

## RELIGION AND MODERN LIFE II

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(A report of three Round Table Conferences)

(Continued from Vol. I No. 3)

**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)

**Manifestations of Modernization:** De-mythologization, Laymanism, Tolerance and Unity.

C In the Christian field, Bultmann's de-mythologization may be a manifestation of the modernization of religion.

C I think it is. The Bible has the world-view which prevailed at the time it came into existence, but such a world-view cannot be accepted today.

**Chairman** I don't like the word de-mythologization. However, the mysterious nature of religion should be clarified by means of modernization.

C I should like to call attention to the fact that, though Christianity in the beginning had a very mythological (mythic) and symbolic form, in its expansion it was refined and re-interpreted to meet the need of the times as it developed.

B Layman-ism, that is, the layman-centered movement in the newer Buddhist and other sects may be a manifestation of modernization.

B The laymen's movement is a system in which the perpendicular relationship between man and an absolute is shifted

to the horizontal relationship between people. This is the awakening of human beings. In this sense, I think it is modernization. The question, however, is how to preserve the genuineness of religion.

In Buddhism the priesthood has existed since the time of Sakyamuni in order to maintain the purity of the faith. The priest is valuable as the ideal image for the layman and indispensable to religion. Shinran, who lived a layman's life, said that he was "neither priest nor layman." This meant that he was not simply a layman. In this point, I think we can find the genuineness of Shinran's Buddhism as a religion. The history of Buddhism has been developed through the tension between religious genuineness and the secular life. Shinran's attitude of "neither priest nor layman" indicates this. However, temple Buddhism gradually became fixed until the original meaning of the temple and priest was lost. Laymanism arose against such a tendency. So laymanism is not simply an acceptance of the secular life but is to preserve the genuineness of religion. Anyhow, we must use great prudence in choosing between the priest system and laymanism.

**Chairman** Is there any leader who takes the place of the priest in conducting ceremonies?

**B** In the layman system, a layman acts as a priest, while at the same time he himself leads a secular life. Many leaders are giving up their work and devoting themselves entirely to denominational business.

**Chairman** Isn't there a tendency for such leaders to become professional religionists?

**B** I think this is possible. In the beginning they handle denominational business along with their secular work, but as the number of believers increases and it is necessary to strengthen the sectarian system, specialists become necessary.

**SS** Isn't there a laymen's movement in Christianity also?

**B** In Christianity, however, the authority of God as the Absolute is maintained and the church or the priest is regarded as an agent of God. I think that as long as a God having absolute authority is set up, layman-ism in Christianity is not possible.

**C** In the Catholic Church of the Middle Ages this might have been the case, but afterwards the movement of communicating directly with God without the medium of Church or priest arose. I think this movement was a kind of layman-ism. Substantially speaking, the authority of God is the basis of human equality and does not allow any earthly authority to exist in his presence.

**O** Many new religious movements seem to be stressing daily life and rejecting the traditional sacred practices of the established religions. This develops the characteristics of layman-ism and results in a loss in influence over the religious life of the people. Consequently, a reactionary movement to recover the sanctity of the temple and priesthood occurred.

The denomination to which I belong came into existence from among the people. It has been close to them from the beginning. However, it has already acquired a denominational fixation in its propaganda and ceremonies, and in an hereditary system for the spiritual head. A sanctity has been attached to these, which results in a reactionary attitude.

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Therefore, the problem lies in how to maintain religious sanctity while being immersed in the daily life of the people. I think that this is a major problem in the modernization of religion.

- C** A feature of modernization is tolerance. However, there is a possibility that religion will then develop into syncretism.
- O** The founder of the religion to which I belong was open-minded. He taught that any deity worshipped by the people should be respected. He even said that when one stood up from a stump on which he had rested he should have the attitude of giving thanks to it. This is not syncretism in which various deities are accepted as they are, but pays respect to the deities in which various pious men sincerely believe. It does not mean that one regards one's own religion as final and rejects the others, but that there should be mutual understanding and harmony. I think that this leads toward world peace.
- O** The truth liberates man and emancipates him. All faiths should be reduced to one truth. Therefore, the fact that there have arisen various religions and sects, each claiming that it is the truest, must look very stupid from the viewpoint of God. Antagonism among religions and sects seems to be a manifestation of the stupidity, attachment, and greed of human nature. Disputes among countries and labor struggles may be said to have the same basis. I think that today is the time for an All-Religions-Reduced-to-One movement.
- O** Do you mean that all should be reduced to the religion in which you believe?

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**O** I mean that the various religions and sects should work under the consciousness that all religions are a manifestation of one truth, or that they are one in origin.

**Chairman** Even when it is theoretically understood that they are one, depending upon the locality and society, there are various ways of accepting them. It is for this reason that various religions and sects have come into existence.

**C** Catholicism is large, but it is not sectarian. It is united in many orders and the Pope. It may be regarded as very reactionary from the viewpoint of moderns, but it is a kind of complete society. It cannot necessarily be said to be reactionary or pre-modern.

**B** The problem of tolerance was taken up by the recent International Congress for the History of Religions. As for me, however, I doubt that it is good for religion to be tolerant. It can be said that tolerance is one of the characteristics of Oriental religions, but tolerance alone is not enough. Oriental religions cannot make a contribution to Occidental religions simply by being tolerant.

**C** Humanism seems to be developing as the basis of the current emphasis on tolerance, but it seems very much like sentimentalism.

**B** Inter-sectarian meetings, such as the recent Japan Buddhist Conference, are held quite often of late in order to find a common ground, but what emerges is usually something very weak and insipid. I think that it is questionable to seek simply unity. Each religion has its own unchangeable absolute standpoint which gives it its strength.

**Chairman** Prof. Heiler stressed the idea of the unity of re-

ligions when he spoke at the opening ceremony of the International Congress for the History of Religions. However, when I talked with him later, I found that he himself is a devout member of the German Lutheran Church. Christianity is rather too inclined to stress its absoluteness and has a tendency to become narrowminded. Therefore, he proposed a counter-movement to this and insisted on the unity of the various religions.

**B** A perpendicular and a horizontal relationship are the basis of order in human life. Buddhism has a horizontal character which aims at peace and calmness, and stands on the principle of equality, while Christianity has a perpendicular character which stresses ethical strictness. Each characteristic is shown clearly in the contrast between the structure of Christian churches and Buddhist temples, or in the image of Christ on the cross and the image of Shakyamuni reclining in nirvana.

**B** In this connection it may be said that Buddhism is static while Christianity is dynamic.

**C** If Buddhism is static, how about its modernization? I think that for the purpose of modernization it must have some elements by which it can come out dynamically in history.

**F** That Buddhism is static does not mean that it has no activity. The Buddhist concept of static includes the idea of activity with perfect freedom.

**Chairman** In other words, the static nature of Buddhism should not be understood to mean immobility.

**C** I think that Christianity can be active in respect to actual life because it keeps strictly to its own religious standpoint

and is uncompromising. It can be said that because Christianity is uncompromising it can confront modern times quite positively and can lead toward the future; while because it is tolerant, Buddhism does not confront actuality but becomes passive or static. This results in compromise. In this regard Buddhism is too weak to give any guidance in the reform of actual conditions.

**C** I think that the tolerance of Buddhism is, conversely speaking, inclined to accept conditions as they are. For example, if Naziism appeared, Buddhism would have no motive power to resist it.

**B** Buddhism does not accept actual conditions as they are. It also has the power to destroy them. "Naturalness" (*jinen hōni*<sup>a</sup>) in Buddhism can be realized through the destruction of the actual. It is the world of identification between denial and affirmation. Buddhism tries to save human nature, that is, attachment to the ego, which cannot be saved by social reformation.

**B** A characteristic of Buddhism lies in "non-ego" (*muga*<sup>b</sup>) or "a self-consciousness of the formless self." It means the establishment of the free, fundamental subjectivity which, confronting actuality itself, reforms actuality and creates history instead of drawing deductions from a premise or a fixed, dogmatic position.

**B** It cannot be denied that because Buddhism had no premises and no fixed standpoint, it became involved in compromises with secular matters, such as the times, the country, and popular feelings. Herein lies the reason why Buddhism is

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a. 自然法爾      b. 無我

rich in tolerance and at the same time faces the danger of secularization. Therefore, throughout the history of Buddhism almost all the priests who have been respected as the founders of sects, were men who gave deep thought to the genuineness of Buddhism as a religion and its concern with every day life. The founders of the so-called Kamakura Buddhist sects, who created a kind of Buddhist reformation, for example, clearly stressed the sacred world of the Buddha and the Law against the world of ordinary men, the law of the state, and worldly practices. Nevertheless, this is fundamentally different from the view that the sacred Kingdom of God is established in advance and everything is derived from it.

### **Modernization Unnecessary**

**B** No matter how far the modernization of doctrinal expressions and rational explanations may go, and no matter how much the structures or the systems may be rationalized and improved, I wonder if, in comparison with what is accomplished by the crystalization of naive religious insights, this process is really modernization.

In Christianity de-mythologization and the colloquial translation of the Bible are being tried, and in the modern Buddhist world Japanese or colloquial translations of the scriptures are demanded. These may be regarded as modernizing movements. But in Japan Buddhism is doing very well in the daily life of the people as it is. I cannot but doubt whether or not modernization idealized by the intellectuals is absolutely necessary. I am afraid that the very effort to modernize may be an obstacle to the spontaneous



understanding of something that is perceived by the public without the device of modernization.

Moderns are living in modern times and there is no reason for them to be modernized. The religions of today are already spreading without the help of modernization. Therefore, there is no necessity to modernize.

**B** Because you are only living within a closed sect, you seem to have such an idea. I think that in order to truly activate Buddhism, it is necessary to abolish the established sects and the temples of Buddhism.

**Chairman** I have tried by myself to translate the Buddhist scriptures into a modern language in order to modernize Buddhism, but I have found that what were authorized as the Buddhist scriptures are no longer canons any more. For example, in Pure Land Buddhism the *Amida*<sup>a</sup>, *Muryōju*<sup>b</sup> and *Kanmuryōju*<sup>c</sup> sutras are recited before the Buddha as the most noble; but what is most frequently read in present day daily life, is the *Tan'i-shō*<sup>d</sup>. This book was hardly read before the Meiji era, but recently most of the people who talk about Pure Land Buddhism are reading it.

The *Amida* Sutra is recited before the Buddha, while the *Tan'i-shō* is read in a study or on a streetcar. Thus, we find that in two or three decades a great difference has taken place in the attitude of people toward the scriptures. Therefore, it would be meaningless to translate the *Amida* Sutra into modern language. While the priests are taking pains to change the decorations of the Buddhist altar or to change the matting into chairs in order to modernize, the popular

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a. 阿弥陀 b. 無量寿 c. 觀無量寿 d. 歎異抄

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good sense of the people is progressing ahead of them.

**C** Do you mean that there is no necessity at all for Buddhism to modernize or adapt itself to society?

**Chairman** It needs only polishing at the roots. In which case modernization might be useless.

**S** In this regard, it is the same with Shinto. Shinto is most primitive and is very naturalistic. For this reason, we feel something more strange and antagonistic to Christianity than to Buddhism and Confucianism.

**B** I do not say that there is no necessity for modernization. I mean that, in order to revive the various sects which have become formalized, they should return to their original pure position.

**S** From the standpoint of Shinto, this means a return to something essential and naive. It is undeniable that in several points religion should be transformed with the times, but this does not mean flattery of the times. Water changes its speed with the time and place, but it never loses itself.

**SS** I think that the "religionization" of the modern times is more important than the modernization of religion. Though we are dissatisfied with the times, we have no reason to be dissatisfied with religion or the kami.

**B** I think that it is very good to return to the spirit of the sectarian founder and to the genuine sectarian teachings; but for that purpose the past ways of the established sects should be destroyed to some extent. In this sense the "new religions" or the laymen religions have developed from the established denominations.

**Chairman** The reason why the modernization of religions is

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taken up as a problem may lie in the fact that religion is revealing its conservative and anachronistic character.

**B** In regard to conservatism, which do you mean is conservative, religions in general or the priests?

**Chairman** For example, the Japanese people who gave birth to Shinto and received both Buddhism and Christianity should be questioned. Even if religion itself has a tendency to return to its original form, it returns in order to go ahead. Therefore, it cannot be said definitely that religion itself is conservative.

**S** Religion is of such a nature that one should attack it with one's true heart. In this sense, in religion non-modernization may be best modernization.

**C** I said a little while ago that modernization might be unnecessary or impossible in the field of art and religion. In the field of art, for example, which are more excellent, modern paintings or those of the past? Even though the technique may be modern, I wonder if they are of much more value than things archaic. Comparison is useless. The same thing may be said about religion. So long as religion exists in the world, it has to be expressed in a form adaptable to the time and the place. For this reason the denominational system or the manner of expressing a doctrine, for example, should be modernized. But along with this a statement of doctrine should always be criticized by returning to its origin. In religion a return to the original doctrine is modernization in its true sense. Protestantism is always returning to the original spirit of primitive Christianity, thereby criticizing the modern current age.

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**C** The truths of each religion necessarily wear a robe of the world's image and the human image of the past. Our duty is to abolish the world image and the human image of the past and to lay hold on the eternal truth which is to be given to moderns who have quite a different world view and human image.

In modernization in this sense, however, care should always be taken in regard to the fear that religious truth easily flatters and compromises with the trend of the times and the provincial cultural heritage. The result of this is that religion becomes their servant.

The modernization of religion is necessary, but it should not submit to or become the slave of the modern spirit. Instead, it must be the master.

### IV Criticism of Modernization

*More views were expressed to the effect that the modernization of religion is unnecessary: an idea that was related to the criticism of modernization in general. Some felt that in the present age modernization is revealing its defects, and that religion, instead of being modernized, should criticize modernization, expose its defects, and correct them. However, there was no unanimity of opinion.*

#### **Loss of individuality : De-humanization**

**S** I think that the individual has been spoiled by the present age. Therefore, the mission of religion is to take these spoiled men from society one by one and save them.

**B** If there is something that religion can emphasize in the twentieth century, I think it is the self-awakening of the indivi-

dual in relation to history. At present the individual is too absorbed in the group or in society.

**C** Today, human beings are being controlled by things other than human beings. For example, they are being controlled by the capital which they have created. In society they are reduced to mere cogs in wheels. Herein arises the necessity for a self-awakening of one's personal existence and the recovering of oneself. I think, however, there is a difference between Buddhism and Christianity in regard to the way to catch the personality.

**S** In the present age, as a result of mechanization and rationalization, science is making rapid progress and the social structure has come to have great power. The individual human being has, so to speak, fallen into a state of being part of a machine. Man is pursuing a course of dehumanization. His independent subjectivity has been lost. Isolation, emptiness, dryness and the like have possessed him. In order that he may overcome such a state and follow a path of wholesome development, nothing is more necessary for man than to recover the means by which he can be made alive. This means is the transcendental and the absolute, which is beyond human and relative things. I think that there is no way of developing men wholesomely without it. This should be the proper aim of religion. In this sense, I said a little while ago that the religionization of modern times is more necessary than the modernization of religion.

**S** Does the religionization of the modern times mean that religion itself may remain unchanged?

**SS** In the fundamental points, yes, but not in minor matters.

- S** If modernization means the loss of individuality, criticism of this kind of modernization would be, so to speak, the modernization of religion or even going ahead of modernization!
- S** Under the influence of the weekly magazines and television the knowledge of moderns is becoming very stereotyped. The loss of individuality can be said to be a phenomenon of the development of mass communications. However, it would be better to actively establish individuality by inspiring each person with a breath of independent subjectivity rather than to recover individuality by criticizing and destroying such a phenomenon. It is important for religion to brighten individuality which lies at the basis of social organizations.
- B** It is not good to go too far in criticizing such modernization. Japanese religious leaders are inclined to do so in order to defend their own unmodernized religion.
- C** One problem may be whether or not we can slow down the speed of this speed age or do something like the *Okuno-hosomichi*.<sup>\*</sup> We should think about how to overcome the influence of mass communications and other world trends instead of going backwards.
- C** It can be said that modern rationalism has reached the limit and that it should be overcome. If we think this is easy, however, we may fall into the danger of seeking in the pre-modern the basis upon which we are going to overcome modern rationalism. This danger is especially felt in the case of Japan; but if this is done, modern rationalism is not going

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\* 奥の細道 literally, "the narrow way in the back country." The account of the travels in the Tōhoku district in the Tokugawa era written by the famous poet, Bashō. 芭蕉

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to be overcome. On the contrary, we will be following a retrogressive course. Many religious leaders seem little aware of this.

**B** It would be dangerous for us, by use of the word "de-humanization," to regard the current phenomenon with hostility. Care must be taken not to define religion in anti-social terms of spiritual reaction or anti-sociality. Today, the day of mechanization, we can neither go back to nature nor rely upon a master-artist, so we should seek for a new meaning of a human being confronting such a situation.

**O** It is necessary for us to find the reason why modern society has been reduced to the loss of individuality and de-humanization, even though it started from the standpoint of the self-awakening of the individual and the affirmation of human beings.

**Chairman** The loss of individuality and de-humanization did not take place at the same time that science progressed and modern rational society was established. On the contrary, in the beginning there was a self-awakening of the individual and human emancipation which later on assumed the aspect of the loss of individuality and de-humanization.

**C** Man may have been a caged bird before the modern age, but he had security. When he became free he flew high for a time but fell down because he had no security.

**C** I think that the loss of humanity is not of modern origin, but dates from the dawn of history. Therefore, I do not agree with the idea that the loss of humanity should be emphasized.

**C** I think that in Europe and America today, this is not

simply the modern age (*kindai*<sup>a</sup>) but the “contemporary” age (*gendai*<sup>b</sup>)\*. This means that the three features mentioned before, that is, separation of church and state, the establishment of rationalism, and individualism went too far and resulted in the modernized age coming to a time when it should be criticized. This is today, the “contemporalized” age.

**B** The question seems to be a complicated one. As features of modernization, the self-awakening of the individual on the one hand, and socialization, on the other, have been mentioned. Does this mean that modernization began with the individual awakening and that as a result of socialization individuality has been lost today? If so, why has the individual awakening been transferred to socialization? Or, does it mean that although the individual awakening took place simultaneously with socialization at the beginning of the modern age, it nevertheless has been lost today for some reason or other? Which is correct?

**C** I don't think that the individual awakening arose simultaneously with socialization. For example, capitalism developed from the awakening of the individual. Socialism arose later for the reason that human beings are social existences and no human problems can be solved without consideration of the social structure. I think that this is a feature of socialization. In regard to socialization, besides the growth of the social consciousness, the development of de-humanistic mechanization, such as mass communications, should be considered. I think that this is responsible for de-humanization

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\* Generally speaking the term *gendai* refers to the post-World War I period.  
Ed. a. 近代 b. 現代



consequent upon the loss of individuality.

**C** From the viewpoint of the economic system and the social structure, it can be said that the individual awakening did not arise simultaneously with socialization; but from the spiritual point of view, it may be said to have been simultaneous. In other words, the individual awakening is an awakening of the independent subjectivity of human beings independent of God, and socialization is an awakening of human society which is independent of the Church. Both of them have something in common in respect to the awakening of an independent human existence.

Anyway, I think that today such an awakening of an independent human existence has gone too far and has resulted in collapse. This makes us reflect that, in order to make man a true man and communal society a true communal society, something which supports man at his foundation is a prerequisite. Then, where shall we find such a support? This is a question which is imposed on us today.

### **Materialism and the Collapse of the Community System**

**B** Today, people are interested solely in the materialistic side of life and lack in spiritual contact with each other. Struggles are always coming to the fore and spreading to the masses. Before we decide that these tendencies are defects of the social structure because of political poverty, we should make an effort to implant a religious mind in each individual and arouse gratitude, love, and hope within him. Our innermost mind is seeking after something beyond the material. For this reason I think that what religion should do today

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is to meet the minds of the individuals one by one.

- O** The social problems of today involve something that can not be solved only by the material. What kind of a religion can cope with society today? I think that it is a religion which gives us mental calmness. For what is missing in society today and, therefore, what people want, is this mental calmness beyond the material life. I think that meeting this need is the way religion should function in society today.
- O** In the denomination to which I belong, being blessed with material goods is regarded as a fundamental condition for happiness, but this is not everything. Truth, goodness, and beauty are also stressed. Unless one experiences these one cannot gain true happiness. Concretely speaking, one should be partial neither to the spiritual nor the material and in regard to -isms, neither to capitalism nor to socialism. In short, one should maintain an attitude of moderation.
- B** Feudalism and the family system has been decadent recently. Loyalty to a master and kindness to parents must be seriously reconsidered.
- O** I think that this point of view reveals the very first step in the loss of humanity. The blood relationship and affection between parent and child, for example, can never be cut off. The tendency to deny this kind of a relationship is a sign of the loss of humanity.
- B** What do you think about such institutions as old people's homes and nursery schools?
- O** The necessity for these institutions shows the degeneration and misfortune of today.
- C** In Christianity, all people come into contact with others as

neighbors, and from this viewpoint the natural relationship between parent and child should be transcended. The blood bond in the community of the past is disappearing today. Is Shinto trying to prevent it?

**O** The blood relationship cannot be broken even though we try to do it, and it should not be. If it is broken, man is reduced to an abstract human relationship. In the so-called love for humanity such abstract relationship is sensed.

**Chairman** You said that in Christianity the natural relationship between parent and child is cut off. What do you mean by this?

**C** This mean that all parents and children exist equally as sons of God before Him. In Christianity, life is regarded as a gift of God.

**B** Today the blood-related community is open and it is being developed into a professional community or a class community. I don't deny blood relation, but I cannot agree with the opinion that blood relationship can exist only in the past family system. The ethics based on the blood relationship changes and develops. So I think that the breakdown of the past blood relationship does not mean the loss of humanity.

Buddhism realizes human existence in the fundamental and universal character of human nature. For instance, in Jōdo Shin Buddhism a human being is regarded as a sinful traveller who in this life seeks an eternal resting place. This shows that Jōdo Shin Buddhism catches the human being in his universal individuality.

Of course, we can not ignore the historical society where there is a blood or professional relationship. The so-called

world religions can be said to be successful in the unity of universal individuality and the related society.

**SS** It should be considered that, although people have cried for emancipation from all restrictions and all communities aim at freedom and equality, they have come face to face with de-humanization.

Shinto regards the individual as existing in cooperation with others, instead of existing independently. This is also the essential character of a human being. Therefore, it is quite natural that the modern emancipation from the community has turned to de-humanization.

Shinto opposes the idea of individualism, that is, the idea that a human being is independent and self-existing. It tries to emphasize the sense of community. Of course, the community should develop itself towards the oneness of mankind, but for this purpose, a race, or a state should be established first of all. I think that liberalism and democracy today take no account of this point. Therefore, it cannot be the ideology for the human community.

### **Christianity and Capitalism**

**C** Protestantism puts doctrine within the control of reason, resulting in losing the heart of Christianity. According to Protestantism, human society is a gift of God, therefore, we cannot but follow the movement of society. This looks like the affirmation of human society or human-reason but, in fact, we are forsaken and obliged to make our own way. In contrast with this, Catholicism regards human society or the human reason as always being supported by

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God whose wisdom is constantly working in it. In this sense, Catholicism is rather more positive toward the actual world and more active in the movement of actual society.

- C What Protestantism stresses is human responsibility. In other words, human society is given by God in order that we may live sincerely with responsibility.
- C I think that it is Protestantism that created capitalism. Has capitalism really brought happiness to mankind?
- C About this point there is a good deal of misunderstanding. Max Weber, who brought forward this problem, tried to make clear that there are many types of capitalism and that Occidental and typical capitalism developed under the influence of Protestantism. This kind of capitalism meant at first emancipation from feudalism.
- C I think that capitalism was right in its growing period, when it fulfilled its most modern, progressive duty. It is a fact, however, that later capitalism reached its limit and had to emerge from this. If there were some errors in Protestantism, these may be seen in its ignorance of such conditions and in regarding capitalism as fixed and absolute. Because the proper function of Protestantism lies in criticizing and protesting against the times from the standpoint of its original basis, there is no doubt that Protestantism should be critical of present-day capitalism.
- C What counter-measures to capitalism have been adopted by Protestantism?
- C In my personal opinion, capitalism is preventing the individual from living as a man in the true sense. Therefore, the necessity for a reformation is pressing.

### **The Crisis of Today**

**B** The aspect of suffering is strong today. Today is recognized as a day of human crisis. The nature of this suffering lies in the fact that the human crisis in actual society cannot be solved by our own hands or by humanism. In this sense I think that the position of the other-power faith, Jōdo Shin Buddhism, can solve the crisis of today.

**B** Education in Japan today aims at forming a naturalistic human image and is based upon enlightening and rationalistic ideas, or the concept that a human being is fundamentally good and develops endlessly. However, looking at actual human life, there can be found many dark sides which cannot be dissolved by such ideas. This may be a reason for such a faith as Pure Land Buddhism, which emphasizes the nature of ordinary sinful man beyond rational morality.

**C** It may be said that no time has been more in need of emphasizing God's authority and the *raison d'être* of religion than today.

**C** Religion should emphasize the eschatological awareness of the present time.

**Chairman** You mean that the modernization of religion lies in regarding today as a crisis, don't you?