

# Did Huayan's Teachings Influence Dōgen's Thought ?: Dōgen's Treatment of Huayan's Concepts of "Mind-Only" and "One-and-Allness" (Part 2: Dōgen's Criticism and Acceptance of Huayan) <sup>1</sup>

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## IV. Criticism of Dōgen towards Kegon.

### 1. The historical Huayan/Kegon.

As such, the doctrines of the Embryo of tathāgata (*tathāgatagarbha*) and of the Buddha nature connotes the fact that the human mind is not originally soiled by passions, without giving substance to this mental element. The mind is empty at its principle. These two doctrines are also inseparable from that of the Original Enlightenment of Dasheng qixinlun [大乘起信論]. However, this doctrine of the Original Enlightenment of Dasheng qixinlun merged with that of the nothing-but-spirit (*yuishin* 唯心) of Huayan and gave birth to a substantial spirit implicit in Huayan doctors like Chengguan 澄觀 (738-839), which evokes a mind that is pure spirit [靈知不昧一心], and Zongmi 宗密 (780-841) who speaks of a genuine spirit of the original Enlightenment [本覺真心].

It is in this form that the doctrine of the Original Enlightenment was introduced by the monk Kūkai 空海 (774-835) through the doctrine of the « realization of the state of Buddha in this very body », *sokushin jōbutsu* [即身成佛], taught in the *Shimoheyanlun* [釋摩訶衍論]. The tendai monk Annen 安然 (841-915) developed this latter doctrine from Shingon to Tendai, so that the doctrine of the realization of the state of Buddha in this very body has, for him, resulted from the idea of the original realization of the state of Buddha, so that the two ideas of Original Enlightenment and of the actual realization of this same state of Buddha in this very body, have become concomitant.<sup>2</sup>

It is this second interpretation of Annen that gave rise to deviations, in terms of practice in the Tendai school, which seems to have caused doubts in the mind of Dōgen. In the latter, the doctrine of the Buddha nature is that of the Law, transmitted in a straight line by the Buddha-Patriarchs, a

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1 This paper is continued from the paper published in *Oriental Studies*, No.57, and this is the revised paper of a conference presented at the IIIrd International Huayan/Kegon Conference, November 11th to the 12th, 2017, Centre for Buddhist Studies, Pekin University.

doctrine which denotes the non-impurity (the radical or fundamental purity) of the human mind, otherwise its original emptiness without anything more. This is the line of interpretation that he develops in the sermon « Buddha nature » (*bussshō* 「佛性」), where he criticizes the substantialist interpretations of the Tendai, itself impregnated with the historical Kegon.

It is important here to report on an analysis of the human spirit by the monk Annen 安然 (841-915), and the partial recovery of this theme by Dōgen, who was perhaps not aware of the existence of Annen's works but who drew on a tradition that goes back to him. Only the intellectual mind is able to conceive the thought of Enlightenment and, consequently, to realize it, while the vegetative mind is incapable of it, admits in a first Annen which exposes the Chinese conceptions of the Tiantai. But at the end of his analysis, he posits that the vegetative mind is also pregnant with Enlightenment and thus professes the realization of the state of Buddha by plants and minerals. Dōgen takes again the distinction of the different minds of this tradition but sticks to the traditional position that only the intellectual mind can conceive the thought of the Enlightenment and consequently to realize the state of Buddha.

Here is the detail of the argumentation.

Annen refers to three ways of thinking, originally based on the *Mohezhiqian* 〔摩訶止觀〕:

1 / *citta* (*shitta*) 質多心 (*ryochishin* 慮知心): deliberative, speculative thinking. It works on the plane of knowledge and judgment, the episteme, the ordinary spirit. The intellectual mind.

2 / *hṛdaya* (*karita*) 汗栗多心, physical heart, (*sōmokushin* 草木心), plant spirit, the heart as a physiological organ. Syn. : *nikudanshin* 肉團心. The vegetative mind.

3 / *hṛdaya* (*iritashin*) 矣栗多心, physical heart, (*shakujū shōyōshin* 積聚精要心), essence, quintessence; heart of things, with sensitivity or not. From the sense of physical heart, the term takes on the meaning derived from “center”, “heart” or “quintessence” of things. Quintessence condensed into a center. Unusual sense of heart, which here is synonymous with *shin* 芯, the quintessence. (= The mind of the world?).

2 On these interpretations, see Girard, Frédéric, « Note critique de lecture : Misaki Ryōshū, Théorie et pratique dans l'ésotérisme Tendai (*Taimitsu no riron to jissen* 〔台密の理論と実践〕) », Tōkyō, 1994. Bulletin de l'Ecole Française d'Extrême-Orient, n° 86, Paris, 1999, pp. 425-444. Traduction et présentation de textes de Saichō, Kūkai et [Pseudo-] Genshin, in *Religions, croyances et traditions populaires du Japon*, sous la direction de Hartmut Rothermund, Maisonneuve et Larose, Paris, 2000, pp. 188-208, 274-276, 457-470, 501-502.

Girard, Frédéric, « Some aspects of the Kegon doctrines at the beginning of the Kamakura Period », in *Reflecting Mirrors, Perspectives on Huayan Buddhism*, Edited by Imre Hamar, Harrasowitz Verlag, Wiesbaden, 2007, pp. 309-315.

Girard, Frédéric : « Saigyō et Myōe : lettre à l'île et théorie de Saigyō à Takao », *Nichifutsu bunka*, n° 84, Maison Franco-Japonaise, Tōkyō, 2014, pp. 1-6.

Girard, Frédéric, *Dialogues de Dōgen en Chine*, Droz, 2017, Chapitre III, « La formation profane et religieuse ».

The *Moheshiguan* and his commentator Zhanran 湛然 (711-782), in his *Mohezhi-guan puxingzhuankongjie* 〔摩訶止觀輔行傳弘決〕, declare according to Annen that it is the *citta* (1) who conceives the thought of the Enlightenment (*hosshin* 發心) and who realizes the state of Buddha (*jōbutsu* 成仏), not the *hṛdaya* (meaning 2 /): “Nothing exists outside the mind, and it is the mysterious sublimity of the very being that one qualifies as Buddha (/ Buddha state). This is not to say that every plant or tree conceives the thought of enlightenment and realizes the state of Buddha.”

Annen replies that the Chinese exegesis of Tiantai seems to deny the thesis of the realization of the state of Buddha by plants and trees but, in fact, she supports and supports it. Annen's argument follows a ten-point development that does not fail to take liberties in relation to the tradition of the Tendai to reveal daring personal points of view.<sup>3</sup> They boil down to two theses:

1 / There is no distinction between sentient beings and insensible beings and all are reduced to the first;

2 / It is for proof that the sensitive thought (*shin* 心) is not perpetually in action but is a more fundamental reality in the beings.

Either the thesis “The essence of water and fire gives birth to a sensitive human being by penetrating into the female body.” Two interpretations of this thesis are available :

“1 / A sentient being is conceived in the maternal matrix by making one with the essence of water and fire.

2 / The essence of water and fire that are insensitive becomes a sentient being.”

Annen opts for the second, according to which “an insensitive being, by transforming himself, becomes in fact a sentient being.” By doing so he makes a qualitative jump and a paralogism. He supports his point of view by assuring that the very name of being insensitive is inappropriate and betrays only the limited point of view of a worldly prejudice. “What is called being insensitive is only temporary social attachments. From the point of view of the natural nature of things we are dealing with sentient beings at the origin.”

From there he quotes the *Treatise* of Zhanran: “The quintessence of each sentient being is coextensive (to the universe) so much that the nature of Buddha is also here, the quintessence is present there so well that the nature of Buddha is it too.” But the *Treatise* does not draw the conclusion that every plant and tree presents the nature of Buddha and conceives the mind of

3 Sueki Fumihiko 末本文美士, *The idea of the realization of Buddhahood by plants – Annen and the Conception of nature of Japanese–, Sōmoku jōbutsu no shisō* 草木成仏の思想, *Annen to Nihonjin no shizenkan* 安然と日本人の自然観, Samgha, Tōkyō, 2015, p. 65-68.

Enlightenment and realizes the Buddhahood of oneself. Now, Annen distorts the *Treatise* and makes it say: “By fully qualifying each plant and tree to be sensitive, we can no longer recognize that the concept remains insensitive. Therefore plants and trees are empowered to conceive the thought of Enlightenment themselves and to realize the state of Buddha.”

As to resume his position, it seems that Annen makes the Chinese *xin* 心 mind unconditioned since, from a physiological heart (the meaning 2), it gives it the meaning derived from the heart as the center and quintessence of things (the meaning 3) which escapes all conditioning elements and becomes coextensive with the universe. The empirical worldview as a place of manifestation of the unconditioned seems to be the foundation of this interpretation. Is it a pre-existing Japanese conception to the introduction of Buddhism?

Still, Annen must base his thesis on reason.<sup>4</sup>

1 / The Gnoseological Theory of Nothing-but-Consciousness (Vijñānavāda, Hossō Yuishiki 法相唯識) - “The thought of sentient beings is not divested from the object of insensitive beings” - leaves unharmed the opposition between subject and object itself if the insensitive is declared to be none other than the consciousness of sentient beings and even if the object is decreed unreal. The insensitive being remains undetermined and undefined. There is therefore no free ontological space for the insensitive to be able to conceive of the thought of Enlightenment and to realize the state of Buddha.<sup>5</sup>

2 / The position of the mind-only (*yuishin* 唯心) on the other hand posits that “the psychic is in itself as such integrally matter” and vice versa. There is no spirit without matter and vice versa: they are non-dual.

Though the passage is not mentioned in the *Treatise* of Annen, *The Dialogues on Huiyanjing* 〔華嚴經問答〕 attributed to Fazang 法藏 (649-714) assert the coextensivity of matter and mind :

«In the doctrine of the codependent production of the Three Vehicles, when we speak of being, all is exhausted only in the being, and there is not any no-being; when we speak of no-being, all is exhausted only in the no-being and there not any meaning of being.

4 See for the detailed analysis of this extensive argumentation, see the analysis of Sueki Fumihiko 末木文美士, that we are obliged to repeat in some of its parts, *Studies in the Buddhist conceptions at the early period of Heian, Heian shoki bukkyō shisō no kenkyū* 平安初期仏教思想の研究, Shunjūsha 春秋社, 1995, pp. 363-421.

5 To a question of Saichō 最澄 (767-822) concerning the differences between consciousness-only (*yuishiki*) and mind-only (*yuishin*), Daosui 道邃 (?-?) answered that their meanings differ : consciousness-only (*yuishiki*) does not abolish the object though mind-only (*yuishin*) remains the mind and the object not dualistic. The former is narrow and superficial for it has the object remained, though the latter is broad and profound for it does not remain the object. Sueki, p. 398. Shinkawa tetsuo 新川哲雄, *Studies on the doctrine of realization of Buddhahood by unsentient beings, Annen no hijō jōbutsugi kenkyū* 〔安然の非情成仏義研究〕, Gakushūin daigaku 学習院大学, Tōkyō, 1992, pp. 124-126, 216-232.

In this case the two truths of being and no-being may be identical and fusing mutually but this fusing, being associated with the external signs of phenomena, is not free.

In the doctrine of codependent production of the Unique Vehicle, it is different because when we have a being, all the being are consequently included in an exhaustive way.<sup>6</sup>

「若三乘法但有語。故即無所詮之義耶。答。非無所詮義。然而其義但有言分齊。一相法門謂有者但有中盡非不有。不有者即不有中盡非有義。如是一相法門也。雖有無二諦相即相融。而非即其事法相圓融自在故。故語義能詮所詮分齊不不參也。一乘正義中即不如是。隨舉一法盡攝一切故。即中中自在故。可思也」

So that when we speak of the mind there is not any being which is not the mind, and when we speak of the sensible, there is not any being which is not sensible.

「以心言一切法而無非心。以色言一切法而無非色。」<sup>7</sup>

This is why in the codependent production of the Three Vehicles mind projects objects but is not matter, the sensible is matter but does not project objects.

In the codependent production of the Unique Vehicle, mind is at the at the same time projective (of objects) and material, and sensible is at the same time material and projective (of objects).

Reasoning moves from an individual scale to a cosmic and universal scale. The most ordinary mind conceals the deepest reality: the trichiliocosm in one instant of thought (*ichinen sanzen* 一念三千), three views in the mind that is one (*isshin sankan* 一心三觀). Zhiyi does not pose this “universal mind” as an objective reality but approaches it by defining its characteristics using the middle way in a negative way: Not only the mind but also every element perceived by the sight or the Smell are integrally (literally not without being)<sup>8</sup> the middle way (*issshiki ikō muhichūdo* 一色一香無非中道).

3 / The doctrines developed in the Huayan Chinese School also provide a foundation for Annen's point of view that the mind has a cosmic dimension. They are particularly present in the exegesis of the Treatise of the act of faith in the Great Vehicle. The Great Vehicle is the mind of sentient beings as one or unitive spirit (*isshin* 一心) that encompasses all mundane and supramundane things 「攝世間法出世間法」. This unitive spirit is what the empirical triple world is reduced to (*sangai yuishin* 「三界唯心」), but the exegesis of Huayan makes this empirical reduction coincide with that of empiricism and meta-empiricism that the “single thought” is the one that coincides at the same time with Buddhahood and with the most ordinary thought of the layman. This unique spirit is, as

6 《華嚴經問》. T. XLV, n° 1873, p. 609b28-c6.

7 T. XLV, n° 1873, p. 598b29.

8 A double negation is quite the equivalent of a reinforced affirmation.

Sueki emphasizes, coincidence with the infinitely small, ordinary thought - such is the conception of the Tiantai - and with the infinitely great, the mind of the universe - Huayan's conception -. The second conception gradually penetrated the Buddhist circles and supplanted the first under the Song: Saichō and Kūkai are the witnesses. But more simply, in the beginning, it is also, according to the exegesis of the *Treatise on the act of faith in the Great Vehicle*, coincidence with the mind of the sentient beings as well as with the state of Buddha. Annen inherits a tradition of mixed Kegon-Tendai thought which, by identifying the infinitely small to the infinitely large within a unitive mind, considers as homogeneous between them sentient beings and insensible beings. Annen is going to style his conceptions with those of Tantrism, for which the body, properly cultivated, is inseparable from the mind. He made a complete qualitative jump in the natural world without any scruple.

In his argument, Annen argues in the line of interpretation of the Chinese Tiantai that a being can not conceive the thought of enlightenment and realize the state of Buddha without intellectual thought (*citta*) (1). But in the end he broadens the semantic field of the vegetative mind (*hrdaya*) (2) to four elements which places it beyond intellectual thought. The vegetative as it is understood in Tantrism, that is to say, as cultivated for itself, becomes primordial and supplants the mind alone:

Annen appeals to Amoghavajra's (705-774) *Commentary on Mahāvairocana-sūtra* in this interpretation of the practitioner's heart and the thought of Enlightenment, not without distorting the original. « All the sentient beings of the Buddha world as well as plants and minerals are the mind only » 一切世間有情佛木石只一心. The last foundation of Annen's doctrines will be the Tality (*shinnyo* 眞如) that he identifies with the unitive mind : this Tality, according to the *Treatise on the act of Faith*, has two aspects : it is immutable (*fuhen shinnyo* 不變眞如) from the angle of the state of Buddha, but also it is moving according to conditions (*zuien shinnyo* 隨縁眞如). Unitive mind becomes in these conditions necessary to found the link between these two dimension of being.<sup>9</sup>

In Dōgen it is intellectual thought that conceives the thought of Enlightenment and not the vegetative thought. He seems to know the tradition of Hieizan but refutes indirectly that of Annen which that he did not knew.

In his fourth Sermon of the *Treasure of the eye of the true Law (Shōbōgenzō)* in twelve volumes, he first states the categorization of thought into three types before supporting his thesis that only intellectual is able to conceive the thought of Enlightenment:

*Treasure of the eye of the true law. Conception of the thought of Enlightenment.*

<sup>9</sup> See also on these doctrinal questions the detailed study of Shinkawa tetsuo, *Studies on the doctrine of realization of Buddhahood by unsentient beings, Annen no hijō jōbutsugi kenkyū* 1992, pp. 140-144.

« There are three categories of thought.

1 / The *citta*. Term translated into Chinese intellectual mind.

2 / The *hrdaya*. Term translated into Chinese vegetative mind.

3 / The *hrdaya*. Term translated into Chinese condensed quintessential mind.

Among them, intellectual mind is used to conceive the thought of Enlightenment. This one is said in India Bodhi and China Way. The *citta* is an Indian term that is translated into Chinese by intellectual mind. Without this intellectual mind it is impossible to conceive the thought of Enlightenment. This is not to say that we consider this intellectual mind as the thought of Enlightenment, but that it is by means of this intellectual mind that the thought of Enlightenment is conceived. To conceive the thought of Enlightenment is to make a vow and plan to save all sentient beings before saving oneself. Even if it is in a humble form, once one has conceived this thought, one is a guide for all beings. »<sup>10</sup>

In this sermon, Dōgen deals with the material objects to which the beings attach themselves that they are worthless (plants, trees, tiles and adobes) or precious (gold, silver, precious treasures) like goods given in alms (fuse) which allow to conceive the thought of Enlightenment. Mind and things being born together by virtue of causality, as soon as we conceive of the thought of Enlightenment, all things are causal conditions which make it possible to increase the power of this conception. Dogen reduced in this sermon things and objects as adjunctive conditions of the conception of Enlightenment and no longer as beings who themselves would produce Enlightenment.

A sermon on the same topics of the *Extensive records of Eihei-ji* refers explicitly to the *Avatamsakasūtra*, precisely the « Samantabhadra Samadhi Chapter », according to commentators (*Jikō* 事考), in order to illustrate the presence of the entire universe in one of its points, in this case the hole of a lion's hair. This doctrine makes it possible to base the idea of the realization of the state of Buddha by the constituent elements of the universe concomitantly with the being who reigns over this universe. The image is as valid for the Buddha who reigns on a field as for a sovereign who reigns over his domain: this transposition goes without saying since the Buddha,

10 『正法眼藏』第四 「發菩提心」. DZZ, I, p. 645-646.

おほよそ、心三種あり。

一者質多心、此方稱慮知心（一つには質多心、此の方に慮知心と稱ず）。

二者汗栗多心、此方稱草木心（二つには汗栗多心、此の方に草木心と稱ず）。

三者矣栗多心、此方稱積聚精要心（三つには矣栗多心、此の方に積聚精要心と稱ず）。

このなかに、菩提心をおこすこと、かならず慮知心をもちゐる。菩提は天竺の音、ここには道といふ。質多は天竺の音、ここには慮知心といふ。この慮知心にあらざれば、菩提心をおこすことあたはず。この慮知をすなはち菩提心とするにはあらず、この慮知心をもて菩提心をおこすなり。菩提心をおこすといふは、おのれいまだわたらざるさきに、一切衆生をわたさんと發願しいとなむなり。そのかたちいやしといふとも、この心をおこせば、すでに、一切衆生の導師なり。

spiritual ruler, could have had a destiny of temporal ruler. It is this vision of an interpenetration of the One in the All and the All in the One that makes possible the realization of the state of Buddha by all beings of the temporal domains as of the Law. This vision of the world, that of *Avatamsaka* itself, is claimed by Dōgen but through his reading of a sermon of Dahui. The sermon supports the idea that the realization of the state of the Buddha by insensible beings is on the plane of retribution in a receptacle as a simple accompaniment to the realization of the state of Buddha by the master of a domain where his beings are place, and not the realization of the state of Buddha by the insensitive beings as such:

Predication in pulpit.

Treatment of a case. One monk asked the national master Nangyang Huizhong the following question: "In teaching, it is considered that only animate beings realize the state of Buddha and we do not see a prediction about insensitive beings. Among the thousand Buddhas of the eon of sapience, which became Buddha from a state of insensitiveness?" The national master said: "Before he reaches the throne, a prince is simply an individual. After he has acceded to it, the domain of a country is entirely subject to the sovereign. How could there be accession to the throne independently of the domain of the said country? Now, when only the sentient beings receive the prediction and realize the state of Buddha, it is all the domains of the lands in the ten directions that are integrally the body of the Buddha Vairocana. How could it be that insensitive beings receive the prediction?" Former Buddha Huangzhi said, "A Buddha in one area manifests his body everywhere. A domain in a Buddha has each of its constituent elements such (a Buddha). Are you able to capture this perfectly?" He said after a while: « If the dissensions between the Six Kingdoms are self-appeasing, it is because only one man has ensured peace. »

The master said, « So was the Buddha of old. Why should not I talk? A buddha of a domain is his integral body, he is his whole body. A domain of Buddha is such the nature of things without being such. Are you able to notify you ? »

After a moment, he said, « The master at the master's ! The master at the master's! It is beyond a domain, it is beyond the individual that the sovereign establishes the foundation [of the great peace]. »

The comparison of a sovereign who attracts the totality of his population and of a buddha who makes his whole universe domain realize the state of buddha, is not here a political interpretation of a religious experience but a metaphor used in the practice of the four or five states in Chinese Chan. It clearly assumes an interdependence between the subject who realize Buddhahood and his environment.

Here are given without restriction sources inspired by the Huayan doctrine of interdependence



and penetration of the One and the Whole. First the commentaries quote the text of the original *Avatamsakasūtra*: « This samādhi is referred to as the body of the Vairocana tathāgata embryo of all buddha. It universally penetrates the nature of all buddha, it can manifest in the world of the Law a whole set of images in reflection. Its extension is unobstructed until it is identical to the space. » [...] « Concerning all the domains in which the bodies of Buddha are manifested as well as all the atoms that are in these domains, in each of the atoms are domains of buddha as numerous as the atoms of the oceans of the worlds and in front of each buddha are bodhisattva Samantabhadra as numerous as the atoms of the oceans of the worlds, all of which enter this samādhi from the body of the Tathāgata Vairocana embryo of all Buddha. »<sup>11</sup>

The collection exposing the meaning of the commentary followed by the great developed sutra of *Avatamsaka* 大方廣佛華嚴經隨疏演義鈔 of Chengguan, which quotes the previous passage of the *Avatamsakasūtra*: « Samantabhadra's Samādhi Chapter states: Regarding all the domains in which the Buddha bodies are manifested, as well as all the atoms that are in these domains, in each of the atoms are find areas of Buddha as numerous as the atoms of the oceans of the worlds, and in front of each Buddha are Bodhisattva Samantabhadra as numerous as the atoms of the oceans of the worlds, this to infinity. »<sup>12</sup>

*The Catalog of Mental Examination Method of Vow and Practice of the Great Sutra of Avatamsaka* 大方廣佛華嚴經願行觀門骨目 by Zhanran 湛然 (711-782), explains the interpenetrations from the view point of the enlightenment of the Buddha : « It is like the world of Samantabhadra's Law of Decadimensional Space. In each of the atoms that are found in all the fields that the Buddha eyes can see, that can reach the Buddha forces and where the Buddha bodies are manifested, are domains of Buddha as numerous as the atoms of the oceans of the worlds. and in front of each Buddha are Samantabhadra Bodhisattva as numerous as the atoms of the oceans of the worlds that all enter this samādhi.»<sup>13</sup>

In the same way, the *Logia of Dhyāna Master Dahui Pujue* 大慧普覺禪師語錄 state : « In this world Bodhisattva Samantabhadra enters this samādhi before the venerated world, where a subtle, immense, unhindered light exhausts all the worlds of the Law and the worlds of space, and in each of the atoms that are found in all the domains that can be seen by the Buddha's eyes, which

11 T. X, n° 279, p. 32c. 27-33a14. 「此三昧名一切諸佛。毘盧遮那如來藏身。普入一切佛平等性。能於法界。示衆影像。廣大無礙。同於虛空。」一切國土。及此國土。所有微塵。一一塵中。有世界海。微塵數佛刹。一一刹中。有世界海。微塵數諸佛。一一佛前。有世界海。微塵數普賢菩薩。皆亦入此一切諸佛。毘盧遮那。如來藏身三昧。

12 T. XXXVI, no. 1736, p. 80b6-10. 普賢三昧品云。佛身所現一切國土。及此國土所有微塵。一一塵中有世界海微塵數佛刹。一一刹中有世界海微塵數諸佛。一一佛前有世界海微塵數普賢菩薩。此亦重重義。

13 T. XXXVI, n° 1742, p. 1050b13-18. 如此普賢十方虛空法界亦然。佛眼所見佛力能到佛身所現一切國土。所有微塵一一塵中。有世界海微塵數佛刹。一一刹中有世界海微塵數佛。一一佛前有佛刹微塵數普賢菩薩。皆入此三昧。

Buddha's forces can reach and where Buddha's bodies are manifested, are domains of buddha as numerous as the atoms of the oceans of the worlds, and in front of each buddha are Bodhisattva Samantabhadra as well. many that the atoms of the oceans of the worlds all enter this samādhi from the body of the tathāgata Vairocana embryo of all buddha. »<sup>14</sup> It ironically is evidently this latter source of Dahui that Dōgen used, who draw his images from the Huayan exegesis.

Annen represented an interpretation probably a majority that was close to what is described as animism or pantheism, and which draws on the exegesis of Kegon to justify the doctrine of the realization of the state of Buddha by insensitive beings : he distorted the concept of *shin* 心 from an intellectual one to a coextensive one inspired by Kegon ideas. For this, at the keypoint of his argumentation, he passed away the gnoseological conception of consciousness-only (*yuishiki* 唯識), to that of the spirit-only (*yuishin* 唯心), of the Kegon school. Nevertheless, Dōgen did not acquiesced to this doctrine, and finally refutes it, not without having made use of its conceptions : he based on these conceptions as to support the idea of a not substantial mind (*isshin* 一心). But by a kind of back boomerang, he uses the Kegon doctrines, even through his enemy Dahui, as to prove the universal realization of buddhahood by insensitive beings, against Annen.

## 2. The criticism of Dahui and Rinzai current.

The Zen of Dōgen is specific in front of the Chinese currents, including the Sōtō to which it is said to belong, as well as Japanese currents that are contemporary and posterior to it. It is difficult to analyze this Zen because Dōgen does not always quote its sources, the surrounding historical materials are silent about it, and the concepts he uses are not always explicit nor even mentioned, a fact which does not mean that they are lacking. Dōgen never uses the term « middle path » (*chūdō* 中道) but the idea is present and underlying in his texts, and it can be traced back to the Chan of the Bodhidharma lineage of the Liang 梁 to the Sui 隋. The Chan that criticizes Dōgen, that of Dahui Zongguo 大慧宗杲 (1089-1163) has a doctrinal background Huayan, but Dōgen shares with Dahui the idea of an aporetic reality presently realized (*genjōkōan* 現成公案) and a real action on the phenomenal plane (*shixing, jigyo* 事行). The Huayan inherits the design of the middle way of the nothing-but-consciousness of the Xuanzang Gnoseological School (602-664), superimposing the doctrine of the One Vehicle of the Tiantai and Huayan schools. He has capped his system by focusing on perfect teaching (*yuanyiao* 圓教), bringing at its height the principles of distinctive or

14 如此世界中。普賢菩薩於世尊前入此三昧。如是盡法界虛空界。十方三世微細無礙廣大光明。佛眼所見佛力能到佛身所現。一切國土及此國土所有微塵。一一塵中有世界海微塵數佛刹。一一刹中有世界海微塵數諸佛。一一佛前有世界海微塵數普賢菩薩。皆亦入此一切諸佛毘盧遮那如來藏身三昧。

particular teaching (*biejiao* 別教) that wants to go beyond both the middle way as the unifying principle of the ancient schools of the Three Treatises and of the Tiantai, and of the Gnoseologic school which synthesizes the three moments of being, emptiness and environment inherited from Xuanzang after his sojourn at Nālandā.

This middle path is that of a fusional indissociability concerning the nature of the things inherited by Fazang 法藏 (643-712) without, however, expressly naming it. The middle way of the schools Sanlun, Tiantai and Faxiang becomes underground and not expressed in the Huayan. The Huayan-Chan which is formed after Fazang, at Chengguan and Zongmi, becomes the basis of Song Chan: it has meanwhile reduced the world of the Law to its only phenomenal implementation plan (*shixing* 事行) is the Chan that Dōgen knew of during his stay in China. By merging with the Huayan, Chan avoided the pitfall of being a practice aimed at an enlightenment, projecting an extrinsic goal and consequently abstract and unrealistic. The Chan of Dahui that was inherited by the Japanese Rinzai has no real reason to undergo the criticisms of Dōgen. They both have more to share than to oppose, from an external eye. However, the Japanese Rinzai sought political and economic support from the established authorities in Kamakura during the Eisai period when Zen was persecuted, which he continued to do afterwards; he adopts the point of view of the middle way. Dōgen's Zen quickly isolated himself in the provinces and criticized the Rinzai's inheritance of Dahui's: Dōgen wanted to reduce his criticism of the Rinzai sect which developed in Japan by stigmatizing his theories which distance from the experience of Enlightenment, but he had to adopt the angle of view of this Chan for which Chan and Huayan are one and the same doctrine, without wishing to confess it. He adopted a conception of circular time centered on the present moment of time, the only existent except the others (the present carries the memory of the past and the anticipation of the future without being in the past or in the future, *Gyōji* 行持). This is the scheme of the time of the Huayan. The Zen of Dōgen is that of the true Law which offers the character of a median path dating back to the Liang and the Sui, but which in Dōgen remains implicit and not expressed through language (he does not use the term middle way, but sometimes only the one of non-duality). Dahui's criticism is that of the Chan of the Song which relies on the Huayan but Dōgen is maybe involuntary the heir of this current.<sup>15</sup> It is worthy to note that his disciple Shinji Kakushin 心地覺心 (1207-1298) of Wakayama uses in his method of meditations both Myōe's elements of Kegon doctrine, an interpretation of the legend of Dōjōji 道成寺 similar to that of Myōe, and Dōgen elements of exposition as his famous seven items in « Actualization of aporetic truth », *Genjōkōan* 現成公案,

15 Miyamoto Shōson 宮本正尊, « Dōgen and the middle path's conception », *Dōgen no chūdō shisō* 道元の中道思想, in Bukkyō 仏教, chapter 6 思想を練った道元と親鸞, Report to the Ministry of Education, *Nihon no shūkyō* 日本の宗教, mars 1964, p. 1-19, not. p. 14-15.

sermon: this does not only means that Kakushin influenced Dōgen but also that some common conceptions existed partaken by clerical members at their time.<sup>16</sup>

### V. Punctual influences of Kegon on Dōgen.

Here, we will present some facets of this possible influence of Huayan on Dōgen, though not proved by the texts in an easy way but only by some suggestive indications.

First, in his sermon « Discourse on the Application on the Way », the introductory chapter of his major work, *Shōbōgenzō*, Dōgen stresses on the concept of *samādhi* of self-receptivity in action, *jijuyū zanmai* 自受用三昧, as the stage where the adept has to be in the Law-body (*dharmakāya*, *hosshin* 法身) of the Buddha. The Chan schools obliterated the existence of a Buddha which would be only an abstraction: this is why Śākyamuni is put forward. However it is equated with any other qualified human Patriarch. Obliterated Buddha Vairocana is nevertheless mentioned in the texts of the sermons as well as in the poems of Dōgen: he is like the bodhisattva Mañjuśrī or Avalokiteśvara a being of reason not really existing but it is necessary for the thought to pose it as a body of the Law, a being incarnating the Law as well as, in the case of Dōgen, a being of participation in an active self-receptivity *samādhi*, *jijuyūzanmai*, in the world of the Law. This *samādhi* has several interpretations and is of course not specifically Huayan but, as a source, we find an explanation given by Menzan in the *Commentary on the Fanwangjing*, composed by Fazang, the third patriarch of Huayan, beside allusion to the Consciousness-only and Chan logia texts : Vairocana is the universal illuminating light. This fact is said in two ways. First, inside, we illuminate the true world of the Law with the lightening of wisdom, which is the meaning of the *samādhi* of self-receptivity in action. In second, outside, we illuminate the men of great capacities with the lightening of body, which is the *samādhi* of fruition for others.<sup>17</sup> We have no explanation of Senne concerning this *samādhi* but Menzan 面山 (1683-1769) states that this *samādhi* is said about the field of the Tathāgata in the Law-body, as the right perception of the truth by oneself, without any interlocutor because it is far higher than the wisdom of bodhisattva like Mañjuśrī and Samantabhadra. It is synonymous to the mural contemplation of Bodhidharma, or of Dōgen in his non-apprehension nor calculation by returning the inner light while seating in Dhyāna.<sup>18</sup> This reference to the conception of Fazang is akin to the conception of Dōgen and far away from the others conceptions of a self-

16 For a presentation of these texts and problematics, see Girard, Frédéric, *Dialogues de Dōgen en Chine*, Droz, 2017, Chapitre IV, « Le voyage en Chine », pp. 140-170; Girard, Frédéric, *Méthode d'examen mental sur la sphère de la Loi (dharmadhātu) selon l'Ornementaiton fleurie, Huayan fajie guanmen*, 華嚴法界觀門, et le *Commentaire de Guifeng Zongmi* 宗密 (780-841), Paris, Editions You-Feng, 2019, pp. 85-93.

17 *Shōtenroku* 涉典錄, *Shōbōgenzō chūkai zensho* 正法眼藏註解全書, Shōbōgenzō Chūkai Zensho Kankōkai 正法眼藏註解全書刊行会, I, p. 91.

18 *Shōbōgenzō chūkai zensho* 正法眼藏註解全書, I, p. 7.

fruition samādhi which is generally said to be of a Buddha in retribution-body. This samādhi is obviously conceived as to give a basis on the criticism towards Dahui Linji's positions but may it have not received in counterpart an influence of Fazang's ideas ?

Then, in his method of seated meditation of 1243, the one written at the very moment when he inaugurates the Kippōji or Yoshiminedera hermitage in his retreat of Echizen, Dōgen specifies how to tie his hands: it corresponds to the samādhi seal of the world of the Law (*hokkai jōin* 法界定印), the world of the Law that seems to be in congruence with that of Ornament Flower ideas. This text is particularly important because it is drafted for the attention of its most faithful disciples who followed him in his retreat in the province of Echizen, followers carefully selected and well aware of Dōgen's conceptions. Very short, the text of this method intends to summarize the thought of the founder and as such presents its elements better than other works. It is not only reliable among all but also consistent in its assertions. The world of the Law, *hokkai* 法界, is a term which can be interpreted in several manners : the world of the phenomena and the world of the Law and of the Truth, and also the cause of the Dharma.<sup>19</sup> But in Chan Buddhism it has obviously received the influence of the fourfold dharmadhātu conception of Huayan current, as initiated by Chengguan, that involves a superposition and a fusional adequation of the two levels of the principle (Dharma as truth, Absolute, vacuity) and of concrete beings (dharma as phenomena).<sup>20</sup> The frequent use by Dōgen of the word *hokkai*, *dharmadhātu*, sometimes in parallel with the space, *kokū*, is in refence with an unconditioned dharma which reveals the presence of the Absolute in the Relative. It is not only the world of phenomena of things but of phenomena as informed and fathomed by the unconditioned presence and viewpoint. Though he does not refer directly to Huayan texts, Dōgen received the influence of Huayan ideas through Chan currents.

Dōgen refers to the Huayan ideas by using quotations. For instance, in the sermon « Tality », *inmo* 恁麼 of the *Treasure of the eye of the true Law*, Chapter XVII, he comments the sentence « to fall because of the earth » 因地倒者 as being the Tality, the state of things as they are (*inmo*) : it is because of the earth that we fall but it is also because of the earth that we can get up. It is because of delusions that there is an Enlightenment.<sup>21</sup> In the commentary of Menzan this sentence is a quotation of the *Records on the Western Countries* of Xuanzang, concerning the fourth Patriarch Upagupta, referring to the conversion of Vasubandhu from Inferior Vehicle to Great Vehicle<sup>22</sup> : it is

19 See for instance Jikidō Takasaki, « Dharmatā, Dharmadhātu, Dharmakāya and Buddhadhātu ; The Structure of the Ultimate Value in Mahāyāna Buddhism », *Collected Papers on the Tathāgatagarbha Doctrine*, Motilal Banarsidass, Delhi, 2014, pp. 228-245.

20 See Girard, *Les dialogues de Dōgen en Chine*, especially « Le voyage en Chine », 2017/

21 DZZ, I, pp. 162 & 163.

22 *Shōbōgenzō chūkai zensho* 正法眼藏注解全書, IV, pp. 290 & 339-340.

because he was first an adept of the Hinayāna that, by realizing its inferiority, he became an adept of the Mahāyāna: without his previous experience, he could not wake up and become aware of the true teaching. In fact, this passage is a quotation of the these *Records* of Xuanzang from the *Extensive Sub-Commentary* of Chengguan to the *Avataṃsaka-sūtra*. It is specified that Vasubandhu was converted by reading Huayan texts 世親即讀華嚴 (*Avataṃsaka-sūtra*, especially *Daśabhūmika-sūtra* ?), by viewing the ocean of the practices of Samantabhadra in the world of the Law of Vairocana 毘盧法界普賢行海, and then wrote his *Explanation on the Ten stages sūtra* 十地論.<sup>23</sup> This reference to Kegon doctrines is important for it refers to the twofold structure of reality: it is because of a coming that there is a going, because of an inferior level that there is a superior level, in an undissociated interdependence.<sup>24</sup>

The discourses and analysis on the first conception of the Enlightenment thought cannot be exhausted by the Tathāgata. This idea that is issued from the Avataṃsaka literature<sup>25</sup> has been alluded in the Logia of Linji. Dōgen refers to it in his sermon « Conception of the supreme thought », *hotsu mujōshin* 發無上心, chapter LXIII of the *Treasure*.<sup>26</sup> Fazang refers to the same passage in his *Treatise on the five teachings* : « The [*Avataṃsaka*] *Sūtra* says: the merits of the one thought of the bodhisattva when he first conceive the Bodhi-thought are profound and large without limit, so that the Tathāgata is unable to explain them exhaustively till the end of the times. ». <sup>27</sup> Though it is locus citatus of Huayan literature,<sup>28</sup> Dōgen probably quoted it from a citation of the Chapter « Qianzhu » of *Avataṃsaka-sūtra* from the *Mohezhi-guan* of Zhiyi,<sup>29</sup> or another source for it can be found in a Kegon text as the *Summary on the Treatise on the Golden Lion, Konjishishō kanmon* 金師子章勘文 by Keiga 景雅 (?-?),<sup>30</sup> in a Shingon text as the *Sub-Commentary on the Sūtra of Mahāvairocana, Dainichikyō shoshō* 大日經疏鈔, by Raiyu 賴瑜 (1226-1304) in Japan.<sup>31</sup>

23 大方廣佛華嚴經隨疏演義鈔, T. XXXVI, n° 1736, pp. 114a21-b5. 西域記云。世親菩薩是無著之昆弟也。性與聰敏良緣未具。遂以小乘爲業。三端妙聳峻若霜峯。四辯橫分。利如星劍。無著知小乘權教接引下機。慰疲俗而置化城。誘窮子而持糞器。遂設方便託病在床。令喚世親示將去世。世親聞已。不日至焉。無著見之。廣說病源。因開大教云。及吾未死之間讀吾所習經典。世親即讀華嚴。乃見毘盧法界普賢行海。如日光而總照。若帝網之相含。因生信悟歎曰。可取利劍斷吾舌根。用明禪讚小乘之失。兄止之曰。如人因地而倒。亦因地而起。昔日以舌毀於大乘。今可將舌以讚大乘。遂入山披覽大乘。造十地論。

24 This argumentation of Dōgen is in some way akin to the arguments of the Linji current : without doubt, there is no Enlightenment, without error there is no rightness.

25 For instance, T. IX, n° 278, p. 48b26 : 若欲廣說者億劫不能盡 ; T. X, n° 279, p. 184c24 : 若欲廣分別億劫不能盡 ; T. X, n° 279, p. 201c13 : 欲次第廣分別 經於億劫不能盡。

26 DZZ, I, p. 530.

27 T. LV, n° 1866, p. 505b1-3 : 經云。初發心菩薩。一念之功德。深廣無邊際。如來分別說。窮劫不能盡。

28 See *Shōbōgenzō chūkai zensho* 正法眼藏注解全書, VIII, p. 81.

29 T. XLVI, n° 1911, p. 2a3-6 : 如了達甚深妙德賢首曰。菩薩於生死最初發心時。一向求菩提堅固不可動。彼一念功德深廣無涯際。如來分別說窮劫不能盡。

30 T. LXXIII, n° 2346, p. 720b19-21 : 故經云。初發心菩薩。一念功德深廣無邊際。如來分別說窮劫不能盡。

31 T. LIX, n° 2217, p. 70c8-11 : 華嚴經云。菩薩於生死最初發心時一向求菩提堅固不可動。彼一念功德深廣無涯際。如來分別說窮劫不能盡。

In a stanza written in China Dōgen deals with the originally pure nature of the law world according to a monk Langye. Langye Huijue 瑯琊慧覺 (? -?) (? - 1026- † 1032-1033\*) is in conversation with Changshui Zixuan 長水子璿 (965? -1038) who is known to be the great restorer of Huayan School under the Song. This « stanza composed on an ancient case » (*juko* 頌古) that Dōgen has collected himself refers to the manifestation of the empirical world from an original nature of things. This view of things, which he seems to share here fully, is like a metaphysical premise of his doubt about the necessity or not of cultivating practices, since it posits a natural world that seems in itself not only perfect, but which presents itself as a manifestation of this perfect nature.

The text goes: « The originally pure nature [of the law world] according to Langye.

A monk [Zixuan] asked Langye: “If [the world of the Law] is originally pure, then why does it suddenly give birth to mountains, streams, and the great earth?” Langye replies: “If [the world of the Law] is originally pure, then why does it suddenly give birth to mountains, streams, and the great earth?”

The pines in spring and the chrysanthemums in autumn [follow the course of time:

The whole earth and the sky are manifested in the void of the mirror.

Bamboos, by their appearance, seem to clean everything up, but the dust keeps piling up,

The moon escapes to the deepest waters, so that everything becomes a mutual fusion. »

*Sō Rōya ni tou, shōjō nonnen naru ni, ikanga tachimachi sanga daichi wo shōzuru ya. Ya iwaku, hōjō nonnen naru ni, ikanga tachi- machi sanga daichi wo shōzuru ya.*

*shunshō shungiku, jisetsu shitagau, gaichi gaiten, kyōkū ni genzu.*

*chikuei sōjoshite, jin utata tsumu. tsuki tansui wo ugatte, onoono yūzūsu.*

僧問瑯琊、清淨本然、云何忽生山河大地。云、清淨本然、云何忽生山河大地。

春松秋菊順時節、

蓋地蓋天現鏡空、

竹影掃除塵轉積、

月穿潭水各融通。<sup>32</sup>



The prose introduction draws from the *Record of the Emerald Cliff of the master of Dhyāna Foguo Yanwu*.<sup>33</sup> Exact terms can be found in the *Logia of the master of Dhyāna Fayan*<sup>34</sup>, whose sources of inspiration from Huayan are known, as well as in the *Logia of the master of Dhyana Yuanwu Foguo*,<sup>35</sup> the *Logia of the master of Dhyana Dahui Pujue*,<sup>36</sup> the *Logia of the master Qutang*,<sup>37</sup> the *Extended Logia of Dhyāna Huangzhi's*<sup>38</sup> Master, the *Records of the hermitage of Congrong*.<sup>39</sup>

This dialogue between Langye and Zixuan refers to a quote from the famous Chinese apocryphal, the *Heroic March Sutra*, which for Dōgen, however, has not any canonical value. Pūrṇa questions the Buddha on the reason why there would be an originally pure nature of the sensitive, the fire, the water, the wind, the apperception, the sight, and the embryo of Tathāgata: « Pūrṇa still had doubts:

Venerated of the world, if all that is worldly, the faculties, the atoms, the aggregates, the domains of perception and the worlds, and so on, are the originally pure state of the embryo of Tathāgata, then how is he that this one gives suddenly birth to the mountains, to the rivers as to the great earth and that all the conditioned marks flow gradually until their term to start again? » In the philosophical context where the two monks discuss, the theme also refers to that of the « awakening of Original enlightenment » according to the conceptions of the *Treatise of the Act of Faith in the Great Vehicle*.<sup>40</sup> Does not Dōgen show a spirit of adaptation when it comes to attracting a follower of doctrines different from his own?<sup>41</sup>

The Kegon seems well present in an emblematic sermon as is « Moon/Total operation » (*Tsuki 都機*) (1243) :

« The mind is all things and all things are the spirit (when we say the mind we say all things and when we say all things we say the mind). It is because the mind is the moon that the moon can be the moon. It is because all things that are spirit are the moon that the whole universe is the entire moon. With all their body all things are all the moon. »

心は一切法なり，一切法は心なり。心は月なるがゆえに，月は月なるべし。心なる一切

32 EK, IX, n° 46.

33 *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T. XLVII, n° 1997, p. 801b<sup>17-19</sup>.

34 *Fayan chanshi yulu* 法演禪師語錄, T. XLVII, n° 1995, p. 858b<sup>20-23</sup>.

35 *Yuanwu Foguo chanshi yulu*, T. XLVII, n° 1997, p. 801b<sup>17-19</sup>.

36 *Dahui Pujue chanshi yulu*, T. XLVII, n° 1998A, p. 940b<sup>27-28</sup>.

37 *Qutang huozhang yulu*, T. n° 2000, p. 1050b<sup>21-26</sup>.

38 *Congronganlu*, T. XLVIII, n° 2004, p. 91c<sup>6-11</sup>.

39 *Congronganlu*, T. XLVIII, n° 2004, p. 91c<sup>6-11</sup>.

40 Girard, Frédéric, *Traité sur l'acte de foi dans le Grand Véhicule*, Traduction commentée et Introduction par Frédéric Girard, The Izutsu Library Series on Oriental Philosophy 2, Keio University Press, août 2004, LXXIII+298 pages. See in particular the Introduction.

41 See Girard, *Dōgen Dialogues de Dōgen en Chine*, Droz, 2017, pp.95-97.



法, これことごとく月なるがゆえに, 遍界は遍月なり. 通身ことごとく通月なり.

The idea of a total presence, a total activity, a total body reflects a conception of universal interpenetration. It is tempered by the idea of an aspect left in the dark while clarity dominates as the evidence of a truth, but the idea of totality indeed seems present in this conception.<sup>42</sup> It can be pointed out that the idea here is to focus on the indivisibility of the equation and correspondence between mind and things, as transcending the language dimension and scale, *gongodōdan* 言語道斷, as it seems that the Tiantai monk Zhiyi understood the expression.<sup>43</sup> But in fact there is here a question of interpretation for we do not know from which source Dōgen extracted this formula which is identified with another « the triple world is mind-only » (*sangai yuishin* 三界唯心), and which almost identical to the expression of Fazang mentioned above: « [from the viewpoint of the codependent production of the Unique Vehicle of Huayan] So that when we speak of the mind there is not any being which is not the mind. » 以心言一切法而無非心。<sup>44</sup>

In fact, in this same sermon Dōgen stresses that between an element which connotes the true reality, like the moon, and the reality itself there is not an analogical link but the element is the thing itself : « The Buddha Śākyamuni said: “The body of the authentic law of the Buddha is the space in his way of being. If it manifests forms in adequacy with beings, it is the moon-in-water-such.”

The “such-and-such” of the phrase “the-moon-in-the-water-such” is and the water and the moon. Without doubt, the water is such, the moon is such, the such is the “in” and the “in” is such. This is not to say that it is a “similarity” (*sōji* 相似) that designates the “such”. Such is the very thing itself (*ze* 是). » In another sermon, the « Conception of the supreme mind of Enlightenment » (*Hotsumujōshin* 発無上心, chapter 63 of the *Shōbōgenzō*), Dōgen points out that the things are not like the mind but are the real state or the Tality of the mind itself (*shinmyō* 心如). This idea is also found in a Huayan text as the treatise of Zhiyan 智儼 (602-668) on *Huayanjing*, for whom comparisons between things and techings do not exist but only a strict identity between the things and the doctrines, belonging to the particular teaching.<sup>45</sup> In the two cases of Dōgen and Huayan doctrine, the Buddha-nature is actually realized in this very world at every moment of time. Is not it

42 In his Discourse on the application on the Way, nevertheless, Dōgen used image of the moon in the body of water only as a comparison and not as an actualization. Maybe he had different interlocutors in the two cases.

43 Matsumoto Tomomi 松本知己, « Tendai no jissenron I shikan gaisetsu » 「天台の實踐論 I 止觀概説」, in Ōkubo Ryōshun 大久保良峻, *Tendaigaku tanjin – Nihon bunka shisō no kokushin wo saguru* 『天大学探尋 – 日本文化思想の刻心を探る』, Hōzōkan 法蔵館, Kyoto, 2014, pp. 38-40.

44 T. XLV, n° 1873, p. 598b29.

45 華嚴經內章門等雜孔目章. T. XLV, n° 1870, p. 586b7-13. 又一乘同法。對智以彰同。若引機以會同。則同同同同同同同同。即窮無盡也。又小乘未窮論道故有諍論。三乘及同教。窮其論道故有定論。別教一乘。絕其論道故。無論義經。法門具滿。無喻可說故。無譬喻經。法門圓備。不可由致而說故。無因緣經。此則佛法善施教網極巧然矣。

the doctrine of the emergence of the nature (*xingqi* 性起) ?

On the twofold Yang (the ninth of the ninth month, the chrysanthemum season day), he meets again his coreligionists<sup>46</sup> and composed a stanza.

*chōyō ni hindei to saikaisu*

重陽与兄弟再會

On the ninth month of last year I leaved the Eiheiji

This year on the same ninth month, I naturally came again here

I have rooted out the passed time<sup>47</sup>

On the balustrade, I am laughing of joy by seeing the chrysanthemum blooming.<sup>48</sup>

*kyonen kugatsu kono naka yori sari*

*kugatsu konnen mizukara koko ni kitaru*

*korai no nengetsuhi wo nenkyakushi*

*ran ni yotte isshōsureba kikuka hiraku*

去年九月此中去、

九月今年自此來、

拈却古來年月日

凭欄一笑菊花開。

It is by hazard that on the same day that he preached his important sermon of the *Treasure of the Eye of True Law* « Studying the way with body and mind » 身心學道, in 1242, as an augural event.<sup>49</sup>

In his *Method of orientation for morning and noon meals in the refectory*, *Fushuku hanpō* 赴粥飯法, Dōgen uses a terminology which is quite akin to Huayan teachings.<sup>50</sup> For him, if one realizes the equality of things when he is gratified by a gift, which is the case of a meal, and if the things in question stand out in the Absolute in whatever form it may be present and under whatever denomination that one apprehends (the nature of things, the Tality, the mind one, etc.), then, there will be an integral equality realized by the recipient between the meal and the Absolute, not only from the point of view of conceptual and nominal view, but also in reality and content itself. I quote

46 Menzan : he confessed his feelings to coreligionists 言志.

47 Menzan : I stifle to remind the passed time *koraino nengetsu wo omou wo kyūsu* 休憶去來年月日.

48 Menzan : I contemplate with joy the chrysanthemum blooming in the bushes, *kan ni sōri ni kiku no hana hiakuwo miru* 權看叢裏菊華開.

49 Chapter XXXVII.

50 The text is supposed to have been composed by Dōgen in the autumn of 1246, after the temple Daibutsuji had its name changed in Eiheiji, the 15th of the 6th month of the same year, as the name of Eiheiji is given at the beginning. The *Method* is included in a compilation of 1667 (Kanbun 7), named *Pure rules of the Eiheiji*, *Eihei shingi* 永平清規, so that we can think that its text is not so sure.

his work: « The *Teachings of Vimalakīrti* declare it: “If one is able to establish equality in the meals he can also establish it about all things. If one is able to establish equality for all things, he can also establish it in meals.”<sup>51</sup> It is precisely to make all things equal by means of the meals and to make the egalitarian meals by means of all things. That is why if things are the nature of things, meals will also be the nature of things, and if things are the Tality, meals will also be the Tality. Similarly, if things are the mind one, the meals will also be the mind one, and if things are enlightenment, the meals will also be enlightenment. It is because there is an equality in both nominal and real terms that one is able to speak of equality. The *Sutra of the Descent to Ceylon* declares: “There is at it both nominal and real equality, so that all things are equal, pure and unmixed.”<sup>52</sup>

Mazu said: “When we establish the world of the Law, everything is world of the Law, when we establish the Tality, everything is Tality, when we manifest the principle, everything is principle, and when we establish the facts all things are factual.”<sup>53</sup> It appears in these conditions that the equality in question is not an equality of weights and measures but the matching of the Just Equal Enlightenment. Equal Enlightenment Equality is the ultimate equality of the fundamental and the derivative. The ultimate equality of the fundamental and the derivative is the true aspect of things that one is able to scrutinize exhaustively only from Buddha to Buddha. This is why the meal is the Law of all things and can only be exhaustively examined from Buddha to Buddha. It is at this precise moment that are the real aspect, the real nature, the real self, the real force, the real activity, the real cause and the real conditions.<sup>54</sup> It is at this precise point that the Law is the meal and that the meal is the Law. This Law is that enjoyed by previous Buddhas and will enjoy later Buddhas. This meal is what satisfies the joy of the Law and the well-being of the Dhyāna.»<sup>55</sup>

51 Traduction Lamotte, pp. 155-156. T. XIV, n° 475, p. 540b<sup>16-23</sup>. 憶念我昔入其舍從乞食。時維摩詰取我鉢盛滿飯。謂我言。唯須菩提。若能於食等者諸法亦等。諸法等者於食亦等。如是行乞乃可取食。The same quotation is cited in the *Record of the Buddha and Patriarchs lineage, Fozudengji* 佛祖傳記, T. XLIX, n° 2035, p. 156b<sup>26-27</sup>.

52 T. XVI, n° 670, p. b27-c2. 佛告大慧。以四等故。如來應供等正覺。於大眾中唱如是言。我爾時作拘留孫。拘那含牟尼。迦葉佛。云何四等。謂字等語等法等身等。是名四等。以四種等故。如來應供等正覺。Zongjinglu 宗鏡錄, T. XLVIII, n° 2016, p. 548b<sup>2-4</sup>. The complete quotation is found in the *Records on the transmission of the Lamp of the Jingde era*, T. LI, n° 2076, p. 440a<sup>12-17</sup>: 經云。識心達本故號沙門。名等義等一切諸法皆等純一無雜。若於教門中得隨時自在。建立法界盡是法界。若立真如盡是真如。若立理一切法盡是理。若立事一切法盡是事。舉一千從理事無別。盡是妙用更無別理。We see that Dogen refrains from mentioning the beginning of the quotation on the « return of consciousness and the mind to the foundation of things » which is superfluous in his philosophy.

53 Mazu Daoyi 馬祖道一 (709-788), a disciple of Huirong of Nanyue 南嶽懷讓. ZZ, LXIX, n° 1321, p. 3a<sup>18-23</sup>: «All things are born of the mind and this is the foundation of all things. The sutra declares it: when the consciousness and the mind penetrate the foundation, we give the epithet of monk.» [...] 萬法皆從心生。心為萬法之根本。經云。識心達本源。故號為沙門。名等義等。一切諸法皆等。純一無雜。若於教門中得。隨時自在。建立法界。盡是法界。若立真如。盡是真如。若立理。一切法盡是理。若立事。一切法盡是事。舉一千從。理事無別。盡是妙用。更無別理。

54 Dōgen freely uses here the list of Ten Talities, *nyoze* 如是, of the exegesis of the « Skill means » of the *Lotus Sutra*: aspect, nature, being in oneself, force, action, cause, condition, fruit, retribution ultimate equality of the fundamental and the derivative. He replaces Tality, *nyoze*, by real, *jitsu* 實, which gives to the expression a more concrete aspect.

At the beginning of his sermon « Mind of the Everlasting Buddha », in the *Treasure of the Eye of True Law*, Chapter IX, Dōgen seems to have in mind the doctrine of the « non-obstruction », *mu[kei]ge* 無[罣]礙 of the Huayan but reinterpreted in his own way as the « integrity of being »: where there is an obstruction, *keige* 罣礙, in the being which culminates in its realization, there is the integrity of the being where there is no longer any obstacle, like the ocean into which all the rivers flow into.

He says: « In the heritage of the Law of the patriarch lineage, there are forty patriarchs from the Seven Buddhas of the past to Huineng Caoxi and from Huineng Caoxi to the Seven Buddhas of the past, there are forty Buddhas. The Seven Buddhas all have this quality of ascending upwards as well as of descending downwards, so that they reach Huineng Caoxi as well as the Seven Buddhas and Huineng Caoxi having as well has this quality of ascending towards upwards than to descend downwards, which they thereby transmit in a straight line from the Seven Buddhas as well as from Huineng Caoxi to the Buddhas to come. It is not only in chronology but also in each of the ten directions that the totality of Buddhas exist in the very time of Śākyamuni Buddha. in the time of Qingyuan Xingsi was Nanyue Huairong and in that of Nanyue Huairong was Qingyuan Xingsi, and likewise in the time of Shitou Qixuan was Jiangxi Mazu.<sup>56</sup> If they weren't obstructing each other, they weren't without obstructing each other. It is important to scrutinize in consultation whether there are such meritorious virtues.

The forty Buddhas and Patriarchs up to now are indeed all Buddhas of eternal times, but they all have thought, luminescence, realms of Buddhas, they have a long time ago passed and still have not. Even though they still had not passed and had passed long ago that we would be here on an equal step with the meritorious virtues of the Buddhas of eternal times. To assimilate in consultation the way of the Buddhas of eternal times is to realize it. Such are the Buddhas of eternal times successive. What is called the Buddha of eternity is certainly exactly contemporary with the former days of the new and the old, but it also transcends both the old times and the nowadays and is directly and the old times and the nowadays. »<sup>57</sup>

About the obstacle of the simultaneous presence of two opposing masters, Dōgen seems to have some ideas in mind from the Kegon. It is to them that the commentator Menzan refers. What

55 The meal sustains the existence and life of the individual in the same way that the Law nourishes the practitioner's mind. The comparison, repeated here by Dōgen, is found not only in the canonical texts but is used by Chinese translators to make the term *sambhogakāya*, body of participation, fruition, *shishen* 食身, body of sustenance: it is the state in which Buddha and Bodhisattva communicate with each other.

56 Dōgen takes the example of two disciples of Huineng, exactly contemporary: Qingyuan Xingsi 青眼行思 (660 \* -740) who is at the origin of the Caotong lineage and Nanyue Huaizhang 南岳懷讓 (677-744) from which the Linji lineage

appears to be an obstacle is a chronological view of things, and the final absence of an obstacle is a unitive view of things. The first is that of the gradation of practices over time, *gyōfumon* 行布門 of each master, and the second that of perfect fusion, *ennyūmon* 圓融門 of all the masters, which characterizes the unitive view of who looks at things with the eye of Awakening.

The passage is initially somewhat surly due to an ambivalent use of the term « obstacle », « obstruction » or « hindrance » (*keige* 罣礙).

Some interpreters have noted that an absence of obstacle induces a contrario an integral obstruction in Dōgen thought: « When we consider the universe as the only obstacle, there is nothing else».<sup>58</sup> He does not do so, however, not exactly along the same lines as the commentaries *Goshō*, *Monge* and *Shiki* comment. Two contemporary masters are opposed in their ways of doing and teaching - they stand in the way - but in doing so, they follow different trajectories which lead to the same state of awakening and of Buddha, a state which is one and unique - they are not in opposition to mutual contradiction -.

*Goshō*: « In the time of Śākyamuni, all the Buddhas also stood in the directions, without mutually obstructing each other. In this connection, is quoted as a proof that in Qingyuan's time there was Nanyue and in Shitou's time there was Jiangxi unhindered. We want to point out here that Qingyuan and Nanyue, Shitou and Jinagxi communicated in their flesh and skin, for Śākyamuni and all the Buddhas in the ten directions constituted one being. There is also this principle that they obstruct each other. It can be said that there is obstruction in this principle that in Qingyuan times, Nanyue is not put in parallel. »

*Shiki*: « It is because Qingyuan Shitou and Nanyue Xiangxi are the eternal mind of Buddha that they do not hinder each other. And it is because they do not hinder each other that they hinder each other. To hinder qualifies that which does not kiffer in denomination. It is like a hundred rivers that hinder each other in the vast ocean. »

*Menzan* : « In terms of their own development, they do not harm each other. But once they have

57 祖宗の嗣法するところ、七佛より曹谿にいたるまで四十祖なり。曹谿より七佛にいたるまで四十佛なり。七佛ともに向上向下の功德あるがゆゑに、曹谿にいたり七佛にいたる。曹谿に向上向下の功德あるがゆゑに、七佛より正傳し、曹谿より正傳し、後佛に正傳す。ただ前後のみにあらず、釋迦牟尼佛のとき、十方諸佛あり。青原のとき南嶽あり、南嶽のとき青原あり。乃至石頭のとき江西あり。あひ罣礙せざるは不礙にあらざるべし。かくのごとくの功德あること、參究すべきなり。

向來の四十位の佛祖、ともにこれ古佛なりといへども、心あり身あり、光明あり國土あり、過去久矣あり、未曾過去あり。たとひ未曾過去なりとも、たとひ過去久矣なりとも、おなじくこれ古佛の功德なるべし。古佛の道を參學するは、古佛の道を證するなり。代代の古佛なり。いはゆる古佛は、新古の古に一齊なりといへども、さらに古今を超出せり、古今に正直なり。

58 Nakimovitch, *Dōgen et les paradoxes de la bouddhété*, Introduction, traduction et commentaire du volume De la Bouddhété (Trésor de l'Œil de la loi authentique), Ecole pratique des hautes études, IVe section, Sciences historiques et philologiques, II, Hautes études orientales, XI, Droz, 1999, p. 172.

achieved their fulfillment they stand in the way as they form a single entity, the one and only nature of things, the one and only body of the Law. Indeed the body of the Law of the Buddhas penetrates into the individual nature and this unites with the Tathāgata, without their remaining parallel to each other. Menzan interprets these two angles of view as being those analyzed in the Kegon, the method of spread gradation of practices, *gyōfumon* 行布門, and that of perfect fusion, *ennyūmon* 圓融門. »

We can pragmatically understand this sentence as follows: each master has achieved his fullness in his own way, in which he does not hinder the others in their achievement. However, each has its own method and way of being which has established itself and has historically entered into contradictory and conflicting relationships with others.

Unconditioned Buddhist space is defined by freedom from hindrance. But Rujing, in his Dialogues with Dōgen, called it an absence of obstacle and non-absence of obstacle, as in this case. Dōgen learned his master's lesson.<sup>59</sup> The commentaries give precisions on this matter.

*Goshō* : « By the time one assimilates in consultation the Way of the Buddhas of old times, one is at the stage of learning. It is a fortiori difficult to speak of achievement. However, to assimilate in consultation the way of the Buddhas of old is already to realize it. Since one does not expect fulfillment on the outside, learning in consultation is therefore fulfillment. It is because of this principle that the Buddhas of formerly successive times are shown. This justifies the principle that the Buddhas of former times cannot be exactly contemporary with the eternal times of the new and the old. It is as if the eternal times of the new and the old had limitations. It is the then and now presently outdated that can be characterized as the then and now properly immediate. Which best demonstrates this principle. »

*Monge*: « To assimilate the great path of the Buddhas of old times is to immediately realize the mind of the Buddhas of old times. Cultivation and realization being one sheet, assimilation and realization are simultaneous. When an individual realizes these Buddhas of old times, they are not external things, and he is the successive former Buddhas of the Seven Buddhas until today.

To be exactly contemporary with the eternity and the new and the old is to be exactly identical to the old and the now. However by going beyond the old and the now we are not exactly contemporary with the new and the old and as we are not without not being entirely and the old and the now, we recollect immediately and in the old times and in the now. This amounts to abandoning all signs as to marrying them all. What is bowing to the old is not now. What exists by freezing only in the now does not exist in the olden days. He is exactly one with the old and the now because he is not the old and the now. »

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59 Girard, *Les Dialogues de Dōgen en Chine*, Droz, 2017, p. 451-452 et n. 191.

In an other optic, the sermon No. 269 of the Eiheiiji Extended Notes, *Eihei-kōroku* 永平寺広録, refers to *Avataṃsakasūtra*, « Chapter on the Samādhi of Samantabhadra », according to the commentary examining sources *Jikō* 事考, in order to illustrate the presence of the entire universe in one of its points, in this case the hole of a lion's hair. This doctrine makes it possible to found the idea of the realization of the state of Buddha by the constituent elements of the universe concomitantly with the being who reigns over this universe. The image is valid as much for the Buddha who reigns over a field as for a sovereign who reigns over his domain: this transposition goes without saying since the Buddha, spiritual sovereign, could have had the destiny of a temporal sovereign. It is this vision of an interpenetration of the One in the All and the All in the One that makes possible the realization of the state of Buddha by all beings of the temporal realms as well as of the Law.

This view of the world, that of Avataṃsaka itself, is claimed by Dōgen but through his reading of a sermon by Dahui. It does not follow that of Annen's Tendai, who defends the idea developed by him against Chinese doctors that plants achieve the state of Buddha by themselves as individual personalities. The sermon supports the idea that the realization of the state of Buddha by insensitive beings is situated at the level of retribution in receptacle as a simple accompaniment to the realization of the state of Buddha by the master of a domain where his beings are. Situate, and not the realization of the state of Buddha by insensitive beings as such.

Here is the text of the original *Avataṃsakasūtra*:<sup>60</sup> “This samādhi is referred to as the body of the Vairocana Tathāgata embryo of all Buddhas. It universally penetrates the nature of all Buddhas, it can manifest in the Fa world a whole set of reflected images. Its extension is unimpeded until it is identical to space, to be drawn into the swirls of the ocean of the world of the Law, to give birth to all the methods of samādhi, to be able to penetrate universally the worlds of the Law in all ten directions. The oceans of the light of the wisdom of all Buddhas of the three dimensions of time are all extracted from it. All that exists in the ten directions is able to manifest it by settling on these oceans, is full of all the liberation of the powers of the Buddhas, of the knowledge of all the bodhisattvas which allow all the atoms the realms of to be able to contain the unlimited Fa worlds. It allows to realize the oceans of all the qualities of Buddha, to manifest the oceans of all the great wishes of the Tathāgata, and to all the wheels of the Fa of all the Buddhas to spread and protect without ever ceasing. It is in these worlds that the Bodhisattva Samantabhadra entered this samādhi in the presence of the Revered One. It is these Law worlds and these planes of space that the eyes of Buddha see, that the powers of the Buddhas attain and where the bodies of the Buddha are

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60 T. X, No. 279, p. 32c. 27-33a14.



manifested, in the ten directions, the three dimensions of time, in their immense subtle luminous burst and without obstacle. » 此三昧名一切諸佛。毘盧遮那如來藏身。普入一切佛平等性。能於法界。示衆影像。廣大無礙。同於虛空。法界海漩。靡不隨入。出生一切諸三昧法。普能包納十方法界。三世諸佛。智光明海。皆從此生。十方所有。諸安立海。悉能示現。含藏一切佛力解脫。諸菩薩智。能令一切國土微塵。普能容受無邊法界。成就一切佛功德海。顯示如來諸大願海。一切諸佛。所有法輪。流通護持。使無斷絕。如此世界中。普賢菩薩。於世尊前。入此三昧。如是盡法界虛空界。十方三世。微細無礙。廣大光明。佛眼所見。佛力能到。佛身所現。

The text also says: « Regarding all the domains in which the bodies of the Buddhas manifest themselves as well as all the atoms which are in these domains, in each of the atoms there are domains of Buddha as numerous as the atoms of the oceans of the worlds and in front of them, each Buddha are found bodhisattva samantabhadra as numerous as the atoms of the oceans of the worlds, all of which enter into this samadhi of the body of the tathāgata Vairocana embryo of all buddhas. »

一切國土。及此國土。所有微塵。一一塵中。有世界海。微塵數佛刹。一一刹中。有世界海。微塵數諸佛。一一佛前。有世界海。微塵數普賢菩薩。皆亦入此一切諸佛。毘盧遮那。如來藏身三昧。

The *Record exposing the meaning of the detailed commentary on the great developed sutra of Avataṃsaka* 大方廣佛華嚴經隨疏演義鈔, of Chengguan, which quotes the previous passage of the *Avataṃsakasūtra* comments it as follows: “The Samantabhadra Samādhi Chapter states: «Concerning all the domains in which the bodies of the buddhas manifest themselves as well as all the atoms which are in these domains, in each of the atoms there are domains of buddha as numerous as the atoms of the oceans of the worlds and before each buddha are bodhisattvas. Samantabhadra as numerous as the atoms of the oceans of the worlds, this to infinity. »”

普賢三昧品云。佛身所現一切國土。及此國土所有微塵。一一塵中有世界海微塵數佛刹。一一刹中有世界海微塵數諸佛。一一佛前有世界海微塵數普賢菩薩。此亦重重義。<sup>61</sup>

Zhanran's *Quintessence of the Method of Mental Examination Method and Practice on the vows of the Great Developed Sutra of Avataṃsaka* 大方廣佛華嚴經願行觀門骨目, interprets it this way: « It is like the world of the Law of the Decadimensional Space of Samantabhadra. In each of the atoms which are found in all the realms that the eyes of buddha can see, that the forces of Buddha can reach, and where the bodies of Buddha manifest themselves, there are realms of Buddha as numerous as the atoms of the oceans of the worlds. and before each Buddha are

61 T. XXXVI, n° 1736, p. 80b6-10.



bodhisattva Samantabhadra as numerous as the atoms of the oceans of the worlds all of which enter this samādhi.. »

如此普賢十方虛空法界亦然。佛眼所見佛力能到佛身所現一切國土。所有微塵一一塵中。有世界海微塵數佛刹。一一刹中有世界海微塵數佛。一一佛前有佛刹微塵數普賢菩薩。皆入此三昧。<sup>62</sup>

Dahui, in the *Logia of the dhyāna master Dahui Pujue* 大慧普覺禪師語錄, refers to it in these terms: « In this world the bodhisattva Samantabhadra enters this samādhi in the presence of the revered of the world, where a subtle immense light without obstacle thus exhaust all the worlds of the Law and the worlds of space. In each of the atoms which are found in all the realms that the eyes of Buddha can see, that the forces of Buddha can reach, and where the bodies of Buddha are manifested, there are realms of Buddha as numerous as the atoms of the oceans of the worlds. And before each Buddha are bodhisattva Samantabhadra as numerous as the atoms of the oceans of the worlds which all enter this samadhi of the body of the Tathāgata Vairocana embryo of all Buddhas. »

如此世界中。普賢菩薩於世尊前入此三昧。如是盡法界虛空界。十方三世微細無礙廣大光明。佛眼所見佛力能到佛身所現。一切國土及此國土所有微塵。一一塵中有世界海微塵數佛刹。一一刹中有世界海微塵數諸佛。一一佛前有世界海微塵數普賢菩薩。皆亦入此一切諸佛毘盧遮那如來藏身三昧。<sup>63</sup>

I shall quote the sermon of Dōgen, which draws on these sources or one of them.

EK, IV, No. 269.

Ascent to the pulpit.

Treatment of a case. A monk asked National Master Nangyang Huizhong the following question: “In teaching, only animate beings are considered to realize the state of Buddha, and no prediction regarding insentient beings is seen. Which of the thousand Buddhas of the Eon of Wisdom became Buddhas from a state of insentientness?” The national master said: “Before he comes to the throne, a prince is simply an individual. After acceding to it, the domain of a country is entirely subject to the sovereign. How could there be accession to the throne independently of the domain of said country? Now, when only sentient beings receive the prediction and realize the state of Buddha, all of the land domains in the ten directions are the integral body of Buddha Vairocana. How could it be that callous beings receive the prediction?” The Buddha of former times Huangzhi said:

“A Buddha in one domain manifests his body in all places. A domain in a Buddha has each of its

62 T. XXXVI, n° 1742, p. 1050b13-18.

63 T. XLVII, n° 1998A p. 909c7-14.

constituent elements such (a Buddha). Can you get it right?" He said after a while: "If the dissension among the Six Kingdoms has subsided on its own, it is because one man made the peace."

The master said, "So expressed the Buddha of old. Why shouldn't I speak? A realm Buddha is his whole body, he is his whole body. A domain of buddha is such the nature of things without being such. Are you in a position to advise yourself? "

After a while, he said: "The master at the master! The master at the master! It is beyond a domain, it is beyond the individual that the sovereign lays the foundation [of the great peace]."

269 \* 上堂。拳。僧問忠國師。教中但見有情作仏、不見無情授記。且賢劫千仏孰是無情仏耶。國師云。如皇太子未受位時、唯一身耳。受位之後、國土尽屬於王。寧有國土別受位乎。今但有情受記作仏之時、十方國土悉是遮那仏身。那得無情受記耶。宏智古仏曰、刹中之仏处处現身、仏中之刹塵塵皆爾。還体悉得麼。良久云、六国自清紛擾事。一人独擅太平基。師云、古仏既恁麼道。永平豈無道處。刹之仏通身全身。仏之刹法爾不爾。還体委悉得麼。良久云、主中之主主中主。超境越人立皇基。

In another sermon, Dōgen puts in parallel Shitou Qixian, a disciple of Qingyuan whom the latter appears to a unicorn (Collection of the transmission of the torch), and Yunyan Tansheng, a disciple of Yaoshan, described as a lion with a brazen coat. Their methods are different but all roads lead to Rome, concludes his speech.

EK, VI, No. 465. "To sit down and firmly decide between the true and the false, to transcend by letting go of the indistinct (imperceptible), this is what the Buddha-Patriarchs and the plane of culture and realization shape. Here is the vital eye deep in the eyebrows of the cranial skeleton and the invisible motion among the phrases of the eon of the void. The reddish unicorn of Shitou Qixian (disciple of Qingyuan [Xingsi]) walks serenely and the brazen-coated lion of Yunyan Tansheng (disciple of Yaoshan) is worthy of his dignity. They shake hands every time they cross their paths and the main road returns to the same. »

465 \* 上堂。坐断是非、超越離微。仏祖之陶冶、修証之範圍。髑髏也眉底之活眼、空劫也句中之玄機。青原赭色之麒麟閑步、葉嶠金毛之師子全威。相逢必把手、大道同一歸。

Dōgen takes up in his rise to the pulpit a talk by Hongzhi Zhengjue, in his *Extended Logia*, *Hongzhi chanshi huanglu* 宏智禪師廣錄.<sup>64</sup> He modifies several words there. Sitting meditation is in particular the original Taoc sit and forget meditation, zuowang. He suppresses the silent vision, which evokes a quietism and the uselessness of language, to replace it with a transcendent

64 T. XLVIII, n° 2001, p. 116c8-13.

overtaking that does not ignore language. He replaces the microcosm with culture which is simultaneously realization (shūshō), a leitmotif of his conceptions of Dhyāna. The eye which apprehends reality is called vital. The implementation in speeches is qualified as obscure, that is to say, invisible or imperceptible. The progress of Shitou Qixian (disciple of Qingyuan Xingsi) is qualified as serene or detached from any hindrance and the posture of Yunyan Tansheng (disciple of Yueshan) is fully worthy. Where Hongzhi sees the great way identically returning to the void eon where one goes about silently (the eon with nothing in between two worlds), Dōgen suppresses and going about and silence :

« To sit down and forget the true and the false, to watch in silence while letting go of the indistinct (imperceptible), this is what the Buddha-Patriarchs and the plane of Heaven and Earth shape. Here is the eye deep in the eyebrows of the cranial skeleton and the motion among the phrases of the eon of the void. The reddish unicorn of Shitou Qixian (disciple of Qingyuan [Xingsi]) walks, and the brazen-coated lion of Yunyan Tansheng (disciple of Yaoshan) is worthy. They shake hands every time they cross their paths, and the great way reverts to the same as silently going about in the void ion.

The darkness breaks magically and the tide raises the coral moon with luminous sparks. The ocean shrinks the waves and fall to a bluish green. In the world, nothing is to be sought and free is one following the conditions. The gates of the Hundred Thousand Samadhi suddenly knock Koṭi's raised finger down! »

坐忘是非。默見離微。佛祖之陶冶。天地之範圍。髑髏眉底眼。空劫句中機。青原赭色麒麟步。藥嶠金毛師子威。相逢捉手。大道同歸空劫默游。

靈然破幽。潮揚光焰珊瑚月。海縮波瀾翡翠秋。於世無求。隨緣自由。百千三昧門門事。潦倒俱胝一指頭。

Here Dōgen suppresses the silence and emphasizes speech. He removes all references to Taoism, such as « sitting and forgetting » and going about silently. He restores vitality to the eye which sees the truth and attributes an imperceptibility to the inner movement of the follower, just as according to him, in the sermon "Sutra of the mountains and the bodies of water", he sees the mountains moving. and flow like streams, figure of the inner motion of the follower of Caotong, even if he does not express it in an externalized way. (See Hiroshima presentation by Ishii Shūdō on the specificity of Sōtō). Can we not say that the Huayan doctrine present in Huangzhi, which interprets it in a quietist sense, is here outdated thanks to an integral activism that is pervasive in every being and that extends to the entire universe?

May we suppose that Dōgen bears some doctrinal contradictions: he criticizes the *Sūtra of Heroical* march as an apocryphal one but it sometimes uses it as an canonical authority. He may

have done the same with Huayan doctrines that he did not criticize as such and used as a canonical authority as other texts.

## VI. Conclusion

On one hand, from the above comments, it is obvious that Dōgen criticizes the historical current of Huayan as a kind of substantialism and, consequently, the Tendai influenced by Kegon, as in the case of the Annen thought and of the Outside the Mountain current illustrate it. But on the other hand, can we not consider that it often occurs that the criticized doctrine occupies an underground position and role almost unconscious on the author of a refutation? Maybe that is the reason why some scholars and commentators think that the philosophy of Dōgen is akin in some way to the Kegon philosophy, but not to the historical Kegon, though it can hardly be proved that such an influence occurred, when we examine in details the Dōgen texts which are silent on this question. Dōgen considers Kegon as others currents, as Tendai, Shingon, Sanron, and so on: they are representative of the Buddha teachings but belong to the doctrinal schools (*kyōke* 教家) and not the Dhyānic schools (*zenke* 禪家). For Dōgen only exists the Buddha-Dharma so that, if it is impossible to find any significant or explicit use of Kegon doctrines, we cannot anymore find any passage refuting head-on the Kegon philosophy. Here lies the ambiguity of Dōgen silence on fundamental philosophical problems due to his Dhyānic position.

To the question « Is the Mind-Only of Dōgen Inherited from the Huayan's Mind-Only? », we may advance the hypothesis that Dōgen inherited of the doctrine of mind-only in indirect ways, from Chinese Buddhism and the Japanese Tendai, but he criticized it strongly as such. However, he seems to have shared some conceptions of Huayan which were intimately and inextricably integrated to the Chan teachings and the Japanese doctrinal traditions, but these conceptions formerly substantialist were critically reduced by him to a phenomenalism which is as to say his trademark.

## Abbreviations

DZZ: *Dōgen Zenji Zenshū* 道元禪師全集, 2 volumes and appendix of volume 2, ed. Ōkubo Dōshu, Tokyo: Chikuma Shobō, 1969 and 1970.

EK: *Eihei Kōroku* 永平広録, 10 volumes, in DZZ II.

T: *Taishō Shinshū Daizōkyō* 大正新修大藏經, Taishō Shinshū Daizōkyō Kankōkai.

ZZ: *Shinsan Dainihon Zokuzōkyō* 新纂大日本統藏經, Kawamura Kōshō (Editor in Chief), Kokusho Kankōkai

Keywords

Dōgen 道元, Huayan / Kegon 華嚴, Chan / Zen 禪, Annen 安然, Talitry 真如

日本語論題

道元の思想に華嚴思想の影響はあったのか？：

華嚴の「唯心」と「一即一切」の概念についての道元の対応

(第2部：道元の華嚴についての批判と受容)