

Fukanzazengi 普勸坐禪儀 Universal Recommendations for Zazen

原ぬるに夫れ道本円通争か修証を仮らん、宗乘自在何ぞ功夫を費さん。況んや全体はるかに塵埃を出ず、孰か払拭の手段を信ぜん、大都当処を離れず、豈に修行の脚頭を用うるものならんや。

TAZUNURU NI SORE **DŌ** MOTO **EN ZŪ** IKA DE KA **SHUSHŌ** O **KARAN**, **SHŪ JŌ** JI ZA-I **NAN ZO** **KUFŪ** O **TSU-IYA SAN**. **IWAN YA ZEN** TA-I **HARUKA NI JIN** NA-I O **IZU**, **TARE KA HOSSHIKI** NO **SHU DAN** O **SHIN ZEN**. **Ō-YOSO TŌJO** O **HANAREZU**, A NI **SHUGYŌ** NO **KYAKUTŌ** O **MOCHI URU MONO NARAN YA**.

The real way circulates everywhere; how could it require practice or enlightenment? The essential teaching is fully available; how could effort be necessary? Furthermore, the entire mirror is free of dust; why take steps to polish it? Nothing is separate from this very place; why journey away?

然れども毫釐も差あれば、天地懸に隔り、違順わずかに起れば紛然として心を失す。直饒い会に誇り悟に豊かにして瞥地の智通を獲、道を得、心を明らめて衝天の志気を挙げ、入頭の辺量に逍遙すと雖も、幾ど出身の活路を虧闕す。

SHIKARE DOMO **GŌRI** MO SA AREBA, **TENCHI** HARUKA NI HEDATARI, **IJUN** WAZUKA NI **OKOREBA FUN ZEN** TOSHITE **SHIN** O **SHISSU**. **TATO-I E NI HOKORI** GO NI **YUTAKA NI SHITE BECCHI** NO **CHITSŪ** O E, **DŌ** O E, **SHIN** O **AKIRAMETE SHŌ TEN** NO **SHI-I KI** O **KOSHI**, **NI-TŌ** NO **HEN RYŌ** NI **SHŌ YŌ** SU TO I-EDOMO, **HOTON DO SHU-SHIN** NO **KATSURO** O **KI KESSU**.

And yet, if you miss the mark even by a strand of hair, you are as distant as heaven from earth. If the slightest discrimination occurs, you will be lost in confusion. You could be proud of your understanding and have abundant realization, or acquire outstanding wisdom and attain the way by clarifying the mind. Still, if you are wandering about in your head, you may miss the vital path of letting your body leap.

矧んや彼の祇園の生地たる、端坐六年の蹤跡見つべし、少林の心印を伝うる、面壁九歳の声名尚聞こゆ、古聖既に然り、今人蓋ぞ弁ぜざる。

IWAN YA KA NO GI-ON NO **SHŌCHI** TARU, **TAN ZA ROKU NEN** NO **SHŌSEKI** MITSU BESHI, **SHŌ RIN** NO **SHIN IN** O **TSUTA-URU**, **MENPEKI** KUSA-I NO **SE-I ME-I NA-O KIKOYU**, **KO SHŌ SUDE** NI **SHIKARI**, **KON JIN NANZO BEN** ZEZARU.

You should observe the example of Buddha Shakyamuni of the Jeta Grove, who practiced sitting up straight for six years even though he was gifted with intrinsic wisdom. Still celebrated is Master Bodhidharma of the Shaolin Temple, who sat facing the wall for nine years although he had already received the mind seal. Ancient sages were like this; who nowadays does not need to practice as they did?

所以に須らく言を尋ね語を逐うの解行を休すべし。須らく回光返照の退歩を学すべし。身心自然に脱落して本来の面目現前せん。恁麼の事を得んと欲せば急に恁麼の事を務めよ。

YU-E NI SUBEKARAKU KOTO O **TAZUNE GO** O **Ō** NO **GEGYŌ** O **KYŪ** SUBESHI. **SUBEKARAKU EKŌ HEN SHŌ** NO **TA-I HO** O **GAKU** SUBESHI. **SHIN JIN JINEN** NI **DATSURAKU** SHITE **HONRAI** NO **MENMOKU GEN ZEN SEN**. **INMO** NO **JI** O **EN TO HOSSEBA KYŪ** NI **INMO** NO **JI** O **TSUTOMEYO**.

Hence, you should stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear. If you want to attain just this, immediately practice just this.

それ参禅は静室宜しく飲食節あり。諸縁を崩捨し、万事を休息して善悪を思わず是非を管すること莫れ。心意識の運転を止め、念想観の測量を止めて作仏を図ること莫れ、豈に坐臥に拘わらんや。

SORE SAN ZEN WA JŌSHITSU YOROSHIKU ON JIKI SETSU ARI. SHO-EN O HŌSHA SHI, BANJI O KYŪSOKU SHITE ZENNAKU O OMOWAZU ZE HI O KAN SURU KOTO NAKARE. SHIN I SHIKI NO UN TEN O YAME, NEN SO KAN NO SHIKIRYŌ O YAMETE, SA BUTTO HAKARU KOTO NAKARE, ANI ZA KA NI KAKAWARAN YA.

For zazen, a quiet room is appropriate. Drink and eat in moderation. Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavor and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?

尋常坐処には厚く坐物を敷き、上に蒲団を用う、或いは結跏趺坐、或いは半跏趺坐、謂く結跏趺坐は先ず右の足を以って左の腿の上に安じ、左の足を右の腿の上に安ず。半跏趺坐は但だ左の足を以て右の腿を圧すなり、寛く衣帯を繋けて齊整ならしむべし。

YONO TSUNE ZASHO NI WA ATSUKU ZA MOTTO SHIKI, U-E NI FUTON O MOCHI-U, ARU-I WA KEKKA FUZA, ARU-I WA HANKA FUZA. IWAKU KEKKA FUZA WA MAZU MIGI NO ASHI O MOTTE HIDARI NO MOMO NO U-E NI ANJI, HIDARI NO ASHI O MIGI NO MOMO NO U-E NI ANZU. HANKA FUZA WA TADA HIDARI NO ASHI O MOTTE MIGI NO MOMO O OSU NARI, YURUKU ETA-I O KAKETE SE-I SE-I NARASHIMU BESHI.

In an appropriate place for sitting, set out a thick mat and put a round cushion on top of it. Sit either in the full or half-lotus posture. (In the full-lotus position, first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, simply press your left foot on your right thigh. (missing text in KT version)). Loosen the robes and arrange them in an orderly way.

次に右の手を左の足の上に安じ、左の掌を右の掌の上に安じ、両の大拇指向かいて、相さそう、乃ち正身端座して、左に側ち右に傾き、前に躬り後に仰ぐことを得ざれ、耳と肩と対し鼻と臍と対しめんことを要す。舌、上の顎に掛けて唇歯相著け、目は須らく常に開くべし、鼻息微かに通じ身相既に調べて欠気一息し、左右揺振して兀兀として坐定して箇の不思議底を思量せよ。不思議底如何が思量せん、非思量、此れ乃ち坐禅の要術なり。

TSUGI NI MIGI NO TE O HIDARI NO ASHI NO U-E NI ANJI, HIDARI NO TANAGOKORO O MIGI NO TANAGOKORO NO U-E NI ANJI, RYŌ NO DA-I BOSHI MUKA-I TE A-I SASŌ. SUNAWACHI SHŌ SHIN TANZA SHITE, HIDARI NI SOBADACHI MIGI NI KATAMUKI, MA-E NI KUGUMARI SHIRI-E NI A-OGU KOTO O EZARE. MIMI TO KATA TO TA-I SHI, HANA TO HOZO TO TA-I SESHIMEN KOTO O YŌSU. SHITA, U-E NO AGITO NI KAKETE SHIN SHI A-I TSUKE, ME WA SUBEKARAKU TSUNE NI HIRAKU BESHI, BISOKU KASUKA NI TSŪJI, SHIN SŌ SUDE NI TOTONOETE KANKI ISSOKU SHI, SAYŪ YŌ SHIN SHITE GOTSU GOTSU TOSHITE ZAJŌ SHITE, KONO FUSHIRYŌ TE-I O SHIRYŌ SEYO. FUSHIRYŌ TE-I IKAN GA SHIRYŌ SEN, HI SHIRYŌ, KORE SUNAWACHI ZAZEN NO YŌJUTSU NARI.

Then place the right hand palm up on the left foot, and the left hand on the right hand, lightly touching the ends of the thumbs together. Sit straight up without leaning to the right or left and without bending forward or backward. The ears should be in line with the shoulders and the nose in line with the navel. Rest the tongue against the roof of the mouth, with lips and teeth closed. Keep the eyes open and breathe gently through the nose. Having adjusted your body in this manner, take a breath and exhale fully, then sway your body to left and right. Now sit steadfastly and think not-thinking. How do you think not-thinking? Beyond thinking. This is the essential art of zazen.

所謂坐禅は習禅には非ず、唯だ是れ安楽の法門なり、菩提を究尽するの修証なり、公案現成、羅籠未だ到らず、若し此の意を得ば竜の水を得るが如く虎の山に靠るに似たり、当に知るべし正法自ら現前し、昏散先ず僕落することを、

IWAYURU ZAZEN WA **SHŪ ZEN** NI WA ARAZU, TADA KORE **ANRAKU NO HŌ MON** NARI, BODA-I O **GŪ JIN** SURU NO SHUSHŌ NARI, **KŌ AN GEN JŌ**, RARŌ IMADA ITARAZU, MOSHI KONO I O EBA **RYŪ** NO MIZU O URU GA GOTOKU TORA NO YAMA NI YORU NI NITARI, MASA NI SHIRU BESHI **SHŌ BŌ** ONOZUKARA **GEN ZEN** SHI, **KON SAN MAZU** BOKURAKU SURU KOTO O,

The zazen I speak of is not learning meditation. It is simply the dharma gate of enjoyment and ease. It is the practice-realization of complete enlightenment. Realize the fundamental point free from the binding of nets and baskets. Once you experience it, you are like a dragon swimming in the water or a tiger reposing in the mountains. Know that the true dharma emerges of itself, clearing away hindrances and distractions.

若し坐より立たば徐徐として身を動かし、安詳として起つべし。卒暴なるべからず。嘗て観る超凡越聖、坐脱立亡も此の力に一任することを。

MOSHI ZA YORI TATABA JOJO TOSHITE MI O UGOKASHI, **AN SHŌ** TOSHITE TATSU BESHI. SOTSUBŌ NARU BEKARAZU, **KATTE MIRU CHŌ BON O-SHŌ**, ZADATSU **RYŪ BŌ** MO KONO CHIKARA NI **ICHININ** SURU KOTO O.

When you stand up from sitting, move your body slowly and rise calmly, without haste. We understand from past precedents that going beyond ordinary and sacred, where sitting and standing are effortless and boundless, depends solely on the power of zazen.

況んや復指竿針鎚を拈ずるの転機、弘拳棒渴を挙するの証契も、未だ是れ思量分別の能く解する所に非ず、豈に神通修証の能く知る所とせんや。声色の外の威儀たるべし、なんぞ知見の前の軌則に非ざる者ならんや。

IWAN YA MATA SHIKAN **SHINTSU-I O NENZURU NO TENKI**, HOKKEN **BŌ KATTO** KOSURU NO **SHŌKA-I** MO, IMADA KORE SHIRYŌ **FUNBETSU** NO YOKU GESURU TOKORO NI ARAZU, ANI **JIN ZŪ** SHUSHŌ NO YOKU SHIRU TOKORO TO **SEN YA**. **SHŌSHIKI** NO HOKA NO I-IGI TARU BESHI, **NAN ZO CHIKEN** NO SAKI NO KISOKU NI ARAZARU MONO **NARAN YA**.

Furthermore, bringing forth the turning point by using a finger, a pole, a needle, or a mallet, or leading people to enlightenment with a whisk, a fist, a stick, or a shout cannot be understood by discriminatory thinking. How can it be understood by the use of supernatural powers? Zazen is an awesome presence outside form and color. How is it not the path preceding concept?

然れば則ち上智下愚を論ぜず、利人鈍者を簡ぶこと莫れ。専一に功夫せば正に是れ弁道なり。修証自ら染汚せず、趣向更に是れ平常なるものなり。

SHIKAREBA SUNAWACHI **JŌCHI KAGU O RONZESU**, RIJIN **DONSHA** O ERABU KOTO NAKARE. **SEN ITSU** NI KUFŪ SEBA MASA NI KORE **BEN DŌ** NARI. SHUSHŌ ONOZUKARA **ZEN-NA** SEZU, SHUKŌ SARA NI KORE **BYŌ JŌ** NARU MONO NARI.

Thus, do not be concerned with who is wise and who is stupid. Do not discriminate the sharp from the dull. To practice whole-heartedly is the true endeavor of the way. Practice-realization is not defiled with specialness; it is a matter for every day.

凡そ夫れ自界他方、西天東地、等しく仏印を持し、一ら宗風を擅にす、唯打坐を務めて兀地に礙えらる、万別千差と謂うと雖も、祇管に参禅弁道すべし、何ぞ自家の坐牀を抛却して謾りに他国の塵境に去来せん。若し一步を錯れば当面に蹉過す。

OYOSO SORE JIKA-I TAHŌ, SA-I **TEN TŌCHI**, HITOSHIKU **BU-CHIN** O JI SHI MOPPARA **SHŪ FŪ** O HOSHI-I MAMA NI SU, TADA TAZA O TSUTOMETE, **GOTCHI** NI SA-ERARU, **MANBETSU SENSHA** TO I-U TO I-EDOMO, **SHIKAN** NI **SAN ZEN BEN DŌ** SUBESHI. **NAN ZO** JIKE NO **ZAJŌ** O **BŌKYAKU** SHITE MIDARI NI TAKOKU NO **JIN KYŌ** NI KYORA-I **SEN**. MOSHI I-PO O AYAMAREBA **TŌ MEN** NI SHAKA SU.

Now, in this world and in other worlds, in India and China, buddha ancestors equally carry the buddha seal and teach the practice of sitting immersed in steadfastness. Although circumstances may vary in a thousand ways, whole-heartedly practice Zen, giving yourself fully to the way. Why give up the sitting platform of your own house and wander uselessly in the dust of a remote land? Once a wrong step is taken, you depart from the way.

既に人身の機要を得たり、虚く光陰を度ること莫れ、仏道の要機を保任す。誰か浪りに石火を楽まん、加以、形質は草露の如く、運命は電光に似たり、しゅく忽として便ち空じ須臾に即ち失す。

SUDE NI **NIN SHIN** NO **KIYŌ** O E TARI. MUNASHIKU **KŌ IN** O WATARU KOTO NAKARE, **BUTSUDŌ** NO **YŌKI** O HONIN SU. TARE KA MIDARI NI **SEKKA** O TANOSHIMAN, SHIKA NOMI NARAZU, **GYŌ SHITTA SŌRO** NO GOTOKU, **UNME-I WA DEN KŌ** NI NI TARI. SHUKU KOTSU TOSHITE SUNAWACHI **KŪJI** SHUYU NI SUNAWACHI **SHISSU**.

Having received a human life, do not waste the passing moments. Already upholding the buddha way, why would you indulge in the sparks from a flint? After all, form is like a dewdrop on the grass. Human life is like a flash of lightning, transient and illusory, gone in a moment.

冀くは其れ参学の高流、久しく模象に習って真竜を恠しむこと勿れ、直指端的の道に精進し、絶学無為の人を尊貴し、仏仏の菩提に合沓し祖祖の三昧を嫡嗣せよ。久しく恁麼なることを為さば須く是れ恁麼なるべし、宝蔵自ら開けて受用如意ならん。

KO-I NEGAWAKU WA SORE **SANGAKU** NO **KŌRU**, HISASHIKU **MOZŌ** NI NA **RATTE SHIN RYŪ** O AYASHIMU KOTO NAKARE, JIKISHI **TANTEKI** NO **DŌ** NI **SHŌ JIN** SHI, ZETSU GAKU MU I NO HITO O **SONKI** SHI, BUTSU BUTSU NO BODA-I NI **GA-TŌ** SHI SOSO NO **ZANMA-I** O TEKISHI SEYO. HISASHIKU **INMO** NARU KOTO O NASABA SUBEKARAKU KORE **INMO** NARU BESHI, **HŌ ZŌ** ONOZUKARA HIRAKETE **JUYŌ NYO-I NARAN**.

Honored practitioners of Zen, please do not grope for the elephant or try to grasp the true dragon. Strive to hit the mark by directly pointing. Revere the mind that goes beyond study and surpasses all doings. Experience the enlightenment of the buddhas, correctly inheriting the samadhi of the ancestors. Practice thusness continuously, and you will be thus. The treasury will open of itself for you to use as you wish.

By Eihei Dōgen, 1227. Translation Tanahashi. Edited by GZG.

Suggested method of chanting:

1. It is all chanted quite slowly, with no acceleration.
2. When chanting there are no obvious gaps between sounds, so the sounds flow together. There are no gaps after sounds marked in bold.
3. The mokugyo drum is not used at GZG retreats.