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曹洞教会修証義

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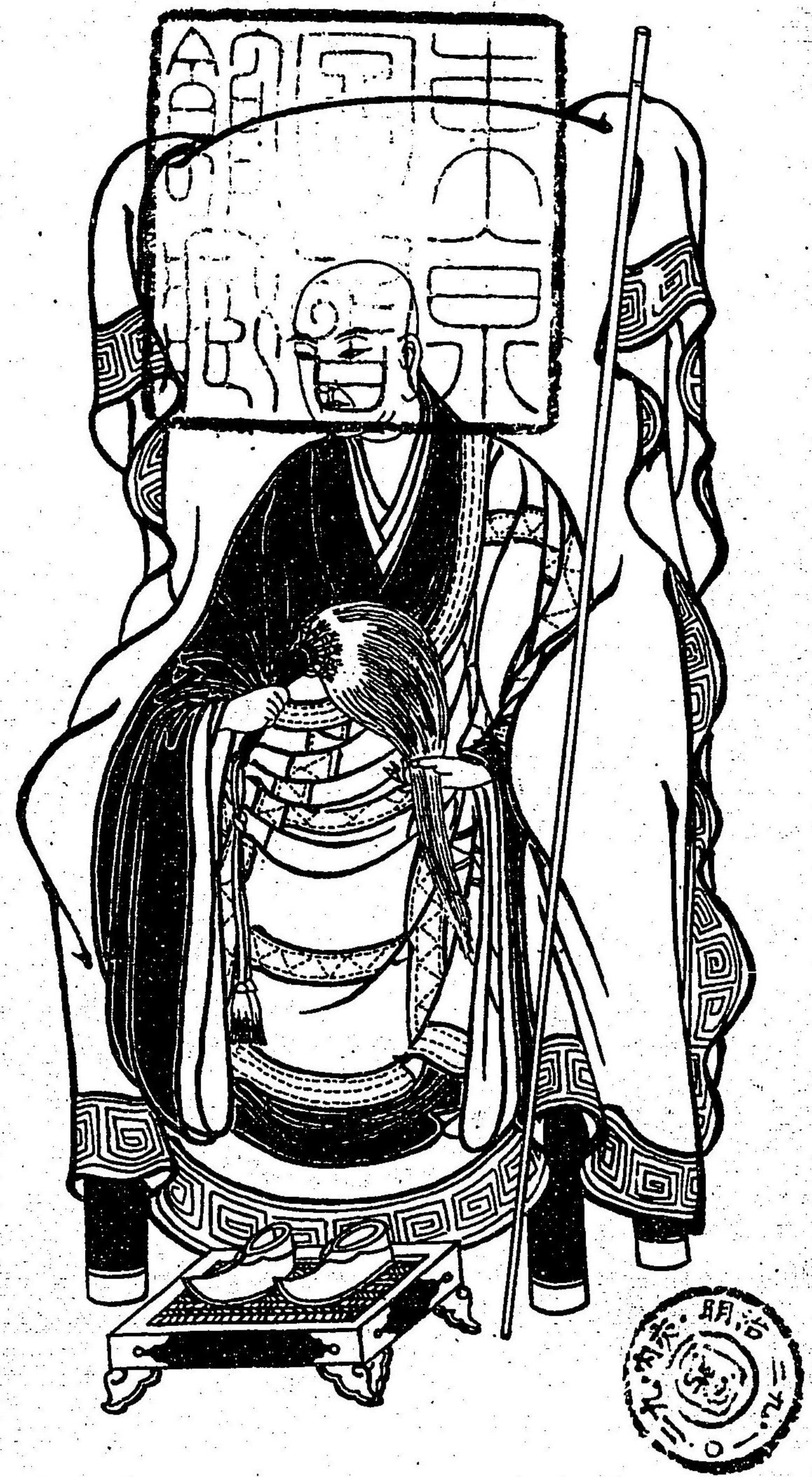


PRINCIPLES OF PRACTICE
AND
Enlightenment of the Soto Sect
AND
The Method of Practising Zazen



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PRINCIPLES OF PRACTICE AND ENLIGHTEN-
MENT OF THE SOTO SECT.

CHAPTER I.
INTRODUCTION.

I. To discern the real nature of life and death is the greatest object of the Buddhists. Where there is Buddha, there is no life nor death. When we perceive that life and death are Nirvana itself, they cease to be loathsome, while Nirvana becomes not to be desirable. Then we are quite free from pains of life and death. This we must consider to be the only important principle of Buddhism.

曹洞教會修證義

第一章 總序

(第一節) 生を明らめ死を明らむるは佛家一大事の因縁なり生死の中に佛けあれば生死なし但生死即ち涅槃と心得て生死として厭ふべきもなく涅槃として欣ぶべきもなし是時初めて生死を離るる分あり唯一大事因縁と究盡すべし。

2. It is very difficult to obtain a human life, and rare it is to meet with the Law of Buddha. By virtue of our merits in the previous existence, we have not only obtained a human life but met with the Law. This must then be the excellent life in the midst of life and death. We should not dream this excellent life away with carelessness, nor leave the dew of life to the wind of the Transient.

(第二節) 人身得ること難し佛法値ふこと希れなり今我等宿善の助くるに依りて已に受け難き人身を受けたるのみに非ず遇ひ難き佛法に値ひ奉れり生死の中の善生最勝の生なるへし最勝の善身を徒らにして露命を無常の風に任すること勿れ。

3. Fruitless it is to trust to the Transient. On what grass by the road side shall our dew of life fall? Even our bodies are not always ours. Not a moment we can detain this flying life which passes swiftly with time. When a rosy tint is gone from the cheek, no one is able to regain it. It is utterly impossible to meet with the past. When on a sudden the Transient overtakes us, neither king nor minister nor parent nor wife nor children can save us. All alone we must go to the world of darkness, accompanied only by our good and evil actions.

(第三節) 無常憑み難し知らず露命いかなる道の草にか落ちん身已に私に非ず命は光陰に移されて暫くも停め難し紅顔いづくへか去りにし尋ねんとするに蹤跡なし熟観ずる所に往事の再び逢ふべからざる多し無常忽ちに到るときは國王大臣親暱従僕妻子珍寶たすくる無

し唯獨り黄泉に趣くのみなり己れに隨ひ行くは只是れ善惡業等のみなり。

4. We should not associate with those heretics of the present day, who are ignorant of the law of cause and effect, who doubt the truth of retribution, who do not know the three states of existence, and who can hardly be able to distinguish good from evil. It is very evident that the law of cause and effect pervades all things. He who does evil shall fall, and he who does good shall rise; there is no exception to the law. If the law of cause and effect had not been undoubted, Buddhas would not have appeared in this world, nor the Patriarch come from India.

(第四節) 今の世に因果を知らず業報を明らめず三世を知らず善惡を辨まへざる邪見の黨侶には群すべからず大凡因果の道理歴然として私なし造惡の者は墮ち修善の者は陞る毫釐も忒はざるなり若し因果亡じて虚しからんが如きは諸佛の出世あるべからず祖師の西來あるべからず。

5. There are three seasons in the retribution of good and evil actions; some actions are retributed in the present existence; some in the next; and some in a certain remote life. These are named the three seasons in retribution. Those that learn the Buddhist doctrine must first understand the truth of these three seasons, otherwise they will be mistaken and fall into disbelief. Not merely will they fall into disbelief, but will fall into evil life and suffer pains for long.

(第五節) 善惡の報に三時あり一者順現報受二者順次生受三者順後次受これを三時といふ佛祖の道を修習するには其最初より斯三時の業報の理を効ひ驗らむるなり爾あざれば多く錯りて邪見に墮つるなり但邪見に墮つるのみに非ず惡道に墮ちて長時の苦を受く。

6. It must be borne in mind that no one has two or three bodies in the present existence. It is then a lamentable thing to fall into evil life in consequence of our disbelief. One can never escape from the retribution of his evil actions by maintaining the heretical opinion that there shall be no retribution for them.

(第六節) 當に知るべし今生の我身二つ無し三つ無し徒らに邪見に墮ちて虚く惡業を感得せん惜からざらめや惡を造りながら惡に非ずと思ひ惡の報あるべからずと邪思惟するに依りて惡の報を感得せざるには非ず。

CHAPTER II.

CONFESSION AND SALVATION.

7. Buddhas and Patriarchs feeling compassion for us have opened a gate of boundless mercy, into which all living beings may enter. Every Deva and every man can get into it. The retribution of evils in the three seasons is inevitable, as above stated; yet the virtue of our confession can make it milder or cause us to be pure from our sins.

第二章 懺悔滅罪

(第七節) 佛祖憐みの餘り廣大の慈門を開き置けり是れ一切衆生を證入せしめんが爲めなり人天誰か入らざらん彼の三時の惡業報必ず感ずべしと雖も懺悔するが如きは重きを轉じて輕受せしむ又滅罪清淨ならしむるなり。

8. Therefore we have to make confession with all our heart to the Buddhas of old. Then we are delivered and made pure from our sins by the virtue of our confession. This virtue calls forth and strengthens a pure faith and an earnest desire within us. When the pure faith is once aroused, we do not see the distinction between self and others, and consequently it blesses animate as well as inanimate beings.

(第八節) 然あれは誠心を専らにして前佛に懺悔すべし恚麼するとき前佛懺悔の功德力我を極ひて清淨ならしむ此功德能く無礙の淨信精進を生長せしむるなり淨信一現するとき自佗同く轉ぜらるゝなり其利益普ねく情非情に蒙ぶらしむ。

9. The main principle of confession, is as follows: "We pray Buddhas and Patriarchs who have awaked to the Perfect knowledge through the path of Buddha, to have mercy on us, to deliver us from sufferings caused by our bad actions in the previous life, which hinder our study, and to enable us to partake that infinite blessing, which fills up the countless worlds. Buddhas

and Patriarchs were in the past as we are, and we shall in the future be Buddhas and Patriarchs.

(第九節) 其大旨は願くは我は設ひ過去の悪業多く重なりて障道の因縁ありとも佛道に因りて得道せりし諸佛諸祖我を愍みて業累を解脱せしめ學道障り無からしめ其功德法門普ねく無盡法界に充滿彌綸せらん哀みを我に分布すべし佛祖の往昔は吾等なり吾等が當來は佛祖ならん。

10. "Our evil actions committed in our previous lives are due to our avarice, anger, and folly of old; evils proceeding whether from body or from mouth or from will, all we confess now." When we confess in this way, we unconsciously receive help from Buddhas. Therefore lay bare everything both mentally and bodily to Buddhas and thereby you may extirpate your sin.

(第十節) 我昔所造諸悪業皆由無始貪瞋痴從身口意之所生一切我今皆懺悔是の如く懺悔すれば必ず佛祖の冥助あるなり心念身儀發露白佛すべし發露の力罪根をして鎖殞せしむるなり。

CHAPTER III.

RECEIVING MORAL PRECEPTS AND ENTERING INTO BUDDHAHOOD.

11. Next we should revere the Three Treasures of Buddha, Law, and Priesthood. Even through the different states of transmigration, we should desire to

revere and to make offerings to the Three Treasures. The veneration to Buddha, Law, and Priesthood is a precept handed down from the Buddhas in India to the sages in China.

第三章 受戒入位

(第十一節) 次には深く佛法僧の三寶を敬ひ奉るべし生を易へ身を易へても三寶を供養し敬ひ奉らんことを願ふべし西天東土佛祖正傳する所は恭敬佛法僧なり。

12. The unfortunate and the virtueless can not even hear the names of the Three Treasures, how can they believe in them? The genii of mountains or spirits of the dead you should not believe in from fear of their mischief, nor in any heretical temple, because you can not be delivered from pains, even if you believe in them. Try not merely to escape from your pains but also to complete Bodhi as speedily as possible by believing in the Three Treasures.

(第十二節) 若し薄福少徳の衆生は三寶の名字猶ほ聞き奉らざるなり何に況や歸依し奉ることを得んや徒らに所逼を怖れて山神鬼神等に歸依し或は外道の制多に歸依すること勿れ彼は其歸依に因りて衆苦を解脱すること無し早く佛法僧の三寶に歸依し奉りて衆苦を解脱するのみに非ず菩提を成就すべし。

13. As for the adoration of the Three Treasures we should have a pure faith in the Tathâgata in his lifetime

as well as after his death, and making a deep obeisance to them with clasped hands, and say; "Namu kie butsu; Namu kie hō; Namu kie sō." We believe in Buddha, as he is our great teacher. We believe in Law, as it is our good medicine. We believe in Priesthood, as it is our wise friend. It is by these three beliefs that we can become the disciples of Buddha. We should accept these three beliefs preceeding the reception of any moral precept, since it is by the beliefs that we can receive all the moral precepts.

(第十三節) 其歸依三寶とは正に淨信を専らにして或は如來現在世にもあれ或は如來滅後にもあれ合掌し低頭し口に唱へて云く南無歸依佛南無歸依法南無歸依僧佛は是れ大師なるが故に歸依す法は良藥なるが故に歸依す僧は勝友なるが故に歸依す佛弟子となること必ず三歸に依る何れの戒を受くるも必ず三歸を受けて其後諸戒を受くるなり然れば則ち三歸に依りて得戒あるなり。

14. The merit of believing in the Three Treasures is completed, when we come to hold communion with them. Whether Devas or men or infernal spirits or beasts can believe in them, when they come to hold communion with the Three Treasures. Then the merit of the belief is continually increased through lives, worlds, and places and at last it brings forth the Highest Right Universal Enlightenment. That the merit of the belief is excellent and inconceivably deep and great has been proved by the Tathâgata himself, therefore all living beings should not doubt the truth of it.

(第十四節) 此歸依佛法僧の功德必ず感應道交するとき成就するなり設ひ天上人間地獄鬼畜なりと雖も感應道交すれば必ず歸依し奉るなり已に歸依し奉るが如きは生生世世在在處處に増長し必ず積功累徳し阿耨多羅三藐三菩提を成就するなり知るべし三歸の功德其れ最尊最上甚深不可思議なりといふこと世尊已に證明しまします衆生當に信受すべし。

15. Next we should accept the three collective pure precepts, viz. 1. the precept of completing good behaviour, 2. the precept of completing good deeds, 3. the precept of completing benevolence towards living beings; and after these we should accept the ten grave prohibitory precepts: 1. the precept of not killing any living being, 2. the precept of not stealing any thing, 3. the precept of not being adulterous, 4. the precept of not telling lies, 5. the precept of not selling wine, 6. the precept of not speaking of others' faults, 7. the precept of not praising self and not speaking ill of others, 8. the precept of not grudging money and the Law, 9. the precept of not being angry, 10. the precept of not despising the Three Treasures. The belief in the Three Treasures, the three collective pure precepts, and the ten grave prohibitory precepts are those moral precepts that have been received and kept by all the Buddhas.

(第十五) 次には應に三聚淨戒を受け奉るべし第一攝律儀戒第二攝善法戒第三攝衆生戒なり次には應に十重禁戒を受け奉るべし第一不殺生戒第二不偷盜戒第三不邪淫戒第四不妄語戒第五不酤酒戒第六不説過戒第七

不自墮毀佗戒第八不慳法財戒第九不瞋 恚戒第十不謗三
寶 戒なり上來三歸三聚 淨戒十重禁戒是れ諸佛の受持し
たまふ所なり。

16. As we receive these moral precepts, we may attain to the Highest Right Universal Enlightenment, the indestructible adamantine Buddhahood, which has been attained to by all the Buddhas in the three ages. Does he who is wise not wish to attain to it? The Tathâgata has taught all living beings that, when they accept the moral precepts of Buddha, they may enter into Buddhahood, and their position being equal to that of the great enlightened, they are the sons of Buddhas.

(第十六節) 受戒するが如きは三世の諸佛の所證なる阿耨多羅三藐三菩提金剛不壞の佛果を證するなり誰の智人か欣求せざらん世尊明らかに一切衆生の爲に示しますます衆生佛戒を受くれば即ち諸佛の位に入る位大覺に同うし已る眞に是れ諸佛の子なりと。

17. Buddhas ever presiding over the great enlightenment, they are equal to one another; and living beings ever making use of it, they are equal to Buddhas. Then the land, grass, trees, fences, stones of the worlds in the ten directions perform the deeds of Buddhas. Therefore those who are blessed by the wind and water that come out of them, receiving help, through their mysterious influence, from Buddhas, can

get into the Enlightenment. This is the true and natural virtue. This is the desire for Bodhi.

(第十七節) 諸佛の常に此中に住持たる各各の方面に知覺を遺さず群生の長へに此中に使用する各各の知覺に方面露れず是時十方法界の土地草木牆壁瓦礫皆佛事を作すを以て其起す所の風水の利益に預る豈皆甚妙不可思議の佛化に冥資せられて親き悟を顯はす是を無爲の功德とす是を無作の功德とす是れ發菩提心なり

CHAPTER IV.

THE DESIRE FOR BENEFITING OTHERS.

18. The desire for Bodhi is the desire to save all living beings before we ourselves have as yet got salvation. Whether laymen or priests or Devas or men enjoying pleasures or beings suffering pains, should have this desire.

第四章 發願利生

(第十八節) 菩提心を發すといふは己れ未だ度らざる前に一切衆生を度さんと發願し營むなり設ひ在家にもあれ設ひ出家にもあれ或は天上にもあれ或は人間にもあれ苦にありといふとも樂にありといふとも早く自未得度先度佗の心を發すべし。

19. One who has this desire is the great teacher of all living beings, humble as his mien may be. Even a

little girl of seven is the teacher of the four classes of men, and is the mother of all living beings. Whether one be male or female there is no difference. This is the most mysterious law of Buddhism.

(第十九節) 其形陋しといふとも此心を發せば已に一切衆生の導師なり設ひ七歳の女流なりとも即ち四衆の導師なり衆生の慈父なり男女を論ずること勿れ比れ佛道極妙の法則なり。

20. If we, after having this desire, undergo transmigration in the six states of life and the four modes of birth, the transmigration may give us advantages for realizing the desire. Therefore we have to hasten to arouse the desire within us, whilst our lives still remain, because we have carelessly wasted our past days. Even if we have accumulated merits sufficient to attain to Buddhahood, yet we must give them away to all living beings in order to bring them up to Buddhahood. There are some persons who have saved many living beings during countless kalpas yet who have themselves not entered into Buddhahood, endeavouring only to benefit others.

(第二十節) 若し菩提心を發して後六趣四生に輪轉すと雖も其輪轉の因縁皆菩提の行願となるなり然れば從來の光陰は設ひ空く過すといふとも今生の未だ過ぎざる際だに急ぎて發願すべし設ひ佛に成るべき功德熟して圓滿すべしといふとも尙ほ廻らして衆生の成佛得道に回向するなり或は無量劫行ひて衆生を先に度して自からは終に佛に成らず但し衆生を度し衆生を利益するもあり。

21. For benefiting others there are four kinds of Pragnâ: 1. Charity, 2. Tenderness, 3. Benevolence, 4. Sympathy. These are desires of the Sattvas.

Charity means not being avaricious. When we are not avaricious, we shall not prevent others from giving alms, though we shall give nothing. Trifling as the gift may be, the merit of the giver is real. Give even one phrase or one word of the Law or a cent or a single leaf of grass, that will be the seed of good in this life and in the next. The Law will be our treasure, and our treasure will be the Law, when we shall expect no return, giving alms only to assist others. To build a bridge or to make a ferry-boat for the public use, nay, every industry may be the act of Charity.

(第廿一節) 衆生を利益すといふは四枚の般若あり一者布施二者愛語三者利行四者同事是れ則ち薩埵の行願なり其布施といふは食らざるなり我物に非ざれども布施を障へざる道理あり其物の輕きを嫌はず其功の實なるべきなり然れば則ち一句一偈の法をも布施すべし此生佗生の善種となる一錢一草の財をも布施すべし此世佗世の善根を兆す法も財なるべし財も法なるべし但彼が報謝を貪らず自からが力を願つなり舟を置き橋を渡すも布施の檀度なり治生産業固より布施に非ざること無し。

22. By Tenderness is meant that we see all living beings with compassion and speak to them with kind words. It is Tenderness to speak to others, bearing in mind the words, "I love all living beings as my

children." Praise the virtuous and pity the wretched. Owing to the power of Tenderness, we can overcome our enemies and bring our friends to closer intimacy. When spoken in one's presence, kind words will brighten his face and gladden his heart, and when spoken in his absence, they will impress deeply on the mind and penetrate to the soul. We must know that Tenderness has a great influence over the human mind.

(第廿二節) 愛語といふは衆生を見るに先づ慈愛の心を發し顧愛の言語を施すなり慈念衆生猶如赤子の懷ひを貯へて言語するは愛語なり徳あるは讃むべし徳なきは憐むべし怨敵を降伏し君子を和睦ならしむること愛語を根本とするなり面ひて愛語を聞くは面を喜ばしにめ心を楽しくす面はずして愛語を聞くは肝に銘じ魂に銘ず愛語能く廻天の力あることを學すべきなり。

23. Benevolence is the adopting of a wise means to benefit beings of high and low degree; as when we rescue a wretched tortoise or a sick sparrow merely for the sake of Benevolence without looking for a reward. A fool may think that a benevolent action will diminish his own profit, but it is not so. Benevolence is the one and universal law and it gives benefit to self as well as to others.

(第廿三節) 利行といふは貴賤の衆生に於きて利益の善巧を廻らすなり窮龜を見病雀を見しとき彼が報謝を求めず唯單へに利行に催はさるゝなり愚人謂はくは利佗を先とせば自からが利省れぬべしと爾には非ざるなり利行は一法なり普ねく自佗を利するなり。

24. Sympathy means sameness; self is just the same with others. For instance the Tathâgata that appeared in the human world has a human form and nature. It is natural that Sympathy makes us forget the distinction between self and others. Then self is infinite at one time, and at another others are infinite. The sea repulses no water, so that all waters contribute to form the great sea. This is a sort of Sympathy.

(第廿四節) 同事といふは不違なり自にも不違なり佗にも不違なり譬へは人間の如來は人間に同ぜるが如し佗をして自に同ぜしめて後に自をして佗に同ぜしむる道理あるべし自佗は時に隨ふて無窮なり海の水を辭せざるは同事なり是故に能く水聚りて海となるなり。

25. Whoever has the desire for Bodhi should calmly reflect on these reasons, and should not make light of them. We should revere above all others the merit, which benefits all living beings and through which they can be 'crossed over.'

(第廿五節) 大凡菩提心の行願には是の如くの道理靜かに思惟すべし卒爾にすること濟れ濟度攝受に一切衆生皆化を被ぶらん功德を禮拜恭敬すべし。

CHAPTER V.

PRACTICE AND THANKSGIVING.

26. The men of Nan-em-bu are much inclined to arouse the desire for Bodhi; for this reason the Bud-

dha has appeared in this world of Shaba. Who will not be pleased to see the halo of Buddha Sakâmoni?

第五章 行持報恩

(第廿六節) 此發菩提心多くは南閻浮の人身に發心すべきなり今是の如くの因縁あり願生此娑婆國土し來れり見釋迦牟尼佛を喜ばざらんや。

27. We must calmly meditate that if the Right Law had not been spread over the world we should not have met with it, though we would desire to sacrifice our lives for it. Fortunate are we who now meet with the Law. See what Buddha says: "When you meet with a priest who teaches you the Right Law, you should not think of his caste, nor look on his features, nor dislike his defects, nor examine his actions; only venerating his Pragnâ, you should worship him three times a day and should not let him be vexatious."

(第廿七節) 靜かに憶ふべし正法世に流布せざらん時は身命を正法の爲に抛捨せんことを願ふとも値ふべからず正法に逢ふ今日の吾等を願ふべし見ずや佛の言はく無上菩提を演説する師に値はんには種姓を觀すること莫れ容顔を見ること莫れ非を嫌ふこと莫れ行を考ふこと莫れ但般若を尊重するが故に日日三時に禮拜し恭敬して更に患惱の心を生ぜしむること莫れど。

28. Now in worshiping Buddha and in hearing the Law we are much indebted to those merciful Buddhas and Patriarchs who practised the Law; because if they

had not handed it down, it would not have come to us. Even for the kindness of one who teaches us a single proposition or one law, we ought to be grateful; how could we be ungrateful for the great meacy of Buddha that teaches us the Highest Law, the Eye and Treasury of Right Law? The sick sparrow did not forget the kindness and returned it with the ring of the three great ministers. The poor tortoise forgot not the kindness and shew its gratitude with the seal of Yofu. Thus even beasts return thanks; how could man be ungrateful?

(第廿八節) 今の見佛聞法は佛祖面面の行持より來れる慈恩なり佛祖若し單傳せずば奈何にしてか今日に至らん一句の恩尙は報謝すべし一法の恩尙は報謝すべし况や正法眼藏無上大法の大恩これを報謝せざらんや病雀尙は恩を忘れず三府の環能く報謝あり窮龜尙は恩を忘れず餘不の印能く報謝あり畜類尙は恩を報ず人類争か恩を知らざらん。

29. The best way of showing our gratitude is our daily practice of the Law; in other words, it is not neglecting our daily services.

(第廿九節) 其報謝餘外の法は中るべからず唯當に日日の行持其報謝の正道なるべし謂ゆるの道理は日日の生命を等閑にせず私に費さざらんと言行持するなり。

30. Time flies more swiftly than an arrow, and life is more transient than dew. By what wise schemes can you call back a single day in the past? If we live for a hundred year without doing anything good, we

shall have so many woeful days and months and die a miseral death. Though we become a slave to vice and colour for a hundred years, yet the practice of the Law for a single day redeems us not only for a hundred years in this life, but also for the same period in other lives. During that single day we have a noble life and a precious body. We ought to love and esteem this life and the body, since our practice brings forth that of Buddhas, and it keeps alive the great path of all the Buddhas. Thus the practice of one day is the seed of Buddhas and the practice of all the Buddhas.

(第三十節) 光陰は矢よりも迅かなり身命は露よりも脆し何れの善巧方便ありてか過ぎにし一日を復び還し得たる徒らに百歳生けらんは恨むべき日月なり悲むべき形骸なり設ひ百歳の日月は聲色の奴碑と馳走すとも其中一日の行持を行取せば一生の百歳を行取するのみに非ず百歳の佗生をも度取すべきなり此一日の身命は尊ぶべき身命なり貴ぶべき形骸なり此行持あらん身心自からも愛すべし自からも敬ふべし我等が行持に依りて諸佛の行持見成し諸佛の大道通達するなり然れば即ち一日の行持是れ諸佛の種子なり諸佛の行持なり

31. All the Buddhas are no other but the Buddha Sakyamuni. The Buddha Sakyamuni himself is mind. When all the Buddhas of past, present, and future attain to Buddhahood, they become the Buddha Sakyamuni. This is the reason why mind itself is Buddha. When we see who is Buddha himself, we can retaliate the great mercy of Buddha.

— THE END. —

(第卅一節) 謂ゆる諸佛とは釋迦牟尼佛なり釋迦牟尼佛是れ即心是佛なり過去現在未來の諸佛共に佛と成る時は必ず釋迦牟尼佛と成るなり是れ即心是佛なり即心是佛といふは誰といふぞと審細に參究すべし正に佛恩を報ずるにてあらん。

曹洞教會修證義終

THE METHOD OF PRACTISING ZAZEN.

(An extract from Shōbōgenzō.)

To study Dhyāna is to practice *Zazen*, or to sit and meditate. An apartment, where stillness can always be secured, well becomes the practice, and as for the seat, it ought to be soft and thick. Keep wind and smoke out of the room that you sit in, and allow neither rain nor dew to find its way to it, always taking care of the sitting place. Follow the examples of those ancient sages, who sat on a stone or on a Vagra. They all sat on a thick cushion of soft grass. Lighten the room well, and never sit in darkness by day or by night. To keep it cool in summer and warm in winter is a needful art. Lay aside all worldly concerns, and compose yourself in repose. Good you should not think of; evil you should not reflect on. Knowing, willing, feeling, memory, imagination, reflection, you should have none. Nay, dare not desire even to attain to Buddhahood. Never mind whether you are sitting up or lying down. Eat regularly, drink moderately. Waste no more time in practicing *Zazen* than you would do in saving your head from a burning fire. The fifth Patriarch of Mount Obai, practiced nothing but *Zazen*. When you practice it you may use a cushion and put on your scarf. The cushion should be placed not under the whole 'cross-leg,' but under its hinder

part; so that you have the seat under your legs and the cushion under your spinal bone. This is the way of sitting practiced by Buddhas and Patriarchs.

正法眼藏坐禪儀

參禪は坐禪なり、坐禪は静處よろし、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、かれらみな艸をあつくしきて坐せしなり、坐處あきらかなるべし、晝夜くらからされ、冬暖夏涼をその術とせり、諸縁を放捨し萬事を休息すべし善也不思議なり、惡也不思議なり、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、頭然をはらふかごとく坐禪をこのむべし、黃梅山の五祖ことなるいとなみなし、唯務坐禪のみなり、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、跏趺のなかばよりうしろにしくなり、しかれ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々祖々の坐禪のとき坐する法なり。

There are two ways of sitting, one called 'the whole cross-leg,' the other named 'the half cross-leg.' The former is first to set the right foot upon the left thigh and next to place the left foot upon the right thigh, with the toes just on the thigh, and never protruding beyond it, nor failing to touch it. The latter is only to set the left foot upon the right thigh. Then the dress

is adjusted so as to hung loosely on the body. The right hand is placed on the left foot, and the left hand on the right hand, while the thumb of one hand meets at the end with that of the other. The hand is drawn close to the body, so as to bring the end of the thumb just under the navel. Sit straight and motionless, never inclining to the left hand nor to the right, never bowing forward nor turning backward. The ears should be in the same plane with the shoulders, and nose and navel in the same straight line. The tongue should stick to the upper jaw, while lip meets with lip and teeth with teeth. Open the eye not too widely yet not too slightly, and keep breathing through the nose. After composing mind and body in this way, you may take a long, deep breath. Thus sitting motionless you may think of not-thinking. How can you think of not-thinking? That is thinking of nothing. This is the most important art of Zazen. This is far indeed from acquiring Dhyāna. But it is the only way to great calm joy. This is unpolluted practice and enlightenment.

あるひは結跏趺坐し、あるひは半跏趺坐す、結跏趺坐はみきのあしをひたりのもものうへにおく、ひたりのあしをみきのもものうへにおく、あしのさきあのおのももとひとしくすべし、參差なることをえざれ、半跏趺坐は、たたひたりのあしをみきのもものうへにおくのみなり、衣袵を寛繫して、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、兩手かくのこどくして身にちかつけておくなり、ふたつのおほゆびのさしあ

はせたるさきを、ほそに對しておくべし、正身端座すべし、ひたりにそはたちみきえかたふき、まへにくくまりうしろえあのかどなかれ、かならず耳と肩と對し、鼻と臍と對すべし、舌はかみの脰にかくべし、息は鼻より通すべし、唇齒あひづくべし、目は開すべし、不張不徵なるべし、かくのこどく身心をどとのへて欠氣一息あるべし、兀兀と坐定して、思量箇不思量底なり、不思量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。

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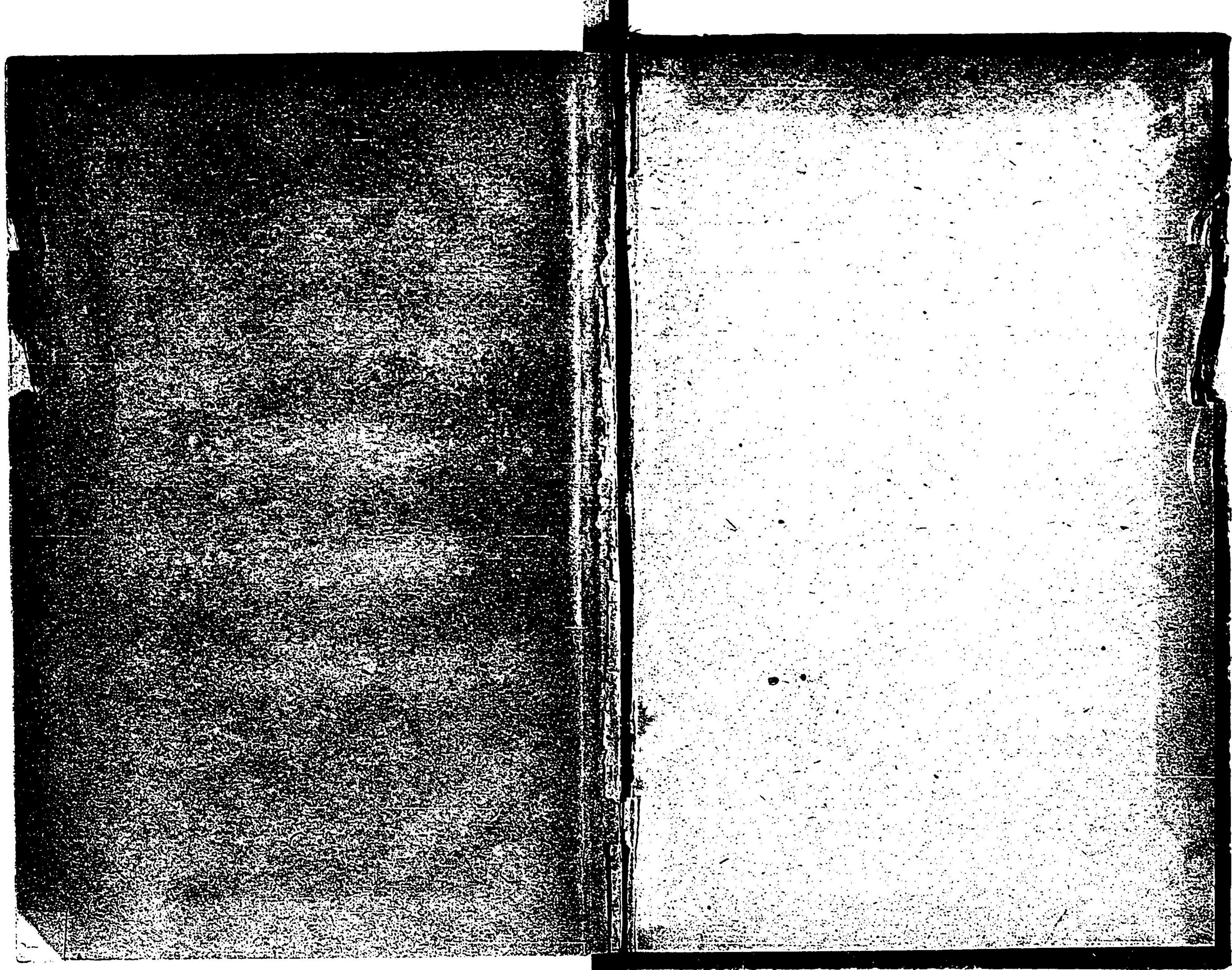
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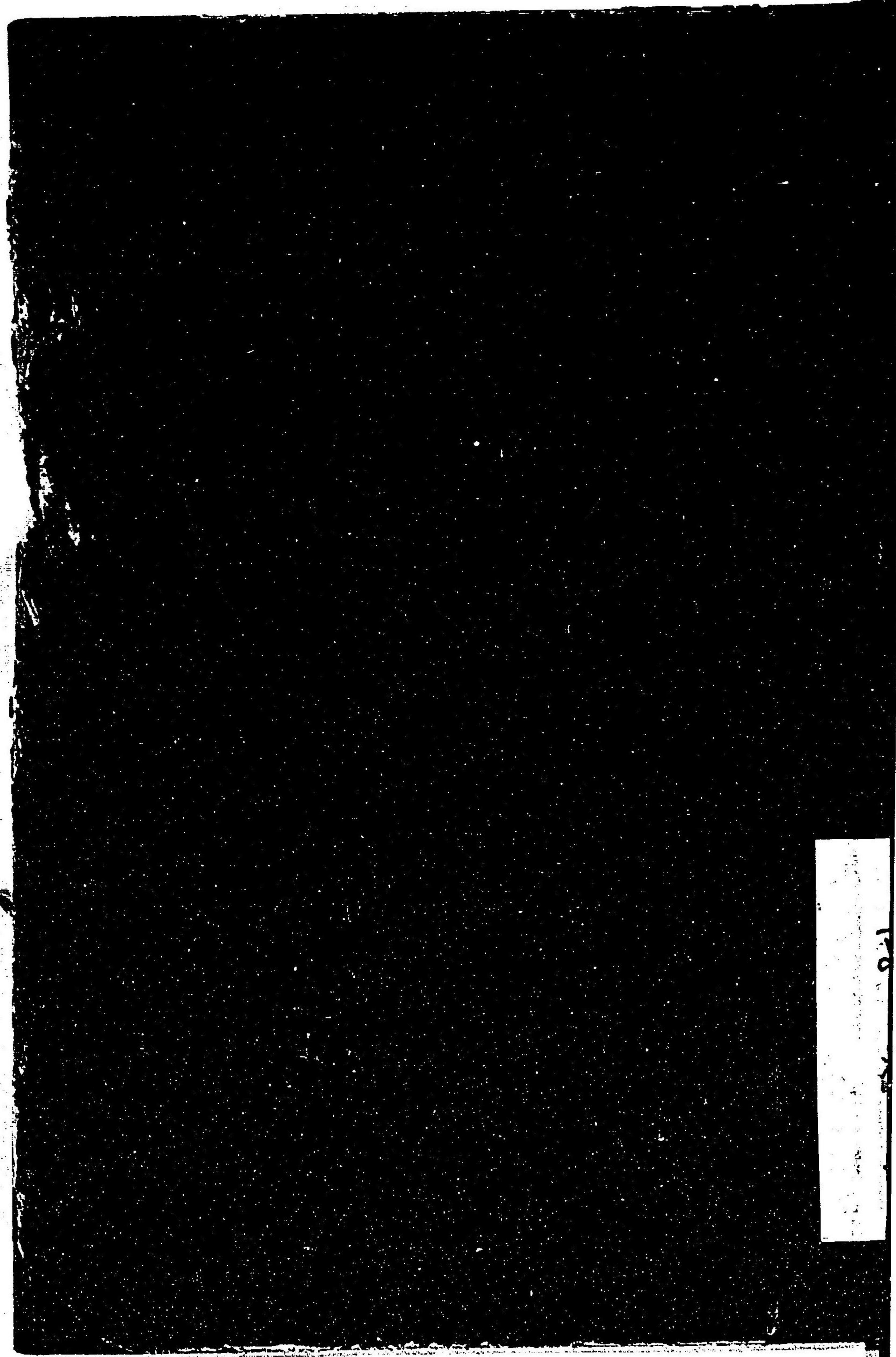
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