

關於明治30-40年代修養主義—以松村介石為探討中心—

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### 摘要

Since the Meiji Restoration, there was a radical fusion between western civilization and traditional civilization. Around Meiji 30 to 40, Shuyoshugi(thought of self-cultivation) arisen with a strong traditional atmosphere. So what' s the characteristic of Shuyoshugi? What' s the stance that Christianity (representing western civilization) takes in this thought? This is an interesting subject to be researched on. Current researches mainly focus on the influence by Nationalism on Shuyoshugi. The effect of Buddhism and Christianity is seldom touched. This study is intended to review the characteristic of Shuyoshugi, so as to create a profile of Shuyoshugi. And the finding of this research is as following. First, although the thought of Shuyoshugi was influenced by Nationalism, which theoretical foundation was based on Confucianism, the models with the core thought of Christianity, Confucianism or Buddhism were subsumed into it. And the representatives of those models were Matsumura Kaiseki, Inoue Tetsujiro and Kato Totsusdo. Next is the Mahayana Christianity advocated by Matsumura. In his writing of “Shuyoshisho” , it reveals a strong intention of returning to the traditional thought. He has tried to avoid the conflicts between each religion and subsumed the thought of Christianity through the explanation about the concept of butsu(underlying principle) in kakubutsu chichi(to study the underlying principle to acquire knowledge) which was from “Daigaku” . This “Shuyoshisho” implied a compromise of Christianity to Nationalism.

關鍵字：shuyoshugi, Characteristic of the Thought, Matsumura Kaiseki, Shuyoshisho, Christianit