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Cosmology and Consciousness

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ABSTRACT The integration of the universe as experienced by the human is the basic context for achieved spiritual integrity. The universe and conscious awareness are linked not only as data of experience but also as the bases of human destiny specific to Buddhist contemplation and Christian adoration. In the essential task of achieving an authentic mode of spiritual awareness, it is the mystery of things that most proximately calls the human to essential fulfillment.

In approaching the theme of cosmology and consciousness, one becomes aware of the intimate relatedness of the inner awareness of the human and the outer world of phenomena that formulates the context for all thought and the content for meaning.

It is generally acknowledged that religious traditions offer a worldview and define a cosmology in which their values explicated in faith, practice, and devotion find a "place." It is the character of classical religious thought that the most sublime of sacred achievements, for example, attaining Buddhahood or cultivating the Christ personality, constitute the defining attribute and task for the human as human. The human project itself is essentially defined by such faith-informed engagement in this world. With particular emphases cosmology of the sacred situates the human endeavor in the widest comprehension of things in both Buddhism and Christianity.

A CRITICAL ISSUE

It is in our own age that the theme of the meaning of universe and the role of human awareness have taken on a profoundly crucial and critical significance. It is in the newly emerging sense of cosmology where the phenomenal order of things is perceived as a developmental process rather than as an abiding metaphysics that contemporary man recognizes himself as outstanding either as a new promise or a final peril for all he perceives. The chilling implication of human thought-presence to the order of things is best defined in "The Angry Winter" by the natural science essayist Loren Eiseley, who sees human awareness as the wary hinge of cosmic destiny.

As the ice age presents a kind of caricature or sudden concentration of those natural forces that normally govern the world, so man in the development of that awful instrument, his brain, himself partakes of the same qualities. Both his early magic and his latest science have magnified and frequently distorted the powers of the natural world, stirring its capricious and evil qualities. The explosive force of suns, once safely locked in nature, now lies in the hand that long ago dropped from a tree limb into the upland grass. We have become planet changers and the decimators of life, including our own. The sorcerer's gift of fire in a dark cave has brought us more than a simple kingdom. Like so many magical gifts it has conjured up that which cannot be subdued but henceforth demands unceasing attention lest it destroy us. We are the genuine offspring of the sleeping ice.¹

It is important to recognize that Buddhist and Christian traditions of thought have unique and prominent reference to the phenomenal order of things. Indeed it is these spiritual traditions that may well bring a new relevance to and even identify the efforts of a significant portion of mankind at the very moment when the life systems of the earth will come into an enhancing or destructive relationship with human endeavor. At a time when human action portends a universal karmic effect and personal salvation has a cosmic dimension, it is important for us to recognize that Buddhism and Christianity have in the past offered mankind remarkable traditions of sapiential insight attentive to the most destructive illusions and corrective of the most fundamental disorientations of the human mind and heart.

It is the purpose of this writing to suggest themes of thought and to indicate spiritual sensitivities shared by Buddhism and Christianity that are essential to help us enter into the contemporary concern of cosmology and consciousness. My references will be primarily to those of Japanese Buddhism with particular reference to Zen and Pure Land and to Catholic Thomism perceived as remarkable channels for mankind to recognize and reaffirm the numinous quality of the natural world and the salvific task of human awareness.

COSMOLOGY AS PRIMARY

Japanese Buddhism offers us a particular vantage point from which to view Buddhist themes that have undergone a significant trans-Asian development in which Japan offered to Buddhism its most easterly threshold of cultural rapprochement. It was with particular reference to China that Buddhism encountered and engaged spiritualities that intimately linked mind and matter.² The Buddhist tenet that inner response is an engagement with things held in right awareness was informed by a certain intensity and refinement in East Asia. Mindfulness and indeed the Japanese cultural milieu and religious confluence which would forever transform Buddhism are best

imaged for us in the glimpse of the Buddhist monk Saigyō in the *noh Ugetsu*. This aesthetic allusion images prominent themes found in the Japanese Buddhist views of the world and of the role of sentient reflection.

In the play, Saigyō, a poet-priest on pilgrimage with no destination but to seek the beauty of nature, is received as a guest by an elderly couple. They are deities incarnate. The old man is probably an incarnation of Sumiyoshi Myōjin, the patron god of poetry. We are told that Saigyō has just come from visiting the Sumiyoshi shrine. At first the old man refuses Saigyō's request for lodging, for their hut is too poor. Indeed the roof of their dwelling is torn. The elderly woman whose love is the sight of the moonlight, bids it remain in disrepair. The old man who finds pleasure in the sound of rain on the roof wishes to thatch the opening. The ancient gentleman relents in his refusal of shelter. He indeed would offer lodging if the pilgrim would but address their dilemma. To this purpose, he offers the following two seven syllable lines of a *waka* poem to this prospective guest:

the humble roof
should or should not be repaired?

From the view of the traveller, the hope of a night's lodging hinges on poetic response. From another perspective, it is divine instruction in the manner of dwelling in this world that is truly offered. The poet-priest completes the verse:

may the moon penetrate
may the rain accumulate
according to either desire
the humble roof
should or should not be repaired?

The challenge was not to find a resolution to the posed dispute. It was not a matter of electing repair or disarray. It was not a choice of favoring moonlight over the sound of rain. The project was to appreciate the type of engagement personified by the divine elderly couple and give it adequate expression.³

In this story we experience a profound communion with the natural world and even a deep spiritual exaltation in the experience of natural phenomena. This communion is the ultimate condition for man to experience the mystery of things. We live in a world whose impress is revelatory. Here, the human finds not only its place in this world but celebrates it with a unique sense of participation. Cosmos and consciousness are closely linked not only in the datum of existence but in the truly satisfying task: to be present to things as they truly are. If anything is clear in this story it is the recogni-

tion that we deal with a single interrelated community. We do not deal with the human community over against the natural world. Indeed true wisdom is found in the effort to engage life, for example, rain sound and moonlight, with a sustained sense of spontaneity. What is to be decided is the question of how to live in such a way as to not distance oneself from the immediacy of the experience. In this the play itself is a metaphor for the religious experience of Japan. This story images themes central to Japanese Buddhism. It aesthetically intuitively inscribes insights in its texts and thought tradition.

The two forms of Buddhism that offer with particular imagery a refined and detailed worldview or a cosmology of consciousness are those associated with Kegonshu⁴ and Tendai. These formulations have had significant influence in the history of Buddhism's introduction and sequential transformation in Japan. For the purposes of Pure Land and Zen reference, it is the Tendai influence that is most significant in our present consideration of cosmology and consciousness.⁵

CONSCIOUSNESS AS DERIVATIVE

In Tendai an interrelated world of sentient presence finds particular reference in the *jukai*,⁶ or ten spheres or realms, which include the *rokudo*, or the six ways or modes of being in the world of sentience. These spheres of existences are in ascending order creatures of hell (*jigoku*), hungry ghosts (*gaki*), animals (*chikusbo*), asuras (*ashura*), humans (*ningen*), gods (*kami*), direct disciples, solitary buddhas, bodhisattva, and Buddha. This classification presents a complex of the known and unknown, the blessed and the horrid. With particular reference to the six levels of sentient existence, this schema presents the human mode of being as a moment of temporary location that possesses both the promise of progress and of attainment or the peril of demotion to a status of existence less conducive to enlightenment. Hence human consciousness is defined as a pivotal position and a privileged presence within this Buddhist cosmological vision. In this perspective each sphere is less than a place and more of a presence. They are less fixed locations than moments of dynamic presence to the ultimate term of reference, the Buddha. Each of these states is present to and includes the others and may be best understood as modes of religious consciousness. Hence even the Buddha realm may be said to include the hellish state in that through compassion the absolute would be present to its experience of suffering in some transcendent way. The hell of sentient beings include the Buddha if only in the "longing for" or the felt absence of a good that ought to be possessed. Hence there is no state that is not mutually present to every other. The Tendai formula, *ichi nen sanzen*, "one thought equals ten thousand worlds," indicates the potential and promise of enlightened comprehension present to every moment of awareness in this scheme of things.

It explicates a world of mutual presence of each entity to every other in a Buddhist cosmology that situates and defines potential enlightenment in every mote and jot of human consciousness. The datum of human awareness is a reflective moment of participation in the interwoven fabric of this envisioned world.

It is indeed within the context of an interrelated world that the human mind finds its proper place and its salvific role in the order of things in Thomist thought. In the Christian tradition cosmology is the designation of the order of creation that proceeds from a single source. All phenomena and all living beings have God as their one origin and ultimate term of reference. For St. Thomas, the primary cause of this universe is God. It is the universe itself that consists of the diversity of all things that manifests most perfectly the goodness of God. "For goodness, which in God is simple and uniform, in creatures is manifold and divided; and hence the whole universe together participates the divine goodness more perfectly, and represents it better than any single creature whatever."⁷ The universe in its unity and diversity is required to image forth in creatures the simple goodness of God. God is goodness in so simple a manner that it constitutes an attribute made manifest by nothing less than the totality of creation and the multiplicity of all things. Everything needs every other thing for the manifestation of this divine virtue. No single creature can participate perfectly in or adequately represent the originating and sustaining goodness of God of which it is a mere instance of manifold and myriad creativity. Not the majesty of a mountain, that is, the earth's impulse to leap skyward, nor the mind of man, that is, matter's impulse to become self-conscious, can itself make manifest divine goodness save as a mutually related moment in the universal order of things. The universe is an interrelated cosmos in which a conscious mode of being finds both place and relevance.

Indeed human awareness in the Aquinas scheme of things is required not in itself but by the differentiation and diversity of all related things, which is the perfection of the universe manifesting the divine final cause. "Hence, the complete perfection of the universe required the existence of some creatures which return to God not only as regards likeness of nature, but also by their action. . . . The greatest perfection of the universe therefore demanded the existence of some intellectual creatures."⁸ In order that creation might perfectly represent the divine goodness, it is required that there be creatures that by their actions of intellect and will contribute to the goodness of other things.⁹ Hence it is by human knowing and loving (to will the good of the other) that man finds his designated place and fulfillment in the universal order of things. These modes of being become the way for the return to God specific to humanity. The rather contemporary epistemological quandary, How is it that the human mind is so coincident with the universe that it can come to know it?, finds certain resonances in this tradition of creation that demands a universe made conscious of itself

for the imaging forth of God in creatures and for manifesting the true perfection of all things.

Human consciousness is an intimate part of the fabric of the cosmologies central to significant traditions of Buddhist and Christian thought. It may be said that mindfulness in Buddhism and knowledge in Christianity present a certain relatedness of cosmos and the human that define the place and the task of the man, that is, to return to God or to manifest the Buddha nature. Human integrity is intimate to the envisioned integration of the universe. These cosmologies are informed by a primacy of a cosmos in which the human is a profoundly significant reflection.

IMMEDIATE AWARENESS

We are familiar I think with the discourse and discipline of Zen Buddhism that go beyond the discriminations of the mind in a process of disillusionment in insight and of detachment in practice to offer a defined nonmediated experience of enlightenment. It is clear that Ch'an embodied a uniquely Chinese contribution that attracted particular Japanese attention.¹⁰ In Japan, this tradition took on refinement in the writings of Dōgen.

For Dōgen the ultimate indefinable Buddha nature radiates through all the diversities we perceived in the natural world evoked in enlightened experience beyond all duality in the "casting off of Body and Mind," Dōgen's signature par excellence of immediacy.¹¹ "Moreover, although in realization the mind (of the zazen prater) and its objects both arise and disappear within the stillness of samadhi, since it occurs within the sphere of jiyū, it does not disturb a single mote of dust, nor infringe upon a single phenomenon. It does great and wide-ranging buddha work, and performs the exceeding profound, recondite activities of preaching and enlightening. The trees, grasses and the land involved in this all emit a bright and shining light, and preach the profound and incomprehensible Dharma; and it is endless."¹² Here the incomprehensible and absolute is present to phenomenal reality in a way that does not alter the essence of phenomena but whose presence is the measure of participation in the deeper mystery of things. What is "known" is known by its effect in an enlightened instance. Here the mind, in enlightened realization, and the universe, seemingly drawn from a hidden splendor, participate in and are mutually present to each other in an event revelatory of the deeper mystery of things. "The trees, grasses and the land . . . emit a bright and shining light, and preach the . . . incomprehensible dharma."

It is the discipline of zazen that frees human awareness from whatever would distance it from the enlightened and immediate comprehension of the widest context of things. "It [complete enlightenment] is essentially the freedom from ego-consciousness with its deep karmic roots and the simultaneous transformation of the subject of dichotomous thinking into the

absolute subject for whom the whole universe is but an aspect of itself without any 'objects' standing against it. This fact is realized not through logic and argument but by the compelling presence of supreme enlightenment manifested in the sitting form."¹³

Enlightenment is a transcendent and comprehensive reflection of the wider universe that is decidedly nondual in its experience and nonmediated in its apprehension. In the writings of Dōgen enlightenment defines an experience of sheer immediacy best described by images of light. "Man attaining enlightenment is like the reflection of the moon on the water. The moon does not get wet, the water is not broken. For all the breadth and vastness of its light, it rests upon a small patch of water. Both the whole moon and the sky in its entirety come to rest in a single dewdrop of grass, in a mere drop of water."¹⁴

In the thought of St. Thomas Aquinas, Divine Pure Existence (*Ipsum Esse Subsistens*) is an absolute term of reference known by its effect with profound immediacy. For Aquinas the central perfection of the universe is the act of existence itself (*esse*). In his metaphysical vision the particularity of all things in creation participate in this indeterminate reality, which is held in simple unlimited perfection in God. In this he recognizes and establishes a new vocabulary to denote a refined existential communion between God and creation. In this view the natural world is the primary mode of revelation. In his essence-existence doctrine, all things essentially participate in divine donation. From the perspective of human awareness, this gracious datum is ultimately known by its effect in an immediate instance of insight. "It is a doctrine both of creatures and of God in their mutual relations, the central vantage point from which he [Aquinas] views all creatures as participating in limited fashion through their respective essences in the unlimited plenitude of God's own perfection as Subsistent Act of Existence (*Ipsum Esse Subsistens*). . . . But comparatively little has been written about how his teaching in fact stretches the resources of language up to, if not beyond, their limits. It points beyond to something that cannot properly be said, but can only be recognized, not conceptualized, in a flash of synthetic insight."¹⁵

A sudden insight beyond all duality and discursive thought is a shared attribute of the experience of the absolute in these Buddhist and Christian traditions of reflection. They confirm in rather diverse ways that we do not know the sacred or ultimate mystery apart from phenomena. Indeed they confirm that the infinite modalities of perception of the natural world lead to ecstatic modes of human awareness. The ultimate immediacy of Dōgen's enlightened experience or of St. Thomas' contemplative insight is fundamentally evoked by and imaged in the impress of this world. Understood as profoundly empty or as truly engraced, there is a dimension to this phenomenal realm that is inexplicable and yet "known" to human awareness with certain immediacy. This perceived insight of sacred presence is not distant but most intimate.

INTIMATE AWARENESS

Pure Land thought in Japan is a progression of profound reflection on sacred intimacy. This Asian tradition culminates in the Japanese focus on interior moments of awareness in which the sacred name progressively denotes a coincidence of man's inner experience with the saving action of *Amida nyorai*.

This tradition in retrospect forms a textual lineage that in time constitutes its canon and defines its doctrinal and devotional transformations. In the *Jodoshinsbu* perspective Pure Land thought begins with the writing of Nagarjuna and finds definitive formulation in the work of Shinran whose acknowledged Japanese predecessors are Genshin and Hōnen. In this the Indian and Chinese developments constitute a legacy for a Japanese refined focus on the inner quality of faith and on the interiorization of practice. This tradition has a significant reference to Buddhist cosmology for the context and content of its thought.

The initiation of Pure Land commentary is Nagarjuna's *Jujubibasharon*, a commentary on the *Kegonkyo*. We have only the Chinese text of Nargarjuna that focused on the progress of the bodhisattva to final enlightenment. Here Nagarjuna's significant impress is his understanding of practice, which is primarily contemplative yet presents an "easy practice"¹⁶ of faith that hinges on the vow of Amida to save all sentient beings. It is worthy of note that this beginning of a Pure Land tradition of commentary and thought is a reflection on the very sutra resplendent with the radiant metaphor of mirrored images that describe an interrelated universe defined by Indra's net. It presents the single community of a cosmic world suffused with Buddha presence. Pure Land devotion in China enhances the notion of sacred space in the refined development of the Western Paradise.¹⁷ In the Japanese incorporation and commentary on this expanding canon of Pure Land texts, crystal waters and bejeweled trees and the dawn sound of the lotus blossom opening constitute the elements of a Pure Land, the transpositions of this world purified. These paradisaal images are given Japanese currency in Genshin's *Ōjōyōshū*. In the *Senchakushū* Hōnen's notion of "selection"¹⁸ is founded on the bodhisattva's select additions to his paradise, terrestrial moments conducive to the faithful's final attainment, and the purposive exclusion of any hindrances. Pure Land cosmology as inspired and imaged projections of this realm recapitulates and refines the *Kegon* sutra's cosmic world suffused with Buddha presence. In Japan, Buddhist Pure Land practice will progressively bend the Western Paradise ever so near to this world. It is Hōnen's selection whose primary analogy is the bodhisattva creation of sacred space, which is the precise dynamics of selection and rejection that reduces the *nembutsu* practice to the single practice of calling on the sacred name. ". . . [T]his correct practise is one which ought to be exclusively done. This correct way (*shōjo*) is no other than calling on the Name of Bud-

dha. If you call upon his name unfailingly you will be reborn. This is in accord with the original vow.”¹⁹ Now the *nembutsu* here mentioned does not mean the calling to mind of the Buddha’s being or meditating upon His signs of eminence, but calling with all one’s heart upon the sacred name of the Amida Buddha.²⁰ It is in Shinran that this singular practice is reduced to the inner moment of grateful response for what has occurred in this very realm. “For those who despair of being born in the Pure Land, entertaining the thought that it might be possible, perform the *nembutsu*. For the man who believes rebirth is certain, extol the *nembutsu* from the heart as an act of recompense (*boon*) mindful of the mercy (*on*) of the Buddha.”²¹ This tradition will identify the *nembutsu* and Pure Land attainment with the inner movement of the human heart. Pure Land cosmology becomes coincident with our consciousness of the present world recognized by faith as *the* locus of the compassionate action of Amida. In this a new intimacy is established between paradise and earth, between human effort and the action of Amida. The most innermost experience of man is recognized as one with the transcendent saving action of Amida. In this tradition the practice of the *nembutsu* is reduced to the impulse of the human heart to praise.

Aquinas argues in a sense that Being is the proper and primary name of God. In this he will name divinity in a new way and he will define a new sense of intimate participation by all things in divine attribute. He establishes a new sense of intimacy between God and all creatures whose composite of essence and act of existence share in indeterminate quality of *esse* that is “held” in God in supereminent manner as the origin and end of all things. This “sharing-in” is the effect of the action of a self-communicating God. The insight of a Self-Communicating Divine Existence designates no distant action of creating but an intimate sustaining divine presence. “Now since God is very being by His own essence, created being must be His proper effect: . . . Now God causes this effect in things not only when they first begin to be, but as long as they are preserved in being; . . . Therefore as long as a thing has being, God must be present to it, according to its mode of being. But being is innermost in each thing and most fundamentally inherent in all things . . . Hence it must be that God is in all things, and innermost.”²²

This new sense of intimacy has about it an attentiveness to the inner moment. The very innermost center of things is the place of the sustaining and creative presence of God. In terms of our human mode of being, God is closer to us than we are to ourselves. This intimacy specifies a presence of the sacred to all existence by virtue of their participation in this fundamental, transcendent attribute of being. Our conscious awareness is a reflection on what has been established at the core of all creation. Indeed Aquinas states in a rather beautiful way that God is present in all things by giving them existence, which is the most intimate reality in them. The Latin

text offers the words "*et intime*"²³ for the translation "and innermostly." In this "*et intime*" of divine presence-in, God is not distant from His creation and all creatures but is present to their innermost being in the very sustaining gift of existence. "No action of an agent, however powerful it may be, acts at a distance, except through a medium. But it belongs to the great power of God that He acts immediately in all things. Hence nothing is distant from Him, as if it could be without God in itself."²⁴

Indeed the very attempt to articulate so intimate a mystery as the divine presence in all things central to the essence-existence doctrine of Aquinas would have us recognize a "conviction of intimacy" parallel if not coincident with the conviction of Japanese Pure Land thought and belief. In both thought traditions this certain conviction is hard won and held fast. Each is convinced that if the infinite is not totally present to the finite, no number of finite steps will get one to a more ultimate reality. Japanese Pure Land credence and Thomistic faith insight may radically differ regarding their understanding of the meaning of this realm and of the significance of the sacred, and they may confirm quite distinct polarities of distance and intimacy. However their remarkably similar sense of a reduction, a leading back to an essential interior moment, will not allow them to countenance any radical discontinuity between phenomenal experience and their particular sense of transcendent sacred presence. In each a new sense of intimacy bridges what in former moments of their respective Christian and Buddhist tradition were utterly distinct and distant. It may be argued that their innermost experience of the sacred focused on interior modes of awareness contradicts any mode of ecstatic escape from this realm and confirms attentive awareness to the Compassionate or Creative Presence of the Sacred attuned to our very mode of existence and sentience. The most interior modes of faith awareness explicated in Buddhist practice and Christian thought confirm that the sacred is not distant from but eminently and intimately present to this realm.

CONCLUSION

We have in the spiritual traditions of Buddhism and Christianity remarkable resources without which the human endeavor of past ages would have been bereft of the psychic energies, resolve, and intellectual comprehension for stupendous achievement at critical moments in the history of human consciousness. At different times different aspects of a tradition offered a prior unknown capacity and strength to engage its times with relevant insight. The imperative to reinvest the human project with the Buddhist and Christian insight that all things form one community in which the human finds an intimate place and salvific presence is of particular significance for our times.

Today the universe is a sequence of developmental processes through

an irreversible sequence of transformations. We have genetic diversities from a single origin through a single process toward a single destiny. Such a cosmology is best served by spiritualities of intimacy where mind and matter are not seen over against each other but are acknowledged as moments of mutual presence.

In our brief consideration of quite distinct Buddhist and Christian spiritualities, the integration of the universe as experienced by man is the basic context for achieved spiritual integrity. The human finds not only his place in but also his presence to the sacred in this realm. Cosmos and consciousness are intimately linked not only as a datum or attribute but as destiny and task to achieve an authentic mode of spiritual awareness. In the specific understandings of the revealed presence of a Creator or of the manifestation of the Buddha, it is the mystery of things that most proximately calls the human to fulfillment and most profoundly situates the human for authentic spiritual response. Cosmology is the given context in which consciousness is called to enlightened insight or contemplative adoration.

NOTES

1. Loren Eiseley, *The Unexpected Universe* (New York: Harcourt Brace and World, 1969), p. 99.

2. The radical discontinuity between Buddhist and Confucian thought is best noted in the Confucian assertion that the mind is not empty but "contains" principle, the basis for all knowing. However, the Sung Neo-Confucian articulation of an absolute or ultimate term of reference intimate to the open-ended reflection of the human mind in Neo-Confucian thought is best understood as a development that came out of an encounter with Buddhism. Similarly, the development of Chinese Buddhism incorporated the quality of Chinese transcendent humanism represented by Taoist and Confucian thought. See Wm. Theodore deBary, *The Unfolding of Neo-Confucianism; Conference on Seventeenth Century Chinese Thought* (New York: Columbia University Press, 1975), and Ch'en Ch'un, *Neo-Confucian Terms Explained*, trans. Wing Tsit Chan (Columbia University Press, 1986).

3. John T. Brinkman, *Simplicity, A Distinctive Quality of Japanese Spirituality* (New York: Peter Lang Publishing, 1996), pp. 247–248.

4. The cosmic imagery of the *Kekonkyo* found exquisite explication in esoteric *Shingonshu*. Shingon defines one cosmic community in which the mutual presence of one thing to another sustains and defines every other thing in the network of the dharma world. In this cosmology the omnipresence of the Buddha is ubiquitously available to human attentiveness. For further explication see "Harmony, Attribute of the Sacred and Phenomenal in Aquinas and Kukai," *Buddhist-Christian Studies* 15 (1995): 121–149.

5. All four principals of this article, Dōgen, Genshin, Hōnen, and Shinran, are alumni of Mount Hiei, the Tendai foundation of Saichō.

6. Junjirō Takakusu, *The Essentials of Buddhist Philosophy* (Honolulu: University of Hawai'i Press, 1956) pp. 137–141.

7. Thomas Aquinas, *The Summa Theologica*, trans. Fathers of the English Dominican Province, 3 vols. (New York: Benzinger Brothers Inc., 1948), p. I:246 (Pt. 1, Q. 47, a 1).

8. Thomas Aquinas, *Summa Contra Gentiles*, Book Two: Creation, trans. James F. Anderson (Indiana: University of Notre Dame Press, 1975), p. 140.

9. Ibid.
10. The Ch'an Movement, better known as Zen, has been described by Hu Shih (1881–1962) as a “reformation or revolution in Buddhism,” and by Suzuki as a movement in which “the Chinese mind completely asserted itself, in a sense, in opposition to the Indian mind. Zen could not rise and flourish in any other land or among any other people.” See Wing-Tsit Chan, trans. and comp., *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1963), p. 425.
11. For the unique usage of this term by Dōgen to indicate immediacy, see James Takashi Kōdera, *Dōgen's Formation Years, An Historical Study and Annotated Translation of the Hokyo-Ki* (Boulder: Prajna Press, 1980), p. 107.
12. Norman Waddell and Abe Masao, trans., “Dōgen's Bendāwa,” *Eastern Buddhist* 4 (May 1971): 136.
13. Taitetsu Unno, “Zen and Shin Buddhism: Structural Parallels,” *The Pure Land* 7 (December 1990): 9.
14. Norman Waddell and Abe Masao, trans., “Shobogenzo Genjokōan,” *Eastern Buddhist* 5 (October 1972): 136.
15. Norris Clarke, “What Cannot Be Said in St. Thomas' Essence-Existence Doctrine,” *New Scholasticism* 45 (Winter 1974): 19–20.
16. Genshin quotes the “easy practice” of Nargajuna's commentary on page 698 in his *Ōjōyōshū*.
17. The *Gunjiron* and the *Ankokusho*, works of seventh-century China, list thirty joys of the Pure Land and twenty-four joys of the Land of Bliss, respectively.
18. The word “select” (*senchaku*) means to take up and reject and has reference to creation of a Buddha Land. See Kyodo Ishii, ed., *Senchakushū zenkō* (Tokyo: Meirakuji Shoten, 1975), p. 177.
19. Ibid., p. 665.
20. Harper Haverlock Coates and Ryugaku Ishizuka, *Honen, The Buddhist Saint: His Life and Teachings* (Kyoto: Society for the Publication of the Sacred Books of the World, 1949), p. 463.
21. *Shinran chosaku zenshu*, ed. Taiei Kaneko (Kyoto: Hozokan, 1967), p. 622.
22. Aquinas, *Summa*, 1: 34.
23. Santi Thomae Aquinatis, *Opera Omnia* (New York: Musurgia Publishers, 1948) 1: 26.
24. Aquinas, *Summa*, 1: 34.