

On 'Spirit' advocated by Manshi Kiyozawa

As is well known, Manshi Kiyozawa (1863-1903), an eminent Buddhist leader, expressed his religious awakening in terms of 'Spiritualism'. Of course by this word he implied a peculiar meaning that expresses the believing mind given by another's power expounded in the Jodo Shin Buddhism, which he awakened through his religious seeking and to which he devoted himself with his deep conviction.

Of this 'spirit', I should like to enumerate three characteristics. The first is the turned spirit, that is to say, the spirit whose dependence is turned in religious sense. It does not mean the spirit depending on reason, but the spirit on intent faith, which is expressed as 'the expression of repentance' in his own word.

Now the turned spirit means, according to him, the spirit which has awakened an inefficiency of practices of self-effort, that is to say, the spirit that an ego has been already broken. This is the second characteristic of the spirit. A self existing in the spirit with broken ego, namely, the subject of religious realization is explicitly appeared in terms of 'the birth and death of the unenlightened sentient beings' in his many works. It is therefore clear by itself that the spirit with broken ego has the common character with the so-called 'the realization of one's actuality possessing deep sin' expounded in the Jodo Shin Buddhism.

When the dependence of the spirit is religiously turned and an ego is broken, it can become really the universal spirit, on which I can find the third characteristic.

The universal spirit is nothing by itself and can accept all others or external things disinterestedly. He expresses external things as 'external thing and other person; death, birth and wealth, rank', and that which accepts them involuntarily as 'an own intent mind; a mind which realizes the heavenly path', which shows explicitly the idea of the third characteristic. In his diary he mentions this spirit as 'a mind

which awakened in faith another's power', that can be the foundation to enable the spirit to become the universal spirit.

The spirit being endowed with the above-mentioned characteristics can really become the subject. Accordingly I can understand that Manshi Kiyozawa, by the word 'Spiritualism', tried to express the realization of clear subjectivity that is to be established by the believing mind given by another's power elucidated in the Jodo Shin Buddhism.

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