Zazen That Fills the Whole Universe: How to Sit Zazen
Zazen
That Fills the Whole Universe:
How to Sit Zazen
A Portrait of Dogen Zenji, "Watching the Moon"
(Enshrined in Hokyo-ji)
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原夫。道本門庭。爭皈修証。宗乘自在。何費功夫。況乎。全體遍出塵埃矣。執信
扦箟之手段。大都不離當為也。豈用行之腳頭者乎。然而。毫釐有差。天地懸隔。氣
違順纖起。紛然失心。直饒誇會豐誶。獲瞥地之智通。得道明心矣。拳衝天之志
之蹟跡可見。少林之傳心印矣。面壁九載之聲名尚聞。古聖既然。今人蓋棄。所以
須休尋言逐語之解行。將學回光返照之退步。心身自然脫落。本來面目現前。欲得
麼事。急務恁麼事。夫參訪者。靜室宜焉。飲食節矣。放捨諸緣。休息往事。不思善惡。莫管是非。停
心意識之運転。止念想觀之測量。莫圖作華。豈拘作媚乎。尋常坐處。厚敷坐物。
用薰圍。或結跏趺坐。或半結跏趺坐。謂。結跏趺坐。先以右足安左膝上。左足安
右膝上。半結跏趺坐。但以左足安右膝矣。或結跏趺坐。先以右足安左膝上。左足安
右膝上。兩大拇指。面相拄矣。及正身端坐。不得左顧右顧。前顧後顧。令耳
與肩對。鼻與額對。舌掛上腭。脣齒相著。目須常開。鼻息微通。身相既調。欠氣
一息。左右搖撼。兀兀坐定。思量底不失思量。思量底如何思量。非思量。此乃坐
Universally Recommended Instructions for Zazen
(A Translation of the Fukan Zazengi by the Soto Zen Text Project)

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still are short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to realize such, get to work on such right now.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking—what kind of thinking is that? Nonthinking. This is the essential art of zazen.
The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred and dying while either sitting or standing have all depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout-these cannot be understood by discriminative thinking; much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning-emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.
大本山永平寺七十八世貫首（宮崎）節庵栄保禅師107歳翁下書
Calligraphy by Ekiho (Sengai) Miyazaki Zenji (107 years of age), the 78th abbot of Eiheiji, Head Monastery of the Soto Sect

祇管打坐
(しかんたざ)
余念を交えずに、ただひたすらに坐禅をすることが、悟りに至る「最上無為の妙術」だと道元禅師は述べておられる。

Shikan taza
(Just Sitting)
Dogen Zenji taught that just doing zazen wholeheartedly, with undivided attention, is “an unsurpassable, unfabricated, and wondrous method” to attain awakening.
Preface

For the beginner, getting proper instruction of zazen is crucial. The way one practices zazen at the initial stage should be always emphasized because a mistake at the beginning of practice may lead to a wrong attitude that persists for the whole life. Therefore, there must be an easily comprehensible guidebook for the beginner to become familiar with “correct zazen.” In this age of internationalization, having a guidebook written in English is just as vital as having one in Japanese.

We highly recommend the reader to start practicing zazen. With this book, you should be able to start by yourself. But if you want to pursue full fledged practice, it is best to visit a center where Zen is practiced and receive instruction from an authorized teacher.

Finally, we also hope that you refer to this book again and again. Please use it as a reference guide to check up on your zazen, and deepen your practice of *shikan taza*—zazen which fills up the whole universe.

Please enjoy your life with a truly peaceful mind, being together with the Buddhas and bodhisattvas. We have compiled this book with these ideas in mind.

—by the compilers
The ceiling of the zazen hall at Hokyo-ji that depicts two dragons
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本書の特徴と使い方

○ この本では、初心者の人々が現代の日常生活の中で「正しい坐禅」に親しめるよう、坐禅（正身端坐）に加えて、立つ坐禅（住立思惟）、歩く坐禅（經行）、椅子に坐っての坐禅、坐堂以外の室内での坐禅等の仕方を取り上げています。

○ 椅子坐禅の項は、坐禅（正身端坐）や立つ坐禅（住立思惟）、歩く坐禅（經行）の項と重複する部分が多くありますか、使いやすさやわかりやすさを重視して、くり返しを含めた編集としています。

○ 「正しい坐禅」が一目瞭然となるよう、坐禅の姿勢や動作を連続した写真を多用して示しています。また、タイツでの写真で示したり、細かな注意が必要なところはその部分を拡大したりイラストで示しています。

※ なお、黒のタイツ使用につきましては、ご批判もあるかもしれないと思われますが、「正しい坐禅の仕方」を分かりやすく示すためのものであることをご理解ください。

○ 坐禅を深めるためのアドバイスを、注意や一例として挿入していますので、これらに配慮して取り組んでください。

○ この本に従って坐禅を始めたのに、さまざまな疑問が生じたときには、指導者の指導を受けてください。

Characteristics of This Book and Recommendations for Use

○ This book aims at helping beginners practice zazen intimately in the context of contemporary everyday life. It explains ordinary zazen (shoshin tanza: sitting with proper posture) as well as standing zen (juryu shiyui), walking zen (kinhin), zazen on a chair, and zazen in an ordinary room (other than a zen hall).

○ There is a lot of overlap between the sections. This overlap is to make explanations easier to use and understand.

○ Sequential photos of zazen posture and movement are used to clarify “correct zazen”. A black body suit is worn in photos where details of posture and position are demonstrated. Enlarged pictures and illustrations are used for illustrating detail.

○ Some notes and examples are included to deepen zazen. Please keep them in mind during practice.

○ If questions arise after you begin zazen, please get instruction by an appropriate teacher.
なぜ坐禅をするのか（坐禅の意義）

私たちの生活は心の中にある「欲（むさぼり）」「嗔（いかり）」「痴（おろかさ）」の三つの煩悩によって乱れているが、その乱れを調えて清々と生きて行くことが望ましい。

身体を調え（調身）、呼吸を調え（調息）ていれば、いつも心が安らか（調心）であり、正しく物事を判断出来る。

坐禅そのものが真理である。真理を実行するということは具体的には坐ること・立つこと・歩くことであり、つまり坐ずることも入れて、あらゆる日常生活の動きが真理の展開である。

報尊の人格に一歩でも近づくように心掛けた生活は、心安らかな、静かな、暖かい慈悲に満ちたものとなり、坐禅を行ずる事によって足元が寂光浄土、唯一浄土、極楽浄土に展開する。道元禅師は「坐禅せず自然によくなるなり」と説かれている。

今、すべての人間の思考を超越した真水（只管打坐=宇宙いっぱいの坐禅）の教を勘めるゆえんである。

Why Practice Zazen? (The Significance of Zazen)

Our lives are disturbed by three defilements in the mind: desire, anger, and delusion. We can live wholesomely by regulating these disorders.

By regulating the body and breath, the mind becomes peaceful and capable of exercising correct judgment.

Zazen itself is the truth. Concretely speaking, to act out the truth means to sit, stand, and walk. In other words, all the actions in everyday life are the unfolding of the truth.

When we take even one step toward Buddhahood, our life becomes peaceful, quiet, and filled with warm compassion. By practicing zazen, the ground under our feet becomes a mentally created pure land of tranquil light and ultimate bliss. This is why Dogen Zenji said, "When you practice zazen, your life will naturally improve."

That is the reason why we now recommend the teaching of pure water (Shikan taza=zazen that fills up the whole universe) which transcends all human thoughts.
準備
Preparation

1. 環境を整えること（静かで清潔なところ）。
2. 欲望を刺激するものを遠ざける。
3. 食事の量を減らす（調理）。
4. 自分にあった坐具（高さ、大きさ）を使用する。
5. 純粋にこの道はまちがいないことを信じて、やる気を出す。

1. The appropriate environment for zazen: a quiet and clean place.
2. Avoid stimulation.
3. Eat in moderation.
4. Choose a zafu (sitting cushion) of appropriate size and thickness.
5. Trust in the path of zazen and sit diligently.

[坐堂に入る前の心得]【Do's and Don’ts before entering the zen hall】
・ゆっくりとした服装。
・肌の露出はさける。
・時計ははずす。
・靴下、帽子はとる。
・匂いに気をつかう。
・洗足する。
・坐堂に着ると静かに行く。

・Wear loose clothing.
・Avoid immodest clothing.
・Remove watches.
・Remove socks and headgear.
・Avoid strong-smelling substances.
・Wash your feet.
・Proceed to the zen hall quietly.

[坐堂に入った後の心得]【Do's and Don’ts in the zen hall】
・戸は静かに開閉する。
・手は叉手にする。
・視線は水平から45度下げて。
・緩歩にて自分の単に至る。
・言葉等すべてに於いて音を立てないように。（必要な言葉は無声音にて）

・Open and close doors quietly.
・Hold your hands in the shashu position.
・Cast your eyes downward at a 45-degree angle.
・Walk slowly to your tan (sitting place).
・Avoid making noise (when necessary, communicate in whispers).
Following the example of the Buddha Shakyamuni in India, wash your feet before entering the zen hall. This helps you practice zazen with a clear body and mind.

At the designated area, wash and dry your feet. During the winter, if your condition is not well, you may use hot water or even skip washing.

**Verse for Washing Feet**

Nyaku sensoku ji
When I wash my feet
Togan shujo
May all sentient beings
Gu jinsoku riki
Attain the power of supernatural movement
Shogyo muge
Without any hindrances in their practice.
宝慶寺の内堂4板・外堂4板の8板（弩）僧堂

Eight-platform Sodo of Hokyo-ji (four platforms for the inner hall and four for the outer hall)
坐禅 (Shoshin tanza: Sitting with a Proper Posture)

By regulating the body and breath, our mind is naturally regulated. This is the art of keeping the mind at peace everywhere and all the time. The Zazen posture is the form of practising the truth.
Face the tan and bow in gassho.

Support your body with two hands and ascend the tan.

Turn your zafu around 180 degrees and push it toward the back.

Raise your feet so that they do not touch the wooden surface. You could also put your feet beside you.

Use a zafu appropriate to your body.

Before and after sitting, put the zafu upright and press on its side while turning it clockwise.
【Ascending the tan】
- Be careful not to touch the joen (wooden mealboard) with your feet or buttocks.
- Pay attention to the surroundings and move quietly.
- The white name label on zafu should face outward while sitting.
- When you rotate, do so clockwise.
Sit balanced so that the three points—right knee, left knee and perineum—are evenly supporting your body weight.

Straighten the lower part of your back, push your buttocks outward and hips forward.

Pull in your chin slightly. Straighten your spine as though you are supporting the ceiling with the top of your head.
Sit with bare feet and loose clothes. (see the photo on the left) By slightly tightening your waist sash (obi) you will have less fatigue.
3. 法界定印の法
Forming the Cosmic Mudra (hokkai join)

結跏趺坐した左足の踵の上で、右手を下に左手を上に組み、両方の親指の先を向かい合わせ、付くか付かないかの紙一重とし、脇（へそ）に対置して水平に保つ。

指が死んではいけない。心は左の掌（手のひら）の上におく。「これ仏祖正伝の法なり」（悟慶記 道元禅師）

Place your right hand, palm facing up, on your left heel. Place your left hand, palm facing up, on your right palm. The tips of your thumbs should barely touch each other as if holding thin paper between the thumbs. Hold your thumbs horizontally.

Your fingers should be vibrant. Rest your mind in the palm of your left hand. “This is the way correctly transmitted by the Buddhas and ancestral teachers.” (Hokyo-ki by Dogen Zenji)
Be careful not to lean to the left or right.
Do not slump forward or let yourself lean backward.

「左へそばだち、右にかたむき、前にくくまり、後へあをぐことなかれ」
すなわち左右に傾かず、前後にも倒れないこと。
The ears and shoulders should be vertically aligned, and the nose should be aligned with the navel.

The tip of the tongue should nestle against the line where the gum meets the upper teeth. Breathe through the nose keeping the mouth closed.

It is important to keep moderate tension in all movements: not too tense or too loose. Listen to the voice of the body.

Distribute your weight evenly between the three points for good body balance. Sit with minute awareness, gently and attentively. If the zafu is too high, too much force is placed on the knees, which may cause pain. If the zafu is too low, too much force is placed on the spine, which may result in stiff shoulders.

1. Imagine being pulled by the hair from the ceiling.
2. Strengthen your spine into the shape of a letter “S.”
3. Leave no air in the mouth, press the tip of tongue against the backside of the front teeth. (Like pronouncing the letter “L” in English.)
Cast your line of sight downward at a 45-degree angle. If you are not facing a wall, look down at about one meter in front of you. Do not widen or narrow your focus. Just keep your eyes clear, without staring at a single point.
口を閉じ鼻で息をする。息は通ずるにまかせ、長からず短かからず、嘔がず音を発せず、自然体で一息ことに心をこめる。

一例 鼻の穴に鳥の羽又は半紙を付けて、それがなるべく動かないように静かに、やさしく呼吸するようにする。

Keep your mouth closed and breathe through your nose. Let the air come and go naturally. Breathe mindfully and naturally. Breaths should be neither too long nor too short, and quiet without gasping.

Suggestion Place a feather or a small piece of paper at your nostrils. Your breath should be as quiet as possible, so that the feather or paper hardly moves.
Relax and fold your upper body forward while making a big exhalation.

Breathe deeply several times (4-5 times) with your mouth open like an intentional yawn. Lift up your shoulders and tense your spine. Then relax your body with deep abdominal breathing. When doing this deep breathing to prepare for zazen, remember that exhalation comes first.

Note: Kanki-issoku and sayu-yoshin are very helpful to enter into deep zazen. It is imperative to take time to do it carefully and wholeheartedly.

Suggestion: Try them for 5-10 minutes.
Sway your body from right to left 7 or 8 times. Begin at the base of your spine and lean to the far right and left. Proceed up the spine, vertebrae by vertebrae using the right-left swaying motion. As you move upward, decrease the sideward motion. This will stimulate the entire spine. Also try twisting and bending motions to enliven your body.
The movement should be conscious. Imagine stimulating the spine with a needle from the side, and focus your attention on that spot.

Doing kanki-issoku and sayu-yoshin carefully deepens zen practice.

Time permitting, it is good to do this for 5-10 minutes.
[Do’s and Don’ts during Zazen]

Avoid disturbing other people’s zazen.
· Keep your breathing quiet.
· Do not snuffle.
· Do not move your body restlessly.

Sit in consideration of physical conditions.
· When you have physical pain or irregular breathing, quietly change leg positions, or descend the tan and do kinhin.
· When your mind gets depressed or restless, request the kyosaku or descend the tan and do kinhin.

Some teachers use the methods of susoku-kan and zuisoku-kan before leading the practitioners into shikan-taza.

Devote yourself to zen practice and deepen it so that you can attain zanmaio-zanmai (The King of All Samadhis).

※Susoku-kan (contemplation upon counting the breath)
A Method to stop a restless mind by counting the breath
※Zuisoku-kan (contemplation of following the breath)
A Method to stop the restless mind by letting consciousness follow the breath
Sitting on a zafu with correct posture allows air to fill the belly which results in correct abdominal breathing. Are you maintaining proper posture? Is your mind drifting away from your mudra? Is your consciousness alert and clear? Are you depressed or restless? Are you caught up with various thoughts? Just let go of everything. Like the blue sky, let the white clouds flow freely, and just keep sitting.

In days past, each practitioner did kinhin according to their own physical conditions in the kinhin corridor. Nowadays, kinhin is usually done together inside a hall, when a bell is rung.
【警策の意義】

坐堂の文殊菩薩に代わって、坐禅中の睡眠・散乱（気分の落ち着き、または落ち着かない）あるいは居眠り等の裏書が生じた人があれば、励まし警めるために、直堂が警策で右の肩を一度だけ叩く。

自ら合掌して警策を求めてよい。

【警策をいただく作法】
1. 直堂が坐相を見ながら背後を通過す。
2. 坐相の乱れまたは求めてあれば警策を振る。
3. 軽く肩を圧し打つ合図をおくる。
4. 坐者は合掌する。
5. 頭を左に傾け、右肩を空ける。
6. 警策は警策にて打つ。
7. 警策を振げ、坐者は首を起こす。
8. 両者ともに低頭する。
9. 坐者は合掌を下ろし元に戻る。

【The Meaning of Kyosaku】

On behalf of Manjusri Bodhisattva in the zen hall, one person is assigned the role of jikido. The jikido carries the kyosaku and observes practitioners. When the jikido notices that a practitioner is depressed, restless, sleepy, or inattentive, the jikido hits the practitioner once on the right shoulder. This alleviates drowsiness and drives confusion from the mind.

You can also request a hit by doing gassho.

【Etiquette for Receiving the Kyosaku】
1. The jikido walks behind practitioners, carefully checking their postures.
2. When the jikido notices that someone’s sitting posture is not kept properly, or when requested by a sitter, the jikido first lifts up the kyosaku.
3. The kyosaku is lightly pressed upon the right shoulder.
4. The sitter does gassho.
5. The sitter tilts the head to the left to make space on the right shoulder.
6. The sitter is struck.
7. The jikido raises the kyosaku and the sitter straightens the neck.
8. Both jikido and sitter bow their heads.
9. The sitter lowers the hands and continues to sit.
The jikido walks behind practitioners, carefully checking their postures.

The kyousaku is lightly pressed upon the right shoulder.

The sitter tilts the head to the left to make space on the right shoulder.

The sitter does gassho.

The sitter tilts the head to the left.

The sitter is struck.

The jikido raises the kyosaku and the sitter straightens the neck.

Both jikido and sitter bow their heads.

The sitter lowers the hands and continues to sit.
Coming Out of Zazen

1. Do gassho.
2. Put both hands on the knees, palms up.
4. Sayu-yoshin (swaying the upper-body), begin with a slight swaying from side to side. (See p.30)
5. Sayu-yoshin, continue with progressively larger swaying.
6. Unfold the legs and rotate with the zafu.

When the bell ending zazen (hozen) is struck, come out of zazen slowly. Try kanki-issoku and sayu-yoshin and then slowly unfold the legs. Rotate and come down from the tan. When rotating, always turn clockwise.
7 Pull out the slippers.
8 Descend.
9 Reshape the zafu.

10 Do gassho and bow toward the zafu. (rin'i-monjin)
11 Turn around and bow again in gassho. (taiza-monjin)
12 Stand still: standing zazen. (juryu-shiyu)
立つ坐禅 (じゅうりゅう しゅいい)

Standing Zazen (juryu shiyui)

足を乳の間隔にあって、そろえて立つ。
胸に交手して立ち、心は足の裏に留めて、呼吸をそこに意識して立つ。
眼線を水平にして45度下げ（ほぼ身の丈ぐらい前に落とし）、全体を見つめる。

Stand still, with your feet chest-width apart.
Hold your hands in shashu against your chest and place your awareness on the soles of your feet, as if breathing through them.
Cast your line of sight downward at a 45 degree angle (for reference, use a point on the floor about a body-length in front of you) and keep a wide view.
1. 左の親指を手のひらの中に折り曲げる  
Fold the thumb of your left hand inward.

2. 左の手のひらを握る  
Make a fist, with the thumb inside.

3. 右の手で左の手を覆うようにする  
Cover your left hand with your right hand.

4. 頃肘に力を入れて水平にする  
Lift up your elbows, so that your forearms are kept horizontally in front of you.

5. 心もとこ力を内に入れる  
Lightly press both hands against each other.

注意  
力がけんは背筋がしっかり伸びるように工夫する  
Press your hands together so that your back becomes upright.
歩く坐禅（経行）

Walking Zazen (kinhin)

心を足の裏に留めながら踏 (足の甲) の半分ずつ歩む。

踵を上げながら息を吸い、前に出、踵を下げながら息を吐く。

姿勢は立つ坐禅（立つ坐禅）と同じ。

Being aware of the soles of your feet, walk forward. Each step should be about half the length of your foot.

While you inhale, lift your heel and move forward. While you exhale, put down your heel.

Your posture should be the same as in standing zazen, with your back upright.
経行の足の運び方とは四種類ほどが行われているが、いずれの方法も仏祖方が伝承したものである。いずれを選ぶかは、その坐堂の指導者の指示に従う。また、個人が行ずる時は自己の体調に合わせて工夫されたい。

[例 1 / First Method]
足の甲（趾）を半歩ずつ互い違いに動かす。（以下、足の甲を趾に略す）

Alternating between your left and right feet, move half a footlength forward with each step. (Below, “half a footlength” is abbreviated as “a half-step”)

[例 2 / Second Method]

右の半歩をまず出し、左の半歩をそろえ、また次に右の半歩を出し順に歩む。

Move your right foot a half-step forward. Bring your left foot a half-step forward until it is even with your right foot. Again, move your right foot a half-step forward, with your left foot always “catching-up” the right foot on the next step. Repeat.

第1図
fig.1

第2図
fig.2
What we call a “footlength” is exactly the length of the sole of your foot. Movement of your feet in walking zazen shouldn’t be more than a half-step at a time.

[例3／Third Method]

Move your left foot a half-step forward. Bring your right foot a half-step forward until it is even with your left foot. Again, move your left foot a half-step forward, with your right foot always “catching up” the left foot on the next step. Repeat. (Note that this is the reverse of the second method.)

[例4／Fourth Method]

Right foot out ③, left foot out ④. Next to ③, right foot out ⑤, left foot out ⑥. Next to ④, right foot out ⑦, left foot out ⑧. Repeat.

Fig. 3
Fig. 4
Four Ways to Move Your Feet in Kinhin

[例 1／First Method]

[例 2／Second Method]

[例 3／Third Method]

[例 4／Fourth Method]
Stand with your feet evenly apart. (This is the same as standing zazen.)

1. Move your right foot a half-step forward.

2. Turn to the direction you will walk.

3. Move your left foot a half-step forward.

4. Return to.

When walking zazen is over, walk slowly back to your place with ordinary length of stride (this is called kanpo).
【例4/Fourth Method】

1. 足を揃えて立つ（住立馬惟）
   Stand with your feet evenly apart.
   (This is the same as standing zazen.)

2. 進む方向に向け
   Turn to the direction you will walk.

3. 右足を半歩（足の甲の半分）前に移す
   Move your right foot a half-step (half a footlength) forward.

4. 左足を出して足を揃える
   Move your left foot a half-step forward so it is even with your right foot.

5. 左足を半歩前に移す
   Move your left foot a half-step forward.

6. 右足を出して足を揃える
   Move your right foot a half-step forward so it is even with your left foot.

7. 3に戻る
   Return to 3.

※ 終行が終れば緩歩（普通の歩幅でゆっくり歩く）にて自己の位に戻る。
When walking zazen is over, walk slowly back to your place with ordinary length of stride (this is called kanpo).
椅子坐禅
Zazen on a Chair (isu zazen)

足の具合が悪い時、関節が痛む時、また、椅子生活の中で、心を調えるために椅子での坐禅を行って下さい。

注意 椅子は身体に合った大きさの、腰が伸びるものが良い。また椅子坐禅から入る人は、あらかじめ本書の「準備」（16・17頁）の項をお読みください。

If it is difficult for you to sit on a zafu due to either leg or joint problems, or due to your lifestyle of sitting on chairs, it is possible to sit zazen on a chair.

The ideal chair for zazen is one which only supports your lower back. Please read pp16-17 "Preparation" in addition to the following instructions on chair zazen.
Facing your chair, put your hands in gassho.

Bow.

Turning your body 180 degrees to the right, bow in gassho.

From gassho, place your hands in shashu.

Move to the front of your chair.

Sit.
1. Pull in your lower back and chin.

1) Imagine that you are pushing up the ceiling with the top of your head.
2) Straighten and stretch the muscles of your back.
As shown in the pictures, place both your hands together on your thighs. Put your right hand below and left hand on top, with your thumbs facing each other. The tips of your thumbs should barely touch each other as if holding thin paper between the thumbs.

Your fingers should be vibrant. Rest your mind in the palm of your left hand. As Dogen Zenji wrote in the Hokyoki, “This is the way that has been correctly transmitted by Buddhas and ancestral teachers.”

Note: In every action you take, do not be overly tensed or relaxed. A moderate level of tension is important. As you practice, be sure to listen to what your body is telling you.
Be careful not to lean to the left or right. Do not slump forward or let yourself lean backward.

「左へそばだち、右にかたむき、まえにくぐまり、うしろへあをぐことなかれ」
すなわち左右に傾かず、前後にも倒らないこと。
4. 開目法
Keeping the Eyes Open

Lower your line of vision to a 45 degree angle and look down at about one meter in front of you. Your eyes should not be wide open, nor should you narrow or shut your eyes. Do not stare at a single point, but rather gaze naturally and clearly ahead of you.
Keep your mouth closed and breathe through your nose. Let the air come and go naturally. Breaths should be neither too long nor too short, and quiet without gasping.

Suggestion: Place a feather or a small piece of paper at your nostrils. Your breath should be as quiet as possible, so that the feather or paper hardly moves.
Release the tension in your shoulders and lower back. As your body falls forward, let out all of your breath.

Breathe deeply several times (4-5 times) with your mouth open like an intentional yawn. Lift up your shoulders and tense your spine. Then relax your body with deep abdominal breathing. When doing this deep breathing to prepare for zazen, remember that exhalation comes first.

Note *Kanki-issoku* and *sayu-yoshin* are very helpful to enter into deep zazen. It is imperative to take time to do it carefully and wholeheartedly.
Sway your body from right to left 7 or 8 times. Begin at the base of your spine and lean to the far right and left. Proceed up the spine, vertebrae by vertebrae using the right-left swaying motion. As you move upward, decrease the sideward motion. This will stimulate the entire spine. Also try twisting and bending motions to enliven your body.
注意 ただ覚然と動かすのではなく、背骨を横よ
り針で刺激するようにして、意識をそこに
集中しながら行う。
欠気一息、左右揺身を丁寧に行ずると坐が深ま
って行く。
時間的に余裕があるときは、5〜10分間行ずる
とよい。

Note The movement should not be inattentive.
Imagine stimulating the spine with a needle
from the side, and focus your consciousness on the
spot.
Doing kannki-issoku and sayu-yoshin carefully deep-
ens zen practice.
Time permitting, it’s good to do this for 5-10
minutes.
[Do's and Don'ts during Zazen]

Avoid disturbing other people's zazen.
- Keep your breathing quiet.
- Do not snuffle.
- Do not move your body restlessly.

Sit in consideration of physical conditions.
- When you have physical pain or irregular breathing, quietly move your body or stand up and do walking zazen (kinhin).
- When your mind gets depressed or restless, request the kyosaku or descend the tan and do kinhin.

Some teachers use the methods of susoku-kan and zuisoku-kan before leading the practitioners into shikan-taza.

Devote yourself to zen practice and deepen it so that you can attain zanmaio-zanmai (The King of All Samadhis).

Susoku-kan (contemplation upon counting the breath)
A Method to stop a restless mind by counting the breath

Zuisoku-kan (contemplation of following the breath)
A Method to stop the restless mind by letting consciousness follow the breath

Sitting on a chair with correct posture allows air to fill the belly which results in correct abdominal breathing. Are you maintaining proper posture? Is your mind drifting away from your mudra? Is your consciousness alert and clear? Are you depressed or restless? Are you caught up with various thoughts? Just let go of everything. Like the blue sky, let the white clouds flow freely, and just keep sitting.

In days past, each practitioner did kinhin according to their own physical conditions in the kinhin corridor. Nowadays, kinhin is usually done together inside a hall, when a bell is rung.
Mt. Ginman (lit. "The Peak of Silver Bowl," which resembles the Jiaansi Peak of Mt. Shaxian in China.)
[The Meaning of Kyosaku]

On behalf of Manjusri Bodhisattva in the zen hall, one person is assigned the role of jikido. The jikido carries the kyosaku and observes practitioners. When the jikido notices that a practitioner is depressed, restless, sleepy, or inattentive, the jikido hits the practitioner once on the right shoulder. This alleviates drowsiness and drives confusion from the mind.

You can also request a hit by doing gassho.

[Etiquette for Receiving the Kyosaku]

1. The jikido walks behind practitioners, carefully checking their postures.
2. When the jikido notices that someone's sitting posture is not kept properly, or when requested by a sitter, the jikido first lifts up the kyosaku.
3. The kyosaku is lightly pressed upon the right shoulder.
4. The sitter does gassho.
5. The sitter tilts the head to the left to make space on the right shoulder.
6. The sitter is struck.
7. The jikido raises the kyosaku and the sitter straightens the neck.
8. Both jikido and sitter bow their heads.
9. The sitter lowers the hands and continues to sit.
The manner of receiving the *kyosaku* is the same whether you are sitting on a *tan* or on a chair.

1. The jikido walks behind practitioners, carefully checking their postures.

2. When the jikido notices that someone's sitting posture is not kept properly, or when requested by a sitter, the *jikido* first lifts up the *kyosaku*.

3. The *kyousaku* is lightly pressed upon the right shoulder.

4. The sitter does *gassho*.

5. The sitter tilts the head to the left to make space on the right shoulder.

6. The sitter is struck.

7. The *jikido* raises the *kyosaku* and the sitter straightens the neck.

8. Both *jikido* and sitter bow their heads.

9. The sitter lowers the hands and continues to sit.
Do gassho.

Kanki-issoku (four to five times).

Inhale next.

When the bell ending zazen (hozen) is struck, come out of zazen slowly.

Sayu-yoshin (seven to eight times): Start from the top of the spine and work your way down to the base. Make bigger movements. Also twist your torso.
Sayu-yoshimakelarger movements. Also twist your torso.

Bow in gassho to your chair.

Stand, and bow in gassho.

Turning around 180 degrees clockwise (so that you face the other side of the room), bow in gassho.

Place your hands in shashu, and stand as you would in standing zazen (jurryu shiyul).
足を乳の間隔にあけて、そろえて立つ。
胸に叉手して立ち、心は足の裏に留めて、
呼吸をそこに意識して立つ。
眼線を水平にして45度下げ（ほぼ身の
丈ぐらい前に落とし）、全体を見つめる。

Stand still, with your feet chest-width apart.
Hold your hands in shashu against your chest
and place your awareness on the soles of your
feet, as if breathing through them.

Cast your line of sight downward at a 45
degree angle (for reference, use a point on the
floor about a body-length in front of you) and
keep a wide view.
1. Fold the thumb of your left hand inward.

2. Make a fist with the thumb inside.

3. Cover your left hand with your right hand.

4. Lift up your elbows so that your forearms are kept horizontally in front of you.

5. Lightly press both hands against each other.

**Note:** Press your hands together so that your back becomes upright.

Walking Zazen (see p. 41)
When sitting zazen in an ordinary room or any place that is not a *zendo*, you do not ascend the *tan* (sitting platform). Because of this, the beginning and end of the zazen period need to be modified.

1. **Face your zafu and do gassho.**
   - 1. 坐蒲に向かい合掌する
   - Face your zafu and do gassho.

2. **Bow in gassho to your zafu.**
   - 2. 坐蒲に向かい低頭する
   - Bow in gassho to your zafu.

3. **Kneel down and turn your zafu around 180 degrees clockwise.**
   - 3. 膝をつきた坐蒲を180度回転する
   - Kneel down and turn your zafu around 180 degrees clockwise. The name tag will now face away from you.

4. **Stand, and again bow in gassho towards your zafu.**
   - 4. 立って合掌低頭
   - Stand, and again bow in gassho towards your zafu.

5. **Turn 180 degrees clockwise and bow in gassho to the opposite side of the room.**
   - 5. 右回りに身を転じ合掌低頭
   - Turn 180 degrees clockwise and bow in gassho to the opposite side of the room.

6. **Sit on your zafu, without crossing your legs at this point.**
   - 6. 足を組まずに坐る
   - Sit on your zafu, without crossing your legs at this point.

7. **Together with your zafu, rotate your body clockwise until you face the wall.**
   - 7. 坐蒲ごと身を転じ面壁
   - Together with your zafu, rotate your body clockwise until you face the wall.

8. **Sit in full or half lotus position.**
   - 8. 結跏（半跏）趺坐す
   - Sit in full or half lotus position.
[坐禅を終えるとき]

1. 合掌
   Do gassho.

2. 両手を膝の上に欠気一息
   Put both hands on the knees, palms up. Kanri-issoku.

3. 左右揺身
   Sayu-yoshin.

4. 足をほどく
   Unfold your legs.

5. 坐蒲ごと身を転ず
   Rotate with the zafu.

6. 坐蒲を整える
   Reshape the zafu.

7. 立って合掌低頭
   Stand, and bow in gassho to your zafu.

8. 右回りに身を転じ合掌低頭
   Turn 180 degrees clockwise and bow in gassho to the opposite side of the room.

9. 叉手して立つ（住立思惟）
   Place your hands in shashu, and stand as you would in standing zazen (juryu shiyu). Do kinhin or otherwise hazen.
For a long time, it has been our heartfelt desire to release a handbook of correct zazen: a decisive book that gives instruction on zazen. Today, on this earth, there are more than five billion people who are living what we call a “chair lifestyle.” We have long held onto the hope that we might communicate “chair zazen” to those who live such a lifestyle, and bring them closer to the gate of peace. Entering into the practice of Shikan taza, even for one minute on a chair, could create a motivation to sit in zazen, and lead to the experience of fujuyu zanmai --samadhi of self-receiving, namely, the “correct zazen”-- which has been taught by the Buddhas and ancestral teachers.

Now, just as time and conditions have ripened, we have been given an opportunity to publish this book. As it leaves our hands, knowing it is not perfect, we ask for your comments and suggestions. We ourselves continue to seek the way of “how to sit zazen”-- a way corresponding to the True Dharma.

We ask beginners to be especially vigilant as they undertake the Buddhist path. The Buddha taught that we have to make efforts of taking even a single step closer towards perfecting ourselves, and that all aspects of our daily life must be a manifestation of zazen. For this reason, it is fundamentally important that you walk the path of Buddha under the guidance of a good leader. For those who worked on this book, there will be great joy if this teaching of “pure water”(Shikan taza, the zazen that fills the whole universe) causes some spiritual flowers to bloom, and makes a small contribution to world peace.

GASSHO
The Great Way Society
大道会
大道会は、「佛祖の大道、かならず無上の行持あり……」（『正法眼蔵行持の卷』）より命名。昭和5年（1970）に静岡大学有志一同により創設され、大学の休日に全国各地で有縁の一般参禅の方々と共に、年に2〜3回、5泊6日間の禅行を行っている会である。
平成19年（2007）に80回を迎えた。

Daidokai (The Great Way Society)
The Daidokai derives its name from the opening line of Gyoji, Chapter 16 of Dogen Zenji’s Shobogenzo: “In the Great Way (daido) of the Buddhas and ancestral teachers there is certainly the practice and its maintenance.” The Daidokai was established in 1970 by Komazawa University students who had aspiration for the practice of zazen. Twice or three times a year, during university vacations, the Daidokai has lead a five nights/six day sesshin (intensive zazen retreat) with general participants at various places in Japan.
The Daidokai celebrated its 80th meeting in 2007.

Zazen
That Fills the Whole Universe:
How to Sit Zazen

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