



Zen Master Dogen

Dogen's 20 *Jisan*
(Verses of Self-Praise)
Chinese Text

Digitization by
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Volume 10 of *Eihei Koroku* contains an extensive collection of poetry written by Dogen in three traditional forms: *shinsan*, *jisan*, and *geju*.

Jisan, which literally means “self-praise,” are verses that were to be inscribed on one’s own portraits, but “usually with self-praise that is ironic and self-deprecating in tone.”^[1] The second part of Volume 10 presents 20 such verses.

In order to get the entire text of each poem on the same page, I have sometimes, as in *jisan* 7, presented the poem in two columns, with the poem flowing from the last line of column A to the first line of column B. Some Chinese characters in the text are not available in digital form. See Note 2 at the end of this document for the conventions I use to represent these characters.

The Chinese text of the 20 *jisan*:

道元和尚廣錄第十

玄和尚真贊 自贊并偈頌

自贊

Jisan

道元

Dogen

1

老梅樹老梅樹、
長養枝枝葉葉春、
兀地一機歷歷、
莊嚴三昧塵塵。
挂杖頭全無節目、
蒲團上有十方身。
弄鳳毛而捉得夫童鼻孔、
入虎穴而一笑大休口脣。
住山頑石叢林陳人。

2

蒲團不捨驢年、
問道只是起拳、
畢竟如何理會、
身心懶不參禪。

3

氣宇爽清山老秋、
覷天井驢皓月浮、
一無寄一不收。
任騰騰粥足飯足、
活鱗鱗正尾正頭、
天上天下雲目水由。

4

相承次第在、
 皮肉骨髓會、
 頂 [寧 + 頁] 眉毛鼻孔、
 說甚清奇古怪。
 居常懶似牛頭、
 坐臥憨如布袋。
 髮白春山有雪、
 眼深秋水無貝。
 法法變通總持、
 塵塵出礙三昧。
 爾道是凡是聖、
 誰云自賣自買。
 十方界兮聊現半身、
 三世佛兮依位三拜。
 老松 [彳 + 閒] 底蟠如龍、
 飯了從容圖睡快。

5

自拈松枝華開五葉、
 自拈挂杖曲直一條。
 正當恁麼時、
 浩大雷聲、
 天上人間豐法雨、
 老婆爲汝悅春風。

6

喫來太白老拳頭、
 突出眼睛看斗牛、
 自被自瞞無覓處、
 老婆爲汝尚油油。

7A

日面月面也道、
 佛面祖面也道、
 對面是道得、
 道得是對面。
 直下當陽、

7B

元來頂 [寧 + 頁]。
 道也丹牖同成矣、
 證也曉天一悟矣。
 誰道團圓心、
 但道祇這是。

8

道得現身千聖頂、
當機覲面萬迴新、
他時要識這山老、
附骨附髓一等親。

9

若喚作不知不會、
是郎便是、
不喚作不知不會、
未即非未。
且道、喚作什麼。
且喚作伊天童兒子。

10

認是爲真真爲甚是、
舉是爲非爲甚待真矣。
恁麼見得、
掛空何是身、
牆壁未全心。

11

這回覲面豈待點頭、
喚作村僧一枚、
堪弄向上風流、
佛祖宗、
佛祖是兒孫。

12

胡亂鹽醬兮圖箇科理、
喫飽粥飯兮洗箇鉢盂。
雖然如是、
莫道天地一指、
萬物一馬。
畢竟如何。
通眼是拳、
打碎虛空血滴滴。
通拳是眼、
覲破巾地筋條條。

13

搜搜力掩猢猻、
藟苴勝于川僧。
雖然如是、
赤脚步唐步。

14

直指人心、
拳頭頂[寧+頁]。
見性成佛、
鼻孔眼睛。
得皮得髓二三枚、
微笑拈華開五葉。

15

篋束牛皮鑿算來、
一千一百有餘枚、
昨輓這箇臭皮袋、
無明山上打雲雷。

16

巴鼻高於山、
眼睛明於海。
頭匾似扇、
脚尖如驢。
入室愛舉臬拳、
陞堂借力拄杖。
遇乞水人指天井、
遇覓飯人指冷甌。
昔因護持鷄狗等戒、
今日偷得佛祖屈眴。
雖然如是、
天上天下笑哈哈這箇飯袋子。

17A

覲面出身瞎驢頂[寧+頁]、
橫行天下兮作馬牛、
霹靂太虛兮超人境。

17B

雖喚爾作村僧、
真箇帝鄉正命。

18

寒潭萬丈浸天色、
夜靜錦鱗徹底行、
這畔那方和筭折、
茫茫水面月光明。

19

等閑端坐歷春冬、
舊淚霖霖幾滿胸、
誰識雷音天外響、
勿教急打玉樓鐘。

20

種田搏飯兮地藏春農、
深山栽松兮臨濟骨肉、
雖然恁麼、
雲巖雲居之袈裟、
雪峯雪竇之面目、
戲弄須菩提之虛談、
又笑維摩詰之燕默。
惑亂人也、即心即佛。
梅子熟也、非心非佛。

Notes

1. Dan Leighton and Shohaku Okumura, *Dogen's Extensive Record*, p. 599.
2. Conventions for representing Chinese characters not available in digital form:

1. If the character is made up of two components, arranged side by side, the character can be represented as [A + B]. For example, the Chinese word for “bright” or “clear” is ming:

明

If this character were not available in digital form, it could be expressed as

[日+月].

2. If the character is made up of two components, one placed on top of the other, the character can be represented as [A / B].

For example, the Chinese word for “laugh” or “smile” is *xiao*:

笑

If this character were not available in digital form, it could be expressed as:

[竹 / 夭]

3. If the character is made up of two components, with one component enclosing the other, the character can be represented as: [A < > B].

For example, the Chinese word for “cause” is *yin*:

因

If this character were not available in digital form, it could be expressed as:

[口 < > 大]

4. If the character is made up of four components, arranged in a vertical line, the character can be represented as [A / B / C / D]. For example, one Chinese word for “peaceful” or “tranquil” is *ning*:

寧

If this character were not available in digital form, it could be expressed as:

[宀 / 心 / 皿 / 丁]

Suppose you want to remove a component *from another component* within a character. This can be represented as (A - B). I mention this because there is a character in Dogen’s text that I represent as:

[竹 / (手 - 丨) / 冫 / 巾]

(手 - 丨) means to subtract, or remove, the vertical stroke “丨” from “手” thus yielding the component for “hand.”

HyC