

Agnieszka Kozyra

## A Vision of New World Religion in Nishida Kitarō's Philosophy

Nishida Kitarō (1870-1945), a modern philosopher and the main representative of the philosophical movement most commonly referred to as the Kyoto School (*Kyōtoha*), was very concerned with the problem of religion from the comparative point of view. Further representatives of the Kyoto School follow the same path and have tried to formulate some theories which could become the foundation of interreligious dialogue. Especially Abe Masao (1915-2006) has conducted interreligious dialogue with many Christian philosophers being critical also to his own religious tradition, namely Buddhist<sup>1</sup>.

It should be noted that Nishida was the first of the representatives of the Kyoto School who advocated the necessity of going beyond both Buddhism and Christianity in search of a new world religion. This fact can be easily overlooked, since Nishida is regarded as a fervent follower and propagator of Zen Buddhism.

Nishida started his practice of Zen in 1896 at Senshin'an in Kanazawa, under the guidance of Rinzai master Setsumon Genshō (1850-1915), who formally received him as a lay disciple (*koji*) five years later and gave him the name Sunshin (Inch Mind). Nishida was apparently inspired by his friend, Suzuki Daisetz (Daisetsu, 1870-1966), who is famous for his many books and essays in English that helped in spreading interest in Zen to the West. Nishida took part in *sesshin* (an intensive Zen practice) under the guidance of master Kokan Sōhō (1839-1903) at Taizōin, one of the sub-temples of Myōshinji in Kyoto. Nishida abandoned his formal Zen practice in 1904 and decided to devote himself to philosophy. However, according to Suzuki Daisetz, Nishida's final breakthrough in Zen took place in 1923, nineteen years after he had ceased his practice. Suzuki recalls Nishida's following statement: "My thoughts have reached the point where they cannot be explained by the framework of conventional philosophical language" (Yusa 2002: 190). Nishida started to write about the philosophy of "absolute nothingness" (Jpn. *zettaimu*) and

---

<sup>1</sup> For instance Abe Masao's dialogue with the Protestant philosopher Paul Tillich (1986-1965) see: Abe 1989.

the logic of absolutely contradictory self-identity (Jpn. *zettaimujunteki jikodōitsu no ronri*) at about the same time. In his essay titled *Bashoteki ronri to shūkyōteki sekaikan* (Logic of place and religious worldview, 1944) he clearly links his logic of absolutely contradictory self-identity to the Zen tradition. In his letter to Nishitani Keiji, written one year before, Nishida stated: “It is true that my philosophy is related to Zen experience. Most people do not know what Zen is. I believe that the essence of Zen is grasping the reality itself (Jpn. *genjitsu haaku*). I always wanted to translate Zen experience into the language of philosophy, although I may not have succeeded in my attempt. But to do so was my most important ambition from the time I reached thirty” (Muramoto 1997: 91).

It should be noted that Nishida did not proclaimed that the “religion of the future” should be Zen Buddhism. According to him the “religion of the future” will emerge as a result of a deepening reflection on the universal religious experience of mankind, experience, which can be discovered in all religions, although it is often hidden.

The aim of this article is the attempt at clarifying Nishida’s views on religion and the universal religious experience with special attention to his critical remarks on Buddhism. This problem is especially important in the context of interreligious dialogue of the Kyoto School representatives, which has the foundation in its unique definition of “religious experience”, a definition, which can be traced to Nishida’s philosophy. The focal text that will be analyzed in this article is Nishida’s late essay, *Bashoteki ronri to shūkyōteki sekaikan* (*Topological logic and religious worldview*) written in 1945, a crucial year in Shōwa Period Japan. One may conclude that, even in the time of the Second World War, Nishida hoped that the “religion of the future” would bring peace to the world.

## 1. Nishida Kitarō’s logic of absolutely contradictory self-identity

Nishida Kitarō was convinced that the logic of absolutely contradictory identity applies to the true reality which can be discovered due to the universal religious experience. According to Nishida, the logic of absolutely contradictory self-identity is not just a set of rules that govern human thinking but “the form of self-formation of reality” (NKZ 11b:160).

It should be noted that Nishida distinguished three types of discrimination: irrational discrimination, rational discrimination and “discrimination without discrimination”. Irrational discrimination is not logical. Irrational statements are chaotic and have no logical rules to govern them, so we simply refuse them. Rational discrimination (*gōriteki funbetsu*) is in compliance with the principle of non-contradiction (“A” is not “non-A”) — the principle of formal logic. In the case of formal logic we accept as true judgment affirmation or negation, so we can call it “two-value” logic

(affirmation or negation). “Discrimination without discrimination” (*mufunbetsu no funbetsu*) is in compliance with the principle of self-contradiction—the truth is both affirmation and negation at the same time and in the same respect, so it is a “one-value” logic of absolutely contradictory identity. Such logic can be called “standpoint without standpoint” (Jpn. *tachiba naki tachiba*) (NKZ 8: 570).

Another point of note is that the logic of absolutely contradictory self-identity is not in opposition to “rationality” since it includes “rationality” (a mode of thinking that complies with the principle of non-contradiction) as one of its aspects. The principle of non-contradiction of formal logic (“A” is not “non-A”) is only one aspect of the logic of absolutely contradictory self-identity (“A” is not “non-A” and “A” is “non-A”). That is why the “rationality” of formal logic is included in the logic of absolutely contradictory self-identity as one of its aspects.

Therefore, the rationality of formal logic is not itself the reason for delusions. Delusions arise if one becomes attached to such rationality and is not able to grasp the whole structure of the true reality conceived as absolutely contradictory self-identity (NKZ 11a: 421).

Nishida used the notion of Absolute Nothingness as a synonym of reality regarded as absolutely contradictory self-identity. According to him, absolutely contradictory self-identity is Absolute Nothingness, since it cannot be perceived as an object by a subject. In Absolute Nothingness all contradictions (including opposition of subject and object) are paradoxically identified and yet sustained.

Nishida stated that the Absolute Nothingness implies the religious notion of the Absolute conceived as Immanent Transcendence (Jpn. *naiteki chōetsu*). In the terms of formal logic, transcendence excludes immanence – what is transcendent is never immanent. However, for Nishida, formal logic does not apply to the true reality, which is absolutely contradictory self-identity. There is something that transcends the individual self, but transcends it immanently. The world of subject-object dualism (the world in which individual self is a subject separated from all objects of cognition) is only one aspect of true reality. The other aspect is the identity of a subject and an object – true reality is the absolute contradictory self-identity of all oppositions, including subject-object dualism. The religious experience of Immanent Transcendence is the experience of absolute contradictory self-identity of a cognitive subject and all objects of cognition, i.e. individual self and the universe.

## 2. Religion as defined in Nishida Kitarō's philosophy

Nishida did not agree with the conclusion that the main aim of all religions is to provide consolation to people who suffer from illness or are tormented by desires, which cannot be fulfilled. “Fear of suffering and desire to feel pleasure belong to the domain of the biological, physiological self, not to the domain of

the true individual self. If the aim of religion was to console the self which is full of desires, as some people mistakenly presume, one could compare religion to a tranquillizer or a medicine that reduces pain” (NKZ 11a: 429).

According to Nishida, religion is not a product of social life either. “Those who negate religiosity often think that human social existence is the foundation of the individual self. From the same point of view they perceive the problem of life and death, because they do not realize that human existence is prior to a society” (NKZ 11a: 414). A society does not create a religion; the opposite is true, since the religious notion of *sacrum* has always been an important factor in creating social bonds.

Nishida emphasized that religion is “the spiritual fact” (Jpn. *shinreijō no jijitsu*), which can be experienced by everybody who is looking for the source of human existence. “Religiosity is hidden at the bottom of the individual self” (NKZ 11a: 418). Therefore religiosity is universal, and it is not a special psychological attitude of exceptional human beings (NKZ 11a: 454).

Nishida would agree with Mircea Eliade’s conclusion that a human being is *homo religiosus* (Saliba 1976: 45),<sup>2</sup> but his line of argumentation is different, since he refers to the notion of absolutely contradictory self-identity as the only true reality. Nishida claimed that religiosity is an innate characteristic of man, since it results from his internally contradictory nature. “Individual self emerges as an affirmation that is self-negation of the absolute One. For this reason, it exists in self-negation and in this sense, all people are religious by nature” (NKZ 11a: 448). Religious attitude does not necessarily imply the existence of a single, specific religious doctrine, but means absolutely contradictory self-identity of the *sacrum* and the *profanum*. The *sacrum* is therefore an inseparable part of human existence.

The true *sacrum* is “Immanent Transcendence”, which means that transcendence can be discovered only in the depth of individual self. “Religious faith involves precisely this dimension wherein the individual self discovers itself as a bottomless contradictory self-identity” (NKZ 11a: 419). This bottomless contradictory self-identity means that immanent dimension of the individual self (a concrete human being) includes transcendence. Nishida argues that religious experience is the experience of inner contradiction of human existence. This contradiction cannot be removed, since it is at the same time the source of human existence. A man sooner or later must face the contradiction of Immanent Transcendence: only by overcoming the individual self in its innermost depth, the religious Absolute can be found.

The true religiosity does not belong only to the dimension of transcendence or only to the dimension of immanence. “Religion must be immanently transcendent and transcendently immanent - religion can be grasped only as absolute contra-

---

<sup>2</sup> *Homo religiosus* refers to the idea that human existence is inherently religious in the sense that there is a human existential drive toward transcendence. There is a long lineage of scholars that have proposed this idea, including G.W. Hegel, Soren Kierkegaard and William James.

dictory self identity of immanence and transcendence” (NKZ 11a: 459). “Religion cannot be understood from the point of view of reason (i.e. from the point of view of formal logic with its rule of excluded middle – A.K.), which is always presupposing the dualism of the subject and object of cognition. Religion is a problem related to the foundation of individual self” (NKZ 11a: 413). Such a foundation is beyond any dualism. The universal religious experience is “the absolute fact” for the individual self (NKZ 11a: 418) in the same way as experiments are facts for a scientist. Nishida emphasized that there is no true religiosity without the universal religious experience. Every religion would degenerate if the universal religious experience ceased to be its foundation (NKZ 11a: 424).

In the vision of reality as absolutely contradictory self-identity, *sacrum* is inseparable from *profanum*, and therefore religion cannot be in opposition to culture. Nishida disagreed with the views of the proponents of dialectic theology because he believed that true culture is inseparable from religion. “A religion that negates culture is not true. This kind of false religion is anti-humanistic, absolutely transcendent and thus it does not contain any content that is important for the human being” (NKZ 11a: 459). This does not mean, however, that religion is dependent on culture or that it is a product of culture. “The purpose of religion is not culture – conversely, culture constantly refers to religion. True culture is born from religion” (NKZ 9: 215). *Profanum* is contradictory self-identical with *sacrum* and that is why one can discover reflections on *sacrum* at the foundation of all cultures. That is why primitive societies were inextricably linked to the myths that constituted the reality governing the human world.

Man, being a separate element of the world of “absolutely contradictory self-identity”, is always a creative and creating element. Culture also emerges as a result of the self-forming of such a reality. “In the world of absolutely contradictory self-identity, self-formation of individuals is self-formation of the world and vice versa. Uniformity and multiplicity are identical through mutual self-negation, and this leads to a transition from what is created to what is creative (Jpn. *tsukurareta mono kara tsukuru mono e*). This is the process of cultural development” (NKZ 9: 212). Thus, culture is “the content of self-shaping form, which is a self-determination of the Eternal Present<sup>3</sup> (Jpn. *eien no ima*)” (NKZ 11a: 457). As a result of the formation, in accordance with the law of absolutely contradictory self-identity, different directions of development emerge, in which different cultures arise – “however, the center of such development is always the presence of Active Intuition (Jpn. *kōiteki chokkan*)”<sup>4</sup> (NKZ 9: 213).

<sup>3</sup> The Eternal Present is a term that applies to the temporal aspect of the absolute contradictory self-identity – it is the absolute contradictory self-identity of past and present.

<sup>4</sup> According to Nishida, Active Intuition means that a subject, which is absolutely contradictory self-identical with the object, perceives the object only through becoming the object. Active Intuition is primordial; a Reason is only one of its aspects.

Nishida emphasized that the separation of culture from *sacrum* leads to its collapse. "If a man delves into his essence while denying religion, and in this sense chooses the way of culture, it means that the world negates itself, and the man loses its essence. Since the Renaissance, Europe began to move in precisely this direction, which is the reason for the emergence of voices predicting the near end of European culture. When the world lost itself and man has forgotten about God, man sentenced himself to the mercy of his desires, finding selfish delight in his own individuality. In this way, the world became an arena of constant struggle and a place of satisfying hedonistic desires. This means a state of complete chaos. Such a direction of culture in its culmination means losing the essence of culture. For this reason, thinkers such as Christopher Dawson (1889-1970), seeing no prospects for the development of European culture, talk about falling back to the Middle Ages. Although we commonly say that history repeats itself, in fact, there is no return to the past. History is about creating something new each time. Modern culture has developed from medieval culture as a historical necessity. Not only is it not possible to return to medieval culture, but also impossible to return to the stage preceding the development of modern culture. That is why a new direction of cultural development should be sought, which in turn is connected with the necessity of the birth of a new human being" (NKZ 11a: 460).

### 3. Immanent Transcendence - beyond Buddhism and Christianity

Nishida believed that man must rediscover his source in the religiosity of Immanent Transcendence and thus create a new culture. "I think we should seek God in self-denial. This is not to choose total immanence, because it is the world's way to perdition, and man's way to negating his humanity. The correct direction is transcending what is inside. Thus conceived, Immanent Transcendence is the way to a new culture" (NKZ 11a: 461).

In every religion we can find reflection on the experience of Immanent Transcendence, although in some religions there are more such reflections than in others. Nishida found the "immanent and transcendent" elements in Buddhism and Christianity, but he also showed in both traditions the dominance of interpretation that was inconsistent with the logic of the absolutely contradictory self-identity. "In the relation between man and the Absolute, two opposing directions can be distinguished – transcendent and immanent. Both of these directions respectively correspond to Christianity and Buddhism. However, true religion cannot be abstractly brought to only one of these directions. The new world religion must be a consistent reflection on the experience of Immanent Transcendence. God, who is merely transcendent, is not a true God, because he is not an absolute love, in the sense that he is present in the heart of even the most hardened sinner. On the

other hand, immanent God is reduced to subjectivity of human consciousness and cannot be named God anymore" (NKZ 11a: 435).

Nishida was convinced that the immanent interpretation of Buddhism was a pantheistic vision, incompatible with the true message of sutras. Nishida named his interpretation of Buddhism in accordance with the logic of the absolutely contradictory self-identity as pantheism (NKZ 11a: 399). "In contrast to the Judeo-Christian tradition, in Buddhism an encounter with the transcendent Absolute occurs only when ego overcomes itself towards the Immanent Transcendence (...). It is precisely the principle of Immanent Transcendence that is characteristic for Buddhism" (NKZ 11a: 434). Nishida realized that many Buddhists did not share his views on the above interpretation of sutras, and he considered the pantheism to be the essence of the relationship between the individual self and Buddha (NKZ 11a: 399). Also the Buddhist theory of "exclusivity of self" (Jpn. *yuishinron*, "only self exists") should be understood from the point of view of the logic of absolutely contradictory self-identity. It does not say that the so-called objective world is only a projection of the individual self, its aim is only to emphasize that the individual self is not separate from the world, because it is absolutely contradictory self-identical with it. "Individual self is Buddha, Buddha is individual self" – this truth does not mean that the world is a product of the mind" (NKZ 11a: 446). Nishida also proposes a new definition of the Buddhist term Non-self (Sk. *anātman*; Jpn. *muga*), in line with the logic of the absolutely contradictory self-identity. Non-self does not simply deny the individuality of the self. Non-self indicates that there is no separate, individual self, the existence of which is consistent with the law of non-contradiction in classical logic. Individual self is internally contradictory - its essence is absolutely contradictory self-identity of the subject and object of cognition. In this sense we can say that individual self is separate and is not separate at the same time. Only in the context of the logic of the absolutely contradictory self-identity can we understand why Nishida on the one hand demanded to abandon the concept of individual self and criticized the authoritative subject-object point of view, and, on the other hand, claimed that "attachment to the concept of individual self and the authoritative subjective point of view belongs to the nature of this world [the world of absolutely contradictory self-identity – A. K]" (NKZ 9: 301). Thus, we can say that Nishida reinterprets the Buddhist doctrine in accordance with the principle of the logic of absolutely contradictory self-identity, i.e. in the spirit of Immanent Transcendence.

Nishida claimed that Buddhism should not be called the "religion of the future", precisely because he was aware that many representatives of institutional Buddhist schools do not agree with his interpretation of the Buddhist doctrine in accordance with the logic of absolutely contradictory self-identity. "Can one expect Buddhism to contribute to the creation of the new era in the history of the world? However, we must remember that Buddhism in its traditional form is only a relic of the

past. Universal religion, if it is specific, and formed in a historical process, always shows characteristics associated with the time and place of the nation who shaped it. For this reason, historical religions, although they retain attributes of true religiousness, also have many flaws" (NKZ 11a: 462). The main flaw of the doctrine of various Buddhist schools is the pantheistic interpretation of Buddha's teachings.

Institutional Christianity also cannot be considered to be the "religion of the future" due to its vision of a transcendent God-Ruler. "Christianity, which was the center of medieval world awareness, was a religion transcendent in the sense of the duality of the subject and object of cognition. It was the religion of the God-Ruler (Jpn. *kunshuteki kami*), and therefore secular and religious authorities were combined. Successors of St. Peter also became the successors of the Roman Emperor. This kind of religion negates the essence of religiosity" (NKZ 11a: 460). Nishida was convinced that the new times do not require the religion of the "Lord with countless hosts", but they need a religion of absolute mercy (NKZ 11a: 439).

It should be noted that the very idea of a transcendent God, separate from the world and impossible to be reduced to the world, was recognized by Nishida as a legitimate conclusion on one aspect of the true reality conceived as the absolutely contradictory self-identity. "Individual self touches the Absolute, which expresses itself by transcending itself outwardly, spatially, in the so-called objective direction. One could conclude that Christianity explored this direction best" (NKZ 11a: 434). Transcendence is one aspect of the absolutely contradictory self-identity of all oppositions, including the opposition of immanence and transcendence.

Nishida also found in the Christian tradition, elements close to the universal religious experience of the absolutely contradictory self-identity. In a sense, he reinterpreted Christianity according to the logic of the absolutely contradictory self-identity. "The relationship between God and man should be understood as a relationship of 'reverse polarization'. Thus, our religiosity does not result from individual self, but is a cry from God, Buddha's call. This cry is an act of God, an act of Buddha, and it comes from the source of our individual self" (NKZ 11a: 409). According to Nishida, the statement that man was created in the image and likeness of God indicates that the individual self is "a point, which is a self-reflection of the absolute One" (NKZ 11a: 420). Thus, Nishida interprets the concept of the creation of man by God in his own image in a completely different way than most Christians. He believes that the concept of "creation" means the unity of man and God, which can be discovered at the source of the individual self. "Man discovers his unity with God at the source of his individual self. In this sense, man is created by God". In this context, he also quotes the words of St. Augustine, who wrote: "You created us for yourself and our hearts will never find peace, until they have rested in you" (NKZ 11a: 410). Nishida also pointed out that the Christian concept of Christ's incarnation could be regarded as an act of God's self-negation consistent with the logic of the absolutely contradictory self-identity (NKZ 11a: 435).



He emphasized that the Christian negative theology is clearly heading towards an “immanent and transcendent” interpretation of the Absolute. The negative theology often employs the concept of “self-emptying” (*kenosis*, which is the ability to empty yourself) – man must “self-empty”, or reject any egocentricity in order to be filled with the grace of God. Nishida believed that the importance of conversion as an absolute self-negation is also expressed in the following words of the Apostle Paul: “I myself no longer live, but Christ lives in me” (NKZ 19: 530-531). In this context, Nishida interpreted the concept of conversion in the Bible. “It is God who makes us born again, because Adam dies in us, and by the power of the Holy Spirit we become completely someone else, and the changes affect our hearts, spirits, thoughts and forces” (NKZ 11a: 424). From the point of view of classical logic, self-emptying must mean the disappearance of individual characteristics; so then only the *sacrum* can enter the *profanum*. However, if we wanted to be consistent in applying the law of non-contradiction, we would have to conclude that in an act of “self-emptying” the *profanum* is annihilated or completely displaced by the *sacrum*. Hence the frequent accusations that man loses his autonomy in the mystical experience, becoming a passive medium. Many Christian mystics, such as Eckhart (1260-1327), disagree with that interpretation, arguing that the state of unity with God does not entail the elimination of individual consciousness. For some representatives of the Kyoto School this conclusion was proof that in Christian tradition one can find the notion of absolute contradictory self-identity (of God and man). Nishitani Keiji (1900-1990) also emphasized how the concept of Christ’s *kenōsis*<sup>5</sup> has much in common with the idea of self-negation in Buddhism (Nishitani 1983: 58-59).

Nishida had no expectations that Christians would convert to Buddhism, but hoped that the new Christian world would make its starting point the immanently transcendent Christ, the image of whom, he found in the novels by Fyodor Dostoevsky.

Nishida thought that belief in the *sacrum* being absolutely contradictory self-identical with the *profanum* should become a starting point for interpretation of not only Buddha’s teachings but also of Christ’s teachings “<There is Buddha and therefore there are beings entangled in samsara; and because there are beings entangled in samsara, there is Buddha>. This saying can be paraphrased in the Christian spirit: <there is God-Creator and therefore there is the created world; and because there is the created world, there is God-Creator>” (NKZ 11a: 398). Every religion, as long as it is an expression of true religiosity, must interpret the concept of conversion and salvation from the point of view of the logic of the absolutely contradictory self-identity.

---

<sup>5</sup> *Kenōsis* – renunciation (Phil.2:7). Nishitani refers to *kenōsis* in Protestant tradition as Christ’s self-suspension or deprivation of all attributes of God.

Nishida proclaimed that the future religion of a new era in the history of the world should be a religion of Immanent Transcendence, because only this form of religion responds to the spiritual needs of humanity. Immanent Transcendence is not only an answer to the question about the nature of the Absolute, but also to the question about the essence of the individual self. The source of the existence of individual self is self-negation of this self, which thus establishes itself. “This does not mean annihilation of ego, nor that it becomes God or Buddha in the literal sense of the word. Nor is it about bringing the individual self closer to *sacrum*. For the relationship between man and God or Buddha is a relationship of reverse polarization (absolute contradictory self-identity – A.K.)” (NKZ 11a: 415).

For Nishida, all religions were imperfect reflections on the universal religious experience, i.e., the experience of Immanent Transcendence. He emphasized that although in Buddha’s teachings one can find the most profound reflection on the universal religious experience of Immanent Transcendence, the doctrines of various Buddhist schools were not free from distortion of such primordial experience. In the future, both Buddhists and Christians should ground their teachings in the experience of Immanent Transcendence. Nishida believed that the religion of the future would be a religion of Immanent Transcendence, but it would not arise as a development of a particular religious tradition while excluding others. The religion of the future is to emerge after a long process in which humanity becomes aware of the Immanent Transcendent essence of the experience of *sacrum* in all religions of the world.

However, Nishida does make it clear that the notion of absolutely contradictory self-identity is to be found more easily in Buddha’s teachings than in other religious traditions. The famous statement, “one is all and all is one” (Jpn. *ichi soku issai, issai soku ichi*) from the *Flower Garland Sutra* (Sk. *Avatamsaka sūtra*; Jpn. *Kegongyō*) can be regarded as the best definition of the notion of absolutely contradictory self-identity. Therefore one could argue that Nishida’s vision of “religion of the future” should be called “Anonymous Buddhism” in comparison to Karl Rahner’s (1904-1984) theory of “Anonymous Christianity”. Karl Rahner was convinced that the Evangelical truth of love (God’s Commandment: “Love your neighbor”) can be found in all religions of the world due to God’s primordial revelation in human conscience. Rahner stated: “*Anonymous Christianity* means that a person lives in the grace of God and attains salvation outside of explicitly constituted Christianity... Let us say, a Buddhist monk... who, because he follows his conscience, attains salvation and lives in the grace of God; of him I must say that he is an anonymous Christian; if not, I would have to presuppose that there is a genuine path to salvation that really attains that goal, but that simply has nothing to do with Jesus Christ. But I cannot do that. And so, if I hold that if everyone depends upon Jesus Christ for salvation, and if at the same time I hold that many live in the world who have not expressly recognized Jesus Christ, then there

remains in my opinion nothing else but to take up this postulate of an Anonymous Christianity" (Rahner 1986: 135).

It ought to be pointed out that Rahner's statement of "God's voice in human conscience" could also be regarded as Immanent Transcendence.

Nishida wanted to go beyond Buddhism but he meant to go beyond the false pantheistic interpretation of Buddha's teachings, not its truth. In many sūtras of Mahāyāna Buddhism one can find the absolutely contradictory self-identity of oppositions, for instance, the famous statement: "form is emptiness and emptiness is form" in the *Heart Sūtra* (Sk. Prajñāpāramitāhṛdaya sūtra, Jpn. *Hannyashingyō*). Buddhist meditation practice has as its goal overcoming subject-object dualism, which leads to the experience of reality as absolute contradictory self-identity. It should be noted that in comparison to Buddhism, in other religious traditions, the idea of absolute contradictory self-identity as the true structure of reality is rather marginal and often implicit.

## References

- Abe, Masao 1989. *Zen and Western Thought*. Honolulu: University of Hawaii Press.
- Rahner, Karl (Paul Imhof [&] Hubert Biallowons [&] Harvey D. Egan (eds.)) 1986. *Karl Rahner in Dialogue: Conversations and Interviews 1965-1982*. New York: Crossroad.
- Muramoto Shōji 1997. "Nishida no zenron" [Nishida's opinion on zen]. In: Ueda Kanshō (ed.), *Zen to gendai sekai* [Zen and the contemporary world]. Kyoto: Zenbunka kenkyūjo. Pp. 74-96.
- 村本詔司 1997。「西田の禅論」。上田閑照編、『禅と現代世界』。京都: 禅文化研究所。
- Nishitani, Keiji 1983. *Religion and Nothingness*. Berkeley, Los Angeles, London: University of California Press. NKZ 1965-6. Nishida Kitarō zenshū [collected works of Nishida Kitarō], vols. 1-19. Tōkyō: Iwanami Shoten.
- 『西田幾多郎全集』1965-6年。19卷。東京: 岩波書店。
- NKZ 8. "Kōiteki chokkan" [active intuition]. Pp. 541-571.  
「行為的直観」
- NKZ, 9. "Zettaimujunteki jikodōitsu" [absolutely contradictory self-identity]. Pp. 147-222.  
「絶対矛盾的自己同一」
- NKZ 11a. "Bashoteki ronri to shūkyōteki sekaikan" [topological logic and religious worldview]. Pp. 271-464.  
「場所的論理と宗教的世界観」
- NKZ 11b. "Ronri to sūri" [logic and mathematics]. Pp. 60-114.  
「論理と数理」
- NKZ 19 The letter from Nishida Kitarō to Tanabe Hajime, 9.05.1916. Pp. 530-531.

- Saliba, John A. 1976. "Homo Religiosus" in Mircea Eliade. *An Anthropological Evaluation*. Leiden: E. J. Brill.
- Yusa, Michiko 2002. *Zen and Philosophy: An Intellectual Biography of Nishida Kitarō*. Honolulu: University of Hawai'i Press.

## アグニエシカ・コズイラ

### 論文概要

#### 西田幾多郎の哲学における新しい世界宗教の展望

現代の哲学者であり、いわゆる京都学派の代表的存在である西田幾多郎（1870-1945）は、相対的な視点から宗教の問題に取り組んだ。重要なのは、西田が新たな世界宗教を模索するなか仏教もキリスト教も超える必要性を提唱した、京都学派の中でも最初の存在だったということである。西田は禅宗の熱心な信奉者であり布教者であったため、この事実はややもすれば見落とされがちである。西田によれば「未来の宗教」は、多くの場合隠れているが実はすべての宗教に見いだすことのできる、人類の普遍的宗教的体験への深い洞察の結果現れるだろうと述べている。本論文の目的は、仏教に対する西田の重要な見解に特に着目しつつ、彼の宗教と普遍的宗教的体験への考え方を明らかにすることである。この問題は西田哲学に遡ることのできる「宗教的体験」の独自の定義に基盤を置いた、京都学派の異宗教間の対話という文脈において特に重要である。

本論文で分析される主要文献は、1945年という日本の昭和時代の重要な年に著された西田の後期の随筆『場所的論理と宗教的世界観』である。第二次世界大戦の際、西田は「未来の宗教」が世界に平和をもたらすことを望んでいたと結論づけることもできるだろう。

キーワード：西田幾多郎、「未来の宗教」、仏教、禅宗、キリスト教、無の思想

**Keywords:** Nishida Kitarō, "religion of the future", Buddhism, Zen, Christianity, nothingness