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A PHILOSOPHICAL SYNTHESIS OF CHRISTIANITY, BUDDHISM, AND ISLAM

Summary

I find that principles of Nothingness and Love essentially serve to reconcile from the beginning "greats" religions of the world: Christianity, Islam and Buddhism, as well as the philosophies "alone" of east and west. The creation of world ex nihilo relates to Christianity and to Islam – not to Buddhism – but here also "spiritual awaking" (Kuu) just is the temptation of nothing, as the absence of desire, of hope... until to any particular consciousness on the questions of life and death. The Bible impregnate the expressions of vanity (Solomon), of vacuity... as lacking of subsistentia, so as the curricula of preachers bring on themselves the former experiences of disappearance, of lacking of and privacy: both Muhammad and Chaung-tzu were orphans, to the blind traveler Paul Issus Christos appeared in the "darkness" etc. The love as well (jin in Buddhism) is that foremost and the deepest instance linking a mortal being with a mortal being, everyone of them with infinity – so that the other name for Christian God would be just the same word.

Кључне речи: Nothingness, Love, Principles, Christianity, Buddhism, Islam

Today, difference in religious belief has created chaos and conflicts throughout the world and this gap is widening. For example, there is a strong conflict between the Jews and Muslims in Palestine. Furthermore, after the US attacked Iraq, the confrontation between the Christian and Islamic world has intensified. Suicide bombers in Iraq are now a daily occurrence.

The purpose of this paper is to express my ideas about a principle of philosophy that would solve such gaps and confrontation. I refer to my

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book, *Philosophy of Nothingness and Love*.¹ In it, to establish "the principle of nothingness and love", I made a research on the subject, "nothingness" throughout all ages and civilizations and noted that "nothingness" leads to infinity, eternity, the transcendent Being which is God, and to love- a continuing process. The first procedure is to make a bridge of philosophy between East and West. Lao-tzu and Chaung-tzu in ancient China expounded nothingness, which was the origin of the creation of all things and the stream of infinite life. In other words, it is nothingness, which we cannot perfectly define by language, and reality that is the stream of life beyond matter. The reality here is similar to the reality of Bergson in European philosophy. That of Bergson is also the stream of consciousness and Life (pure duration) beyond matter. The stream of consciousness is not defined by mechanism; therefore, it is called indetermination and freedom beyond language. It means nothingness. The method of recognition in Bergson is philosophical intuition and that of Lao-tzu is Zabou (meditation). It is only unity of the living subject. This procedure is very important. Without it, there is only an enumeration of philosophy East and West. Still more, without the intuitive method, man entirely depends upon the philology. This requires two to three centuries for thorough study. Besides, the conclusion is commonplace. As the difference of language is very distinct, we cannot find the common basis of philosophy between East and West. However, nothingness as reality and the intuition enable me to establish the theory, *Philosophy of Nothingness and Love*. Heidegger sensed nothingness, too. He collected European philosophy from Plato to Husserl; therefore, he was the greatest philosopher of 20th century. However, as he adhered to the European logic, he failed to grasp nothingness as reality in later life. Then he changed from the philosopher to the poet. It was the failure of Heidegger and European philosophy. My philosophy breaks the blockade of contemporary philosophy and synthesizes Eastern Philosophy with Western Philosophy. It is called as the principle of nothingness and love.

On this principle, I would like to synthesize the three religions, namely Christianity, Buddhism, and Islam. This I believe would enable reconciliation among the three religions and thus create a new horizon in religion and philosophy.

The Creation from Nothingness

In Genesis of the Old Testament, Creation from nothingness is described. The author is Moses. This means that Moses sensed nothingness and then he wrote the Creation from nothingness. Before the Creation, there was non-existence in the material significance. The movement of

¹ Hokuju Company, Tokyo 2002.

the Spirit of God over the face of water is fluctuation of nothingness in quantum theory. That is the peculiar point, which cannot be defined by mathematics and physics. As soon as the light flashed, Big Bang occurred. The creation from nothingness is in conformity with the principle of nothingness. The science that faced nothingness in the extreme of the existence obeyed the principle of nothingness in trial and error. Werner Heisenberg found the uncertain principle of quantum theory and Alexander Vilenkin insisted on the Creation from nothingness as the theory of physics. From the standpoint of physics, there are two extreme worlds of nothingness. One is micro nothing world, which is smaller than Plank length (10^{-33} cm). Plank length is the limit of measure in physics. However, there is a possibility of being and opening of space and time. Another is the end of the universe. It is said that the end of the universe is about 12-15 billion light years. However, we cannot confirm the end of the universe. It is a possibility of being and nothingness. Both of them (the micro nothing world and the end of the universe) are Absolute Nothingness. If man says that it is, it exists. If man says it is not, then it does not exist. Man cannot confirm them by physics. They include both transcend relative being and nothingness. Therefore, they are Absolute Nothingness.

The Old Testament, which includes the Creation from nothingness, is the sacred book of Christianity, Judaism and is the basis of Islam. If man reads The Koran, he can recognize the influence from the Bible, especially, The Old Testament. There are so many quotations from the Bible, the Creation from nothingness also. It is said that Islam is perfection of Judaism. The standpoint is the orthodox understanding of Islam. As Islam depends upon Judaism, Islam succeeds to the Creation from nothingness. In reality, there are some descriptions in The Koran. Lord says: "Easy is that for me, seeing that I created thee aforetime, when thou waste nothing." (10), "Will not man remember that we created him aforetime, when he was nothing?" (68).²

In these parts, it is described that man is created from nothingness. It means that the Creation of man is equal to the Creation of the universe. If man is not created, the universe is not expressed. The expressions about the universe depend upon the existence of humankind. The meaning is the same whether referring to the Creation of man or the universe. Plainly speaking, man and the universe are created from nothingness. The Creation means the creation from nothingness.³ Besides, Muhammad talked:⁴ "Have they not seen how God originates creation, then bring it back again? Surely, that is an easy matter for God." (18)

² *Mary the Koran*, Oxford World Classics, Oxford University Press, chapter 19.

³ Augustine: *Les Confessions*, vol. 12. chap. 7.

⁴ *The Spider the Koran*, Oxford Press, chap. 29.

In this part, the translator who was the first class Islamic scholar in Japan, Toshihiko Izutu, added the word "nothingness." In Japan, as Buddhism and Shinto are so traditional, Japanese cannot understand the creation from nothingness. Therefore, Toshihiko Izutu sometimes adds nothingness in The Koran. Before anything else, I consider nothingness as the essence of God. Allah is the only and absolute almighty God. As the center of all things, he is transcendent. Allah is so absolute that man cannot express him by any shapes and perfectly explain by language. Allah is beyond all matter and language.

If man says that it is, it exists. If man says that it is not, then it does not exist. Nothingness includes and transcends relative being and nothingness. We call it Absolute Nothingness. If man says that almighty God is being, man must define God by language. However, it is impossible to define God perfectly by language.

It is more likely that man defines the whole of the world by the part of it. On the other, if man says that God is not being, man has to define the non-existence of God. It is impossible to explain the non-existence of God perfectly. That is like toying with an idea. Therefore, I say that God is Absolute nothingness that transcends existence and non-existence. Muhammad sensed Absolute Nothingness. On this account, he denied concrete shape and expression. The realization of that is that the face of Muhammad in picture is painted with white color and lost his expression. Furthermore, there are No pictures and statues in Islamic mosques. It realizes empty and nothingness. Muhammad sensed nothingness also.

As young Buddha and Solomon faced nihilism and nothingness, Muhammad experienced the sorrow of life, lack of parents, darkness, and nothingness in his young age. It was the same with Confucius in ancient Chinese time. Confucius also experienced lack of parents, darkness, and nothingness. The life story of them is very much alike. Muhammad lost his father on a journey when he was born. He became an orphan when he also lost his mother at the age of six. Then when he was eight years old, his grandfather who supported him, also died. Subsequently, he was taken protection by an uncle. Muhammad's childhood is very similar to that of Confucius who, though an orphan, studied and worked hard as a minor official. In the course of time, Confucius got the position, minister of Justice. Muhammad himself also an orphan, he worked hard in a caravan. But, the great sage of mankind didn't forsake his life while facing the difficulties. Owing to his effort working hard in the caravan, he succeeded in marrying Khadija who was a wealthy widow. She supported the life and work of Muhammad. They had seven children, but four boys died young. This time he faced the darkness and sorrow, a lack of children, nothingness. After the intuition of nothingness in his life, he faced God, the transcendent being when he was forty and accepted the revelation in a cave.

At that time, Muhammad faced infinity, eternity and the transcendent Being, which is God, he wrote down the experience as The Koran. The experience and intuition of God is so strong and unusual that he felt himself mad. Such transcendent experience often occurred in history.

Paul who oppressed Christian strong went blind on the way to Damascus. During three days, losing his sight, he faced the darkness, a lack of light and felt the presence of Jesus Christ in nothingness. Jeanne d' Arc who faced the transcendent being that is God when seventeen years old promised to fight against English Army and consequently released Orleans. Philosopher Nietzsche intuited nihilism, nothingness and the eternal repetition on the 6000 feet highland (Sirius Maria). Nietzsche also intuited nothingness, then it continues to infinity, eternity, the transcendent being which is superman (Nietzsche's case) and love (*amor fati*). I called this as the principle of nothingness and love as demonstrated in my book. The sages of mankind experienced the principle of nothingness and love. We recognize that nothingness functions from the roots of Christianity, Judaism, and Islam.

Nothingness as the Negative Word

In Buddhism, Creation from nothingness is not spoken of (Buddha disliked theories about the creation of the universe), but nothingness as the negative word functions logically and pre-logically. Namely, nothing means no-thing. The Not of negation works in nothingness. In the same way, nothingness functions Kuu (spiritual awakening) in Buddhism. Kuu stands for nothingness. The principle of nothingness reaches Buddhism. There are two reasons for the argument. The first is the nihilistic experience of Buddha. Though he was free and prosperous as a prince, he could not be satisfied with his life. When he came across a sick person, an old person, and a dead person, he felt vain and perceived nothingness. Looking to the future, Buddha could see his destiny to the end. Then he renounced his family and station in life to seek the truth. The second reason is the negative function of nothing. Through the strict training, Buddha reached Kuu (spiritual awakening). This is the nothingness of desire, nothingness of hope, nothingness of possession and nothingness of life and death. According to a popular view, Buddha preached to his disciples the theory of Engi which is the cognition of interdependence and cycle of relation of the world. Then he also preached some other theories. But I would insist on a new interpretation. In the theory of Engi, a thing cannot exist by itself. In the cognition, nothingness as a lack of subsistentia functions as the movement of our thought. By it, we can explain Shohoumuga (selflessness) and Shogyo-Mujou (uncertainty). Just as Buddha intuited nothingness, during a week he enjoyed the condition of nothing which is Satori (spiritual awakening), the emptiness of desire through the negation of nothingness. After that, he preached Kuu, Shohoumuga (selflessness) and Shogyomujou (uncertainty) etc. to his disciples.

This new principle also functions in the Bible. Before the beginning of the world, there was nothing. The universe was created from nothingness. It means that Moses intuited nothingness. After Moses, Solomon also experienced nothingness. Hence, he said, vanity of vanities! All is vanity. The meaning of the original word (hebel) is a breath, which disappears in vain. A breath is the symbol of vanity and lack of subsistence. It is nothingness as a lack of subsistentia. By that, the concept of Kuu (spiritual awakening) goes beyond Buddhism. Then it applies to Bible. From a common view, Buddhism, Christianity and Islam are independent each other. But, nothingness as a lack of subsistentia connects Kuu (spiritual awakening) of Buddhism with vanity of Bible. The concept is very useful in a wide range, e.g., we can explain uncertain principle of quantum theory and the self-identity of absolute contradictories in Nishida philosophy which is the first original philosophy of Japan. Now, Kitarou Nishida (1870-1945) is very popular philosopher in Japan but as the books he wrote are so many (*Complete works*, 19 volumes, Iwanami Shoten) and so difficult that most people cannot evaluate him correctly. It requires patience and my new principle. In a sense, he surpassed the philosophy of Heidegger and Karl Jaspers. He established an original cosmology similar to the theory of relativity of Einstein ("Intuition and Reflection in Self-awareness"). Of course, he took in the quantum theory. Did Heidegger and Karl Jaspers take in the theory of relativity and quantum theory? No, they did not. Nishida, confronted with relativity and quantum theory, made his unique cosmology, which is eternal, without beginning and end. That is his most significant achievement along with the introduction of pure experience and absolute nothingness.

Though he started as a high-school teacher in a small town, he eagerly learned philosophy by himself. Because of his excellent achievements, he became a professor at Kyoto University, but he lost five children and his wife. He also faced sorrow in life, the nothingness of death. From the experience of nothingness, he had eagerly trained in Zen Buddhist, meditation. Pure experience is infinite openness likely pure duration of Bergson; he developed absolute nothingness as the horizon of consciousness. At last, it was the logic of the field of absolute nothingness. The understanding of that is not easy. He himself was sometimes confused and lost his way because of phenomenology of Husserl. The process is so complicated. In the sorrow of life, nothingness, he married again with a Christian woman (Koto Yamada), he experienced her self-sacrificing love, love of God. In his last report⁵ he talked about religious reality (transcendent being) and tried to synthesize Buddhism and Christianity. In that, the key word is the self-identity of absolute contradictories. It ex-

⁵ *The logic of the field (Basho) and the religious world view.*

plained the absurd and opposites in the world. However, it was so difficult to understand that his trial synthesis of religions was not a success. The key word is his shout for God, dead children from heart. That is love. His philosophy is revealed in my principle of nothingness and love.

From the intuition of nothingness, we continue to infinity, eternity and the transcendent Being which is God, love.

Love

Today, the thought of free sex spreads all over the world, Eros dances wildly. However, such a condition is not good. Freedom and responsibility should go hand in hand. Furthermore, the sexes are connected with the birth of life and life itself. If man regards sex loosely, he thinks of life too simply. We have to reflect on the decadence of morality in the Roman Empire. If Confucius were to see the today's decadence, he would be filled with disappointment and anger. Who invited such the decadence?

Confucius also sensed nothingness. As he was an orphan, he faced nothingness as the lack of parents' love. Then he overcame some serious trials before he could be the Minister of Justice as mentioned above. As he was always conscious of his ignorance, he researched truth with infinite passion and learned the importance of morality and love. He called this Jin (perfect virtue). Generally speaking, Jin (perfect virtue, benevolence) is honesty (loyalty) and consideration (thoughtfulness). The meaning of honesty is loyalty to me and to others, an unwillingness to deceive. Consideration is thoughtfulness for other (Do not impose on others what you yourself do not want.). However, there is a big and mysterious paradox. The following phrase is very famous. Hsian (a disciple of Confucius) asked: "Standing firm against the temptation to press one's advantage, to brag about oneself, to harbor grudges or to be covetous may this be called 'benevolent'?" The Master said: "It may be called 'difficult', but I don't know about its being benevolent."⁶

What on earth is the meaning of his words? The founder of Confucianism does not seem to know his central notion. It is very mysterious. In generally, from the standpoint of European Philosophy and logic, man cannot understand it. It is like Jesus Christ saying: "I don't know love." If man wants to understand the meaning of his mysterious words, he has to accept dignity of benevolence and practice of behavior. Confucius preached benevolence, but it was quite rare. "The occasions on which the Master talked about profit, Destiny, and benevolence were rare."⁷

⁶ Confucius: *The Analects* XIV, 1, Penguin Classics.

⁷ *The Analects* IX, 1.

Confucius was not a merchant, therefore he did not tell about profit. On the interpretation of Destiny, Sorai Ogyuu (1666-1728) who was a famous Confucians scholar in Edo age of Japan interrelated it as life. According to Sorai, benevolence involved dignity of life. His thought was spiritual basis of Tokugawa Shougunate. Therefore, a typical Japanese warrior (samurai) did not speak much. The following sentence is the origin of this idea: "The Master said: Unbending strength, resoluteness, simplicity, and reticence are close to benevolence."⁸ "The Master said: He has not lived in vain who dies the day he is told about the Way."⁹

In these sentences, we can find the resolutions (similar to the resolution of death in Heidegger) for truth and benevolence. Against these sentences, the following is a typical superficial man. "The Master said, It is rare, indeed, for a man with cunning words and an ingratiating face to be benevolent."¹⁰

As Confucius was a minor official, he knew the world of bureaucrats and their nature. A man who is always playing up to his boss is a good example. Therefore, he taught disciples to think poorly of cunning words and an ingratiating face. He did not preach benevolence positively. Only the most heart and eager disciples asked him, and he answered them in a way suitable to the personality and ability of disciples. There were various disciples and various questions. The answers were not fixed. Sometimes the meaning of benevolence is Chuu-Jo (honesty and consideration), or Ai (to love a fellow man), or Rei (courtesy, being good as a son and obedient as a young man), after a great deal of thinking Confucius said that I did not know benevolence. Of course, benevolence was difficult to put in practice. The definition of benevolence is not fixed, it means that benevolence is not absolute but relative. It is not absolute love, which Jesus Christ practiced. Confucius knew the dignity of actions and practices but he could not devote his body to the Cross. In later age, he lived through difficulties and sensed Heaven, which is said to be nothingness.

The Master said: "I am thinking of giving up speech." Tzu-kung said: "If you did not speak, what would there be for us, your disciples, to transmit?" The Master said: "What does Heaven ever say? Yet there are the four seasons going round and there are the hundred things coming into being. What does Heaven ever say?"¹¹

The meaning of the sentence is that Heaven says nothing. In ancient China, Heaven was the transcendent Being, which controls the movement of the world with infinite power like archetype. It is nothingness as reality. After that, he attained Sei (saintliness, sage) which saves

⁸ *The Analects IX - 27.*

⁹ *The Analects IV - 8.*

¹⁰ *The Analects I - 3.*

¹¹ *The Analects 19.*

all the people. Sei is higher than Jin (perfect virtue, benevolence). The thought of Confucius is explained by this new principle. It also applies to Jihi (mercy) of Buddha. Jihi is to love all living things just like a mother who loves her child.

But Jihi (mercy) of Buddha is formed not only by the theory but also by the battle against the temptation of the devil. Buddha is tempted by the devil the same as Jesus.¹² According to "Sanyutta-nikaya",¹³ there are several attacks of sexual temptation by the devil in the form of three daughters (named Lust, Discomfort and Pleasure). The first time, the three daughters of the devil directly appear and tempt Buddha, but Buddha does not pay attention to them. The second time, the three daughters of the devil change shape to three girls and tempt Buddha, but Buddha still does not pay attention to them. The third time, the three daughters of the devil change shape to three hundred virgins and tempt Buddha. But Buddha does not pay attention to them. The fourth time, the daughters of the devil change shape to three hundred women who gave birth to one baby. But Buddha who has reached Kuu (spiritual awakening, enlightenment) does not take notice. The fifth time, the three daughters of the devil change shape to three hundred women who gave birth to two babies. The sixth time, the three daughters of the devil change shape to the three hundred middle aged women. At last, seventh time, the three daughter of the devil change shape to the three hundred ripe aged women. Buddha is also tempted by the sexual temptations of the daughters. The power of the temptation is fearful. The three daughters of the devil say: "We could break the heart of all priests and monks who are not free from desire, make them vomit hot-blood, turn mad and confuse their spirit. Just, as if the blue reeds are cut, they dry out, wither, and then die."

Sexual temptation is very dangerous and everybody is tempted by it. Buddha was no exception. He was tempted by the desire of about 1800 beautiful women. In that, one existence overcomes the fire of desire. Of course, Buddha knows the pleasure and ecstasy. It is very impressive that human weakness and the battle against desire are described. In the following dialogue with the three daughters of the devil, the state of Buddha's existence and enlightenment is expressed. The Three daughters of the devil speak to Buddha.

"Why do you meditate in the sadness of the forest? Do you think of taking back your property? Did you commit a crime in the village? Why do not you associate with the people of the village? Why don't you make friends?"

¹² *The Temptation*, Matthew Chapter 4.

¹³ *Buddha Dialogue with the devil*, translated by Hajime Nakamura, Iwanami Libraray, chapter 3. passage 5.

The holy Master (Buddha) says:

"I overcame the army of lovely and comfortable shapes, I am alone thinking of the achievement of goal, spiritual calmness, and happy enlightenment. Therefore, I associate with nobody. I never make friends."

At that time, the daughter of the devil named Discomfort tells the holy Master the following poem:

"Though the training monk has so many things to get on in the world, how could you go across the five violent streams (worldly passion of eyes, ears, nose, tongue and body) and more the sixth? How many times do you meditate? How are you free from the worldly thoughts of desire?"

The holy Master says:

"My body is light, my heart has reached enlightenment, I do not reside in the illusion of existence. Keeping cool and without adherence, I know truth well and meditate without thinking, free from anger, recollection of badness and sorrow. The training monk who is rooted in existence has transcended the five violent streams and come to the sixth violent stream. Through much meditation, the man is free from the thoughts of worldly desire. The spiritual condition of enlightenment is formed by the nothingness of illusion, the nothingness of friends, the nothingness of adherence, the nothingness of anger, the nothingness of recollection. It is the calm condition which Buddha goes across the six violent streams of passion and senses nothingness. In that, nothingness as the negative word functions.

Buddha reached Kuu (spiritual awakening) through the intuition of nothingness. Kuu is unity of dharma, which is transcendent being, infinite, and eternal truth of universe. Buddha also reached from nothing to infinity-eternity-the transcendent being - love (Jihi mercy). By this research, Confucius and Buddha sensed and anticipated the love of the Cross of Jesus for humankind. Jesus also sensed nothingness as a lack of life, death in Gethsemane forest. Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. Though he preached and practiced love of God, after the last supper he had to accept his destiny. Gethsemane is in eastern Jerusalem at the foot of the Mount of Olives. In that place, he knelt down and prayed.

"Saying, Father, if thou were willing, remove this cup from me: nevertheless not my will, but thine, be done. In addition, there appeared an angel unto him from heaven, strengthening him. In addition, being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."¹⁴

¹⁴ *Luke* chapter 22, 42-44. The Bible, Authorized King James Version with Apocrypha, Oxford World's Classics.

In the prayer, he denied two times to accept the cup of his destiny. What is the cup of destiny? Why did Jesus who is the only son of God and the Savior wish to avoid the cup? Is this rebellion against God? In this rebellion, we can find existence of Jesus. The passion of Jesus is not words but the pain of existence. We have to accept pain and suffering by the Cross. This was the most atrocious punishment in the Roman Empire. Thick nails were driven through his hands and feet with a hammer. Before that, Jesus was flogged. Jesus sensed this passion, suffering, death, nothingness. The amount of pain and suffering was so large that his sweat was like drops of blood. Then an angel appeared and strengthened him. The reason for the large amount of pain is that Jesus took upon himself the sins of all humankind, past and future. The death of Jesus is not a simple death. It is atonement for all of humankind. Therefore, he accepted pain and suffering. Because of the betrayal by Judas, Jesus was caught and judged. Though he was innocent, he was flogged and made to carry the cross on his shoulder. Then, he was crucified. "Eloi, Eloi, lama sabachthani? which is, being interpreted: My God, my God, why hast thou forsaken me?"¹⁵

The Cross of Jesus is the realization of nothingness as death. After hundreds of years, Jesus realized God's Love by the Cross.

Muhammad also intuited nothingness, immediately felt the presence of the transcendent Being, Allah which is infinite and eternal. The record is The Koran. Allah is so merciful that Allah created the world and man. Muhammad accepted the love of Allah. The realization of this love is embodied in the practices of the five religious austerities of Islam. Salat (worshipping five times in a day), Shahadah (confession), Sawm (fasting), Zakat (donation, religious tax for poor, the ill and the unblessed people), Hajj (pilgrimage to Mecca). Muhammad preached the love of Allah and the practices of five austerities. Specially, it is well known fact that Muhammad loved orphans and preached the equality under Allah. The following phrase is very characteristic of the love for everybody. "There is no fault in the blind, and there is no fault in the lame, and there is no fault in the sick, neither in yourselves, that you eat of your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sister' houses, or the houses of your uncles or your aunts paternal, or the houses of your uncles or your aunts maternal, or that where of you own the keys, or of your friend; there is no fault in you that you eat all together, or in groups separately.

But when you enter houses, greet one another with a greeting from God, blessed and good. So God makes clear to you the signs; haply you will understand.¹⁶

¹⁵ Mark chapter 15, 34.

¹⁶ Chapter 24th, *Light the Koran*.

How merciful, tolerant and big-hearted it is! Handicapped, sick, poor and orphan everyone eats together. To eat with everybody is to accept everyone. In this part, we can recognize love, equality, tolerance, and friendship. Islam also adheres to my principle. The great philosophy, thought, and religions throughout all ages and civilizations can be synthesized by the principle of nothingness and love. Nothingness is the highest wisdom in which the transcendent Being is revealed to humankind.

Кијоказу Накатоми, Нагоја (Јапан)

ФИЛОЗОФСКА СИНТЕЗА ХРИШЋАНСТВА, БУДИЗМА И ИСЛАМА

Резиме

Ја налазим да начела ничега и љубави помажу да суштински измире од почетка "велике" религије света: хришћанство, ислам и будизам, али и "саме" филозофије Истока и Запада. Рецимо, креација света *ex nihilo* тиче се и хришћанства и ислама – не и будизма – али је и овде "духовно просветљење" (Куу) управо искушење ничега, као одсуства жеље, наде, ... све до нарочите умишљености око питања живота и смрти. Библија је прожета изразима таштине (Соломон), испразности, ... као одсуства субзистенције, да би и сама "житија" проповедника понела на себи најранија искуства незнања, недостатка и лишности: и Мохамед, и Конфучије били су сирочад, ослепелом путнику Павлу указао се Исус Христос "у тами" итд. Једнако тако и "љубав" (ђин, у будизму) она је најдаља и најдубља инстанца која повезује смртно биће са смртним бићем, сваког од њих са бескрајношћу – да би друго име за хришћанског Бога било не друго до иста реч.

Key Words: ништа, љубав, начело, хришћанство, будизам, ислам