

# GENJOKOAN

*By Zen master Eihei Dogen, translated by Shohaku Okumura*

*Chant leader alone: **Genjokoan is on page 49 of the chant book.***

*Incense offering:*

- *As doshi bows at mat*
- *As doshi bows at altar, after offering*
- *As doshi bows at mat again*

*Chant leader alone, immediately after last incense offering gong above (don't wait for doshi to be seated) –*

## **Genjokoan: Actualization of Reality**

*All together –*

When all dharmas are the Buddha Dharma, there is delusion and realization, practice, life and death, buddhas and living beings.

When the ten thousand dharmas are without fixed self, there is no delusion and no realization, no buddhas and no living beings, no birth and no death.

Since the Buddha Way by nature goes beyond the dichotomy of abundance and deficiency, there is arising and perishing, delusion and realization, living beings and buddhas.

Therefore flowers fall even though we love them; weeds grow even though we dislike them. Conveying oneself toward all things to carry out practice-enlightenment is delusion. All things coming and carrying out practice-enlightenment through the self is realization. Those who greatly realize delusion are buddhas. Those who are greatly deluded in realization are living beings. Furthermore, there are those who attain realization beyond realization and those who are deluded within delusion.

When buddhas are truly buddhas they don't need to perceive they are buddhas; however, they are enlightened buddhas and they continue actualizing buddha. In seeing color and hearing sound with body and mind, although we perceive them intimately, the perception is not like reflections in a mirror or the moon in water. When one side is illuminated, the other is dark.

To study the Buddha Way is to study the self. To study the self is to forget

the self. To forget the self is to be verified by all things. To be verified by all things is to let the body and mind of the self and the body and mind of others drop off. There is a trace of realization that cannot be grasped. We endlessly express this ungraspable trace of realization.

When one first seeks the Dharma, one strays far from the boundary of the Dharma. When the Dharma is correctly transmitted to the self, one is immediately an original person. If one riding in a boat watches the coast, one mistakenly perceives the coast as moving. If one watches the boat in relation to the surface of the water, then one notices that the boat is moving. Similarly, when we perceive the body and mind in a confused way and grasp all things with a discriminating mind, we mistakenly think that the self-nature of the mind is permanent. When we intimately practice and return right here, it is clear that all things have no fixed self.

Firewood becomes ash. Ash cannot become firewood again. However, we should not view ash as after and firewood as before. We should know that firewood dwells in the dharma position of firewood and has its own before and after. Although before and after exist, past and future are cut off. Ash stays in the position of ash, with its own before and after. As firewood never becomes firewood again after it has burned to ash, there is no return to living after a person dies. However, in Buddha Dharma it is an unchanged tradition not to say that life becomes death. Therefore we call it no-arising. It is the established way of buddhas' turning the Dharma wheel not to say that death becomes life. Therefore, we call it no-perishing. Life is a position in time; death is also a position in time. This is like winter and spring. We don't think that winter becomes spring, and we don't say that spring becomes summer.

When a person attains realization, it is like the moon's reflection in water. The moon never becomes wet; the water is never disturbed. Although the moon is a vast and great light, it is reflected in a drop of water. The whole moon and even the whole sky are reflected in a drop of dew on a blade of grass. Realization does not destroy the person, as the moon does not make a hole in the water. The person does not obstruct realization, as a drop of dew does not obstruct the moon in the sky. The depth is the same as the height. To investigate the significance of the length and brevity of time, we should consider whether the water is great or small, and understand the size of the moon in the sky.

When the Dharma has not yet fully penetrated body and mind, one thinks one is already filled with it. When the Dharma fills body and mind, one thinks something is still lacking. For example, when we sail a boat into the ocean

beyond sight of land and our eyes scan the horizon in the four directions, it simply looks like a circle. No other shape appears.

This great ocean, however, is neither round nor square. It has inexhaustible characteristics. To a fish it looks like a palace; to a heavenly being a jeweled necklace. To us, as far as our eyes can see, it looks like a circle. All the myriad things are like this. Within the dusty world and beyond, there are innumerable aspects and characteristics; we only see or grasp as far as the power of our eye of study and practice can see. When we listen to the reality of myriad things, we must know that there are inexhaustible characteristics in both ocean and mountains, and there are many other worlds in the four directions. This is true not only in the external world, but also right under our feet or within a single drop of water.

When a fish swims, no matter how far it swims, it doesn't reach the end of the water. When a bird flies, no matter how high it flies, it cannot reach the end of the sky. When the bird's need or the fish's need is great, the range is large. When the need is small, the range is small. In this way, each fish and each bird uses the whole of space and vigorously acts in every place. However, if a bird departs from the sky, or a fish leaves the water, it immediately dies. We should know that for a fish water is life, for a bird sky is life. A bird is life; a fish is life. Life is a bird; life is a fish. And we should go beyond this. There is practice-enlightenment—this is the way of living beings.

Therefore, if there are fish that would swim or birds that would fly only after investigating the entire ocean or sky, they would find neither path nor place. When we make this very place our own, our practice becomes the actualization of reality. When we make this path our own, our activity naturally becomes actualized reality. This path, this place, is neither big nor small, neither self nor others. It has not existed before this moment nor has it come into existence now. Therefore the reality of all things is thus. In the same way, when a person engages in practice-enlightenment in the Buddha Way, as the person realizes one dharma, the person permeates that dharma; as the person encounters one practice, the person fully practices that practice. For this there is a place and a path. The boundary of the known is not clear; this is because the known which appears limited is born and practiced simultaneously with the complete penetration of the Buddha Dharma. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind. Although complete enlightenment is immediately actualized, its intimacy is such that it does not necessarily form as a view. In fact, viewing is not something fixed.

The Zen Master of Mt. Magu was waving a fan. A monk approached him and asked, “The nature of wind is ever present and permeates everywhere. Why are you waving a fan?” The master said, “You know only that the wind’s nature is ever present—you don’t know that it permeates everywhere.” The monk said, “How does wind permeate everywhere?” The master just continued waving the fan. The monk bowed deeply.

The genuine experience of Buddha Dharma and the vital path that has been correctly transmitted are like this. To say we should not wave a fan because the nature of wind is ever present, and that we should feel the wind even when we don’t wave a fan, is to know neither ever-presence nor the wind’s nature. Since the wind’s nature is ever present, the wind of the Buddha’s family enables us to realize the gold of the great Earth and to transform the water of the long river into cream.

*Chant leader alone –*

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

*All together –*

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

*Final bows with doshi:*

- ◆ *Doshi bows to altar*
- ◆ *Doshi bows to you (chant leader)*
- ◆ *Doshi bows at seat, or door of zendo if s/he is leaving*

*Announce, “Zazen” immediately.*