



(1) Qualities of life

- it is to beings who don't know ourselves
- though we have divinity in ourselves we have the potential to kill ourselves
- we cannot escape these themes
- There 3 approaches to what is life [all address ~~it~~ to what is life]
 - intuitively - we are a living existence
 - o natural sc. brought the effect of nuclear energy
 - o in academic field there is interdisciplinary trend
 - scientific in science there is the notion of conquering the nature
 - o so far, we believe that physicist & economists are the main tools of develop/
 - o but the question comes: what is life in science itself?
 - o we ^{have to} face directly the question: how can science be directed to life itself?
 - philosophically
 - dichotomy, dualism of mind + body (Descartes)
 - for analysis it is useful but to grasp the whole of life (synthesized) it is not

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- the Jap. when absorbing the Western, tended to separate the tools but that is now general: to separate philosophy from science; so, we have to ask ourselves: what is the philosophy?
- my idea of ed. is derived from philosophy behind Jap. history:
 - w more intuitive than men
 - Oriental people more intuitive than West.
 - Oriental view of nature
(contemporary sciences are too much analytical; sc. cannot grasp the whole existence; there is a limitation in science)
- From Or. + intuitive viewpoint, life is:
(school ed. in Japan is going farther + farther from life itself;
what ed. means to me, before tackling the issue of ed.)



what \bar{h} being is, is derived out from the order of nature itself:

Lifelong Integrated



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life before
birth

Time changes
birth in \neq relationships

(life begins with
conception)

space | special indiv. has his circumstances

life after
death

we are living in temporal world

< I am I but I am changing at every moment
I am the same person but I am changing

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- without those who give life, life doesn't exist
 - in contemporary society, so many people lost confidence in life;
 - my life has long roots and we are a link in human history
 - original existence is already integrated (\equiv parts of body + their functions)
 - from microcosmos to macrocosmos, life is in order + integrated
 - nuclear physics confirms that Oriental view is correct





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② perfectly organized function of life (reasons in nature)
 need to sprout ... - mechanism of life (mystically)

- special dimensions: natural/human/material
 circumstances

- without the integration of sp. + hie we cannot exist

phenomenological approach: \neq ces
 enencial " : it is equal

(e.g. Mother Teresa looks after people because
 she sees a person in each individual,
 regardless of prestige, business, etc.)



③ Strong power of recovery

- we are so concentrated on material survival, that
 we lose sight of the vitality within us

- as we are based on the scientific, technological
 society we have a jet effort.

- as Jap. has become modernized, we have lost
 our traditional way
 (in history Jap. were very strong in relat. to
 environment)

④ we have the accumulated heritage of culture in
 each of us (and not the products of culture)



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- human beings themselves are the highest point of culture;
- This idea of life must become part of human heritage of all races
- good/divine aspects in us
- dark/devil " " " which deny h existence
- With these ideas, we have what educat/ must be about

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- To keep this view, we need:
 - 1) to see the distinctions in our existences (no man is the same as another)
 - view of distinctions
 - 2) every existence changes moment by moment
 - behind phenomenal,
 - there is the sameness + unchangeability
 - 3) integration of distinctions + sameness
- It is only by overcoming our "myself" + needs, that we can see the others' points of view.





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- every person has a cry to be loved
to love other people
- life is love/creativity/wisdom
- we were given birth, so from the beginning
we have those values
- if we can achieve going beyond self-centeredness,
we can feel satisfied

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