

# Two Translations of a Section On Being and Time (*uji* 有時) from the *Shobogenzo* 正法眼藏

by Dogen  
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*We have retained the selection made by Philip Kapleau in his original publication as an appendix to The Three Pillars of Zen. Kapleau's translation is followed by the one contained in Rev. Nearman's edition of the Shobogenzo. Alternatively, the Nishijima-Cross translation in four volumes and other translations and selections are available for free from [The Zen Site](#). We have taken the liberty to excerpt from the translators' prefaces only those paragraphs which seem relevant to the present format. Our thanks go to the Rochester Zen Center and Shasta Abbey. —MT*

## Introduction by Philip Kapleau

Dogen Kigen lived from 1200 to 1253 and was probably the most brilliant mind Japanese Buddhism has produced. Though Dogen is credited with bringing the teachings of the Soto sect from China to Japan, it seems clear that he never intended to establish a Soto sect as such but rather to foster an integral Zen based on the highest teachings and practices of Shakyamuni Buddha. Actually he discouraged all sectarian classifications, whether of Soto, Rinzai, or Obaku, or the broader categories of Hinayana and Mahayana.

It is misleading to describe Dogen, as some have done, as “a subtle dialectician,” as though he were a philosopher rather than a Zen master. A high-minded teacher who deeply lived what he taught, Dogen sought to emancipate men from the fetters of greed, anger, and delusion by teaching them how to live a truly meaningful life based on the Way of the Buddha, and not to formulate a system of speculative thought.

The *Shobogenzo* (正法眼藏, lit. “Treasury of the True Dharma Eye”), consisting of ninety-five sections, was written over a period of some twenty-five years and completed shortly before Dogen's death. In it Dogen deals with matters as simple and down to earth as the precise manner of performing toilet functions in monastery life, and as highly metaphysical as the relation of time and being to practice-enlightenment. Dogen's whole mode of expression is unique and can undoubtedly be ascribed to the quality of his enlightenment, believed by many to be one of the most penetrating in Japanese Buddhism, as well as to his naturally brilliant, highly creative mind. In informed Zen circles it is said that the abstruse sections of the *Shobogenzo* are the Mount Everest of Japanese Buddhism, and that he who would climb to that pinnacle must have the opened eye of full enlightenment and the climber's sureness of footing gained only with years of training.

To give the reader some idea of the style and dimension of Dogen's *Shobogenzo*, we present here a brief extract from Section 11, entitled "Being-Time," perhaps the most abstruse section of the book. We believe that this translated portion, which consists of approximately one-third of the section, is peculiarly relevant for students of Zen living in the science-oriented twentieth century, revealing as it does in a unique way the meaning of time and the universe. More than this, it makes clear that Dogen's insights as to time and being, realized by him introspectively in the thirteenth century through zazen, and the views of certain contemporary micro- and macro-physicists on time and space, arrived at by them through the principles and methods of science, parallel each other to a remarkable degree. The difference, however, and a deeply significant one, is in the effect these insights had upon these men. Dogen's realization, being a Self-discovery, liberated him from the basic anxieties of human existence, bringing him inner freedom and peace and deep moral certainty. But, as far as can be seen at this time, no such inner evolution has followed in the wake of these scientific discoveries.

A word of caution. These passages ought not to be read as abstract metaphysic. Dogen is not speculating about the character of time and being, but is speaking out of his deepest experience of that reality. Always his overriding concern is with practice and enlightenment, with leading his readers to the realization of the truth of themselves and the universe. This is clearly stated in his *Fukan Zazengi* (General Recommendations for Zazen), where he admonishes: "You must cease concerning yourself with the dialectics of Buddhism and instead learn how to look into your own mind in seclusion."

## Dogen on "Being-Time"

"An ancient Zen master said:

Being-time stands on the topmost peak and in the utmost depths of the sea, being-time is three heads and eight elbows, being-time is a height of sixteen or eighteen feet, being-time is a monk's staff, being-time is a *hossu*,<sup>1</sup> being-time is a stone lantern, being-time is Taro, being-time is Jiro,<sup>2</sup> being-time is earth, being-time is sky.

有時高高峰頂立、  
有時深深海底行。  
有時三頭八臂、  
有時丈六八尺。  
有時拄杖拂子、  
有時露柱燈籠。  
有時張三李四、  
有時大地虛空。

"'Being-time' means that time is being. Every existent thing is time. The sixteen-foot golden figure is time. As it is time it has the grandeur of time. You must learn that it is twelve hours<sup>3</sup> of 'nowness.' Three heads and eight elbows is time. Since it is

<sup>1</sup>A baton with a mane, carried by Zen masters to brush away flies or mosquitoes.

<sup>2</sup>These names are used in the same sense as Tom, Dick, and Harry.

<sup>3</sup>That is, the 12-hour day, which could equally be the 24-hour day and night.

time it cannot but be identical with these twelve hours this every moment. Though we do not measure twelve hours as a long or a short time, still we [arbitrarily] call them twelve hours. The traces of the ebb and flow of time are so evident that we do not doubt them; yet, though we do not doubt them, we ought not to conclude that we understand them. Human beings are changeable, at one time questioning what they do not understand and at another time no longer questioning the same thing, so their former questionings do not always coincide with their present ones. The questioning alone, for its duration, is time.

Man disposes himself and construes this disposition as the world. You must recognize that every thing, every being in this entire world is time. No object obstructs another, just as no time obstructs another. Thus the initial orientation of each different mind toward the truth exists within the same time, and for each mind there is as well a moment of commencement in its orientation toward truth. It is no different with practice-enlightenment.

Man disposes himself and looks upon this disposition as the world. That man is time is undeniably like this. One has to accept that in this world there are millions of objects and that each one is, respectively, the entire world—this is where the study of Buddhism commences. When one comes to realize this fact, [one perceives that] every object, every living thing is the whole, even though it itself does not realize it. As there is no other time than this, every being-time is the whole of time: one blade of grass, every single object is time. Each point of time includes every being and every world.

Just consider whether or not there are any conceivable beings or any conceivable worlds which are not included in this present time. If you are the ordinary person, unlearned in Buddhism, upon hearing the words *aru toki*<sup>4</sup> you will doubtlessly understand [that they mean ‘at one time,’ that is] that at one time Being appeared as three heads and eight elbows, that at one time Being was a height of sixteen or eighteen feet, or that at one time I waded through the river and at one time crossed the mountain. You may think that that mountain and that river are things of the past, that I have left them behind and am now living in this palatial building—they are as separate from me as heaven is from earth.

However, the truth has another side. When I climbed the mountain and crossed the river, I was [time]. Time must needs be with me. I have always been; time cannot leave me. When time is not regarded as a phenomenon which ebbs and flows, the time I climbed the mountain is the present moment of being-time. When time is not thought of as coming and going, this moment is absolute time for me. At the time I climbed the mountain and crossed the river, did I not experience the time I am in this building? Three heads and eight elbows is yesterday’s time, a height of eighteen or sixteen feet is today’s; but ‘yesterday’ or ‘today’ means the time when one goes straight into the mountains and sees ten thousand peaks.<sup>5</sup> It has never passed. Three heads and eight elbows is my being-time. It seems to be of the past, but it is of the present. A height of sixteen or eighteen feet is my being-time. It appears to be passing, but it is now. Thus the pine is time, as is the bamboo.

<sup>4</sup>The one Chinese compound 有時 can be read either as *aru toki*, meaning “at one time” or, in a deeper sense, as *uji*, meaning “being-time.”

<sup>5</sup>The “ten thousand peaks of the mountains” should be understood symbolically as meaning the countless and varied circumstances and activities of daily living.

Do not regard time as merely flying away; do not think that flying away is its sole function. For time to fly away there would have to be a separation [between it and things]. Because you imagine that time only passes, you do not learn the truth of being-time. In a word, every being in the entire world is a separate time in one continuum. And since being is time, I am my being-time. Time has the quality of passing, so to speak, from today to tomorrow, from today to yesterday, from yesterday to today, from today to today, from tomorrow to tomorrow. Because this passing is a characteristic of time, present time and past time do not overlap or impinge upon one another. But the master Esigen is time, Obaku is time, Kosei is time, Sekito is time.<sup>6</sup> Since you and I are time, practice-enlightenment is time.

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### Introduction by Rev. Hubert Nearman, O.B.C.

“Uji” is Dōgen’s discourse on the significance of *anatta* and *anicca*—the Buddhist terms for ‘no permanent, abiding self’ and ‘continual change’—and their application to treading the paths of Right Understanding and Right Thought. It is not, strictly speaking, a discourse, for Dōgen gave the text to his monks in written form, which suggests that he intended it to be read over and studied carefully, rather than to be absorbed by hearing it only once.

Because it is linguistically possible to translate the title as ‘Being and Time’, some modern scholars have been led to assume that Dōgen was engaging in a form of philosophical speculation akin to that of some Western existentialists. Such an approach, however, would seem counter to the purpose behind a discourse given by a Buddhist Master, since speculative thinking—philosophical or otherwise—is a type of mentation that trainees are working to disengage themselves from so that they may progress towards realizing spiritual Truth, which lies beyond the reaches of speculation. The key term, which is presented as the title, has meanings which no single English rendering fully encompasses. To begin with, *uji* (the Japanese pronunciation of the Chinese *you shih*) has long been a common, everyday phrase in China, as it has been for the Japanese when read as *aru toki*, encompassing in both languages such English equivalents as ‘just for the time being’, ‘there is a time when’, ‘at some time’, ‘now and then’, and the like. During his presentation, Dōgen also explores the two components from which the word *uji* is made, drawing examples of their usage from everyday Japanese. The first half (*u*) refers to ‘existence’ or ‘being’; the second (*ji*) has a variety of close English equivalents, including ‘time’, ‘a time’, ‘times’, ‘the time when’, ‘at the time when’ (as well as ‘hour’ or ‘hours’ when used with a number) or as signifying what is temporal (‘sometime’, ‘for a time’, etc.). The phrase *aru toki* has already appeared with some frequency in several of Dōgen’s earlier discourses, particularly as a phrase in an extended koan story to signal that an important event is about to happen, such as a one-to-one exchange with a Master that will trigger the disciple’s realization of what Truth is. In this context, it conveys the sense of ‘and then, one day’.

Underlying the whole of Dōgen’s presentation is his own experience of no longer being attached to any sense of a personal self that exists independent of time and

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<sup>6</sup>What Dogen probably means here is that these ancient Chinese Zen masters, though having long passed on, still exist in the timelessness of time.

of other beings, an experience which is part and parcel of his ‘dropping off of body and mind’. From this perspective of his, anything having existence—which includes every thought and thing—is inextricably bound to time, indeed, can be said to ‘be time’, for there is no thought or thing that exists independent of time. Time and being are but two aspects of the same thing, which is the interrelationship of *anicca*, ‘the ever-changing flow of time’ and *anatta*, ‘the absence of any permanent self existing within or independent of this flow of time’. Dōgen has already voiced this perspective in Discourse 1: A Discourse on Doing One’s Utmost in Practicing the Way of the Buddhas (*Bendōwa*), and in Discourse 3: On the Spiritual Question as It Manifests Before Your Very Eyes (*Genjō Kōan*), where he discussed the Shrenikan view of an ‘eternal self’ and the Buddhist perception of ‘no permanent self’.

In the present discourse, Dōgen uses as his central text a poem by Great Master Yakusan Igen, the Ninth Chinese Ancestor in the Sōtō Zen lineage. In the Chinese version, each line of this poem begins with the word *uji* 有時, which functions to introduce a set of couplets describing temporary conditions that appear to be contrastive, but which, in reality, do not stand against each other. These conditions comprise what might be referred to as ‘an I at some moment of time’; this is a use of the word ‘I’ that does not refer to some ‘permanent self’, abiding unchanged over time (as the Shrenikans maintained) but to a particular set of transient conditions at a particular time. In other words, there is no permanent, unchanging ‘Yakusan’, only a series of ever-changing conditions, one segment of which is perceived as ‘a sentient being’, which is, for convenience, conventionally referred to as ‘Yakusan’. Both Yakusan and Dōgen understand *uji* (in its sense of ‘that which exists at some time’) as a useful way of expressing the condition of *anatta*, and in this sense it is used to refer to a state of ‘being’ that is neither a ‘permanent self’ nor something separate from ‘other’; it is the ‘I’ referred to in one description of a *kenshō* experience (that is, the experiencing of one’s Buddha Nature) as ‘the whole universe becoming I’. Hence, when the false notion of ‘having a permanent self’ is abandoned, then what remains is just *uji*, ‘the time when some form of being persists’.

After presenting Yakusan’s poem, Dōgen focuses on that aspect of the poem that does not deal with metaphors, images, symbols, etc., and which is the one element in the poem that readers are most likely to pay small heed to: the phrase *uji* itself. His opening statement encapsulates the whole of what he is talking about in this text, namely: “The phrase ‘for the time being’ implies that time in its totality is what existence is, and that existence in all its occurrences is what time is.” Dōgen then begins to ‘unravel’ this statement, describing not only its implications but also its applications to practice. The points that he takes up are dealt with as they come to him, as they ‘flow forth’. Therefore, he talks about ‘time’ for the time being, and then talks about ‘existence’ for the time being, and then goes back to ‘time’ just for a while before moving on to some other aspect just for a while. In other words, his text is not only about *uji*, it is written from the perspective of one who lives *uji*, and who also writes “*Uji*” so that the very way in which he presents his discussion reflects what *uji* is about. That is to say, he holds onto nothing as absolute, for all that is phenomenal—that is, every thought and thing that ever arises—is just for the time being. Within the original text, there are sudden, unexpected shifts, as though Dōgen were deliberately trying to help his readers bypass or short-circuit a purely intellectual comprehension of what he is saying in order to catch a glimpse of that state of being which Dōgen himself had already reached. To help the present-day reader keep from making

unintentional links between sentences that appear in sequence but which take up different points, Dōgen's text has been divided accordingly.

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## On 'Just for the Time Being, Just for a While, For the Whole of Time is the Whole of Existence'

A former Buddha once said in verse:

Standing atop a soaring mountain peak is for the time being  
 And plunging down to the floor of the Ocean's abyss is for the time being;  
 Being triple-headed and eight-armed is for the time being And being a figure of  
 a Buddha standing sixteen feet tall or sitting eight feet high is for the time being;  
 Being a monk's traveling staff or his ceremonial *hossu* is for the time being  
 And being a pillar supporting the temple or a stone lantern before the  
Meditation Hall is for the time being;  
 Being a next-door neighbor or a man in the street is for the time being  
 And being the whole of the great earth and boundless space is for the time  
being.<sup>1</sup>

The phrase 'for the time being' implies that time in its totality is what existence is, and that existence in all its occurrences is what time is. Thus, 'being a golden body sixteen feet tall' refers to a time. And because it is a time, its time will have a wondrous luminosity—a point that we will be studying and learning about during the present twenty-four hours. 'Being one with three heads and eight arms' also refers to a time. And because it is a time, it will be one and the same as the present twenty-four hours. Granted that we may not yet have measured the length of these twenty-four hours as to whether they are ever so long or as short as a sigh, still we speak of them as 'the twenty-four hours of our day'. The traces of this time having come and gone are clear, so people do not doubt that these hours have occurred. But, though people have no doubt about time having occurred, the past may be something that they have not known through their direct experience. And, just because sentient beings are always having their doubts about anything and everything that they have not directly experienced, this does not mean that what they may have previously doubted is the same as what they may now have doubts about, for doubts themselves are merely 'just for the moment' kinds of time, and nothing more.

### 有時

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<sup>1</sup>Dōgen appears to understand Yakusan's image of 'a figure of a Buddha standing sixteen feet tall or sitting eight feet high' as referring to one who has realized his or her Buddha Nature and lives accordingly at all times. It is likely that 'standing' and 'sitting' are references to the Four Bodily Postures: standing, walking, sitting, and reclining. The first two represent active modes, the latter two passive ones: that is, 'whether one is inwardly or outwardly active, whether one is awake or sleeping'.

'Being triple-headed and eight-armed' is an allusion descriptive of several guardian beings who protect Buddhist temples and their trainees. The most likely candidates in the Zen tradition would be Achalanātha, the Steadfast Bodhisattva, and Rāgarāja, the Passionate Bodhisattva. The former is sometimes associated with the firm commitment of trainees to train until they have overcome all hindrances to realizing enlightenment as they persist in helping others to realize Truth. The latter has associations with a passionate desire to help all sentient beings realize Buddhahood.

Since we human beings are continually arranging the bits and pieces of what we experience in order to fashion ‘a whole universe’, we must take care to look upon this welter of living beings and physical objects as ‘sometime’ things. Things do not go about hindering each other’s existence any more than moments of time get in each other’s way. As a consequence, the intention to train arises at the same time in different beings, and this same intention may also arise at different times. And the same applies to training and practice, as well as to realizing the Way. In a similar manner, we are continually arranging bits and pieces of what we experience in order to fashion them into what we call ‘a self’, which we treat as ‘myself’: this is the same as the principle of ‘we ourselves are just for a time’.

Because of this very principle of the way things are, the earth in its entirety has myriad forms and hundreds of things sprouting up, each sprout and each form being a whole earth—a point which you should incorporate into your study of the Way, for the recognition of the coming and going of things in this manner is a first step in training and practice. When you reach such a fertile field of seeing the way things really are, then the earth in its entirety will be ‘one whole sprouting, one whole form’; it will be comprised of forms that you recognize and forms that you do not, sproutings that you recognize and sproutings that you do not. It is the same as the times we refer to in ‘from time to time’, which contain all forms of existence and all worlds. So take a moment to look around and consider whether there is any form of being, that is, any ‘world’, that does or does not find expression at this very moment of time.

有時

When ordinary, everyday people who do not take the Buddha’s Teachings as their model hear the phrase ‘just for the time being’ in Yakusan’s poem, they customarily hold a view like the following:

There was once a time when Yakusan had become what he describes as ‘someone with three heads and eight arms’ and some other time when he had become ‘someone eight or sixteen feet tall’. It is as though he were saying, “I have crossed the rivers and climbed over the mountains.<sup>2</sup> Even though those mountains and rivers may have existed in the past, I have completely gone beyond them and have now made a place for myself atop a vermilion pedestal in the Jeweled Palace.<sup>3</sup> I fancy that the mountains and rivers on the one hand and I on the other are now as far apart as heaven and earth.”

But such a view is not all there is to the principle of the case.

At the time when, proverbially, a mountain was being climbed and a river was being crossed, an I existed, and it was the time for that particular I.<sup>4</sup> Since such an I

<sup>2</sup>An allusion to surpassing hindrances by training oneself to live by the Precepts and to surmounting obstacles by practicing meditation.

<sup>3</sup>A metaphor for being in the state of experiencing what ‘being enlightened’ is. The reference is to a lotus pedestal upon which an awakened being sits when residing in the Western Pure Land.

<sup>4</sup>Dōgen’s point in using the word ‘I’ as a noun in this and the following paragraph is to indicate that there is no permanent, unchanging self that is being referred to, but rather a cluster of physical and mental characteristics that is flexible and fluid, undergoing change as the conditions and circumstances of what is existing change. Hence, this ‘I’ refers to a series of manifestations over time, which are perceived as related to ‘a sentient being called Yakusan’, but which have no unchanging, atemporal ‘permanent self’ passing through them.

existed, time could not abandon it. If time did not have the characteristic of ‘coming and going, being continually in flux’, then the time when this I was ‘climbing atop the mountain’ would have remained forever, eternally comprised of that particular ‘time when’. But, since time retains the characteristic of ‘coming and going, being continually in flux’, there is a flow of ever-present ‘nows’, each comprised of a time when an I exists. And this is what is meant by the phrase ‘just for the time being’. Surely you don’t think that the earlier time when the word ‘I’ referred to ‘climbing the mountain’ or ‘crossing the river’ gulped up the later time when the word ‘I’ referred to ‘being on a vermilion pedestal within the Jeweled Palace’, or think that the former has vomited out the latter, do you?!<sup>5</sup>

Yakusan’s ‘being a triple-headed and eight-armed one’ refers to a time that he would have called ‘yesterday’: his ‘being someone eight or sixteen feet tall’ refers to a time that he would have called ‘today’. Be that as it may, this principle of a past and a present simply corresponds to the two periods of time when an I had headed straight into the mountains and when an I was now looking out from a vermilion pedestal over the thousands of peaks and the thousands beyond them. Nor have such periods passed away. The time of an I being ‘triple-headed and eight-armed for the time being’ had passed, but even though it seemed to be of another time and place, it was indeed a part of the ever-present now. The time of an I being ‘eight or sixteen feet tall for the time being’ has also passed, but even though it now seems to be something distant from us, it is indeed part of the ever-present now. Thus, we speak of the pine as an analogy for time, as we also do of the bamboo.<sup>6</sup>

#### 有時

Do not look upon time as ‘something that just flies away’: do not teach yourself that ‘flying away’ is simply how time functions. Were we to endow time with the property of ‘flying away’, there would undoubtedly be a gap left by the time that has flown. Should anyone have not yet heard teaching upon the principle expressed by the phrase ‘just for the time being’, he may still think of time only as ‘something which has gone away’.

#### 有時

In short, everything whatsoever that exists in the whole universe is a series of instances of time. Since everything is for the time being, we too are for the time being.

#### 有時

Time has the virtue of continuity: it continuously flows from the today that we are talking about to a tomorrow, from a today to a yesterday, from a yesterday to a today. It flows from a today to a today and from a tomorrow to a tomorrow. Because continual, continuous flow is a function of time, past and present times do not pile

<sup>5</sup>Most likely this sentence refers to common but erroneous views as to where the flowing moments of the ever-present now go to when they are no longer present, and where such moments come from. Dōgen is asserting that the past does not exist as an entity that ‘swallows up’ the instances of present time once they are over, nor is the present something thrown out from such a past, as fatalism might suppose.

<sup>6</sup>An allusion to the Zen saying, “The bamboo, all up and down its length, has joints (which mark the passage of the seasons); the pine (being ever-green) has no colors to differentiate past from present.”



atop each other nor do they form an accumulative line. Yet, even so, Seigen, too, represents a time, as does Ōbaku, and likewise Baso and Sekitō represent times.<sup>7</sup> Because we ourselves and others, as previously stated, are already ‘beings for a time’, our training and practice are times, as is also our awakening to Truth.

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<sup>7</sup>Seigen, Sekitō’s Master, was already dead before Yakusan was born, and therefore represents a time that Yakusan did not know through direct experience. Ōbaku, whose Master was Baso Dōitsu, was a contemporary of Yakusan, and therefore ‘a time’ simultaneous with Yakusan’s time. Baso was contemporary with Sekitō, both together representing a time that included a past that Yakusan did not know directly, a past that he did, a present that was also ‘his time’, and a future time that was not theirs. Although Yakusan was Sekitō’s disciple and ultimately his Transmission heir, at one point Sekitō sent Yakusan to train under Baso, who triggered Yakusan’s realization of the Truth. These relationships represent various ways in which the time of a particular sentient being (Yakusan) relates to the times of other sentient beings.

## 第二十 有時

古佛言、

有時高高峰頂立、  
 有時深深海底行。  
 有時三頭八臂、  
 有時丈六八尺。  
 有時拄杖拂子、  
 有時露柱燈籠。  
 有時張三李四、  
 有時大地虛空。

いはゆる有時は、時すでにこれ有なり、有はみな時なり。丈六金身これ時なり、時なるがゆゑに時の莊嚴光明あり。いまの十二時に習學すべし。三頭八臂これ時なり、時なるがゆゑにいまの十二時に一如なるべし。十二時の長遠短促、いまだ度量せずといへども、これを十二時といふ。去來の方跡あきらかなるによりて、人これを疑著せず、疑著せざれどもしれるにあらず。衆生もとよりしらざる毎物毎事を疑著すること一定せざるがゆゑに、疑著する前程、かならずしもいまの疑著に符合することなし。ただ疑著しばらく時なるのみなり。

われを排列しおきて盡界とせり、この盡界の頭頭物物を時時なりと觀見すべし。物物の相礙せざるは、時時の相礙せざるがごとし。このゆゑに同時發心あり、同心發時あり。および修行成道もかくのごとし。われを排列してわれこれをみるなり。自己の時なる道理、それかくのごとし。

恁麼の道理なるゆゑに、盡地に萬象百草あり、一草一象おのおの盡地にあることを參學すべし。かくのごとく往來は、修行の發足なり。到恁麼の田地のとき、すなはち一草一象なり、會象不會象なり、會草不會草なり。正當恁麼時のみなるがゆゑに、有時みな盡時なり、有草有象ともに時なり。時時の時に盡有盡界あるなり。しばらくいまの時にもれたる盡有盡界ありやなしやと觀想すべし。

しかあるを、佛法をならはざる凡夫の時節にあらゆる見解は、有時のことばをきくにおもはく、あるときは三頭八臂となれりき、あるときは丈六金身となれりき。たとへば、河をすぎ、山をすぎしがごとくなり。いまはその山河、たとひあるらめども、われすぎきたりて、いまは玉殿朱樓に處せり、山河とわれと、天と地となりとおもふ。

しかあれども、道理この一條のみにあらず。いはゆる山をのぼり河をわたりし時にわれありき、われに時あるべし。われすでにあり、時さるべからず。時もし去來の相にあらずは、上山の時は有時の而今なり。時もし去來の相を保任せば、われに有時の而今ある、これ有時なり。かの上山渡河の時、この玉殿朱樓の時を吞却せざらんや、吐却せざらんや。

三頭八臂はきのふの時なり、丈六八尺はけふの時なり。しかあれども、その昨今の道理、ただこれ山のなかに直入して、千峰萬峰をみわたす時節なり、すぎぬるにあらず。三頭八臂もすなはちわが有時にて一經す、彼方にあるにたれども而今なり。丈六八尺も、すなはちわが有時にて一經す、彼處にあるにたれども而今なり。

しかあれば、松も時なり、竹も時なり。時は飛去するとのみ解會すべからず、飛去は時の能とのみは學すべからず。時もし飛去に一任せば、間隙ありぬべし。有時の道を経聞せざるは、すぎぬるとのみ學するによりてなり。要をとりていはば、盡界にあらゆる盡有は、つらなりながら時時なり。有時なるによりて吾有時なり。

有時に經歷の功德あり。いはゆる今日より明日に經歷す、今日より昨日に經歷す、昨日より今日に經歷す。今日より今日に經歷す、明日より明日に經歷す。經歷はそれ時の功德なるがゆゑに。

古今の時、かさなれるにあらず、ならびつもれるにあらざれども、青原も時なり、黄檗も時なり、江西も石頭も時なり。自他すでに時なるがゆゑに、修證は諸時なり。<sup>8</sup>

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<sup>8</sup>Online versions of the entire chapter and the book in Japanese can be found at [Shomonji](#) and at [Makoto Saito's Dogen pages](#).