

THE HEART OF DŌGEN'S
Shōbōgenzō



translated and annotated by

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FIVE

Uji 有時

(BEING-TIME)

Uji was written at the beginning of winter, the first year of Ninji [1240], while Dōgen was teaching at the Kōshō-ji, south of Kyoto. It is one of the central fascicles of *Shōbōgenzō*, and one of the most difficult. In it, Dōgen investigates the normally highly abstract concept of time. Although the subject of time is one not generally encountered in Zen literature, in *Shōbōgenzō Uji* time—or what is the same thing, being-time, being that is inseparable from time—is Dōgen’s central theme, and it is present as an underlying theme in the other major fascicles as well. In *Uji*, Dōgen uses his Zen dialectic to scrutinize the various ramifications of time from the basic, non-objectifiable premise that asserts the inseparability of time and being in the instant present of the “I” (*Ōkubo*, vol. 1, 189–94).

Note: In *Uji*, as in some of the other fascicles, the Chinese texts that are the subject of Dōgen’s commentary are set in italic type when they first appear *en bloc* at the heads of the various sections.

UJI

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 feet or sixteen feet.

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

For the time being, I'm a pillar or a 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.² The [demonic ashura with] three heads and eight arms is time; because it is time, it can be in no way different from the twelve hours of your day. Although you never measure the length or brevity of the twelve hours, their swiftness or slowness, you still call them the twelve hours. As evidence of their going and coming is obvious, you do not come to doubt them.³ But even though you do not have doubts about them, that is not

1. In the original Chinese text, the characters *u-ji* 有時 (literally, being time) which are repeated at the beginning of each line of the quotation, mean *aru toki*, "at a certain time," "sometimes": first the old Buddha does this, then does that, and so on. Such a reading objectifies time, separating it from being, making it something that comes out of the future and disappears into the past, and being something that exists at a certain limited span within that endlessly extending time. To elucidate the inseparability of time and being, Dōgen reads the characters *u-ji* individually as "being-time," bringing 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" attempts to encompass something of these meanings.

The *old Buddha* is Yüeh-shan Wei-yen. *Mountain peaks* suggests the aspect of 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; in contrast to *eight feet or sixteen feet*, a Buddha, Shakyamuni, in seated and standing attitudes, respectively. *Mr. Chang or Mr. Li*: Tom, Dick, Harry. The first two lines of the saying appear in CTL, ch. 14, but the quotation as a whole appears to have been cobbled together by Dōgen from various sources in Zen literature.

2. Dōgen's commentary on the quotation begins with the key sentence *The time being means*, showing the unusual significance he gives to the words *u-ji*, *being time*. (Since the original Japanese does not differentiate between singular and plural, being and time can be both singular and plural: e.g., being(s) are all time(s)).

Glorious golden radiance: a Buddha's body, often described as tall and golden-colored and emitting radiant light. Buddhas and their radiance, even the strange figure of the ashura, are all time, not as remote or external appearances but as one's own being-time right here in the immediate present.

3. The *twelve hours* (in the old horary calculation one day was divided into twelve), that is, time, is something we normally take for granted.

Evidence . . . is obvious: e.g., in the change of seasons.

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. Nonetheless, 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 We 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 each other's way.⁶ Because of this, there is an arising of the religious 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.⁷ We set our self out in array, and we see that. Such is the fundamental reason of the Way—that our self is time.⁸

Since such is its fundamental reason, we must study and learn that myriad phenomena and numberless grasses [things] exist over the entire earth, and each of the grasses and each of the forms exists as the entire earth.⁹ These comings and goings are the commencement of Buddhist practice.¹⁰ When you have arrived within this field of suchness, it is a single grass, a single form. The forms are understood and not understood, the grasses are grasped and not grasped.¹¹

4. The nature of an unenlightened person's doubt concerning his own time (being) itself (*this present doubt*). He should call it into question, but even while he does not, 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" is the true self, the self in its 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*, except where reference is clearly to the unenlightened self, the words "self" or "I" are synonymous with being-time.)

6. For example, a bamboo is a bamboo (or a "bamboo-time") and does not obstruct a pine tree being itself; night is night and does not impede the day. See footnote 61.

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 the self gives rise to the mind that desires enlightenment (or engages in practice, or attains enlightenment, or anything else), at that very time, in that very being-time, the whole world does as well.

8. Since in the self's time there is nothing that is not the self, nothing apart from the self exists for it to see. To realize this way of seeing is enlightenment—the fundamental truth of the world's suchness.

9. That is, because the self's time is like this, limitless dharmas (various forms and "grasses") are being manifested throughout the world as the self *set out in array*. At that time, each and every one of these dharmas contains the whole world.

10. *Comings and goings* (*ōrai* 往来) presumably refers here to the manifesting of being-time described above, 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.

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

As the time right now is all there ever is, each being-time is without exception entire time.¹² A grass-being and a form-being 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 person holds various views at the time he is unenlightened and has yet to learn the Buddha's Dharma. Hearing the words "the time being," he thinks that at one time the old Buddha became a creature with three heads and eight arms, and that at another time he became a sixteen-foot Buddha. He imagines it is like crossing a river or a mountain: the river and mountain may still exist, but *I* have now left them behind, and at the present time *I* reside in a splendid vermilion palace. To him, the mountain or river and *I* are as distant from one other as heaven from earth.¹⁴

But the true state 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

As long as time is not a modality of going and coming, that time on the mountain is the immediate present—right now—of "the time being" (being-time). Yet as long as time takes upon itself a modality of going and coming, the *being* in me in the immediate *now* of "the time being" is being-time.¹⁶ So does not the time climbing the mountain or crossing the river swallow up the time of the splendid vermilion palace? Does not that time spit out this time?¹⁷

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

13. It is not of course missing from any "now." Dōgen is exhorting students to make the truth of being-time their own realization. Without this realization, being-time is a hollow phrase, and they are cut off from the whole world and all time—the authentic mode of being-time.

14. This paragraph presents the ordinary view of time. *In spite of this*—the fact that all time and being are included in the present now. *Creature with three heads and eight arms* (*sanzu happi* 三頭八臂), illusion, contrasted to *sixteen-foot Buddha* that follows. Likewise, crossing rivers and mountains suggests the path of practice leading to enlightenment. The unenlightened view, with its dualistic understanding of self and things as permanent, independent entities, would thus see practice and enlightenment merely as different stages and time as something that comes out of the future and disappears into the past.

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

16. Since being-time is both coming and going and not coming and going, it does not 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

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 at the myriad peaks around you—hence there is 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 somewhere else far away, 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 else over there, it is the time right now.¹⁸

Hence, 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 virtue inherent in time. If time were to give itself to merely flying past, it would have to leave gaps.¹⁹ You fail to experience the passage of being-time and hear the utterance of its truth, because you learn 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 it makes 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 tomorrow, passes from today to yesterday, passes from yesterday to today, passes from today to today, passes from tomorrow to tomorrow, this because passing

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 it). The self-identity of this contradiction is always present in the being-time of the present now.

The present time swallows all past time and being and all future time and being and also spits it out. Hence, there is a constant merging of past and future in the present.

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 mountain 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 of 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 Yüeh-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, etc.).

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

seriatim is a virtue of time.²² Past time and present time do not overlap or pile up in a row—and yet Ch'ing-yüan is time, Huang-po is time. Ma-tsu and Shih-t'ou are times too. Since self and other are both times, practice and realization are times.²³ “Entering the mud, entering the water” is time as well.²⁴

Although the views the ordinary, unenlightened person now holds and the conditions that cause them are what the unenlightened person sees, it is not the unenlightened person'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 supposes the sixteen-foot golden Buddha-body is not himself. His attempts to escape by saying, “I am not the sixteen-foot golden Buddha-body” are, as such, portions of being-time as well.²⁶ It is the “Look! Look!” of “those who have not confirmed this yet.”²⁷

The horses and sheep now arrayed throughout the world are each dharma stages dwelling in their suchness and moving endlessly up and down.²⁸ Rats are time. So are tigers. Sentient beings are time, Buddhas as well. 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.

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

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

24. *Entering the mud . . . water* (*nyūdei nyūsui*, 入泥入水): a Zen term usually referring to the work the enlightened undertake upon attaining 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 nonenlightenment or enlightenment is a matter of whether or not one “observes” the reality of being-time.

26. Nothing is apart from being-time, even the ordinary person's unenlightened discriminations (e.g., that he and Buddha are different). Still, he ought to strive to realize the truth of himself as being-time.

27. An allusion to words from the *Lin-chi lu*: “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. For those who have not yet confirmed him, *Look! Look!*” *Those who have not confirmed this yet* refers to “one who attempts to escape” in the preceding sentence. He is a “true man” (*sixteen-foot golden Buddha-body*) but has yet to confirm it.

28. *Horses and sheep* apparently refer to the 12 zodiacal animals (*jūnishi*) of the sexagenary cycle, which was used to designate the 12 parts (“hours”) of the day. *Moving endlessly up and down* refers to the movement of these animals in the daily cycle, as well as to the continuous activity of being-time.

Dharma (dwelling) stages (*jūhōi* 住法位) refers to independent stages or points of being-time, each entire in itself, and ever present in the immediate now. The idea that each dharma dwells independently in its own all-encompassing dharma position.

Entirely worlding the entire world with the whole world is thus 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 religious 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 nothing remaining left over. Because any dharma left over is as such a leftover 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, along with it, dwelling positions of being-time. The sharp, vital quick of dharmas dwelling in their dharma-positions is itself being-time.³² You must not by your own maneuvering make it into nothingness; you must not force it into being.

You reckon time only as something that does nothing but pass by. You do not understand it as something not yet arrived. Although our various understandings are time, there is no chance for them to be drawn in by time.³³ There has never yet been anyone who supposed time to be coming and going who has penetrated to see it as being-time dwelling in its dharma-position.³⁴ What chance is there, then, for a time to arrive when you will break through the barrier [into total emancipation]?³⁵ Even if someone did know that dwelling-position, who would be able truly to give an utterance that preserved what he

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

30. The stages of a Buddha's career, each of which is a being-time in which all other Dharma stages are contained.

31. Although nothing is left out as being-time exhaustively penetrates entire time as entire being, an unenlightened man might think he is not this being-time (i.e., that something is left out of his being). But 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 is in that sense "being"-time.

32. Sharp, vital quick: *kappatsupatchi*. An onomatopoeic description of the lively movement of a leaping fish, it is often used to describe outstanding Zen activity. Here, it stands for what is utterly ungraspable and unclassifiable into distinctions such as nothingness and being, impermanence and permanence.

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]."

Even though a person's understanding is not apart from time (= being), the nature of discriminatory understanding is such that it contains no potential cause whereby it may be drawn by being-time into true understanding of that fact.

34. The four sentences beginning *There has never* reflect deepening stages of attainment.

35. That is, to live in complete freedom; free from Dharma dwelling-stages and being-time as well.

had thus gained? And even were someone able to utter such an utterance at will, he could still not avoid groping to make his original face immediately present.³⁶

Left entirely to the being-time of the unenlightened, both enlightenment and nirvana would be being-time that was nothing more than an aspect of going-and-coming. [But] no nets or cages remain for long—all is the immediate presencing here and now of being-time.³⁷ The deva kings and deva multitudes 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 on earth are now immediately manifesting themselves in the full power that I exert.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 my full exertion making a passage. One must learn in practice that unless it is one's self exerting itself right now, not a single dharma or thing can either immediately manifest itself or make a passage.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 immovable, nor unprogressing and unregressing—the whole world is passing seriatim. Passing seriatim is like spring, for example, with all of 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. The passage is not spring, but as it is the springtime's

36. Even supposing someone could express his fundamental attainment at will, it would still fall short of the total attainment in which his entire activity 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 that 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 our illusions construct around us) of any kind.

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 interaction of reciprocal interpenetration, nothing can pass or, what is the same thing, be manifest.

40. Although the seriatim passage of the whole world is not a movement from one place or time to another, neither is the whole world devoid of movement. 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.) "Springtime" is the totality of those various signs, and without them spring does not exist; when the signs disappear and others are manifest, we say it is "summer."

passage, passing attains the Way now in the time of spring.⁴¹ All of this you must give careful and repeated examination.

If, in speaking of a “passage,” you imagine that the place of passage lies somewhere outside, and the dharma of the one doing the passage moves toward the east [like the spring] through 100,000 worlds over 100,000 kalpas of time, that is a result of not giving total devotion to the single-minded practice of the Buddha Way.⁴²

Once Yüeh-shan Hung-tao, at the direction of Wu-chi Ta-shih, went to Zen master Ma-tsu with a question.⁴³ “I believe I have a fair grasp of 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?”

Ma-tsu said:

*For the time being,*⁴⁵ 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 Yüeh-shan heard this, he achieved great enlightenment. He told Ma-tsu, “When I was at Shih-t’ou’s, it was like a mosquito on an iron bull.”⁴⁸

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, but merely that the passage of spring is spring realizing itself now or manifesting itself now as itself and as nothing else.

42. The same false view of time as the “going and coming” encountered previously. There is an allusion to the Buddhist idea that long kalpas of practice are needed before Buddhahood can be attained (or the need of many years of zazen to become a Buddha) which, as ordinarily understood, is an objective, dualistic view inimical to authentic Buddhist practice.

43. Wu-chi Ta-shih is an honorific name of Shih-t’ou Hsi-chien. Yüeh-shan Hung-tao 藥山弘道 is Yüeh-shan Wei-yen.

44. That is, all aspects of Buddhist doctrine.

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

46. *Let him raise his eyebrows and blink his eyes*: the Japanese *kare* 伊, translated *him*, can be a personal pronoun or a demonstrative pronoun. Here *kare* apparently refers to Bodhidharma, the first Chinese Zen Patriarch, or to the meaning of his coming.

47. *Correct* (ㄗㄝ 是, which may also be translated *is*, *yes*, or *affirmation*) and *not correct* (ㄈㄨㄝ 不是, *is not*, *no*, *negation*) are both being-times, so the sense here does not necessarily involve any relative judgment. For an example of the way *ㄗㄝ* and *ㄈㄨㄝ* are used in Zen, see the dialogue in Case 31 of the *Pi-yen lu*.

48. The full episode (in *LTHY*, ch. 19), relates how Yüeh-shan went first to study with Shih-t’ou but was unable to make head nor tail of anything he said.

What Ma-tsu utters is not the same as other men.⁴⁹ Here eyebrows and eyes 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 “Correct” 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.” All of them are equally being-time.⁵³

Mountains are time, and seas are time. If they were not time, 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 appears, the Tathagata appears, eye-pupils appear, the holding up of the flower appears.⁵⁴ This is time. If it were not time, things would be not-so.⁵⁵

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

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

49. That is, since they were spoken by Ma-tsu, they must have far deeper meaning and should thus be deeply scrutinized. Dōgen proceeds to direct his remarks to that deeper meaning.

50. *Mountains and seas* suggest (intentionally or not) the mountains and seas in the first quotation. Some commentators see in the way *eyebrows “rise above” eyes* an incidental resemblance to mountains overlooking the sea.

51. The phrase *essentiate the sea* (*umi o shū subeshi* 海を宗すべし) is an attempt to duplicate an unusual verbal form in the original.

52. In this paragraph and the next, Dōgen holds up, from the standpoint of being-time, various aspects of the totally exhaustive reciprocally interpenetrating 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, Shakyamuni attained Tathagatahood upon seeing the morning star; after his enlightenment, he devoted himself to guiding others to salvation (as in the famous episode when he held up a flower. See page 10, footnote 11). According to the basic principle of being-time, each manifestation appears as itself; when it does, all others appear with it.

55. That is, without the truth of being-time, nothing could come to manifestation, hence, there could be no path of Buddhist emancipation.

56. She-hsien Kuei-sheng, c. 1000, a disciple of Shou-shan Sheng-nien, fourth generation from Lin-chi. The quotation appears in *LTHY*, ch. 20.

57. *For the time being* (see footnote 1, page 48). *The mind reaches but the word does not* 意到句不到. This forms a set with the following three statements (with many parallels in Zen literature), referring to realization and the utterance or articulation of realization. It should be mentioned that

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 has arrived. 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 not impeded by not-reaching. Not-reaching is impeded by not-reaching and not impeded by reaching.⁶¹ The mind impedes the mind and sees the 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, there has never yet been impeding that impedes another dharma.⁶³ The entire world, exhaustively, with no thing or time left out, is impeding. I encounter a man. A man encounters a man. I encounter myself. Going forth encounters going forth.⁶⁴ If they do not obtain the time, it cannot be thus.⁶⁵

the character for “reaches” (tō 到) can by extension have a meaning of *coming to fulfillment or attainment*.

58. In the reality of being-time, mind and word are not separate. The following story is sometimes cited to elucidate the relation of reaching (attainment) and not-reaching and being-time: Two monks visited Chao-chou. He asked one of them: “Have you come [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 said: “Why did you give them the same response?” Chao-chou said: “Have a cup of tea.”

59. An allusion to the following story. A monk asked: “What is the essence of the Dharma?” Master Ling-yün 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 that ought to “reach” (arrive or be fulfilled) failing to do so; nor does not-reaching mean something that will eventually reach has not done so yet.

61. *Impeding* (ge 礙) is analogous to self-affirmation, the manifesting of true subjectivity. Hence, impeding, which as itself (being-time) is the entire world and all time, signifies the affirming and maintaining of individuality or “selfness,” without which there would be a one-sided fall into undifferentiated oneness.

62. When impeding manifests itself, the entire world with no thing or time left out is impeding, thus it *sees itself*.

63. *Although impeding is employed by other dharmas*, for example, a horse is a horse and a donkey is a donkey (each impedes itself and thus manifests itself), hence 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) is also all time and being, including the horse. In this way, impeding is “employed” (*shitoku seraru*, 使得せらる) by each dharma, that is, used to maintain its individuality.

Yet that does not mean impeding impedes other dharmas. Impeding only impedes itself, never anything else; if it were otherwise, no other dharma could exist or be manifest (and thus by impeding itself could not exist). There would then be only the one-sided aspect of sameness, and the aspect of difference also vital to the basic standpoint of Buddhism would be lacking.

64. All of these relations are based on being-time’s basic standpoint of difference-is-sameness, sameness-is-difference. There is an allusion here 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” (*LTHY*, ch. 10).

65. That is, nothing is apart from time.

Moreover, 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.”⁶⁶ 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

We should say:

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

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

Your investigation must go on like this.

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

66. These four Zen phrases all indicate ultimate attainment in being-time. Manifesting suchness, or immediately present (*genjō-kōan* 現成公案); the key to higher attainment (*kōjō kanrei* 向上闡掖); body of total emancipation (*dattai* 脱体); one with this and apart from this (*sokushi rishi* 即此離此). “When Po-chang returned to Ma-tsu, Ma-tsu said nothing and just took up his whisk. Po-chang said: ‘Are you one with that function, or apart from it?’ Ma-tsu said nothing and placed the whisk 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 that function, or apart from it?’ Po-chang said nothing and put the whisk back. At that instant Ma-tsu gave a deafening roar. Po-chang came to final and complete emancipation.”

67. Here Dōgen uses *being-time* as a verb, *uji subeshi* 有時すべし.

68. In expressing his own utterances here, Dōgen takes the statements of Ma-tsu and Kuei-sheng even further to assert once again how nothing is apart from being-time.

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 analogous. Cf. *Pi-yen lu*, Case 98, T’ien-p’ing’s Two Wrongs.