

“Shinran’-Thought” as Religion

TAKADA Shinryō

Hōnen preached, “Just say the Nembutsu and be saved by Amida,” and Shinran (1173-1262) entrusted himself to Nembutsu, Amida’s Primal Vow. Shinran experienced the religious transition from “before religion (outside of religion)” to “inside of religion.” Sincerely hearing and reflecting on (Jp. *monshi*, “doctrinal thinking”) Nembutsu teaching, Shinran understood that Other Power is none other than the power of the Tathagata’s Primal Vow, and clarified the difference between the “true” and “provisional” among the 48 Primal Vows. Such a doctrinal reflection (*monshi*), which is a very unique “fides quaerens intellectum” (faith seeking understanding), might be an explicit expression of what Hōnen implicitly understood. So it could be characterized as a kind of “Shinran”-thought. In history people who heard Shinran’s preaching became Nembutsu believers, “Shinran”-followers. His message would be as follows: “One who entrusts oneself to the Primal Vow and says the nembutsu attains Buddhahood.” (Later in history) “Shinran”-people have developed practices such as “Hō-onkō” (Memorial Service for Shinran) and Shōshinge (Hymn of True Shinjin and the Nembutsu) chanting. Shinran is the first person who lives in “Shinran”-thought, and yet “Shinran”-People are also followers who live in “Shinran”-thought.

La pensée « post-philosophique » et le religieux

Philosophes français contemporains et penseurs de « l'Ecole de Kyoto »

SUGIMURA Yasuhiko

Qu'est-ce que la religion pour l'acte même de « penser »? Dans le contexte de la philosophie contemporaine, cette question se pose de nouveau sous les modes inédites et extrêmement complexes. En effet, un certain nombre de philosophes français, tels que Lévinas, Derrida, Nancy, Henry, Marion, etc., tous héritier critique de la « destruction » heideggérienne, invoquent, chacun par une voie tortueuse, des ressources « religieuses » pour laisser ressurgir la « pensée » dans la détresse de la philosophie même. Quelle relation pourrait-il donc y avoir entre la pensée « post-philosophique » et le religieux?

En vue d'aborder cette question, le présent article tente de rapprocher cette tendance de la philosophie française avec la philosophie de « l'Ecole de Kyoto » représentée par Nishida, Tanabe, et Nishitani. Car ce courant original de la pensée japonaise peut à nos yeux être considéré comme un autre exemple de la pensée « post-philosophique » s'inspirant des ressources « religieuses ». Notre attention se portera en particulier sur les deux notions qui, impliquant l'une et l'autre une certaine connotation religieuse, indiquent la « manière » dont l'acte de penser se ressaisit lui-même dans l'impasse de ce qu'on appelait jusqu'alors la philosophie: le « témoignage » du côté de la philosophie française, et l'« éveil à soi (*jikaku*) » du côté de la philosophie japonaise.

Mushin, Faith, and Spirituality

Mushin as the Origin and Stronghold of Non-Violent Resistance

NISHIHIRA Tadashi

Based on D. T. Suzuki's text "On Mushin," this paper will discuss (1) a child's Mushin, (2) the relationship of faith and Mushin, and examine the possibility of (3) the re-interpretation of Mushin as "sensibility to another's pain," and (4) the re-interpretation of Mushin as the origin of resistance. The concept of "Mushin" in Suzuki's text is based on Zen Buddhism but it is not limited to it. First, this paper will recognize this "Mushin in a broad sense" as the disposition of human nature. Second, according to E. H. Erikson's concept of "beyond identity," this paper will read "Mushin" as "beyond I," that is, "transcending beyond the level of I." Third, "Mushin in a broad sense" will be re-interpreted as "the origin and stronghold of non-violent resistance against oppression." "Non-violent resistance" never comes out from the wrath of "I." It should come out from the dimension of "beyond I," that is, from "Mushin." This paper will examine the possibility of the re-interpretation of "Mushin" as "the origin and stronghold of non-violent resistance."