

## Genjo Koan

Nishijima	Tanahashi	original
When all dharmas are [seen as] the Buddha-Dharma, then there is delusion and realization, there is practice, there is life and there is death, there are buddhas and there are ordinary beings.	As all things are Buddha-dharma, there is delusion and realization, practice, and birth and death, and there are 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。
When the myriad dharmas are each not of the self, there is no delusion and no realization, no buddhas, and no ordinary beings, no life and no death.	As the myriad things are without an abiding self, there is no delusion, no realization, no Buddha, no sentient being, no birth and death.	万法ともにわれにあらざる時節、まどひなく、さとりなく、諸仏なく、衆生なく生なく、滅なし。
The Buddha's truth is originally transcendent over abundance and scarcity, and so there is life and death, there is delusion and realization, there are beings and buddhas.	The Buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and 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。
And though it is like this, it is only that flowers, while loved, fall; and weeds while hated flourish.	Yet in attachment blossoms fall, and in aversion weeds spread.	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。

Driving ourselves to practice and experience the myriad dharmas is delusion.	To carry yourself forward and experience myriad things is delusion.	自己をはこびて万法を修証するを迷とす、
When the myriad dharmas actively practice and experience ourselves, that is the state of realization.	That myriad things come forth and experience themselves is awakening.	万法すすみて自己を修証するはさとりなり。
Those who greatly realize delusion are buddhas.	Those who have great realization of delusion are buddhas;	迷を大悟するは諸仏なり、
Those who are greatly deluded about realization are ordinary beings.	those who are greatly deluded about realization are sentient beings.	悟に大迷なるは衆生なり。
There are people who further attain realization on the basis of realization.	Further, there are those who continue realizing beyond realization,	さらに悟上に得悟する漢あり、
There are people who increase their delusion in the midst of delusion.	who are in delusion throughout delusion.	迷中又迷の漢あり。
When buddhas are really buddhas, they do not need to recognize themselves as buddhas.	When buddhas are truly buddhas they do not necessarily notice that they 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あらず。
Nevertheless, they are buddhas in the state of experience, and they go on experiencing the state of buddha.	However, they are actualized buddhas, who go on actualizing buddhas.	しかあれども証仏なり、仏を証しもてゆく。
When we use the whole body-and-mind to look at forms, and when we use the whole body-and-mind to listen to sounds, even though we are sensing them directly, it is not like a	When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the	身心を挙して色を見取し、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かげをやどすがごとくにあら

mirror's reflection of an image, and not like water and the moon.	moon and its reflection in the water,	ず、水と月とのごとくにあらず。
While we are experiencing one side, we are blind to the other.	when one side is illuminated the other side is dark.	一方を証するときには一方はくらし。
To learn the Buddha's truth is to learn ourselves.	To study the Buddha way is to study the self.	仏道をならふといふは、自己をならふなり。
To learn ourselves is to forget ourselves.	To study the self is to forget the self.	自己をならふといふは、自己をわするなり。
To forget ourselves is to be experienced by the myriad dharmas.	To forget the self is to be actualized 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 experienced by the myriad dharmas is to let our own body-and-mind, and the body-and-mind of the external world, fall away.	When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away.	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。
There is a state in which the traces of realization are forgotten; and it manifests the traces of forgotten realization for a long, long time.	No trace of realization remains, and this no-trace continues endlessly.	悟迹の休歇なるあり、休歇なる悟迹を長出ならしむ。
When people first seek the Dharma, we are far removed from the borders of Dharma.	When you first seek the dharma, you imagine you are far away from its environs.	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。

[But] as soon as the Dharma is authentically transmitted to us, we are a human being in [our] original element.	But dharma is already correctly transmitted; you are immediately you original self.	法、すでにおのれに正伝するとき、すみやかに本分人なり。
When a man is sailing along in a boat and he moves his eyes to the shore, he misapprehends that the shore is moving.	When you ride in a boat and watch the shore, you might assume that the shore is moving.	
If he keeps his eyes fixed on the boat, he knows that it is the boat which is moving forward.	But when you keep your eyes closely on the boat, you can see that the boat moves.	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。
Similarly, when we try to understand the myriad dharmas on the basis of confused assumptions about body and mind, we misapprehend that our own mind or our own essence may be permanent.	Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent.	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 we become familiar with action and come back to this concrete place, the truth is evident that the myriad dharmas are not self.	When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.	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。
Firewood becomes ash; it can never go back to being firewood.	Firewood becomes ash, and it does not become firewood again.	たきぎ、はいとなる、さらにかへりてた

		きぎとなるべきにあらず。
Nevertheless, we should not take the view that ash is its future and firewood is its past.	Yet, do not suppose that the ash is future and the firewood past.	しかあるを、灰はのち、薪はさきと見取すべからず。
Remember, firewood abides in the place of firewood in the Dharma.	You should understand that firewood abides in the phenomenal expression of firewood,	しるべし、薪は薪の法位に住して、
It has a past and it has a future.	which fully includes past and future	さきあり、のちあり。
Although it has a past and a future, the past and the future are cut off.	and is independent of past and future.	前後ありといへども、前後際断せり。
Ash exists in the place of ash in the Dharma.	Ash abides in the phenomenal expression of ash,	灰は灰の法位にありて、
It has a past and it has a future.	which fully includes future and past.	後あり、先あり。
The firewood, after becoming ash, does not again become firewood.	Just as firewood does not become firewood again after it is ash,	かの薪、はいとなりぬるのち、さらに薪とならざるがごとく、
Similarly, human beings, after death, do not live again.	you do not return to birth after death.	人のしぬるのち、さらに生とならず。
At the same time, it is an established custom in the Buddha-Dharma not to say that life turns into death.	This being so, it is an established way in Buddha-dharma to deny that birth turns into death.	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、
This is why we speak of <i>no appearance</i> .	Accordingly, birth is understood as no-birth.	このゆゑに不生といふ。

And it is the Buddha's teaching established in [the turning of] the Dharma-wheel that death does not turn into life.	It is an unshakeable teaching in Buddha's discourse that death does not turn into birth.	死の生にならざる、法輪のさだまれる仏 転なり、
This is why we speak of <i>no disappearance</i> .	Accordingly, death is understood as no-death.	このゆゑに不滅といふ。
Life is an instantaneous situation, and death is also an instantaneous situation.	Birth is an expression complete this moment. Death is an expression complete this moment.	生も一時のくらゐなり、死も一時のくらゐなり。
It is the same, for example, with winter and spring.	They are like winter and spring.	たとへば冬と春とのごとし。冬の春となるとおもはず、
We do not think that winter becomes spring, and we do not say that spring becomes summer.	You do not call winter the beginning of spring, nor summer the end of spring.	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 getting realization is like the moon being reflected in water: the moon does not get wet, and the water is not broken.	Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water 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。
Though the light [of the moon] is wide and great, it is reflected in a	Although its light is wide and great, the moon is reflected even in a puddle an inch	ひろくおほきなる光にてあれど、尺寸の

foot or an inch of water.	wide.	水にやどり、
The whole moon and the whole sky are reflected in a dew-drop on a blade of grass and are reflected in a single drop of water.	The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water.	全月も弥天も、くさの露にもやどり、一滴の水にもやどる。
Realization does not break the individual, just as the moon does not pierce the water.	Enlightenment does not divide you, just as the moon does not break the water.	悟の、人をやぶらざること、月の、水をうがたざるがごとし。
The individual does not hinder the state of realization, just as a dew-drop does not hinder the sky and moon.	You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky.	人の、悟を*礙せざること、滴露の、天月を*礙せざるがごとし。
The depth [of realization] may be as the concrete height [of the moon].	The depth of the drop is the height of the moon.	ふかきことは、たかき分量なるべし。
The longness and shortness of its moment should be investigated in large [bodies of] water, and observed in the width and the narrowness of the sky and the moon.	Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.	時節の長短は、大水・小水を*点し、天月の広狭を弁取すべし。
When the Dharma has not yet satisfied the body-and mind we feel already replete with Dharma.	When dharma does not fill you whole body and mind, you think it is already sufficient.	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 fills the body-and-mind we feel one side to be lacking.	When dharma fills your body and mind, you understand that something is missing.	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, sailing out beyond the mountains and into the ocean, when we look around in the four directions, [the ocean] appears only to be round; it does not appear to have any form at all.	For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way.	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。
Nevertheless, this great ocean is not round, and it is not square.	But the ocean is neither round nor square;	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。
Other qualities of the ocean are inexhaustibly many: [to fishes] it is like a palace and [to gods] it is like a string of pearls.	its features are infinite in variety. It is like a palace. It is like a jewel.	宮殿のごとし、瓔珞のごとし。
But as far as our eyes can see, it just seems to be round.	It only looks circular as far as you can see at that time.	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。
As it is for [the ocean], so it is for the myriad dharmas.	All things are like this.	かれがごとく、万法もまたしかあり。
In dust and out of the frame, [the myriad dharmas] encompass numerous situations, but we see and understand only as far as our eyes of learning in practice are able to reach.	Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach.	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。
If we wish to hear how the myriad dharmas naturally are, we should	In order to learn the nature of the myriad things, you must know that although they	万法の家風をきかんには、方円とみゆる



remember that besides their appearance of squareness or roundness, the qualities of the oceans and qualities of the mountains are numerous and endless; and that there are worlds in the four directions.	may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there.	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。
Not only the periphery is like this: remember the immediate present, and a single drop [of water] are also like this.	It is so not only around you, but also directly beneath your feet, or in a 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。
When fish move through water, however they move, there is no end to the water.	A fish swims in the ocean, and no matter how far it swims there is no end to the water.	魚、水を行に、ゆけども水のきはなく、
When birds fly through the sky, however they fly, there is no end to the sky.	A bird flies in the sky, and no matter how far it flies there is no end to the air.	鳥、そらをとぶに、とぶといへどもそらのきはなし。
At the same time, fish and birds have never, since antiquity, left the water or the sky.	However, the fish and the bird have never left their elements.	しかあれども、魚・鳥、いまだむかしよりみず・そらをはなれず。
Simply, when activity is great, usages is great, and when necessity is small, usage is small.	When their activity is large their field is large. When their need is small their field is small.	ただ用大のときは使大なり、要小のときは使小なり。
Acting in this state, none fails to realize its limitations at every	Thus, each of them totally covers its full range, and each of them totally	かくのごとくして、頭頭に辺際をつくさ

moment, and none fails to somersault freely at every place; but if a bird leaves the sky it will die at once, and if a fish leaves the water it will die at once.	experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once.	ずといふことなく、処処に踏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。
So we can understand that water is life and can understand that sky is life.	Know that water is life and air is life.	以水為命しりぬべし、以空為命しりぬべし。
Birds are life, and fish are life.	The bird is life and the fish is life.	以鳥為命あり、以魚為命あり。
It may be that life is birds and that life is fish.	Life must be the bird and life must be the fish.	以命為鳥なるべし、以命為魚なるべし。
And beyond this, there may still be further progress.	It is possible to illustrate this with more analogies.	このほかさらに進歩あるべし。
The existence of [their] practice-and-experience, and the existence of their lifetime and their life, are like this.	Practice, enlightenment, and people are like this.	修証あり、その寿者命者あること、かくのごとし。
This being so, a bird or fish that aimed to move through the water or the sky [only] after getting to the bottom of water or utterly penetrating the sky, could never find its way or find its place in the water or in the sky.	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。
When we find this place, this action	When you find your place where you are,	このところをうれば、この行李したがひ

is inevitably realized as the Universe.	practice occurs, actualizing the fundamental point.	て現成公案す。
When we find this way, this action is inevitably the realized Universe [itself].	When you find your way at this moment, practice occurs, actualizing the fundamental point;	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 great nor small; they are neither subjective nor objective; neither have they existed since the past nor do they appear in the present; and so they are present like this.	for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising now.	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。
When a human being is practicing and experiencing the Buddha's truth in this state, to get one dharma is to penetrate one dharma, and to meet one act is to perform one act.	Accordingly, in the practice-enlightenment of the Buddha way, meeting one thing is mastering it—doing one practice is practicing completely.	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 state the place exists and the way is mastered, and therefore the area to be known is not conspicuous.	Here is the place; here the way unfolds.	これにところあり、みち通達せるによりて、
The reason it is so is that this knowing and the perfect realization of the Buddha-Dharma appear together and are experienced	The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of Buddha-dharma.	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がゆゑに、しかあるなり。

together.		
Do not assume that what is attained will inevitably become self-conscious and be recognized by the intellect.	Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness.	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。
The experience of the ultimate state is realized at once.	Although actualized immediately,	証究すみやかに現成すといへども、
At the same time, its mysterious existence is not necessarily a manifest realization.	the inconceivable may not be apparent.	密有かならずしも見成にあらず。
Realization is the state of ambiguity itself.	Its appearance is beyond your knowledge.	見成これ何必なり。
Zen Master Hotetsu of Mayoku-zan mountain is using a fan. A monk comes by and asks, “ <i>The nature of air is to be ever-present, and there is no place that [air] cannot reach. Why then does the Master use a fan?</i> ”	Zen master Baoche of Mt. Mayu was fanning himself. A monk approached and said, “Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?”	麻浴山宝徹禅師、あふぎをつかふちなみに、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 says, “ <i>You have only understood that the nature of air is to be ever-present, but you do not yet know the truth that there is no place [air] cannot reach.</i> ”	“Although you understand that the nature of the wind is permanent,” Baoche replied, “you do not understand the meaning of its reaching everywhere.”	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。
The monk says, “ <i>What is the truth of</i>	“What is the meaning of its reaching	僧いはく、いかならんかこれ無処不周底

<i>there being no place [air] cannot reach?"</i>	everywhere?" asked the monk again.	の道理。
At this, the Master just [carries on] using the fan.	The master just kept fanning himself.	ときに、師、あふぎをつかふのみなり。
The monk does prostrations.	The monk bowed deeply.	僧、礼拝す。
The real experience of the Buddha-Dharma, the vigorous road of the authentic transmission, is like this.	The actualization of the Buddha-dharma, the vital path of its correct transmission, is like this.	仏法の証験、正伝の活路、それかくのごとし。
Someone who says that because [the air] is ever-present we need not use a fan, or that even when we do not use [a fan] we can still feel the air, does not know ever-presence, and does not know the nature of air.	If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind.	常住なればあふぎをつかふべからず、つかはぬおりも風をきくべきといふは、  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。
Because the nature of air is to be ever-present, and does not know the nature of air.		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ゑに、
Because the nature of air is to be ever-present, the behavior of Buddhists has made the Earth manifest itself as gold and has ripened the Long River into curds and whey.	The nature of wind is permanent; because of that, the wind of the buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.	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。

	<p>Written in mid-autumn, the first year of Tenpuku (1233), and given to my lay student Koushuu You of Kyushu Island. (Revised in) the fourth year of Kenchou (1252).</p>	<p>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。 建長壬子拾勒。</p>
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