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龍谷大学世界仏教文化研究センター　2021.3

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Editorial Note

Eiji Hisamatsu
Director, Research Center for World Buddhist Cultures

The 2020 academic year opened up with the coronavirus pandemic. Due to the emergency situation, the Research Center for World Buddhist Cultures was obligated to cancel or postpone many scheduled events. However, despite restrictions caused by the circumstance, the center managed to conduct researches and hold online events while considering prevention of infection. For example, on the twenty-ninth of October, the center invited Rev. Dr. Takashi Miyaji (minister of the Southern Alameda County Buddhist Church and Assistant Professor at the Institute of Buddhist Studies in Berkeley, CA) as a guest speaker for the online lecture "Amida Nyorai no negai to deau: Shakai mondai ni taisuru shinshūteki apurōchi" (Encountering Amida's Great Aspiration: A Shin Buddhist Approach to Current Social Issues). On the third of December, the center hosted a lecture by Dr. Obuse Kieko (Visiting researcher at Kobe City University of Foreign Studies), entitled "Bukkyō to islāmu: 17 seiki izen no sōgogenkyū ni okeru 'Budda' to 'Yogensha' ni chūmoku shite" (Buddhism and Islam: Focusing on Mutual References between "Buddha" and "Prophet" before the Seventeenth Century). This lecture is related to the symposium titled "Bukkyō, isulāmu, kirisutokyō no kōryu ni mukete: Hikakushūkyō no shiza kara" (Interactions among Buddhism, Islam, and Christianity: From a Viewpoint of Comparative Religion) where prominent scholars of Islamic Studies and Christian Studies participated. Moreover, on the seventeenth of December, the center co-hosted two events. One was the "International Symposium on Socially Engaged Buddhism in Japan" held in collaboration with the International Network of Engaged Buddhism (INEB), the Japan Network of Engaged Buddhism (JNEB), the Center for South Asian Studies (RINDAS), and Ryukoku University's Religious Affairs Office. Japanese Buddhist activists were invited to present their experience with vulnerable populations, and it was the first attempt to discuss the reality of engaged Buddhism in Japan and surrounding issues. Another symposium "Kango to bukkyō no renkei o motomete: Tashi shakai no shūseiki ni kangosha to bukkyōsha wa nani o subekika" (Pursuing the Cooperation between Nursing Care and Buddhism: What Should Nurses and Buddhists Do at the End of Life in Death-ridden Society) was held by the center's Applied Research Division together with the Graduate School of Practical Shin Buddhist

Studies at Ryukoku University and the Kyoto Nursing Association.

Regarding other projects the center originally planned to conduct during the academic year, most of them are now scheduled in the coming year. We are eager to carry out the projects despite this difficult situation.

Last but certainly not least, I am pleased to announce the publication of the fourth volume of the *Journal of World Buddhist Cultures* which includes seven articles by scholars from Japan and other countries. I would like to express my gratitude to the contributors, and it would be a delight if the journal could contribute to the development of international networks among Buddhist scholars.

発 刊 の 辞

久松　英二
世界仏教文化研究センター長

今年度の龍谷大学世界仏教文化センターの研究活動は、新型コロナウィルスの感染拡大という異常事態のなかで始まりました。このパンデミックの影響により、予定されていた本センターのイベントの大半が中止や延期を余儀なくされました。このような大きな制約の中で、当センターはオンライン開催等、感染拡大防止に努めながら研究事業を展開しました。まず、講演会については、10 月 29 日、米国カリフォルニア州・南アラメダ仏教会の開教使を務めつつ米国仏教大学院で教鞭をとっている Takashi Miyaji 氏を招いて講演会を開催しました。真宗倫理の専門家としての立場から「阿弥陀如来の願いと出会う−社会問題に対する真宗的アプローチ」というテーマでお話を伺いました。また、12 月 3 日に、「仏教とイスラーム：17 世紀以前の相互言及における「仏陀」と「預言者」に注目して」という講題で、小布施祈恵子氏（神戸市外国語大学客員研究員）による講演会が開催されました。シンポジウムについては、日程の関係で本誌昨年度では報告されておりませんでしたが、2 月 7 日に、仏教を軸に、イスラーム、キリスト教という世界宗教を比較して交流の手がかりを探る試みとして、国内の著名なイスラーム学者やキリスト教学者らを招いて「仏教・イスラーム・キリスト教の交流に向けて―比較宗教の視座から―」というテーマでシンポジウムが開催されました。さらに、12 月 17 日、国際エンゲージドブッディズム・ネットワーク、日本エンゲージドブッディズム・ネットワーク、龍谷大学南アジア研究センター、龍谷大学宗教部の協力をえて、日本における社会参画仏教の活動家を招集し、日本のエンゲージド・ブッディズムの現在とその課題について討論するはじめての試みとして、国際シンポジウム「日本のエンゲージド・ブッディズムの現在とその課題」が開催されました。また本センターの「応用研究部門」では、12 月 17 日に、龍谷大学大学院実践真宗学研究科との共催で、京都府看護協会の後援を受けて、「看護と仏教の連携を求めて ～多死社会の終生期に看護者と仏教者は何をすべきか」というテーマのもと、シンポジウムが開催されました。

なお、上記以外の今年度実施予定だった研究プロジェクト活動については、そのほとんどが次年度持越しとなっております。コロナ禍にあっても、可能な限り、事業展開していく所存です。

さて、『世界仏教文化研究』第 4 号には、国内外から 7 名の研究者の論考を掲載することができました。投稿くださいました方々に御礼を申し上げますとともに、この E ジャーナルが国内外の研究者に広く行き渡り、仏教研究の国際的ネットワークの構築に寄与することができるよう願っております。

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1, 本誌は、英語を主言語とするが、日本語による投稿もさまたげない。したがって、目次、巻末執筆者等は、英語と日本語を併記する。

2, 漢字表記については、翻訳を含む日本語原稿の場合、一部の人名、書名を除き、原則、常用漢字に統一する。

3, 本誌中に使用されている図版の無断コピーは固く禁ずる。

Articles 1

〔Special Contents〕

Shin Buddhism, Christianity, and Islam: Comparative Theology (2016-2019)

Introduction

〈in English〉

Mitsuya DAKE

Professor, Ryukoku University

Introduction

Mitsuya DAKE

"Shin Buddhism, Christianity, and Islam: Conversations in Comparative Theology" was a cooperative international research project conducted at Ryukoku University in Kyoto and the University of Münster in Germany, Georgetown University and the Institute of Buddhist Studies in the USA from 2016 through 2019. It brought together a small group of scholars working cooperatively to explore topics in Shin Buddhist, Christian, and Islamic theological thoughts in a comparative manner. In particular, it was designed to examine issues raised by Shin Buddhist thought from comparative theological perspectives.

Western scholars have long noted that Shin Buddhism, as a Mahayana tradition that appears to share a number of conceptual and structural features in common with the Christian tradition, may serve as a particularly fitting partner in seeking interreligious understanding. This project afforded an opportunity to bring Shin Buddhism into sustained conversation with Christian and Islamic scholars of various nationalities engaged in Christian-Buddhist, Islamic-Buddhist, and Christian-Islamic researches and enabled fresh perspectives on dialogue among these major religious traditions. It has expanded and deepened Buddhist interreligious dialogue and further illuminated new directions for the development of contemporary Shin Buddhist thought in a global, pluralistic context.

The research meetings were attended by Shin Buddhist, Christian, and Islamic scholars and researchers. In addition to them, there were a group of core participants (who attended all of the four main meetings), and other participants invited for particular meetings as budget and schedules permitted. All of the participants were familiar with introductory works on the other traditions selected by the core participants.

Core participants (attended all meetings):

Prof. James Fredericks, Loyola Marymount University, USA
Prof. Perry Schmidt-Leukel, Münster University, Germany
Prof. Imtiyaz Yusuf, Center for Buddhist-Muslim Understanding, Mahidol University, Thailand
Prof. David Matsumoto, Institute of Buddhist Studies, USA
Prof. Mitsuya Dake, Ryukoku University, Japan

Prof. Dennis Hirota, Ryukoku University, Japan

Each meeting consisted of four sessions over two days. It was initiated by keynote presentations of the thinking within each tradition, followed by responses and open discussion. The presentations assumed basic knowledge of the traditions. The responses discussed topical issues and questions that were raised amongst the traditions for each other.

The three papers published in this E-journal are some of selected papers presented at the research meetings.

*The programs of the research meetings are as follows.

1) The First Conference at Ryukoku University, Research Center of World Buddhist Cultures, Kyoto

Date: February 15-17, 2017

Theme: Shin Buddhism, Christianity, and Islam: Conversation in Comparative Theology

[Public Lectures]

1. Prof. Perry Schmidt-Leukel (Münster University German, 2015 Gilford Lecture Laureate)
   "A Fractal Interpretation of Religious Diversity"
2. Dr. Keiko Obuse (Kobe City University of Foreign Language)
   "Mutual Perception between Buddhists and Muslims: With Special Reference to Japanese Buddhists' Perspectives"

[Trialogue]

Session 1: Buddha's Teaching, Revelation, Logos
"Then Teaching as Truth in Shinran"
Prof. Dennis Hirota (Ryukoku University)
"Revelation in Islam"
Prof. Imtiyaz Yusef (Mahidol University)
"Buddha's Teaching, Revelation, Logos: A Christian Perspective"
Prof. Perry Schmidt-Leukel (Münster University)

Session 2: Universality and Exclusivism

"Universality and Exclusivism in Religious Dialogue from Perspective of Shinran Thought"
Prof. Mitsuya Dake (Ryukoku University)
Prof. Junya Shinoe (Doshisha University)
Prof. Peter Phan (George Town University)

Session 3: Myth and History
"Myth and History in Shin Buddhist Thought"
Prof. David Matsumoto (the Institute of Buddhist Studies)
"Myth and History in Islamic Religious Thought"
Prof. Maria Dakake (George Mason University)
"Myth and History in Christian Thought"
Prof. James L. Fredericks (Loyola Marymount University)

Session 4: Amida, Allah, Trinity
"Revitalizing the Monothetics Discourse of Creation: Two Buddhist's Views"
Prof. Eisho Nasu (Ryukoku University)
"A Muslim Perspective of Concept of Ultimate Reality"
Prof. Elif Emirahmetoglu (Münster University)
"Christian Doctrine of the Trinity: Distinctive Concerns and Possible Encounters with Buddhism and Muslim"
Prof. Bernhard Nitsche (Münster University)

2) The Seconds Conference at Münster University, Münster in Germany

Date: July 12-14, 2017
Theme: Theme: Evil and Self-Awareness

[Public Lectures]

1. Prof. Imtiyaz Yusuf (Mahidol University)
"Buddhism, Islam and Politics in South- and Southeast Asia"
2. Prof. Mouhanad Khorchide (Münster University)
"Islam and Inter-Faith Relations"

[Trialogue]

Session 1: Karmic Evil, Sin, Suffering, and Predestination
"Karmic Evil, Sin, Suffering, and Predestination: A Shin-Buddhist

Perspective”

Prof. Eisho Nasu (Ryukoku University)

“The Mind al-Qur’an—Sin, Suffering, and Predestination”

Prof. Imtiyaz Yusef (Mahidol University)

“The Christian Understanding of Evil

Prof. James Fredericks (Loyola Marymount University)

Session 2: Practice, Prayer, and Transformation

“The Real Is Transformative Dynamic: Shinran’s Concept of Shinjin”

Prof. Dennis Hirota (Ryukoku University)

“God’s Mercy Encompasses All, but Whom Does God Love?”

Prof. Maria Dakake (George Mason University)

“Practice, Prayer, and Transformation”

Prof. Perry Schmidt-Leukel (Münster University)

Session 3: Repentance and Forgiveness, Aspiration and Hope

“Repentance and Forgiveness; Aspiration and Hope: A Shin-Buddhist Perspective”

Prof. David Matsumoto (the Institute of Buddhist Studies)

“Sin and Forgiveness in Islam and Its Meaning for the Afterlife”

Prof. Mouhanad Khorchide (Münster University)

“Being Saved and Being Just: Grace and Salvation in the Christian Tradition”

Prof. Peter Phan (George Town University)

Session 4: The Nature of Human Existence

“A Shin Buddhist Perspective to the Nature of Human Existence”

Prof. Mitsuya Dake (Ryukoku University)

“Existence of Human Being in Islam”

Prof. Junya Shinohe (Doshisha University)

“Conceptions of the Human: A Christian Point of View”

Prof. Bernhard Nitsche

3) The Third Conference at George Town University, Washington D.C. in the USA

Date: June 27-29, 2018

Theme: Salvific Action

[Pre-Conference Panel]

Buddhist-Christian-Muslim Conversation on Salvific Action

"What Can a Buddhist Learn from Islam?"

Dr. Keiko Obuse (Kobe City University of Foreign Language)

"Shinran, Kierkegaard and The Sickness unto Death"

Dr. Daniel Rumel (Münster University)

"Salvific Action in the Tension between Human Free Will and Predestination"

Prof. Elif Emirahmetoglu (Münster University)

[Public Lectures]

1. Prof. Leo Lefebure (George Town University)
   "Go, Tell It on the Mountain: Salvific Action in Light of African American Christian Experience"
2. Prof. Dennis Hirota (Ryukoku University)
   "Learning from Others: Engaging the Shin Buddhist Path in the Contemporary World"

[Trialogue]

Session 1: Wisdom-Compassion, Divine Love/Mercy, and Transcendence

"Wisdom and Compassion, Exposure and Embrace: A Shin Buddhist Sense of Transcendent Immanence"

Prof. David Matsumoto (the Institute of Buddhist Studies)

"The Name and the Vow: Reading Exodus 3 with Shinran"

Prof. James Fredericks (Loyola Marymount University)

Session 2: Shinjin, Nembutsu, Surrender/Faith, Remembrance, and the Prophetic Voice

"Shinran's Idea of Realization in Shinjin and Nembutsu"

Prof. Mitsuya Dake (Ryukoku Univeristy)

"Surrender, Faith, and Remembrance"

Prof. Leo D. Lefebure (George Town University)

"Muhammad: A Human Prophet"

Prof. Imtiyaz Yusuf (Mahidol University)

Session 3: Amida's Directing of Virtue: Grace, Justice, and Moral Life

"Amida's Directing of Virtue and Its Moral Implications in Shin Buddhist Faith and Practice"

Prof. Eisho Nasu (Ryukoku University)

"Grace and Salvation in the Christian Tradition"

Prof. Peter C. Phan (Georgetown University)

"Deepening Belief in Islam with the Divine's Directing of Virtue: An Examination of the 'Three Fun-damental Principles of Islam' by Muhammad bin Abdul-Wahhab"

Prof. Junya Shinohe (Doshisha University)

Session 4: Naturalness (jinen), Fitra, Spirit

"The Real Is Transformative Dynamic: Shiran's Concept of Jinen"

Prof. Dennis Hirota (Ryukoku University)

"Simul Bodhisattva et Icchantika: A Christian Reflection on Jinen"

Prof. Perry Schmidt-Leukel (Münster University)

4) The Fourth Conference for Publication Project at Institute of Buddhist Studies, Berkeley in the USA

Date: June 11-12, 2019

Participants:

Prof. James Fredericks (Loyola Marymount University)
Prof. Perry Schmidt-Leukel (Münster University)
Prof. Imtiyaz Yusuf (Mahidol University)
Prof. David Matsumoto (Institute of Buddhist Studies)
Prof. Mitsuya Dake (Ryukoku University)
Prof. Eisho Nasu (Ryukoku University)
Prof. Dennis Hirota, (Ryukoku University)

A Muslim Perspective of the Concept of Ultimate Reality

〈in English〉

Elif EMIRAHMETOGLU

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Abstract

This paper aims to briefly portray from a Muslim view how the concept of ultimate reality is treated in Islamic thought focusing particularly on the three divine names: al-Haqq (the Real), ar-Rahman (the Merciful) and an-Nur (the Light). After that, it points out some parallels between Shin Buddhism, Christianity and Islam in respect of the perception of ultimate reality and liberating experience of human being.

A Muslim Perspective of the Concept of Ultimate Reality*

Elif EMIRAHMETOGLU

Keywords: Islam, Buddhism, Ibn al-'Arabī, Comparative Theology

Two Main Aspects of God: Transcendence and Immanence

The conceptions of God found in the Qur'an, the hadith literature and various theological, philosophical and mystical schools of the Islamic tradition provide us a wide spectrum of different images of God. Despite the diversity of the Islamic concepts of God we can speak of two main aspects of the Absolute: His transcendence and immanence.

The Qur'an declares that "He is Allah, the One and Only. Allah, the Eternal, Absolute; He neither begets nor is born." (112:1-3) and "there is nothing like Him" (42:11). "He is the Most High, the Most Great." (2:255) Such verses explicitly point out the absolute transcendence of God which implies that nothing is identical with Him and can be equated with Him. However, the Qur'an also accentuates God's nearness to the creatures, His concern for human beings and that He is present everywhere, as for example in the following verses: "He is with you wherever you are." (57:4), "It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. (50:16), "To Allah belong the East and the West: Everywhere you turn, there is the Face of Allah. For Allah is all-Pervading, all-Knowing." (2:115)

***Tawḥīd*: "The All-Embracing Principle of Islam"**

The fundamental Islamic doctrine of *tawḥīd* unities both the transcendent and immanent aspects of the divine Reality in question. The notion of *tawḥīd* essentially means the oneness of God or more exactly recognizing the oneness of the ultimate Reality, but it also implies how the creatures are connected with this absolute Reality. Islamic tradition explains the relationship between the transcendence of God and the phenomenal world with the help of the two terms, *tanzīh* and *tashbīh*, that is, the incomparability of the Absolute and the similarity of the Absolute respectively.

* This essay is based on a paper given at a Shin Buddhist, Christian and Muslim trialogue at Ryukoku University in Kyoto in February 2017.

Tanzīh means literally "to declare something pure and free of something else."[1] In accordance with the definition of the word, the perspective of *tanzīh* underlines the absolute transcendence and the total otherness of God. God in Himself is essentially beyond human understanding and language. As it is said in the Qur'an: "Utterly remote is Allah, in His limitless glory, from anything to which men may ascribe a share in His divinity!" (59:23)

However, the same transcendent Reality has also some sort of similarity with his creatures. The Qur'an expresses these similarities in an anthropomorphic description of God as having hand and face, and by ascribing some human attributes and actions to God. Thus, the Qur'an says of God: "He is the Hearing and the Seeing." (42:11) He is "the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior" (59:23). In addition to these attributes, God also describes in the Qur'an how He enters into relation with human beings and the cosmos as the Protector, the Provider, the Watcher and so on. The divine Names associated with *tashbīh* indicate the nearness of God to human beings that enables an experience of the Absolute. On the basis of the personal representations of God people can turn towards the transcendent Reality and experience His closeness and mercy, as indicated by this divine statement: "Call upon Me, and I will answer you." (40:60)

Sachiko Murata and William Chittick who both are outstanding scholars of Sufism and Islamic thought elucidate the notions of *tanzīh* and *tashbīh*, these two complementary aspects of the main principle of Islam, as follows: "The perspective of *tanzīh* affirms God's oneness by declaring that God is one and God alone is Real. Hence everything other than God is unreal and not worthy of consideration. God's single reality excludes all unreality. In contrast, the perspective of *tashbīh* declares that God's oneness is such that his one reality embraces all creatures. The world, which appears as unreality and illusion, is in fact nothing but the One Real showing his signs. Rather than excluding all things, God's unity includes them."[2]

After my brief explanation of *tawḥīd* as the fundamental notion of Islam, I would like to take a closer look at the three names of God which spell out more clearly the meaning of *tawḥīd* as the unity underlying the diversity of appearances. The representation of the conceptions of God in the Islamic tradition through the medium of His following three names, that is, the Real, the Most Merciful and the Light, may also constitute both a useful and fruitful basis for a comparative analysis of the concepts of the ultimate Reality between Christianity, Shin Buddhism and Islam.

[1] Sachiko Murata, William C. Chittick, *The Vision of Islam*, (London: I.B. Tauris, 2015), p. 71.
[2] Murata and Chittick, *The Vision of Islam*, p. 71.

Al-Haqq: "Everything is perishing but His Face"

One of the divine Names found in the Qur'an is al-Haqq, literally "the Real". "That is because Allah is the Real, and what they call upon apart from Him is unreal." (22:62, 31:30) As declared by this verse and other numerous statements of the Qur'an, God is the only eternal Reality. From the point of view of the Real, all things in the phenomenal world are merely illusory appearances which we experience from the relative point of view as the cosmic multiplicity.

The first statement of the Shahadah, the Islamic creed, also supports God's absolute Reality: "There is no god but God". This can be also formulated as ´there is nothing real but the Real´. God is the only eternal Real, everything other than God is unreal, transitory and illusory, as stated by the verse: "Everything is perishing but His Face." (28:88)

In addition to that, God declares in the Qur'an that He "created the heavens and the earth and everything between the two only with the Real." (15:85) At this point, I would like to refer to the great Sufi master Ibn al-'Arabī (1165-1240) and introduce his interpretation of the relationship between the Real and the transitory and illusionary realm briefly.

Ibn al-'Arabī's concept of the unity or oneness of Being (*waḥdat al-wujūd*) denotes the ontological unity of God and creation. He characterizes this unity by the term "tajalli", which refers to the self-manifestation of God in the material world and in the heart of the faithful. God manifests himself by His names and attributes, but not by His essence. This means that we need to distinguish between God´s essence on the one hand, "God as Essence", and God´s manifestation on the other hand, "God as Divinity". In fact, Ibn al-'Arabī's theory of the modes of manifestation, or the stages of Being, is more comprehensive and versatile but here I confine my remarks only to the two dimensions of the Absolute. God as Essence indicates the original and undifferentiated state of oneness that is the Real in Itself. Whereas the Essence of God remains always unrecognizable, He manifests himself in His various names. It is merely through His names and attributes that God is recognizable, since the human being is not able to realize the Essence of God with his limited abilities. For this reason, the manifestation of the qualities of the Absolute such as mercy, protection and sustenance demonstrates the closeness of God to His creatures. He can also be glorified in his Names and Attributes which manifest divine Reality within the categories of human language and conception.

Ibn al-'Arabī refers to the phenomenal world as a shadow of the Real. The Real is ineffable, indefinable in itself, however it discloses itself in all things. Yet the divine

Essence as Self-sufficient is beyond all the Names and Attributes. For this reason, Ibn al-'Arabī uses the terms "unity of many" and "unity of Essence" to point out "His [God's] complete independence of the Names". In his famous book, *The Bezels of Wisdom*, Ibn al-'Arabī says that "God's Unity, in respect of the divine Names that require our existence, is a unity of many, while in respect of His complete independence of the Names and us, it is unity of Essence, for both of which the Name the One is used."[3] He further states that "There is [in fact] only He Who is distinct, nor is there any similarity [with Him]. In existence, there is no similarity or dissimilarity, for there is but One Reality, and a thing is not the opposite of itself."[4] The consideration of Ibn al-'Arabī's doctrine of self-manifestation of the Real leads us to the second divine name which indicates another essential aspect of God and His relationship with human beings.

Ar-Rahman: "The Breath of the All-Merciful"

In the Sufi literature, a famous hadith qudsi is often mentioned to explain the reason of the existence of the realm of multiplicity. It reads as follows: "I was a hidden treasure, and I loved to be known. Thus, I created the creatures so that I might be known." According to this divine utterance, the creative movement of God is activated by the principle of Love. He loved to be known and "breathed of His spirit into man" (32:9). In this respect, the whole being is considered in the Islamic tradition as the Breath of the All-Merciful (Nafas ar-Rahman). God turns to human beings in love and mercy and His "Rahma (Mercy) encompasses all things" (7:165).

Thus, the basic idea is that God created the word out of Mercy. But not only creation is regarded as an expression of God´s Mercy. The revelation or the manifestation of God through divine words is also repeatedly mentioned in the Qur'an as a mercy and healing for the diseases in the hearts. By means of His All-Merciful Breath, the divine words become manifest, and thereby He enters into a saving and enlightening relationship with His creatures. The salvific aspect of the divine Mercy is depicted in the following verses: "Most Gracious! It is He who has taught the Qur'an. He has created man." (55:1-3), "[…] This is (nothing but) Lights from your Lord, and Guidance and Mercy, for any who have Faith. When the Quran is read, listen to it with attention. And hold your peace: That you may receive Mercy." (7: 203-204). The act of the recitation of the Qur'an is in this regard the internalization of God´s declaration of Love and fulfillment of the heart with divine Mercy.

[3] Ibn al-'Arabī, *The Bezels of Wisdom*, translated by R.W.J. Austin, (New Jersey: Paulist Press, 1980), p. 126.
[4] Ibn al-'Arabī, *The Bezels of Wisdom*, p. 108.

The permeation of God´s merciful Breath in the whole creation has also another essential aspect which plays an important role in the spiritual perfection of human being. Since people carry within themselves the immanent divine nature of the merciful Breath, the realization of this nature leads man to the knowledge of God. As recorded in the hadith literature, "whosoever knows himself knows his Lord". By recognizing and becoming aware of their true nature, human beings may attain an immediate vision of the Absolute.

According to Ibn al-'Arabī, "inhaling Mercy […] seeks to resolve thingness in Identity and Uniqueness."[5] As soon as the illusory perception of the distinction between subject and object, or knower and known is dispelled, the essential Unity with the Real will be recognized. "When you enter into His Paradise you enter into yourself. Then you will know yourself with a gnosis other than that by which you knew your Lord by knowing yourself. Thus, you will be possessed of two kinds of gnosis, first knowing Him as knowing yourself, second, knowing Him through you as Him, not as you."[6]

An-Nur: "The Light of the Heavens and the Earth"

Another name of God closely associated with His Mercy and demonstrating His boundless grace to human beings is "the Light." As the famous light verse of the Qur'an states, "Allah is the Light of the heavens and the earth" (24:35). In addition, God describes in the same way His revelation as a Light which illuminates the darkness: "there has come to you from Allah a light" (5:15).

In the words of Ibn al-'Arabī, the compassionate self-disclosure of the Real is the radiation of the Light in the heart of the believer. "The heart has been illuminated by God with the light of faith."[7] In this sense, the Light of faith reflects the divine Light. When the light of God shines in the heart of the person of faith, the darkness of the transitory world will be dispelled by the Mercy of God. The following verse refers to believers whose will be brought out of darkness into the light by virtue of their sincere faith: "On the Day you see the believing men and believing women, their light proceeding before them and on their right" (57-12). Another verse of the Qur´an also reinforces that through turning towards God in sincere faith the Light of God will be realized: "O you who have believed, repent to God with sincere repentance. Perhaps your Lord will remove from you your misdeeds, […] Their light will proceed before them and on their right; they will say, 'Lord, perfect for us our light and forgive us.'" (66:8)

[5] Ibn al-'Arabī*, The Bezels of Wisdom,* p. 223.
[6] Ibn al-'Arabī, *The Bezels of Wisdom*, p. 108.
[7] Ibn al-'Arabī, *The Bezels of Wisdom*, p. 161.

Conclusion

Finally let us get back to our starting notion of *tawḥīd.* As I tried to show, the principle of *tawḥīd* is related to the different aspects of the divine existence. In the words of Murata and Chittick: "Neither *tanzīh* nor *tashbīh* provides a complete picture of reality. The universe needs to be understood in terms of both perspectives simultaneously. Then we see that each thing is at once near to God and far from him, at once similar to God and incomparable with him."[8] In this respect, "tawhīd is an all-embracing concept, in keeping with the all-embracing nature of the divine reality which it expresses."[9] The oneness of the Reality encompasses the whole aspects of God. He is both Outward and Inward, there is in fact no difference between God's transcendent incomparability and immanent similarity as far as the oneness of Being is concerned. The blowing Breath and radiating Light of the Real imply this Unity. To express this again in Ibn al-'Arabī's words: "So, O friend, do not know Him in one context and be ignorant of Him in another, nor affirm Him in one situation and deny Him in another, unless you affirm Him in an aspect in which He affirms Himself and deny Him in an aspect in which He denies Himself, as in the verse in which denial and affirmation of Himself are brought together."[10]

I have tried to portray a Muslim understanding of ultimate Reality by means of the three Names of God, which may provide an opportunity to talk about the parallels and commonalities between Christianity, Shin Buddhism and Islam, beyond the well-known doctrinal differences in certain respects. The Real as the transcendent aspect of God underlines that none of religious traditions can completely reflect the nature of ultimate Reality. This is a very good reason to remain humble while talking about the Real, but also to be more eager to acknowledge and appreciate its various conceptions in the different contexts. While the essence of divine Reality remains undefinable, God′s manifestation through the Name "All-Merciful" denotes the divine proximity and compassion to everyone. Since the Love and Mercy of God constitute the principle of creation, His Mercy is not limited merely to Muslims who belong to the institutionalized Islam as religion, rather it encompasses all creatures. Similarly, the divine names as the Breath and the Light show that God manifests himself in each human being, independent of whether they are aware or ignorant of this fact. There is no boundary to the forms in which It manifests itself and nothing devoid of the Mercy of God.

"All becoming is an imagination

[8] Murata and Chittick, *The Vision of Islam*, p. 73.
[9] Murata and Chittick, *The Vision of Islam*, p. 44.
[10] Ibn al-'Arabī, *The Bezels of Wisdom*, p. 191.

And in truth also a reality
Who truly comprehends this,
Has attained the mysteries of the Way"[11]

Response to the Papers of Eisho Nasu and Bernhard Nitsche

In my response to the papers of Eisho Nasu and Bernhard Nitsche, I want to take three Buddhist teachings as a starting point to display the feasible parallels between Shin Buddhism, Christianity and Islam regarding the concept of ultimate Reality. They are "the doctrine of *tri-kāya,*" the concepts of "non-duality" and "the Buddha-nature."

The Mahāyāna doctrine of the three bodies of the Buddha (*tri-kāya*) has already been compared to the Christian concept of ultimate Reality by some Buddhist scholars such as John Makransky or Masao Abe. I would like to bring in an Islamic perspective by highlighting some similarities between the concept of *tri-kāya*, Christian Trinitarian thinking and Ibn al-'Arabī's concept of God. The doctrine of *tri-kāya* refers to the various manifestations of the Buddha as identical with the Dharma on the different levels of being. These tree bodies of the Buddha are *dharma-kāya* (the truth body), *sambhoga-kāya* (the enjoyment body), and *nirmana-kāya* (the transformation body). *Dharma-kāya* refers to the ultimate reality which is formless, undifferentiated and eternal. This inconceivable, formless *dharma-kāya* manifests itself in conditioned form-beings as supramundane and mundane Buddhas, who represent the levels of *sambhoga-kāya* and *nirmana-kāya* respectively.

Similar to the formless and undifferentiated *dharma-kāya*, the Essence of God remains always undefinable, ineffable and totally other in the Islamic tradition. It is the only eternal Reality being beyond all of the human words and concepts. Berharnd Nitsche likewise refers in his paper to God as "inaccessible fullness" and an "ungraspable mystery" which is also the foundation of all reality. Nitsche further describes the unfathomable abundance with the following nice metaphor: "As a shoreless and limitless ocean, it is the inner reality of everything without being composed of everything. This ocean precedes all seas and allows for them to exist. This divine ocean does not find fulfillment in the entirety of reality." In line with this quotation from Nitsche, I want to cite the following verse from the Qur'an which also illustrates the unfathomable greatness of God and infinitude of His words: "If whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted" (31:27).

[11] Ibn al-'Arabī, *The Bezels of Wisdom*, p. 197.

It is obvious that all three religions use an apophatic discourse regarding ultimate Reality. In addition, there is another similarity between these religious traditions which relates to the manifestation of the transcendent Reality in the transitory realm. In the Pure Land tradition, the manifestation of the *dharma-kāya* is as a compassionate activity in the realm of samsara which enables the person of faith attaining awakening. In this respect, the enjoyment bodies of the Buddha are called dharma-body as *upāya*, or, as it is understood by the English translation, as "compassionate means." Amida Buddha, who is the central focus of Jōdo Shinshū, represents one of the supramundane manifestations of formless reality. Out of great compassion, he has created his Pure Land as a realm of enlightenment and he is therefore considered as an object of faith and veneration in Shin Buddhism.

Turning again to the Christian and Islamic tradition, we encounter a similar compassionate-salvific dimension of the transcendent Reality as the divine immanence in the world. In addition to the divine fullness, Nitsche also emphasizes in his paper the necessity of "the worldly presence of God in Jesus Christ and the Spirit." According to Christian theology, "salvation and peace can only be effected through God himself." Similar to Buddhism and Christianity, also in the Islamic tradition the compassion and mercy of God is the foundation that enables the attainment of realization and religious awakening. God enters into a saving and enlightening relationship with the creatures through the manifestation of the divine Names and Attributes which are the signs of His proximity. In this connection, it can be said that there is a functional similarity between the *sambhoga-kāya*, the Logos and the divine Names. All three imply that the transcategorial ultimate appears as mercy-compassion-love when entering the sphere of human concepts and categories.

Apart from the considered similarities, I now want to point out a difference between Islam and Buddhism in conceiving of the manifestation of ultimate reality. According to the doctrine of *tri-kāya*, after attaining Buddhahood the enlightened being can bring about a manifestation of *dharma-kāya* as a transformation body. In contrast to this, the manifestation of the Names and Attributes of God takes place without any human endeavor, in the manner of the process of attaining Buddhahood and bringing about a manifestation of *dharma-kāya*. More precisely, by practicing the Bodhisattva path, the Bodhisattva Dharmākara had attained Buddhahood, fulfilled his forty-eight vows and became the Buddha Amitābha. His Enjoyment Body and Pure Land represent the wisdom and compassion of Amida, but on the other hand, they are the spontaneous results of the Bodhisattva Dharmākara's "collection of merit and wisdom." As it can easily be seen, the starting point of the manifestation of ultimate Reality remains different in Islam and

Buddhism. In the Islamic tradition, the manifestation of the divine Names and Attributes is a downward movement from the Essence of God into the phenomenal world. In contrast, attaining Buddhahood and the manifestation of a Pure Land are primarily an upward movement from the realm of samsara and then a downward movement returning to the deluded people. However, the main reason of the manifestations of ultimate Reality is similar in both traditions: the saving mercy, compassion and wisdom of transcendent Reality.

My second remark is related to the comparison of the Islamic emphasis on the oneness of ultimate Reality and the Buddhist notion of non-duality. In his introduction to Shinran, Dennis Hirota explains that the dharma-body is characterized by three kinds of non-duality: "that of the karma-created (…) and the uncreated; of existence and nonexistence; and of the many and the One"[12]. He further states that in the Pure Land tradition this non-duality is developed as the activity of Buddha in the realm of samsara.[13] To Hirota, all these forms of non-duality indicate the non-discriminating unity of nirvana and samsara and non-duality of existence and nonexistence. A similar paradoxical relation between the manifestations of ultimate Reality and the ultimate Reality itself can be ascertained in the writings of Ibn al-'Arabī. He calls everything apart from the absolute Reality "imagination", but the whole imagination is also seen as Reality at the same time. As soon as the illusory perception of the distinction between subject and object, or knower and known is dispelled, the essential Oneness will be recognized. In a similar manner, the Buddhist term of "non-discriminative wisdom" implies the realization of the oneness "of the many and the One."

By addressing the notions of non-duality and oneness I come to my last point of the comparison: the Buddhist doctrine of "the Buddha nature" that is closely connected to the concept of non-duality. Perry Schmidt-Leukel uses in his introductory book on Buddhism the term "oneness" when explaining the Buddhist notion of dependent origination according to the Hua-yen school. He states that for this school "oneness as thoroughgoing interconnectedness, without remainder, is the universal Buddha-Nature."[14] The Buddha nature as "original luminosity" enables the transformation of the mind and the heart of a person which are obscured by delusional thinking and the defilements. When someone becomes aware of his true nature through the practice of the nembutsu, the mind of the person of faith is replaced by Amida´s mind. Similar to Jōdo

[12] Yoshifumi Ueda, Dennis Hirota, *Shinran: An Introduction to His Thought*, (Kyoto: Hongwanji International Center, 1989), p. 77.
[13] Ueda and Hirota, *Shinran: An Introduction to His Thought*, p. 89.
[14] Perry Schmidt-Leukel, *Understanding Buddhism*, (Edinburgh: Dunedin Academic Press, 2006), p. 142.

Shinshū, the divine immanence has a parallel soteriological dimension in Christianity and Islam. The Breath of the All-Merciful and the radiating Light are divine immanence and "a hidden treasure" of which people are unaware. By recognizing the immanent divine nature of the merciful Breath, a spiritual transformation of human beings may occur.

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Myth and History in Christian Thought:

Renunciation and Retrieval

〈in English〉

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Abstract

As different forms of discourse, myth and history have a complex relationship in Christian tradition. This essay claims that faith, as construed in the narratives about Abraham in the Book of Genesis, requires the renunciation of mythos and the embrace of history as a form of human existence. The author appeals to the thought of Mircea Eliade (1907-1986) to substantiate this claim. In contrast, Eliade's colleague at the University of Chicago, Paul Ricoeur (1913-2005), called for the retrieval of mythos as a religious discourse. In his phenomenological inquiry into evil and his hermeneutical reflection on the Christian doctrine of Original Sin in The Symbolism of Evil, Ricoeur argued that Augustine's highly rationalized interpretation of the Myth of the Fall needs to be replenished by the "surplus of meaning" available in the mythos of Genesis 2-3. The discourses of myth and history in Christian thought, therefore, must be understood in terms of renunciation (Eliade) and retrieval (Ricoeur).

Myth and History in Christian Thought:
Renunciation and Retrieval

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Keywords: Myth, History, Eliade, Ricoeur, Faith, Eschatology, Original Sin, Christian Theology

In Christian thinking, the relationship between history and myth, however these terms might be understood, has undergone multiple changes since the rise of scientific explanation and the application of critical historical methods in the study of the Bible. In the reflections that follow, I will address only two aspects of this complex issue, selected in the hope of inviting useful conversation among Christians and Buddhists. First, I will outline a theology of Christian faith understood as existential trust in the divine plan of redemption as it unfolds in the form of a "salvation history" (*Heilsgeschichte*). The Christian's "eschatological hope" in the historical unfolding of God's plan of salvation can be seen as an alternative to the "eternal return" to origins in mythical time that can be seen in many ancient societies. In this section of the essay, historical consciousness will be held up as an alternative to mythical consciousness. In the second section, I will argue that the relationship of myth and history in Christian tradition is considerably more complicated than the reflections in section one might suggest. To justify this claim, I will offer a sketch of Paul Ricoeur's highly influential retrieval of mythos as a discourse of Christian revelation. My reflections conclude with some suggestions on how this conversation among Christians, Buddhists and Muslims might continue in the future.

Part One: Christian faith as the Renunciation of Nostalgia for the Mythic Past

The Myth of the Eternal Return

Christian faith, understood as a form of human existence, is rooted in the Hebraic affirmation of history as the locus of God's self-disclosure to human beings. For the ancient Hebrews, so it is often argued, God is not to be found in the mythological past, but rather in the historical future. Since the eighteenth century, and arguably much earlier, Christian theologians have set Christian faith in sharp contrast to the "mythic consciousness" of "archaic man" Thus, these theologians speak of a *Heilsgeschichte* (salvation history) which begins with God's call to Abraham, the first Jewish Patriarch (in effect, the first Jew) to set out into the desert in the future hope of being led to a

"promised land."[1] As a result of this encounter with God, Abraham's life is reoriented from the mythological past to the historical future. Therefore, the Jewish (and by extension the Christian) understanding of time is linear in contrast to cyclical notions of time as found in societies based on mythic narratives and, for that matter, in contrast to Buddhism.[2]

The work of Mircea Eliade (1907-1986) presents us with a classic version of this argument.[3] Eliade claims that the myths and rituals of so-called "primitive societies" are based on an implicit "archaic ontology." For members of such societies, mundane human activities and events have no intrinsic value or meaning as unique and unrepeatable historical facts. Activities and historical events are "real" to the degree that they participate in an original, archetypal reality that was established *in illo tempore* (in the beginning, in mythic time). This archaic ontology allows for an escape from the meaninglessness of profane time into an original and pristine mythic time. The historical contingency of chance and misfortune of profane time is abolished by a return to the sacred time of origins through the repetition of the archetype in the performance of ritual and the recitation of the myth that accompanies the ritual.

For example, Eliade notes that in archaic societies rites for the dedication of temples often included the recitation of the creation myth such that the construction of the temple recapitulates the original ordering of the cosmos *in illo tempore* by the gods. The same can be said of rituals commemorating the founding of cities. The periodic rebuilding of the Shinto shrine at Ise (the 式年遷宮 *Shikinen Sengu* ritual), is a case in point. Every twenty years the shrine at Ise is dismantled and rebuilt anew. The ritual is a cultural performance of Shinto belief in the cyclic destruction and rebirth of the cosmos. As the shrine itself undergoes periodic destruction and rebirth in its pristine state, so also does the cosmos.[4] This "eternal return" to mythic time also can be seen in the *Akitu*, the Babylonian new year's ritual. The *Akitu* consists of 12 non-calendrical days in the spring. During this time there is the retelling of the Enuma Elish, the Babylonian creation myth, in which the great god Marduk slays Tiamat, the monster of chaos, and recreates the cosmos from the dead monster's body. In the retelling of the myth, there is a return to mythic time in which the cosmos is regenerated through recreation.

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[1] For a discussion of *Heilsgeschichte* as a theological term, see Oscar Cullmann, *Christ and Time* (revised edition), trans. by Floyd V. Filson, (Philadelphia, Westminster Press, 1989).
[2] Jan Nattier, *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline,* (Fremont: Asian Humanities Press, 1991).
[3] Mircea Eliade, *The Myth of the Eternal Return or Cosmos and History,* (Princeton, Bollinger Series, 1954).
[4] Felicia G. Bock, "The Rites of Renewal at Ise," in *Monumenta Nipponica* 29, 55-68.

In Eliade's view, time is qualitatively differentiated. Historical or chronological time gradually grows old and falls into disorder, tainted by the misfortunes and confusion of contingent events. But time can also be renewed by a return to the mythic time of origins when the cosmos was first created out of the original chaos. Moreover, Eliade argues that primitive man's nostalgia for mythical time constitutes a "refusal of history" [*refus de l'histoire*].[5] In lieu of what might be called historical existence, "primitive man" opts for the eternal return to the mythological past, before there was death, toil, disease, pain in childbirth, and military threat; a Golden Age when human beings could converse with the animals and enjoyed friendship with the gods.

The great break with this refusal of history, in Eliade's view, is found in the Hebrew Bible.[6] Eliade discerns in this literature the gradual emergence of "faith," or alternatively "eschatological hope" in the fulfillment of a divine promise that is to take place in the future. Therefore, in the Hebrew Bible, the God of the Jews is not encountered in the eternal return to the mythic origins of the world *in illo tempore*. The Jewish God is encountered in historical time, the profane time that archaic societies seek to escape in the retelling of their myths. The Jewish God transcends not only the cyclic patterns of nature but also the chaotic vicissitudes of history. He is the "lord of history" who bends history to his will and reveals himself within history as he sees fit. Thus, God is encountered in historical time. The human person comes before this God only by stepping out into the contingencies of history. This Hebraic theology of history is the basis for the Christian understanding of faith as eschatological hope.

Text: The Call of Abraham (Gn. 12:1-7)

Eliade's interpretation of the Hebraic understanding of history can be seen better by looking at texts from the Hebrew Bible. Traditions having to do with Abraham are especially important in this regard. Abraham's first encounter with God is found in the twelfth chapter of Genesis, the first book of the Bible.

> The Lord [God] said to Abram [Abraham], "Go forth from the land of your kinsfolk and from your father's house to a land I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Abram went as the Lord directed him. (Gn. 12:1-7)

[5] Eliade 85-89
[6] Eliade 102 ff.

The exegesis of this text requires several comments.

First, the text begins with a simple statement about a past historical event: "The Lord said to Abram." To appreciate this, the text must be placed into its wider context. The first eleven chapters of the Book of Genesis constitute a compendium of myths: the two creation accounts (Gn. 1-2), Cain's murder of his brother Able (Gn. 4:1-16), the story of Noah and the flood (Gn. 6:5 – 7:29), and the story of the tower of Babel (Gn.11:1-9). Note that, with the exception of the two creation accounts, these myths tell of the origin of disorder, not the establishment of order. In the twelfth chapter of Genesis, the literary form changes dramatically from myth to history. The "call of Abraham" (Gn. 12:1-7) is an early Jewish tribal tradition about the beginning of the Jewish people that has been redacted, not into a myth, but into an historical account of the first Jew. Moreover, the redactor has two explicit theological purposes: a Jewish theology of history and a Jewish theology of faith understood in terms of eschatological hope in the historical fulfillment of God's promises.

Second, God speaks to Abraham in the imperative mood: "Go forth!" (לֶךְ-לְךָ *lekh-leka*). The Hebrew emphasizes the definitive character of Abraham's act of obedience to the summons of God as an act that takes place within historical time, not *in illo tempore*. This means that the Patriarch's setting out into the desert is an historical event, not a ritual act based on the repetition of a mythical archetype. In setting out into the desert, Abraham's has acted within the historical present, yet he has also stepped out into the eschatological future. He has not annulled what Eliade calls the "terror" of history by returning mythic time. Instead, he has acted within the present in response to a promised future – "a land I will show you."

Third, even as God commands Abraham to go forth into the desert, the command is immediately complimented by a series of promises: (1) God will make Abraham a great nation and will bless him, (2) God will make Abraham's name great, and (3) God will bless those who bless Abraham and curse those who curse Abraham. The exclusive use of the future tense in these verses is noteworthy. Both the divine command to set out and the divine promises of future greatness reorient Abraham to a divine plan unfolding in historical time.

Fourth, Abraham's response to the divine command is obedience. He does not vacillate or ask for explanation. In fact, he says nothing in the entire account. The text simply informs us that Abraham "went as the Lord directed him." Later in the Book of Genesis, Abraham's obedience will be held up as the hallmark of his faith in God.[7]

[7] See the account of the sacrifice of Isaac in Gn 22 and the commentary on Gn. 22 in a New Testament text, the Book of Hebrews 11:17-19. In Christian tradition, the most influential argument for

Abrahamic faith requires the Jewish people to step out into the historical future in obedience to divine command.

Fifth, this text documents the historical beginning of the Jewish people. As such, it is an origin story, comparable to mythological origin stories. The story of the call of Abraham, however, is not a mythological etiology. Abraham, summoned by God to set out into the desert, becomes the first Jew in an act of obedience to a divine command that takes place within historical time. The telling of the story of the first Jew does not take us back *ab origine* to a mythic past. The account does not begin *in illo tempore*. Gn. 12:1-7 is a tribal memory about the origin of the Jewish people in the historical past. In assembling the Torah, this memory was redacted into a theology of faith understood as eschatological hope in God and a corresponding theology of history understood as the *locus* where the Jewish God will continue to reveal himself to the Jewish people in the future. Abraham is the first Jew, but the first Jew is not a mythological figure like the monster-slaying hero, Marduk, of the *Enuma Elish* or like Ninigi-no-Mikoto (瓊瓊杵尊), who descends from heaven with the three sacred treasures (三種の神器) in the *Kojiki*. Neither is Abraham like Adam (אָדָם "the man") as found in the mythological material of Gn. 1-11. Abraham is also a kind of archetype. As the first Jew, he is an ideal-type of Jewish faith in the God who leads the Jewish people into the desert and into history. But Abraham is not an archetype in the ontological and mythological sense that Eliade assigns to this word. He is a historical example to be emulated, not an archetype from a mythical *Urgeschichte* to be re-enacted. Like Abraham, the first Jew, all of Israel has been uprooted from its past and now looks to the future for the fulfillment of God's promises to his people.

Text: The Covenant with Abraham (Gn. 15:1-21)

In the fifteenth chapter of the book of Genesis, the new relationship between God and Abraham is ritualized by means of a "covenant" (ברית *berith*). Like the call of Abraham in Gn. 12:1-7, this text also constitutes a renunciation of Eliade's archaic ontology, with its eternal return to mythic time. In Gn. 15:1-21, we again have a folk tradition that has been redacted for a theological purpose. The account begins with a reference to ordinary, historical time: "Some time after these events…." As with the call of Abraham, God initiates the encounter. God reminds Abraham of his promises: "I will make your reward very great." Abraham responds by asking, "O Lord God, what good will your gifts be, if I keep on being childless…." The promises made to Abraham in his first encounter with

understanding Abraham's obedience as faith is in Søren Kierkegaard's Fear and Trembling, (London: Penguin Classics, 1986).

God are meaningless, historically speaking, as long as Abraham remains childless. God responds by showing Abraham the nighttime sky and promising him that his descendants will be more numerous than all the stars he can see above (Gn. 15:2-5). God then solemnizes his relationship with Abraham by "cutting" (כָּרַת *karath*) a covenant (ברית *berith*) with him. Various animals are cut in half, following a standard ritual in the ancient Near East for establishing the responsibilities of a superior party with an inferior (Gn. 15:9-21). The notion of a covenant as a way of configuring the divine-human relationship is noteworthy. Covenants are about future behavior, not past events. If the eternal return *ab origine* entails mythic archetypes of repetition, the historical existence required of Abraham's faith in God looks to a radically different paradigm which forces our attention on to the future.

In Gn. 15:6, the text informs us, "Abraham put his faith in the Lord who credited it to him as an act of righteousness." Two important terms are introduced in this verse. The verb *he'emin* (הֶאֱמִין), "to have faith," is being used in a theologically precise way. Generally speaking, *he'emin* means "to rely on," or "to trust in." The verb suggests constancy or endurance over time. Moreover, *he'emin* is an activity manifest in acts that take place as time moves forward. Now this word is being applied in a narrative having to do with the Jewish people's relationship with God. Thus according to Rabbinic midrash, Abraham's "faith" takes a concrete historical form in his obedience to the divine summons to sojourn in the desert. Abraham's steadfast faith in God corresponds to the future obligations imposed on God by the covenant. The text also speaks of Abraham's *tzedakah* (צדקה) or "righteousness." *Tzedakah* connotes a harmonious relationship between individual human beings, or between social groups. In this text, the connotation of the word is being extended to cover the relationship between Abraham and his God. In the Vulgate (the first translation of the Bible into Latin, dating from the fourth century of the Common Era), *tzedakah* is translated as *iustitia* (justice). The original Hebrew, however, does not suggest justice in any forensic sense. Instead, the Hebrew suggests an on-going relationship of trust and solidarity between Abraham and his God. Abraham's righteousness, therefore, is the state of a human being who "walks with God" (see Gn. 5:22). Once again, the text orients us to future hope, not the mythological past.

Other texts from Genesis could be cited. The sacrifice of Isaac (Gn. 22:1-19) and the account of Jacob wrestling with God (Gn. 32:22-32) come easily to mind. All of these texts are Hebraic tribal memories redacted for a theological purpose: an affirmation of the God who has entered into vicissitudes and contingencies of history and is to be found there, not in the mythological past. These texts constitute a repudiation of Eliade's archaic ontology of the eternal return to mythic time and, in its place, these texts affirm faith as

eschatological hope in the historical fulfillment of the divine promises. In the centuries after Abraham, Jewish eschatological hope will become focused on "the day of the Lord" (יוֹם יְהוָה *yom Adonai*), in which God will finally fulfill the promise he made to Abraham and to his descendants. Israel's journey of faith will end. This Jewish theology of history is now central to Christian faith. The God of Christianity is the God of Abraham, the God who cannot be conjured by means of the eternal return to origins by the ritual enactment of myth. Christian faith orients us to the eschatological future, not the mythological past. History, properly understood, is a *Heilsgeschichte*, the unfolding of God's plan of redemption within historical time.

Part Two: Paul Ricoeur's Hermeneutical Retrieval of *Mythos*

The Legacy of the Enlightenment on Christian Thought

There are multiple reasons for the marginalization of myth in Christian tradition. The Jewish eschatological understanding of history as *Heilsgeschichte* is certainly one of them. Faith constitutes a new form of human existence within historical time, a form of human existence that entails the renunciation of the comforts of *mythos.* But in addition to this renunciation of *mythos* rooted in the Old Testament itself, we must recognize that Christianity, more so than any other religion, has had to deal with the acids of criticism leveled against mythology demanded by the European Enlightenment. Many Enlightenment thinkers insisted on a sharp separation of myth from history. The rise of scientific explanation and the application of critical historical methods to the Bible led to the dismissal of myth as false explanation and the product of the pre-modern mind. Christian thinkers have responded to the Enlightenment's rejection of myth in various ways, both successful and unsuccessful. Some Christians insist on the literal truth of the biblical page, rejecting the findings of the historical-critical method. At times, these "fundamentalists" argue, for example, that the two creation stories in Genesis (Gn. 1-2) are historically accurate accounts of the origins of the world and that "creation science" should be taught in schools as an alternative to geology and evolution theory. The irony of Christian Biblical literalism is that it is often criticized for being "Medieval" in its reading of the Bible when, in fact, it is a form of Christianity that has accepted the Enlightenment's epistemology uncritically. Fundamentalism is a modern phenomenon. The Liberal Protestant theologians, on the other hand, tended to agree with the Enlightenment thinkers that myths are simply erroneous etiologies. They also argued, however, that the myths in the Bible are unnecessary for Christian faith. Fredrich Schleiermacher (1768-1834), for example, stressed the radically historical character of religious consciousness perhaps even more than Hegel, his colleague at the University of

Berlin. Schleiermacher argued for a trans-religious principle emerging within the world that is discernable in the unfolding of history. This allowed him to conclude that Protestant Christianity takes pride of place as the highest form of "religion" because it is the most rooted in the forward march of God's historical plan.[8]

The relationship of myth and history in the Bible, however, is considerably more complicated. A strict separation between myth and history is no longer acceptable for most Christian thinkers, biblical literalists being a significant exception. Myth cannot be dismissed as the product of pre-scientific consciousness. Myths make available truths that cannot be expressed with the propositions of scientific objectivity. This return to mythology in Christian thought has been supported in no small way by the rise of phenomenological studies of religion by figures like Rudolf Otto, Max Muller, Mircea Eliade, Gerard Van der Leeuw, Joachim Wach and Raffaele Pettazoni. In addition, a renewed appreciation of *mythos* among Christian theologians has been guided by the phenomenological hermeneutics called for by Martin Heidegger, Hans-George Gadamer and Paul Ricoeur. Ricoeur's contribution alone is enormous. Here, I will comment only on part of his contribution to the discussion.

The Retrieval of *Mythos*

Ricoeur's philosophical journey was long and convoluted. Early in his career, Ricoeur was interested in a philosophy of human fallibility. He published *Le Symbolique du Mal* in 1960.[9] In this volume, Ricoeur argues that articulating a philosophy of human fallibility is hampered by the fact that evil does not come into speech directly; it is present ambiguously through the mediation of symbols. This being the case, he proposes a phenomenological "re-enactment" of the confession of fault by religious consciousness as a necessary first step toward a hermeneutics of *mythos* as a "narrated symbol."[10] Myth arises as the intermediary between primitive and spontaneous symbolizations of evil and the speculative language of theology and philosophy.

Ricoeur's starting point, therefore, cannot be highly rationalized and abstract speculation regarding human fallibility. Augustine's theology of original sin,[11] for example, is far removed from the immediacy of the more spontaneous avowals of fault that can be found in the psalms (Hebrew liturgical hymns) and the Hebrew prophets. The

[8] Christian Berner, "Mythe et philosophie: de l'exégèse biblique à l'herméneutique philosophique," in *Mythe et philosophie: les traditions bibliques*." (Paris: PUF, 2002), 257-270.
[9] For an English translation, see Paul Ricoeur, *The Symbolism of Evil*, (Beacon Press: NY, 1967).
[10] Ricoeur, *Symbolism of Evil,*19.
[11] For Augustine's theology, see Alasdair McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification* (Cambridge: Cambridge University Press, 2020), 42-58.

Christian doctrine of original sin is Augustine's theological rationalization of the "Adamic myth," more commonly known as the "myth of the fall," as found in the second and third chapters of Genesis. But even the Adamic myth is a derivative, secondary language of the confession of fault. Proceeding phenomenologically, Ricoeur argues that the reality of evil emerges most spontaneously in the symbolisms of defilement, followed by sin as a relatively more complex symbolization and finally the symbolism of guilt.[12]

Although the phenomenology of evil admits to various levels of complexity, there is no confession of fault that completely escapes the mediation of language. The most archaic symbolizations of evil are already emerging into discourse as logos. Thus, the phenomenology of the symbolism of evil opens-up the possibility of a hermeneutics of evil. Therefore, Ricoeur can argue that myth is a species of symbol that arises in the interval between the spontaneous expressions of fault and speculative discourse about human fallibility. In mythos, the primordial symbols of evil are "thickened" by submitting to narration. By being narrated, the primordial symbols are located within the categories of space and time.[13]

Ricoeur also notes that myth is an "embarrassment" to the Enlightenment thinkers for whom history and myth must be strictly separated. The modern attempt to separate *mythos* from *logos*, however, is yet another example of the Enlightenment's failed quest for objectivity. Even still, Ricoeur's phenomenology of the avowal of fault does not surrender to a nostalgia for a pre-modern naivete about *mythos*. Instead, he seeks to affirm a post-critical "second naivete" in which myth is allowed to speak once again after the work of criticism.[14]

In order to let *mythos* speak again, Ricoeur must rule out certain approaches to myth. First, he argues that myth is not a form of allegory. If myth is a species of allegory, then its narration of primordial symbols of evil would be fully translatable into the propositional truths of speculative discourse. This would make myth into something disposable, "like a useless garment," after being decoded into propositions. In the recital of myth, however, there is the disclosure of a "surplus of meaning" that cannot be fitted into propositional language with no remainder.[15] Second, Ricoeur warns that myth must not be dismissed summarily as erroneous explanation or what he calls "false gnosis." The critical consciousness of the Enlightenment rejects myth as a pre-scientific etiology and as false history. Myth, however, needs to be understood as a mediation, in narrative form,

[12] Ricoeur, *Symbolism of Evil,* 25-150.
[13] Ricoeur, *Symbolism of Evil*, 18.
[14] Ricoeur, *Symbolism of Evil,* 161.
[15] Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning*, (Fort Worth: Texas Christian University Press, 1976).

of the more primordial expressions of fault (defilement, sin, guilt).[16] As a narrated symbol, myth makes ambiguously present a meaning that would otherwise be unavailable. The more primordial symbolisms of evil emerge as speech at the level of narration. Of course, narrative is a discourse bound by the finitude of time and space. This binding, however, is itself the circumstance which awakens us to a surplus of meaning which exceeds the narrative's capacity for mediation. There is a plentitude of meaning present under the contingency of a finite sign. Thus, in keeping with Heidegger's view of symbol, myths reveal and conceal truth.

The Adamic Myth

Ricoeur's treatment of the Adamic myth (Gn. 2-3) is illustrative.[17] After creating Adam and Eve, the first parents, God places them in the garden of Eden with the command, "You are free to eat from any of the trees of the garden except the tree of knowledge of good and evil. From that tree you shall not eat; when you eat from it you shall die (Gn. 2:16-17). The serpent, the "most cunning of all the wild animals the Lord God had made," temps the woman into eating this forbidden fruit. The dialogue between Eve and the serpent is carefully composed. The serpent asks, "Did God really say, 'You shall not eat from any of the trees in the garden'?" The woman responds, "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, or else you will die.'" The serpent then says, "You certainly will not die! God knows well that when you eat of it your eyes will be opened and you will be like gods, who know good and evil." After eating the fruit, "the eyes of both of them [the man and the woman] were opened, and they knew that they were naked; so they sewed fig leaves together and made loincloths for themselves." When they hear God walking about in the garden "in the cool of the day," the man and the woman hide. God calls out, "Where are you?" Adam answers, "I heard you in the garden; but I was afraid, because I was naked, so I hid." God's interrogation of Adam, Eve and the serpent and their punishments follows on this. The serpent will crawl on its belly for the rest of its days. The woman will endure childbirth in pain. The man will wrest food from the ground by the sweat of his brow. The first parents are then expelled from the garden, "to the east," and God stations an angel (in Christian tradition, the Archangel Michael) with a fiery sword at the gate of the garden to insure that no one will ever enter Eden again.

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[16] Paul Ricoeur, *Symbolism of Evil*, 161-170.

[17] Ricoeur, p. 235 ff. Ricoeur also provides extensive commentary on Gnostic myths, Greek tragedy and Mesopotamian myths.

I will make only a few brief comments on Ricoeur's treatment of this myth.

First, the literary form of this narrative is *mythos*, not an objective account of historical events that happened in years past. Reading the text as an historical account leads to a systematic distortion of the meaning. This includes those Christians who hold that the first and second chapters of Genesis (the two creation stories) are "scientific" accounts of the origins of the world. Renouncing the narrative as history is a necessary first step in letting the text begin to speak again as mythos. On the other hand, the Adamic myth is not "merely a myth" in the sense of a false etiology. The narrative supplies a disclosure of truth that cannot come into human speech in clear and unambiguous propositions without leaving a surplus of meaning.

Second in Ricoeur's reading, the Adamic myth is the most radical attempt to separate the origin of evil from the divine act of creation and the intention of the Creator. The root of evil is not found in creation (in contrast to various gnostic myths and Manicheism), nor in a wicked god or fate (in contrast to Greek tragedy). Evil comes from the defectability implicit in the embodied self-awareness of the human person as a nexus of finitude and freedom. As a result of their eating of the forbidden fruit in an exercise of their freedom, the man and the woman fall into a self-consciousness that they cannot abide: "the eyes of both of them were opened, and they knew that they were naked." Neither is the serpent the zone of the emergence of evil into the world. Note that the serpent never lies to Eve. The serpent is correct in saying "you certainly will not die" if you should eat the forbidden fruit. In addition, eating the fruit does in fact make them "like gods, who know good and evil." But the man and the woman are not gods – their eyes are now opened yet their finitude cannot be renounced. They are unable to bear this god-like knowledge. Guilt is the result of this newly arrived inability to abide as an embodied transcendence. The sign of this guilt is their awareness of their nakedness. The zone of evil's emergence into the world is not the cosmos and not the serpent. Evil comes into the world in the inability of the man and the woman to endure their God-given creatureliness.

Third, the Adamic myth arises at the boundary that separates the primordial symbols of evil and speculative discourse about evil. The symbolisms of defilement, sin and guilt come into language by being narrated as Adam and Eve's hiding from God, their disobedience to divine command and the denial of their creatureliness. But the narrative mediates the primordial symbols in a way that allows for theological speculation about the possibility of defection implicit within finite freedom. Augustine, reflecting theologically on this text in the fifth century, will interpret the narrative as "the fall" (*lapsis*) into "original sin" (*pecattum originale*), although neither of these terms appears

in the Bible. These terms are part of a speculative theology that Augustine has generated from the narrative.

Fourth, in the Adamic myth, narrative has a heuristic function. Looking from the level of myth downward to the more spontaneous avowals of fault, narrative can be seen as a way of exploring how the meaning of evil supplied by the primitive symbols are interrelated. For example, the narrative succeeds in linking sin (as disobedience to divine command) with guilt (nakedness). Looking upward, toward speculative language about evil, the narrative is a way of exploring how the interrelation of the primitive symbols, as narrated in the myth, supplies an impetus for philosophical and theological theory. For example, as remarked above, Ricoeur does not look on the serpent as the devil. Belief in Satan is a later development in Jewish thought. The serpent is a tempter or trickster, not an allegorical figure representing evil. More to the point, the serpent is a necessary element for advancing the plot so as to reveal the defectability implicit within the human person as a nexus of finitude and freedom. By means of narration, therefore, the myth shows that evil emerges as something subsequent to the creation of the world and subsequent to the creation of the first human beings. The origin of evil lies in the inability of the human person to bear the burden of freedom and finitude, but evil is not an essential element in the human person's creatureliness. This truth is discovered by the heuristic function of the narrative and revealed in *mythos* as a form of narration.

Augustine's Theology of Original Sin

Augustine's theology of original sin provides a classic example of bringing the ambiguity and plentitude of *mythos* into speculative discourse as theology. Speculative reflection on the Adamic myth led Augustine not to a cosmology (as with the various systems of Gnosticism and Manicheism) or to a wicked god (as in Greek tragedy), but to an anthropology. The first man, Adam, has fallen away from his original innocence by means of a misuse of his God-given freedom. His soul, created to be opened-up to divine transcendence, has become turned-in on itself (*incurvatus in se*).[18] Now, all human beings share in this fallen state. Adam was created to be a nexus of freedom and finitude. As such, fallibility is implicit within our creatureliness as created by God, although this fact does not make a fall into sin inevitable. Neither our finitude nor our freedom are evil in themselves. Assuredly, neither is the nexus of finitude and freedom evil in itself. The nexus of finitude and freedom constitutes our fallibility but does not imply the

[18] The phrase, properly speaking, can be attributed to Luther, but may have been coined by Augustine himself. See Matt Jenson, *Gravity of Sin: Augustine, Luther and Barth on Homo Incurvatus in Se* (London: T & T Clark, 2006).

inevitability of our defection. In his speculative reading of the Adamic myth, Augustine concludes that the human person has the freedom to reject his God-given creatureliness. The human person has been created a "living being" (נֶפֶשׁ *nephesh*), innocent of a consciousness of its own fallibility. And yet evil begins within us, not in God and not in the cosmos God has created.

Ricoeur also argues that speculative discourse drawn from myth is in constant need of revision and renewal by being brought back to the plentitude of meaning supplied by the myth itself. Augustine, for example, assumed that Adam and Eve are figures from the historical past, not the *illud tempus* of the mythic past. He also taught that the "stain" of original sin is passed from generation to generation by sexual intercourse. But Augustine's theology is subject to revision by means of a return to the Adamic myth out of which it first emerged. The fall need not be conceived as a matter of a temporal succession from innocence to guilt. To say that Adam's disobedience constitutes an "original" sin need not indicate its temporal priority over other sins and its biological transmission. The fall of the man and the woman is not a distant historical event passed on to us generation after generation as argued in Augustine's theological speculation. The mythological past arises spontaneously in the historical present. If "in Adam all have died," as the Apostle Paul teaches (I Cor. 15:22), Adam's defection is recapitulated within the finite freedom of every human person for whom, as Heidegger has said, "being in the world" (*in-der-Welt-Sein*) is always a "being unto death" (*Sein-zum-Tode*).[19]

Part Three: Questions for Discussion

These reflections are only a sketch of two issues pertinent to the question of myth and history in Christian thought: the renunciation of *mythos* demanded by the eschatological character of Christian faith and the retrieval of *mythos* by Paul Ricoeur. Even though they are only a sketch, they bring with them opportunities for further discussion among Christians, Buddhists and Muslims. I will raise a number of possibilities for further conversation.

First, many Pure Land Buddhist intellectuals, although not all, are comfortable with the idea that the story of King Dharmakara in the Larger Pure Land Sutra [大無量寿経 *Daimuryoju-kyo*] is *mythos*.[20] How much reflection there has been on this interpretation of the Larger Sutra in the Japanese language literature on the Sutra is unclear to me, but various questions can be posed. If the story of Dharmakara is *mythos*,

[19] Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson. (New York: Harper & Row, 1962), H255.
[20] Carl B. Becker, "Hermeneutics and Buddhist Myths: Bringing Paul Ricoeur to Mahayana Buddhism," *Soundings*, Vol. 67 no. 3 (Fall, 1984), 325-335.

can we conclude that Shinran's teachings about the Sutra are a speculative rationalization of the Dharmakara myth? If so, this would make Shinran's teachings (roughly) analogous to Augustine's rationalization of the Adamic myth as theology in his writings on original sin. And if this should be the case, how might Shinran's speculative language be critiqued and/or renewed by a return to the "surplus of meaning" to be found in the Dharmakara narrative? Currently, I have the impression that the recognition of the Dharmakara narrative as myth sometimes functions as an excuse for ignoring the Sutra and fixating on Shinran's theological speculation as normative.

Second, our understanding of Shinran's rationalization of the Dharmakara myth might be assisted by looking at contemporary Shin Buddhist discussions of Shinran in light of the work of Paul Ricoeur as outlined above. Rudolf Bultmann, a Christian theologian noteworthy for his call to demythologize biblical narrative, also might illuminate discussions among Shin Buddhists and Christians. The relationship between Ricoeur's work on myth and Bultmann's is, to say the least, complicated.[21] I think it safe to say, in a preliminary way, that there are important differences distinguishing Bultmann from Ricoeur. Bultmann, for example, calls for the liberation of the kerygma (the basic message of the New Testament) from its prison in mythological language in order to render it intelligible to the modern world. Ricoeur, in contrast, argues for a "second naivete" though which we can return to the "surplus of meaning" in mythos as a way to replenish our speculative thinking. How does this difference separating Ricoeur from Bultmann illuminate contemporary Pure Land Buddhist interpretations of the Dharmakara myth in the Larger Pure Land Sutra? My hunch is that Pure Land scholars have demythologized the Larger Sutra with the aim of rendering its teaching in a more existential language, in keeping with Bultmann's program for Christian Biblical hermeneutics. Have Pure Land scholars engaged the Sutra with a "second naivete"? How might this second naivete require a revision of contemporary interpretations of Shinran?

Third, I have sketched the contrast between *mythos* (the "eternal return") and history (eschatological hope) in Christian faith. I have also argued that the notion that the Christian world view is "historical" in contrast to the "mythological consciousness" of "primitive societies" is overly simplistic. Here let me go on to note that *mythos* figures prominently not only in Christian protology (creation and fall). *Mythos* figures prominently in Christian eschatology (the fulfillment of the *Heilsgeschichte*) as well. In Christian tradition, discourse on the origin of the world is mediated by *mythos*. Discourse

[21] This complexity is amplified by Ricoeur's own publications on Bultmann. See for example Ricoeur's "Preface" to Bultmann's *Jesus, mythologie et demythologisation* (Paris: Ed. du Seuil, 1968).

on the ultimate destiny of creation is mediated by *mythos* as well. In the New Testament, for example, Christian eschatology presents itself in the mythopoetic language of apocalyptic discourses.[22] The end of time will be inaugurated by the "second coming" of Jesus, understood as the "Son of Man" as promised in Jewish apocalyptic literature. This "second coming" will bring with it the "new and eternal Jerusalem." Many of the themes found in the mythologized language of Christian eschatology are present *mutatis mutandis* in Islamic tradition. This correspondence can be seen most dramatically in the eschatological beliefs of Shiite Muslims, but can be seen in Sunni traditions as well.

Fourth, the New Testament witness to the resurrection of Jesus is highly mythological. This point is closely related to the mythologization of Christian eschatology. There is now a broad consensus among Christian theologians and exegetes that the "Easter event" (the resurrection of Jesus) constitutes the irruption of the eschaton (the "last day," the fulfillment of God's plan) into the historical present.[23] This being the case, the language of the New Testament about the Easter event must be recognized as mythopoetic language: Jesus has been "exulted," "glorified" and "resurrected," into a "new and eternal life" and in the process, Jesus has become a "new creation" like "the new and eternal Jerusalem" promised by the Hebrew prophets. In the resurrection of Jesus, the "fullness of time" is arising (my use of the present tense is deliberate) within historical time. This means that the resurrection of Jesus is not a simple, unambiguous, historical event that can be known objectively by all observers apart from what is called "Easter faith." In effect, the resurrection of Jesus, while remaining an historical event, can be said to "happen to" the disciples of Jesus. The disciples who see the empty tomb are filled with fear and confusion. These same disciples proclaim that "Jesus is risen" only by being transformed by his appearance to them as crucified and risen. Therefore, "Easter faith" arises by means of a personal metanoia or conversion. The only language Christians have for this metanoia is mythopoesis. There may be an opportunity for discussion with Pure Land Buddhists in regard to this issue. For example, what is the relationship between *shinjin* 信心, to the extent that it can be understood as a personal metanoia, and the myth of the Primal Vow and its "working" (働き *hataraki*)? David Matsumoto, a Shin Buddhist theologian, has reflected on this issue. Professor Matsumoto quotes Keiji Nishitani to the effect that,

> Time is in its most fundament nature, religious. And this nature of time emerges as present only through man's religious existence. In Shinran's

[22] Inter alia, see the Apocalypse of St. John, Matthew 24, Mark 13 and II Thessalonians 2. Much of the New Testament apocrypha qualifies as highly mythologized apocalyptic literature as well.
[23] For a survey of this discussion, see Francis Schussler Fiorenza, *Foundational Theology: Jesus and the Church*, (NY: Crossroad, 1984).

> religious experience, the historical time of his realization of shinjin is simultaneously the time of the working of the power of the Primal Vow.[24]

These words could be modified only slightly to reflect Christian affirmations about the resurrection of Jesus and its intimate connection with the rise of "Easter faith" in the life of a Christian.

Fifth, much of my reflections on myth and history in Christian tradition was written with the European Enlightenment's critique of myth in mind. The Enlightenment looked on *mythos* as erroneous etiology. We should not be bound by this narrow understanding of myth for several reasons. For example, restricting myth to etiology is not helpful in understanding the mythopoetic quality of Christian and Muslim eschatology. This is especially the case with Shia Muslim belief in the eschatological hope for a *madhi* (redeemer) who will establish justice on earth. In addition, restricting myth to non-scientific etiology does not account very well for the mythic quality of the commemoration of *historical* events, such as the Jewish Passover or, in Christian tradition, the death and resurrection of Jesus on Easter. Moreover, myth is not merely "bad history." Myths must include narratives of events that cannot, in principle, be verified historically. In this regard, our discussions might continue by reflecting of Paul Ricoeur's subsequent work on narrative.[25] In Ricoeur's argument, narrative constitutes a form of human discourse that includes both *mythos* and history (as both are understood by the European Enlightenment).

I began this discussion by recognizing the complexities inherent in a discussion of myth and history in Christian tradition. In this essay, I have addressed only two issues. First, I looked at the contrast between *mythos* and the Christian eschatology of *Heilsgeschichte* and the seminal impact this has on Christian understandings of faith as existential hope in the historical fulfillment of the Divine Promise. Faith entails a renunciation of *mythos.* Second, I reflected on Paul Ricoeur's retrieval of myth by means of his hermeneutics of sacred texts. My hope is that both of these issues carry with them possibilities for deepening the conversations among Christians, Buddhists and Muslims.

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[24] See Keiji Nishitani, "The Problem of Time in Shinran," *The Eastern Buddhist*, New Series, Vol. XI no. 1, May 1978, 13-26.

[25] See for example, Paul Ricoeur, *Time and Narrative,* Vol. 1 and 2, (Chicago: University of Chicago Press, 1984).

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Wisdom and Compassion, Exposure and Embrace:

A Shin Buddhist Sense of Transcendent Immanence

〈in English〉

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Abstract

An inter-religious, theological conversation about wisdom and compassion should draw upon shared reflections on transcendence and immanence within each participant's tradition.

The Shin Buddhist path is grounded on Mahāyāna teachings that offer insight into the nature of the finite self and infinite Buddha, including the bidirectionality of tathāgata, bodhisattvas' practice of nondiscriminative wisdom, the trikāya doctrine, and Tanluan's two-fold dharma-body theory.

The true Buddha and land manifest the activity of fundamental nondiscriminative wisdom and its compassionate unfolding as subsequently-attained wisdom. They are, moreover, nirvana, which transcends understanding or explication, and yet works immanently to bring all beings to enlightenment.

In the arising of shinjin wisdom is experienced, not simply by the enlightened subject, but also by its object – the unenlightened sentient being. Wisdom arises when our false claims to independence and omnipotence are exposed and emptied within the Wisdom-Light, giving rise for the first time to the possibility of knowing ourselves and living genuine lives. Shin Buddhism thus offers a soteriology of transcendent immanence. Amida as Absolute Other exposes and embraces the finitude and particularity of each being as other; Amida as Other becomes Absolute within the other's being exposed as finite and evil and thus embraced by the Other.

Wisdom and Compassion, Exposure and Embrace:

A Shin Buddhist Sense of Transcendent Immanence

David MATSUMOTO

Keywords: Transcendence, Immanence, Mahāyāna, Nondiscriminative Wisdom, Subsequently-attained Wisdom, Two-fold dharma-body, *trikāya*

Introduction - Transcendence and Immanence in Theological Reflection

The question of transcendence and immanence in religious and philosophical thought has been addressed in academies, churches and assemblies for many centuries across a vast range of worldviews, scholarly considerations and religious concerns. Discourses have considered whether transcendence signifies an independent, ontological divinity above and beyond all existences, or indicates a reality that is beyond our conception, expression or explanation. They have considered whether the idea of immanence describes a divine essence that permeates the universe or depicts the working of the divine in this imperfect world.[1]

It is not be my intention to offer here a thorough study of the question of transcendence and immanence. I simply suggest that any conversation about wisdom and compassion in Christian, Islamic and Buddhist traditions would benefit from shared reflections on the meaning and implications of transcendence and immanence within each participant's own tradition. Allow me to suggest also that a deep-reaching and fruitful inter-religious conversation about wisdom and compassion might well be facilitated by a willingness to consider certain fundamental questions raised within the age-old discourses on transcendence and immanence. For instance,

1. Must a transcendent (existence, reality, truth) by its very nature be beyond the realm of being(s)?
2. Is the transcendent prior to the existence of being(s) or in response to the state of

[1] There is an abundance of helpful references on this topic. Among them are: Louis Dupr e, "Transcendence and Immanence as Theological Categories," *Proceedings of the Catholic Theological Society of America*, *31,* 2012. Retrieved from: https://ejournals.bc.edu/index.php/ctsa/article/view/2842; Chin-tai Kim, "Transcendence and Immanence." *Journal of the Ameri can Academy of Religion* 55, no. 3, 1987, 537-49. Accessed February 28, 2021. http://www.jstor.org/stable/1464069; David R. Loy, "Beyond Transcendence? A Buddhist Perspective on the Axial Age." Philip Wexler & Jonathan Garb, eds. (New York: Peter Garb, 2012), 155 -172. Retrieved from: http://www.davidloy.org/downloads/Loy_Beyond_Transcendence.pdf.

that existence?

3. Does transcendence know? feel? love? Can it be known? felt? loved?
4. Might we identify a middle ground (a Middle Way!) between monistic or dualistic perceptions of immanence and transcendence? What might be the features and implications of a nondualistic apprehension of finitude and the infinite, the measurable and immeasurability, or conditioned existence and the unconditioned?
5. Can an Absolute Other expose and embrace the (relative, finite, particular) other? Could it be that the Other becomes Absolute within the other's experience of being exposed as finite, imperfect, and evil and thus be embraced by the Other?

Transcendence and Immanence from a Buddhist Perspective

Buddhism is the path of enlightenment—the path that enables an unenlightened being to attain Buddhahood. It is a path that originated in teachings attributed to the historical Gautama Buddha (463–383 BCE), also known as Śākyamuni Buddha, who lived in ancient India. It could be said that the starting point of the path lies in our own samsaric state of existence. Samsaric existence is characterized by endless repetitions of pain and suffering from birth to death to rebirth, which are driven by deluded passions and craving, and arise out of a fundamental attachment to the self. Stated in another way, lying at the bottom of our bondage to samsara is our distorted view of reality in which we see a world centered around (the desires of) our self and which apprehends a dichotomy between this self (the subject which sees) and the world (the object which is seen).[2] Perhaps it might be more precise to say then that the Buddhist path begins with a sentient being's encounter with one's own finitude, limitations, foolishness and false consciousness. The Mahāyāna path of teaching, practice and realization is the vehicle upon which one seeks to break through ignorance and craving and root out self-centered and dichotomous thinking.

The ideal practitioner on the Mahāyāna Buddhist path is the bodhisattva, the person in search of enlightenment. The bodhisattva's engagement of the path involves the awakening of mind aspiring for enlightenment (*bodhicitta*) for oneself and all other beings, aspirations that find expression in the bodhisattva's vows. Upon declaring those vows, the bodhisattva undertakes over great innumerable kalpas of time the practice of *prajñāpāramitā*, or nondiscriminative wisdom. The "goal" of the Buddhist path is Buddhahood, the realization of complete enlightenment. Also expressed as supreme nirvana, this reality is referred to as ultimate, for it represents the complete transcendence of our own finitude, limitations, foolishness and false consciousness.

[2] Yoshifumi Ueda and Dennis Hirota, *Shinran: An Introduction to his Thought* (Kyoto: Hongwanji International Center, 1989), 56-90.

The dynamic nature of the path of enlightenment is given further clarity with an examination of the Indian word, "*Tathāgata*," which is a synonym for Buddha. *Tathāgata* represents a two-fold combination of ideas. *Tathā* (如 *nyo*) refers to supreme nirvana, true reality, suchness, and thusness. *Gata* (去 *ko*) indicates "has gone," the past-perfect tense of the verb "to go." *Āgata* (来 *rai*) is its opposite; hence, "has come." In other words, *Tathāgata* (*tathā* + *gata*) as the "thus gone" (*nyoko*) means that Buddhas is "one who has gone to suchness." At the same time, Buddha is *Tathāgata* (*tathā* + *āgata*), the "thus come" (*nyorai*) or the "one who has come from suchness."

In other words, the path of enlightenment is framed with this complex sense of directionality: (1) the bodhisattva encounters the finitude of one's samsaric existence and, attaining nondiscriminative wisdom, ultimately "goes to suchness," which completely transcends all aspects of one's existence, and (2) the awakened one "comes from suchness" to work actively, compassionately, and immanently in samsaric existence for the sake of unenlightened beings.

Yoshifumi Ueda and Dennis Hirota's thorough explication of the fundamentals of Mahāyāna teachings[3] offers us many expressions intended to bring us to realize insight into the nature of the finite self and infinite Buddha. "Samsara is nirvana" is well-known, of course, but more relevant to our discussion here is the phrase, "Form is not different from emptiness; emptiness is not different from form. Form is itself emptiness; emptiness is itself form."[4] "Empty" signifies two aspects of a single reality. First, it refers to *prajñā* (non-dichotomous wisdom) or the cutting off of dichotomous thought (*vikalpa*). This is the bodhisattva's contemplative practice of "not seeing." Second, it indicates emptiness (*śūnya*), or that is, the non-existence of all things discriminated by the ego-centered mind. Stated in another way, non-discriminative wisdom (not seeing) arises when dichotomous thinking ceases, and the subject (the seer) and object (the seen) become one. Thus, the bodhisattva is able to see all things just as they are, in their absolute particularity, and also in their non-difference from all other things (which are empty of all inherent self-nature).[5]

Vijñapti-mātrata (consciousness-only, or, subjectivity-only, also known as *Yogācāra*) thought of Maitreya, Asaṅga and Vasubandhu (c. 4th C. CE) describes the practical implications of the idea that "form is emptiness." In particular, Asaṅga's *Mahāyānasaṃgraha*[6] sets forth the *Yogācārin* perspective that three kinds of

[3] Ueda and Hirota, *Shinran: An Introduction to His Thought*, 56-90.
[4] A famous phrase from the *Prajñāpāramitā in Twenty-five Thousand Lines*, cited in Ueda and Hirota, *Shinran: an introduction to his thought*, 63.
[5] Ibid.
[6] Asaṅga, *Summary of the Great Vehicle* (*Mahāyāna samgraha)*. John P. Keenan, trans. (Berkeley: Numata Center for Buddhist Translation and Research 2003), dbet PDF version, 2014, retrieved from: https://web.archive.org/web/20140821120318/http://www.bdk.or.jp/pdf/bdk/digital

nondiscriminative wisdom are realized on the bodhisattva path.[7] They are:

1. Preparatory nondiscriminative wisdom (S. *prāyogika-jñāna*, J. 加行智 *kegyōchi*). Wisdom realized at the preparatory stages of practice in the mundane world, where one hears the teaching, yet still makes it an object of discriminative thought. In contrast to ordinary deluded thought, such wisdom deepens through practice
2. Fundamental nondiscriminative wisdom (S. *nirvikalpa-jñāna*, J. 根本無分別智 *konpon mufunbetchi*). All discriminative thinking is eradicated, and the opposition of seer and seen is broken through. The bodhisattva "touches" suchness and will hereafter never fall back into the bondage of samsara. Still, however, residues of deluded passions remain to be eliminated through the practice of *prajñāpāramitā*.
3. Subsequently-attained nondiscriminative wisdom (S. *tat-pṛṣṭhalabdha-jñāna*, J. 後得智 *gotokuchi*). The bodhisattva engages in discriminative thinking in order to perceive beings and make distinctions between them. However, this is purified mundane wisdom, in which the bodhisattva knows, based on fundamental wisdom, that such discriminatory thinking is false and that both the subject and objects of perception are non-existent.

Nagao Gadjin describes the first type of wisdom as occurring in ascent (aiming toward fundamental wisdom), whereas the third type of wisdom takes place in the direction of descent from the dharma realm to this mundane realm where the bodhisattvas engage in salvific activity of teaching and guiding ignorant sentient beings.[8]

Ueda and Hirota go on the state that the bodhisattva that attains these aspects of wisdom corresponds to "subjectivity only with no object." That is, the bodhisattva realizes wisdom in which all objects are seen as false and non-existent. Thus, the subject-object dichotomy has been eradicated and both seer and seen are empty. And yet at the same time, since the bodhisattva's mental activity (perception and cognition) sees that all objects are false and non-existent, that subjectivity, which perceives and discriminates between objects, must be said to exist provisionally. The objects (beings that are seen) of the bodhisattva's mental activity are referred to as "subjectivity that has appeared as form." This has two meanings: (1) the bodhisattva that practices and realizes *prajñāpāramitā* is

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[7] Gadjin M. Nagao, *Mādhyamika and Yogācāra: A Study of Mahayana Philosophies*, Leslie Kawamura, trans. (Albany: State University of New York, 1991), 223-225.

[8] Nagao, *Mādhyamika and Yogācāra, 224-225.*

able to know things by becoming them (the seer vanishes into identity with the seen), and (2) so the bodhisattva knows itself without falsely objectifying itself (subjectivity-only without an object).[9]

There are two consequences to this discussion. The first is that non-dichotomous wisdom comes to manifest itself as form that accommodates itself to the capacities of ignorant beings, in order to lead them to enlightenment. Here wisdom manifests itself as compassionate activity. This construct is also seen in the central teaching of Mahāyāna, known as the three Buddha-body (*trikāya*) theory, which reveals that "Buddha" is a multi-dimensional construct. The three bodies are:

(1) "Dharma-body" (*dharma-kāya*) (法身 *hosshin*). True, formless reality itself, suchness or dharma-nature. This is the fundamental dimension of enlightenment, of reality perceived by (and identical with) non-discriminative wisdom, which transcends all concepts of subject, object, space or time.

(2) "Enjoyment body" (*sambhoga-kāya*) (報身 *hōjin*) The "fulfilled," "recompensed," or "reward" Buddha-body. It arises as the result of the bodhisattva's practice and fulfillment of the bodhisattva vows. In a sense, this body is said to "enjoy" the fulfillment of those vows and practices, thereby being adorned with special features of the vows. The Buddha establishes a Buddha land in which to act to help brings beings to realize nirvana.

Here, we see an interface of time and timelessness, of form and formlessness. The Buddha embodies timeless and formless true reality, which also has a temporal beginning in the bodhisattva vows. It also exhibits form with a temporal sphere, although inconceivable by ignorant beings. Traditionally, it was held that this dimension of the Buddha can be seen by beings only through contemplative or other practices; and it is capable of influencing and helping only those who can realize a direct perception of it.

(3) "Transformed body or bodies" (*nirmana-kāya*) (化身 *keshin*) of the Buddha. Sometimes called the "accommodated" or "provisional body" (応身 *ōjin*), this is the form taken by the Buddha when dwelling in samsaric existence within historical time. As such it has a beginning and an end within the birth and death of that historical figure. A temporary or impermanent existence, *nirmana-kāya* at the same time embodies timeless and formless true reality. True reality enters into history as the body of transformation in a manner that is accommodated to the capacities of ignorant beings so as to lead them to enlightenment.

[9] Ueda and Hirota, *Shinran: an introduction to his thought*, 72-75.

In other words, body of true reality or suchness (*dharma-kāya*) provisionally manifests form as recompensed body (*sambhoga-kāya*) and transformed body (*nirmana-kāya*) within samsara in order to perceive unenlightened beings (which it knows to be empty and non-existent) and guide them (knowing them by becoming them) to enlightenment.

A second consequence of *Yogācāra* thought is that there is no true reality apart from falsity. Wisdom is absolute and always holds within itself the existence of false thinking. Yet, this false thinking is in reality non-existent, since the objects of such thinking do not exist. Thus, according to paradoxical logic Mahāyāna, it really exists. That is to say, subjectivity exists through not existing. It is both true and real, and at the same time it is empty, false and unreal.[10]

This paradoxical structure of wisdom will ground the Shin Buddhist perspective on shinjin. As I will attempt to explain, what makes the Shin Buddhist view unique is the fact that wisdom is experienced, not from the perspective of the bodhisattva, the subject of perception, but from the perspective of the object of perception – the unenlightened sentient being.

Wisdom and Compassion in Shin Buddhism

Pure Land Buddhist Path

Over two hundred and ten Mahāyāna sutras make some mention of Buddha *Amitāyus* and/or the Buddha *Amitābha* and that Buddha's land of utmost bliss (*Sukhāvatī*). Each of these Pure Land scriptures describes the sublime and ideal beauty of that land and of that Buddha and the bodhisattvas of that land. Among those scriptures, the three Pure Land sutras provide detailed descriptions of and focus on Amida Buddha and that Buddha's land of utmost bliss.

For instance, the *Larger Sukhāvatī Sutra* describes the land in this way,

> Further, the halls, living quarters, palaces and storied pavilions, all adorned with the seven precious substances, appear miraculously of themselves. Covering them is a jewel-canopy composed of pearls, moon-radiant mani-jewels, and various other gems. Everywhere about the buildings, both inside and out, there are ponds for bathing ten yojanas, or twenty or thirty, up to one hundred thousand yojanas across. Each is of dimensions—in length, breadth, and depth—of perfect symmetry. They are brimming with pure and fragrant waters possessed of the eight excellent

[10] Ueda and Hirota, *Shinran: an introduction to his thought*, 75-83.

> qualities and have the taste of nectar.[11]

The *Contemplation Sutra* instructs practitioners to engage in a range of contemplations on Amida Buddha and his land. Among them is the ninth contemplation, which states in part,

> [N]ext envision the physical characteristics and the light of Amitāyus. Ananda, you should realize that his body is as glorious as a thousand million kotis of nuggets of gold from the Jambu River of the Yama Heaven and that his height is six hundred thousand kotis of nayutas of yojanas multiplied by the number of the sands of the Ganges. The white tuft of hair curling to the right between his eyebrows is five times as big as Mount Sumeru. His eyes are clear and as broad as the four great oceans; their blue irises and white are distinct. His aureole is as broad as a hundred kotis of universes, each containing a thousand million worlds….[12]

Among the many descriptions of Amida's land in the *Amida Sutra* are these,

> Sariputra, why is that land called 'Utmost Bliss'? Because beings there suffer no pain but only enjoy pleasures of various kinds. Again, Sariputra, in the Land of Utmost Bliss there are seven rows of balustrades, seven rows of decorative nets, and seven rows of trees. They are all made of four kinds of jewels and extend over the whole land, and so it is called 'Utmost Bliss.' …
>
> For what reason, Sariputra, do you think that Buddha is called 'Amitābha?' Sariputra, the Buddha's light shines boundlessly and without hindrance over all the worlds in the ten directions. It is for this reason that he is called 'Amitābha.' Again, Sariputra, the lives of the Buddha and the people of his land last for innumerable, unlimited and incalculable kalpas. It is for this reason that the Buddha is called 'Amitāyus.'[13]

Amida's Buddha-land, in other words, was conventionally considered to be an ideal place—in contrast to this world—for hearing the Buddha's teaching and practicing the

[11] In Shinran, *Teaching, Practice and Realization of the Pure Land Way*, Chapter on Transformed Buddha-bodies and Lands, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji Shuppan, 1997), 208-9.
[12] Hisao Inagaki, *The Three Pure Land Sutras: A study and translation* (Kyoto: Nagata Bunshodo, 1994), 332-333.
[13] Inagaki, *The Three Pure Land Sutras,* 353-355.

bodhisattva path of enlightenment.

Shinran's Reformulation of the Pure Land Path

Shinran (1173-1263) states that the "true Buddha" is the "Tathāgata of inconceivable light," while the "true land" is the "land of immeasurable light."

> Reverently contemplating the true Buddha and the true land, I find that the Buddha is the Tathagata of inconceivable light and the land also is the land of immeasurable light. Because they have arisen through the fulfillment of Vows of great compassion, they are called true fulfilled Buddha and land. There are relevant Vows that were made: the Vows of light and life.[14]

Amida Buddha and the Buddha's Pure Land are viewed respectively as inconceivable and immeasurable light, which is the form taken by (and symbolic of) wisdom and compassion. In addition, Shinran affirms that both Buddha and land are *sambhoga-kāya*, the fulfilled Buddha-body, for they have come about through, or represent the compassionate activity of, the bodhisattva vows of Dharmākara, fulfilled through the perfection of bodhisattva practices. This Buddha's enlightened activity has taken this form of inconceivable and immeasurable light (Amida Buddha and the Pure Land) because of the bodhisattva's Twelfth and Thirteenth Vows.

Note should be made that Shinran makes no distinction between the true Buddha and land. In other words, Shinran does not adopt the classic Pure Land Buddhist approach that seemed to attribute physical features to Amida Buddha and that Buddha's land. Neither, one might also say, does he seem to take Amida to be a personified expression and the Pure Land to be an environmental expression of enlightenment. Rather, both are significant as inconceivable light and emerge as the dynamic compassionate activity of ultimate reality.

The modifiers "inconceivable" and "immeasurable" indicate that both the true Buddha and land transcend all false, discriminative thinking. They represent the activity of fundamental nondiscriminative wisdom and its arising as subsequently-attained nondiscriminative wisdom. Immeasurable light points to spatial infinity—that which transcends all spatial conceptualizing. Immeasurable life, in contrast, represents temporal infinity—that which transcends all temporal conceptualization. The true Buddha and land transcend all dimensions of space and time and are thus inconceivable for they cannot be grasped by our conventional thought, which seeks to substantialize all existence within

[14] Shinran, *Teaching, Practice and Realization*, Chapter on the True Buddha and Land, 177.

the limits of our discriminative consciousness.

And yet, although they comprise both immeasurable light and life, it is the light of the true Buddha and land that is emphasized by Shinran. He cites numerous sutra passages that extol the twelve-fold light of the Buddha, a light that is boundless, unhindered, incomparable, blazing, pure, joyful, wisdom, uninterrupted, inconceivable, inexpressible and surpasses the sun and moon. The Buddha's light, he says is exalted and supreme; it is boundlessly excellent.

In order to arrive at this conclusion, Shinran offers a formulation unique within prevailing Pure Land thought. His view of Amida Buddha and the Pure Land is based not only on the general Mahāyāna notion of the three bodies of the Buddha. That is, he clearly adopts another, somewhat related perspective on the dharma-body, which is found in the *Commentary on Vasubandhu's Treatise* by Tanluan (476-542). According to that theory, the dharma-body is two-fold.

The following quotation of a passage from Tanluan is found in the Chapter on True Realization of Shinran's *Teaching, Practice and Realization*.

> Concerning the phrase, Reflect on this, we should reflect that these three types of fulfilled adornments were originally accomplished by the adorning activity of the pure Vow-mind expressed as the Forty-eight Vows; hence, because the cause is pure, the fruition is also pure. It is not that there is no cause or that there is some other cause.
>
> It is because, stated in brief, they enter into the phrase "one-dharma."
>
> The preceding seventeen phrases on the land's adornments, eight phrases on the Tathagata's adornments, and four phrases on the bodhisattvas' adornments are "extensive." That they enter into the phrase "one-dharma" is termed in brief. Why is it explained that extensive and brief interpenetrate? Because all Buddhas and bodhisattvas have dharma-bodies of two dimensions: dharma-body as suchness and dharma-body as compassionate means. Dharma-body as compassionate means arises from dharma-body as suchness, and dharma-body as suchness emerges out of dharma-body as compassionate means. Those two dimensions of dharma-body differ but are not separable; they are one but cannot be regarded as identical. Thus, extensive and brief interpenetrate, and together are termed "dharma." If bodhisattvas do not realize that extensive and brief interpenetrate, they are incapable of self-benefit and benefiting others.[15]

[15] Shinran, *Teaching, Practice and Realization*, Chapter on True Realization, 165.

Tanluan's *Commentary* presents the notion of the two kinds of dharma-body (dharma-kāya): (1) dharma-body as suchness (法性法身 *hosshō hosshin*, literally "dharma-nature dharma-body") and (2) dharma-body as compassionate means (方便法身 *hōben hosshin*, literally "*upāya* dharma-body"). Traditional Shin Buddhist studies generally assert that this theory represents an explanation of Tanluan's Buddha-body theory, and, accordingly, his perspective that Amida Buddha is the dharma-body as compassionate means.

Mochizuki Shinkō notes, however, that Tanluan does not refer to the kinds of Buddha-bodies, such *sambhoga-kāya* or *nirmana-kāya* here. Surmising that this text may have preceded the full development of the *trikāya* doctrine in Chinese Pure Land Buddhism, Mochizuki concludes that Tanluan's introduction of the two-fold dharma-body theory is not made in the context of the concept of the three Buddha-bodies.[16] Instead, he suggests, Tanluan draws upon texts such as the *Wangshenglun* and *Dazhidulun* to confirm that the Pure Land of Amitābha transcends the three realms of desire, form, and formlessness.

Yamada Yukio maintains that Tanluan actually presents the two-fold dharma-body notion in order to clarify Mahāyāna perspectives on the activity of ultimate reality (S. *paramārtha-satya*, J. 第一議諦 *daiichigitai*) and more specifically, the meaning of entering into the phrase "one-dharma" (入一法句 *nyūippōku*) that is presented in the *Treatise*. Ultimate reality is the sphere of the Buddha's karmic activity. Here, Tanluan's primary focus is to demonstrate the interpenetration or nonduality of the brief or condensed (略 *ryaku*) aspect of ultimate reality (dharma-nature of suchness, 真如法性 *shinnyo hosshō*) and its extensive or manifested (廣 *kō*) aspects (the 29 adorned dharmic-virtues of the Buddha-realm – 17 of the Land, 8 of the Buddha, and 4 of the bodhisattvas).

Because all Buddhas and bodhisattvas have dharma-bodies of two dimensions, the extensive and brief aspects of ultimate reality interpenetrate (廣略相入 *kōryaku sōnyū*). The dharma-body as suchness and dharma-body as compassionate means arise mutually from each other; they differ but are not separable; they are one but not the same. Thus, the two dharma-bodies arise in simultaneous immediacy in a horizontal relationship and not through a step-by-step or vertical relationship.[17]

Roger Corless suggests that Tanluan presents the two-fold dharma-body theory in

[16] Shinkō Mochizuki, "Pure Land in China: A Doctrinal History. Chapter Seven: T'an-luan." Leo M. Pruden, trans. Richard K. Payne, ed. *The Pacific World: Journal of the Institute of Buddhist Studies*. Third Series, no. 2 (Fall 2000): 164.

[17] Yukio Yamada, "T'an-luan's Theory of Two Kinds of Dharma-body as Found in Shinran's Wago Writings," *The Pacific World: Journal of the Institute of Buddhist Studies*. Third Series, no. 2 (Fall 2000): 100-101.

order to propose a solution to the dilemma posed by two dualistic polarities:

1. If the realm of liberation from suffering is the same as or continuous with the realm of suffering, then there is no true liberation from suffering.
2. If the realm of liberation from suffering is different from this realm of suffering, then there is no way to get from here to there, and there is no liberation from suffering.

Tanluan was thoroughly versed in Mādhyamikan thought. His major commentarial sources include the *Dazhidulun* (*Mahāprajñāpāramitā śāstra*) and *Zhaolun* (*Treatises of* [Seng]*zhao*, 378-413). Thus, maintains Corless, Tanluan declares that the realms of suffering and liberation are nondual; they are connected, while at the same time separate.[18]

It is important to note that Shinran follows this line of thought in his *True Teaching, Practice and Realization*, but not in his Japanese writings. That is evident by the fact that he quotes Tanluan's passage on the two-fold dharma-bodies in the Chapter on True Realization and not in Chapter on the True Buddha and Land of his major text.
In the Chapter on True Realization, Shinran states that true realization is both the wondrous state attained through Amida's perfect benefiting of others (利他圓満之妙位 *rita enman no myōi*) and the ultimate fruition of supreme nirvana (无上涅槃之極果 *mujōnehan no gokuka*). That is, true realization is not simply a matter of one's own realization of wisdom; it is also the culmination of Amida Buddha's perfect directing of virtue (the mind of self-benefit and benefiting others).

This implies, moreover, that true realization does not merely arise in a single direction. The true Pure Land path comprehends a movement from samsara to nirvana and also a movement (a return) from nirvana to samsara. This two-fold directionalism is based in the fundamental Mahāyāna approach to Buddhahood: The enlightened one has "gone to thusness" (*Tathā* + *gata*, *nyoko*) and "comes from thusness" (*Tathā* + *āgata*, *nyorai*). A Shin Buddhist sense of the bi-directional nature of enlightened activity can be seen in the two aspects of Amida Buddha's directing of virtue (to beings): (1) the aspect of going to be born in the Pure Land (*ōsō ekō* 往相回向), which comprises true teaching, practice, *shinjin*, and realization, and (2) the aspect of returning from the Pure Land (*gensō ekō* 還相回向). Shinran's stance regarding true realization results from his radical re-interpretation of traditional notions pertaining to Amida Buddha and the Buddha's

[18] Roger Corless, "The Enduring Significance of T'an-luan," *The Pacific World: Journal of the Institute of Buddhist Studies*. Third Series, no. 2 (Fall 2000): 4-6.

Land of Bliss. Buddhahood and enlightenment give expression to a reality that is dynamic and active. True realization represents the nonduality of (1) the "necessary attainment of nirvana" (by beings) and (2) "great nirvana" itself.

Further, one might say that Shinran presents a uniquely Shin Buddhist slant on the Mahāyāna notion of the mind aspiring for enlightenment (*bodhicitta* 菩提心 *bodaishin*). In general, the bodhisattva's aspiration for enlightenment has two inseparable aspects: (1) the wish to attain enlightenment for oneself (自利 *jiri* self-benefit) and (2) the desire to save sentient beings (利他 *rita* benefiting-others). Here, in contrast, Amida's directing of virtue to beings in both aspects of going to and returning from the Pure Land could be symbolic of two ways in which ordinary beings come to experience that true aspiration. That is, Amida Buddha is presented as the subject that directs virtue (the actor that transfers merit), and we sentient beings are positioned as the objects toward which virtue is directed (the recipients of such merit). In other words, we are being benefited by the Other in going forth to the Pure Land and we are receiving Amida's benefiting of others in the return to the *saha* world.[19] "This," says Shinran, "is the benefit we receive." He clearly states that being able to "return to this world" upon the attainment of birth and realization of supreme nirvana in the Pure Land is also a benefit that we receive – the state of benefiting and guiding others" (利他教化地の益 *rita kyōkeji no yaku*).

Since Tanluan takes up Vasubandhu's declaration that all of the pure adornments of the land, the Buddha and the bodhisattvas originated in the "Vow-mind," Shinran finds that the adorned virtues of the land (which are manifested forms of enlightenment) are interpenetrated by formless, uncreated dharma-body. Here, the "interpenetration of the extensive and brief" (廣略相入 *kōryaku sōnyū*) implies that (1) extensive phenomena arise out of the singular, pure Vow-mind, thereby manifesting that noumenal reality and (2) the unfolding of purity into the adornments of Amida Buddha and the Pure Land becomes the foundation for saving ignorant beings in samsara. Dharma-body as suchness and dharma-body as compassionate means are revealed to be in a complex, dynamic relationship in which the latter arises from the former, even as the former emerges as the latter. In Tanluan's words, they differ but are not separable; they are one but are not identical.

I would suggest that this interpenetration of dharma-bodies is also representative of the relationship between fundamental nondiscriminative wisdom and subsequently-attained nondiscriminative wisdom as compassionate activity. This perspective is more

[19] A more detailed examination of Shinran's perspective on Other's benefiting and benefiting others can be seen in Jitsuen Kakehashi, "Shinran's View of Other Power: On "the Profound Significance of Other's Benefiting and Benefiting Others," *The Pacific World: Journal of the Institute of Buddhist Studies*. Third Series, no. 2 (Fall 2000): 61-98.

evident in Shinran's Japanese writings, in which there is a slight difference in the approach taken to the two-fold dharma-body theory by Shinran. In his text, *Notes on 'Essentials of Faith Alone'*, Shinran interprets Tanluan's idea in this manner,

> Since it is with this heart and mind of all sentient beings that they entrust themselves to the Vow of the dharma-body as compassionate means, this shinjin is none other than Buddha-nature. This Buddha-nature is dharma-nature. Dharma-nature is dharma-body. For this reason there are two kinds of dharma-body with regard to the Buddha. The first is called dharma-body as suchness and the second, dharma-body as compassionate means. Dharma-body as suchness has neither color nor form; thus, the mind cannot grasp it nor words describe it. From this oneness was manifested form, called dharma-body as compassionate means.
>
> Taking this form, The Buddha announced the name Bhiksu Dharmākara and established the Forty-eight great Vows that surpass conceptual understanding. Among these Vows are the Primal Vow of immeasurable light and the universal Vow of immeasurable life, and to the form manifesting these two Vows Bodhisattva Vasubandhu gave the title, "Tathagata of unhindered light filling the ten quarters." This Tathagata has fulfilled the Vows, which are the cause of that Buddhahood, and thus is called "Tathagata of the fulfilled body." This is none other than Amida Tathagata.[20]

Dharma-body as suchness is true reality itself, perceived through non-discriminative wisdom, within the absolute non-duality of subject and object, in which all existences are emptied of conceptualized substance or self-nature. Therefore, Shinran says, it "has neither color nor form; thus, the mind cannot grasp it nor words describe it." As a result, it becomes active as subsequently- attained non-discriminative wisdom, taking form so that it might be grasped and described with words, and thereby guides ignorant beings to enlightenment. This form, says Shinran, is called "dharma-body as compassionate means" (literally, *upāya-dharmakāya*)

In effect, Shinran is carefully weaving through the interrelated nuances in the so-called three-Buddha bodies and two-fold dharma-body theories, which can be found in the description of this dharma-body as compassionate means.

"Fulfilled" means that the cause for enlightenment has been fulfilled. From the

[20] Shinran, *Notes on 'Essentials of Faith Alone*,' Dennis Hirota, et al, trans., in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), CWS, 461.

> fulfilled body innumerable personified and accommodated bodies are manifested, radiating the unhindered light of wisdom throughout the countless worlds. Thus appearing in the form of light called "Tathagata of unhindered light filling the ten quarters," it is without color and without form; that is, it is identical with the dharma-body as suchness, dispelling the darkness of ignorance and unobstructed by karmic evil. For this reason it is called "unhindered light." "Unhindered" means that it is not obstructed by the karmic evil and blind passions of beings. Know, therefore, that Amida Buddha is light, and that light is the form taken by wisdom.[21]

According to Shinran, the dharma-body as compassionate means clearly refers to *sambhoga-kāya*, for he calls it "*Tathāgata* of the fulfilled body." Yet, it seems to be much more complex than simply that. In his view, Amida Buddha as fulfilled body or immeasurable light manifests "innumerable personified and accommodated bodies." It would appear, that is, to embody *nirmana-kāya* as well. Furthermore, these personified bodies also radiate unhindered light. In one sense, this means that they are identical with dharma-body as suchness. In another sense, it means that they actively work to save beings, dispelling ignorance without any hindrance.

This Japanese text thus presents the multi-faceted and dynamic notion of the true Buddha and land in Shinran's thought. Amida Buddha and the Pure Land are not static entities. Instead, they are described as dharma-body as suchness giving rise to dharma-body of compassionate means. Formlessness gives rise to form, which is the manifestation of formlessness. By taking the form of the "Tathāgata of unhindered light filling the ten quarters," Amida Buddha remains identical with suchness even while it is active in the world of beings, dispelling the darkness of ignorance and unobstructed by karmic evil. The dharma-body as suchness is formless. Therefore, it fulfills its true nature by taking form as dharma-body as compassionate means.

This compassionate reality, in which non-duality arises as duality, represents, as it were, a dichotomy of non-dichotomy. True Buddha sees ignorant beings as false and empty, and yet also sees them as non-different from self. Thus, it arises within samsara to awaken beings and take them into itself, thereby directing them to the attainment of Buddhahood. Shinran describes this "formlessness as form" in greater detail in another Japanese text, *Notes on Once-Calling and Many-Calling*,

> True reality-suchness is the supreme great nirvana. Nirvana is dharma-nature.

[21] Shinran, *Notes on 'Essentials of Faith Alone*,' 461-2.

> Dharma- nature is Tathagata. With the words, "treasure ocean," the Buddha's nondiscriminating, unobstructed, and nonexclusive guidance to all sentient beings is likened to the all-embracing ocean waters of the great ocean.
>
> From this treasure ocean of oneness form was manifested, taking the name of Bodhisattva Dharmākara, who, through establishing the unhindered Vow as the cause, became Amida Buddha. For this reason Amida is the "Tathagata of fulfilled body." Amida has been called "Buddha of unhindered light filling the ten quarters." This Tathagata is also knows as *Namu-fukashigikō-butsu* (Namu-Buddha of inconceivable light) and is the "dharma-body as compassionate means." "Compassionate means" refers to manifesting form, revealing a name, and making itself known to sentient beings. It refers to Amida Buddha. This Tathagata is light. Light is none other than wisdom; wisdom is the form of light. Wisdom is, in addition, formless; hence this Tathagata is the Buddha of inconceivable light. This Tathagata fills the countless worlds in the ten quarters, and so is called "Buddha of boundless light." Further, Bodhisattva Vasubandhu has given the name, "Tathagata of unhindered light filling the ten quarters."[22]

Wisdom-compassion takes the form of light (Amida Buddha) and reveals a Name (*Namu Amidabutsu*) in order to make itself known to sentient beings mired in samsaric existence. At the same time, it is formless wisdom (suchness) arising unobstructed in the midst of darkness to awaken beings to itself. Because suchness manifests form and reveals a name, all beings who see Amida's light and hear Amida's Name are able to realize freedom from birth-and-death. As an earlier version of the *Larger Sutra* states, "Among all beings and even insects that leap and worms that crawl, there is none that does not see Amida Buddha's light."[23] In other words, for Shinran, the true Buddha and land represent light that cuts through all limitations. Moreover, it transforms all who see it.

> Among those in the realms of hell, beasts, hungry ghosts, or asuras, where they suffer pain and affliction, there is none who, upon seeing Amida Buddha's light, does not gain respite and, although not acquiring remedy, obtain emancipation from sorrow and pain after death. Amida Buddha makes that light and Name heard throughout the boundless, unlimited, countless lands of the Buddhas in the eight quarters, the zenith and the nadir. There is none among devas and human beings

[22] Shinran, *Notes on Once-Calling and Many-Calling*, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), 486-7 (emphasis added)

[23] Cited by Shinran in *True Teaching, Practice and Realization*, 180.

who does not hear and know them. Of those who hear and know them, none fails to attain emancipation.[24]

It is not insignificant that Shinran here cites an earlier version of the *Larger Sutra*, for in it we see an early connection between the Buddha's light and the Buddha's Name. Throughout his thought both light and Name are connected; they represent the form and activity taken by non-discriminative wisdom or true reality as it compassionately works to bring ignorant beings to enlightenment.

It is interesting to note that in the Chapter on the True Buddha and Land of his principal text Shinran never describes the nature of Amida Buddha and the Pure Land using traditional Pure Land terminology or symbols. Instead of positive, concrete expressions of the Buddha's countenance, lotus pedestal, jeweled pavilions or the like, Shinran often employs negative expressions ("nonexistent" or "impermanent," for example), which are grounded in Mahāyāna notions of non-dichotomous emptiness.

It is from the perspective of Mahāyāna thought that Shinran states that the true Buddha and land are none other than emancipation, for they represent true, eternal, and unhindered life. He also equates *Tathāgata* and emancipation with nothingness, here not signifying a void, but rather emptiness or the transcendence of all ego-centered, discriminatory thinking. He also declares that true Buddha and land are not non-arising, non-perishing, un-aging and undying, for as nirvana they are the eternal Buddha. Here, eternity is used in the sense of "uncreated." Highest enlightenment is not the product of karmic action; it is not an entity brought about by ever-changing connections between causes and conditions. Because of this, true Buddha and land are not "impermanent;" they are "eternal."

Shinran also states that the true Buddha and land possess the virtue of Buddha nature. They manifest the potential for Buddhahood, the fundamental reality of Buddhahood, and the process for its attainment. When sentient beings, who lack the wisdom eye, see wisdom through practice, therein the bodhisattva attains enlightenment. Dharmākara becomes Amida and the Pure Land becomes the place of attaining enlightenment. The following passage is a well-known.

The land of bliss is the realm of nirvana, the uncreated. …

The realm of nirvana refers to the place where one overturns the delusion of ignorance and realizes the supreme enlightenment. *Realm* means "place"; know it as the place of attaining enlightenment.

[24] Cited by Shinran in *True Teaching, Practice and Realization*, 180.

> *Nirvana* has innumerable names. It is impossible to give them in details. I will list only a few. Nirvana is called extinction of passions, the uncreated, peaceful happinenss, eternal bliss, true reality, dharma-body, dharma-nature, suchness, oneness, and Buddha-nature. Buddha-nature is none other than Tathagata. This Tathagata pervades the countless worlds; it fills the hearts and minds of the ocean of all beings. Thus, plants, trees, and land all attain Buddhahood.[25]

According to Shinran, the true Buddha and land also have the virtue of bliss or pleasure. Instead of pleasure in the conventional sense, they possess the four aspects of true pleasure: eradication of pleasure (and pain), great quiescence, all-knowing-wisdom, and a body that is undecaying. The land is also possessed of the virtue of purity. Because it is great nirvana, it bears the four aspects of purity and severs twenty-five forms of existence. Shinran draws upon Tanluan's *Commentary*, which states,

> Concerning "the fulfillment of the adornment of the virtue of purity," the gatha states:
>
> Contemplating the features of that world,
> I see that it transcends the three realms.
>
> Why is this inconceivable? When foolish beings possessed of blind passions attain birth in the Pure Land, they are not bound by the karmic fetters of the three realms. That is, without severing blind passions, they realize nirvana itself. How can this be conceived?[26]

The true Buddha and land are pure; their nature is that of the *tathāgata*, or compassionate, salvific activity unfolding from wisdom. Because of this, it is said, *tathāgatas* do not actually enter ultimate nirvana and are termed "bodhisattvas." This is inconceivable to ignorant beings. In the same way, the paradoxical nature of Buddha-nature cannot truly be grasped by beings. Buddha-nature transcends conventional concepts of time, such past-present-future, and yet, for beings mired in samsara, it is to be realized in the future. Although buddha nature is possessed by all sentient beings, it does not exist in the present in ignorant beings; it only exists in the future. Stated differently, those lacking the good roots or seeds of Buddhahood (*iccantika*) have no possibility of attaining enlightenment, and yet, since all beings have Buddha nature and

[25] Shinran, *Notes on 'Essentials of Faith Alone,'* 460-1.
[26] Tanluan, *Commentary on Vasubandhu's Treatise*, cited by Shinran in *True Teaching, Practice and Realization*, Chapter on True Buddha and Land, 191.

no fixed nature, all will attain enlightenment. Hence, "it should not be taught that those lacking the seed of Buddhahood fall into hell."[27]

The Buddha teaches, from the perspective of wisdom-compassion, that all beings have Buddha nature, and yet "because it is covered over by blind passions," sentient beings "cannot see it." Even bodhisattvas of the highest stage only see Buddha nature "a little." However, they can "see through hearing"—they can know the *tathāgata*'s mind and know that they will attain enlightenment.

Shinran concludes,

> Thus, we clearly know from the Tathagata's true teaching and the commentaries of the masters that the Pure Land of peace is the true fulfilled land. Delusional and defiled sentient beings cannot, here, see [Buddha-]nature, for it is covered over by blind passions. The [*Nirvana*] *Sutra* states, "I have taught that bodhisattvas of the tenth stage see a little of Buddha-nature." Hence we know that when we reach the Buddha-land of happiness, we unfailingly disclose Buddha-nature. This is through the directing of virtue by the Power of the Primal Vow. Further, the [*Nirvana*] *Sutra* states, "Sentient beings will, in the future, possess a body of purity adorned with virtues and be able to see Buddha-nature."[28]

The significance of true Buddha and land, for Shinran, is that the person of *shinjin* is the "same as Maitreya" (a bodhisattva of the highest stage). As such, she can hear and know the Name —"perceive and know the tathāgata's mind"—and know that the Vow carries those who cannot attain Buddhahood to enlightenment. The salvific activity of Amida Buddha and the Pure Land arises from the great compassion of true enlightenment of equality. The true Buddha and land possess the inconceivable power of the fulfillment of virtues of self-benefit and benefiting-others. In Tanluan's words, "The Vow gives rise to the power; the power fulfills the Vow."[29]

Reflections: Wisdom and Compassion, Exposure and Embrace: a Shin Buddhist Sense of Transcendent Immanence

Amida Buddha and the Pure Land Are the Activity of Wisdom Unfolding as Compassion.

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[27] The *Nirvana Sutra*, cited by Shinran in *True Teaching, Practice and Realization*, Chapter on True Buddha and Land, 186.

[28] Shinran, *True Teaching, Practice and Realization*, Chapter on True Buddha and Land, 202.

[29] Tanluan, *Commentary*, cited by Shinran in *True Teaching, Practice and Realization,* Chapter on True Buddha and Land, 194.

My understanding of Shinran's insight is that Amida Buddha and the Pure Land are activity. I draw from his declaration that "[T]he Buddha is the *Tathāgata* of inconceivable light and the land also is the land of immeasurable light"[30] his heart-felt realization that Amida Buddha is the activity of wisdom unfolding as compassion within this realm of samsara. I receive this sense even more so in his words, "Formless Buddha manifests form, revealing a name, and making itself known to sentient beings. It refers to Amida Buddha. This *Tathāgata* is light. Light is none other than wisdom; wisdom is the form of light."[31]

Transcendence and immanence in Shin Buddhism

Supreme Nirvana—transcendent enlightenment, Buddha in all of its simultaneously multiple dimensions—is active. It reveals a name, making itself known to us—beings of finitude, ignorance and deluded thinking. Even as we call out the Name of the Buddha, perhaps searching for peace, happiness, or just the end of pain, gradually, step-by-step, we come to realize that we are "hearing" that Name, which is searching for us. Buddha-as-Name reveals itself to us, allowing us to know the significance of enlightenment.

The famous nembutsu follower, Asahara Saichi (1850-1932), expresses this realization in verse.

> Where is the *Tathāgata*?
> The *Tathāgata* is here.
> It fills Saichi's heart.
> As I say "Namu Amida Butsu" it is here.
>
> Saichi! Yes?
> Who is saying the nembutsu right now? Hmm?
> It is Saichi.
> No, that can't be! It is the direct teaching of Amida.
> The oneness of being and Buddha.
>
> "Namu Amida Butsu".
> Oya's calling voice!
> The child's response.

[30] Shinran, *True Teaching, Practice and Realization* Chapter on True Buddha and Land, 177.
[31] Shinran, *Notes on Once-Calling and Many-Calling*, 486.

"Namu Amida Butsu. Namu Amida Butsu."

Amida Buddha is activity. It is Name. More specifically, it is the activity of naming – the taking of a name to make itself known to those whom it knows cannot know on our own. It is a calling, a calling voice. It calls us to dare to choose – to walk out onto the single white path of the power of the Vow.

> Amida Buddha is also called the Tathāgata of Wisdom-Light. As Shinran says,
> This Tathagata is called the Buddha of light surpassing conceptual understanding and is the form of wisdom. Know that Amida pervades the lands countless as particles throughout the ten quarters.[32]

The Pure Land, explains Shinran, is nirvana, which has many names. It is called dharma-body, suchness, oneness, Buddha nature and *tathāgata*, among other things. It is transcendent reality that is beyond understanding or explication, and yet (and because of that) it is immanent and ubiquitous, actively working to bring all beings to enlightenment.

> Buddha-nature is none other than Tathagata. This Tathagata pervades the countless worlds; it fills the hearts and minds of the ocean of all beings. Thus, plants, trees, and land all attain Buddhahood.[33]

This transcendent realm is not silent; it echoes with the sound of enlightenment. I sense that Shinran might have drawn from the words from the *Larger Sutra*, "The great sound of enlightenment / reverberates throughout the worlds of the ten directions!" when he wrote these hymns of praise,

> Pure winds blow in the jewel-trees,
> Producing the five tones of the scale.
> As those sounds are harmonious and spontaneous,
> Pay homage to Amida, the one imbued with purity.[34]

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[32] Shinran, *Notes on Inscriptions on Sacred Scroll*s, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), 501.
[33] Shinran, *Notes on 'Essentials of Faith Alone,'* 461.
[34] Shinran, *Hymns of the Pure Land*, 41, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), 335.

> The delicate, wondrous sounds of jewel-trees in the jewel-forests
> Are a naturally pure and harmonious music,
> Unexcelled in subtlety and elegance,
> So take refuge in Amida, the music of purity.
> *sounds*: the branches of the trees, the waters of the ponds, and the things that work and move - these all, without exception, produce the sound of dharma.
> *pure and harmonious*: the softness of the sounds of the notes, *kung, shang, chiao, cheng*, and *yu* [of the ancient Chinese scale].[35]

"[T]he branches of the trees, the waters of the ponds, and the things that work and move - these all, without exception, produce the sound of dharma."

Coda One. The Great Compassionate Heart of the Buddha.

The Institute of Buddhist Studies has been operating at the Jodo Shinshu Center in Berkeley, California since 2006. Early on, Rev. Kodo Umezu (now the Bishop of the Buddhist Churches of America) and I were given the task of selecting a motto or Buddhist passage that could capture the spirit of the center's educational programs. After some deliberation, we chose the words of the Chinese Pure Land Master, Shandao, "学佛大悲心 (*gakubutsu daihishin*), which we translated as "learning the great compassionate heart of the Buddha."[36] The motto never really gained much popularity and it was never official adopted. At the tenth anniversary celebration for the JSC, I decided to bring up Shandao's words again, this time giving it an ungrammatical spin, "We are able to learn *within* the great compassionate heart of the Buddha," in order to suggest the following notion.

As we reflect upon the myriad of activity—the dreams, support, work, study and learning of the Buddha-dharma that goes on constantly, we become aware of the wisdom and compassion of all the Buddhas and bodhisattvas throughout time and space whose wish to guide all beings to enlightenment represent the living heart – the life blood – that sustains this ever-widening world of faith and practice that we call Buddhism. Might we acknowledge that that myriad of activity, support, maintenance and learning is an ongoing manifestation of great wisdom and compassion in this world? Would it be too much to suggest that all of that activity is in reality – and effect – Buddha activity, immeasurable light and life at work within our lives – here and now? Or that the Buddha-mind – that

[35] Shinran, *Hymns of the Pure Land*, 39, 334.
[36] Shandao, "Hymn of Taking Refuge in the Three Treasures," (Kisanbōge) in the *Commentary on the Contemplation Sutra*.

activity of enlightenment – supports, grounds, enables our individual and communal lives of seeking to take the Buddha's Vows as our own and practice compassion with a deep sense of interconnectedness and gratitude for all existences?

Exposure and Embrace – a Shin Buddhist Sense of Transcendent Immanence

We have suggested above that Shinran was a Pure Land Buddhist and a Mahāyānist, and that his reformulation of the Pure Land path of enlightenment was grounded upon his Mahāyānist understanding. We drew on Yoshifumi Ueda and Dennis Hirota's writings to examine in particular the *Yogācāra* underpinnings of Shinran's Pure Land perspective on wisdom and compassion.

We briefly discussed the bodhisattva's practice and attainment of three aspects of nondiscriminative wisdom (*prajñāpāramitā*) and how they correspond to the notion of "subjectivity only with no object." The bodhisattva realizes wisdom in which all objects are seen as false and non-existent. The subject-object dichotomy is eradicated and both seer and seen are "empty." And yet at the same time, the bodhisattva's perception and cognition, while grounded in fundamental nondiscriminative wisdom, perceives and discriminates between beings and objects in samsaric existence. Those objects (beings that are seen) of the bodhisattva's mental activity "subjectivity that has appeared as form." It means: (1) the bodhisattva that practices and realizes *prajñāpāramitā* is able to know things by becoming them (the seer vanishes into identity with the seen), and (2) so the bodhisattva knows itself without falsely objectifying itself.

Wisdom unfolding as compassion means that: (1) non-dichotomous wisdom comes to manifest itself as form that accommodates itself to the capacities of ignorant beings, in order to lead them to enlightenment, and (2) there is no true reality apart from falsity. Compassionate wisdom is absolute and always holds within itself the provisional existence of ignorance, delusion and false thinking. For this reason, according to Tanluan, formlessness gives rise to form, which is the manifestation of formlessness. This is the "dharma-body as suchness" giving rise to the "dharma-body as compassionate means." Transcendent suchness, which surpasses our human finitude and understanding, fills our emptied hearts and those of all sentient beings.

In Shinran's words,

> "Compassionate means" refers to manifesting form, revealing a name, and making itself known to sentient beings. It refers to Amida Buddha. This Tathagata is light. Light is none other than wisdom; wisdom is the form of light. Wisdom is, in

addition, formless; hence this Tathagata is the Buddha of inconceivable light."[37]

Transcendent suchness manifests the form of light, which exposes our emptiness and falsity within its illumination, and reveals a name, making itself known to us as it comes to know us by becoming us. I interpret Shinran's perspective in this way: Although Shinran inherits the perspective, topic and subject of this discursive narrative from Vasubandhu and Tanluan, he shifts the focus of the narrative from the subject, bodhisattva/practitioner, to the object, foolish beings ("us") who, in the experience of *shinjin*, find ourselves exposed and embraced by wisdom arising as compassion.

The experiences of exposure and embrace are referenced, I believe, in Shandao's teaching of the two kinds of profound realization (*nishu jinshin*),

> Deep mind is the deeply entrusting mind. There are two aspects. One is to believe deeply and decidedly that you are a foolish being of karmic evil caught in birth-and-death, ever sinking and ever wandering in transmigration from innumerable kalpas in the past, with never a condition that would lead to emancipation. The second is to believe deeply and decidedly that Amida Buddha's Forty-eight Vows grasp sentient beings, and that allowing yourself to be carried by the power of the Vow without any doubt or apprehension, you will attain birth.[38]

Deep mind, for Shandao, this is a two-fold belief that (1) one is a foolish being of karmic evil forever caught in birth and death without any condition leading to emancipation, and (2) Amida's Forty-eight Vows grasp beings and carry beings without doubt or apprehension to birth in the Pure Land. Shinran considers deep mind to be the content of *shinjin* itself. Its two aspects — the fundamental impossibility for one to attain nirvana and the absolute certainty of attainment through the Vow — form the content of a single realization. Neither is the pre-requisite for the other. Rather, they arise together, in a mutual inter-relationship.

The realization of *shinjin*, says Shinran, is none other than the arising of wisdom.

> Know that since Amida's Vow is wisdom, the emergence of the mind of entrusting

[37] Shinran, *Notes on Once-Calling and Many- Calling*, 486-7
[38] Shandao, *Commentary on the Contemplation Sutra*, cited by Shinran in *True Teaching, Practice and Realization of the Pure Land Way*, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), 85.

oneself to it is the arising of wisdom.[39]

This is a counter-intuitive sense of wisdom. It is wisdom that arises when we profoundly realize our finitude, falsity and emptiness. Even this sense of wisdom is beyond our capability, however. It is Buddha-wisdom that unfolds as compassion. Even as we seek to know ourselves and the Buddha – as we learn, read and hear the Buddha's voice – we come to realize that the Buddha really knows us by becoming us, entering into our hearts as *shinjin*.

We come to know the Buddha when we find ourselves illumined by the Wisdom-Light. We are exposed by the light, emptied within the light. Our false claims to independence, agency, and omnipotence are exposed and emptied within the light. It is exactly in that emptying that there arises for the first time the possibility of being able to know ourselves and live genuine lives. We awaken to the reality of wisdom and compassion in all existences and find ourselves able to be participants in the activity of wisdom and compassion in our lives.

Coda Two. Shinran and Transcendent Immanence

As much as I revere Shinran, I also have great respect for Dōgen Zenji. Not long ago, my colleague at the Institute of Buddhist Studies, Rev. Daijaku Kinst, a Sōtō Zen priest, and I were engaged in one of our many conversations about Zen and Shin Buddhism. In particular, we were discussing this well-known passage from Dōgen.

> To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.[40]

My conversations with Daijaku Kinst are usually rambling, speculative and highly entertaining. We recognize, of course, that Dōgen and Shinran had very different perspectives on practice, enlightenment and Buddha. But, to the extent that they were more-or-less contemporary thinkers grounded in Mahāyāna Buddhism, we are fascinated

[39] Shinran, *Hymns of the Dharma-Ages*, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), 407.

[40] Dōgen, "*Genjōkōan*" (Actualizing the Fundamental Point), in *Shōbōgenzō* ("Treasury of the True Dharma Eye"), translated by Robert Aitken and Kazuaki Tanahashi, and revised at the San Francisco Zen Center. Retrieved from: http://www.thezensite.com/ZenTeachings/Dogen_Teachings/GenjoKoan_Aitken.htm.

by their approaches to common religious concerns. On this particular occasion, we were discussing the passage above, and I offered this rather shallow (and provisional) suggestion: Might not Dōgen's and Shinran's thoughts on studying or learning the Buddhist path be expressed, respectively, in the following way?

For Dōgen, Buddha-nature is revealed when the self, actualized by myriad things, sees that it is empty. Here, the focus would be on one's encounter with the nondual nature of reality within this realm of duality. Perhaps this might also offer an insight on the idea of immanent transcendence. In other words, "That which is beyond the self is revealed within none other than the self itself."

In contrast, my sense on Shinran could be expressed in this way: Myriad things are actualized when the self is exposed by emptiness/Buddha-nature. This perspective might be focusing on the exposure of our dualistic apprehension of reality within compassionate activity that unfolds from nondual wisdom. In that sense, it could be thought of in the sense of transcendent immanence. Perhaps a Shin Buddhist expression might be, "None other than this very self is exposed by that which is beyond the self."

I am also reminded of a Dharma talk given by a Zen priest, who offered this example: Imagine yourself sitting in a pitch-black room; no light has entered that room for eons of time. Suddenly, a curtain parts, allowing a single ray of light to pierce the darkness. We might ordinarily say that the light has entered the room and illuminated the darkness, and thus we see the light. But what does that mean? In actuality, we are not really seeing the rays of light themselves. What we are seeing is the light reflecting off of dust floating in the room. Isn't this always the case for us, in our samsaric existence? We might say, "Because of the dust, we can see the light." Might this be a Zen understanding?

In contrast, might Shinran be teaching us this? "Because of the light, we can see the dust." I would like to suggest that Shin Buddhism offers a focus on a soteriology of transcendent immanence. Formless Dharma-body as suchness gives rise to Dharma-body as compassionate means. It manifests the form of light, which exposes us in its wisdom-illumination, and takes a name—*Namu amidabutsu*—making itself known to us, enabling us to know ourselves and live authentic lives.

Moreover, it also seems to me, that Shinran, the realist, might now ask an age-old question, a question posed by Hamlet in this way:

> What [a] piece of work is a man, how noble in reason, how infinite in faculties, in form and moving, how express and admirable in action, how like an Angel in apprehension, how like a God! The beauty of the world! the paragon of animals – and yet to me, what is this quintessence of dust? Man delights not me – nor Woman

neither, though by your smiling you seem to say so."[41]

With these words from his monologue in Act Two, Scene 2 of Shakespeare's play, Hamlet laments to his old friends over the wide disparity between the nobility that people believe themselves to possess and the base reality of the human heart and behavior. "[H]ow like a God! … Hamlet cries, "And yet to me what is this quintessence of dust?" What does it mean to be a sentient being? Exposed within the illumination of Wisdom-Light do we simply recognize ourselves as dust, albeit the fifth-level element within our base and evil world? Is that all there is to Shinran's message to unenlightened beings? Or, might he be suggesting paradoxically transformative and empowering? Does Shinran perhaps reveal that Amida Buddha as Absolute Other exposes and embraces the finitude and particularity of each being as other, and in that way Amida as Other becomes Absolute within the other's experience of being exposed as finite, imperfect, and evil and thus embraced by the Other? Perhaps within the activity of wisdom unfolding as compassion it is not just that we can see the light because of the dust or see the dust because of the light. Perhaps Shinran offers that we can see it in both ways.

In this well-known passage in the postscript of *Tannishō*, the individual sentient being Shinran cries out from the particularity of his own experience of shame and gratitude for the compassionate activity of Amida's Vow-mind:

> When I consider deeply the Vow of Amida, which arose from five kalpas of profound thought, I realize that it was entirely for the sake of myself alone! Then how I am filled with gratitude for the Primal Vow, in which Amida resolved to save me, though I am burdened with such heavy karma.[42]

The Buddha's Vow mind is not true because we know it, but because it exposes us; it knows us and becomes us. It is not real because we seek and find it, but because it embraces us; it seeks and finds us just as we are. Emptied of our false claims to independence, agency, and omnipotence, we are (in Shinshū-esque terms) "embraced and never abandoned" by the Wisdom-Light, and are now able to live genuinely, as unique individuals within a universe of genuine, unique individuals. The Buddha's Vow mind—

[41] Shakespeare, William. "Hamlet (Quarto 2, 1604)," *Internet Shakespeare Editions*, (University of Victoria, NaN undefined NaN. Web. 28 Feb. 2021). Retrieved from: https://internetshakespeare.uvic.ca/doc/Ham_Q2/index.html.

[42] *A Record in Lament of Divergences*, trans. Dennis Hirota, et al, in Jodo Shinshu Hongwanji-ha. *The Collected Works of Shinran*, vol 1. (Kyoto: Hongwanji International Center, 1997), 679.

that activity of wisdom unfolding as compassion—exposes and empties us, and yet at the same time, it grounds and enables our individual and communal lives so that we may seek to take the Buddha's Vows as our own and practice compassion with a deep sense of interconnectedness and gratitude for all existences.

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Articles 2

The Discourse of Religious Experience as Testimony:

Tsunashima Ryōsen's Philosophy and Practice

〈in Japanese〉

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Abstract

Tsunashima Ryōsen (1873–1907) realized that human beings are Sons of God through a variety of religious experiences that were not confined to any particular religious tradition. However, he deepened this awareness through prayers based on traditions of religions such as Christianity and Pure Land Buddhism, and he used thought derived from both religions to develop a specific discourse based on his awareness. This paper utilizes Paul Ricœur's concept of testimony after examining the concepts of religious pluralism, multiple religious belonging, and religious subjectification to develop a framework for understanding Tsunashima's religious attitudes.

According to Ricœur, "testimony" comprises a witness's self-designation that he or she was present at a given event. Testimony is not only objective evidence for the content of the testimony but also a call for faith in the testimony. Proof of the testimony is established by eliciting the trust of the person receiving the testimony. Additionally, the witness demands that those who do not believe their testimony listen to the testimonies of other witnesses.

Tsunashima's discourse on religious experience can be clearly understood by Ricœur's theory of testimony. Tsunashima specifically narrated his own religious experiences to demonstrate that he was a witness to his religious experiences, and he propagated the truth of the "awareness of Sons of God" not only to help people understand but also to persuade them to believe in his truth. Furthermore, he invited those who did not believe him to read the discourses of Christ and Shinran, whom he believed spoke the same truth he did.

証言としての宗教体験言説
――綱島梁川の思想と実践――*

古荘　匡義

キーワード：　証言、宗教体験、言説、綱島梁川、ポール・リクール

序論

本稿では、宗教体験を基盤にしつつも複数の宗教伝統と深く関わりながら思想を形成する最晩年の綱島梁川（1873～1907）の宗教的態度を捉えるための枠組みとして、宗教多元主義（religious pluralism）、複合宗教帰属（multiple religious belonging）、宗教的な主体化（subjectivation）の概念と対比しながら、「証言（témoignage）」という概念を提示する。

東京専門学校の大西祝のもとで哲学や倫理学を学んだ綱島は、卒業論文である「道徳的理想論」においてイギリス理想主義の思想をベースにした倫理思想を展開した。この論文において綱島は、人間には把握しえない絶対的理想と、人間が考えつき、実現できる相対的な理想を区別する。そして、自ら相対的理想を設定し、それを実現していくという繰り返しが絶対的理想の自己実現への参与となるという議論で個人格の道徳的行為を意味づける。

このような意味づけは、結核発病後に展開される宗教思想において、神への感応のうちで生きる人間が「神の子」として煩悶し健闘することの重要性を説く議論へとつながる。宗教的な思想や修養をさらに深めた綱島は、1904 年の 7 月以降に決定的な 3 度の宗教体験、「見神の実験」を得て、論考「予が見神の実験」でこの体験を具体的に描出するとともに、この体験から得た真理を語ろうとする。最晩年の綱島は特定の宗教への帰属意識をもたず、特定の宗教に囚われない宗教体験を基盤にした思想を展開するが、その際複数の宗教がもつ概念を用いてその思想をより深く捉えようとした。綱島は、キリスト教から神とキリストの父子関係という発想を借用し、あらゆる人間が神の子というあり方をしていると論じる。このあり方を自覚する「神子の自覚」こそが綱島にとって根本的な真理であり、宗教的救済をもたらすものだった。そして、特にキリスト教と浄土教とを、「神子の自覚」を最もよく表現する「神子教」として高く評価し、これら 2

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つの宗教の思想を用いて神と子の関係をさらに探究した。

この探究の過程で最晩年の綱島は浄土教の他力の思想を深く受け入れたが、その結果、綱島が個人格を独力で存立し活動する者として捉える傾向は弱まった。綱島は、初期の倫理思想においても、「見神の実験」以前や以後の宗教思想においても、絶対的理想や神のもとで煩悶し健闘する個人格が絶対的なものに融解せずに存立することを重視しており、この点を末木文美士は同時代の宗教思想家と比較して高く評価する[1]。しかし、最晩年の綱島は、個人格の存立を完全に否定することはないものの、独力で修養して信仰を深める個人格を考えていない。個々人の修養は神への感応に基づいて自ずから生じてくるような「没修養の修養」だと捉えられ、このような修養を可能にするのは、自力と他力とが融会した「融会力」だとされる。この「融会力」がどのようなものなのかを最晩年の綱島は明確にしきれなかったが、少なくとも最晩年の綱島は、個人格の信仰や実践の源泉は神への感応に存しており、信仰や思想を深める自力的な努力を否定的に捉えつつも、同時に絶対的なものに融会しない個人格を維持しようと努めていたと思われる[2]。

しかも、綱島自身はキリスト教的な仕方で神に祈り、念仏を称えることで、神への感応や「神子の自覚」をさらに深めようとしていた。綱島にはキリスト教や浄土教への帰属意識はなかったが、たとえば綱島は道友中桐確太郎宛の書簡（1907 年 3 月 22 日付）における「盡十方無碍光如来　とはありがたき貴き言葉にも候かな　口に称へ候てだに何となく光明海中に摂取さるゝ思ひいたし候也」（9:523）[3]という記述をみる限り、綱島は浄土教的な救済に与っているようにもみえる。

以上のように、綱島は、信仰や宗教的な思想が宗教・宗派に囚われない神への感応や宗教体験を基盤に生じてくるものだと捉えつつも、実際にはそれらを複数宗教の伝統に則って言説化し、実践している。では、宗教体験についての具体的な描出だけでなく、宗教体験をベースに生み出されたさまざまな思想の表現全体を「宗教体験言説」と考えたとき、綱島の宗教体験言説をどのような枠組みで分析すれば、複数の宗教に関わる綱島の宗教的態度を明確にできるだろうか。本稿では以下の 4 つの概念を用いて検討する。

第一に、ジョン・ヒックの考える宗教多元主義である。神やダルマなどの諸宗教の超越的なものは唯一で不可知の〈実在〉の歴史的な現れだと捉え、この〈実在〉を諸宗教が宗教間対話を通してともに探究していくべきだと考えるヒックの思想は、綱島の発想と近い。つまり、綱島の宗教体験言説は、浄土教やキリスト教の思想や実践を通して、

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[1] 末木文美士『明治思想家論（近代日本の思想・再考I）』トランスビュー、2004 年、203 頁。

[2] 以上の内容については、以下の拙稿でも論じている。「綱島梁川の宗教体験と宗教哲学」宗教哲学会編『宗教哲学研究』第 38 号、2021 年 3 月刊行予定。

[3] 綱島梁川の記述については、複刻版の『梁川全集』全 10 巻、別巻 2 巻（大空社、1995 年）から引用し、（巻数：頁数）の形式で文中に引用箇所を示す。旧字体は新字体に改め、一部の表記を変更した。強調はすべて綱島による。

「神子の自覚」という形で〈実在〉に接近しようとする対話的な探究として捉えられないだろうか。

第二に、カトリーヌ・コルニールの「複合宗教帰属」である。コルニールは複数の宗教に関わりをもつ人のアイデンティティを宗教への「帰属」の観点から捉え、5 つに分類された「複合宗教帰属」の概念を提示する。その 4 つ目の類型が「帰属なしに信じる」である。この類型は、自らの宗教体験などに基づいて諸宗教の思想や実践を精選するため、特定の宗教への帰属意識をもたない、とされる。この類型は綱島の宗教的態度に適合するように思える。

しかし、この 2 つの概念で綱島を理解すると、対話的に真理を探究して、思想や実践を選択する能動的主体を綱島のうちに認めることになるが、そうすると綱島の思想形成を駆動する宗教体験の根本的な受動性が捉えきれないように思われる。

そこで、第三に磯前順一の宗教的主体化論を取り上げる。磯前の宗教的主体化論では、後期フーコーの主体化論をベースに、ジャック・ラカンの思想から独自に抽出された「大文字／小文字の他者」という概念を織り交ぜて展開されている。つまり、宗教的な主体形成が、謎めいた他者としての超越者のまなざしにさらされるという受動性において生起すること、そして、超越者の「小文字の他者」としての側面が、超越者への自己の同一化という形以外の主体形成を可能にすることが論じられる。このような理論は、「見神の実験」を被った綱島が、一時は神人合一的に神と人間の関係を捉えたが、後にその理解から離れて、神への感応のうちで神とともに働く個人格を維持する思想に立ち戻ろうとする綱島の言説の展開を説明しうるようにもみえる。

しかし、金光教や大本の金神信仰を主に扱う磯前の議論は、一種の知識人宗教[4]として捉えうる綱島の言説の展開を説明しきれないところがある。端的に言えば、綱島の宗教体験言説を生み出す源泉としての受動的な宗教体験について捉えうるものであるとしても、綱島の宗教体験言説がきわめて積極的に生み出され、しかも生み出されながら徐々に内容を変化させていったことの要因を十分に説明できないように思われる。

だからこそ、主体化ではなく、綱島の宗教体験言説の分析に立ち返り、宗教体験言説の生成を駆動するものの痕跡（とはいえ、宗教体験や神など、痕跡を残した実体的な「何か」が前提されるのではなく、あくまで痕跡としてしか現れないもの）を言説のうちにたどることにも意味があるだろう。本稿では、この痕跡をポール・リクールの「証言」に関する分析を通して捉えてみたい。すなわち、宗教体験から得た「神子の自覚」という真理の「証言」を行う綱島は、自分が宗教体験の場にいたことを、すなわち宗教体験の「証人」であることを、宗教体験の具体的な描写を通して主張した。そして、体験や体験を通して得られた真理は、その真偽（体験言説が体験に真に一致するのかといった

[4] 知識人宗教という概念については、深澤英隆『啓蒙と霊性――近代宗教言説の生成と変容』岩波書店、2006 年を参照のこと。

ある種メタ的な疑念も含めて）が問われる手前で、証言を聞く者の信を呼び求める。このように、最晩年の綱島の宗教的態度は、言語化も合理的な理解も難しい宗教体験に受動的に射貫かれているからこそ、自らの宗教体験の証言に対する他者の信に自らを委ね渡して、宗教体験言説を展開せざるをえない「証人」として捉えられるように思われる。

1. ヒックの宗教多元主義

宗教多元主義[5]は他の宗教を理解する仕方の類型として、排他主義（exclusivism：自らが信仰する宗教体系を絶対視し、他の宗教体系を認めない）や包括主義（inclusivism：自らの宗教の真理を絶対的なものとみなしつつ、他の宗教のもつ真理も自らの宗教の真理の現れとして認める）としばしば並置される[6]。

ヒックは、真摯に宗教的な真理探究や実践を行っているキリスト教以外の信者たちと交流するなかで、「偉大な世界宗教」がそれぞれ真理をもつことを認めるようになる。そして、絶対的な真理が複数並存することを理論的に表現するための「仮説」として多元主義を提示する。すなわち神やアッラー、ダルマなどの超越的なものは唯一で不可知の〈実在〉（Real）の歴史的な現れであり、「偉大な世界宗教」の信仰はこの〈実在〉への人間の応答であると考える。そして、この人間の応答において「生来の自我中心から、神的なもの・究極者・〈実在〉中心へと移行する、人間存在の現実的な変革」[7]としての救済が生じると捉える。

もちろん、このような〈実在〉の存在も、諸宗教の超越的なものが〈実在〉の歴史的顕現であることも論証できない。また、宗教多元主義は歴史的に形成されてきた諸宗教の固有性を相対化するものであり、諸宗教を〈実在〉に還元する考え方だと批判されることもある。しかしヒックは〈実在〉を「仮説」として提示するのであり、その理由は、宗教間の対話を可能にする場を創設するためである。絶対的な真理を有すると主張する宗教が自らの宗教以外にも複数存立することを認めざるを得ない宗教多元的状況において、自らの宗教の絶対性を相対化することも、他の宗教を自らの宗教に還元することもなく、他の宗教が絶対的な真理を有することを理解した上で諸宗教との対話を実現するために、究極的な一元性としての〈実在〉を「仮説」するのである。このとき、宗教間対話の営みは、諸宗教の宗教者たちが一なる〈実在〉を探究する試みとなる。

ジョン・ヒックの宗教多元主義は、キリスト教が提示する絶対的な真理や救済を他の

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[5] 宗教多元主義および次節の複合宗教帰属については以下の拙稿で論じたことがある。「無宗教者による宗教との対話――宗教の体験と複合宗教帰属の視点から――」中村博武・古荘匡義・本多真・岡崎秀麿『宗教を開く――宗教多元主義を越えて――』聖公会出版、2015 年、3～74 頁。

[6] たとえば、以下を参照のこと。濱田陽「宗教多元論」星野英紀・池上良正・氣多雅子・島薗進・鶴岡賀雄編『宗教学事典』丸善、2010 年、573 頁。

[7] John Hick, *The Rainbow of Faiths: Critical Dialogues on Religious Pluralism*, London, SCM Press, 1995, p. 18.（間瀬啓允訳『宗教がつくる虹――宗教多元主義と現代』岩波書店、1997 年、32 頁）

宗教の真摯な信仰者にも適用するという意味での包括主義的な宗教観を克服しようとする。諸宗教が独自に絶対的な真理を保持していると認めつつ、自分の宗教の真理の絶対性を保持しつつも反省の目を向け、他の宗教との対話の中で自分の宗教の真理をさらに探究していくことを可能にする。しかし、この宗教間の対話という発想の裏には、宗教の普遍性という西洋近代に由来する発想が潜んでいる。つまり、諸宗教を〈実在〉なる仮説のもとに対等に扱って対話を実現しようという発想自体が西洋近代に端を発するものだと批判できる。また、「偉大な世界宗教」の信仰を唯一の〈実在〉への人間の応答として捉える背景には一神教的な前提が存していると言いうる。

さて、近代日本の綱島の思想はヒックの多元主義と近いところがある。最晩年の綱島も、とりわけキリスト教と浄土教を、最もよく神と人間の関係性を表現する「神子教」とみなし、2 つの宗教伝統に根ざした思想との対話を通して「神子の自覚」を深く探究していく点は多元主義的な宗教観に基づいているようにもみえる。

しかし、綱島の言説はヒックの理論とは異なる点がある。ヒックにおいては諸宗教と対話しながら自らの排他的な信仰を反省し、〈実在〉の探究に参与しうる、ある種合理的で能動的な主体が想定されているが、綱島にとって人間は、神のうちで神に感応するというある種の受動性を基盤にしている。宗教多元主義という概念では、綱島の言説が神に感応することによって駆動しているという受動性を取り逃すおそれがある。

さらにヒックと決定的に異なるのは、綱島にとって〈実在〉は諸宗教との対話を通じた思索を可能にする「仮説」なのではなく、まさに体験されたものだという点である。最晩年の綱島にとって神は宗教体験においてまさに実在的なものとして感応されるものであり、「神子の自覚」こそが絶対的な真理であった。綱島は、2 つの歴史的宗教との対話を通して仮説的な〈実在〉を追究するわけではなく、まずもって実在的な神を体験し、この神の思想的表現と神に近接する実践とを可能にする歴史的宗教として 2 つの宗教を取り上げるのである。この綱島の営みは「神子の自覚」に歴史的宗教を還元させるものでもない。というのも、序論で述べたように、綱島は浄土教やキリスト教の伝統に基づいた念仏や祈りを通して「神子の自覚」を深化させているからである。もちろん、一方で自らの「神子の自覚」の思想に適合する 2 つの宗教伝統が選ばれ、しかも 2 つの宗教伝統から自分の思想に合う部分が選択的に抽出されているところがある以上、2 つの宗教伝統を「神子の自覚」に還元する側面はあるのだが、他方で 2 つの宗教伝統の持つ思想や実践を尊重し、2 つの宗教伝統を通して自らの思想や信仰を変化させている。絶対的、普遍的な真理としての「神子の自覚」と、歴史的に形成された諸々の宗教伝統が、どちらか一方に還元されることなく、相互的な関係を保ちながら並立しているのである。

2. 複合宗教帰属

10 代で岡山県の高梁教会で洗礼を受けた綱島は、上京して東京専門学校で学ぶうちに正統的なキリスト教の教義や儀礼に疑念をもつようになり、以来特定の教会への帰属意識をもたなくなる。また、最晩年の綱島も、キリスト教と浄土真宗の思想に共感し、両者の思想に則った祈りを行うものの、特定の教派に帰属している意識はない。そのような綱島の宗教的態度を「帰属」の概念で捉えるのは不適切であるようにも思われる。しかし、複数の宗教に何らかの関わりをもつ者の宗教への帰属を考える上では、特定の教団に帰属するかどうかという意味での帰属よりも広い意味で、すなわち、その人の宗教的アイデンティティを規定する宗教との関わりという意味で「帰属」という語を捉えることで、複数宗教への関わりの多様性を捉えることができるだろう。この多様性をあらわにするための概念としてカトリーヌ・コルニールらがもちだすのが「複合宗教帰属」の概念である。

まず、コルニールの複合宗教帰属の類型を確認したい。コルニールは複数の宗教に真摯に関わる人々の存在を受けて、その関わり方を宗教への多様な帰属の問題と捉えて 5 つに分類している [8]。コルニールは、個々人が意図的に選択したのではない帰属と意図的な選択による帰属に大きく分けた上で、前者の帰属として次の二つを挙げる。第一に、①複数の宗教が統合された文化を受動的に受け入れることで宗教的なアイデンティティが形成される「文化的帰属（cultural belonging）」である。日本において、仏教やキリスト教が文化として受け入れられて、葬儀や結婚式などの場に応じて宗教性をあまり意識せずに儀礼が実行されていることもこの帰属の例である。第二に、②両親が違う宗教を信仰しているなど、複数の宗教が統合されずに並存している環境に投げ込まれたなかで自らの宗教的アイデンティティを構築するという「家族的帰属（family belonging）」である。この 2 つの帰属は、複数の宗教に関わる状況に投げ込まれているという受動性において共通しているが、複数の宗教が文化として統合されているか、あるいは統合されないまま並存しているかという点で異なる。

また、後者の帰属として次の 3 つが挙げられる。第一に、③「必要に応じての帰属（occasional belonging）」である。受け入れた諸宗教の内容の矛盾には頓着せず、現世利益的な効き目（efficacy）に基づいて各宗教の諸実践を選択的に取り入れる。第二に、④「帰属なしに信じる（believing without belonging）」である。絶対的真理を顕にする宗教が並存しているようにみえる宗教多元的現実に晒されるとき、個々人は、自らの宗教的な経験や体験を基盤にして [9]、「さまざまな宗教の教えや実践の中から精選することによって自分自身の宗教的アイデンティティを形成するようになる」[10]。このとき、個々

[8] Catherine Cornille, “Multiple Religious Belonging”, in D. Cheetham, D. Pratt, D. Thomas (ed.), *Understanding Interreligious Relations*, Oxford, Oxford University Press, 2013, pp. 324-340.
[9]「教義の要請よりも、個人の経験や判断こそが、個々の教えや実践の有効性や真理の基準を形成している」(Ibid., p. 327)。
[10] Ibid., p. 326.

人は自らの体験をもとに諸宗教の要素を自由に取捨選択するため、「取捨選択的な（*eclectic*）帰属」でありつつも、特定の宗教への帰属意識をもたない「複合宗教非帰属」だと捉えられる[11]。第三に、⑤「一つの宗教に帰属しつつもう一つの宗教にも共鳴する」（ibid.）「非対称的帰属（asymmetrical belonging）」である。キリスト教の一宗派に帰属意識を有する人が禅の思想や実践を本質的なものと捉えて自らの思想や実践のうちに取り入れるといった例が挙げられる。

この 5 つの類型のなかでは、綱島は④に適合するようにみえる。綱島は自らの宗教体験に基づいて、キリスト教や浄土教の思想を活用しながら「神子の自覚」を言語化していく。両宗教との関わりは、両宗教への帰属意識をもたないながらも、宗教体験に基づいた「神子の自覚」の思想についてうまく表現しうる両宗教の思想の一部を取り上げているようにもみえ、取捨選択的とも捉えられるだろう。

先述の通り、複合宗教帰属は、複数の宗教への関わり方の多様なあり方を捉えるのに有用な概念である。しかし、宗教体験から生じてくる複数宗教への関わりを分析する際には、2 つの点でこの概念は適さないと思われる。

第一に、④の主体は諸宗教の思想や実践を自由に取捨選択できる主体だと想定すべきであろうか。コルニールの類型では、絶対的真理を顕にする宗教が並存する宗教多元的状況において、宗教体験を基盤に諸宗教から教えや実践を自由に選択する主体が前提されている。しかし、宗教体験はそのような自由に取捨選択する主体を根柢から揺るがし、何らかの必然性でもってある教えや実践を選択させるものでもありうる。綱島が「見神の実験」を被った後に、宗教体験から得た思想をいかに語るかを悩みながら論考を発表し、さらに「神子の自覚」を表現する「神子教」としてキリスト教だけでなく浄土教を深く受容していくなかで宗教的な思想や実践をさらに変化させていくという過程をみる限り[12]、綱島が主体的に諸宗教を取捨選択しているというよりも、宗教体験に駆動されて受動的に選択に導かれているようにみえる。

また、綱島はキリスト教や浄土教の伝統に基づいた瞑想や祈りを行うため、諸宗教を能動的に選択して実践しているようにもみえるが、それは神に感応するための能動的な修養ではない。最晩年の綱島にとって修養とは「没修養の修養」であり、それは神への感応のうちで自ずから生じるような行いのことである[13]。また、最晩年の綱島は自らの思想を「神と偕に楽しみ神と偕に働く」と定式化するが、この「神と偕に働く」ことは、綱島の初期の倫理思想で論じられていたような、絶対的理想（神）のうちで相対的理想を実現すべく能動的に健闘することではなく、神への感応のうちで自ずから、自然法爾

[11] Ibid., p. 327.
[12] この過程については以下の拙稿にて論じた。「明治宗教・倫理思想における綱島梁川の「個人格」の意義」宗教倫理学会編『宗教と倫理』17 号、2017 年、44〜58 頁。
[13] 最晩年の綱島の「没修養の修養」や「神と偕に働く」の他力的な捉え方については、以下の拙稿で簡潔に取り上げたことがある。「『回覧集』のなかの西田天香（4）——『回覧集』とは何か」一燈園・宣光社編『光』1171 号、2018 年、14〜21 頁。

に生じてくる行いとされている。最晩年の綱島において、信仰を選択し行為する主体の能動性はかなり低く見積もられている。

しかし、最晩年の綱島は体験で得た真理を「伝道」する必要性について何度も言及しており、積極的に道友たちと交流して、神子団という修養集団を形成し、この集団の機関誌でもあるような雑誌を刊行することを計画したことがあった（実現はしなかった）のだから[14]、綱島にも様々な宗教的背景をもつ道友たちに触発されて、能動的に信仰を形成し実践する主体が形成されていたのではないか。しかし、綱島の生前に実現したのは、綱島の思想に共感する道友たちの交流の場である「梁川会」や、道友たちが宗教的な体験や所感などを共有し合う回覧ノート『回覧集』であった[15]。このような共同性のうちで、綱島も彼の道友たちも、たしかに「神子の自覚」が重要であるという思想は共有していたが、「神子の自覚」に関する理解の仕方はさまざまで、「神子の自覚」に関する共通理解やこの自覚を得る方法を能動的に形成することもなかった。綱島にとって『回覧集』は、道友たちが各自で「没修養の修養」を行い、そこから得た体験や所感を共有する場なのであって、諸宗教の思想や実践を選択的に受容して自らの信仰を形成していくような場ではないのである。

第二に、宗教体験の言説化という観点から複合宗教帰属の類型をみたとき、宗教体験の言説化にとって帰属の問題は大して重要ではないのではないか。確かに綱島は④の類型にうまくあてはまる。しかし、宗教体験に基づいて諸宗教を摂取する者の中には、⑤のように 1 つの宗教への（特定の宗派や教団への帰属という狭義の）帰属を有しながら、別の宗教にも共感する人物も多い。綱島の道友のなかでいえば、たとえば郡是製絲株式会社の社員教育に携わった川合信水（山月、1867〜1962）は、キリスト教的な宗教体験を経てキリスト教への狭義の帰属を有するようになったが、仏教などにも学びつつ、「東西古今の信仰と道徳を総合し、祈祷、瞑想、聖書の霊覚的・道徳的研究と実践躬行を 4 つの柱とする修行に励んだ」[16]。また、三浦修吾（1875〜1920、教育者、『回覧集』巻五執筆時の 1908 年においては姫路師範学校の教諭）は『回覧集』の巻五において自らの回心の体験を詳細に記している。三浦はキリスト教の洗礼を受けていたが[17]、病気療養のなかで神仏を体験することができず苦しんでいた。しかし、『回覧集』巻五において、神が「死するも猶吾を離れざる者」だという自覚を得て、「一切をすてゝ　基督に導かれて　神の永久生命に参する」[18]と記している。この体験を得た三浦は、「神よ」と祈る

[14] これらの点についても前注の拙稿を参照。
[15] 『回覧集』については以下の拙稿で簡潔に論じている。「『回覧集』のなかの西田天香（1）――堀米康太郎との議論から――」一燈園・宣光社編『光』1164 号、2018 年、21〜31 頁。
[16] 佐々木裕子「川合信水」井上順孝編『近代日本の宗教家 101』新書館、2007 年、55 頁。
[17] 『回覧集』巻六 12 頁の住所氏名を記入する欄に所属の宗派を記入する欄があり、「洗礼は明治 34 年 10 月に弥生町桜井教師より受く」とある。桜井教師とは、東京市本郷区向ヶ丘弥生町の向ヶ丘教会で牧師を務めていた櫻井昭憙（あきのり）と思われる。
[18] 『回覧集』巻五、104 頁。

だけでなく「念佛をも唱へてゐ」た[19]。三浦の狭義の宗教的帰属はキリスト教であるが、宗教体験を経て、神に祈り、念仏を称えるという綱島と似た宗教実践を営んでいる。

このように、綱島の道友をみるだけでも、宗教体験に基づいて複数の宗教と深く関わる人物は、特定宗教への帰属の有無にかかわらず存在する。そもそも、コルニールの複合宗教帰属の分類においては、帰属という語の意味が多義的である。もちろん、複数の宗教と関わる多様なあり方を総体的に捉えるという意図からすれば、この多義的な語の使用が効果的に機能するのだが、宗教体験に基づいて複数の宗教と関わる人の宗教的アイデンティティを帰属という観点から捉えようとするとき、帰属という語が曖昧であることは議論を成立しがたくする。そして狭義の帰属に限定して考えると、このような人のアイデンティティを形成するものとして重要なのは狭義の帰属の有無ではなく、宗教体験そのものであると思われる。

3. 宗教的主体化論

これまでみてきたように、宗教多元主義であれ複合宗教帰属であれ、諸宗教と積極的に対話して自らの宗教を反省的に捉え直したり、諸宗教を選択的に摂取したりする、ある種の卓越した能動性を有する主体を想定することが、宗教体験を被るという受動性のうちで複数宗教に関わる主体が立ち現れてくることと齟齬を来すように思われる。それでは、何らかの状況や超越者、他者との関わりのなかで宗教体験を被るという受動性を含み込んだ宗教的主体の形成プロセスを論じられないだろうか。

そのような宗教的主体化論として、金光教や大本（およびそれらを論じる島薗進や安丸良夫）を論じる磯前順一[20]の、主体化論という方法についての議論を中心に取り上げる。

磯前は、「権力のあり方が「規律」から「生政治」に転換」したことを踏まえて、「主体化過程の分析を通じて、その批判的な再構築を推し進める宗教的な主体化過程をめぐる議論」が必要だと主張する（8）。磯前の言う主体の確立とは「少なくとも、無意識の領域を含めて自分という単位を確定すること」（9）であり、主体の確立の単位は「個人とは限らない。家族、村落、国家、あるいは職場や宗教教団。私たちは何かの一部であることで自己を確立する」（10）。集団や共同体において無意識のうちに影響されるような、主体形成の受動的な側面も捉えられている。

さて、磯前によれば、主体とは「謎めいた他者の眼差しとの両義的な関係のもとで、自己を確立したり、それを再編していくものと捉えられるべき」（11）ものである。ここで言う謎めいた他者は、神仏だけでなく、「同時に国家や天皇にもなりうる存在」（9）

[19] 前掲書、109 頁。
[20] 島薗進・安丸良夫・磯前順一『民衆宗教論――宗教的主体化とは何か』東京大学出版会、2019 年。本節でこの著作から引用する際には丸カッコに引用ページ数を入れて表記する。

だと捉えられている。この謎めいた他者について、磯前はジャック・ラカンをひきながら「大文字の他者」と「小文字の他者」という概念で説明する。磯前は、酒井直樹の考察などを参照しながらラカンを独自に理解している。つまり、「大文字の他者」は「私たちが知ろうとしても知ることが出来ないけれども、それゆえに我々を魅了し、われわれに呼びかけてやまない存在」[21]であるが、特に「制度化された固定した他者像」(9)、「国民国家や宗教教団といった、固定化したシニフィアン」(111)でありうることが強調される。こうした「大文字の他者、象徴界のシニフィアンに出会うことで、私たちは自分なりの他者像を幻想として想起し、その他者像の期待にそうように自己の主体を構築する」[22]。つまり、磯前は「大文字の他者」という語で、教義やイデオロギー、創造された伝統によって固定化された超越的存在を考えており、そこには神仏だけでなく天皇制や国家主義も含まれる。そして、この超越的存在の象徴をそのまま受容して自己の主体が構築されるとき、過激な活動も是とするような信仰となることが危惧される[23]。磯前の扱う金光教においても、世界一切が神であり、自らも信者たちも神であり、神の子であり、信者は誰もが金神の取次者となりうる(23)。したがって、自らを実体化された金神に一体化させ、金神と自分を同一視するような「自我インフレーション」(24)という主体形成もあり得る。

しかし金神は、もともと自らの存する方位を避けなければ祟るような神であった。金光教においてこの金神が祟る神としての側面を残しつつ世界の主宰神に転換された。金光教の創唱者である金光大神(赤沢文治、1814〜83)はいかなる行為が金神の怒りを買うのか理解できない「凡夫の自覚」(24)を前提とし、金神には認識や分析の届かない余白が存することを覚知し、祟るかもしれない「神に対する恐れの感情がつねに存在する関係」(102)を形成する。このような認識や分析の届かない余白、「制度化や固定化を逃れ去る他者」(9)が磯前の言う「小文字の他者」あるいは「対象 a」である。この他者が、固定的でない主体の形成や再編成を可能にする。「小文字の他者」は「私たちの認識をするりと逃れるがゆえに私たちのどのような欲望をも体現する余白としても機能する」[24]。別言すれば、「小文字の他者」、「対象 a」は「自分が主体を構築するときに切り捨てられる残余であるから、主体の自己統一性に不安をもたらす。その不安を認識することで主体は新たな状況に対応する再編も可能」(9)となり、「大文字の他者」

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[21] 磯前順一「天皇制国家と余白」日本宗教学会編『宗教研究』89 巻 2 号、2015 年、209 頁。

[22] 前掲磯前論文、209〜210 頁。

[23] 興味深いのは、直接的には日本の新宗教の展開を扱うこの書が、オウム真理教において大文字の他者に取り込まれて固定的に形成されてしまった宗教的主体を反省的に捉えるべく、現代において宗教的主体化論を批判的に再構築することを問題にしていることである。「他者の眼差しによって支えられながらも、その眼差しを自覚的に捉え返し、個人の主体の中に批判的に取り込んでいくあり方が現代では求められる」(11)。

[24] 前掲磯前論文、210 頁。

のもとで固定的に形成されかねない主体を脱臼させて「意味の固定化しない「小文字の他者」によって流動化する主体」（111）を形成しうるという。

金光大神の主体形成に則して磯前の議論をまとめよう。金光大神の信仰世界においては、自らも神名を名乗るほどに、人と神との連続性が認められており、このような理解が固定化し、「大文字の他者」となった金神に一体化するような形で宗教的主体を形成することもあり得た。しかし、金神は同時に祟る神でもあり、「凡夫」である金光大神には金神の怒りを買う振る舞いを理解できない。金神は「大いなる他者」であると同時に、認識や分析によって対象化、固定化できないが、恐れや不安をかきたてる「余白」となって、固定的な主体を再編するのである。

このような「大文字／小文字の他者」による磯前の独自の分析は、さまざまな体験や回心を被るなかで、信仰世界を形成していく主体を描出するのに有効な手法であると思われる。「見神の実験」以降の綱島の思索を考える上でも参考になる部分が多い。綱島においても、宗教体験を通してすべての人間を「神の子」として捉える視点が生まれており、金光大神の信仰世界に通ずるところがある。そして、神に感応した綱島は、磯前の言う「大文字の他者」としての神に没入し一体化し、この神に基づく固定的な教義を生み出すこともあり得たかもしれない。実際、「見神の実験」を得た直後の綱島は、この体験を神人合一的な神への感応と捉えていた。しかし、その後の綱島は自らの宗教体験や体験から得た真理を語ることの困難さを実感しつつ、自分と同じ体験を（自分よりも卓越した仕方で）得ていたと考えるキリストや如来の思想を借用しながら、神人合一的な「神と偕に楽しむ」ことのうちで個人格として健闘し「神と偕に働く」「神の子」のあり方をも模索する主体を言語化しようと苦心した。その結果、神に感応し神に融会する神人合一的な「神と偕に楽しむ」あり方と、この感応のもとで個人格が健闘する「神と偕に働く」あり方の並存を模索する綱島の主体が形成されていった。このとき、磯前の言う「小文字の他者」は、言語化や認識によって把握できないが、まさに現実的なもの（Réel）として反復的に体験され、さまざまな感応を綱島に与えていた神に認めることができよう。綱島の主体形成の過程で綱島がキリスト教と浄土教を「神子教」として選択したことは、「帰属なしに信じる」が想定するような、並列的に置かれた諸宗教から自由に取捨選択することとは異なる。「小文字の他者」としての神を被り続けるなかで、宗教体験言説そのものを練り上げて宗教的主体を形成していった帰結としてこの 2 つの宗教が選ばれたのである。

このように考えたとき、磯前の「大文字／小文字の他者」では捉えきれない綱島梁川の主体形成の側面も露わになる。金光大神が神との一体化に基づく固定的な主体形成を免れた要因は、金神が世界の主宰神として捉えられると同時に祟る神でもあったこと、金神の「複層性」に認められる。そして、この「複層性」を生みだしたのは、金神に祟られるかもしれないという恐れや不安であった。しかし、綱島が体験した神自体にはこのような複層性はない。綱島が単に神人合一的ではない形で「神の子」としての主体を

形成することができたのは、綱島が哲学や諸宗教の思想によって自らの体験した神を複層的に言語化したからであった。前節まででは、綱島が宗教体験言説をきわめて積極的、能動的に展開することの源泉にある宗教体験の受動性を強調したが、「大文字／小文字の他者」という概念で綱島を分析すると、綱島の言説のダイナミックな変化を十分に捉えられないように思われる。最晩年の綱島の思想は、「予が見神の実験」の前後の神人合一的な宗教体験理解を例外とすれば、綱島の初期の倫理思想から一貫した枠組みを有しているが[25]、宗教体験を被ることによって綱島思想を形成する諸概念の布置は大きく変化した。

綱島にとって宗教体験は言語化も分析も困難なもの、ラカンの言う現実的なものだったと言えよう。この宗教体験は、磯前の言うような固定的で制度的な「大文字の他者」を生み出すのではなく、諸宗教伝統の叡智をレファレンスとしながら、まさに他者の言葉、他者としての言葉を用いて、理性的批評を交えながらさまざまな仕方で「神子の自覚」を言語化することへと駆り立てた[26]。少なくとも綱島の生前には固定的な神理解が形成されず、徐々に他力思想に近づく形で言説は変化していき、同時に綱島の信仰生活にも念仏実践が取り入れられるようになった。諸々の宗教伝統を参照しつつもそれらに囚われない思想を「神子の自覚」という語を軸にして展開した綱島が、近角常観からもらった親鸞の書や絵像を部屋に掛け、大切にするようになった[27]。このような綱島の宗教的態度の変遷を捉えるためには、綱島の言説の変化を分析せざるを得ない。磯前は、「宗教言説論」が宗教体験言説や宗教概念の歴史性を指摘することによる「真理の相対化と発明された言説の発見という紋切り型の結論を反復する」(6) ものとなっていると指摘し、「宗教言説論から宗教的主体化論への再転換」(12) を標榜している。そのため、本稿の議論は時代錯誤的であろうが、綱島が思想の人であり、綱島の信仰も知識人宗教として捉えられるものであるなら、金光大神を対象とした分析とは異なる手法が求められるであろう。

では、綱島の宗教体験言説をどのような視角から分析するのが適切であろうか。私見では、「証言」という概念が相応しいように思われる。

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25 この点については注 12 の拙稿で論じた。

26 「見神の実験」以降も理性的な考察が放棄されたわけではなく、「神子の自覚」を適切に表現する仕方を理性的に追及する側面があったことについては以下の拙稿で論じた。「綱島梁川における見神と批評」宗教倫理学会編『宗教と倫理』第 20 号、2020 年、65〜79 頁。

27 この点については、岩田文昭「浄土教における回心とその物語――近角常観・綱島梁川・西田天香――」大阪教育大学編『大阪教育大学紀要　人文社会科学・自然科学』第 67 巻、2019 年、57〜72 頁を参照のこと。

4. リクールの証言論

現代ドイツ・フランス哲学でしばしば「証言（témoignage, Bezeugung, testimony）」の概念がとりあげられる[28]。綱島は見神体験が言語化困難であることをしばしば述べつつも、自らの宗教体験を根拠に、「神子の自覚」という真理について、さまざまな宗教や思想を介しながら言説化し続ける。この言説は真理の正当化や根拠づけというよりも、「証言」という構造をもつ語りであるように思われる。本章では、ポール・リクールが『記憶・歴史・忘却』（2000）[29]で試みている証言の分析を取り上げる[30]。

まずおさえておきたいことは、リクールは証言を、歴史叙述のプロセスの端緒として論じていることである。リクールは、人々の記憶が証言として書き留められ、それが文章史料となり、解釈や説明が試みられ、歴史として表現される、というプロセスの始まりにある証言をさしあたり問題にしているのである。したがって、この証言論を宗教体験言説に当てはめることの是非は問われなければならない[31]。とはいえ、リクールが見出す証言の 3 つの契機、すなわち、「私はそこにいました」、「私を信じてください」、「私を信じないのなら他の人に聞いてください」は綱島の言説にもよく当てはまると思われる。まずはこの 3 つの契機を中心にリクールの証言論をごく簡潔にまとめておきたい。

リクールがまず述べるのは、「証言の現実性の主張は、証言する主体の自己指示（autodésignation）と証言の対化（couplage）から切り離せない」（204/253）ことである。「私はそこにいました」（j'y étais）という句は、証言内容とその場に証人がいたことの自己指示とが緊密に結びついていることから、証言された過去の出来事の現実性が生み出されることを、したがって証言は出来事を客観的に確証させるものではないことを示している。証言内容は往々にしてかつてあったが今はない過去の事柄であり、証言内容

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[28] 以下の論考を参照のこと。杉村靖彦「宗教哲学へ――証言という問題系から（1）」京都哲学会編『哲学研究』585 号、2008 年、61～85 頁。同「宗教哲学へ――証言という問題系から（2）」京都哲学会編『哲学研究』586 号、2008 年、1～23 頁。

[29] Paul Ricœur, *La mémoire, l'histoire, l'oubli*, Paris, Seuil, 2000. 邦訳は、久米博訳『記憶・歴史・忘却（上）』新曜社、2004 年。本書を引用する際には原著と邦訳のページ数を丸カッコに入れて記載する。

[30] 本節におけるリクールの思想のまとめは以下の 2 つの文献に全面的に依拠している。杉村靖彦「証言から歴史へ――対話の臨界に立って――」『人文知の新たな総合に向けて――21 世紀 COE プログラム「グローバル化時代の多元的人文学の拠点形成」第 2 回報告書III（哲学篇 2）』、2004 年、181～202 頁。川口茂雄『表象とアルシーヴの解釈学――リクールと『記憶、歴史、忘却』』京都大学学術出版会、2012 年。

[31] 渡辺優は、リクールの証言論を手掛かりの一つとして、17 世紀フランスのスュランの言葉を神秘の証言として読み解く研究を既に行っている。渡辺は、リクールの証言論とスュランの言葉とを接続するために、ジャン＝イヴ・ラコストの「哲学的体験と神秘的証言」（2005）という論考を持ち出している。cf. 渡辺優『ジャン＝ジョセフ・スュラン―― 一七世紀フランス神秘主義の光芒』慶應義塾大学出版会、2016 年、57～61 頁。なお、渡辺はリクールの見出す 3 つの契機のうち、最初の 2 つに着目しているが、綱島の言説を分析する場合には第 3 の契機、「私を信じないのなら他の人に聞いてください」も重要であると考える。というのも、第 5 節で論じるように、「神子の自覚」を自分よりもうまく語り、実践しているキリストや如来、あるいは西田天香などの道友から学びながら、綱島が複数の宗教伝統に基づく思想や実践を深化させていく過程には、この第 3 の契機が深く関与していると思われるからである。

の正当性を証明することが困難な場合も多い。証言は、自分はその場で見聞きした証人で他者とは代替できない存在だ、という証人の自己指示によって、究極的には自己指示のみによって支えられているのである。

そして、証言は誰かを前にして行われるものであり、その場で見聞きしたことを語っている証人としての「私を信じてください（Croyez-moi）」という他者の信への呼びかけとなる。「証言が完全に確証されるのは、もっぱら証言を受け取り受け入れる者のこだまのような応答によってのみだということになる。したがって、証言とは確証されるだけでなく、信用されるのである」（205/253）。もちろん、証言は後に史料などと突き合わされて真偽が判定され、何らかの出来事を確証させるものとなりうる。しかし、まずもって一つの証言は聞き手が証人を証人として信頼することによって、証言として受け入れられるのである。杉村靖彦も述べるように、「証言は「真か偽か」という問いの手前で「信じるか疑うか」を問うてくる」[32]。証人としての信頼が得られないときには、そもそも証言は証言として聞き入れられない。他の証言や史料による証言の検証は、証言が証言として受け取られてはじめて実施しうる。

さらに、証言は証言として聞き届けられたとしても疑いをかけられる可能性を有している。リクールによれば、証言に対する疑念に直面したとき、証人は「私を信じないのなら他の人に聞いてください（Si vous ne me croyez pas demandez à quelqu'un d'autre）」と告げ、自らを他の証言や証人と対決する論争空間のうちに置く。もちろんこの事態は、杉村が指摘するように、「自己自身の証言の相対化をいったん受けいれるというような妥協策」ではない。「「私を信じてください」という証言の呼びかけは決してその力を緩めないのであって、だからこそ自ら進んで他の証言との突き合わせの場に出ていこうとする」[33]のである。証人は、自らの証言を堅持し、疑いをもって説明を求める人々に繰り返し証言の内容を語り、説明できることを示すことによって、証言の信頼性を増そうとする。こうした証言の信頼性、安定性が共同体内で共有され、制度化され、コモンセンスとなっていくことが、複数の証言の間の一致や不一致をそれとして成立させ、記録文章や史料の基盤を形成する。このような議論は、杉村も指摘するように、証人の自己指示に支えられた証言が最終的に公共空間を形成するという想定が妥当なのか、特に「証人を「自己の証言をいつでも繰り返す準備ができている者」として捉え、そこに証言の「道徳的次元」を読みとるという彼〔リクール〕の論の展開は、問題を含んでいる」[34]かもしれない。とはいえ、この第 3 の要素は、川口茂雄が指摘するように、「証言や証言の場というものを、社会・共同体という文脈ないし制度のなかにおいて成立するものとして示す」[35]ものとして受けとめることができる。

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[32] 杉村前掲論文、191 頁。
[33] 杉村前掲論文、193 頁。
[34] 同上。
[35] 川口前掲書、215 頁。

5. 証言としての宗教体験言説

では、綱島の宗教体験言説はリクールの証言論によってどのように分析できるだろうか。その要点を簡潔に言えば、言説と体験の一致や語られた内容の真偽が問題になる手前で、言説の聞き手の「信」の局面においてこの言説を捉えることによって、宗教体験言説にしばしばまとわりつく問題――言説の背後に言説に一致する宗教体験など想定できないのではないか、歴史的な諸宗教に囚われない超歴史的な宗教の本質が含まれるものとして宗教体験を想定しているのではないか、など[36]――を回避することができる。

綱島は「予が見神の実験」などの論考で自らの宗教体験を具体的に語り、語られた綱島の宗教体験に関して賛否両論が巻き起こった。しかし、そもそもどうして綱島は宗教体験の具体的な内容を語らなければならなかったのだろうか。「見神の実験」をまさに得ていた時期の書簡（1904 年 11 月 5 日付、魚住影雄宛）で明確に述べられているように、綱島が論じたいこと、そして他者に伝えたいことは、宗教体験の内容ではなく、宗教体験を通して自得した「見神の秘義」であり、綱島はこの秘義を「伝道」する方法について悩んでいる。「如何にすれば見神の秘義（多少にても予の自得せる所の）を最も有効に世人に伝ふることを得べきかは此頃の一問題に候　勿論謂ふ所の紙上伝道の外に道なしと思へど其の方法が問題になり居候也」(9:215)。綱島というと宗教体験を具体的に語った論考「予が見神の実験」で有名であり、綱島の同時代の人々にとっても綱島の宗教体験の是非がさまざまな議論を呼んだのだが、管見の限り、綱島が論考のなかで自分の体験を具体的に記述している箇所は、分量としてはそれほど多くなく、綱島の論考の主要な部分は、「見神の秘義」であるところの「神子の自覚」を解明すべくさまざまな宗教思想や哲学を検討するものなのである。そうであるならば、むしろ体験の具体的な記述は行わず、「神子の自覚」について説得的に論じることに注力すべきだったのではないだろうか。

とはいえ、綱島の手記や書簡を読むと、綱島は宗教体験を如実に語ることの必要性を強く感じていたと推測できる。先に言及した書簡にあるように、「見神の実験」を被ることによる綱島の論述の大きな変化の一つは、綱島のなかで「伝道」という問題が顕在化することであった。そして、「見神の秘義」を世人に伝えねばならないと感じたとき、宗教体験の具体的な描写が必要だと綱島は考えた。その理由は、自分が宗教体験の場にいたこと、宗教体験の証人であることを自ら示すためであったと理解できる。もちろん、綱島自身にとっては自らの宗教体験言説の背後には神との共在の実体験が存していたことであろうが、綱島の宗教体験言説を分析する立場からすれば、綱島の言説に一致する宗教体験を前提することはできない。そこで本稿では、綱島の具体的な体験の語りを、

[36] たとえば、以下を参照のこと。ロバート・シャーフ（葛西賢太訳）「16 体験」奥山倫明監訳『宗教学必須用語 22』刀水書房、2008 年、380〜410 頁。

「私は神とともにそこにいました」という証人の自己指示という形で、綱島の宗教体験言説全体を支えていると理解したい。

そして、綱島の思想が自身の宗教体験から生成する証言であるからこそ、「神子の自覚」の思想的な妥当性や是非が問われる手前で、何らかの「信」を要求する。綱島の言説は、綱島を宗教体験の証人として認める言説受容者を必要とする。したがって、綱島の言説は、何らかの教義の布教にはみえないとしても、自らの言説に対する他者の受容を呼び求める言説だという限りで、「伝道」と言いうる。

この伝道において重要なのは、証人としての信頼性である。綱島の言説の受容者のなかには、キリスト教や仏教に帰属意識をもつ者も、宗教・宗派に帰属意識をもたない（もてない）者もいた。しかし、綱島と異なる思想や体験をもち、異なる宗教的な帰属意識をもつ者たちも綱島の言説を受容したし、綱島も「神子教」の教義を道友たちに押しつけるのではなく、むしろ道友たちの宗教体験や宗教的感想から影響を受けて自らの思想や体験を深化させた。道友たちが綱島の「神子の自覚」の思想に共感し、綱島とともにゆるやかな宗教的共同性を形成して影響を及ぼし合うことを可能にしたのは、綱島の証人としての信頼性だったと思われる。

その信頼性を生み出したのは、リクールの言うように「もし私を信じないのなら他の人に聞いてください」と他の証言へと促しつつ、自らの証言を一貫して繰り返すことにあるように思われる。この「他の人に聞いてください」という側面は 2 つに分けて考えられる。第一に綱島が「神子教」として高く評価するキリスト教や浄土教を参照して宗教体験言説を構築したことである。綱島の宗教体験言説は、自分と同質だがより卓越した体験をもつ（と綱島が考えている）キリストや如来の言説に耳を傾けることを求めている。綱島の場合は綱島の証言を、自らと対立する証言に突き合わされる場に晒すのではなく、同じ見解をもつ（と綱島が考える）証言に突き合わせるのだが、ともかく綱島は、自身の言説と同類の、しかも自身の言説よりも卓越したキリストや如来の言説と同じ空間に自らの言説を置き入れることで、「神子の自覚」の思想へと読者を導こうとし、綱島自身の体験や思想を深めることにもなった。

「他の人に聞いてください」の第二の側面は、他の道友に聞いてください、である。とりわけ西田天香の存在が大きい。生前の綱島は西田を高く評価し、無名の西田を早くから世に紹介した人物でもある。第 2 節で触れた雑誌刊行計画においても西田は中心人物の一人であり、綱島の死後も綱島を慕う道友たちの間で 2 年以上回覧されたノート、『回覧集』においても西田は独自の見解を書き続け、道友の尊敬と信頼を集めた。綱島の「神子の自覚」の思想に共感して多くの道友が綱島のもとに集ったが、綱島もまた尊敬する西田らの思想や実践に影響されて自らの思索を深めた。道友たちは綱島の宗教体験や綱島の思想を固定的なものとして受容していたのではない。「神の子」という

概念ですら、綱島と西田との間で重大な不一致がある[37]。むしろ、綱島と道友たちは「神子の自覚」の思想を中心にゆるやかにつながって、各自が自らの思想や体験を共有しながら、各自で思想や実践を深めていったと捉えられる。何らかの教義を信仰する集団ではなく、各自が自らの体験や思想、信仰の証人として、道友たちの信に自らの言説を委ねることによって共同性は成立していたのである。

また、綱島の言説の一貫性にも注目すべきである。先述の通り、初期の倫理思想から晩年の宗教思想に展開する綱島の思想の理論的な部分はおおむね一貫している。宗教について理論的に、しかも流麗な文体で一貫性をもった宗教思想を語り続けたことが、宗教や哲学の素養のある読者に受けいれられ、「神子の自覚」の証人としての信頼性を高めたのである。

*

本稿では綱島の宗教体験言説を捉えるのにふさわしい枠組みを探求することを目的として 4 つの概念を取り上げた。宗教多元主義と複合宗教帰属、宗教的主体化論は、綱島の宗教体験言説全体の分析に用いる際には問題が生じると結論づけたが、この 3 つの概念の思想的な意義を否定するわけではない。本稿では、宗教体験の根源的な受動性や、綱島の複数宗教に関わる仕方、道友たちとの関係性などを踏まえた上で、綱島の宗教体験言説の分析にふさわしい概念として証言を見出した。もちろん、宗教体験言説の分析一般に証言概念が有用であるとまでは言えない。証言の概念が綱島以外の宗教体験言説の分析にどの程度適用できるのか、さらに考察していく必要がある。

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[37] 西田との思想的交流、西田と綱島の思想的な共通点と差異については以下で論じたことがある。「宗教体験に基づく複合宗教実践の諸相――綱島梁川から西田天香へ」龍谷大学国際社会文化研究所編『龍谷大学国際社会文化研究所紀要』第 22 号、2020 年、203～215 頁。

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Metaphorical Interpretations of "Kalyāṇamitra" in the *Gaṇḍavyūha-sūtra*

〈 in English 〉

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Abstract

In both Pāli and Mahāyāna traditions, *kalyāṇamitra*—a spiritual benefactor/friend, good companion—has been depicted as a crucial element which has the most decisive impact upon one's religious practice. Although the concept of *kalyāṇamitra* is present in all Buddhist traditions, a significant difference can be observed in the way it is symbolized. The aim of this study is to analyze how the various features of *kalyāṇamitra* are revealed through the metaphors in the *Gaṇḍavyūha-sūtra* within the framework of the Conceptual Metaphor Theory. According to the cognitive linguistic view of metaphor, each of various metaphors partially structures a concept and jointly provides a coherent understanding of the concept as a whole. This paper investigates metaphors with *kalyāṇamitra* as the target domain from two angles: 1) it summarizes the source domains which are mapped to the *kalyāṇamitra*; and 2) examines the diversity of perspective takings, i.e. the prominent features in the source domain that get mapped onto the target domain.

Through the analysis of the single target projected from multiple sources, this study demonstrates that specific features in a source domain which are mapped onto *kalyāṇamitra* are mainly activated by a verb or verbal phrase in sentences. As for this linguistic category, the mapping relationships between *kalyāṇamitra* and its multiple source domains in the *Gaṇḍavyūha* can be characterized by the following schemas: KALYĀṆAMITRA IS A GUIDE, KALYĀṆAMITRA IS A PROTECTOR, and KALYĀṆAMITRA IS A GENERATOR. These conceptual mappings are grounded on a cognitive perspective that a purposeful LIFE is the unifying concept of a JOURNEY, which occurs in all Buddhist traditions and provides the basis for various metaphorical conceptualizations.

Metaphorical Interpretations of "Kalyāṇamitra" in the *Gaṇḍavyūha-sūtra*[*]

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Keywords: *kalyāṇamitra*, *shanzhishi*, Metaphor, *Gaṇḍavyūha*, Conceptual Metaphor Theory

Introduction

The aim of this study is to analyze how the various features of *kalyāṇamitra* are revealed through metaphors in the *Gaṇḍavyūha-sūtra* (hereinafter referred to as *Gv*) within the framework of Conceptual Metaphor Theory. In both Pāli and Mahāyāna traditions, *kalyāṇamitra* (Pāli *kalyāṇamitta*, Ch. *shànzhīshì* 善知識) —a spiritual benefactor, good companion— has been depicted as a crucial element which has the most decisive impact upon one's religious practice. Although the concept of *kalyāṇamitra* is present in all Buddhist traditions, a significant difference can be observed in the way it is symbolized.[1] Visiting *kalyāṇamitras* and seeking after their teachings is the theme of *Gv*. As a result, this sūtra is frequently referred to as the textual evidence for showing the importance of *kalyāṇamitra* on one's spiritual path. In the course of search for the next spiritual counsel, the seeker, Sudhana (Ch. *Shàncái* 善財), several times contemplates manifold virtues of *kalyāṇamitras*, describing them by means of multiple metaphors.

Similes (Skt. *upamā*) and metaphors (Skt. *rūpaka*) play an indispensable role in the mode of reasoning Buddhist scriptures employ. It is often seen in the Pāli Canon that the Buddha expounds a viewpoint (Skt. *kāraṇaṃ*) by providing a simile (Skt. *upamā*), introducing it with the standard formula: "As to that, friend, I shall give you a simile, for some wise men understand the meaning of a statement by means of a simile."[2] Both

[*] I would like to express my sincere gratitude to the reviewers for their comments which helped to improve the quality of the original manuscript. My special thanks to Sasha Lyapina for correcting English of this paper and her valuable suggestions.

[1] Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (London: Kegan Paul, Trench, Trubner & Co., Ltd, 1932), 63; Douglas Edward Osto, *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sutra* (London and New York: Routledge, 2009), 25.

[2] This formulaic expression in Pāli texts, with minor variations, is expressed as "*tena hi* x *upamaṃ te karissāmi, upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.*" Friedrich Grohmann, "'Zhìzhě' wèi bì yǒu zhìhuì—tántán 'yǐ pìyù dé jiě'"「智者」未必有智慧——談談「以譬喻得解」, 法光 [=Dharma Light Monthly] 304 (January 2015).

metaphors and similes are often used to make unfamiliar familiar, by taking a concrete concept (source domain) to describe an abstract concept (target domain).[3] However, a conceptual domain can be presented from a number of different perspectives. When a subtle comparison reveals a hidden connection or resemblance, metaphor can make us reconsider a familiar concept or experience by disclosing some essential aspects of it. Indeed, in terms of the Conceptual Metaphor Theory (CMT), "metaphor is a set of cross-domain mappings."[4] It is customary to represent such mapping relationships with the notation of A IS B.[5] For example, a journey is a conventional metaphor for life, and in the conceptual metaphor LIFE IS A JOURNEY, the interaction between the target and source domains can be illustrated in the following schema.[6]

The source domain: JOURNEY	**The target domain: LIFE**
Traveler	The agent, person leading a life
Fellow-travelers	Friends, partners
The beginning of the journey	Birth
The end of the journey	Death
To reach destination	To achieve a goal
Crossroads	Dilemma, the necessity of choice
Obstacle	Difficulties
Ups and downs (on the road)	Good and bad situation

Adopting the view of CMT that each of various metaphors partially structures a concept and jointly provide a coherent understanding of the concept as a whole,[7] this paper investigates metaphors with the *kalyāṇamitra* as the target domain from the two angles: 1) it summarizes multiple source domains which are mapped onto *kalyāṇamitra*; and 2) examines the diversity of perspective takings, i.e. the prominent features in the

[3] J. I. Saeed, *Semantics* (London: Blackwell Publishers Ltd, 1997), 303.
[4] Zoltán Kövecses, *Language, Mind, and Culture* (Oxford: Oxford University Press, 2006), 116.
[5] *Ibid.*
[6] The schema is revised from diagrams of E. Subbotina ("CONCEPTUAL METAPHOR," *ScoDis*, accessed August 31, 2020, http://scodis.com/for-students/glossary/conceptual-metaphor/) and Kövecses (*Language, Mind, and Culture*, 116).
[7] Lakoff and Johnson, *Metaphors We Live By* (Chicago: Chicago University Press, 2003), 89.

source domain that get mapped.

This approach reveals a divergence in how the concept of *kalyāṇamitra* is perceived and metaphorical structured in early Buddhist texts and *Gv*; and allows to explore some peculiar implications of the *kalyāṇamitras*' metaphorical imagery in *Gv*.

1. *Kalyāṇamitta/kalyāṇamitra* in Pāli Literature and Chinese *Āgamas*

Before we go into the subject, it would be helpful to have a brief overview of the *kalyāṇamitta* in Pāli literature, which we shall later compare with the use of the concept in *Gv*. According to the study of Steve Collins, the term *kalyāṇamitta* in the Pāli canon often stands for "someone who acts in more or less specific ways as a 'helper on the Path.'"[8] With a comprehensive survey of the use of term in all major Pāli texts, Collins divides the meanings of *kalyāṇamitta* into three levels: 1) a simple sense, "in which trustworthiness, reciprocity and perhaps a consequent mutual regard are extolled," 2) a "Buddhicised" level, "in which such sentiments are set within the framework of Buddhist morality," and 3) a specifically Buddhist sense, applied "to someone who helps another on the Buddhist Path."[9] Moreover, Collins points out that the term of *kalyāṇamitta* can be read as either a descriptive compound (Skt. *karmadhāraya*) or in a possessive format (Skt. *bahuvrīhi*). When *kalyāṇamitta* is read as a descriptive compound, it refers to four types of helpers 1) the Buddha, 2) other famous monks as exemplars, 3) any monk or layperson who advises and encourages, and 4) the giver of a meditation subject.[10] In the *bahuvrīhi* morphological interpretation, Collins cites a verse of the *Theragāthā* to demonstrate that *kalyāṇamitta* can be read in *bahuvrīhi* sense meaning "one who has a good friend."[11]

Although Collins provides an elaborate analysis of *kalyāṇamitta*, examples of its metaphorical elaborations are lacking in his study. It is probable that the concept of *kalyāṇamitta* is rarely represented in a metaphorical way in the early canon. In fact, there are two examples which can only be found in the Chinese *Āgamas*. Firstly, in the *Madhyama-āgama* (Ch. *Zhōngāhán-jīng* 中阿含經) discourse 69, *Sutra of Thirty Similes* (Ch. *Sānshíyù-jīng* 三十喻經),[12] the Buddha compares sublime precious objects that a

[8] Steve Collins, "Kalyāṇamitta and Kalyāṇamittatā," *Journal of the Pali Text Society* XI (1987): 51.
[9] *Ibid.*, 51-53.
[10] *Ibid*., 63.
[11] *Ibid*.
[12] The discourse 69 only exists in the Chinese collections, translated by Gautama Saṃghadeva (Ch. *Qútánsēngqiétípó* 瞿曇僧伽提婆) of the Eastern Jin Dynasty. According to Bhikkhu Ānalayo's study, the *Madhyama-āgama* contains more discourses than the *Majjhima-nikāya*. See Bhikkhu Ānalayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2010), 7-8.

king and his chief ministers possess to the factors which monks and nuns need for the purpose of abandoning evil and cultivating the good. There is one simile pertaining to **kalyāṇamitra*[13] (Ch. *shànzhīshì*):

> (1) Sāriputta! Just like a king and his chief ministers have bathing helpers, who constantly [provide the service of] cleaning their body. Sāriputta! In the same way, monks and nuns shall consider **kalyāṇamitras* as bathing helpers. If monks and nuns achieve [the perception] of **kalyāṇamitras* as bathing helpers, they are able to abandon evil and cultivate the good.[14]

Lakoff and Johnson point out that the metaphorical structuring of concepts is necessarily partial, i.e. there are a "used" part and an "unused" part in a metaphor.[15] Apparently, the source domain "having bathing helpers" is mapped to the advantages of having *kalyāṇamitras*; however, the simile does not to reflect the inferior status of bathing helpers in the court. In this case, a *kalyāṇamitra* is regarded as a spiritual assistant in Collins's third sense: "someone who helps another on the Buddhist Path."

A different example occurs in the *Madhyama-āgama* discourse 148, *The Clarification of Dukkha* (Ch. *Hékǔ-jīng* 何苦經),[16] where a Brāhman asks the Buddha about how to look on a **pāpamitra* (Ch. *èzhīshì* 惡知識, a bad friend) and a **kalyāṇamitra* (Ch. *shànzhīshì*). The short answer for this is that "one shall look on a **pāpamitra* like the moon,"[17] and the identical source domain "the moon" is applied to the target domain of **kalyāṇamitra* as well. Next, the Buddha distinguishes a **kalyāṇamitra* from a **pāpamitra* as the waxing moon, while a **pāpamitra* is like the moon in its waning phase.[18] The metaphor is explicated as the following:

> (2) Brāhman! Just like the moon in its waxing phase: the sliver of the new moon is bright, and its illuminated area is increasing day by day. Then the entire moon is lit up on the fifteenth day of the lunar month. In the same way, a

[13] Hereafter, the asterisk (*) indicates a reconstructed Sanskrit equivalent of the Chinese, which has not been attested by an original Indic manuscript.

[14] Accentuation by the author. The original Chinese at T1.26.519 a 23-27:「舍梨子！猶如王及大臣有沐浴人，常使洗浴。舍梨子！如是，比丘、比丘尼以善知識為沐浴人。舍梨子！若比丘、比丘尼成就善知識為沐浴人者，便能捨惡，修習於善。」

[15] Lakoff and Johnson, *Metaphors We Live By*, 52.

[16] The same substances of this discourse can be found in three other Chinese parallels. See T2.99.25 c 3-26 a 2, T2.100.465 b 6-c 4, and T2.125.584 c 11-585 a 5.

[17] The original Chinese at T1.26.660 a 17:「梵志！當觀惡知識猶如月也。」

[18] The metaphor of **pāpamitra* is explicated at T1.26.660 a 19-27.

> **kalyāṇamitra* accepts the Buddha's teachings (Dharma and Vinaya) with a confident mind. Then he obeys, venerates [the Buddha], follows [the teachings], leans on attentiveness, practices in accordance with the Dharma. His faith, pure observance of the precepts, erudition, generosity and wisdom are growing. At some point, this **kalyāṇamitra* achieves the completion of all good virtues, like the moon on the fifteenth day. Brāhman! In this way, you should look on a **kalyāṇamitra* like the moon.[19]

On the moon's journey from the new to full moon, we see its illuminated part "growing" into a full moon circle. Referring to the four types of "helpers" classified by Collins, the quoted passage suggests that a *kalyāṇamitra* is an exemplar who demonstrates how to grow and complete all virtues along the Buddhist Path. Applying Lakoff and Johnson's view to this case, the metaphor of "the moon's waxing phase" refers to the three metaphorically based models of CMT, i.e. LIFE IS A JOURNEY, TIME IS A MOVING OBJECT, and MORE IS BETTER.[20] This metaphor represents two aspects of the concept of *kalyāṇamitra.* Firstly, based on the metaphorical expressions of "increasing day by day" (progress) and "to achieve the completion" (goal), a *kalyāṇamitra* is conceptualized as a SUCCESSFUL TRAVERLER. Secondly, in respect of accumulation of virtues (content), a *kalyāṇamitra* is metaphorical structured as a CONTAINER.[21]

Either in the case of "bathing helpers" or "the moon's waxing phase," each metaphor can be used to manifest a specific aspect of *kalyāṇamitra*. In the following section I shall classify the source domains for *kalyāṇamitra* in *Gv*. It is peculiar that in *Gv* "full moon" as a source domain appears with considerable frequency; however, *kalyāṇamitra* is never one of its target domains.[22] Given that Theravāda and Mahāyāna

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[19] Accentuation by the author. The original Chinese at T1.26.660 b 1-8:「梵志！猶如月初生，少壯明淨，日日增長。梵志！或時月十五日，其殿豐滿。梵志！如是善知識於如來正法、律得信，彼得信已，而於後時孝順恭敬，所行隨順，立於正智，趣向法、次法。彼增長信，持戒、博聞、庶幾、智慧亦復增長。梵志！有時彼善知識善法具足，如十五日月。梵志！如是當觀善知識猶如月也。」

[20] George Lakoff, "The Contemporary Theory of Metaphor," in *Metaphor and Thought*, ed. Andrew Ortony (Cambridge: Cambridge University Press, 1993), 222; Lakoff and Johnson, *Metaphors We Live By*, 22 and 42.

[21] Lakoff and Johnson propose that there is coherence between two aspects of a single concept. For example, the JOURNEY and CONTAINER metaphors are used to focus in detail on different aspects of an ARGUMENT (goal and progress versus content), but it is possible in some cases to focus jointly on both the JOURNEY (progress) and CONTAINER (content) aspects of an ARGUMENT. See Lakoff and Johnson, *Metaphors We Live By*, 91-92.

[22] There is an example which compares "the teaching of *kalyāṇamitra"* to "the full moon" (T10.279.351 b 10-11); in most cases, the simile of "the full moon" is taken to indicate the flawless, perfection of Buddhas' virtues (T10.279.94 c 22, T10.279.95 c 19 or T10.279. 385 c 20-21).

have different goals and emphasize distinct factors of the spiritual life, the mapping relationships between *kalyāṇamitra* and its source domains shall reflect a change in the values of a "helper on the Path" in *Gv.*

2. The Data and Category of *kalyāṇamitra* Metaphors

The data for this study mainly come from Thomas Cleary's English translation of the *Avataṃsaka-Sutra,* known as *The Flower Ornament Scripture.* Cleary's translation is supposedly from the Chinese text of Śikṣānanda, but the quotations from the last chapter, "Entering into the Realm of Reality," used in our study suggest that the source text for this part of Cleary's translation is primarily P. L. Vaidya's Sanskrit edition of *Gv*. The same source-text reference is also indicated for "The Ten Stages" chapter of *The Flower Ornament Scripture.*[23] By comparing these three texts – Śikṣānanda's Chinese, the Sanskrit edition, and Cleary's translation – we can consider Cleary's work as "a translation of dynamic equivalence," which is designed to provide "the closest natural equivalent to the source-language message."[24] One prominent goal of the Conceptual Metaphor Theory is to reveal the conceptual structures denoted by linguistic expressions. This is an important factor in the adoption of Cleary's translation in this paper, which is praised among Western scholars of Buddhism for an eloquent communication of the conceptual structures underlying the Chinese and Sanskrit.[25] This feature of Cleary's translation is elucidated by examples in section 2.2 of the current study.

Additionally, in order to compensate for the lack of annotation in Cleary's

[23] When Bhikshu Dharmamitra introduces his annotated English translation of Śikṣānanda's "The Ten Grounds Chapter" (Ch. *Shídì-pǐn* 十地品), he gives an overview of the three available versions, and remarks: "Regarding this 'Ten Grounds Chapter' itself, Thomas Cleary's translation is represented as a translation from the Chinese of the Śikṣānanda edition of the *Avataṃsaka Sutra*. However, it is no such thing. His translation of Chapter 26 which he calls 'The Ten Stages' chapter appears to instead be a loose translation of the P. L. Vaidya Sanskrit edition of the *Daśabhūmika Sūtra*." See Bhikshu Dharmamitra, *The Ten Bodhisattva Grounds: The Avataṃsaka Sūtra Chapter 26* (Seattle: Kalavinka Press, 2019), 22.

[24] Derived from traditional dichotomies between "sense-for-sense" and "word-for-word" translating, Eugene Nida advocates two basic orientations in translating: formal equivalence and dynamic equivalence. Nida defines that a formal equivalence translation is "basically source-oriented" and "it is designed to reveal as much as possible of the form and content of the original message." In contrast, a translation of dynamic equivalence "aims at complete naturalness of expression" and "must clearly reflect the meaning and intent of the source." See Eugene Nida, "Principles of Correspondence," in *The Translation Studies Reader*, ed. Lawrence Venuti (London and New York: Routledge, 2012), 144, 149 and 151.

[25] For example, although Bhikshu Dharmamitra's translation is based on Śikṣānanda's Chinese, he also consults the surviving Sanskrit edition for translating some Chinese technical terms. He mentions: "… it was for the most part possible to trace the antecedent Sanskrit terms and then choose somewhat more accurate English technical term translations than would have resulted from simply trying to translate Śikṣānanda's terms directly from Chinese." See Bhikshu Dharmamitra, *The Ten Bodhisattva Grounds: The Avataṃsaka Sūtra Chapter 26*, 24.

translation, some of English quotations will be supplemented with footnotes to highlight the parallels to Sanskrit *Gv,* as well as its differences with Śikṣānanda's *Rùfǎjiè-pǐn* 入法界品.[26]

2.1 Data

Unlike the Pāli texts, numerous *kalyāṇamitra*-related metaphors can be found in *Gv*. Among them are metaphors of *kalyāṇamitras* themselves, of their instructions, virtues, and the way of worshipping *kalyāṇamitras*. When we narrow our focus on the *kalyāṇamitra* metaphors with multiple source domains, there are some significant passages come into view. These are presented as follows.

The first set of *kalyāṇamitra* metaphors occurs in Sudhana's reflection prior to his encounter with a laywoman Asha (Skt. *Āśā*, Ch. *Xiūshě* 休捨):

(3) Seeing spiritual benefactors as <u>teachers</u> of the elements of omniscience,[27] seeing spiritual benefactors as <u>eyes</u> to see the sky of buddhahood.[28]

The second set of metaphors we can find in the section where Sudhana expresses his admiration of *kalyāṇamitras* to a seer named Bhishmottaranirghosha (Skt. Bhīṣmottaranirghoṣaḥ, Ch. *Pímùqūshā* 毘目瞿沙):

(4) Looking upon spiritual benefactors as <u>the door</u> to omniscience because they guide one on the true path, looking upon omniscience as coming from the teaching of spiritual benefactors because they lead to the stage of all-

[26] Due to the fact that there are considerable similarities between Vaidya's Sanskrit edition of *Gv* and Śikṣānanda's *Rùfǎjiè-pǐn* 入法界品, unlike "The Ten Stages" chapter*,* Cleary's "Entering into the Realm of Reality" chapter still has a significant degree of correspondence with Śikṣānanda's Chinese. Hereafter, the references will be provided in the following order: the position in Thomas Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra* (Boston & London: Shambhala Publication, Inc., 1993); in the Sanskrit P. L. Vaidya ed., *Gaṇḍavyūha-sūtra* (Darbhanga: The Mithila Institute, 1967); and in the Śikṣānanda's Chinese T10, 279.

[27] According to our selected data, Cleary generally translates Sanskrit term *sarvajñatā* as "omniscience." Here, the phrase "the elements of omniscience" is equivalent to Sanskrit *sarvajñatā-dharmeṣu*. (Vaidya, *Gaṇḍavyūha-sūtra*, 79) Śikṣānanda's Chinese reads as "Buddhas' features" (Ch. *zhūfófǎ* 諸佛法, T10.279. 343 a 12).

[28] Accentuation by the author. For the original texts, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, 1208; Vaidya, *ibid.*; T10.279.343 a 11-13. According to the Chinese text, there is one more metaphor which compares *shànzhīshì* to *jīnjǐ* 津濟 "landing" (Skt. **tīrtha*). Śikṣānanda's Chinese reads: "Spiritual benefactors are my landings, leading into to the lotus pools of enlightenment." (善知識者是我津濟，令我得入諸佛如來蓮華池故, T10.279.343 a 13-14). This metaphor can also be found in Buddhabhadra's Chinese (T9.278.769 b 20-21).

knowledge,[29] looking upon omniscience as coming from the guidance of spiritual benefactors because they lead to the jewel land of the knowledge of the ten powers,[30] looking upon omniscience as illumined by the torch of spiritual benefactors because they produce the light of knowledge of the ten powers,[31] looking upon spiritual benefactors as the path to omniscience leading unbroken to the city of omniscience,[32] looking upon spiritual benefactors as lamps on the way to omniscience because they show the level and the uneven, looking upon spiritual benefactors as a bridge to omniscience because the peril of falling is eliminated,[33] looking upon spiritual benefactors as parasols of omniscience because they produce coolness by the power of great love, looking upon spiritual benefactors as streams of omniscience because they give rise to great compassion,[34] looking upon the satisfaction of the vision of omniscience as coming from spiritual benefactors because they illumine the principle of the inherent nature of phenomena.[35]

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[29] The preceding clause "looking upon omniscience as coming from the teaching of spiritual benefactors" corresponds to Sanskrit *kalyāṇamitra-anuśāsanī-adhīnāṃ sarvajñatāṃ saṃpaśyan*; the following clause is equivalent to Sanskrit compound word *sarvajñatā-bhūmi-upanayena*. (See Vaidya, *Gaṇḍavyūha-sūtra*, 87.) Śikṣānanda's Chinese reads: "Spiritual benefactors are vehicles that tend toward omniscience, because they cause me to arrive at the stage of Tathāgata" (善知識者，則是趣向一切智乘，令我得至如來地故, T10.279.345 b 10-11)

[30] The phrase "coming from **the guidance** of spiritual benefactors" is interpreted from Sanskrit *kalyāṇamitra-**dāsa**-adhīnāṃ*, and "the jewel land of the knowledge of the ten powers" is equivalent to Sanskrit *daśa-bala-jñāna-ratnadvīpa-upanayena* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads: "Spiritual benefactors are boats that tend toward omniscience, because they cause me to arrive at the jewel land of wisdom" (善知識者，則是趣向一切智**船**，令我得至智寶洲故, T10.279.345 b 11-13). (Accentuation by the author.) It is worth noting the different representations of the source domain in the three texts. Despite the fact that it is written as ***dāsa*** (usually meaning "demon" or "slave") in the Vaidya Sanskrit edition, this does not fit the context. Cleary may consider it as a misreading of ***deśa***, and renders it as "the guidance." Śikṣānanda's Chinese reads as "boats" (Ch. *chuán* 船), related to the Sanskrit word ***dāśa***.

[31] It is obvious that in the Sanskrit edition and in Cleary's translation, the above three lines are constructed differently from the other sentences, while the Chinese text maintains a coherent information structure. Due to the fact that *kalyāṇamitra* is not the target domain in these three lines, they are excluded from the following discussion.

[32] The English counterpart "leading unbroken to the city of omniscience" is equivalent to Sanskrit *akṣuṇṇa-sarvajñatā-pura-prāpaṇatā* (Vaidya, *ibid.*). The clause in Śikṣānanda's Chinese reads as "because they cause me to enter the city of nirvāṇa" (令我得入涅槃城故, T10.279.345 b 15).

[33] The clause "because the peril of falling is eliminated" corresponds to Sanskrit *sarva-prapāta-bhaya-vigamanatayā* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "because they enable me to cross over perilous places" (令我得度險惡處故, T10.279.345 b 17).

[34] The clause "because they give rise to great compassion" corresponds to Sanskrit *mahākaruṇā-saṃjananatayā* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "because they cause me to fulfill the waters of great compassion" (令我滿足大悲水故, T10.279.345 b 21).

[35] Accentuation by the author. For the original texts, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra,* 1214-1215; Vaidya, *Gaṇḍavyūha-sūtra,* 87; T10.279.345 b 9-21.

Thirdly, before Sudhana visit the Bodhisattva Maitreya, two masters, Shrisambhava (Skt. *Śrīsaṃbhava*, Ch. *Déshēng* 德生) and Shrimati (Skt. *Śrīmati*, Ch. *Yǒudé* 有德), exhort him to approach spiritual benefactors with the following thoughts in mind:

(5) Spiritual benefactors are mothers, giving birth to the family of buddhas; they are fathers, producing great benefit; they are nurses, protecting us from all evils; they are mentors, elucidating the learning of enlightening beings; they are guides,[36] leading us into[37] the path of transcendence; they are physicians,[38] relieving us of the maladies of afflictions; they are like the Himalaya Mountains, growing the herb of knowledge;[39] they are heroic warriors, protecting[40] us from all perils; they are ferrymen, ferrying us across the torrents of the mundane whirl; they are helmsmen, delivering us to the treasure island of omniscience.[41]

Furthermore, Shrisambhava and Shrimati deliver an expanded lecture, made up of ten formulations, on how to contemplate *kalyāṇamitras* within an interrelated conceptual framework. Each formulation, which is using parallelism, contains four factors: [practitioner] himself, spiritual benefactors, their instructions and the practices.[42] One

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The position of the final metaphor, "looking upon the satisfaction of the vision of omniscience…," in Sanskrit *Gv* is different from that in the Chinese texts. Cleary obviously follows the Sanskrit edition to arrange it in the end of this set of metaphors. In Buddhabhadra's and Śikṣānanda's Chinese, it is located before the source domain "streams." (See T09.278.699 c 15-16 and T10.279.345 b 19-20.) Since *kalyāṇamitra* is not the target domain in this line, this metaphor is excluded from the following discussion.

[36] The English term "guides" appears to be translated from the Sanskrit *daiśika* (Vaidya, *Gaṇḍavyūha-sūtra,* 365). Śikṣānanda's Chinese reads as "expert guides" (Ch. *shàndǎo* 善導, T10.279.421 b 28).

[37] The verbal phrase "leading us into" is interpreted from the Sanskrit *avataraṇatā* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "those capable of showing us" (Ch. *néngshí* 能示, *ibid.*).

[38] The English term "physicians" appears to be translated from the Sanskrit *vaidya* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "good doctors" (Ch. *liángyī* 良醫, T10.279.421 b 29).

[39] The phrase "growing the herb of knowledge" is equivalent to the Sanskrit *jñāna-oṣadhi-vivardhanatā* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "growing all herbs of wisdom" (增長一切智藥, T10.279.421 b 29-c 1).

[40] The English term "protecting" is equivalent to the Sanskrit *ārakṣaṇatā* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "exterminating" (Ch. *tiǎnchú* 殄除, *ibid.*).

[41] Accentuation by the author. For the original texts, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra,* 1450; Vaidya, *Gaṇḍavyūha-sūtra,* 365; T10.279.421 b 25-c 3. The English term "omniscience" is equivalent to the Sanskrit *sarvajña-jñāna-jñāna* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "wisdom" (Ch. *zhìhuì* 智慧, T10.279.421 c 2).

[42] In the Sanskrit *Gv*, these four elements are formed in the case of locative, i.e. *ātmani*, *kalyāṇamitreṣu*, *anuśāsanīṣu* and *pratipattiṣu.* See Vaidya, *Gaṇḍavyūha-sūtra*, 365-366.

formulation should suffice to illustrate the pattern of contemplating these four elements.

(6) Think of yourself as crossing over to the other shore, and think of spiritual benefactors as boatmen; think of their instructions as a ford, and think of their practices as a boat. [43]

The metaphorical frame which summarizes the ten formulations is schematically represented in Table 1.

Table 1. Concepts and metaphors of ten formulations[44]

Practitioner	Spiritual benefactors	Instructions	Practices
sick	**physicians**	medicines	getting rid of disease
a traveler	**guides**	the road	going to the land of the destination
one crossing over to the other shore	**boatmen**	a ford	a boat
a farmer	**water spirits**	a rain	ripening of the crops
a pauper	**the givers of wealth**	wealth	getting rid of poverty[45]
an apprentice	**mentors**	arts	accomplishments
a fearless[46] one	**heroic warriors**	attack	vanquishing enemies

[43] Accentuation by the author. For the original texts, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra,* 1450; Vaidya, *Gaṇḍavyūha-sūtra*, 366; T10.279.421 c 25-26. There is a mapping discrepancy: Cleary's translation is corresponding to the mapping relationships given in the Sanskrit text; in Śikṣānanda's translation, a ford (Ch. *dàoàn* 到岸) is mapped to the practices, while a boat (Ch. *zhōují* 舟艤) serves as instructions.

[44] For a complete description in the original texts, see Cleary, *Ibid*., 1450-1451; Vaidya, *Gaṇḍavyūha-sūtra*, 365-366; T10.279.421 c 20-422 a 11.

[45] The English counterpart "getting rid of poverty" is equivalent to Sanskrit *dāridrya-apanayana* (Vaidya, *Gaṇḍavyūha-sūtra*, 366). Śikṣānanda's Chinese reads as "affluence" (Ch. *fùráo* 富饒, T10.279.421 c 29).

[46] The English term "fearless" is equivalent to Sanskrit *abhīru* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "fearful" (Ch. *kǒngbù* 恐怖, T10.279.422 a 3).

a merchant	**ship captains**	treasure	obtaining treasures
a good son	**parents**	the family business	perpetuation of the family business
a prince	**the chief ministers of a spiritual king**[47]	the precepts of kingship	putting on the turban of truth adorned with the crest of knowledge and overseeing the capital of the spiritual sovereign[48]

2.2 Category

Examples (3)-(6) and Table 1 demonstrate how the concept of *kalyāṇamitra* is distinctly depicted by multiple source domains, in spite of the repetition of some source domains such as teacher/mentor, mother and father/parent, guide, physician, heroic warrior, or helmsman/ship captains. Based on the semantic feature [± sentience] of these concrete objects, the set of source domains mapping the single target domain *kalyāṇamitra* are listed in Table 2.

Table 2. The set of source domains

Semantic feature [± sentience]	The source domains
Sentient objects [+sentience]	teacher/mentor (*ācārya*), eyes (*cakṣu*), mother (*mātṛ*), father (*pitṛ*), nurse (*dhātrī*), guide (*daiśika*), physician (*vaidya*), the givers of wealth(*vaiśravaṇa*), heroic warrior (*śūra*), ferrymen (*dāśa*), helmsmen/ ship captains (*karṇadhāra*), boatmen (*nāvika*), water spirits (*bhujagendra*), parents (*mātāpitṛ*), the

[47] The English phrase "the chief ministers of a spiritual king" is equivalent to Sanskrit *dharma-rāja-agra-amātya* (Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "the chief ministers" (Ch. *dàchén* 大臣, T10.279.422 a 9).

[48] The first English phrase "putting on the turban of truth adorned with the crest of knowledge" is equivalent to Sanskrit *jñāna-rāja-makuṭa-alaṃkāra-dharma-paṭṭa-śiro-bandhana*; the next phrase "overseeing the capital of the spiritual sovereign" is translated from Sanskrit *dharma-rājanagara-vyavalokana* (See Vaidya, *ibid.*). Śikṣānanda's Chinese reads as "thinking of putting on the crown, wearing the Royal garments, binding up the Royal turban, and sitting in the Royal palace" (冠王冠想、服王服想、繫王繒想、坐王殿想, T10.279.422 a 10-11).

	chief ministers of a spiritual king (*dharmarājāgrāmātya*)
Insentient objects [-sentience]	door (*dvāra*), path (*mārga*), lamp (*pradīpa*), bridge (*setu*), parasol (*chatra*), stream (*vega*), the Himalaya Mountains (*himavatparvata*)

Among of these sentient objects, there are two terms worth our attention: "the givers of wealth" (Skt. *vaiśravaṇa*) and "water spirits" (Skt. *bhujagendra*). The Sanskrit word *vaiśravaṇa* stands for "a guardian of the north and lord of yakṣas,"[49] which is equivalent to *Píshāmén wáng* 毘沙門王 in Śikṣānanda's translation. According to the definition in *A Dictionary of Asian Mythology, vaiśravaṇa* is associated with wealth in Hinduism.[50] There is another case that depicts the target domain *bodhicitta* by means of a similar metaphorical expression: "It [*bodhicitta*] is like the god of wealth, because it puts an end to all poverty."[51] Considering the Hindu sense of "the god of wealth" and the given instances in which *vaiśravaṇa* performs as an agent who gives wealth to paupers, Cleary's translation here, "the givers of wealth" evidently manifests the specified aspect of the metaphor.

Literally, the *bhujagendra* means "serpent (Skt. *bhujaga*)-king (Skt. *indra*)," which is often rendered as *lóngwáng* 龍王 ("dragon king") in Chinese.[52] The English counterpart "water spirits" apparently doesn't correspond to the literal sense of *bhujagendra*. However, when we examine the occurrences of *lóngwáng*, "water spirits" seems a well-grounded English translation. Some examples from the *Avataṃsaka* which take *lóngwáng* as a source domain are given below:

(7) Multiplying their bodies,[53] they fill all lands,
Emanating pure light to remove the darkness of the world.

[49] Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary* (New Haven: Yale University Press, 1953), 513.
[50] David A. Leeming, *A Dictionary of Asian Mythology* (New York: Oxford University Press, 2001), 183.
[51] Accentuation by the author. For the original text, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra,* 1477. The teaching of Maitreya at the end of *Gv* is another rich source of metaphors. In his teaching to Sudhana, Maitreya provides more than thirty metaphors for *bodhicitta*.
[52] The three Chinese parallels all have *lóngwáng* as the corresponding term.
[53] According to the context "Once the enlightening beings have roused the supreme aspiration, They can…" (Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, 414), the agent of the action "mutiplying their bodies" is "the enlightening beings" (bodhisattvas). In this case, "dragon kings" serves as a source domain to map the target domain bodhisattvas.

Like dragon kings producing great clouds,
They shower wonderful rains, filling and refreshing all.[54]

(8) They are in the position of preachers of the Teaching,
Like lions, like bulls, like majestic mountains;
They shower the sweet rain of the elixir of immortality,
Just as the water spirits fill the sea.[55]

(9) It [*bodhicitta,* the determination for enlightenment] is like the chief water spirit, causing the clouds of the Teaching to shower.[56]

In the *Avataṃsaka*, the *lóngwáng*, or *bhujagendra*, refers to a spirit who is capable of producing great clouds and bringing the rain. Cleary captures this feature by paraphrasing it into "water spirits" which is not evident in the calque from Chinese "dragon king."

In sum, the English expressions of "water spirits" and "the givers of wealth" are both translated under a particular perspective, and the trigger of what a perspective is taken may be mainly attributable to the understanding of the context. In the same manner, we regard the contextual meaning conveyed by sentences as an important factor for comprehending what aspects of the source domain that get mapped. Based on the data investigated, the mapping relationships between *kalyāṇamitra* and its multiple source domains in *Gv* can be characterized by the following schemas: KALYĀṆAMITRA IS A GUIDE, KALYĀṆAMITRA IS A PROTECTOR, and KALYĀṆAMITRA IS A GENERATOR. In what follows, we aim to provide an explanation for the interrelation of the various metaphors via additional information revealed by the context.

3. Conceptual Metaphors and Their Linguistic Expressions

It is evident that there can be different correspondences between the source and target domains.[57] As examples (3)-(6) illustrate, the target domain *kalyāṇamitra* have several domains as its source, while examples (7)-(9) show that a source domain *bhujagendra*

[54] Accentuation by the author. For the original texts, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, 417. Śikṣānanda's Chinese at T10.279.93 a 23-24.
[55] Accentuation by the author. For the original texts, see Cleary, *Ibid*., 786; Śikṣānanda's Chinese at T10.279.204 b 14-15.
[56] Accentuation by the author. For the original texts, see Cleary, *Ibid*., 1478; Vaidya, *Gaṇḍavyūha-sūtra*, 396; T10.279.430 b 15-16. The English phrase "the clouds of the Teaching" is equivalent to Sanskrit *dharma-megha.* Śikṣānanda's Chinese reads as "the rain of sublime teachings" (一切妙法雨).
[57] Kövecses claims: "The relationship of the source and the target is such that a source domain may apply to several targets and a target may attach to several sources." See Kövecses, *Language, Mind, and Culture,* 120.

may apply to different targets,[58] such as bodhisattvas, preachers, and bodhicitta. In the view of CMT, only certain aspects of either the source or target domain are involved in metaphors.[59] Thus, multiple sources represent manifold qualities of a single target domain; on the other hand, individual source domains are only meant to highlight certain aspects of the target concept. Here a question arises: how can we decide which features of the source domain have participated? Su suggests that there are correlations between the proposition-schemas and their linguistic manifestations, such as noun, adjective or verb.[60] In our case, we take the verbs (or verbal phrases) as a criterion for characterizing conceptual metaphors.

As above-mentioned instance (4) shows, each sentence consists of a main phrase "Looking up spiritual benefactors as *x,*" and a clause of reason "because they *y.*" Example (5) structures information with a main clause "spiritual benefactors are *x,*" and an adjective clause "[who are] *y.*" While an antecedent in the main clause points out the subject matter (i.e. what the source domain is), the clause at the end of sentence provides descriptive details about what the certain quality of the source domain *x* possesses and what it can do. As a result of this, the information given by the adjective/adverbial clause seems to be as important as the main clause/phrase. Su proposes that the linguistic categories of noun, adjective, and verb point to three aspects in the source domain: the essence, the quality, and the function.[61] When we examine the verbs or verbal phrases used in our data, this linguistic category indicates how the particular function/aspect of source domain can benefit spiritual practitioners. These are presented forthwith.

3.1 KALYĀṆAMITRA IS A GUIDE

McMahan indicates that *Gv* provides a way for thinking of the positive portrayal of buddhahood in terms of a *place* or *domain* rather than an abstract and intangible state of consciousness.[62] Under such conceptualizing circumstances, for one who has set his mind on attainment of the Supreme Perfect Enlightenment (*anuttarā saṃyaksambodhi*),[63] finding a guide is a necessary first step in the bodhisattva's career.[64] Strictly speaking, a

[58] Kövecses calls the former case "the range of the target," and the latter "the scope of the source." *Ibid*., 121.
[59] Lakoff and Jonson, *Metaphors We Live By*, 10; Kövecses, *Language, Mind, and Culture,* 124.
[60] Lily I-wen Su, "What Can Metaphors Tell Us About Culture?", *Language and Linguistics* 3, no. 3 (2002): 602.
[61] *Ibid*., 603.
[62] David L. McMahan, *Empty Vision Metaphor and Visionary Imagery in Mahāyāna Buddhism* (London: Routledge Curzon, 2002), 120.
[63] This is synonymous with attainment of omniscience (*sarvajñatā*).
[64] After Sudhana aroused the aspiration for enlightenment and asked Bodhisattva Mañjuśrī to show him the way to attain this goal, the first piece of advice given by Mañjuśrī is that "attending and serving

guide cannot take people to a place where he has not been himself, thus only buddhas are well-qualified leaders. However, according to Sudhana's fixed questions, the emphatic quality of *kalyāṇamitras* in *Gv* is equipped with a practical, solid understanding of the bodhisattva's path (*bodhisattvamārga*) and the bodhisattva's conduct (*bodhisattvacaryā*). In the conceptual metaphor KALYĀṆAMITRA IS A GUIDE, the specific function of *kalyāṇamitras* is signified by the following verbs or verbal phrases.

Table 3. Verbal expressions of GUIDES

The source domain	Verbs/Verbal phrases
eyes	[cause] to see…
lamps	show…
mentors/teachers	elucidating…
the door	guide…
the path	leading to…
guides	leading into…
helmsmen/ship captains	delivering to…

The metaphorical conceptualization of "eyes" and "lamps" is closely related to our visual sense. Sweetser claims that verbs related to vision often develop abstract senses of mental activity, and this development is based on the strong connection between the physical nature of sight and knowledge.[65] Following this viewpoint, the mapping features of eyes and lamps indicate that *kalyāṇamitras* illuminate the teachings of buddhas and cause practitioners to see/understand them clearly. As for the verbal expression "elucidating," the metaphor of mentors/teachers indicates the same function.

The verbal expressions used in the metaphors of the door, the path, and guides not only signify that *kalyāṇamitras* as beings who have gained significant attainments on the spiritual path, but also imply that *kalyāṇamitras* go ahead of a spiritual practitioner to lead on the way. In addition, the source domain "helmsmen/ship captains" is related to the proposition-schema LIFE IS AN ONGOING VOYAGE, and the adjective clause "delivering us to the treasure island of omniscience" highlights that *kalyāṇamitras* are in a responsible position, and they are capable of sailing passengers to the destination.

The way of thinking "buddhahood is a place" structures the imagery of the goal of

spiritual friends is the beginning, the logical course, for the accomplishment of omniscience." See Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, 1178.

[65] Eve Sweetser, *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure* (New York: Cambridge University Press, 1990), 33.

the spiritual life. When practitioners take their route to this aim, they may get lost or stray away from the right path. Here, *kalyāṇamitras* are conceptualized as experienced guides that lead practitioners to approach the goal via elucidating the means to access the enlightening liberation they master.

3.2 KALYĀṆAMITRA IS A PROTECTOR

In the proposition-schema LIFE IS AN ONGOING VOYAGE, "ferrymen" apparently shares the same properties as "helmsmen/ ship captains," but the post-head attributive clause in example (5), "ferrying us across the torrents of the mundane whirl," manifests that the metaphor of ferrymen is tied closely with the proposition-schema SAMSARA IS THE SEA. Because THE SEA is full of terrors and hazards, the main feature of ferrymen metaphor is "to secure passengers from the dangers on a VOYAGE."

The metaphor of boatmen in example (6) is functionally equivalent to that of ferrymen. Although the informational structure of metaphors varies, in particular, there are no adjective/adverbial clauses, the verbal phrases can be inferred from other components of the sentence or vivid imagery of the nouns. Here, a practitioner should see himself as one who is aiming for "crossing over to the other shore," so the main feature in the source domain "boatmen" that get mapped maybe the function of "delivering passenger (from the sea) to the shore."

As specified by the descriptive information in the above examples, the source domains "a bridge," "the chief ministers," "nurses," and "heroic warriors" serve some protective functions. This set of multiple source domains, given in Table 4, represent that *kalyāṇamitras* play a protective role "guarding practitioners from all perils" as well as "preventing them from all evils."

Table 4. Linguistic expressions of PROTECTORS

The source domain	Linguistic expressions
ferrymen	ferrying across the torrents
boatmen	[ferrying over the sea]
a bridge	the peril of falling is eliminated
the chief ministers	[protecting from all wrong actions][66]
nurses	protecting from all evils
physicians	relieving/getting rid of disease

[66] This is deduced from the mapping relation between the target domain "instruction" and the source domain "the precepts of kingship." The chief ministers can take the precepts to advise the prince against wrong actions.

heroic warriors	protecting from all perils

It is quite obvious that mapping features are associated with the partial nature of *kalyāṇamitras* and the circumstances a spiritual practitioner finds himself in. Additionally, the preposition "from," indicated by the Sanskrit declension ending "*-ayā,*"[67] not only manifests a starting point at which the action takes place, but also points to the state that a practitioner has being in or may fall into.[68] For example, the metaphorical expressions "the torrents" and "disease," which can be classified as the dangers of the sea or a voyage, correspond to AFFLICTIONS of samsara or OBSTACLES in bodhisattva's path and to bodhisattva's conduct. Take another example from the case where *kalyāṇamitra* serves as a source domain to map the target domain *bodhicitta*.

(10) It [*bodhicitta*] is like a benefactor, freeing you from the bonds of the mundane whirl.[69]

When *bodhicitta* is conceptualized as *kalyāṇamitra*, as in example (10), the prominent mapping feature of *kalyāṇamitra* is the capability to liberate spiritual practitioners from SAMSARA. This set of metaphorical expressions imply that a practitioner is undergoing many difficulties along the bodhisattva's route, and multiple source domains emphasize the safeguarding or protective aspect of a *kalyāṇamitra*.

3.3 KALYĀṆAMITRA IS A GENERATOR

Osto claims that the protective role is reinforced by the metaphors "the good friends (*kalyāṇamitras*) are true mothers, fathers and nurses."[70] However, when we look into their verbal phrases, i.e. "giving birth," "producing," or "protecting" provided by adjective or adverbial clauses, they suggest that only the source domain "nurses" points to a protector. As Table 5 presents, the mapping features of this set of source domains are distinguished by their creation verbs.

[67] Vaidya, *Gaṇḍavyūha-sūtra*, 365.
[68] Various states are often conceptualized as containers. This ontological metaphor is reflected by common English expressions such as: "He *fell into* a depression" or "We're *out of* trouble now." See Lakoff and Johnson, *Metaphors We Live By*, 30-32.
[69] Accentuation by the author. For the original texts, see Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, 1477; Śikṣānanda's Chinese at T10.279.430 b 7-8.
[70] Osto, *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sutra*, 27.

Table 5. Linguistic expressions of GENERATORS

The source domain	Linguistic expressions
mothers	giving birth to the family of buddhas
fathers	producing great benefit
parents	[establishing a family business]
the Himalaya Mountains	growing the herb
water spirits	[creating rain]
the givers of wealth	[giving the wealth]
streams of omniscience	[to] give rise to great compassion
parasol	[to] produce coolness

The source domains "parasol" and "streams" are of particular interest, since these metaphors highlight "great love" and "great compassion" of *kalyāṇamitras.* We put the metaphor of parasol into this category on the basis of its verb "to produce;" also a parasol (Skt. *chattra*) may play a protective role, for the reason that "shelter"[71] is one of its aspect. And the noun "coolness" indicates that *kalyāṇamitras* relief spiritual practitioners from the heat, which is related to another schema AFFLICTIONS ARE HEAT, as is often indicated by the Chinese *rènǎo* 熱惱 ("feverish"). In brief, this group of metaphors reflects that *kalyāṇamitras* are not only competent but also willing to provide abundant spiritual means to practitioners.

Conclusion

It has been mentioned by Dayal that a *kalyāṇamitra* is necessary, useful and valuable for a bodhisattva's career at all time.[72] Dayal's statement is grounded on a cognitive perspective that a purposeful LIFE is the unifying concept of a JOURNEY, which occurs in all Buddhist traditions and provides the basis for numerous metaphorical mappings. In such basic schema, a *kalyāṇamitra* is commonly conceptualized as a GUIDE. There are different types of guides corresponding to a variety of journeys, such as a sea voyage or a desert trip, *etcetera*; moreover, the movement from an initial state to a final state is often depicted as a treacherous course. The *Gv* placing the practitioner in various circumstances reveals various ways of perceiving *kalyāṇamitras* and how they can protect, inspire and take care of spiritual needs of a practitioner.

In the current paper, we demonstrate that the context provides important

[71] M. Monier-Williams, *Sanskrit-English Dictionary* (Oxford, The Clarendon Press, 1899), 404.

[72] Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, 63.

information for understanding what the prominent features in the source domain that get mapped. The simile of "bathing helpers" in the *Madhyama-āgama* depicts *kalyāṇamitras* as experts, skillful in helping to "abandon evil and cultivate the good." The simile is analogous to the conceptual metaphor KALYĀṆAMITRA IS A GUIDE or A PROTECTOR in *Gv*. However, the service bathing helpers provide to a king and his chief ministers is not as vital as what guides, ferrymen, or physicians can offer. Another metaphor in the *Madhyama-āgama* which compares a *kalyāṇamitra* to "the moon's waxing phase" brings in focus virtues that a *kalyāṇamitra* grows and completes along the Buddhist Path. Even though there is the same verbal phrase "growing" in the metaphorical expressions for GENERATOR, the descriptive information in *Gv* puts an emphasis on the benefits *kalyāṇamitras* are ready to supply, instead of the qualities they possess.

Taking into account the various features of *kalyāṇamitras*, undoubtedly only buddhas perfect all the virtues. Osto points out that in *Gv* "most of the references mention 'good friends' in the plural," while Pāli and many Mahāyāna sources use only its singular.[73] Nevertheless, I would argue with Osto's conclusion that *Gv*'s guidance is to accumulate "many good friends".[74] The numerous *kalyāṇamitras* personify endless variety of bodhisattva practices and attainments. Furthermore, the metaphors discussed in the paper highlight manifold aspects of auspicious mentalities with which a bodhisattva should approach a spiritual benefactor. From this perspective, it seems wise to imitate what Sudhana performs: he attends different *kalyāṇamitras* with purified devotional attitude, rather than seeks for one perfect *kalyāṇamitra*.

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[73] Osto, *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sutra*, 28.
[74] *Ibid.*

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Reimagining Ancient India in Modern Japan

Interactions between Buddhist Priests, Scholars, and Artists at Ajanta

〈in English〉

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Abstract

In the early twentieth century, the Ajanta caves became an essential destination not only for Japanese artists interested in their wall paintings, but also for Buddhist priest-scholars and intellectuals who often joined them. The collaboration of these two groups of travelers-pilgrims resulted in efforts to preserve and spread the knowledge of the murals, which also became a source of inspiration for the production of new art at both secular and sacred places. This article analyzes examples of Japanese artistic-religious co-travelling at Ajanta and links the cultural networks between India and Japan facilitated by Okakura Kakuzō with the significance of the role that studies of ancient India played in developing modern scholarly approaches to Buddhism. Specifically, it illustrates the expedition to Ajanta led by priest-scholar Fujii Senshō and the collaboration between the Indologist priest Izumi Hōkei and the painter Inoue Toshimasa. In addition, it presents two cases of echoes of Ajanta in visual culture: the decorations of Yōkisō villa in Nagoya, and the artistic production of *nihonga* painter Nousu Kōsetsu in Japan, India, and North America. These connections show the importance of including visual culture in the study of modern Japanese Buddhism and transnational Buddhist modernism. In addition, the article argues that a combination of Indology with the art of the Ajanta murals expanded Japanese Buddhist priest-scholars and intellectuals' knowledge of India, providing them with a rich cultural repertoire for defining forms of transnational identity and collaboration based on the idea of a shared Buddhist heritage. However, the article also questions an idealistic approach to this transnational aesthetics by revealing how the context of the artistic production did not include only cosmopolitan encounters, but also the experiences of colonialism, migration, and displacement.

Reimagining Ancient India in Modern Japan

Interactions between Buddhist Priests, Scholars, and Artists at Ajanta*

Paride STORTINI

Keywords: Ajanta, Indology, Transnational Buddhist Modernism, Yōkisō, Nousu Kōsetsu, Fujii Senshō, Izumi Hōkei

In a 1970s picture-book, the renowned scholar of Buddhism Nakamura Hajime 中村元 (1912–1999) tells the life of Shakyamuni using illustrations modelled on the mural paintings realized in the 1930s by a Japanese artist, Nousu Kōsetsu 野生司香雪 (1885–1973), at the Mulagandhakuti Vihara in Sarnath, India. In an explanation meant for the mothers who would read the book to their children, Nakamura stresses the world significance of such images, as they represent the contribution of Japanese art in spreading the knowledge of the 'spirit of Shakyamuni' to the vast audience of visitors who travel to the holy city of Varanasi and nearby Sarnath to learn about Indian culture.[1]

Nakamura's considerations and Nousu's murals in India point to an important aspect of the history of modern Japanese Buddhism which only recently has started to receive scholarly attention: the role of the circulation of images along transnational networks that linked Japan not only to Europe and North America, but also to other Asian countries. Nakamura's comment recalls an important aspect of the experience of modernity for Japanese Buddhists: the reconception of their place in an expanded worldview. While earlier research has focused on interactions between Japanese Buddhists and European or North American culture since the Meiji period,[2] recent research has pointed to the role that travel and intellectual networks in South Asian

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[1] Nakamura Hajime 中村元, *Oshakasama* おしゃかさま (Tokyo: Tamagawa Daigaku Shuppanbu, 1975), 155.

[2] For earlier research, see James E. Ketelaar, *Of Heretics and Martyrs in Meiji Japan: Buddhism and its Persecution* (Princeton, NJ: Princeton University Press, 1990), and Judith Snodgrass, *Presenting Japanese Buddhism to the West: Orientalism, Occidentalism and the Columbian Exposition* (Chapel Hill, NC: University of North Carolina Press, 2003), for more recent research on the topic, see Dake Mitsuya 嵩満也, Yoshinaga Shin'ichi 吉永進一 and Ōmi Toshihiro 碧海寿広, eds., *Nihon Bukkyō to seiyō sekai* 日本仏教と西洋世界 (Kyoto: Hōzōkan, 2020).

countries had in the construction of modern Japanese Buddhism.[3]

It was not only people and ideas that travelled along these routes: images too circulated along the same networks and contributed to create an *imaginaire* of ancient Indian Buddhism that spread across continents. Japanese Buddhist priests and scholars who visited India since the Meiji period often travelled in the company of artists, and their collaboration led to artistic commissions. The aim of this article is to present the intersection of these scholarly and artistic reimaginations of India. In addition, it will show the beneficial perspectives that accompany a methodological inclusion of visual sources in the study of religion, and, on the other hand, what art historians can learn from considering religious-artistic networks.

1. Ajanta as a Modern Pilgrimage Destination for Japanese Buddhist Priests and Artists

In his memories of the days spent studying the Ajanta caves, the Bengali artist and etcher Mukul Chandra Dey (1895–1989) recalls the deep impression made on him by a number of Japanese with whom he shared an expedition in 1917. Among them were *nihonga* painter Arai Kanpō 荒井寛方 (1878–1945) and art historian Sawamura Sentarō 沢村専太郎 (1884–1930), who had been sent there to copy the murals on behalf of the art periodical *Kokka* 国華, and who had met Dey during his 1916 travel to Japan in the company of Nobel laureate Bengali poet Rabindranath Tagore (1861–1941).

Dey expresses admiration for the painstaking efforts of the Japanese who copied the frescoes to preserve their memory. He points out that the Japanese artists are Buddhists, and notices Arai's attitude toward the murals: "having come at last to the altar, he bowed many times to the large cross-legged Buddha, and afterwards took off his puttees, and by undoing his sash let down his long white robes, so that now he looked like an artist-monk."[4] The observation of the Bengali etcher reveals a potential interest in the Japanese visitors to Ajanta that goes beyond the aesthetic: their Buddhist faith turns the travel experience into a form of pilgrimage, and while their expedition was framed within the scientific endeavor, the motivations to preserve the frescoes could include religious nuances.

In the early twentieth century, the Ajanta caves became an essential stop for

[3] Okuyama Naoji 奥山直司, "Meiji Indo ryūgakusei. Sono Minami Ajia taiken o megutte" 明治印度留学生。その南アジア体験をめぐって, *Indogaku Bukkyōgaku Kenkyū* 64, no.2 (2016): 1042–1035; Richard M. Jaffe, *Seeking Śākyamuni: South Asia in the Formation of Modern Japanese Buddhism* (Chicago: The University of Chicago Press, 2019).

[4] Mukul Chandra Dey, *My pilgrimage to Ajanta & Bagh* (New York: George H. Doran Company, 1925), 47–53.

Japanese intellectuals, artists, and priests who visited India. Very often they travelled together, and in the company of British and Indian counterparts. The images and ideas these different kinds of visitors produced were not disconnected, and together fueled an *imaginaire* of India that affected the visual and religious culture of modern Japan.

The best known example of cultural connection between India and Japan in the early twentieth century is the one between Tagore and the Japanese scholar Okakura Kakuzō 岡倉覚三 (1863–1913), who visited India in 1901. The network of artists and intellectuals they established between Tokyo and Calcutta—today's Kolkata—had a deep impact on the history of modern art in Japan and India, and much scholarship exists regarding this connection.[5] Recent art historical research has contributed to consider the aesthetic aspect of the Indian *imaginaire*, expanding from the textual focus of Buddhist priest-scholars' interest. However, art historians have dedicated less attention to the collaboration of the Japanese artists with Buddhist priests and scholars who were also visiting India, or to the religious and intellectual background of this shared interest for India. Recent publications by scholars of religion and of art have instead started to reveal the networks between artistic and religious imaginations of India in modern Japan.[6]

Knowledge of India through textual study and direct travel provided artists and Buddhist priest-scholars with a cultural repertoire for rethinking Asian and Japanese identity while confronting the concepts of history, religion, and art that had come from Europe since the beginning of the Meiji period. The pursuit of new knowledge on ancient India must be understood within the effort of Buddhist sects to build a scientifically-defined approach to the history of Buddhism. By mastering the tools of modern Indology and comparative philology, Japanese priest-scholars could answer to the criticisms of East Asian Buddhism that were often raised by Western scholars and redeployed for apologetic purposes by Christian missionaries in Japan.

Both the Ōtani and Honganji sects of Jōdo Shinshū were pioneers in the development of modern Buddhist studies and Indology, and sent young priests and intellectuals such as Nanjō Bun'yū 南条文雄 (1849–1927) and Takakusu Junjirō 高楠順次郎 (1866–1945) to study in Europe. However, as Richard Jaffe and Okuyama Naoji

[5] See for example Miriam Wattles, "The 1909 Ryūtō and the Aesthetics of Affectivity," *Art Journal* 55, no.3 (1996): 48–56. Inaga Shigemi, "The Interaction of Bengali and Japanese Artistic Milieus in the First Half of the Twentieth Century (1901–1945): Rabindranath Tagore, Arai Kanpō, and Nadalal Bose," *Japan Review* 21(2009):149–181.

[6] Richard M. Jaffe, "Buddhist Material Culture, 'Indianism,' and the Construction of Pan-Asian Buddhism in Prewar Japan," *Material Religion* 2, no.3 (2006): 266–92; Jaffe, *Seeking Śākyamuni*; Fukuyama Yasuko, "Japanese encounters with Ajanta," in *Indo-Japanese Joint Project for the Conservation of Cultural Heritage*, edited by Archeological Survey of India (Tokyo: National Research Institute of Cultural Properties, (2010): 13–32, Micah L. Auerback, *A Storied Sage: Canon and Creation in the Making of a Japanese Buddha* (Chicago: The University of Chicago Press, 2016).

have shown, Europe was not the only destination: many of these Japanese Buddhists also established networks of collaboration with local intellectuals and religious reformers in South Asia.

The Ajanta caves represented a shared destination for both kinds of travelers: Japanese artists and Buddhist priests and scholars. The former valued the wall paintings as one of the earliest and best preserved expressions of Indian art, which could provide inspiration for a redefinition of modern Asian art. The latter were attracted by the representations of Buddhist scenes and the monastic use of the complex. The two categories of behavior were not necessarily distinguished, and likely fueled each other: the spiritual value associated with the sacred place and content of representation called for the efforts to preserve the paintings and spread their knowledge.

The intertwining religious and artistic interests for Ajanta is linked to the antiquity of the site and the exceptional status of the wall paintings. The caves contain the best preserved examples of pictorial art of ancient India, and the investigation of the site has provided important evidence both for art history and for the history of early Buddhism. There are still debates around the exact chronology of the caves and on the identification of the images of the wall paintings, but the general agreement is that they were built in two phases, the earlier during the second century BCE, and a later one under the Vakataka dynasty in the fifth century CE.[7] Although the association of the earlier and later phases with Hīnayāna and Mahāyāna Buddhism is still questioned,[8] the wall paintings attracted many Buddhists and scholars of Buddhism for their possibility to offer a lively portrait of the development of Buddhism in India.

Ajanta constitutes a unique place to consider the way ancient India was reconceived to construct modern identities, and the Japanese priests and artists I am presenting in this article participated in this reconception process where art and archeology intersected with transnational Buddhist modernism. The caves were rediscovered in 1819, and their wall paintings generated a mixed response in Victorian Britain: admiration for the aesthetic quality, but also debate around their comparison with European art and association with more criticized Hindu sculpture, often blamed for their representation of naked human figures.[9] Positing the murals as the origins of Indian art provided inspiration both for

[7] One of the most accredited chronologies is by Walter Spink, see his multivolume *Ajanta: History and Development* (Boston, Brill: 2006–2018).

[8] See for example: Gregory Schopen, "The Ambiguity of Avalokiteśvara and the Tentative Identification of a Painted Scene from a Mahāyāna *Sūtra* at Ajaṇṭā," in *Figments and Fragments of Mahāyāna Buddhism in India: More Collected Papers* (Honolulu: University of Hawai'i Press, 2005): 278–298, and Richard S. Cohen, "Discontented Categories: Hīnayāna and Mahāyāna in Indian Buddhist History," *Journal of the American Academy of Religion* 63, no.1 (1995): 1–25.

[9] On the reception of Indian art in Europe, see Partha Mitter, *Much Maligned Monsters: A History of*

European artists and at the same time for the rising construction of an artistic and cultural identity of modern India.[10] Especially in the context of modernist movements in Calcutta and Bombay—today Kolkata and Mumbai—the art of Ajanta was increasingly presented as a counterpart to European classical or Renaissance art, and as a model to educate young generations of Indian painters.[11] Japanese artists and Buddhist priest-scholars who visited the caves participated in this global reimagination of ancient India by linking it to ideas of Asian civilization and modern Japanese identity through the concept of a shared Buddhist heritage.

One of the earliest Japanese expeditions to Ajanta was the one led in 1902 by priest-scholar Fujii Senshō 藤井宣正 (1859–1903).[12] His travel was part of the Ōtani expeditions, a series of three major archeological missions funded by the Honganji sect, which explored Buddhist sites in India and Central Asia. Fujii had been previously sent to London in 1897 in order to learn about church-state relations, and also to explore the Indological knowledge produced by British scholars. While doing research at the Victoria and Albert Museum, Fujii was struck by the reproductions of the Ajanta cave murals made in the 1870s by John Griffiths (1837–1918), and once he was asked to join the Ōtani expedition to India, he took the chance to lead a group of members of this expedition to Ajanta in December 1902.

The travel account is short, but Fujii gives detailed information on the location of the caves. He mentions the art, but he is also impressed by the nature and position of the caves, the sound of falling water and the alternation of light and darkness which he associates with the awe of a sacred place.[13] Interestingly, while Dey records the religious attitude of a Japanese painter before a Buddhist image in the caves, a Buddhist priest like Fujii expresses stronger concerns with practical and geographical details of the mission, crossing and inverting scholarly and religious purposes in approaching Ajanta.

During the exploration of the caves, Fujii was already suffering by an infection that would take his life on his way back to Europe the following year. His poor health

European Reactions to Indian Art (New Delhi: Oxford University Press, 2013).

[10] Rupert R. Arrowsmith, "'An Indian Renascence' and the Rise of Global Modernism: William Rothenstein in India, 1910–11," *Burlington Magazine* 152 (2010): 228–35.

[11] See Tapati Guha-Thakurta. *The Making of a New "Indian" Art: Artists, Aesthetics, and Nationalism in Bengal, C. 1850–1920* (Cambridge, UK: Cambridge University Press, 1992).

[12] For details on the art historical aspects of this expedition, see Fukuyama Yasuko's previously mentioned article.

[13] See Fujii Senshō 藤井宣正 and Shimaji Daitō 島地大等, *Aibai zenshū* 愛楳全集 (Tokyo: Morie Shoten, 1906), 535–618, and Fujii Senshō 藤井宣正, *Fujii senshō Indo reiketsu tanken nikki* 藤井宣正・印度霊穴探見日記 (Iiyama, Japan: Iiyama-shi Fujimura bungaku kenkyūkai, 1977), 22–26; for more on Fujii's life and travels see: Irisawa Takashi 入澤崇, "Suriranka no Ōtani tankentai" スリランカの大谷探検隊, in *Pārigaku Bukkyō bunkagaku* 17 (2003): 11–20.

conditions might have also been the reason why instead another member of the expedition, Shimaji Daitō 島地大等 (1875–1927), did most of the survey work. Once back in Japan, Shimaji also published a number of articles on the archaeology of India, contributing to the spread of interest in the Ajanta murals and concern for their preservation.

After the 1917 artistic expedition to Ajanta organized by the previously mentioned art periodical *Kokka*,[14] another relatively unknown case of a priest-artist collaboration encouraged by shared travelling in India is the one between priest-scholar Izumi Hōkei 泉芳璟 (1884–1947) and painter Inoue Toshimasa 井上利正.[15] Izumi, who would become the leading Indologist at Otani University, was introduced to the artist in 1919 in Sri Lanka, and the two met again after Inoue completed his two-month survey work at Ajanta. The collaboration between the two developed later in Japan, when Izumi used Inoue's sketches as illustrations for his publications on India, and organized an exhibition of the copies of the murals at Otani University.[16] Seven panels of Inoue's reproductions were acquired by the university and publicly shown there in 1924, together with 44 sketches and a number of photographs. The lecture that accompanied the exhibition stresses the way in which Inoue's copies were meant to allow the observers a veritably in-person experience of being inside the caves.[17]

Izumi and Inoue's collaboration shows not only the lack of a barrier between those Japanese who visited India for pilgrimage and those who visited it for artistic inspiration. It also points to the participation of Buddhist universities in the international effort to preserve and spread the knowledge of the Ajanta murals, which must be connected not only to their value for art history, but to the development of Indology as a basis for modern Buddhist studies. Izumi, like Fujii, does not approach Ajanta from the perspective of a pilgrim, but uses the language of the scholar concerned with preservation of the art. He does not claim the superiority of Inoue's reproductions over those of the Western artists based on his Asian identity or Buddhist faith, but on the choice of a technique that resulted

[14] For more information on this expedition, see Fukuyama, "Japanese encounters with Ajanta."

[15] Shimane Kenritsu Iwami Bijutsukan 島根県立石見美術館 (ed.), *Tōkyō Geidai Bijutsukan shozō Nihon kindai bijutsu no meihinten: Mori Ōgai to Yonehara Unkai o chūshin ni: Kikakuten* 東京藝大美術館所蔵日本近代美術の名品展: 森鴎外と米原雲海を中心に: 企画展 (Iwami, Japan: Shimane Kenritsu Iwami Bijutsukan, 2012), 109 and 131.

[16] Izumi Hōkei 泉芳璟, *Indo mandan* 印度漫談 (Kyōto: Jinbun Shoin, 1931). It is significant to note that this acquisition and exhibition happened immediately after the Great Kantō Earthquake of 1923, that destroyed the copies of the murals made by the *Kokka* expedition, similarly to what happened to previous British copies which were also lost in fires. This history of losing even the reproductions of the murals might have inspired Izumi's effort to preserve Inoue's work.

[17] "Ajanta hekiga tenkan" アジャンタ壁畫展觀, in *Ōtani Daigaku Shinpō* 大谷大学新報 19, November 10, 1924: 2.

in more faithful copies.[18]

It is not only the personal networks between artists and priests travelling in India which make the study of their interactions regarding Ajanta interesting. If we think of the visual *imaginaire* of the ancient murals and their modern reproductions in connection to the scholarship on Indology produced by priest-scholars such as Izumi, we can identify resonances that expand the significance of India for modern Japanese culture beyond the Buddhist textual and doctrinal focus. For example, the lecture on the Ajanta caves which accompanied the exhibition of Inoue's copies stresses the importance of the images not only in terms of their reference to Buddhist narratives, but because of their rich representation of human beings, plants, and animals, and for the expressivity of bodily movements and faces.[19]

The Ajanta murals opened a window for modern Japanese Buddhists into a world of living beings and nature that surrounded tales of buddhas and bodhisattvas. This conception of a living Buddhism through visual imagination echoes the words of the English poet Laurence Binyon (1869–1943) in his introduction to Mukul Dey's account of his pilgrimage to Ajanta: "here the divine is not divorced from the human, nor the spirit from the body… If one were asked to put into one word the secret of these paintings—the secret of their continuing power to impress and charm us—one might well answer life."[20] Izumi's own Indological scholarship expanded the scope of knowledge from his predecessor Nanjō Bun'yū's focus on Buddhist texts to include a broad range of topics which stressed what modern Japanese could learn from the study of India.[21]

If the richness in details and expressivity of bodies and nature of the Ajanta murals suggested to certain observers the copresence of the human and the divine, some others did not appreciate the sensuous quality of the aesthetics. This mixed reaction did not characterize only Victorian Britain, but also some of the Japanese visitors to the caves. For example, as also reported by Jaffe, the Buddhist priest of the Ōtani sect Akegarasu Haya 暁烏敏 (1877–1954) visited Ajanta in 1926 but found in the aesthetic richness an element that expressed the decay of Buddhism in ancient India, and was particularly critical toward the presence of naked figures: "if you could accompany Shakyamuni to Ajanta, he would frown on the images of embracing naked men and women on the

[18] "Ōtani kenkyūshitsu e kuru Ajanta no hekiga yuiitsu to iwaruru" 大谷研究室へ来るアジャンタの壁畫唯一と云はるる, in *Ōtani Daigaku Shinpō* 16, September 5, 1924: 4.
[19] Izumi Hōkei 泉芳璟, "Ajanta no hekiga" アジャンタの壁畫, in *Ōtani Daigaku Shinpō* 20, November 23, 1924: 6.
[20] Dey, *My Pilgrimage to Ajanta & Bagh*, 15–21.
[21] See for example the broad range of topics in Izumi's volume decorated with Inoue's sketches: Izumi, *Indo mandan*.

pillars."[22]

2. Echoes of Ajanta in Secular and Sacred Spaces

The presence of naked human figures inspired by the Ajanta murals has been a source of confusion also for the visitors to Yōkisō 揚輝荘 villa in Nagoya,[23] which constitutes a significant example of the echoes that Ajanta had in Japan. In this section of the article, I will show how the art of Ajanta became not only the focus of preservation concerns and scholarly study in Japan, but also a source of active reimagination for decorative arts at secular and sacred spaces. The examples I present also reveal the transnational nature of this process of reimagination, based on the travels of Indian and Japanese artists and on pilgrimage experiences of Japanese Buddhists in India.

The Ajanta-inspired decorations at Yōkisō villa were realized in the 1930s by a young Indian artist, P. Hariharan (1905–1970),[24] commissioned by the owner, Itō Jirōzaemon Suketami 伊藤次郎左衛門祐民 (1878–1940), after he had been on a pilgrimage to India. Suketami was the scion of a wealthy family of textile merchants from the city of Nagoya. Since the 1910s Suketami hosted many young people from different South Asian countries at his villa, and the artist Hariharan was among them. It was the encounter with the Burmese monk and independentist leader U Ottama (1879–1939) during the latter's visit to Japan in 1910 that motivated Suketami to foster relations between Japan and South Asia.[25]

In 1934 Suketami fulfilled his project of a pilgrimage to India. This travel was a main source of inspiration for the decorative style of Yōkisō villa, especially in the Chōshōkaku 聴松閣 building. Hariharan functioned as a guide for Suketami during the travel, which was documented by the official photographer of the expedition: Hasegawa Denjirō 長谷川伝次郎 (1894–1976). In addition to visiting the former guest-students in Burma, meeting Tagore in Shantiniketan, and touring the Buddhist sacred sites, the

[22] Nomoto Towa 野本永久, *Akegarasu Haya den* 暁烏敏伝 (Tokyo: Daiwa Shobō, 1974), 347. Jaffe, *Seeking Śākyamuni*, 146.

[23] According to the NPO that manages the villa and park today, early newspapers descriptions of the decorations misunderstood the naked figures with Hindu deities, and did not see the Buddhist background of the *Jātaka* tales through their Ajanta visual rendition. Yōkisō no kai 揚輝荘の会 (ed.), *Yōkisō to Suketami: Yomigaeru Matsuzakaya sōgyōsha no risōkyō* 揚輝荘と祐民: よみがえる松坂屋創業者の理想郷 (Nagoya: Fūbaisha, 2008), 121.

[24] The P. of the name stands for "Palpu." Hariharan studied pottery at Shantiniketan and moved to Japan in the 1930s to study Japanese ceramics. After moving back to India, he became director of a handcrafts center and also fostered industrial collaboration between Japan and rural India. See "Handicraftsman P. Hariharan," in *Enlite, The national newsmagazine*, September 27, 1969: 9–13.

[25] On the life and philanthropic activities of Suketami see Yōkisō no kai, *Yōkisō to Suketami*.

company also visited the Ajanta caves in November 1934.[26]

The visit to Ajanta became the major inspiration for Hariharan's decorations of the underground rooms in the Chōshōkaku building, as the Yōkisō nonprofit organization has shown by comparing the decorations with scenes and motifs of the Ajanta murals, and also based on the photographic report of the pilgrimage.[27] The underground floor is equipped with a small stage that was used for theatrical performances, and also as a screen to project the photos taken during the pilgrimage. The expedition's photographer Hasegawa published his photos in multiple volumes, and this, together with the many exhibitions of the photos promoted by Suketami, turned the villa into a stage to spread the exotic *imaginaire* of India, within a surrounding of decorative elements that recalled Ajanta. While the reproductions of the Ajanta murals at Otani University aimed at providing a faithfulness to the originals for scholarly purposes, here we have an example of Ajanta inspiration for the production of a new visual culture within a private space. In both cases the images were aimed at inspiring the Japanese audience and making them feel closer to India.

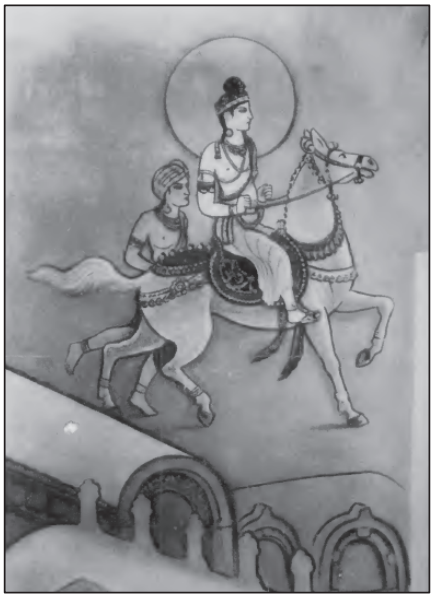
While the influence of Ajanta on the Indian style of the underground rooms is evident, the mediation of other sources is also present: flower decorations inspired by Mughal period art, as well as a Gothic style niche enshrining a female figure in the "meditation room." The rest of the building, with rooms in Chinese and European style, further expresses Suketami's cosmopolitan interests and the transnational networks that allowed for the building's construction. The composite nature of these decorations shows that, despite the scholarly efforts to study Ajanta, the reimagination of India in modern Japanese religious and visual culture was not the result of a scientific rediscovery of an objective past, but a creative project that addressed contemporary international connections between Japan, South Asia, and Europe.

If in the case of Yōkisō it was an Indian artist who decorated a Japanese private space, the final example of the transnational reimagination of ancient India we will examine is provided in the form of the work of a Japanese painter who decorated a modern Buddhist temple in Sarnath, India: Nousu Kōsetsu. Nousu, the son of a Jōdo Shinshū priest, studied at the Tokyo School of Fine Arts, where his interest in Indian art was encouraged by his interaction with artists who had followed Okakura to India.[28] Tagore's

[26] For the photographic account of the pilgrimage, see Hasegawa Denjirō 長谷川傳次郎, *Indo* 印度 (Tokyo: Meguro Shoten, 1939, republished in 2013) and by the same author *Busseki* 佛蹟 (Tokyo: Meguro Shoten, 1941).
[27] Yōkisō no kai, *Yōkisō to Suketami*, 63–126.
[28] Biographical information are available in Kagawa-ken Bunka Kaikan 香川県文化会館, *Nousu Kōsetsu kaikoten: Tōyō no kokoro, Indo eno atsuki omoi* 野生司香雪回顧展: 東洋の心・インドへ

visit to Japan in 1916 further raised Nousu's interest, and the following year the Japanese artist left for a research trip to India. While there, he joined the *Kokka* expedition to Ajanta and contributed to the copying of the murals.

Nousu's work was not limited to the survey of the art of Ajanta: he also turned the murals into an inspiration for new art, in a fashion similar to what Hariharan did at Yōkisō. Echoes of Ajanta's influence in Nousu's later artistic production found their way back to India in the 1930s, when the Japanese painter was commissioned by the Mahabodhi Society to decorate the newly built Mulagandhakuti Vihara in Sarnath with scenes of the life of the Buddha (fig. 1).[29] In a booklet that includes photographic reproductions of Nousu's frescoes, the Mahabodhi Society praises the work of Nousu for "bringing back to life the ideals of Buddhist art, that reached their climax at Ajanta."[30]



<fig. 1> ***Shakyamuni leaving the palace on his horse (Great Departure). Detail from Nousu Kōsetsu's frescoes at Mulagandhakuti Vihara, Sarnath, India.***

の熱き想い (Takamatsu: Kagawa-ken Bunka Kaikan: 1986), 81–111.

[29] Nousu started them in 1932 and finished in 1936. For an analysis of the wall paintings, see Dinah Zank, "Painting the Life of Buddha at Sarnath: Transculturality, Patronage and an Artist's Vision," in *Ruptures and Continuities of Japanese Modernization. Perspectives on Japan's Modern Transformation: papers from the Freie Universität Berlin - University of Tsukuba joint workshops*, edited by Freie Universität Berlin (Tsukuba: University of Tsukuba Press, 2016), 193–215.

[30] Nosu Kosetsu, *Life of Buddha in frescoes* (Sarnath, Benares: The Maha Bodhi Society, 1939).

With Nousu's work in Sarnath, we see how the Japanese interest in ancient India expressed by the research efforts at Ajanta was redeployed to foster the resurgence of Buddhist practice at a newly-built temple in India. The concerns expressed by Japanese Buddhist priests and artists for the preservation of Ajanta became an integral part of the modernist reconstruction of Buddhism across Asia. The artistic reimagination facilitates the intersection between a scholarly-defined investigation of the past and a re-enactment in modern religious practice, dissolving barriers between art, religion, and scholarship. While the artist Arai impressed Mukul Dey by bowing in front of the cave murals before copying them, the poet Tagore invited Nousu to rely on a shared devotion to the Buddha to support his artistic effort and realize what Nousu himself defined "sacred frescoes."[31]

The continuity between effort toward studying and preserving ancient India, reimagination of this past for artistic inspiration, and mission to promote Buddhism internationally produced a further echo of Ajanta visual culture within the mediation of Nousu's later art. One of the last works realized by the painter is a series of scenes from the Buddha's life modelled on his precedent work at Sarnath and commissioned by the Buddhist philanthropist Numata Yehan 沼田恵範 (1897–1994) in the 1950s.[32] The commission was possible through their connection to the Indologist Takakusu Junjirō.

In the post-WWII years, Nousu's frescoes at Sarnath became a source of inspiration for another example of the transnational reimagination of ancient India facilitated by collaboration between Japanese artists and Buddhist priest-scholars. In 1952 Kubose Gyomay 久保瀬暁明 (1905–2000, "Gyomay" is the Americanized form he chose for his name), head priest of the Chicago Buddhist Temple, commissioned the local Japanese-American woodcarving artist Harry Koizumi (1909–1977) with the realization of scenes of the Buddha's life to decorate the main hall of the temple.[33] Of the six wood panels Koizumi made, four were modelled on Nousu's frescoes in Sarnath (fig. 2).

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[31] The dialogue between Tagore and Nousu was reported by the latter in his welcoming speech at the Nippon Club of Calcutta in 1932, available online through the Mukul Dey Archives website: Satyasri Ukil, "Kosetsu Nosu: The Japanese Artist who Painted at Sarnath."
http://www.chitralekha.org/articles/kosetsu-nosu/kosetsu-nosu-japanese-artist-who-painted-sarnath.
The inauguration ceremony of the frescoes is described with the Japanese Buddhist term for the consecration of images: the eye-opening ceremony (*kaigen kuyō* 開眼供養).

[32] The seven paintings Nousu managed to complete before his health deteriorated were recently exhibited at Ryukoku Museum and at the Byōdōin temple:
https://www.byodoin.or.jp/news/special/post-15/.

[33] "Harry Koizumi executes carvings of Buddha's life," in *Chicago Buddhist Church Bulletin*, June 1952: 2.

<fig. 2> ***Shakyamuni leaving the palace on his horse (Great Departure). Wooden panel carved by Harry Koizumi. Buddhist Temple of Chicago (photo of the author).***

It was Kubose that directed Koizumi to Nousu's art for inspiration. Kubose was likely acquainted with it from the period of study he had spent in Japan in the late 1930s.[34] Kubose was a disciple of Akegarasu Haya, and he contributed to the promotion of the latter's trans-sectarian approach to Buddhism in the form of the temple he built in Chicago in 1944, after the forced relocation from the West Coast during World War II. Despite Akegarasu's criticism of the Ajanta murals' aesthetics I have previously mentioned, the reimagination of ancient Indian Buddhist sources in textual scholarship and visual culture was the basis of the modernist construction of a trans-sectarian and transcultural Buddhism as a world religion, the echoes of which reached 1950s Chicago through the collaboration between a Buddhist priest and a Japanese-American artist. In the context of

[34] Kubose Dharma Legacy (ed.), *Remembering Sensei. Rev. Gyomay M. Kubose 1905–2000* (Skokie, IL: Kubose Dharma Legacy, 2001).

the Chicago temple, the Ajanta-inspired *imaginaire* was deemed suitable to present Buddhism as a cultural bridge that allowed for the postwar redefinition of Japanese-American relations.

Conclusion

In the introduction, I reported Nakamura Hajime's appreciation of the Sarnath frescoes as a product of the modern internationalization and transcultural nature of Buddhism as a world religion. With this article I wanted to show the centrality of India, especially the Ajanta murals, in constructing the idea of Buddhism as a world religion, but also to demonstrate that this process was very much a creative one, built by recontextualizing and reimagining the archeological remains of ancient Indian Buddhism. The collaboration of Buddhist priests, scholars, and artists made this process possible, and their interaction with European and South Asian counterparts facilitated the circulation of these ideas.

However, the narrative of modernity as a coming together of different cultures and of rediscovery of shared roots and heritage, which Nakamura stresses, hides certain aspects of this historical process. Nakamura was also aware of the wood panels modelled on Nousu's frescoes in the Chicago temple, and suggested how this further step in the travel of the images points to the existence of a shared spirit of humanity.[35] Yet the wooden panels tell another story of transnational movement: one that is less characterizable in terms of cosmopolitan encounters among intellectuals and artists. Harry Koizumi learnt to carve wood while he was relocated in the internment camp of Rohwer, Arkansas, during World War II, when Japanese-Americans were seen as a threat, and their Buddhist faith served only as a further confirmation of their foreignness to American culture.[36] The development of arts and crafts in the camps was, as Jane Dusselier has argued, a way to express agency, redefine one's identity, and survive the sense of loss and dislocation generated by their imprisonment.[37]

The process of art production should not be understood as the expression of a pre-existing spirit, but as a response to the specific historical context. Koizumi learnt wood carving as a way to survive the experience of imprisonment. The reimagination of the Indian past of Buddhism was integral to the construction of Buddhism as a world religion, one that was espoused by Kubose in order to facilitate the integration of Japanese-

[35] Kagawa-ken Bunka Kaikan, *Nousu Kōsetsu kaikoten*, 6.
[36] On Buddhism and the experience of Japanese-American internment camps see the recent volume: Duncan R. Williams, *American Sutra: A Story of Faith and Freedom in the Second World War* (Cambridge, MA: Harvard University Press, 2019).
[37] Jane E. Dusselier, *Artifacts of Loss: Crafting Survival in Japanese American Concentration Camps* (New Brunswick, N.J.: Rutgers University Press, 2008).

Americans. While the aesthetics of the scenes of the Buddha's life are an echo of the Ajanta *imaginaire*, the materiality of wood carving embodies the experiences of Japanese migration to North America, discrimination and displacement, which are also part of a transnational history of modern Buddhism.

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Journal of
World Buddhist Cultures

Purpose of the Journal

The Research Center for World Buddhist Cultures at the Ryukoku University was established with the aim of forming an international research institute for Buddhism, which could respond to serious problems of modern world. It is the important mission of the Center to accomplish a wide variety of academic projects on Buddhism and thereby contribute to this increasingly globalized society. All knowledge is expected to be transformed into information in such globalized society. Thus, since being established last year, the Center also has aspired to publish an electronic journal and disseminate the research results widely in order to attain its main purpose. They seem the indispensable devices for the Center to mutually interact with researchers, Buddhists, and adherents of other religious traditions outside Japan, or to cooperate with foreign universities and research institutes.

In order not to miss the global trends of internationalization and informatization, the Research Center for World Buddhist Cultures starts a new electronic journal, *Journal of World Buddhist Cultures*. In its long history, the Ryukoku University has gradually accumulated the broad knowledge and characteristics concerning Buddhism. The Center hopes to develop further and disseminate them actively all over the world by means of this electronic journal, through which the Center will also attempt to encourage international intellectual exchange even more and seek the solution to various problems of the people who live in contemporary society.

In contemporary society, a sense of values is significantly diversified and complicated, and we are hardly able to recognize what is "true" indeed. *Journal of World Buddhist Cultures* will include not only scholarly articles on Buddhism but also those which respond, as a kind of guide, to various urgent problems that arise in every part of the world. Buddhism has been circulated all over the world over a long period of time more than 2500 years. The Center will widely invite the papers in which this universal religion is discussed from a "global point of view."

In addition, *Journal of World Buddhist Culture* will also include the reviews of books on Buddhism, records of lectures organized by the Center, and a wide variety of translation works. It especially welcomes a paper written in English. Through this electronic journal, the Center strongly hopes to form the international platform for Buddhist Studies and contribute to their further development.

Objective of the Research Center for World Buddhist Cultures, Ryukoku University

1. Comprehensive Academic Research of Buddhism.

Our objective is to contribute to the advancement of academic research on Buddhist philosophy, history, and culture and other relevant fields while searching for ways to respond to the problems facing our modern world. By using effective and appropriate research methodology, we aim to explore Buddhist topics that meet the needs and concerns of our modern world.

2. Interdisciplinary Research that Combines the Three Fields of "Humanity, Science, and Religion" and the Creation of a New Wisdom.

By combining the three fields of "humanity, science, and religion" we will explore the prospects of creating a new wisdom for the 21st century. We will aim at becoming a global research hub where scholars both from Japan and abroad can converse and interact in order to provide guidelines that can help address social issues and global crises from the standpoint of Buddhism.

3. Building a Global Platform for Buddhist Studies.

By collaborating with universities and research institutions in Asia, America, and Europe, we will carry out projects with overseas scholars, Buddhist priests, and academics of religion. We will then publish our research results through our website and publications and provide them in English and other languages. Also, by using the Information and Communication Technology (ICT), we will connect ourselves with overseas universities and research institutions in real time in both the graduate and undergraduate programs. In addition, we will build a system that can quickly respond to requests from overseas research institutions who may ask for information about local historical sites by employing various views from across the university.

4. Benefitting the Undergraduate and Graduate Schools' Education with the Research Results.

By collaborating with the curriculum for each academic area, we will aim at building an integrated program that spans across the departments. We will also promote participation in educational collaboration programs not only within our university but with other educational institutions as well. We will recruit limited-term research fellows from the graduate and post-graduate programs in and outside of our university, providing research grants (scholarships) and publishing their findings online or on print.

Significance of the Publication of *Journal of World Buddhist Cultures* in the Center

The Research Center for World Buddhist Cultures consists of following three research divisions: Basic Research Division, Applied Research Division, and International Research Division. Among them, the International Research Division plays a central role for the publication of this electronic journal.

International Research Division

This division will be responsible for sharing information about the overall activities of the center to the international community while continuing the project of translating and publishing Buddhist canons and texts that were originally carried out by the Research Institute for Buddhist Culture. In addition to the publication of E-journal and website management, the division will promote exchanges with overseas scholars, other Buddhists, and religious specialists through the Information and Communication Technology (ICT). The division will encourage collaboration with universities and research institutes in different parts of the world and engage in the sponsorship of international symposiums that will invite scholars from overseas.

As religion becomes more global and multi-dimensional in contemporary society, there has been a growing awareness of the need for inter-religious dialogue. The division will encourage these conversations and interactions by collaborating with various religious research institutions abroad. With the theme of “inter-faith education” the division will carryout research at institutions of higher education.

In the international context of inter-religious dialogue this division will explore how Japanese Buddhist ideology is viewed in the eyes of the outside world as well as what Japanese Buddhism can further contribute to inter-religious education. Through these activities, the division will work as its core focus to not only develop young scholars to understand the importance of having an international mindset but also to promote global interactions of scholars.

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