

Philosophia, Ethica and Aesthetica in the Far-Eastern Cultural Sphere:
Receptions of the Western Ideas and Reactions to the Western Cultural Hegemony

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◆ "Philosophy" in Japanese Translation

哲学 ("tetsu-gaku") Nishi Amane 西園 (1829-1897)
哲=折 "clear-cut" + 口 "mouth"
希哲学 ("ki-tetsu-gaku"), Zhōu Lián-xi 周濂溪 (1017-1073)
"a person worthy of the name looks after the cleverness."
"xi" 希 = "philo." "先哲" i.e. "teachers of intelligence."
Comte's positivism, J.S. Mill's inductive method

Nishimura Shigeaki 西村茂樹 (1828-1902)
"knowledge" (知 "zhi"), "action" (行 "háng") "purifying the spirit" (洗心 "xiān xīn").
Wáng Yǎng-míng 王陽明 Aristotle he theoretike episteme/ he praktische episteme

Okakura Tenshin 岡倉天心 (1863-1913) Hegelian philosophy
E.F. Fenollosa (1853-1908) "Indian and Chinese Philosophies" 1881
西洋哲学 "Western philosophy" vs. 東洋哲学 "Oriental Philosophy"
Inoue Tetsujirō 井上哲次郎 (1855-1944)

◆ "Philosophy" in China

Julio Aleni (1582-1649) "philosophia" (斐錄所非垂) in the 17th century
1898 Yan Fu 嚴復 (1854-1921) "philosophy" (斐洛菲非)
Huxley's "Evolution and Ethics" "philosophy" = 哲学 (zhé-xué)
translation of J.S. Mill's *On liberty* in 1903

Wáng Guó wéi 王國維 (1877-1927) *Educational World* 『教育世界』 (1901).
Cài yuán péi 蔡元培 (1867-1940)
Principle of philosophy 『哲学要領』 (1903)

Hú Shì 胡適 (1891-1962), former student of J. Dewey
Outline of History of Chinese Philosophy
『中國哲學史大綱』 (volume 1, 1919)

馮友蘭 Féng Yǒu-lán (1895-1990)
History of Chinese Philosophy 『中國哲學史』 1931
康有為 Kāng Yǒu-wéi (1858-1927)

◆ "Philosophy" in Korea

Yu Kiljun 俞吉濬 (1856-1914) 『西遊見聞』 (1884)
李定稷 Lee Chunglik (1841-1910)

申南激 Shin Namchol (1907-1958)
朴到祐 Park Chiwoo (1909-1949)
田元培 Chon Wonbae (1903-1984)
金斗憲 Kim Tuhan (1903-1981)

安浩相 Ahn Hosang (1902-1966)
Lectures of Philosophy 『哲学講義』 in 1942
韓稚振 Hahn Chijin (1901-?)
General Introduction of Philosophy 『最新哲学概論』 (1936)

History of Korean Philosophy (1960)
(The Institute of Philosophical Research)
Park Jonghong 朴鍾鴻 (1903-1976)
Choi Hanki 崔漢綺 (1803-1875)

◆ Toward the Establishment of Oriental Aesthetics

岡倉天心 Okakura Tenshin India: religious spirituality
The Ideals of the East China: ethical thinking
(written in India in 1902) Japan: aesthetic realisation

"The history of Asiatic Ideals — the beach where each successive
wave of Eastern thought has left its sand-ripple as it beats against
the national consciousness" (*The Ideals of the East*, 1904)

岡倉覺三 Okakura Kakuzo, *The Book of Tea* (1904)
辜鴻銘 Gū Hóngmíng (1857-1928)
Spirit of the Chinese people
*Der Geist des Chinesischen Volkes u. der Ausweg aus dem
Krieg* (1917)
Rabindranath Tagore (1861-1941) *Nationalism* (1913)

◆ Three Key Concepts in Japanese Aesthetics: A Modern Invention of Tradition

幽玄 "yūgen" Arthur Waley's *No Plays of Japan* (1928)
寂び "sabi" Nogaku by Beatrice Lane Suzuki (-1938)
詫び "wabi" 鈴木大拙 Daisetsu Suzuki (1870-1966) *Essays in Zen* (1934)

"Eternal Loneliness is something known pre-eminently in Japan."
"Sabi" consists in rustic unpretentiousness or archaic imperfection, apparent simplicity or
effortlessness in execution, and richness in historical associations.

世阿弥 Zeami (1364-1443) 能楽 Noh Play "Yūgen"
大田水穂 Ota Mizuho (1876-1955) 松尾芭蕉 Matsuo Bashō (1644-1694)

實茂真淵 Kamo no Mabuchi (1697-1769) "masuraoburi" (Mannlich, archaic)
万葉集 *Manyōshū*, the *Collection of Ancient Poems* (until 741)

本居宣長 Motoori Norinaga (1730-1801) *Mythology in Ancient Japan* *Kojiki* (8th Century)
新古今和歌集 *Shinkokin Wakashū* (New *Collection of Ancient and Modern Poems*)
(1201) Neo-Classicism based on the aesthetics of "mono-no-aware" in the *Tale of Genji*

久松潜一 Hisamatsu Sen'ichi (1894-1976) 国文学 "Department of National Literature"
まこと "makoto" ("truthfulness")
ものあはれ "monoaware" (emotional attuning to the passing world)
幽玄 "yūgen." Medieval Period as the fusing matrix of national aesthetics

岡崎義恵 Okazaki Yoshie (1892-1982) v.s. 近藤忠義 Kondō Tadayoshi (1901-1976)

◆ "Eastern" Aesthetics Categories in Comparison with the Western Categories

大西克禮 Onishi Yoshinon (1888-1959)
『幽玄とまわらじ』 *Yūgen and Awaire* (1939)
『風雅論「さび」の研究』 *Fūga ron or a study of "sabi"* (1940).

Western criteria: "the beautiful" "the sublime" and "the humorous"
Transformation: "the graceful" "the tragic" and "the comic"
Eastern derivation: "aware" "yūgen" and "sabi"

"Dunkelheit" (German in the text) "Tiefe"
谷崎潤一郎 Tanizaki Jun'ichirō (1886-1965) 「陰翳礼賛」 "Eloge de l'ombre" (1933)

豊子愷 Feng Zikai (1898-1975) 「中国美術の現代芸術上勝利」 『東方雜誌』 (1930)
"The Triumph of Chinese Fine Arts in the Modern Art 30"
W. Kandinsky "Über das Geistige in der Kunst" (1913)
"Einführung" (Theodor Lipps)

謝赫 Xie He (479-502) 氣韻生動 (qi-yun-shen-dong)
(rhythmical vibration of vital force)

◆ Resistance to the Oriental Philosophy Reconsidered

Henri Massis (1886-1970)
"Mise au point," *Cahier du mois*, fév.-mars, 1925
Karl Löwith (1897-1973)

下村寅太郎 Shimomura Torarō (1902-1995)
孔子 Confucius 論語 Analects 「巧言令色鮮仁」
"Clever utterance and embellishment lacks in morality"
from G.W.F. Hegel, M. Heidegger, to A. Danto
西田幾多郎 Nishida Kitarō (1870-1945) 『善の研究』 *Studies in Goodness* (1911)
"Kyoto School of Japanese Philosophy"
「絶対矛盾の自己同一」 identité du soi comme contradiction absolue

井筒俊彦 Izutsu Toshihiko (1913-1992)
『意識と本質 精神的東洋を求めて』
Consciousness and Essence: In Search of the Spiritual Orient (1991)

"Beyond Dialog: A Zen Point of View" paper presented at the
Symposium, *L'impact planétaire de la pensée occidentale rend-il
possible un dialogue réel entre les civilisations?*
Centre Iranien pour le dialogue des civilisations, Oct., 1977