

一為其心為善
夫善是為善行真天
心之見其掛空何
夫善是為善行真天
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心之見其掛空何



SHŌBŌGENZŌ GENJŌ KŌAN:

AN ANALYTIC STUDY

LIST OF REFERENCES FOR THE CHARACTER STUDY

- | | |
|---|---------------|
| 1. JAPANESE/ENGLISH CHARACTER DICTIONARY | NELSON |
| 2. JAPANESE/ENGLISH CHARACTER DICTIONARY | ROSE INNES |
| 3. NEW JAPANESE/ENGLISH DICTIONARY | KENKYUSHA |
| 4. A DICTIONARY OF CHINESE BUDDHIST TERMS | W.E. SOOTHILL |
| 5. JAPANESE/ENGLISH BUDDHIST DICTIONARY | SHUPANSHA |
| 6. CHINESE/ENGLISH DICTIONARY | R.H. MATHEWS |

ABBREVIATIONS USED IN THE ENGLISH SECTION OF THE CHARACTER STUDY

1. sb. - previous word is the subject
2. ob. - previous word is the object
3. 's - previous word modifies the following word
4. (ger) - above word makes a gerund or noun out of the previous word.

Introduction to Abe/Waddell's translation of Genjokoan

The great poetic religious document Genjokoan is crucial to an understanding of Shobogenzo and Dogen's thought as a whole. According to its colophon, it was completed the eighth month of 1233 for a lay disciple named Yo-koshu. According to another colophon, dated twenty years later (1252), the year before his death, Dogen included Genjokoan at the beginning of the 75 fascicle Shobogenzo he was then in the process of compiling.

Among the earliest of Dogen's works, Genjokoan is second only to Makahannyaharamitsu in the Shobogenzo collection in point of time. Any revisions Dogen made in 1252 appear from evidence now available to have been minor, revealing the constancy of his basic religious thought throughout his entire teaching career.

The eminent Soto master of the Meiji era, Nishiari Bokusan, spoke of Genjokoan in this fashion: "This is the most difficult. . . . It is Dogen's skin, flesh, bones, and marrow." "His whole life's teaching begins and ends with this fascicle . . . the 95 fascicles of Shobogenzo are offshoots of this one." Others too have written in attestation to its difficulties, to its beauty, and its inexhaustible, unobtainable depths. Genjokoan has an amazing underlying consistency that runs like strings of threads throughout its length, tending to draw the reader deeper and deeper, to discover for himself every increasing patterns, each similar yet sharply distinguished, but all fundamentally manifesting the central quality.

Judging from the fact Dogen elected to place Genjokoan-- which was written more or less as a letter of religious instruction for a layman--at the beginning of his 75 fascicle Shobogenzo, it may be supposed he himself regarded it as an essential gateway to his religious thought; especially when we consider that Shobogenzo consists mainly of the records of the sermons he delivered to his disciples on particular aspects of the Buddhist teaching.

The term genjokoan, which appears twice in the work itself, towards the end, and is encountered here and there elsewhere in Shobogenzo, is an important concept for Dogen, one that may even be said to give expression to his personal realization of the Buddhist Dharma. The words themselves are impossible to give adequate English translation. As often is the case, Dogen uses them in his own peculiar way, stretching the words to their limits in order to get the most meaning from them in accord with his own understanding.

Genjo, literally something like "becoming manifest" or "immediately manifesting," does not denote the manifesting of something previously unmanifested, rather the presence of things as they are in themselves untouched by man's conscious strivings, the manifesting of ultimate reality according to man's religious practice. Dogen uses the term koan differently from the traditional Rinzai Zen meaning of a "problem" given by a Zen master to a practitioner to lead him to self-awakening. According to the earliest existing commentary on Shobogenzo, by Kyogo, the ko of koan means sameness or ultimate equality that is beyond equality and inequality, and an refers to "keeping to one's sphere (in the universe)." Koan thus indicates the individuality of things and their absolute equality, the sameness of things' differences, the difference of things' sameness.

Accordingly, the term genjokoan points to ultimate reality in which all things are distinctively individual, and yet equal in the presence of their suchness.

The term genjokoan (hsien-ch'eng kung-an) appears once in the Ch'uan-teng lu, in the recorded sayings of one of Rinzai's disciples. Later, the Sung Rinzai priest Yuan-wu (Engo) seems to have been the first to use it as a specific Zen technical term. Dogen probably acquired it from Yuan-wu's writings, but it is clear from his usage of it that he attaches an importance to it beyond any it held earlier.

As in the other translations in this series, we have used the text in Okubo's Shobogenzo. For the rendering of difficult passages and for the composing of footnotes, we owe a tribute of gratitude and acknowledgement to the variorum edition of Shobogenzo, Shobogenzo chukai zensho; it is a mine of information from which we have freely quarried. There is an annotated German translation of Genjokoan by Heinrich Dumoulin (Monumenta Nipponica, Vol. XV 3-4, 1959-60), and English versions by Masunaga Reiho, in The Soto Approach to Zen, and by Kazuaki Tanahashi and Robert Aitken, in the newsletter Diamond Sancha.

We are painfully aware of the defects of this translation, and still more painfully unaware of its errors. Perhaps our best excuse is the extremely difficult nature of the work itself.

Commentators generally agree that the first four sentences represent the framework of the whole work, but there is wide and varied disagreement as to the precise relation between the four. Though the following is but one interpretation, we do feel it to be consistent on many points.

The first sentence expresses the basic standpoint of genjokoan: Buddhism denies all duality and discrimination as illusory, and proclaims the attainment of equality beyond discrimination in the liberation from such dualistic views. This equality--as the ultimate reality or Buddha Dharma--is nondualistic in the sense it is beyond the duality even of sameness and difference and includes and affirms things' differentiation as the ultimate reality, emphasizing each thing as it is on the basis of complete liberation from all man's illusory, dualistic views. Dogen's idea of genjokoan is basically the same as this.

The negation of the second sentence indicates that the affirmation of both illusion and enlightenment, etc., of the first sentence is not mere dualism but includes the negation of dichotomous views; this negation does not imply annihilation of the distinctions between things but the nonduality realized "when myriad dharmas are without self."

The third sentence now restates the first sentence more clearly by showing that the Buddhist reality is originally beyond fulness (affirmation of the distinctions of things) and lack (negation of same).

In the fourth sentence Dogen clarifies the absolute reality not only of the flower's (enlightenment) falling and the weed's (illusion) flourishing but also of man's own feelings of yearning and dislike toward them. The fundamental standpoint of Zen is found in the realization of the flower's falling and the weed's rampant flourishing just as they are, beyond subjective feelings of love and hate. Seng-ts'an's Hsinhsinming (Shinjin-wei) opens with the words: "The great Way is not difficult, only avoid choosing. Only when you neither love nor hate does

it appear in all clarity." From this fundamental standpoint Dogen goes even further, to affirm--as genjokoan--man's yearning for the falling flowers, and dislike at the flourishing of weeds, insofar as both are ultimate human reality.

from The Eastern Buddhist, Vol. V, No. 2, Oct., 1972, pp. 129-132.

INTRODUCTORY NOTE BY SUZUKI ROSHI

Originally a KOAN was an official order from a king. So KOAN means the first principle--which we have to understand from various aspects and experience through practice. What we normally call KOANS are examples of realizations by Zen masters of this first principle.

GENJO means everything. KOAN means first principle. GENJO KOAN means the various activities we do as our practice is extended from zazen. It is the oneness of everyday life and practice as attained through pure practice.

A. A Treasury of the Right Dharma Eye

Manifest Absolute Reality

ABE/WADDELL translation

R. The Eye and Treasury of the True Law

The Koan Expressed in Daily Life

REIHO MASANAGA translation

K. The Treasury Eye of the True Teaching

The Problem of Everyday Life

KENNETT translation

T. (a portion of the Shobogenzo)

GENJO KOAN, REALIZATION OF TRUTH

TANAHASHI/AUTKEN translation

M. The Right Dharma Eye Treasure House

The Realization of the Koan

MAEZUMI translation

正
SHŌ

true
right
correct
original
genuine

法
BŪ

Dharma
law
teaching
doctrine

眼
GEN

eye

藏
ZŌ

treasury
store
storehouse
collection
the canon

現
GEN

manifest
present
actual
revealed
self-existing
self-evident

成
JĀ

become
accomplish
attain
complete
perfect

公
KO

common
public
general
sameness
ultimate-
equality

案
AN

proposition
suggestion
idea
plan
individuality

- A. When all dharmas are the Buddha Dharma, there is illusion and enlightenment, practice, birth, death, buddhas, and sentient beings. When myriad dharmas are without self, there is no illusion or enlightenment, no buddhas or sentient beings, no generation or extinction.
- R. When all things are Buddhism, delusion and enlightenment exist, training exists, life and death exist, Buddhas exist, all-beings exist. When all things belong to the not-self, there are no delusion, no enlightenment, no all beings, no birth and no decay.
- K. Delusion, enlightenment, training, life, death, Buddhas and all living things are in existence when there is Buddhism; none of these exist when all is within the Truth;
- T. When all things are Buddhist phenomena, we have enlightenment and ignorance, studies, life and death, buddhas and people. When all things are without self, we have no ignorance, no enlightenment, no buddhas, no people, no life and no death.
- M. When all dharmas are Buddha--dharma,
 there are enlightenment and delusion, practice,
 life and death, Buddhas and creatures.
 When the ten thousand dharmas are without self,
 there are no delusion, no enlightenment, no
 Buddha's, no creatures, no life and no
 death.

諸 法 の 佛 法 なる 時 節
SHO - BO NO BUP - PO NARU JI - SETSU,

all dharma Buddha Dhar- are time season
many sb. ma, be- when
law come teaching

すなわち 迷 悟 あり 修 行 あり
SUNAWACHI MEI GO ARI, SHU - GYO ARI,

accord- illusion satori are practice action is
ingly sb. enlight-
enment
Practice

生 あり 死 あり 諸 佛 あり 衆 生 あり
SHO ARI SHI ARI, SHO - BUTSU ARI SHU - JO ARI.

birth is death is all Buddhas are group birth are
gather- life
ing
sentient beings

万 法 ともに われ に あらざる 時 節
MAM - PO TOMO NI WARE NI ARAZARU JI SETSU,

myriad dhar- all self other than time season
10,000 mas together- with when

まどひ なく さとり なく
MADOI NAKU SATORI NAKU,

illusion is not enlighten- is not
ment

諸 佛 なく 衆 生 なく 生 なく 滅 なく
SHO - BUTSU NAKU SHU - JO NAKU, SHO NASHI METSU NASHI.

all Buddhas are- group life are not pro- is not des- is not
not sentient beings duction truction

- A. The Buddha Way is originally beyond fulness and lack, and for this reason there is generation and extinction, illusion and enlightenment, sentient beings and buddhas. In spite of this, flowers fall always amid our grudging, and weeds flourish in our chagrin.¹
- R. Because the Buddha's Way transcends the relative and absolute, birth and decay exist, delusion and enlightenment exist, all-beings and Buddhas exist. And despite this, flowers fall while we treasure their bloom, weeds flourish while we wish them dead.
- K. since the Way of the Buddhas transcends unity and duality, all these things exist; whilst we adore flowers they wither; weeds grow strong whilst we long for their destruction.
- T. The Buddhist way is beyond being and non-being, therefore we have life and death, ignorance and enlightenment, people and buddhas.¹ However, flowers fall with our attachment, and weeds grow with our detachment.²
- M. The Buddha way transcends being and non-being; therefore there are life and death, delusion and enlightenment, creatures and Buddhas. However, flowers fall just giving rise to attachment, and weeds spring up, arousing antipathy.

佛 - 道 もとより 豊 儉 より 跳 出 せる ゆへに
 BUTSU - DO MOTOYORI HO - KEN YORI CHO - SHUTSU SERU YUENI,
 Buddha Way originally rich lack from leap above do there-
 abund- thrift fore
 dant

生 滅 あり 迷 悟 あり 生 佛 あり
 SHO - METSU ARI, MEI - GO ARI, SHO - BUTSU ARI.
 pro- des- are illusion enlight- are living Buddhas are
 ductioh truction enment born

しかも かく の ごとく たり と いへども
 SHIKA-MO KAKU NO GOTOKU NARI TO IEDOMO,
 never- thus like is although
 the-less thus, like this

華 は 愛 惜 に ちり
 HANA WA AI - JAKU NI CHIRI,
 flower sb. love grudgingly fall
 de- desire scatter
 loathe to part

草 は 棄 嫌 におふるのみ たり
 SO WA KI - KEN NI ORU NOMI NARI.
 grass sb. neglect dis- in all only is
 weed discord like

A. To practice and confirm all things by conveying one's self to them, is illusion: for all things to advance forward and practice and confirm the self, is enlightenment.² (Those) who greatly enlighten illusion, are buddhas. (Those) who are greatly deluded about enlightenment, are sentient beings.³ Again, there are men who gain enlightenment beyond enlightenment, and there are men who are deluded even within their illusion.⁴

R. To train and enlighten all things from the self, is delusion; to train and enlighten the self from all things is enlightenment. Those who enlighten their delusion are Buddhas; those deluded in enlightenment are all-beings. Again there are those who are enlightened on enlightenment - and those deluded within delusion.

K. When we wish to teach and enlighten all things by ourselves, we are deluded; when all things teach and enlighten us, we are enlightened. To enlighten delusion is to become Buddha; most living things are deluded within enlightenment. Some are enlightened within enlightenment; others deluded within delusion.

T. That we move ourselves and understand all things is ignorance. That things advance and understand themselves is enlightenment. It is buddhas who understand ignorance. It is people who are ignorant of enlightenment. Further, there are those who are enlightened above enlightenment, and those who are ignorant of ignorance.

M. To move the self and to realize the ten thousand dharmas is delusion. That the ten thousand dharmas advance and to realize the self is enlightenment. It is Buddhas who realize delusion. It is creatures who are deluded by enlightenment. Further, there are those who are enlightened above enlightenment; there are those who are deluded by delusion.

自 己 を 携 へ 万 法 を 修 證 する を 迷 と 可
 JI - KO O HAKOBITE MAM - PO O SHU - SHO SURU MAYOI TO SU,
 self self carry myriad dhar- prac- prove do illusion is re-
 ob. mas tice enlight- enment garded
 Self ob. as

万 法 すすめて 自 己 を 修 證 する は 可 なり
 MAM - PO SUSUMITE JI - KO O SHU - SHO SURU WA SATORI NARI
 myriad dharmas advance self self prac- prove, do enlight- is
 ob. tice en- lightenment enment
 Self

迷 を 大 悟 する は 諸 佛 たり
 MEI O DAI - GO SURU WA SHO - BUTSU NARI,
 illu- ob. great satori do. sb. all Buddhas are
 sion en- lightenment

悟 に 大 迷 なる は 衆 生 たり
 GO NI DAI - MEI NARU WA SHU - JO NARI.
 satori a- great illu- become sb. group life are
 en- bout sion sentient beings
 light- enment

さら に 悟 上 に 得 悟 する 漢 あり
 SARA NI GO JO NI TOKU - GO SURU KAN ARI,
 again en- attain en- do person is
 light- ment lightenment
 UP

迷 中 又 迷 の 漢 あり
 MEI - CHU YU MEI NO KAN ARI.
 illu- within again illusion person is
 sion sb.

- 5
- A. When buddhas are genuinely buddhas there is no need for them to be conscious that they are buddhas. Yet they are realized buddhas, and they continue to realize buddha. ⁵
- R. When Buddhas are really Buddhas, we need not know our identity with the Buddhas. But we are enlightened Buddhas - and express the Buddhas in daily life.
- K. There is no need to know that one is identical with Buddha when Buddha is truly Buddha, for a truly enlightened Buddha expresses his Buddhahood in his daily life.
- T. When buddhas are truly buddhas, they are not necessarily aware of themselves as buddhas. But they are enlightened ones. They advance in enlightenment.
- M. When Buddhas are truly Buddhas,
there is no means by which the self is aware
of being Buddha.
However, it is the realized Buddha, and
further advances in realizing Buddha.

諸 佛 の まさしく 諸 佛 なる とき は
SHO - BUTSU NO MASASHIKU SHO - BUTSU NARU TOKI WA,

all Buddhas surely all Buddhas are when
sb. genuinely become

自 己 は 諸 佛 たり と
JI - KO WA SHO - BUTSU .NARI TO

self self sb. all Buddhas are
they, Self

覺 知 する こと を もぢひず
KAKU - CHI SURU KOTO O MOCHIIZU,

know know do - ing ob. need not
learn sense use
perceive (ger)

perceive

しか あれども 證 佛 たり
SHIKA AREDOMO SHO - BUTSU NARI,

so in a way realized Buddhas are

佛 を 證 して ゆく
BUTSU WA SHO - SHIMOTE - YUKU.

Buddha sb. con- make continue
firm
enlight-
enment

- A. Seeing forms and hearing sounds with their body and mind as one, they make them intimately their own and fully know them;⁶ but
- R. When we see objects and hear voices with all our body and mind - and grasp them intimately -
- K. To observe objects and voices with complete awareness of body and mind is very different from
- T. When we see things and hear things with our whole body and mind,
- M. Seeing forms with the whole body and mind,
hearing sounds with the whole body and mind,
the self understand them intimately;
yet,

身 心 を 擧 げて 色 を 見 取 せ
 SHIN - JIN O KO SHITE SHIKI O KEN - SHU SHI,

body - mind ob. whole making form ob. see grasp do
 perceive

身 心 を 擧 げて 聲 を 聽 取 する に
 SHIN - JIN O KO SHITE SHŌ O CHŌ - SHU SURU NI,

body - mind ob. whole make sound hear grasp do for,
 for the purpose of

したく 會 取 可れども
 SHITASHIKU (W)E SHU SUREDOMO,

intimately understand grasp do but

- A. it is not like a reflection in a mirror, or like the moon and the water. When they realize one side, the other side is in darkness.⁷
- R. it is not a phenomenon like a mirror reflecting form or like a moon reflected on water. When we understand one side, the other side remains in darkness.
- K. seeing a reflection in a mirror or the moon reflected in water; even if you see one side of something, the other will still be in shadow.
- T. our understanding is not like a mirror with reflections, nor like water under the moon. If we understand one side, the other side is dark.
- M. it is not like a mirror with reflections,
nor like water under the moon -
when one side is realized, the other side is dark.

かかみ に かけ を やどす か ごとく に あらず
 KAGAMI NI KAGE O YADOSU GA GOTOKU NI ARAZU,
 mirror in re- ob. stay like is not
 flect- keep
 ion

水 と 月 と の ごとく に あらず
 MIZU TO TSUKI TO NO GOTOKU NI ARAZU,
 water and moon and 's like is not

一 方 を 證 する とき は 一 方 は くらし
 IP - PŌ O SHŌ SURU TOKI WA IP - PŌ WA KURASHI.
 one side ob. realize do when one side sb. is dark
 confirm
 prove

- A. To learn the Buddha is to learn one's own self. To learn one's self is to forget one's self. To forget one's self is to be confirmed by all dharmas. To be confirmed by all dharmas is to effect the casting off of one's own body and mind and the bodies and minds of others as well.⁸ All traces of enlightenment (then) disappear, and this traceless enlightenment is continued on and on endlessly.⁹
- R. To study Buddhism is to study the self. To study the self is to forget the self. To forget the self is to be enlightened by all things. To be enlightened by all things is to be free from attachment to the body and mind of one's self and of others. It means wiping out even attachment to satori. Wiping out attachment to satori, we must enter actual society.
- K. When one studies Buddhism one studies oneself; when one studies oneself one forgets oneself; when one forgets oneself one is enlightened by everything, and this very enlightenment breaks the bonds of clinging to both body and mind, not only for oneself but for all beings as well. If the enlightenment is true, it wipes out even clinging to enlightenment, and therefore it is imperative that we return to, and live in the world of ordinary men.
- T. To study Buddhism is to study ourselves. To study ourselves is to go beyond ourselves. To go beyond ourselves is to be enlightened by all things. To be enlightened by all things is to free our body and mind, and to free the bodies and minds of others. No trace of enlightenment remains, and this no-trace continues endlessly.
- M. To study the Buddha way isto study the self.
 To study the self is to forget the self.
 To forget the self is to be enlightened by the
 ten thousand dharmas.
 To be enlightened by the ten thousand dharmas
 is to free one's body and mind and those
 of others.
 No trace of enlightenment remains, and this no-trace
 continues endlessly.

佛道をたふるといふは 自己をたふるなり
BUTSU-DO O NARAU TO IJU WA, JI-KO O NARAU NARI.

Buddha Way ob. learn so called practice sb. self self learn is ob. self

自己をたふるといふは 自己をわするなり
JI-KO O NARAU TO IJU WA, JI-KO WASURURU NARI.

self self learn sb. self forget is ob. self (completely)

自己をわするといふは 万法に證せらるるなり
JI-KO O WASURURU TO IJU WA, MAM-PO NI SHO SERARURU-NARI

self ob. forget sb. myriad dhar-mas con-by firm, enlight. (intrans.) to be

万法に證せらるるといふは 自己の身心
MAM-PO NI SHO SERARURU TO IJU WA, JI-KO NO SHIN-JIN,

myriad dhar-mas by prove (intrans.) sb. self 's body-mind en-to be lighten-

あやひ 他^{ment}の身心をして
OYOBI TA-KO NO SHIN-JIN O SHITE

and other self 's body-mind extending-to

脱落せしむるなり
DATSU-RAKU SESHIMURU NARI.

let go fall drop make do (cause to) is

悟^{to}の休歇なるあり
GO SHAKU NO KYU-KATSU NARU ARI,

enlight-entment trace mark sb. desist rest stop become is

休歇なる悟^{to}の迹を長長に出せしむるなり
KYU-KATSU NARU GO SEKI O CHO-CHO SHUTSU NARASHIMU.

desist stop be-come enlight-entment trace ob. long long go out is (causative)

- A. The very moment one begins to seek the Dharma he becomes far removed from its environs. When the Dharma has been rightly transmitted to one, he is at once the Person of his original part.¹⁰
- R. When man first recognizes the true law, he unequivocally frees himself from the border of truth. He who awakens the true law in himself immediately becomes the original man.
- K. When a man first sees the Truth he automatically transcends the boundaries of truth; once the Truth has been awakened within a man, he is simultaneously his won original face.
- T. When first we seek the truth, we are far away from its environs. When we discover that the truth has already been correctly transmitted to us, we are ourselves at that moment.
- M. When first a man seeks the dharma,
he is far away from its environs.
When the dharma has already been correctly transmitted to
the self,
he is the original self at that moment.

人 はじめて法を^をもとむるとき
 NIN HAJIMETE HŌ O MOTOMURU TOKI,

per-son begin Dhar- ma ob. seek when

はるか^に法の^の邊^邊際^際を^を離^離却^却せり
 HARUKA NI HŌ NO HEN - ZAI O RI - KYAKU SERI.

far off Dharma 's vicinity frontier edge ob. separate withdraw do reject

法^法すでに^{すでに}に^におのれ^{おのれ}に^に正^正傳^傳する^{する}とき^{とき}
 HŌ SUDE NI ONORE NI SHŌ - DEN SURU TOKI,

Dharma already self to right true trans- mission do when

すみやかに^{すみやかに}本^本分^分人^人なり
 SUMIYAKA NI HON - BUN - NIN NARI.
 swift-ly origin-part person is

- A. When a man goes off in a boat and looks back to see the shoreline, he mistakenly thinks the shore is moving. If he keeps his eyes closely on his boat, he realizes it is the boat that is advancing. In like manner,
- R. If in riding a boat you look toward the shore, you erroneously think that the shore is moving. But upon looking carefully at the ship, you see that it is the ship that is actually moving. Similarly,
- K. It is normal for a man, whilst sailing and observing the shore, to think that the shore is moving instead of the boat, but should he look carefully, he will find that it is the boat which is doing the actual moving. In the same way as this,
- T. If we watch the shore from a boat, it seems that the shore is moving. But when we watch the boat directly, we know that it is the boat that moves.
- M. When a man goes riding on a boat,
if he watches the shore, he may assume that the shore
is moving.
But when he watches the boat directly, he knows that it
is the boat that moves.

人 舟 に のりて ゆく に
 HITO FUNE NI NORITE YUKU NI,
 person boat in ride go when
 board

目 を めがらして きし を みれば
 ME O MEGURASHITE KISHI O MIREBA,
 eye ob. turn (around) bank ob. see if
 shore

きし の うつる と あやまる
 KISHI NO UTSURU TO AYAMARU,
 shore sb. move err
 change
 drift

め を したく ふね に つくれば
 ME O SHITASHIKU FUNE NI TSUKUREBA,
 eye ob. closely boat on attach if

ふね の すすむ を しる か ごとく
 FUNE NO SUSUMU O SHIRU GA GOTOKU,
 boat sb. advance ob. know similar to

- A. when a person (tries to) discern and affirm the myriad dharmas with a confused conception of (his own) body and mind, he mistakenly thinks his own mind and his own nature are permanent. If he makes all his daily deeds intimately his own and returns within himself, the reason that the myriad dharmas are without self will become clear to him.¹¹
- R. seeing all things through a misconception of your body and mind gives rise to the mistake that this mind and substance are eternal. If you live truly and return to the source, it is clear that all things have no substance.
- K. it is because man observes everything from a mistaken viewpoint of his body and mind that he comes to the conclusion that they are eternal; however, should he learn to observe them correctly as a result of penetrating Truth, he will discover that no form attaches itself substantially to anything.
- T. If we examine all things with a confused body and mind, we will suppose that our self is permanent. But if we practice closely and return to our present place, it will be clear that nothing at all is permanent.
- M. If he examines the ten thousand dharmas with a deluded body and mind, he will suppose that his mind and nature are permanent.
But if he practices intimately and returns to the true self, it will be clear that the ten thousand dharmas are not at all himself.

身心を乱 - 想して
SHIN - JIN O RAN - SO SHITE,

bōdy - mind confused idea with
ob.

万法を辨 - 肯するには
MAM - PŌ O HAN - KEN SURU NI WA,

myriad dhar- discern agree do
mas ob. dis- confirm when
crim- in
inate

自心自性は常 - 住するかとあやまる
JI - SHIN JI - SHŌ WA JO JŪ NARU KA TO AYAMARU.

self mind self nature always abide is err
sb. Permanent

もし行李をしっかりとして筒裏に歸れば
MOSHI AN - RI O SHITASHIKU SHITE KO - RI NI KI-SUREBA,

if deed plum intimate make each with- re- if
ob. in turn
(baggage)
daily life or deeds

万法のわれにあらぬ
MAM - PŌ NO WARE NI ARANU

myriad dharms self are not
sb.

道理 ありて
DŌ - RI AKIRAKESHI.

way reason become clear

- A. Once firewood turns to ash, the ash cannot turn back to being firewood. Still, one should not take the view that it is ashes afterward and firewood before. He should realize that although firewood is at the dharma-stage of firewood, and that this is possessed of before and after, the firewood is beyond before and after.
- R. Burning logs become ashes - and cannot return again to logs. Therefore you should not view ashes as after and logs as before. You must understand that a burning log - as a burning log - has before and after. But although it has past and future, it is cut off from past and future.
- K. The wood that is burnt upon a fire becomes ashes; it does not again become wood; you must not think that wood comes first and ashes afterwards. You must clearly understand that a piece of burning wood has both a before and an after; however, in spite of the fact that it has before and after, it is cut off therefrom.
- T. Firewood turns into ash, and it does not turn into firewood again. But do not suppose that the ash is after and the firewood before. We must understand that firewood is at the stage of firewood, and there we find its before and after. And yet with this past and future, its present is independent of them.³
- M. Firewood turns into ash, and does not turn into firewood again.
But do not suppose that the ash is after and the firewood before.
We must realize
that firewood is in the state of being firewood, and there is its before and after. And yet with this past and future, its present is independent of them.

たきぎ は 灰 と なる
 TAKIGI WA HAI TO NARU,

fire- sb. ashes become
 wood ob.

さら にかへりて たきぎ と なるべき に あらず
 SARA NI KAERITE TAKIGI TO NARUBEKI NI ARAZU.

again return fire- ob. can become is not
 wood

しか ある を 灰 は のち 薪 は
 SHIKA ARU O, HAI WA NOCHI TAKIGI WA
 however ashes sb. after fire- sb.
 wood

さき と 見 取 すべきからず
 SAKI TO KEN - SHU SUBEKARAZU.
 before view grasp should not
 perceive see

しるべし 薪 は 薪 の 法 位 に 住して
 SHIRUBESHI, TAKIGI WA TAKIGI NO HO I NI JŪ SHITE,
 know should fire- sb. fire- 's dharma posi- in reside
 wood wood tion

さき あり のち あり 前後 あり と いへども
 SAKI ARI NOCHI ARI, ZEN - GO ARI TO IEDOMO,
 be- is after is before after are although
 fore

前 後 際 断 せり
 ZEN - GO SAI - DAN SERI.
 before after time decide do
 side sever

A. Ashes are in the stage of ashes, and possess before and after. Just as firewood does not revert to firewood once it has turned to ashes, man does not return to life after his death.

R. Ashes as ashes have after and before. Just as ashes do not become logs again after becoming ashes, man does not live again after death.

K. Ashes, however, have before and after. In the same way that wood does not again become wood after becoming ashes, so, in the very same way, man is not reborn again as man after dying.

T. Ash is at the stage of ash, and there we find its before and after. Just as firewood does not become firewood again after it is ash, so man does not return to life after his death.⁴

M. Ash is in the state of being ash, and there is its after and before. Just as firewood does not become firewood again after it is ash; so life after man's death does not become life again.

灰 は 灰 の 法 位 に ありて
 HAI WA HAI NO HO I NI ARITE,

ashes sb. ashes 's dharma position in is

後 あり 先 あり
 NOCHI ARI SAKI ARI.

after is before is

かの 薪 はと 取りぬる のち
 KANO TAKIGI, HAI TO NARINURU NOCHI,

that firewood ash ob. has become after
 (completely)

さら には 薪 と ならざる かと ごとく
 SARA NI TAKIGI TO NARAZARU GA GOTOKU,

again firewood cannot-become as like

人の しぬる のち さら には 生 と ならざらん
 HITO NO SHINURU NOCHI SARA NI SHO TO NARAZU.

person sb. die after again life doesn't-become
 (completely)

- A. In light of this, it being an established teaching in Buddhism not to speak of life becoming death, Buddhism speaks of the unborn. It being a confirmed Buddhist teaching that death does not become life, it speaks of non-extinction.
- R. So not to say that life becomes death is a natural standpoint of Buddhism. So this is called no-life.
To say that death does not become life is the fixed sermon of the Buddha. So this is called no-death.
- K. Therefore, it is correct for Buddhism to say that life does not become death. It is equally true to say that death does not become life, and the Buddha himself constantly preached this. These two views are called non-life and non-death.
- T. Now it is specifically taught in Buddhism that life does not become death. For this reason, life is called "no-life". It is specifically taught in Buddhism that death does not become life. Therefore, death is called "no-death".
- M. Thus,
that life does not become death is an unqualified fact of the Buddha-dharma.
For this reason, life is called the unborn;
that death does not become life is the revolving Buddha of the absolute Dharma-wheel.
Therefore, death is called the unextinguished.

しか あるを 生 の 死 に なる と いわがるは
 SHIKA ARU O, SHŌ NO SHI NI NARU TO IWAZARU WA,
 so life sb. death become say not
 however ob. ob.

佛 法 の じたまれる ならむ なり
 BUH - FŌ NO SADAMARERU NARAI NARI,

Buddha Dharma sb. decided teaching is

この ゆへに 不 生 と いふ
 KONŌ YUE NI FU - SHO TO IU-

this therefore no birth ob. say

死 の 生 に ならざる
 SHI NO SHŌ NI NARAZARU,

death sb. life ob. cannot become

法 輪 の じたまれる 佛 轉 たり
 HŌ RIN NO SADAMARERU BUT - TEN NARI,
 BUTSU

Dharma Wheel sb. decided Buddha turn is
 Trans-
 mission

この ゆへに 不 滅 と いふ
 KONŌ YUE NI FU METSU TO IU-

this therefore non death ob. says
 destruction

- A. Life is a stage of time and death is a stage of time, like, for example, winter and spring. We do not suppose that winter becomes spring, or say that spring becomes summer.¹²
- R. Life is a position of time, and death is a position of time... just like winter and spring. You must not believe that winter becomes spring - nor can you say that spring becomes summer.
- K. The two, life and death, are simply positions in time as are spring and winter; winter no more becomes spring than spring becomes summer.
- T. Life is a period of itself; death is a period of itself. They are like winter and spring. We do not call winter the future spring, nor spring the future summer.
- M. Life is a period of itself.
Death is a period of itself.
For example,
they are like winter and spring.
We do not consider that winter becomes spring,
nor say that spring becomes summer.

生 も 一 時 の くらゐ たり
 SHO MO ICHI-JI NO KURAI NARI,

life also one time 's position is

死 も 一 時 の くらゐ たり
 SHI MO ICHI-JI NO KURAI NARI-

death also one time 's posi-
 tion is

たとへば 冬 と 春 と の ごとし
 TATOEBA FUYU TO HARA TO NO GOTOSHI,

for- winter and spring and 's like
 example

冬 の 春 と なる と おもわす
 FUYU NO HARA TO NARU TO OMOWASU,

winter sb. spring ob. become ob. don't think

春 の 夏 と なる と いはぬなり
 HARA NO NATSU TO NARU TO IWANUNARI-

spring sb. summer ob. become ob. don't say

- A. Man attaining enlightenment is like the reflection of the moon on the water. The moon does not get wet, the water is not broken. For all the breadth and vastness of its light, it rests upon a small patch of water. Both the whole moon and the sky in its entirety come to rest in a single dewdrop of grass, in a mere drop of water.
- R. When a man gains enlightenment, it is like the moon reflecting on water: the moon does not become wet, nor is the water ruffled. Even though the moon gives immense and far reaching light, it is reflected in a puddle of water. The full moon and the entire sky are reflected in a dewdrop on the grass.
- K. The moon reflected in water is the same as the enlightenment that a man can reach; the moon is not wetted by the water and the water does not become disturbed. However much light the moon may radiate, its reflection can still be seen in a puddle; in the same way, the full moon and the limitless sky may be seen reflected in a single dewdrop suspended from a grass-blade.
- T. We gain enlightenment like the moon reflecting in the water. The moon does not get wet, nor is the water broken.⁵ Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the whole sky are reflected in a drop of dew in the grass.
- M. Gaining enlightenment is like the moon reflecting in the water.
 The moon does not get wet,
 nor is the water broken.
 Although its light is wide and great, the moon is reflected even in a puddle an inch across.
 The whole moon and the whole sky are reflected in a dew-drop in the grass, in one drop of water.

人 の 悟 を うる
HITO NO SATORI O URU,

person sb. enlight- attain
enment ob.

水 に 月 の やどる か ごとし
MIZU NI TSUKI NO YADORU GA GOTOSHI,

water in moon sb. stay is like

月 ぬれず 水 やぶれず
TSUKI NUREZU, MIZU YABUREZU.

moon doesn't- water doesn't
get wet break

ひろく おほき なる 光 にてあれど
HIROKU OKI NARU KO NITEAREDO,

widely great become light resemble however

尺 寸 の 水 に やどり
SHAKU - SUN NO MIZU NI YADORI,

Jap. foot Jap.- 's water in stays
inch rests

a small amount

全 月 も 彌 天も ぐさ の 露 にも やどり
ZEN - GETSU MO MI - TEN MO, KUSA NO TSUYU NIMO YADORI,

whole moon and com- sky al- grass 's dew- in- stay
plete so drop also rest

一 滴 の 水 にも やどる
IT - TEKI NO MIZU NIMO YADORU.

one drop 's water also abide
stay

- A. Enlightenment does not destroy man any more than the moon breaks a hole in the water. Man does not obstruct enlightenment any more than the drop of dew obstructs the moon and the heavens.¹³
- R. Just as enlightenment does not hinder man, the moon does not hinder the water.
Just as man does not obstruct enlightenment, the dewdrop does not obstruct the moon in the sky.
- K. Man is not restrained by enlightenment and the moon is not restrained by the water; man puts nothing in the way of enlightenment and the dewdrop puts nothing in the way of either the moon or the limitless sky;
- T. Enlightenment does not destroy the man just as the moon does not break the water. Man does not hinder enlightenment, just as a drop of dew does not hinder the moon in the sky.
- M. Enlightenment does not destroy the man, just as the moon does not break the water.
Man does not hinder enlightenment, just as a drop of dew does not hinder the moon in the sky.

悟 の 人 を 穿らざる こと
 SATORI NO HITO O YABURAZARU KOTO,
 en- sb. person ob. break doesn't (ger.)
 lighten- fact
 ment

月 の 水 を 穿たざる か ごとし
 TSUKI NO MIZU O UGATAZARU GA GOTOSHI.
 moon sb. water ob. doesn't is like
 pierce

人 の 悟 を 罣 礙 せざる こと
 HITO NO SATORI O KEI — GE SEZARU KOTO,
 person sb. enlight. impediment hindrance does not (ger.)
 ob.

滴 露 の 天 月 を 罣 礙 せざる か ごとし
 TEKI-RO NO TEN — GETSU O KEI — GE SEZARU GA GOTOSHI.
 drop dew sb. heavens moon ob. impedi- hin- doesn't like
 sky ment drance as

- A. The depths of the one will be the measure of the other's heights. As for the length or brevity of time, one should fully examine the water's breadth or smallness, and clearly discern the size of the moon and the sky.¹⁴
- R. The deeper the moonlight reflected in the water, the higher the moon itself. You must realize that how short or long a time the moon is reflected in the water testifies to how small or large the water is, and how narrow or full the moon.
- K. in addition to this, the deeper the moon's reflection, the higher the moon. The length of time of the reflection is in ratio to the depth of the water and the fullness of the moon.
- T. The depth of the drop is the height of the moon.. The period of the reflection, long or short, will prove the vastness of the dewdrop, and the vastness of the moonlit sky.⁶
- M. The depth of the drop is the height of the moon. The duration of the reflection, long or short, will prove whether the water is vast or infinitesimal. Examine the brightness or dimness of the heavenly moon.

ふかき こと け たかき
 FUKAKI KOTO WA TAKAKI,

deep thing sb. height
 fact

depth

分 量 なるべし
 BUN - RYO NARUBESHI.

part amount should be

quantity
 measure

時 節 の 長 短 け
 JI - SETSU NO CHU - TAN WA,

time season 's length brevity as for

time

大 水 小 水 を 検 點 し
 DAI - SUI SHO - SUI O KEN - TEN SHI,

great water small water ob. investigate detail do

天 月 の 廣 狹 を 辨 取 ずべし
 TEN - GETSU NO KU - GYO O HAN - SHU SUBESHI.

sky moon 's width narrow-ness ob. discern grasp should
 dis-criminate

A. When the Dharma is still not fully realized in man's body and mind, he thinks it is already sufficient. When the Dharma is fully present in his body and mind, he thinks there is some insufficiency.

R. When the true law is not fully absorbed by our body and mind, we think that it is sufficient. But if the right law is fully enfolded by our body and mind, we feel that something is missing.

K. When a man has an imcomplete knowledge of the Truth he feels that he already knows enough, but when he has understood the Truth fully he feels sure that something is lacking.

T. When the truth does not fill our body and mind, we think that we have enough. When the truth fills our body and mind, we know that something is missing.

M. When the dharma does not fill our body and mind, we think that we have enough.
When the dharma fills our body and mind, we realize that something is missing.

身 心 に 法 いまだ
 SHIN - JIN NI HŌ IMADA
 body - mind in Dharma not yet

参 飽 せざる にほ
 SAM. - BŌ SEZARU NIWA,
 realize practice full persistently to the utmost is not when

法 すでに に たりと おぼゆ
 HŌ SUDE NI TARERI TO OBOYU.
 Dharma al- is suffi- ob. think ready cient

法 もし 身 心 に 充 足 すれば
 HŌ - MOSHI SHIN - JIN NI JŪ - SOKU SUREBA,
 Dharma if Body - mind in complete sufficient if it is

ひと かな は たらざると おぼゆる たり
 HITO - KATA WA, TARAZU TO OBOYURU NARI.
 person person sb. is not- ob. think is sufficient (emphatic)
 Person

- A. For example, boarding a boat and sailing out to the midst of a mountainless sea, we look around and see no other aspect but the circle of the sea. Yet this great ocean is not circular, nor is it four-sided. Its remaining virtue is inexhaustible.¹⁵
- R. For example, when you take a boat to sea where mountains are out of sight and look around, you see only roundness; you cannot see anything else. But this great ocean is neither round nor square. Its other characteristics are countless.
- K. If you can see no land or mountains when sailing, the ocean appears rounded, but it is neither round nor square, being in possession of a myriad characteristics.
- T. For example, when we view the world from a boat on the ocean, it looks circular and nothing else. But the ocean is neither round nor square, and its features are infinite in variety.
- M. For example,
when we view the four directions from a boat on the ocean where no land is in sight, it looks circular and nothing else.
No differences are apparent.
However, this ocean is neither round nor square, and its features (virtues) are infinite in variety.

たとへば 船 に のりて
TATOEBA EUNE NI NORITE,

for-example boat in ride board

山 なき 海 中 に いて
YAMA NAKI KAI CHU NI IDETE,

mountain not sea center in go out

四 方 をみる に ただ 丸 みに のみ みゆ
SHI - HO O MIRU NI, TADA MARO NI NOMI MIYU,

four direct- see just circle ob. only see
ions ob. only

さら に こと なる 相 みゆる こと なし
SARA NI KOTO NARU SO MIYURU KOTO NASHI.

again fact is aspect see fact not
become (emphatic)(ger.)
another aspect

しかあれど この 大 海 丸 なる に あらず
SHIKA ARE DO, KONO TAI - KAI, MARO NARU NI ARAZU,

yet this great sea circle is not
doesn't become

方 なる に あらず のに なる 海 徳 つかへおこす なる たり
KETA NARU NI ARAZU, NOKORERU KAI TOKU, TSUKUSUBEKARAZARU -
NARI

square is not remained ocean virtue inexpressible
doesn't become other- than this merit NARI.
is

- A. It is like a palatial dwelling. It is like a necklace of precious jewels. Yet it appears for the moment to the range of our eyes simply as the circle of the sea. It is just the same with all things (dharmas).¹⁶
- R. Some see it as a palace; other as an ornament. We only see it as round for the time being - within the field of our vision: this is the way we see all things.
- K. Some people regard it as a palace and others as a form of ornamentation. It is only for a very short time that it appears round, owing to the distance we are able to see; this distance is constantly changing; we must view all things bearing this in mind.
- T. It is like a palace. It is like a jewel. It seems circular as far as our eyes can reach at the time. All things are so.
- M. It is like a palace; it is like a jewel. It seems circular as far as our eyes can reach at the time.
Likewise, the ten thousand dharmas are so.

宮 殿 の ごとし 璽 珞 の ごとし
 GU - DEN NO GOTOSHI, YO - RAKU NO GOTOSHI.

palace mansion is sim- jeweled neck- sb. similar
 imperial- sb. ilar, neck- lace like
 palace like lace

ただ わか ます の ちよぶ ところ
 TADA WAGA MANAKO NO CYOBU TOKORO,

just own eye 's reach (v.) place
 self (ger)
 reach (n.)

しばらく まる に みゆる のみ なり
 SHIBAKARAKU MARO NI MIYURU NOMI NARI.

for a while circle ob. see only is
 (emphatic)

かれ が ごとく 万 法 も また しか あり
 KARE GA GOTOKU, MAM - PŌ MO MATA SHIKA ARI.

it sb. is like myriad dharmas also again so is

- A. The dusty world and (the Buddha Way) beyond it assume many aspects, but we can see and understand them only to the extent our eye is cultivated through practice.

- R. Though various things are contained in this world of enlightenment, we can see and understand only so far as the vision of a Zen trainee.

- K. There are many things within the world of enlightenment, but the Zen trainee can only see as far as his present understanding permits him.

- T. Though there are many features in the dusty life and the pure life, we only understand what our study can reach.

- M. Though there are many aspects of the secular life and the religious life, we recognize and understand what the power of our penetrating vision can reach.

塵 中 格 外 おほく
 JIN - CHŪ KAKU - GAI OKU
 dust center standard beyond many
 dusty world exceptional
 the world

様 子 を 帯 せり と いへども
 YŌ - SU O TAI SERI TO IEDOMO,
 condition master ob. belt do although
 situation zone
 aspect assume

参 學 眼 力 の およぶばかりを
 SAN - GAKU GAN - RIKI NO OYOBU BAKARI O
 realize learn know eye power sb. reach only ob.
 insight

見 取 會 取 可 なり
 KEN - SHU (WE) - SHU # SURU NARI.
 see grasp understand grasp do is

- A. To understand the (true) nature of all things, we must know that in addition to apparent circularity or angularity, the remaining virtue of the mountains and seas is great and inexhaustible, and there are worlds in (all) the four directions. We must know that this is not only so all around us, it is the same both with us right here and within a single waterdrop.
- R. To know the essence of all things, you should realize that in addition to appearance as a square or circle, there are many other characteristics of ocean and mountain and that there are many worlds. It is not a matter of environment: you must understand that a drop contains the ocean and that the right law is directly beneath your feet.
- K. If one would know the Truth, it is essential to know that the ocean and the mountains have many other attributes in addition to being square or circular, and that there are many worlds in addition to this. Our immediate surroundings are of no account. It is essential to know that the ocean is contained within a single drop of water and that the Truth is manifesting itself eternally on the very spot on which we are now standing.
- T. And in our study of all things we must appreciate that although they may look round or square, the other features of oceans or mountains are infinite in variety, and universes lie in all quarters. It is so not only around ourselves, but also directly here - even in a drop of water.
- M. In order to appreciate the ten thousand dharmas, we must know that although they may look round or square, the other aspects of oceans or mountains are infinite in variety; furthermore, universes lie in all quarters.
It is so not only around ourselves but also directly here,
even in a drop of water.

万 法 の 家 風 を かん には
 MAM - PO NO KA - FU O KIKUN NI WA,
 myriad dharmas 's family wind ob. understand
 house way in-order-to

方 圓 と みゆる より ほかに
 HŌ - EN TO MIYURU YORI - HOKA NI,
 square circle ob. see than other in
 side

の ころ の 海 徳 山 徳 おほく きわまり なく
 NOKORI NO KAI - TOKU ≠ SAN - TOKU OKU KIWAMARI NAKU,
 remain 's ocean virtue mountain virtue great terminate not
 merit merit

よ も の 世 界 ある こと を しるべし
 YO - MO NO SE - KAI ARU KOTO O SHIRUBESHI.
 four directions, 's world con- there- (ger.) should know
 all- sides gener- tained- are ob.
 sides ation world world

かたわら の み かく の ごとく ある に あらず
 KATAWARA NOMI KAKU NO GOTOKU ARU NI ARAZU,
 beside only this like is is not
 surroundings ^{sg.} thus (emphatic)

直 下 も 一 滴 も しか ある と しるべし
 CHOK - KA MO IT - TEKI MO SHIKA ARU TO SHIRUBESHI.
 straight down also one drop if like is should know
 this

- A. Fish swim the water, and however much they swim, there is no end to the water. Birds fly the sky, and however much they fly there is no end to the sky. Yet the fish and the birds from the first have never left the water and the sky.
- R. When fish go through water, there is no end to the water no matter how far they go. When birds fly in the sky, there is no end to the sky no matter how far they fly. But neither fish nor birds have been separated from the water or sky from the very beginning.
- K. The ocean is limitless no matter how far fish may swim therein; the sky is limitless no matter how far a bird may fly therein. From the very beginning of all things, both the fish and the birds have been one with the ocean and the sky.
- T. When a fish swims in the ocean, there is no end to the water, no matter how far it swims. When a bird flies in the sky, there is no end to the air, no matter how far it flies.⁷ However, the fish and bird do not leave their elements.
- M. When a fish swims in the ocean, there is no end to the water, no matter how far it swims.
When a bird flies in the sky, there is no end to the air, no matter how far it flies.
However, the fish and the bird do not leave their elements.

魚 の 水 を 行 に
UO NO MIZU O IKU NI,

fish sb. water ob. go through but
swim

ゆけ とて 水 の きは なく
YUKE - DOMO MIZU NO KIWA NAKU,

go and yet water sb. edge is not
side
limit
end

鳥 そら を とぶ に
TORI SORA O TOBU NI,

bird sky ob. fly but

とぶ と いへども そら の きは なく
TOBU TO IEDOMO SORA NO KIWA NASHI.

fly however sky sb. edge is not

しかあれども 魚 鳥 いまだ むかし より
SHIKA ARE DOMO UO TORI IMADA MUKASHI YORI

however fish bird as yet of old since

みづ そら を はなれず
MIZU SORA O HAHAREZU.

water sky ob. depart not
free self from not

- A. When their need is great there is great activity; when their need is small there is small activity. In this way none ever fails to exert its every ability, and nowhere does any fail to move and turn freely.
- R. It is only this: when a great need arises, a great use arises; when there is little need, there is little use. Therefore, they realize full function in each thing and free ability according to each place.
- K. Understand clearly that when a great need appears, a great use appears also; when there is small need, there is small use; it is obvious, then, that full use is made of all things at all times according to the necessity thereof.
- T. When the use is large, it is used largely. When the use is small, it is used in a small way.⁸
- M. When the use is large, it is used largely.
When the use is small, it is used in a small way.
Thus, each creature does not come short of its own completeness.
Wherever it stands, it does not fail to cover the ground.

ただ用 大 の とき は 使 又 たり
TADA YŌ - DAI NO TOKI WA SHI-DAI NARI.

only use great 's time use great is
just function need when

要 小 の とき は 使 小 たり
YŌ - SHŌ NO TOKI WA SHI-SHŌ NARI.

essense small when use small is
need

かく の ご と く し て
KAKU NO GOTOKU SHITE,

thus and
like this

頭 頭 に 邊 際 を つ く さ ず と い う こ と なく
ZU - ZU NI HEN - ZAI O TSUKUSAZU TO IJU KOTO NAKU,

head head boundary time ob. use up such a thing is not
unsparingly frontier edge exhaust endeavor so called thing
frontier area

處 處 に 踏 翻 せ ず
SHO SHO NI TO - HON SEZU

place place in trample turn doesn't
everywhere carry wave
here and there turn flutter

と い う こ と なく と い へ ども
TO IJU KOTO NASHI TO IEDOMO,

so called thing is not however
although

A. Yet if a bird leaves the sky it quickly dies; if a fish leaves the water it immediately perishes.

R. But if birds separate themselves from the sky, they die; if fish separate themselves from water, they die.

K. When birds are out of unity with the sky, or fish out of unity with the ocean, they die,

T. Though it flies everywhere, if the bird leaves the air, it will die at once.

M. If the bird leaves the air, it will die at once.
If the fish leaves the water, it will die at once.

鳥 もし そら を いつかは
 TORI MOSHI SORA O IZUREBA,
 bird if sky ob. leave if

たちまち に 死す
 TACHIMACHI NI SHI SU,
 immediately die do

魚 もし 水 を いつかは
 UO MOSHI MIZU O IZUREBA,
 fish if water ob. leave if

たちまち に 死す
 TACHIMACHI NI SHI SU.
 immediately die do

- A. We can realize that water means life (for the fish) and the sky means life (for the bird). It must be that the bird means life (for the sky), and the fish means life (for the water); that life is the bird and life is the fish.¹⁷
- R. You must realize that fish live by water and birds by sky. And it can be said that the sky lives by birds and the water by fish, and that birds are life and fish are life.
- K. for the life of fish is the ocean and the life of birds is the sky. It is equally true that the life of the sky is the birds and the life of the ocean is the fish; birds are life and fish are life.
- T. Water makes life and air makes life. The bird makes life and the fish makes life. Life makes the bird and life makes the fish.
- M. Know, then, that water is life.
Know that air is life.
The bird is life and the fish is life.
Life is the bird and life is the fish.

以 水 為 命 しりぬべし
 I SUI I MEI SHIRINUBESHI,

with water is life should know
 taking is means does (completely)
 as for makes causes

以 空 為 命 しりぬべし
 I KU I MEI SHIRINUBESHI,

with sky means life should know
 empti- is (completely)
 ness

以 鳥 為 命 あり
 I CHŌ I MEI ARI,

with bird means life is
 is

以 魚 為 命 あり
 I GYŌ I MEI ARI,

with fish means life is
 is

以 命 為 鳥 たりべし
 I MEI I CHŌ NARUBESHI,

with life means bird must be
 is

以 命 為 魚 たりべし
 I MEI I GYŌ NARUBESHI.

with life means fish must be
 is

- A. And it would be possible to proceed further (in this way). It is similar to this with practice and realization, and with the lives of practicers.¹⁸
- R. You probably will be able to find other variations of this idea. Among men, although there are training and enlightenment and long and short lives, all are modes of truth itself.
- K. It is easily possible to find many examples of this idea. In spite of the facts of training and enlightenment and variations in the length of a man's life span, all ways of living are the very personification of Truth.
- T. There are further analogies possible to illustrate, in this way, practice, enlightenment, mortality and eternity.
- M. Beyond these, there are further implications and ramifications.
Thus is realized practice, enlightenment, eternality and transiency.

このほかさらに進歩あるべし
 KONO HOKA SARA NI SHIM - PO ARUBESHI
 this other still- advance step should be
 more
 besides

修 證 あり
 SHU - SHO ARI,
 practice en-
 conduct lighten-
 ment is

その壽者命者あることかくのごとし
 SONO JU - SHA MYO - SHA ARU KOTO KAKU NO GOTOSHI.
 that old age person live person being being
 (ger) thus

A. Therefore, (even) were there a bird or fish that wanted to go through the sky or the water after studying it thoroughly, it could in sky or water make no path, attain no place.¹⁹

R. But if after going through water, fish try to go farther, or if after going through the sky, birds try to go farther - they cannot find a way or a resting place in water or sky.

K. However, should a fish try to go beyond the limitations of the ocean or a bird beyond the limitations of the sky, there will be no resting place for either.

T. Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place.⁹

M. Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place.

しか あり を 水 を 手わけ
SHIKA ARU O, MIZU O KIWAME,

therefore water ob. thoroughly investigate
master

そら を 手わけて ち
SORA O KIWAMETE NOCHI,

sky ob. thoroughly- after
investigate-
master

水 そら を ゆかん と 擬 する 鳥 魚 あらん は
MIZU SORA O YUKAN TO GI - SURU TORI UO ARAN WA,

water sky ob. try to go- ob. decide do bird fish were there
through interval IF there were

水 にも そら にも みち を うべからず
MIZU NI-MO, SORA NI-MO, MICHI O UBEKARAZU,

water in even sky in even path ob. couldn't attain

ところ を うべからず
TOKORO O UBEKARAZU.

place ob. couldn't attain

- A. If one can attain this place,²⁰ his everyday actions thereby manifest absolute reality. If one can attain this path, his everyday actions are therewith the manifestation of absolute reality.²¹
- R. If you find this place, your conduct will be vitalized, and the way will be expressed naturally. If you find this way, your conduct is realized truth in daily life.
- K. Should you touch the Truth your every action will be vital and express the Way naturally, for your every action will be fully understood and digested Truth performed in the ordinary daily activities of an ordinary man.
- T. When we find our place at this moment, then practice follows and this is the realization of truth.
- M. Realizing this place, practice follows, and this is the realized koan. Realizing this way, practice follows, and this is the realized koan.

この ところ を うれば

KONO TOKORO O UREBA,

this place ob. attain if

この 行 李 したかひて

KONO AN - RI SHITAGAITE

these action plum consequently

this daily deeds
daily life

現 成 公 案 ず
GEN - JŌ KŌ - AN SU.
manifest become common proposition
(see page 1) same individual do

この みち を うれば

KONO MICHI O UREBA,

this way ob. attain if

この 行 李 したかひて

KONO AN - RI SHITAGAITE

these daily actions consequently

現 成 公 案
GEN - JŌ KŌ - AN

なり
NARI.

(see page 1)
(see above)

is

- A. Because this path, this place, is neither large or small, self or other, does not exist from before, is not manifested (for the first time) at this moment, it is as it is.
- R. This way and place cannot be grasped by relative conceptions like large and small, self and others - neither are they there from the beginning nor emerging now. They are there just as they ought to be.
- K. This Truth can never be understood as a result of conceptual duality such as big and small, or subject and object; the Way of Truth exists from the very beginning and makes no special appearance now, which is just as it should be.
- T. For the place and the way are neither large nor small, neither subject nor object. They have not existed from the beginning, and they are not in process of realization.¹⁰
- M. For the place and the way are neither large nor small, neither subject nor object, without existing previously or without arising now; therefore, they exist thus.

このみちこのところ大にあらず小にあらず
 KONO MICHI, KONO TOKORO, DAI NI ARAZU, SHŌ NI ARAZU,
 this way this place great isn't small isn't

自にあらず他にあらず
 JI NI ARAZU, TA NI ARAZU,
 self isn't other isn't

さきよりあるにあらず
 SAKI YORI ARU NI ARAZU,
 before from is isn't
 ISN'T
 (emphatic)

いま現るるにあらざるがゆへに
 IMA-GENZURU NI ARAZURU GA YUE NI,
 now manifest isn't therefore

かくのごとくあるなり
 KAKU NO GOTOKU ARU NARI.
 thus in this way is is
 IS
 (emphatic)

- A. Since here is where the place exists and since the way is all-pervading, the reason we are unable to know its total knowable limits is simply because our knowledge is one that lives and practices simultaneously with the Buddha Dharma's ultimate culmination.²³
- R. When deeply expressing this place and way, we do not realize it clearly because this activity is simultaneous with and interfused with the study of Buddhism.
- K. and this is the way in which Buddhism itself is practised. It is not possible for us to know clearly when we are giving deep expression to the Way of Truth, since it is an action which arises simultaneously and synonymously with Buddhist study.
- T. Here is the place, and here leads the way. Therefore, understanding is not easy, because it is simultaneous with the complete attainment of the Buddha's teaching.
- M. Here is the place and the way leads everywhere. So that the boundary of the knowable which is unknowable, is simultaneous with the completion of the Buddha-dharma arising together and being together.

これ に ところ あり
KORE NI TOKORO ARI,

this in place is

みち 通 達 せるに よりて
MICHI TSU TATSU SERU NI YORITE,

way penetrate attain do since
pervade pervade

しらす かわ の しる からざる は
SHIRARURU KIWA NO SHIRU KARAZARU WA,

knowable edge sb. know cannot

この しる こと の 佛 法 の 究 盡
KONO SHIRU-KOTO NO BUP - PŌ NO GŪ - JIN

this know fact (ger) sb. Buddha Dharma 's ultimate completion when
knowledge end

同 生 し 同 參 ずる ゆへ に
DŌ - SHŌ SHI DŌ - SAN SURU YUE NI,

same live do together- practice do therefore
mutual with Same mutual
together-with

しか ある なり
SHIKA ARU NARI.

simply is is
only
is

- A. One must not think that upon attaining this place it will ever become his own perception and be able to be known by means of intellection. Although we say that the attaining of one's realization is immediately manifested, (one's) inherent being is not necessarily (all) manifested; and does not its manifestation have to be so? ²⁴
- R. You must not think that upon gaining enlightenment you can always become aware of it as personal knowledge. Although we are already enlightened, what we intimately have is not necessarily expressed, and we cannot point it out definitely.
- K. It is wrong to believe that one is fully aware of being enlightened, as personal knowledge, even after enlightenment. That which is intuitive cannot necessarily be given easy expression and definite form even though enlightenment is already ours.
- T. Do not suppose what we realize is knowledge in terms of concepts. Though we have already attained supreme enlightenment, we may not necessarily see it. Some may, and some may not. ¹¹
- M. Do not practice as though the realization must become one's knowledge and vision, and be grasped conceptually. Even though the attainment is simultaneously manifest, its intimate nature is not necessarily realized. Some may realize it and some may not.

得 處 かならず 自己 の 知 見 と たりて
TOKU - SHO KANARAZU JI - KO NO CHI - KEN TO NARITE,

attain place certainly self self 's perception knowledge perception be become
Self perception

慮 知 に しられん事 と なること たりけ
RYO - CHI NI SHIRARENZURU TO NARAU KOTO NAKARE.

thought knowledge by can be known ob. think fact don't
plan perception (ger) shouldn't

證 究 すみやかに現 成 ありといへども
SHO - KYU SUMIYAKA NI GEN - JO SU TO IEDOMO,

proof examine immediate- manifest become do although
en- into ly manifest

密 有 かならず し 見 成 に あり
MITSU - U KANARAZU - SHIMO KEN - JO NI ARAZU,

intimate being not necessarily see become isn't
secret manifest

見 成 これ 何 必 たり
KEN - JO KORE KA - HITSU NARI.

see become this what certainly is
manifest what need won't necessarily

- A. As Zen master Pao-ch'e of Ma-ku shan was fanning himself, a monk came up and said: "The nature of the wind is constancy. There is no place it does not reach. Why do you still use a fan?"
- R. Zen master Pao-ch'ih was fanning himself one summer day when a passing priest asked: "The nature of wind is stationary, and it is universally present. Why do you then use your fan, sir?"
- K. One summer day a Zen teacher sat fanning himself when a monk asked, "Since the nature of wind is stationary and universally present, why do you use a fan?"
- T. Priest Hotetsu of Mt. Mayoku was fanning himself. A monk approached and said, "Sir, the nature of wind is permanent and there is no place it does not reach. Why, then, must you fan yourself?"¹²
- M. Priest Hotetsu of Mt. Mayoku was fanning himself. A monk approached and asked: "Sir, the nature of wind is permanent, and there is no place it does not reach. Why, then, must you fan yourself?"

麻谷山實
MA - YOKU - SAN HO

徹禪師
TETSU ZEN-JI,

あぶしをつかう
ōgi o tsukau,

hemp valley moun- trea-
tain sure

clear zen master

fan ob. use

Pao- chi

ちよみに 僧 きたりて とぶ
CHINAMINI SO KITARITE TOU,

by the way monk came ask
at that time approach

風性 恒住 にして
FU - SHO WA JO JU NI SHITE

wind nature sb. always abiding is
permanent

風性 恒住 無處 不周 たり
FU - SHO JO - JU MU - SHO FU - SHU NARI.

wind nature always abide no place no encircle is
not not

なにをもてかさら にと 尚 あぶしをつかう
NANI O MOTE KA SARA NI O - SHO ŌGI O TSUKAU.

why ob. hold again peace respect fan ob. use
what still
(interrogative marker or Participle)
priest

- A. Pao-ch'e answered: "You only know the nature of wind is constancy. You do not know yet the meaning of it reaching every place." The monk said: "What is the meaning of 'there is no place it does not reach'?"
- R. The Zen master replied: "Though you know the nature of wind is stationary, you do not know why it is universally present."
The priest asked, "Why then is the wind universally present?"
- K. The teacher replied, "Although you know its nature to be stationary, you do not know why it is universally present."
"Why is it universally present?" asked the monk.
- P. "Although you understand that the nature of the wind is permanent," the master replied, "you do not understand the meaning of its reaching everywhere."
"What is the meaning?" asked the monk.
- M. "Although you understand that the nature of wind is permanent," the master replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning?" asked the monk.

師 SHI いはく IWAKU,

teacher answered
master

あなたただ風性常住をしりりと
NANJI TADA FŪ - SHŌ JŌ JŪ O SHIRERI TOMO,

you only wind nature always abide ob. know even though
permanent

いまところといて
IMADA TOKORO TO SHITE

as yet place up to
as

いたらずといふことなき道理をしらずと
ITARAZU TO IU KOTO NAKI DŌ - RI O SHIRAZU TO.

reach not so-called- is not way prin- ob. know not
attain not thing ciple
arrive not such a thing

と 僧 いはく
TO SO IWAKU,

and monk said

いかならんかこれ無處不用底の道理
IKANARAN KA KORE MU - SHŌ FU - SHŪ TEI NO DŌ - RI.

for-what- this no place not encircle so- 's Way principle
reason interog. called-
participle thing
(to iu koto)

- A. The master only fanned himself. The monk bowed deeply.²⁵
- B. The master only fanned himself, and the priest saluted him.
- K. For answer the teacher merely continued fanning himself, and the monk bowed.
- T. The master just fanned himself. The monk bowed with deep respect.
- M. The master just fanned himself. The monk bowed with deep respect.

とき	に	師	あふ	を	つかふ	のみ	たり
TOKI	NI	SHI	OGI	O	TSUKAU	NOMI	NARI.
time	in	master	fan	ob.	use	only	is
} then							

僧	禮	拜	す
SŌ	RAI	HAI	SU.
monk	bow	bow	do
		respect	

- 30
- A. The verification of the Buddha Dharma, the vital Way's right transmission, is like this. To say one should not use a fan because the wind is constant, that there will be a wind even when one does not use a fan, fails to understand either constancy, or the nature of the wind.
- R. Enlightenment through true experience and the vital way of right transmission are like this. Those who deny the need for fanning because the nature of wind is stationary and because the wind is sensed without the use of a fan understand neither the eternal presence of the wind nor its nature.
- K. The true way of transmission and enlightenment which is the result of real experience is the same as this. One who thinks that fanning is not needed simply because wind is stationary by nature, and requires no fan since it can be sensed, understands nothing of its nature and its eternal presence.
- T. This is an experience of proving Buddhism and its correct transmission. Those who say we should not use a fan because there is a wind know neither permanency nor the nature of wind.
- M. This is the enlightened experience of Buddha-dharma and the vital way of its correct transmission. Those who say we should not use a fan, because wind is permanent and so we should know the existence of wind without using a fan, know neither permanency nor the nature of wind.

佛 法 の 證 驗 正 傳 の 活 路
BUP - PŌ NO SHŌ - KEN, SHŌ - DEN NO KATSU - RO,

Buddha Dharma 's proof effect right trans- 's vital way
confirm true mission

それ かく の ごとし
SORE KAKU NO GOTOSHI

this thus is like
is thus
is in this way

常 住 ならは"あるき"をつかる、べからず"
JŌ - JŪ NAREBA ŌGI O TSUKAU-BEKARAZU,

always abide since fan ob. use shouldn't
permanent

折

つかわね たりも 風 を きく べき と いう は
TSUKAWANU ORI MO KAZE O KIKU-BEKI TO IJU WA,

don't use chance wind ob. should be so called,
when such a thing

常 住 をも しらず
JŌ - JŪ OMO SHIRAZU,

always abide so-called- don't know
thing
such a thing

風 性 をも しらず たり
FU - SHŌ OMO SHIRANU NARI.

wind nature such-a- don't know is
thing,
so-called-thing

- A. It is because the wind's nature is constancy that the wind of Buddhism makes manifest the great earth's goldenness, and makes ripen the sweet milk of the long rivers.¹⁶
- R. Because the nature of wind is eternally present, the wind of Buddhism turns the earth to gold and ripens the rivers to ghee.
- K. It is because it is eternally, always here that the wind of Buddhism makes the earth golden and the rivers run with ghee.
- T. The nature of wind is permanent - the wind of Buddhism actualized the gold of the earth, and ripened the cheese of the Long River.¹³
- M. Because of the permanency of the nature of wind, the wind of Buddhism realized the gold of the earth, and ripened the cheese of the long river.

風 性 は 常 住 する かりへ に
 FŪ - SHŌ WA JŌ - JŪ NARU GA YUE NI,

wind nature sb. always abide is because
 become therefore

佛 家 の 風 は
 BUK - KE NO FŪ WA
 Buddha family 's wind sb.
 house

大 地 の 黄 金 なる を 現 成 せしめ
 DAI - CHI NO Ō - GON NARU O GEN - JŌ SESHIME

great earth 's yellow gold is ob. manifest become makes
 become
 goldenness golden age manifest

長 河 の 酥 酪 を 參 熟 せり
 CHŌ - KA NO SO - RAKU O SAN JUKU SERI.
 long river 's

Both characters represent various milk products like cheese and sour cream. So sometimes represents a drink produced by churning milk or treating it with herbs. Raku sometimes means a thick sour milk which is highly esteemed as a food, a remedy and a preservative.

SORAKU was the most precious drink of old China, like yogurt, keifer or the koumiss of the Monguls.

A.

This was written in mid-autumn, the first year of Tempuku (1233) and given to my lay disciple Yo-kōshū of Chinzei. Collected the fourth year of Kenchō (1252).²⁷

R.

K.

T. Written in mid-autumn of the first year of the Tempuku Era (1233 A.D.) and given to my lay student Yo-koshu of Kyushu.

M.

Written in mid-autumn of the first year of the Tempukú Era (1233A.D.), and given to my lay student Yo-Koshu of Kyushu.

1. In his collected sayings (in Chinese), Dogen has the following passage: "Flowers fall because of our longing, weeds flourish by our chagrin." (Eihei koroku I). This may be the sense intended here as well.

2. Though self and all dharmas (things), enlightenment and illusion are originally one and not differentiated, within the constant flux of myriad dharmas, there are occasions when the self is directed towards things (searching for buddha outside oneself), which is said to be illusion, and occasions when the self is confirmed by things, which is enlightenment. This is because the former is not, as the latter is, free of the self's conscious strivings. Here Dogen shows that the above oneness is not an equality that merely eliminates distinctions. Cf. Gakudoyojinshu 7: "The Dharma turns the self: the self turns the Dharma. When the self readily turns the Dharma, the self is strong and the Dharma weak. On the other hand, when the Dharma turns the self, the Dharma is strong and the self weak. The Buddha Dharma originally includes both of these. . . ." Dogen Zenji Zenshu II, Okubo Doshu ed. (Tokyo: Chikuma Shobo, 1970), p. 258.

3. Enlightenment and illusion, buddhas and sentient beings are inseparable. Illusion is simply being deluded about enlightenment; enlightenment is being enlightened about illusion.

4. "Gain enlightenment beyond enlightenment" indicates the elimination of the "traces" of enlightenment mentioned on p. 135, l. 1. This is butsukojoji, "the matter of going beyond buddha," not abiding in buddha but transcending it, referred to in Bendowa, Eastern Buddhist, Vol. IV No. 1, p. 135.

5. True buddha is beyond all consciousness of buddha. To attain buddhahood one must attain enlightenment without clinging to it.

6. "Seeing forms and hearing sounds" is probably an allusion to Ling-yun's enlightenment upon seeing peach blossoms, and Hsiang-yen's enlightenment upon hearing a pebble strike a bamboo. Cf. Bendowa, op. cit., p. 153. At enlightenment, one sees and hears not with eyes or ears but "with body and mind as one."

7. The usual interpretation of this, which holds these two similes to be dualistic, seems both unnatural and inadequate here. We take them as referring to the clarity and brightness of the reflection. Hence, this paragraph would indicate that while in attaining enlightenment things are understood as one with oneself, it is not like the moon reflected on the water, where the water (hearer, seer) receives the total moonlight (Dharma) in all its clarity and brightness, because in this case, "when they realize one side, the other side is in darkness." This is the idea of genjokoan that Dogen expresses below as "when he attains one dharma, he permeates that one dharma; when he encounters one practice he practices that one practice," and "the moment one's realization is ultimate, it is manifested, but (one's) inherent being is not necessarily (all) manifested." Shobogenzo sho has: "When we speak of body and mind, there is nothing apart from body and mind. When we speak of forms and sounds, there is nothing apart from forms and sounds. This is the meaning of 'when they realize one side, the other side is in darkness'." See above, footnote 6, and SBGZ zenki, Eastern

Buddhist, Vol. V, No. 1, p. 79.

8. Cf. SBGZ shoji: "When you simply release and forget both your body and mind and throw yourself into the house of buddha, and when functioning comes from the direction of buddha and you go in accord with it, then with no strength needed and no thought expended, freed from birth and death, you become buddha. When there can be no obstacle in any man's mind." Eastern Buddhist, Vol. V, No. 1, p. 79.

9. Although all traces, all consciousness, of enlightenment disappear with the casting off of body and mind, enlightenment itself does not disappear but continues into one's everyday life and on endlessly. Were traces to exist, it would not be truly enlightenment or casting off body and mind.

10. Since the Dharma is originally not apart from oneself (and the self not apart from the Dharma), it is not to be found externally. To seek for it without is to go astray. When one is freed from attachment to the self and attachment to the Dharma the Dharma is naturally transmitted to one. Since this transmission is in fact one's awakening to the Dharma inherent in oneself, Dogen refers to it elsewhere as "the right transmission from oneself to oneself." SBGZ bukkyo, Zenshu I, p. 307. Also see Bendowa, op. cit., p. 128.

11. Dogen uses the boat analogy to point out the illusion of recognizing the impermanent as something permanent. If one keeps his eyes on his "boat" (turns to himself) and ceases to follow external dharmas (things), he will realize that he and all dharmas are without permanent self and thus awaken from the illusion that his own self is permanent. Answer 10 in Bendowa (ibid., p. 145-6) is given to refuting the so-called Senika heresy, which insists that while the body is perishable the mind-nature or self is immutable.

12. Conceptually considered, firewood becomes ash in a before and after sequence. In themselves, however, firewood is firewood and ash is ash without the contrast of before and after. The process of becoming is properly understood as the continual "arising and disappearing" (life and death) of the respective "dharma stages" of things, firewood and ash, for example. Cf. Shoji, op. cit., pp. 70-80, particularly p. 79.

13. The parallel stated in the first sentence holds throughout the paragraph; the moon is enlightenment, the Dharma, the water is man, the recipient of the Dharma. The metaphor of the moon and the water indicates the unhindered interpenetration of two things. The boundlessness of the moon's light falls to rest on water, on the smallest waterdrop as on the vast ocean. The moonlight and the water do not disturb or obstruct one another because there is nothing, no self, to obstruct; there is complete and utter interpenetration, yet the moon is the moon and the water is the water.

14. This crux has had many explanations, the following is one which seems in keeping with the context. The depth of one drop of water holds the height of the moon and the heavens. The length of time (for attaining enlightenment) does not matter for Dogen: "When even for a short period of time you sit properly in samadhi, imprinting the Buddha-seal in your three activities, each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment." Bendowa, op. cit., p. 134. Enlightenment (the Dharma) manifests itself regardless of the length of one's practice, and this can be understood by examining the fact that the moon in the sky equally reflects on water of all sizes and thus realizing that

this reflection is beyond all such distinctions.

15. As one proceeds one realizes his insufficiency, for thinking the Dharma is sufficient in oneself is to attach to it. When one realizes it is still insufficient, one is filled with it. In SBGZ butsukojoji Dogen writes: "The so-called matter of transcending buddha is attaining buddha, proceeding, and seeing into buddha anew." (Zenshu I, p. 230). Originally there is no Dharma outside one's mind. Mind does not increase or decrease according to one's thoughts about it. The Dharma's sufficiency or lack in one's body and mind depends on how one views it. It is like one area of water appearing differently to fish, man, and deva. Virtue is used here in the sense of the original meaning of the Latin virtus, which Waley describes as the "inherent power in a person or thing." The Way and Its Power, p. 20.

16. The Shodaijoron shaku 4 contains this passage concerning the sea: "Basically there is nothing disparate about it, (yet) owing to the karmic differences of devas, men, hungry ghosts, and fish, devas see this water as a treasure trove of jewels, men see it as water, hungry ghosts see it as a sea of pus, and fish see it as a palatial dwelling."

17. The analogy here indicates the dynamic oneness of man and Dharma, practice and enlightenment. "Life" may be said to be manifesting of ultimate reality (genjokoan) as this non-dualistic oneness. Cf. "Life is what I make to exist, and I is what life makes me . . ." Zenki, op. cit., p. 75.

18. Another crux that has provoked wide disagreement among commentators. "It would be possible to proceed further still" implies that besides the previous aspects revealing the dynamic oneness of fish and water, bird and sky, other aspects might be added. In the next sentence the point seems to be that practice and realization have the same inseparable relation as fish and water. The words jusha myosha, "the lives of the practitioners," are open to various interpretations. Another possible translation would thus be: "It is similar to this with practice and realization, with one's life through the six ways of transmigration and one's present lifespan."

19. I.e., it is a mistake to go about practicing to achieve the Dharma after first studying it as an objective entity. For the fish swimming itself is the Way, for the bird flying is the Way.

20. I.e., the "place" of the fish as it swims; for man, it is selfless living in which "all things advance forward and practice and confirm the self."

21. "Manifest absolute reality" translates genjokoan (see introduction). The absolute reality is already there, to be manifested through one's practice. As to the place or path, cf. "(Zazen) is the way of all buddhas and patriarchs." Bendowa, op. cit., p. 143.

22. See above, footnote 7.

23. Another crux with many interpretations. The following references should be of help. "When even just one person, at one time, sits in zazen, he becomes imperceptively one with each and all of the myriad things, and permeates completely all time . . . It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization . . . Each and every thing is, in its original aspect, provided original practice--it cannot be measured or comprehended." Bendowa, op. cit., pp. 136-7. Also, see above, footnote 7.

24. One's inherent being (mitsuu)--the Buddha-nature. Though there is always awakening in the attaining of enlightenment, the Buddha-nature, being immeasurable, is not totally manifested to one's consciousness (is not graspable by perception) in this awakening.

25. Pao-ch'e of Ma-ku shan (Mayoku-san Hotetsu, mid-T'ang), a disciple of Ma-tsu. This mondo is found in the Lien-tenghui-yao 4 (Rento-eyo). The wind-nature refers to the Dharma-nature, the Buddha-nature. The meaning of the monk's question is: Since according to the sutras everyone is possessed of the Buddha-nature, what is the need of practice (using the fan) to attain buddhahood? It is just because the wind-nature is constant that the wind rises up when the fan is moved. Yet without an actual movement of the fan the wind's constancy is only a latent, empty reality. For the disciple to believe the wind would be forthcoming without the movement of the fan would be like expecting the Dharma to be manifested in one without practice.

26. The "wind of Buddhism" refers to the Buddha Dharma, more precisely in this context, practice which is itself the "verification" (realization, sho) of the Buddha Dharma. Since everything is originally the Buddha Dharma, the great earth is always gold, the long rivers are always sweet milk (soraku), but they are only realized as such upon the realization of the practitioner.

27. Nothing is known of Yo-koshu, but it has been conjectured that he was an official attached to the Dazaifu, the government outpost located in Tsukushi, northern Kyushu, which dealt with foreign affairs and national defense. Chinzei was an alternate name for Kyushu.

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FOOTNOTES TO THE TANAHASHI/AITKEN TRANSLATION

1. When we deepen our practice of Buddhism, we value differences with their background of sameness.
2. Enlightenment is lost with attachment to it, and ignorance will grow when we hate it.
3. The present is our entire experience, and it is inclusive of our past and future.
4. Life is inclusive of all--it is not the antonym of death.
5. (The same analogy of reflection as in paragraph 3, with reference to how enlightenment occurs, rather than to enlightenment itself.)
6. "Even a moment of zazen by a beginner enlightens the whole world." Bend wa, Shobogenzo
7. Man practices in the truth and there is no end to it.
8. The more we practice, the more we deepen our understanding.
9. It is essential to practice Buddhism from moment to moment, rather than to be a master.
10. The truth is not fixed--it is just realized in present-time practice.
11. "The truth is possessed by every man but it is not realized when it is not practiced, and it is not gained when it is not proved."
12. If Buddha-nature is permanent, and everyone has it, why must we practice?
13. (A quotation from the Gandavyuha Sutra.)

道元禪師正法眼藏現成公按

諸法の佛法なる時節、すなはち迷悟あり、修行あり、生あり、死あり、諸佛あり、衆生あり。萬法ともにわれにあらざる時節、まどひなく、さとりなく、諸佛なく、衆生なく、生なく、滅なし。

佛道もとより豊儉より跳出せるゆゑに、生滅あり、迷悟あり、生佛あり。しかもかくのごとくなりといへども、華は愛惜にちり、草は棄嫌におうるのみなり。

自己をはこびて萬法を修證するを迷とす、萬法すすみて自己を修證するはさとりなり。迷を大悟するは諸佛なり、悟に大迷なるは衆生なり。

さらに悟上に得悟する漢あり、迷中又迷の漢あり。

諸佛のまさしく諸佛なるときは自己は諸佛なりと覺知することをもちみず、しかあれども證佛なり、佛を證しもてゆく。身心を擧して色を見取し、身心を擧して聲を聴取するに、したしく會取すれども、かがみにかげをやどすがごとくにあらず。水と月のごとくにあらず。一方を證するときは一方はくらし。佛道をならふといふは自己をならふなり、自己をならふといふは自己をわするるなり。自己をわするるといふは萬法に證せらるるなり。萬法に證せらるるといふは自己の身心、および自己の身心をして脱落せしむるなり。悟迹の休歇なるあり、休歇なる悟迹を長々出ならしむ。

人はじめて法をもとむるとき、はるかに法の邊際を離卻せり。法すでおのれに正傳するとき、すみやかに本分人なり。

人舟にのりてゆくに、目をめぐらしてきしをみれば、きしのうつるとあやまる。めをしたしくふねにつくれば、ふねのすすむをしるがごとく、身心を亂想して萬法を辨肯けんするには、自心自性は常住じやうじゆなるかとあやまる。もし行李あんりをしたしくして箇裏くわんりに歸すれば、萬法のわれにあらぬ道理あきらけし。

たきぎはひとなる、さらにかへりてたきぎとなるべきにあらず。しかあるを灰はのち薪はさきと見取すべからず。しるべし薪は薪の法位に住してさきありのちあり、前後ありといへども前後際斷せり。灰は灰の法位にありて後あり先あり。

かの薪、はひとりぬるのち、さらに薪とならざるがごとく、人の死ぬるのち、さらに生とならず。しかあるを生なまの死しになるといはざるは佛法のさだまれるならひなり、このゆえに不生といふ。死の生にならざる、法輪のさだまれる佛轉ぶつてんなり、このゆえに不滅といふ。

生も一時のくらゐなり、死も一時のくらゐなり。たとへば冬と春との如し。冬の春となるとおもはず、夏の夏となるといはぬなり。

人の悟をうる、水に月のやどるがごとし、月ぬれず水やぶれず、ひろくおほきなる光にてあれど尺寸の水にやどり、全月も彌天も、くさの露にもやどり一滴の水にもやどる。

悟の人をやぶらざること、月の水をうがたざるがごとし。人のさとりを罣礙けいげせざること、滴露の天月を罣礙けいげせざるがごとし。ふかきことは、たかき分量なるべし。時節の長短は、大水小水を檢點し、天月の廣狹を辨取すべし。

身心に法いまだ參飽せざるには法すでにたれりとおぼゆ、法もし身心に充足すればひとかたはたらずとおぼゆるなり。

たとへば船にのりて山なき海中にいでて四方をみるに、たゞまろにのみみゆ、さらにことなる相みゆることなし。しかあれどこの大海、まろなるにあらず、方なるにあらず、のこれる海徳つくすべからざるなり、宮殿のごとし、瓔珞のごとし。ただわがまなこのおよぶところ、しばらくまろにみゆるのみなり。

かれがごとく萬法もまたしかあり。塵中格外おほく様子を帶せりといへども、參學眼力のおよぶばかりを見取會取するなり。

萬法の家風をきかんには方圓とみゆるほかに、のこりの海徳山徳おほくきはまりなく、よもの世界のあることをしるべし。

かたはらのみかくのごとくあるにあらず、直下も一滴もしかあるとしるべし。

このところをうればこの行李したがひて現成公按す、このみちをうればこの行李したがひて現成公按なり。このみち、このところ、大にあらず小にあらず自にあらず佗にあらずさきよりあるにあらず、いま現ずるにあらざるがゆゑに、かくのごとくあるなり。

しかあるがごとく、人もし佛道を修證するに得一法通一法なり、遇一行修一行なり。これにところあり、みち通達せるによりて、しらるゝきはのしるからざるは、このしることの佛法の究盡と共生し同參するゆゑにしかあるなり。得處かならず自己の知見となりて慮知にしられんずるとならふことなかれ、證究すみやかに現成すといへども密有かならずしも現成にあらず、現成これ何必要なり。

麻谷山寶徹禪師あふぎをつかふ。ちなみに僧きたりてとふ、『風性常住無處不周なり、なにをもてかさらに和尚あふぎをつかふ。』師いはく、『なんぢただ風性常住をしれりとも、いまだところとしていたらずといふことなき道理をしらず』と。僧いはく、『いかならんかこれ無處不周底の道理。』ときに師あふぎをつかふのみなり。僧禮拜す。

佛法の證驗、正傳の活路、それかくのごとし。常住なればあふぎをつかふべからず、つかはぬをりも風をきくべきといふは、常住をもしらず風性をも知らぬなり。風性は常住なるがゆゑに、佛家の風は大地の黄金おうごんなるを現成せしめ、長河の酥酪そがくを參熟せり。

正法眼藏現成公按。これは天福元年中秋のころ、かきて鎮西の俗弟子楊光秀にあたふ。

心室妙時大姉 七回忌

亡母追善供養のために印施す・供養

昭和三十八年二月二十三日正当日

小子

鷺見透玄

合掌

正法眼藏現成公按