

正法眼藏六十六三昧王三昧
Treasury of the Eye of the True Dharma
Book 66
The King of Samadhis Samadhi
Zanmai ō zanmai

驀然として盡界を超越して、佛祖の屋裏に大尊貴生なるは、結跏趺坐なり。外道魔黨の頂[寧+頁]を蹈翻して、佛祖の堂奥に箇中人なることは、結跏趺坐なり。佛祖の極之極を超越するは、ただこの一法なり。このゆゑに佛祖これをいとなみて、さらに餘務あらず。

Abruptly transcending all realms, to be greatly honored within the quarters of the buddhas and ancestors—this is sitting with legs crossed. Trampling the heads of the followers of alien ways and the legions of Māra, to be the one here within the halls of the buddhas and ancestors—this is sitting with legs crossed. Transcending the extreme of the extremes of the buddhas and ancestors is just this one dharma. Therefore, the buddhas and ancestors engage in it, without any further task.¹

まさにしるべし、坐の盡界と餘の盡界と、はるかにことなり。この道理をあきらめて、佛祖の發心修行菩提涅槃を辨肯するなり。正當坐時は、盡界、それ豎なるか、横なるか、と參究すべし。正當坐時、その坐、それいかん。翻筋斗なるか、活鱗鱗地なるか、思量か、不思量か、作か、無作か。坐裏に坐すや、身心裏にすや、坐裏身心裏等を脱落して坐すや。恁麼の千端萬端の參究あるべきなり。身の結跏趺坐すべし、心の結跏趺坐すべし、身心脱落の結跏趺坐すべし。

We should realize that there is a vast difference between all realms of sitting and all other realms. Clarifying this principle, we confirm the aspiration, the practice, the bodhi, and the nirvāṇa of the buddhas and ancestors. We should investigate: at the very moment we are sitting, are all realms vertical? Are they horizontal? At the very moment we are sitting, what about that sitting? Is it a flip? Is it “brisk and lively”? Is it thinking? Is it not thinking? Is it making? Is it without making? Are we sitting within sitting? Are we sitting within body and mind? Are we sitting having sloughed off “within sitting,” “within body and mind,” and so on? We should investigate one thousand points, ten thousand points, such as these. “We should do the sitting with legs crossed of the body; we should do the sitting with legs crossed of the mind; we should do the sitting with legs crossed of the body and mind sloughed off.”²

先師古佛云、參禪者、身心脱落也、祇管打坐始得。不要燒香禮拜念佛修懺看經。

My former master, the old buddha, said,

“Studying Zen is body and mind sloughed off. You get it only by just sitting; you don’t need to burn incense, make prostrations, recollect the buddha, practice repentance, or look at scripture.”³

あきらかに佛祖の眼睛を抉出しきたり、佛祖の眼睛裏に打坐すること、四五百年よりこのかたは、ただ先師ひとりなり、震旦國に齊肩すくなし。打坐の佛法なること、佛法は打坐なることをあきらめたるまれなり。たとひ打坐を佛法と體解すといふとも、打坐を打坐としれるいまだあらず。いはんや佛法を佛法と保任するあらんや。

For the last four or five hundred years, clearly my former master is the only one who has plucked out the eye of the buddhas and ancestors, who sits within the eye of the buddhas and ancestors. There are few of equal stature in the land of Cīnasthāna. It is rare to have clarified that sitting is the buddha dharma, that the buddha dharma is sitting. Even if [some] realize

sitting as the buddha dharma, they have not understood sitting as sitting — let alone maintained the buddha dharma as the buddha dharma.⁴

しかあれべすなはち、心の打坐あり、身の打坐とおなじからず。身の打坐あり、心の打坐とおなじからず。身心脱落の打坐あり、身心脱落の打坐とおなじからず。既得恁麼ならん、佛祖の行解相應なり。この念想觀を保任すべし。この心意識を參究すべし。

This being the case, there is the sitting of the mind, which is not the same as the sitting of the body. There is the sitting of the body, which is not the same as the sitting of the mind. There is the sitting of the body and mind sloughed off, which is not the same as the sitting of the body and mind sloughed off. To be like this is the accordance of practice and understanding of the buddhas and ancestors. We should maintain this thought, idea, and perception; we should investigate this mind, mentation, and consciousness.⁵

釋迦牟尼佛、告大衆言、若結跏趺坐、身心證三昧、威德衆恭敬、如日照世界。除睡懶覆心、身輕不疲懈、覺悟亦輕便、安坐如龍蟠。見畫跏趺坐、魔王亦驚怖、何況證道人、安坐不傾動。

The Buddha Śākyamuni addressed the great assembly, saying,

When sitting with legs crossed,
Body and mind realizing samādhi,
One's majesty, the multitudes respect,
Like the sun illumining the world.
Removed, the lethargy clouding the mind,
The body light, without pain or fatigue;
The awareness similarly light and easy,
One sits calmly, like the dragon coiled.
King Māra is startled and fearful
On seeing depicted [one] sitting with legs crossed,
How much more [on seeing] one who realizes the way,
Sitting calmly without stirring.”⁶

しかあれば、跏趺坐を畫圖せるを見聞するを、魔王なほおどろき、うれへおそるるなり。いはんや眞箇に跏趺坐せん、その功德、はかりつくすべからず。しかあればすなはち、よのつねに打坐する福德無量なり。

Thus, King Māra is startled and frightened to perceive the depiction of [someone] sitting with legs crossed — how much more [someone] actually sitting with legs crossed; the virtue cannot be fully reckoned. This being the case, the merit of our ordinary sitting is measureless.⁷

釋迦牟尼佛、告大衆言、以是故、結跏趺坐。復次如來世尊、教諸弟子應如是坐。或外道輩、或常翹足求道、或常立求道、或荷足求道、如是狂狷心、沒邪海、形不安穩。以是故、佛教弟子結跏趺坐直心坐。何以故。直身心易正故。其身直坐、則心不懶。端心正意、繫念在前。若心馳散、若身傾動、攝之令還。欲證三昧、欲入三昧、種種馳念、種種散亂、皆悉攝之。如此修習、證入三昧王三昧。

The Buddha Śākyamuni addressed the great assembly saying,

Therefore, [the Buddha] sits with legs crossed. Further, the Thus Come One, the World Honored One, instructs his disciples that they should sit like this. Factions of the outsiders seek the way while always keeping [one] leg raised, or seek the way while always standing, or seek the way with their legs on their shoulders. Thus, their minds are crazed, sinking in the sea of falsity, and their bodies are ill at ease. Therefore, the Buddha instructs his disciples to sit with legs crossed, to sit with mind upright. Why?

Because, when the body is upright, the mind is easily corrected. When one's body is sitting upright, the mind will not slacken. With straightforward mind and correct attention, one fastens thought in front of one. If the mind wanders, if the body leans, one controls them and brings them back. Wishing to realize samādhi, wishing to enter samādhi, one collects the multiple wandering thoughts, the multiple distractions. Training in this way, he realizes and enters the king of samādhis samādhi.⁸

あきらかにしりぬ、結跏趺坐、これ三昧王三昧なり、これ證入なり。一切の三昧は、この王三昧の眷属なり。結跏趺坐は、直身なり、直心なり、直身心なり、直佛祖なり、直修證なり。直頂[寧+頁]なり、直命脈なり。

Clearly we know that sitting with legs crossed is the king of samādhis samādhi, is realization and entrance. All the samādhis are the attendants of this king samādhi. Sitting with legs crossed is upright body, is upright mind, is upright body and mind, is upright buddha and ancestor, is upright practice and realization, is upright head, is upright vital artery.⁹

いま人間の皮肉骨髓を結跏して、三昧中王三昧を結跏するなり。世尊つねに結跏坐を保任します、諸弟子にも結跏趺坐を正傳します、人天にも結跏趺坐をしへますなり。七佛正傳の心印、すなはちこれなり。

Now crossing the legs of the human skin, flesh, bones, and marrow, one crosses the legs of the king of samādhis samādhi. The World Honored One always maintains sitting with legs crossed; and to the disciples he correctly transmits sitting with legs crossed; and to the humans and gods he teaches sitting with legs crossed. The mind seal correctly transmitted by the seven buddhas is this.¹⁰

釋迦牟尼佛、菩提樹下に跏趺坐しまして、五十小劫を經歷し、六十劫を經歷し、無量劫を經歷します。あるひは三七日結跏趺坐、時間の跏坐、これ轉妙法輪なり、これ一代の佛化なり。さらに虧缺せず、これすなはち黄卷朱軸なり、ほとけの、ほとけをみる、この時節なり。これ、衆生成佛の正當慳慳時なり。

The Buddha Śākyamuni, sitting with legs crossed under the bodhi tree, passed fifty small *kalpas*, passed sixty *kalpas*, passed countless *kalpas*. Sitting with legs crossed for twenty-one days, sitting cross-legged for one time — this is turning the wheel of the wondrous dharma; this is the buddha's proselytizing of a lifetime. There is nothing lacking. This is the yellow roll and vermilion roller. The buddha seeing the buddha is this time. This is precisely the time when beings attain buddhahood.¹¹

初祖菩提達磨尊者、西來のはじめより、嵩嶽少室峰少林寺にして面壁跏趺坐禪のあひだ、九白を經歷せり。それより頂[寧+頁]眼睛、いまに震旦國に遍界せり。初祖の命脈、ただ結跏趺坐のみなり。初祖西來よりさきは、東土の衆生いまだかつて結跏趺坐をしらざりき、祖師西來よりのちこれをしれり。しかあればすなはち、一生萬生、把尾収頭、不離叢林、晝夜祇管跏趺坐して、餘務あらざる、三昧王三昧なり。

Upon coming from the west, the First Ancestor, the worthy Bodhidharma, passed nine autumns in seated meditation with legs crossed facing a wall at Shaolin monastery at Shaoshi Peak. Thereafter, his head and eyes have filled the world of the land of Cīnasthāna till now. The vital artery of the First Ancestor is just sitting with legs crossed. Prior to the First Ancestor's coming from the west, beings in the eastern lands had not known sitting with legs crossed; after the ancestral master came from the west, they knew it. Therefore, for one life or ten thousand lives, grasping the tail and taking the head, without leaving the "grove," just sitting with legs crossed day and night, without other business — this is the king of samādhis samādhi.¹²

正法眼藏三昧王三昧六十六

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爾時寬元二年甲辰二月十五日在越宇吉峰精舍示衆

Presented to the assembly fifteenth day, second month, second year of Kangen (*kinoe-tatsu*)
at Kippō hermitage, region of Etsu.¹³