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“Humanism” in Buddhism: A View of Humans in Mahayana Buddhism

MIURA Kenichi

The aim of this article is to clarify the meanings of “humanism” in a view of humans in Mahayana Buddhism. A view of humans in earliest Buddhist scriptures assumes the proactive transformations and ambiguous self-identity.

Mahayana Buddhism develops the view on human beings in pre-sectarian Buddhism and systematizes the worldview of “*engi* 縁起” or dependent origination, which perceives the world as existing due to interrelation among all entities, into the philosophy of “*ku* 空” (emptiness).

Furthermore, it denied the independent individuality uninhibited by dependent origination and established a view on humans as being “*mujisho* 無自性” (devoid of intrinsic nature).

Mahayana Buddhism also came to promote the training of bodhisattva that places significance on saving others and developed as a Buddhist movement among secular worshippers that seeks to practice the training of Buddha amongst real life.

Keywords : Humanism, Mahayana Buddhism, Bodhisattva, *Zaike*

The Transformation of the Conception of
 Jingxue 經學 in Former Han :
 A Study on the Genealogy of Liuyi 六藝,
 Liujing 六經 and Wujing 五經

SHIROYAMA Takanobu

In a recent study, I illustrated the expansion of the theory of Liuyi 六藝 by tracing the development of the ideas of Liuyi 六藝, Liujing 六經, and Wujing 五經 from the pre-Qin period to the Former Han Dynasty in order to elucidate "the Establishment of Jingxue 經學". In addition to that, I confirmed about the conception of Liuyi 六藝, since Kongzi 孔子 established the new conception of Liujing 六經 in the age of the Han Dynasty, that Academic system consisting in among the people was completed as the new theory of system making the compromise among Liuyi 六藝, Liujing 六經, and Wujing 五經 and after the ages of the comprises the nation idea by Confucianism became the certain driving force completing the world of China in order to establish Wujing 五經, the Academic system of the education and learning for the nation.

Accordingly, as the step towards the next stage, I would like to confirm about ideas of the citizens of the Former Han Dynasty had through the thoughts or meanings brought by *Shiji* 史記 and *Hanshu* 漢書 about Liuyi 六藝, Liujing 六經, and government-manufactured Wujing 五經 in this paper.

As a result, it seems that they basically regarded Liuyi 六藝 and Liujing 六經 as an academic meaning, although there were examples of higher order and mysticism. Whereas there are many cases which prove that they regarded Wujing 五經 as not only as an academic meaning such as Liuyi 六藝 and Liujing 六經 but also as the meaning relating to the education and learning for the nation such as the examination and institution of Shece 射策, and some of them are of higher order and mysticism. I think that the academic conception of government-manufactured Wujing 五經 appeared in Former Han Dynasty and Jingxu's 經學 establishment became the chance of government-manufacturing of the academy regarded as of the higher order and mysticism of the common values because of which Confucianism gradually penetrated into Chinese society.

Golden Rule and Peace Economy: An Analysis of State's Dilemma Game

KAWAI Shin

The purpose of this study is to investigate the way of creating the sustainable “peace economy” by analyzing the “State's Dilemma” game. For the sake of that, we focus on the “Golden Rule” from the point of view of Confucianism and Buddhism, especially from the “Analects” and the “Lotus Sutra”. It is shown that the priority of national interests, or the state's egoism, which it is hard to overcome, generates the “State's Dilemma.” There are two ways of this dilemma's solution. One way is a “hard power” that is based on Hobbesian and consists of the system of the United Nations and Peace Keeping Operations. Another way is a “soft power” that consists of an education of human rights and a cultural exchange across the countries that generates an altruistic sympathy with each other. The important point is that we have to pursue both ways to create and keep the sustainable “peace economy.” We also show that the policy of “exclusively defensive security system” could solve the “State's Dilemma.”

Keywords : Peace Economy, Golden Rule, Confucianism, Buddhism, State's Dilemma

Development of “Toju’s Teachings” by Kozan Fuchi

TAKAHASHI Yasuhiro

This paper deals with a school of Toju Nakae who was a representative Confucian scholar in the Edo period. The school of Toju Nakae spread throughout Japan during the Edo period. Kozan Fuchi (1617-1687) who had learned directly from Toju played a leading role in popularizing Toju’s teachings all over Japan. Kozan succeeded Confucian thoughts on cultivation of the mind in terms of “Disciplining Yourself (*Shu-ki*)” advocated by Toju Nakae. It should be noted that Kozan did not merely pursue a methodology for purifying one’s mind. He also addressed the issues of how to understand others and “the ideal state of one’s mind” in interacting with others. Such arguments of Kozan originated in the questions that he received from his pupils. Kozan had been developing the teachings of Toju by answering the questions from learners. Meanwhile, Kozan understood that Toju’s teachings were considered to be his search for the best methodology for practicing Confucian ideas. In addition, Kozan was conscious of his challenge of how the teachings that he had succeeded would practice Confucian ideas.

The pupils thereafter started to learn based on “Toju’s Teachings” rather than Confucian ideas. It is thought that the spread of the school of Toju Nakae gradually lost its momentum due to the fact that while the pupils became faithful to the teachings of Toju, they grow apart from the concerns and interests of regular learners.

Diversity of Life Culture in the Islamic World: Remarks from Lagoon Waterfront, Nile Delta

HASEGAWA So

Various forms of life style in the Islamic world is overviewed here and in the case of Egypt, the consistency of the life style along the Nile flood plain since the ancient era has been overemphasized, as is shown by the discourse by Hamdan. Then, this paper aims to raise a counter-evidence against this theory of civilization from the Delta lagoon waterfront, Nile Delta. The area around Lake Idku has previously been overlooked in the social sciences, because of its image as a low-production wetland made swampy by the annual inundation, where was once covered by the advancing sea during the period around 6,000–5,000 BC, and the area became a difficult place to perform basin irrigation because of its high salt content. On the other hand, many archaeological sites are depicted around the lake area on the historical map. Consequently, this paper describes a trial study by a Japanese expedition highlighting the lowlands and recovering positive evidence of ancient economic activity at the lakeside. The research has showed an image of a “temple precinct” village with plausible scale and dating. This suggests the existence of a group of similar village sites at the top of the sand dune deposits, which may have played a leading role at the area, while a standard village distribution has been related to the Nile sediment. This evidence may initiate discussion of the unique local lifestyle based on the “composite livelihood” jointing several weak occupations at the Delta coastal areas.

Bali Hindu's View of Life and Death: Rites of Passage and the Circle of Transmigration

ONO Takahiko

The purpose of this paper is to outline the rites of passage from birth to death of Bali Hindus in Bali, Indonesia and clarify their view on life and death by focusing on public cremations in detail. These rites of passage guarantee the circle of transmigration for Bali Hindus. It is also said that these rites confirm that people can connect with their previous lives, they are promised happiness in their lifetimes and reincarnation after death. Bali Hindus accept the reincarnation circle as a matter of course and that their transmigration appears by fulfilling these rites of passage.

A Consideration on the Term “Developmental Disorder”

TAMANAGA Kimiko

Recently, the term “Developmental Disorder” has been frequently used in Japan.

The term “Developmental Disorder” was first used at DSM-III (Diagnostic and Statistical Manual of Mental Disorder -III) in 1987. The term “Developmental Disorder” was translated as HATTATUSHOGAI (発達障害) with Japanese language.

However, in some reasons, the term “Developmental Disorder” was disappeared from DSM-IV published in 1994.

The term “Disorder Usually First Diagnosed in Infancy, Childhood, or Adolescence” had taken the place of the term “Developmental Disorder”.

Then, at DSM-5 published in 2013, the term “Neurodevelopmental Disorder” has taken the place of “Disorder Usually First Diagnosed in Infancy, Childhood, or Adolescence”.

“Neurodevelopmental Disorder” was translated as “SHINKEIHATTATUSHOGUN(神経発達症群)” into Japanese. Here, “Disorder” is not translated as “SHOGAI (障害)” but “SHOGUN (症群)”.

Nevertheless, the term “Developmental Disorder (発達障害)” has still being used in Japan. Here, there are two implications to use “Developmental Disorder”. One is that some Japanese people use this word for referring to a person who is unique, genius, eccentric and so on.

Another usage is as diagnostic term. However, because the term “Developmental Disorder” is comprehensive word included “Autism Spectrum Disorder”, “Learning Disabilities”, and “Attention Deficit Hyperactivity Disorder”, people are in a confusion with the usage.

This statement is written about the term “Developmental Disorder” and the transition of the terminology.

The purpose of this paper is to assert that if public people understand correctly the educational terminology, they could bring youngster and youth to be healthy conditions with treating properly. People should grasp correct knowledge for raising children.

Itō Jinsai's Silhak : the Thought of Pluralistic Universalism

SUN Ji-su

This paper examines the practical aspects of the Japanese remarkable scholar, Itō Jinsai. Jinsai frequently used the terms “true virtue (実徳)”, “true reason (実理)”, “true mind (実心)”, and “true learning (実学)”, and the actual characteristics of Jinsai to be expressed by these words have common features to those of Joseon or China’s early studies, but it has originality.

Jinsai deeply recognized that human beings by its very nature are disconnected in the sense that they cannot understand the inner world of the other person; nevertheless naturally consider feelings of the other person through his experience of youth. And this “conflict” is not a moral issue of an individual, but a social and political situation that always occurs in the course of a natural community life.

Jinsai found the solution to this, by “forgiveness (恕)” consciousness of others in my mind, and acting on the basis of the “faith (信)” of consciousness and we could approach the ideal world where our world is homeostatic and humanity and justice is realized.

On the other hand, Jinsai suggested the possibilities of being able to participate in the same world by “tao (道)”, even though humans have various stances and perspectives and they are disconnected from each other. However, this is not a pursuit of the unified value, but building desirable relationship among humans to assure value of pluralism, difference and multiplicity.

Jinsai understood “tao (道)”, “virtue (徳)”, and “teachings (教)” are inseparable to the everyday world in which various people make connections and communicate with each other, by extension, prove realistic usefulness.

In its analysis in Jinsai’s work of scholarship and Japanese Confucianism, we can find the other role of Confucianism and features of Silhak different from Korea or China’s.