

# WHAT IS RELIGION ?

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(A Report of the Fifth Round Table Conference)

## Introduction

Note: The Fifth Round Table Conference sponsored by the International Institute for the Study of Religions was held in August, 1960, at Lake Chūzenji with Dr. Fumio Masutani of Tokyo University of Foreign Studies as chairman. The ten young religious leaders participating in this conference, came from Buddhism (Jōdo, Shin, Shingon and Sōtō Zen), Catholic and Protestant Christianity, Shinnyō-en, Shrine Shinto, Tenri-kyō and World Messianity. The designations used to identify the religious traditions of the speakers are as follows: Ss—Shrine Shinto, Bsg—Shingon, Bj—Jōdo, Bs—Shin, Bz—Sōtō, Cc—Catholic, Cp—Protestant, Ot—Tenri-kyō, Om—World Messianity, Osn—Shinnyo-en.

## II Man

**C<sub>c</sub>** Man is a being created by God for the purpose of saving man's spirit and body, that is, the whole man, through glorifying, honoring, and serving the Lord God. Other beings are created for man to accomplish this purpose. Man is a being who is brought into this world from nothing and goes the way of this life up to the eternal kingdom. Man is a being who can answer the call of God by his intelligence, will, and other abilities, and who has the natural character to enter the eternal world of God.

**C<sub>p</sub>** Man is a being created by God as a companion for God.

## WHAT IS RELIGION?

The Bible says, "God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being." "Ground" signifies the thing to be broken and reduced to death as nothing, so man who was formed of such a thing is a mortal being and from this standpoint he is the same as animals. God, however, gave a special kind of life (*inochi*)<sup>a</sup> to man. By life man can have personal intercourse with God and transcend the fear of death. Though man was created in this way, he did not listen to God's words and became opposed to God's will. Thus he became a being who, because of his sin, is in constant fear of death. But God loves even such a sinful man, and redeems man's sin. This is the reason why Jesus Christ came to this world. Jesus Christ took man's sin on himself and bore it to his death. Through the sacrifice made by Jesus Christ we have been able to again stand before God. Moreover, through his resurrection, we have become beings who receive the power of God which conquers death. All these things, however, have been realized only by God's grace, not by man's good conduct or merit. In other words, man is justified through Jesus Christ, the fruit of God's love.

**O<sub>m</sub>** Man is between God and animals. This can be proved through the study of spirit. Man possesses in part the divine spirit (original spirit),<sup>b</sup> which is his pure spirit<sup>c</sup>, that is, conscience. Besides this spirit, man is given a bestial spirit (second spirit)<sup>d</sup> which rules his physical desires. Life in this world is carried on by these two spirits. Man is man. He is neither God nor animal. He is, so to speak, an intermediate

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a. 生命    b. *hon-rei* 本靈    c. *nao-mitama* 直靈    d. *fuku-rei* 副靈

## WHAT IS RELIGION?

being. World Messianity denies the concept that man is a being with original sin or bad karma. Man is considered as a being who has a dual nature, one divine, the other bestial. When these two sides are harmonized, it is said that man has been saved. This is the ideal state called *Izunome*<sup>a</sup>, where there is no sickness, poverty, or struggle.

When the principle of “spirit first, body second”<sup>b</sup> is destroyed, the spirit is beclouded and sin is generated. From this all the misfortunes of this world are derived. In World Messianity sin means pollution<sup>c</sup>, that is, a state in which the spirit is wrapped in clouds; for the word *tsumi*<sup>d</sup> (sin) originates in *tsutsumu*<sup>e</sup>, literally, “to wrap in.”

O<sub>t</sub> The founder taught, that “the human body is a thing lent, a thing borrowed<sup>f</sup>; the mind alone is yours.” Generally people think that the body is their own and they can use it as they like; but from the standpoint of Tenri-kyō, the human body is a thing lent and ruled by God, the Parent. Then mind alone is allowed to be used freely by people as their own. Human beings have borrowed the body from God as an instrument for spiritual activity. Accordingly we should make an effort to use the body with the right mind and to come up to God’s expectations.

Human beings, however, have misused the freedom of the mind and spent selfish lives until they have fallen into the world filled with sufferings and struggles.

The founder compared spiritual activity against God’s will with *hokori*<sup>g</sup>, that is, the “dust” which can be brushed away.

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a. 伊都能売 b. *reishu taijū* 霊主体従 c. *kegare* 汚れ d. 罪 e. 包む  
f. *kashimono, karimono* 貸しもの, 借りもの g. ほこり(埃)

## WHAT IS RELIGION?

She preached that this world should be changed to a world of *Yōkigurashi*<sup>a</sup>, that is a good or happy life, by brushing away the “dust” which covers things easily and is easily brushed away. If we don’t sweep it away, it soon becomes thick. In this way our misused minds easily pile up “dust.” Therefore the founder taught us to brush away this wrong mental activity with the broom, that is, God, the Parent. However, human beings have a tendency not to brush away dust without some opportunity, so God, the Parent sometimes gives us the opportunity to sweep it away and reform ourselves. Sickness, calamity, sufferings, etc., are the expression of the beneficent will of God, the Parent. Death is called *denaoshi*<sup>b</sup>, literally, “to start afresh,” which means to return the body, a thing borrowed, in order to be reborn afresh in this world, as if we put off our dusty clothes and put on new ones.

**B<sub>sg</sub>** Shingon Buddhism stands for the identity of self-power and other-power. As to transcendence, Dainichi<sup>c</sup>, the Great Cosmic Buddha, is the most transcendent of all buddhas; but this does not mean that there is a gulf between the Great Cosmic Buddha and us, because through the buddha-power which can be seen within us we can have contact with the Great Cosmic Buddha. The Realm of the Matrix Repository (*Taixō Kai*)<sup>d</sup> explains this point. Shingon Buddhism insists on the “truth in this world<sup>e</sup>,” because the Great Cosmic Buddha pervades and illuminates everything. Such Buddhism prevailed in Japan and has become a representative of Japanese Buddhism.

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a. 陽気ぐらし b. 出直し c. 大日 d. 胎藏界 e. *sokuji-ni-shin* 即事而真

## WHAT IS RELIGION?

**B<sub>j</sub>** Buddhism generally stresses the “aspiration for enlightenment”<sup>a</sup> but Hōnen\* insists that we do not have such a mind or the capacity of deliverance. Hōnen’s Buddhism stands on the consciousness that man is a being who is burdened with original sin. From this viewpoint the invocation of Amida’s name is stressed. Hōnen says, “Invoke the Buddha’s name by nature. Leave yourself as you are, whether you are a good man or not, and invoke His name.” For Amida Buddha the common sinful man is the principal “guest.”

Such evil or sin, as above-mentioned, however, does not presuppose punishment. Sin in Pure Land Buddhism is deeper than mere ethics, but the Buddhist concept that sin comes from man’s illusion<sup>b</sup> is also in Pure Land Buddhism. We are beings that are covered with sin as the result of our illusion. However, Pure Land Buddhism especially insists that as we cannot bring ourselves under any rule; there is no way for us to save ourselves except to submit to the Buddha. It is the especially selected<sup>c</sup> invocation of Amida’s name preached by Hōnen that signifies such submission.

**B<sub>s</sub>** From the standpoint of practice Shin Buddhism denies the theory of buddhahood that anyone has the possibility to become a buddha. Shin Buddhism insists that we cannot but become conscious of our limitations and sinfulness when we penetrate within ourselves. Such words of Shinran as “the sinful common man,” “determined to fall into hell,” “deceit and untruth speak in the flesh,” “flounder in a great flood of love and fame; lost in a great mount of ambition and

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a. *bodai-shin* 菩提心    b. *bonnō* 煩惱    c. *senchaku* 選択

\* 法然 (1133—1212), the founder of Pure Land Buddhism in Japan.

## WHAT IS RELIGION?

fame," are a profession of the consciousness of sin. Moreover Shinran says, "Righteous deeds are mixed with poison; they are the practice of deceitfulness." Shinran found that he himself was a being who doubted even the Original Vow of Amida and professed that it was he himself who committed "the five deadly sins"\* and who "abused the right dharma."\*\* Such sins are innate with us human beings.

If so, is it impossible for us to deliver ourselves from sin? According to Shinran's preaching, the Original Vow of Amida is completed through the sinfulness of human beings; in other words, the deeper our consciousness of sin becomes, the more the salvation of Buddha can be believed. For example, Shinran's words are as follows: "One who lives in faith is equal to Tathagata, the Buddha"; "All those of the five decadent ages† trust you in the especially selected Vow! Beyond words will the virtues be which will visit you here and now." Shinran's lamentation for sinfulness is always coincident with gladness for salvation.

**B<sub>z</sub>** Zen Buddhism, as I have mentioned above, insists that man is a buddha from the beginning. Of course there are many who have not realized buddhahood, but this only means that their buddhahood is covered with egotism or selfishness. Dōgen taught *shinshin datsuraku*<sup>a</sup>, literally, "emancipation of the body and mind," that is, releasing ourselves from all clinging to the body and mind is a manifestation (*genjō*)<sup>b</sup>

a. 身心脱落      b. 現成

\* *gogyaku-zai*, 五逆罪, the deepest ethical sins in Buddhism.

\*\* *hōbō* 謬法, that is, the denial of truth, which is the original sin in Buddhism.

† *gojojn akuse* 五濁惡世, this is, the evil age of the five decadent factors; time, outlook, desire, merit, and life.

of a buddha. In this case, even the concept of becoming a buddha is a kind of adherence or attachment, so that not looking for buddha (*futo sabutsu*)<sup>a</sup> is sometimes stressed. Manifestation (*genjō*) does not mean to become a buddha, but to realize buddhahood in this world. Practice in Zen Buddhism is neither the way nor the cause, but the embodiment of enlightenment. Dōgen insists that where there is eternal enlightenment, there is eternal practice, because of “the identity of original enlightenment and supreme practice” (*hynshō myōshu*)<sup>b</sup>. This indicates that the movement is “from enlightenment to practice,” not “from practice to enlightenment.”

O<sub>sn</sub> Buddha observed human beings from various standpoints, but Shinnyō'en holds that “all beings are innately possessed of buddhahood,”<sup>c</sup> which is preached in the Nirvana Sutra as the principle of human beings. This means that all living beings have the possibility of becoming a buddha. The real aspect of all beings is that they are covered with *avidyā* (illusion)<sup>d</sup> and cannot know buddhahood. By hearing the true law, however, they come to have the consciousness of buddhahood. To hear the true law is to cut off attachment to self to which the antagonism of this real world may be traced; for the realm of the true law is selfless, formless, and void. Through hearing the true law, our buddhahood is aroused; we become awakened to love and tolerance; and then in turn antagonism disappears and peace in this world appears.

a. 不図作仏    b. 本証妙修  
 仏性    d. *mumyō* 無明

c. *issai shujō shitsuu busshō* 一切衆生悉有

S<sub>2</sub> In Shinto there is no difference between kami and man. When man is separated from kami, the tragedy of this world begins. We Japanese sometimes use the word *nyūshin*<sup>a</sup> literally, “a revelation of divine skill,” or “*kami waza*<sup>b</sup>” literally, “divine work.” For example, when an art has been mastered to a supreme degree, it is said to be a revelation of divine skill or a divine work. Such an expression signifies that when man masters the secrets of an art, he becomes kami and does the work of the kami. *Chinkon*<sup>c</sup>, literally, “repose of the soul” explains an endless longing for kami and for the age when kami were alive in this life. *Monono-aware*<sup>d</sup>, literally, “the pathos of things,” stressed by Norinaga Motoori\* means the consciousness of life, sincerity (*makoto*)<sup>e</sup>, and kami through penetrating the natural feeling of man. Modern life has driven away the kami, and enclosed them in shrines. I feel that the lamentation of the kami rises from quiet shrines. The lamentation of kami is the agony of man himself.

## DISCUSSION

### Catholicism

Chairman: In the Middle Ages salvation of the soul alone was preached, but I believe that you are not satisfied with it.

C<sub>2</sub> The concept of saving only the soul developed under the influence of Platonic ideas, and then reflection on this con-

a. 入神    b. 神業    c. 鎮魂    d. もののあはれ    e. 誠

\* 本居宣長 (1730—1801), a Japanese classical scholar of the middle Edo period.



## WHAT IS RELIGION?

cept occurred.

**B<sub>s</sub>** Is the whole society or universe included in the whole man?

**C<sub>c</sub>** It is included secondarily.

**Chairman** : Concerning the celibacy of the Catholic priests, it seems to express hatred for the body, and to contradict your opinion of salvation as for not only the spirit but the body.

**C<sub>c</sub>** Reading books on Christianity written in the Meiji era, we sometimes find the view that Christianity hates physical, bodily desire, but this is a complete misunderstanding. Catholicism thinks much of natural law. As for man, Catholicism lays stress on the completion of the whole man. This can be seen in the expression in Genesis, "they shall be one flesh." Therefore Catholics regard sexual desire and marriage as sacred.

The celibacy of the Catholic priest was not decided by Jesus Christ. Peter had a wife. John alone was not married. Celibacy seems to have begun under the influence of the thought of the Anchorites in the fourth century. At present, in the Orthodox Church, a priest generally has a wife, though a bishop does not. Actually, however, it is impossible for a Catholic priest to have a wife, because we get up at four o'clock every morning, conduct prayer and Holy Mass, and after taking a meal, we are engaged in study and work all day long.

**C<sub>p</sub>** You say that marriage is sanctified, but in the Bible it says : "It is well for a man not to touch a woman," and "To the unmarried and to the widows I say that it is well for

## WHAT IS RELIGION?

them to remain single as I do.”

**C<sub>c</sub>** That means that if a man get along without marriage, it is good for him. In the same place, the Bible says, that “if they can not exercise self-control, they should marry. For it is better to marry than to be aflame with passion.”

**B<sub>sg</sub>** Judging from such words, sexual desire or marriage is neither actively recognized nor sanctified, I think.

**C<sub>c</sub>** Whether or not one marries is left to his free choice. We encourage a person to marry when it is good for him.

**C<sub>p</sub>** Also in Protestantism, it is thought that one may marry if he so desires, but that one should not marry if he does not desire to do so. In other words, marriage itself is neither approved nor sanctified, but if marriage contributes to his life of faith, he may marry.

**B<sub>sg</sub>** Why does not Catholicism recognize birth control?

**C<sub>c</sub>** Abortion is never recognized, because an embryo is regarded as a complete human being who has been given a soul in the combination of a sperm and ovum. As to contraception, sexual desire may be compared to the appetite. The Roman in ancient times ate repeatedly to become full and to disgorge only for the purpose of seeking pleasure. This not only injures the stomach and bowels; it is against natural law, because appetite was given for the purpose of taking nourishment with which to strengthen the body. In the same way, sexual desire is given for the purpose of harmonious human life, so contraception or birth control with the intention of seeking only pleasure is not permitted.

**Protestantism**

**S<sub>s</sub>** What does “the breath of life” mean?

**C<sub>p</sub>** It means that life originates in communion with God.

**S<sub>s</sub>** Does breathing constitute the basis of communication?

**C<sub>p</sub>** Yes; and that is the way man lives.

**Chairman** Some other religions also symbolize life by the breath.

**C<sub>p</sub>** In Christianity, however, this life is not given to animals.

**O<sub>sn</sub>** A dog is said to never forget his gratitude if he is fed for three days. On the contrary, man sometimes forgets to be grateful and even requites indebtedness (*on*)<sup>a</sup> with evil. Doesn't this fact show that the idea, “Life is given only to man,” is not right?

**C<sub>p</sub>** The important point is in personal communion with God. From this point it is said that life is given to man and, therefore, he is superior to animals.

**B<sub>sg</sub>** Also in Buddhism, man is superior to animals.

**Chairman** In Buddhism, however, it is said that man has a possibility of being reborn into the world of animals through the law of transmigration. In this sense, there is no essential difference between man and animal. Both of them are included in the word *shujō*<sup>b</sup> (beings).

**C<sub>c</sub>** Christianity does not recognize the law of transmigration. Moreover, all beings except man are regarded as having been created for man.

**B<sub>sg</sub>** In Catholicism is the church also regarded as the assembly of sinful men?

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a. 恩    b. 衆生

## WHAT IS RELIGION?

**C<sub>c</sub>** As to the concept of sin, there is a difference between Catholicism and Protestantism. The Catholic Church insists that man has two characteristics, that of grace (*onchō*)<sup>a</sup> and humanity (*ningensei*)<sup>b</sup>. As a result of his sin, man loses the grace by which he can enter paradise. But he has humanity by which he can live as a human being.

**C<sub>p</sub>** Right life or action is recognized also in Protestantism, but it cannot be achieved by nature, — only by the grace of God. In other words it comes from the grace of God. Protestantism does not insist that first there is right action and that the grace of God is then added to it.

**Chairman** Of late Protestantism seems to put a deep gulf between God and man. I feel that Japanese Protestantism especially has such a tendency. However, when I met Dr. Tillich, I learned that he had no such strict concept of the difference between God and man. Moreover, I have learned that in the Eastern Church there is the concept of the deification of man, which is something like the attainment of buddhahood in Buddhism.

**C<sub>c</sub>** In First John, Chapter II, verse 17 it says: “He who does the will of God abides forever.” These words express the idea that this life is the way to the eternal world. Of course it does not mean the deification of man. Communists say that Catholics think only of life after death; but this criticism is not correct, because Catholics preach that the way to the eternal world begins in this life. Accordingly Catholics advocate not only salvation of the spirit but the enjoyment of this life.

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a. 恩寵    b. 人間性

## WHAT IS RELIGION?

### World Messianity

**O<sub>t</sub>** What about the spirit of man after death?

**O<sub>m</sub>** After death the unchanged spirit of man goes to the spiritual world.

**O<sub>t</sub>** The so-called perfect man has no bestial nature, does he?

**O<sub>m</sub>** The perfect man in World Messianity means one whose bestial nature is well-balanced with his divine nature. In other words, a harmonization of spirit and body is the ideal state.

**O<sub>t</sub>** Is that the state of salvation? How about life after death?

**O<sub>m</sub>** Life after death is the spiritual world or the divine nature. In this life the harmonization of spirit and body or divine nature and physical nature is the state of salvation.

**O<sub>t</sub>** Regarding the dead, can they be saved through our prayers for their spirits?

**O<sub>m</sub>** Yes. The invisible world of the spirit is to the visible world of this life, as the roots of a tree are to its trunk. The two worlds are in intimate relation, so that to pray for the dead is also to save human beings in this life.

**S<sub>s</sub>** Is the development of the spirit recognized in the spiritual world?

**O<sub>m</sub>** Yes; the spirit is considered as growing with no decay.

**S<sub>s</sub>** Do you mean that the spirit gradually develops into a divine nature? If so, there also would be time and gradation in the spiritual world.

**O<sub>m</sub>** There is time and gradation in the world of the spirit, though it is a little different from time and gradation in this world. A lower spirit lives in a darkened state, a higher

## WHAT IS RELIGION?

spirit in a purified state.

**B<sub>sg</sub>** What kind of a man can be reborn in the state of the purified spirit, or the divine nature?

**O<sub>m</sub>** The man who has attained a perfect harmonization of spirit and body can be reborn into such a state. When man has died without attaining this harmony, he can go on to the purified state by means of our praying for him.

**O<sub>t</sub>** You say that fundamentally man has both a good and evil nature. If so, doesn't it signify that God created evil, too?

**O<sub>m</sub>** Yes.

**O<sub>t</sub>** For what purpose did God create evil?

**O<sub>m</sub>** Where there are two contrary things, there occurs activity. Therefore, not only goodness but evil is necessary.

**B<sub>sg</sub>** You mean that the harmonization of the spirit as goodness and the body as evil is the ideal state?

**O<sub>m</sub>** For example, it is said that the more evil a man is, the better man he can become. We see a man whose attitude is passive, though he is a good man. It shows that his bodily or bestial desire is small but his spiritual mind is also small.

**S<sub>s</sub>** On that point, I think, World Messianity resembles Shinto.

**O<sub>m</sub>** It may be said that World Messianity has been influenced by the optimistic ideas of Shinto.

### Tenri-kyō

**B<sub>z</sub>** You say that human beings have misused freedom of the mind and have spent a selfish life until they have fallen into the world filled with sufferings and struggles. Did God forecast such a thing at the time of creation.

**O<sub>t</sub>** In creation God gave man a mind for his free use. There-

## WHAT IS RELIGION?

fore, the responsibility of misusing it lies on man himself.

**C<sub>p</sub>** In Christianity God created man as a being who has the possibility of not only goodness but also sin. In other words, man's choice of goodness or sin left to his free will.

**O<sub>m</sub>** Why did not God create man as a perfect being who does not sin?

**C<sub>p</sub>** Because God intended to make man not as a fixed being but a vital being with personality, that is, a being who can decide and choose for himself.

**O<sub>m</sub>** Didn't God give man the power to choose goodness?

**C<sub>p</sub>** Yes, God gave that, but man didn't use it. This is man's sin.

**O<sub>m</sub>** That man didn't use it means that God didn't give it, doesn't it?

**C<sub>p</sub>** No. God gave it, but man chose evil or sin of his free will.

**Chairman** If we discuss theoretically the question that man tends towards evil or sin, we would get into a big argument. This problem cannot be reasoned out. Not only in Buddhism but in Christianity this problem has not been answered beyond all room for doubt.

**B<sub>sg</sub>** Attacks against Christianity in the Edo period were theoretical to the end, and most Christians who tried to refute those attacks were also dragged into such a theoretical discussion. Consequently, they seem to have been defeated.

**C<sub>p</sub>** I think that it is a question of whether or not we consider God as fate.

**Zen Buddhism**

**O<sub>t</sub>** Does Buddhism discriminate the ego as attachment or egoism from the ego as subjecthood or dynamism?

**B<sub>z</sub>** Buddhism denies the idea of fixation. Non-ego stressed by Buddhism indicates that Buddhism does not recognize a fixed ego. When we become attached to the ego with a fixed view, we become covered with illusion or delusion (*avidyā*)<sup>a</sup>.

**Chairman** Buddhism denies the view of the fixed ego: for instance, the idea of a soul unchangeable and immortal even after death. The denial of a fixed ego, however, produces emphasis on the dynamic ego. In this sense Buddhism can be said to stress the ego. This ego is the unity of the chain of cause and effect.

**O<sub>t</sub>** Do other kinds of Buddhism also preach the same thing?

**Chairman** Yes.

**O<sub>sn</sub>** What is the relation between non-ego and buddhahood?

**Chairman** Buddhahood holds to a dynamic ego. Non-ego does not mean the denial of the ego itself but of a fixed ego.

**O<sub>sn</sub>** We have buddhahood by nature, but as we grow up we become covered with attachment to the ego, and our pure nature becomes defiled. Accordingly can we regard non-ego as purification from such defilement?

**B<sub>z</sub>** I think we can.

**Chairman** The view of having a pure nature is adaptable to Japanese naturalism, but in Buddhism man is not pure by nature. For example, a baby has buddhahood, but not the consciousness of buddhahood, which is purification. In other words in Buddhism the natural state of a baby is not the

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a. *mumyō* 無明



## WHAT IS RELIGION?

ideal or pure state. The natural state is only a possibility. Moreover, man has a tendency to become attached to the ego by nature. From this viewpoint Zen Buddhism stresses the eradication of attachment to the ego and the consciousness of the true ego.

**S<sub>s</sub>** To eradicate egoistic attachment is to return to our fundamental nature, isn't it?

**Chairman** "To return to our fundamental nature" is a characteristic expression of the Japanese, I think. The Japanese people consider the natural state of a baby as ideal. Buddhism, however, considers Buddha as ideal. Christianity expresses the ideal state by saying that we sit on the right hand of God.

**O<sub>t</sub>** I hear that Buddhism preaches the idea of being "pure from the beginning" (*honrai shōjō*)<sup>a</sup> or the "self-existent pure mind" (*jishō shōjō-shin*)<sup>b</sup>.

**Chairman** "Pure from the beginning" is different from "pure by nature."

**B<sub>1</sub>** In Jōdo Buddhism the state in which man is born is called *jinen*<sup>c</sup>, that is, natural; and when this state is brought to completion, it is called *hōni*<sup>d</sup>, that is, adapted to the law. The combination of these words is *jinen-hōni* (naturalness), which is an important concept in Pure Land Buddhism.

**B<sub>2</sub>** In Zen Buddhism it is expressed as *honrai no menmoku*<sup>e</sup>, that is, "what we are originally."

**C<sub>c</sub>** Individuality is more characteristic in the European concept of the ego than in the Buddhist concept.

**B<sub>s<sub>g</sub></sub>** Buddhism stresses transitoriness. From this viewpoint there is no fact but only a chain of moments.

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a. 本来清淨    b. 自性清淨心    c. 自然    d. 法爾    e. 本来の面目