

Individual and Environment: In Japanese Buddhism, Where Does Life, Consciousness and Humanity Begin and End? ¹

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My purpose here is to present elements of reflection drawn from Buddhist philosophy and Japanese Buddhism, while trying to answer a problem raised during a colloquium, "The genesis of human environments, anthropization, humanization, hominization." It goes without saying, however, that these elements are either the product of reflections taking a strictly Buddhist view, or are situated at the crossroads of mixed currents incorporating native beliefs, or are only the immersed part of an iceberg constituted entirely throughout Japanese history by several currents which have been deposited in successive strata.

My paper may not answer the prerequisites and distinctions made here strictly between environmental science and mesology: matter does not lend itself easily to the questions contemporary man asks himself and to the scientific categories he puts into practice artwork. I will limit myself to putting forward the data as they appear in the texts in order to feed the reflection collectively and try to echo and respond to the problematic posed.

In order to illustrate the notional differences between epochs, if, for example, one wonders whether our modern notion of presumption of innocence is known in Japan, when it has appeared and what meaning it has, what echo it encounters, one will be unable to find a term equivalent to the presumption of innocence in the past, and it can only be pointed out that Hōjō Yasutoki's Judicial Rules (Goseibai shikimoku 御成敗式目) (1232) enjoin the exercise of justice before a representative of the shogunate of Kamakura Impartial, and no longer lynching, as usual, an alleged criminal in the name of private justice, by exercising the right of death over anyone who enters a private domain without having the right to do so. The justice advocated by Yasutoki offers similarities to the justice that Saint Louis exercised under his oak tree, which innovated in Europe but the contexts remain none the less different and its implementation has been followed of effect only very partially in Japan. In other words, it will be hard to find in Japan's history the strict

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equivalent of the presumption of innocence even if one can observe similar phenomena throughout its history. The same is true of the Confucian writings on the affair, that of the 47 Ronins (1701-1703), which reveal a divergence in the sense of justice and the definition of a “just cause” (taigi 大義): the ronins are criminal according to Ogyū Sorai 荻生徂徠 (1666-1728); The Bakufu is guilty according to Itō Jinsai 伊藤仁斎 (1627-1705). The disagreement is already complete on the definition of fidelity and duty (taigi, giri 義理); It is even more difficult to find the equivalent in our conceptual register.

1. The world of nature.

A / Nature.

Buddhism is thought to be more respectful of the natural and social environment than Christianity, or rather the cultures that have Christianity as their background. For this reason it is considered among religions to be the best way to constitute a new environmental ethic even if ecological discourse has nothing to do in principle with religious hypotheses or prerequisites.² Thailand, for example, proceeded to the ordination of trees, which goes hand in hand with the desire to protect the world’s forests in the face of the rise of wild and uncontrolled destruction.³ As Ian Harris remarks, The idea of Buddhism based on this category of data tends to ignore the plurality of the doctrinal, practical and moral positions of the different currents that have formed in the course of history, And extent, of religion and Buddhist philosophy. He is only a scholar who has made historical adjustments from a philological point of view on these questions: Lambert Schmithausen.

If there are literary illusions linked to the unilateral use of written documents, it is also an anthropological illusion which risks to standardize history solely on the basis of current observation, which is deprived of openness on the historical strata of the past, in the present. The resilience of the past depends on the recall of elements that deserve to be recalled.

Schmithausen, on the basis of canonical references, notes that in ancient India the reign of living beings extends from men and animals to plants with seeds, water and earth. Killing a living being generates a negative karman, is immoral.⁴ However, the bans on their lives can only be observed by the clergy and the laity who are forced to break the taboo. The same remark can be made in Japan where undue killing of animals is avoided and stelae are erected to eels, whales and other animals in order to prevent their angry spirit from taking their revenge on humans. The same author points out a certain number of cases in which plants and especially large trees are taken into consideration

2 Ian Harris, 1997, p. 378.

3 Idem, p. 397.

4 Schmithausen, 1991, 11.1-2 et 12, p. 8.

because they are inhabited by divinities or spirits that protect them. But these deities are traveling and sometimes expelled by humans. The ban on the destruction of trees by monks is observed due to the presence of animals, insects. Few trees are destroyed and few prohibitions are enacted. Most of the prohibitions and taboos relate to individual beings such as animals which are not killed or injured directly. The non-use of pesticides is based on these considerations rather than on ecological grounds.

What is the nature of Buddhism? Ecology seems to be occupied with a nature opposed to the urban (Kate Soper), that of the countryside and the green spaces of which those not cleared. Historical Buddhism more readily treats a physical nature envisaged as a set subject to laws that are in continuity with the human being, whether individual or social. This historical Buddhism joins the philosophy of Confucianism and Taoism in their explicit or implicit hypothesis of a human nature and a nature of things. Medieval Shinto-Buddhism presents a division and complementarity of the domains of the manifest, this world, and of the invisible, the beyond, which interfere, of the natural and the supernatural: in this association of two institutional ensembles, Buddhism covers the natural and the supernatural which are under the influence of the Law while the shinto recognizes only the human custom and that the powers of nature obey divine wills.

B / Doctrine of saṃsāra, which has become a cycle of birth and disappearance in a Sino-Japanese context.

The doctrine of saṃsāra, conceived as a cycle of unlimited or infinite rebirth, is considered as a cosmological and anthropological conception of Buddhism. However, it is widely accepted in a great majority of scholars that it is not congenital in Buddhism, but adventitiously adhered only to it, and has been failed to graft on the Chinese and Japanese conceptions. In preaching, it plays the role of a scarecrow, whose argument consists in saying: if you do so then you will be condemned to the infinity of time to transmigrate from existence to existence. If we put A, we will necessarily have B. But if we get rid of A, B no longer exists. In fact, the term saṃsāra is rendered in Sino-Japanese meaning “birth and disappearance” or “appearance and disappearance,” which is a shortened and synecdoche for the expression birth / emergence (shō 生), duration (jū 住), alteration (i 異) and death / disappearance (metsu 滅, shi 死): these are the four temporal phases, in other words temporality - the Indian saṃsāra becomes the very fact of temporality under whose regime the sentient beings live. In reality, on the one hand, the four terms are reduced to birth and disappearance (shōji 生死) and, on the other hand, they apply in practice to the psyche alone: if you wish A to set in motion, A accompanies the vicious circle B of subjugating desires linking each

other infinitely; If you free yourself from A, B disappears. This is precisely the liberation proposed by Buddhism.

In fact the births are reduced to three (sometimes two), which corresponds to the Chinese and Japanese beliefs: the man comes from a spirit world and returns there after his passage on earth where he obtains a body. Three births are envisaged for those with acute intelligence and sixty aeons for those with blunted faculties, declares an encyclopedia of Zen which indicates well the pedagogical character of this doctrine. It is well in three births that it is planned to realize the state of Buddha ensures the text of the painted roll of 1233, the *Kegon engi* 華嚴緣起, in “Biography of Ūi-Sang” 義相傳. The texts of canonical scholasticism also assure it: “The fastest gets the deliverance into three existences” “Sow the seed, plant growth, fruit production: three different stages. Similarly in Religion [Xuanzang: similarly the entry into dharmatā, maturation, deliverance, three conditions do not take place together], it is gradually that the series enters, ripens, is delivered first existence, plant the roots of well-named mokṣabhāgīyas; Second, produce the nirvedhabhāgīyas; Third, produce the path.”⁵

The liberation takes the form of a nirvāṇa which is of two kinds in its turn: the nirvāṇa in this world which contains residues of desires: even the sage is still ending, thirsty, cold or hot, resulting in karman in the state of residue; The radical nirvāṇa, with no more remnants, to which the individual has access at the moment of death. This nirvāṇa without remnant intervenes in the continuity of a disalienated existence: in fact, only a continuum is assumed in the Buddhist perspective, continuum makes one of a continuity (identity to itself) discontinuous (possibility at any moment to free oneself from passions enslaving).

2. The man.

Among the living beings who divide themselves in the universe - deva, asura (titans), man, beasts, starvation, infernal condition - the human being is an in-between marked by the experience of a medium situated at equal distance from an unbearable extreme ill-being (hell) and an extreme anesthetic (deva). This environment allows him to taste and appreciate the exceptional character of the human condition: it is possible to savor the existence which involves well-being but also to

5 Abhidharmakośa, VI-24, T. XXIX, No. 1558, p. 121a7-14; LVP, IV, p. 178. See Li Tongxuan, *Xinhuayanjingshu*, T. XXXVI, No. 1739, p. 872a; Fazang, *Huayan wujiaozhang*, T. XLV, No. 1866, p. 489c; *Huayanjing tanxuanji*, T. XXXV, No. 1733, p. 454a;

Myōe, *Kegon Shinshūgi*, NDZ, 74, p. 76ab, = DNBZ, 13, p. 36a; *Kegon shinshūgi Monjūki*, IV, pp. 262b-264b, 265a. Myōe, *Zuii betsuganmon* 別願文, Tanaka Hisao 田中久夫, *Kamakura bukkyō zakkō* 鎌倉仏教雜考, Shibunkaku, 1980, p. 311; And, *Kegon Engi* 華嚴緣起, Kameda Tsutomu 龜田孜 (ed.), *Kadokawa shoten*, 1959, p. 52a of the *kaisetsu* (the three existences brought back to two existences).

know that this well-being is not eternal and therefore to take the measure of the precious nature of the present moment, of any present situation, which does not reproduce itself, the exceptional character of which must be enjoyed. Between a prolonged life indefinitely and an instantaneous life, he has in the present situation of the cosmos an average existence of about 80 years and is at equidistance from hell to a stunner as anesthetic paradise and experiences a mixture of pain and pleasure. In view of his existential situation, the human being is the only one to know that he exists, to be conscious of himself, and consequently to be able to liberate himself by the preaching of others or by himself, And, from this point of view, as a reflection, to carry out a beneficent activity with regard to others, society and the environment. As Alfred Foucher notes, in order for preaching to be welcome and effective, it must be born at a time when human life, not too long - the salutary fear of loving closeness would no longer reflect the wicked - nor too short - the bonds would not have the time to discover the vanity of the land - would have a normal duration of one hundred years, which is the present case.

This human condition (*nindō* 人道) seems to have also been interpreted as the human way (*jindō* 人道) of Confucianism: this term was chosen by the Christians of the sixteenth and seventeenth centuries to translate the notion of Purgatory (Refutation of The pernicious doctrine of Sessō Sōsai 雪窓宗崔 (1589-1649), *Taiji jashūron* 対治邪執論 (1648). Human life is regarded as an in-between giving access to Paradise according to the Japanese Christians who certainly saw human existence as a kind of purgatory in the Buddhist perspective that was theirs before becoming Christians, in any case an existence provisional nature of probation to provide access to a final salute.

3. The birth.

Four modes of birth are known (*shisheng*, *shishō* 四生, literally four matrices, *yonī*): 1 / egg; 2 / chorion (*tai* 胎, *janāyu*, that is, the envelope of the embryo, like humans, mammals, etc.); 3 / by exudation; 4 / by simple appearance (such as gods, infernals, *preta*). Some argue that there are only four ways of being born: 1 / by spontaneous generation (*skt* *aupapāduka*, *pāli* *opapātika*) like gods (= 4 /), 2 / of an egg (*aṇḍa-ja*), *ovipare* 1 /), 3 / of a matrix (*jarāyu* ° or *jalābu-ja*), *vivipare* (= 2 /), 4 / under the action of moisture (*saṃsveda-ja*) like vermin (= 3 /).⁶

All categories of births are reviewed in a way that is intended to be exhaustive but, nevertheless, birth modalities are actually more complex because there are combinations: men are born of birds, or phenomena of exudation, or by appearance, like those born at the beginning of an aeon (a cosmic

6 Foucher, *Vie*, 1987, pp. 355-356, n. 31, 33.

4. Death and post-mortem transition: where is the limit of living?

At the time of death, according to Indian Buddhist conceptions that have passed into Japan, the being does not die out, it enters into an intermediate existence (chū 中有, antarābhava), exactly an intermediate existence between a birth and a death the duration of which is fixed in Japan generally at 49 days.⁸

What is intermediary existence? Intercalating between death and birth, it has not yet reached where it should go. It does not mark a rupture or discontinuity (viccheda), which is an erroneous opinion according to the reasoning (there is no discontinuity between the being that dies and the one that is born) and Scripture.⁹ It assumes a continuity by the existence of a “body” consisting of the five aggregates (form, sensation, perception, dynamic constituents (nature naturante), consciousness), which persists until the new birth of the five aggregates.¹⁰

At death, according to some, the five psycho-somatic aggregates or components (skandha) dissolve; But for the majority and orthodoxy a “spirit” (Foucher) arises in the form of a Gandharva (kendatsuba 乾闥婆 / 健達縛). In fact, three conditions are required for the embryo: a fertile mother, spouses united by love, a Gandharva available.¹¹ This Gandharva represents the spirit of a being who has reached the end of his present existence is disposed or rather condemned to recommence another life. Gandharva is therefore the force that disposes of it and ensures the generation of a new embryo.¹² For this reason, existence is considered as constituted of “intermediate components” (chūin 中陰, skandha) between death and birth, or existence Intermediate (中有, antarabhava).¹³ There are up to seventeen categories of these intermediate existences (antarābhava).¹⁴

Gandharva is a disembodied spirit, “the animated germ which, from an old existence to a new existence, awaits and seizes the moment of an act of generation to become an embryo, garbha.”

7 *Abhidharmakośa* (Ak), trad. LVP, ch. III, pp. 26-31. Demiéville, *Wang*, III, 24A, pp. 246-247.

8 *Milinda*, p. 176, n. 3. Laṅkāvatāra Sūtra, T. No. 672, p. 613a20.

9 *Saptabhavasūtra*, Majjhima II, 156, *Milinda*, 123, etc.

10 Ak, T. XXIX, No. 1558, p. 44b; LVP, II, pp. 31-33.

11 Ak, LVP, II, p. 36-37. Foucher, *op. cit.*, p. 35. Gandharva is a sort of angel, a musician and singer, a spokesman of the apsarās, a messenger of divinities. Ak, T. XXIX, No. 1558, p. 44c: «[Intermediate being, It is Gandharva. We read in the Sutra: «There are three conditions for the embryo to descend, for the birth of a son or a daughter: the woman is healthy and fruitful, the spouses are united, a Gandharva is disposed.» What will be the Gandharva if not the intermediate being 如契經言。入母胎者要由三事俱現在前。一者母身是時調適。二者父母交愛和合。三健達縛正現在前。除中有身何健達縛。The guardian deities of the soma, the drink of the gods. Buddhism makes musicians in the service of Indra. Profane actors of the western countries. magicians; illusionists.

12 Ak, T. XXIX, No. 1558, p. 44bc; LVP, II, pp. 31-40; Bibliography, p. 32, n. 1

13 *Milinda*, p. 176, n. 3.

14 Lin Li-Kouang, pp. 52-54.

“Celestial musician,” he “feeds on odor,” as a subtle mouthful, in the same way as the intermediate beings.¹⁵

The hypothesis of a Gandharvic spirit that prolongs the existence of living beings in their dynamic complexion, even among the parinirvā Buddhas, does not allow us to see a boundary between living and non-living kingdoms. Continuity seems to be postulated in this naturating nature of this complexion (saṃskāra, gyō 行), the aggregate motor of all aggregates, which has no known origin, which properly originated from the “unknown” (Avidyā, mummyō 無明).

5. Individual retribution.

The individual being is subject to a law of retribution of the act, karman, which leads him contiguously and indefinitely in the direction he has given himself. At all times, the human being is perfectly free to modify his action in any direction in a voluntarist way - it is the positive corollary liberty of impermanence - but if he does nothing, he suffers Karman past. In fact, we can distinguish a cycle of birth and transformational disappearances in which the agent, the bodhisattva, evolves in a liberated and sovereign manner (hen.yaku shōji 變易生死) and a vicious circle where the individual, the layman, remains a prisoner of his Karmic past (bundan shōji 分段生死). Individual retribution is that which concerns the evolution of the individual in his person, whether he is master of his destiny or suffers it. He was a robber, a robber, a thief, a robber, a depraved one, deprived of everything; the famine is the one who has taken too much and consumed him. The rewards are in a sense of the psychic projections.

6. Retribution of milieu and environment.

In parallel with the retribution in the person (shōbō 正報) takes place a retribution in the receptacle, literally the point of support (ehō 依報) where this person will live his existence in the environment that suits him and which is proportioned to him. The retribution of previous acts which strike the being in his person (shōbō) determines the plan on which he will have to live (ehō).

The world in which life flows is defined as a “space of time” (soken 世間) which is for some a receptacle - specifically the karmic environment - for others the sphere of free exercise of beings Sapientials (Buddha, Patriarchs, Arhant), and for others still the profane world of sentient beings who are to be converted.

Here is a quasi-canonical description: “The world [the space of an epoch] is a dharma [a thing],

¹⁵ 細謂中有食。香爲食故。 Ak, III, 39, T. XXIX, No. 1558, p. 55a11 ; LVP, IV, p. 119. Vasubandhu gives men-non-men, ninhinin 人非人, instead of Gandharva (MSA bhāṣya, T. XXXI, No. 1595, k. XV, p. 263b). Léo Lee, 1986, n. 386.

the pure eye is a comparison. Time is time, space is the intermediate. As it appears during a space of time, one speaks of space of an epoch [world]. There are three different senses in the world. First, the receptacle world, which is a place of support. Secondly, the world of the correct awakening of wisdom, which is the master of conversion. Thirdly, the world of beings, which constitutes beings to the faculties which are objects of conversion. The worlds contained in this chapter do not exceed these three.¹⁶

It is the first world, the receptacle - the receptacle (kiseken 器世間, pratisthā) - that best corresponds to what is meant by the environment.¹⁷ It is a world shared by living beings and as such it is the product of actions induced by them. According to the Abhidharmakośa it is the product of the final projects of beings: “the collective act of living beings is sovereign with regard to the receptacle world. 諸有情業於器世界.”¹⁸ So it is the men who think of it, who construct it or who destroy it, according to the finality of their karman: sovereign here is synonymous with teleological, final cause. It is probable that it is this world conceived as an “intermediary,” a temporal “in-between” which has become in Japanese the yo no naka 世の中, the world in which man lives in his limited and visible bodily condition.¹⁹

The receptacle world is produced by the good and bad acts of all living beings; It is undefined; Nevertheless it is not retribution (vipāka), because retribution is a dharma ‘belonging to living beings’; Consequently it is a sovereign fruit (adhipatiphala), acts considered as acting cause (kāraṇahetu).²⁰

This world constitutes the world of nature: The beings (dharma) which are not part of living beings, that is to say the inanimate form the world of nature, mountains, rivers, etc. This world of nature arises from the collective action of living beings (kyōgōshō 共業生); It is a common property, a “fruit of the sovereign,” of a supreme finality (adhipatiphala), enjoyed by beings in common because it is produced by the concurrence of their actions, and not the result of a fruit, as in the case of animate beings.

16 Fazang speaks of this question in similar terms than Zhiyan, *Huayanjing tanxuanji* 華嚴經探玄記, T. XXXV, No. 1733, p. 122a : 世間是法。淨眼爲喻。世者是時。問者是中。時中顯現故云世間。世間不同有其三種。一器世間。爲所依處。二智正覺世間。爲能化主。三衆生世間。爲所化機。此品之內不越此三。故立斯名。器有二種。一場地別處。二華藏通處智正覺亦二。謂三身十身。衆生亦二。謂同生異生。淨眼三義。一洞徹義。況器世間。內徹理故。下文云。法界不可壞蓮華世界海。二現像義。況智正覺。下文云。清淨法身無像而不現。三照矚義。況衆生世間。下文云。猶如淨眼觀明珠。又若通論此三世間各有淨眼三義。思准可知。又釋佛未出世無善導故如盲。如來創出世間淨眼現名世間淨眼。是故佛涅槃時言世間眼滅。品者類也別也餘義可知。

17 *Lankāvātara*, T. XVI, No. 671, pp. 524b, 526c.

18 Ak, T. XXIX, No. 1558, II-56, p. 35a^{22, 23-24}; LVP, t. I, p. 288.

19 Ishii Kōsei 石井公成, « Man.yōshū no koi.uta to bukkyō » 『万葉集』の恋歌と仏教, *Journal of Comparative Buddhist literature* 駒沢大学仏教文学研究, No. 7, Institute for Comparative Buddhist literature, Komazawa University 駒沢大学仏教文学研究所, 2004, p. 83.

20 LVP, p. 288, n.

“Things that are not part of living beings (mountains, rivers, etc.) also arise from the act. Why not consider them as the fruit of retribution?”

Things that are not part of living things are, by their nature, common. This means that everyone can enjoy it. From the fruit of retribution, by definition, it can never be enjoyed in common; Never another can enjoy a fruit of retribution from the act that I have accomplished. The act, besides the fruit of retribution, produces the fruit of the sovereign (supreme) (adhipatiphala): of this fruit beings enjoy in common, because the collectivity of acts contributes to its creation. “非有情數亦從業生。何非異熟。以共有故。謂餘亦能如是受用。夫異熟果必無有餘共受用義。非餘造業餘可因斯受異熟果。其增上果亦業所生。何得共受。共業生故。”²¹

If it is well specified that the natural world is created by the action of all the beings that form communities, the detail of this creation is not given.²² This world constitutes in itself a causal chain whose origin is the collectivity of beings, the most primitive elements producing derived elements: “The natural world is the fruit of the base (pratiṣṭhāphala)²³: the water circle (jalamaṇḍala) is a fruit of the wind circle (vāyumaṇḍala) and so on down to the grass, the fruit of the great earth (mahāpṛthivī). “一安立果。謂如水輪爲風輪果。乃至草等爲大地果。”²⁴ It is remarked that in this series one insensibly passes from the mineral to the living. Step by step the animated one arises without really explaining where the threshold is. This lack of clarity may have been the reason for the Sino-Japanese developments that have broadened the threshold of life without explaining it other than by logical leaps.

7. Life and Death

Life and death are fundamentally conceived as following a process of transformation. It is in this way that Dōgen 道元 (1200-1253) apprehends them in two sermons, “Life and Death” (shōji 生死) and “Total Operation” (zenki 全機), like many religious Zen schools: the cycle of life and death is

21 Ak, II, stance No. 57c, T. XXIX, No. 1558, p. 35b¹⁶⁻²⁰; LVP, t. I, p. 290.

22 *Avatamsakasūtra*, T. IX, No. 278, p. 476a15-b1:

(7) What things existed first? What things existed last?

(8) Where does the world come from?

(9) How many cosmos have been formed? How many cosmos dares are destroyed?

(10) Where does the cosmos come from?

Such are the unassignable things. “

(7) 何等諸法最在初。何等諸法最在後。

(8) 世間從何處來去至何所。

(9) 有幾世界成。有幾世界敗。

(10) 世界從何所來去至何所。

是名無記法。

23 According to certain Sarvāstivādin, the fruit of the base is assimilable to the supreme fruit.

24 Ak, II-59, T. XXIX, No. 1558, p. 36a⁹⁻¹⁰; LVP, t. I, p. 297

the place where an inexhaustible “life” takes place. In both cases he emphasizes the necessity of an absolute presence in the instant and the present moment without prejudging what may happen in the next moment, so that the passage from life to death is the transition of two contiguous moments. We can see the influence of philosophical Taoism in this vision of a perpetual transformation of things, of an uninterrupted becoming. Its corollary is the idea that a great activity, a grand activity must be put into action (daiyū 大用), that every moment must be experienced in an integral way.

Death is a limiting point which does not imply an inanimation of a vital principle but the end of a life cycle present in the eyes of others: the individual pursues his path, which is a continuum. Death is the great problem of Buddhism, since it is the last link in the chain of conditioned co-production, the one that must be overcome just as Māra, the enemy of the Buddha, is the personified Death which seeks to tempt man preparing to become awakened. Zen deploys imagery: the nose holes, which represent the true personality, are the most visible part of the “skull of Zhuangzi” 莊子髑髏. To meditate on this skull is to reflect on the phases of human existence, the skull symbolizes death but also the persistence of life, it represents the two phases of existence and incites to scrutinize the point of unity of these two Phases in a single being. Who seizes the common denominator of life and death apprehends the true self that persists in time, remains itself while being able to evolve at any moment. The continuum of the individual being, identical and yet always different, is the domain of the unthinkable for worldly common sense, but not of the impossible for the prajñical intuition which has the audacity to make a leap in the supra-mundane.

8. The vegetable and the three spirits.

A/ First we have to inquire : What is the doctrine of the soul in Japan ?

The soul (tama, tamashii, rei 靈, kon 魂 - the spiritual soul in relation to the material soul haku 魄, reikon 靈魂) in the oldest, “indigenous” or “local” beliefs, of a principle which pre-exists in the body, which is incarnated in a body in the present existence, and detaches itself from it at death when the corporeal elements, which have become inanimate, dissolve. What then becomes of her? According to the same beliefs, it would go to the place from which it came, the world of spirits (kami). For the philologist Shikida Toshiharu (1817-1902) (Tama no yukuhe, The Destination of the Soul): “Even before he is born, every man is assigned what is called a soul. And while he is in the world, it is this soul that is the master (nushi 主) of his body, who directs the eye, ears, nose, tongue, four limbs, and becomes divinity Kami (神) when the body decays. This body is born of the blood and flesh of parents, and the soul is a gift of the gods in heaven (amatsukama no on-tamawarimono 天津神の御賜物). Hence it must be known that the body is a receptacle in

which the soul inhabits for some time.”²⁵ This pattern is that which some of the “native” thinkers think about the soul before there was, - the least foreign influence, especially Buddhism which is the non-Japanese cultural element of most important origin.

For Buddhism, which has come to be grafted on local particularistic beliefs, is a doctrine of the soul as a perennial principle possible? If one follows his most canonical texts, the soul (*ātman*, 我) does not appear as an independent principle that would preexist the body and survive it: one refutes all doctrine that would ensure that it exists outside the body. This is why it is held that it is not a substantial entity. To the question, does the soul survive or not after death? No one answers either yes or no. We do not speak of what escapes the grasp of immediate experience, of what goes beyond the field of experience. The Buddha may have the answer, owing to his omniscience, but it is possible that he deems it inappropriate to disclose it for fear of misleading the minds of his followers on issues that do not concern his salvation. In China, the question has been asked: Is the soul immortal? Is it a question that is rendered by means of a negative formula, “is it indestructible,” *pumie*, *fumetsu* 不滅? One answers or should answer that one can not give credence to any positive formulation on this subject - one does not know; Or better: nothing can be said about it. But the Chinese say that this soul is not immortal, for it is not a substance independent of the body, or declare that it is indestructible in order to espouse the views of the most popular beliefs.

In this conceptual context, in Japan, in strict Buddhist obedience, neither of these latter positions should be affirmed. This abstention has left the texts silent since the earliest antiquity. On the general level of the history of religions in Japan, it is held that the Buddhist doctrines have come to be superimposed on the indigenous and local background of which we have just spoken. Without identifying himself with it, he plays the role of a conceptual vehicle which he lacked cruelly, or who could scarcely express any rather crude conceptions with the aid of a purely vernacular and indigenous term, the *yamato-kotoba* 大和言葉. But this superposition may be expected to be accompanied by a superimposition of ideas which somewhat distort Japanese conceptions: the doctrine of the survival of the soul after death is reduced to an agnosticism on this point, or is even purely and simply denied, the soul disappears with the body. The first text of Buddhist obedience to break this silence, this agnosticism and this negation of an immortal soul, is believed to be *The Supplication on the Samādhi of the Buddha's Commemoration of the Twenty-five of the Pavilion of the March Heroic of Yokawa* (*Yokawa Shuryōgon-in nijūgo zanmai kishō* 横川首楞嚴院二十五三

25 *shintai wa shibaraku tamashii wo yadoshioku tutsuwa anri to shru beshi* 身体は姑く魂を寓しよく器なりと知るべし. Girard, *Myōe*, 1992, p. XXI.

昧起請). It is the work of the great scholar, author of *The Journal of My Residence on the Shore*, *Chiteiki* 池亭記 and *The Compilation on the Effective of the Lotus Sūtra*, *Hokke genki* 法華驗記, Yoshishige no Yasutane 慶滋保胤 (? 1002), one of the fellow practitioners of the amidist monk Genshin 源信 (942-1017). It is clearly stated that, at death, the animated principle of man, the soul, *rei* 靈, detaches itself from the body and goes to rejoin the Paradise of Amida. The soul is therefore distinct and independent from the body in this Amidist milieu inspired by Genshin's ideas, and, what is more, it is immortal. This idea becomes prevalent in Japan in Buddhist circles, in particular of the Amidism and more generally of the pure Earth; It is also shared by other currents. But it is also rebellious to several currents of Japanese Buddhism which either do not admit it, or refute it, or are held in prudent Buddhist silence on this question that goes beyond the mundane experience.

On the other hand, is not the adaptation of the idea of reincarnation that Buddhism conveys in Japanese beliefs to account for animistic beliefs that, because of the proximity of animals and Vegetables in Japanese activities - farmers, for example - is it believed that an animal is the reincarnation of an ancestor?

This familiarity with animals is in fact the prolongation of a familiarity with humans: the monkey of this mountain is a former master of meditation; The buffalo that plows the field is my grandfather who continues to operate for the benefit of his family. Narratives of the collection on supernatural manifestations in Japan, *Nihon ryōiki* 日本靈異記, a collection of anecdotes of the early 9th century composed by the monk Kaimyō 戒明 (in China in 770-780) reflect such ideas. They are causal links that are described as inconceivable, that is, invisible to the naked eye, to human views (*engi nanshi* 緣起難思), which are supposed to account, so to speak, "rationally" Of such a state of affairs. The hunter who kills his prey or the sinner who captures a fish is often transported to the deepest depths of hell for the sake of having trespassed on the life of a living being. This vision in dream is a premonition and a warning: if the guilty person does not repent immediately, he will be precipitated until the end of the kalpa into this miserable state.

These narratives highlight another element of belief: the soul or spirit (*rei* 靈, *kon* 魂) can detach itself from the body for a while to join the spirit world and then return. This pattern which is at the foundation of the shamanic experience also gives all its independence to the soul or mind in relation to the body. This journey or transport (*yūri* 遊離) occurs in dreams, during shamanic trance, or death. The world of spirits (*kami*: prefix *ka* + radical *mi* designating a spiritual power loaded with energy, *mi* the snake, *yamatsumi* the spirit of the mountain, *watatsumi* the spirit of the ocean) has no human form and spirits can take any form, animal, vegetable, mineral, before becoming a man. Amaterasu is first of all the sun and are the stories of the time of the gods (*kami*

no yo no monogatari) who made it a deity with human facies inhabited by passions, wills, etc. : The origin of the kami nothing euhemeristic from the perspective of ancient Shinto. All the other gods and emperors who descend from them are no longer gods, they are beings charged with sacred valence, the mikoto 尊 or 命 , who are only the genetic descendants of Amaterasu.

Ancient Japan knows equivalents of the vegetative soul (one of the meanings of *hṛdaya*) and the intellectual soul (meaning given to the Indian *citta*), if one believes the interpretation that one can give of a Analysis of the human spirit by the monk Annen 安然 (841-915), and the partial resumption of this theme by Dōgen 道元 (1200-1253) who was perhaps not aware of the existence of the works of Annen but drew from a tradition whose origins he knew. Only the intellectual soul is able to conceive the thought of Awakening and, consequently to realize it, while the vegetative soul is incapable of it, admits in a first Annen which exposes the Chinese conceptions of Tiantai. But at the end of his analysis he posits that the vegetative soul is equally fat of the Awakening and professes in this capacity the realization of the state of Buddha by the vegetables and the minerals. Dōgen takes up the distinction of the different souls of this tradition but sticks to the traditional position that only the intellectual soul can conceive the thought of enlightenment and consequently realize the state of Buddha.

Annen's X-Dialogue with a quidam who mentions three modes of thought, originally based on the Mohezhiquan 摩訶止觀 , which gives transcriptions of Sanskrit and translations:

- 1 / *citta* (*shitta*) 質多心 (*ryochishin* 慮知心): deliberative, speculative thinking. It works on the level of knowledge and judgment, the episteme, the ordinary mind. The intellectual soul.
- 2 / *hṛdaya* (*karita*) 汗栗多心 , physical heart, (*sōmokushin* 草木心 spirit of vegetables (vegetative soul?). Syn. : *nikudanshin* 肉團心 . The vegetative soul.
- 3 / *hṛdaya* (*iritashin*) 矣栗多心 , physical heart, (*shakuju shōyōshin* 積聚精要心), essence, quintessence; heart of things. From the physical sense of heart, the term takes the meaning derived from “center,” “heart,” “quintessence” of things. Quintessence condensed into a center. Unusual meaning of heart 芯 . (= The soul of the world?).

The Moheshiguan and his commentator Zhanran 湛然 , in his *Mohezhiquan puxingzhuankongjie* 摩訶止觀輔行傳弘決 , declare according to Annen that it is the *citta* (1) which conceives the enlightenment thought (*hosshin* 發心) and realizes the state of Buddha (*jōbutsu* 成佛), and not *hṛdaya* (in its meaning 2 /): “Nothing exists outside the mind, and it is the mysterious sublimity of being itself that one qualifies as Buddha (state of Buddha). This is not to say that every plant or tree conceives the thought of awakening and realizes the state of Buddha. “

Annen replies by saying that the Chinese exegesis of the Tiantai seems to deny the thesis of the realization of the state of Buddha by plants and trees, but in reality it supports and supports it. Annen's argument follows a ten-point development which does not fail to take liberties in relation to the tradition of the Tendai to present audacious personal points of view.²⁶ They are summed up in two theses: there is no distinction between sentient beings and insensitive beings and all are reduced to the former; 2 / It is for proof that sensitive thought (心) is not perpetually in action but constitutes a more fundamental reality in beings.

With regard to the thesis "the essence of water and fire gives birth to a sensitive human being by penetrating into the female body. there are two interpretations of this thesis: "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 which are insensible becomes a sensitive being." Annen opts for the second according to which "an insensible being, by transforming itself, becomes in effect a sensible being."

Annen asserts his point of view by assuring that the very appellation of being insensitive is inappropriate and betrays only the limited viewpoint of a worldly prejudice. "What we call insensibility is only due to temporary worldly attachments. From the point of view of the fundamental nature of things, we are dealing with sentient beings at the origin."

From this he quotes the Zhanran Treatise: "The quintessence of each sentient being is coextensive (to the universe) so that the nature of Buddha is also coextensive, the quintessence is present so that the nature of Buddha is also true. "But the Treaty does not draw the conclusion that every plant and tree has the nature of Buddha and conceives the thought of Awakening and realizes the state of Buddha of oneself. Annen distorts the Treaty and says: "By qualifying each plant and tree to be sensitive, one can no longer recognize that the appellation (/ concept) remains insensitive. It follows from this that plants and trees are enabled to conceive of the thought of enlightenment and realize the state of Buddha.

It seems that Annen makes the Chinese xin un an unconditioned one since, from a physiological heart, it gives him the acceptance derived from the heart as center and quintessence of things that escapes all conditioning and becomes coextensive to the universe. The empirical world view as the place of manifestation of the unconditioned seems to be at the basis of this interpretation. Is it a Japanese conception pre-existing to the introduction of Buddhism?

Still, Annen must base his thesis.

26 Sueki Fumihiko, 2015, p. 65-68.

1 / The Gnoseological Theory of Nothing-Consciousness (Vijñānavāda, Hossō Yuishiki 法相唯識) - “The thought of sentient beings is not devoid of the object of the insensible beings” - leaves untouched the opposition between subject and object itself. If the insensible is declared to be no other than the consciousness of sentient beings and the object is decreed unreal. The insensible being remains indeterminate and undefined. There is therefore no free ontological space for the insensible to be able to conceive the thought of enlightenment and realize the state of Buddha as an individual being.

2. The position of the nothing-that-mind (yuishin 唯心) on the other hand posits that “the mind is in itself as such wholly matter. “ And vice versa. There is no mind without matter and vice versa: they are non-dual. The reasoning goes from an individual scale to a cosmic and universal scale. The most ordinary mind harbors the deepest reality: trichilocosm in an instant of thought (ichinen sanzen 一念三千), three views in thought one (isshin sankan 一心三觀). Zhiyi does not pose this “universal soul” as an objective reality but approaches it by defining its characteristics using the median way in a negative mode: not only the mind but also every element perceived by sight or smell is not without the middle way (isshiki ikō muhichūdō 一色一香無非中道).

3. The doctrines developed in the Chinese school of Huayan also give a basis from Annen’s point of view that the mind has a cosmic dimension. They are particularly present in the exegesis of the Treaty on the act of faith in the Great Vehicle. The Great Vehicle is the thought or the mind of sentient beings as a single or unitive thought (isshin 一心) that encompasses all worldly and supermundane things 撰世間法出世間法. This unitive thought is what the triple empirical world (sangai yuishin 三界唯心) is reduced to, but Huayan’s exegesis makes this empirical reduction coincide with the empirical and meta-empirical reduction that “single thought” coincides at the same time with Buddhahood and with the most ordinary thought of the profane. This unique thought is, as Sueki points out, coincident with the infinitely small, ordinary thought - such is the conception of the Tiantai - and with the infinitely great, the spirit of the universe - conception of the Huayan - the second Design having gradually penetrated and supplanted the first under the Song: Saichō and Kūkai are the witnesses. But more simply originally it is also according to the exegesis of the Treaty on the act of faith in the Great Vehicle coincident with the thought of sentient beings as well as with the state of Buddha. Annen inherits a tradition of mixed thought Kegon-Tendai which, identifying the infinitely small to the infinitely great within a unitive thought, considers the sentient beings and the insensible beings to be homogeneous. Annen is going to endow his conceptions with those of Tantrism for which the corporeal, properly cultivated, is inseparable from the mind.

In his argumentation, 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*). But ultimately it extends the semantic field of the vegetative soul (*hṛdaya*) (2) to four elements that situate it beyond intellectual thought. Vegetative as it is understood in tantrism, that is, as cultivated for itself, becomes primordial and supplants the mind alone:

- 1 / Accumulation of a range of functions and activities.
- 2 / the pure spirit of authentic knowledge.
- 3 / the mantra of the spirit of all bodhisattva.
- 4 / the physiological heart in the practitioner's chest as well as the thought of Awakening.

Annen appeals to the commentary of the *Mahāvairocana-sūtra* of Amoghavajra in this interpretation of the practitioner's heart and the thought of Awakening, not without distorting the original. "All sentient beings of the Buddha world as well as plants and minerals are the unique one mind" 一切世間有情佛木石只一心. The last foundation of the doctrines of Annen will be the Tality (*shinnyo* 真如) which he will identify with the unitive thought: this Tality, according to the Treaty on the act of faith, is on one side immutable (*fuhen shinnyo* 不變真如) from the angle of the state of Buddha, and from the other moving in so far as it acts according to the conditions (*zuien shinnyo* 隨緣真如). Unitive thought becomes necessary to ensure the link between its two plans of being.

Here are the ten points in which Annen develops his argument, mixing sources and point arguments.

- 1 / Absolute view of the mind according to the Tendai, while relying on the questions to be solved in China, *Tōketsu* 唐決.
- 2 / Characteristic of the mind taking into account the four applications of thought (*shinensho* 四念處, *smṛtyupasthana*).
- 3 / According to Tanran, plants and trees have a Buddha nature in act, in terms of practice (*gyōbusshō* 行仏性).
- 4 / The least sensible object, seen or felt, is not without the median way: "The least object, the least body, is not without the fundamental nature or the germ of the three bodies and the three virtues Body of the Law, *Prajñā* and Liberation," according to the explanations of Tanran, so that plants and trees also realize the state of Buddha.
- 5 / It is a nature of Buddha among inanimate beings according to the Zhanran Gold Scalpel Treaty.
- 6 / Solution a misunderstanding regarding Excellence phrases Lotus Saichō.

7 / According to several exegetical sources (treaties), the insensible beings can be transformed into sentient beings so that it appears that the insensitive beings are originally sentient beings.

8 / As a consequence of which Annen deals with the transformation of the insensible into sentient beings.

9 / Treatment of the three “hearts” or “thoughts” from exegetical sources (treaties).

10 / Presentation of the thesis that there is no distinction between sentient beings and insensitive beings, referring to the Treatise of the golden scalpel.

Annen effected a veritable revolution in Buddhist theories concerning the realization of the Buddha state, which exerted a decisive influence. His arguments include paralogisms and logical leaps that can only be explained by the desire to adapt to Japanese conceptions. We argue that his argument comes at a period of transition from the tumuli period to that of the Buddhist paradises, so that it was necessary to explain to believers how the “environment” that was buried with the deceased Master of the house (animals, precious objects, swords, etc.), was also able to be born into a paradise and realize the state of Buddha.

9. Extension of plant to mineral.

A / the three spirits of Musō Soseki

This doctrine is also found in a Zen monk of the Rinzai school, Musō Soseki 夢窓疎石 (1275-1351), who like Dōgen has been widely read among Japanese Zen circles. The doctrine takes on a still greater dimension. Indeed, the “vegetative” spirit extends to the mineral. Thus he explains in his Dialogues in the dream:

“Question: This body can be as noble as it is in any case that it is in all cases subject to birth, old age, sickness and death. It is indeed a phantasmal mirage. The mind has no sensible form, so that it is by definition perennial and indestructible. Though it may be so, is it legitimate to state that both the body and the mind are mirages? Among the sūtra there are texts which state that the mind is such a phantasm, but we see Also explained that it is perennial and indestructible. What doctrine should be considered as just?

Answer: The same mental or mental term (shin) covers multiple meanings. The bark of the trees is always wasting away, and the hard part of the tree is called the heart of the tree. It is called hṛdaya in Sanskrit, transcribed in two different ways. In esoteric schools it is explained as a carnal heart (nikudanshin 肉団心). In the Mirror of the school (Zongjianglu 宗鏡錄), the Sanskrit term for the carnal heart is transcribed kiridaya for hṛdaya. It is said that plants and

stones, with the years, possess a soul (shōrei 精靈) that is called spirit (shin 心). The term transcription of Sanskrit hṛdaya is idaya in this case. Distinctively intelligent (ryochibunbetsu 慮知分別) qualifies the spirit (shin), which is the proper of beings endowed with sensitivity (ujō 有情), and has for original Sanskrit citta. This is what is meant by the individual spirit (gashin 我心) in the profane beings. In the Buddhism of the Little Vehicle this spirit is also called citta. In the Shingon school, it is this citta which is explained as defining the thought of Awakening (bodaishin 菩提心). It is not the citta conceived by the profane beings. What in Sanskrit is called the deep-seated or deposit, ālaya, is rendered in Chinese “conscience-reservoir (hanzangshi 含藏識). It corresponds to the eighth consciousness. What in Sanskrit is called manas is rendered in Chinese by sullied mind (ranuyi 染汚意). It is the seventh consciousness and corresponds to the mental functions all of which are endowed beings endowed with sensibility. These two consciousnesses are exhibited for the first time in the teachings of the Great Vehicle. Neither the laypersons nor the people of the Little Vehicle have any knowledge of the spirit taken from these meanings. The eighth consciousness is associated with the Inscience as with the nature of things, so that it is not only fallacious or authentic. Some teach that this eighth consciousness is the sovereign mind (shinnō 心王). It also happens that a ninth consciousness qualified in Sanskrit of immaculate (amala) and in Chinese of immaculate pure consciousness is placed above it. It is the land mind (honshin 本心) of sentient beings. When they are in illusion and despise it is not defiled by them. This is the reason why she receives this description of immaculate.

For these different reasons, one distinguishes from the authentic and the fallacious in the mind which is one. The distinctive intellection of the profane is always a false spirit. When the four elements unite, one temporarily has a physical aspect but it is without the least substance. For this reason it is compared to a flower in the sky or to a phantasmagoria. Such a fallacious spirit occurs provisionally because of the authentic spirit. That is why it is without any proper nature. It is like a man who would see a second moon because of an original moon. It is not two physical aspects of the moon but we speak of the second moon because of a vision of a being that has inflected his gaze. There are not two aspects to the mind, but what an illusioned man conceives as an individual mind is not real; This is why this phantasy spirit is called. We also believe in a spirit that is born and disappears. But this is not to say that there exists a being which would be born and disappear under the name of illusory mind. If we keep to the views of the saints, this spirit is perennial and indestructible. This is why it is called authentic spirit. It is in order to make known this point of demarcation that when we explain what the authentic spirit in the Indian language is called hṛdaya. It is evident that the earthly spirit of

sentient beings is adamant and incorruptible in the same way that the hardwood of a tree is indestructible. It is in this light that in the Sūtra of the descent in Ceylon we note in the margin of the character "spirit" (xin) the Sanskrit hṛdaya in the passages where one explains what one's own spirit is in itself (Zixin) and the sublime spirit (miaoxin). The Sūtra of the quintessence of the perfection of Prajñā in its Sanskrit version has hṛdaya for original quintessence character. In the Mirror of the school there is a great deal of acceptance of the term "spirit," but in the present case it opts for hṛdaya for principle.

What the layman considers to be the mind has no visible physical appearance, is born and disappears instantaneously without ever stationing a little bit: it flows like water and burns like flames in a lantern. Just as the physical body is born, hard, alters and disappears. However to believe that the body is born and perishes but that the spirit is perennial is the fact of heretics. Declaring that the spirit is perennial emphasizes the fact that one identifies in substance the profane and the saint, as well as the world of the Law of the mind one where the sensible and the mental are not dual. In these Conditions, in the eyes of an enlightened man it is not only the spirit that is perennial but also the body. However to declare that the body is born and perishes and that the spirit is perennial is not the teaching of the Great Vehicle. In the Commentary to the Mahāvairocana-sūtra it is stated: The body and spirit of all beings is from the beginning in its true aspect the equal sapiential body of Vairocana.²⁷

B / Extension of the plant to the mineral: hedges, walls, tiles and pebbles

The non-animated is frequently subsumed in esoteric tantrism and Zen in the compound shōheki-garyaku 牆壁瓦礫, hedges, walls, tiles and stones. An example is taken of what has no Buddha nature, because these elements are devoid of sensibility and therefore of sapience. Another related meaning is "thing of nothing," "negligible things" which do not deserve attention.²⁸

But if the meaning is first of all "that which possesses no spiritual nature, or soul," it does not preclude that all things being manifestations of the body of the Law or, in clearer terms all things incarnating the Law, it follows that from the supreme and culminating point of view of the Buddha (butsukōjō 佛向上), that which is devoid of sensitivity nevertheless "preaches the Law" (mujo seppō 無情說法). This idea was mostly illustrated by the monk Chan Nanyang Huizhong 南陽慧忠 (? -776).²⁹

27 *Muchu Mondo (Dialogues in a Dream)* 夢中間答, § 65. Cf., *Muchu Mondo Shu* 夢中間答集, annotated and translated into contemporary Japanese by Kawase Kazuma 川瀬一馬, Kodansha Gakujutsu Bunko, Kodansha, 2000, pp. 182-185, 416-418 (contemporary Japanese translation).

28 Chengguan, Yuanzhao, T. XXXVI, No. 1736, p. 280a29-b1. Adobes and walls, tiles and stones (Nakimovich, *Dōgen*, 1999, pp. 108 and 59); Hedges and walls, tiles and pebbles (Faure, *La Vision*, 1987, p. 78 and 16)

29 Transmission of the torch of the Jingde era, Jingde zhuandenglu, T. LI, No. 2076, p. 438a.

In this case it is understood that inanimate things are carriers and depositaries of the Law in them. A meaning to be given to this view of things is that the inanimate is in some way animated: this idea has been most successful in Japan where popular animism is known as the sophisticated animism of Buddhist theorists who have been predominant throughout religious history up to the present day. Another meaning in Chan in particular but also in other currents is that as the Buddhist clergy is no longer worthy of consideration and no longer master to be able or worthy to preach the Law (Chan criticizes the scholarly as well as the monastic monks of the great temples), inanimate things are the standards, the stones, the lanterns, all the objects that are in or near a temple (deserted of the true monks) who preach the Law in their locale and place. Another possible meaning (Aramaki, Girard) is that Chan temples are conceived not as places of worship, with pavilions as numerous as the practices advocated there, but as “spaces of free communication” in which everyone can come and go as he pleases, according to the winds blowing on all that is inanimate in the monastery thus exposed. Dōgen clearly points out that the place of practice of the Law, the area of Awakening (dōjō 道場) is not defined by an architectural whole (the temple) but by the interior disposition of the adept. It is this interior that creates a “space” free of any constraint and obstruction made of free activity turned towards human society: these ideas appear at a time when the Chinese society especially in the south envisages a disalienation of the individual caught in a Medieval society to emerge in a freer society. It is this “space” of freedom that expresses par excellence the preaching of the Law by the inanimate world.

It is therefore not surprising that the spirit of hedges, walls, tiles and pebbles (shōheki-garyakushin 牆壁瓦礫心) is the absolute spirit which can no longer be determined by any bonds of allegiance (mushin 無心).³⁰

Sometimes the compound is interpreted in a more subtle way: the hedges (shō) are live hedges, the plant still animated, but worked by man, therefore, artificial. The walls (heki) are also inanimate, although it can be assumed that some of the soil and silt is at the edge of the plant. The tiles (gan) are mineral therefore of the artificial inanimate. The pebbles are pure natural inanimate. A gradation emerges in this compound word which goes from the animate and the artificial until inanimate and the natural.

Mention is also made of other objects that are in or near temples and are invested with a kind of sacredness and life. The iconology of Zen in particular develops an imagery where one sees an old master (a Buddha or a bodhisattva) sitting on a rock (divine or sacred receptacle) surmounted by a tortured pine (deformed by the wind, A perpetual preaching), in front of a crane (volatile from the far north, Siberia) and an isard (pedestrian animal moving on land), all in the open air that is to say

30 Dōgen, *Shōbōgenzō*, « Kokū » 虛空 ; « Sokushinzebutsu » 即心是佛 .

extending to the universe From the divine world to the animal and mineral world. This “free space of communication” institutes a new rationality that has universal value.

10. The three spirits according to Dōgen: a distancing of the mind in relation to nature?

In Dōgen, in the last phase of his life, intellectual thought conceives the thought of enlightenment and not vegetative thought. He seems to know the tradition of the Hieizan but deliberately ignores that of Annen, whose existence he most probably knew.

When he settled far from Kyoto in a mountain hermitage in the province of Echizen in 1244, he composed a sermon whose meaning was not obvious: he assimilated the human mind to the stones and Trees, a spirit which is that of the Buddha of old, that is to say of always, but he specifies that this is a comparison. However, comparison and metaphor means in him the very reality of the object in experience and not a relation of signifier to signified: the moon is not a figure of the thought of enlightenment but enlightenment even in the individual. Trees and stones are not only comparisons but the state of “non-thought,” “non-speculation” (*mushiryō* 無思量) which he advocates in his meditation methods and several of his sermons: the meditator must have a mind seated within itself, be devoid of any speculative consideration, as of any fallacious projection, such as a strain (*kotsunen* 忽然). The mind is for him a mirror that reflects things in himself: it is such things, which does not correspond to a comparison but to a reflection of things in itself.

“Conception of Thought without Superior / Awakening,” Chapter 63 of the Treasury of the Eye of the True Law (*Shōbōgenzō* 正法眼藏).

“The eminent Patriarch of the Far West (Śākyamuni / Bodhidharma) said: “I compare the Great Nirvāṇa to the Himalayas. “

It is important to know that one compares what is comparable. What is comparable is what is intimate and direct. To treat of what is known as the Himalayas is to take the Himalayas for comparison and to treat of the Great Nirvāṇa is to compare it to the Great Nirvāṇa.

The first Patriarch in China (Bodhidharma) said: “Every spirit is like a tree and a stone. “

What is called the mind is a spirit-like (*shinnyō* 心如). He is the spirit that exhausts the immense earth. That is why he is spirit and of himself and of another being. Buddha-Patriarchs who exhaust the worlds of the ten directions, the deva, the nāga, as well as the other beings, is a tree and a stone. There is no mind outside them.

Trees and stones are not themselves prisoners of the domains such as being and non-being, emptiness and sensitivity. It is thanks to the trees and stones that we conceive the thought of enlightenment, realizes in cultivating, because they are the tree of the spirit and the stone of the spirit. It is thanks to this tree of the mind and to this stone of the spirit that to probe here and now the unfathomable is actualization [in seated Dhyāna]. Once one has perceived the sound of the wind of the tree of the spirit and the stone of the spirit, one has finally overcome the cohort of heterodoxes while before one did not have to deal with The Buddhist Way.³¹

In this passage it is the spirit that is such a tree and a stone, that is to say, inert and insensitive to mental speculation, which is the model to adopt for the meditator.

Dōgen continues his speech by appealing again to the inanimate to define the conduct to adopt in the daily life:

“National Master Dazheng said:

“The hedges, the walls, the bricks and the pebbles are the spirit of the Buddha of always (literally of old). “

The hedges we are talking about now are where they should be viewed by the menu in consultation. It is important to inquire about what is happening and how it is actualized. The spirit of the Buddha of all time is in no way on the side of the [Buddha] Sovereign of Vacuity, but is satisfied with morning meals of rice groats as well as plants and water. Sitting in the position of Buddha and realizing the Buddha state by treating cases in this way is what is called conceiving the thought of Awakening.³²

The spirit must, as Pascal said, sometimes get tired. The proliferation of mind-dispersing ideas is the enemy of meditation which is not only to conceive the inconceivable but to conceive that which is beyond the conception of the inconceivable, according to the expression which he employs in his method of sitting meditation written at the same time. The everyday meals made of vegetables - meats are in principle excluded - is there as if to remind us that the awakened spirit must be “like a tree stump,” and be satisfied with what nature offers to it nearby.

In his fourth Treasury Sermon of the Eye of the True Law (*Shōbōgenzō* 正法眼藏) in 12 volumes, “Conception of Awakening Thought », Hotsubodaishin 発菩提心, he first describes the categorization of thought into three types before supporting his thesis that only the intellective is capable of conceiving the thought of enlightenment:

31 『正法眼藏』第六十三「發無上心」. DZZ, I, p. 525.

32 DZZ, I, p. 525.

There are generally three categories of thoughts. First, citta thought. In China it is called intellectual.

Second, the hṛdaya thought. In China it is called vegetative.

In the third thought hṛdaya. It is called quintessential in China.

Among them, it is always with the aid of the intellectual mind that we conceive the thought of Awakening. The Awakening is said in India Bodhi, what in China is translated by Way. Citta is a Sanskrit term translated into Chinese by an intellectual mind. It is impossible to conceive the thought of enlightenment without this intellectual mind. It is not, however, that intellection is such as the thought of enlightenment, but that it is by means of this intellectual spirit that one conceives the thought of enlightenment. To conceive the thought of Awakening is to plan to save all sentient beings before saving oneself. As long as one has conceived this thought, even if one has a vile physique, one is already a guide for all beings.

It is not that we have this thought from the beginning, nor can we conceive it now again. It is neither one nor multiple. It is neither (spontaneously generated) nor crystallized. It is not that it is in my body nor that my body is in it. This thought is not coextensive with the world of the Fa. It is neither anterior nor posterior. It is not non-existent. It neither nature of self nor nature of another. It is neither common nor acausal in nature. Nevertheless it is conception of the thought of Awakening where there is mutual correspondence between the emotion and the response. It is not received from Buddhas and bodhisattvas and is neither of itself nor object. It is because we conceive this thought where there is a mutual correspondence between emotion and the response that it is not (spontaneously generated).

Concerning this conception of Awakening thought, it occurs in the majority of cases in the human condition in the Jambudvīpa. Sometimes it happens in the eight difficult conditions, but very seldom. After it has been conceived, the practices are cultivated during three incalculable periods and one hundred great eons. It also happens that one becomes Buddha by having practiced during innumerable eons, or else that, having practiced for countless eons, one pre-saves sentient beings without ultimately becoming Buddha himself. Nevertheless, sentient beings have been saved and brought to their advantage, which is to follow the wishes of bodhisattva.

正法眼藏第四 發菩提心

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。

この心もとよりあるにあらず、いまあらたに起するにあらず。一にあらず、多にあらず。自然にあらず、凝然にあらず。わが身のなかにあるにあらず、わが身は心のなかにあるにあらず。この心は、法界に周遍せるにあらず。前にあらず、後にあらず。なきにあらず。自性にあらず、他性にあらず。共性にあらず、無因性にあらず。しかあれども、感應道交するところに、發菩提心するなり。諸佛菩薩の所授にあらず、みづからが所能にあらず、感應道交するに發心するゆゑに、自然にあらず。

この發菩提心、おほくは南閻浮の人身に發心すべきなり。八難處等にもすこしきはあり、おほからず。菩提心をおこしてのち、三阿僧祇劫、一百大劫修行す。あるいは無量劫おこなひてほとけになる。あるいは無量劫おこなひて、衆生をさきにわたして、みづからはつひにほとけにならず、ただし衆生をわたし、衆生を利益するもあり。菩薩の意樂にしたがふ。³³

At the time he was writing this sermon, at the end of his life around 1250, Dōgen knew perfectly the doctrine of Annen as well as the Chinese doctrine of origin concerning the three thoughts or spirits. It finally adopts the latter and abandons the Japanese doctrine. He seems to grant accession to Awakening and consequently to the Buddha state only to beings endowed with an intellectual spirit and not to those who would have only a vegetative mind or only a mineral essence. There may have been an evolution in Dōgen's thought on this point and that from an immanentist conception putting nature on the same plane as the human one it is passed to an intellectualism of which only the human being is depository.

It appears at the end of this presentation of the positions of Annen and Dōgen that, with regard to the interpretation of the categories of thought, mind and soul, one could not unite but a plurality of conceptions which, coexist in the Christian era. If Annen represented an interpretation that was

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

probably close to what is called animism or pantheism, Dōgen seems to be part of a minority tradition, perhaps that of a certain Buddhist elite.

11. The preaching of the Law by the inanimate.

A / Presence of the living in the inanimate nature

The monk Myōe (1173-1232), in the name of his universalist philosophy does not hesitate to address a reality devoid of feelings as to a human being, as if it were the supreme Buddha Vairocana. He writes a letter to Karumoshima Island, which is in the bay of his hometown. It is also facing this island that he used to meditate and is represented surrounded by wild animals like the tiger. The island is a manifestation of the body of Vairocana as well as the world in the concrete expression of this Buddha, an idea shared by the Kegon and the esoteric Shingon to which Myōe belonged. In this document, which is indeed unique, astonishing is the association of a sentimentality pushed to the extreme - Myōe recalls its hometown - and a philosophy particularly high in its mode of expression and adapted to the reality described in a way happy.

Here are excerpts from this letter.³⁴

Letter to the island of Karumoshima (ca. 1197-1198).

“First, let’s consider your own island being. The island is an object of attachment in the world of desire; It belongs to the two categories of the sensible, the color and the figure, is apprehended by the eye, is object of the visual consciousness, and constituted of the eight elements (four principal: earth, water, fire, wind, Smell, flavor and tangible). As universal nature is knowledge, there is no being that awakens, and since the nature of knowledge is the principle of things, there is no place where it is not. The principle of things is their way of being (Tality), and this is the body of the Law. The undifferentiated principle of things which is the body of the Law is not distinct from the world of beings. Hence it is not possible to think of inanimate beings outside of sentient beings. The body of the terrestrial domain is one of the ten bodies of the Tathāgata, so it is not found outside the sublime being of Vairocana. According to the doctrine that the six characters of things merge perfectly without being an obstacle, the proper being of the island is a body which is a terrestrial domain. If we take the standpoint of particular character, it is the body of sentient beings, retribution of acts, Auditor, Awakened-for-itself, Bodhisattva, Tathāgata, sapientiel, Law and space. The proper being of the island being composed of these ten bodies, and these extending everywhere, it merges freely in all, exhausting the net of Indra, lies far beyond any conception, and far exceeds the

34 Girard, Frédéric, « Saigyō et Myōe : lettre à l’île et théorie poétique de Saigyō à Takao », *Nichifutsu bunka*, n°84, 2014, pp. 1-3.

The field of knowledge. Thus, when one thinks strongly of the principle governing the island in the presence of the ten Buddhas of the Avatamsakasūtra, the support payment (the environment) and the main compensation (the individual body) The one and the multiple merge freely, the Net of Indra is inexhaustible to infinity, the sphere of the Law which extends everywhere is inconceivable, the ten perfect bodies of the Tathāgata are complete. Why then go and seek the Tathāgata Vairocana elsewhere than in the very being of the island? It does not locate itself outside a sea atom of the worlds adorned with the flower receptacle, but extends in the domains of the ten directions. The teaching he professes is the doctrine ten times tenfold infinite, and he is master of the fundamental Sūtra (Avatamsakasūtra) in which the principal and the secondary are perfected. He turns the Wheel of the Law without establishing himself in a meditation and ascends into the six heavens of the world of desire to preach without moving from the Tree of Awakening, so one does not have to go Look outside. Yet even a friend with a wonderful heart and recourse would not, from his appearance, be endowed with a nature different from you. [...] In the same way, is a being without its own nature, the very being of an animated being cannot be considered as being different from you. So, as you are intimately connected with the kind of animated beings, I hold you as much respect as a human being who is beside me, so you offer a striking resemblance to a man. “

According to this philosophy of universal interpenetration, the environment that is the island is intricately intertwined in the individual that the two domains merge without obstruction, within an unconditioned “space”.

Myōe does not say anything other than what the poet Saigyō 西行 (1118-1190) declares in his treatise on poetics:

It is obvious (this fills the sight and the hearing) that the external forms (sō 相) that things offer - the flowers, the cuckoo, the moon or the snow - are all illusory. Moreover, as soon as one lets oneself go in the sense that these things represent, are the poems and verses that are composed not shingon formulas that indicate or call the truth? If one sings flowers, one never imagines real flowers; If one speaks on the moon, one does not think of the real moon. These things are thus only evoked according to the circumstances and according to their meaning, and are then abandoned. When the rainbow unfolds, the space appears to be colored, and when the sun shines, the space seems luminous. However, space is not bright from the start. In my case, too, I can impress my thoughts with the colors of all kinds of shows, the latter being like space, will not keep track of it. A poem is the true outer body of the Tathāgata. Thus, when one

composes it, one has the feeling of elevating the statue of a personage of the Buddhist pantheon, and when one conceives a verse, it is as if one were reciting an incantatory formula bearing mystery. Thanks to such poems, I sometimes understand the Law of things. But if we cultivate the expression of these poems without following the rule I have drawn up, we will not fail to commit ourselves as one man in the path of error.³⁵

On this, Saigyō composed the following poem:

In the depths of the mountain,
It is not enough, indeed,
Let the thought come and go;
It is still necessary to
For us to know the substance of things.³⁶

For Saigyō, the mind reflects things like space, being devoid of form, is able to contain all form and color itself from the very aspect of phenomena. Moreover, the poet's word carries reality and truth: it arouses things and beings, it raises statues, for a poem is "the true outer body of the Tathāgata." As for Myōe, the world is a manifestation of the body of the Supreme Buddha Vairocana, and the poetic word which has incantatory value arouses the appearance of the Tathāgata (here the epithet of the Buddha Vairocana as it comes and goes from this visible world of the phenomena (dharma) to the invisible world of the Law) within the same dharmadhātu.

B / Question of music:

In his History of the Origin of Liturgical Song (*shōmyōgenryūki* 聲明源流記) a monk of the Tōdaiji Gyōnen 凝然 (1240-1321) adopts the view of the Kegon philosophy that the conditioned is the manifestation of the authentic nature of things, Although music is, according to him, no other than a creation depending on the empirical conditions of the worlds and, consequently, the expression par excellence of great Buddha affair: being the very expression of the Law, it offers a dimension Religious. In addition, music penetrates and reaches not only the animate beings - the hearts and sensibilities of men, animals and plants - but also inanimate beings - the mineral. It adopts the radical point of view that was beginning to generalize in the Japan of his time that the preaching of the Law of the Buddha is done through inanimate beings who are devoid of sensitivity because of the doctrine of the universal realization of Buddha nature.³⁷ Implicitly, Not only that of

35 *Toganoo Myōe Shōnin Denki* 桐尾明恵上人伝記, Okuda Shōzo 奥田正造 (ed.), 1933, pp. 56-57.

36 *Idem*, p. 57.

37 See Girard, *The Stanza on the Bell in the Wind: Zen and Nenbutsu in the Early Kamakura Period*, *Studies Philologica Buddhica*, Occasional Paper Series, XIV, Tōkyō, The International Institute for Buddhist Studies, pp. 17-19.

preaching the Law which is the product of articulated sounds - the voice and the songs of humans or animals, musical instruments - but also of inarticulate sounds, The mechanical noises of material objects coming into contact with each other - the wind in the pines. Music is also a significant object and a domain that can only be grasped by means of immediate intuition and not through reasoning and discursive intelligence. The musical conceptions of Gyōnen put into perspective in a Buddhist perspective appear prominently in the following passage of this work:

“In a secret way, the nature of things, which is equal, is without creator or recipient. The fundamental essence, in its aspects, merges into emptiness and is without sensible form so that it is without inflection. It is here that all phenomena are endowed with qualities by the state of things, and that the dispersed phantasms differ in the same way as magic and disjointed. In doing so, things belonging to the world of sets emerge from the nature of things and are born according to conditions. The aspect of the objects of desire are transformations of consciousness alone. The Sūtra declares it³⁸ : “The nature of enlightenment fills universally, purity is identical to unlimited without moving. It is also important to realize that the six senses universally fill the world of the Law. As the senses fill it universally, it is important to know that the six objects of the senses in their turn fill the world of the Law, etc. “Here, we emphasize the conditioned co-production of the nature of things, A sound object, and the Buddha affair involving the musical melodies is manifested. First, in order to emphasize conditioned co-production, musical rules are the sublime principle of the true aspect of things, and conditioned co-production is inconceivable. If one refers to the interpretations of the scholasticism of the Quintessence of the doctrine (Abhidharma), “Sounds are modified according to desires and therefore have discontinuousness.”³⁹ According to the interpretations of the teaching of explicit meaning, The aspect of the nature of things is perennial and is without interruption, without increase or diminution, penetrates the world of the Law without excess and extends to the three dimensions of time without duplication. One can determine its essence by qualifying it as a way of being spontaneous of things. The two together, from the point of view of conditioned co-production, are creation according to a whole set of

38 In fact, Zongmi’s commentary on the Sūtra of Perfect Enlightenment, Principles of Culture and Realization in the Awakening Area according to the Sūtra of Perfect Enlightenment 圓覺經道場修證儀, ZZ, LXXIV, No. 1475, p. 419c19-21: “Good man! The nature of enlightenment fills universally, purity is identical to unlimited without moving. It is also important to realize that the six senses universally fill the world of the Law. As the senses universally fill it, it is important to know that the six objects of the senses fill the world of the Law. This is the case even to and including the door to formulas (dhārānī) that universally fill the world of the Law. “覺性遍滿。清淨不動。圓無際故。當知六根遍滿法界。根遍滿故。當知六塵遍滿法界。塵遍滿故。當知四大遍滿法界。如是乃至陀羅尼門。遍滿法界。 Gyōnen confused these characters of similar general appearance 同, identical, and in 圓, perfect.

39 An approximate and summarized quotation from the Abhidharma-nyāyānusāra-śāstra of Saṃghabhadra, translated by Xuanzang, T. XXIX, No. 1562, p. 358a10 and c12: The sound contains hiatus because it is produced according to momentary desires and is not the result of retributions taking place according to a temporal process.

conditions, and penetrates both the animate and the inanimate. The universal presence of sounds is perennial and remains, whatever one does, beyond the reach of the means of knowledge which is induction: Only immediate perception is in a position to know it.⁴⁰ “⁴¹

Gyōnen shows an equivalence between articulated sounds and inarticulate sounds, both of which bear significance. The sphere of the Law which encompasses all beings in all possible universes in time and space allows this audacious ontological leap, which is that of the Kegon philosophy according to which the One is in the Whole and reciprocally.

The articulated and inarticulate sounds bearing significance

These doctrines have a historical origin in Indian texts translated into Chinese but also more properly in Japan. The theoretician of Japanese Tantrism, Kūkai (774-835), developed in the ninth century in *The Significance of the True Appearance of Phonemes and Lexemes*,⁴² an idea that will prevail throughout Japanese Buddhism that sounds and words create things And that things speak and express meanings.

[B] Next, the meaning of the content.

[Question:] “... We would now like you to explain to us the meaning of the content. “

[Answer:] “The stanza says:

The five elements all sound alike.

The tenfold world is provided with speech

The six sensory objects are all lexemes

The body of the Law is the true aspect of things

[...] First, the five elements designate the earth, water, fire, air and space. They have an exoteric and esoteric meaning. The five exoteric elements can be interpreted in the usual sense. The five esoteric elements designate the five letters,⁴³ the five Buddha⁴⁴ as well as all

40 Any citation is not recognizable. Is it the free interpretation of Gyōnen concerning the doctrines of Grand Vehicle?

41 T. LXXXIV, n°, p. 872b¹⁴⁻²⁷ 「竊以法性平等無作者無受者。體相虛融無形色無屈曲。爰森羅萬像法爾具德。紛然幻化如戲論分別。然問蘊界諸法性起緣生。欲塵衆相唯識所變。經云。覺性偏滿。清淨不動同無際故。當知六根偏滿法界。根偏滿故。當知六塵偏滿法界乃至云云今就音聲一塵。明法性緣起。彰音曲佛事。先明緣起者。今此音律實相妙理。緣起難思。若依毘曇等意者。聲隨欲轉而有間斷云云若依了義教意者。性相常然無間隔。無增減。徹法界無餘。偏三世無改。剋體性則可謂自然法爾。共約緣起則亦是衆緣造作。通情非情。音聲周偏常恒強不可及比量。只是現量所知。」

42 See translation by Fr.Girard, in *Universal Philosophical Encyclopedia*, «Philosophy in Japan».

43 a, va, ra, ha, kha, in this order or in reverse order. They denote respectively the original non-native and the chthonian element, the language and the aqueous element, the impurities and the igneous element, the causal acts and the aerial element, the space and the spatial element.

44 The primordial Buddha Mahāvairocana, placed in the center, which synthesizes in it all the virtues, and the four Buddhas which represent particular virtues, situated in the four orient. They each represent an element, a direction and a knowledge, according to correspondences which know many variants. These five Buddhas are the foundation

revered oceanic assemblies [maṇḍala]. With regard to the meaning of the five elements, one can refer to the commentary found in the meaning of the realization of the Buddha state within this body. The five elements both in my body and those in the outer world are fully provided with the sounds of the phonemes, and there is no sound that is dissociated from the five elements. The five elements are the real being of the phonemes and the sounds are their activity. This is the reason why the stanza bears out: “The five elements are all sounds.”

It is not only the elements but also the whole cosmos which “speaks” and utters sounds with meaning:

(B-2) Next, in the verse “The tenfold world is provided with speech.” The tenfold world is the worlds of all the Buddhas, all the bodhisattva, all the solitary Buddhas, all the Listeners, all the celestial gods, all humans, all Aśura, all beasts, all The devilish demons; And of all the hells (naraka). All the other worlds⁴⁵ are exhaustively included in the destinies of the heavenly divinities, the ghosts and the creeping animals. Concerning these ten worlds, one finds textual references in the Sūtra of Flower Ornament as well as in the Commentary to Prajñāpāramitānaya. All the language [uttered] in these ten worlds is emitted by means of phonemes. Among the phonemes, there are long and short, high and low, which have resonance or accentuation. They are called articulate sounds. The articulated sound rests on lexemes and these depend on articulated sounds. This is the reason why the indissociability of the articulated sound and of the lexeme, which are supported by all exegetes, merely adopts the point of view of their indissociability and mutual dependence.⁴⁶

Kūkai’s vision of the world is radical: the phonemes and lexemes that inhabit the universe presuppose that the animate is present immanently to the inanimate. He allowed himself this bold move because of the fact that Japanese beliefs existed before his ideas and that the conceptions of Tantrism as formulated naturally grafted on the religious base of the Japanese. For him, the living is coextensive with the whole universe.

12. Conclusion.

It is almost impossible to find in the Buddhist sources a clear definition of the living, the animate

of all others revered. In the maṇḍala of the adamantine world which represents the world of the sapience of the Buddha: Mahāvairocana (center, space, knowledge of the fundamental nature of the sphere of the Law), Akṣobhya (east, land, knowledge of the great perfect mirror), Ratnasambhava South, fire, knowledge of equal nature), Amitābha (or Avalokiteśvara) (west, water, knowledge of sublime mental examination), Amoghasiddhi (or Śākyamuni) (north, air, action knowledge). In the world of the matrix (maṇḍala present) which represents the principal world of the Buddha: Mahāvairocana, Ratnaketu, Saṅkusumitarāja, Amitāyus, Divyadundubhi meghanirghoṣa.

45 For example, those of six classes of gods of the nāga of the yakṣa (ogre demons), the Gandharva (celestial musicians), the Garuḍa (gods-birds), the Kimāra (half-Gods singers and musicians), the Mahoraga -serpents).

46 Cf., *Shōji jissōgi* 声字実相義, *Complete Works of Kōbo Daishi Kūkai* 弘法大師空海全集, Kōbo Daishi Kūkai Zenshu Henshū Iinkakai (ed.), vol. 2, Chikuma Shobō, 1983, pp. 274-276.

corresponds to what is meant by that. Nevertheless, the definition of the physical atom and of the temporal moment makes it possible to perceive that the idea of a dynamism prevails over that of a material conceived as having an ontological consistency: instantaneous the Buddhist atom exists the time of let the next atom emerge. It is only a continuum of points-moments (Thodor Stcherbatsky).

A crucial point is the bond between the body and the mind, the physical and the mental. If it is intrinsic, the mind is a principle of animation of the body, but if it is extrinsic, the body and the spirit each belong to their reign and it is expected that the animate is rather on the side of the mind. It is impossible to summarize all the possible positions and there is little research undertaken in this field. However, native conceptions seem rather to isolate a soul that incorporates a time in a body, the time of a terrestrial life, before returning to the world of spirits to death: the links seem rather extrinsic. Among the Buddhist currents, those of the Pure Land illustrated by Genshin 源信 (942-1017) pose a soul that frees itself from the body to be born in the Paradise of Amida. They follow the trend of native religion. On the other hand, currents like the one illustrated by the tantrism of Kūkai and the Zen of Dōgen consider that the body and the spirit are indissociable. In these cases, in different senses, there is an interaction between the two planes that interests the living being, since physical death can hardly be an end to life in this light. Difficult to think, will you object? It is to think the unthinkable that these thinkers invite us.

The terminology used should make it possible to pose a limit to the living: the term *sattva*, being, what is, is translated *zhongsheng*, *shujō* 衆生, the whole of what is living, sentient beings. But *sattva*, to be, is spread out by *youqing*, *ujing* 有情, which provided emotion and sensitivity, which is colored with affectivity, refers to emotional, emotional and emotional. It is understood that this emotional is the bearer of illusion and turns away from the Awakening which is an objective observation of what reality is. The term of being alive or sensitive has a negative valence even if it is assured that the Awakening is not to be sought or to find outside the condition of being sensitive profane. Being is also rendered by *yanshi*, *ganshiki* 含識, which is provided with consciousness, both perceptive consciousness and common sense that synthesizes perceptual data to “build” the object through the sixth consciousness, consciousness (Dharma).

Being also includes beings devoid of sensibility, *mujō* 無情. They have been integrated into the salutary process by means of a doctrine of the meaning attributed to the sounds produced by purely mechanical chance: a clicking, the fall of an object, the breaking of a branch, and emblematically “The wind in the pines,” are as many manifestations of the Dharma within the natural. A noise of chance ends up being no longer distinguishable from an artificial sound produced by a musical instrument, by the intelligent immersed in mechanics. This presence of the Law among the

inanimate ends by rubbing off on the reigns of the vegetable and the mineral which are invested with an intelligibility that presupposes living beings in them. If we can understand the presence of the living in the human, the animal to the vegetable, a step remains to be made to extend it to mineral, metallic, etc. Here comes the Doctrine of the One and the Whole, which was introduced in the ninth century into Japan in the reigns of the inanimate, hearing the Buddhist (shin 心) mind in the sense of “center” and “Quintessence” and not only in that of “intelligence” or “vegetal,” it is the whole distance that separates the “consciousness-only” (yuishiki 唯識) - the world is what the consciousness constructs concerning it in the gnoseological plane - and the “mind or spirit only” (yuishin 唯心) which was crossed by playing on several semantic values of the term shin. The empirical things and the world in their plurality are a manifestation of the mind and the spirit (sangai yuishin 三界唯心), has it been repeated in Japan since the eighth century in all schools.⁴⁷ The objective world is a manifestation of human thought alone, or manifests what the human being conceives in his mind (yuishin shogen 唯心所現). It is this phraseology used by the Japanese interlocutors of Guimet during their interviews held in 1876. The world is what man makes of it, or rather what his mind makes of it: that is what can summarize the lesson of Japanese Buddhism on the respect that our environment should inspire.

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47 Thought is like a skillful painter
 Who paints the five sets in all sorts of ways,
 It is, in all the worlds,
 Nothing she did.
 It is with the Buddha as with thought,
 And sentient beings like the Buddha.
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Abbreviations

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