

Handout for Dharma Position Discussion October 6, 2020

Aspects of a Dharma Position

- Particularity as Moment/Place/Being
- Universal
- No Fixed Identify or Outcome
- Passage
- Eternal Now
- Practice-Realization

Quotations

SBGZ Uji, *“The time-being means time, just as it is, is being, and all being is all time.”*
(Waddell and Abe, Heart of Dōgen’s Shōbōgenzō, 48)

Lotus Sutra, *“The Dharmas abide in their dharma stage (or position); the marks [S. dharma] of the world constantly abide [in suchness].”* Chapter II “Tactfulness” (see *The Threefold Lotus Sutra*, Katō, Tamura & Miyasaka, p. 70, for a translation of this passage.)

SBGZ Uji: *“The horse and sheep now arrayed throughout the world are each dharma stages dwelling in their suchness and moving endlessly up and down . . . this time realizes the whole world . . .”* Waddell & Abe, Heart of Dōgen’s Shōbōgenzō, 52)

Particularity as Moment/Place/Being

SBGZ Genjōkōan, *“We should know that firewood dwells in the dharma position of firewood and has its own before and after. Although before and after exist, past and future are cut off. Ash stays in the position of ash, with its own before and after.”* (Okumura, Realizing Genjōkōan, p. 2)

SBGZ Uji, *“If in speaking of “passage” [as the totality of one’s practice life] you imagine that the place of passage lies somewhere outside [of the present moment/present life] . . . that is the result of not giving total devotion to the single-minded practice of the Buddha Way.* (W&A, 55)

Universal

SBGZ Uji, *“. . . we must study and learn that myriad phenomena and numberless grasses exist over the entire earth, and each of the grasses and each of the forms exists as the entire earth.”*
(W&A, 49)

SBGZ Uji, *“As the time right now is all there ever is, each being-time is without exception entire being time. . . Entire being, the entire world, exists in the time of each and every now. Just reflect: right now, is there any entire being or an entire world missing from your present time, or not?”* (W&A, 50)

No Fixed Identity or Outcome

SBGZ Genjōkōan, *“To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening.”* (Tanahashi, Moon in a Dewdrop, 69)

SBGZ Uji, *“The sharp, vital quick of dharmas dwelling in their dharma-positions is itself being-time. You must not by your own maneuvering make it into nothingness; you must not force it into being.”* (W&A, 53)

Passage

SBGZ Uji, *“Even when the time of their reaching is not yet over, the time of their not-reaching has arrived. . . ‘Reaching’ is not coming; ‘not-reaching’ is not yet. This is how being-time is.”* (W&A, 57)

SBGZ Uji, *“. . . springtime’s passage invariably passes through spring. The passage is not spring, but as it is the springtime’s passage, passing attains the Way now in the time of spring.”* (W&A, 54-55)

Eternal Now

SBGZ Uji, *“As long as time is not a modality of going and coming, that time on the mountain is the immediate present—right now—of ‘the time being’ (being-time).”* (W&A, 50)

SBGZ Uji, *“At the time the mountain was being climbed and the river being crossed, I was there in time. The time has to be in me. Inasmuch as I am there, it cannot be that Time passes away.”* (W&A, 50)

Practice-Realization J. (shushō ittō)

SBGZ Yui-butsu Yo-butsu, (Only a Buddha and a Buddha), *“‘The entire universe is the gate of liberation’ means that you are not at all entangled or captivated. What is called ‘the entire universe’ is undivided from the moment . . . Even if you seek to enter or go through this gate of liberation, it cannot be done. How is this so? Reflect on the question raised. If you intend to see outside what it is, nothing will be attained.”* (Tanahashi, Moon In A Dewdrop, 164)

Bendōwa (Negotiating the Way) *“You should . . . know that basically we lack nothing of highest enlightenment. We are fully furnished with it at all times. But because we are unable to come to complete agreement with it . . . we stumble vainly in the mist of the great Way.”*

W&A, p. 17

SBGZ Uji, *“The sixteen-foot Buddha-body also makes a passage as my being-time. Although it might seem as if it were somewhere else over there, it is the time right now.”* (W&A, 51)

SBGZ Uji, *“One must learn in practice that unless it is one’s self exerting itself right now, not a single dharma or thing can either immediately manifest itself or make passage.”* (W&A, 54)

SBGZ Uji, *“The deva kings and deva multitudes actually presencing to the left and right are even now being-time that puts forth my [and their] total exertion. And everywhere else in the universe the hosts of being-times in water and on earth are now immediately manifesting themselves in the full power that I [and they] exert.”* (W&A, 54)