



坐禅 和讃

HAKU-IN ZENJI ZAZEN WA SAN
Haku-In Zenji's ode to Sitting Meditation.

衆生本来仏なり

SHU JIO HON RAI HOTO KENA RI
The multitude of beings originally are Buddha.

水と氷の如くにて

MIZU TO KO RINO GOTO KUNI TE
It is the same with water and ice.

水を離れて氷なく

MIZU O HANA RETE KO RINA KU
There is no ice separate from water;

衆生の外に仏なし

SHUJO NO HOKA NI HOTO KENA SHI
outside of the multitude of beings no Buddha.

衆生近きを知らずして
SHUJO CHIKA KI O SHIRA ZUSHI TE
Because the multitude of beings are
unconscious of the intimate,

遠く求むるはかなさよ
TO KU MOTO MURU HAKA NASA YO
they seek it far away. Alas how pitiful!

譬えば水の中に居て
TATO EBA MIZU NO NAKA NI ITE
It's like the examples of someone sitting in the
middle of water;

渴を叫ぶが如くなり
KATSU O SAKE BUGA GOTO KUNA RI
who is crying out in thirst and

長者の家の子となりて
CHO JIANO IEE NO KOTO NARI TE
While still being the son of a millionaire's family,

貧里に迷うに異ならず
HIN RINI MAJO UNI KOTO NARA ZU
as a strange good-for-nothing he loses his way
in the countryside living in poverty.

六趣輪廻の因縁は
ROKU SHU RIN NENO IN NEN WA
The causes and conditions of the revolving wheel
of the six appearances;

己が愚痴の闇路なり
ONO REGA GUCHI NO YAMI JINA RI
Are but one's own road through the
darkness of ignorance;

闇路に闇路を踏みそえて
YAMI JINI YAMI JIO FUMI SOE TE
Walking down dark roads to dark roads,

いつか生死を離るべき
ITSU KA SHO JIO HANA RUBE KI
Someday you should abandon birth and death.

夫れ摩訶衍の禅定は
SORE MAKU EN NO ZEN JO WA
As to the zen meditation (*dhyana-samadhi*)
of the Mahayana,

称嘆するに余りあり
SHO TAN SURU NI AMA RIARI
There is just too much to praise.

布施や持戒の諸波羅蜜
FUSE YA JIKAI NO SHOHA RAMI TSU
The several perfections such as charity ,
following precepts , and such;

念仏懺悔修行等
NEN BUTSU ZAN GE SHUGYO TO
Chanting Buddha's name, confession and
repentance, austerities, and the like;

その品多き諸善行
SONO SHINA O KI SHOZEN GYO
The many good deeds and
various virtuous pilgrimages;

皆この中に帰するなり
MINA KONO UCHI NI KISU RUNA RI
All these are coming from within it.

一坐の功を成す人も

ICHI ZANO KO O NASU HITO MO

Also, a person succeeds by the merit
of a single sitting;

積みし無量の罪ほろぶ

TSUMI SHI MURYO NO TSUMI HORO BU

To destroy one's immeasurably accumulated
crimes (wrongs/sins).

悪趣何処にありぬべき

AKU SHU IZU KUNI ARI NUBE KI

Where then should the evil appearances exist?

浄土即ち遠からず

JO DO SUNA WACHI TO KARA ZU

The Pure Land is then not far away.

辱くもこの法を

KATA JIKEN AKU MO KONO NORI O

One who by this Dharma graciously

一たび耳に触るるとき

HITO TABI MIMI NI FURU RUTO KI

Has the occasion to hear it announced even once

讚嘆随喜する人は

SAN DAN ZUI KI SURU HITO WA

Who is a person extolling it with deep gratitude,

福を得ること限りなし

FUKU O URU KOTO KAGI RINA SHI

Receives supreme blessings without limits.

況や自ら廻向して

IWA NYA MIZU KARA EKO SHITE

Much more, to personally turn around
to face inward and,

直に自性を証すれば

JIKI NI JISHO O SHO SURE BA

In that case, directly confirm by
one's own nature,

自性即ち無性にて

JISHOO SUNA WACHI MUSHO NITE

That here, one's own nature is neither more
nor less than no-nature.

に戯論(けろん)を離れたり

SUDE NI KERONG O HANA RETA RI

And afterwards leave off
from silly debate.

因果一如の門ひらけ

IN GA ICHI NYONO MON HIRA KE

Then opens the gate of the oneness
of cause/effect;

無二無三の道直し

MUNI MUSAN NO MICHI NAO SHI

The Way of not-two and not-three is straightened.

無相の相を相として

MUSO NOOSO O SO TOSHI TE

When form is the form of non-form,

往くも帰るも余所ならず

YUKU MO KAE E RUMO YOSO NARA ZU

One's going and one's returning are not
someplace else.

無念の念を念として

MUNEN NO NEN O NEN TOSHI ITE

When thought is the thought of no-thought,

歌うも舞うも法の声

UTAU MO MAU MO NORI NOKO EH

One's singing and one's dancing are
the voice of Dharma.

三昧無礙の空ひろく

ZAN MAI MUGE NO SORA HIRO KU

The sky of boundless Samadhi is wide!

四智円明の月さえん

SHICHI ENMYO NO TSUKI SAEN

The moon of the Four Wisdoms' round brilliance is
transparent!

この時何をか求むべき

KONO TOKI NANI OKA MOTO MUBE KI

At this time what more should you want?

寂滅現前する故に

JAKU METSU GEN ZEN SURU YUE NI

Consequently, Nirvana appears before you.

当処即ち蓮華国

TO SHO SUNA WACHI REN GEKO KU

This place is neither more nor less than the Lotus
Country.

この身即ち仏なり

KONO MI SUNA WACHI HOTO KEENA RI

As it is, this body is neither more nor less
than the Buddha.