

Dogen's Fukanzazengi Chinese Text

Digitization by Hyatt Carter

Introduction

Fukanzazengi, one of Dogen's early writings, is a manual that explains how to do sitting meditation. *Fukanzazengi* translates as "Universal Recommendation for Zazen." There are two versions, the original version, *shinpitsu-bon* (真筆本), and the so-called popular version, *rufu-bon* (真筆本), a revised draft that Dogen wrote later. The popular version is included at the end of Volume 8 of Dogen's *Eihei Koroku*.

There is a colophon at the end of the original version that gives the time and place of composition:

天福元年中元日書于觀音導利院

Written at Kannondori-in Temple on the fifteenth day of the seventh month in 1233.

Tradition holds that an even earlier *third* version, referred to as the Karoku manual, was written and preached by Dogen shortly after returning from his sojourn in China. Carl Bielefeldt writes:

"The *Fukanzazengi* is generally held to represent Dogen's first Zen teaching, promulgated immediately following his return to Japan after the pilgrimage to Sung China that culminated in his great awakening to the *dharma* of Ju-ching. As the opening act of his ministry, intended to reveal the very essence of the message he sought to bring to the Japanese Buddhist community, its composition is widely regarded as marking the historical origin of his Soto school. It was, the school would later say, the very 'dawn of Buddhism in Japan.' This historical significance for the tradition, coupled with the work's intrinsic importance as the primary textual source for the tradition's characteristic form of meditation, has given the *Fukanzazengi* a central place in the literature of the Soto school. Indeed it has been taken into the litany of the church and is still recited daily at the close of evening meditation in the school's monasteries throughout Japan."

Fukanzazengi
普勸坐禪儀

Popular Version
流布本 (Rufu-bon)

觀音導利興聖寶林寺沙門道元 撰

原夫道本圓通、爭假修證。宗乘自在、何費功夫。況乎全體迥出塵埃兮、孰信拂拭之手段。大都不離當處兮、豈用修行之脚頭者乎。然而毫釐有差天地懸隔、違順纔起紛然失心。直饒誇會豐悟兮、獲瞥地之智通、得道明心兮、舉衝天之志氣、雖逍遙於入頭之邊量、幾虧闕於出身之活路。矧彼祇園之爲生知兮、端坐六年之蹤跡可見。少林之傳心印兮、面壁九歲之聲名尚聞。古聖既然、今人盍辦。所以須休尋言逐語之解行、須學回光返照之退步。身心自然脫落、本來面目現前。欲得恁麼事、急務恁麼事。夫參禪者、靜室宜焉、飮飡節矣。放捨諸緣、休息萬事。不思善惡、莫管是非。停心意識之運轉、止念想觀之測量。莫圖作佛、豈拘坐臥乎。尋常坐處、厚敷坐物、上用蒲團。或結跏趺坐、或半跏趺坐。謂、結跏趺坐、先以右足安左腿上、左足安右腿上。半跏趺坐、但以左足壓右矣。寬繫衣帶、可令齊整。次右手安左足上、左掌安右掌上。兩大拇指、面相拄矣。乃正身端坐、不得左側右傾、前躬後仰。要令耳與肩對、鼻與臍對。舌掛上腭、唇齒相著。目須常開。鼻息微通。身相既調、欠氣一息、左右搖振。兀兀坐定、思量箇不思量底。不思量底、如何思量、非思量、此乃坐禪之要術也。所謂、坐禪非習禪也、唯是安樂之法門也、究盡菩提之修證也。公案現成、籬籠未到。若得此意、如龍得水、似虎靠山。當知、正法自現前、昏散先撲落。若從坐起、徐徐動身、安詳而起、不應卒暴。嘗觀、超凡越聖、坐脫立亡、一任此力矣。況復拈指筭針錘之轉機、舉拂拳棒喝之證契、未是思量分別之所能解也、豈爲神通修證之所能知也。可爲聲色之外威儀、那非知見前軌則者歟。然則不論上智下愚、莫簡利人鈍者。專一功夫、正是辦道。修證自不染汙、趣向更是平常者也。凡夫自界他方、西天東地、等持佛印、一擅宗風。唯務打坐、被礙兀地。雖謂萬別千差、祇管參禪辦道。何拋卻自家之坐牀。謾去來他國之塵境。若錯一步、當面蹉過。既得人身之機要、莫虛度光陰。保任佛道之要機、誰浪樂石火。加以、形質如草露、運命似電光。倏忽便空、須臾即失。冀其參學高流、久習摸象勿怪真龍。精進直指端的之道、尊貴絕學無爲之人。合沓佛佛之菩提、嫡嗣祖祖之三昧。久爲恁麼、須是恁麼、寶藏自開、受用如意。

普勸坐禪儀 終