

正法眼藏第十一
Treasury of the Eye of the True Dharma
Book 11
坐禪儀
Principles of Zazen

參禪は坐禪なり。坐禪は靜處よろし。坐蓐あつくしくべし。風煙をいらしむることなかれ、雨露をもらしむることなかれ、容身の地を護持すべし。かつて金剛のうへに坐し、盤石のうへに坐する蹤跡あり、かれらみな草をあつくしきて坐せしなり。坐處あきらかなるべし、晝夜くらからざれ。冬暖夏涼をその術とせり。

Studying Zen (*sanzen*) is zazen. For zazen, one should have a quiet place. Spread a thick sitting mat. Do not let in drafts or vapors; do not admit rain or dew. You should secure and maintain the spot where you place yourself. There are traces from the past of those who sat on a *vajra* [seat] or sat on a rock; they all spread a thick layer of grass to sit on.¹ The place where you sit should be bright; it should not be dark either day or night. The technique is to keep it warm in winter and cool in summer.

諸縁を放捨し、萬事を休息すべし。善也不思量なり、悪也不思量なり。心意識にあらず、念想觀にあらず。作佛を圖することなかれ、坐臥を脱落すべし。飲食を節量すべし、光陰を護惜すべし。頭然をはらふがごとく坐禪をこのむべし。黄悔山の五祖、ことなるいとなみなし、唯務坐禪のみなり。

Cast aside all involvements and discontinue the myriad affairs. Good is not thought of; evil is not thought of.² It is not mind, intellect or consciousness; it is not thoughts, ideas or perceptions. Do not figure to make a buddha; slough off sitting or reclining.³ You should be moderate in food and drink. Hold dear the passing days and nights, and take to zazen as though brushing a fire from your head. The Fifth Ancestor on Mt. Huangmei worked only at zazen, without any other other occupation.⁴

坐禪のとき、袈裟をかくべし、蒲團をしくべし。蒲團は全跏にしくにはあらず、跏趺のなかばよりはうしろにしくなり。しかあれば、累足のしたは、坐蓐にあたり、脊骨のしたは蒲團にてあるなり。これ佛佛祖祖の坐禪のとき坐する法なり。

During zazen, you should wear the *kesa*. Put down a cushion.

The cushion is not placed completely under your crossed legs but only under the rear half, so that the mat is beneath the legs and the cushion beneath the spine. This is the way that all the buddhas and ancestors have sat during zazen.⁵

あるひは半跏趺坐し、あるひは結跏趺坐す。結跏趺坐は、みぎのあしをひだりのものうへにおく、ひだりのあしをみぎのものうへにおく。あしのさき、おのおのものとひとしくすべし、參差なることをえざれ。半跏趺坐は、ただひだりのあしをみぎのものうへにおくのみなり。

Sit in either the semi-cross-legged or fully cross-legged position.

For the fully cross-legged position, place your right foot on your left thigh and your left foot on your right thigh. The toes should be even with the thighs, not out of alignment. For the semi-cross-legged position, simply place your left foot on your right thigh.⁶

衣衫を寛繫して、齊整ならしむべし。右手を左足のうへにおく、左手を右手のうへにおく。ふたつのおほゆびさきあひささふ。兩手かくのごとくして、身にちかづけておくなり。ふたつのおほゆびのさしあはせたるさきを、ほぞに對しておくべし。

Loosen your robe and underwaist, and arrange them properly.

Place your right hand on your left foot and your left hand on your right hand. Put the tips of your thumbs together. With your hands in this position, place them against your body, so that the joined thumb tips are aligned with your navel.⁷

正身端坐すべし。ひだりへそばだち、みぎへかたぶき、まへにくぐまり、うしろへあほのくことなかれ。かならず耳と肩と對し、鼻と臍と對すべし。舌はかみの腭にかくべし。息は鼻より通すべし。くちびる、齒あひつくべし。目は開すべし、不張不微なるべし。

Straighten your body and sit erect. Do not lean to the left or right; do not bend forward or back. The ears should always be aligned

with the shoulders, and the nose aligned with the navel. The tongue should be placed against the front of the palate. The breath should pass through the nose. The lips and teeth should be closed. The eyes should be open, neither too widely nor too narrowly.⁸

かくのごとく身心をととのへて、欠氣一息あるべし。兀兀と坐定して、思量箇不思議底なり、不思議底如何思量、これ非思量なり。これすなはち坐禪の法術なり。坐禪は習禪にはあらず、大安樂の法門なり、不染汚の修證なり。

Having thus regulated body and mind, take a breath and exhale fully. Sitting fixedly, think of not thinking. How do you think of not thinking? Nonthinking.⁹ This is the art of zazen. Zazen is not the practice of dhyāna. It is the dharma gate of great ease and joy. It is undefiled practice and verification.¹⁰

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爾時寛元元年癸卯冬十一月在越州吉田縣吉峰精舍示衆

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