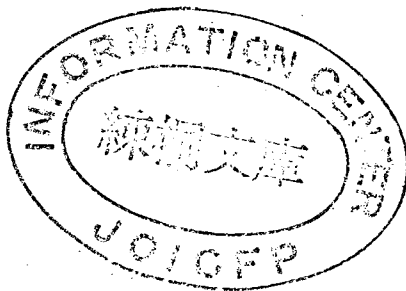


English Pamphlet Series No. 60
Institute of Population Problems
July 1, 1965.

PHILOSOPHICAL RESEARCH FOR THE
THEORY OF POPULATION QUALITY:
New attempt and approach to
population philosophy around
the vision of human idea from
the view-point of anthropology.

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Philosophical Research for the Theory of Population Quality

- New attempt and approach to population philosophy around the vision of human idea from the view-point of anthropology -

Dr. Nobuo Shinozaki

I) Preface

The Term of "Population Quality" is not yet current in academic circle or others. But actually we have many problems today which we are forced to be conceived as the problem of population quality; for example, the problem of death, disease whether it will be physical or mental, growth of physique, intellect and etc. Then though this has surely the difficulties to define this term successfully and to explain the significance in detail, it is fact that such conception has existed in past as a conception of race-hygiene or eugenics based upon the result of human genetics.

However the basis of an argument which I dare to say or prefer this term "Population Quality" is caused by the reason which I need to, so I suppose, research the constitution of conception that mean some historical or cultural factors. Accordingly it will be one question what is "Population Quality" itself. Here, while I should like to proceed this apart from the problem of definition, as the "quality" suggests the obscure outline of indication, I think I must study the

essence of human beings deeply in human biology and widely in somatology and also philophically in human thought. This direction will also contribute to the field of the research of population biology. In short, it could be said that the orientation of population quality may consist in the problems of the field of inner side of population themselves, in other words, the interrelation among them and also the inheritable influence into population more than only in a demographic field and the problem between population and economy or society.

II) Historical quest for human beings from the Anthropology.

It has been well said that the proof traced concerning the human origin by the prehistorical survey may show that human being would not live on the earth 1000 million years ago; it would be supposed that unicellular animals began to occur in a period of Archaeozoic when the fossil of first creature was discovered. After the elapse of 18 million years the porifera and coelentera appeared in a period of Proterozoic, that is in non-vertebrate era.

Moreover in a period of Palaeozoic after 12 million years fishes and the Amphibia presented on the earth. Next era was Mesozoic that the reptiles had the age of prosperity.

Thus after 9 million years it came into the era of Mammalia and in a latter period of Cenozoic and human race appeared on the earth. This era could be estimated about 1.75 million years ago from now. After this we had many fossil by human beings as follows:

Homo Javanensis, Home Sinanthropus, Pithecanthropus erectus, Palaeoanthropus, Heidelbergensis, Eoanthropus dawsoni, Home Neanderthalensis, Grimaldi race, cro-magnon race, Homo azilia and etc. Along these lines of human race Homo Sapience has been developing till now. As seen in history under the conditions of process organized by a differential or integralizing course of issue, creatures were constituted gradually from simple to complex and got a controlled human body as most complicated multicellular animals. Such human historical vision must give at least two philosophycal conceptions; one is of successive continuity in time, other of natural ontogenesis in space. The former conception must lead the evlutional philosophy of Dawin and the latter the theory of natural genesis of Pasteur.

Then it is to note that these historical evidences suggest a reflection to philosophy concerning human beings as a distinction of philosophy which we ought to think or are able to think or are forced to think or are going to

think around the object.

III) Estimated projection of world population in past.

We could take now the number of world population estimated by Willcox and Car-Saunders from 1650 and since 1920 estimated by the International Union. To analyse these trend-conditions of demographic history in the world, is to give one idea about the population growth which might show the law of "redouble addition and reduction". This means in the long run that it took 180 years to become twice population from 1650 to 1830 and population in 1830 became twice in 1930 by taking 100 years.

Then the following model table will be well made.

Model — table

year	Population	Period
A	P	T
B	2P	$B - A = T$
C	4P	$C - B = T_1 - t$
D	8P	$D - C = T_2 - (t-k)$
E	16P	$E - D = T_3 - (t-2k)$

If such trend which the time is shortened at a rate to be double in population will be valid for the past, it will be possible to calculate the past population in the world.

According to such a estimation, we could say total population in zero at the beginning of the Christian Era probably would be about 45 million. Thus going back to the past by such a simple calculation, the populational origin is to be well said about 108 thousand years ago that fall on just the era of Tertiary period that made *Eoanthropus dawsoni* and *Homo Neanderthalensis*.

Accordingly 1.6 million years before this time are to fall into a missing population range as a postulate. Stating on a base of the principle of thermodynamics any reversal reaction process must be considered to the changing of population as an energy of human beings. The above fact suggests me we may be able to expect some kind of entropical principle of circulatory energy.

IV) Theoretical research concerning the problems of human beings around and along the line of philosophy of Greek, European and American, and Oriental.

The way of human life in Eolithic era must be only a part under the control of or involved in nature so far as we are forced to consider them as a living creature due to direct experiences by the force of nature. Then an idea of human born in it must be one naive vision caused by natural thought.

Such idea would inevitably bring about the way of thinking that only by accepting the view of transcendental being as God or absoluteness they had been able to obtain their existences as seen still now in a primitive religion or in a certain oriental religion.

On the contrary the truth was that this idea also produced the origin of modern science by the fact which they researched where was God or Superman concretely. The word of the Greek named Thales "all things are full of Gods" is said the first pronouncement of science. At any point of line of anthropological history I should like to claim that a great deal of cumulative natural energy are organised into human beings through long human history since Eolithic era became to change revolutionarily into the new type and system of human frame. If my guess is permitted, first great change or reorganization by diversion and conversion would bring out in the New Stone Age 5 thousand years ago followed by the Brone Age and then the Iron Age. And second reformable quake of human energy, it will well be said, began in Greek era about 2.7 thousand years ago. At any rate the fact that human beings stood up and walked with two legs is a splendid revolution of physical form. It may be well possible to note that these trends will mean

the possibility of the realization of new special system or frame of energy-change from a natural world to a populational world.

However, no one could express concerning the essence of resource of this energy whether it will be homogeneous or homotypical with natural one except the wonderful, experimental and suggestional research of Dr. C.L. Kervran.

a) Greek and European thinking.

It will be quite necessary that I must reexamine and reconcile the opinion, vision and thought of Greeks and Europeans and Orientals in past by tracing the philosophical traits of human being. The science which arose from Greece had three directions; first was as a physical theory, second as a mathematical theory and third as a functional theory. Next scholar would be recalled as the representatives of above theories. Heraclitos, Parmenides to a physical theory; and Anaximander, Pythagoras, Theaetetus, Eudoxas to a mathematical theory and Hippocrates, Empedocles, Aristotle to a functional theory. They were going to equally research the conception of truth and discovered the significance consisted of physical, rational, being and becoming entity. Here the marked one among them especially would be the human view of Aristotle who manifested the definition of human

essence from the point of somathology and social human life and never accepted the theory of "Bifurcation of Nature" which the physical and mathematical theory introduced.

At this point his vision has been looked like a synonym with Plato, but by my idea it is a Antonym in principle. Then his thought of human being was leading and predominant over European countries until 17 century and receiving a damage by Darwin. I can not forget his valid word "unmoved mover" which his intuition already shot the truth led by his theory known as a Aristotelian Dynamics. His indication also is verified later by rediscovery of Macro atom. Next Kant presented the proposition of four forms of asking the problem of human being: "Was Kann ich wissen" "Was soll ich tun" "Was darf ich hoffen" "Was ist der Mensch". According to the interpretation of M. Buber, first question means the problem of metaphysics, second the problem of moral, third the problem of religion and fourth the problem of Anthropology. Though the background of his view approach rather to the idea of Plato than one of Aristotle, his merit contributed to distinguish rationally the natural world and the populational world (human world) in idea.

However so, I wonder whether human beings themselves established distinctly the independent status in an inner world, because he requested the divinity in spite of his

adjustment of conception of Nature. Then looking for the theory of existence of human being in M. Heidegger who started question on same base of form as one of Kant, he grasped the special character concerning the essential theory of human being's own as a problem that he must research for and trace into the entity of human realism which fundamentally take charge of the out-projection of phenomena. Thus he expected his direction of research will reach to the essence of human being through inquiring into the fundamental structure of existence along human existence. Such a course of doctrine which it may mean that the reference frame of human being could not have general universal validity would be naturally to shut out other way of research from other phenomena or other entity. Nevertheless, because of this indication that the structure of existence of human beings must be requested in the pure character of inner relativity itself, paradoxically the effectiveness is to be marked, which above argument happened to make a motivation which pushed the problem of human beings themselves before our eyes.

In this meaning the way of thinking of Heidegger approached to human being more than Kant. At same time it could be said also that his philosophical human vision may go head along a line of something like one of Oriental or

Buddhistical thinking. Then since he, however, showed the transcendental entity as the character of human being, I could not deny the jumping quality in his theory. In a contrast to this we could see the coherent idea to human beings in the way of thinking of Feuerbach. He had murmured "God was my first thought, reason was second and human being was third and last; the subject of divinity was reason but the subject of reason was human being".

This idea led him to establish his new philosophy of Anthropology in which he had all-embraced the all thoughts which conditioned or interfered in the human beings, in short, unified God, nature, and human. Then his another word, expressed to us, as follows, "The essence of divinity is nothing else other than the essence of human being. God for human beings means the mind and soul and self-consciousness of human being. Therefore only human being is the beginning, the center and the end of religion". I can point out the introduction of naturalism apart from only philosophical discussion in him. It might well be criticized that this theory concerning the idea of human being was too abstracted. But by my opinion, the process of procedure of his idea over Kant and Heidegger for a logical jumping would seem to go same along the logical development in the frame of his

reference just as Parmenides' proof of a contradiction between the extensive facts of stuff and change drove Leucippos and Democritos to the introduction of a referent for atomicity and motion and the formulation of the kinetic atomic theory; or just as a contradiction in electro-dynamics between the principle of relativity for Galilean frames of reference and the Principle of the absolute finite velocity of light, in vacuo, drove Einstein to the discovery of the relativity of time and the formulation of the special theory of relativity. Could not I say that he was not only thinking but also moving? Then he declared "human being is only God for human being". Thus he opened the door rather to the image of living human being than the abstract of it. Such being the process, the human vision of Marx as the essential qualities of labour force was born by the criticism on the foundation of human frame of Feuerbach. It is strange that we discover the ground again which the first principle of human owe to Aristotle as the principle of becoming in an idea-reformation. It will be natural that the penetration of Marx reexpressed the "Alienation of human being" and it will be necessary to remember that his "Communist Manifesto" in 1848, it seems to me so, had some inner relation in idea to the declaration of idea of Energy by Mayer in 1842, because many ways of

thinking had been influenced by the philosophy of physical theory in these era. Here I am forced to recall the human idea of Scheler whose idea of human being proposed the united, complete, harmonising, and ideal human being called "the principle of total human" on a contrast to Marx. His idea also included the human view which was like to make the image of theological, philosophical and natural scientific one unified and kept the balance.

Therefore he assumed an attitude of inquiring for the balanced structure of human being as the total man, whose attitude was so called the attempt as one request for the setting of "situation of human being in universe". In this speculation he discovered the principle of "organ exclusion" but his indication as one conclusion, seemed to expect for a lively Yankee's soul of reclamation of wasteland followed by bearing a sound development of mind and body because of the disappointment caused by somewhat wet view of human being. To express in other meaning, his special situation around human view laid down into an attitude asking for the entity of possibility of human being. According to his course of idea, he had tried to break down the husk of past conception and saw a deadlock of life, that is, a wall over where human vision of theology, philosophy and natural science stand by

the side of affirmation of life. Then he cried "Oh, this maze. Oh this blind alley". This means that human being must stand and go ahead on their ways on themselves because the soul and reason in past was nothing but one condition of illness; it was not health: Thus this purpose of ambition which he tried to believe the essence of human being in such severe possibilities that, whereas such substances was given by God and Nature, we must shake off such a ghost, always invited the "complete man" and at same time became to be "the atheism with solemnity and responsibility". It seems to me that this expectable possibility will not be betrayed, because I have heard from Dr. Taeuber (American Demographer) the fact that in America there had been a movement of the "Anti-Holy Alliance" and also from Dr. Kinseys' report around sexual behaviours. In short his researching attitude which does not designed only from a narrow frame work established one passing way to approach to the essence of human being. Marx also had once murmured "Philosophers were indulging themselves only in explaining what was a world or what was the phenomena in it. And nobody intended to relieve the poorer people. Were not one the philosophers who had a duty of relieving them?". Thus I could say both Scheler and Marx had made up their minds to cut off the past notion of human being and it seemed to me that the

concrete development of Scheler's vision for human beings is becoming to realize in American people and one of Marx's vision for human beings had realized in the people of the Soviet Union.

Another kind of way of thinking was conceived by Pascal who was natural scientist, but also one philosopher who knew the brittleness of existence of man intuitively. This is involved in his word "man is weak as a leaf of a reed, but just a thinking reed" or in his crying "rejoicing! ecstasies! peace! peace!". He did not be to research exclusively for human philosophy, nevertheless since according to his stray notes, he said "at any rate I will try whether there is a god or not. It is a gamble", it might be said that the superiority of human conception to God was in him. To summerize above these ways of thinking, it may be noted they surely had laid down a common vision around human being in their ground in which they called in question concerning the possibilities of human beings.

Next vision of man is in Sartre's idea. According to his book named "existence and naught", he gives an expression around the so called, passive philosophy. He rejects the dualism of existence and phenomena, therefore the duality of the view-condition to possibility and actuality become to be

naught, too. Since the antagonism between appearance and essence is eliminated, the appearance is just to be the very essence.

Then he develops the philosophical conception by saying "the consciousness is a consciousness concerning something and transcendency has a meaning of constituted structure to consciousness" and that is "the meaning that consciousness is born by taking a direction to one existence which is not a consciousness". It can be said to his way of thinking that his idea had the something like a sense to approach to a philosophical thinking of possession for being biological one. Thus that the consciousness passed over the being and went to the meaning of the being, make him say briefly a next; - "The existence of being as a theory of immediate existence to instantaneous itself stand on themselves". Thus while the being is one of becoming existence, it is being over there. His conception concerning the existence, being grasped in complete affirmativity, is to reorganize on it at same time if it is destroyed. This, in other side, has a meaning to connect with the accidentalism and therefore we should ask for the possibility in his saying structure of existence which face and correspond to ourselves. To simplify these terms concerning his philosophical structure of existence,

I should like to make it a rule to call them as next; former is the inner - coherent ego (I-C-ego), and latter the outer - coresponding ego (O-C-ego).

By introducing this I-C-ego and O-C-ego, when he tries to discover the relation between them, his eye comes to be absorbed into a crevice, in another saying the question of Naught comes out. And he begins to catch a concrete human being through the way of thinking about "inner-world-existence" of Heidegger which present the doing to make him careful, watchful and worrying. Such a process of discovering himself "ego" make him becoming aware of his existence by the extended co-relation of instrumental existence which equally means what is myself starting from the complex. To state in another way of saying, "human existence" appears here only in so far as he is being surrounded by the being within it which means that he discovers himself-ego, in the very midst of the existence. Such a meaning makes me impressible again the Balzac's saying, "a sole situation of man has not the personality". Now Sartre said again that it is also the existence of human being who arrange these surrounding existences, and it is possible only in his transcendence over existence that he can make a existence existing as the whole of existence constituted into a form of conception as

a world.

According to his style of saying, "human being is always separated from a being he is being himself by all extension of the existence which he is not being himself. Then he be a existence that be prior to himself". By this reference frame, the appearance of whole of actual things, human being too, come to be betrayed themselves barely in "Naught". I may interpret his philosophy is that his theory is a determinism of existence, and the being is being; the non-being is non and ego is one existence in the way of existence which exist always apart from ego and thus we exist really. Such his logical development seems to have same analogue as one of the Holy Priest Rinzai in Japan written previously in a book "the ditermination of Buddha and Devil". This Holy Man developed his idea too as follows:- "We can obtain at once with the thing to be able to obtain without training, verifying, getting and losing. Another way is not necessary in all times".

I discovered this mention just had met and coincided to the way of Sartre, except the after-caring of result led by the philosophy. The effectiveness introduced out of the thought of Sartre is to not recognise all authorities to the existence and give no value for it. Rather it seems to me the position of existence fall down into an unnecessary.

situation or an absurd situation as if vice versa. Then he is to break down the theory of sacredness around existence conceived previously by philosophers too. Formerly Nietzsche had condemned God and the existence of circumference of human being, but Sartre had despised the existence itself over him. This unstable and unsecured realism suggests me new idea in the view of my anthropological philosophy and brings rather some meanings to my frame work of "demonstrated and apprehensive humanism". In short human beings come out such one appearance of existence as something which those can not exist in any other than a questionable situation of being as the way of existence. Sartre's thought may represent French people of to-day. Nietzsche thought represented former German people.

It will be no exaggeration to say that it has been considerably due to the alienated civilization from human beings originated in the thought of Greece that the destination of Greek philosophy is ending as such course entity by Nietzsche, Marx, Scheler and Sartre. Accordingly we could pick up the signs in various writings that leading thinkers in Europe as Goethe, Kant and others gradually were taking the direction of thinking to the Orient. On the different way some thinkers as Northrop are trying to aim the reorganisation for the new vision of human being, changing

the wet inner philosophy in Europe into the outer philosophy. There is no help for saying that if they follow to the inner philosophy through the idea of Greek natural science, they must proceed with the idea faithfully along a principle of physical theory and in this meaning the human philosophy of West civilization went and came under certain illusion and in another sense a more progress did not be made than the Greek philosophy around the human being theory. In Orient, the view of human being had been developed exclusively by the inner thinking. At certain point the Oriental thoughts rather progress than the western. As remembering again the Sartre's idea, what would his saying "there is always an understanding which is precedent for judgement concerning ego-substance" mean? Even if he denied the transcendent absoluteness, what is the entity which leave the reverberation behind? Why is it possible to jump and jump or to be able to continue to exist even in Naught or Crevice? Would it mean that at just moment when I go one step toward into vacua or crevices in mid-air, something like supporter or maintainer suddenly bring out under my foot from an unknown quarter? Or would it mean that the sum, two and seven equal nine, exist without fail somewhere just same as a Galois theory of Mathematics? Now seeing the oriental human vision, it started by taking

situation of all embracing. The Orientalism had at beginning one human view integrated from the first without passing through the course of differential, oppositional and next summerizing process.

It will be better to say that having an attitude of finding "one among many which is different from the way of Scheler's finding "many for one", moreover they took a direction of making "one" vivid without being excessively attached to one. Would not the one thing have the first significance in the Oriental essence which Northrop called it "the drone of consciousness" or Sartre stated "the intermediate constitution between a crystal and a mixture"? In these field there is a sub-existence undistinguishably including inconsistency and rationality together. By the Buddhistic philosophy I could call these fields "Araya-shiki". According to Northrop, the perfect and complete achievement in man led by the natural science and the thought and the art from Greece concentrated into Leonardo da Vinci. At any rate I could say this century has a shunt or a key for the philosophical human vision.

b) Oriental and Buddhistic thinking.

We could take many opinions concerning Oriental thinkings of human beings but it will be better, so I suppose, to research and state the Buddhistic philosophy because many ways

of thinking logically had been arranged by various oriental scholars in the Buddhist scriptures. The researching direction for the existence of human being is divided roughly into two divisions; one is the principle of actual viewability, other is the principle of correspondence of reason.

According to late Dr. Takakusu who was famous professor as a Buddhistic philosopher, the course is as follows.

1) The principle of correspondence of reason.

This principle of correspondence of reason includes many sub-divisions, for instance, classifying by such as a principle of historical causality, or a principle of contemplation of mind, or a principle of mutability and etc. Takakusu had said to me that he reorganised the vast Buddhism to match the way of thinking of European and American with an aim to make them realise when he met and perhaps discussed with Northrop before this war.

Besides the logical theory of reason, Buddhistic way of thinking has a branch of wisdom obtained by intuitive power coming from the Zen-View which reveals the original character of human beings themselves and appeals to inner pure experience. We call it "Tei" in a Buddhistic term which has involved two meanings of "Teiri" and "Teijitsu". "Teiri" is to correspond to the truth and "Teijitsu" to the reality. Therefore the

former belongs to the question of cognition, but the latter to the problem of real fact. In other word one is as recognition, another as comprehension. Then any truth is not a valid truth for people who don't cognize, and thus Buddhistic view accepts that there are to be many truths in human beings. Here Buddhistic philosophy come to criticize the way of thinking which European thoughts always incline to take absolutely only one truth, above all different from in the arrangement of human essential qualities. Then this significance of "Tei" has a broader one than European one, and rather the expression "Zoku-Tei" which mean a worldly truth and fact seems to generally be equivalent to the term of the universal valid truth in Europe. The truth which the natural science discovered is to be classified into a section of "knowledge-view by reason" from the interpretation of Buddhism, which make it progress by the basical measure of logical and mathematical principle and produce especially the philosophy around an appearance when it is to the external natural phenomena and produce particularly the philosophy around an inside-view when it is to the psychological and inner phenomena. However it may be so, the actual viewability in Buddhism can not be reached even by the mundane theory of logic or mathematic, because it belongs to the "wisdom-view by

the pure experience" in both inner and outer. Thereafter the region called "Teijitsu" situates in a frame-work of "Zenjō" which is going through a pure comprehension. Just the case is the time when the natural philosophy of Northrop stands at a loss to a wall by saying a drone-area and also just same when Sartre turns a line of his eye from hither to yon and feels the more apprehensions. Just when Sartre thus must confess the reasonable ground of existence on this crevice of zero, this horrible discrepancy made him vomit. Whereas in Oriental one just very contradiction stood already before our eyes as a starting point to human being. Benedict also pointed out such a kind of contradiction around Japanese characters in his book of "chrysanthemum and sword". Buddhistic principle laid-down four "Teis" constituted of four laws; "suffering, adhesion, elimination and guidance" as a "Teiri" by a mundane interpretation, but seeing from the sense of viewability, the human view of life which was considered it as happiness becomes to change at last into a suffering. In short even if the human life looks like a comfort to general people, in the long run the true fact is nothing but a sequence of troubles, worriment and anxiety. This is a view of "Teijitsu".

Adhesion or excessive fondness is the root of suffering, that is, consuming passions. Theoretically the adhesion

belongs to "Teijitsu", but as such a cause must be eliminated, this also may be connected with "Teiri" as an ideal one. The process of elimination looks like giving a reason, however this mostly doesn't depend upon only a reason, but rather a realization achieved by "Teijitsu". And guidance means an indication of Buddha and include both "Teiri" and "Teijitsu". Accordingly since Buddhism first of all laid down the postulate of "human life be a heavy load", it aims the thought which emancipate themselves from these yokes. From the point of this view, the argument of interpretation about the things or the mind of contract become to be secondary as a heterodoxy which means the faced focus is different from in the dimension. In order to relieve and help their original existence, Buddhism has been to present the two ways for judgement; one is a reasonable wisdom and another is a realising wisdom. And then, they researched for and called the viewability which view the just very reason itself and the just very reality itself --- "Shinnyo" which means that the way of viewing probably different from the European philosophy.

However Northrop regarded this view-point as a non-egalitarian which combined all with the oriental fundamental theory and he had interpreted this historically as on a line of same attitude of ancient Greeks, Roman and Hebrew; that is,

as the character of "Drone" surrounding the core of consciousness which had been led by William James and he called it "chit-nirvana consciousness" belonging to the naive realism. Buddhistic thinking doesn't always stand so much only on such undifferential field as in Hindu or Islam. Because Buddhistic psychology classified the consciousness into 9: eye-sense, ear-sense, tongue-sense, skin-sense, conscious-sense, self-conscious-sense (Manashiki), repository-conscious-sense (Arayashiki) and paramount-pure-sense (Mukushiki).

Corresponding to these, six spheres are laid down as a law of relational contact; colour-form world, sound-voice world, smell-scent world, taste-flavor world, touch-feel world and metaphysical world. But when Northrop expressed a scathing remark to those oriental religions by saying "even though you mumble many incantations -- abdarakabura - only within inner world, you could not escape from your own entity", his opinion is just right.

The principle of discrimination

Setting everything else aside, I must research what is the principle of correspondence of reason being a match for European philosophy. In another word what is the principle which research for the truth (Tbiri)? One of these is the principle of discrimination which means to ascertain the truth

whether genuine or philistinism and to aim the raising-up of general universal-valuable sense. To say in a modern fashion, this will fall into the course of educational training. Next one is the principle of differential research which means to study the method and at sometime the attitude or approach for other theory. It may be said to be something like a kind of logic. Buddhistic logic always has four-logical means, neither two nor three logic and therefore it is named "The four differential theory of discernment" which introduce naturally four kinds of answer. For example, when we are subject to a certain problem of existence, its affirmation is "being" ("yū" in Buddhistic term) and its negation is "non" ("Kū" in Buddhistic term) and then the third is "being or non" ("Yaku-Yakukū") caused by the conditions or the character of existence and the last is "Neither being nor non" which cancel all over the antagonism.

Takakusu criticized the European and American logic with a scathing remark that they had been apt to agglutinate the two logics "yes and no" and repeat for ever the conflict which cause the breaking civilization of to-day by stopping within the small pragmatic idea in spite of developing the differential field on the thinking and then they can not comprehend the basical significance of Buddhism. In his another saying,

in Buddhism there is the phrase that the world of three parts is the very incarnation of only mind which means the outer limit is derived from but the inner limit is affirmed as existence. Such a logic as above indicates the way of thinking which permit it to concept two contrarious ideas together at same time and make it possible; I can find various doctrines of such a meaning in the Buddhistic scriptures.

Introducing some sentences the phrase means that "all phenomena consisted already in only mind and therefore we must not consider another better way ought to be without human mind" or "the appearance which arise within human mind is all true being, but without human mind all naught". According to a definition of other sect, the third logic is called "selective yes" ("Sōku" in Buddhistic term) and the last is called "all non" ("Sōhi"). In case of researching the cause, these four ways of thinking are adopted and if the cause is due to myself, the responsibility is by "self-origin", if other, it is by "other-origin", if mixture, it is "together-origin" and if the cause is not due to anyone else, it is "non-origin" in which the last one may be "accident-origin".

Takakusu had explained an interesting story around the way of thinking of the world as an example by following to this logic. According to his explanation, he had referred to

the Christianity as one of "other-Origin" so far as the christianity teach that God create all and regarded the Buddhism as an example of "self-origin" and "together-origin" and the materialism as one of "non-origin" since it emphasizes the accidentalism or probability and the theories of other political, economical and social thought as one of "together-origin".

Even in Buddhism, occasionally various kinds of way of saying are found. For instance, the "Gon" is used in place of "Kū" and the "Jitsu" in place of "Yū" and sometimes the word of "Sen" and "Jō" which indicates that "Sen" implies the meaning of dye or colore and "Jo" implies the meaning of purity or cleanness. Frequently the study of the "Zen" sect uses this technical term as seen in the phrasing "the good or evil should be judged by two circumstances of "Sen" or "Jō". I could mention the "Kusha" sect as a representative of such a logic. The "Kusha" having the conception of a store of learning prospered in the dynasty of "Kushana" in India and especially this methodology of logic was completed by many scholars in the era under the reign of Kanishika King. This is so called a great essay of "Mahābibāsha" which mainly concerned the wisdom of metaphysics and then also called the "Shōhō" school which afterwards divided into two sects;

Kashumira sect and Gāndaara sect. About in 420-500 a Bodhisattva named Seshin who was famous as an integrating philosopher went to Kashumira country and published the "Summary of Abi Daruma" which Abi means correspondence and Daruma means wisdom, in modern style is proportionate to the meditation of orthodox philosophy today in Europe.

This doctrine around the classification has 75 beings which divided into 11 "Shiki-being", one division of "Shin-being", 46 of "Shinshoyū-being" 14 of "Shinfusoō-being" and 3 of "Mui-being". Shiki-being has a significance of hindrance to other things in space and in short, somato-physical material.

Therefore "Shiki" includes a formal factor and also a qualitative factor and then "Shiki-being" is to have 11 sorts constituted of five roots as a subjective region (eye, ear, nose, tongue, skin) and five boundaries as an objective region (colore, voice, smell, taste, touch) and besides a special non-expressive one such as an impression or an inspiration.

Shin-being belongs to one of consciousness, but this is a control consciousness and that subjectivity. Next Shinshoyū-being indicates 46 regions of purity or dye classified by each action of mind. Shinfusoō-being is a region which doesn't follow behind even though the function of mind works out.

The last "Mui-being" indicates the acquisition such as "nirvana"

resulted from the action of brain not by becoming or such as
vacancy of non-becoming space. It will be to note that this
sect explained already the micro-atomic theory in the region
of Shiki-being. According to this, the existence of micro-
atomicity has been always and unchangeable but the action appears
and disappears by the conditions of causality and this sect call
it the "future" that a various kind of deed, action, existence
and all beings have not yet related or connected, then not yet
concreted mutually, next it the present that many functions,
actions and movements are working out and achieving in a course
of inter-relation, influence and inter-change, at last it the
past that after finishing these processes the previous causali-
ty, characters or conditions without making any progress remain
or repeat as it was. In addition to this, this theory inter-
preted concerning the atom as next. They divided the conception
of atom into three view-points; first is the most microscopic
elementary particle which exist only on a reason but invisible,
second is a compound composed particle which exist on an
actuality, but not yet visible and third is a particle which
can be caught by our eyes.

In the thrid particle there are three graduated atoms and
a particle is constituted of 7 points which show 4 directions
(East, west, south, north) and the upper and lower sides and

center. Thus this Kusha sect suggested every visible particles is nothing but the formal difference based upon this 7 and the very momentary by unstable being. It goes without saying that these ideas originated in the doctrine of "Gautama" just same as the Greek "Thales" indicated the natural science. As Gautama had never admitted every substance or every ego in all existence by explaining all beings be selflessness and not constant, necessarily following to the rejection of special existence. And also because of his teaching that every phenomenon is temporary and not concrete, the existence of time is to be rejected. All is a relative relation. This point is the just very starting point in Orient which had been already discovered in the theory of relativity of Einstein by the denying of absolute space and time.

Starting from the division of religion, Buddhism has never permitted the despotic or autocratic being called God. Here we shall be obliged to see the very interesting or keen contrast that while European philosophers had given themselves to God or divinity during several centuries, before that time Buddhism had already liquidated the absolute conception of God after the confrontation to Brahmanism.

These direction or line of research is not so much remote as the line of principle of Aristotle and Einstein and even

findings of modern science which indicates 4 groups of elemental particle composed of heavy elemental particle group, light elemental particle group, mesotron group and other particle group of light.

Now this sect, in spite of rejecting the ego or appearance, is to adopt the changing law of Karma or the conception of metempsychosis by expressing the past, the present and the future, so called "the affirmation of three world and the permanent law of passing". It was just other sect named "Seijitsu" that made an another argument against the doctrine of "Kusha" sect mentioned above. The difference between them is due to the crossing of interpreting around the Gautama's saying and according to this sect, this claimed Gautama started with all rejection at the beginning; namely he denied the Bruhma and the Atman considered as the real existence by Brahmanism. Thus this sect rejected all beings, all laws and all over, namely this meaning implied that it claims the chaotic darkness as if Sartre suggests the meaning of existence. The reason why Gautama told us "all world are full of all suffering" is just in this meaning. General people would like to enjoy their lives and are looking like to be comfortable, but it is not true. To say the truth, they mistake a life as nice by an illusion just same as they pretend

to be happy in spite of being suffered from the worry about driving car without accident or the expense of gasolin so far as they wish to feel the pleasure on car.

The urgent problem consist in how to be delivered from such passions; only for this purpose all theories are explained.

---- This idea is the opinion of this sect. In order to emancipate from, it is well said to cancel three stiffnecked minds; a false reputation mind as an adhesion-mind or a desire for fame, a psychological one-side-adhesion as a belief of existence or a superstition, and an empty mind as a mind asking for empty or a nihilism, by the means of world principle and first principle of Buddhism. Therefore whatever study, play and religion may be, so far as they adhere them, all those must be refused.

Such "Seijitsu" sect also is called "a Sautranta sect" because of depending upon exclusively the Buddhistic scripture and this was originated by a scholar named Hariwaruman in 250 who was considerably versed in a Greek philosophy.

The third sect is called "Soku" or "yakū-yakukū" which had developed the theory by the actuality of actual man and nature. Generally speaking by a Buddhistic view, a man is ranked as a world of creature and a nature is ranked as a world of vessel. Now this school asks in return what kind

of existence is indicated; whether it is an inner world or an outer world. If it is a problem of outer world, it may be a transient being, but if inner, it may be true.

By researching with an action of wisdom, this sect follows the natural phenomena and human behaviors and then here a function of mind plays the role. The project of mind from the outer fact becomes to be analyzed and in the long run to reach to the "Shinnyo" which means a perfect-harmonious substance which is wonderfully obtained as a result of negative judgement. As the measure, 5 shikis mentioned above are expressed and besides a sort of Seed-theory is developed as if a study of gen in hereditary to-day.

Hearing from this logic, the seed of Shiki-consciousness has been piled up and accumulated for more than ten million generations. When this integrated one, so called "original essential seed" happen to connect with the various relation, the projection on the outer world become to be the actual scene as a Cinerama and the projection in the inner world become to be the memory or the imagination and thus after this process, these seeds are to be reserved into a certain mental store of mind through the procedure of a sensory and central nerves. This reserved seed is called "new-becoming seed" or "new-modifying seed". These ideas make us remember

the idea of energy in modern science.

This sect originated with a scholar named Asanga, in other name, Muchaku-bodhisattva in the dynasty of Gupuda.

It is transmitted that he learned the theory of technic of Yōga from his teacher of Miroku-bodhisattva. He persuaded Seshin-bodhisattva mentioned above to change his idea from Kusha philosophy to this philosophy and then Seshin was to establish the Buddhistic psychological philosophy. The theory of this sect also is said to be a physiognomy of personality, but afterwards this was divided into two sects, one was a sect of Barabi, other was a sect of Naranda in sixth or seventh centry and the latter school was introduced to China.

It is a sect of Sōhi which represented the last logic. All living things, all becoming things and all materials are always moving. The beginning of movement is a birth and then it is foolish to be possessed by such a changeable mover, and the ending of movement is a variety and then foolish to sorrow such facts. We must replace such actual endless phenomena of cycle to the base of intellect or wisdom. Let us see through again and again, and you will be aware of your prejudice and non-sense which you have fallen into one-side prediction, for instance, your believing of only one-god, your absolute

view of universe or your thinking of only one truth or your blind adherence to modern science or your assertion of your own convenient something like ism, or your intention of selfish interests or etc. All such are nothing but a deep-rooted delusion. However we may study or research or try, it is no effective if you discuss apart from this problem of this delusion. We must have one courage of cutting down everything even if the pass may be a dangerous crisis and make a flight one step beyond over there without argument of affirmation or rejection. If it is necessary to cross off the Buddhism, it ought to be done, in Christianity, Islamism, Hinduism, Godism and any-ism. Gautama had done already actually and modern thinkers may be trying to do such especially in artist or so. Where shall we go and reach? Thus here the middle road is opened which nobody knows. Accordingly this way is called the law of eight rejections including non-living, non-canceling, non-going, non-coming, non-one, non-difference, non-breaking and non-constant. This meaning of vacua is not no-being, but rather an implication of all-being and it just keeps only on the idea which nobody can monopolize or manage. Hence and thence the vacuum is to shine a wonderful and curious being.

This existence in a space looks like a being, but sooner or later a non-being in a time and vice versa; good in someone

but bad in anyone. I should like to make it a rule to name such a being as my unique term "corderoperation". It seems to me that such an idea has influenced mutually with taoistic doctrine which is somewhat different from mine.

This philosophy was begun by Nāgarajūna in most prosperous era of the dynasty of Kushana, about in 125 whom today's broader and profounder Buddhistic philosophy owes very much and afterward this theory was succeeded by Darumakiiruti as a Madoyamika sect (a sect of middle viewality in Japanese style) in India and by Kumoraju in China before the time. However, even though it is generally said this thought budded in India and bloomed in China, it was just in Japan that this fruited. Because if readers would see the actual situations of to-day in India, China and Japan, you will understand the different phase which indicates how this thought will be available or utilized in every daily life in each countries in proportion with the degree of absorption and realization of this idea.

So far as I see by my dogmatic aspect, it seems surely to me that India looks like giving up their actual lives to raise up the surrounding situation, because many people still are walking with bare feet and has no houses and China after long sleeping jumped directly to the Marxism without passing

the process of capitalism by deserting the middle way of thinking. On the contrary Japan is experiencing speedily the career of European and American civilization.

The Principle of Historical Causality

Buddhistic scripture has various doctrines in their books among which many kinds of causalities has been written. As one of them, it claims that we have at least two causes or more than two causes, and it indicated that, introducing by those causes, we have had at least three origins of conception of human being; first, the origin of man as a natural human, second, the origin of man as a cultural human, third, the origin of man as a deep-viewable human.

If we, human beings should make it still to remain to be as everything was, such a code of cause and effect means a Karma cycle and a transmigration and a eternal repeating-being without any progress, any improving and any significance apart from whether human beings themselves have been conscious or unconscious. Here brings out the theory of retribution around cause and effect. Natural men will go on naturally as a part of mechanical machine just same as other animals has done and cultural men may go ahead with an additional knowledge, but a deep-viewable wise men must transcend over these cycle and that lead to a better direction.

Here I shall introduce some technical terms of Buddhistic words. It called it "Mugengō" that the result by that cause comes out at once, "Jungengō" that the result is shown during

the present generation, "Junjigō" that the result will appear in next generation and "Jungogō" that the result will appear reversionally as if atavism. Such effects depend upon not only the quantity of their deeds but also the quality of them. It called such power of deed "Ingō", and the power which determine the character, "Mangō". This power includes a material power, mental power, spiritual power and etc., but Buddhism believed these origin of power in human beings themselves.

Thus such a causality had twelve courses which can be divided into three groups; first is the past which held two causes, second in the present which brings five results and makes three causes, third is the future which will have two results. Therefore, this theory gives the first rank in the past to a great cause of doubt, namely "The darkness", which means the blind consciousness. When this blind consciousness make one step of advance, the will to want to live is born, which indicates the deed, but it is still a blind will. These two, blind consciousness and blind will, constructs two causes in the past, as a result in which the viviparity appears. Among viviparities, the first one becomes the Shiki which is still a sort of blind consciousness, however carries a vital power even without a form and the second viviparity is the compound of form and shiki, next the six roots of eye, ear,

nose, tongue, skin and consciousness are brought out. The place of which is called "six frames" where six senses work out. The period of working out effectively in this six frames is generally said to be during twelve years from pregnancy. After birth it becomes to sense at touch but, according to this theory, it is to be a vague and without recognition and, in next stage, by accepting into a mind it is said to have a real sense. This is called 'acceptance', but sometimes they are to not accept a sense in spite of actual touch. The condition of this time is called "abandonment". Becoming to make their bodies and mentals, we are to have five present results which means they can get a qualification to appreciate the effect of lives. Thus their livings begin to make a cause of next begins themselves again called three present causes. The livings themselves are just a cause, therefore the love brings about which originates by being due to try to make certain of their possession or obtaining. Then they are driven to take and possess the objects they love which is called "occupation" and here their existences achieve their concrete cause by possessing within themselves so called the cause of existence. After making up their three present causes, they enter into the future.

To summarise these 12 steps again by the name of the grade, it is as follows; (1) darkness (blind consciousness), (2) deed

(blind will), (3) sense (blind consciousness including the will of living), (4) feature (compound of a form and a sense); (5) six thresholds (region of action of sense), (6) contact, (7) receiving capacity, (8) love; (9) occupation, (10) possession, (11) living, (12) age and death.

The above mentioned explains the cycle as a natural man.

Next there are causalities concerning the cultural man who has not only an action of mechanical causality, but also the intellectual working, named an only conscious causality.

To speak generally, this indicates the appearance in the world has been operated only by the inner idea, namely only the reflection or projection induced by the inner world in which in so-called Arayashiki (repository-conscious-sense) extraordinarily do action.

As I already have mentioned above, we have 8 or 9 conscious-sense among which 5 senses are, eye, ear, nose, tongue, skin and the sixth conscience controls these 5 senses. This group is the first pivot. Next seventh conscious-sense is Manashiki which connects between the 6 senses and Arayashiki, and that moves egoistically. This is the second pivot of consciousness and the eighth or ninth is Arayashiki or Mukushiki and the third pivot. Then as the outer world depend upon these consciousness, it is named a passive shift and the inner world is called positive shift.

Cultural people are to try to resolve the problems in this region. However if he would happen to concrete around some ideas, he will be caught by this causality and lose his freedom. Nietzsche had suggested such a meaning by saying that the systematizing of science is just the beginning of a falsehood.

The last causality is the aspect as a deep-viewable man. Both a natural man and a cultural man are not enough to achieve a success for a perfect life of human being. It is necessary to have not only an intelligence, but also realise a wisdom for this purpose. Thus the third is the terminal causality which indicates the possibility that even a general man can apprehend the truth and become a great bodhisattva. In other words, this theory implicates that everyone is to possess at least one possibility or one probability to realise the wisdom. This also is called "Nyorai-causality", which has two meanings; one is a free "going-coming", other is an inevitable "going-coming". The essential problem consist in reaching to a course of the free going-coming by getting rid of a course of the inevitable going-coming.

In short, I could digest as next: Above three theories of causalities, consisting of the human theory of mechanical circulation and the human theory of prudent subjectivity and the human theory of possible completeness, are explained by those

relational theory from the view-point of Buddhism.

The Principle of Mutability

This principle is to explain none and nothing have any determinative character and also any determinable essence.

Dr. Takakusu had said to me that this theory was gotten out of the sentence "...., because all laws and all things have been mutable or undetermined" written in the paper of 12 induced origins around the metaphysical causality of the book named "Kegon philosophy". This attitude concerning the problem which all have originally no decisiveness and essentially are undeterminable has an important significance as a principle of individuality because this problem is widely related to science, philosophy, religion and ethics. And also it may be well said that this idea stands face to face with the determinism of will by Kant and the indeterminism by Heisenberg; the former is from the point of philosophy, the latter is from the point of physics. But Takakusu's opinion, being going to try to make his way of Buddhistic human theory itself, stated that there has been a so called "Determinism" which the fate of human beings already has been sealed before a birth, one of which is a Fatalism, next a Providentialism, third a Godism and forth a Accidentalism. Therefore, the first

Fatalism means that since man's fate was decided before his born, he is forced to believe inevitably he could not do whatever anything, namely the belief of destiny. The second Providentialism is a thought conceived by what all decisive reasons have been due to other natural things called "Ten" (which means Heaven's will) and the third Godism depend upon only God which has been believed all are created by this Creator such as Christianity including the faith around the idea of eternal life or of immortal soul gifted by God. The fourth Accidentalism means a way of thinking which the science generally has persisted in this view including the law of relation between affairs, namely in other word "probabilism".

On the contrary Kant claimed the self-fate ought to be determined by the own free will. Buddhistic thinking rather belongs to the self-creationism which has somewhat different nuance from Kant, and the meaning of self-relation between past, present and future as a self-chain-reaction already mentioned above. Just human beings themselves, you or I or he, being doing and appreciating this actual fruit which are connected and induced in the future of themselves, at same time are creating the next-self-causes again; it is not fate, not Heaven, not God, not probability, and only not will. Then it will be possible to say such an idea may be carried on by the relationship

of compound complex under the working-sense of egalitarian ego-center and this relational truth has been interpreted or explained from the various points for more than two thousand years as if a snow man becomes growth at each moving on snow. This implications, it seems to me, suggests that historically many a deep thinker or scholar or philosopher joined in this discussion concerning the human life, cultivating their brains, and however it may look like to be only an abstract or only a fancy, otherwise not scientific, anyhow this theory has been survived and established in the field of mind throughout many historical tests by tracing a common and ultimate object and through-over a free critique by a manifold meditation of various population in India, Ceylon, China, Thailand and Japan.

Thus all are denied, all are relative, all are unstable, all are not reliable, all are nonsense. These mentioned above have been discerned also in part by European philosophers separately, for instance in Schopenhauer, Goethe, Sartre, Pascal and others. Surely our lives look like but an empty dream according to this. Even every contemplator in the world, if try, will be able to reach to this point, in fact, I am sure, the level of mind-cultivation is getting here now. Because we, all human beings, have experienced many cruel wars and repeated murder and neglected coolly other men's death of accident

caused or tempted, it seems to me, by these empty minds.

What warnings would the trend that the more progress the civilization of technic makes, and the more the industrialization develops, the more the suicide or the madman or the induced abortions increase, give to us? It may be noted that a simple mechanical pragmatism, while serving to train a clever or skillful individuality, educates at same time a cunning or a brutal personality. I don't know whether the world sense will stop at this point or not. This is just the important shunt.

Buddhistic insight, however, besides persuades the power or potentiality of "Zenjo" in order to jump over this tie of mutability. This apart, may I not say that all over the world the agreeable world-wide philosophy of human beings is now wanted as not a religious sense for esteeming the evaluation of human life?

The Principle of Contemplation of Mind

This principle, to speak generally, is concerning the problem of relation between the mind and the matter, in other term of Buddhism, between the inner world and the external world. It may be considered that the spiritualism and the materialism are always originally in opposition with each other, but the view of Buddhism is to not take these as a confrontation,

because they comprehend these phenomena appear double or twofold one above another, in other saying this implicates also that the matter will lose the significance of existence, unless it could be caught by any recognition of human and on the other hand the mind also will lose the capability of incarnation, unless it could be supported by any actual evidence of matter. Just Buddhism has kept on mainly tracing a human mind, therefore to observe all minds is same as to observe all matters. Then the significance of the contemplation of mind indicates we must view through-out all matters, all reasons and all laws. This principle considers the external world as a temporary appearance, however this idea is not necessarily to mean this temporality is entirely a non-existence or a careless substance, but to protect from being seduced or tricked or dragged around by such a temporary phenomenon. When Buddhism surely explains the natural world, its component field is divided into earth, water, fire, wind, sky and sense as six great atoms; when this explains the human world, its components is classified into phase, absorption, thinking, acting, consciousness as five roles.

Buddhism has taken two means of training process and viewing process as methodology in order to evangelize its doctrine. Every sect has these two departments. Then this

principle may be said to summarize the principle of correspondence of reason including above mentioned other principles.

For example, in the explaining of a sect of Hosso about the action of mind, there are five kinds of function:

first is to a circumstance, second to an education, third to a reason, fourth to a deed, fifth to a result, among which former three divisions belong to this principle and latter two divisions belong to the principle of actual viewability. In a sect of Tendai, there are three ways of contemplation; first is a way in touch with the fact, second a way based on the doctrine, third a way in the direct achievement. Among them first and second belong to this principle. Many sects have each various logical or methodological classification.

Let us face the problem of the harmony or perfection and the steadiness or solidity. If our concernings are in the matter, this will point out the field of harmony in form and a solidity in quality, otherwise may indicate the perfection of a comprehensible power and the steadiness of religious belief. Even if the expression of word is same technical term, the meaning or the implication must be distinguished by the related objects or the faced subjects, whatever it may be implicit or explicit. Such a detail differential, tremendous vertical and lateral ways of thinking have been scrolled severally and

systematically by each sect around the treatment, the management, the procedure, the apprehension, the propagation and etc. In short, it may be well said this principle happened unexpectedly to become to the great guide about a view of life and world from the central-point of human beings. Using this idea practically, we could utilize this as one of rehabilitation thinking.

2) The Principle of Actual Viewability

This one is more or less overlapped with the principle of correspondence of reason as mentioned above. The different characters between them only depends upon the point whether we go ahead for the profound self-entity or not throughout the bona-fide pedigree of Buddhistic line even though the indication looks like to take a leap into the dark by one view, particularly by a scientific sense.

As already we have seen the two meanings; "Teiri and Teijitsu" in Buddhism, the way of "Teiri" belongs rather to the principle of correspondence of reason and the way of "Teijitsu" belongs mainly to the principle of actual viewability. However the lay may accumulate the knowledge or tell the fact, these statements they call the truth, to speak frankly, are nothing but only a clever or shrewd confession which means they are realising nothing or none, because the more they know

or see, the more they are disturbed and in the long run they may fall into to be tired or to give up the research and sometimes to despise or to hate the thinking. Hence they are inclined to go to the self-interest and become to know on which side their breads are buttered only by cunning and computing a money.

Dr. Takakusu had arranged the position of this principle and reenabled to rediscover the secret significance of this. According to him, surely a human being is a part or a component of nature, and it is not an origin of civilization that the human beings conquer the nature, but a development of culture that the human beings assimilate with the nature. His idea that the struggle for existence has not a fundamental base of culture, but the mutual aid has a root of culture, led him to consider more the naive life in a forest as the most important relational field among the cultural life than in the city life from the view-point of "Zen" which has the essence of the principle of actual-viewability.

The actual viewability, while cultivating the depth of inner viewing and uniting the trying and improving to the realising, is to make the contents of inner viewing clear with the appreciation and the meditation by a power of wisdom obtained by the spirit-force of Zen and must actualize or

materialize the significance as an embodiment. Then this principle also may be called "the principle of authentication-comprehension". The knowledge may be acquired by the analysis of objectivity but wisdom must be polished out by the analysis of subjectivity. The force by "Zen" display the energy by a concentration of mind. If the mind is driven here and there by many ever-changing matters or phenomena, his nervous system, corresponding to these stimuli, will be always straining and disturbed in an unbalanced condition.

Thereupon unless we stand to be not influenced by these senses, it is to be difficult to concentrate our minds. In another saying, when five senses of eye, ear, nose, tongue and skin stop to move or work, the control or concentration of mind will be possible. For instance, let us take a lens of photograph. You will see various phases are thrown on it and concentrated on a point, changing the upper and lower position, and then reformed on a plate. This lens fits just to the function of "Zen" which organize the way of thinking vice versa and this plate correspond to the wisdom of "Zen". This function and wisdom of Zen can never be separated, because only one of which can not work out. Hence it could be well said that here is the wonderful delicacy of "Zen" where by the contrary light we can have a new understanding of the another significance

concerning the popular world which general people assume it a reality. If we enter into this frame of "Zen" called "only one-mood-phase", the mind would have no differential or no separated idea and must lead us to reach a stage without differential logic or mathematic which means no thinking is thinking paradoxically.

However even though he reaches to this field and grasps the something like apprehension, there is not to be an object for contemplation or grasping. Only his own very himself is merely and directly unmasked or brought to light inevitably before himself called philosophically "all purity" or "all completeness". Thereafter it is necessary to come back to the consciousness himself again and thus his appreciation can give the actual fruit to everyone in accordance with the logic and the common sense. Accordingly such a stage could not be obtained only by the principle of science or the belief of religion. Besides it is also explained that this stage is to be a sphere where if someone gets this status the field of his working out naturally follows and the fruit conveniently is achieved.

Dr. Takakusu presented the five terms as follows in order to accomplish the way easily:

(1) The principle of real aspects for the purpose of indicating that any thought of the reality ought not to be necessary to be

persisted.

This view does not tell us there are the phenomena and the real existence together, because this stands on the principle which consider the being and the appearance as a same one. Buddhistic Zen does not indicate the Thatness and the Thisness, but the Thusness and the Suchness. Then a question is in this potential possibility, not in matter itself. If the real aspects are explained, it is not concerning the reality, but means only the matter has not a special or a separated phase. The various appearance, in truth, is all one phase.

(2) The principle of mutual equality for the purpose of indicating that the confrontation of thought ought to be consolidated.

If we abandon our opinions and you also abolish your opinions, and myself stand in yourself, yourself stand in myself mutually, all will be supported each other and the sympathy-compassion must be born. It is to exchange the mutual aspect and to permute always without coming back to his own. Unless such an ego, or such an egalitarian are abrogated, this view will not be perfected, because the law of contract which supports this egalitarian, in truth, is a kind of relation of trade, otherwise nothing but a compulsory promise. Even though

this above mentioned is not correct, would not it be said, the idea of contract is to be constructed under the background of myself and yourself, my ego and your ego? Would not the egalitarian be to be concluded on the ego-center around the self-claiming? If so, this "ism" just will only repeat the opposition for ever. This view of mutual equality cut off such a way of thinking.

(3) The principle of nirvana for the purpose of indicating that the moving of living creature and thing stops and ends.

We have a various restrictions in our lives such as time, space, birth, death, cause, transmigration, desires and so on. If such factors would act on negatively, the world which is different entirely from our actual lives must appear; No, it is not appearance, but now present conditions are to vanish at all. We shall have no place, no birth, no death and no myself..... What will such a postulate be? Even the general principle of relativity is to tell us the time and the space are relative and also a certain experiment of human beings in the condition of non-gravity of Universe will suggest such a meaning of some part of idea around this. Of course such a conception is to have been searched philosophically as a intuition by scholars: Fichte, Nishida and etc. Seeing from the point of pragmatic view, it will be well inevitable to consider or hear it as a

jargon. However it is that we must not forget, so I suppose, our meditations, if try, could promote such a potential possibility to an expansible extent. Accordingly only one who actually has realised by a Zen-view could apprehend itself.

(4) The principle of great viewability for the purpose of indicating that the intellect works out thoroughly. Buddhism call one "an awakening Saint" who reached to a perfect rank by getting the wisdom through researching the intellect and the understanding through studying the truth. The ability of intellect make a unique history and create the valuable culture. Human body may grow, increase and decrease under the influence of mechanical principle, but on the contrary the more the quality of intellect is trained and used, the more it becomes to be powerful and validate. When this function of intellect go on purely to the limit, one could discover the completeness in such as Gautama had done. Then this principle explains the intelligence ought to be worked out fully.

(5) The principle of commandment for the purpose of indicating that the self-oath or the self-vow by a self-awakening or a self-discipline is great important or very precious.

In order to guide ethically a human deed into a good course, Buddhism has a doctrine of admonition as well as a doctrine of lecture and regard a self-promise as a paramount

commandment, more than a general or a formal precept, because unless a self-awakening oath is crystallized in a mind of himself the ethical effectiveness could not be expected, when he is about to commit a crime or a sin. This crystallization is named the body of commandment which underlie many Buddhistic morals.

At last I should like to stop to say that in addition to this, there had been a study of Buddhism from the psychological point by Mr. K. Tachibana or considerable researches of philosophy by Dr. Nishida who was a famous philosopher in Japan.

V) The suggestion which the various fundamental principles of natural science may give us for reforming the idea of human being as a theoretical principle.

Today we have lived in mid circumstance civilized by the technique which mainly is due to the principle of modern natural science. Then it is no exaggeration to say that the material culture inevitably make us force the conception led by a natural science even in making the human idea, otherwise give us the hint concerning the way of thinking around the human beings. It becomes necessary to drive the principle of natural science as a method in order to explain or express a human being concretely with an actual proof.

As mentioned above Chapter 4, we have had many principles by

a research of natural science since Greece. Here I should like to try the examination how these principles utilize to reform or connect the idea of human beings or to reconstruct the human beings. Because, as seen in Chapter 4, the various researches or conceptions concerning the human beings have been conceived or supported on the background of scientific findings. Therefore the thought does not mean only the significance of metaphysical value, but reflects the very first underlying origination of natural science. If anyone may discover the new principle or finding of natural science and consider it as an unexpected or accidental event, it is very important key-point why the fact is grasped only by the hand of that person, for instance, many people must have seen the falling of apples before Newton, but they were never aware of the law of gravitation. In other word, could not it be said that the thought lay and extended in the bottom of his mind to resolve the problems?

As above mentioned already, Greece science had three theories; the principle of physical theory, the principle of mathematical theory, and the principle of functional theory. Afterwards these principles made the progress and the proof by expatiating in detail. Among these principles I should pick up some principles which seemed to me to be important and to

be available.

V) Suggestion by the principle of physical and chemical theory

In the findings by the physical research I must take the theory of relativity first of all. This conception given by this law would be useful or play a role for negating the idea of absoluteness which have led at least the way of thinking or the conviction of general people in the field of thought, and for suggesting that we could not realize actually the absolute idea except only in the world of relative relation even if this absoluteness might be conceived in a metaphysical world or in a religious mind.

Accordingly this suggestion means to force us that the God or the Heaven or the various religious Absoluteness does not exist in the absolute idea or in the special fixed way of thinking for human beings, but in the relation of various variations. Thus the meaning of sentence "'God-knows' is 'nobody knows'" holds valid. And also such a relative idea would be impossible to do without giving a smash or a shock to the conception of oriental religious thought, especially to the way of thinking around the human being which has been grasped historically and traditionally with the greatest care. Fortunately or unfortunately, Japan had experienced the disturbance or change of thought in 552 by the cause of introducing

the Buddhistic philosophy. But after the chaos we could understand and absorb it, rather improve to the profound thought. Since 1868 we must study the European thought and the natural science. It may be well said that in Japan the civilization of Western and Eastern meet together and are thrown into a crucible. From 552 to 1868 Japanese have been skilful by training or driving the abstract conception, on the other hand from 1603 to 1867, in the era of Tokugawa the age of national isolation in Japan come out to force the Japanese to lead inevitably to make a mutual intermarriage or a consanguineous marriage which serve to the eugenics by selecting out and cutting off the malignant disease or the unfavourable gens.

Then it could be said that we had a condition of faculty or capacity to receive and digest the vast knowledge and intelligence of European civilization. However the social system in Japan, adjusting as a longitudinal human relation, must be modified more or less to a horizontal human relation except a militarism. I think the theory of relativity has an important suggestion for the idea of human relation, not only because it indicates that especially the conception of relativity of time and space surely will give us the release from the notion of restriction by time and spaces theoretically but also because it will indicate that we could realize the significance of

action or movement of human beings led by the conviction which the very motion must have had a very important factor. We see frequently the mass demonstration or mass action for requesting something are taken place in democratic countries as a great human power. But the general theory of relativity itself could not be saved from facing to the problem of metrical uniformity induced only by depending upon a microscopic movement.

To speak with Einstein's own statement, "According to the general theory of relativity the metrical character (curvature) of the four dimensional space-time continuum is defined at every point by the matter at that point and the state of that matter. Therefore, on account of the lack of uniformity in the distribution of matter, the metrical structure of this continuum must necessarily be very complicated" *

Thus Whitehead and Northrop promoted such an argument on the standpoint of physical theory. Depending on the motion and matter in a micro-atomic field, it will mean the relativity physics necessitates the kinetic atomic theory and so it must follow the metrical variability exists. Therefore to quote Northrop's word, *if we mean that space is a relation between the atoms and that metrical variability is a change in this

* A. Einstein, Cosmological Considerations on the General Theory, Sitz d. pr AK d wiss, 17

relatedness, it follows from the kinetic properties of the microscopic particles that metrical variability must exist". Then we must find or constitute not only of the moving microscopic atoms, but also of one large physical macroscopic atom which must support the total natural order without breaking into piece this universe even if many a microscopic atom are moving around at random. This is the indirection that Einstein has suggested and Whitehead has researched and Northrop has appreciated.

If this is true, what will be the unitary macroscopic entity around the conception of human beings? Surely unless we presumably arrange previously the another principle or theory of something like a macroscopic atomic system, the change of energy of an elementary particle or the disappearance of this particle will only mean to go into a confusion or a chaos. If so, the physical theories will be to fall into a nonsense, nevertheless we have the laws of conservation of mass and the law of conservation of energy (The first law of Thermodynamics) as the chemical theory.

To-day in human societies, innumerable individual phenomena must be to happen everywhere and everytime in the world to rather the direction of destruction due to an alteration or a discord of human thought and the industrialization which would

be followed by neglecting human lives and a natural calamity than the constriction, especially in the mind. Now even a natural science has informed and suggested to us, however the existence of motion and matter may look like a random appearance or a random disappearance at a glance, these have occurred under the definite conditions of natural principle through the most complicated process, as Poincare indicated, which have not yet been so clear for us. For example, it may be the case that the fact known as the Compton effect is that waves behave as if they were corpuscles or also there is a fact termed the "principle of virtual contact" by G. N. Lewis * which mean that an electron can not jump unless it knows that the energy which it emits will be properly received somewhere else. Hence Heisenberg was forced to conclude the impossibility to observe the initial conditions of natural process. This fact is known as the principle of indeterminism. But his idea must be denied by introducing the theory of Matrix by Broglie and Schrödinger. According to Northrop, it is said that a fundamental principle of polarity or duality appears in the metaphysics of the kinetic atomic physical theory of nature with the introduction of the macroscopic atom.

Of course in other than mentioned above, I can see the various principle already appeared in the metaphysical field,

for instance, the law of conservation of mass was conceived by Greek scientist, Empedocles, and also this principle was already stated in a Buddhistic Canon "Hannya-shingyo". Here it must be noted that if the macroscopic atomic theory is true, the microscopic particles tend to produce disorganization; the macroscopic atom organization. Thus as a postulate logically, it would be well said that in the corollary the motion of the microscopic particles is not in space or time, but in the changeless macroscopic atom. In other saying, Lewis' principle of virtual contact seems to me to suggest that the nature make itself not to be absurdities in quantum and wave mechanics, but rather the jump of an electron and the propagation of light is not a serial temporal process but a reorganization of the structure of nature as a whole.

After the discovery of the second Law of Thermo-Dynamics in 1824 by Count Sadi Carnot, and then the declaration of energy in 1842 by Mayer, the problem concerning the interrelation between potential energy and kinetic energy presented to us. Thus potential energy is due to pressure or organization and position; kinetic energy is due to motion and the former energy can not do work until it is released. If the release

* G. N. Lewis, The Anatomy of Science, Yale Press.

could be accomplished only by destroying the existing organization of molecules, to do work more by energy will be to do more change or motion of molecules. This may mean also that high graduation is going to lower graduation in nature. If we subject to such a natural law even if it is of ad hoc hypotheses, should we, human beings gradually enter into a cold field or a calm chaos, otherwise would another energy be always pouring into our world from other unknown universe?

It is questionable to conclude urgently by the experiment of the small isolated frame field. Even though the particles as a portion of nature will be destroyed and disappeared in order to change their energy from potential to kinetic and the nature will go from the complex to the simple, according to the implication by the substantial law of thermo-dynamics, these energy, whether it may be motion or light, must be to be received in somewhere as a system or to be accumulated in some forms or entities. Otherwise we could not apprehend the fact which the first law of this asserted that the sum of these two types of energy is always a constant; the second law, that the amount of energy which is utilized for work is decreasing, while that in an unavailable form is increasing.

Around such a skeptical thesis, Northrop call one question; "If the microscopic kinetic principle is the sole factor at the

basis of things, why is it here? If the reply is that nature is on its way to chaos, then why are we not there now?"

If anyone answers that the nature has had a infinite amount of time, it is to mean everything is in unknown region for us, such as a spell "Oh God! Oh Designer!" apart from the science.

Now moreover this second law became to be interpreted newly by Clausius, because he asserted that for every state of an isolated system, there exists a function which always increase in one and only one direction termed "entropy" with any changes in the system. This mean the goal of maximum entropy is the condition of homogeneous disorganization and uniform temperature. Thus this entropy conception is followed by the introduction of the interpretation of probability. This theory of probability indicate that even if the number of factors is small finite, those number of combination amount to a vast number. For instance, take 20 balls and calculate the number of various permutation.

You will find the number 2,432,902,008,176,640,000 or so.

Thus this vast number, though it may give me the conception on number, suggeste us to be impossible to take a time to do actually the experiment. Therefore a certain phenomenon due to some factors, if happened as a result of combination of such factors, is to present before us as the exceptional one of

several billions, We may call such an event an accident.

However if the event of the similar type occur frequently, the rate of its probability will not be small.

Now the physical and chemical theory indicated me that at least there are a microscopic factor and a macroscopic factor and that the theory of macroscopic atom was discovered at first by biologists at same time as the physical matter and motion was found.

The "Nature" would release the potential energy and move with the kinetic energy by the regular law of them. But the energy must be accumulated in some system again. Namely one course may change from the complexity to the simplicity, other course must go from the simplicity to the complexity.

The entity of this complexity must be the compound substance.

Could we find out the most compound and complicated organization of all living things except the human beings?

VI) The leading idea of mine.

We, human beings, might originate as a simple cell same as other living things in ancient times, but now become to grow and grow in every field and to change or modify their functions by the adaptation or the adjustment with the interreaction to the nature, as it is so called evolution.

It will easily lead us to permit the notion which the human beings made themselves newly create to be able to develop

under the balance or harmony between a natural environment and a human body by cultivating their minds, that we have a culture in the place of a nature, a population growth, an elaborate technic and thus an unique or inimitable energy different from other animals by reconstructing a natural energy. Might not I call such a cultural event a result of a human energy?

Thereupon I think the another frame-system of energy may be constructed theoretically as a human principle. It is just this indication for a human theory with a new energy system that the physical and chemical theory suggests me.

If I must say something like a definition to the Population Quality, I may state it at this stage as follows:

"Population quality means the all value-entropy of population mass-structure and population mass-function which signify the social, economical and cultural products accumulated and developed historically on the magmatic basis of man power by human ontogenetical and genealogical action-potentiality with the possibility of new energy system."

