

TRANSLATIONS

Being Time Dōgen's *Shōbōgenzō Uji*

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Introduction

According to its colophon, *Shōbōgenzō Uji*, Dōgen's "philosophy" of time, was "written in the [Kō]-shō hōrin-ji, at the beginning of winter, the first year of Ninji (1240)." This places it in a relatively early part of his career, during the twelve-year period before he removed to the remote mountains of Echizen, while he was still teaching at the small temple constructed for him south of Kyoto.

Time is a subject not often encountered in Zen sayings. It might be the inclination of the masters to the stuff-at-hand immediacy of the here and now steers them away from such conceptual complications. "Time" is not even found among the repertoire of themes in the *Ch'an-lin lei-chu* (*Zenrinruiju*), a widely used classified collection of Zen sayings arranged under more than a hundred different headings. On the rare occasions when it does appear in Zen literature, the terseness with which it is invariably treated is far removed from the approach Dōgen takes in *Uji*.

In *Uji*, time is a chosen theme, and Dōgen investigates it in a manner that is, at least by Zen standards, highly systematic. In fact, the more or less logical presentation Dōgen pursues throughout *Shōbōgenzō* is more pronounced in *Uji* than in any other of the major fascicles. This is perhaps due in part to the conceptual inclination of the subject, and in part to the fact that he seems to have written it, not as he did most of the others, for oral delivery to his monks, but for the express purpose of having it read. Time—or what is the same thing, being-time—surfaces here and there

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in other fascicles, and ultimately may be said to lie at the heart of all his religious thought and utterance. But here it becomes the matter of primary concern. The focus is kept centered throughout on the examination and clarification of time in its various aspects. And although this proceeds, as said, along rather logical lines, it is of course not ordinary logic, but is, most emphatically, the logic of Zen. Accordingly, Dōgen takes time and, in his unmistakable fashion, leads it through deep and intricate labyrinths of boldly unfolding insight, as he explores the multiple ramifications of the basic, non-objective premise that asserts the inseparability of time and being in the "I" of the instant now.

As with the previous translations from *Shōbōgenzō* that have appeared in this series, the text used is that in Ōkubo Dōshū's *Kohon kōtei Shōbōgenzō* (Chikuma shobō, 1971). Among a large amount of commentarial literature, both traditional and modern, Nakayama Enji's *Shōbōgenzō Nakayama shaku* (Hyakkaen; Kyoto, 1974) has been of particular help. As for the annotations, it is to be stressed that they are no more than an attempt to direct the reader to the general drift of Dōgen's remarks, while at the same time trying to avoid limiting them as little as possible. If the reader finds he is able to dispense with such intrusions, he should by all means do so.

One additional word. Professor Abe Masao, my co-translator in this series of translations in the past, was for geographical reasons unable to take part in this one. Hopefully, it will have the benefit of his advice before finding its way, along with its fellows, into the book of selections from Dōgen's writings we hope to publish in the near future.

Shōbōgenzō Uji

(TEXT)

An old buddha said:

For the time being, I stand astride the highest mountain peaks.

For the time being, I move on the deepest depths of the ocean floor.

For the time being, I'm three heads and eight arms.

For the time being, I'm eight or sixteen feet.

For the time being, I'm a staff or whisk.

For the time being, I'm a pillar or lantern.

For the time being, I'm Mr. Chang or Mr. Li.

For the time being, I'm the great earth and heavens above.¹

“The time being” means time, just as it is, is being, and being is all time. The sixteen-foot golden buddha-body is time; because it is time, it has time’s glorious golden radiance. You must learn to see this glorious radiance in the twelve hours of your day. The [demonic ashura with] three heads and eight arms is time; because it is time, it can be in no way

¹ In the original, the characters *u-ji* 有時, which appear at the beginning of each line of the quotation, mean “at a certain time,” “sometimes,” hence: first, the old buddha does this, then does that, and so on. That would make *time* objective, something that comes out of the future and disappears into the past, apart from being, and *being* something which exists at a certain limited span within that endlessly spreading time. To elucidate his understanding of time that is inseparable from being, Dōgen reads the characters individually, each in its basic meaning, as “being-time.” This brings out a meaning latent in the original words: each “certain time,” any and every time, is a direct manifestation of being, and vice versa. The translation “for the time being” is an attempt to encompass something of both meanings. The *old buddha* is Yueh-shan Wei-yen, 745–828. *Mountain peaks* suggests differentiation; *ocean depths*, undifferentiated sameness or wholeness. *Three heads and eight arms* is the figure of the ashura or fighting demon, unenlightened existence in general; contrasting with *eight or sixteen feet high*, Sakyamuni (= a buddha), in his seated and standing attitudes, respectively. *Mr. Chang and Mr. Li*: Tom, Dick, Harry. The source of this quotation is unknown. Although the first two lines appear in *Ching-te ch’uan-teng lu*, ch. 14, the quotation as a whole appears to have been put together by Dōgen out of various well-known Zen expressions.

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different from the twelve hours of your day.² Although you have never measured the length or brevity of the twelve hours, their swiftness or slowness, you still call them the twelve hours. As evidences of their going and coming are obvious, you don't come to doubt them.³ But even though you don't come to have doubts about them, that is not to say you know them. Since a sentient being's doubting of the many and various things unknown to him are naturally vague and indefinite, the course his doubtings take will probably not bring them to coincide with this present doubt. Still, the doubts themselves are, after all, none other than time.⁴

We set the self out in array and make that the whole world.⁵ You must see all the various things of the whole world as so many times. These things do not get in each other's way any more than various times get in the way of each other.⁶ Because of this, there is an arising of mind at the same time, and it is the arising of time of the same mind. So it is with practice and attainment of the Way too.⁷ We set our self out in array and

² Dōgen's commentary begins with an initial key sentence ("The time being means"...) showing the unusual significance he gives to the words *u-ji*. (Since there is no distinction between singular and plural in the original, both being and time are at once singular and plural: e.g., being(s) are all time(s).)

Glorious radiance: A buddha's body is described as tall and golden-colored, radiating light. Buddhas and their radiance, even the strange figure of the ashura, are all time, not as remote appearances in some other realm but as your own being-time right here in the instant present.

³ The so-called "twelve hours" (the day was divided into twelve in the old horary arrangement), i.e., time, is something we normally take for granted.

Evidences . . . are obvious: e.g., in the changes of the seasons.

⁴ The nature of an unenlightened man's doubts and uncertainties is such that they rarely lead him to radical doubt concerning his own time (being) itself ("this present doubt"). He *should* call it into question, but even while he doesn't (and remains in illusion), that does not alter the fact that his doubts, like everything else, are part of being-time.

⁵ The "self" or "I" (*ware*) is the true self, the self in its mode of suchness. From the standpoint of this self (i.e., as being-time), all things are manifestations of itself; thus what we actually see when we look at the "world" is our self "set out in array." (In *SBGZ Uji*, "self" or "I" is, except where the reference is clearly to the unenlightened self, a pronoun or synonym for being-time).

⁶ E.g. a bamboo is a bamboo (or "bamboo-time") and does not obstruct a pine tree being itself; night is night and does not impede day. See fn. 61, below.

⁷ As the self's being-time is totally independent and complete in itself and at the same time contains within it the whole world and all time, when it gives rise to the Mind that

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we see that. Such is the fundamental reason of the Way: that our self is time.⁸

We must study and learn that because of this intrinsic reason, there are myriad phenomena and numberless grasses [things] appearing over the entire earth, and each of the grasses and each of the forms is existing on the entire earth by itself.⁹ These comings and goings are the commencement of Buddhist practice.¹⁰ When you have arrived within this field of suchness, then it is a single grass and a single form. The forms are understood and not understood. The grasses are grasped and not grasped.¹¹

As the time right now is all there ever is, each being-time is without exception entire time.¹² A being-grass and a being-form are both times. Entire being, the entire world, exists in the time of each and every now. Just reflect: right now, is there an entire being or an entire world missing from your present time, or not?¹³

In spite of this, a man holds various views at the time he is unenlightened and has yet to learn the Buddha's Dharma. Hearing the words "the time being" (*uji*), he thinks that at one time the old buddha became a three-

desires enlightenment (or engages in practice, attains enlightenment, or anything else), at that very time, in that very being-time, the whole world does too.

⁸ As in the self's time there is nothing that is not the self, there is nothing other for the self to see. To realize this way of seeing is enlightenment which is the fundamental truth of the world's suchness.

⁹ I.e., because the self's time is like this, the limitless dharmas (as various kinds of forms and "grasses") are being manifested throughout the world as the self "set out in array." At the same time, each and every one of these dharmas itself contains the whole world. This relation illustrates the Buddhist principle of one is all, all is one.

¹⁰ *Comings and goings* (*ōrai* 往來) seems to refer here to the manifesting of being-time described above; i.e., the dynamic, all is one, one is all relation of forms and grasses, the whole earth, and the self. Practicing with the self of the whole world in this way is the commencement of Buddhist practice. Cf. *Bendōwa*, *EB*, IV, 1, pp. 136-7.

¹¹ I.e., in the realm of attainment, when the self "practices" in concert with the whole world, all dharmas are seen and realized in their true aspect as being-times. Understanding this and not understanding it both belong to man's discrimination; actually, they are separate but equal manifestations of being-time.

¹² I.e., there is only the immediate present, in which all time and being is encompassed. This is true of me and all other dharmas as well.

¹³ Though of course it is not missing from any "now," Dōgen calls on students to make the truth of being-time their own realization; without this, being-time is a hollow phrase, with the student limiting himself from the whole world and all time, the authentic mode of being-time.

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headed, eight-armed creature, and at another time he became a sixteen-foot buddha. He imagines it is like crossing a river and a mountain: while the river and mountain may still exist, *I* have now passed them by and *I*, at the present time, reside in a fine vermilion palace. To him, the mountain and river and *I* are as far distant as heaven from earth.¹⁴

But the true way of things is not found in this one direction alone. At the time the mountain was being climbed and the river being crossed, *I* was there [in time]. The *time* has to *be* in me. Inasmuch as *I* am there, it cannot be that time passes away.¹⁵

So long as time is not a modality of going-and-coming, then that time on the mountain is the present right now of "the time being" (being-time). Yet so long as time does take a modality of going and coming upon itself, then the *being* in me of the immediate *now* of "the time being" (being-time), is being-time.¹⁶ So doesn't the time climbing the mountain or crossing the river swallow down the time of the fine vermilion palace? Doesn't that time spit out this time?¹⁷

¹⁴ This paragraph presents the ordinary view of time. *In spite of this*, i.e., the fact that all time and being is included in the now present. *Three-headed . . . creature*: illusion, contrasted with the *buddha* which follows. Likewise, crossing rivers and mountains suggests the path of practice, on the way to the wonderful abode of enlightenment. The unenlightened view would thus see practice and enlightenment merely as different stages and time as something which comes out of the future and disappears into the past; this betrays a dualistic understanding of self and things as permanent, independent entities.

¹⁵ Time not only passes (though even then it is not separate from the self) but is at the same time abiding at each and every instant present, right here and now in me, and in each of those points of my being-time the other times are included. While my instant present is always one point in time's passage, that one point always includes all other points past and future.

¹⁶ Actually being-time is both coming and going and not coming and going. So it doesn't pass, and past time (on the mountain) and all other times are always right here in the present. And yet it does pass, and the time on the mountain (which was my time: "I was there") and the present time (which is also my time: I am never separate from time) are still both here and now in me.

¹⁷ Any time (= being) always contains a principle of self-affirmation (in which all other times are negated) and a principle of self-negation (in which other times are affirmed). The time on the mountain swallows (negates) the time of the fine palace and spits it out (affirms; manifests). The self-identity of this contradiction is always present in the being-time of the now. The present time swallows all past time and being and all future time and being and also spits it out. There is thus a constant merging of past and future in the present.

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The creature with three heads and eight arms is yesterday's time. The sixteen-foot buddha is today's time. Nonetheless, the nature of the truth of this yesterday and today lies in the time when you go directly into the mountains and look around at the myriad peaks—there is thus no passing away. So even that three-headed, eight-armed creature makes a passage as my being-time. Although it might seem as if it were far out there, it is the time right now. The sixteen-foot buddha-body also makes a passage as my being-time. Although it might seem as if it were somewhere over there, it is the time right now.¹⁸

Therefore, pine trees are time. So are bamboos. You should not come to understand that time is only flying past. You should not only learn that flying past is the property inherent in time. If time were to give itself to merely flying past, it would have to have gaps.¹⁹ You fail to experience the passage of being-time and hear the utterance of its truth, because you are learning only that time is something that goes past.

The essential point is: every entire being in the entire world is, each time, an (independent) time, even while making a continuous series. Inasmuch as they are being-time, they are my being-time.²⁰

Being-time has the virtue of seriatim passage:²¹ it passes from today to

¹⁸ Although creature and buddha (and by extension, ignorance and enlightenment) are yesterday and today, they are not different. According to the analogy of self and mountains peaks (the world), where the self is (seeing itself set out as the world of diverse and limitless forms), there always is the instant present. Hence the world with all its times and beings past and future passes *in me* as the being-time of my immediate now.

¹⁹ If time were merely flying past, there would be no unifying principle of the present and thus "gaps" (*kangeki* or *kengyaku* 間隙) everywhere.

²⁰ All beings in the universe exist as time; time is their true face. For me and for each of these limitless being-times existing as the world, the world is "my" being-time. The clause "they are my being-time" *これ吾有時なり* (which alludes to the series of statements of Yueh-shan in the opening quotation: "For the time being I stand . . ." etc) can therefore also imply the following meanings: I am being-time. They are being-time in me. I have time (e.g., to stand, to move . . .).

²¹ The movement of time in its authentic sense as being-time occurs without ever leaving the instant present. It is a continuous occurrence of "nows" manifesting themselves discontinuously as independent stages. This "seriatim passage" (*ksirabi* or *kyōryaku* 經歷: also translated simply "passage"), taking place on the standpoint of being-time, is thus a discontinuous continuity of such stages (below called "dharma dwelling-positions"), each cut off from "before" and "after," and each independent of other being-times yet including them all in itself.

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tomorrow, passes from today to yesterday, passes from yesterday to today, passes from today to today, passes from tomorrow to tomorrow. This is because passing seriatim is a virtue of time.²² Past time and present time do not overlap one another, or pile up in a row, yet Ching-yuan is time, Huang-po is time. Ma-tsu and Shih-t'ou are times too. As self and other are both times, practice and realization are times;²³ entering the mud, entering the water, is equally time.²⁴

Although the view the ordinary, unenlightened man now holds and the causes of that view are indeed what the unenlightened man sees, it is not the unenlightened man's Dharma; it is only the Dharma temporarily causing him [to see that way].²⁵ Since he learns that this time, this being, is not the Dharma, he reckons the sixteen-foot golden buddha-body is not himself. His attempts to escape, saying, "I am not the sixteen-foot golden buddha-body," are, as such, portions of being-time too.²⁶ It is the "Look! Look!" of "those who haven't yet confirmed this."²⁷

The fact that horses and sheep are arrayed as they are throughout the world now is also due to the dwelling [of everything] like this in its own dharma-position, ascending and descending up and down. Rats are

²² In seriatim passage being-time moves absolutely at will in total, unrestricted freedom throughout all time and being. Cf. previous paragraph beginning "The creature . . . is yesterday's time . . ."

²³ Each of these Zen masters (it is significant that they are cited in nonchronological order) is being-time; e.g., when Ching-yuan is being-time, he embraces all others and at the same time is distinct from them (they do not get in each other's way). Similarly, Ching-yuan's practice and realization are each being-time, separate yet identical.

²⁴ *Entering the mud . . . water*: A Zen term ref. to the work the enlightened undertake upon their realization, "entering the world of defilements" to lead the unenlightened to salvation.

²⁵ As the Dharma, in manifesting all things, does not "fall" into distinctions such as enlightened and unenlightened, there can be no question of an "unenlightened Dharma" apart from it. One commentator adds here that unenlightenment or enlightenment is just a matter of whether one "obscures" the reality of being-time.

²⁶ Nothing is apart from being-time, even the ordinary man's unenlightened discriminations, e.g., that he and buddha are two different things. (Cf. *SBGZ Ikka myōjū*, E.B., IV, 2, p. 117, 1. 3). Still, he ought to strive to realize the truth of himself as being-time.

²⁷ Allusion to words from the *Lin-chi lu* (*Rinzai-roku*): "In your lump of red flesh is a True Man of no rank [= the I as being-time] who is always coming in and out of your face. Those who have not yet confirmed him, look, look." *Those who have not yet confirmed* refers to the one who might attempt to escape in the preceding sentence, who is a "true man" ("sixteen-foot golden buddha-body"), though he has yet to confirm it.

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time. So are tigers.²⁸ Sentient beings are time, and buddhas are too. This time realizes the entire world by being a creature with three heads and eight arms, and realizes the entire world by being a sixteen-foot golden body. Thus, entirely worlding the entire world with the whole world, is called *penetrating exhaustively*.²⁹ To immediately manifest the bodying of the tall golden buddha with the body of the tall golden buddha, as the arising of the mind, as practice, as enlightenment, as nirvana—that is being; that is time.³⁰ One does nothing but penetrate exhaustively entire time as entire being. There is no remaining dharma left over. Because any dharma left over is as such a left-over *dharma*, even the being-time of a partial exhaustive penetration is an exhaustive penetration of a partial being-time.³¹ Even a form [of understanding] that appears to be blundering is being. On a still broader plane, the times before and after one immediately manifests the blunder are both, together with it, dwelling positions of being-time. The sharp, vital quick itself of dharmas dwelling in their dharma-positions, is being-time.³² You

²⁸ Though most commentaries explain these animals as standing for hours of the day, which in the old horary arrangement were given the names of animals, I have made them zoological creatures primarily, which are also, incidentally, the names of different horal animals. I think this may well have been Dōgen's original intention.

Ascending and descending . . . suggests the continuous activity of being-time as well as the revolutions of the horary animals. Cf. *comings and goings*, fn. 10.

Dharma (dwelling) position (juhōi 住法位): independent stages or points of being-time, each as entire time and being, which are always in the ever present. The idea of *hōhōjuhōi 法法住法位*, that each dharma dwells in its own dharma position, i.e., each is independent.

²⁹ Time (= being; the creature, the buddha, etc.) realizes or manifests the entire world as itself ("sets itself out in array"). Nothing can be left out of this exhaustive reciprocal penetration (or mutual interpenetration) of all dharmas, in which no room exists for subject/object dichotomy.

³⁰ Stages of a buddha's career, each of which is a being-time in which all other stages or positions are contained.

³¹ Though nothing is left out as being-time exhaustively penetrates entire time as entire being, an unenlightened man, for example, might think he is not this being-time (i.e., that something is left out of his being). In fact everything is being-time; even his partial being-time is total in terms of itself. So when we blunder or make a mistake in regard to being-time, the blunder is, as such, a time, and in that sense, is "being"-time.

³² *Sharp, vital quick: kappatsupatchi*. An onomatopoeic description of the lively slapping of a landed fish. Here, it includes the suggestion of something utterly ungraspable and unclassifiable into distinctions such as nothingness and being, impermanence and permanence.

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musn't by your own maneuvers make it a nothingness; you musn't forcibly make it a being.

You reckon time only as something that does nothing but pass by, and do not understand it as something not yet arrived. Although our understandings are time, there is no chance for them to be drawn in by time.³³ There has never been anyone who, while taking time to be coming and going, has penetrated to see it as a being-time dwelling in its dharma-position.³⁴ What chance have you then for a time to break through the barrier [to total emancipation]?³⁵ Even if there were someone who knew that dwelling-position, who would be able truly to give an utterance that preserved what he had thus gained? And even were someone able to give such utterance continually, he could still not help groping to bring his original face into immediate presence.³⁶

Left entirely to the being-time of the unenlightened, both bodhi and nirvana would be being-time which was nothing more than a mere aspect of going-and-coming. [But] no nets or cages long remain—all is the immediate presencing here and now of being-time.³⁷ The deva kings and deva multitudes now actually presencing to the left and right are even now being-time that puts forth my total exertion. And everywhere else in the universe the hosts of being-times in water and earth are now

³³ *Not yet arrived* (*mitō* 未到) also means "not yet understood," or "failure to understand," hence the clause "... do not understand it ... not yet arrived," also has an underlying sense of "... do not understand it as itself [= as being-time]." See also footnote 58, below. Cf. *Shōbōgenzō Juki*, Ōkubo, p. 202, lines 4-7.

Even though man's understandings are not apart from time (= being), the nature of discriminatory understanding is such that there is in it no cause by which it may be drawn by being-time into true understanding of that fact. Cf. footnote 4, above.

³⁴ The four sentences beginning "There has never ..." indicate deepening stages of buddhist attainment.

³⁵ I.e., to live in complete freedom, free from such things as Dharma dwelling-positions and being-time as well.

³⁶ Even supposing someone could express his fundamental attainment whenever he wanted to, it would still fall short of the total attainment in which his entire activity itself totally manifests his true self (being-time) as the world and all time.

³⁷ This seems to mean that in spite of the unenlightened view, which would make being-time merely an aspect of coming-and-going (without the pivotal ever-present), the entire world is always immediately manifesting itself in the present as being-time, totally unencumbered by "nets and cages" (the various mind-made limits and restrictions man's illusions construct around him) of any kind.

immediately manifesting themselves through my exerting my full power.³⁸ Entities of every manner and kind being time in the realms of darkness and light are all the immediate manifestation of my full exertion, all the passing career of my full exertion. One must learn in practice that unless it is *one's self* exerting itself right now, not a single dharma or a single thing can immediately manifest itself or make a passage either.³⁹

You must not construe this passing to be like a squall of wind and rain moving from place to place. The entire world is not changeless and immoveable nor unprogressing and unregressing—the whole world is passing seriatim. Passing seriatim is like spring, for instance, with all its many and varied signs. That is passing seriatim.⁴⁰ You should learn in practice that passing takes place without anything extraneous. For example, springtime's passage invariably passes through spring. Passage is not spring, but since it is the springtime's passage, passing attains the Way now in the time of spring.⁴¹ All this you must give careful and repeated examination.

In speaking of a "passage": if you imagine the place of passage lies somewhere outside, and the dharma of the one doing the passage moves toward the east [like the spring] through a hundred thousand worlds over a hundred thousand kalpas of time, that is the result of your not giving

³⁸ The various forms of existence or being appearing everywhere in the universe appear and can only appear as my being-time totally (= with nothing left out) exerting itself.

³⁹ The time-by-time (instant-by-instant) manifestation of my being in the instant present includes all other dharmas, just as I am included in the being-time of all other dharmas. Without this circumincessional interaction, nothing can pass or, what is the same thing, be manifest.

⁴⁰ The seriatim passage of the whole world is not a movement *from* one place or time *to* another, yet neither is the whole world devoid of motion. The passage of being-time (the I as the whole world and all time) is like the "career" of springtime passing through as the world. "Spring" is the name provisionally given to the great many diverse signs (birds singing, flowers blooming) which are manifest then and at no other time. (By the same token, when spring passes there is nothing that is not spring.) "Spring-time" is the totality of those various signs and without them spring does not exist, so when the signs disappear and others are manifest, we then say it is "summer."

⁴¹ At the time of spring's passing or "career," there is nothing that is not spring. That does not mean passing is limited only to spring, merely that the passage of spring is spring now realizing itself or manifesting itself as itself and as nothing else.

your singleminded devotion to the sole practice of the Buddha Way.⁴²

Once, at the direction of the great master Wu-chi, Yueh-shan Hung-tao went to Zen master Chiang-hsi Ta-chi with a question⁴³: "I'm fairly conversant with the three vehicles and the teaching of the twelve divisions.⁴⁴ But what about the meaning of the First Patriarch's coming from the west?"

Ta-chi said:

For the time being⁴⁵ I let him raise his eyebrows and blink his eyes.⁴⁶

For the time being I don't let him raise his eyebrows and blink his eyes.

For the time being my letting him raise his eyebrows and blink his eyes is correct.⁴⁷

For the time being my letting him raise his eyebrows and blink his eyes is not correct.

When Yueh-shan heard this, he came to great enlightenment. He said to Ta-chi: "When I was at Shih-t'ou's, it was like a mosquito on an iron bull."⁴⁸

What Ta-chi utters is not the same as other men.⁴⁹ Eyebrows and eyes

⁴² The same false view of time as the "going and coming" encountered previously. Allusion to the Buddhist idea that long kalpas of practice are needed before buddhahood can be attained (or, doing zazen in order to become a buddha), which, as ordinarily understood, is an objective, dualistic view inimical to authentic Buddhist practice.

⁴³ Wu-chi (Shih-t'ou; Sekitō, 700-790). Yueh-shan (Yakusan, 745-828). Chiang-hsi (Ma-tsu; Baso, 709-788).

⁴⁴ I.e., all aspects of Buddhist doctrine.

⁴⁵ *For the time being* (uji). Dōgen gives these words the same significance he did in the opening quotation. See footnote 1.

⁴⁶ "Let him raise his eyebrows and blink his eyes": *Him* translates *kare* 伊, which can be a personal pronoun (he, she, it) or a demonstrative pronoun (that). Grammatically, then, *kare* is indefinite. It may refer to the First Patriarch Bodhidharma, the meaning of his coming, or to some other it, him, or that.

⁴⁷ "Correct" (*ze* 是: is, yes, affirmation) and "not correct" (*fuze* 不是: is not, no, negation) are both being-times, so the sense here does not necessarily involve relative judgment. An example of the way *ze* and *fuze* are used in Zen is found in Case 31 of the *Pi-yen lu* (*Hekiganroku*).

⁴⁸ The full episode (*Lien-teng hui-yao*, ch. 19; *Rentō-kyō*) relates how Yueh-shan went first to study with Shih-t'ou but could not make head or tail of what the master said.

⁴⁹ I.e., since they were spoken by Ma-tsu, they must have far deeper meaning, and should thus be given appropriately profound scrutiny. Dōgen then proceeds to direct his remarks to that meaning.

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here must be mountains and seas, because mountains and seas are eyebrows and eyes.⁵⁰ Within this "letting him raise" you should see mountains. Within this "letting him blink" you should essentiate the sea.⁵¹ "Right" enters into intimate terms with "him." "Him" is ushered in by "letting."⁵² "Not correct" is not "not letting him," and "not letting him" is not "not correct." They are all equally being-time.⁵³

Mountains are time and seas are time. If they were not, there would be no mountains and seas. So you must not say there is no time in the immediate now of mountains and seas. If time is destroyed, mountains and seas are destroyed. If time is indestructible, mountains and seas are indestructible. Within this true dharma, the morning star comes to appear, the Tathagata comes to appear, eye-pupils come to appear, the holding up of the flower comes to appear.⁵⁴ This is time. Were it not time, things would be not-so.⁵⁵

Zen master Kuei-sheng of She-hsien was a Dharma descendent of Lin-chi, and a direct Dharma heir of Shou-shan.⁵⁶ Once he instructed the assembly of monks:

⁵⁰ "Mountains and seas" suggest (intentionally or not) the mountains and seas in the first quotation (p. 116). Some commentators see in the way eyebrows "rise above" eyes an incidental resemblance to mountains looking over the sea. Eyebrows and eyes may be said to signify the self (being-time), and mountains and seas, the world.

⁵¹ *Essentiate the sea* translates an extremely unusual verbal form, 海を宗すべし.

⁵² In this paragraph and the next, from the standpoint of being-time, Dogen holds up various aspects of the totally exhaustive circumincessional relation of all times and beings. (This is reflected, for example, in locutions such as "eyebrows and eyes must be mountains and seas" "enters into intimate terms with," "ushered in by," and so forth.)

⁵³ "Not correct" and "not letting him" are equally being-time, thus in "not correct's" being-time everything is "not correct" (there is no "not letting him"). The same is true of "not letting him's" being-time.

⁵⁴ According to Zen legend, Sakyamuni attained Tathagatahood upon seeing the morning star; then, with an enlightened eye, he devoted himself to guiding others to salvation (as in the famous episode when he held up a flower). According to the principle of being-time, each manifestation appears as itself, and when it does all others appear with it. See footnote 7.

⁵⁵ I.e., without the truth of being-time, nothing could come to manifestation (cf. fn. 39), hence there could be no Way of Buddhist emancipation.

⁵⁶ She-hsien Kuei-sheng (Sekken Kisei 業縣歸省, c. 1000); a disciple of Shou-shan Sheng-nien (Shuzan Shōnen 首山省念, 926-993), fourth generation from Lin-chi. The quotation appears in *Lien-teng hui-yao*, ch. 20 (*Rentō-eyō*).

SHŌBŌGENZŌ UJI

For the time being, the mind reaches but the word does not.

For the time being, the word reaches but the mind does not.

For the time being, the mind and word both reach.

For the time being, neither mind nor word reach.⁵⁷

The mind and the word are equally being-time. Their reaching and not-reaching alike are being-time.⁵⁸ Even when the time of their reaching is not yet over, the time of their not-reaching is come. The mind is a donkey, the word a horse, making the horse a word and the donkey the mind.⁵⁹ "Reaching" is not coming; "not-reaching" is not yet. This is how being-time is.⁶⁰ Reaching is impeded by reaching and is not impeded by not-reaching. Not-reaching is impeded by not-reaching and not impeded by reaching.⁶¹ Mind impedes mind and sees mind, word impedes word and sees word, impeding impedes itself and sees itself.⁶² Impeding impedes impeding—that is time. Although impeding is employed by other dharmas,

⁵⁷ *For the time being*: See footnote 1. *The mind reaches but the word does not* 意到句不到. This together with the following three statements form a set, with parallels elsewhere in Zen literature, referring to realization or attainment and the utterance or expression of it. Cf. footnote 33, where the same 到 (here trans. "reaches") is rendered as "arriving." It should also be mentioned that the character 到 can have, by extension, a meaning of *coming to fulfillment or attainment*.

⁵⁸ In the reality of being-time, *mind* and *word* are not separate. This following story is sometimes cited to elucidate the relation of reaching (attainment) and not-reaching, and being-time: Two monks called on Chao-chou. He asked one of them: "Have you come [= 到, reached] here before?" "I've never come before," he replied. Chao-chou said: "Have a cup of tea." Then he asked the second monk the same question. "I've come before," he answered. Chao-chou said: "Have a cup of tea." A senior monk who had heard this said: "Why give the same response to the monk who said he had never come and the monk who said he had?" Chao-chou said to him: "Have a cup of tea."

⁵⁹ Allusion to the following story. A monk asked: "What is the essence of the Dharma?" Master Lin-yun said: "The donkey's not yet gone and the horse arrives." *CTL*, ch. 11.

⁶⁰ Since reaching and not-reaching are both being-time, it is not a question of something which ought to "reach" (or arrive or be fulfilled) failing to do so; nor does not-reaching mean something that will reach has not done so yet.

⁶¹ "Impeding" (遮 礙) is analogous to self-affirmation, the affirming of true subjectivity. Thus impeding, which as itself (being-time) is the entire world and entire time, means individuality or "selfness" is affirmed and preserved; otherwise there would be a onesided fall into undifferentiated oneness.

⁶² When impeding manifests itself, all is impeding, thus "it sees itself." The entire world, exhaustively, with no thing or time left out, is impeding.

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there has never yet been impeding that impedes another dharma.⁶³ I encounter a man. A man encounters a man. I encounter me. Going forth encounters going forth.⁶⁴ [But] if they don't get the time, it cannot be thus.⁶⁵

Moreover,⁶⁶ the mind is the time of the immediately present ultimate Dharma. The word is the time of the key to higher attainment. Reaching is the time of the body of total emancipation. Not-reaching is the time you are "one with this and apart from this." You should attest and affirm thus; you should being-time thus.⁶⁷

We have seen above how the respected elders have both spoken. Yet is there not something even further to utter?⁶⁸

⁶³ *Though impeding is employed by other dharmas . . . e.g., a horse is a horse and a donkey is a donkey (each impedes itself and thus manifests itself), therefore although a horse's time (being) is all time and all being including the donkey, at the same time the donkey (and all other dharmas too) is also all time and being, including the horse. In that sense, impeding is "employed" (shitaku 使得) by each dharma, i.e., used to maintain its individuality. Yet that does not mean impeding impedes any other dharma. Impeding only impedes itself, never anything else; otherwise, no other dharma could exist or be manifest (and thus impeding itself could not exist either); that is, there would be only the one-sided aspect of sameness, the aspect of difference also vital to the basic standpoint of Buddhism, would be lacking.*

⁶⁴ All these relations are based on being-time's standpoint of difference-is-sameness, sameness-is-difference. There is allusion to the following story: "San-sheng said: 'When I encounter men, I go forth. Going forth is not for their sake.' Hsing-hua said: 'When I encounter men, I do not go forth. Going forth is for their sake.'" *Lien-teng hui-yao, ch. 10.*

⁶⁵ I.e., nothing is apart from time.

⁶⁶ The following four Zen phrases all indicate the ultimate attainment in being-time. *immediately present . . . : genjō kōan 現成公案: key to higher attainment: kōjō kanrei 向上關捩: the body of total emancipation: dattai 脫體. "One with this and apart from this": sokushi rishi 即此離此. "When Po-chang returned to Ma-tsu, Ma said nothing and just took up his whisk. Po-chang said: 'Are you one with this function, or apart from it?' Ma-tsu said nothing and placed the whisk back in its original position. After a while Ma-tsu asked Po-chang: 'How do you preach the Dharma?' Po-chang said nothing and took up the whisk. Ma-tsu said, 'Are you one with this function, or apart from it?' Po-chang said nothing, and put the whisk back. At that instant, Ma-tsu gave a deafening roar, and Po-chang came to final and complete emancipation."*

⁶⁷ Here being-time is used as a verb: *uji subeshi*.

⁶⁸ In making his own utterances here Dōgen takes the statements of the "two elders" Ma-tsu and Kuei-sheng even further as he asserts once again how nothing, no matter what it might be, is left out of being-time.

SHÖBÖGENZÖ UJI

We should say:

Half-reaching of mind and word is also being-time.

Half not-reaching of mind and word is also being-time.

The investigation must go on like that.

Letting him raise his eyebrows and blink his eyes is a half being-time.

Letting him raise his eyebrows and blink his eyes is a "Wrong!" being-time.

Not letting him raise his eyebrows and blink his eyes is a half being-time.

Not letting him raise his eyebrows and blink his eyes is a "Wrong! Wrong!" being-time.⁶⁹

Such investigations in thoroughgoing practice, reaching here and not reaching there—that is the time of being-time.

*Written in [Kō]shō Hōrin-ji, at the beginning of winter,
the first year of Ninji (1240)*

⁶⁹ The word "half" in this quotation may be understood in a sense analogous to the word "partial" above (footnote 31). "Wrong" or "Mistake" (*shaku* 錯) is more or less similar. Cf. Case 98 of the *Pi-yan lu* (*Hekiganroku*), "T'ien-p'ing's Two Wrongs."