

SUMMARIES of ARTICLES

On Images

Atsushi SHIMADA

In traditional European thought, since Descartes, language or logic in human life seems to have been given too much importance.

In the beginning was there not the word rather than the image?

The diverse research of G. H. Mead, H. Read, R. Arnheim and K. Lorenz justify this hypothesis.

In this short essay, with the assistance of the brilliant contributions of these scholars, I have tried to reexamine the role of images in human total informational activities.

A Study on the Historical Character of the Ippen (一遍) Teaching (II)

Kiyoshi HIROKAMI

An examination of the worship of native Japanese gods (jingi, 神祇) is indispensable for the study of Ippen's (一遍) Teachings.

At the end of the Kamakura (鎌倉) period, a new form of Buddhism was developed by the monk Ippen. It was influenced by the theory of honji-suijaku (本地垂迹) according to which the native Japanese gods are considered to be manifestations or reincarnations (suijaku or gongen, 権現) of the true nature (honji) of the various Buddhas and bodhisattvas.

Early in the Kamakura period, the Buddhist priest Jōkei (貞慶) had already formed a deep interest in the jingi.

Ippen was also closely related with the jingi, in particular the Kumano Gongen (熊野権現). He purified his Buddhist faith through a divine message from the Kumano Gongen. The message suggested that the compassion of the Amitābha-buddha (阿弥陀仏) will bring everyone to the Pure Land (浄土). Ippen was able to affirm his belief in Amitābha-buddha. And rid his mind of irritations and doubts.

Jōkei changed his religious life after receiving the divine message of the Kasuga Myōjin (春日明神). He retired from the Buddhist order of Kōfuku Temple (興福寺) and went to the Kasagi Temple (笠置寺) where he studied the true Buddhist law. Thus it was on the basis of divine inspiration that Jōkei and Ippen both started new religious lives.

The Kasuga Myōjin was a tutelary deity of Jōkei's own clan, the Fujiwara (藤原氏). In the case of Ippen, the Kumano Gongen was considered to be the reincarnation of the Amitābha-buddha.

To achieve Buddhist enlightenment, Jōkei asked the assistance of a sui-jaku (Kasuga Myōjin), while Ippen devoted himself to a honji (Amitābha-buddha).

The Characteristic of Thought of Chuang-tzu 「莊子」
—Mainly on “Wai-p’ien” 外篇—

Hiroshi MATSUDA

In studies of thought of Chuang-tzu, much attention has been paid to “Nei-p’ien” 內篇. As the result of such tendency, much more research has been done on “Nei-p’ien” than on “Wai-p’ien” 外篇. Of course, since “Nei-p’ien” of Chuang-tzu has been considered to contain the most original idea of Chuang-tzu and to convey the thought of Chuang Chou 莊周 relatively faithfully, it is natural, in a sense, that such tendency as mentioned above should have appeared, and that considerable result has been got. But on the other hand, the thought in “Wai-p’ien” and “Tsa-p’ien” 雜篇 has been grasped as the interpretation and explanation of “Nei-p’ien” by the successors to Chuang Chou’s philosophy. Consequently, in treatises written hitherto, there has rarely been much enthusiasm for finding out the originality of the idea in “Wai-p’ien” and “Tsa-p’ien” itself. However, if we are interested not only in Chuang Chou’s philosophy itself, but also how his successors evolved the activity of thought in accordance with each concern, succeeding to the philosophy of Chuang Chou and under the influence of the currents of thoughts in each period, we can find “Wai-p’ien” and “Tsa-p’ien” the interesting datum that show the evolution of Taoist Thought.

In this study, the author examines some problems that evolved over especially in “Wai-p’ien”, and tries to analyze their logical structure. His research concentrates on looking into the structure of the theory of existence, discussing the characteristics of thought in Yangsheng-theory 養生說 based on it, by examining “Chi” 氣 and “Shen” 神, and by comparing the theory of existence and Yangsheng-theory in “Wai-p’ien” with the thought in “Nei-p’ien”, he tries to investigate the characteristics and the originality of the ideas in “Wai-p’ien”.

From Cosmic Thinking to Inner Speculation

Nobuo HORIIKE

In the Han period, many bronze mirrors were cast with characteristic designs called TLV patterns. The TLV patterns signified the cosmos, thus they are called ‘cosmic mirrors’. In the world of Han thought, a philosophical interest in cosmology developed in connection with astronomy. These were expressed in the mirrors. The development was as follows:

‘Tianwen (the astronomical) chapter’ of *Huainan-zi*, Wang Chong’s Gaitian (the umbrella-like heaven)-theory, Yang Xiong’s Huntian (the egg-shaped heaven)-theory and Zhang Heng’s *Lingxian*.

As the result of this development, Han metaphysical philosophy concluded that ‘wu (non-being)’ could not generate ‘you (being)’. What generated ‘you’ was ‘wuxing (something without form)’. In the Wei and Jin dynasties, the impasse was resolved by separating philosophy from astronomy. Wang Bi’s ontology and Ruan Ji’s thought of immortals were typical.

Temporality and Spatiality of Plato's Universe, I

Kōichi YANAI

In the *Timaeus* Plato tries to answer the question of the beginning (*ἀρχή*) of the universe in a different way from the cosmogonies of an evolutionary type: the beginning was given by a divine craftsman who was good (*ἀγαθός*) and had the will to make everything as good and beautiful as possible. From this framework of the Creation it follows that the universe should everlastingly repeat its original state. This is because at the very beginning the benevolence of the craftsman unfolded itself totally and the universe arrived at a final state. Having made the universe as good as possible, the craftsman neither makes it better nor worse. After the beginning the universe is independent of the craftsman himself, although it owes its original existence to divine creation.

Time is regarded as the moving image of eternity (*Tim.*, 37d5–e3), a work fashioned by the craftsman in order to make the universe yet more (*ἔτι δὴ μᾶλλον*, *ibid.*, 37c8) like its eternal pattern, i.e., the Ideal Living Being. Time should be identified with the uniform and circular motions of the heavenly bodies, especially the sun, the moon and the five planets. Time as a whole (*χρόνος*) is thought to consist of individual times (*χρόνοι*) corresponding to the individual heavenly motions. In the same way that time as a whole returns to itself, the universe repeats its original state.

Between Doubt and Faith —Origin of Faith in Saving by Miki Nakayama—

Susumu SHIMAZONO

Miki Nakayama (1797–1887), the founder (*kyōso*) of Tenrikyō, one of the largest religious groups in modern Japan, was a peasant woman who has had no religious training or education before she attracted a following at the beginning of the Meiji period (1868–1912). Her teachings at that time already contained many elements found in established world religions. The question arises of how such systematic religious thought could have been created by an elderly woman who had rarely left her small village.

Contemporary Tenrikyō dogma insists that Miki received all her teachings when she was possessed by the God Tenrinōnomikoto in 1838. Many observers and scholars have accepted this doctrine on the basis that the origin of a new religion can never be explained in secular terms. The writer tries to refute this acceptance and to investigate the origin of Miki's "faith in saving (*tasuke*)".

The possession experience in 1838 did not give her a faith in saving. Although Miki had the concept of saving, she had no conviction that God saves men, specifically that God would save her only son who suffered from lameness. Therefore, she tried to ask God why her family could not be saved. Doubt and faith coalesced around this question. The writer formulates three steps or elements by which Miki's faith became increasingly stronger. They are: internalization of the will of God; extinction of inner conflicts; and realization of new hope and a way of life by her followers.