

## Bodies And Souls

Bodies and Souls, or Spirited Bodies? Working for Jesus; or, Individual effort for the salvation of precious souls The Best Match; Or The Soul's Espousal to Christ: Opened and Improved Library of Health Anti-theistic Theories Memoir and Remains of the Rev. Robert Murray M'Cheyne The Magazine of Poetry Blackwood's Edinburgh Magazine Between Caesar and Jesus Beyond the Clouds The rule and exercises of holy dying Littell's Living Age Index to Plato Good Words Catalogue of Printed Books The Pacific Monthly Gleanings in Buddha-Fields: Studies of Hand and Soul in the Far East The Temperance Mirror ... Donahoe's Magazine Hindu Spirituality Nancey Murphy James A. R. DICKSON Edward Pearse Robert Flint Bonar George Davis Herron Charles Brodie Patterson Jeremy Taylor (bp. of Down and Connor.) Evelyn Abbott British Museum Lafcadio Hearn Krishna Sivaraman

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are humans composed of a body and a nonmaterial mind or soul or are we purely physical beings opinion is sharply divided over this issue in this clear and concise book nancey murphy argues for a physicalist account but one that does not diminish traditional views of humans as rational moral and capable of relating to god this position is motivated not only by developments in science and philosophy but also by biblical studies and christian theology the reader is invited to appreciate the ways in which organisms are more than the sum of their parts that higher human capacities such as morality free will and religious awareness emerge from our neurobiological complexity and develop through our relation to others to our cultural inheritance and most importantly to god murphy addresses the questions of human uniqueness religious experience and personal identity before and after bodily resurrection

of whatever dimension the temples or shrines of pure shintō are all built in the same archaic style the typical shrine is a windowless oblong building of unpainted timber with a very steep overhanging roof the front is the gable end and the upper part of the perpetually closed doors is wooden lattice work usually a grating of bars closely set and crossing each other at right angles in most cases the structure is raised slightly above the ground on wooden pillars and the queer peaked façade with its visor like apertures and the fantastic projections of beam work above its gable angle might remind the european traveler of certain old gothic forms of dormer there is no artificial color the plain wood soon turns under the action of rain and sun to a natural grey varying according to surface exposure from the silvery tone of birch bark to the sombre grey of basalt so shaped and so tinted the isolated country yashiro may seem less like a work of joinery than a feature of the scenery a rural form related to nature as closely as rocks and trees a something that came into existence only as a manifestation of ohotsuchi no kami the earth god the primeval divinity of the land why certain architectural forms produce in the beholder a feeling of weirdness is a question about which i should like to theorize some day at present i shall venture only to say that shinto shrines evoke such a feeling it grows with familiarity instead of weakening and a knowledge of popular beliefs is apt to intensify it we have no english words by which these queer shapes can be sufficiently described much less any language able to communicate the peculiar impression which they make those shinto terms which we loosely render by the words temple and shrine are really untranslatable i mean that the japanese ideas attaching to them cannot be conveyed by translation the so called august house of the kami is not so much a temple in the classic meaning of the term as it is a haunted room a spirit chamber a ghost house many of the lesser divinities being veritably ghosts ghosts of great warriors and heroes and rulers and teachers who lived and loved and died hundreds or thousands of years ago i fancy that to the western mind the word ghost house will convey better than such terms as shrine and temple some vague notion of the strange character of the shinto miya or yashiro containing in its perpetual dusk nothing more substantial than symbols or tokens the latter probably of paper now the emptiness behind the visored front is more suggestive than anything material could possibly be and when you remember that millions of people during thousands of years have worshipped their great dead before such yashiro that a whole race still believes those buildings tenanted by viewless conscious personalities you are apt also to reflect how difficult it would be to prove the faith absurd nay in spite of occidental reluctances in spite of whatever you may think it expedient to say or not to say at a later time about the experience you may very likely find yourself for a moment forced into the attitude of respect toward possibilities mere cold reasoning will not help you far in the opposite direction the evidence of the senses counts for little you know there are ever so many realities which can neither be seen nor heard nor felt but which exist as forces tremendous forces then again you cannot mock the conviction of forty millions of people while that conviction thrills all about you like the air while conscious that it is pressing upon your psychical being just as the atmosphere presses upon your physical being as for myself whenever i am alone in the presence of a shinto shrine i have the sensation of being haunted and i cannot help thinking about the possible apperceptions of the haunter and this tempts me to fancy how i should feel if i myself were a god dwelling in some old izumo shrine on the summit of a hill guarded by stone lions and shadowed by a holy grove

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