Alors tous les phénomènes expérimentent et comprennent la réalisation authentique et la multitude des existences livrent leur corps de Bouddha à la pratique;
Esp	Entonces todos los dharmas experimentan y comprenden la verdadera realización y todas las cosas ponen en práctica su cuerpo de Buda;

10

ASZC	At this moment you turn the dharma wheel and expound the profound wisdom ultimate and unconditioned.
BM2003	instantly turning the incomparable wheel of being and unfolding the ultimate wisdom.
EHZC	turn simultaneously the great and utterly incomparable dharma wheel, and expound the ultimate and profound prajna free from all human agency.
AHR	In its balanced state, each thing in this moment is in tune with the teachings of the Universe and is exhibiting the bare and profound state that exists before the world is conceptualized.
DSB	At this moment you turn the unsurpassable great Wheel of Dharma which is equality without equal and express the ultimate and unfabricated profound wisdom. Each thing passes beyond the limits of what can be experienced and understood.
Shasta	Everything, all together, employs its body as a Buddha does, quickly leaping in one bound beyond the limits of any 'correct' understanding to sit erect like the Lord Buddha beneath His Bodhi tree. In an instant, everything turns the unparalleled Great Wheel of the Dharma as It opens up and gives expression to the profound Wisdom that is of the Ultimate, of the Uncreated.
Nijishima	in an instant, they totally transcend the limits of experience and understanding; they sit erect as kings of the bodhi tree; in one moment, they turn the great Dharma wheel which is in the unequalled state of equilibrium; and they expound the ultimate, unadorned, and profound state of prajñā.
FR1	tournent tous ensemble la grande Roue de la Loi sans égale, et exposent la profonde sagesse ultime et inconditionnée.
FR2	en un seul moment, activent la grande roue du Dharma qui est incomparable stabilité; et prêchent la sagesse prajna, ultime, dépouillée et profonde.
Esp	en este instante van mas allá de los límites de la experiencia y de la

	comprensión; se sientan totalmente rectos como los reyes del árbol de la Bodhi; en un instante hacen girar la gran rueda de la Ley que se encuentra en el estado de equilibrio sin igual; y exponen el estado último de Prajna, profundo y sin adornos.
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11

ASZC	Because such broad awakening resonates back to you and helps you inconceivably you will in zazen unmistakably drop off body and mind cutting off the various defiled thoughts of the past and realize the essential Buddhadharma.
BM2003	This enlightened world circles back to sustain the zazeners, that they might completely drop off body/mind, disconnect from random, impure perceptions and thoughts, affirm and enter into the intrinsic truth of Buddhism,
EHZC	Since, moreover, these enlightened ones in their turn enter into the way of imperceptible mutual assistance, people in zazen without fail cast off body and mind, sever the heretofore disordered and defiled thoughts and views emanating from discriminating consciousness, conform totally within themselves to the genuine Buddha dharma,
AHR	Such vast Awakening resonates back to you in a path of intimacy and ripens you and all inconceivably. The person of zazen unmistakably drops through body and mind, cutting through the myriad distorted views of the past, and realizes essential Buddha Dharma.
DSB	Because it is dynamic balance between the practitioner and the world, it works in both directions in ways that we cannot fully understand, so that we who are sitting in Zazen are freed of the split between body and mind, cut away the various indoctrinations and thoughts we have accumulated from the past, and thus realise in experience the real and pure nature of this world.
Shasta	Moreover, these equally fully-enlightened Ones turn back to the six worlds of existence in order to personally travel the path of giving help in unseen ways. Consequently, those who sit in meditation will, beyond doubt, drop off body and mind, and cut themselves free from their previous confused and defiling thoughts and opinions in order to personally realize what the innate Dharma of the Buddha is.
Nijishima	These balanced and right states of realization also work the other way, following paths of intimate and mystical cooperation, so that this person who sits in zazen steadfastly gets free of body and mind, cuts away miscellaneous impure views and thoughts [accumulated] from the past, and thus experiences and understands the natural and pure Buddha-Dharma.
FR1	Comme ces Bouddhas, en outre, faisant retour au monde profane, prennent la voie de l'imperceptible entraide, les pratiquants du dhyâna assis dépouillent à coup sûr leur corps et esprit, tranchent les vues et les pensées

	confuses et impures qu'ils entretenaient jusqu'alors, et réalisent la Loi bouddhique authentique.
FR2	Cette réalisation juste et stable influence en retour le pratiquant, par le biais d'une interaction intime et invisible, de sorte qu'il se libère rapidement de son corps et de son esprit, abandonne les diverses vues erronées et le karma de la pensée, et expérimente ainsi le Dharma du Bouddha pur et naturel.
Esp	Estos estados equilibrados y auténticos del Despertar funcionan también en la otra dirección (la de aquél que practica) siguiendo caminos de cooperación íntima y mística, de tal manera que esta persona que se sienta en zazen de forma constante, consigue la libertad del cuerpo y del espíritu, corta la raíz de los distintos puntos de vista impuros y de los pensamientos del pasado; y así experimenta y comprende el puro y sencillo Dharma del Buda.

12

ASZC	Thus you will raise up Buddha activity at innumerable practice places of Buddha Thatagatas everywhere cause everyone to have the opportunity of ongoing Buddhahood and vigorously uplift the ongoing Buddha dharma.
BM2003	raise up the teachings at countless places of practice, and bequeath widely the chance for surpassing holiness and proclaim its law.
EHZC	and assist universally in performing the work of buddhas at each of the various places the buddha-tathagatas teach, that are as infinitely numberless as the smallest atom- particles--imparting universally the self transcending Buddha, vigorously uplifting the dharma transcending Buddha.
AHR	You thus raise up the work of the Buddhas at numberless practice places of the Buddhas and Thus Come Ones everywhere, causing everyone to have the opportunity of ongoing Awakening, and vigorously uplift the ongoing Buddha Dharma.
DSB	In each of the infinite ways in which the truth of this world demonstrates itself, the practitioner acts as an awakened being, spreading this awakening to people far and wide who are waiting for the key to finding reality, and manifesting oneness with reality in the state of balanced action.
Shasta	That is, in each training ground of every Buddha as the embodiment of Truth, the work of Buddhas finds expression and is put into practice down to the smallest detail, as They create for others far and wide the circumstances that help them go beyond the notion of 'being a Buddha', through Their vigorous promotion of the Teaching that one goes on, always becoming Buddha.
Nijishima	Throughout each of the infinitesimal, innumerable seats of truth of the buddha-tathāgatas, [the practitioner] promotes the Buddha's work and spreads its influence far and wide over those who have the ascendant makings of a buddha, thus vividly uplifting the ascendant real state of a buddha.

FR1	Ils contribuent à l'œuvre des Bouddhas et Tathâgatas partout où ceux-ci établissent leurs innombrables « aires de l'éveil » (bodhimanda), jusque dans le domaine de l'infiniment petit; ils incitent à dépasser le Bouddha, et exaltent la Loi de ce dépassement.
FR2	À travers chacun des innombrables et inconcevables sièges de vérité des Bouddhas-Tathagatas, le pratiquant révèle l'œuvre du Bouddha et répand son influence très au-delà de lui-même et même jusqu'aux anciens éveillés, ravivant leur authentique boddhéité.
Esp	Por todos los infinitesimales e innumerables asientos de la verdad de los budas-tathagatas, (el practicante de zazen) actualiza el trabajo de Buda y difunde su influencia por todas partes hacia los que están predispuesto a la práctica de la Vía, quienes a su vez se convierten en ejemplos vivos del estado verdadero, trascendental de Buda.

13

ASZC	Because earth grass trees walls tiles and pebbles all engage in Buddha activity. Those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance splendid and unthinkable and awaken intimately to themselves.
BM2003	As they do, soil and earth and grass and trees, fences and walls and tiles and pebbles throughout this world exude holiness. Blessed by the wind and water at the wellsprings of this outpouring, and graced by the incomparably subtle and inconceivable teaching, they soon arrive at enlightenment.
EHZC	Then the land, the trees and grasses, fences, walls, tiles and pebbles, all the various things in the ten directions, perform the work of Buddhas. Because of this, all persons who share in the wind and water benefits thus produced receive the unperceived help of the Buddhas' wonderful and incomprehensible teaching and guidance, and all manifest their inherent enlightenment.
AHR	The earth, grass, trees, walls, tiles, and pebbles all engage in the work of the Buddha. People receive benefit from the wind and water without thinking of it and are inconceivably helped by the work of the Buddha to Awaken intimately to themselves.
DSB	With the awakening of the practitioner, all things in the Universe show their real nature. Receiving this profound assistance from everything around them, practitioners of Zazen directly manifest their state of wholeness.
Shasta	At this very moment, the lands of the earth with their trees and grasses, as well as the walls and fences with their tiles and stones, are all seen to be performing the work of Buddhas.

	As a consequence, all who make profitable spiritual use of whatever storms and floods may arise will be receiving guidance and assistance in unseen ways from the profound and inscrutable instructions of Buddhas, and they will give expression to their innate Understanding, which is ever intimate with the Truth.
Nijishima	At this time, everything in the universe in ten directions—soil, earth, grass, and trees; fences, walls, tiles, and pebbles—performs the Buddha’s work. The people that receive the benefit thus produced by wind and water are all mystically helped by the fine and unthinkable influence of the Buddha, and they exhibit the immediate state of realization.
FR1	Alors la terre, les végétaux, les haies et les murs, les tuiles et les cailloux, dans les Dharmadhātu des dix directions, accomplissent l’œuvre des Buddhas. Du coup, tous ceux qui tirent profit des phénomènes naturels ainsi produits reçoivent l’aide imperceptible de la prédication très profonde et inconcevable des Bouddhas, et manifestent l’éveil intime.
FR2	À ce moment, toutes choses dans l’univers dans les directions - le sol, la terre, l’herbe et les arbres; les barrières, les tuiles et les cailloux - réalisent l’Éveil du Bouddha. Les personnes qui reçoivent le mérite qui en provient sont intimement aidées par l’influence subtile et inconcevable de Bouddha, et exposent leur réalisation immédiate.
Esp	En este instante, todas las cosas en el universo en las diez direcciones -el suelo, la tierra, la hierba y los árboles; las cercas, las paredes, las tejas y los cantos- realizan el trabajo de Buda. Las personas que reciben los beneficios producidos de esta forma por el viento y el agua, están todas místicamente ayudadas por la maravillosa e inimaginable influencia del Buda, y manifiestan inmediatamente el Despertar.

ASZC	Those who receive these water and fire benefits spread the Buddha’s guidance base on original awakening.
BM2003	Those taking up this water and fire endow themselves and everyone with whom they live and speak with endless virtue by spreading the teaching of original awakening,
EHZC	Since all who receive and employ this fire and water turn round and round the teaching of original enlightenment,
AHR	Those who receive this benefit of water and fire extend the work of the Buddha through original Awakening.
DSB	Practicing and experiencing this state of oneness with the external world, they transmit it to those who interact with them, who are also endowed with the limitless virtue that is the awakened state.

Shasta	Because persons who accept and make profitable spiritual use of such floods and firestorms all gladly receive from the Buddhas instruction and guidance on their innate Understanding,
Nijishima	All beings who receive and utilize this water and fire spread the influence of the Buddha in the original state of experience, so that those who live and talk with them, also, are all reciprocally endowed with the limitless buddha-virtue.
FR1	Ceux qui font usage de ces phénomènes naturels font circuler la prédication bouddhique relative à la réalisation foncière, et ainsi, tous ceux qui vivent et discutent avec eux sont dotés de vertus bouddhiques illimitées.
FR2	Tous les êtres qui en jouissent répandent l'influence de Bouddha dans son expérience originelle, et de même ceux qui les côtoient sont tous réciproquement parés de la vertu sans limite de Bouddha.
Esp	Todas las personas que reciben y usan este agua y este fuego difunden la influencia del estado original de la experiencia de Buda, de manera que todos los que viven o hablan con ellos están dotados a su vez de la virtud ilimitada de Buda.

15

ASZC	Because of this all those who live with you and speak with you will obtain endless Buddha virtue and will unroll widely inside and outside of the entire universe the endless unremitting unthinkable unnameable Buddha dharma.
BM2003	their efforts have wide effect, and imbuing the entire universe, within and without, with inexhaustible, indestructible, inconceivable, and immeasurable truth.
EHZC	all who dwell and talk together with them also join with one another in possessing the inexhaustible Buddha-virtue, causing to spread and spread even wider, circulating the inexhaustible, unceasing, incomprehensible, and immeasurable Buddha dharma, inside and outside throughout the universe.
AHR	Because of this, all those who live and speak with you also receive ceaseless awakened virtue and will circulate the ceaseless, limitless, unthinkable, unnameable Buddha Dharma inside and outside of the entire universe.
DSB	This activity expands and grows until it fills both the inside and the outside of the entire Universe with the truth of this world, which is beyond limits and cannot be analysed or measured.
Shasta	those who reside with such persons and are spiritually conversant with them, in turn, mutually provide each other with the unbounded, endless virtues of Buddhas and cause the unceasing, wondrous, immeasurable Dharma of Buddhas to roll forth far and wide until It spreads throughout the whole universe, both within and without.
Nijishima	Expanding and promoting their activity far and wide, they permeate the inside and the outside of the entire universe with the limitless, unceasing,

	unthinkable, and incalculable Buddha Dharma.
FR1	Ils les font circuler et s'accroître, et répandent la Loi bouddhique inépuisable, incessante, inconcevable et indéfinissable à l'intérieur et à l'extérieur du Dharmadhātu entier.
FR2	Étendant et dispensant leur activité bien au-delà d'eux-mêmes, ils imprègnent l'intérieur et l'extérieur de l'univers entier du Dharma du Bouddha sans limite, incessant, inconcevable et incommensurable.
Esp	Extendiendo y promoviendo su actividad por todas partes penetran en el interior y en el exterior del Universo entero con el ilimitado, eterno, inimaginable e incalculable Buda-Dharma.

16

ASZC	All this however does not appear within perception because it is unconstructedness in stillness it is immediate realization.
BM2003	But yet we don't perceive these things while sitting—because in the stillness, stripped of artifice, we experience direct affirmation.
EHZC	Yet such things are not mingled in the perceptions of one sitting in zazen, because this occurs in the stillness of samadhi beyond human artifice, and is in itself realization.
AHR	All this, however, is not something to be perceived because it is unfabricated in stillness, it is direct realization.
DSB	However, the balanced state itself is unaffected by the individual positions from which each of these individuals sees the world, since in its quietness, and with no intentional activity being pursued, the state is the direct experience of reality.
Shasta	However, these persons of whom I speak are not kept in the dark by being wedded to their senses, for they straightaway realize the Truth by not fabricating anything within the hush of their meditation.
Nijishima	[The state] is not dimmed by the views of these individuals themselves, however, because the state in the quietness, without intentional activity, is direct experience.
FR1	Cependant, si tout cela n'obscurcit pas leurs perceptions, c'est parce que leur quiétude est exempte de tout artifice et qu'elle constitue la réalisation directe.
FR2	Celui-ci n'est cependant pas obscurci par les conceptions de ces individus, car cet état de tranquillité sans intention est une expérience directe.
Esp	[El estado] no resulta mermado por las opiniones de estos mismos individuos, dado que el estado tranquilo, sin actividad intencional, se experimenta

directamente.

17

ASZC	If practice and realization were two things as it appears to the ordinary person each could be recognized separately.
BM2003	Many hold the view that practice is one step, perfection a second; but this would imply that these two are perceived separately.
EHZC	If practice and realization were two different stages as ordinary people consider them to be, the one sitting in zazen and things should perceive each other.
AHR	If practice and realization were two things, as common people understand them, each could be perceived separately.
DSB	If we divide the result of our practice from the practice itself, as people do in their minds, we observe two distinct things that we think are separate.
Shasta	If, as ordinary people believe, spiritual practice and personal realization are two different sorts of things, then each could be seen and recognized separately from the other.
Nijishima	If we divide practice-and-experience into two stages, as in the thoughts of common folk, each part can be perceived and understood separately.
FR1	Si, comme le pensent les gens du commun, la culture et la réalisation étaient deux degrés [distincts], elles devraient se percevoir mutuellement.
FR2	Si nous séparons la pratique-expérience en deux parties selon la pensée couramment répandue, chaque partie peut être perçue et comprise séparément.
Esp	Si separamos la práctica y el Satori en dos etapas, como piensa la gente común, cada parte puede ser percibida y comprendida por separado.

18

ASZC	But what can be met with recognition is not realization itself because realization is not reached by a deluded mind.
BM2003	Yet if perception is involved, it cannot be perfection. A mental muddle cannot bring us to perfection.
EHZC	To be associated with perceptions is not the mark of realization, because the mark of realization is to be beyond such illusions.
AHR	But such understanding and perception is not realization itself, because realization is not reached by a deluded mind.
DSB	But that state, which is a mixture of observing and thinking, is not the state of direct experience, because this, the standard state of experience does not

	include any kind of judgment based on feelings.
Shasta	Should someone become all involved with his sensory perceptions and intellectual understanding, he will not be in 'the realm of enlightenment' because the realm of enlightenment is beyond the reach of delusory, discriminatory thinking.
Nijishima	[But] if perception and understanding are mixed in, that is not the standard state of experience, because the standard state of experience is beyond deluded emotion.
FR1	Ce qui émerge avec les perceptions n'a pas le critère de la réalisation, car ce critère est inaccessible aux illusions.
FR2	Si nous mélangeons au contraire la perception et la compréhension, cela n'est pas pour autant conforme à l'expérience de cette réalisation, car cette expérience est au-delà des émotions illusoire.
Esp	[Pero] si se mezclan la percepción y la comprensión, no es el estado normal de la experiencia, porque el estado normal de la experiencia está más allá de las emociones erróneas.

19

ASZC	In stillness mind and object merge in realization and go beyond enlightenment.
BM2003	As your mind and surroundings sit together in stillness, awakening flows in, affirmation flows out.
EHZC	Moreover, although in realization the mind and its objects both arise and disappear within the stillness of samadhi,
AHR	In stillness, mind and object enter together in realization and pass through realization.
DSB	In the quietness of Zazen, our separate thoughts and perceptions of the world at one moment disappear into the wholeness which is the direct experience of reality, and at one moment appear together again from the wholeness.
Shasta	Furthermore, even though, amidst the stillness of meditation, someone experiences—not only subjectively within heart and mind, but also objectively within outer conditions—an 'entering into realization' and a 'going beyond awakening to Truth',
Nijishima	Although, in the quietness, mind and external world enter together into the state of experience and pass together out of the state of realization, [those movements] are the state of receiving and using the self.
FR1	D'autre part, quoique dans l'éveil la pensée et ses objets apparaissent et disparaissent au sein de la quiétude,
FR2	Bien que dans cette tranquillité, l'esprit et le monde extérieur atteignent

	ensemble la réalisation,
Esp	Así, en la tranquilidad, la mente y el mundo exterior entran juntos en el estado de la experiencia y salen juntos del estado de la realización (del Satori) , [estos movimientos] son el estado de recibir y usar el 'yo' (del Samadhi de jijuyu zanmai).

20

ASZC	Nevertheless because you are in the state of self-fulfilling Samadhi without disturbing its quality or moving a particle you extend the Buddhas' great activity, the incomparably profound and subtle teaching.
BM2003	As you approach the boundary of self-rapture, you embody boundless truth and the profound and subtle teaching. Not a particle is moved nor aspect of reality disturbed.
EHZC	since it occurs within the sphere of self-fulfillment it does not disturb a single mote of dust, nor infringe upon a single phenomenon. It does great and wide-ranging Buddha-work, and performs the exceedingly profound, recondite activities of preaching and enlightening.
AHR	In the realm of self-enjoyment harmonization without moving a dust mote or disturbing a particle, the vast work of the Buddha, the incomparably profound and subtle Teaching, is extended.
DSB	This drifting in and out of wholeness is our experience of natural balance. So the drifting in and out does not disturb anything at all; it is the working of a buddha in Zazen.
Shasta	because he is in the realm of delight in the Truth, he does not disturb a single dust mote or shatter the aspect of 'oneness with all things'. Simultaneously, the far-reaching works of a Buddha create a Buddha's profound and wondrous instructions and guidance.
Nijishima	Therefore, [movements of mind and the external world] neither stir a single molecule nor disturb a single form, but they accomplish the vast and great work of Buddha and the profound and fine influence of Buddha.
FR1	comme il s'agit là d'un domaine qui se suffit à lui-même, ils ne dérangent pas un grain de poussière, ne détruisent pas une apparence. Ceci constitue l'œuvre immense des Buddhas, la prédication bouddhique très profonde et subtile.
FR2	il s'agit en réalité de la joie de son propre Éveil. Pour cette raison les mouvements de l'esprit ou du monde extérieur, sans déranger la moindre molécule, accomplissent ensemble l'œuvre vaste et sans limite du Bouddha et dispensent son influence profonde et subtile.
Esp	Por consiguiente,[los movimientos de la mente y el mundo exterior] ni mueven una sola molécula ni desplazan una sola forma, sino que cumplen el amplio y gran trabajo de Buda y su profunda y maravillosa influencia.

ASZC	Grass trees and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable profound dharma.
BM2003	Wherever nature is touched by this teaching, a great light emanates, forever illuminating the profundity and strangeness of its truth.
EHZC	The trees, grasses, and land involved in this all emit a bright and shining light, and preach the profound and incomprehensible dharma; and it is endless.
AHR	Grass, trees, and lands are all embraced by this activity and together are radiant and endlessly express the inconceivable, profound Dharma.
DSB	In this, everything in the natural world radiates the brightness of the present and shows the fundamental and exquisite nature of reality endlessly.
Shasta	At no time does the vegetation or the earth from which it springs—which are the very places that this instructional path reaches—cease to send forth great luminosity as they give expression to the profoundly subtle Dharma.
Nijishima	The grass, trees, soil, and earth reached by this guiding influence all radiate great brightness, and their preaching of the deep and fine Dharma is without end.
FR1	Les végétaux et la terre, en accédant à cette prédication de la Voie, émettent une grande lueur, et prêchent à l'infini la Loi profonde.
FR2	L'herbe, les arbres, le sol et la terre touchés par cette influence rayonnent d'une grande lumière et enseignent sans fin le Dharma subtil et profond.
Esp	Hierbas, arboles, suelo y tierra alcanzados por esta influencia que les guía irradian todos una luz radiante y su predicación del maravilloso Dharma es sin limites.

ASZC	Grass trees and walls bring forth the teaching for all beings - common people as well as sages and they in accord extend this dharma for the sake of grass trees and walls.
BM2003	Earthly objects hold forth on behalf of sages and fools, and in return the sages and fools raise their voices on behalf of the earthly objects.
EHZC	Trees and grasses, wall and fence expound and exalt the dharma for the sake of ordinary people, sages, and all living beings. Ordinary people, sages and all living beings in turn preach and exalt the dharma for the sake of trees, grasses, wall, and fence.
AHR	Grass, trees, fences, and walls bring forth the Teachings for all beings, usual people as well as sages. And they in accord extend this Dharma for the sake of grass, trees, fences,

	and walls.
DSB	Everything in the natural world is then showing the truth to all people, both ordinary and great, and at the same time, both the ordinary and the great are themselves showing the truth to the natural world.
Shasta	Both 'vegetation' and 'walls' clearly and effectively let the Dharma be known in the world for the sake of all forms of sentient beings, be they of ordinary minds or of awakened ones. All forms of sentient beings, awakened or not, are ever giving expression to It for the sake of 'vegetation' and 'walls'
Nijishima	Grass, trees, fences, and walls become able to preach for all souls, [both] common people and saints; and conversely, all souls, [both] common people and saints, preach for grass, trees, fences, and walls.
FR1	Les herbes et les arbres, les haies et les murs, prônent [la Loi] à tous les êtres, profanes ou saints; et inversement.
FR2	L'herbe, les arbres, les barrières les murs enseignent à toutes les existences, personnes ordinaires comme aux saints. Et réciproquement, toutes les existences, ordinaires ou saintes, enseignent à l'herbe, aux arbres, aux barrières et aux murs.
Esp	Hierbas, arboles, cercas y paredes se vuelven capaces de enseñar a todas las personas, tanto a la gente común como a los santos; inversamente, todas las personas, tanto la gente común como los santos, enseñan a las hierbas, los arboles, las cercas y las paredes.

23

ASZC	Thus the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking and realization itself is manifested without ceasing for a moment.
BM2003	Intrinsic to the world of realization of self and others is that we are fully endowed with an enlightened nature; we unfailingly carry ourselves according to enlightened law.
EHZC	The dimension of self-enlightenment qua enlightening others basically is fully replete with the characteristics of realization, and causes the principle of realization unceasingly.
AHR	Thus, the realm of self-Awakening and Awakening others is fundamentally endowed with realization lacking nothing, and realization itself is actualized ceaselessly.
DSB	In this real experience, there is then no separation between being conscious of ourselves and being conscious of the world around us. No moment is idle in the balanced state in Zazen.
Shasta	In the realm where one's own awakening awakens others, from the very moment that you are provided with personal certainty, there is no hanging

	onto it, and, once your personal certainty begins to function, you must see to it that it never ceases.
Nijishima	The world of self-consciousness, and [the world] of consciousness of external objects, lack nothing—they are already furnished with the concrete form of real experience. The standard state of real experience, when activated, allows no idle moment.
FR1	Le domaine de l'éveil pour soi-même et pour les autres, foncièrement parfait, est doté de toutes les marques de la réalisation, et permet de mettre sans cesse en pratique les normes de cette réalisation.
FR2	Le monde de notre conscience comme le monde de la conscience des objets extérieurs ne manquent de rien - ils sont d'ores et déjà dotés de la forme concrète de l'expérience réelle.
Esp	El mundo de la conciencia personal y [el mundo] de la conciencia de los objetos exteriores, no carecen de nada –ya están dotados con la forma concreta de la experiencia directa. El estado normal de la experiencia directa, cuando está activado, no deja ningún momento sin utilidad.

24

ASZC	This being so the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time.
BM2003	So zazen—even that of a single person, sitting a single time—joins with all things in contemplation and calmly connects with all moments of time,
EHZC	Because of this, when even just one person, at one time, sits in zazen, they become, imperceptively, one with each and all of the myriad things, and permeate completely all time,
AHR	Thus, when just one person at one time practises zazen she becomes subtly one with each and all of the numberless things and completely pervades all time
DSB	Even one person sitting for one moment in Zazen becomes whole with all things in the Universe through the whole of time.
Shasta	This is why even the meditating of just one person at one time harmonizes with, and is at one with, all forms of being, as it tranquilly permeates all times.
Nijishima	Zazen, even if it is only one human being sitting for one moment, thus enters into mystical cooperation with all dharmas, and completely penetrates all times;
FR1	Par conséquent, il suffit qu'une personne s'asseye en dhyâna l'espace d'un instant pour qu'elle fusionne avec toutes choses, et communique secrètement avec tous les temps.
FR2	L'expérience réelle de l'Éveil, une fois activée, ne cesse pas un seul moment.

	Zazen, même s'il s'agit d'une seule personne assise un seul instant, entre donc en interaction invisible avec tous les phénomènes, et pénètre complètement tous les temps;
Esp	Zazen, incluso si es una única persona que se sienta un solo momento, entra directamente en una cooperación mística con todos los dharmas (fenómenos) y penetra totalmente todos los tiempos;

25

ASZC	Thus in the past future and present of the limitless universe this zazen carries on the Buddha's teaching endlessly.
BM2003	thus embodying the eternal divine teaching throughout time and space.
EHZC	so that within the limitless universe, throughout past, future, and present, they are performing the eternal and ceaseless work of guiding beings to enlightenment.
AHR	so that in the limitlessness of all worlds, it is ceaselessly presenting the Buddha's instruction throughout past, future, and right now.
DSB	In this way, Zazen – the work of buddhas – extends through the past, present, and future.
Shasta	Thus, within the inexhaustible phenomenal world, across past, present, and future, the meditator does the unending work of instructing and guiding others in the Way of Buddhas.
Nijishima	and it therefore performs, within the limitless universe, the eternal work of the Buddha's guiding influence in the past, future, and present.
FR1	Ainsi, dans le Dharmadhātu entier, et dans le passé, le futur et le présent, elle contribue constamment à l'œuvre de conversion des Bouddhas.
FR2	pour cette raison il réalise dans tout l'univers illimité l'œuvre éternelle de l'influence bénéfique de Bouddha dans le passé, le futur et le présent.
Esp	de esta manera, lleva a cabo en el Universo sin limites el trabajo eterno de la influencia del Buda que guía en el pasado, el futuro y el presente.

26

ASZC	Each moment of zazen is equally wholeness of practice equally wholeness of realization.
BM2003	Each experience of zazen is identically practice, identically realization.
EHZC	It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization.
AHR	Each moment of zazen is equally wholeness of practice, equally wholeness of realization for this and for that.

DSB	Everyone who practices Zazen experiences the same.
Shasta	It is the same practice, in no way different for all, just as it is the same realization and personal certifying by all.
Nijishima	For everyone it is completely the same practice and the same experience.
FR1	Sa pratique et sa réalisation ne font qu'une avec celles de tous les êtres.
FR2	Pour chacun c'est exactement la même pratique et la même expérience.
Esp	Para todos es exactamente la misma práctica y la misma experiencia.

27

ASZC	This is not only practice while sitting it is like a hammer striking emptiness before and after its exquisite peal permeates everywhere. How can it be limited to this moment.
BM2003	Practice is not just sitting on your cushion. It is the echo of emptiness being struck, the strange, sonorous, silken subtone before and after the mallet meets the metal of the bell.
EHZC	Only this is not limited to the practice of sitting alone; the sound that issues from the striking of emptiness is an endless and wondrous voice that resounds before and after the fall of the hammer. And this is not all the practice of zazen does.
AHR	This is not only practised while sitting, it is like a hammer striking emptiness; before and after, its ringing pervades everywhere. How can it be limited to a place?
DSB	The practice resonates within us, like a bell. It resounds within us up to our next practice, and extends on again afterwards. How could the practice be limited to this place?
Shasta	Not only is it the practice of simply sitting; it is 'striking unbounded space and hearing it reverberate', which is its continuous, wonderful voice before and after the mallet has struck the bell.
Nijishima	The practice is not confined to the sitting itself; it strikes space and resonates, [like] ringing that continues before and after a bell. How could [the practice] be limited to this place?
FR1	Ceci ne se limite pas à la pratique de la méditation assise. Ce qu'on entend lorsque l'on frappe la vacuité, c'est un son profond et continu, qui résonne avant et après le coup de marteau.
FR2	Et cela ne s'arrête pas là. La pratique ne se borne pas seulement à l'assise; elle perfore l'espace et entre en résonance, comme le son d'un coup de cloche. Comment pourrait-elle être limitée à un seul endroit?
Esp	La práctica no se limita a los momentos cuando estamos sentados; golpea el

	<p>espacio y resuena de la misma manera que continua el sonido de una campana antes y después del toque. ¿Cómo la práctica podría limitarse a este lugar?</p>
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28

ASZC	Hundreds of things all manifest original practice from the original face it is impossible to measure.
BM2003	And true practice, unjudged and unjudgeable, is intrinsic to the true visage of each and every individual.
EHZC	Each and every thing is, in its original aspect, provided original practice--it cannot be measured or comprehended.
AHR	Hundreds of things all manifest original practice from the Original Face. It is measureless.
DSB	All concrete things in the world are in their normal state in this practice of the original state, but it is beyond our capacity to understand this intellectually.
Shasta	But do not limit the matter to this! Everyone has his own Original Face, as well as his own training and practice to do, all of which are beyond the fathoming of human speculations.
Nijishima	All concrete things possess original practice as their original features; it is beyond comprehension.
FR1	Comme tous les êtres sont, de par leur nature originelle, dotés de la pratique fondamentale, ils s'avèrent insondables.
FR2	Toutes les choses qui nous environnent détiennent le visage originel de la pratique; c'est au-delà de notre compréhension.
Esp	Todas las cosas poseen la práctica original como característica innata; está más allá de la comprensión.

29

ASZC	Know that even if all Buddhas of the Ten Directions as innumerable as the sands of the Ganges exert their strength and with the Buddhas' wisdom try to measure the merit of one person's zazen they will not be able to fully comprehend it.
BM2003	Put it this way: not even the collected power and wisdom of gods as numerous as the grains of sand on the shore of the Ganges could begin to comprehend the virtue in the zazen of one man.
EHZC	
AHR	Know that even if all the Buddhas of the ten directions, as numberless as the sands of the Ganges, with all of their power and Awakened wisdom tried to measure the virtue of one person's zazen, they will not be able to fully

	comprehend it.
DSB	Remember this: even if all the buddhas that exist everywhere, more numerous than the number of particles in the Universe, were to use all of their wisdom and power to analyse the experience in Zazen of a single person, they would be unable to even come near to describing it.
Shasta	You must realize that even if all the Buddhas, who are as immeasurable as the sands of the Ganges, were to exercise Their spiritual strengths and attempt to gauge the meditation of a single person by means of Their awakened Buddha Wisdom, They would be unable to reach its boundaries, try as They might to fathom them.
Nijishima	Remember, even if the countless buddhas in ten directions, as numerous as the sands of the Ganges, tried with all their power and all their buddha-wisdom to calculate or comprehend the merit of one person's zazen, they could not even get close.
FR1	Comprenez que, même si les innombrables Bouddhas des dix directions joignaient leurs forces pour tenter d'évaluer, grâce à leur sagesse, les mérites d'un pratiquant du dhyâna assis, ils n'y parviendraient pas.
FR2	Sachez que même si les Bouddhas innombrables des dix directions, aussi nombreux que les grains de sable du Gange, unissaient tous leurs pouvoirs et toute leur sagesse pour évaluer ou expliquer le mérite de Zazen d'une seule personne, ils ne pourraient pas même s'en approcher.
Esp	Recuerde que incluso si los innumerables Budas en las diez direcciones, tan numerosos como los granos de arena del río Ganges, intentasen con todos sus poderes y toda su sabiduría de Buda calcular o comprender el mérito del Zazen de una sola persona, no podrían ni acercarse a una conclusión.

Abbreviation	Version – Translation by
ASZC	Atlanta Soto Zen Center
BM2003	Bob Myers 2003
EHZC	EHZC Sutra book
AHR	Anzan Hoshin & Yasuda Joshu Dainen roshi translation
DSB	Dogen Sangha Bristol
Shasta	Shasta Valley
Nijishima	Nijishima
FR1	Français - Faure
FR2	Français - Ile de la Reunion
Esp	Español – Asociación Zen Taisen Deshimaru

