

## *Lectures Fons Raimon Panikkar*

**Biblioteca Barri Vell**

### *La filosofia Zen de l'Escola de Kyoto A contemplative life*



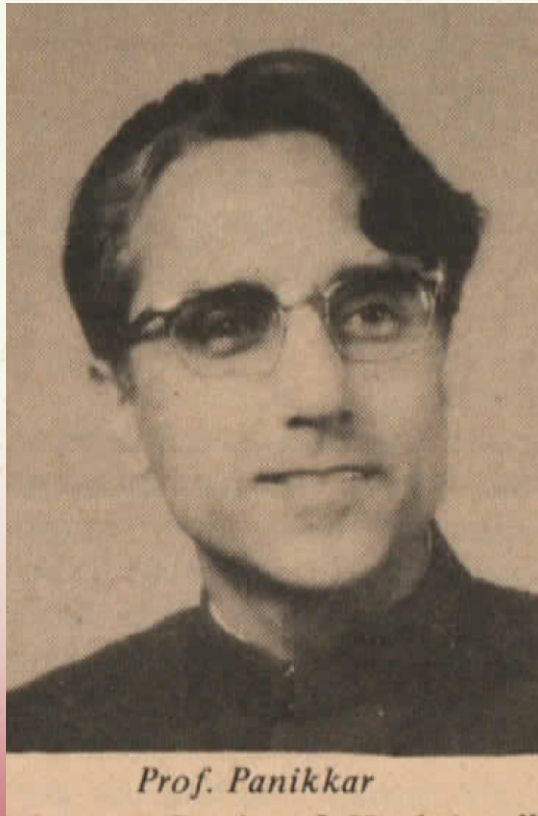
a càrrec de  
**Michiko Yusa**  
professora de Pensament Japonès i  
Filosofia Intercultural  
a la Western Washington University  
**30 de setembre de 2016**

# Conversation: Nishida & Panikkar

“Human beings” as “topological”  
existence

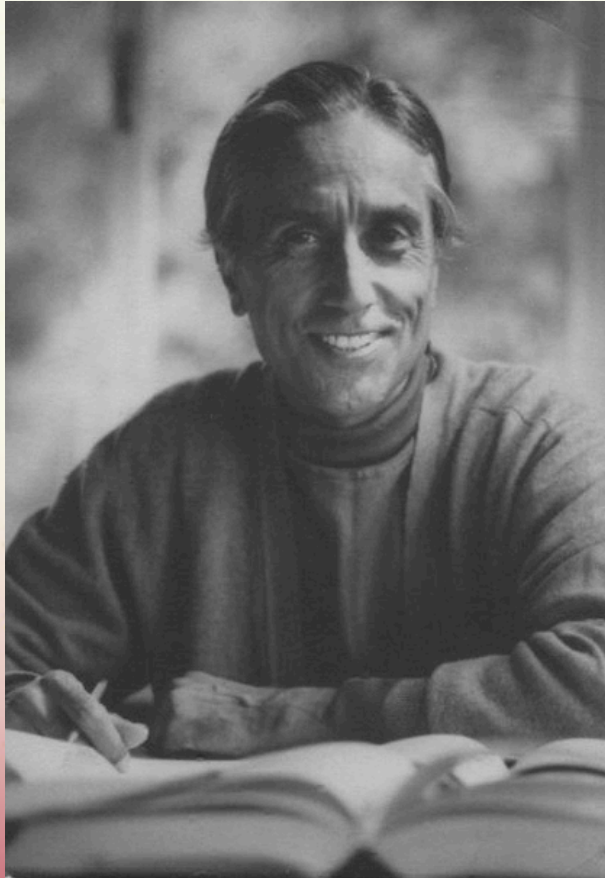


# DAILY NEXUS (February 11, 1977)



- ✧ “Dr. Raimundo Panikkar, professor of religious studies at UCS Santa Barbara, will be honored during a symposium on “Cross-Cultural Religious Understanding,” sponsored by the UCSB Institute of Religious Studies. . . .
- ✧ “Previous seminars . . . honored Erik Erikson, Geo Widengren, Paul Ricoeur, Georges Dumezil, and Mircea Eliade.”

# Raimon (Raimundo) Panikkar



- ✧ 1972 Winter Quarter began teaching at UC Santa Barbara
- ✧ Dissertation advisor
- ✧ Ordained Catholic priest
- ✧ Hindu father, Catalan mother
- ✧ Diatopial hermeneutics



# UC SB, D. Young, N. Smart, Panikkar



1983 May Panikkar, N. Smart, Michiko





## Panikkar on Nishida's "place" - Foreword

- ✧ “[This intellectual biography of Nishida presents issues concerning] a hermeneutical key for understanding his philosophy, and for situating the "place" (χώρα) of the encounter between cultures and philosophies.

## Panikkar on N's "Place"

- ✧ The Pythagorean *aithēr* and the Platonic *chōra* (and also, incidentally, like the Indic *ākāśa*), seem more suited to translate Nishida's *basho* than in the Aristotelian *topos*. Here we have a blatant example of the impoverishment of the modern philosophical tradition.



## Panikkar on Nishida's "place"

- ✧ Because the medieval idea of "aether" as a material fluid has long since been discarded by science, most dictionaries of philosophy shy away from even mentioning that fifth element of many pre-Socratics along with earth, water, air, and fire."

# Space (58.6d5)

## (a) As spatial forms

- ✧ high, low . . .
- ✧ behind, below, above . . .
- ✧ straight, circular spiral . . .
- ✧ They reflect relations, a dimension of reality, which is (or is not) reality itself.

<“**pivotal moment**” in RP’s thinking>

- ✧ Neither am in my mind *only*, nor outside in the world *only*.

## (b) As space itself, adhering to reality

- ✧ It is not a “place” or “box” . . . within which things are . . .
- ✧ nor the *whole* of the things.
- ✧ It is the thing as space, with an extension . . .

# Space qua thing = *basho* 場所, “topos”

✧ Panikkar's understanding of “a thing as space” leads nicely to Nishida's notion of self-determining “*basho*” or “topos”

✧ “topos” self-determines itself as an “entity” (or a “individual”) imbued with self-consciousness



# I am “the thing as space”

## Panikkar

- ✧ I am the thing as space
- ✧ I have my extension in space
- ✧ I as space am the “meeting place of all sorts of traditions”

## Nishida

- ✧ I exist as a thing-as-space (“topos,” “basho”)
- ✧ “I” am a self-conscious being first and foremost
- ✧ As such “I” come into being at each moment



# Panikkar

## The person is the meeting place

✧ “The person is not only bipedal, but the meeting place of all reality, that complex being who . . . combines all that there is. . . .

“The person, the microcosm, is not a miniaturization of the macrocosm, the bigger paradigm. The person is the icon of the divine, the infinite being, [so] affirm many traditions.” (RB 400-01)

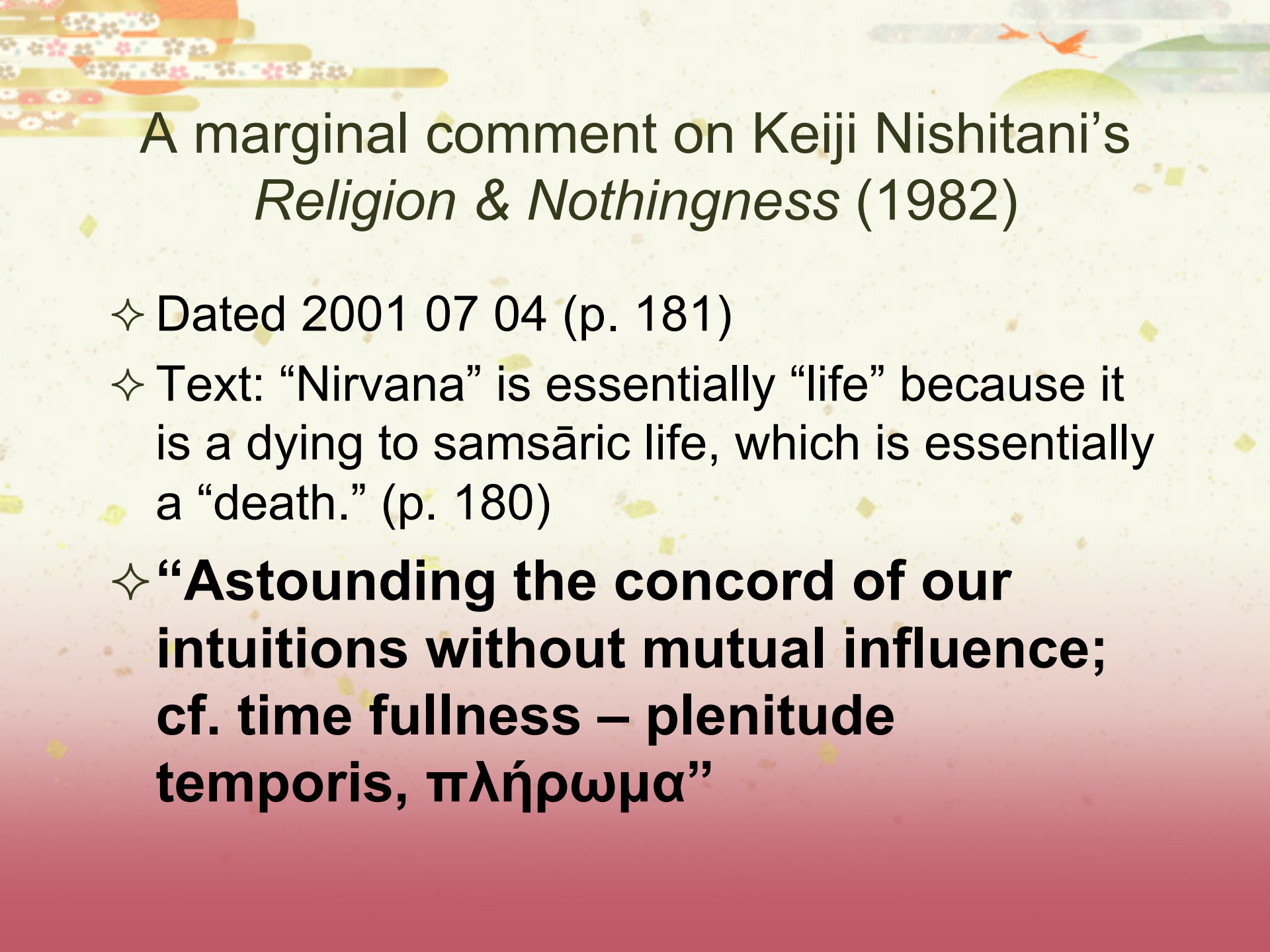
# Nishida's notion of 場所 *basho* “topos”

- ✧ Locatedness
  - ✧ How do I know?
  - ✧ The thinking subject is always located within the field of consciousness
  - ✧ The thinking subject is always located within <the field of> experience that gives rise to the sense of “individual”
- ✧ **Onto-epistemological** analysis
- ✧ Topos = experience, embodied (individualized) “Life”



# Nishida's notion of 場所 *basho* “topos”

- ✧ **Onto-epistemological & spiritual** analysis of the “structure of the actual world”
- ✧ Topos = experience, embodied (individualized) “Life”
- ✧ In later Nishida, the topos is the “World” (“attheo-anthropo-cosmic” dimension)



A marginal comment on Keiji Nishitani's  
*Religion & Nothingness* (1982)

- ✧ Dated 2001 07 04 (p. 181)
- ✧ Text: “Nirvana” is essentially “life” because it is a dying to samsāric life, which is essentially a “death.” (p. 180)
- ✧ **“Astounding the concord of our intuitions without mutual influence; cf. time fullness – plenitude temporis, πλήρωμα”**



5 May 2008 Venice

