

⊕ Hakuin Zenji - Zazen Wasan (白隠禅師 - 坐禅和讃)

The Song of Zazen by Hakuin Zenji

(for Rohatsu sesshin)

Shu-jo hon-rai hoto-ke nari

衆生本来仏なり

Sentient-beings are primarily Buddhas.

Mizu to kō-ri no goto-ku nite

水と氷の如くにて

It is like water and ice:

Mizu wo hanarete kō-ri naku

水を離れて氷なく

Apart from water, no ice can exist;

Shu-jo no hoka ni hotoke nashi

衆生の外に仏なし

Outside sentient-beings, there are no Buddhas.

Shu-jo chikaki wo shirazu shite

衆生近きを知らずして

Sentient-beings, not knowing how close [to *Bodhi*] they are,

tōku motomeru hakanasa yo

遠く求むるはかなさよ

seek it far away – what a pity!

Tatoeba mizu no naka ni ite

譬えば水の中に居て

It's like being in the midst of water,

katsu wo sakebu ga gotoku nari

渴を叫ぶが如くなり

[yet] crying out with [great] thirst.

Chō-ja no ie no ko to narite

長者の家の子となりて

[Or,] like the [rich] chief's son,

hinri ni mayōni kotonarazu

貧里に迷うに異ならず

[who,] from his parents home, goes astray [amongst] the common [people].

Rokushu rinne no innen wa

六趣輪廻の因縁は

[We] transmigrate through the six [realms] as a consequence

onore ga guchi no yami-ji nari

己が愚痴の闇路なり

of our foolish-ignorance in [choosing] dark ways.

Yami-ji ni yami-ji wo fumi-soete

闇路に闇路を踏みそえて

Walking on dark-ways within dark-ways,

itsuka shō-ji wo hanaru beki

いつか生死を離るべき

shall [we] ever free [ourselves] from Birth-Death?

Sore Makāen no zen-jō wa

夫れ摩訶衍の禪定は

As for Zen [*Dhyana*] practice of the Mahayana,

shō-tan suru ni amari ari

称嘆するに余りあり

exhaustive-praise [would] not surpass [it's merits].

Fuse ya ji-kai no sho-haramitsu

布施や持戒の諸波羅蜜

The several [six] *paramitas* [beyond-perfections]; giving alms, observing the precepts, [patience, vigorous effort, *dhyana* and *prajna*],

nen-butsu sange shu-gyō tō

念仏懺悔修行等

calling on *Nen-butsu* [invocation], repentance, ascetic practices,

sono shina ōki sho-zen-gyō

その品多き諸善行

and the many other virtuous deeds of that kind,

mina kono naka ni kisuru nari

皆この中に帰するなり

all these are [found] within, or arrived [at through] Zazen.

ichi-za no kō wo nasu-hito mo

一坐の功を成す人も

[Those] persons accomplishing the merit of [just] one sitting,

tsumi shi muryo no tsumi horo-bu

積みし無量の罪ほろぶ

[begin to] annihilate the infinite accumulation of past misconduct.

aku-shu izuku ni arinu beki

悪趣何処にありぬべき

Where then [will the basis for] evil-tendencies be found?

Jō-do suna-wachi tō-kara-zu

浄土即ち遠からず

The Pure Land [will] very soon [be reached].

Kata-jikena-kumo kono nori-wo

辱くもこの法を

Graciously [accepting] this Dharma,

hito-tabi mimi ni furu-ru toki

一たび耳に触るるとき

[after] once hearing it proclaimed,

san-tan zui-ki suru hito wa

讃嘆随喜する人は

persons who praise it with heartfelt gratitude,

fuku o uru koto kagiri-nashi

福を得ること限りなし

[will] gain blessings of unlimited benefit.

Iwan-ya mizu-kara e-kō shite

況や自ら廻向して

Moreover, [if by] then turning around and confronting oneself,

jiki ni jishō o shō-sureba

直に自性を証すれば

witnessing instantly [the truth of] self-nature;

jisho o suna-wachi mushō nite

自性即ち無性にて

that self-nature is no-nature,

sude-ni ker-ron o hanareta-ri

已に戯論(けろん)を離れたり

[we will] already [have] finished with [intellectual]-argument.

Inga ichi nyo no mon hirake

因果一如の門ひらけ

As the gate of oneness of cause and effect is opened;

mu-ni mu-san no michi naoshi

無二無三の道直し

the straight Way of non-duality and non-trinity [manifests],

mu-sō no sō o sō toshite

無相の相を相として

the form of no-form appears as [characteristic]-form.

yuku mo kaeru mo yoso narazu

往くも帰るも余所ならず

[both] going and returning occur in the same place,

mu-nen no nen o nen toshite

無念の念を念として

the thought of no-[self]-thought is [our Samadhi]-thought,

utau mo mau mo nori no-koe

歌うも舞うも法の声

[our] singing and dancing are the voice of the Dharma,

zan-mai mu-ge no sora hiroku

三昧無礙の空ひろく

the unhindered sky of Samadhi is boundless

shi-chi en myō no tsuki saen

四智円明の月さえん

how clear-bright is the moon of the four-fold wisdom!

kono toki nani o ka motomu beki

この時何をか求むべき

This being so, what [more] could [we] want

Jaku-metsu gen-zen suru yue-ni

寂滅現前する故に

[As] Nirvana [presents itself] before ones eyes, therefore;

• **tō-sho suna wachi renga koku**

当処即ち蓮華国

this place [here now] is namely the Land of the Lotus,

• **kono mi sunawachi hotoke nari**

この身即ち仏なり

[and] this [your] person, is namely the body of Buddha.

End-Note

Translation and syntax of the Japanese was made by Shindo Gensho (Richard Jones), ArrivingHome, Sheffield (U.K), who was influenced by the interpretations found in; (1) a translation by D. T. Suzuki, received in Bukkoku-ji, Obama-shi, Fukui-ken, Japan; and (2) the Daily Sutras of the London Zen Society, 10 Belmont St., London, NW1. In this translation and interpretation, I have tried to remain faithful to the original Kanji where possible. Square brackets are used to denote an added interpretation e.g. The Pure Land [will] very soon [be reached]. These have been added to enhance understanding where it is believed to be necessary, and do not come directly from the Kanji. These 'add ins' can also be left out sometimes, if the reader wishes the translation to be more like the original poetical form. We hope the reader will forgive the inclusion of the square-bracketed, interpretations, because it is difficult, if not impossible, to remain true to the original form and convey full meaning in English. The complete text may be found at <http://www.arrivinghome.co.uk/>, under 'Sutras'. The symbols ㊦ and • represent the positions, of the large and small bell chimes, respectively. Japanese-'Roma-ji' text is given first in bold text, for Japanese chanting by English speakers, this is followed by the Kanji with Japanese grammar text, and then the English translation-interpretation.