

[11]

有時

UJI

## Existence-Time

*U* means “existence” and *ji* means “time,” so *uji* means “existent time,” or “existence-time.” In this chapter Master Dogen teaches us the meaning of time in Buddhism. As Master Dogen explains in other chapters, Buddhism is realism. Therefore, the view of time in Buddhism is always very realistic. Specifically, time is always related with existence and existence is always related with momentary time. So in reality, the past and the future are not existent time; the present moment is the only existent time—the point at which existence and time come together. Also, time is always related with action here and now. Action can only be realized in time, and time can only be realized in action. Thus, the view of time in Buddhism reminds us of existentialism in modern philosophy. It is very important to understand the Buddhist view of time in order to grasp the true meaning of Buddhism.

[29] **An eternal Buddha<sup>1</sup> says,**

*Sometimes<sup>2</sup> standing on top of the highest peak,  
Sometimes moving along the bottom of the deepest ocean.  
Sometimes three heads and eight arms,<sup>3</sup>  
Sometimes the sixteen-foot or eight-foot [golden body].<sup>4</sup>  
Sometimes a staff or a whisk,<sup>5</sup>  
Sometimes an outdoor pillar or a stone lantern.<sup>6</sup>  
Sometimes the third son of Chang or the fourth son of Lee,  
Sometimes the Earth and space.*

[30] In this word “sometimes,” Time is already just Existence, and all Existence is Time. The sixteen-foot golden body is Time itself. Because it is Time, it has the resplendent

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1. Master Yakusan Igen. *Keitoku-dento-roku*, chap. 18.

2. 有時 (UJI, or *a[ru]toki*), as in the chapter title. In this case, 有時 is an adverb, read as *a[ru]toki*, and meaning sometimes. In the chapter title, 有時 (UJI) is a compound word, “Existence-Time.”

3. This phrase refers to the wrathful images of Buddhist guardian deities, such as *Aizenmyo-o*, the King of Love (in Sanskrit, *Rāgarāja*), whose statue generally has three angry faces and six arms.

4. 丈六八尺 (JOROKU-HASSHAKU). One *jo* equals ten *shaku*, and one *shaku* is slightly less than a foot. 丈六 (JOROKU) suggests the sixteen-foot golden body, the idealized image of the standing Buddha. 八尺 (HASSHAKU) can be interpreted as representing the balanced image of the sitting Buddha.

5. 拄杖 (SHUJO) is a staff used by Buddhist monks on their travels, and also used in Buddhist ceremonies. 拂子 (HOSSU) was originally a fly-whisk, but its function has become ceremonial. These are concrete things which have religious meaning.

6. In China and Japan, temple roofs have long eaves supported by pillars which stand outside of the temple building itself; temple pillars and stone lanterns are thus very common objects.

brightness of Time. We should learn it as the twelve hours<sup>7</sup> of today. The three heads and eight arms are Time itself. Because they are Time, they are completely the same as the twelve hours of today. We can never measure how long and distant or how short and pressing twelve hours is; at the same time, we call it "twelve hours."<sup>8</sup> The leaving and coming of the directions and traces [of Time] are clear, and so people do not doubt it. They do not doubt it, but that does not mean they know it. The doubts which living beings, by our nature, have about every thing and every fact that we do not know, are not consistent; therefore our past history of doubt does not always exactly match our doubt now. We can say for the present, however, that doubt is nothing other than Time. We put our self in order, and see [the resulting state] as the whole Universe. Each individual and each object in this whole Universe should be glimpsed as individual moments of Time.<sup>9</sup> Object does not hinder object in the same way that moment of Time does not hinder moment of Time. For this reason, there are minds which are made up in the same moment of Time, and there are moments of Time in which the same mind is made up. Practice, and realization of the truth, are also like this.<sup>10</sup> Putting the self in order, we see what it is. The truth that self is Time is like this. We should learn in practice that, because of this truth, the whole Earth includes myriad phenomena and hundreds of things, and each phenomenon and each thing exists in the whole Earth. Such toing-and-froing is a first step [on the way] of practice. When we arrive in the field of the ineffable,<sup>11</sup> there is just one [concrete] thing and one [concrete] phenomenon, here and now, [beyond] understanding of phenomena and non-understanding of phenomena, and [beyond] understanding of things and non-understanding of things. Because [real existence] is only this exact moment, all moments of Existence-Time are the whole of Time, and all Existent things and all Existent phenomena are Time. The whole of Existence, the whole Universe, exists in individual moments of Time.<sup>12</sup> Let us pause to reflect whether or not any of the whole of Existence or any of the whole Universe has leaked away from the present moment of Time. Yet in the time of the common man who does not learn the Buddha-Dharma there are views and opinions: when he hears the words "Existence-Time," he thinks, "*Sometimes I became [an angry demon with] three heads and eight arms, and sometimes I became the sixteen-foot or eight-foot [golden body of Buddha]. For example, it was like crossing a river or crossing a mountain. The mountain and the river may still exist, but now that I have crossed them and am living in a jeweled palace with crimson towers, the mountain and the river are [as distant] from me as heaven is from the Earth.*" But true reasoning is not limited to this one line [of thought]. That is to say, when I was climbing a mountain or crossing a river, I was there in that Time. There must have been Time in me. And I actually exist now, [so] Time could not have

7. 十二時 (JUNI-JI), lit. "twelve times." In Master Dogen's age, one day was divided into twelve periods. Master Dogen suggests that magnificent real time in the balanced state is not different from the ordinary time of concrete daily life.

8. When we are waiting, twenty-four hours is long, and when we are pressed for time, twenty-four hours is short. So the length of a day is relative, but we measure it as "twenty-four hours."

9. "Each individual" is 頭頭 (ZU-ZU), lit. "head-head." "Each object" is 物物 (BUTSU-BUTSU), lit. "thing-thing." "Individual moments of Time" is 時時 (JI-JI), lit. "time-time."

10. Like the will to the truth, Buddhist practice and realization are both real existence and real time.

11. 恁麼の田地 (INMO no DENCHI). 恁麼 (INMO) means something ineffable (see chap. 29, *Inmo*). 田 (DEN) means field and 地 (CHI) means earth. 田地 (DENCHI) suggests a concrete area, or real state.

12. "Individual moments of Time" is 時時の時 (JI-JI no JI).

departed. If Time does not have the form of leaving and coming, the Time of climbing a mountain is the present as Existence-Time.<sup>13</sup> If Time does retain the form of leaving and coming, I have this present moment of Existence-Time, which is just Existence-Time itself.<sup>14</sup> How could that Time of climbing the mountain and crossing the river fail to swallow, and fail to vomit, this Time [now] in the jeweled palace with crimson towers?<sup>15</sup> The three heads and eight arms were Time yesterday; the sixteen-foot or eight-foot [golden body] is Time today. Even so, this Buddhist principle of yesterday and today is just about moments in which we go directly into the mountains and look out across a thousand or ten thousand peaks; it is not about what has passed. The three heads and eight arms pass instantly as my Existence-Time; though they seem to be in the distance, they are [moments of] the present. The sixteen-foot or eight-foot [golden body] also passes instantly as my Existence-Time; though it seems to be yonder, it is [moments of] the present. This being so, pine trees are Time, and bamboos are Time. We should not understand only that Time flies. We should not learn that “flying” is the only ability of Time. If we just left Time to fly away, some gaps in it might appear. Those who fail to experience and to hear the truth of Existence-Time do so because they understand [Time] only as having passed. To grasp the pivot and express it: all that exists throughout the whole Universe is lined up in a series and at the same time is individual moments of Time.<sup>16</sup> Because [Time] is Existence-Time, it is my Existence-Time.<sup>17</sup> Existence-Time has the virtue of passing in a series of moments.<sup>18</sup> That is to say, from today it passes through a series of moments to tomorrow; from today it passes through a series of moments to yesterday; from yesterday it passes through a series of moments to today; from today it passes through a series of moments to today; and from tomorrow it passes through a series of moments to tomorrow. Because passage through separate moments is a virtue of Time, moments of the past and present are neither piled up one on top of another nor lined up in a row; and, for the same reason, Seigen<sup>19</sup>

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13. “Time which does not have the form of leaving and coming” means instantaneous time, as opposed to time as a linear progression. If we see Time in this way, even a continuous process—like crossing a mountain—is moments of the present.

14. “Time which retains the form of leaving and coming” means linear time. If we see Time in this way, even though the moment of the present has arrived and it will depart, it exists now. Master Dogen’s view of real time embraces both the view of time as a point and the view of time as a line, as well as the view of time as reality itself.

15. Past time swallowing present time suggests the inclusive character of time. Past time vomiting present time suggests the independence of the past and the present.

16. “Individual moments of Time” is 時時 (JI-JI). See note 9 and note 12.

17. 吾有時 (GO-UJI), “my Existence-Time,” emphasizes that Existence-Time is not only a concept, but our own real life itself.

18. 經歷 (KYORYAKU or KEIREKI). 經 (KYO or KEI) means passing through, experience, the passage of time: it represents the linear aspect of time. 歷 (RYAKU or REKI) suggests a process through separate, successive stages; it represents the momentary aspect of time.

A note on pronunciation: In Japanese, a Chinese character is read either in its *kun-yomi* form (the native Japanese reading) or in its *on-yomi* form (imitating the Chinese pronunciation). However, the pronunciation of Chinese characters in China varied from age to age, so different readings of the *on-yomi* are possible. *Kyo-ryaku* approximates the pronunciation used in the Wu Dynasty (222–258 A.D.). *Kei-reki* approximates the pronunciation used in the Han Dynasty (206 B.C.–25 A.D.). Buddhist sutras in Japan are usually read according to the pronunciation used in the Wu Dynasty.

19. Master Seigen Gyoshi, died 740.

is Time, Obaku<sup>20</sup> is Time, and Kozei<sup>21</sup> and Sekito<sup>22</sup> are Time.<sup>23</sup> Because subject-and-object already is Time, practice-and-experience is moments of Time. Going into the mud and going into the water<sup>24</sup>, similarly, are Time. The view of the common man today, and the causes and conditions of [that] view, are what the common man experiences but are not the common man's Reality.<sup>25</sup> It is just that Reality, for the present, has made a common man into its causes and conditions. Because he understands this Time and this Existence to be other than Reality itself, he deems that "*the sixteen-foot golden body is beyond me.*" Attempts to evade [the issue] by [thinking] "*I am never the sixteen-foot golden body*" are also flashes of Existence-Time; they are glimpses of it by a person who has yet to realize it in experience and to rely upon it. The [Existence-Time] that also causes the horse and the sheep<sup>26</sup> to be as they are arranged in the world today, is a rising and falling which is something ineffable abiding in its place in the Dharma. The rat is Time, and the tiger is Time; living beings are Time, and buddhas are Time. This Time experiences the whole Universe using three heads and eight arms, and experiences the whole Universe using the sixteen-foot golden body. To universally realize the whole Universe by using the whole Universe is called "*to perfectly realize.*"<sup>27</sup> Enactment of the sixteen-foot golden body<sup>28</sup> by using the sixteen-foot golden body is realized as the establishment of the mind, as training, as the state of bodhi, and as nirvāṇa; that is, as Existence itself, and as Time itself. It is nothing other than the perfect realization of the whole of Time as the whole of Existence; there is nothing surplus at all. Because something surplus is just something surplus, even a moment of half-perfectly-realized Existence-Time is the perfect realization of half-Existence-Time.<sup>29</sup> Even those phases in which we seem to be blundering heedlessly are also Existence. If we leave it utterly up to Existence,<sup>30</sup> even though [the moments] before and after manifest heedless blundering, they abide in their place as Existence-Time. Abiding in our place in the Dharma in

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20. Master Obaku Ki-un, died between 855 and 859. A second-generation descendant of Master Baso.

21. Master Baso Do-itsu (704–788). See note 42.

22. Master Sekito Kisen (700–790). A successor of Master Seigen Gyoshi. See note 41.

23. The lives of all Buddhist masters are just moments of the present.

24. Symbols of daily struggles.

25. 法 (HO), or Dharma.

26. The twelve hours of the Chinese day were represented by twelve animals: rat (12 midnight), ox (2 a.m.), tiger (4 a.m.), rabbit (6 a.m.), dragon (8 a.m.), snake (10 a.m.), horse (12 noon), sheep (2 p.m.), monkey (4 p.m.), chicken (6 p.m.), dog (8 p.m.), and boar (10 p.m.). These animals were also used to represent directions, the rat indicating north, the horse south, et cetera.

27. The original sentence is constructed with combinations of only three Chinese characters, 尽, 界, 究 (JIN, KAI, GU). "The whole Universe" is 尽界 (JINKAI); 尽 (JIN), "whole," works as an adjective, and 界 (KAI), "world," works as a noun. "Universally realize" is 界尽す (KAI-JIN *su*); 界 (KAI), "universally," works as an adverb and 尽す (JIN *su*), "realize," works as a verb. "Perfectly realize" is 究尽す (GUJIN *su*); 究 (GU), "perfectly," works as an adverb, and 尽 (JIN), "realize," works as a verb. 究尽 (GUJIN) appears in the key sentence of the Lotus Sutra: "*Buddhas alone, together with buddhas, can perfectly realize that all dharmas are real form.*" (LS 1.68)

28. 丈六金身する (JOROKU-KONJIN *suru*), lit. "to sixteen-foot golden body"—a noun phrase is used as if it were a verb.

29. 半有時 (HAN-UJI). Master Dogen sometimes uses half to suggest something concrete, individual, or real, as opposed to an ideal (as in the verse in the final paragraph of this chapter).

30. Lit. "If we leave it utterly up to him," i.e., if we let go of subjective worries. "Him" refers to Existence in the previous sentence.

the state of vigorous activity is just Existence-Time. We should not disturb it [by interpreting it] as “*being without*,”<sup>31</sup> and we should not enforceably call it “*Existence*.” In regard to Time, we strive to comprehend only how relentlessly it is passing; we do not understand it intellectually as what is yet to come. Even though intellectual understanding is Time, no circumstances are ever influenced by it. [Human] skin bags recognize [time] as leaving and coming; none has penetrated it as Existence-Time abiding in its place: how much less could any experience Time having passed through the gate?<sup>32</sup> Even [among those who] are conscious of abiding in their place, who can express the state of having already attained the ineffable? Even [among those who] have been asserting for a long time that they are like this, there is none who is not still groping for the manifestation before them of the real features. If we leave [even bodhi and nirvāṇa] as they are in the Existence-Time of the common man, even bodhi and nirvāṇa are—[though] merely a form which leaves and comes—Existence-Time.<sup>33</sup>

- [38] In short, without any cessation of restrictions and hindrances,<sup>34</sup> Existence-Time is realized. Celestial kings and celestial throngs, now appearing to the right and appearing to the left, are the Existence-Time in which we are now exerting ourselves. Elsewhere, beings of Existence-Time of land and sea are [also] realized through our own exertion now. The many kinds of being and the many individual beings which [live] as Existence-Time in darkness and in brightness, are all the realization of our own effort, and the momentary continuance<sup>35</sup> of our effort. We should learn in practice that without the momentary continuance of our own effort in the present, not a single dharma nor a single thing could ever be realized or could ever continue from one moment to the next.<sup>35</sup> We should never learn that passage from one moment to the next is like the movement east and west of the wind and rain. The whole Universe is neither beyond moving and changing nor beyond progressing and regressing; it is passage from one moment to the next. An example of the momentary passing of time is spring. Spring has innumerable different aspects, which we call “a passage of time.”<sup>36</sup> We should learn in practice that the momentary passing of time continues without there being any external thing. The momentary passing of spring, for example, inevitably passes, moment by moment, through spring itself.<sup>37</sup> It is not that *the momentary passing of time* is spring; rather, because spring is the momentary passing of time, passing time

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31. 無 (MU), “nonexistence.” 有 and 無 (U and MU), “existence and nonexistence,” are usually opposed. See for example, chap. 24, *Bussho*.

32. The gate suggests the dualism of illusions and their negation, or idealism and materialism.

33. The fact that all things—even bodhi and nirvāṇa—are Existence-Time does not change, however the fact is interpreted.

34. 羅籠 (RARO), lit. “nets and cages.” In China, silk nets 羅 (RA) and bamboo cages 籠 (RO) are used to catch and to keep small birds.

35. “Momentary continuance” and “continue from one moment to the next” are translations of 経歴 (KYORYAKU). See note 18.

36. “The momentary passing of time” and “a passage of time” are also translations of 経歴 (KYORYAKU). Spring has separate momentary aspects: the air is warm, flowers are open, birds are singing, et cetera. At the same time, we see it as an inclusive continuing process.

37. When we think about “passing” we usually imagine a subject passing through an external object, but this does not apply to the passing of time, because the momentary passing of time is complete in itself.

has already realized the truth in the here and now of springtime.<sup>38</sup> We should research [this] in detail, returning to it and leaving it again and again. If we think, in discussing the momentary passing of time, that circumstances are [only] individual things on the outside, while something which can pass from moment to moment moves east through hundreds of thousands of worlds and through hundreds of thousands of kalpas, then we are not devoting ourselves solely to Buddhist learning in practice.<sup>39</sup>

- [40] Great Master Yakusan Kodo,<sup>40</sup> the story goes, at the suggestion of Great Master Musai,<sup>41</sup> visits Zen Master Kozei Daijaku.<sup>42</sup> He asks, “*I have more or less clarified the import of the three vehicles and the twelve divisions of the teaching.*”<sup>43</sup> But just what is the ancestral Master’s intention in coming from the West?”<sup>44</sup>

Thus questioned, Zen Master Daijaku says, “*Sometimes*<sup>45</sup> *I make him*<sup>46</sup> *lift an eyebrow or wink an eye, and sometimes I do not make him lift an eyebrow or wink an eye; sometimes to make him lift an eyebrow or wink an eye is right, and sometimes to make him lift an eyebrow or wink an eye is not right.*”

Hearing this, Yakusan realizes a great realization and says to Daijaku, “*In Sekito’s order I have been like a mosquito that climbed onto an iron ox.*”

- [42] What Daijaku says is not the same as [what] others [can say]. [His] *eyebrows* and *eyes* may be the mountains and the seas, because the mountains and the seas are [his] *eyebrows* and *eyes*. In his *making himself lift [an eyebrow]*, he may be looking at the mountains; and in his *making himself wink*, he may be presiding over the seas. *Being right* has become familiar to *him*, and *he* has been led by *the teaching*.<sup>47</sup> Neither is *not being right*

38. In the first clause, passing time and spring are separated; “the momentary passing of time” means the concept of the season spring, and “spring” means the concrete individual situations of spring—flowers blooming, birds singing, et cetera. In the second clause, Master Dogen suggested the real springtime as the oneness of the conceptual and the concrete.

39. Time is not a factor within the Universe, it is the Universe itself.

40. Master Yakusan Igen (745–828). He became a monk at the age of 17 and eventually succeeded Master Sekito Kisen. Great Master Kodo is his posthumous title.

41. Master Sekito Kisen (700–790). He had his head shaved by Master Daikan Eno and eventually succeeded Master Seigen Gyoshi. He wrote the poem *Sandokai* (*On Experiencing the State*), which is often recited in Soto Sect temples. Great Master Musai is his posthumous title.

42. Master Baso Do-itsu (704–788); successor of Master Nangaku Ejo. Kozei was the name of the district where he lived, and Daijaku is his posthumous name. The spread of Buddhism in China in the 8th century sprang from the efforts of Master Sekito and Master Baso.

43. The three vehicles are the ways of the *śrāvaka*, *pratyekabuddha*, and *bodhisattva*, as outlined by the Buddha in the Lotus Sutra. The twelve divisions of the teachings are as follows: 1) *sūtra*, original texts, sutras; 2) *geya*, verses summarizing the prose content of sutras; 3) *vyākaraṇa*, the Buddha’s affirmation that a practitioner is becoming a buddha; 4) *gāthā*, independent verses; 5) *udāna*, spontaneous preaching (usually the Buddha’s preaching was prompted by questions from his followers); 6) *nidāna*, historical accounts of causes and conditions; 7) *avadāna*, parables; 8) *itivṛttaka*, stories of past occurrences (especially stories of past lives of the Buddha’s disciples); 9) *jātaka*, stories of the Buddha’s past lives; 10) *vaipulya*, extensions of Buddhist philosophy; 11) *adbhuta-dharma*, records of miraculous occurrences; 12) *upadeśa*, theoretical discourses. See also Glossary, and chap. 24, *Bukkyo*.

44. The ancestral Master means Master Bodhidharma, who introduced real Buddhism to China from India. See chap. 67, *Soshi-sairai-no-i*.

45. 有時 (*arutoki*), see note 2.

46. 伊 (*kare*) lit. means “him” or “that one.” Master Baso thought about his own behavior objectively.

47. “The teaching” is 教 (KYO). In Master Baso’s words, 教 is used as an auxiliary causative verb (pronounced *seshimuru*). Master Dogen affirmed that Master Baso’s behavior was moral and that he fol-

the same as *not making himself [act]*, nor is *not making himself [act]* the same as *not being right*.<sup>48</sup> All these [situations] are *Existence-Time*. The mountains are Time, and the seas are Time. Without Time, the mountains and the seas could not exist: we should not deny that Time exists in the mountains and the seas here and now. If Time decays, the mountains and the seas decay. If Time is not subject to decay, the mountains and the seas are not subject to decay. In accordance with this truth the bright star appears, the Tathāgata appears, the Eye appears, and picking up a flower appears,<sup>49</sup> and this is just Time. Without Time, it would not be like this.

- [44] Zen Master Kisho<sup>50</sup> of the Shoken region is a Dharma-descendant of Rinzai, and the rightful successor of Shuzan.<sup>51</sup> On one occasion he preaches to the assembly:

*Sometimes*<sup>52</sup> *the will is present but the words are absent,*  
*Sometimes the words are present but the will is absent,*  
*Sometimes the will and the words are both present,*  
*Sometimes the will and the words are both absent.*<sup>53</sup>

- [44] The will and the words are both *Existence-Time*. Presence and absence are both *Existence-Time*. The moment of presence has not finished, but the moment of absence has come—the will is the donkey and the words are the horse;<sup>54</sup> horses have been made into words and donkeys have been made into will.<sup>55</sup> Presence is not related to having come, and absence is not related to not having come.<sup>56</sup> *Existence-Time* is like this. Presence is restricted by presence itself; it is not restricted by absence.<sup>57</sup> Absence is restricted by absence itself; it is not restricted by presence. The will hinders the will and meets the will.<sup>58</sup> Words hinder words and meet words. Restriction hinders restriction and meets restriction. Restriction restricts restriction. This is Time. Restriction is utilized

lowed the teachings. At the same time, by combining the three characters 是, 伊, and 教, (right, him, and make/teaching), Master Dogen suggested the oneness of Master Baso's words and his state.

48. Immorality is not only inaction—positive action can also be immoral. And inaction is not always immoral—to do nothing is sometimes morally right.

49. The elements of the sentence suggest real situations in the Buddha's life—it is said that he realized the truth on seeing the morning star, and that he transmitted the truth to Master Mahākāśyapa by picking up an udumbara flower. See chap. 68, *Udonge*.

50. Master Shoken Kisho, dates unknown; a successor of Master Shuzan Shonen. Master Shoken was the fourth master in the succession from Master Rinzai, and the ninth master in the succession from Master Nangaku Ejo. It is said that he realized the truth in the order of Master Shuzan when discussing a story about a *shippei* (bamboo stick). Shoken is in modern-day Honan province in East Central China.

51. Master Shuzan Shonen, died 993 at the age of 68. A successor of Master Fuketsu Ensho.

52. 有時 (*arutoki*). See note 2.

53. "Present" is 到 (*TO, ita[rite]*) which means to arrive, or to have arrived, to be present. "Absent" is 不到 (*FUTO, ita[ra]zu*) which means not to arrive, or not to have arrived, to be absent.

54. Master Chokey asks Master Reiun Shigon "What is the Great Intention of the Buddha-Dharma?" Master Reiun says, "Donkey business being unfinished, but horse business coming in." See *Shinji-shobogenzo*, pt. 2, no. 56.

55. The poem seems to be abstract in content, discussing only words and will, but Master Dogen interprets that the poem is also about concrete reality.

56. Presence, or "to have arrived," and absence, or "not to have arrived," are states at the moment of the present; they do not need to be seen as the results of past processes.

57. Presence restricted by itself means real presence as it is, i.e., presence that is not restricted by worrying about absence.

58. Both expressions "the will hinders the will" and "the will meets the will" suggest the real will as it is.

by objective dharmas, but restriction that restricts objective dharmas has never occurred.<sup>59</sup> I meet with a human being, a human being meets with a human being, I meet with myself, and manifestation meets with manifestation. Without Time, these [facts] could not be like this. Furthermore, *the will* is the Time of the realized Universe,<sup>60</sup> *the words* are the Time of the pivot which is the ascendant state,<sup>61</sup> *presence* is the Time of laying bare the substance,<sup>62</sup> and *absence* is the Time of *sticking to this and parting from this*.<sup>63</sup> We should draw distinctions, and should enact Existence-Time,<sup>64</sup> like this. Though venerable patriarchs hitherto have each spoken as they have, how could there be nothing further to say? I would like to say:

*The half-presence of will and words is Existence-Time,  
The half-absence of will and words is Existence-Time.*

There should be research in experience like this.

*Making oneself<sup>65</sup> lift an eyebrow or wink an eye is half Existence-Time,  
Making oneself lift an eyebrow or wink an eye is mixed-up Existence-Time,  
Not making oneself lift an eyebrow or wink an eye is half Existence-Time,  
Not making oneself lift an eyebrow or wink an eye is mixed-up Existence-Time.*

When we experience coming and experience leaving, and when we experience presence and experience absence, like this, that time is Existence-Time.

### Shobogenzo Uji

Written at Kosho-horin-ji temple on the 1st  
day of winter in the 1st year of Ninji.<sup>66</sup>

Copied during the summer retreat in the [1st]  
year of Kangen<sup>67</sup>—Ejo.

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59. "Restriction" means being as it is. It is the state which real things already have, it is not something separate which can hinder real things.

60. 現成公案 (GENJO-KOAN). See chap. 3, *Genjo-koan*.

61. 向上関 樞 (KOJO-KANREI). 向上 (KOJO), "ascendant," describes the state which is more real than thinking and feeling. See chap. 28, *Butsu-kojo-no-ji*.

62. 脱体 (DATTAI). 脱 (DATSU) means to get free of, or to shed. 体 (TAI) means the body, the substance, the concrete reality.

63. 即此離此 (SOKU-SHI-RI-SHI) suggests real behavior in Buddhist life. This and the three preceding expressions can be interpreted according to four phases: a general expression of reality, the concrete state which is more real than a generalization, the clear establishment of concrete facts in reality, and real action in daily life.

64. "Enact Existence-Time" is 有時す (UJI *su*)—有時 (UJI) is used as a verb.

65. 伊 (*kare*), as in Master Baso's words. See note 46.

66. The 1st day of the 10th lunar month, 1240.

67. 1243.