

Academic Summary Lecture: November 16, 2006

Religions and Academics (3): Religions After All

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1. (Humans) --- Limitation of ethics: Questions raised by Kiyosawa Manshi (1863-1903).

The 30s of the Meiji era in the history of modern Japanese thought.

1889 (22nd year of Meiji): Constitution of the Great Empire of Japan.

1890 (23rd year of Meiji): Imperial Rescript on Education.

1891 (24th year of Meiji): Affair of *lese-majeste* by Uchimura Kanzo. Incident of Kume Kunitake.

1893 (26th year of Meiji): Inoue Tetsujiro, *Kyoiku to Shukyo no Shototsu (Clash of Education and Religion)*.

1894 (27th year of Meiji): Sino-Japanese War.

1901 (34th year of Meiji): Tanaka Chigaku, *Shumon no Ishin (Restoration of Religious Sects)*. Takayama Chogyu, *Biteki Seikatsu wo Ronzu (Discussing the Aesthetic Life)*.

Kiyosawa: Publication of *Seishin kai (Spiritual World)* (Declaration of Spiritualism).

Murakami name missing Sensei: General theory of *Bukkyo Toitsu ron (Theory about the Unification of Buddhism)* (*Non-Buddhist Doctrines of Mahayana [the Great Vehicle]*).

1902 (35th year of Meiji): Chogyu, *Nichiren Shonin towa Ikanaru Hito zo? (What Kind of Person was the Venerable Nichiren?)*. Chogyu died.

1903 (36th year of Meiji): Kiyosawa died. Fujimura So committed suicide. Okakura Tenshin, *Toyo no Riso (Ideals of the East)*.

1904 (37th year of Meiji): Russo-Japanese War. Tsunajima Rosen, *Kenshin no Jikken (Experimentation of Perceiving Kami [deities])* (Published in 1905). Okakura Tenshin, *Nihon no Kakusei (The Awakening of Japan)*.

Situation of the times: Season of politics (society) --- Season of religion (the individual's inner self)

Crackdown on political movement. Advent of Japanism and nationalism.

Enforcement of morality.

Social maturity --- A need of modern “self” as a subject.

Criticism of Christianity by Inoue Tetsujiro (*Kyoiku to Shukyo no Shototsu [Clash of Education and Religion]*).

“First, (Christianity) does not place national interests first.

Second, (Christianity) does not place importance on loyalty and filial piety.

Third, (Christianity) places an emphasis on the supra-world (non-secular world) and makes light of the world.

Fourth, Christianity’s philanthropy is an indiscriminate love similar to Mozi’s universal love or an equal affection for all individuals.”

Religion and Ethics in Kiyosawa’s Case

Subjectivism, gaze into one’s inner self – To others through the inner self.

“Spiritualism seeks sufficiency within one’s spirit. One does not, therefore, anguish and get distressed by chasing after things outside oneself and following others.” (*Seishin shugi [Spiritualism]*).

“Religion is a subjective fact.” (ditto.)

From morality to religion – unlimited responsibility --- irresponsibility.

“Even when you talk about duties arising from the so-called teachings of ethics and morality, it is never easy to practice them. If one tries to fulfill them seriously, he never fails to grieve over ‘impossibility’ in the end. I was tremendously suffered when I ran into this ‘impossibility.’ ...I get comfort and peace by believing the Tathagata (an epithet for a buddha) of infinite Great Compassion. How does the Tathagata of infinite Great Compassion allow me to get peace? It is not by means of externality. He saves me as He undertakes all responsibility.” (*Waga Shin’nen [My Belief]*).

Standpoint of Religion

“When the infinite Great Compassion manifests in our spirit and orders caring for others to us, we care for them. If He orders passing them to us, we pass them.” (*Seishinshugi to Tariki [Spiritualism and Other-Power]*).

Morality --- Religion --- Morality

“If one seriously wants to enter into a religious world, he must desert his parents, wife and children, assets, and country. Furthermore, he must desert himself. Put differently,

one who tries to enter into a religious world must desert filial piety and patriotism in the material world. It is when one stops paying any attention to humanity and justice, morality, science, and philosophy that the immense world of religious beliefs opens.” (*Shukyouteki Shin’nen no Hissu Joken [Necessary Conditions of Religious Beliefs]*).

“Once one comes into contact with the compassionate light of the Tathagata, there is nothing one gets weary of or feels repugnant to....It is fine to carry a gun on one’s shoulder and go to war in the event of an emergency of the nation. It is also fine to practice filial piety and love one’s country.” (ditto.)

Religion and Morality

“When the distinction between religion and morality is clear and both religious people and moral people stick to their respective duties and use their respective talents, their respective achievements will contribute to the nation and society.” (*Shukyoteki Dotoku to Futsu Dotoku no Kosho [Negotiation between Religious Morality and Genral Morality]*).

2. Others and the Dead

<Humans> and Others

Death and the Dead

A mistake of modern philosophy – It drove death out of the purview of philosophy. ---
Something not able to be experienced

Even if “death” cannot be experienced, “the dead” is an experiential fact.

The dead who are close to one

The war dead – Yasukuni, Hiroshima, and Nagasaki

The dead as others

Tanabe Hajime (1885-1962)’s *Shi no Testugaku (Philosophy of Death)*

Logic of the Species --- Philosophy of Metanoetic (Repentance) --- Philosophy of Death

Existential Collaboration with the Dead.

“Verse and Commentary in the Biyanlu(Hekigannroku),” 55th Rule, “Dogo’s Visit to a Family for Condolence”:

“When young Monk Zengen, who was absorbed in the question of life and death, made a visit to one of the supporters of the Buddhist temple for condolence, accompanying his Master Dogo, he said to the Master, hitting the coffin, “Is it life or

death?” The Master merely said, ‘I don’t say it’s life. Nor do I say it’s death.’...Later when Master Dogo passed away, Zengen told Sekiso, a senior disciple, about what happened at the time, Sekiso also simply said, ‘I can’t tell. I can’t tell.’ At this moment, Zengen realized for the first time that it was Master Dogo’s compassion for him that the Master had not answered his question at the time to let Zengen realize this particular reason for himself. Now that the Master’s compassion worked on Zengen, Zengen is said to have left for the work of repentance and appreciation, while having become aware of his Master being resurrected regardless of his death and continuing to live in Zengen’s mind.” (*Memento mori*)

“The love of the dead person, who, when he was alive, deeply wished how he should be, is renewed constantly for the living even after his death. Such love of the dead constantly works upon the living through the mediation of the love of the living toward the dead. This existential collaboration of interacting love enables the resurrection of the dead.” (*Sei no Sonzai-ron ka Shi no Bensho-ho ka? [Is it Ontology of Life or Dialectic of Death?]*).

“The disciple who has realized the truth for himself through the love of his Master must, as long as he is grateful for such realization, give, as a matter of course, the truth he realized for himself in token of his gratitude to another person and serve as a vehicle for allowing another person to realize the truth for himself.” (*Memento mori*)

Others and the Dead in the Saddharma Pundarika Sutra (Lotus Sutra)

Part One – What is a bodhisattva?

“All human beings are bodhisattvas.” --- “All people are related to others.”

Ethics of early Buddhism – does not require others.

Mahayana Buddhism – the principle of compassion and the *Rokuharamitsu* (six practices of charity, morality, patience, effort, mediation, and wisdom)

Shomon Jobutsu (A follower of Hinayana who contemplates the principle of the fourfold noble truth to attain Nirvana).

Part Two – Buddha as the Dead

Emergence of the dead --- *Kenho Tohon* (Beholding the Jeweled Stupa showing the Sakyamuni Buddhas [representing the historic Buddha] and Taho [relating to the future] seated side by side in a jeweled pagoda)

Nyorai-juryo-bon (Chapter on Life-Span of the Tathagata: The Buddha’s life-span is immeasurable.) – *Kuon Jitsujō no Hotoke* (An old buddha who truly attained

enlightenment in the most distant past.)

Source Books and Papers by the Author:

Fumihiko Sueki, *Meiji Shiso-ka Ron (Essays on Meiji Intellectuals)* (Transview, 2004)

_____, *Kindai Nihon to Bukkyo (Buddhism and Modern Japan)* (Transview, 2004)

_____, *“Ningen” no Kotoba, Shisha no Kotoba (Words of “Humans,” Words of the Dead)* (*Nihon no Tetsugaku [Japanese Philosophy]*4, 2005)

_____, *“Shisha” no Hakken – Tanabe Hajime no “Shi no Tetsugaku” wo Megutte (Discovery of “the Dead” – On Tanabe Hajime’s “Philosophy of Death”)* (*Nihon no Tetsugaku [Japanese Philosophy]*6, 2005)

_____, *Yasukuni – Ikani Giron no Chihei wo Tsukureru ka? (Yasukuni – How Can We Create a Level Field for Discussion?)* (Fukushin 11, 2006)