

Reconsideration of Asami kesai's understanding of the relationship between Neo-Confucianism and theory of heigaku

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Abstract:Asami keisai (1652-1711) was pupil of Yamasaki ansai. Asami is known as one of the “three great nobles of Yamasaki” school. It’s called Kimon sannketsu. Before the end of WW2, many researchers think this theory was related to national politic theory. Now, they try to focus on his traditional studies. For example, shintoism, theory of meibun, Chu Hsi's Family Rituals and Seokjeon Daeje. One of the researcher, prof Maeda also researched them. In addition, the series of papers deal with the theory of heigaku proselytized by Yamaguchi syusui. Asami kesai is separated from political science and moral theory, and theory of heigaku is simply a military idea as is the case with Ogyu sorai. However, there is a great distance between the characteristic of Asami keisai's theory that he takes up temperance and emphasizes his own preparation rather than attacking the enemy, and Ogyu sorai, who emphasizes “falsehood”. Based on the research of various predecessors, I think that I will directly examine the theory of heigaku of Asami keisai. As focusing on the development of theory of heigaku of Asami keisai, clarify the relationship between the theory of heigaku and universal truth.

Zhuànjíbóshì was forced to leave the authentic Chinese history. According to readings, uncritically the literature of 『漢書』 “*Hànshū*” by 班固 *Bāngù*, 董仲舒 *Dǒngzhōngshū* 對策 *Duìcè* seen from the view of philosophy and the order of 功令 *Gōnglìng* by 公孫弘 *Gōngsūnhóng* seen from the view of history of systems could be identified as the main cause. After all, it was determined that 五經博士 *Wǔjīng bóshì* had the advantages over the other because "the teacher of 太學 *Tàixué*", "the preliminary teacher before becoming 博士弟子 *Bóshìdìzǐ* and 郎 *Láng*", and "the examiner of the examination for becoming 博士弟子 *Bóshìdìzǐ*" joined the job of 五經博士 *Wǔjīng bóshì*.

Finally, the politics of 儒者 *Rúzhě* and 五經博士 *Wǔjīng bóshì* had been increasing from 前漢 *Qiánhàn* 武帝期 to 前漢 *Qiánhàn* 宣帝期. That 經書 *Jīngshū*, they obeyed and participated in the political ideology of the nation directly and that 經書 *Jīngshū* and its succession acquired 博士 *Bóshì* decided on how to take the leadership in 儒學 *Rúxué* · 儒教 *Rújiào*.

The Empirical Study of the System of 博士 *Bóshì*
 during the Qin-Han Period (II)
 —On the early 五經博士 *Wǔjīng bóshì* and 賢良對策 *Xianliang Duìcè*
 of 董仲舒 *Dǒngzhōngshū*—

Takanobu Shiroyama

Continuing with the previous study, I take up the transcript documents through the generations and previous studies, to examine the characteristics of 五經博士 *Wǔjīng bóshì*'s development which was one of the most important issues of the governmentalization of Confucianism from 秦 *Qín* and was the period when the government of 博士 *Bóshì* was being replaced to 前漢 *Qiánhàn* which was the age when the concept of government of 五經博士 *Wǔjīng bóshì* was being set up. This paper is the first part of that, and the following results were found.

First of all, I think the government of 博士 *Bóshì* from 秦 *Qín* to 前漢 *Qiánhàn* was given to the person such as 法家 *Fǎjiā* and 陰陽家 *Yīnyángjiā* who have the special abilities of not being bound much by the ideas, the theories, and the group such as 儒家 *Rújiā* · 道家 *Dàojiā*. It is to appropriate 博士 *Bóshì* that is backed by 諸子 *Zhūzǐ* be called 諸博士 *Zhūbóshì*.

In addition to that, it became the important job for 博士 *Bóshì* after 前漢 *Qiánhàn* 文帝期 to manage the books, and then 博士 *Bóshì* and the books, and the schools, following the books became essential. Such 博士 *Bóshì* were called 伝記博士 *Zhuànjìbóshì* in 後漢 *Hòuhàn*. Whereas, 博士 *Bóshì* like 諸博士 *Zhūbóshì* were disappeared gradually. On the other hand, 五經博士 *Wǔjīng bóshì* who collected and edited the book was later known as 經書 *Jīngshū* was organized in 前漢 *Qiánhàn* 武帝期. It seems that 五經博士 *Wǔjīng bóshì* took the responsibility for the job after 伝記博士 *Zhuànjìbóshì*.

Accordingly, I think 伝記博士 *Zhuànjìbóshì* existed for the time being after the organization of 五經博士 *Wǔjīng bóshì* in the early 前漢 *Qiánhàn*. So 伝記博士 *Zhuànjìbóshì* and 五經博士 *Wǔjīng bóshì* existed at the same time.

After that, while 五經博士 *Wǔjīng bóshì* gained the upper hand, 伝記博士

Hospitality and Death

Research on the Hospitality on the Changes of “Morality and Identity” in the East

Kenichi Miura

Keywords : Hospitality, Bodhisattva practice, the Lotus Sutra

The purpose of this paper is to reflect on my previous work on Buddhist thought and to summarize it as a research on hospitality. Hospitality is a word with Western origins. In this paper interprets hospitality by comparing it with the Buddhist concept of bodhisattva behavior. It also gives an overview of the Buddhist view of life and death. It will also focus on the Mahayana sutra, the Lotus Sutra, which has had a major influence on Eastern ethics and culture, particularly in East Asia. The Lotus Sutra, while continuing the development of traditional Buddhist thought, encourages bodhisattva practice based on an awareness of the interconnectedness of the self and the world. This essay aims to find in the Lotus Sutra's thought a symbolic representation of hospitality in the East, and to decipher the differences and similarities between Eastern and Western hospitality.

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