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The Theory of ‚*Between*‘ – ‚*Transmission*‘ – ‚*Intra-Relation*‘

Toward the Cognition of the Universal Truth in Huayen- and Zen Buddhism

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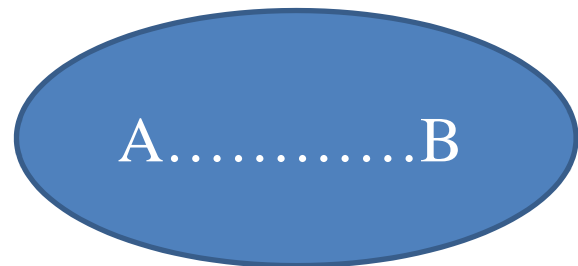
Presidium of the Association of Comparative Philosophy and
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The Concept of “*Between*”- What does it mean?

- [A *and* B] (=) [A *and* non-A]

In Regard of the conjunction, the [**and**] opens a space which is laying *between* [A] [B]



[A] (..and..) [B]

[A] (..and...)[non-A]

Do they ([A], [B] as [non-A]) have a *fix substantiality*?

Does everything has a fix substance?

In the Buddhist thinking, NO.

The first principle of the Early Buddhism is: *pratītya samutpāda*

Everything arises in the **Relation of Interdependency**

Things named as [A], arises **at first in a relation of**
-[Ours subject/Self] and the **[Something** which is named “A”]



At Second, it arises in a relation of [A] to [non-A]

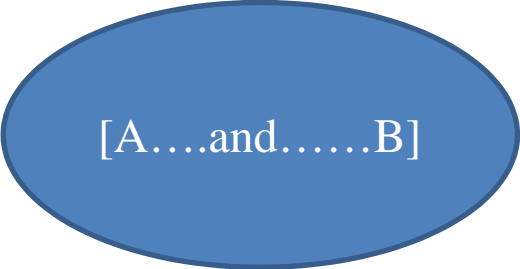
- Something which is distinguished from the previous [A]
is [*non-A*], existing with [A]: [A and non-A],

BOTH are arising in an interdependent relation

The Identity of [A as A] is confirmed, if it is distinguished from
another: [non-A]

The principle of the Aristotelism, *ousia/essentia/substantia*, a particular thing/being/human/individual based on one's own substantiality, **is NOT VALID** in Buddhist Philosophy

Aristotle  |  [A], based on its substance A
[B], based on its substance B
[A] versus [B], [A], separated by [B], distinguished from [non-A]

Buddhist Thinking  [A and B] as a
SET, in the *interdependent* unity ,
arising, staying, vanishing in a [*co-existential relation*]
A Concept of *Inter-Action* is basic for Buddhist Phil.

Is the Buddhist Logic “ambiguous”, “irrational”?

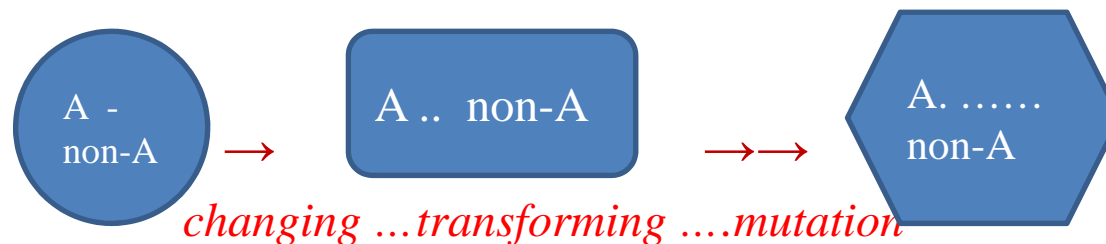
- Aristotle criticized Plato’s logic of vagueness, ambiguity:

Plato: The fundamental principle of all things are,

{[The One] ...*and* ...[The uncertain TWO]}

The ONE shows an “Identity”; the TWO the “Difference” of various kinds: *Great-Small, Long-Short, Bright-Dark*, etc.

• **Nāgārjuna’s Metaphysic and Logic of Radical Rationality** in Mahayana Buddhism (enveloped from India to North- and East Asia) .
Nothing is bound to a fix substance in dynamic changing phenomena



[Time-Place-Situation] 1 → [Time-Place-Situation] 2 → [T - P - S] 3 ...

Nāgārjuna's Principle of *śūnyatā*/ *great emptiness as an unlimited dimension of universal truth*

[Time-Place-Situation] 1 → [Time-Place-Situation] 2 → [T – P – S] 3 ...

Nothing remains forever, also the form and content of our consciousness

-Things/Beings/phenomena are **constantly in a dynamic changing**

Every moment is in [here & now] in **[emerging-staying-vanishing]**

-The dimension of Philosophy is in a real empirical world:

-An absolute substantiality, its unchangeable verification and dogmatic **are negated by the sharp critical mind**

Also a Nihilism is negated: Then the Nihilism is *also* in **relation to Non-Nihilism and cannot be centralized alone**; things of the world are in a relationship of [Being *and* Non-Being]

Each encountering opens a possibility of Inter-Action

- Inter-Action in physical material level

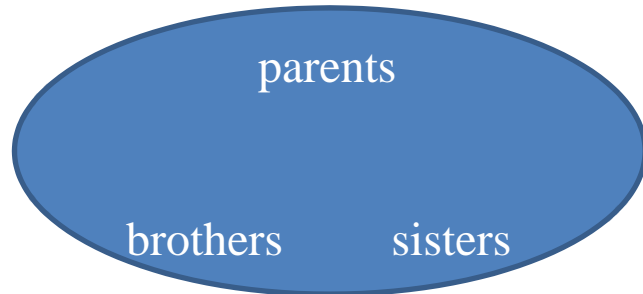
If a photon /light quantum is shot into a light sensitive material, it makes a visible track, the Detector clicks:



A photon flies.....

- The **SOUND** of the Detector results as the **INTER-ACTION** of the [photon] *and* the [detector], materials [a *and* b]
- This topos of **[a *and* b]** is the [Field of '*Between*']

Inter-Action in a level of human-relationship



Relations of various kinds:

-X-: struggle, -O-: harmony, ---: equality

Br 1 -X- Br 2 --- Sis1-O-Sis 2

Relation between Parents and Children: *Compassion / karunā*,
groan of the pain or suffer of the children is

for the parents theirs own suffer.

A Great Love without mixing one's own egoism: *karunā*/
Compassion, the principle of the *co-existential mind*

Intra-Relation in Zen Buddhist Way,
Dōgen, “shōbō genzō” (vol., *sansui-kyō*, 山水經 sutra of
Mountain and River)

“If we go by a mountain, *the mountain walks with us.*”

“When we regard a mountain, *the mountain regards us.*”

“The mountain *let us view,*

what it is – As-It-Is.”

**Without any mystic, no esoteric, no sensualism, no enthusiasm,
the statement arises from the rational principle clearly ,
accompanied by the cautious view**

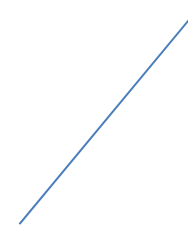
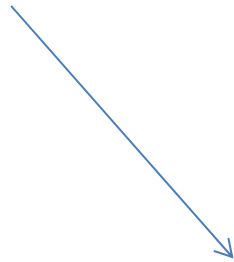
**in the middle of empirical Life Phenomena
in accord of the dynamic modification of the
subject-object-relationship**

What is going on in a subject-object-rationality by Dōgen?
(Cf. IZUTSU, T., *Toward the Philosophy of Zen Buddhism*, IV.)

conventional way of subject-object-separation

I see myself

I see my object



I SEE

I SEE a [mountain] as an **object of mine**

[I SEE] is just **centralized** in all reflections

A human Ego/Self (identified with its [rationality]) is
prepositioned in *every thinking dominantly*

Conventional position of the subject-object-separation

I see myself ↔↔↔↔↔↔↔↔↔↔ I see my object



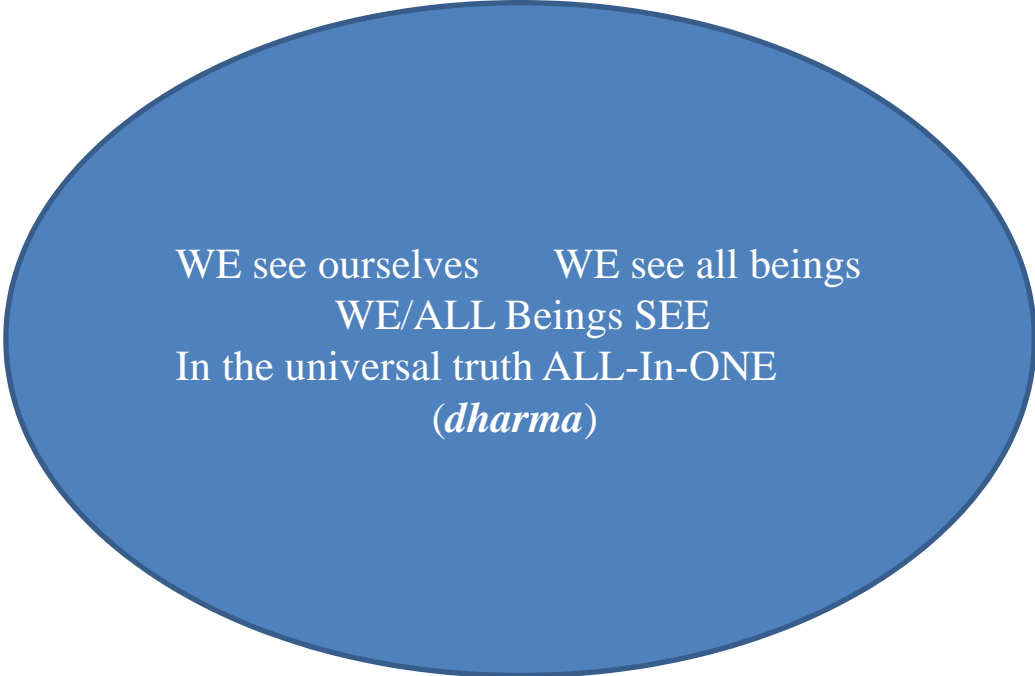
I, the centralized Ego, SEE

By the ego centralized [I SEE], every station is only closed, tighten,
in purpose of getting one's own object extensively.

If the wish is not fulfilled, [I see my object] becomes angry.

.....[I see myself] becomes sad, depressive.

Subject-Object-circulation, unification, relationship in the Philosophy of Zen Buddhism



WE see ourselves WE see all beings
WE/ALL Beings SEE
In the universal truth ALL-In-ONE
(*dharma*)

Every subject (individual, particular one) is,
regarded from the viewpoint of others, an object.

Every object is, regarded from another viewpoint, a subject.

Reflection for one's own self in viewpoint of another one

Nishida Kitarō (1870-1945), Philosophy of the Kyoto School:
“The self is not able to recognize who he/she is and what it is.
First, if one's self encounters another self, it recognizes himself
in the reflecting view of another self.”

Self [A] and Self [B] are always in an *Inter-Action*,
in a *mutual reflection in a mirror of another*,
[A ↔ B] are in a *mutual Transmission*

The Theory of *Mutual Transmission* and *Intra-Relation* in the Philosophy of Huayen Buddhism

Principle of *soku* 卽 for Mutual Transmission

[A 卽 B], [A 卽 non-A] means:

- 1) State of Identification: [A] is [A] as irrefutable truth
- 2) State of Difference: [A] and [non-A] are distinguished
- 3) State of Transmission: Based on their Identity and Difference, [A] and [non-A] are in relationship of a mutual transmission.

The focus is oriented to Life-World, Experience, Nature & Human
Multi-dimensional meanings in a compact category

Philosophy in a Life World, Environment in the Reality of Daily Life

[A 即 B], [B 即 A], 事事無碍 shì shì wú ài (chines.)

A is distinguished by B, B is distinguished by A.

Yet, both of them are in a phenomenon,

in a mutual transmission for the complementarity

Identity, Difference, Transmission:

the Chinese script enables a Multi-dimensional
structure of the meanings in a compact category

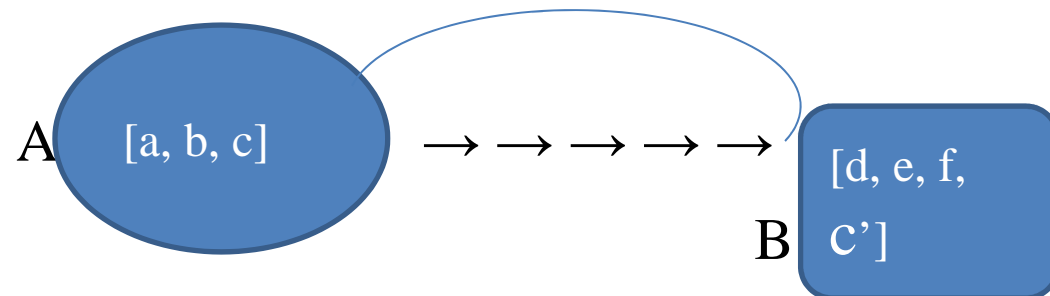
Mutual Transmission in Human Relationship

A is a SET, includes the elements of [a, b, c].

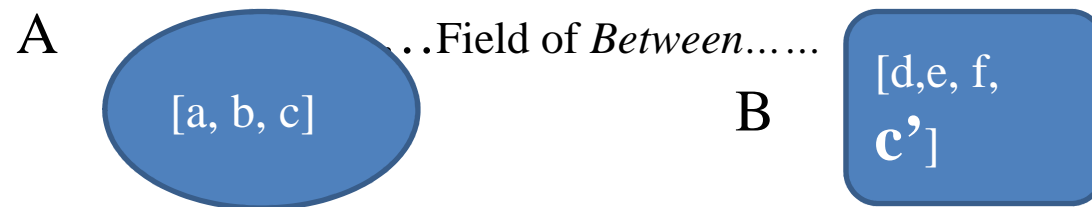
B is another SET, includes the elements of [d, e, f].



In the Inter-Action of $[A \leftrightarrow B]$, B is stimulated by A, with the element “c” . B gets an accomplishment: [d, e, f, c’]:

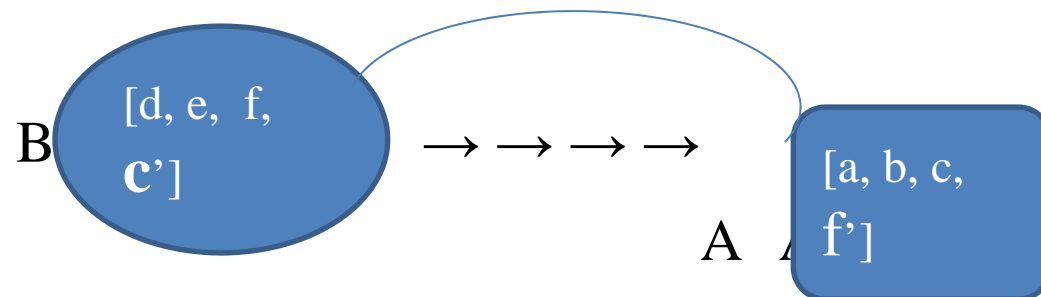


Stimulated each other, A and B are enriched in a mutual transmission



In the Inter-Action of $[B \leftrightarrow A]$, A is stimulated by B,
with the element “f” .

Enriched by B, A gets a new construction: [a, b, c, f']:

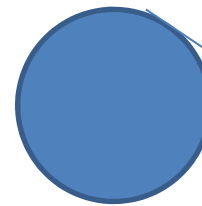


Logic of the *Intra-Relation*, $\lambda ny\bar{u}$

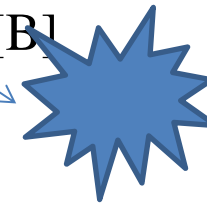
$A\lambda B$: A melts into B. Drops of rain [A] melt into a seed [B],

→ The seed splits and grows.

rain [A]



seed[B]



$B\lambda A$: B melts into A seed [B]

The seed [B] melts into the drops of rain [A]

→ The productive phenomenon of the nature arises.

seed [B] → → → → rain [A]



Is the World of struggle, concurrence and confrontations ignored in the Buddhist Logic???

NO!!!!!! The confrontations, struggles etc. is executed in one's own SELF day by day.

Buddhism as **ethics, philosophy and logics** construes a **world of peace**, in solving and overcoming the suffering.

The Logic of *soku* 卽 and *nyū* 入 shows a basic sample to practice the principle of the “Transmission” and “Intra-Relation” to stimulate the evil one by the unlimited “compassion” (great love without any fixation to one's own ego/own profit)

Goodness [A] → → → → → evil one [non-A]



Hall for
Zen Practice
in the Great
Monastery of
Dōgen, Eihei-ji
in Fukui/Japan



..... The End, Thank You