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**“Genjôkôan”:
Some Literary and Interpretative Problems of
Its Translation**

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Introduction

According to its colophon, “Genjôkôan 現成公案,” now a part of Dôgen’s major work *Shôbôgenzô* 正法眼藏 (*Eye-Store-house of the Right Dharma*), was completed on the eighth month of 1233 for a lay disciple named Yô-kôshû 楊光秀. According to another colophon, it was completed twenty years later. In the original, “Genjôkôan” is very difficult to read or understand, yet students of Zen are greatly attracted to Dôgen and his work.

They are drawn into his world as they are fascinated by the profundity and artistic form of the work. In order to get across his message effectively and efficiently, Dôgen 道元 used a number of metaphors such as moon and water, boat and shore, firewood and ash, fish and birds, water and sky, and so on. He also created new words, basically writing in classical Japanese but inventing many new expressions—often combining Chinese and Japanese words. This paper discusses some problems of interpreting “Genjôkôan,” focusing on its opening message (first four key sentences), and expounds Dogen’s message of *shushôittô* 修証一等 (“Practice and authentication are the same”). A translation of the whole work is appended.

(I)

In his article, “Rôshi dôtokukyô no eiyaku to sono mondai” (“Lao-tzu’s *Tao-tê-ching* and Its Problems”), Shigemasa Fukui discusses the problems of the English translations of *Tao-tê-ching* 道德經 or *Lao-tzu* 老子, a classical text of philosophical Taoism.¹ He quotes a passage by Holmes Welch in *Taoism—Parting of the Way*, who says that “no other book except the Bible has been translated into English as often as Lao-Tzu’s.” According to Fukui, the first English version of *Tao-tê-ching* was made by the Briton John Chalmers in 1868. Since then, this text has been translated into forty-five English versions. Fukui thus shows the great interest of Westerners in the philosophy of Lao-tzu and Taoism. If we were able to get an account of the more recent translations up to today, including all the private and unpublished works, there would be an extraordinary number of English versions today.

Although there are so many translations available, each one is characteristically different. This is because of the difficult and complex nature of the work itself and because each translator reads the text through his or her own understanding and perspective, and translation in this respect is after all the interpretation of the original text.

In translating “Genjôkôan,” I have discovered that to translate it is to interpret it. (I am speaking here about not only the translation from the original of classical Japanese into English, but also the translation from the original into modern Japanese.) There are many

¹ *The Toho Shukyo*, vol. XXXVI, Oct., 1970, pp. 38-58.

different ways of interpreting the text. Therefore, if one tries to understand this text only through one translation (either in English or in modern Japanese), one understands only the interpretation of the one translator, which, given the difficulty of the work, is insufficient.²

The problems in interpreting this text are countless. Dôgen uses words in his particular and peculiar way, stretching them to their limits in order to get the most meaning from them in accord with his own insight. Unlike the other Buddhist masters of his time, Dôgen does not write the text in Chinese; however, his use of classical Japanese is his own and not the common usage. His expression is very poetic and rhetorical. He freely twists the words, yet these twists contain his message. Some of his sentences are not clear at all in subject of object. Sometimes, Dôgen seems to be playing with words as he is juggling them. For instance, when he is talking about fish swimming in the water and birds flying in the sky, he says that “One can see that water is life, and that the sky is life.” He then continues to say that “Birds are life. Fish are life. Life is indeed birds. Life is indeed fish...”³ The original version of this passage can be translated differently from my translation above;⁴ however, one can see that Dôgen freely juggles the words, a fact which makes his profound work very puzzling. In order to give some hints of the problems that this text has, I would now like to introduce and analyze five different English translations of the first four sentences of the text, which represent the framework of the whole work.⁵ First, Dôgen’s original text:

² I am here neither necessarily insisting that the original author in a general sense is superior to the translator, nor arguing which—the author or the interpreter—is better.

³ *Dôgen-zenj zenshû*, vol. I, ed. Ôkubo Dôshû (Tokyo: Chikuma Shobô, 1969), p. 9. Hereafter abbreviated *DZZ*, 1.

⁴ Here are five different translations:

(Abe/Waddell)

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.

(Reiho Masanaga)

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.

(Kennet)

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.

(Tanahashi/Aitken)

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.

(Maezumi)

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.

Translations are from a text used at a Sôtô Zen center in the United States, named *SHÔBÔGENZÔ GENJÔKÔAN: AN ANALYTIC STUDY*. This text is used for their private study of “Genjôkôan,” so it is not published as a book.

⁵ Translations are from the above text.

1. 諸 法 の 佛 法 なる 時 節、
 SHO - HÔ (BÔ) NO BUP - PÔ NARU JI - SETSU,
 all dharma sb. Buddha dharma become time season
 many Dharma Dharma are joint
 various occasion
 ┌───┐
 when the occasion
- すなわち 迷 悟 あり 修 行 あり、
 SUNAWACHI MEI - GO ARI SHU -GYÔ ARI,
 accordingly delusion satori exist practice action ---
 namely illusion enlightenment are (practice)
 then
- 生 あり 死 あり、諸 佛 あり 衆 生 あり。
 SHÔ ARI SHI ARI, SHO- BUTSU ARI, SHU --JÔ ARI.
 birth --- death --- Buddha --- group birth ---
 living gathering life
 production ┌───┐
 sentient beings
2. 万 法 とも に われ に あらざる 時 節、まどひ
 MAN - PÔ TOMO NI WARE NI ARAZARU JI-SETSU, MADOI
 myriad --- together self not ARI --- delusion
 10,000 with I not exist
 also are not
- なく さとり なく、 諸 佛 なく 衆 生
 NAKU SATORI NAKU, SHO-BUTSU NAKU SHU-JÔ
 not exist enlightenment --- --- --- ---
 are not
- なく、 生 なく 滅 なし。
 NAKU, SHÔ NAKU METSU NASHI.
 --- --- --- destruction not exist
 extinction
3. 佛 道 もとより 豊 儉 より 跳 出
 BUTSU--DÔ MOTOYORI HÔ- KEN YORI CHÔ- SHUTSU
 --- way originally rich lack from leap above
 path abundant thrift jump get out
- せる ゆゑに、生 滅 あり、迷 悟 あり、生 佛 あり。
 SERU YUENI, SHÔ-METSU ARI, MEI-GO ARI, SHÔ- BUTSU ARI.
 do therefore --- --- --- --- --- beings --- ---
 birth
4. しかも かく の ごとく なり と いへども、
 SHIKA-MO KAKU NO GOTOKU NARI TO IEDOMO,
 nevertheless thus --- like become --- although
 such are

華	は	愛	惜	に	ちり、	草	は
HANA	WA	AI	- JAKU(SEKI)	NI	CHIRI,	SÔ	WA
flower	ab.	love			fall	grass	ab.
		desire	grudgingly		scatter	weed	
		└───┘					
		loath to part					

棄	嫌	に	おふる	のみ	なり。
KI	- KEN	NI	ÔRU	NOMI	NARI.
neglect	dislike		grow	only	---
discord					

ii) Abe/Waddell translation:

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.

The Buddha Way is originally beyond fullness 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.

In their introduction to this translation, Abe and Waddell say that the first sentence contains the basis of “Genjôkôan,” and that Dôgen’s idea is that Buddhism denies all dualistic and discriminative views and proclaims the attainment of equality beyond discrimination and duality.⁶ This equality 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.”⁷ They call this equality the “ultimate reality” or “Buddha Dharma.” Hence, we are able to see that the “Buddha Dharma,” their translation for *buppô* 仏法 in the first sentence, can take the place of the “ultimate reality” as well. But I wonder what they can mean by saying that all dharmas are the ultimate reality. It is still vague and metaphysical, although this vagueness cannot be helped, given the original. The second sentence is the negation which 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.”⁸ They say that

⁶ They elaborate Dôgen’s use of the word *genjôkôan*: “*Genjô*, 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. Dôgen uses the term *kôan* 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 *Shôbôgenzô*, by Kyôgô, the *kô* of *kôan* means “sameness” or “ultimate equality that is beyond equality and inequality,” and *an* refers to “keeping to one’s sphere [in the universe].” *Kôan* thus indicates the individuality of things and their absolute equality, the sameness of things’ differences, the difference of things’ sameness. Accordingly, the term *genjôkôan* points to ultimate reality in which all things are distinctively individual, and yet equal in the presence of their suchness.” See *The Eastern Buddhist*. “Shôbôgenzô Genjôkôan,” vol. V, No. 2, Oct., 1972, p. 130.

⁷ *Ibid.*, pp. 131-2.

⁸ *Ibid.*, p. 132.

the third sentence is the restatement of the first sentence, and that *hō* 豊 “fullness” refers to the affirmation of the distinctions of things and *ken* 儉 “lack” is its negation. The fourth sentence expresses the “absolute reality” of all phenomena: “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.”⁹

I find that their translation as a whole is fairly faithful to the original text, that it is philosophically oriented, and that its use of words is influenced by Western thought. We can see this tendency in such words as “absolute reality” and “Manifest Absolute Reality” for the title “Genjôkôan.”

ii) Reiho Masanaga translation:

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.

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.

As we can also see from his translation of the title—“The *Koan* Expresses in Daily Life,” Masanaga tries to apply the message of Dôgen generally to daily life; this is an application which differs from Abe/Waddell’s. He puts “the relative and absolute” for *hōken* in the third sentence. I wonder, however, if Dôgen brings in the idea of relative and absolute by *hōken*, though one can see the intention of the translator, who renders “the Buddha’s Way transcends the relative and absolute....”

iii) Kennet translation:

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;

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.

Her version is poetic and totally free, as her translation of the title—“The Problem of Everyday Life”—also suggests. The free translation is easy on the readers, but it cannot carry the dynamics of the original and may provide only the interpretation of the translation. I find the translation of “within the Truth” in the second sentence very interesting. The original phrase (generally translated as “without self”) is very difficult to put into English. Although her free translation of “within the Truth” seems to carry an opposite notion of self since “Truth” in the West tends to be an affirmation of self, if one takes the original affirmatively, then it is possible that one will come up with the affirmative notion of self. The negative or static notion of self (“without self”) and the affirmative or dynamic notion of self (“with

⁹ *Ibid.*, p. 132.

Self”) are just two different or opposite phases of the same reality in Buddhist philosophy—reality is spontaneously “contradictory” and “true and real.”

iv) Tanahashi/Aitken translation:

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.

The Buddhist way is beyond being and non-being, therefore we have life and death, ignorance and enlightenment, people and buddhas.

However, flowers fall with our attachment, and weeds grow with our detachment.

Their translation of the title is “*GENJO KOAN, REALIZATION OF TRUTH,*” which indicates a different standpoint from the previous two free translations; they also translate it freely but in a different context. The previous ones are translated more for practical purposes. “Being and non-being” for *hōken* in the third sentence is a new interpretation here. As for Japanese commentators, Zen Bunka-gakuin (Sōichi Nakamura as a chairperson) has this view: *wu* (being) and *mu* (non-being) for *hōken*. The interpretation of the fourth sentence seems to be their own. Commentators generally interpret the flowers falling, in the first half, as something lamented by people, and the weeds growing, in the second part, as something disliked. Tanahashi and Aitken see flowers as attachment (un-enlightenment) and weeds as detachment (enlightenment), which is contrary to the view of Abe and Waddell, who see flowers as enlightenment and weeds as illusion.

v) Maezumi translation:

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 Buddhas, no creatures, no life and no death.

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.

His translation is fairly faithful to the original text and easy to read, and it looks as if he translates as he reads the text without twisting the message too much. The translation for the title is “The Realization of the Koan.” He adopts the theory of being and non-being for *hōken*. While *mei* 迷, as opposed to *go* 悟 (“enlightenment”), is translated as “illusion” and “ignorance” by the other two translators, Maezumi here uses “delusion” for it, which I believe is a good choice of word, since the word *mei* is usually used in terms of one’s being deluded: *mei* or un-enlightenment is not something which does not exist like illusion but is a false view of things.

After seeing the five different translations, though the selection may be too short to be examined fully, we are able to note the differences among their interpretations. In their translations, they have to deal with two languages: classical Japanese (actually Dōgen’s own language) and English, both of which have different structures in style, and in which the translators have to overcome the cultural and time differences of symbols that those languages

carry respectively in order to transmit the authentic message of Dôgen. Furthermore, Dôgen is, from the start, hard not only to translate but also to interpret because of his style and the profound context of his work.

I would like to try my translation and interpretation of those four sentences:

On the occasion when all things are Buddha-Dharma, there are delusion-enlightenment, practice, birth, death, buddhas, and sentient beings.

On the occasion when myriad things are without self—empty, there is no delusion or enlightenment, no buddhas or sentient beings, no birth or extinction.

Since the Buddha Way originally transcends the idea of many or few, there are birth-extinction, delusion-enlightenment, and sentient beings-buddhas.

Though this is so, flowers yet fall as people lament, and weeds only grow while people loathe them.

Since Dôgen generally has the tendency of presenting the main message in the very beginning of each essay, the opening of “Genjôkôan” is very important to understand the whole work and thus we have to examine it very carefully. We now, therefore, want to direct our attention to the meaning of the term *buppô* (Buddha-dharma), which appears over four hundred times throughout the *Shôbôgenzô* (four times in “Genjôkôan”). *Pô* or *hô* 法 (*Dharma* or *dharma* in Sanskrit) can mean “Law,” “Order,” “Principle,” “Truth,” “Teaching,” and so on for *Dharma* and “phenomena,” “things,” and so on for *dharma*. In many cases throughout the whole work of *Shôbôgenzô*, the word *buppô* in this combination of two characters is used by Dôgen as the Buddha-Teaching, although there are many other occasions on which the use of the word is not clear. *Buppô* that we are dealing with now in the first sentence of “Genjôkôan” is an ambiguous one.

I would like to propose that Dôgen here uses *pô* (dharma) as “things” (instead of “teaching” as he usually means in the combination of *buppô*). First, the word *buppô* follows right after *shohô: hô*, which is the same character as *pô* of *buppô* in Japanese, means “phenomena” or “things”—*shohô* as “all things.” It is, therefore, reasonable to interpret that Dôgen here uses *pô* and *hô* in the same context, since they are paralleled next to each other. The *pô* of *buppô* yet needs to be carefully examined. By adding “Buddha” or “Buddhist” to *pô* and making *buppô* or “Buddha-Dharma,” Dôgen implies a specific way things are. He is suggesting that *buppô* means “things as they are” in terms of *genjô*—manifestation in the present, since according to the style of Dôgen, the first sentence carries the impact of the title as well as the whole work. By *buppô*, he especially refers to the dynamic, active or existential aspect of things (*dharma*)—being or phenomenon. As the title of this essay, “Genjôkôan” (my translation, “Things as they are, manifested in the present”), again suggests, Dôgen must convey this message in the first sentence.

Dôgen begins it by giving the idea of *genjôkôan*, then suggests the non-discrimination of existence. If one sees things as they are in a dynamic (active or existential) sense (the term “dynamic” is used to show the comparison with the second sentence to which I refer as static, referring to the essence itself), things appear as one sees; there are both delusion and enlightenment depending on realization, practice, birth, death, Buddhas, sentient beings, etc. *Jisetsu* is usually understood or translated as “when” seen in the other five translations; however, more attention should be paid to this word. If Dôgen wanted to use it in terms of “when” or “at the time of,” then he could say *toki* 時 (the same Chinese character for *ji* 時 of *jisetsu* 時節) instead. *Ji* means time or moment and *setsu* means joint, season or occasion. By using *setsu* Dôgen brings up not only the idea of a general time or moment but also the idea of

the specific occasion of an occurrence.

In the second sentence, Dôgen introduces the static aspect of things—emptiness/nothingness (*śūnyatā*) or the essence, which one realizes when one attains *wareniarazaru* (literally meaning “without self”). When one becomes “self-less,” one just authenticates the truth of nothingness or emptiness. Thus, if one sees myriad things from non-self or *śūnyatā*, then there is not even non-discrimination: “there is no delusion or enlightenment, no Buddhas or sentient beings, no birth or extinction.” In this manner, Dôgen brings readers from a dynamic aspect of the way things are to a static one in comparison.

In the third sentence, Dôgen comes back to the dynamic world halfway by affirming things but in terms of transcendence—being beyond the idea of many or few, or discrimination. Hence, in the fourth sentence after going through steps one, two, three, he totally comes back to this very moment of the human or mundane world in which there are love, hate, attachment, joy, sorrow, etc. We lament when flowers fall and we do not want weeds to spring up. Yet Dôgen is suggesting that there is no enlightenment apart from this world, and that this very moment is the place where one practices in daily life. The first four sentences, thus, interrelatedly seem to work out as a whole to express the core message of “Genjôkôan.”

This sentence structure is reminiscent of a well-known phrase of the *Prajñâpâramitâ-hrdaya-sûtra* (the Heart sutra)—“Form is emptiness, emptiness is form.”¹⁰ The first sentence of “Genjôkôan” can be interpreted as representing form (*rûpa* 色) or being; the second, emptiness (*śūnyatā* 空); the third, emptiness in terms of transcendence; and the fourth, form again.

I would now like to discuss what I think is a central message of Dôgen expressed in this text. In reading Dôgen’s “Genjôkôan,” one might think that one does not have to do anything for the attainment of enlightenment, since enlightenment is always here and now. Dôgen, for example, says, “Delusion is one’s practicing and authenticating myriad things while carrying one’s self to them. Enlightenment is myriad things’ naturally practicing and authenticating the self.”¹¹ Hence, one can attain enlightenment just being as one is. Enlightenment comes by itself without one’s striving at all. Although Dôgen here means that enlightenment takes place when man acts naturally or un-purposively, nevertheless, one may still make the interpretation that one does not have to make any effort in order to be enlightened. What then is the meaning of practice?

In reading “Genjôkôan,” however, one realizes that Dôgen is not ignoring practice. He is rather saying that practice and enlightenment cannot be separated. We call this message of Dôgen *shushôittô* 修証一等 (“Practice and authentication are one and the same”). According to him, practice certainly plays the central role in enlightenment, but the moment of authentication or enlightenment does not come sequentially after one’s finishing practice. Dogen says:

But if there are birds and fish trying to go through the water or the sky after thoroughly mastering the water or the sky, they cannot attain their way nor their place in the water or the sky.

When one attains this place, one’s ordinary activities are accordingly

¹⁰ *Yadrûpamsâśūnyatâyâśūnyatâdrûpam*. “That which is form (or matter) is empty (without substance). That which is empty is form.”

¹¹ *DZZ*, 1, p. 7.

manifested in the present as they are.

When one attains this way, one’s ordinary activities are the manifestation of the present as they are.¹²

One is enlightened just while he is practicing. Practice simultaneously leads to enlightenment, and practice is the manifestation of enlightenment itself in a purely experienced sense. Therefore, without practice, there is no authentication on that occasion. The very moment of practicing is the time and occasion of authenticating oneself as if one is continually casting off or molting (*datsuraku* 脱落) one’s body-mind (*shinjin* 身心).¹³

In order to explain the role of practice, Dôgen concludes the text with the story of Zen master Hôtetsu 宝徹 of Mayoku-zan 麻谷山:

Zen master Hôtetsu of Mayoku-zan is fanning himself.

A monk approaches and asks, “The nature of wind is permanent and reaches everywhere. Why do you still use a fan?”

The master answers, “Although you only know the fact that the nature of wind is permanent, you do not understand the fact that there is no place where it does not go.”

The monk says, “What is the fact of ‘there is no place where it does not go’?”

Then, the master only fans himself.

The monk reverently bows.¹⁴

The nature of wind refers to original enlightenment and fanning is practice. Without actually using a fan there is no wind, although the nature of wind is permanent and reaches everywhere. Without practice there is no authentication of enlightenment although enlightenment is everywhere and anywhere. Through this metaphor and with the message of *genjôkôan* (“things as they are, manifested in the present”), Dôgen tries to expound the importance and meaning of practice and enlightenment.

¹² *DZZ*, 1, pp. 9-10.

¹³ On the occasion of one’s realization, daily life can become practice, and one becomes aware of this through realizing things as they are, manifested in the present—*genjôkôan*.

¹⁴ *DZZ*, 1, p. 10.

(II)

Translation of “*Genjôkôan*,”
“Things as They Are, Manifested in the Present”
 (DZZ, 1, pp. 7-10)

On the occasion when all things are Buddha-Dharma, there are delusion-enlightenment, practice, birth, death, buddhas, and sentient beings.

諸法の仏法なる 時節、すなはち 迷悟あり、修行あり、生あり死あり、諸仏あり衆生あり。

On the occasion when myriad things are without self—empty, there is no delusion or enlightenment, no buddhas or sentient beings, no birth or extinction.

万法ともにわれにあらざる時節、まどひなくさとりになく、諸仏なく衆生なく、生なく滅なし。

Since the Buddha Way originally transcends the idea of many or few, there are birth-extinction, delusion-enlightenment, and sentient beings-buddhas.

仏道もとより豊儉より跳出せるゆゑに、生滅あり、迷悟あり、生仏あり。

Though this is so, flowers yet fall as people lament, and weeds only grow while people loathe them.

しかもかくのごとくなりといへども、華は愛惜にちり、草は棄嫌におふるのみなり。

Delusion is one’s practicing and authenticating myriad things while carrying one’s self to them. Enlightenment is myriad things’ naturally practicing and authenticating the self.

自己をはこびて万法を修証するを迷とす、万法すすみて自己を修証するはさとりになり。

Those who greatly enlighten delusion are Buddhas. Those who are greatly lost in enlightenment are sentient beings.

迷を大悟するは諸仏なり、悟に大迷なるは衆生なり。

Moreover, there are persons who attain enlightenment upon enlightenment, and there are also persons who are deluded in delusion.

さらに悟上に得悟する漢あり、迷中又迷の漢あり。

When Buddhas are truly Buddhas, they do not need to be conscious that they themselves are Buddhas.

諸仏のまさしく諸仏なるときは、自己は諸仏なりと覚知することをもちゐず。

Yet, they are authenticating Buddhas: they continually authenticate Buddhahood.

しかあれども証仏なり、仏を証してもてゆく。

When one concretely sees forms with body-mind as one and hears sounds with body-mind as one, one intimately comprehends them. However, it is not like a reflection of an image in a mirror—it is not like the relationship of water and the moon. While one side is authenticated, the other is in darkness.

身心を挙して色を見取り、身心を挙して声を聴取するに、したしく会取すれども、かがみに影をやどすがごとくにあらず、水と月とのごとくにあらず、一方を証するときは一方はくらし。

To model oneself after the Buddha’s Path is to model oneself after oneself.

仏道をならふといふは、自己をならふ也。

To model oneself after oneself is to forget oneself.

自己をならふといふは、自己をわするるなり。

To forget oneself is to be authenticated by myriad things.

自己をわするるといふは、万法に証せらるるなり。

To be authenticated by myriad things is to cause one’s body-mind and other’s body-mind to be cast off.

万法に証せらるるといふは、自己の身心および他己の身心をして脱落せしむるなり。

The traces of enlightenment disappear, and these traces of enlightenment that disappear are made to reveal continuously.

悟迹の休歇なるあり、休歇なる悟迹を長長出ならしむ。

When one begins to seek the Dharma, one is far from its border.

人はじめて法をもとむるとき、はるかに法の辺際を離却せり。

When the Dharma is correctly transmitted to one, one is swiftly a primordial person.

法すでにおのれに正伝するとき、すみやかに本分人なり。

If one looks around at the shore when one is traveling in a boat, one mistakenly sees that the shore is moving.

人、舟にのりてゆくに、目をめぐらして岸を見れば、きしのうつるとあやまる。

But if one closely keeps one’s eyes on the boat, one comes to know that the boat is going forward. Likewise, if one tries to know myriad things in confusedly conceiving one’s body-mind, one comes to misjudge that one’s mind and nature are permanent.

目をしたしく舟につくれば、ふねのすすむをしるがごとく、身心を乱想して万法を弁肯するには、自心自性は常住なるかとあやまる。

If one comes into intimate contact with one’s ordinary activities and returns to one’s self, the fact that myriad things have no self will become clear.

もし行李をしたしくして箇裏に帰すれば、万法のわれにあらぬ道理あきらけし。

Once firewood turns into ash, it cannot become firewood again.

たき木ははひとなる、さらにかへりてたき木となるべきにあらず。

But one should not see ash as after, firewood as before.

しかあるを、灰はのち薪はさきと見取すべからず。

One should know that firewood resides at its own dharma stage of firewood, it has its before and its after and it has its before-after; yet, the before and the after are cut off.

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、前後際断せり。

Ash is at its own dharma stage of ash and has its after and its before.

灰は灰の法位にありて、のちありさきあり。

After turning into ash, that firewood never becomes firewood again. Likewise, after death, a person does not return to life.

かのたき木は、はひとなりぬるのち、さらに薪とならざるがごとく、人のしぬるのち、さらに生とならず。

Thus, it is an established rule of Buddha-Dharma not to say that life becomes death. That is why we call it no-birth.

しかあるを、生の死になるといはざるは、仏法のさだまれるならひなり、このゆゑに不生といふ。

It is the Buddhist teaching established by the Dharma-wheel to see that death does not become life—that is, we call it non-extinction.

死の生にならざる、法輪のさだまれる仏転なり、このゆゑに不滅といふ。

Life is a stage of a time, while death is also a stage of a time.

生も一時のくらゐなり、死も一時のくらゐなり。

For example, it is like winter and spring.

たとへば冬と春とのごとし。

We do not think that winter becomes spring or say that spring becomes summer.

冬の春となるとおもはず、春の夏となるといはぬなり。

A person's attaining enlightenment is like the moon's dwelling in water. The moon does not get wet, and the water does not get broken.

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。

Although the moon emits a wide and large light, it dwells in a small portion of water. The whole moon as well as the whole sky also dwell even in a dewdrop on a weed and in a mere drop of water.

ひろくおほきなるひかりにてあれど、尺寸の水にやどり、全月も弥天も、くさの露にもやどり、一滴の水にもやどる。

Enlightenment's not breaking a person is like the moon's not perforating the water.

さとりの人をやぶらざること、月の水をうがたざるがごとし。

A person's enlightenment's not being disturbed is like the dewdrop's not being disturbed when the sky and the moon dwell in it.

人のさとりを罣礙せざること、滴露の天月を罣礙せざるがごとし。

Its depth should be the measure of the height of the moon.

ふかきことはたかき分量なるべし。

As far as the duration of the occasion of enlightenment is concerned, one should examine the amount of water—whether there is much or little—and consider the width of the moon in the sky—whether it is wide or narrow.

時節の長短は、大水小水を檢点し、天月の広狭を弁取すべし。

While one does not fully put the Dharma into practice in one's body-mind, one thinks that the Dharma is already enough.

身心に法いまだ参飽せざるには、法すでにたれりとおぼゆ。

When the Dharma gets full in one's body-mind, one wonders if something is lacking.

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。

For example, when one boards a boat, sailing in the wide open sea, and looks around, one sees the ocean only as round. One does not see any other aspect of it.

たとへば船にのりて、山なき海中にいでて四方をみるに、ただまるにのみみゆ、さらにことなる相みゆることなし。

However, this great ocean is neither round nor square. Its qualities of the ocean cannot be exhausted.

しかあれど、この大海、まるなるにあらず、方なるにあらず、のこれる海徳、つくすべからざるなり。

It is like a palace. It is like a bead ornament.

宮殿のごとし、瓔珞のごとし。

Only to one's eyes, one sees it as round for the time being.

ただわがまなこのおよぶところ、しばらくまるにみゆるのみなり。

Likewise, it is true with myriad things.

かれがごとく、万法もまたしかあり。

Although, in the dusty world and out of its frame, they are endowed with many phases, one only sees and comprehends them just to the moment of one's eyes of learning in practice.

塵中 格外、おほく様子を帯せりといへども、参学眼力のおよぶばかりを、見取会取するなり。

In order to comprehend the way myriad things are, one must know that besides the fact that one sees the ocean as round or square other qualities of the ocean and mountain cannot be

exhausted, and that there are worlds in the four directions.

万法の家風をきかんには、方円とみゆるよりほかに、のこりの海徳山徳おほくきはまりなく、よもの世界あることをしるべし。

One must know that it is not only so with one’s surroundings, but that it is so with one’s very present ground that one is standing on and a single drop of water.

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。

Fish swim in water, and no matter how far they swim there is no end of the water. Birds fly in the sky and no matter how far they fly, there is no end of the sky.

うをの水をゆくに、ゆけども水のきはなく、鳥そらをとぶに、とぶといへどもそらのきはなし。

Yet, fish and birds have never left the water and the sky from time immemorial.

しかあれども、うをとり、いまだむかしよりみづそらをはなれず。

When the need is great, the use is great.

只用大のときは使大なり。

When the necessity is small, the use is small.

要小のときは使小なり。

Thus, one never fails to exhaust one’s force within the bounds at each and every time, nor fails to glide and turn in each and every place. However, if birds get out of the sky they immediately die; if fish get out of the water they immediately die.

かくのごとくして、頭頭に辺際をつくさずといふことなく、処処に蹈翻せずといふことなしといへども、鳥もしそらをいづれば、たちまちに死す、魚もし水をいづれば、たちまちに死す。

One can see that water is life, and that the sky is life.

以水為命しりぬべし、以空為命しりぬべし。

Birds are life. Fish are life.

以鳥為命あり、以魚為命あり。

Life is indeed birds. Life is indeed fish.

以命為鳥なるべし、以命為魚なるべし。

Moreover, there can be still further progress to be said.

このほかさらに進歩あるべし。

It is like this with practice and authentication and with their lifespan and their life.

修証あり、その寿者命者あることかくのごとし。

But if there are birds and fish trying to go through the water or the sky after thoroughly mastering the water or the sky, they cannot attain their way nor their place in the water or the sky.

しかあるを、水をきはめ、そらをきはめてのち、水そらをゆかんと擬する鳥魚あらんは、水にもそらにも、みちをうべからず、ところをうべからず。

When one attains this place, one’s ordinary activities are accordingly manifested in the present as they are.

このところをうれば、この行李したがひて現成公案す。

When one attains this way, one’s ordinary activities are the manifestation of the present as they are.

このみちをうれば、この行李したがひて現成公案なり。

This way and this place are neither large nor small. They are neither self nor other. They do not exist from before, nor do they appear just in the present. So they are present as they are.

このみち、このところ、大にあらず小にあらず、自にあらず他にあらず、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。

In this way, if a person practices and authenticates the Buddha's Path, one permeates with one dharma as attaining one dharma and one practices one practice as encountering one practice.

しかあるがごとく、人もし仏道を修証するに、得一法通一法なり、遇一行修一行なり。

In this there is the place and the way is penetrated, so one does not know the knowable limit, because one's knowledge lives and practices with the ultimate of Buddha-Dharma.

これにところあり、みち通達せるによりて、しらるるきはのしるからざるは、このしることの仏法の究尽と同生し同参するゆゑに、しかあるなり。

One must not understand that what is attained will necessarily become the perception of one's self and can be known by one's thought and senses.

得処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。

Although the horizon of authentication is immediately manifested in the present, the wondrous being is not necessarily the manifestation of the present. Its visibility cannot be understood as such.

証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、見成これ何必なり。

Zen Master Hôtetsu of Mayoku-zan is fanning himself.

麻谷山宝徹禅師、あふぎをつかふ。

A monk approaches and asks, "The nature of wind is permanent and reaches everywhere. Why do you still use a fan?"

ちなみに、僧きたりてとふ、「風性常住、無処不周なり、なにをもてかさらに和尚あふぎをつかふ。」

The Master answers, "Although you only know the fact that the nature of wind is permanent, you do not understand the fact that there is no place where it does not go."

師いはく、「なんち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。

The monk says, "What is the fact of 'there is no place where it does not go'?"

僧いはく、「いかならんかこれ無処不周底の道理。」

Then, the Master only fans himself.

ときに師、あふぎをつかふのみなり。

The monk reverently bows.

僧、礼拝す。

Authenticated experiences of Buddha-Dharma, the living road of correct transmission, are like this.

仏法の証験、正伝の活路、それかくのごとし。

Those who say that since the wind is permanent one should not use a fan and there should be the wind even when one does not use a fan, know neither the permanency nor the nature of wind.

常住なればあふぎをつかふべからず、つかはぬをりもかぜをきくべきといふは、常住をもしらず、風性をもしらぬなり。

Since the nature of wind is permanent, the wind of Buddha's house makes the great earth golden and ripens the long river into milk.

風性は常住なるがゆゑに、仏家の風は大地の黄金なるを現成せしめ、長河の蘇酪を参熟せり。

Eye-Store-house of the Right Dharma

"Things as They Are, Manifested in the Present"

正法眼蔵現成公案

Written in mid-autumn of the first year of Tempuku (1233), and given to my lay disciple Yōkōshū of Chinzei.

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。

Collected in the fourth year of Kenchō (1252).

長壬建子拾勒