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Chassé-croisé des visibles et des invisibles dans le panthéon japonais.

admin-espace , le Wednesday 16 February 2005

Le texte qui suit est une traduction d'un article écrit par Tetsuo Yamaori, intitulé « Possession and Incarnation : The Interaction of Kami and Buddhas », qui a été publié dans l'ouvrage *Wandering Spirits and Temporary Corpses*, par l'International Research Center for Japanese Studies de Kyoto, en 2004.

Un des intérêts de ce texte est d'affiner les images du polythéisme en s'intéressant moins à une approche typologique classique qui répertorierait les dieux, qu'au type d'acteurs que sont les dieux, proposant ainsi une nouvelle classification. Le fait de ne pas utiliser une dichotomie formelle venant d'un modèle extérieur, par exemple la simple opposition entre polythéisme et monothéisme conçue selon le modèle greco-chrétien, permet de voir de quelle manière le divin interfère avec la vie des hommes. Cette démarche traite finalement des dieux comme des actants — au sens d'objets opérateurs de la réalité sociale —, ce qui permet d'entrer dans une véritable sociologie du monde divin. Un autre élément dans cet article peut intéresser les sciences sociales en nous éclairant sur les échanges culturels produisant un processus d'hybridation des pratiques et des représentations religieuses, plus complexe que ce que recouvre la notion, souvent pauvre, de syncrétisme. En effet, les pratiques religieuses japonaises embrassent un polythéisme « visible », le bouddhisme venu de l'étranger au début du 6^e siècle, et la matrice shinto originaire qui se présente comme un polythéisme « invisible ». Mais la rencontre de ces deux polythéismes ne se réduit pas à une simple cohabitation de deux univers distincts : au cours d'interactions sur la longue durée, les dieux « invisibles » finissent par devenir un peu plus « visibles », tandis que les « visibles » tendent à s'estomper derrière un voile, dans un « chassé-croisé » particulièrement intéressant, passant de la possession à l'incarnation, et vice-versa.



Lorsque l'on parle des divinités originaires du Japon, il s'agit en réalité des dieux (kami []) et des bouddhas (hotoke []) ensemble. Historiquement, les kami japonais ont été conçus comme des divinités, et en même temps vénérés comme des bouddhas. Il est impossible de considérer la présence de dieux séparée de la manifestation de bouddhas, et de la même manière, les bouddhas n'ont pas paru indépendamment des dieux. Les

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