Dōgen's Idea of Buddha-nature

By

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I

Man is inherently self-contradictory. He is materialistic and spiritual, living and dying, divine and diabolic. As self-contradiction increases, we seek harder for the abode of the self. When we look within, we become sharply aware of our weakness and guilt. Man tends to shun the good that he wants to do and do the evil that he want to shun. From here arises the image of the heavily guilt-ridden man. Those in this situation usually seek a god of love or a Buddha of salvation to assuage their guilt. The teachings of Christianity and the Jōdo Sect respond to this need. They differ on many points, of course, but they are alike in their emphasis on human weakness and guilt.

But we also see the other side of man—his depth and dignity. Here dwells the ideal of the original self (eigenes Selbst). Deep within, man hates evil and seeks good. Can any man fool his own conscience? Religious deepening of this conscience helps us recognize the existence of a sacredness linked with the mind of god or the Buddha. Buddhism, especially Zen, has its basic meaning in penetrating this inner sacredness and awakening to the Buddha-mind within. Zen is the elementary experience combining the wisdom that expresses the Buddha-mind itself in enlightenment with the meditation that manifests it in practice. Even in the Jōdo teachings there is this saying: "Sinful conduct is inherently formless; it arises from delusion. The Buddha-mind is inherently pure, but in this world there is no pure person." Buddhism takes the basic standpoint that sinful conduct is essentially empty and that the Buddha-mind is inherently pure. But because of delusion, in actuality, we cannot help sinking into the ocean of desire. We can consider Buddha-nature what the science of religion calls *Religiosität*.

The believing mind is only the functioning of this *Religiosität.*

Those who penetrate their own faith will realize Buddha-nature naturally. Realized Buddha-nature is satori; it is called "becoming the Buddha." So even in the *Kyōgyō Shinshō* of Shinran this expression appears: "Great faith is itself Buddha-nature; Buddha-nature is itself the Tathāgata." The *Jōdowasan* says: "It is taught that those who rejoice in faith are equal to the Tathāgata. Great faith is Buddha-nature; Buddha-nature is itself the Tathāgata." But according to the doctrine of birth in the Pure Land (becoming a Buddha), full expression of Buddha-nature must come after death. The *Tannishō* says: "As Shinran pointed out, in Jōdo Shinshū we believe in the original vow while in this world and realize enlightenment in the Pure Land after death." Shinran tells us to look hard at our delusive self and become thoroughly ordinary; Dōgen tells us to penetrate to our original nature and become thoroughly enlightened.

The various teachings of Buddhism originated from the enlightenment of 'Sākyamuni. It is said that 'Sākyamuni, after his enlightenment, first entered self-joyous meditation and then the meditation of bringing joy to others. From the standpoint of self-joyous meditation, the object of worship is 'Sākyamuni; his original enlightenment is developed; and, in practice, zazen is the basic form. And the idea of impermanence provides the motive for seeking the way. But from the standpoint of joy-to-others meditation, the object of worship is Amitāyus-Buddha; his original vow is developed; and, in practice, the *nembutsu* is invoked. And a sense of guilt supplies the incentive for the Way-seeker. The former has been called the difficult route of self-power; the latter, the easy route of other-power. But inasmuch as Dōgen called his teaching the comfortable way and Shinran called his the most difficult of the difficult, this distinction cannot be taken as absolute. Such traditional classifications could probably stand some criticism.

Mahāyāna Buddhism holds that all living beings have inherent Buddha-nature. But just as the Tathāgata-garbha has two facets—*shoshōzō* (embraced by the Tathāgata) and *ompuzō* (covered by delusion)—Buddha-nature has one facet wherein all beings are enveloped in

Buddha wisdom and another wherein they seek it within themselves. Emphasis on the former produces a Jōdo-type religion; emphasis on the latter, a Zen-type religion. Because of Buddha-nature, man reflects on himself and awakens his belief. Belief is nothing but the working of Buddha-nature. So Buddha-nature can be equated with the religious impulse, true humanity, and original human-ness possessed by every man. Man's religious core enables him to look inward at himself or outward to the absolute. But the force that works both inward and outward is essentially one. What we have to reflect on is the guilt-ridden self that functions in actuality; what does the reflecting is the Buddha-nature that works actively deep within the actual self. By retreating within ourselves we find our natural face. But the ordinary guilt-ridden person does not recognize the Buddha-nature within himself: he seeks outside for the power of the Tathāgata's original vow. But this, too, is because Buddha-nature is itself the Tathāgata. By the Tathāgata's compassionate light we can reflect on our past guilt. This guilt arises from our self-centered delusions. Self delusions themselves constitute self-power. And the belief received from the Tathāgata is also essentially the working of Buddha-nature. For great faith *is* Buddha-nature.

Buddha-nature takes expression through negating self-centered delusions—our egocentric attachments. In other words, it expresses our true hnmanity. A man who acts from the standpoint of self-awakening can display his true value as a human being. Dignity of the personality and respect for human rights have their ground here. Humanity is every man's birth right—one transcending distinctions of race, sex, education, and wealth. The essence of humanism lies in revering, cultivating, and liberating this humanity. The original human nature that permeates everyone is Buddha-nature. In terms of this essential nature, all men are equal.

Within the self something denies the self. This is Buddha-nature. It is our true self. The heavily guilt-ridden self feeds on delusions. It comes from the outside; it is nôt inherent. What the self inherently has is Buddha-nature. So any life that goes agains Buddha-nature is false, and a life in accord with Buddha-nature is true. Zen urges

us to look inward, awaken to our inherent Buddna-nature, and express it in daily life.

The essence of Zen resides in awakening and training the true nature in all beings in accord with the Two Entrances and Four Conducts of Bodhidharma. In short, Zen is the merging of the wisdom that expresses man's true nature in enlightenment with the mediation that expresses it in training. So the problem of one's true nature, or Buddha-nature, takes on vital importance in Zen Buddhism.

Master Tao-hsin (580–651) and disciple Hung-jên stayed at Mt. Huang-mei for 60 years and, with over 500 trainees, built up a Buddhist community. In actual Zen training the basic form is cross-legged sitting. But in group living it was found impractical to have all the trainees doing this at the same time. They had to share such tasks as sweeping, cooking, and farming. And these tasks were given a meditative value. This had a precedent in 'Sākyamuni's Zen; it unified the four functions of going, staying, sitting, and lying through the basic spirit of Zen to such an extent that it was called the "great meditation of Nāga." The Saddharmapuṇḍarīka sūtra also says: "All prodtctive work conforms to truth itself." But if, as in the group living of the fourth and fifth patriarchs, any word or action constituted Zen, it would seem unnecessary to give special status to Zen. To prevent confusion a standard was naturally required. This standard was the Buddha-nature transmitted form mind to mind. Insofar as the allocated work was grounded on Buddha-nature, it conformed to the true spirit of Zen. From this standpoint also, the problem of Buddha-nature has unusual importance in Zen Buddhism.

II

The problem of Buddha-nature appears in many of Dōgen's works, but it gets its fullest treatment in the *Busshō* essay of the *Shōbōgenzō*. Information at the end of this essay indicates that it was written on October 14, 1241, when Dōgen was 42 years old. In the spring of this year—two years before he went to Echizen—Dōgen had gathered a succession of disciples at his monastery, sush as Ekan, Gikai, Giin, and Gien.

In this essay Dōgen makes free use of the material on Buddha-nature in the Mahāparinirvāṇa sūtra, *C'hing-te-ch'uan-têng-lu* (Transmission of the Lamp), *Ku-tsun-su-yu-lu* (Kosonshuku goroku), and *Yang-shan Hui-chi* (Record of Gyōzan Ejaku). It quotes 13 kinds of major passages; of these one has been explained in terms of two meanings so that commentaries in the past have fallen into 14 divisions. *Busshō*, almost as much as *Bendōwa*, constitutes a major segment of the *Shōbō-genzō*. It ranks with *Bendōwa* and *Genjōkōan* as among the most important and difficult of the *Shōbōgenzō* essays. Outside the commentaries themselves, the explanation in the fourth volume of Nishiari Bokusan's *Shōbōgenzō Keiteki* and the third volume of Hashida Kunihiko's *Shōbōgenzō Shakui* will probably be of value.

Dōgen's idea of Buddha-nature differs from 1) non-Buddhistic views, 2) the general teaching of other Buddhist sects, and 3) the usual standpoint of Zen. It is a unique new idea. Dōgen, of course, rejected 1) the schools that taught the existence of a substantial self based on the dualism of body and mind (as in the 'Srenika heresy) and 2) the unthorough standpoint of the Sarvāstivādin teaching that things exist but not the self. While the various Mahāyāna teachings talk about the universality of Buddha-nature on the authority of the Mahāparinirvāṇa sūtra, their contents, based on a kind of inner ideal, do not go deep enough. They recognize gradual development as in the case of grass and trees, and stop generally at the ideal of "the other shore." They have the shortcoming of not expressing Buddha-nature in practice. Zen generally teaches abrupt awakening to the Buddha-mind, but some masters like Ta-hui (1089–1163) differentiated essence and form. They still lacked understanding of the meaning and content of Buddha-nature because of too-rapid practice. Also, within the framework of "seeing one's self-nature and becoming the Buddha," not many can penetrate thoroughly into untainted conduct.

Dōgen, while heir to correctly-transmitted Zen, feared it would become one-sided. He synthesized Zen and other teachings and expressed his creative individuality. I will discuss Dōgen's thought under the following categories: 1) the problem of Buddhanature and all existences, 2) existing Buddha-nature, 3) non-existing Buddha-nature, 4)

'sūnyatā Buddha-nature, 5) expression of Buddha-nature, 6) impermanence of Buddha-nature, 7) time and Buddha-nature, and 8) Buddha-nature and training.

Dōgen did not give a literal reading to the following Mahāparinirvāṇa passage: "All living beings have inherent Buddha-nature." Instead he interpreted it as "All existences are Buddha-nature. Therefore, Dōgen says, "All existences are Buddha-nature, and part of these existences are called living beings. Buddha-nature exists both outside and inside of everything." This Buddha-nature differs from the *ompuzō* of the Tathāgata-garbha. It has a vaster meaning: all existences are self-expressions of Buddha-nature. There is nothing that is not Buddha-nature. So it resembles the *shoshōzō* of the Tathāgata-garbha rather than the *ompuzō*. *Shoshōzō* covers the idea that since all beings are embraced in the womb of the Tathāgata, they are themselves the Tathāgata-garbha. So in *Hotsumujōshin* there is this passage: "Why do such things as grass and trees exist in suchness Buddha-nature? Because such things as grass and trees are nothing but suchness Buddha-nature." Here Buddha-nature is not simply essence of mind or inner enlightenment; it is instead suchness and truth itself. Dōgen saw mountains, rivers, and the great earth directly as Buddha-nature itself. In *Busshō* he says: "If this is so, to see mountains and rivers is to see Buddha-nature. To see Buddha-nature is to see the donkey's jowl and the horse's mouth." Mountains, river, and the great earth are in the oceans of Buddha-nature. Therefore, to see mountains, rivers, and the great earth is nothing but directly seeing Buddha-nature. But when we say Buddha-nature, we tend to think of something precious and remote. But this is not so. The donkey's jowl and horse's mouth themselves must be Buddha-nature.

This idea is expressed in *Bendōwa* as follows: "In Buddhism you must know this: body and mind are one; essence and form are one. Make no mistake—this is known also in India and China." The essay stresses the unity of essence and form and of body and mind. In this way Dōgen used new expressions to point to the meaning of essence-form unity. When he says "living beings" he means "all existences." Buddha-nature, in its widest sense, implies that all living beings are

themselves Buddha-nature. For all living beings are all existences, and all existences are nothing but Buddha-nature. So Buddha-nature is all existences and also the ground of all existences and the source of all values. The following passage in *Shohōjissō* points up this close connection: "The expressions of the Buddha and the patriarchs are the essence of ultimate reality. Ultimate reality is all things. And all things are suchness." This is because putting on one's coat and eating rice are a part of Dharmatā samādhi (meditation on truth itself).

Existing Buddha-nature means that all existences are in themselves Buddha-nature. We cannot find any existences outside of Buddha-nature. But to some "all existences are Buddha-nature" may mean that Buddha-nature is limited existence alone. But Buddha-nature is endless and absolute, transcending all limits. In *Busshō* Dōgen says: "Existence of existing Buddha-nature must be abandoned" and also "Why are all living beings Buddha-nature? If they are Buddha-nature, they belong to the demons. It means bringing a demon child among all living beings." As existence, Buddha-nature is limiting; it actually has a meaning that cannot be throughly expressed by the conception of existence. Buddha-nature, in short, negates negation and, becoming born anew, expresses itself.

For Dōgen the absolute is neither concrete existence nor subjective existence. It is rather the principle of absolute negation that enables the self to become free from body and mind. In line with the dialogues between Tao-hsin and Hung-jên and between Hung-jên and Hui-nêng, Dōgen stressed non-existing Buddha-nature. The negative concept called non-existing actually expresses things themselves in their meaning. Non-existing points to a principle of absolute negation that breaks through limitations, denies them, and turns them into the unlimited. So non-existing Buddha-nature is a more concrete expression than existing Buddha-nature. The Buddha, too, is nothing but the absolute negation of the Buddha's existence. Buddha-nature means the non-existing that embrances and transcends both existence and non-existence. Non-existing Buddha-nature, therefore, is not only the ground of all existences but the source of all values. Practically, it means to become Buddha-nature itself.

But from another plane, this non-existing Buddha-nature can be called 'sūnyatā Buddha-nature. This is because when Tao-hsin told Hung-jên, "You have no Buddha-nature," Hung-jên replied: "Buddha-nature is 'sūnyatā, so it is called non-existing." Because originally 'sūnyatā meant negating the rigid conception of a substance in all things, it is not nothingness alone. It is instead the vitalizing of things in their true shape. Through true 'sūnyatā, superior existence arises for the first time. Absolute negation is absolute affirmation. And superior existence is the Middle Way where all things are true as they are. 'Sūnyatā, then, must be absolute nothingness and absolute existence. The Mahāparinirvāṇa 'sūtra says: "Buddha-nature is called the highest 'sūnyatā." In Vasubandhu's treatise on Buddha-nature this passage appears: "Buddha-nature is itself the suchness expressed by the non- existences of man and things." To cling to 'sūnyatā is common failing. So it must be negated endlessly by saying that 'sūnyatā is also 'sūnyatā. Thus, 'sūnyatā Buddha-nature is itself non-existing Buddha-nature. 'Sūnyatā is Buddha-nature, and non-existing is Buddha- nature.

If this is so, Buddha-nature already explains itself. For the essene of Buddha-nature consists in unremitting self-expression. In *Sesshin Sesshō* Dōgen says: "There is no expression now without Buddha-nature. There is no matter without expression. Buddha-nature expresses all; non-Buddha-nature expresses all." Because essence and forme are non-dualistic, it is a mistake to see essence outside the phenomenon of form. Phenomenal arising and perishing are themselves the expression of Buddha-nature; they are nothing but this expression. This is what we mean by expression of Baddha-nature. In *Busshō* Dōgen says: "A blue ox comes and moos." We must hear the moo of the blue ox in our mind's ear. For the blue ox is Buddha-nature. And expression of Budda-nature means that Buddha-nature itself is naturally showing its essence.

When we say existing Buddha-nature, we tend to consider it static. Non-existing Buddha-nature has the nuance of emptiness. Dōgen, therefore, added another dimension by calling notice to the impermanence of Buddha-nature. He cited a sentence that Hui-nêng was supposed

to have said to one of his disciples: "Impermanence is Budda-nature." The impermanence that embraces and transcends both existence and non-existence is *Werden:* it endlessly becomes and develops. The concept of eternity in Buddhism, of course, does not mean fixed immovability. Such a view falls outside of Buddhism. The same lack of fixity applies to suchness Budha-nature. The absolute has no fixed position; it flows endlessly without leaving the Middle Way. It constantly expresses itself as new existence. So in *Sanjūshichi Bodaibumpō* Dōgen says: "The view that the mind is impermanent refers to Hui-nêng's saying that impermanence is Buddha-nature itself. So what various kinds of beings consider impermanence is Buddha-nature itself." Buddha-nature moves in vital freedom, completely expressing itself in new forms moment by moment. Dōgen says: "The impermanence of grass, tree, and forest is Buddha-nature. The impermanence of the human body and mind is Buddha-nature. The impermanence of national territory, mountains, and rivers is Buddha-nature. Because highest right enlightenment is Buddha-nature, it is impermanent; because Mahāparinirvāṇa is impermanent, it is Buddha-nature." Impermanence is the true shape and essence of Buddha-nature. In fact, blooming flowers and falling leaves as well as arising and perishing must be forms of Buddha-nature. Because they are Buddha-nature, they are impermanent; because they are impermanent, they are Buddha-nature. Impermanent Buddha-nature has no fixed form and no limit. Without stopping at a single stop, it moves on.

But we cannot think of impermanence without time. "Time," Dōgen says, "is already existence. All existence is already time." Elsewhere, he makes a similar point: "Because it is impermanent, it is Buddha-nature." This gives rise to the idea that *uji* (specific time) is Buddha-nature. So Dōgen says: "If you want to know the meaning of Budda-nature, you must discern time and relations. If time comes, Buddha-nature emerges." In this way Dōgen interpreted Buddha-nature from his own viewpoint. What has to be seen are time and relations, especially time. To Dōgen time is existence, and existence is time. Because existence is Buddha-nature and because Buddha-nature is existence, time is nothing but Buddha-nature. At this point the new

problem of time and Buddha-nature arises. Man cannot exist outside of time. Similarly, man must be in the sea of Buddha-nature. (I will not take up Dōgen's ideas on time here because I have already treated them extensively elsewhere.*)

But seeking Buddha-nature in the distant future and waiting for its expression are common expressions. You have to find its expression in all existences now. It is, in fact, already expressed. This is what we mean by "See the Buddhas here; see the nature now." And in *Gyōji* Dōgen says: "There is no now before practice. The expressing in practice is called the now." So the actualize the now is to practice with both body and mind. Here, for the first time, Budda-nature takes vital shape. To see Buddha-nature through practise is becoming the Buddha. "The truth of Buddha-nature," says Dōgen in *Busshō*, "is not provided before becoming the Buddha; it comes only after becoming the Buddha. Buddha-nature gets born simultaneous with becoming the Buddha-" Buddha-nature fully expresses itself for the first time in becoming the Buddha. In 'Sākymuni's enlightenment Buddha-nature was realized as itself. Unless actualized as the Buddha, Budda-nature cannot be called real Buddha-nature. Buddha-nature is synonymous with becoming the Buddha. In *Hakujushi* Dōgen says: "What is this about Buddha-nature being always necessary to becoming the Buddha? Buddha-nature is the ornament after becoming the Buddha. Buddha-nature arises simultaneously with becoming the Buddha." In other teachings the trainee learns that he can become the Buddha because he, like everyone else, has Buddha-nature. But Dōgen did not agree with this idea of Buddha-nature as a potentiality. Experiencing Buddha-nature in itself is becoming the Buddha. By becoming the Buddha, Buddha-nature ripens. It is an ornament to becoming the Buddha. Without becoming the Buddha, talk about Buddhanature is empty. For unless we work, there is nothing.

In discussing the expression of Buddha-nature by one's body, Dōgen used the full-moon metaphor of Nāgārjuna. "The meaning of Buddha-

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*See "The Standpoint of Dōgen and His Treaties on Time," *Religion East and West* No. 1; 1955, Tokyo; and *The Soto Approach to Zen*. pp. 55–90.

nature is serenely clear," says Dōgen in *Busshō*. "So the expression of Buddha-nature by one's body is clear and serene. This is because expressing Buddha-nature through one's body is manifesting the Buddha's body."

The expression of Buddha-nature is manifestation by body, and manifestation by body is expressing the Buddha's body. The Buddha's body, therefore, takes expression through our body. Expression by our body is Buddha-nature. All existences are Buddha-nature and inherent Dharmatā, but full realization must come through practice here and now. And this practice is training within enlightenment and enlightenment within training. Fulfillig the religious truth, which is the content of the dharma, is practice. That practices is training within enlightenment; it is the Buddha's practice within the sea of Buddha-nature. The way of the Buddha must not be a dreamy concept. Unless Buddha-nature is expressed by practice, no religion exists.

III

Buddhism is the teaching of the Buddha and of becoming the Buddha. It is a religion that awakens us to the fact that we are inherently the Buddha. Historically, the buddha was 'Sākyamuni, but it simply means any enlightened man. An enlightened man must not only live truly himself but help others live truly. So I would say that Buddhism can be summarized as follows:

Forsaking selfish delusion,
We help each other.
Continuing a life of effort and gratitude,
We work for mankind and the happiness of the world.

Common sense tells us that man consists of body and mind. But basically body and mind are inseparable and indistinguishable. Buddhism always upholds the unity of essense and form and of body and mind. The other teachings generally abstracts one side and clings to one of two extremes. A training that neglects the body has no significance, but what moves the body is the subjective mind. In this connetion the following passage from the Saṁyuttanikāya comes to

mind: "If our mind is stained, all living beings are stained. If our mind is purified, all living beings are purified." It shows that by one's attitude of mind, all beings become either stained or purified. This passage is quoted in the Vimalakīrti-nirde'sa sūtra and the Jojitsuron. Its basic thought runs though all Mahāyāna sūtras and all of Buddhism. Whether one becomes an ordinary person or a sage depends on this mind. So in the same section of the Saṁyuttanikāya there is this passage: "Trainees, the painting called conduct arises from our mind. This mind is much more various than the conduct painting." Thus the mind is compared to a dyer or painter. The Avataṁsaka sūtra takes this up and says: "The mind is like a painter; it colors the various worlds. The five aggregates arise from this. And apart from this, nothing can exist." Again, in the Da'sabhūmika, this passage appears: "All things that belong to the three worlds are mind only. The 12 relations taught by the Buddha are all dependent on this mind." The Chinese translation simplifies this as follows: "The empty and delusive three worlds are created from mind only. Every segment of the 12 relations depends on this mind." The phrase "empty and delusive three worlds" points to the 'sūnyatā of wisdom. "Created from mind only" means that all things are real. "Every segment of the 12 rerations depends on this mind" underscores the important role of the mind in purifying the 12 relations. The originally pure mind is the same as the stained mind, yet different. On the plane of sameness it is the mind dwelling in delusion; it transmigrates. On the plane of difference it is the mind outside of delusion; it is enlightement. Therefore, if the mind is stained, all beings become stained; if the mind is pure, all beings become pure.

How did 'Sākyamuni define this mind? The scriptures shed little light. But from his saying, "If you get rid of delusions, you are triumphant like me," the Buddha apparently was convineced that this mind was originally pure. "Trainees," says a passage in the Anguttaranikāya, "this mind is very radiant and pure." This passage, pointing out that this mind is stained by external delusions but essentially free from them, is also quoted in the 'Sāriputra-abhidharma 'sāstra. The Sarvāstivādin tradition generally takes the position that

the mind is stained. But the Mahāsaṅghika school teaches that the mind is inherently pure. Scholars usually concede that the thought of the Mahāsaṅghika school turns into the 'sūnyatā of early Mahāyāna. Because the 'sūnyata of wisdom aims at embodying the ultimate true state, the final stage of 'sūnyata stands in active unity, and the original pure mind embraces all things. In the Vajracchedikā prajñāpāramitā sūtra there is this passage: "Awaken your mind without attachment." By penetrating 'sūnyatā we can for the first time see our true self.

The sūtra that most clearly discusses the problem of Buddha-nature is, of course, the Mahāparinirvāṇa. "Good youth," it says, "all living beings can always attain highest right enlightenment. So I say that they all have Buddha-nature." Since the Buddha assured his followers that they would become enlightened and encouraged their efforts, he seemed to have been convinced that all living beings have Buddha-nature.

The terms "Tathāgata-garbha" first appeared in the 'Srīmālā sūtra. Vasubandhu, in his Buddhatva 'sāstra mentions three facetes—*shoshōzō* (all-embracing), *ompuzō* (covered), and *nōshōzō* (merit-containing). Generally, Buddha-nature is taken as *ompuzō*, but the meaning of *shoshōzō* is more important.

In this context, European depth psychology seems to have a predecessor in Indian Buddhism. Hartmann's *Philosophy of the Unconscious* was influenced by Schopenhauer. And he in turn influenced his contemporary, Freud. Jung, who first studied with Freud, developed an analytical psychology that has many Buddhistic features, particularly many points related to Zen. Jung, in fact, wrote the preface to the German edition of Suzuki Daistz's *Introduction to Zen Buddhism.*

Buddhist depth psychology seems to have three stages. They are the layer of Ālayavijñāna (store-consciousness), the layer of Tathāgata-garbha, and the layer of Zen. Originally citta, manas, and vijñāna were the same, but later they becamc divided into ālaya-vijñāna, manas-vijñāna, and the six vijñāna. But these consciousnesses are mainly phenomenal. They have to be turned into wisdom. The Tathāgata-garbha, on the other hand, has a more basic nature. Fully manifested, it is nothing but the self-pure mind arising from the everyday mind. The relation

between this selfpure mind and the everyday mind is explained by the Tathāgata-garbha pratītyasamutpāda.

In other teachings Buddha-nature is generally considered a seed-like possibility of becoming the Buddha. But in Zen this is not so. Zne makes first what other teachings make last. Even when Zen talks of enlightenment, it does not recognize Buddha-nature as an object. Rather, it tries to fit in directly with Buddha-nature, become it subjectively, and manifest it completely.

This is what Bodhidharma taught as entrance by reason and conduct in accordance with Buddha-nature. He believed that all living beings had Buddha-nature and urged a basic conduct in accord with it. Some scholars find special features in Bodhidharma's *anjin* (assurance mind), Hui-ko's *denshin* (transmitted mind), Sêng-t'san's *shinjin* (believing mind), Tao-hsin's *kanjin* (seeing mind), Hung-jên's *shushin* (protecting mind), and Hui-nêng's *mushin* (no-mind). But essentially these minds are all Buddha-nature—or one's natural face.

The Northern and Southern schools of Zen are usually distinguished by their gradual and abrupt styles. But actually they cannot be judged so simply. The Northern school merely considered the delusions that covered Buddha-nature as real. Because it worked hard to wipe away these delusions, it was called the gradual school. Buddha-nature is fulfilled by training so it is often identified with gradual enlightenment. But doesn't the belief that all beings have inherent Buddha-nature point to abrupt enlightenment? Some scholars, however, consider actual practice and granual enlightenment as special characeristics of Buddha-nature.

The Southern school saw delusions as originally empty. Its practice featured a wondrous training based on enlightenment. This is the standpoint of abrupt enlightenment and wondrous training. The school of Ho-tse Shên-hui, because it considered delusions non-existent and repeated abrupt enlightenment, was identified with abrupt enlightenment and gradual training. These schools do not differ, however, about embodying Buddha-nature. They do have some differences, though, with respect to the abrupt enlightenment of the South and the believing enlightenment of the North. For abrupt

enlightenment adjust abruptly to Buddha-nature, and believing enlightenment has a gap between Buddha-nature and the ordinary self. The Ho-tse Shên-hui school stands halfway between the Northern and Southern schools. In the Southern school, penetrating Buddha-nature was expressed by: "This mind is the Buddha" or "This mind is itself the Buddha." Ma-tsu Tao-i (707-786) coined the first expression. The second is attributed to Shih-t'ou Hsi-ch'ien (700-790). Shih-t'ou's expression seems to give a better rendering of abrupt awakening to Buddha-nature. The catch-phrase, "Seeing Buddha-nature is becoming the Buddha," had emerged already in the Tang dynasty. But perhaps the thought could be expressed more accurately by: "Seeing Buddha-nature is Buddha himself" or "Expressing Buddha-nature is Buddha himself." For fully expressing Buddha-nature is itself the Buddha.

In *Bendōwa* Dōgen says: "Buddhism does not separate body and mind or essence and form." As part of this tradition Zen always stresses the self-identity of body and mind and of essence and form. It respects the mind but does not despise the body. "In our house we attain enlightenment with both our body and mind," says Dōgen in *Zuimonki*. "But so long as we consider Buddhism with our mind only, we cannot attain enlightenment in a million years." And again: "To gain the way, therefore, is to gain it by direct use of the body. Concentrate on cross-legged sitting." The other teachings usually respect the mind but discount the body. But Dōgen considerd the body a prerequisite for fully exyressing the Way. He vigorously avoided one-sided abstraction of body and mind; this is evident in such phrases as "freedom from body and mind dualism" and "study with body and mind." Needless to say, he did not view body and mind dualistically. To the last he stood on unity and non-dualism and stressed body experience. Here is an example of how he handled Buddha-nature. "'This mind is itself the Buddha is a lunatic view," he says in *Eiheikōroku*. "Direct pointing to man's true nature is as far from the truth as heaven and earth." In *Bukkyō* Dōgen says: "Even though you transmit the false teachings of other traditions, because you do not know the truth of inward and outward, you cannot gain the identity of word and reason." He thus strongly

criticized the general Zen tendency to draw a line between Buddha-mind and Buddha-word sects. He tried to make it plain that Buddha-nature is absolutely not the possibility of becoming the Buddha. Anyone who discusses existing Buddha. Anyone who discusses existing Buddha-nature by clinging to the dualistic view of existence and non-existence still sees Buddha-nature from the outside. Such a person does not see real Buddha-nature. Anyone who looks on non-existing Buddha-nature as something beyond cannot penetrate the true meaning of Buddha-nature. Non-existing Buddha-nature is 'sūnyatā Buddha-nature, and it is simply becoming Buddha-nature itself. In *Busshō* Dōgen says: "Expression by body is Buddha-nature." Buddha-nature is no hazy concept. The human body with its limbs and organs has to express Buddha-nature fully.

In conclusion, Dōgen's view of Buddha-nature can be summed up as follows: 1) it is not a substance as in the 'Srenika heresy; 2) it differs radically from the unthorough Hīnayāna view of an empty self but of substantial things; 3) it is not a step-by-step development like the other Mahāyāna teachings; 4) it is not the ideal of "the other shore" or anything lacking practical embodiment; 5) it is the source of all existences and all values; 6) it is existence as well as non-existence; 7) it is 'sūnyatā separated from existence and non-existence; 8) it is impermanence of growth and development; 9) it expresses itself as all things: 10) it is time because existence is time; and 11) it is not a mere concept but something that must be expressed practically by body ond mind. Buddha-nature is a central theme in Buddhism in general as well as in Zen, especially Sōtō Zen. It therefore deserves intensive study. I have here merely presented a few facets of Dōgen's view of Buddha-nature.