

Kyoto University days he was a key member of its *kyūdō* (Japanese archery) club.

In 1995 he contributed the essay “D. T. Suzuki on Society and the State” (trans. T. L. Kirchner) to the *Rude Awakenings* volume on Buddhism and nationalism conceived by J. C. Maraldo in collaboration with J. W. Heisig (Honolulu: University of Hawai‘i Press, 1995). As a leading scholar working on Suzuki, he was once asked what he thought of D. T. Suzuki and nationalism, a complex issue with much to be said on it. There are those who would go out of their way to accuse Suzuki of rank nationalism, and others who would take the opposite position and argue he was absolutely free of such impulses. However, always the thinking man, Dr. Kirita was not willing to take either position. He knew there was more to Suzuki than is apparent, and even shared some of his views on this in his introduction to the new edition of Suzuki’s wartime *Nihonteki reisei* (Japanese Spirituality; Tokyo: Chūō Kōron Shinsha, 2010), suggesting that there is more to be said on Suzuki than has been possible up to now. It is as if he were suggesting to us with his wonderful smile that the jury is still out, and that researchers should look at Suzuki’s materials carefully. Let us take these words to heart. In considering the complex problem of D. T. Suzuki, Dr. Kirita’s work has provided us all with an invaluable foundation to begin addressing that problem. This is the legacy he has handed down to us.

Remembering Dr. Miyuki Mokusen (1928–2016):
Seeing Humankind
through Buddhism and Jungian Psychology

On April 7, 2016 at 2:50 pm (local time), Buddhist scholar and Jungian psychoanalyst Miyuki Mokusen closed the final chapter on his eighty-eight year life.

Dr. Miyuki Mokusen was born into the Shinshū Ōtani-ha temple Tokujōji in the city of Osaka in 1928, studied at the Indian Philosophy Department in the Faculty of Letters at the University of Tokyo, and, after attending graduate school there, travelled to the United States in 1954 as a Higashi Honganji overseas minister (*kaikyōshi*). He subsequently received his MA from the University of California, Los Angeles and his PhD from Claremont Graduate University. While at UCLA he became acquainted with Kawai Hayao, who was also attending the university as a Fulbright exchange stu-

dent after having graduated from Kyoto University's Faculty of Education. Kawai would later study at the C. G. Jung Institute in Zurich, Switzerland, and he was followed by Dr. Miyuki one and a half years later. Kawai was the first Japanese person to become a Jungian psychoanalyst, and Dr. Miyuki the second. It was the latter that introduced the former to Buddhism, and the former that got the latter interested in psychology. Dr. Miyuki went on to become a religious studies professor at California State University, Northridge, and subsequently based his life and work in the United States. However, the two men continued to influence one another throughout their lives, and Dr. Miyuki would say with pride, "I am still an overseas minister for the Shinshū Ōtani-ha."

I myself first came to know Dr. Miyuki by coincidence around 1985 at his home temple Tokujōji through his brother Tōsen. While sharing favorite drinks, Dr. Miyuki lent a sympathetic ear to my ideas regarding applied Shinshū studies, and we soon became close friends. This led to him becoming a visiting professor at Doho University for twenty-seven years, from 1988 until last year (2015). Every summer he would come to teach an intensive course on Buddhist counseling. Furthermore, when I studied abroad in the United States in 1992, he went out of his way to look after me.

When Dr. Miyuki was a student at the University of Tokyo, through Miyamoto Shōson he came to know of Sumida Chiken, the founder of Doho University. Dr. Miyuki appears to have had particular affection for the university. When I gave him the complete works of Sumida as a present he was extremely happy, saying that he had read Sumida's *Kyōgyōshinshō no kenkyū* (Studies in the *Kyōgyōshinshō*) many times. On the occasion of the founding of the Doho University Graduate School in 2004, Dr. Miyuki, Kawai Hayao, and others held a symposium on Buddhism and Jungian Psychology, which I chaired, later published as, *Ugoku bukkyō jissen suru bukkyō: Bukkyō to Yungu shinrigaku*, edited by Dōhō Daigaku Kenkyūka (Kyoto: Hōzōkan, 2005).

Dr. Miyuki thought that Buddhism was something that should be experienced. He would frequently use the phrase "Buddhist experience" in everyday conversation and remark, "In America, religious professionals are counselors. Even if they do not have a qualification, they are able to act as counselors."

I believe that the reason why Dr. Miyuki left behind his Kegon (Avatamsaka) graduate studies at the University of Tokyo and became interested in Jungian psychology can be found in these words of his. Dr. Miyuki was not interested in philological Buddhist studies; he believed that Buddhism and its teachings were for overcoming suffering. That said, however,

he did not simply ignore texts. He advocated the *application* of Buddhism based on them. In that way, there is a resonance with the “study of ‘guidance’” to which Sumida Chiken aspired.

Of course, Dr. Miyuki’s main interest was Shinran’s Buddhist experience and analyzing Shinran’s dream revelation. In his “Shinran Shōnin no ‘mukoku’ to Yungu shinrigaku” (Shinran Shōnin’s Dream Revelation and Jungian Psychology; *Dōhō bukkyō* 21/22 [1986], pp. 487–533), he analyzed this dream as representing Shinran’s subconscious, arguing that it reflected Shinran’s desire to realize a life in which all men and women hold one another in high esteem. Adopting the perspective of psychological phenomenism, based on the postscript to the *Kyōgyōshinshō*, he understood Shinran’s life as the story of a mountain with two peaks: his dream experience and his exile. Dr. Miyuki saw Shinran’s life as the path (experience) of the actualization of his dream revelation—that is, following the path (experiencing the actualization) of his desire for a life in which men and women respect one another and release one another from restrictions—this is how Dr. Miyuki saw Shinran’s life. And, he presented the hypothesis that this was Shinran’s self-actualization.

He also considered Shinran’s understanding of *jinen hōni* (“to be made so of itself through the working of the Original Vow”) to be Jungian self-actualization, and Kawai Hayao also expressed a similar view.

Further, in his talk on “Yungu to Bukkyō” (Jung and Buddhism) at the aforementioned symposium, Dr. Miyuki discussed the two perspectives of *hō* (dharma/reality) and *gan* (vow), arguing that they are both shared by Buddhist and Jungian thought. Regarding *hō*, he explained, “One can see both the Buddha and Jung as having based their lives on a belief in subjective self-investigation.” Jung, on the one hand, saw “reality as reality, and observed and described it objectively. This is ‘psychological phenomenism.’ Here the fact of experience is always central, it is not an objective theory or concept. Moreover, concepts and theories are created based on experience as fact. Experience as fact is always at the center.” The same can be said about the Buddha: “Awakening to *hō* belongs to the world of experience. Because it is reality, it can be concretely observed and described. [This] runs parallel with what Jung was saying in his letters.”

Regarding the concept of vow, Dr. Miyuki argued that “Mahayana Buddhism brought it to the forefront. The phrase ‘*jōgu bodai, geke shujō*’—in other words, seeking enlightenment above (*jōgu bodai*) and transforming sentient beings below (*ge ke shujō*)—is the basis of the claim that the Bud-

dha's teachings are those of compassion. They are for realizing awakening and, at the same time, for sentient beings [realizing awakening] together with other people."

Jung described Buddhism's "middle way" ("both-and") as "magnificently affirmative," and empathized with it as a balanced functioning. Any given fact can be either good or bad depending on one's perspective, and from this arises suffering. When looked at as a whole, there is neither good nor bad. When one is not caught up in extremes, reality can be simply accepted as reality, "just as it is." Dr. Miyuki understood this in terms of "individuation" and the "indivisible self." He spoke of the East's Buddha, the West's Jung, and "East and West as one world."

This shows that Dr. Miyuki was a man that viewed humanity through both Buddhism and Jungian psychology. Adopting the perspective of the latter, he helped to re-direct interest in Buddhism (particularly that of academia) from a textual orientation to its original practice-based emphasis. At the same time, one must not forget his outstanding interdisciplinary academic achievements in Buddhist studies that were based on an international outlook. From this we can see that Dr. Miyuki fulfilled his mission as a sharer of the teachings not only for the United States but also the whole world.

Tashiro Shunkō

