

A culture without God and the creation of a new one

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Abstract : To know the characteristics of a world, one cannot help but look at its movements, its creation, and its operation. That's because only then can we understand the re-organization of the world order. The purpose of this article is to have a clear grasp of the characteristics of the East Asian world, focusing on the concepts of 創造, 責任, 運化(造化), and 推越 / 追越. Even if a person uses a similar concept, the concept can represent a variety of meanings according to its unique context. For example, creation is related to the creation of objects and the formation of culture, not just to the context of cosmological creation theory. In East Asia, creation is caused by its own causes, not by the premise of God or cause outside the world. Because of this, one has a unique status. Man is not a mere creature of God who must keep his contract, but rather a member of 三, which runs the world along with heaven and earth. For this reason, one must constantly embrace others within oneself and make endless self-change in order to eventually reach an existence that has the same originality as heaven and earth. In this respect, responsibility (change) is the fate given to people in East Asian society.

Key word: creation, responsibility, operation, transgression, spontaneity

(松本優梨 訳)

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The Empirical Study of the System of 博士 *Bóshì* during the Qin-Han Period (I)

—On the Form and the Role of the Government of 博士 *Bóshì*—

Takanobu Shiroyama

In this paper, 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*.

The extrinsic concept in the theoretical structure of Nakai Riken

—Center on the explanation of “De” and “Evil” from
< Mencius Hougen >

Liu Yuhao

Abstract: From the development of Confucianism to the stage of Neo-Confucianism, more and more attention has been paid to the intrinsic elements of human beings. The concepts such as “Heart”, “Nature”, “Natural Law” and “Not manifested” are all derived from human inherence, and there is a tendency to evolve into an amorality ontology. However, Nakai Riken took the opposite approach and paid great attention to the external attributes of concepts such as “De” and “Evil”. The emphasis on the externality of Riken's thought shows a philosophical situation that is quite different from the “universal nature” of Zhu Zi's Philosophy.

In Riken's thought, the root of “De” lies in the human heart, but it must be manifested through behavior. “De” consists of both internal emotions and external behavior. The purpose of Riken's emphasis on external morality is to regain the pre-Qin Confucian tradition of attaching importance to human affairs and caring about people's lives. The records of “De” in the early Chinese and Japanese documents have obvious external characteristics. The traditional interpretation of “De” has a great influence on the thoughts of Riken. Riken's logic shows a retrospective trend of Reactionism. Regarding the source of “Evil”, the bad behavior is result from custom and cover. Man on earth, good at birth. However, the good behavior can be changed by the external environment. “Evil” arises from the influence of the external environment, and all bad consciousness and behavior are acquired. The idea of the “theory of mind” has obscured the standard of “good” and “bad” in Confucianism, so Riken introduced the concept of “rule”. The “rule” refers to the natural principle of things, and it is given by heaven. However, the homogeneity of “heart”, “nature” and “heaven” from the Confucian system makes the “rule” still involved in the scope of the “heart”. The “rule” from Riken's thoughts may have already reached the theoretical limit of his thoughts.

Keyword: Nakai Riken, < Mencius Hougen >, De, Evil, extrinsic.

Luo zu (羅祖)'s Story In Novels Of Ming
And Qing Dynasty
—An Example By *Liaozhaizhiyi* (聊齋志異)

XIA yu

This thesis will focus on the story of Luo zu (羅祖) in the novel *Liaozhaizhiyi* (聊齋志異) which was written in Qing Dynasty. Luo zu (羅祖) is the creator of Chinese religion Luo jiao (羅教). Because Luo jiao has many branches, there were many different stories about him. I am going to research what plot is real in this novel. And I am going to prove that Luo zu (羅祖) in this novel and the creator of Luo jiao (羅教) who was also called Luo zu (羅祖) in reality is the same person. And this novel is also showed that Luo jiao (羅教) was transferred widely in Qing dynasty. Comment from Pu Songling (蒲松齡), who is the writer of this novel, also reflected that some intellectuals criticized Luo jiao (羅教) in that time.

A Modern Qur'anic Interpretation of Indian Shi'i Minority Muslim Asghar Engineer's Reform of Women's Status

OKAWA Reiko

Asghar Ali Engineer (1939–2013), who was an Indian Muslim from the Bohras, a small sect of Shi'a Isma'ili Muslims, advocated and acted for reform in Muslim society. Although he was from a Muslim minority community, his interpretation of the Qur'an, published in 2005, has attracted a lot of attention, both nationally and internationally, and among both Muslims and non-Muslims.

This paper focuses on his interpretation of the Qur'an, *The Qur'an, Woman and Modern Society*, to identify its features. First, we look at his life and the aim of the interpretation. Then, we focus on two important topics related to gender issues in Islam: *talaq* (unilateral divorce by a husband) and polygamy. He resisted the traditional Bohra authorities all his life by acting against the inequality in Muslim society between classes as well as between men and women. This reflects his interpretation of the Qur'anic verses, such as 4:3 and 2:228–230. These interpretations support the view that the Qur'an admits the equal rights of women in terms of divorce and marriage, despite the traditional views prevailing in Muslim societies.

Through these examinations, it becomes clear that his Qur'anic interpretation was a product of his emphasis on modernity. He was a modernist who found the modern Western value of human rights in the scripture of the earliest Islam and made it the standard of reform in Muslim society.