

TRANSLATIONS

Shōbōgenzō Genjōkōan

TRANSLATED WITH INTRODUCTION

BY

NORMAN WADDELL AND ABE MASAO

Introduction

THE great poetic religious document *Genjōkōan* is crucial to an understanding of *Shōbōgenzō* and Dōgen's thought as a whole. According to its colophon, it was completed the eighth month of 1233 for a lay disciple named Yō-kōshū. According to another colophon, dated twenty years later (1252), the year before his death, Dōgen included *Genjōkōan* at the beginning of the 75 fascicle *Shōbōgenzō* he was then in the process of compiling.

Among the earliest of Dōgen's works, *Genjōkōan* is second only to *Makabanyabaramitsu* in the *Shōbōgenzō* collection in point of time.¹ Any revisions Dōgen made in 1252 appear from evidence now available to have been minor, revealing the constancy of his basic religious thought throughout his entire teaching career.

The eminent Sōtō master of the Meiji era, Nishiarī Bokusan, spoke of *Genjōkōan* in this fashion: "This is the most difficult.... It is Dōgen's skin, flesh, bones, and marrow." "His whole life's teaching begins and ends with this fascicle...the 95 fascicles of *Shōbōgenzō* are offshoots of this one."² Others too have written in attestation to its difficulties, to its beauty, and its inexhaustible, unobtainable depths. *Genjōkōan* has an amazing underlying consistency that runs like strings of threads throughout its length, tending to draw the reader deeper and deeper, to discover for himself ever increasing patterns, each similar yet sharply distinguished, but all fundamentally manifesting the central quality.

¹ Third, if *Bendōwa* is included in *Shōbōgenzō* as it is in the 95 fascicle edition published by the Sōtō sect.

² *Shōbōgenzō ketsetsū* 正法眼藏卷論 I, Nishiarī Bokusan, Daihōrinkaku, 1965, p. 278.

Judging from the fact Dōgen elected to place *Genjōkōan*—which was written more or less as a letter of religious instruction for a layman—at the beginning of his 75 fascicle *Shōbōgenzō*, it may be supposed he himself regarded it as an essential gateway to his religious thought; especially when we consider that *Shōbōgenzō* consists mainly of the records of the sermons he delivered to his disciples on particular aspects of the Buddhist teaching.

The term *genjōkōan* 現成公案, which appears twice in the work itself, towards the end, and is encountered here and there elsewhere in *Shōbōgenzō*, is an important concept for Dōgen, one that may even be said to give expression to his personal realization of the Buddhist Dharma. The words themselves are impossible to give adequate English translation. As often is the case, Dōgen uses them in his own peculiar way, stretching the words to their limits in order to get the most meaning from them in accord with his own understanding.

Genjō, literally something like “becoming manifest” or “immediately manifesting,” does not denote the manifesting of something previously unmanifested, rather the *presence* of things as they are in themselves untouched by man’s conscious strivings, the manifesting of ultimate reality according to man’s religious practice. Dōgen uses the term *kōan* differently from the traditional Rinzai Zen meaning of a “problem” given by a Zen master to a practitioner to lead him to self-awakening.³ According to the earliest existing commentary on *Shōbōgenzō*, by Kyōgō,⁴ the *kō* of *kōan* means sameness or ultimate equality that is beyond equality and inequality, and *an* refers to “keeping to one’s sphere [in the universe].” *Kōan* thus indicates the individuality of things and their absolute equality, the sameness of things’ differences, the difference of things’ sameness. Accordingly, the term *genjōkōan* points to ultimate reality in which all things are distinctively individual, and yet equal in the presence of their suchness.

³ The Yūan Rinzai master Chung-fēng’s statement is often cited to elucidate Rinzai Zen’s view of *kōan*. Cf. *Zen Dust*, Sasaki & Miura (Kyoto, 1967), pp. 4-7.

⁴ This work, usually abbreviated *Gosō* 御抄, was written by Kyōgō 經素 (n.d.), a disciple of Dōgen’s direct disciple Sen’e 延慈 (n.d.). Given its author’s close proximity to Dōgen, this commentary is in many ways the most valuable of all the some 20 pre-Meiji commentaries. The passage in question is found in *Shōbōgenzō chūkai zensho* I, p. 183.

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The term *genjōkōan* (*bsien-ch'eng kung-an*) appears once in the *Cb'uan-teng lu*, in the recorded sayings of one of Rinzai's disciples.⁵ Later, the Sung Rinzai priest Yüan-wu 圓悟 (Enge) seems to have been the first to use it as a specific Zen technical term. Dōgen probably acquired it from Yüan-wu's writings, but it is clear from his usage of it that he attaches an importance to it beyond any it held earlier.

As in the other translations in this series, we have used the text in Ōkubo's *Shōbōgenzō*.⁶ For the rendering of difficult passages and for the composing of footnotes, we owe a tribute of gratitude and acknowledgement to the variorum edition of *Shōbōgenzō*, *Shōbōgenzō chūkai zensho*;⁷ it is a mine of information from which we have freely quarried. There is an annotated German translation of *Genjōkōan* by Heinrich Dumoulin (*Monumenta Nipponica*, Vol. XV 3-4, 1959-60), and English versions by Masunaga Reihō, in *The Sōtō Approach to Zen*, and by Kazuaki Tanahashi and Robert Aitken, in the newsletter *Diamond Sangha*.

We are painfully aware of the defects of this translation, and still more painfully unaware of its errors. Perhaps our best excuse is the extremely difficult nature of the work itself.

Commentators generally agree that the first four sentences represent the framework of the whole work, but there is wide and varied disagreement as to the precise relation between the four. Though the following is but one interpretation, we do feel it to be consistent on many points.

The *first sentence* expresses the basic standpoint of *genjōkōan*: Buddhism denies all duality and discrimination as illusory, and proclaims the attainment of equality beyond discrimination in the liberation from such dualistic views. This equality—as the ultimate reality or Buddha Dharma—is nondualistic in the sense it is beyond the duality even of sameness and difference and includes and affirms things' differentiation as the ultimate reality, emphasiz-

⁵ *Cbing-tē cb'uan-teng lu* 景德傳燈錄 (*Ketsuh denzō roku*) 陳尊宿. *Taisō*, 51: 291b. 17.

⁶ *Dōgen Zenji Zenshū I*, Ōkubo Dōshū, ed. Chikuma Shobō, 1971.

⁷ *Shōbōgenzō chūkai zensho* 正法眼藏註解全書 includes in ten volumes all the major commentaries written up until Meiji times. Tokyo: Shōbōgenzō Chūkai Zensho Kankokai, second edition, 1956-1957.

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ing each thing as it is on the basis of complete liberation from all man's illusory, dualistic views. Dōgen's idea of *genjōkōan* is basically the same as this.

The negation of the *second sentence* indicates that the affirmation of both illusion and enlightenment, etc., of the first sentence is not mere dualism but includes the negation of dichotomous views; this negation does not imply annihilation of the distinctions between things but the nonduality realized "when myriad dharmas are without self."

The *third sentence* now restates the first sentence more clearly by showing that the Buddhist reality is originally beyond fullness (affirmation of the distinctions of things) and lack (negation of same).

In the *fourth sentence* Dōgen clarifies the absolute reality not only of the flower's (enlightenment) falling and the weed's (illusion) flourishing but also of man's own feelings of yearning and dislike toward them. The fundamental standpoint of Zen is found in the realization of the flower's falling and the weed's rampant flourishing just as they are, beyond subjective feelings of love and hate. Seng-ts'an's *Hsinhsinming* 信心銘 (*Shinjinmei*) opens with the words: "The great Way is not difficult, only avoid choosing. Only when you neither love nor hate does it appear in all clarity." From this fundamental standpoint Dōgen goes even further, to affirm—as *genjōkōan*—man's yearning for the falling flowers, and dislike at the flourishing of weeds, insofar as both are ultimate human reality.

Genjōkōan

(text)

When all dharmas are the Buddha Dharma, there is illusion and enlightenment, practice, birth, death, buddhas, and sentient beings. When myriad dharmas are without self, there is no illusion or enlightenment, no buddhas or sentient beings, no generation or extinction. The Buddha Way is originally beyond fullness and lack, and for this reason there is generation and extinction, illusion and enlightenment, sentient beings and buddhas. In spite of this, flowers fall always amid our grudging, and weeds flourish in our chagrin.¹

To practice and confirm all things by conveying one's self to them, is illusion: for all things to advance forward and practice and confirm the self, is enlightenment.² [Those] who greatly enlighten illusion, are buddhas. [Those] who are greatly deluded about enlightenment, are sentient beings.³ Again,

¹ In his collected sayings (in Chinese), Dōgen has the following passage: "Flowers fall because of our longing, weeds flourish by our chagrin." (*Eisei kōroku* 1 永平廣錄). This may be the sense intended here as well.

² Though self and all dharmas (things), enlightenment and illusion are originally one and not differentiated, within the constant flux of myriad dharmas, there are occasions when the self is directed towards things (searching for buddha outside oneself), which is said to be illusion, and occasions when the self is confirmed by things, which is enlightenment. This is because the former is not, as the latter is, free of the self's conscious strivings. Here Dōgen shows that the above oneness is not an equality that merely eliminates distinctions. Cf. *Gakudōyōjinbū* 7 學道明心集: "The Dharma turns the self: the self turns the Dharma. When the self readily turns the Dharma, the self is strong and the Dharma weak. On the other hand, when the Dharma turns the self, the Dharma is strong and the self weak. The Buddha Dharma originally includes both of these..." *Dōgen Zenji Zenbū* II, Ōkubo Dōshū ed. (Tokyo: Chikuma Shobū, 1970), p. 258.

³ Enlightenment and illusion, buddhas and sentient beings are inseparable. Illusion is simply being deluded about enlightenment; enlightenment is being enlightened about illusion.

there are men who gain enlightenment beyond enlightenment, and there are men who are deluded even within their illusion.⁴

When buddhas are genuinely buddhas there is no need for them to be conscious that they are buddhas. Yet they are realized buddhas, and they continue to realize buddha.⁵

Seeing forms and hearing sounds with their body and mind as one, they make them intimately their own and fully know them;⁶ but it is not like a reflection in a mirror, or like the moon and the water. When they realize one side, the other side is in darkness.⁷

To learn the Buddha Way is to learn one's own self. To learn one's self is to forget one's self. To forget one's self is to be confirmed by all dharmas. To be confirmed by all dharmas is to effect the casting off one's own body and

⁴ "Gain enlightenment beyond enlightenment" indicates the elimination of the "traces" of enlightenment mentioned on p. 135, l. 1. This is *butsubōjōji* 佛向上事, "the matter of going beyond buddha," not abiding in buddha but transcending it, referred to in *Bendōwa*, *Eastern Buddhist*, Vol. IV No. 1, p. 135.

⁵ True buddha is beyond all consciousness of buddha. To attain buddhahood one must attain enlightenment without clinging to it.

⁶ "Seeing forms and hearing sounds" is probably an allusion to Ling-yün's enlightenment upon seeing peach blossoms, and Hsiang-yen's enlightenment upon hearing a pebble strike a bamboo. Cf. *Bendōwa*, op cit., p. 153. At enlightenment, one sees and hears not with eyes or ears but "with body and mind as one."

⁷ The usual interpretation of this, which holds these two similes to be dualistic, seems both unnatural and inadequate here. We take them as referring to the clarity and brightness of the reflection. Hence, this paragraph would indicate that while in attaining enlightenment things are understood as one with oneself, it is not like the moon reflected on the water, where the water (hearer, seer) receives the total moonlight (Dharma) in all its clarity and brightness, because in this case, "when they realize one side, the other side is in darkness." This is the idea of *genjūkōan* that Dōgen expresses below as "when he attains one dharma, he permeates that one dharma; when he encounters one practice he practices that one practice," and "the moment one's realization is ultimate, it is manifested, but [one's] inherent being is not necessarily [all] manifested." *Sbōbōgenzō sho* has: "When we speak of body and mind, there is nothing apart from body and mind. When we speak of forms and sounds, there is nothing apart from forms and sounds. This is the meaning of 'when they realize one side, the other side is in darkness'." See above, footnote 6, and *SBGZ zenki*, *Eastern Buddhist*, Vol. V, No. 1, p. 79.

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mind and the bodies and minds of others as well.⁸ All traces of enlightenment [then] disappear, and this traceless enlightenment is continued on and on endlessly.⁹

The very moment one begins to seek the Dharma he becomes far removed from its environs. When the Dharma has been rightly transmitted to one, he is at once the Person of his original part.¹⁰

When a man goes off in a boat and looks back to see the shoreline, he mistakenly thinks the shore is moving. If he keeps his eyes closely on his boat, he realizes it is the boat that is advancing. In like manner, when a person [tries to] discern and affirm the myriad dharmas with a confused conception of [his own] body and mind, he mistakenly thinks his own mind and his own nature are permanent. If he makes all his daily deeds intimately his own and returns within himself, the reason that the myriad dharmas are without self will become clear to him.¹¹

⁸ Cf. *SBGZ shōji*: "When you simply release and forget both your body and mind and throw yourself into the house of buddha, and when functioning comes from the direction of buddha and you go in accord with it, then with no strength needed and no thought expended, freed from birth and death, you become buddha. Then there can be no obstacle in any man's mind." *Eastern Buddhist* Vol. V, No. 1, p. 79.

⁹ Although all traces, all consciousness, of enlightenment disappear with the casting off of body and mind, enlightenment itself does not disappear but continues into one's everyday life and on endlessly. Were traces to exist, it would not be truly enlightenment or casting off of body and mind.

¹⁰ Since the Dharma is originally not apart from oneself (and the self not apart from the Dharma), it is not to be found externally. To seek for it without is to go astray. When one is freed from attachment to the self and attachment to the Dharma the Dharma is naturally transmitted to one. Since this transmission is in fact one's awakening to the Dharma inherent in oneself, Dōgen refers to it elsewhere as "the right transmission from oneself to oneself." *SBGZ bukkyō, Zenshu I*, p. 307. Also see *Bendōwa*, op. cit., p. 128.

¹¹ Dōgen uses the boat analogy to point out the illusion of recognizing the impermanent as something permanent. If one keeps his eyes on his "boat" (turns to himself) and ceases to follow external dharmas (things), he will realize that he and all dharmas are without permanent self and thus awaken from the illusion that his own self is permanent. Answer 10 in *Bendōwa* (ibid., pp. 145-6) is given to refuting the so-called Senika heresy, which insists that while the body is perishable the mind-nature or self is immutable.

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Once firewood turns to ash, the ash cannot turn back to being firewood. Still, one should not take the view that it is ashes *afterward* and firewood *before*. He should realize that although firewood is at the dharma-stage of firewood, and that this is possessed of before and after, the firewood is beyond before and after. Ashes are in the stage of ashes, and possess before and after. Just as firewood does not revert to firewood once it has turned to ashes, man does not return to life after his death. In light of this, it being an established teaching in Buddhism not to speak of life becoming death, Buddhism speaks of the unborn. It being a confirmed Buddhist teaching that death does not become life, it speaks of non-extinction. Life is a stage of time and death is a stage of time, like, for example, winter and spring. We do not suppose that winter becomes spring, or say that spring becomes summer.¹²

Man attaining enlightenment is like the reflection of the moon on the water. The moon does not get wet, the water is not broken. For all the breadth and vastness of its light, it rests upon a small patch of water. Both the whole moon and the sky in its entirety come to rest in a single dewdrop of grass, in a mere drop of water. Enlightenment does not destroy man any more than the moon breaks a hole in the water. Man does not obstruct enlightenment any more than the drop of dew obstructs the moon and the heavens.¹³ The depths of the one will be the measure of the other's heights. As for the length or brevity of time, one should fully examine the water's breadth or smallness, and clearly discern the size of the moon and the sky.¹⁴

¹² Conceptually considered, firewood *becomes* ash in a before and after sequence. In themselves, however, firewood is firewood and ash is ash without the contrast of before and after. The process of becoming is properly understood as the continual "arising and disappearing" (life and death) of the respective "dharma stages" of things, firewood and ash, for example. Cf. *Sbōji*, op cit., pp. 70-80, particularly p. 79.

¹³ The parallel stated in the first sentence holds throughout the paragraph; the moon is enlightenment, the Dharma, the water is man, the recipient of the Dharma. The metaphor of the moon and the water indicates the unhindered interpenetration of two things. The boundlessness of the moon's light falls to rest on water, on the smallest waterdrop as on the vast ocean. The moonlight and the water do not disturb or obstruct one another, because there is nothing, no self, to obstruct; there is complete and utter interpenetration, yet the moon is the moon and the water is the water.

¹⁴ This crux has had many explanations, the following is one which seems in keeping*

When the Dharma is still not fully realized in man's body and mind, he thinks it is already sufficient. When the Dharma is fully present in his body and mind, he thinks there is some insufficiency. For example, boarding a boat and sailing out to the midst of a mountainless sea, we look around and see no other aspect but the circle of the sea. Yet this great ocean is not circular, nor is it four-sided. Its remaining virtue is inexhaustible.¹⁵ It is like a palatial dwelling. It is like a necklace of precious jewels. Yet it appears for the moment to the range of our eyes simply as the circle of the sea. It is just the same with all things (dharma).¹⁶ The dusty world and [the Buddha Way] beyond it assume many aspects, but we can see and understand them only to the extent our eye is cultivated through practice. To understand the [true] nature of all things, we must know that in addition to apparent circularity or angularity, the remaining virtue of the mountains and seas is great and inexhaustible, and there are worlds in [all] the four directions. We must

*with the context. The depth of one drop of water holds the height of the moon and the heavens. The length of time (for attaining enlightenment) does not matter for Dōgen: "When even for a short period of time you sit properly in samadhi, imprinting the Buddha-seal in your three activities, each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment." *Bendōwa*, op cit., p. 134. Enlightenment (the Dharma) manifests itself regardless of the length of one's practice, and this can be understood by examining the fact that the moon in the sky equally reflects on water of all sizes and thus realizing that this reflection is beyond all such distinctions.

¹⁵ As one proceeds one realizes his insufficiency, for thinking the Dharma is sufficient in oneself is to attach to it. When one realizes it is still insufficient, one is filled with it. In *SBGZ butsukojon* 佛向上章 Dōgen writes: "The so-called matter of transcending buddha is attaining buddha, proceeding, and seeing into buddha anew." (*Zenshū* I, p. 230). Originally there is no Dharma outside one's mind. Mind does not increase or decrease according to one's thoughts about it. The Dharma's sufficiency or lack in one's body and mind depends on how one views it. It is like one area of water appearing differently to fish, man, and deva. *Virtue* is used here in the sense of the original meaning of the Latin *virtus*, which Waley describes as the "inherent power in a person or thing." *The Way and Its Power*, p. 20.

¹⁶ The *Sbōdaijōron sbaku* 頓大乘論釋 contains this passage concerning the sea: "Basically there is nothing disparate about it, [yet] owing to the karmic differences of devas, men, hungry ghosts, and fish, devas see this water as a treasure trove of jewels, men see it as water, hungry ghosts see it as a sea of pus, and fish see it as a palatial dwelling."

know that this is not only so all around us, it is the same both with us right here and within a single waterdrop.

Fish swim the water, and however much they swim, there is no end to the water. Birds fly the sky, and however much they fly there is no end to the sky. Yet the fish and the birds from the first have never left the water and the sky. When their need is great there is great activity; when their need is small there is small activity. In this way none ever fails to exert its every ability, and nowhere does any fail to move and turn freely. Yet if a bird leaves the sky it quickly dies; if a fish leaves the water it immediately perishes. We can realize that water means life [for the fish] and the sky means life [for the bird]. It must be that the bird means life [for the sky], and the fish means life [for the water]; that life is the bird and life is the fish.¹⁷ And it would be possible to proceed further [in this way]. It is similar to this with practice and realization, and with the lives of practitioners.¹⁸ Therefore, [even] were there a bird or fish that wanted to go through the sky or the water after studying it thoroughly, it could in sky or water make no path, attain no place.¹⁹

If one can attain this place,²⁰ his everyday actions thereby manifest absolute

¹⁷ The analogy here indicates the dynamic oneness of man and Dharma, practice and enlightenment. "Life" may be said to be the manifesting of ultimate reality (*genjōkōan*) as this non-dualistic oneness. Cf. "Life is what I make to exist, and I is what life makes me..." *Zenki*, op cit, p. 75.

¹⁸ Another crux that has provoked wide disagreement among commentators. "It would be possible to proceed further still" implies that besides the previous aspects revealing the dynamic oneness of fish and water, bird and sky, other aspects might be added. In the next sentence the point seems to be that practice and realization have the same inseparable relation as fish and water. The words *jūsha myōsha* (壽者命者), "the lives of the practitioners," are open to various interpretations. Another possible translation would thus be: "It is similar to this with practice and realization, with one's life through the six ways of transmigration and one's present lifespan."

¹⁹ I.e., it is a mistake to go about practicing to achieve the Dharma after first studying it as an objective entity. For the fish swimming itself is the Way, for the bird flying is the Way.

²⁰ I.e., the "place" of the fish as it swims; for man, it is selfless living in which "all things advance forward and practice and confirm the self."

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reality.²¹ If one can attain this path, his everyday actions are therewith the manifestation of absolute reality. Because this path, this place, is neither large or small, self or other, does not exist from before, is not manifested [for the first time] at this moment, it is *as it is*.

Thus, if a person practices and realizes the Buddha Way, when he attains one dharma he permeates [freely] that one dharma; when he encounters one practice he practices that one practice.²² Since here is where the place exists and since the way is all-pervading, the reason we are unable to know its total knowable limits is simply because our knowledge is one that lives and practices simultaneously with the Buddha Dharma's ultimate culmination.²³

One must not think that upon attaining this place it will ever become his own perception and be able to be known by means of intellection. Although we say that the attaining of one's realization is immediately manifested, [one's] inherent being is not necessarily [all] manifested; and does not its manifestation have to be so?²⁴

As Zen master Pao-ch'ê of Ma-ku shan was fanning himself, a monk came up and said: "The nature of the wind is constancy. There is no place it does not reach. Why do you still use a fan?" Pao-ch'ê answered: "You only know the nature of the wind is constancy. You do not know yet the meaning of it reaching every place." The monk said: "What is the meaning of 'there is no

²¹ "Manifest absolute reality" translates *genjōkōan* (see introduction). The absolute reality is already there, to be manifested through one's practice. As to the place or path, cf. "[Zazen] is the way of all buddhas and patriarchs." *Bendōwa*, op. cit., p. 143.

²² See above, footnote 7.

²³ Another crux with many interpretations. The following references should be of help. "When even just one person, at one time, sits in zazen, he becomes imperceptively one with each and all of the myriad things, and permeates completely all time... It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization... Each and every thing is, in its original aspect, provided original practice—it cannot be measured or comprehended." *Bendōwa*, op. cit., pp. 136-7. Also, see above, footnote 7.

²⁴ One's inherent being (*misshō* 固有)—the Buddha-nature. Though there is always awakening in the attaining of enlightenment, the Buddha-nature, being immeasurable, is not totally manifested to one's consciousness (is not graspable by perception) in this awakening.

place it does not reach'?" The master only fanned himself. The monk bowed deeply.²⁵

The verification of the Buddha Dharma, the vital Way's right transmission, is like this. To say one should not use a fan because the wind is constant, that there will be a wind even when one does not use a fan, fails to understand either constancy or the nature of the wind. It is because the wind's nature is constancy that the wind of Buddhism makes manifest the great earth's golden-ness, and makes ripen the sweet milk of the long rivers.²⁶

*This was written in mid-autumn, the first year of Tempuku [1233],
and given to my lay disciple Yō-kōshū of Chinzei.²⁷
Collected the fourth year of Kenchō [1252].*

²⁵ Pao-ch'è of Ma-ku shan 麻谷山實猷 (Mayoku-san Hōtetsu, mid-T'ang), a disciple of Ma-tsu. This mondo is found in the *Lien-shing hui-yao* 4 聯燈會要 (*Ren-tō-eiyō*). The wind-nature 風性 refers to the Dharma-nature, the Buddha-nature. The meaning of the monk's question is: Since according to the sutras everyone is possessed of the Buddha-nature, what is the need of practice (using the fan) to attain buddhahood? It is just because the wind-nature is constant that the wind rises up when the fan is moved. Yet without an actual movement of the fan the wind's constancy is only a latent, empty reality. For the disciple to believe the wind would be forthcoming without the movement of the fan would be like expecting the Dharma to be manifested in one without practice.

²⁶ The "wind of Buddhism" refers to the Buddha Dharma, more precisely in this context, practice which is itself the "verification" (realization, *shō* 證) of the Buddha Dharma. Since everything is originally the Buddha Dharma, the great earth is always gold, the long rivers are always sweet milk (*toroku*, 醍醐), but they are only realized as such upon the realization of the practitioner.

²⁷ Nothing is known of Yō-kōshū 揚光秀, but it has been conjectured that he was an official attached to the Dazaiфу, the government outpost located in Tsukushi, northern Kyushu, which dealt with foreign affairs and national defense. Chinzei 鎮西 was an alternate name for Kyushu.