



僧侶の仕事は、人に安心を与えること
The work of a priest is to give people peace of mind.

禅 Zen means simplicity とは シンプルになること

今回は京都の臨済宗大本山妙心寺退蔵院の副住職であり、YOKOSO! JAPAN 大使でもある松山大耕^{だいきょう}さんに、禅とは、またその現代的な意味とは、というテーマでお話をお聞きました。

IHCSA Café asked Mr. Daiko Matsuyama, the deputy chief priest of Taizoin temple in the precincts of Myoshinji, the head temple of the Myoshinji branch of the Rinzaï sect of Zen Buddhism in Kyoto, about Zen and its meaning in the modern world. Mr. Matsuyama is also an ambassador of the "Yokoso! Japan" tourist campaign.

禅宗の住職になるということは、小さいときから決めていたのでしょうか？

はっきり決めたのは大学生になってからです。住職である父の「井の中の蛙はいけない」という意向で東京の大学に進学し、1～2年はお寺に住み込んで手伝いをしながら学校に通いました。憧れのキャンパスライフもなく(笑)。そのころ寺を継ぐことは決めましたがその前にもう少しやりたいことをしたい(笑)、と大学院まで行かせてもらいました。そして大学院を卒業後、埼玉県新座市の平林寺で修行に入りました。

禅宗の修行というのはどんなことをするんですか。

朝の3時に起床して、1時間読経、粗末な朝食(米が10～20粒入ったお粥と梅干)の後、1時間半の坐禅、そして昼まで薪割り・草刈り等の作務(労働)、短い昼食の後5時まで作務、6時から坐禅で、本来9時までですが居残り坐禅というのがあって(笑)新入りの頃は床に就くのが12時ごろです。始めの半年は外出禁止、その後も月に1～2回半日の外出が許されるだけで、新聞・本は一切読むことを許されません。

大学院まで行って勉強したのに、読書も不可ですか。

そうです。それまで築き上げてきたものすべてを捨て去ることが禅の修行なんです。



それで何が分かるのでしょうか。

禅の修行は人間の核になるものを見出すことだと思うんです。何もかも削っていくと、人間は非常にシンプルになる。修行中に檀家の方たちが、時々差し入れをくれました。そのころ僕は24歳でしたが、24歳の男が差し入れのコーラ1本に涙を流すんで

Did you decide to become a Zen priest from your childhood days?

The clear decision came when I was a university student. My father, who is also a priest, insisted that I shouldn't become a "frog at the bottom of a well" [ignorant of the outside world], so I entered university in Tokyo. In the first two years I lived at a temple in Tokyo and helped there while attending school. I didn't have much chance to enjoy campus life! [Laughs] Around that time it was decided that I would succeed my father at the temple. But I wanted to do a little more before then [Laughs], so I got permission to go on to graduate school. After completing graduate school, I entered practice at Heirinji temple in Niiza, Saitama Prefecture.

What kinds of things did you do in Zen practice?

We got up at 3 o'clock in the morning, and after reading sutras for an hour and eating a humble breakfast [porridge with 10-20 grains of rice and a pickled plum], we did Zen meditation for an hour and a half and then engaged in manual work in the temple grounds, such as chopping wood and cutting grass, until lunch. After a short lunch, we did more chores around the temple until 5 o'clock and then more meditation from 6. Usually the meditation lasts until 9, but sometimes at the beginning we did overtime [Laughs] and didn't go to bed until about midnight. For the first half year we were forbidden to go out of the temple, and after that we were allowed to go out for only one or two half-days a month. We were not allowed to read any newspapers or books.

You couldn't do any reading even though you had gone on to graduate school?

That's right. Zen practice means casting aside everything that you have accumulated thus far.

And what do you learn from that, then?

I think Zen practice involves finding the core of the human being. When you cut things away, human beings become extremely simple. During my practice, sometimes families supporting the temple would send us refreshments. I was 24 years of age at that time, but there I was, a 24-year-old lad crying over a single bottle of cola. For everybody, the core

す。どんな人でも幸せの核は非常にシンプルなもの。それが僕が修行から学んだ最大の知恵です。そんな単純なことが腹の底からわかるまで3年半もかかってしまいました。

外国人のために禅の体験教室を開いていますが、反応はいかがですか。

反応はさまざまです。哲学的な意味で禅に興味のある方は禅問答に興味を持たれたりしますし、ベジタリアンなど食について関心がある方は精進料理に、またアジアの方は自国との歴史的なつながりについて興味を持たれます。外国人に日本の文化や禅を知っていただきたいと思いますが、外国人が興味を持つことによって、逆に日本の若者の間にも興味を持つ人が増えることを願っています。

さて今後はどのような計画をお持ちですか。

迎合だと誤解されたくないのですが、京都の寺ももっと敷居を低くするべきだと思っています。固定観念を一度崩した方がいい。今外国人から頼まれているのは、「仏前の結婚式をしたい」とか「お寺でプロポーズしたい」という風変わりなリクエストですが、ぜひ望みをかなえてあげたいと思っています(笑)。また海外では京野菜を栽培する農場と禅堂が併設された施設を立ち上げる計画があります。そこで坐禅や日本食を体験した人が、「聖地訪問」みたいにどんどん日本に来てくれるといいですね。

最後にシンプルな質問を2つ。まず幸せとは？

幸せの度合いは「得たもの」を分子「欲しいもの」を分母とした分数のようなもの。分母を小さくすることを考えるのが、仏教的なものの考え方です。



現代における禅とは？

複雑な現代社会に生きるからこそ、姿勢と呼吸を整えて坐り、シンプルになることが必要だと思います。

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Photos・Fumio Kimiwada, courtesy of temple concerned

Profile of **MR. DAIKO MATSUYAMA**・松山大耕

1978年京都市生まれ。東京大学大学院農学生命科学研究科修了。
2009年 YOKOSO! JAPAN 大使就任。臨濟宗大本山妙心寺 退蔵院 副住職

Born in Kyoto in 1978. Completed studies in the Graduate School of Agriculture and Life Sciences at the University of Tokyo. Appointed ambassador of the "Yokoso! Japan" tourist campaign in 2009. Deputy chief priest of Taizoin temple at Myoshinji, the head temple of the Myoshinji branch of the Rinzai sect of Zen Buddhism in Kyoto.

of happiness is extremely simple. That is the most important wisdom I learned from my practice. It took me three and a half years to really understand that simple truth, though.

You hold classes to let foreigners experience Zen. What has been the response?

The response has been varied. People who are interested in Zen in the philosophical sense have an interest in Zen riddles. People who are interested in diets, such as vegetarianism, have an interest in temple vegetarian cooking. Asian people have an interest in the historical links with their country. I want foreigners to know about Japanese culture and Zen, but at the same time I also hope that, as a result of foreigners being interested, conversely the number of young Japanese showing an interest will increase as well.



作務は今でも大切な修行
Chores around the temple are still an important part of practice.

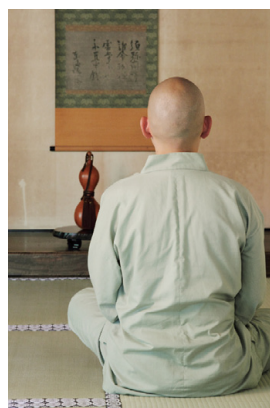
Do you have any plans from now on?

I don't want you to misunderstand this as opportunism, but I think that temples in Kyoto should open their doors a little wider. It would be a good thing for the stereotype to be overturned a bit. Nowadays foreigners have rather eccentric requests, like holding a wedding ceremony at a temple or proposing at a temple, but I think we should definitely help them realize those wishes. [Laughs] I also have a plan to build a facility combining a farm growing Kyoto vegetables and a Zen hall overseas. It would be good if those

who experience Zen meditation and Japanese cuisine there then make a kind of "holy pilgrimage" to Japan, wouldn't it?

Finally, two simple questions. First of all, what is happiness?

The degree of happiness is like a fraction in which the numerator is what you have gained and the denominator is what you want. The Buddhist way of thinking is that the denominator should be made smaller.



And what is the meaning of Zen in modern times?

I believe that precisely because we are living in the complex modern world, it is necessary for us to sit with regulated posture and breathing and be simple.

❖ 退蔵院 Taizoin <http://www.taizoin.com/>



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