

10:45-11:15

## **Seizonkiban Mandala**

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*This paper is to bring forward one of many possible interpretations of Seizonkiban Index. By way of an abstract, herewith I quote from the text of several philosophers to illuminate some aspects of my discussion. Not all but most reflections cited here are humanistic even when dealing with nature.*

“Because it demands large-scale paradigm destruction and major shifts in the problems and techniques of normal science, the emergence of new theories is generally preceded by a period of pronounced professional insecurity.” “Which problems is it more significant to have solved? Like the issue of competing standards, that question of values can be answered only in terms of criteria that lie outside of normal science altogether, and it is that recourse to external criteria that most obviously makes paradigm debates revolutionary.” ----- Thomas Kuhn, *The Structure of Scientific Revolutions*, 3<sup>rd</sup> ed., The University of Chicago Press, 1996 (originally 1962), pp. 67-8, 110.

“The idea of wholes and wholeness should therefore not be confined to the biological domain; it covers both inorganic substances and the highest manifestations of the human spirit. Taking a plant or an animal as a type of a whole, we notice the fundamental holistic characters as a unity of parts which is so close and intense as to be more than the sum of its parts.” “Personality is the latest and supreme whole which has arisen in the holistic series of Evolution. It is a new structure built on the prior structures of matter, life and mind.” ----- Jan Smuts, *Holism and Evolution*, Macmillan, 1926, pp. 86, 261.

“Thence stems the basic plan of this work: Pre-Life: Life: Thought --- three events sketching in the past and determining for the future (Survival) a single and continuing trajectory, the curve of the phenomenon of man.” “In such a vision man is seen not as a static centre of the world... but as the axis and leading shoot of evolution” “Between these two alternatives of absolute optimism or absolute pessimism, there is no middle way because by its very nature progress is all or nothing.” ----- Pierre Teilhard de Chardin, *The Phenomenon of Man*, Harper & Row, 1965 (originally 1955 in

French), pp. 34, 36, 233.

“With the expression ‘care’ we have in mind a basic existential-ontological phenomenon, which all the same is *not simple* in its structure. The ontologically elemental totality of the care-structure cannot be traced back to some ontical ‘primal element’, just as Being certainly cannot be ‘explained’ in terms of entities... In defining ‘care’ as ‘Being-ahead-of-oneself---in-Being-already-in...---as being-alongside...’ we have made it plain that even this phenomenon is, in itself, still structurally *articulated*.” ----- Martin Heidegger, *Being and Time*, Harper & Row, 1962 (originally 1927 in German), pp. 240-1.

“The notion of obligations comes before that of rights, which is subordinate and relative to the former... A man, considered in isolation, only has duties, amongst which are certain duties towards himself. Other men, seen from his point of view, only have rights. He, in his turn, has rights, when seen from the point of view of other men, who recognize that they have obligations towards him. A man left alone in the universe would have no rights whatever, but he would have obligations.” ----- Simone Weil, *The Need for Roots*, Routledge, 1997 (originally 1943 in French), p. 3.

“If genes really turn out to be totally irrelevant to the determination of modern human behaviour, if we really are unique among animals in this respect, it is, at the very least, still interesting to inquire about the rule to which we have so recently become the exception.” ----- Richard Dawkins, *The Selfish Gene*, 2<sup>nd</sup> ed., Oxford University Press, 1989, p. 3.

“Strangely, in this world, as one says Heaven signifies reason (reason being a flow of logic), like the illustration (which can be only a plane description although in reality, it should be looked at as a three-dimensional figure with thickness as well as with length and width), the universe is formed through the penetration of threads of reasoning from every direction. The threads are countless. Therefore, whichever point you choose, if you trace and pursue the thread from there, you can find anything, you can do everything. This process is sometimes easy, sometimes difficult. For example, point (イ) in the illustration is a nodal point (萃点) for various threads of reasoning that, if taken, will enable you to discover every sort of reasons easily and quickly.” ----- Minakata Kumagusu, *Minakata Mandala*, Kawade Shobo, 1991, (originally 1903), p. 297 [NB: My own tentative translation from Japanese. As for the illustration, see the PPT slides].