

Excerpt from Dogen's Genjokoan

麻浴山寶徹禪師、あふぎをつかふちなみに、僧きたりて

mayoku san hou tetsu zenji ougi o tsukau chinami ni sou kitarite
Mayoku mtn. Hotetsu zen master fan use in connection monk came
Mayokusan Hotetsu Zenji was using a fan when a monk approached and asked,

とふ、風性 常住 無 處不周なり、

tou fuu shou jou juu mu sho fu shou nari
ask wind nature ever dwell no place not go around
"The nature of wind is always abiding, and there is no place this always abiding nature does not encircle.

なにをもてかさらに和尚 あふぎをつかふ。

nani o mote ka sara ni oshou ougi o tsukau
what with moreover priest fan use
Why does osho [respectful term for priest] still use a fan?"

師いはく、なんぢただ風性常住をしれりとも、

shi iwaku nanji tada fuu shou jou juu o shireri to mo
teacher said you just wind nature every dwell know (stative) but
The master answered, "You only know the wind's nature is always abiding.

いまだ ところとして いたらず といふ

imada tokoro to shite itarazu to iu
now still place take as reach (not) say
You do not yet know the principle of there being

ことなき道理をしらずと。

koto naki douri o shirazu to
matter not exist way principle know (not)
no place such a thing does not reach."

僧いはく、いかならんかこれ無處不周底の道理。

sou iwaku ika naran ka kore mu sho fu shou tei no douri
monk said how is it this no place not reach matter way principle
The monk said, "What is the principle of there being no place such a thing does not encircle?"

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ときに、師、あふぎをつかふのみなり。僧、禮拜す。

toki ni shi ougi o tsukau nomi nari sou raihai su
time teacher fan use only is monk bow

Then the master just used the fan. The monk bowed with deep respect.

佛法の證驗、正傳の活路、それかくのごとし。常住なれ

buppou no shouken shouden no katsuro sore kaku no gotoshi joujuu
nareba

Buddha dharma verify true transmission path they like this continuously dwell is
Examine active

The confirmed transmission of the vital way of the Buddha Dharma is like this.

ばあふぎをつかふべからず、つかはぬをりもかぜをきく

ougi o tsukaubekarazu tsukawanu ori mo kaze o
kikubeki

(because) fan use (must) (not) use (not) occasion too wind feel

One who says we should not use a fan because the wind's nature is always abiding, and when we don't use a fan there should still be such a thing as wind,

べきといふは、常住をもしらず、風性をもしらぬなり。

to iu wa joujuu o mo shirazu fuushou o mo shiranu nari
(surely) say ever dwell to know (not) wind nature too know (not) is

does not know always abiding, and does not know the wind's nature.

風性は常住なるがゆゑに、佛家の風は、大地の黄金なる

fuushou wa joujuu naru ga yue ni bukke no kaze wa daichi no oogon naru
wind nature ever dwell is therefore Buddha house wind great earth yellow gold is

Because the wind's nature is always abiding the wind of the Buddha's family causes the great earth's goldenness

を現成せしめ、長河の蘇酪を參熟せり。

o genjou seshime chouga no soraku o sanjuku seri
actualize (cause) long river clotted cream practice heat do (stative)

and matures the long river into cream.

Mayokusan Hotetsu Zenji was using a fan when a monk approached and asked, “The nature of wind is always abiding (JO-JU - *always, constantly, eternally*), and there is no place this always abiding nature does not encircle (SHU - *circumference, circuit, lap*). Why does osho [*respectful term for priest*] still use a fan?”

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The master answered, "You only know the wind's nature is always abiding. You do not yet know the principle of there being no place such a thing does not reach."

The monk said, "What is the principle of there being no place such a thing does not encircle?"

Then the master just used the fan. The monk bowed with deep respect.

The confirmed transmission of the vital way of the Buddha Dharma is like this. One who says we should not use a fan because the wind's nature is always abiding, and when we don't use a fan there should still be such a thing as wind, does not know always abiding, and does not know the wind's nature. Because the wind's nature is always abiding, the wind of the Buddha's family causes the great earth to become golden and matures the long river into cream.

<https://brightwayzen.org/wp-content/uploads/2022/12/Genjokoan-Kanji-11-Waving-a-Fan.pdf>

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