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Did Huayan's Teachings Influence Dōgen's Thought ?: Dōgen's Treatment of Huayan's Concepts of "Mind-Only" and "One-and-Allness"¹

(Part 1: The Intellectual Relationship between Dōgen and Huayan)

Frédéric Girard

I. Preliminary considerations.

Dōgen 道元 (1200-1253) is considered to be the founder of the Sōtō school in Japanese Zen, opposite the Rinzai school that would be founded by Eisai (Yōsai) 榮西 (1141-1215). This classification is mainly didactic and practical but does not entirely satisfy the historical truth.

Trained at the Hieizan, Dōgen experienced certain aspects of the Mountain Tendai from Zhiyi 智顓 (538-597) and Saichō 最澄 (767-822). With Kōin 公胤 (1145-1216) of Miidera he also inquired about the current of the Temple, from Enchin 圓珍 (814-891), where the elements of the Chan are already quite largely diffused by texts.

Dōgen, however, detached itself from the Tendai, not without an indirect influence. He bases his own doctrine, which draws on his own experience and reflection, on his Chinese experience and on elements from several sources which he duly chose. It is Chan that focused his interest and that is why he goes to China: in this Chan, the teachings of the Huayan and his their Chinese exegeses are considered as a doctrinal background or equivalent. It is therefore not illegitimate to look for elements of the Huayan in Dōgen, although he has criticized its doctrine indirectly. But already in the currents he knew in Japan, like the Tendai Outside the Mountain (*sange* 山外) that has undergone the influence of the Kegon, has he not rubbed shoulders with the doctrines of the Kegon ? Several sources can be considered in this way.

As a matter of fact, Dōgen used in his sermons in parallel both Canonical Tripiṭaka sources – compiled by Mañjuśrī – and Logia records of Chan masters, and then he tried to rely both

¹ This paper is revised manuscript of a conference presented at the IIIrd International Huayan/Kegon Conference, November 11th to the 12th, 2017, Centre for Buddhist Studies, Pekin University.

I have made a former approach of this question in an article, « Some aspects of the Kegon doctrines at the beginning of the Kamakura Period », *Reflecting Mirrors, Perspectives on Huayan Buddhism*, Harrasowitz Verlag, Wiesbaden, 2007, pp. 309-324. In this contribution, I have stressed the fact that there is an indirect influence of Huayan on Dōgen thought through Chinese Chan which focuses on Vairocana Buddha and the concrete Dharma-world (*dharmadhātu*), and that he treated some Huayan thematics and concepts as common notions.

categories of sources as to show that they can enlighten the same truth. Among the canonical sources, as he showed it in details in his *Dialogues in China (recorded during the Baojing era)*, the *Hōkyōki* 寶慶記, he had no particular denials apart the *Sūtra of perfect Enlightenment* and the *Sūtra of the Heroical March*. It is worthy to note that he was recommended by his master to refer to the (apocryphal) *Sūtra of Brahmā's net* for disciplinary question, a Chinese text which cosmology is near the *Huayanjing*'s one, centered on the Buddha Vairocana. Nevertheless, the referencies on Vairocana by Dōgen are originated on Chan texts and discourses.² He says : « What is called the assiduous diligence does not search for renown nor profit and dislikes the sensitive objects. That is the reason why we do not have to read the words of Confucius or Laozi, the texts of the *Sūtra of the Heroical March* and of the *Sūtra of perfect Enlightenment*. – at the time a great number had these two sūtra as references in the Dhyāna teachings but the master [Dōgen] did not appreciated this fact–. We just have to learn what is relevant concerning the causality of the successive Buddha-Patriarchs from the times of the Seven Buddha till nowadays. [...] Brothers ! If you have to read sūtra, you have to rely on the teachings of the sūtra enumerated by Caoqi (Huineng). that is to say the Lotus, the Parinirvāṇa, the Prajñāpāramitā, and so on. The sūtra which are not given by Caoqi have not to be used. Why ? The Ancient men opened sūtra and Śāstra for the Bodhi, but nowadays people read sūtra and śāstra only for their renown and profit. »³ In this passage, the *Flower Ornament sūtra* is not mentioned but it is obvious that it belongs to the list, if we read the following similar assertion of Dōgen. For him, the use of the *Lotus Sūtra* or the *Flower Ornament Sūtra* and others was legitimate, inasmuch the direct lineage of Buddha-Patriarchs has done so: « What a pity that wrong Māras and malignant larvae, wild animals and beasts falsely denominate themselves School of Dhyāna and wrongly discuss on the supremacy or not of the Lotus and the Flower Ornament scriptures. That is the reason why there is not a man in these degenerated times.

The direct transmission of the Buddha-Patriarchs is only the right Law of the Buddha Śākyamuni, only the *Anuttarasamyak-saṃbodhi*. This is the reason why we have to know that it is in the Buddha-Law that are the Lotus and Flower Ornament, and that it is not in the Lotus and Flower Ornament and others that each Buddha-Law exists. In these conditions, the treasures of the 84,000 teachings of the Lotus and Flower Ornament, etc., are all the direct transmission of the Buddha-Patriarchs. It is not outside the Lotus or Flower Ornament that exist the way/words of the Buddha-Patriarchs. That is the reason why we have not to be concurrents of all the schools. It is just

2 See my study, Girard, *Les Dialogues de Dōgen en Chine*, Droz, Genève, , 2017.

3 EK, V, n° 383, DZZ (1969-1970), II, p. 94. 所謂精進者、不求名利、不愛声色。所以勿見孔子·老子之言句、勿見楞嚴·円覺之教典。〈時人以楞嚴·円覺教典多謂禪門所依。師常嫌之。〉專學從七仏世尊至今日仏仏祖祖因縁。[...] 兄弟若要看經、須憑曹谿所拈之經教。所謂法華·涅槃·般若等經乃是也。曹谿未拈之經、用不何為。所以者何。古人披經論、偏為菩提。今人披經論、但為名利。

like a country which has obtained a king. ».⁴

It is said in the Commentary *Goshō* of *Shōbōgenzō* that the two sects Kegon and Hokke have only subsidiary position as provisory teachings. It comments an answer of Dōgen to a question concerning the fact that the Hokke, Kegon and Shingon sects are the ultimate stage of the Mahāyāna. According to Dōgen, the sectarian allegiance is not important but only the implementation of the practice or not.⁵ The text goes: « First in the manner of the Buddhist Law, several sects are erected. The Kegon sect considers other teachings as adjuvant ones and skilfull means. The Hokke sect considers that all the teachings of the Buddha during forty years has nothing to do with the original intentions of the Buddha and that, before the Hokke, all the teachings were provisory and that only the Hokke contains the original idea of appearing in the world. Such is the habit to erect sects. The Zen sect says that all that enounced with language and is written with letters – By coming from west, Bodhidharma does not erect letters, teaches directly the mind of men, sees the mind to realize the Buddha state –, is not the Buddhist Law. Such a habit exists. But what is stressed here is not like that. By saying that they do not use language, they use linguistic expressions as does not erect letters, teaches directly the mind of men. »⁶ There is no doubt that this commentary reflects the Dōgen's position.

For Dōgen, the Japanese sects have only a relative value and it is only the lineage of Buddha-Patriarchs which can be considered as the General store of Buddhist Law, *buppō no sōfu* 仏法ノ総府, overwhelming even the Chan and Zen sect as the masters of Dhyāna (*zenji* 禪師) were affiliated to Tendai in Japan and that Dōgen learned in China that Tiantai was merely a doctrinal sect dissident from Chan lineage till Nāgārjuna, so that all masters (*zenji*, *risshi* 律師 and *hōshi* 法師) were affiliated to the Buddha-Patriarchs lineage.⁷

4 EK, VII, n° 491, DZZ (1969-1970), II, p. 129. 可哀可哀、邪魔魍魎・野獸畜生、猥号禪宗、而謬論雌雄於法華・華嚴等之宗、所以澆季無人也。仏祖単伝、唯是我釈迦牟尼仏之正法也、阿耨多羅三藐三菩提也。所以須知、仏法之中有法華・華嚴等、非法華・華嚴等各各之中有各各之仏法也。然則法華・華嚴等八万四千法蔵、悉是仏祖単伝也。非法華・華嚴等外別有祖師道也。所以不可与諸宗比肩也、唯如国之得王也。

5 *Discourse on the application on the Way, Bendōwa*, 『弁道話』, DZZ (2002), pp. 15-16. 「とうていはく、いまわが朝につたはれるところの法華宗・華嚴宗、ともに大乘の究竟なり。いはむや真言宗のごときは、毘盧遮那如来したしく金剛薩埵につたへて師資みだりならず。その談ずるむね、即心是仏、是心作仏というて、多劫の修行をふるることなく、一座に五仏の正覚をとなふ、仏法の極妙といふべし。しかあるに、いまいふところの修行、なにのすぐれたることあれば、かれらをさしおきて、ひとへにこれをすすむるや。しめしていはく、しるべし、仏家には教の殊劣を対論することなく法の浅深をえらばず、ただし修行の真偽をしるべし」。

6 *Shōbōgenzōshō* 『正法眼蔵抄』 卷第一, I, *Eihei Shōbōgenzō shāsho taisei* 永平正法眼蔵蒐書大成、十一、XI, Taishūkan shoten 大修館書店、1984, I, pp. 59-60. 「先佛法の様には、宗宗を立つ。華嚴は餘教をば皆助法なり方便の教なりといひ、法華は四十餘年の説皆是佛の本意に非ず、法華已前を爾前の教とて是も方便と下す、法華こそ佛の出世の本懐なれ、といふ。如此云事、宗宗の定れる習なり。今の禪宗も、達磨西來、不立文字、直指人心、見性成佛と云て、都詞にていひ文字にて書出さむ程の事は佛法に非ず、と習方もあり。《11-060》但今の談は不可然。一向詞を不用は、やがて不立文字の詞も直指人心の詞も難用」。

7 See Girard, 2017. Iwanaga Masaharu 岩永正晴, « On the General store of Buddhist Law in *Hōkyōki* », *Hōkyōki ni okeru bukkyō no sōfu ni tsuite* 寶慶記における仏法ノ総府について, Komazawa daigaku bukkyōgakubu kenkyū kiyō 駒澤大学仏教学部研究紀要, n° 77, 2019, pp. 77-81.

The present research is only partial and goes in several different directions, without being able to claim a satisfying synthesis.⁸

II. Historical data?

First, it is quite impossible to find any concrete data concerning Huayan doctrines on Dōgen through his formative years. But we can notice one element, that is the affiliation of his father's Minamoto family to Tōdaiji temple, the center of Kegon sect. Concerning this fact, it is wellknown that Dōgen did not went at the Kaidan-in as to receive an ordination bill when he went in China, which is a rather strange affair. But, in his Preliminary *Notes on the Oral Commentary* given by Shigyoku 志玉 (1383-1463), a Kegon monk, superior of Kaidan-in in Todaiji, on the *Treatise on the Five Teachings* 華嚴五教章聽集記 of Fazang, in its more reliable version, it is stated that the minister Koga, that is Minamoto no Michichika 源通親 (1149-1202), the grand father of Dōgen, has composed a poetry. In it, he uses a stylistic figure as to give an illustration of the most sublime signification, that is the quintessence, of the Kegon doctrines, at a time when he visited Tōdaiji temple. It is obvious that the family of Dōgen had relationships with Tōdaiji. It is well known that Michichika is at the origin of the exil of the monk Mongaku 文覺 (?-1204 ?) of Jingoji at Takao, a temple where Dōgen went at the death of his mother.

The passage in question is as following :

« The minister Koga [Michichika] has composed the following poetry when he went in pilgrimage at Tōdaiji temple :

Wonderfull are the flowers [of the Floral Ornament/Kegon]

Where frost is fallen,

In the echo of the bell

Of the ancient temple

Which name is so famous !

okushimo no

hana no itsukushiku

na mo takashi

tsurinuru tera no

kane no hibiki ni

久我 (ノ) 大臣参詣東大寺譚 (ニテ)

置 (ラク) 霜 (シモノ)

⁸ We have done a further approach of this question in 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, pp. 316-321.

華(ハナ) 嚴(イツクシク)
 名(ナモ) 高(タカシ)
 古(フリヌル) 寺(テラノ)
 鍾(カネノ) 響(ヒビキニ)

被詠 此ハ華嚴ノ最妙義ヲ被詠也⁹

It can be asked if there is not a relation between a poetry attributed to a disciple of Myōe, Shingen shōnin 心源上人 (?-?), illustrating the dew as a symbol for the perfect actor of Nō, and the poem of Michichika. Michichika who mentions the frost instead of the dew: the two categories are similar - the dew is a synecdochical expression for all the meteorological phenomena as the freeze, the frost, the rain, the snow, and so on. -.¹⁰

We cannot infer any conclusion from this fact, as Dōgen was probably critical towards the religion of his grand father, but he may have a chance to know something of the Kegon philosophy in his youth.

III. Dogen and Huayan / Kegon philosophical schemes.

Then, the reading of Dōgen's works gives the strong impression of an omnipresence of the doctrines of the Huayan / Kegon (華嚴) in its background.¹¹

The interpenetration of the whole in one and the one in the whole seems to constitute its implicit mental universe. We find such phrases concerning the actualization of the realization in the state of samādhi of correct apprehension (*jijuyūsanmai* 自受用三昧), as : « Though, in such a way, there is only a sitting Dhyāna of one person and of one time, all beings merge with each others and communicate perfectly, so that in the inexhaustible world of the Law, in all the dimensions of time, past, future and present, they accomplish the perennial converting activity of Buddha and action of the Way. » ここをもってわづかに一人一時の坐禪なりといへども、諸法とあひ冥し諸時とまどかに通ずるがゆゑに、無盡法界のなかに去來現に、常恒の佛化道事をなす ; or as :

9 Girard, Frédéric, « The Kegon doctrinal background of the Nō's conceptions of Zenchiku » (1405-1470).(Girard), Nanto bukkyō, 41. volume VII, p. 9 , 2014, p. 29-30.

10 See my study, *Ibidem*, 2014, pp. 28-29.

11 For a presentation of these doctrines, see Girard, Frédéric, *Un moine de la secte Kegon à l'époque de Kamakura (1185-1333), Myōe (1173-1232) et le Journal de ses rêves*, Publications de l'Ecole française d'Extrême-Orient, volume CLX, Paris, 1990, LXXXVIII+598 pages.

Girard, Frédéric, « Tōdaiji - der Versuch, eine universalistische Vision der Welt zu verwirklichen », in *Im Licht des Grossen Buddha - Schätze des tōdaiji-Tempels*, Nara, Museum für Ostasiatische Kunst, Köln, septembre 1999, Cologne, pp. 49-58.

« Induced by grasses and flowers or mountains and bodies of water, it happens that one enters in the way of Buddha. By grasping earth, stones, sand or pebble, one receives the seal of Buddha. How much more, the extended words are they to rich in all phenomena and the turning of the wheel of the great Law is included in one dust ! » 草華山水に惹かれて、仏道に流入することありき、土石沙礫をにぎりて、佛印を稟持することあり、いはんや廣大の文字は、萬象にあまりてなほゆたかなり、轉大法輪、また一塵にをさまれり . This latter phrase is commentated by Menzan as referring to the poet Su Dongbo 蘇東坡 (1037-1101) and to the *Gaṇḍavyūha-sūtra* : « Concerning the phrase beginning with grasses and flowers or mountains and rivers, the *Flower Ornament Sūtra* says that the good friend (*kalyāṇamitra*) named the adolescent versed in all arts announced to Sudhana that if he would want to have the knowledge of the nature of Buddha, he had to count exhaustively the sands (of the Ganges). When one has exhausted the infinity by counting and counting, he realizes the no measurement (*hishiryō* 非思量) ». ¹² And such is the case in some sermons of Dōgen, from his major work, the *Shōbōgenzō* 正法眼藏), the « One clear gem » (*ikka,yōju* 一顆明珠), « Ten Directions » (*Jippō* 十方), « Buddha nature » (*Busshō* 仏性), « The Triple world is mind only » (三界唯心), and others. In passages of his works, we find sentences that are also related to the philosophy of Huayan. Such is the case, for example, with the word of Dōgen : « a grain of rice contains the entire universe », *kome ichiryū wa zen uchū wo fukumu* 米一粒は全宇宙を含む . They are based on the Kegon doctrine that the One is in the All and the All in the One (the One entails the All and the All entails the One), *ichi soku issai issai soku ichi* 一即一切 一切即一 .

As a philosophy of interdependence of the One and the Totality, Huayan can be said to be active in the thought of Dōgen, as may attest some of his sermons. But, when we have to give a source as an evidence of this influence, we are embarrassed because we find scarcely partial quotations and almost no trace of Huayan texts surely read by Dōgen apart, for instance, the pseudo-Fazang text on *Meditation on evacuating mind returning to the source*. What can be asserted is that the Huayan philosophy had an impact in Chinese Chan from the Tang period and that this is the influence that is active in Dōgen thought. His interpretation is nevertheless original: he denies any ascendant process of returning to a spiritual source, which would be commit the sacrilege of a substantialization and an abstraction of the Absolute. On the contrary, he advocates the actual concretization of any possible form of Absolute so that this Absolute disappears as such. Such is the case of his stressing on this-world (*shijian*, *seken* 世間) instead of the Law-world, *dharmadhātu*,

12 « Discourse on the application on the Way » (*Bendōwa* 弁道話). *Commentary*, SGCZ, I, p. 36. Approximately a quotation from *Ajigi* 阿字義 : 華嚴經入法界品四十二字觀門不空譯迦毘羅城善知衆藝童子告善財云。我得菩薩解脫。名善知衆藝。我恒稱持入此解脫根本之字。上字名時由菩薩威德力。稱阿得入無差別境界般若波羅密門。悟一切法本不生故。T. LXXVII, 2438, p. 537a¹⁹-b¹³.

fajie, *hokkai* 法界, in the same way that Xuansha Shibeī 玄沙師備 (835-908), in the sermon « One clear gem ». As it is wellknown, Xuansha Shibeī makes frequent use of the term « world », *shijian*, which is synonymous with the world of the Law as it designates the pure plane of phenomena which has been removed from all sacred substance. By means of this leitmotif, he contrasts, as if to bring them together better, a perennial nature of things and phenomenal multiplicity, against the backdrop of Huayan or related doctrine. He bluntly declares that each being enters into symbiosis with the Absolute: « the infinite worlds of the ten directions are the same authentic being. » 盡十方世界都來是箇真實之體 ; « Of the infinite worlds of the ten directions, there is not one thing that is not It. » 盡十方世界、無一法不是者 ; « Each being is constant and such is the nature of each. » 法法恒然、性性如是 ; « The mountain is mountain, the stream is a stream [...], of the infinite worlds of the ten directions, there is never anything that is not such. » 山是山、水是水 . [...] 盡十方世界、未有不是處 ; « Of all that is differentiated into myriads of thousands of ways, the buffalo is buffalo, the horse is horse, the donkey is donkey and the sheep is sheep. 萬別千差、牛是牛、馬是馬、驢是驢、羊是羊 .¹³ We know the advantage that Dōgen has withdrawn from this way of seeing the world as pure actuality and concretization free from any metaphysical dimension, in his commentary on Xuansha's sentence: « The infinite worlds of the ten directions are a crystal clear gem. » 盡十方世界是一顆明珠 . « The infinite worlds of the ten directions are a crystal clear gem. It doesn't talk about two or three gems, it is with their whole body that they are the only eye of the true Law. With their whole body they are the same authentic being, with their whole body they are one sentence, with their whole body they are light, with their whole body they are their whole body. Even when they are their whole body, there is no obstacle to the whole body. » 盡十方世界一顆明珠ナリ。兩顆三顆トイハス。全身コレ一隻ノ正法眼ナリ。全身コレ真實體ナリ。全身コレ一句ナリ。全身コレ光明ナリ。全身コレ全身ナリ。全身ノトキ。全身ノ罣礙ナシ .¹⁴ If in these developments, the term “world”, in Japanese *seken* 世間, is used in place of that of “world of beings / of the Law”, *hokkai* 法界, it is in order not to superimpose on reality an entity superfluous like that of Law. This last term is widely used by Dōgen, sometimes in that of the world of Law and sometimes in that of the world of beings. In the latter case, this world of beings can be reduced to the world of inanimate beings, that is to say, things, even atoms. But in this case, these beings or these things are considered as being « awakened » to the truth, they are « beings of truth » which each in its own way expresses and

13 *Records of the Patriarchs Hall, Zutangji* 祖堂集. *Large Logia of Xuansha, Gensha kōroku* 玄沙廣錄, edited by Iriya Yoshitaka 入矢義高, Tōdai goroku kenkyūhan 唐代語錄研究班, Zenbunka kenkyūjo 禪文化研究所, 1987, reedition in *Zen no goroku* 禪の語錄, 12, Chikuma shobō 筑摩書房, 2016, volume 1, p. 9, 12, 125, 133.

14 The phrase of Xuansha is a quotation from the Records on the transmission of light of the Jingde era 景德傳燈錄, T. LI, n° 2076, p. 346c. DZZ (1969-1970), I, p. 61. T. LXXXII, n° 2582, p. 26a²⁷-b³.

concretizes authentic reality: the two valences of the term *dharma* « to be and truth », are reintroduced and present in the use that Dōgen makes of it so that the « totality of beings » understands both the conditioned and the unconditioned. In his way of treating the « world of the Law », Dōgen integrates the unconditioned into the conditioned but by disregarding the first so as not to confer on it any ontological consistency which would give the flank to a substantialist criticism, and to reduce everything to phenomenal plan. This method of negative abstraction, distinct from the positive abstraction which leads to substantialism, explains the singular use that Dōgen makes of the Buddhist ideas developed by the Chan masters, notably from the *Method of mental examination on the world of the Law*, attributed to Fazang, ideas which he follows but which he reinterprets in the sense of an immediate presence without any conceptual additions.¹⁵

Such seems to be the case also of the important commentary of Dōgen on his conception of the « Space » (*kokū* 虚空). Space is an unconditioned element defined by the lack of obstruction (*muge* 無礙), but it is understood by Rujing and Dōgen as without-obstruction (*hiuge* 非有礙) and not-without-obstruction (*himuge* 非無礙) and therefore as an unconditioned in the conditioned. This Space is different from the visible and oriented space, it is akin to the Vacuity and allows the interpenetration of all beings without obstacle.¹⁶ This idea is resumed in the « Stanza on the bell in the wind » (*fūrei-ju* 風鈴頌) composed by his master Rujing and commented by Dōgen in the more important periods of his life (during his Chinese sojourn [*Hōkyōki*], his first two sermons of *Shōbōgenzō* [*Makahannya haramitsu*, *Genjōkōan*], the inauguration of Eihei-ji with the sermon *Kōkū*), where there is a pervasive conception of the space considered as an infinite space of communication.¹⁷ It may be assumed that this conception was common to some Amidistic currents of the Pure Land, for the stanza was transmitted in Amidistic middles of the disciples of Hōnen 法然 (1133-1212), as I have done the discovery twelve years ago in the *Myōgi shingyōshū* 明義進行集, a work of Shinzui 信瑞 (?-1279).¹⁸ This space is nothing else than the *dharmadhātu*, *hokkai* 法界, the world or sphere of the Dharma. The following passage could have not been written by a follower of Kegon doctrines : « We have to be aware that what is called, in the Buddha Law, the Generic gate of the Law of the nature of mind includes the one and great world of the Law, so that

15 Girard, *Méthode d'examen mental sur la sphère de la Loi selon l'Ornementation fleurie*, *Huayan fajie guanmen* 華嚴法界觀門, 觀門, – avec le *Commentaire* de Guigeng Zongmi 圭峯宗密 (780-841) –, Editions You-Feng, Librairie Éditeur 巴黎友豐書店, 2019, pp. 85-89.

16 Girard, Frédéric, « Le Lieu chez Nishida Kitarō et l'espace bouddhique », dans *Frontiers of Japanese Philosophy* 3, Nagoya, Nanzan Institute for Religion and Culture, 2009, pp. 41-57.

17 Girard, Frédéric, « Présence de l'infini », dans *La pensée asiatiques*, Paris, CNRS Editions, 2009, p. 125-131. Girard, Frédéric, « La sagesse du Zen créatrice d'un espace de communication », dans *Religions & Histoire*, n° 28, septembre-octobre 2009, pp. 40-45.

18 Girard, Frédéric, *Dialogues de Dōgen en Chine*, 2017, Chapitre V, « Les thèmes du Hōkyōki ». *The Stanza of the Bell in the Wind (Fūrei-ju 風鈴頌): Zen and Nenbutsu in the Early Kamakura Period*, *Studia Philologica Buddhica*, Occasional Paper Series, XIV, The International Institute for Buddhist Studies, Tokyo, 2007, IV + 81 pages.

it does not distinguish the nature and the specific characters of things and it ever arises nor extinguish. Till the Bodhi and Nirvāṇa, there is nothing which is not the nature of the mind. All things and all phenomena are nothing but the one and only mind, all including in an infinite duplication. All these gates of the Law are the equal and one mind. This without the slightest difference, can it be said. Such is the way by which we apprehend the nature of mind of Buddhism. » するべし、仏法に心性大総相の法門といふは、一大法界をこめて、性相をわかず、生滅をいふことなし。菩提涅槃におよぶまで、心性にあらざるなし。一切諸法、萬象森羅、ともにただこれ一心にして、こめずかねざることなし。このもろもろの法門、みな平等一心なり。あへて異違なしと談ずる、これすなはち仏家の心性をしれる様子なり。¹⁹ Concerning this phrase in particular, Takasaki Jikidō considers that inasmuch Dōgen does not deny a nature of mind he asserts positively an acquiescent to the reality of things, and the formula « Generic gate of the Law of the nature of mind » 心性大総相の法門 is an avatar of the « Generic gate of the Law of the one Dharmadhātu », *yifa dazongxiang famen* 一法界大総相法門 of the *Treatise on the act of faith in the Great Vehicle*, which denotes the world of a *Dasheng qixinlun*-Huayan way of doctrinal interpretation.²⁰ This expression is in fact largely commented by Huayan masters, as Chenguan 澄観 (738-839),²¹ Fazang 法蔵 (643-712),²² Zongmi 宗密 (780-841),²³ Changshui Zixian 長水子璿 (964-1038),²⁴ and the by Japanese Doctors in Kegon. Concerning the use of the expression world of the Law (Dharmadhātu) by Dōgen in the « Sūtra of mountains and waters » (« We do not know how many Law-world could have to be analyzed to enlighten the green mountain »), Menzan refers also to the Kegon doctrine of the four or infinite world of the Law.²⁵ But in his sermon « One clear gem », Dōgen operates a negative abstraction (*shashō* 捨象) of this world of the Law (*hokkai* 法界) and replaces it by the concrete world (*seken* 世間) so as not to superimpose a superfluous entity on the real world : the unconditioned world is strictly the phenomenal world. Such is the Dōgen « revolution » in Japanese Buddhism as to avoid the positive

19 *Discourse on the application on the Way*. DZZ (2002), p. 29.

20 T. XXXII, n° 1666, pp. 576a⁸⁻⁹ : « The tality of mind is the essence of the General Gate of the Law of the one Dharmadhātu, that is to say that the nature of mind does not appear nor perish. » 心眞如者。即是一法界大總相法門體。所謂心性不生不滅; and p. 584c⁷⁻⁸ : « The tality of mind is the essence of the General Gate of the Law of the one Dharmadhātu, for the original nature of mind does not appear nor perish. » 心眞如者。即是一法界大總相法門體。以心本性不生不滅相。

See Takasaki Jikidō 高崎直道、« The theory of Dōgen on the nature of Buddha », *Dōgen no busshōron* 道元の仏性論、*Dōgen shisō no tokuchō* 『道元思想の特徴』, Shunjūsha 春秋社, Tōkyō, 1980, pp. 121-122.

21 *Dafangguang fohuayanjing suishu yanyizhao* 大方廣佛華嚴經隨疏演義鈔, T. XXXVI, n° 1736, pp. 234a9-14, 398a8-13, etc.

22 *Dasheng qixinlun yiji* 大乘起信論義記, T. XLIV, n° 1846, p. 252a²⁵⁻²⁷. *Dasheng fajie wuzuobielun bing chu* 大乘法界無差別論疏并序, T. XLIV, n° 1838, p. 63b²³⁻²⁴.

23 *Dafangguang foyuanjue xiuduoliaoyijing lueshuzhu* 大方廣圓覺修多羅了義經略疏註, T. XXXIX, n° 1795, p. 532b16-17.

24 *Qixinlunshu pizuoji* 起信論疏筆削記, T. XLIV, n° 1848, p. 341b¹⁵,

25 SGCZ, II, p.225.

abstractions (*chūshō* 抽象) as well as the lax doctrines of original Enlightenment in his times.²⁶

This strong impression of a Kegon influence is shared by Kamata Shigeo who sees in Dōgen thought a conception of the world and being similar to that of the *Avatamsaka-sūtra* in the chapter « Emergence of nature (of Tathāgata) » (*xingqi* 性起, *tathāgatopatti-sambhāva*), which illustrates the new conception, in Mahāyāna Buddhism, of an instantaneous emergence of the Absolute in the actual phenomena.²⁷ Yet there is hardly any quotation of Huayan texts in Dōgen's works, even in his sermon on the « Samādhi of oceanic sigillary reflection » (*Kaiin zanmai* 海印三昧), which explicitly refers to a major Kegon conception. But we can find an illustration of the doctrine of this Samādhi as a not substantial one. But, it seems obvious that the phrase « the ocean of the nature of Buddha or the ocean of the matrix of Vairocana is only all beings. » *busshōkai to ihi, biruzōkai to ihu. tada kore ban.u nari* 仏性海といひ、毘盧藏海といふ、ただこれ萬有なり, is a transformation in a Huayan terminology of the phrase commented in the sermon « Nature of Buddha » « All beings are the nature of Buddha. » *shittu wa busshō nari* 悉有は仏性なり.²⁸ Dōgen has adapted the *Mahāparinirvāṇa-sūtra teaching* in a Huayan way. He avoids to fall in the error of the original Enlightenment doctrine – in fact he criticizes all the categories of Enlightenments, original, inceptive and eventually others – by preaching an actualization of a Buddha-nature impermanent and following time circumstances. But cannot it be said that a Kegon thinker as Myōe had a similar position by criticizing the original Enlightenment doctrine as practiced at his time ?

Then, the ocean here does not include things, even dead, but it is in itself inclusion or, better, an « act of including » and nothing else, which is the same conception that the *dharmadhātu* of the above-mentioned passage of the *Discourse on the discerning of the Way*. All phenomena are reduced to immediate acts, like in the « emergence of nature » (*shōki* 性起) of Huayan. In this sermon, the *Sūtra of Vimalakīrti* is quoted, maybe as a text of the Flower Ornament literary cycle to which it is linked.²⁹ But it seems especially from the doctrinal point of view of the world that one glimpses the presence of the doctrines of Flower Ornament at Dōgen. These hold that the One is the

26 Girard, *Méthode d'examen mental sur la sphère de la Loi selon l'Ornementation fleurie, Huayan fajie guamen* 華嚴法界觀門, 觀門, – avec le *Commentaire* de Guigeng Zongmi 圭峯宗密 (780-841) –, Editions You-Feng, Librairie Editeur 巴黎友豐書店, 2019, pp. 85-88.

27 Kamata Shigeo 鎌田茂雄, « The Doctrines of Flower Ornament and Dōgen », *Kegon kyōgaku to Dōgen* 華嚴教學と道元, *Kōza Dōgen* 講座道元, *Bukkyō kyōgaku to Dōgen* 『仏教教学と道元』, volume 6, Tōkyō, p. 25-49.

28 See, akasaki Jikidō 高崎直道, « The theory of Dōgen on the nature of Buddha », *Dōgen no busshōron* 道元の仏性論, p. 122.

29 Another name of the *Vimalakīrti-nirdeśa* is the *Sūtra on the inconceivable liberation*, *Pukesiyi jieduojing* 不可思議解脱經, which is synonymous with the Great developed *Sūtra on the inconceivable domain of Tathāgata*, *Dafangguang rulai pusi yi jiangjiejing* 大方廣如來不思議境界經 (or *Dafangguang fohuayanjing pusi yi jiangjiefen* 大方廣佛華嚴經不思議境界分), also another name of the *Avatamsakasūtra* in the translation of Śikṣānanda in 80 volumes, Chapter on the practice and vows of Samantabhadra on the Entry in the domain of liberation of the Great developed sūtra of flower ornament of Buddha, *大方廣佛華嚴經入不思議解脱境界普賢行願品*, in the translation of Prajñā.

All and the All is the One. One element is present and acting in all the others and conversely all the elements are present and act on one. The « Samādhi of oceanic sigillary reflection », is considered as the generic *samādhi* of all others, *sōsanmai* 総三昧, in reference to the *samādhi* of Kegon, and seems to be commented by Dōgen in the same way as the true apprehension and self fruition's *samādhi* (*jijuyū zanmai* 自受用三昧).³⁰ In this chapter, Dōgen rejects the idea that the practitioner will return to the source of things, to a first origin of spirit, to defend that of a concrete actualization of a first principle. He does not illustrate this with the help of Kegon concepts, such as the infinity of the relations between the One and the All, *jūjūmujin ichita yūsoku* 重々無盡, 一多融即, but by means of the instantaneism of the *Vimalakīrti Teaching-sūtra*.

Another case of Huayan reference is, as every one knows, the expression « The Triple world is mind only », which occurs 67 times in the *Shōbōgenzō*, and is considered as the key-term resuming the teaching of the Buddha. This expression is said to be extracted from the *Flower ornament Sūtra*, through some textual accommodations by Saichō's disciple, Kōjō 光定 (779-858) in his discussion with Zongying 宗穎 (?-?)(*Tōketsu* 唐決), and its diffusion under the name of Genshin 源信 (942-1017).³¹ The Dōgen interpretation of this expression does not refer to its far *Huayanjing*'s origin, but to the conception of the threefold structure Buddha-Sentient beings-Mind-only, belonging to Senne commentary of the sermon « The Triple world is mind only » (1243). This is exactly the criticised doctrine of substantialized Kegon, that Dōgen corrects in the sense of a pure phenomenism.

In fact, Dōgen interpretes the famous formula of the Avatamsakasūtra, « The triple world is only mind » in his own way but faithfully to the meaning of the original text. His interpretation differs on the fact that the triple world is not the world of desire, sensible or suprasensible but the mind, the Buddha state and the sensible beings states, and even other states inasmuch they exist. The commentary *Goshō* of Senne says : « It is the thought of man who shapes the world and makes it be found in such and such a destiny among the six who belong to the world of desire, to the sensible world or to the suprasensible world. The triple world is brought back to the mental plane so that it is this mental plane which makes the state of Buddha, that of being sensitive, illusion and awakening, – to take again 4 of the 7 plans of the sermon « Aporetic actualization » –. The mind, the state of Buddha and that of sensitive being are not different things according to the current

30 Girard, Frédéric « Le samādhi de réflexion sigillaire océanique chez Dōgen (1200-1253) », in *Le vase de beryl, Etudes sur le Japon et la Chine*, en hommage à Bernard Frank, Paris, Editions Philippe Picquier, 1997. pp.75-86.

Girard, Frédéric, « Le samādhi de réflexion sigillaire océanique chez Myōe (1173-1232) », *Recueil d'études sur les doctrines de l'Ornementation fleurie (Kegongaku ronshū 華嚴学論集)*, Association pour célébrer le soixante-dixième anniversaire du professeur Kamata Shigeo (Kamata Shigeo hakase koki kinenkai 鎌田茂雄博士古希記念会), Daizō shuppan 大蔵出版, Tokyo, 1997. pp.989-1004.

31 Ōkubo Ryōshun 大久保良峻, *Tendaigaku tanjin Nihon shisō no kokushin wo saguru* 『天台学探尋 – 日本文化思想の刻心を探る』, Hōzōkan 法蔵館, Kyoto, 2014, pp. 5-6.

meaning. It is this latter doctrine that has prevailed in Japanese Buddhist schools as a whole. But this is not what Dōgen means here: he does not dissociate subject and object and does not go beyond secular views. The triple world here is the trinomial of the mind, of the state of Buddha and of sentient beings professed as such and thus differs from the triple world as it is ordinarily professed. The formula « the three are indistincts » means that when one professes the mind there is nothing outside of mind, when one speaks of the Buddha he is nothing apart from Buddha and when it is question of sentient beings everything is sentient being. It is in this sense that it is not distinguished. Moreover, we are not limited to the trinomial of the mind, the Buddha and sentient beings. As the next phrase of the text of the *Flower Ornamentation Sutra* specifies, « It is the same for the state of Buddha as for the mind, and it is the same for sentient beings as for the state of Buddha. » The text is clear. It does not profess that the mind, the state of Buddha and the sentient beings taken together are not different. Such is the position of the school of the patriarchs. This sentence « Mind, Buddha and sentient beings are not distinct » could also be understood as asking how the state of Buddha and state of sentient being would not be different, but this is not the meaning used presently. »³²

As direct quotations of the *Avataṃsakasūtra*, we have seven occurrences of the ancient translation in sixty volumes.³³ Six are from the Chapter on pure practices, a rather popular text concerning monastic discipline. For instance one example is : « When I take a toothpick, I have the vow that sentient beings will in their mind obtain the right Law and spontaneously be pure. » « When at the dawn I bite a toothpick I have the vow that sentient beings will obtain to subjugate their fangs and will swallow their passions. » 手執楊枝 當願衆生 心得正法自然清淨 晨嚼楊枝 當願衆生 得調伏牙 嚙諸煩惱.³⁴ Every disciplinary act is an altruistic action. To take a toothpick is to teach the Law of bodhisattva and conceive the vow of salvation of all beings. To wash the teeth is to form the vow to have beings purified and have them obtain the ultimate liberation.³⁵ To wash one hands is to conceive the vow that sentient beings will obtain the supreme sublime hand and receive the Buddha-Law.³⁶ One quotation concerns the indivisibility of the time, considered from the salvation viewpoint which is very akin to the sudden Enlightenment of Dhyāna : « When in the cycle of births-and-death the bodhisattva conceives for the first time the thought of enlightenment, he searches with an unilateral attention the Bodhi and firmly he has not to move. The

32 SGCZ, VI, p. 191.

33 Kagamishima Genryū 鏡島元隆, *Researches on the quotations of Sūtra and Logia by the master of Dhyāna Dōgen, Dōgen zenji no in.yō kyōten goroku no kenkyū* 道元禪師の引用經典語録の研究, Tōkyō, Mokujisha 木耳社, 1965, pp. 219-220.

34 T. IX, n° 278, p. 431a²⁵⁻²⁷. Senmen, DZZ (1969-1970), I, p. 428, 440. *Senjō* 洗淨, *Idem*, p. 466.

35 *Senmen* 洗面, DZZ (1969-1970), I, pp. 433, 444 (T. IX, n° 278, p. 431b⁴⁻⁵ : 「澡漱口齒 當願衆生 向淨法門究竟 解脫」).

36 *Senjō* 洗淨, DZZ (1969-1970), I, p. 472 (T. IX, n° 278, p. 431b²⁻³ : 「以水盥掌當願衆生 得上妙手 受持佛法」).

merit of this only one thought, profound and large, is without limit. The tathāgata explains it by analysis during inexhaustible aeons. »³⁷ From this latter quotation, Dōgen explains the profundity, the limitlessness, the inexhaustibility of the virtue of everything, every act and every being, may it be of little importance, a plant, a tree, a stone, a tile « even if the ocean dries up, the seabed remains, even if man dies the mind or spirit remains. Such a view of things could have been told by a Huayan master.

Yet, Chinese Chan / Zen is known to be closely associated with the Huayan as its doctrinal background, and Dōgen could only know him intimately during his travel in China. But the relationship of Chan and Huayan is considered only as a congruence of two currents – their teachings are finally the same and attain the same goal –, though in the case of Tiantai, the teachings of Tiantai are considered as the principles of Chan practice. The Chan of the Song dynasty received positively the Huayan viewpoint of a unicity of Chan and Huayan, illustrated by Chengguan 澄觀 (738-839), Zongmi 宗密 (780-841), Changshui Zixian 長水子璿 (964-1038) and Jinshui Jingyuan 晉水淨源 (1011-1088), by using the two apocryphal *Sūtra of Perfect enlightenment* (*Yuanjuejing* 圓覺經) and of *Heroical march* (*shouliangyanjing* 首楞嚴經). The historical phenomenon was so important that appears a current of Chan stressing the Huayan views, like Fayuan Wenyi 法眼文益 (885-958), beside a Chan current advocating the Tiantai doctrines, but it occurs that the two currents were mixed and fusing each other. Such is the case of the Chan monk Dahui 大慧宗杲 (1089-1163), the great religious practicing aporetic cases (公案), who is the authoritative reference of the Rinzaï tradition in Japan. On one side, by criticizing the way of practice of this monk, Dōgen unconsciously shares common conceptions with him. On the other side, Dōgen surely criticizes the Huayan idea of an « one and unique mind » associated with a substantial conception of a Buddha-nature to which men have to « return » as to their original «source», as it was developed in China. Nevertheless, it is for this reason that he undergoes unconsciously the doctrines of the Huayan / Kegon that he constantly attacked in the background of his own conceptions, though some representative figures of Huayan or Japanese Kegon, like Myōe 明惠 (1173-1232), agree with Dōgen's position in the unsubstantial idea of a Buddha-nature.³⁸ It may be also that this criticism of a Chinese religious monk is a transposition of his attacks against the Zen Rinzaï imported to Japan at the time, notably by Yōsai (Eisai) 榮西 (1141-1215), 39 and

37 *Hotsumujōshin* 發無上心, DZZ (1969-1970), I, p. 530 (T. IX, n° 278, p. 432c²⁹-433a³ : 「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 深廣無邊際 如來分別說 窮劫猶不盡」.

38 Girard, Frédéric (2014), *La doctrine du germe de la foi selon l'Ornementation fleurie, de Myōe (1173-1232), Un Fides quaerens intellectum dans le Japon du XIIIe siècle*, Bibliothèque de l'Institut des Hautes Études Japonaises, Paris, Collège de France-Institut des Hautes Études Japonaises, 2014, 136 p.

39 It is well known that Yōsai played an important role in the restoration of Tōdaiji as a collector of founds (*kanjinshiji* 勧進聖). In his *Hōkyōki*, Dōgen has a critical attitude towards the great temples in China, and probably in Japan, so that his criticism of the Kegon doctrines may have such a motivation.

that there was an influence through the critics of a rival current.

(The subject will be continued in the next number.)

Abbreviations

DZZ (1969-1970): *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.

DZZ (2002): *Dōgen Zenji Zenshū: Translation into Modern Japanese in Contrast with the Original* 道元禪師全集：原文対照現代語訳, 17 volumes, volume 1, *Shōbōgenzō* I, translated and annotated by Mizuno Yaoko, Shunjūsha, 2002.

EK: *Eihei Kōroku* 永平広録, 10 volumes, in DZZ (1969-1970) II.

SGCZ: *Shōbōgenzō Chūkai Zensho* 正法眼蔵注解全書, *Shōbōgenzō Chūkai Zensho* Kankōkai, 11 volumes.

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

Keywords

Dōgen 道元, Huayan / Kegon 華嚴, Chan / Zen 禪, doctrine 教 / implementation 修行, yuishin 唯心.