

RELIGION AND MODERN LIFE II

(A report of three Round Table Conferences)

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Introduction

The First Round Table Conference sponsored by the International Institute for the Study of Religions was held in April, 1957, at Kowaku-en, Hakone, with Dr. Hideo Kishimoto of Tokyo University as chairman. This conference was something of an experiment. As far as is known nothing quite like it had ever been attempted before in Japan. Ten potential religious leaders in their thirties, each of whom was actively affiliated with some sectarian branch of Buddhism, Christianity, Shinto, or some other religion met for a three-day retreat of four two-hour conferences covering three days to discuss the theme, "Religion and the Present Age." Then about two weeks after the conference the participants met in Tokyo to discuss their experience and report to the Institute. A full report of this conference was published under the title, "Religion and Modern Life," in English and Japanese in the Institute's Bulletin No. 5, 1958.

Altogether the experiment was so worthwhile that it was decided to make such conferences a regular activity of the Institute. This was made possible for a three-year period at least by a generous grant from Danforth Foundation. Subsequently, three such conferences have been held, the only change being an increase in the number of two-hour sessions from four to five.

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The subjects discussed were : "Religion and Social Life," and "Religion and Modernization." Those acting as leaders were Dr. Tetsutarō Ariga and Assistant Professor Jikai Fujiyoshi of Kyoto University, Dr. Shōji Ishizu and Dr. Ichirō Hori of Tōhoku University, and Professor Fumio Masutani of Tokyo University of Foreign Studies.

The sectarian affiliation of the participants was as follows : thirteen Buddhists from the Jōdo (2), Jōdo Shin (4), Nichiren (1), Shingon (2), Tendai (1), and Zen (Rinzai) (2) sects and the Risshō Kōsei Kai (1); six Shintoists from Fusō-kyō, Misogi-kyō, and Shrine Shinto (4); eight Christians from the Catholic (2), Episcopal (2), and Lutheran (1) churches and the United Church of Christ in Japan (3); and five from Konkō-kyō (1), Seichō-No-Ie (1), Tenri-kyō (2), and World Messianity (1). (The relatively larger proportion of Christians was due to the desire to have two contrasting types in each conference.

The conferences are ends in themselves. They are primarily for the benefit of the participants. It is believed that the experience itself is of value to each one personally and that, as the result of increased mutual understanding, considerable influence will be exerted on the Japanese religious world of the future. This report of the conferences is secondary. In order to insure complete freedom of discussion, the individuals remain anonymous. Therefore, in presenting it only the symbols are given to indicate the general background of the speakers.

To insure accuracy in preparing reports and to provide source material for scholarly research, the two-hour discussion periods were tape-recorded, transcribed, edited, mimeographed in

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Japanese, and submitted to the participants for approval. After being corrected and changed as requested, the Japanese report was published in the Institute's Japanese language *Kokusai Shukyo News*. This English report is based on a translation of the Japanese report. The names and other details regarding the participants will be given at the end of the report.

Note: The designations used to identify the religious tradition of the participants are as follows: B—Buddhist, C—Christian, both Catholic and Protestant, S—Shinto sects (Fusō-kyō, Misogi-kyō), SS—Shrine Shinto, O—Others (Konkō-kyō, Seichō-No-Ie, Tenri-kyō, World Messianity)

I SIGNIFICANCE OF MODERNIZATION

Rationalism, Individualism, Humanism

B Modernization seems to me to mean scientific rationalism, the positive spirit, the idea of individual realization, and respect for humanity, which are the product of human reason.

C Humanism may be said to be one of the characteristics of the modern spirit.

O I think that the application of religion to daily living is a characteristic of modernization.

Chairman Secularization is one of the characteristics of modernization. For example, salvation has become an inner problem apart from the good offices of religious organizations and ethics has changed from the ethics mediated by religious organizations to secular ethics.

C I think that emerging from a closed society to an open society is also a feature of modernization. In other words, for a country it means that it does not exist in isolation but is open to the world.

C Doesn't modern rationalism mean that both gods and emperors, which have hitherto been regarded as authorities, have ceased to be so regarded?

C A certain Japanese literary critic says that there are six meanings for modernization: (1) democracy in the political field, (2) capitalism in the economic field, (3) the establishment and mechanization of factory production in the field

of industry, (4) compulsory education in the field of education, (5) the organization of a national army in the military field, and (6) the maturity of the individual and his emancipation from the community in the field of human consciousness.

I think that it is necessary to add another item to these six fields, that is, the field of art and religion. Modernization in this field, however, might be said in a sense to be unnecessary or impossible.

C As to the distinctive features of modernization in Europe, there seem to be three points: the separation of church and state, the realization of Effective rationalism, and individualism. In regard to the first, the separation of church and state indicates a shift from absolute monarchy to democracy. Regarding the second, rationalism itself existed in the Middle Ages and I think that Confucian ethics can be said to have had a very rational ethical system. However, I purposely capitalize Effective in the sense that modern rationalism is different from such rationalism. Effective rationalism means to criticize continuously and to overcome the aberrations of rationalism in the past. I think such a way of living is a feature of modern rationalism. As for the third, individualism means emancipation from the feudalistic system and the family system, and the consciousness that individuals are equal and free as human beings.

Social Consciousness and the Self-awakening of the Individual

C I think that in ancient society the relationship among individuals was predominant. Even the peace problem was thought to be within the sphere of individual contact. In the

modern age, however, all relationships are between groups. In other words, I think that a social consciousness is one of the features of the modern spirit.

SS Both individualism and social consciousness have been mentioned as features of the modern spirit. Isn't this contradictory?

C Individual consciousness is based on the consciousness of society and, conversely, the latter is based on the former. Accordingly, there was no social consciousness but only a relationship among individuals in ancient times. This meant that there was no individual consciousness in its true sense; because where the individual is, there is society, and where society is, there is the individual. The fact that the modern age is an age of individual consciousness and also social consciousness does not seem to me to be contradictory.

The Modern Age and Today

C I think that there is a time-lag between individualization and socialization. In other words, generally speaking, in contrast with the spirit of the modern age (*kindai*^a) which was individualization, the spirit of today (*gendai*^b) is in socialization. I think that today, socialization is coming to be criticized.

The Renaissance arose in Europe and individual consciousness appeared for the first time in the modern age, but in contrast with this it can be said that today, through socialization, mechanization, and mass communication, there has come into existence the "lost individual." Therefore,

a. 近代 b. 現代

though it is called modernization, there are two stages in it that must be distinguished: the age of individual consciousness and the age of socialization or mass-communication. It may be more understandable to call the latter "contemporarization" (*gendai-ka^a*) apart from modernization (*kindai-ka^b*).

B I think that European modernization began with the realization of human reason or the awakening of the individual after destroying the authority of God in the Middle Ages, which was emphasized by Catholicism. In other words, human beings that are independent of God, that live according to their own reason instead of by God's command are regarded as moderns.

Now, because of the historic change which occurred about the 1840's resistance arose to the idea of human beings having this independent reason and today, a different idea of human beings has come into existence, that is, Marxism and existentialism.

C I think that it is difficult for us to distinguish clearly things of the Middle Ages from those of the modern age in the field of spiritual and cultural history. In regard to social conditions, that is, the lower level of the social structure, there can be seen a great change, and we cannot ignore the fact that this change on the lower level restricts the continuity of spiritual and cultural history.

B I think that modernization lies in the fact that the God-centric concept of the Middle Ages shifted to a man-centric concept.

C However, I am afraid that this will result in denying the

a. 現代化 *b.* 近代化

point of the problem that we formally define the modern age as one that has changed from being God-centric to being man-centric.

II MODERNIZATION AND RELIGION

Views regarding the definition of modernization were varied and complicated. Consequently, an effort was made to separate modernization from "contemporary-ization." What are the views as to the role religions are playing or should play in such modernization?

The Current of the Times and Religion

SS Shinto values gentle and natural sentiment. This sentiment includes the ethics of the times. The etymology of the word *tsumi*^a (sin) used in Shinto, for example, is *tsutsumu*,^b literally, "to wrap in or envelope," which means to envelope each characteristic and time instead of developing them. This shows that Shinto attaches much importance to growth and development. This is the so-called growing prosperity (*iya-saka*^c). Accordingly Shinto is not opposed to modernization.

B Introspection in Buddhism does not break off the connection with the times and society, for the interdependence between existence and consciousness is a fundamental principle of Buddhism. In Buddhism, personal consciousness is the consciousness of the time and society. I think that the concern in and response to actual society becomes the

a. 罪 b. 包む c. 弥栄

Nembutsu^a (invocation of the Amida's name) in personal introspection, and this invocation becomes the principle of practice in actual life.

C In regard to Christianity, I think that the content of the gospel does not ever change, but that the approach to the times differs with the times. "With the times," however, does not mean to follow after the times. For "the times" is transitory and short-lived. However, we are beings who must live in the times. Therefore, despite the fact that life is transitory and short, we are coping with it to the best of our ability. In other words, we are standing on both the eternal gospel and the manifestation of the gospel in history, that is, in the actual world.

B Religious leaders often stress that religion is an eternal and universal thing applicable to any time and, from the fact that it applies to any time, draw the inference that religion is living at each time. I think, however, that such a way of looking at things from the point of view of eternity and universality makes religion reactionary to the times, rather than alive with the times. I think that we should sink ourselves into the depth of the times by effacing ourselves, instead of looking down at it from the point of view of eternity and universality. This requires, first of all, use of the most strict analysis by means of social science.

As to the current of the times and religion, we should think much of the complicated contradiction between religion's pursuit of things which transcend the times—eternity, purification, etc.,—and its adaptation to the times,

a. 念佛

locality, or folk lore. The history of Buddhism has been developing sometimes in confrontation with secularism and sometimes in adaptation to it. It can be said that those whom we call the founders stood at the peak of such a contradiction.

Social Consciousness of the Modern Age and the Personal Ethics of Religion

C Social consciousness has been mentioned as one of the features of the modern spirit. Regarding this, it may be said that the religions of the past were based upon individual salvation and are playing a reactionary role in respect to the modern age. I think that religious leaders should re-examine this point of view.

B In regard to the religious education of the past, it seems to be a fact that religion is nothing but individual ethics, which has built up the men who adapt themselves to actual society and not those who protest against it. This is the point which is criticized by the so-called modern progressives.

O Religion centers in individuals. However, it can be said that any religion which has some insight into human beings does not deal only with the abstract individual. On the ground of understanding human beings, there should be the idea of communication between human beings, that is, sociality. In our true human life we cannot ignore the fact that we are brothers and sisters who have the same parents. So, if we have a deep religious consciousness in this sense, we naturally come to have a social consciousness.

O Indeed, I think that religious leaders should promote the

development of a social consciousness and positively wrestle with social problems. It is doubtful, however, if it is possible in connection with social problems to draw a direct answer from religion itself. It is sometimes observed that in the same denomination there are two opposing points of view concerning social or political problems. I wonder whether or not it is necessary to unify these views. Anyhow, in regard to only social problems, religion's role in modernization does not seem to be a simple matter.

B As Buddhism stresses dependent origination (*engi^a*) and emptiness (*kū^b*), it takes things dynamically instead of statically, relatively instead of in isolation. Therefore, I think that the fundamental standpoint of Buddhism, so far as it acts religiously, should not be one of conservative reaction. I think, however, that when a tradition has come into existence something conservative must arise from it, —sometimes from the standpoint of the defense of a religion.

Chairman I don't think that a conservative nature is necessarily bound up with tradition. I think that when an idea arises that religious organizations and society in general are to be distinguished through systematizing the idea of unworldliness (the priests) and worldliness (the laymen), religion is isolated and this results in conservativeness or anachronism.

SS There must be something traditional or isolated at the basis of the universal world. The latter is maintained by the former. We should recognize that we cannot deny such a basis.

a. 緣起 b. 空

Modernization and Christianity

- B** What comes mostly into question is the way in which Christianity, which sets up a transcendental and only God, copes with the modern, rationalistic tendency centering in human reason.
- C** On the contrary, modernization and Christianity have a common basis. In a word, it is democracy. It can be said that democracy, a special character of modernization, has been founded upon Christianity.
- C** As to what has fostered Western rationalism, we must admit that Christianity has contributed much to it.
- C** Protestantism established a new relationship between God and man, which destroyed the feudalistic social system of the Middle Ages and gave the basis for the formation of modern capitalism. The idea of the relationship between God and man was presented by Luther and Calvin. Luther regarded human society as under the grace of God and thought it would go to destruction if left without the guidance of God's grace. Calvin regarded it as predetermined by God. These views define the work of human society as obedience to God's will and devotion to God's authority. At the same time, however, it seems that we operate human society rationally and with all our might so as to be in accord with God's predetermination. The positive affirmation of the actual world begins at this point. In other words, it is recognized that in the face of God the full demonstration of each given rational faculty and ability, each improvement in scientific techniques, each increase in proper-

ties, and so forth are consistent with God's will.

C I think that Protestantism has increased the tendency toward modern secularization. Protestantism teaches that man should wrestle seriously with all worldly things as the gifts of God, who set man in the midst of them and with full responsibility for them. This means that, instead of God working directly in this world, God entrusted man with this world in order to make him treat it in a responsible manner without shame before God. This also means that it is possible for man to do everything on his own responsibility. In this sense it can be said that secularization is promoted. Needless to say, this does not mean to make man himself absolute, but to make him aware of his responsible existence.

C I think that there are two types of Christianity. One is a doctrine-centered denominationalism, the other is an institution-centered church-type. The former might be said to be connected with the laborer of the new economic class, and to play a big role in modernization, while the latter is connected with the upper rather than the middle class, and plays the role of rather restraining modernization. However, the meaning of restraining in a better sense may be that of opposing the idea of human absoluteness into which modernization is apt to fall.

C Protestantism is entering positively into the scientific natural world and history. This means, however, to carry through neither a religious-historical view nor a scientific one.

SS Is there any historical view in religion? I wonder if no

positive answer to history comes from religion.

- O** I think that science and religion should cooperate with each other. For the value of neither the laws which science has formulated nor their application can be known only by science. Value judgements depend on human ethics, and it is religion that gives a foundation to ethics.

Modernization and Authoritarian Faith

- C** Setting up God as the absolute authority in Christianity means to recognize no authority other than God, to deny all earthly authorities, and to show that all things are equal.

In Buddhism, for example, such a God does not exist, so I think it is apt to compromise with worldly authorities. In regard to denominations, the founders and the priesthood are raised reverently above the followers and this may cause a feudalistic and reactionary tendency to develop.

- B** I think that in Buddhism also there is such an idea; that is, the Buddha and the Law are authoritative and all other things are equal before them. It is clear in Buddha's words, "Depend on the Law, not on man," that Buddhism denies earthly authorities.

- C** Christianity stresses the world transcending rationality, or the ultimate authoritative world of God which transcends our reason. This emphasis, in fact, is leading to the rationalization and equalization of all earthly things. Therefore, from the Christian viewpoint, it may be said that if religion does not set up such a God, it then becomes a compromising religion which seeks something irrational and mysterious from the earthly and sensual world. It becomes superstition

and obeys worldly power.

B Buddhism from the first has denied all authority whatsoever. Therefore, it goes without saying that it recognizes neither earthly nor heavenly authority. However, as already stated, it is a fact that in the development of Buddhism, having no heavenly authority has caused difficulty in putting forth something to oppose earthly authority and consequently Buddhism has submitted to it. Therefore, in order to oppose earthly authorities, some Buddhist reformers lifted aloft Buddha and the Law, while others stressed the invocation of the Buddha Amida and denied the validity of charms and prayers which sought after mysteries among sensual things. This is, however, strictly an expedient. It is a fundamental standpoint of Buddhism to deny any kind of authority whether it be heavenly or earthly.

However, from the general standpoint of Buddhism, the denial of authority is not directly insisted upon; but it appears as one side of the transcendency of human nature, that is, as deliverance from attachment. Buddhism directly insists on release from attachments, because it is the only and the fundamental way to avoid being captured by any constantly recurring authority.

Chairman In Zen Buddhism, there is such a dangerous saying as "When you meet a Buddha, kill him."* This means that all authorities or idols, even a Buddha, should be denied. This spirit seems to pervade all Buddhism, not only Zen. Therefore, the Almighty God is also denied by Buddhism.

* Rinzai-roku (臨濟錄)

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In actuality, however, man is inclined to depend upon something authoritative. This is, from the viewpoint of Buddhism, an illusion which should be broken, but it is very difficult for a weak man to do so. For this reason, earthly authorities have arisen and Buddhism has also become connected with them.

B The saying, "When you meet a Buddha, kill him," figuratively speaking, means in regard to gold dust, for example, that it is as precious as gold, but as injurious as dust because, when it enters the eye, it causes the loss of eyesight. It does not simply mean a denial of authority. In other words, it means that we should respect the sacred as the sacred, but should not become attached to it.

SS Shinto, instead of denying authority, takes the position of regarding all objects as alive. We revere all things for the reason that life has value.

S Shinto seeks absolute authority in the kami, but the relationship between the kami and man is like that between the bodily parent and child. Therefore, we feel a close familiarity with the kami, as well as awe and respect. However, the relationship between parent and child is not the same as seen in a hen laying an egg. It is produced through the activity of the kami, who rule all beings and non-beings, that is, the interchange between the mind of the kami and life. It does not simply mean the bodily and blood relationship between parent and child, but a formless and super-sensitive relationship.

C On hearing what Buddhists and Shintoists say, we Christians feel that something optimistic pervades the universe.

It makes us feel that something both heavenly and earthly are combined in the solution. It is said that Buddhism denies even heavenly authority, but in Christianity, God is the absolute authority which man cannot deny. Denial of this would endanger human existence itself. For example, it is quite impossible for a man to live alone without God in a desert such as that in which the Hebrews lived. It would mean eternal extinction. In the Orient, however, it is felt that one can live alone.

- B** Pure Land Buddhism stresses the fear of loneliness by the expression *gijō taigū*^a (“the castle of doubt, the womb palace where a sceptic is born”), and teaches that it is the effect of sin to doubt the original vow of the Buddha Amida. However, it may differ from Christianity at this point.
- C** In regard to the denial of authority, Buddhism may be said to be more modernized and suitable to the modern age than Christianity, but Buddhism, remaining in deliverance from authority, has not produced an active resistance to it, so that it seems some times to have resulted in a blind obedience to worldly authorities and by becoming connected with them has compromised with things feudalistic, become reactionary, and fallen into things non-modern in form.

I think that in the Occident there are two kinds of modernization, that is, a right modernization and a wrong modernization. The former denies earthly, class authority by establishing God's authority, and therein all authorities are absorbed. From this point of view, in the spiritual history of man, modernization has been a continuous process from

^a. 疑城胎宮

the Middle Ages to the modern.

I think that this characteristic feature of Christianity has succeeded for a long time in leading toward the right kind of modernization. This means that no irrationality or authority is applied to the things of the lower level, that is, the social structure, or the recognizable things of this world but treats them strictly rationally and equally, and emphasizes God's authority in order to do this. This is the right kind of modernization. This modernization in the West in a right sense can be said even to establish religious authority. On the contrary, the wrong modernization can be said to be one which has fallen into pre-modernization by denying religious authority and conversally by recognizing authority on a worldly level.

C Is there any idea of tension between things heavenly and things worldly in Buddhism?

Chairman The status of nirvana in Buddhism shows that there is no such stress, doesn't it?

III Modernization of Religion

In the course of the discussion about the modernization of religion, there were criticisms of modernization in general. However, before discussing them, let us consider various views regarding modernization of religion.

Should religion also be modernized? If so, in what field should it take place? Is it necessary that it be done in the way in which it is being done?

Necessity for Modernization

C We Christians are making an effort to propagate Christianity in its true sense. We are constantly confronting modern society and introducing modern developments instead of living safely in the old, primitive form of the faith. If religion does not wipe out the premodern elements, but continues to be dependent upon them, it is natural for it to be criticized as an opiate and backward.

B As far as Zen Buddhism is concerned, before the question of modernization or non-modernization is raised, the problem of how we should experience the true tradition is looming large. Zen is first of all a religion of experience. In this case, is modernization unnecessary? No. On the contrary, it is very necessary. I know some Zen priests who say that "because the head temple was established and has been protected by the Imperial Household, we are thoroughly pro-Emperor;" or that "it was all right in the pre-war days, because we had a criterion called the Imperial Rescript on Education, but education today is very confusing." They are, indeed, respectable persons as far as succession and the maintenance of tradition are concerned. However, we must see through to the fact that when they live and work in the present day, they are apt to become utterly nonsensical.

B I think that the modernization of religion does not mean to analyze objectively something mysterious and to take off the mystic veil, but to devise ways to make moderns understand the mysteries.

C I think religion continues to be revitalized by means of

contact with Buddha or Christ. Many religions, however, are conservative and are trying to keep things as they were in the past.

Points to be Modernized : Doctrine, Rites, Religious Organization, Socialization

B The fixation of religious organizations is always connected with and reliant upon worldly authorities. They have become quite different from what they should be, especially in respect to their distance from the populace. Although doctrinal study, the backbone of propaganda, should be the discovery of the answers to the religious questions of the time, it is in fact devoted to the absorption of classical knowledge and separate from the people of the time. I think that the following things may be enumerated as indicating the modernization of religion : the translation of the sacred scriptures into modern languages, the modern expression of doctrines, and the establishment of new doctrinal studies. I hope these things will make modern people understand the doctrines, and become the basis of modernization.

SS I think that as far as religions in general are concerned, the universal and essential element of religion is constant and that modernization is not conceivable. However, the way to express religious faith so as to appeal to the times should be studied. Herein may lie the problem of modernization.

B Jōdo Shin Buddhism has degenerated to the study of exegesis and the preparation of commentaries on the sutras.

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At the beginning of the Meiji era, Manshi Kiyozawa,^a was confronted with the tendency of modern rationalism and instilled a modern breath into the Shin faith, which was just then going to ruin, and testified by himself to human salvation in the modern society through Shin Buddhism. I think that there is no modernization of religion other than that man himself, living in a constantly transient society, actively accepts doctrines in a manner appropriate to his time and ability.

C I think we should consider the distinction between the essential quality of religion and its expression. The latter is under the limitation of the times, so that it can be modernized. Religious leaders, however, are sometimes tempted to hold the idea that religion's essential quality transcends time and to deny even the modernization of its expression. I think that this causes religion to be left behind society and to check modernization. If religion were shut up within the framework of time and lost its universal quality, it would be unable to play the role of criticizing human existence. In this case a return to its original teachings would be a modernization of religion.

B Something like the words in the written oracles of Tenri-kyō would already have ceased to be accessible to the people in the present time. Such words seem to have become classics already. In this sense, the expression of doctrine should always change with the times.

Chairman In order to be understood by the people of each age, it is necessary for a doctrine to be expressed in the words

a. 清沢満之

of the times. The old words, however, might be useful in giving solemnity to ceremonies.

C Is there not a nostalgia for things old in Japanese culture? For that reason many old things seem to remain.

Chairman It is sometimes said that the more difficult they are to understand, the more valuable a sutra is when a Buddhist priest chants it.

B I think that there is a color of magic in faith.

O Tenri-kyō has what it calls *saimon*^a (a written address to the deity), which is so written in the spoken language that believers may understand it when they hear it read. In the case of weddings and other ceremonies, however, the ceremonial prayers of Shrine Shinto, the *norito*,^b are definitely more impressive.

B How popular is the colloquial translation of the Bible?

C I don't know very much about it, because it was so recently published. Some people say that it is very clear and good, while others say that the feeling of solemnity and sanctity has diminished.

B I think that when we talk about the modernization of religion, usually we think of the memorial services and other ceremonies, or the ways of expressing doctrine. How about the contents of the doctrines? For example, is a founder's teaching absolute and beyond the times? Does denial of this absoluteness mean denial of the faith itself? Or, is it all right to deny its absoluteness?

B Religion necessarily includes the sentiment of devotion; that is, religion is effected between teaching and those who

a. 祭文 b. 祝詞

have devotion to and a comprehension of it. The teaching should be unchangeable. In Jōdo Shin the teaching is: "If we believe in the Original Vow and invoke Amida's^a name, we will become buddhas."

The study of doctrine is to clarify this point of the teaching. Study includes the comprehension of those who have searched for the truth in the midst of the times and circumstances, in order that it attain a character suitable to the times. In other words, we are not devoted to a fixed concept of the founder's religious experience, but listen to his teaching through the problems of the modern age.

B Buddhism has adaptability. In Buddhism the doctrine is not an historic one-time fact, and neither are the words. They are not fixed. From the view point of the Shingon Sect, the various phenomena of the time and society are all a manifestation of *Mahā-vairocana's*^b Law Body (*Hosshin*^c) and his preaching.

B Buddhism is based on the Law (*dharma*) and the teaching (*sāsana*).* The Law is the constant truth which does not change eternally. The teaching is the manifestation of the Law in accordance with the times. Accordingly, the teaching should be modernized.

C If the concepts of the Law and the teaching were applied to Christianity, the mythical expression may be equated to the Law, In my opinion, the Law should be made alive in each age in the form of the teaching. In other words, the myths of the Bible are to be accepted as the Law as they

* Skt. in Japanese 教

a. 阿弥陀 b. 大日如来 c. 法身

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are, even in the present age; but the teaching is to be developed in accordance with the times. There is a view that the Bible has no error. I think the problem lies in whether or not the Bible is made effective in the times as teachings rather than in the discussing whether or not the Bible has any error.

B I think that the Law is indescribable and that when it is expressed it always becomes teachings. Therefore, I think that myths are also teachings. Moreover, they seem to be of such a nature that in the present time they should be abandoned first of all.

C Recently there has occurred a dispute about de-mythologization. Mythology denotes the indescribability and eternity of the Law, so I think it is wrong to abandon mythology because it is thought to be not suitable to modern times. I think that teachings are to be derived from it to meet each age.

O It is necessary for the study of faith to interpret and understand a founder's direct teaching from the sense of the times, but this is a problem beyond modernization. The sense of the times is different from the special sense of modernization. If we make the teachings suitable to the times from the standpoint of modernization, it would be dangerous, because we would then lose the soul of faith or would sometimes pervert it so as to flatter the times.

B I think that the doctrines which have hitherto been traditional in the course of history, should also be modernized in some form or other at the present time. Some religious organizations may think it impossible, but in Buddhism at

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least it can be said that when one is a human being in the true meaning of transcending the doctrine, the organization, or the frame of Buddhism, he is for the first time a true Buddhist. I think that it is important today to create an image of a complete religious man without adherence to Buddhist doctrine or dogma. What has to be thought of here is that in a new age there is also a new image of a religious man coping with it.

SS Shrine Shinto has no fixed doctrine.

C Churches, temples, and denominations necessarily belong to religion. The modernization of religion is connected with the modernization of denominations. In this sense, I think that it is necessary to analyze the state of denominations. In the present, despite the fact that preaching is very progressive, the actual denominational system remains feudalistic and conservative. For this reason the criticism of outsiders is often heard.

O I think that the modernization of religion lies in emancipation from magic and transcending it.

B We should pay attention to the fact that seven hundred years ago, Shinran^a rejected shamanism, denied divination and prayer, and maintained a view of equality which ignored the distinctions of rank and sex and had the spirit of democracy of not being afraid of authority. This shows that Shinran had firm confidence through the wisdom of Buddhism, rather than a rational character suitable to the modern age. I want to give weight to the point that he had a firm support for his life, and felt no need of prayer or miracles.

^a. 親鸞

- B** What is most often criticized as an aspect of the pre-modern in Japanese Buddhism is the supporter (*danka*^a) system. In this system it is considered that when an ancestor belonged to a certain specific temple, unless there is some special reason, his descendants have to be believers of the same temple even though at present its spiritual and social outlook has become weakened. Now doesn't child baptism in Christianity run counter to the modern spirit?
- C** Child baptism means that what is believed by the parents to be the best is given to their children on the parents' responsibility. Baptism is different in essence from initiation. From the standpoint of Christian faith, baptism means that a mark is put on the soul by the grace of God. Baptism is not related to rights and duties, but is the gift of God. As to the religious education of children, there may be a method that is sometimes suitable and sometimes unsuitable to the modern spirit.
- C** In the case of child baptism, god-parents are named. The idea of god-parents signifies a guaranty of responsibility to lead a child into a religious life. When a child becomes old enough and has sufficient self-consciousness, he receives confirmation anew as an expression of his own faith.
- C** The socialization of religion may be mentioned as one type of modernization of religion. This means that religious leaders become conscious of society and the state. The anachronism and pre-modernity of religions lie in the fact that they are only trying to bring the past salvation idea, which is based upon the individual salvation idea, directly

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into the present time.

- C** Some religious leaders insist that as religion aims primarily at the universal salvation of man, that is, the individual, transcending society or the state, it should not touch society or the state. It is feared, however, that in this case it would assume the attitude of an onlooker to the movement of society or the state, with the result that it would be drawn into power and compromise with it.
- C** From the viewpoint of Christianity, it can be said that the more one becomes a religious leader in its true meaning, the more he goes out to society for the purpose of realizing a better society. I think that religious ethics is the ethics for the minority. The minority means the few who serve the masses, the creative minority, so to speak. When they serve the masses, they cannot but consider the social structure.
- O** Religion should consider social evils very thoroughly. Therefore, it should be very much interested in politics. I think that this is one of the ways of modernizing religion.
- C** The socialization of religion does not mean the extension of the religious domain in society, but to look at man as a personality in a responsible society that is, as a *person* and not as a mere man. This means to look at him in a state in which he has the responsibility of questioning and answering you and me. I think that in the modern age man through the discovery of the ego became very much individualized; but today the significance of religion lies in the realization of a man as a person.
- B** In Buddhism Nichiren^a is mentioned as a person who paid

a. 日蓮

attention to society and the state. He took not only the spiritual peace and enlightenment of the individual but also social salvation seriously. He started a movement called "The Establishment of Righteousness and the Security of the State (*Risshō Ankoku*^a).

- O** I think that in contrast with this, religion should reduce groups to individuals and attach importance to them.
- B** As for the modernization of religion, isn't it possible to say that it means, on the contrary, to lift the individual out from society? Now, in contrast with the strong emphasis on the individual consciousness in the Christian position or in the Western world, the identity of oneself and another is stressed in Buddhism or in the Eastern world. Therefore, in the latter case, the consciousness of the individual seems to be rather weak. Consequently, Buddhists seem to turn their eyes on the individual, while Christians turn their eyes on society.
- C** We cannot say that the idea of the identity of oneself and another in Buddhism is rooted in the group or social consciousness. I think that it is nothing but an abstract idea which is neither the social consciousness nor individual consciousness. There is the establishment of individuality and the self-awakening of the personality in Christianity and, therefore, it can be said to be rich in social consciousness,
(to be continued)

a. 立正安国