

SUMMARIES of ARTICLES

Tradition and Re-New —One Thesis of the Philosophy of History—

Yasumasa OHSHIMA

First, I assert 'a new development of history follows the style of re-turn to life and it means namely a new birth'.

Then I want to prove this thesis by an examination of the correct meaning of the words 'conservatio' and 'renovatio'. So we can find that Japanese modern usage of these two words are very ambiguous.

On this point, I can indicate also a mistake of the Japanese usage of the words 'establishment' and 'anti-establishment'. Because in Japan, the word 'revolutio' is used with the same meaning as that of the Chinese (易姓革命) (it means a change of a dynasty). But a Latin language 'revolvere' means originally 'to roll back' or 'to return'.

Next I must examine the true meaning of 'traditio' (handing over, or delivering up). I understand that this word contains to a great degree a religious meaning. As an example, I can cite the item 'tradition' from the 'Encyclopædia of Religion and Ethics' edit. by J. Hastings.

Then, I must reexamine the true meaning of the Reformation and the Renaissance. For this purpose, K. Burdach's 'Reformation · Renaissance · Humanismus' and Huizinger's 'Wege der Kulturgeschichte' were very beneficial.

Finally, I show the schema of life, death and revival suggested by the Synoptic Gospels, above all from Mark's.

Reality of the Unconscious —A Chapter Devoted to *Man and the World*—

Hiroshi NAGAI

This essay consists of three sections and is a continuation of "The Problem of Consciousness", which was published as a preliminary in our STUDIES of 1975 by the present writer who has been investigating the principles of philosophy under the title of *Man and the World*.

(1) The essay first discusses the dream which inspired Socrates to writing and composing music (*Phaedo*, 60E), and criticizes Nietzsche's view on the same subject advocated in his *Die Geburt der Tragödie*, clarifying the nature of Socrates' mentality *in concreto*.

(2) Next topic is a philosophical criticism of Freud's famous theory of dream presented in his *Traumdeutung* and other works. Despite the distinguished merit of his account of dream, it will be inevitably involved in a scrape since the interpretation of dream itself can never be given in sleep. Every interpretation of dream is possible only by the rational or awakened consciousness in the similar way that the Unconscious in Freudian sense can be known as unconscious only in the same awakened consciousness.

(3) Finally, it is argued that Freud's presupposition that hidden activities of the restrained Unconscious are based on distribution of "psychic energy" should be most likely to yield to a sort of causal determinism, with an idea of *physical* psychology. Such a tendency may be a cause of spoiling the free will of humanity. Moreover, Freud's conception of "scientific" is a very vague one, or rather it may be called a belief tacitly fostered in his depth-psychological thoughts.

According to the present writer, these considerations will serve as a significant step toward clarification of the principles of philosophy: *Man and the World* on which he is now elaborating.

Absolutism and the Enlightenment in Herder and Kant

Takao MURAKAMI

In this treatise I seek to give a historical account of the controversy which took place between Herder and Kant in the field of the philosophy of history. Kant had an insight into the dialectic of absolutism and the Enlightenment. While he approved of absolutism and Hobbism as prerequisites to the Enlightenment, he foresaw the destruction of the absolute state by the Enlightenment and sought to achieve it. On the other hand, Herder simply approved of the Enlightenment and disapproved of absolutism. He simply opposed the necessary precondition to the Enlightenment, i. e. absolutism, in the country where this tendency was weak. And then, paradoxically, he played a reactionary role in eighteenth century Germany in the name of the Enlightenment. In contrast with Herder, Kant proved himself as a revolutionary figure who anchored his hopes on the Enlightenment while in the guise of an absolutist.

Temporality and Spatiality of Plato's Universe, II

Kōichi YANAI

It is generally known that Plato introduced a new type of cosmogony, i. e., a creative one, for the first time in Greek philosophy. The present writer aims to show that Plato criticizes the then conventional evolutionary cosmogony, especially in *Timaeus*, 52d2-53b4. His main objection to evolutionary cosmogony is its general premises of the primary originality of matter and the scheme of the gradual formation of the cosmic world. According to Plato's description in the *Timaeus*, the demiurge entered at a certain stage in the formation of the world, and at that stage at least the 'vestiges' ('εἴδη,' *Tim.*, 53b2) of the four elements had already emerged. After creation, the Platonic cosmic world arrived at a certain constant state even at the level of matter, which is thought of as a whole.

The framework of Plato's creative cosmogony actually has something to do with the empirical fact of the uniform and circularly complete motions of the heavenly bodies, and has one origin in the concrete astronomical knowledge of that time.

A Study on Wang Bi

Nobuo HORIIKE

Wang Bi, regarded as a founder of *Xuan-xue*, one of the main philosophical currents in the Wei and Jin dynasties, was famous for his three brilliant works, "*Zhouyi-zhu* (A Commentary on the Book of Changes)", "*Laozi-zhu* (A Commentary on Laozi)" and "*Zhouyi-lüeli* (An Essential method of Interpreting on the Book of Changes)". The present writer tries to analyze them and to discuss the following subjects.

The spatial-temporal structure of Wang Bi's universe did not consist of absolute space and time, but of *space-time* as successive orders of being. Such understanding was not original to him, it had been contained in the traditional thinking of the Yi-school.

"*Wu* (non-being)", the very core of his thought, was not derived from the analysis of being, but demanded from logical speculation. On the contrary "*tao* (the generator)" was the concrete matrix of being and it occupied a subordinate position to "*wu*". To think as such differed from traditional taoistic thought. His bold uses of logic, however, resolved the philosophical impasse of the Han and succeeded in causing a new view of philosophy, *Xuan-xue*, of the Wei and Jin eras.

Though his logical system was consistent, there were some untenable interpretations of the texts. The present writer regards it as a reflection of the flippant current of aristocracy at that time. His theory of practice, "*wuwei* (inactivity)", looked like religious mysticism, but was only an abstract idea. He did not have any real religious experiences. At last, his inactivity became a political donothingness and brought many abuses in later ages.

Konkokyo Theology and the Study of the Founder's Inner Life

Susumu SHIMAZONO

Konkokyo theology has been making remarkable contributions to the study of the biography of its founder, Bunji Akazawa, not only with regard to the details of his social life, but also concerning his inner life. The writer tries to review these contributions, especially those which attempt to interpret Bunji's experience upon becoming seriously ill at the age of forty-two, in order to clarify the writer's own position in attempting to interpret Bunji's inner life.

Early theological developments around 1930 produced a comprehensive interpretation of the founder's inner life which evolved around the idea that the founder is the saviour and that because of his unlimited sincerity with respect to the raging God in spite of all his sufferings up to the serious illness, God changed His mind and resolved to save mankind.

But the development of historical consciousness and an objective attitude towards the founder's life forced post-war period theologians to regard the founder as an ordinary human being who had no special powers to either save men or to change God's will. In interpreting the founder's experience during his serious illness, this resulted in the perplexing problem of explaining how and why God suddenly changed His mind to save the founder and all of mankind.

This suggests that from our hermeneutical-sociological perspective, which aims to add to the abundant theological contributions, the point of departure in understanding Bunji's inner life should be an attempt to interpret how a new belief in saving, which was prompted by the experience of a serious illness, arose through the mere suffering and sincerity of an ordinary human being.