

科学研究費助成事業 研究成果報告書

平成 27 年 6 月 22 日現在

機関番号：14301

研究種目：研究活動スタート支援

研究期間：2013～2014

課題番号：25884035

研究課題名(和文) The Japanese Path Beyond Metaphysics: the Kyoto School and Neoplatonism

研究課題名(英文) The Japanese Path Beyond Metaphysics: the Kyoto School and Neoplatonism

研究代表者

GIRAUD Vincent (GIRAUD, VINCENT)

京都大学・白眉センター・助教

研究者番号：50714101

交付決定額(研究期間全体)：(直接経費) 1,900,000円

研究成果の概要(和文)：本研究は、哲学史上用いられてきた「現前」の概念に関する集中的な分析を、18ヶ月間にわたって行った。この概念及びそれをめぐる解釈史について検討することによって、本研究は、「非形而上学的」な思考方法を解明する手がかりを獲得することを目指した。以上の問題関心から、本研究は、具体的に、京都学派と新プラトン主義との関連を検討した。この成果は、口頭発表及び論文において公表された(詳細は添付資料を参照)。なお、それに加えて、本研究に関連する二つのコロックを国内で開催し、他の研究者とともにオーガナイザー及びスピーカーとして中心的役割を果たした。

研究成果の概要(英文)：Since the start of my Kakenhi at Kyoto University, I have explored further, and articulated together the three fields that form the basis of my research: Kyoto School philosophers, Western Neoplatonism, and Heideggerian “post-modern” philosophy. During these 18 months, I have approached what will from now on constitute the core of my research, the notion around which all other secondary issues revolve. It is the notion of presence. Consequently, three major preliminary goals, on three sets of fundamental problems, have been reached this year, and these results have been exposed in international conferences: 1/ Presence and Principle (“A Principle of Emptiness? Breton, Eckhart, and the Kyoto School”, Boston College, US, January 2015); 2/ Presence and Phenomenon (“On Presence”, King’s University College, Canada, March 2015); 3/ Presence and Time (“On the Concept of a ‘Totality of Time’: Plotinus, Heidegger, Dogen”, Kwansai Gakuin, Japan, April 2015).

研究分野：哲学

キーワード：Kyoto School Neoplatonism Metaphysics Dogen Presence Phenomenology Heidegger Plotinus

1. 研究開始当初の背景

My work has focused for several years on the change undergone by the major metaphysical categories in the contemporary thinking that situates itself after “the end of metaphysics” as diagnosed by HEIDEGGER. In this regard, Neoplatonism is a privileged interlocutor in that it already represents a form of dissent against the standard structures of metaphysics, as DERRIDA noted in 1972: “What is the place of Plotinus in the history of metaphysics and in the ‘Platonic’ epoch, in Heidegger’s reading?” (“Ousia et grammè,” in *Marges. De la philosophie*, Paris, Éditions de Minuit, p. 77). Neoplatonism contains a number of theses that, suitably reworked, can permit us today to face the end of metaphysics without renouncing the possibility of thinking the absolute.

The Neoplatonic breach in the history of metaphysics has had a powerful allure for the entirety of French post-Heideggerian thought. The Neoplatonic schema can be found in different forms in each of its principal representatives. When LÉVINAS speaks of “otherwise than being” he is explicitly referring to the “beyond being” of Plato’s *Republic*, Book VI, which provided Neoplatonism with its basis. The thought of Michel HENRY, from *L’essence de la manifestation* (1963, § 40 et 49), invokes medieval Neoplatonism, in the figure of Meister ECKHART. The later DERRIDA constantly gave his thought an accent inspired by “negative theology,” with copious references to PSEUDO-DIONYSIUS and ECKHART (“Comment ne pas parler. Dénégations,” in *Psychè. Invention de l’autre*, Paris, Galilée, 1987, pp. 535-595; *Sauf le nom*, Paris, Galilée, 1993). Jean-Luc MARION launched his original philosophical reflection with a meditation on PSEUDO-DIONYSIUS (*L’idole et la distance*, 1977), which led to the thesis of *Dieu sans l’être* (1980) and the elaboration of a phenomenology of givenness (*Étant donné*, 1995; *De surcroît*, 2001). He draws on this for a profound reading of St AUGUSTINE (*Au lieu de soi*, 2008). An original thinker in the tradition of French Neoplatonic scholarship, Stanislas BRETON (1912-2005), in his discussions with NISHITANI in Kyoto, in 1974, already showed a keen sense for the points of encounter between the three traditions I propose to study.

Reading and working on NISHIDA, NISHITANI and TANABE at Kyoto University during the last three years, it has become clear to me that Neoplatonism played a decisive role in the development of their concept of *nothingness*, and determined some of the major philosophical consequences that this concept had for rethinking themes originally embedded in metaphysics conceived as onto-theology.

2. 研究の目的

The research that I have undertaken at Kyoto University in the first two years as a *Hakubi Researcher* aims to bring to light the links maintained by the Kyoto philosophers with Neoplatonism. I want to show how these Japanese thinkers used this specific western tradition within their distinctively Japanese philosophical exploration. For it is a surprising fact that this tradition, which began with PLOTINUS (205-270) and which powerfully influenced western philosophy and theology over the centuries, provided a key reference for each of the major Kyoto School thinkers, NISHIDA Kitaro, TANABE Hajime and NISHITANI Keiji. Indeed, in developing and using their own concept of nothingness, the three authors frequently draw on the Neoplatonic tradition, explicitly naming, quoting, and discussing its principal historical representatives (PLOTINUS, AUGUSTINUS, PROCLUS, PSEUDO-DIONYSIUS, ERIUGENA, ECKHART down to NICHOLAS OF CUSA). This is a topic that remains completely unexplored, but one that is charged with as yet unmeasured possibilities for contemporary thought.

I should like to point out that there exists at present no serious study of this topic. The work of R. L. SILONIS, titled 『エリウゲナ思想と中世の新プラトン主義』 (*Eriugena’s Thought and Medieval Neoplatonism*) does contain a useful chapter on references to medieval theologians by Nishida, 「西田幾多郎における中世のキリスト教神学者の引用」. Professor YAMAKI Kazuiko (Waseda University) has investigated the interaction between Japanese contemporary thought and the philosophy of Nicolas de Cusa (“Cusanus-Rezeption in Japan”, *Litterae Cusanae. Informationen der Cusanus-Gesellschaft*, 2001, 1:2, pp.

49-66 and “*Coincidentia oppositorum*: Nikolaus von Kues und die Philosophie Kitaro Nishidas”, *Theologische Quartalschrift*, 2001, vol. 181, n° 2, pp. 143-155). But apart from these isolated instances, everything remains to be done. My aim, then, is to publish a comprehensive study that will be a basic reference work on this question at the end of the *Hakubi* project.

Consequently, two objectives have been pursued in the last 18 months:

a - To identify precisely the Neoplatonic schemas, their role and place in the thought of these three authors.

b - To detect the transformations those schemas undergo as they are put at the service of the development of an original philosophical thinking in 20th century Japan. I give special attention to the way Kyoto School philosophers translated Greek or Latin concepts into Japanese, and to the interplay between the Neoplatonic themes and ideas stemming from Buddhism (Zen in NISHIDA and NISHITANI, Pure Land in the case of TANABE).

My research, then, goes beyond a comparative approach, that would merely bring Neoplatonism close to Japanese thought, discussing commonalities and differences. Rather, I seek to see how Japanese thought addresses Neoplatonism to attain its own aims, which belong to a radically different epoch of thought, marked by the collapse of metaphysics in its twofold Aristotelian project as science of beings qua beings and of a supreme being. The concept of nothingness, developed from the Plotinian motif of the One beyond being, permits a fruitful relaunch of speculative thought from a completely new basis.

From a philosophical point of view, I show that the Kyoto School thinkers proceed to a neutralization of the major concepts of metaphysics, which leads them - at least in the cases of NISHIDA and TANABE - to lay the foundations of a new logic:

1 - Neutralization of the concept of *substance* to think being

2 - Neutralization of the concept of *subject* to think the self

3- Neutralization of the concepts of *supreme being* and *first cause* to think God

In this attempt, on each of these axes, the Kyoto School thinkers constantly mobilize precise schemas and concepts appertaining to Plotinism or Neoplatonism in its Christian reprise beginning with PSEUDO-DIONYSIUS:

1 - Emanation (ἀπόρροια), procession (πρόοδος), *creatio*, *expressio*

2 - Conversion (ἐπιστροφή, *conversio*), awakening by going out of oneself (ἐκστασις), unification (ἕνωσις).

3 - A beyond being (ἐπέκεινα ἧς οὐσίας), nothingness by excellence (*per excellentiam nihilum*), place of places (*locus locorum*), *Gottheit*, *coincidentia oppositorum*, Non Other (*non aliud*).

This procedure in three moments allows me to envisage the entirety of the metaphysical field and thence to bring out the contemporary originality and efficacy of the positions secured by the Kyoto School thinkers.

For the ultimate goal of this research is to discover the contribution that the Kyoto thinkers can make to the principal questions underlying contemporary philosophical debate. By filling a gap in academic research on the Kyoto School and the history of the Japanese reception of western ideas, I hope to show the possibility of a rich new way of thinking in which the resources of both traditions effectively interact.

3 . 研究の方法

In the course of these 18 months of work, my philosophical and research method followed four axes:

(1) Comparatist: identification of the Greco-Latin Neoplatonic and Christian sources of the Kyoto School and study of their reception in a 20th century Japanese Buddhist context. A particular focus on

the concepts, their use and transformations.

(2) Historical: The task is to write an essential chapter of the history of the reception of western philosophy by Japanese thinkers, noting how the interaction between Greek paganism, Christianity, and Buddhism is played out in this context.

(3) Philological: work on the texts in the original languages (Japanese, Greek, Latin). Comparison of the philosophical vocabularies and study of the passage of concepts from Greek and Latin into Japanese, with the weighty philosophical consequences this implies.

(4) Constructivist: insertion of the theses of the Kyoto School into the current post-metaphysical context from a Neoplatonic perspective. Opening of new ways for contemporary thought. Note that the path now followed is in the reverse direction, proceeding from East to West: it seeks to prepare the reception by contemporary western thinkers of philosophical theses coming from Japan, and thus to ensure a continuing fecundity of the Kyoto School beyond Japanese frontiers.

4. 研究成果

Since the start of my Kakenhi at Kyoto University, I have explored further, and articulated together the three fields that form the basis of my research: Kyoto School philosophers, Western Neoplatonism, and Heideggerian “post-modern” philosophy. During these 18 months, I think I have approached what will from now on constitute the core of my research, the notion around which all other secondary issues revolve. It is the notion of *presence*.

If, according to Heidegger, all metaphysics since the Greeks can be defined as a comprehension of Being as “constant presence (*ständige Anwesenheit*)”, nothing but a complete revolution in the way that we conceive of *presence* itself will permit to open a path out of metaphysics. Neoplatonistic presence ($\pi\alpha\rho\upsilon\sigma\iota\alpha$) of the First Principle, as Kyoto thinkers have rightly noticed, is one of these means. But in order to overcome what Derrida once termed

“the metaphysics of presence”, my reading of the Japanese philosophers revealed an extraordinary potential deeply rooted in Japanese speculative tradition itself.

According to these results, and in order to reach a better understanding of the Kyoto School philosophical background, my research progressively took into account one major Buddhist figure: Dōgen Kigen 道元希玄 (1200-1253). Indeed, for who is concerned with a renewal of the notion of presence as inherited from western metaphysics, the great zen master is of incomparable help. The seminal notions of 現状 *genjō* (actualization) and 現前 *genzen* (manifestation) both related to the pivotal concept of 真如 *shinnyo* (suchness, *tathatā*) can indeed be read as a complete non-metaphysical conception of presence. This exploration of Dōgen provides me most of the cultural and speculative elements, which were still missing in my reading of Nishitani, Nishida or Tanabe. The final purpose of my philosophical effort is now clearer than it has ever been before: I attempt to forge a non-metaphysical comprehension of presence, and this task now requires the resources of the most ancient and speculative Buddhism, in the figure of the Japanese thinker.

In my attempt to promote a non-metaphysical comprehension of presence, I make a critical use of Buddhist conceptuality by correlating it with relevant notions inside the field of Western thought, and especially Neoplatonism.

Consequently, three major preliminary goals, on three sets of fundamental problems, have been reached this year, and these results have been exposed in international conferences.

(1) Presence and Principle (“A Principle of Emptiness? Breton, Eckhart, and the Kyoto School”, Boston College, United-States, January 2015)

(2) Presence and Phenomenon (“On Presence”, with Prof. Jean-Luc Marion, King’s University College, Canada, March 2015)

(3) Presence and Time (“On the Concept of a ‘Totality of Time’: Plotinus, Heidegger, Dōgen”, Kwansai Gakuin, Japan,

April 2015 - I worked as a co-organizer of this international symposium with Profs. D. Franck and M. Komemushi)

In the meantime, I am writing a book on the notion of "Creation" as displayed in Western Medieval thought (Latin and Greek), from Augustinus to Cusanus (to be published at the Presses universitaires de France, 2016). This was also the topic and the matter of the seminar I taught this year at the Faculty of Letters of Kyoto University. This concept of creation, as displayed in the Western tradition, played an important role - along with the notion of "expression" - in the philosophy of Nishida Kitaro, and this historical inquiry will help me to bring to light some aspects of Nishida's ontology.

The second philosophical symposium I co-organized - the first one was at Doshisha University, in December 2013 - and which took place at Kwansai Gakuin in April 2015, gathered about fifteen scholars from France (University of Paris-Sorbonne, Paris-Ouest Nanterre, Ecole Polytechnique) and Japan (Kwansai Gakuin, Kyoto University, Doshisha, Ritsumeikan). Phenomenology was used as a tool to explore various traditions, and it gave me the possibility to expose my research in front of renowned specialists in the discipline. The proceedings of the conference will soon be published, both in Japanese and in French.

To conclude, I insist that the tremendous philosophical task undertaken thanks to the « Grant-in-Aid for Research Activity Start-up » is still only at its beginning. The Kakenhi gave me the rare and perfect research conditions I needed to set the frame and goals of my further work, and to dispose all necessary tools. As a Hakubi Researcher at Kyoto University, I am now determined and well prepared to pursue actively in the same direction during the coming years.

5. 主な発表論文等

〔雑誌論文〕(計 2 件)

GIRAUD Vincent, Delectatio interior. Plaisir et pensee selon Augustin, Les Etudes philosophiques, 査読有, 2014-2, 2014, Pages 201 - 217
DOI : 10.3917/leph.142.0201

GIRAUD Vincent, La trame augustinienne dans Qu'est-ce que la religion ? de Keiji Nishitani, Theologiques, 査読有, Volume 20, 2013, 271-296
DOI : 10.7202/1018861ar

〔学会発表〕(計 6 件)

GIRAUD Vincent, On the Concept of a "Totality of Time" : Plotinus, Heidegger, Dogen, Phenomenologies a l'oeuvre: Allemagne-France-Japon, 2015年4月24日-26日, Kwansai Gakuin University (大阪府大阪市)

GIRAUD Vincent, On Presence, Breached Horizons: The Work of Jean-Luc Marion, 2015年3月27日-29日, London (Canada)

GIRAUD Vincent, A Principle of Emptiness? Breton, Eckhart and the Kyoto School, The Thought of Stanislas Breton, 2015年1月21日-23日, Boston College (US)

GIRAUD Vincent, Le lieu du proche: Nishitani, Dogen, Heidegger, Colloque philosophique franco-japonais, 2013年12月13日-14日, Doshisha University (京都府京都市)

GIRAUD Vincent, Presentation of my monograph, "Augustin, les signes et la manifestation" (Paris, Presses universitaires de France, 2013, 460 pp.), with a discussion and debate with Prof. Emmanuel Falque, 2013年9月26日, Institut catholique de Paris (France).

GIRAUD Vincent, La cueillette du sens. Pascal Quignard et Sei Shonagon, Pascal Quignard, la litterature a son orient, 2013年11月16日-17日, Maison franco-japonaise(東京都渋谷区)

〔図書〕(計 1 件)

GIRAUD Vincent, Createur, creature, creation: Introduction a la pensee du Moyen-Age, Presses universitaires de France, Paris (Forthcoming, 2016), 250 pp.

〔産業財産権〕

出願状況（計 0 件）

名称：
発明者：
権利者：
種類：
番号：
出願年月日：
国内外の別：

取得状況（計 0 件）

名称：
発明者：
権利者：
種類：
番号：
出願年月日：
取得年月日：
国内外の別：

〔その他〕

ホームページ等

<https://kyoto-u.academia.edu/VincentGiraud>

6. 研究組織

(1) 研究代表者

GIRAUD Vincent (ジロー ヴァンサン)

京都大学・白眉センター・助教

研究者番号：50714101