

正法眼藏第一

Treasury of the True Dharma Eye

Number 1

現成公案

The Realized Kōan

[01:1] {1:2}

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。

At times when the dharmas are the buddha dharma, just then there are delusion and awakening; there is practice; there is birth; there is death; there are buddhas; there are living beings.¹

[01:2]

萬法ともにわれにあらざる時節、まどひなく、さとりになく、諸佛なく、衆生なく、生なく、滅なし。

At times when all the myriad dharmas are not self, there is no delusion; there is no awakening; there are no buddhas; there are no living beings; there is no arising; there is no cessation.²

[01:3]

佛道もとより豊儉より跳出せるゆえに、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、花は愛惜にちり、草は棄嫌におふるのみなり。

Because, from the start, the way of the buddhas has jumped out from abundance and scarcity, there are arising and ceasing, there are delusion and awakening, there are living beings and buddhas.³ And yet, while this

1 **Realized Kōan** (*genjō kōan* 現成公案): Also written 見成公案. From a saying attributed to the Tang-dynasty figure Venerable Chen 陳尊宿 (also known as Muzhou 睦州 or Daoming 道明; dates unknown); see Supplementary Notes.

At times when the dharmas are the buddha dharma (*shohō no buppō naru jisetsu* 諸法の佛法なる時節): Probably to be taken in the sense “when everything is seen in terms of the Buddhist teachings.”

2 **At times when all the myriad dharmas are not self** (*manbō tomo ni ware ni arazaru jisetsu* 萬法ともにわれにあらざる時節): Probably to be taken in the sense, “when everything is seen to be empty of independent existence.”

3 **Because, from the start, the way of the buddhas has jumped out from abundance and scarcity** (*butsudō motoyori hōken yori chōshutsu seru yue ni* 佛道もとより豊儉より

may be so, it is simply “flowers falling when we cherish them, weeds growing when we despise them.”⁴

[01:4]

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。

Bringing the self to practice and verify the myriad dharmas represents delusion; the myriad dharmas proceeding to practice and verify the self is awakening.⁵

[01:5]

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。

Those who greatly awaken to delusion are the buddhas; those who are greatly deluded about awakening are the living beings. Moreover, there are people who attain awakening on top of awakening, and there are people who are *further deluded within their delusion*.⁶

[01:6] {1:3}

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いず。しかあれども證佛なり、佛を證しもてゆく。

When the buddhas are truly the buddhas, they make no use of perceiving that they themselves are buddhas. Nevertheless, they are verified buddhas; they go on verifying buddhahood.⁷

跳出せるゆえに): Presumably, meaning that the way of the buddhas transcends the affirmation and negation of the previous two sentences.

4 “flowers falling when we cherish them, weeds growing when we despise them” (*hana wa aijaku ni chiri, kusa wa kiken ni ouru* 花は愛惜にちり、草は棄嫌におふる): A Japanese reworking of a saying attributed to Chan Master Jing of Niutou 牛頭精禪師 (dates unknown) (see *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:860b6-7):

問、如何是和尚家風。師云、華從愛惜落、草逐棄嫌生。

Someone asked, “What is the Reverend’s house style?”

The Master said, “Flowers fall from my love for them; weeds grow from my hatred of them.”

Dōgen also quotes this line in his *Eihei kōroku* 永平廣錄 (DZZ.3:36, no. 51).

5 **the myriad dharmas proceeding to practice and verify the self** (*manbō susumite jiko o shushō suru* 萬法すすみて自己を修證する): This phrase could also be read “to practice and verify the self while the myriad dharmas advance.”

6 **further deluded within their delusion** (*meichū u mei* 迷中又迷): An expression in Chinese that occurs several times in the *Shōbōgenzō*, perhaps reflecting the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 at T.1998A.47:893a21.

7 **they are verified buddhas** (*shōbutsu nari* 證佛なり): Or “they verify buddhahood”; an expression occurring several times in the *Shōbōgenzō*, usually as a verb-object compound.

[01:7]

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、水と月とのごとくにあらず。一方を證するときは一方向はくらし。

When we take up body and mind and see forms, when we take up body and mind and hear sounds, although we understand them intimately, it is not like the reflection in a mirror, not like the water and the moon: when one side is verified, the other side is obscure.⁸

[01:8]

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、自己の身心および他己の身心をして脱落せしむるなり。悟迹の休歇なるあり、休歇なる悟迹を長長出ならしむ。

To study the way of the buddhas is to study oneself. To study oneself is to forget oneself. To forget oneself is to be verified by the myriad dharmas. To be verified by the myriad dharmas is to slough off one's own body and mind and the body and mind of others. There is an ending to the traces of awakening; and the traces of awakening that are ended are brought out for a long, long time.⁹

[01:9]

人、はじめて法をもとむるとき、はるかに法の邊際を離却せり。法、すでにおのれに正傳するとき、すみやかに本分人なり。

8 We take up body and mind and see forms (*shinjin o ko shite shiki o kenshu shi* 身心を擧して色を見取し): Most interpreters take this phrase to mean, “we (or perhaps the buddhas) see with the entire body and mind.” Hence, they read the passage as describing a non-dualistic apprehension in which there is no opposition between the object and its reflection in the mirror or the water. It is also possible, however, to take the phrase to mean simply, “we see using the body and mind,” and to understand the passage as describing ordinary, biased perception, in contrast to the undistorted reflection of the mirror or the water. See Supplementary Notes, s.v. “Body and mind.”

when one side is verified, the other side is obscure (*ippō o shō suru toki wa ippō wa kurashi* 一方を證するときは一方向はくらし): Perhaps to be taken as a description of a non-dualistic perception, in which the object (moon) and the subject (water) are both complete in themselves.

9 the traces of awakening that are ended are brought out for a long, long time (*kyūkatsu naru goshaku o chōchō shutsu narashimu* 休歇なる悟迹を長長出ならしむ): A difficult passage typically taken to mean that the traces of having ended the traces of awakening continue forever. In his use here of the unusual expression *chōchō shutsu* 長長出, Dōgen may have had in mind the saying by Changsha Jingcen 長沙景岑 (dates unknown), alluded to in *Shōbōgenzō kenbutsu* 正法眼藏見佛, that “You can’t get out [the eye of the śramaṇa] for a long, long time” (*chōchō shutsu futoku* 長長出不得); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

People, when they first seek the dharma, remove themselves far from the borders of the dharma. The dharma, when it has been directly transmitted to one, is immediately the person of the original lot.¹⁰

[01:10]

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。目をしたしく舟につくれば、舟のすすむをしるがごとく、身心を亂想して萬法を辨肯するには、自心自性は常住なるかとあやまる。もし行李をしたしくして箇裡に歸すれば、萬法のわれにあらぬ道理あきらけし。

When people ride in a boat, if they turn their eyes and gaze at the shore, they make the mistake of thinking that the shore is moving. When they fix their eyes more closely on the boat, they understand that it is the boat that is advancing. Similarly, in confirming the myriad dharmas with a confused conception of body and mind, we make the mistake of thinking that our own mind and our own nature are eternally abiding. If we become intimate with our conduct and return here, the principle that the myriad dharmas are not self is clear.¹¹

[01:11]

たき木、はいとなる、さらにかへりてたき木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、のちあり、さきあり。かのたき木、はいとなりぬるのち、さらにたき木とならざるがごとく、人のしぬるのち、さらに生とならず。しかあるを、生の死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なり、このゆえに不滅といふ。生も一時のくらいなり、死も一時のくらいなり。たとへば冬と春とのごとし。冬の春となるとおもはず、春の夏となるといはぬなり。

Firewood becomes ashes, and it is not possible for it to return again to firewood. However, we should not take the view that the ashes are after and the firewood is before. We should know that firewood occupies the dharma position of firewood, and has a before and has an after.¹² Al-

10 **person of the original lot** (*honbun nin* 本分人): An expression, occurring several times in Chan literature, for one who has realized his or her true nature, or fundamental lot in life. The translation of this sentence seeks to preserve the syntactical parallel with the preceding sentence, such that “the dharma” (*hō* 法) is read as the grammatical subject of both verbs here. Perhaps more naturally, we may read, “When the dharma has been transmitted to one, one is immediately the ‘person of the original lot.’”

11 **If we become intimate with our conduct and return here** (*moshi anri o shitashiku shite kori ni ki sureba* もし行李をしたしくして箇裡に歸すれば): I.e., when we attend closely to our actions in the place where we are.

12 **firewood occupies the dharma position of firewood** (*takigi wa takigi no hōi ni jū shite* 薪は薪の法位に住して): Drawing on the common Buddhist teaching that each

though it may have a before and after, before and after are cut off.¹³ The ashes occupy the dharma position of ashes, and have an after and have a before. Just as that firewood does not become firewood again after it has been reduced to ashes, after people die they do not come to life again. However, it is an established practice of the buddha dharma not to speak of life becoming death; therefore, we say, “not arising.” It is an established buddha-turning of the dharma wheel that death does not become life; therefore, we say, “not ceasing.”¹⁴ Life is one position in time, and death is one position in time. It is, for example, like winter and spring: we do not think that winter becomes spring; we do not say that spring becomes summer.

[01:12] {1:4}

人の、さとりをうる、水に月のやどるがごとし。月ぬれず、水やぶれず。ひろくおほきなるひかりにてあれど、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。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。人の、さとりを導礙せざること、滴露の、天月を導礙せざるがごとし。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、天月の廣狭を辨取すべし。

A person’s attaining of awakening is like the moon residing in the water. The moon does not get wet, and the water is not disturbed. Although its illumination is wide and great, it resides in water of a foot or an inch. Even the whole moon and all the heavens reside in the dew on a blade of grass or reside in a single drop of water. Awakening’s not disturbing the person is like the moon’s not boring into the water; the person’s not obstructing the awakening is like the dewdrop’s not obstructing the heavens or the moon. The depth must be a measure of the height.¹⁵ The

dharma exists in its own moment, or temporal position, without changing into something else. Allusion to a passage in the *Lotus Sūtra* that can be read “The dharmas abide in their dharma positions.” See Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

13 **before and after are cut off** (*zengo saidan* 前後際斷): A common idiom, found in the *prajñā-pāramitā* literature; see Supplementary Notes, s.v. “Before and after cut off.”

14 **“not arising”** (*fushō* 不生); **“not ceasing”** (*fumetsu* 不滅): A standard pair in many Mahāyāna texts expressing the doctrine that all dharmas are empty and, hence, neither arise nor cease. Dōgen here is conflating “arising and ceasing” (*shōmetsu* 生滅) with “life and death” (*shōji* 生死).

an established buddha-turning of the dharma wheel (*hōrin no sadamareru butten* 法輪のさだまれる佛轉): A play with the standard phrase, the “buddha turns the dharma wheel” (*butten hōrin* 佛轉法輪).

15 **The depth must be a measure of the height** (*fukaki koto wa, takaki bunryō naru beshi* ふかきことは、たかき分量なるべし): Likely meaning that the depth of one’s awakening is a function of the loftiness of the dharma that inspired it.

length of time must be determined by whether the water is large or small, must be appraised by the breadth of the heavens or the moon.¹⁶

[01:13]

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、ただまろにのみみゆ。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、方圓とみゆるよりほかに、のこりの海徳・山徳おほくきわまりなく、よもの世界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。

When, in our body and mind, we have yet to study our fill of the dharma, we feel that the dharma is already sufficient; if the dharma is replete in body and mind, we feel that it is insufficient in some respect. For example, when we board a boat, go out into the middle of the ocean where no mountains are in sight, and look around in the four directions, all we see is a circle. We do not see any different shapes. Nevertheless, the great ocean is not round, nor is it square, and the remaining virtues of the ocean can hardly be exhausted.¹⁷ It is like a palace; it is like a jeweled necklace.¹⁸ It is just that, for the moment, the part our eyes can reach appears circular.

Like that, so are the myriad dharmas. Amidst the dust and beyond its bounds are included many forms, but we see and understand only what is reached by the strength of the eye of study.¹⁹ If we wish to perceive the

16 **The length of time** (*jisetsu no chōtan* 時節の長短): Likely the time of (or until) awakening.

17 **virtues of the ocean** (*kaitoku* 海徳): Buddhist texts sometimes attribute eight virtues to the ocean: that it is vast and deep; that its tides are regular; that it does not retain corpses; that it contains precious substances; that it collects the five rivers; that it absorbs precipitation without increase or decrease; that it contains great fish; and that it is a single saltiness throughout. (See, e.g., *Fo shuo hai ba de jing* 佛說海八徳經, T.35.1:819a19-b7.)

18 **It is like a palace; it is like a jeweled necklace** (*gūden no gotoshi, yōraku no gotoshi* 宮殿のごとし、瓔珞のごとし): Likely reflecting the Buddhist teaching, found especially in Yogācāra literature, known as “the four views of water” (*issui shiken* 一水四見): devas see water as jewels (or jeweled ground), humans as water, pretas (“hungry ghosts”) as pus and blood, fish as a dwelling.

19 **Amidst the dust and beyond its bounds** (*jinchū kakugai* 塵中格外): Perhaps to be taken as the mundane world of the six sense objects (or “dusts”) and the higher realm of the buddha dharma. See Supplementary Notes, s.v. “Dust.”

house styles of the myriad dharmas, in addition to seeing the square and the round, we should realize that there are worlds in the four directions in which the remaining virtues of the ocean and virtues of the mountains are numerous and boundless.²⁰ We should realize that it is not that this is so only beside us: it is so right here as well, in a single drop as well.²¹

[01:14] {1:5}

魚、水を行くに、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。しかあれども、うを・鳥、いまだむかしよりみづ・そらをはなれず。ただ用大のときは使大なり、要小のときは使小なり。かくのごとくして、頭頭に邊際をつくさずといふことなく、處處に踏蹴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。以水爲命しりぬべし、以空爲命しりぬべし。以鳥爲命あり、以魚爲命あり。以命爲鳥なるべし、以命爲魚なるべし。このほかさらに進歩あるべし。修證あり、その壽者命者あること、かくのごとし。

When a fish moves in water, however far it goes, the water has no boundaries; when a bird flies in the sky, fly as it may, the sky has no boundaries. However, from long ago, fish and birds have never been separated from the water and the sky.²² It is just that, when their function is great, their use is great; when their need is small, their use is small.²³ In this way, while none of them fails to reach its limits, and nowhere do

only what is reached by the strength of the eye of study (*sangaku gan riki no oyobu bakari* 參學眼力のおよぶばかり): I.e., only those objects that the vision gained through our practice is capable of perceiving. The expression “eye of study” (*sangaku gen* 參學眼) occurs with some frequency in the *Shōbōgenzō*.

20 house styles of the myriad dharmas (*manbō no kafū* 萬法の家風): The expression “house style” (*kafū* 家風) usually refers to the teaching styles of the various “houses,” or lineages, of Zen. Dōgen may be using it here simply as a playful way of saying “what things are like,” but it is possible that the “dharmas” here are not only the “things” of this world, but also the myriad “teachings” of the various schools of Buddhism.

the square and the round (*hōen* 方圓): These terms, while here of course reflecting Dōgen’s point that the ocean is neither square nor round, are also used as Buddhist technical terms for “partial” and “complete” teachings respectively — i.e., teachings that utilize expedient devices (*hōben* 方便; S. *upāya*) and teachings that directly reveal the highest truth.

21 it is not that this is so only beside us (*katawara nomi kaku no gotoku aru ni arazu* かたはらのみかくのごとくあるにあらず): The term *katawara* かたはら (literally, one’s “side”) may be taken to mean one’s “surroundings” — as opposed to the following *jikige* 直下 (“right here”), meaning “at our very feet” or, perhaps, “we ourselves.”

22 from long ago (*mukashi yori* むかしより): Probably best taken in the sense “from the start” (*moto yori* もとより).

23 when their function is great (*yōdai no toki* 用大のとき): “Great function” (*daiyū* 大用; also read *daiyō*) is a common term in Zen literature for the activities of the awakened master; see Supplementary Notes, s.v. “Manifestation of the great function.”

they fail to overturn it, if the bird were to leave the sky, it would quickly die, and if the fish were to leave the water, it would quickly die.²⁴ We should know that they *take water as life*; we should know that they *take the sky as life*.²⁵ There is *taking the bird as life*; there is *taking the fish as life*. It should be *taking life as the bird*; it should be *taking life as the fish*. Other than these, there should be further steps forward.²⁶ That there are practice and verification, and that they have those with lifespans, those with lives, are like this.²⁷

[01:15]

しかあるを、水をきわめ、そらをきわめてのち、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。このところをうれば、この行李したがひて現成公案す。このみちをうれば、この行李したがひて現成公案なり。このみち、このところ、大にあらざ小にあらざ、自にあらざ他にあらざ、さきよりあるにあらざ、いま現ざるにあらざるがゆえに、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、しらるるきはのしるからざるは、このしることの、佛法の究盡と同生し同參するがゆえに、しかあるなり。

Nevertheless, if there were birds or fish that thought to go through the water or sky after reaching the limits of the water or sky, they could get no way, could get no place, to do so in either water or sky. When we get this place, our actions accordingly realize the *kōan*; when we get this

24 **none of them fails to reach its limits, and nowhere do they fail to overturn it** (*zuzu ni hen'ai o tsukusazu to iu koto naku, shosho ni tōhon sezu to iu koto nashi* 頭頭に邊際をつかさざといふことなく、處處に踏翻せずといふことなし): A loose translation of a passage more literally read, “for each of them, there is no case in which it fails to exhaust the boundaries; in each place, there is no case in which they fail to kick over.” The verb *tōhon* 踏翻, rendered here as “overturn” (as in tipping over a boat), is used in Chan texts to express the “great function” — as in phrases like “kick over the great oceans, jump over Mount Sumeru” (*tōhon daikai tekitō shumi* 踏翻大海趯倒須彌).

25 **We should know that they take water as life** (*i sui i myō shirinu beshi* 以水爲命しりぬべし): The saying that fish (and dragons) “take water as life” occurs in several Chan sources. The grammatical subject of the verb “should know” (*shirinu beshi* しりぬべし) here is unexpressed and could also be taken as “they” (i.e., “the fish must have known”), a reading suggesting that Dōgen was recalling a line by Hongzhi Zhengjue 宏智正覺 (1091-1157) (*Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:25c23):

龍魚未知水爲命。

Dragons and fish don't know that water is life.

26 **there should be further steps forward** (*sara ni shinpo aru beshi* さらに進歩あるべし): I.e., there must be other permutations of the phrase; see Supplementary Notes, s.v. “Stepping forward and stepping back.”

27 **That there are practice and verification, and that they have those with lifespans, those with lives, are like this** (*shushō ari, sono jusha myōsha aru koto, kaku no gotoshi* 修證あり、その壽者命者あること、かくのごとし): I.e., Buddhist practice and verification are to living beings as water is to fish or the sky is to birds.

way, our actions accordingly are the realized kōan.²⁸ This way and this place are neither great nor small, are neither self nor other; it is not that they existed before, nor that they appear now. Hence, they exist like this.²⁹ In this way, when a person practices and verifies the way of the buddhas, it is *to get one dharma is to penetrate one dharma; to meet one practice is to cultivate one practice*.³⁰ Since, in this, the place exists, and the way penetrates [everywhere], the fact that the known limits are not conspicuous is so because this knowing is born together with and studies together with the exhaustive investigation of the buddha dharma.³¹

[01:16] {1:6}

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、密有かならずしも見成にあらず。見成これ何必なり。

Do not think that finding one's place will necessarily become one's own knowledge and be understood by thinking.³² While ultimate verification may be realized suddenly, what is intimately ours is not necessarily realized; what is realized is, “why necessarily so?”³³

28 **When we get this place, our actions accordingly realize the kōan** (*kono tokoro o ureba, kono anri shitagaitte genjō kōan su* このところをうれば、この行李したがひて現成公案す): “Realize the kōan” renders Dōgen's novel verbal form *genjō kōan su* 現成公案す, which might be understood, “manifests, or expresses, ‘the realized kōan.’”

29 **This way and this place** (*kono michi kono tokoro* このみちこのところ): “This place” could also be read in apposition to “this way”: “this way, this place.”

they exist like this (*kaku no gotoku aru nari* かくのごとくあるなり): The sense of “like this” is unclear; perhaps, “in a way that enables them to be the loci for the expression of the realized kōan.”

30 **To get one dharma is to penetrate one dharma; to meet one practice is to cultivate one practice** (*toku ippō tsū ippō nari, gū ichigyō shu ichigyō nari* 得一法通一法なり、遇一行修一行なり): Dōgen gives these two phrases in Chinese, as if quoting some text; but there is no known source. “Dharma” here likely refers to “teaching”: one thoroughly understands each Buddhist teaching one learns.

31 **the fact that the known limits are not conspicuous is so because this knowing is born together with and studies together with the exhaustive investigation of the buddha dharma** (*shiraruru kiwa no shirukarazaru wa, kono shiru koto no, buppō no gūjin to dōshō shi dōsan suru ga yue ni, shika aru nari* しらるるきはのしるからざるは、このしることの、佛法の究盡と同生し同參するがゆえに、しかあるなり): Perhaps meaning something like, “the limits of this place and this way are not obvious to the practitioner because they are experienced as the practice itself.” Dōgen often uses the expressions *dōshō* 同生 (“arises together” or “lives together”) and *dōsan* 同參 (“studies together”) to express identity or equivalence.

32 **finding one's place** (*tokusho* 得處): Taken here as the Chinese version of Dōgen's earlier Japanese *tokoro o uru* ところをうる, though it could as well be read as “what one gets.”

33 **what is intimately ours is not necessarily realized** (*mitsu'u kanarazushimo genjō*

* * * * *

[01:17]

麻浴山寶徹禪師、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。師云く、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。僧曰く、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。

Chan Master Baoche of Mount Mayu was fanning himself when a monk came and asked, “*The nature of the wind is constant, and there’s no place it does not circulate; why does the Reverend fan himself?*”³⁴

The Master said, “You only understand that ‘*the nature of the wind is constant*’; you still don’t understand the principle that there’s no place it doesn’t reach.”

The monk said, “What is the principle of ‘*there’s no place it does not circulate*’?”

The Master at this point just fanned himself.

The monk bowed.

[01:18]

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、つかはぬおりも風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。風性は常住なるがゆえに、佛家の風は、大地の黄金なるを現成せしめ、長河の蘇酪を參熟せり。

The proof of the buddha dharma, the life-saving path directly transmitted, is like this. To say that, since it is constant, he need not fan himself, and that, even when he does not fan himself, he should feel the wind, is not to understand “constant” and not to understand “the nature of the wind.” Because the nature of the wind is constant, the wind of the house

ni arazu 密有かならずしも見成にあらず): “What is intimately ours” (or, perhaps, “private being”) renders *mitsu’u* 密有, a term not found elsewhere in the *Shōbōgenzō* and not common in the Buddhist literature; typically taken as a reference to our innermost reality.

what is realized is, “why necessarily so?” (*genjō kore ka hitsu nari* 見成これ何必なり): “Why necessarily so?” (*ka hitsu* 何必) is a fixed expression in Chinese used to question (or challenge) a statement; perhaps meaning here that what is realized in “ultimate verification” is not a previously unrealized reality but a questioning of previous understanding.

34 **Chan Master Baoche of Mount Mayu** (*Mayokuzan Hōtetsu zenji* 麻浴山寶徹禪師): Dates unknown; a follower of Mazu Daoyi 馬祖道一 (709-788). Mount Mayu 麻浴山 is in present-day Shanxi province. Dōgen here recounts, largely in Japanese, a conversation found, e.g., at *Zongmen tongyao ji* 宗門統要集, ZTS.1:54d4-7; and *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:194, case 123.

of the buddhas has revealed the whole earth to be golden and prepared the butter of the Long River.³⁵

正法眼藏現成公案第一
Treasury of the True Dharma Eye
The Realized Kōan
Number 1

[Ryūmonji MS:]

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
This was written on the mid-autumn day, first year of Tenpuku
[20 September 1233], and given to the lay disciple Yō Kōshū of
Chinzei³⁶

建長壬子拾勒
*Compiled and ordered in the senior water year of the rat, [fourth year
of] Kenchō [1252]*³⁷

于時永享二季正月吉日、校了
Proofed. Auspicious [first] day of the first month, second year of Eikyō
[25 January 1430]³⁸

天文丁未二月念三日書
*Copied on the twenty-third day of the second month, junior fire year of
the sheep, [the sixteenth year of] Tenbun [14 March 1547]*³⁹

35 revealed the whole earth to be golden and prepared the butter of the Long River (*daichi no ōgon naru o genjō seshime, chōga no soraku o sanjuku seri* 大地の黄金なるを現成せしめ、長河の蘇酪を參熟せり): Taking *soraku* 蘇酪 as a variant of *soraku* 酥酪, a form of processed milk, variously described as “butter,” “yogurt,” “curd cheese,” etc. “The Long River” refers to the Milky Way. The phrase reflects an expression used in reference to the powers of the advanced bodhisattva, “to churn the Long River into butter and turn the whole earth into gold” (*kaku Chōga i soraku, hen daichi i ōgon* 攪長河爲酥酪、變大地爲黄金).

36 The Tōunji 洞雲寺 MS shares an identical colophon.

mid-autumn day (*chūshū* 中秋): I.e., the Harvest Moon Festival, on the fifteenth of the eighth lunar month.

lay disciple Yō Kōshū of Chinzei (*Chinzei no zoku deshi Yō Kōshū* 鎮西の俗弟子楊光秀): A name that might also be read Yanagi Mitsuhide 楊光秀. The identity of this individual is unknown; presumably, an official at Chinzei 鎮西, the government office of Dazaifu 太宰府, in Chikuzen 筑前, in present-day Kyushu.

37 It has been speculated that this colophon, written in 1252, presumably by Dōgen himself, may have indicated completion of his work on the seventy-five-chapter *Shōbō-genzō*.

38 Copyist unknown.

39 By Tessō Hōken 詰箇芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.