

Title	大阪大学文学部紀要 第5巻 要旨
Author(s)	
Citation	大阪大学文学部紀要. 1957, 5, p. A1-A6
Version Type	VoR
URL	<a href="https://hdl.handle.net/11094/9928">https://hdl.handle.net/11094/9928</a>
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Osaka University

# A New Study of Lao-Tzu (老子)

## Portion III.

By

Eiichi Kimura

The First and Second Portions of the present article have appeared in the present journal, vols. III. and IV. The Third Portion of the article now in the current volume constitutes Part IV. of the whole article, as it was originally written by the author, and the concluding part of the article. In the present portion of the article the writer touches upon the thought content of *Tao-te-ching* (道德經), in two chapters, the first chapter dealing with the thought as it manifests itself in the *Tao-te-ching* and the second chapter dealing with the suggestive meaning of the thought expressed in the *Tao-te-ching*.

The section headings of the first chapter of the present portion of the article are as follows:

- Section 1. The Manner of Exposition in the *Tao-te-ching* and What is Intended to be Expounded.
- Section 2. What is the "Tao"?
- Section 3. How can the "Tao" be Apperceived?
- Section 4. How can the "Tao" Create all Things?
- Section 5. How can Men become Wisest Men by Embodying the "Tao" in Themselves?
- Section 6. The Worth-philosophy in the *Tao-te-ching*.
- Section 7. The Ways of Conducting Life and the Political Doctrines Taught in the *Tao-te-ching*.

For back reference it may be added that the author of the present article treated of his subject under the following headings in the First Portion:

- (1) What is Meant by "Lao-tzu"?
- (2) How did the *Tao-te-ching* Take Shape?

And in the Second Portion of the article our writer made attempts to restore the *Tao-te-ching* to its original form, together with a Japanese rendering of the Chinese text which he claims to have obtained in its pristine form.

# The Mystic Thoughts in the Vedas

By

Tsuruji Sahota

As generally known, there are several so-called philosophical hymns in the Rig- and Atharva-veda Samhitas. How came these hymns to be composed by the seers of the orthodox religion? Were they related in any way to the cults of the Vedic religion? If they had had any connection with the sacrificial rites, what kind of religious demand made those hymns indispensable for the actual performance of the religious rites? Here is a most important problem that must be solved in order to rightly understand the significance of the philosophical hymns in the Vedic Samhitas as well as the structure of the earlier Vedic religion.

In regard to the above point a great misconception seems to be taking hold of some scholars of the Hindu culture, who treat the composition of those hymns separately from the actual practice of the rites. It is due to this misconception, Prof. Sahota points out, that those scholars have ever failed to account for the existence of the philosophical hymns in the Vedic Samhitas and subsequently to detect the origin of the Upanishadic mysticism. Here Prof. Sahota has tried to solve this difficult problem on the hypothesis that the philosophical hymns represent the "mysterium" (*Geheim-kult*) which was then unfolding itself amidst the rituals of the Vedic religion.

Through an analysis of the hymns of the Vedic Samhitas our writer presumes that there had existed a system of Vedic sacrificial rites which demanded hymns containing philosophical or cosmogonic ideas. In other words, the philosophical hymns had as their background the mysterious cults which had been developing within the framework of the orthodox religion. The present article accordingly sets out to clarify the circumstances under three heads that must have attended that development.

The first part of the present article deals with the development of the mystic thought through all the stages of the growth of the Vedic religion—Rig-vedic, Atharva-vedic, Brahmanical and finally Upanishadic. The second part deals with the mystic elements inherent in the Rig-veda Samhita in their evolutionary arrangement. The third part treats of the traces of further development of the mystic thought in the Atharva-veda Samhita.

Thus our writer observes that we can trace the origin of the Upanishadic mysticism to the sacrificial religion of Rig-veda and then follow down

the main current of the development of Vedic thought therefrom to the so-called Vedants (the end of Veda, another name for Upanishad). In conclusion, Prof. Sahota calls our attention to the no small contribution that must have been made by the unorthodox thoughts or ideas to the growth of the philosophical thoughts in the Vedic religion.

## The Fundamentals of the System of the Sāṁkhya-Philosophy

By

Esho Yamaguchi

The system of the Sāṁkhya-philosophy, which is inherent in the Sāṁkhya-kārikā text by Īśvarakṛiṣṇa, is one of the most excellent of the Brahmanical philosophies (*darśana*). What is the essential character of that system as a system of philosophy? This point has not been perfectly cleared up until now. The system of Samkhya-philosophy as one of the Indian philosophies should not be approached, says our writer, simply as a heretical philosophy according to the considerations given to the other world philosophies. This philosophy has hitherto been taken as representing dualism, atheism, realism, etc. But such a characterization is not fair and comprehensive, says Prof. Yamaguchi, as it is too sweeping a generalization.

As a matter of fact, the Samkhya-philosophy made an attempt after its own manner to give a solution to the common problems of karma, saṁsāra and mokṣa that commonly pertained to all the other classical Indian philosophies. We must therefore endeavour to clarify the fundamental principles of the Samkhya-philosophy by trying to study it as a composite whole without any prejudice. Prof. Yamaguchi has here ventured a new interpretation of the *Samkhya-karika* through a textual criticism of it and asserts that the system of Samkhya-philosophy embodies statement, definitions and exposition of the three fundamental principles which are respectively known as vyakta (mahadādi), avyakta (prakṛiti or pradhāna) and puruṣa (jñā).

In the present article accordingly Prof. Yamaguchi treats of his subject under the following headings:

### I. Introduction.

- II. The System of the Samkhya-philosophy and its Logic (pramāna).
- III. Exposition of vyakta, avyakta and puruṣa.
- IV. Conclusion.

## John Milton's Democratic Ideas as Revealed in Three of his Pamphlets of the Commonwealth Days

By

Takeo Kato

Prof. Kato has undertaken to clarify the historical significance of the democratic thoughts of the poet, John Milton as can be discovered in his three English political pamphlets, *The Tenure of Kings and Magistrates* (1649), *Eikonoklastes* (1649) and *The Readie and Easie Way to establish a Free Commonwealth* (1660) in the light of the series of political upheavals that preceded the execution of King Charles I. which took place in 1649 and the restoration of Charles II. in 1660. Hitherto in Japan no serious attempt has practically been made by Miltonian scholars to approach Milton's political pamphlets in order to duly place them in the perspective of the disturbing political events of the latter days of Milton which led to the execution of Charles I. and the ultimate restoration of his son, Charles II., evoking at the same time the fiery republican ardour of the poet in writing a number of political pamphlets.

Prof. Kato concludes by pointing out that Milton's republican ideas regarding the justifiability of the execution of Charles I. which he defended in *The Tenure of Kings and Magistrates* and the *Eikonoklastes* were of the Calvinistic mould, as is evidenced by his frequent quotations from and references to Calvin's and other Calvinistic Reformers' assertions regarding tyrannicide in his pamphlets to support his views. Prof. Kato incidentally takes up Edward Sexby's contemporary pamphlet, *Killing no Murder* (1657) to show how the Calvinistic ideas of the legal justification of tyrannicide were current in Milton's days.

Prof. Kato in his exposition of the political import of Milton's last pamphlet, *The Readie and Easie Way to establish a Free Commonwealth* has pointed out some interesting parallels between the passages in which Milton

proposes innovations to be introduced in the political machinery of the new Republic which he envisaged as an ideal Commonwealth and some glaring anomalies that had been created by Oliver Cromwell in his Protectorate Government, which Milton saw fit to be rectified in the new order of things under the form of the Republican Government which he proposed in order to avert the dangers of tyranny and oppression and corruption that were again looming big on the political horizon, as the political movements and agitations to restore Charles II. on the English throne were in progress, just before the Restoration which was effected in May, 1660.

## Der junge Herder und seine Ansicht über die Literatur

von

Kenji Tanaka

### Zur Einführung

Gewiß fehlte es Herder an Talent dazu, seine reichen Gedanken und Gefühle vollständig auszubilden und auszuführen, aber von Natur aus für das Literarische angelegt und für das dichterisch Schöne sehr empfänglich, bahnte er den Weg zum Verständnis für die Dichtung im Sinne der Moderne an. Ferner wirkte er weit über die Grenzen des Literarischen hinaus, ihm gelang aber ein einziges abgeschlossenes Werk ebensowenig im Gebiet der Literatur, wie bei den sonstigen Forschungen. Dies kommt davon, daß ihn stärkste Gegensätze in seinem reichen, sensiblen Geist hinderten, seine Gedanken bis zum Schluß fertig zu bringen, und daß er eine enorme Fülle von Ideen nach allen Seiten verschwenderisch verteilte.

Seine titanische Erkenntnissucht und sein Wille zum Ganzen, zur Einheit und Fülle von Gott, Welt und Natur verraten sich schon in den Werken seiner Jugendzeit. „Journal meiner Reise“ ist z.B. der Beweis für den inneren Durchbruch zum Selbstbewußtsein seiner Aufgabe. In der „Abhandlung über den Ursprung der Sprache“ ist die Sprache als der Ausdruck der Seele, d.h. als die unmittelbare Kundgebung des eigentümlich Menschlichen vom einfachen Laut des sinnlichen Empfindens bis zu dem höchsten Denkvorgang gefaßt. Dadurch werden Mythos, Dichtung und Ursprache zur Einheit. Bei seinem Ossian- und Shakespeare-Erlebnis feierte er die irrationale Naturkraft, die schöpferische Verlebendigung der Geschichte, die spezifisch nordische

Artung, und zugleich prägte er den Begriff des Volksliedes ganz anders als bisher, was die epochemachende Wendung der deutschen Lyrik mit sich gebracht hat, da die Grundlage der lyrischen Dichtung Goethes, wie allgemein bekannt, von Herder unmittelbar beeinflußt ist. Und eben darin besteht das größte Verdienst Herders, das jetzt gerade in der vorliegenden Abhandlung erforscht sein will.

Diesem Zweck vollständig zu genügen, sollen freilich alle Werke Herders in betreff seiner Grundgedanken in Betracht gezogen werden, die Herder selbst wichtig waren und für uns auch bedeutungsvoll geblieben sind. Da mich aber meine pflichtmäßige Arbeit noch augenblicklich zu sehr in Anspruch nimmt, um meine Forschung soweit auszudehnen, so muß ich leider trotz solchem methodischen Bedenken auf die Darstellung des jungen Herder und seiner Ansicht über die Literatur beschränken.

Das erste Kapitel dieser Abhandlung behandelt die damalige Geistes- und Gesellschaftsgeschichte als Grundlagen zu Herders Werk. Im zweiten Kapitel ist Herders Dasein, besonders der Lebenslauf des jungen Herder, auf Grund seiner eigenen Schriften und der auf ihn bezüglichen Urkunden und Briefe dargestellt. Das dritte Kapitel bezieht sich auf die Ansicht über die Literatur und verschiedene wichtigste Problemen in den bedeutenden Schriften des jungen Herder: Kritik des Zeitalters, Deutung des Lebens und der Geschichte, um damit Herders geistesgeschichtliche Bedeutung deutlich hervorzuheben.

Für diese Abhandlung habe ich freilich mit vielem Dank einige wertvollen und geistreichen Andeutungen von Seiten der deutschen Herderforscher erhalten, aber andererseits glaube ich, sagen zu können, daß ich stellenweise meine eigene Ansicht selbständig ausgearbeitet und das Wesentlichste des jungen Herder möglichst klar erschlossen habe.

Zum Schluß wünsche ich, daß dieser kleine Versuch einer Deutung des jungen Herder auch meinem künftigen Studium, das Verhältnis Herders zur Aufklärung und Goethezeit noch gründlicher zu erforschen, dienen möge!

Osaka, im September 1956