

The Meaning of “*Gouji* (吾有時)” (self-being-time) and its Interpretative Possibilities

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I. Introduction

There is nothing new concerning the question of how to translate “*jiko* (自己),” “*ware* (われ),” “*waga* (わが),” and “*go* (吾)” within Dōgen’s *Uji* fascicle¹, let alone throughout the *Shōbōgenzō*² as a whole. In fact, the exegetical problem extends back to the first commentary drawn up by one of Dōgen’s direct disciples, Senne³, in the 13th century, if not back to the *Shōbōgenzō*’s framing at *Kōshōhōrinji*⁴ in the first year of the *Ninji* period⁵ (1240), or to the subsequent manuscript by Ejo⁶ in the first year of the *Kangen* period⁷ (1243). Since the publication of Watsuji Tetsurō’s essay “*Shamon Dōgen*”⁸ in 1926, this considerably brief fascicle has drawn overwhelming attention. The studies concerning the *Uji* fascicle

produced in Japanese and English, consisting of critical editions, interlinear commentaries, full-length explanatory works, articles, and modern translations, have reached immoderate proportions. It seems the number of translations continue to grow, already reaching fifteen just in English. Even to deal with a small portion of the secondary literature available today, it is necessary that one master not only the reasoning behind his syntactical maneuvers informed by his unique use of language throughout the whole of the “*Shōbōgenzō*” as well as his remaining oeuvre, but also one must become proficient with the traditional understanding then extant in *Sung* China which served as foil. Only then can one begin to deal with the way in which the *Sōtō* sect found and scrupulously created its identity through its hermeneutics, or in contrast to this, the way in which the “modern” appropriation of *Dōgen* grew in reaction to that tradition, owing to interpreters influenced by the post-Watsuji, Kyoto school.

However, in order to isolate the “true” *Dōgen*, when we dissociate him from this complex of “traditional” and “modern” -laden interpretations, we must, all the more ironically, associate him to some other substitute — be it a foundling from *Dōgen*’s own corpus, a rally point or banner slogan such as “*shikan taza* (只管打坐): *zazen*-only” or “*honshō myōshū* (本証妙修): original enlightenment/wonderous practice,” be it the certainty found in the conviction of *zazen*,⁹ or be it some flotsam, seized in remote, irrelevant surroundings and disburdened of its latent intents.¹⁰ We all share in the double guilt of the crime of exegesis: the violence/potency of possession/divestment or the safety/impotence of

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- | | |
|---|--------------|
| 1 | 有時 |
| 2 | 正法眼藏 |
| 3 | 詮慧 |
| 4 | 興聖宝林寺 |
| 5 | 仁治 |
| 6 | 懷辨 |
| 7 | 寛元 |
| 8 | 和辻哲郎, 「沙門道元」 |

feeble imitation. In this paper, I would like to begin to set the stage for interpreting Izutsu Toshihiko’s (井筒俊彦) understanding of the meaning of “*ware*” in the *Uji* fascicle through a classification of the tension between the positions of Sugio Gen’yū[Mamoru] (杉尾玄有 (守)) and Takahashi Masanobu (高橋賢陳).¹¹ Due to the limited amount of space allotted to this paper, I will postpone taking up discussion concerning the positions of Takahashi and Izutsu until a future opportunity and focus entirely on the explication of Sugio’s position.

II. The Polarity of the Stances in the Debate Concerning “*Ware*”

Although both Sugio and Takahashi have written extensively concerning Dōgen’s own theory of time found in the *Uji* fascicle,¹² in this paper, I will take up and discuss only one representative work, namely, Sugio’s paper entitled 『『正法眼蔵』註解書批判の試み 「有時」の巻を例として』 (1966). In the future, I hope to continue this line of discussion by devoting my attention to Takahashi’s work, 『道元の実践哲学構造』 (1967). Through fully sketching Sugio’s and Takahashi’s arguments, one can begin to frame the background for an exposition of Izutsu’s thought, whose works relevant to his understanding of Dōgen are equally abundant, spanning both English and Japanese.¹³

9 “If only one were to sit wholeheartedly, this would be enough to understand the ‘true’ Dōgen,” implying simultaneously that zazen is fully equal to the task and that no other methodology, i.e. book learning, is necessary, if not erroneous and misguided.

10 In my Master’s thesis, I proved unequal to the attempt of producing a dialogue between Dōgen and Descartes, or more accurately the cogito liberated from Descartes and his *res cogitans*.

11 For a diagrammatic summary of my understanding of Sugio as well as the continuing debate, → *A Thematic Map*.

12 Five works written by Sugio have been published which directly deal with this problem, while Takahashi has published six. In the secondary materials section, these works have been denoted with an *. (→ *Secondary Literature*)

13 There are ten works, written by Izutsu, which bear on this problem, denoted with an *. (→ *Secondary Literature*)

A. Sugio’s Defense of “*Ware*” As Time: The “Time” Theory

Sugio’s scrupulously detailed analysis begins with the organization of seven passage sections labeled **A-G**,¹⁴ each of which deals with at least one of the terms in question, namely the cognates “*jiko*,” “*ware*,” “*waga*,” “*go*,” all of which are usually understood to mean “self.” Next corresponding with each of the seven passage sections, he systematically collates and examines, in chronological order, the relevant explanatory material from twelve of the most authoritative commentaries.¹⁵ Taking the first exegetical complex of the “*Kikigaki*” and the “*Shō*” as his standard, he defines his project as a clarification of the subsequent historical deviation in interpretation surrounding the cognates. Even though in the description of his methodology at the beginning of his paper, he asserts that this choice of these two as standard is merely provisional, in his conclusion, we learn that the interpretations found there are actually representative of Dōgen’s true intent within the *Uji* fascicle. Finally as a

14 → A Continuance of Sugio’s Efforts through Modern Translations: Materials

15 The *Commentaries* include:

Abbreviation	Title	Date	Author
① <i>Kikigaki</i>	“Shōbōgenzō kikigaki” 『正法眼藏聞書』	n.d. (pre-1263)	Senne (詮恵)
② <i>Shō</i> [<i>Goshō</i>]	“Shōbōgenzō shō” 『正法眼藏抄』 “Gokikigakishō” 『御聞書抄』; 『御聽書抄』; commonly referred to as the 『御抄』 [An amalgam of ① and ②, recorded by Kyōgō during the period from 1303 to 1308. The only extant versions of the teacher’s exegesis [Senne], the <i>Kikigaki</i> , and the disciple’s exegesis [Kyōgō], the <i>Shō</i> , are to be found in this double-layered commentary.]	1303-8	Kyōgō (經豪)
③ <i>Benchū</i>	“Shōbōgenzō benchū” 『正法眼藏弁註』	1726-29	Tenkei Denson (天桂伝尊)
④ <i>Sanchū</i>	“Shōbōgenzō kyakutai ichijisan” 『正法眼藏却退一字參』 (commonly referred to as the “ <i>Sanchū</i> ” 『參註』)	1769-70	Katsudō Honkō (瞎道本光)

summary, he supplies a chart which depicts the successive development of exegetical strategies, condensing the results into four concise categories where “*ware*” is thought to be equivalent to ①time, ②self (*goga*¹⁶), ③some combination of ① and ② which requires difficult judgment, or ④some other alternative.

From the outset, we must be clear that of the commentators Sugio says can be seen to hold the position “*ware* = *goga*,” in actuality none of them make use of that negatively-charged term in their own descriptions of their understanding. Considering Dōgen’s own attitude towards “*goga*,” such an interpretation would invite severe criticism. A tentative search through his complete oeuvre revealed forty instances,¹⁷ all of which were used bearing negative implications. Here I would like to deal with three, which are representative of the majority. First, as he sternly admonishes in the Gyōji fascicle:

“Greedily to love the trivial self (*goga*) is an emotion possessed by the

⑤ <i>Monge</i>	“Shōbōgenzō monge” 『正法眼藏聞解』	1775	Fuzan Gentotsu (斧山玄鑿)
⑥ <i>Shiki</i>	“Shōbōgenzō shiki” 『正法眼藏私記』	1779-85	Zōke Zōkai (雜華藏海)
⑦ <i>Naippō</i>	“Shōbōgenzō naippō” 『正法眼藏那一寶』	1791	Fuyō Rōran (父幼老卵)
⑧ <i>Keiteki</i>	“Shōbōgenzō keiteki” 『正法眼藏啓迪』	1896	Nishiari Bokusan (西有穆山)
⑨ <i>Kōgi</i>	“Shōbōgenzō kōgi” 『正法眼藏講義』	1934	Jinbo Nyoten (神保如天)
⑩ <i>Taikei</i>	“Shōbōgenzō taikei” 『正法眼藏思想大系』	1953-55	Okada Gihō (岡田宜法)
⑪ <i>Jissentetsugaku</i>	“Dōgen no jissentetsugaku” 『道元の実践哲学』	1959	Takahashi Masanobu (高橋賢陳)
⑫ <i>Shinko</i>	“Shōbōgenzō shinkō” 『正法眼藏新講』	1963	Ifukube Takahiko (伊福部隆彦)

birds and beasts, a mental state possessed by animals. Even among human beings and gods, abandonment of fame and gain is considered unusual. But no Buddhist patriarch has ever failed to abandon them.”¹⁸

「おもからざる吾我をむさぼり愛するは、禽獸もそのおもひあり、畜生もそ

17 **Table 1: Terms relating to the cognates in Dōgen’s oeuvre**

Term		Shōbōgenzō	External to the Shōbōgenzō	Total	Connotation
我[われ]*	<i>Ware</i>	528 [232]=760	1182 [5]=1187	1710 [237]=1947	<i>Neutral</i>
自己	<i>Jiko</i>	224	50	274	<i>Neutral</i>
吾	<i>Go</i>	204	235	439	<i>Neutral</i>
我が[わが]	<i>Waga</i>	13 [67]=80	121 [1]=122	134 [68]=202	<i>Neutral</i>
吾我	<i>Goga</i>	40	0	40	<i>Negative</i>
無我	<i>Muga</i>	9	3	12	<i>Positive</i>
著我	<i>Jakuga</i>	1	4	5	<i>Negative</i>
Ex.「無我觀是法明門，不染著我故。」 <i>Ippyakuhachihōmyōmon</i> fascicle					
大我	<i>Daiga</i>	1	1	2	<i>Negative</i>
Ex.「もし衆生死して性海に歸し，大我に歸すといふは，ともにこれ外道の見なり。」 <i>Jinshinga</i> fascicle					
我相	<i>Gasō</i>	1	0	1	<i>Positive</i>
Ex.「十方佛道は，唯我知是相，釋迦牟尼佛亦然の説著なり。唯我證是相，自方佛亦然なり。我相・知相・是相・一切相・十方相・娑婆國土相・釋迦牟尼佛相なり。この宗旨は，これ佛經なり。」 <i>Jippō</i> fascicle					
真我	<i>Shinga</i>	1	0	1	<i>Negative</i>
Ex.「明暗にかかはらず，靈知するがゆゑに。これを靈知といふ。また真我と稱し，覺元といひ，本性と稱し，本體と稱す。かくのごとくの本性をさとるを，常住にかへりぬるといひ，歸眞の居士といふ。これよりのちは，さらに生死に流轉せず，不生不滅の性海に證入するなり。このほかは眞實にあらず。この性あらはさざるほど，三界六道は競起するといふなり。これすなはち先尼外道が見なり。」 <i>Sokushinzebutsu</i> fascicle					
己我	<i>Koga</i>	0	1	1	<i>Negative</i>
Ex.「自解未立以前，偏專己我之心，濫教他人招墮邪境。」 <i>Gakudōyōjinshū</i>					
自我	<i>Jiga</i>	0	1	1	<i>Positive?</i>
Ex.「自我得佛來，常住此說法。莫道我宗無語句。眞箇我是謝三郎。諸法住法位，世間相常住。」 <i>Eiheikōroku</i> 1.91					
小我	<i>Shōga</i>	0	0	0	
自在我	<i>Jizaiga</i>	0	0	0	

* Brackets indicate the term appearing in hiragana form.

のころあり。名利をすつことは、人天もまれなりとするところ、佛祖いまだすてざるはなし。」

And in the *Inmo* fascicle, while he admits “*goga*,” he warns of its insufficiency:

“Although the state of sincerity does exist, it is not something that lingers in the vicinity of the personal self (*goga*). Even so, there is something which, in the limitlessness, establishes the [bodhi-] mind. Once this mind is established, abandoning our former playthings we hope to hear what we have not heard before and we seek to experience what we have not experienced before: this is not solely of our own (*watakushi*) doing.”¹⁹

「たとひまことありといふとも、吾我のほりにとどこほるものにあらず。恁麼なるに、無端に發心するものあり。この心おこるより、向來もてあそぶところをなげすてて、所未聞をきかんとねがひ、所未證を證せんともとむる、ひとへにわたくしの所爲にあらず。」

In the *Shōbōgenzō zuimonki*, we find the following exhortation:

“To learn these things and to maintain the regulations mean to cast aside attachments to the Self and to conform to the teachings of the Zen Masters. The essential requisite is to abandon avarice. To do this, you must first free yourselves from egoism (*goga*). To be free from egoism (*goga*) is to have a deep understanding of transiency. This is the primary consideration. Most people in the world like to regard themselves as good and to have others think the same of them, but such a thing seldom happens. If, however, you gradually forsake attachment to the Self and follow the advice of your teacher, you will progress. You may say that

18 Nishijima Gudo and Chodo Cross, Master Dogen’s *Shōbōgenzō*, Book 2, pp.177-8.

19 Nishijima, Book 2, p.120.

you understand but still cannot give up certain things; and practice zazen while holding on to various attachments. If you take this attitude, you sink into delusion.”²⁰

「其儀を守ると云ふは、我執を捨て、知識の教に随ふ也。其大意は、貪欲無。貪欲無からんと思はば、先すべからく吾我を離るべき也。吾我を離るるには、觀無常是れ第一の用心なり。世人多く、我れは元來人に能しと言はれ思はれんと思ふなり。それが即ちよくも成り得ぬ也。只我執を次第に捨て、知識の言に随ひゆけば、昇進するなり。「理を心得たる様に云へども、しかありと云へども、我は其の事が捨て得ぬ。」と云て、執し好み修するは、彌沈論するなり。」

Thus, merely through the choice of this term, bearing this latent content, Sugio has already consigned the “*ware = goga*” commentators to a stance diametrically opposed to Dōgen. And this nonneutral choice betrays his conclusions. We find nothing at all impartial in Sugio’s appraisal. From beginning to end, his schema is colored in black and white tones. Those who interpret “*ware*” as time are clearly in the right, while on the other hand, the “*goga*” commentators are mistaken. If his project had merely been to describe the phenomena of exegetical differences, the standard of right/wrong would not have made an appearance, for “coinciding” with a standard and “correctness” are two different criteria.²¹ In actuality, Sugio undertook two divergent projects, but supplied only the labor for one of them. Taking up the position/s represented by the “*Kikigaki*” and “*Shō*,” his plan was to compare the

20 Masunaga Reihō, *A Primer of Sōtō Zen: A translation of Dōgen’s Shōbōgenzō Zuimonki*. pp.177-8.

21 I compare several elements: A, X, H, A against a standard A. When correspondence is found (namely A=A), we do use the evaluative term “correct,” but speak of the two “being in agreement or coinciding.” Conversely, when an element does not correspond (X ≠ A), we also do not speak of “mistaken,” but use the term “different.” Correctness and correspondence must be proven using two different criteria.

subsequent commentators to establish whether or not their positions coincided with the meaning found in those two. This plan could utilize evaluative statements such as “same” or “different.”²² In contrast to this affair, the utilization of value statements such as “correct” or “mistaken”²³ (as “*goga*” necessarily implies) are not only unnecessary, but those kinds of assertions are applicable. Thus in his conclusions, when it is suddenly made clear that the “*Kikigaki*” and “*Shō*” agree on a fundamental level with Dōgen’s own theory of time²⁴ (while providing no argument whatsoever concerning the *Uji* fascicle as proof),²⁵ we, at this point, come to know for the first time the reasoning concealed in his choice of terms. In Sugio’s discussion, we find no proof of the correctness of either Dōgen’s own position or the stance found in the “*Kikigaki*” and “*Shō*” commentaries. And even the meaning of “*goga*” fails to reach clarity.²⁶

At this point, in the following let us briefly summarize his conclusions in line with our own aims. For ease of analysis, let us

22 In order to express correspondence, Sugio uses the designation “*chūjitsu* (忠実) : loyal to,” and conversely, to express noncorrespondence, he uses the designation “*shinpū* (新風) (*o miseru*): showing a new trend, a new phase, new air, novelty.”

23 To express incorrectness, he uses the terms “*hikin* (卑近): familiar, common,” “*hizoku* (卑俗): vulgar, coarse,” “*nichijōteki* (日常的): everyday, routine,” “*tsūzokuteki* (通俗的): popular, conventional,” and “*genjitsuteki* [理想的に對する] (現実的): actual, realistic (as opposed to the ideal form).”

24 “In this way, it is clear that the “*Kikigaki*” and “*Shō*” are Dōgen’s own position.” 「このように『聞書』や『抄』は道元自身の立場を立場としていることが明らかである。」 Sugio, p.79.

25 As evidence, he mentions three passages. To define Dōgen’s position as opposing “*goga*,” he cites one passage each from the *Genjōkōan* fascicle and the *Shōbōgenzō zuimonki*, and also to prove that Dōgen believed that entire being and the entire world are the manifestation of time (without self), he cites one passage from the *Bushō* fascicle.

26 「『吾我』つまり日常の人間の、いわゆる自己が、昨日より今日に、今日より明日に、そしてまた「少年より老年に」というふうに時の中で（自己とは「別に」時というものがあって、その中で）推移するものとおもう」 p.61.

separate the amalgam of the “*Gokikigakishō*” (abbreviated as “*Goshō*”) into its two constituents (the “*Kikigaki*” (written by Senne) and the “*Shō*” (Kyōgō). As Sugio explains, Senne understands “*ware*” to possess two basic meanings: on the one hand, “time” and, on the other, “individual things (個々物).” In contrast, in defining (a) “*ware*” as (b) “*buppō no ware* (仏法の我れ),” Kyōgō’s own diction invited a bit of confusion. At first glance, this definition seems to take sides with a “*goga*” interpretation, but if we continue to read on, afterwards we come across two other equivalencies -- (a) “*ware*” is equated with (c) “*jinkai* (尽界): the exhaustive world,” and then (c) “*jinkai*” is equated with (d) time itself. As a result, through this chain of equivalencies [(a=b)(a=c)(c=d).∴(a=d)], “*ware*” is revealed to simply mean time. Thus in opposition to the understanding of other commentators (i.e. Takahashi) that “*Goshō*” asserts some type of self, Sugio shows that Senne and Kyōgō are in fundamental agreement in their assessment of “*ware*” as time.

Later Fuzan, in his commentary entitled “*Monge*,” defines “*ware*” as “*temae no kokoro*,” probably attempting to succeed to Kyōgō’s interpretation of “*ware*” as “*buppō no ware*.” Here I would like to provide Sugio’s citation from “*Monge*.”

「〈われを排列して……〉排は、おしひらき、なみよくならぶ、列も同意。宗旨は、我れを排し置きて尽十方界とすることなかれ、尽界がみなわれで、我の外に尽十方界は無い、迷悟凡聖ともに有時ですきまなし。○この尽界の頭々、みな時々にして、手前の心の有時、天も有る時、地も有る時、一切みな心有時と見るがよい。尽十方界沙門の全身と同意なり。○〈物々……〉事相の上の物々山川が相碍へぬ、〔中略〕このゆゑに、時でいへば、同時発心、心の方からいへば、同心発時で、心仏も心の有時、衆生も心の有時、同心発時、一切さへぬ、同時に修行し、同時に成道す、最後も初発もみな有時なり、故に同時成道と云ふ。○〈われを排して……〉先に出た同意なり、一切みな唯心の所現なる故に、手前の自己を排しておいて、われがわれをみる、〔中略〕○〈自己の時なる……〉一切みな有時なるゆゑに、上りて成仏するも、下りて輪轉するも、心の時なる故に、すべて法花轉なる道理かくの如くぢゃ。」
[underline is Sugio’s emphasis]²⁷

Surprisingly, even though Sugio admits that when “*Monge*” speaks of “*jiga*” it does not imply a self opposed to others (the concept of “*ware*” recognized by Fuzan is *jita ichinyo* (自他一如): the oneness of self and other) and that “*jiko*” is equivalent to the entire world, he judges Fuzan’s interpretation to be insufficient and dismisses this interpretation as not that different from the mundane, ordinary idea of self.²⁸ These two characteristics of the identity of self and other and the equivalence of self and world seem to bear no relationship to the common understanding of self, an “I” as an “independent unit called the individual,” bound by competitive/cooperative relationships in a world not of one’s creation, beyond one’s control. But when Sugio teases out the meaning of “mind only (唯心)” in “everything is a manifestation of the mind only (一切みな唯心の所現),” drawing on a relevant passage from Fuzan’s commentary on the *Sangai yushin* fascicle, his point becomes clearer. While Fuzan’s “*temae no kokoro*” is likely, at least superficially, to bring to mind “*inmo* (慇懃): suchness, whatness” or “*jikige* (直下): directly here, as it is,” in actuality, it indicates nothing but the common person’s everyday thoughts and feelings as Fuzan reveals in this passage: “The realm of desire arises due to desire; the realm of form arises due to form. Arising because of this person’s views (当人の所見), the mind produces the three worlds. For this reason, there are no dharmas outside of the mind.”²⁹ This understanding of mind is much too plain and simple to Sugio’s liking; the mind must be, he remonstrates, far removed from the commonplace.

27 Sugio, p.58.

28 いまの場合の「われ」「手前」は、通常そう考えられるような、他と対立するものとしての自我ではなくして、「尽界がみなわれで、我れの外に尽十方界は無い」如き、そういう自他一如の相における「われ」「手前」なのだ、と言おうとしているのであろう。しかしながら、『聞解』がわざわざそういうことわり方をしているにもかかわらず、『聞解』のいうところの「手前」や「手前の自己」と世間にいわゆるそれ（日常的通俗的な自我・自己）との間に、さほどの相違はないのではなからうか。[underline emphasis is mine] Sugio, p.59.

In as much as Sugio denies Fuzan’s position of a subject-like or personal “*ware*,” just what kind of thing does he think is worthy of being understood as “*ware*”? It was in his comments on passage **D** that his own understanding concerning “*ware*” reached clarity for me.

「俗見では「われ」あるがゆえに昨日や今日などがあり、その昨日とか今日とかにおいて三頭八臂とか丈六八尺とかがある（また、あった）と考えられる。だがここにはそういう仕方では「われ」が顔を出すべき余地はない。昨今はただ時（有時）そのものの発現（「きのふも、けふも時なり」）として昨今なのであり、〔中略〕「われ」がまずあり、その「われ」が而今と認めるゆえに始めて而今があるのではない。「彼みな時なるがゆゑに」いいかえれば、みな時の発現なるゆゑに「而今といふ」のであり、すなわち「時が発する」その当処が「而今」なのである。」 [*underline emphasis is mine, while Sugio furnished the superscript marking*]³⁰

This is nothing other than the understanding that “*ware*” is time, found in “*Shiki*.” As Zōkai (藏海) writes:

“*Ware*” is time. Concerning “*dōji hosshin, dōshin hotsuji* (同時発心, 同心発時): the arising of mind at the same time, and the arising of time in the same mind,” there is no appearance of anything besides. What arises is merely time. Practice and attainment of the way are also like this. Because there is no aspect besides, we say “setting *ware* out in array, *ware* sees this. As for “*jiko no toki* (自己の時): the self is time,” we say there is nothing else besides time. Time is “*dokuryū* (独立): liberated, independent, absolute.” You should know this.”³¹

In Zōkai’s position, Sugio has found his own. But what does such a position entail?

29 「欲によれば欲界、色によれば色界に生ず。当人の所見によりて生るる故に三界は心が造る。故に心外に法は無い。」 Sugio, p.59.

30 Sugio, p.71.

It is clear from his words that time does not require a vessel, a locus, an observer to confirm it or someone to experience it. Time is *impetus*, *actor* and *actus*³² beyond any localization of self. It is that which sets into motion, mover, moved and the moving: it is a monism. In fact, everything is out of our hands. Any significance of free will, responsibility, compassion, all virtuous acts, learning, and even knowledge, let alone practice and enlightenment, is the province of time.³³ The *buddhamārga* (the buddhist path) does not exist and does not even need to exist. I may take part in practice or may not — both are no longer a concern of mine. They bear no relation to me. One thing is certain. No matter what happens, all things, as they are, are for the best. When Zōkai says “*toki no dokuryū* (時の独立): time is liberated,” this time is truly liberated from all things. Without a doubt, it is not possible to mistake this for the common, average understanding. Here time has become completely metaphysical. What necessity would “I” have to know of such a truth? Not the slightest bit of difference arises between “knowing” and “not knowing.” Thus, we are confronted with two choices: ① Zōkai’s reading is correct and Dōgen completely denies the necessity of the buddhist path and learning. Or ② Zōkai’s reading is deficient and Dōgen utilized some notion of “*ware*” as self, which is bound up with a practitioner.

31 「われとは時なり。同時発心、同心発時とは、余物の出頭するなく、おこるものはただ時のみなり。修行成道もまた然り。余面なきがゆゑに、われを排列してわれこれを見ると云へり。自己の時とは、時の外余物なきをいふ。時の独立なり。余はしるべし。」
[underline is Sugio’s] Sugio, p.59.

32 · *impetus*: motive, urge, drive
· *actor*: “one who drives or moves something; he who does any thing, a doer or performer” Lewis and Short, A Latin Dictionary, p.25.
· *actus*: act, actualization, actuality, reality, actual being, real
“the moving or driving of an object, impulse, motion; the doing or performing of a thing, an act, performance” *ibid*, p.25.

In Zōkai’s case, it is possible to argue that time is *actus purus*.
33 Or Providence of time.

I would like to include one last observation, which I find telling concerning Sugio’s paper. Most interesting in its lack is the fact that Sugio makes no mention of Dōgen’s usage of “*beshi · bekarazu*” in the *Uji* fascicle. Most likely the reason is that, as he stated, his project concerned the historical development of exegesis, concentrating on the four cognates, and thus does not fit his argument. If Dōgen believes that “*ware*” is only time, I find it curious that ① we have a need to learn about this fact, ② since everything is equally valid as time, “correct” or “mistaken” ways of existing possess any meaning, and ③ Dōgen would entreat us to a correct type of action or caution us against performing a mistaken type of action. A geography teacher does not implore a student against saying “The earth is flat” nor does he/she forbid it. The teacher, without any emotional connotation, bluntly states “The earth *is* round (as opposed to the earth *should be* round or *must be* round).” We find in the *Uji* fascicle two usages of “*beshi · bekarazu*.” On the one hand, we find a soteriological form — an imperative or injunctive appeal demonstrating a self undergoing a practice that has been taught. On the other hand, we find an objective form — an assertion or declaration concerning a fact.

Table 2: Dōgen’s usage of *beshi* and *bekarazu* in the *Uji fascicle*

Soteriological Cases [16: <i>beshi</i> 11; <i>bekarazu</i> 5]	
<i>beshi</i>	①いまの十二時に習學すべし。
	②三頭八臂これ時なり，時なるがゆゑにいまの十二時に一如なるべし。
	③われを排列しおきて盡界とせり，この盡界の頭頭物物を，時時なりと觸見すべし。
	④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。
	⑤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。
	⑥わがいま盡力經歷にあらざれば，一法一物も現成することなし，經歷することなしと參學すべし。
	⑦外物なきに經歷すると參學すべし。
	⑧審細に參來參去すべし。
	⑨その教伊揚は山をみるべし，その教伊瞬は海を宗すべし。
	⑩かくのごとく辨肯すべし，有時すべし。
	⑪いふべし，意句半到也有時，意句半不到也有時。 ³⁴
<i>bekarazu</i>	①時にあらざれば山海あるべからず，山海の而今に時あらざるとすべからず。
	②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。
	③無と動著すべからず，④有と強爲すべからず。
	⑤經歷といふは，風雨の東西するがごとく學きたるべからず。

34
objective.

Here, “*iu beshi* (言うべし)” can be read both as soteriological and as

Objective Cases [6: <i>beshi</i> 4; <i>bekarazu</i> 2]	
<i>beshi</i>	①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。
	②時もし飛去に一任せば、間隙ありぬべし。
	③眉目は山海なるべし、山海は眉目なるゆゑに。
	④いふべし、意句半到也有時、意句半不到也有時。
<i>bekarazu</i>	①われすでにあり、時さるべからず。
	②時にあらざれば山海あるべからず、山海の而今に時あらずとすべからず。

Zōkai’s position that “*ware*” is simply time cannot explain this feature of the soteriological “*beshi* · *bekarazu*” in the *Uji* fascicle. Would it be going too far to say that to assert the simplistic conclusion “All dharmas are without self (*ware*). Everything is the manifestation of time.,” almost the entirety of the *Uji* fascicle would not have been necessary? Why would time, which validates all beings irrespective of content, require a *telos*? For time as arising (or manifestation), things like narrative and significance are completely superfluous.³⁵ All value has been usurped and made meaningless. More precisely, meaning is besides the point. The reason being that such a time does not make any distinction between order and chaos. Time arises to arise. May we exile Dōgen to such a position?

35 As for these two series, when seen from the point of view of arising, the two are equally valid, but when we supply some focus or more importantly a directionality of “moving away *from* a self, moving *towards* a self,” these two series and their constituents become meaningful and could become the object of admonition.

Series α : A → B → C → D → E → F → G
 Series ω : x → R → l → @ → + →] → d → %

1. The Results of a Passage Analysis of the Modern Translations

Concerning passage α , of the twenty-eight modern translations (thirteen in Japanese and fifteen in English), only seven of the English translations take time as the subject in this passage. The Japanese “translations” are, in general, all ill-defined and much too ambiguous for our purposes. In fact, as translations might we not say they border on being meaningless. Actually, in four of the Japanese translations, simply the particle “は” has been added to the original text. Besides Masunaga, Narikawa, Nishijima, and Takahashi, no one supplied verbs in the active voice.³⁶ Only Waddell is conspicuous for his choice of “I” (referring to the original speaker, Yakusan himself) as the subject in his translation.

In passage A, even though there is no justification in the original text, fifteen of the twenty-eight translations append something which gives rise to the action (a subject). Of those, none take time to be *impetus* or *actus*. Concerning the point of how “*ware*” is understood, some translators (4) clearly took “*ware*” as equivalent to the entire world, and others (12) understand “*ware*” to be a subject-like individual. Even though the remaining translations are vague, not a single rendering among the twenty-eight clearly understands “*ware*” to be time. In the passage “*jiko no toki*,” the majority of the translators (18) take “*no*” to indicate an equivalence relation, while a small number (5) read “*no*” as a genitive form. And lastly, two translations, those by Shimano and Wright, read

36 The Zenbunka gakuin translation furnishes “*to naru* (to become)” in each of the couplets of passage α , deserving of our attention. But without supplying any subject/s (A) that “become” in the form of [A ha] B to naru, C to naru..., one is at a loss as to how one should make sense of the meaning of the overall passage. In a similar vein, Narikawa’s translation seeks to redress our confusion concerning the issue of the subject of this stanza in a comment. He asserts that the subject is left up for the reader to decide: 「この句で、注目すべきは最初に二句には主語がなく、以降の句には述語がないということである。主語、述語は読者の意に任されているのであろうか。」 p.10.

another variety of equivalence “as” for the particle “*no*.”

Regarding passages **B** and **C**, each of the translators without exception interpreted “*ware*” to be subject-like (personal). In passage **D**, “*waga*” of “*waga uji*” was understood as a personal pronoun in the genitive form (19) or was read as signifying some type of equivalence in the form of “~ *toshite ware*.”(3) A sole translator (Wright) uniquely rendered “*ware*” as time.

In passage **E**, “*go* (吾)” in the expression “*gouji* (吾有時)” was understood as a personal pronoun in the genitive form by the majority (16) [*go no uji*], was taken to be in an equivalence relation between a personal subject and time by a few (5) [*go = uji*], and even read as a predicate by Wright (“personally experiencing”). In order to relate “*ware*” as consciousness with time, Masunaga, Takahashi and Taniguchi supplied the locative particle “*ni* (*okeru*).”

In passage **F**, “*ware*” was interpreted as a personal pronoun by the majority (25), while the three remaining English translations left “*ware*” completely untranslated.

Finally two observations can be made regarding passage **G**. On the one hand, all of the Japanese translations regarded “*waga*” as personal. On the other, keeping in mind the two English versions in which “*waga*” was left untranslated, the remainder consistently never treated “*waga*” as time.

Based on these results, it should be clear that only one translator (Wright) was in agreement with Zōkai’s understanding that the cognates of “*ware*” must be read as time, but even in his unique case, his reading is not consistent with what Sugio implied, namely that “*ware*” must be understood as “time” to the exclusion of any personal, self-like rendering.

2. A Continuance of Sugio’s Efforts through Modern Translations: Materials

Symbols:

◇ *my comments* □ *furnished by the author* — *not furnished by the author*

〈Passage α is not dealt with in Sugio’s analysis.〉

・ Sugio’s Schemata (A-G):

A われを排列しおきて尽界とせり。この尽界の頭頭物物を、時々なりと翻見すべし。物物の相礙せざるは、時時の相礙せざるがごとし。このゆゑに同時発心あり、同心発時なり。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。

B しかあるを、仏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、あるときは丈六八尺となれりき、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、いまは玉殿朱楼に処せり。山河とわれと、天と地となりとおもふ。

C (a) しかあれども、道理この一條のみにあらず。いはゆる山をのほ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。(b) 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、この玉殿朱楼の時を吞却せざらんや、吐却せざらんや。

D 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、千峰万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、彼処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学すべからず。

E 要をとりていはば、尽界にあらゆる尽有は、つらなりながら時々なり。有時なるによりて吾有時なり。

F いまの凡夫の、見および見の因縁、これ凡夫のみるところなりといへども、凡夫の法にあらず。法しばらく凡夫を因縁せるのみなり。この時この有

は、法にあらざと学するがゆゑに、丈六金身はわれにあらざと認ずるなり。われを丈六金身にあらざと、のがれんとする、またすなはち有時の片片なり、未証拠者の看看なり。

G おほよそ羅籠とどまらず、有時現成なり。いま右界に現成し左方に現成する天王天衆、いまもわが尽力する有時なり。その余外にある水陸の衆有時、これわがいま尽力して現成するなり。冥陽に有時なる諸類諸頭、みなわがが尽力現成なり、尽力経歴なり。わがいま尽力経歴にあらざれば、一法一物も現成することなし、経歴することなしと参学すべし。

・ **Modern Translations Index** [28: Japanese 13; English 15]

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· **Passage Analysis**

α 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,
 有時拄杖扠子,
 有時露柱燈籠,
 有時張三李四,
 有時大地虛空。

<i>α</i>	<i>Delimiter</i>	<i>Subject</i>	<i>Predicate*</i>
石井恭二	ある時は	—	たる・となる
春日佑芳	有時は	—	—
増永靈鳳	ある時は	—	雑【となる・を現わす・を用いる・に求める・に過ぎない・である】
増谷文雄	ある時は	—	—
中村宗一	ある時は	—	となる
成河智明	或る時は	—**	雑【を拝する・がある・が居る】
西嶋和夫	ある時は	—	怒る・にとどまる・となる・である
高橋賢陳 (DJ)	ある時は	—	雑【となる・を現ざる・を使う・に求める・に過ぎない・である】
高橋賢陳 (DJK)	ある時は	—	雑【となる・を現ざる・を使う・に求める・に過ぎない・である】

			い・である】
高橋賢陳 (ZS)	ある時は	—	—
玉城康四郎	有時は	—	—
谷口清超	ある時は	—	となる
禅文化学院編	あるときは	—	となる
Clery (ZE)	at a time of being		—
Heine	sometimes		—
Kapleau		being-time	copula***
Kennett		existence, time, flow	copula
Kim (DK)		existence-time	copula
Kim (FE)	there is a time to		to be (become)
Masunaga (SAZ)		uji	copula
Nearman	for the time being		being (gerund)
Nishijima/Cross	sometimes		—
Nishiyama		being-time	copula
Shimano/Vacher	sometimes + being-time		—
Tanahashi (MD)	for the time being		imperative inflection****/—
Waddell	for the time being	I (=Yakusan)	copula
Wright		living quick of time	Mixed 【takes the form of · appears as · is · is of】
Yokoi (SG)		uji	copula

* Excluding the verbs included in the passage referring to the mountain peaks and ocean floor which are all read without significant difference

** 「この句で、注目すべきは最初に二句には主語がなく、以降の句には述語がないということである。主語、述語は読者の意に任されているのであろうか。」

*** The verb in the copula form refers to the subject being equated to the predicate complement, i.e. in the case of Kapleau, “being-time is three heads and eight elbows.”

**** In Tanahashi, the first two verbs are given in the imperative form, “For the time being *stand* on top of the highest peak. For the time being *proceed* along the bottom of the deepest ocean,” while the subsequent lines contain no verb at all.

A われを排列しおきて尽界とせり。この尽界の頭頭物物を，時時なりと観見すべし。物物の相礙せざるは，時時の相礙せざるがごとし。このゆゑに同時発心あり，同心発時なり。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。

A	Producer of the Action “Subject”	Receiver of the Action “Object”	“自己の時”
石井恭二	我々	我（己れ）	自己＝時
春日佑芳		我（修する自己）	自己＝時
増永靈鳳	全存在	自己	時間＝自己の時間
増谷文雄	この世界	自己	自己＝時
中村宗一		自己（一切世界のすべてを含む自己）	自己＝時
成河智明	自分	自分に興味あるあるいは関連のある事物	それぞれの人の時間
西嶋和夫		自分という主観（自分自身）	自分は時における
高橋賢陳 (DJ)	全存在	自己（己れ・自分）	時間＝自己の時間
高橋賢陳 (DJK)	全存在	自己（己れ・自分）	存在と不離なるべき時
高橋賢陳 (ZS)		自分	個々の事物＝ 自分の時
玉城康四郎		我（自分）	自己＝時
谷口清超		自分（現象）	自己＝現象
禪文化学院編	一切世界のすべて	自己	自己＝時
Cleary (ZE)		self	self = time
Heine		my-self	my-self = time
Kapleau	man	himself	man = time
Kennett		self (world)	self = time
Kim (DK)	self	self	time of my self
Kim (FE)	self	self	self = time
Masunaga (SAZ)		self (world · we)	self = time

Nearman	we human beings	bits and pieces of what we experience	we are just for a time
Nishijima/Cross	we	our self	self = time
Nishiyama		ourselves	we = time
		(ourselves which contain the entire world)	
Shimano/Vacher	we	ourselves	us as time
Tanahashi (MD)	self	self	self = time
Waddell	we	self (true self)	our self = time
Wright		jiko (whole self)	self as time
Yokoi (SG)	we	ourselves	we = time

B しかあるを、仏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、あるときは丈六八尺となれりき、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、いまは玉殿朱楼に処せり。山河とわれと、天と地となりとおもふ。

C (a) しかあれども、道理この一條のみにあらず。いはゆる山をのほ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。(b) 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、この玉殿朱楼の時を吞却せざらんや、吐却せざらんや。

D 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、千峰万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、彼処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学すべからず。

	B (われ)	C (われ)	D (わが有時)
石井恭二	自分	自分	己れの有時
春日佑芳	自分	自己	自己の有時
増永靈鳳	自分	自分	有時として自分
増谷文雄	われ	われ	わがある時
中村宗一	我	我	我が今ここにおいて見る のである・今の我によって 体験されるのである
成河智明	自分	自分	自分の在る時
西嶋和夫	自分	自分	自分自身の現実の時間
高橋賢陳 (DJ)	自分	自分	有時として自分
高橋賢陳 (DJK)	自分	自分	「有る時」として自分(わ が「有る時」)
高橋賢陳 (ZS)	自分	自分	自分の「アル時」
玉城康四郎	わたし・われ	われ	わが有時
谷口清超	自分	われ・自分	われの中に時
禅文化学院編	我	我	今の我
Cleary (ZE)	I	oneself	one's own being time
Heine	I	I・myself	my being-time
Kapleau	I	I	my being-time
Kennett	I	I	our existence, time, flow
Kim (DK)	I	I (that particular I)	my existence time
Kim (FE)	I	I	my “existence-time”
Masunaga (SAZ)	I	I	our uji
Nearman	I	I (that particular I)	the time of an I being... for the time being
Nishijima/Cross	I	I	my Existence-Time
Nishiyama	—	you	our present existence
Shimano/Vacher	I	I	my being-time
Tanahashi (MD)	I	you	your time-being
Waddell	I	I	my being-time
Wright	they	they	the wholeness of the immediate present

Yokoi (SG)	we	we	their own uji
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E 要をとりていはば、尽界にあらゆる尽有は、つらなりながら時時なり。有時なるによりて吾有時なり。

F いまの凡夫の、見および見の因縁、これ凡夫のみるところなりといへども、凡夫の法にあらず。法しばらく凡夫を因縁せるのみなり。この時この有は、法にあらずと学するがゆゑに、丈六金身はわれにあらずと認ずるなり。われを丈六金身にあらずと、のがれんとする、またすなはち有時の片片なり、未証拠者の看看なり。

	E (吾有時)	F (われ)
石井恭二	吾有時(そのつど自分自身の存在・現存在 “Dasein”)	己れ・自分
春日佑芳	修する自己 = 有時	自分
増永靈鳳	自分の意識において時間	自分
増谷文雄	わがある時	自分・われ
中村宗一	我の有時	自分
成河智明	自分の或る時	自分
西嶋和夫	自分という主体関連づけられた現実の時間	自分自身
高橋賢陳 (DJ)	自分の意識において時間	自分
高橋賢陳 (DJK)	自分の意識において “時”	自分
高橋賢陳 (ZS)	自分の “その時”	自分
玉城康四郎	わが有時	自分
谷口清超	「吾なる有時」(わが中にある「有時」)	自分
禅文化学院編	我の有時*	自分
Cleary (ZE)	my being time	they · oneself
Heine	I am [being-]time	myself · I
Kapleau	I am my being-time	—
Kennett	my own, personal time	ours
Kim (DK)	—	—
Kim (FE)	my “existence-time”	—

Masunaga (SAZ)	my personal time	we · ourselves
Nearman	we are for the time being	theirs · mine
Nishijima/Cross	my Existence-Time (our own real life)	I
Nishiyama	my own true time	themselves
Shimano/Vacher	I am being-time	they · themselves
Tanahashi (MD)	your time-being	you · your
Waddell	my being-time (I am being-time.; They are being-time in me. I have time (e.g. to stand, to move...))	he · himself
Wright	personally experiencing the living quick of time	ourselves
Yokoi (SG)	their own uji	we · our own

* 「時は自己から飛び去って行くものではなく、常に自己において体験され、自己によって実現されるものなのである。」

G おほよそ羅籠とどまらず、有時現成なり。いま右界に現成し左方に現成する天王天衆，①いまもわが尽力する有時なり。その余外にある水陸の衆有時，②これわがいま尽力して現成するなり。冥陽に有時なる諸類諸頭，③みなわが尽力現成なり，尽力経歴なり。④わがいま尽力経歴にあらざれば，一法一物も現成することなし，経歴することなしと参学すべし。

G	Renderings of the clauses including わが
石井恭二	<p>①我々の人間活動による有時である</p> <p>②我々がいま行っている人間活動によって現実となっている</p> <p>③みな我々の人間活動によって現成している</p> <p>④我々の現在の人間活動の経歴によらないのであれば</p>
春日佑芳	<p>①自己が全力を尽して修行している，この有時の現われである</p> <p>②自己のいまの修行によって現成する世界である</p> <p>③みな，自己の尽力修行によって現成し</p> <p>④われわれとともに時を経歴するものも，ない</p>
増永靈鳳	<p>①おのおの自己を現成している有時なのである</p> <p>②それぞれ自己に相応するすべてを現成しているのである</p> <p>③皆，同様で，おのおのに相応する全体を現成しているのであり</p> <p>④今の自己における全存在の経歴ということなくしては</p>
増谷文雄	<p>①わが力を尽すある時である</p> <p>②わがいま力を尽して顕現するある時である</p> <p>③すべてわが尽力の形成するある時であり</p> <p>④わが尽力の到りおよぶにあらずしては</p>
中村宗一	<p>①我が体験する有時である</p> <p>②我が体験し，我が実現しているのである</p> <p>③皆，我が体験し，実現し，経歴しているのである</p> <p>④我において実現し，我において経歴するのでなければ</p>
成河智明	<p>①我々が力いっぱい努力して，四天王や天部のある時に見ることなのである。</p> <p>②我々が努力してその結果そこに現れるのである</p> <p>③我々が努力することにより，ある時種々の生物，事物が現れる</p> <p>④われわれが力いっぱい見きわめて行かない限り</p>
西嶋和夫	<p>①われわれ自身が現にベストを尽している現実の時間があればこそ出現するのである</p> <p>②われわれ自身が現にベストを尽しておればこそ出現するのである</p>

	③われわれ自身がベストを尽くすことによるのみ、始めて現実の時間における存在として発現するのである
	④われわれ自身が現にベストを尽して経歴するのでなければ
高橋賢陳 (DJ)	①各自の自己を実現している有時なのである
	②それぞれ自分なりのすべてを実現して居るのであり
	③みな同様に、各自それなりの全現であり
	④いまこの自己における全存在の経歴ということなくしては
高橋賢陳 (DJK)	①各自の全自己を実現している「有る時」なのである
	②それぞれ自分なりのすべてを実現しているのであり
	③みな同様に、各自それなりの全現であり
	④いまこの自己における全存在の経歴ということなしには
高橋賢陳 (ZS)	①各自の全自己を実現している「アル時」なのである
	②それぞれ自分なりにすべてを実現しているのである
	③みなその人なりの全力を実現しているのであり
	④自分がいま全力を経歴するのでなくては
玉城康四郎	①わが尽力している有時なのである
	②いまわが尽力して実現しているのである
	③ことごとくわが尽力して実現しており
	④いまわが尽力して経めぐっているのでなければ
谷口清超	①すべて吾々の体験する「有時」である
	②今われわれが体験し現成している
	③みな私が体験し現成し、経歴しているのである
	④今私が体験し、経歴するのでなかったならば（一切がわが生活体験の中にあるのである）
禪文化学院編	①今の我が体験する有時である
	②我が体験し、我が実現しているのである
	③皆、我が体験し、実現し、経歴しているのである
	④今の我において実現し、我において経歴するのでなければ
Clearly (ZE)	①being time now exerting their whole strength
	②now manifesting exerting their whole strength
	③the manifestation of their whole strength
	④If they were not the present passage of whole strength

Heine	<p>① the being-time of my utmost exertion</p> <p>② the spontaneous manifestation of my utmost exertion</p> <p>③ all in all the spontaneous manifestation and the passage of my utmost exertion</p> <p>④ without the passage of my utmost exertion at this very moment</p>
Kappleau	①—④
Kennett	<p>① not apart from the arising of existence, time < waga not translated ></p> <p>② all beings... come forth therefrom < waga not translated ></p> <p>③ Existence, time, flow gives rise to < waga not translated ></p> <p>④ their < all things > arising is the very process of time < waga not translated ></p>
Kim (DK)	<p>① existence-time which is one with exertions I still make</p> <p>② fulfilled through my efforts now</p> <p>③ embodiments of my endeavors without exception</p> <p>④ unless my self puts forth the utmost exertion and lives time now</p>
Kim (FE)	<p>① the “existence-time” which, even now, they < deva kings and hosts of heaven > continue to exert through their utmost efforts</p> <p>② they themselves now realize through their utmost efforts</p> <p>③ all realize themselves < various beings and various events > through their utmost efforts</p> <p>④ Unless it is a passage of its < passage’s > own utmost efforts at this moment</p>
Masunaga (SAZ)	<p>① uji manifested < waga not translated ></p> <p>② uji < waga not translated ></p> <p>③ uji < waga not translated ></p> <p>④ uji < waga not translated ></p>

Nearman	① making every effort to so manifest, even at this moment
	② making every effort to manifest
	③ all making every effort to manifest
	④ If they < beings of all sorts > did not make every effort to flow on
Nishijima/Cross	① the Existence-Time in which we are now exerting ourselves
	② realized through our own exertion now
	③ all the realization of our own effort
	④ without the momentary continuance of our own effort in the present
Nishiyama	① in being-time
	② being-time
	③ being-time
	④ it < being-time > continually exists, actualizing itself in your present experience (Everything exists in the present within yourself)
Shimano/Vacher	① the total combustion of being-time
	② emerging due to my total combustion at this very moment
	③ all appearing due to my total combustion
	④ without the regeneration of my total combustion at this moment
Tanahashi (MD)	① the time-being of your complete effort right now
	② the actualization of your complete effort right now
	③ the time-being actualized by your complete effort
	④ without your complete effort right now
Waddell	① now being-time that puts forth my total exertion
	② now immediately manifesting themselves through my exerting my full power
	③ all the immediate manifestation of my full exertion
	④ unless it is one's self exerting itself right now

Wright	① the manifesting of our personal life experience as uji-living time
	② the manifesting of our personal life experience as uji-living time
	③ the wholly personal manifesting of the entire power of uji
	④ if uji were not [an expression of] all the power of moment by moment
Yokoi (SG)	① the full appearance of their < kings or their retainers > uji
	② the full appearance of their < sentient and insentient beings > uji
	③ the full appearance of their < those who live in the visible and invisible worlds > uji
	④ without the full passage of their uji

· **Secondary Literature**

For those interested in a historically sequential list in order to follow the development of exegetical strategies, refer to the bibliography found in Tsunoda’s article 「道元禪師の時間論 『正法眼蔵』「有時」を中心にして」, 駒澤短期大学佛教論集, 第七号, 2001.10, pp. 77-92. I am much indebted to this source. Due to spatial limitations, I could not reproduce my entire six-page bibliography here.

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· **A Thematic Map**

吾有時 (self□being□time)
 relation □→ 1. genitive “の”
 2. equivalence “=”

I. Sugio’s Discussion of the Traditional Literature

Dōgen (*Shōbōgenzō*) [~1240]

↓
Gokikigakishō or *Goshō* [a complex of (a) and (b)] [1303-8]

(a) *Senne* (*Kikigaki*) [pre-1263]

ware → 1. time
 2. individual things



(b) *Kyōgō* (*Shō*) [1303-8]

ware → *buppō no ware*
 ware → *jinkai*
jinkai → time
 ∴ ware → time

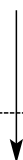
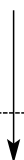


Fuzan (*Monge*) [1775]

Kyōgō’s *buppō no ware* → *temae no kokoro*
goga (self)

Zōkai (*Shiki*) [1779-85]

ware → time only



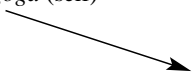
----- **II. The Modern Debate** -----

② Takahashi [1959 · 1967]

ware → *goga* (self)

① Sugio [1961 · 1966]

ware → time



③ Izutsu [1986]

ware → *maṇḍala*
 “field” concept