

### (3) 博士論文の英文要旨

#### “Hitotaru-michi” and Shingaku

-The Proper Way of Life, “Hitotaru-michi”, as Practical Ethics in Early Modern Japan

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In the Japanese society, the people seem to share a certain moral value standard. The Japanese often expresses it as “hitono-michi” which means the proper way of life. What kind of origin does the Japanese value standard have? In addition, how has it been succeeded to? In the early modern Japanese society, Shinto, Buddhism, and Confucianism also pursued the way, “michi” that a person should live for. As the general study at the time was to learn Confucianism, in the search of “michi”, “shingaku” including Neo-Confucianism and the doctrines of Wang Yang-ming had great influence. Furthermore, it may be said that the study, “hitotaru-michi”, that Ishida Baigan (1685-1744) preached took an important role to spread practical ethics in the early modern Japanese society. In the doctrine of “Sekimon-shingaku”, we can find the trace that the East Asia Confucianism in the early modern times accomplished unique transformation and the process that the proper way of the “shingaku” has transformed in “hitono-michi”.

#### 1. Neo-Confucianism and doctrines of Wang yang-ming in thought of Ishida Baigan

A merchant of Kyoto, Ishida Baigan, preached practical ethics in the 18th century. Baigan preached filial devotion, harmony, diligence, thrift, and honesty as moral virtues of the merchant class and emphasized the role of “kokoro”, deep essence or heart, in the attainment of nirvana. To supplement thought based upon the life experiences of merchants, Baigan incorporated aspects of Shinto, Confucianism, Buddhism, and the philosophy of Laozi and Zhuangzi. He argued that the samurai, farmers, and merchants each had their own significant role in society. In an early modern period in which merchants were thought to be cunning, his thought justified the profits of merchants and advocated a proper way of life for them. Therefore, Baigan’s thought spread widely among people of all social ranks. The thought of Baigan depends on studies of the Rationalistic School of Neo-Confucianism and the doctrines of Wang Yang-ming. Through the concept of “Tenjin-goitsu”, which means linkage between space and the person, Baigan emphasized the worldview of Confucianism. “Tenjin-goitsu” implies that all people are part of the inner and outer space that enables the propagation of life. His thought may say that it was one of the “shingaku”, early modern practical Confucianism, in Japan.

#### 2. Influence of thought of Ito Jinsai in that of Ishida Baigan

In “Tohi-mondo” written by Ishida Baigan, there are both aspects of one part of which does not go along with Ito Jinsai(1627-1705) and the other part of which go along with. Jinsai denied the basic concept of the Rationalistic School of Neo-Confucianism which joined the law of nature, “tenri”, and “sei” which means human natural conscience together directly, and thought that “tenri” was not inherent

in the human being either. Baigan goes into the concept of "tenri" and "sei" in the Rationalistic School of Neo-Confucianism. Therefore, he did not accept the aspect of Jinsai. However, he preached that "the Analects of Confucius" and "Mencius" are the most relevant texts, and emphasized the concept of the way of thinking to affirm continuation and the succession of the human life positively. Baigan called that concept "tsugumonowa-zen". It may be succeeded to Baigan by Jinsai. The proper way of life in Jinsai was not to obey noble discussions in the Rationalistic School of Neo-Confucianism or philosophy of Laozi and Zhuangzi, but to learn to practice imminent morality such as "jin", the benevolence. Baigan reached his own concept of "tenri" and "sei" via thought of Jinsai. As a result mark, Baigan's thought was succeeded by pupils and spread to the large social classes in the wide area.

### 3. Interpretations of "the Analects of Confucius" in Sekimon-shingaku

A proposition of the core is "Jin", benevolence, in the early modern East Asia Confucianism, which is the Rationalistic School of Neo-Confucianism. As the important moral concepts includes "jin", it is a central proposition "what is benevolence" in the Confucianism and the question is right asked something in the "overcoming self-interest and following manners of society" of "the Analects of Confucius" chapter. Not only Ishida Baigan but Tejima Toan(1718-86), and Nishikawa Bansui(?-1857) quoted this chapter in their each own contexts and made the interpretation the easiness. After the mid-18th century, a middle social position hierarchy was gradually formed between samurai and the general people. Sekimon-shingaku spread widely at the period and took a role to make Confucian concepts easiness. As a result, the interpretation to control own greed and feelings was almost shared and has been quoted in similar context in the traditional East Asia Confucianism. If it was so, they took important roles to spread the doctrine of Confucianism therefore we may place them as the genealogy of the Confucianism.

### 4. Nishikawa Bansui - "Hitono-michi" and continuously of Sekimon-shingaku

For the middle of the 19th century, Nishikawa Bansui, invited to preach the doctrine of Sekimon-shingaku from Edo, played an important role in the school establishment in the Matsumae feudal clan. Although he succeeded to the concept of Tejima Toan and adopted the sermon technique of Nakazawa Doni (1725-1803), "honshin" which means human natural conscience in "Shingaku-dowa" of Bansui was different from that of Toan. Furthermore, "michi" of Bansui was also different from that of Nakazawa Doni. His thought looks to recur in "tenjin-goitsu" and a concept of the life succession that Ishida Baigan preached. As Baigan developed thought to search "sei" to link "tenri", he did not approve of a viewpoint of Ito Jinsai who thought like that "tenri" and "sei" do not link. Toan kept distance once with "tenri" and preached thought in pursuit of "honshin" including "sei" of Baigan to remove greed. "Michi" of Doni relieved an individual and is the proper way which anyone should walk as a person realizing a house and social harmony. Doni thought all things are comprised of "soil" given from the "ten". Therefore "tenri" dwells in all things. In such a meaning, he approached "tenri" where Toan took distance again. "Hitono-michi" of Bansui recurred in the concept of Baigan's doctrine.

#### 5. The view about life and death in the sermon of Nishikawa Bansui

Nishikawa Bansui developed the view about life and death by his preach. He argued, as life and death are twin things that no-one avoid, we should not be afraid of death excessively. Furthermore, he was going to preach that it was necessary to be conscious of death and impossible such a life not to premise death as far as we lived. In the times of distemper for the late Tokugawa period, he preached vividly as anyone premised death, its life had a meaning. It might be regarded as thought of the relief. In accepted doctrine of Bansui, it is difficult to find the trace of the act called the philosophy thought like reconfiguration. However, it should be memorized that he possibly gave his audience the vitality to plan the relief in the decline period of Sekimon-shingaku. Baigan and his pupils preached thought of “kokoro” to rouse the independence of will of the merchant who was not able to have opportunity to study with the book media. However, because the thought of Baigan and Sekimon-shingaku was based on Confucianism thought in which “ten” presided over the world, they defined that “ten” gave the merchant their occupation. The merchant in early modern Japan engaged in traditional small scale production occupation. Therefore, Baigan couldn't but think that self-interest was just the cause of the contradiction of the product economy. In the Tohoku district of the late Tokugawa period, Hayata Hiromichi who was wealthy farmer and preacher of Sekimon-shingaku became the target of the breaking-down assault. As it was considered that Sekimon-shingaku did not share a viewpoint with the people who doubted a social system, it might be unable to survive after the reformation of society called the Meiji Restoration.

#### 6. "Hitono-michi" as practical ethics in early modern Japan

It would be essential to trace continuation and the change of the practical ethics in early modern Japan to inspect the social thought. Model of moral sense, view of life and death, a social norm, the religion view which have been accumulated during more than 300 years after the early modern times are projected there. In the future, we may find the element which can become the axis in regarding something as the value judgement in Japan society. Ishida Baigan adopted both concept of the Rationalistic School of Neo-Confucianism and of the doctrines of Wang Yang-ming via thought of Ito Jinsai. His prominent pupil, Tejima Toan reorganized the transcendence-like “ten” thought of Baigan. Furthermore, their pupils, Nakazawa Doni and Nishikawa Bansui arranged their doctrine and developed the thought of the relief with culture of the Buddhism. Their doctrine, Sekimon-shingaku, seemed to lose a function as the social thought after the late Tokugawa period. However, the modern Japanese seems to share a certain moral value standard. Japanese often expresses it as “hitono-michi” which means the proper way of life. It may be said that the word and concept, “hitono-michi” have been succeeded to through Sekimon-shingaku. In the late Tokugawa period, pupils of Sekimon-shingaku preached both the view of nature to think the succession of the life to be good and the view on life of one all things constitute the spirituality of the Japanese. Consequently, “Hitono-michi” that Sekimon-shingaku brought to people in early modern, has been outlook on nature of mind theory, world epistemology and verge of death in traditional Japanese spirituality.