

## 普勧坐禅儀(ふかんざぜんぎ)

(Fukanzazengi written by Dogen)

(観音導利興聖宝林寺沙門道元 撰)

原(たず)ぬるにそれ、道本円通(どうもとえんづう)いかでか修証(しゅしょう)を仮(か)らん。

宗乗自在(しゅうじょうじざい)なんぞ功夫(くふう)を費(つい)やさんさん。

いわんや、全体はるかに塵埃(じんない)を出づ、たれか払拭(ほっしき)の手段を信ぜん。

おおよそ当処を離れず、あに修行の脚頭(きゃくとう)を用うるものならんや。

しかれども、毫釐(ごうり)も差(しゃ)あれば天地はるかに隔り、違順(いじゅん)わずかに起れば紛然(ふんぜん)として心を失す。

たとい、会(え)に誇り悟(ご)に豊かにして、瞥地(べつち)の智通(ちづう)を獲(え)、道を得(え)、心を明らめて衝天(しょうてん)の志気(しいき)を拳(こ)し、入頭(にゅつとう)の辺量(へんりょう)に逍遙(しょうよう)すといえども、ほとんど出身の活路を虧闕(きけつ)す。

いわんや、かの祇園(ぎおん)の生知(しょうち)たる、端坐(たんざ)六年の蹤跡(しょうせき)見つべし。

少林の心印を伝うる、面壁九歳(めんぺきくさい)の声名(しょうみょう)なお聞こゆ。

古聖すでにしかり、今人(こんじん)なんぞ弁ぜざる。

ゆえに、すべからく言(こと)を尋ね、語を逐(お)うの解行(げぎょう)を休すべし。

すべからく、回光返照(えこうへんしょう)の退歩を学すべし。

身心(しんじん)自然(じねん)に脱落して、本来の面目(めんもく)現前せん。

恁麼(いんも)の事(じ)を得んと欲せば、急に恁麼(いんも)の事を務めよ。

それ、参禅は静室(じょうしつ)宜しく、飲食(おんじき)節(せつ)あり。

諸縁を放捨(ほうしゃ)し万事を休息して、善悪を思わず是非を管することなかれ。

## Universally Recommended Instructions for Zazen

(Translated by Gudo Nishijima & Chodo Cross)

Now, when we research it, the truth originally is all around: why rely upon practice and experience?

The vehicle for the fundamental exists naturally: where is the need to expend effort?

Furthermore, the whole body far transcends dust and dirt: who could believe in the means of sweeping and polishing?

In general, we never depart from the place where we should be: of what use, then, are the tiptoes of training?

However, if there is a thousandth or a hundredth of a gap, heaven and earth are far apart, and if a trace of disagreement arises, we lose the mind in confusion.

Even if, proud of our understanding and richly endowed with realizations, we obtain special states of insight, attain the truth, clarify the mind, manifest a zeal that pierces the sky, and ramble through those remote spheres that are entered with the head; we have almost completely lost the vigorous path of getting the body out.

Moreover, remembering the natural sage of Jetavana park, we can [still] see the traces of his six years of upright sitting.

We can still hear rumours of the transmitter of the mind-seal at Shaolin, spending nine years facing the wall.

The ancient saints were like that already: how could people today fail to practice wholeheartedly?

So cease the intellectual work of studying sayings and chasing words.

Learn the backward step of turning light around and reflecting it.

Body and mind naturally drop off, and the original face appears.

If we want to attain the matter of the ineffable, we should urgently practice the matter of the ineffable.

In general, a quiet room is good for experiencing Zen balance, and food and drink are taken in moderation.

Abandon all involvements. Give the myriad things a rest. Do not think of good and bad. Do not care about right and wrong.

心意識の運転を停(や)め、念想観の測量(しきりょう)を止(や)めて、作仏(さぶつ)を図ることなかれ。

あに坐臥(ざが)に拘わらんや。

尋常(よのつね)、坐処(ざしょ)には厚く坐物を敷き、上に蒲団(ふとん)を用う。

あるいは結跏趺坐(けっかふざ)、あるいは半跏趺坐(はんかふざ)。

いわく結跏趺坐は、まず右の足をもって左の腿(もも)の上に安じ、左の足を右の腿の上に安ず。

半跏趺坐は、ただ左の足をもって右の腿を压(お)すなり。

寛(ゆる)く衣帯(えたい)を繫(か)けて、斉整(せいせい)ならしむべし。

次に、右の手を左の足の上に安じ、左の掌(たなごころ)を右の掌の上に安ず。

両の大拇指(だいぼし)、面(むか)ひて相拄(あいさそう)う。

すなわち正身端坐(しょうしんたんざ)して、左に側(そばだ)ち、右に傾き、前に躬(くぐま)り、後(しりえ)に仰ぐことを得ざれ。

耳と肩と対し、鼻と臍(ほぞ)と対せしめんことを要す。

舌、上の顎(あぎと)に掛けて、唇齒(しんし)相著(あいっ)け、目は、すべからく常に開くべし。

鼻息(びそく)微(かす)かに通じ、身相(しんそう)既に調(ととの)えて、欠氣一息(かんきいつそく)し、左右搖振(さゆうようしん)して、

兀兀(ごつごつ)として坐定(ざじょう)して、箇の不思議底(ふしりょうてい)を思量せよ。

不思議底、如何(いかん)が思量せん。

非思量(ひしりょう)。これすなわち坐禪の要術なり。

いわゆる坐禪は、習禪にはあらず。ただこれ安楽の法門なり。

菩提を究尽(ぐうじん)するの修証(しゅしょう)なり。

公案現成(こうあんげんじょう)、羅籠(らろう)いまだ到らず。

もし、この意を得ば、龍の水を得るがごとく、虎の山に靠(よ)るに似たり。

まさに知るべし、正法(しょうぼう)自(おのずか)ら現前し、昏散(こんさん)まず撲落(ぼくらく)することを。

Stop the driving movement of mind, will, consciousness. Cease intellectual consideration through images, thoughts, and reflections. Do not aim to become a buddha.

How could it be connected with sitting or lying down?

Usually on the place where we sit we spread a thick mat, on top of which we use a round cushion.

Either sit in the full lotus posture or sit in the half lotus posture.

To sit in the full lotus posture, first put the right foot on the left thigh, then put the left foot on the right thigh.

To sit in the half lotus posture, just press the left foot onto the right thigh.

Let clothing hang loosely and make it neat.

Then place the right hand over the left foot, and place the left hand on the right palm.

The thumbs meet and support each other.

Just sit upright, not leaning to the left, inclining to the right, slouching forward, or arching backward.

It is vital that the ears vis-a-vis the shoulders, and the nose vis-a-vis the navel, are directed away from each other.

Let the tongue spread against the roof of the mouth. Let the lips and teeth come together. The eyes should be kept open.

Let the breath pass imperceptibly through the nose. Having readied the posture, make one complete exhalation, and sway left and right.

Sitting in balance in the mountain-still state, "Think the concrete state of not thinking."

"How can the state of not thinking be thought?"

"It is different from thinking." This is the secret of sitting-Zen.

What is called sitting-Zen is not learning Zen meditation. It is just a peaceful and effortless gate to reality.

It is practice-and-experience which perfectly realizes the Buddha's enlightenment.

The Universe is realized, untouched by restrictions or hindrances.

To grasp this meaning is to be like a dragon that has found water, or like a tiger before a mountain stronghold.

Remember, true reality is naturally manifesting itself before us, and gloom and distraction vanish at a stroke.

もし、坐より立たば、徐徐(じょじょ)として身を動かし、安祥(あんしょう)として起つべし。

卒暴(そつぼう)なるべからず。

かつて観る、超凡越聖(ちょうぼんおっしょう)、坐脱立亡(ざだつりゅうぼう)も、この力に一任することを。

いわんや、また指竿針鎚(しかんしんつい)を拈(ねん)ずるの転機、仏拳棒喝(ほっけんぼうかつ)を挙(こ)するの証契(しょうかい)も、いまだこれ思量分別のよく解(げ)するところにあらず。

あに、神通修証(じんづうしゅしょう)のよく知るところとせんや。

声色(しょうしき)の外(ほか)の威儀(いぎ)たるべし。

なんぞ知見の前(さき)の軌則(きそく)にあらずものならんや。

しかれば則ち、上智下愚(じょうちかぐ)を論ぜず、利人鈍者(りじんどんしゃ)を簡(えら)ぶことなかれ。

専一に功夫(くふう)せば、まさにこれ弁道(べんどう)なり。

修証(しゅしょう)自(おのずか)ら染汗(ぜんな)せず、趣向(しゅこう)さらにこれ平常(びようじょう)なるものなり。

およそそれ、自界他方(じかいたほう)、西天東地(さいてんとうち)、等しく仏印を持し、もっぱら宗風を擅(ほしいまま)にす。ただ打坐(たざ)を務めて、兀地(ごっち)に礙(さ)えらる。

万別千差というといえども、祇管(しかん)に参禅弁道すべし。

なんぞ自家の坐牀(ざしょう)を抛却(ほうきやく)して、みだりに他国の塵境(じんきょう)に去来せん。

もし一步を錯(あやま)れば、当面に蹉過(しゃか)す。

すでに人身の機要を得たり、虚しく光陰を度(わた)ることなかれ。

仏道の要機を保任す、誰かみだりに石火を楽しまん。

しかのみならず、形質(ぎょうしつ)は草露のごとく、運命は電光に似たり。

倏忽(しゅくこつ)としてすなわち空じ、須臾(しゅゆ)にすなわち失す。

If we rise from sitting, we should move the body slowly. Rise with calm confidence.

We should not be hurried or violent.

We see in the past that those who transcended the ordinary and transcended the sacred, and those who died while sitting or died while standing, relied totally on this power.

Moreover, changing of the moment through the action of a finger, a pole, a needle, or a wooden clapper; and exact experience of the state through the manifestation of a whisk, a fist, a staff, or a shout, can never be understood by thinking and discrimination.

How could they be known through mystical powers or practice and experience?

They may be dignified behaviour beyond sound and form.

How could they be anything other than a criterion that precedes knowing and seeing?

Therefore, we do not discuss intelligence as superior and stupidity as inferior. Let us not choose between clever persons and dimwits.

If we make effort devotedly, that is just wholehearted pursuit of the truth.

Practice-and-experience is naturally untainted. The direction of effort becomes more balanced and constant.

Broadly then, in this world and in other worlds, in India and in China, all similarly maintain the Buddha-posture, and solely indulge in the fundamental custom: we simply devote ourselves to sitting, and are caught by the still state.

Although there are myriad distinctions and thousands of differences, we should just pursue the truth through Zen balance.

Why should we abandon our own sitting platform, to come and go without purpose through the dusty borders of foreign lands?

If we misplace one step we pass over the moment of the present.

We have already received the essential pivot which is the human body: let us not pass time in vain.

We are maintaining and relying upon the pivotal essence which is the Buddha's truth: who could wish idly to enjoy sparks [that fly] from flint?

What is more, the body is like a dewdrop on a blade of grass. Life passes like a flash of lightning.

Suddenly it is gone. In an instant it is lost.

冀(こいねがわ)くは、それ参学の高流(こうる)、  
久しく摸象(もぞう)に習って真龍(しんりゅう)を怪  
むことなかれ。

直指端的(じきしたんてき)の道に精進し、

絶学無為(ぜつがくむい)の人を尊貴し、

仏仏の菩提に合沓(がっとう)し、

祖祖の三昧(さんまい)を嫡嗣(てきし)せよ。

久しく恁麼(いんも)なることを為さば、すべから  
くこれ恁麼(いんも)なるべし。

宝蔵(ほうぞう)自(おのずか)ら開けて、受用  
(じゅゆう)如意(にょい)ならん。

I beseech you, noble friends in learning through  
experience, do not grow used to images and  
doubt the real dragon.

Apply yourself to the path which is directly  
indicated and straightforward.

Revere people who are beyond study and free of  
the intention to achieve.

Accord with the enlightened state of the  
buddhas.

Be a rightful heir to the balanced state of the  
ancestors.

If you practice the ineffable for a long time, you  
will be ineffable.

The treasure-house will open naturally, and you  
will receive and use it as you like.