

SUMMARIES of ARTICLES

Prologue to Comparative Philosophy

Mitsuyoshi SAIGUSA

Comparative philosophy (die vergleichende Philosophie, la philosophie comparée) is now translated in Japanese as “Hikaku-shisō”, instead of “Hikaku-tetsugaku”, because the Japanese term “shisō” has a very similar usage and meaning to “philosophy” (Philosophie, philosophie).

“Hikaku (*kuraberu*)” (comparare, compare, comparer, vergleichen) means to let two different thoughts, terms, concepts etc. be equal or parallel. We should not only compare but also contrast philosophies in East and West.

The word “shisō” is a compound of *shi* and *sō*. The character “*shi* 思” consists of 田 and 心. The character “田” is a hieroglyph of the human head and “心” is one of the heart. Therefore, “*shi* 思” works in the human brain and heart. The character “*sō* 想” shows “相 (aspect, phase)” on “心 (heart)”. “Hikaku-shisō” deals with philosophies (in a wide sense), religions and so on.

Etymologically the word “religio” (religion, Religion) is explained formerly as (1) *re-legere* (gather again, read again), (2) *re-ligare* (bind again), and now (3) *re-legere*=*re-ligare* (pay attention especially, note that “re-” is a prefix which does not mean “again”, but which is used for emphasis only). K. Latte, *Römische Religionsgeschichte*, p. 39, asserts—Der Römer hat das Wort Religio, das „Gewissenhaftigkeit, Beachtung des Heiligen, Rücksicht auf die Ansprüche der höheren Mächte” bedeutet. (Die Verbindung mit *ligare* ist abzulehnen—in note 3 of the same page). F. Kluge, *Etymologisches Wörterbuch*, p. 595, proves “Religion” as the following: Religion, lateinisch, *religio*, -ōnis, “rücksichtsvolle, gewissenhafte Beachtung, Gewissensschau” (nächstverwandt mit *diligere* “hochachten, schätzen” und *neg-legere* “sich nicht kümmern um”) wird.

Faith (belief, glauben, croire) is the most important term in religion, as well as in human life. “Crēdere” was used as “trust in business” during the old Roman period and retains a trace of “credit” in English of the present day. A Sanskrit term “*śraddhā*”, pāli “*saddhā*” (*śrad*=truth, *√dhā*=to put, place), means faith and is very widely used in Buddhism. Every Buddhist advocates always *śraddhā* and not *bhakti*. F. Kluge, p. 305, explains, Herz, indogermanisch **kērd*-(**kērd*-), lateinisch *cor*, *cordis*, griechisch *kardia*, *kēr* (für **kērd*), hetitisch *kard*-. ... (altindisch *śraddhā*, lateinisch *crēdere*).

Śraddhā is translated in Chinese and Japanese Buddhism as “*shin* 信” but never “*shinkō* 信仰”. The term “*shinkō*” was never known in China and became popular in Japan only since the transmission of Christianity at the Meiji era.

Physics and Mechanics in Hegel’s “Habilitationsschrift”

Hajimu NAKANO

Hegel’s basic concept, which considers nature as a living qualitative whole, was formed in Frankfurt through contact with Hölderlin’s circle and with Schelling’s writings. It had its first metaphorical expression in his so-called “Systemfragment von 1800”. In his “Habilitationsschrift” (Dissertatio philosophica de orbitis planetarum) of 1801 he intended to expound this concept of nature in relation to the special astronomical problem of the orbits of planets. And there, he also characterized astronomical research, which conforms, like Kepler’s, to his basic concept, as “physical” and that which is, like Newton’s, opposed to it as “mechanical”. In other words, he distinguishes physics strictly from

mechanics, regarding the former as more philosophical in the best meaning of the word than the latter, which is confused by adopting mathematical method. Hegel believes also that Newton's "mechanical" approach destroyed the living nature through its introduction of the mathematical method into astronomy, because mathematics, utilizing a genuinely quantitative method, neglects the qualitative nature of the universe and divides the living whole entity into dead parts. Since according to Hegel's conviction heavenly bodies are indeed essentially different from the terrestrial ones in their nature, true astronomy must be philosophical and "physical" (in short, Keplerean) but not mathematical and "mechanical", that is, Newtonian. Hegel thought that Newton's method of research was fostered by the English spirit of experimental philosophy. Therefore, Hegel's dissertation implicitly presupposes the contrast of (1) physics—true (speculative) philosophy—Kepler—German, on the one hand, and (2) mechanics—experimental philosophy—Newton—English, on the other. Needless to say, he estimates the former much higher than the latter.

«Tradition» et «Réformation» dans le Jansénisme

—Pascal et Port-Royal, II—

Katsuhisa IZUKA

Les «jansénistes» du XVII^e siècle refusaient cette appellation elle-même que les adversaires leur imposèrent et se prétendaient plutôt «disciples de saint Augustin.» Leur attitude paradoxale, en apparence, envers cette affaire nous conduit à croire qu'il leur importait de défendre une seule chose, à savoir la «tradition» ecclésiastique. Par exemple, Arnauld d'Andilly, traducteur de la *Défense de la Foi de l'Eglise Catholique* de Jansénius, souligne dans la Préface le fait que l'Evêque d'Ypres avait toujours défendu l'antiquité contre la nouveauté. En effet, on y trouve de nombreux passages qui d'une part font ressortir l'idée de l'autorité fondée sur l'antiquité de la tradition ecclésiastique et des témoignages authentiques, et qui, d'autre part condamnent les novateurs des doctrines théologiques de l'époque contemporaine.

Cependant, en face de ce traditionalisme théologique, on se souvient immédiatement d'un autre ouvrage important, *Discours de la Réformation de l'Homme Intérieur*. L'homme intérieur, c'est une idée traditionnelle dont l'origine remonte jusqu'au Docteur de la Grâce. A travers une sorte de phénoménologie de la nature humaine corrompue, Jansénius s'efforce de nous y faire voir la voie étroite du salut. Donc, il n'y a aucune contradiction entre l'idée de la tradition ecclésiastique et celle de la réformation de l'homme intérieur.

Saint-Cyran insiste aussi sur l'opposition extrême du «coeur naturel» et du «coeur surnaturel» (coeur nouveau) dans son petit ouvrage intitulé *Le Coeur Nouveau*, et met en relief des significations très importantes de l'homme nouveau, du monde nouveau et de l'air nouveau etc. dans ses *Lettres Chrétiennes et Spirituelles (I, II)*, dont la plupart furent secrètement écrites en prison. Dans ce cas, il va sans dire que l'adjectif «nouveau» commun à tous ces mots n'est jamais en rapport avec la nouveauté des doctrines, mais désigne simplement une nouveauté éternelle (autrement dit l'antiquité) constituant la conversion. C'est pourquoi, en ce qui concerne les idées de la «tradition» et de la «réformation», on ne peut reconnaître de différence essentielle entre les deux grands maîtres jansénistes.

Pour finir, nous voulons remarquer néanmoins que ces idées jansénistes sont en même temps l'expression de leur position ferme, mais assez difficile à tenir dans l'opération idéologique (dans le sens un peu différent de celui de L. Goldmann) sur deux fronts, c'est-à-dire contre les calvinistes d'une part et contre les jésuites d'autre part. Il faut que nous saisissons la pensée de Pascal au niveau de ce courant des idées religieuses à la première moitié du XVII^e siècle.

Reconsideration of the Image of Shinran (親鸞) since Meiji Period:
With Reference to the Interpretation of “Jinen-hōni” (自然法爾) by
Mikisaburō Mori

Tokuo KIMATA

The traditional doctrine of the Jōdo-Shin Sect of Honganji was based on the teachings of Rennyo's *Ofumi* (蓮如, 御文). While both educated adult and young people today find difficulties in believing in this, modern Japanese intellectuals since Meiji period, greatly influenced by Western religion and philosophy, have believed that the true image of Shinran lies in the book of *Tami-shō* (歎異抄), *Dēploring Heretics*, which shows him as a man who is deeply conscious of his own guiltiness. However, to the regret of the present writer, the standard of the evaluation of his image is not a Buddhist but a Western one.

Recently, Mikisaburō Mori wrote a book about Lao Tzû and Chuan Tzû, in which he argues that Shinran's concept of “jinen-hōni” is quite the same as the philosophy of the Chinese Taoist, Chuan Tzû, especially his tenet of “obeying Fate” (運命隨順). But many modern Japanese intellectuals including Mikisaburō Mori neglect the Buddhist tradition, the most essential part of Shinran's faith. The present writer demonstrates this from Shinran's own writings, especially from *Kyō-gyō-shin-shō* (教行信証).

Changes in the Modern Japanese Family

Atsushi SHIMADA

The history of Japan's modern century is one of extremely rapid social change. This essay is an attempt to describe the changes in a fundamental social group, the family.

Within the process of conscious modernization since the Meiji period, the Japanese family developed in a unique way, with a normative ideal taking the lead and the actual circumstances following. Here, this aspect is emphasized.

(This essay is the Japanese manuscript of “Wandel des traditionellen Familiensystems”, which appeared in *Die Gesellschaft Japans*, Shimizu/Tamanoi Hrsg., Westdeutscher verlag.)

Tradition of the Syncretistic Cults and the New Religions:
Bunji Akazawa's Religious Awakening and Ishizuchi-kō

Susumu SHIMAZONO

Most of the earlier New Religions of Japan, as well as some of the later ones inherited much from the tradition of syncretistic cults which date from Japan's middle ages. If we trace the religious career of some of the founders of the New Religions, we will be able to make clear what this tradition is and how it influenced on the formation of the New Religions.

In the case of Konkōkyō, the founder, Bunji Akazawa, who had been rather indifferent to this tradition, became largely committed to it after he was deeply touched by a shamanistic ritual conducted to cure a serious illness when he was forty-two years old. The ritual was led by his brother-in-law who was devoted to a syncretistic mountain cult called Ishizuchi-kō. The writer also investigates other sources of syncretistic cults which influenced the formation of Bunji's religious outlook.

In the last section, Ishizuchi-kō is defined as belonging to a type of the popular syncretistic cult which took over from the traditional one (Sectarian Shugendō), in the late Tokugawa period. The stream of the popular religion from the traditional syncretistic cults, via the popular ones, to the New Religions is characterized as one developing from the belief in controlled charisma, via that in liberated charisma, to that in concentrated charisma.

A Study of Ji Kang's 'Shengwuaile-lun'
—From the viewpoint of musicology—

Nobuo HORIIKE

Ji Kang (223-262 A. D.) was a famous poet and philosopher of the Wei and Jin dynasties era of China. He painted most of his poetic and philosophical works with some mystic color or irrational passion of religious enthusiasm, but an exception is 'Shengwuaile-lun', or *A Discussion on Emotion in Music*, which has an appearance of rationality. The present writer tries to clarify why only this work of him has a such rationality. The answer is that Ji Kang was a skillful player of the *koto*, or a chinese harp, and much experience in playing music made him a rational musical critic, and this influenced his *discussion*. The present writer wants to lay stress on the fact that this *discussion* is a critical essay on music. If we forget this fact, we are liable to misinterpret it.