

Excerpt from Dogen's Genjokoan

身心 に法 いまだ 参飽

shinjin ni hou imada san-bou

Body-mind in dharma not yet realize - satiated

practice - full, persistently, to the utmost

When body-mind is not yet fully practicing in Dharma,

せざる には、

sezaru ni wa

is not when

法 すでに いたれり と おぼゆ。

hou sude ni tareri to oboyu.

dharma already is sufficient (ob.) think.

法 もし 身心 に 充足 すれば、ひとかた は たらず と

hou moshi shinjin ni juu-soku sureba hitokata wa tarazu to

Dharma if body-mind in complete-sufficient if it is/when, person (sub.) not sufficient (ob.)

When body-mind is completely sufficient in Dharma, one thinks the person is not sufficient.

おぼゆる なり。たとへば、船 に のりて、山 なき 海中に

oboyuru nari. tatoeba fune ni norite yama naki kai chuu ni

think is. For example, ship/boat in riding mountain without sea center in

For example, when riding in a ship beyond sight of mountains, going out in the middle of the ocean,

いでて 四方 を みるに、ただ まろ にのみ みゆ、さらに

idete shi-hou o miru ni, tada maro ni nomi miyu, sara ni

go out four-directions (ob) see just/only circle (ob) only see, again/moreover

looking in the four directions one sees only a circle, moreover

こと なる 相

koto naru sou

different

みゆる

miyuru

visible/see(emphatic)

こと なし。

koto nashi.

fact (gerund) not/does not exist.

there is no visibility of a different aspect.

しかあれど、この 大海、まろ なるにあらず、方なるにあ

shika aredo, kono dai-kai maro naru ni arazu keta naru ni

However/yet, this great sea round/circle is not/doesn't become square is not/

However, this great ocean is not round or square,

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らず、 のこれる 海徳 つくすべからざる なり。

arazu nokoreru kai toku tsukusubekarazaru nari
doesn't become, remaining/other than this ocean virtue cannot exhaust/inexpressible is.
one cannot exhaust the ocean's other virtues.

宮殿 のごとし、瓔珞 のごとし。ただわがまなこの

no gotoshi, you raku no gotoshi. Tada waga manako no gu-den
Palace-mansion (sub) is like, jeweled necklace (sub) is like. Just one/self eye's
It is like a palace, like a jeweled necklace.

およぶところ、しばらく まろ にみゆる のみなり。

oyobu tokoro, shibaraku maro ni miyuru nomi nari
reach place (gerund), briefly/for a while round/circle (ob) visible/see(emphatic) only is
Briefly seeing a circle is only the reach of one's eye.

かれがごとく、萬法 またしか あり。塵中 格外、

kare ga gotoku, manpou mata shika ari. jin-chuu kaku-gai
It (sub) like this myriad dharmas also like this/so is. dust-center standard-beyond
(the "dusty world") (exceptional)
The myriad dharmas are also like this. In the dusty world and beyond

おほく 様子 を 帶せり といへども、

ooku you-su o tai seri to iedomo
many condition-master belt/zone do although
situation/state of affairs/appearances (ob) (assume)
one assumes many situations;

參學 眼力の およぶ ばかりを 見取

san-gaku gan-riki no oyobu bakari o ken-shu
realize-learn/know eye-power (sub) reach only (ob) see grasp
(insight)

understanding is realizing one's insight reaches only so far.

會取 する なり。萬法 の 家風 を きかん
ui-shu suru nari. man pou no ka-fuu o kikan
understand-grasp (verb) is. Myriad dharma 's family/house-style/way (ob) hear/understand
In order to understand the family way of myriad dharmas,

には、方圓 と みゆる ほか に、のこりの
ni wa, hou-en to miyuru hoka ni nokori no
in order to, square circle (ob) see besides/other in remain 's
see the virtues of oceans and mountains besides "square" or "circle" are great without limit,

海徳 山徳 おほく きはまり なく、 よも の
kai-toku san-toku ooku kiwamari naku, yomo no
ocean-virtue/merit mtn-virtue/merit great limit/terminate not/without, four direction 's
and one should know there are worlds in the four directions.

世界 ある ことを しるべし。かたはら のみ かくのごとく
se-kai aru koto o shirubeshi. Katawara nomi kaku no gotoku
world-world there are (gerund) (ob) should know. Beside/surroundings only this (sub) like (thus)
society-boundary
One should know it is not only one's surroundings which are like this,

あるにあらず、直下 も 一滴 も しか あると しるべし。
aru ni arazu chok-ka mo it-teki mo shika aru to shirubeshi
is not (emphatic), straight-down also one drop too like this is should know.
but also directly below and a single drop of water.
