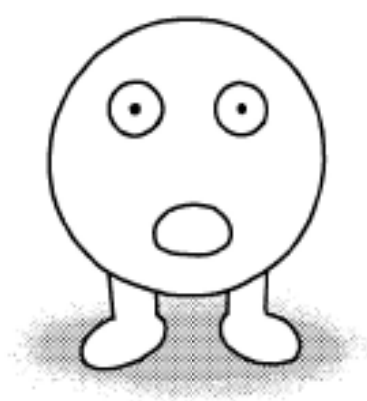


MANGA INTRODUCTION TO PHILOSOPHY



Masahiro Morioka
Nyancofu Terada

Manga Introduction to Philosophy: An Exploration of Time, Existence, the Self, and the Meaning of Life

Masahiro Morioka

This file is a **compressed** version of Manga Introduction to Philosophy.

The full, clean, **uncompressed** file can be downloaded here, although the file size will be larger:

<https://www.philosophyoflife.org/tpp/mangaphilosophy2.pdf>

You can also purchase an easy-to-read paper book at Amazon stores.

Translation is freely permitted, provided that the text is not altered. Please contact the author when starting or upon completing the translation. All illustrations can be provided in JPG format, compatible with Illustrator.

Manga Introduction to Philosophy

An Exploration of Time, Existence,
the Self, and the Meaning of Life

Masahiro Morioka
Nyancofu Terada

Translated by Robert Chapeskie

Tokyo Philosophy Project
Tokyo

Originally published in Japanese by Kodansha Ltd.,
Tokyo, in 2013 (ISBN:978-4-06-288216-3)
Copyright: © 2013 Masahiro Morioka and Nyancofu
Terada

Manga Introduction to Philosophy: An Exploration of
Time, Existence, the Self, and the Meaning of Life
Manga and illustration copyright: © 2021 Nyancofu
Terada

English translation copyright: © 2021 Robert Chapeskie
Published as an open-access PDF file in Japan by Tokyo
Philosophy Project, Waseda Institute of Life and Death
Studies, Waseda University, Totsuka-cho 1-10-4,
Sinjuku-ku, Tokyo, 1698050 Japan
www.philosophyoflife.org/tpp/

First edition: January 20, 2021

ISBN:979-8-8839-8478-4

Foreword to the English Translation

This book was first published in Japanese in 2013 and was warmly welcomed not only by general readers but also by specialists in philosophy. I believe that it succeeded in breaking new ground in the field of introductory approaches to philosophy.

Many manga or comic books explaining the thought of major philosophers have already been published. There have also been manga whose story was conceived by philosophers. To the best of my knowledge, however, *there has never been a book in which a philosopher has illustrated his or her own philosophical thought entirely in manga form.* There are no doubt many philosophers who can draw manga or illustrations, so it's quite strange that no such book has been published until now.

“I want to try drawing a manga introduction to philosophy myself!”

After this idea came to me, I began by taking a draft of about twenty manga pages to

the editing department at Kodansha Publications. The characters were awkward at first, but as I kept drawing they seemed to move more smoothly, and by the time I had finished it almost felt like they were speaking for themselves.

I drew around 220 original pages in detail using a pencil. Manga creator Nyancofu Terada then gave these pencil drawings professional lines. It is entirely thanks to him that I was able to publish my manga in the Kodansha paperback series.

As the title says, this book is an introduction to philosophy. I tried to write about questions like “What is philosophy?” and “What does it mean to think philosophically” for a general readership. This is not a book that presents easy-to-understand explanations of the theories of famous philosophers. Instead, I have tried to express as clearly as possible how I myself think about four major topics: “time,” “existence,” “I,” and “life.” By following this route, the reader will be led directly to the core elements of philosophical thought. My aim was to imbue this journey with a sense of speed and

intensity.

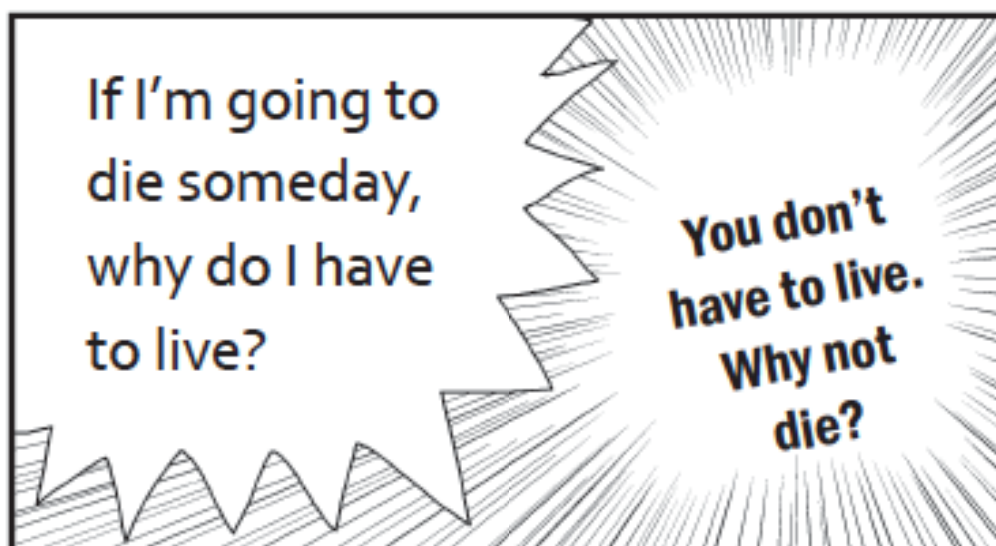
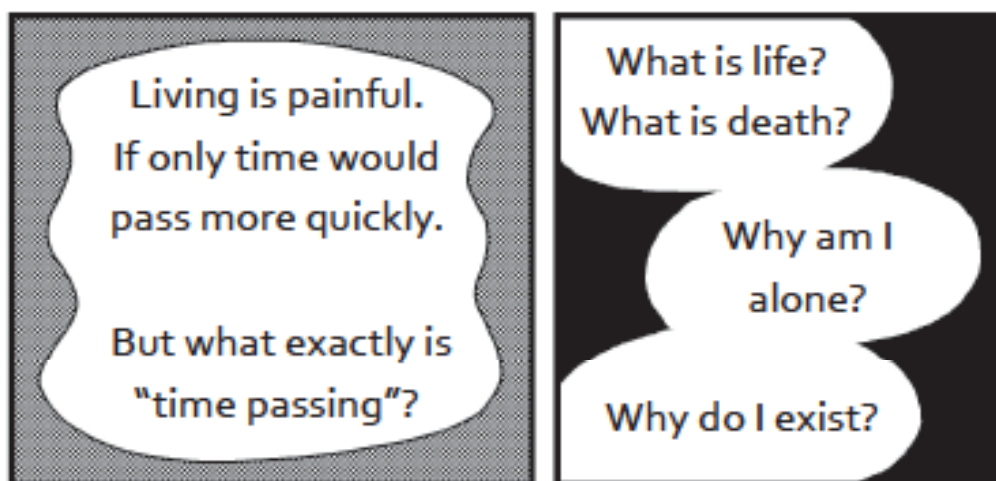
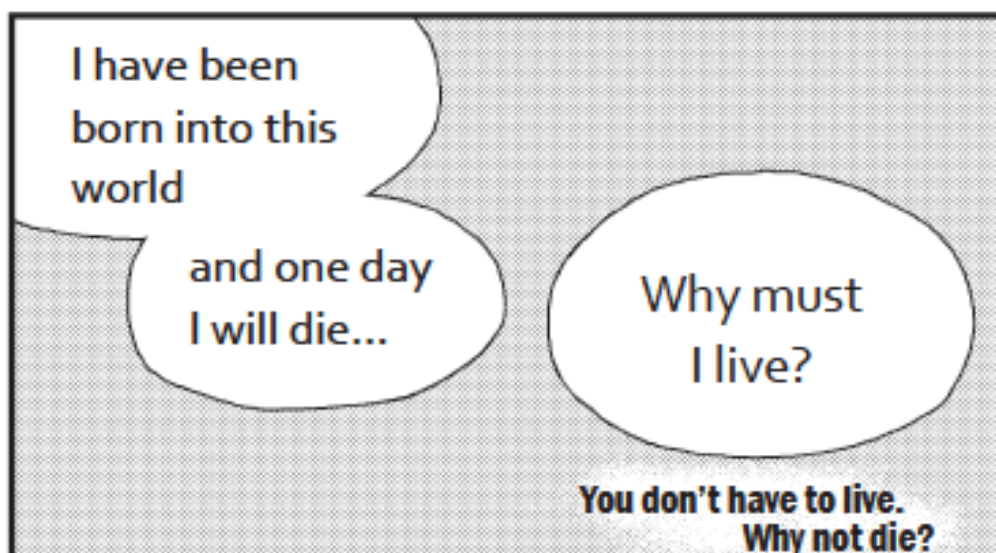
You can approach the essence of philosophy more quickly by visually experiencing the dynamic progression of philosophical thought than by simply reading explanatory texts on famous philosophers of the past. Philosophy and manga are truly suited to each other. This book also progresses as a dialogue between a student and a teacher. Plato's writings, too, were dialogues between Socrates and his disciples. Manga is a great tool for effectively presenting these dialogues. Manga can be another "royal road" to philosophy. I was raised on manga from the earliest time I can remember, and I've been thoroughly steeped in its mode of expression. I hope the day will come when there is hardly anyone left who looks down on a book just because it is manga.

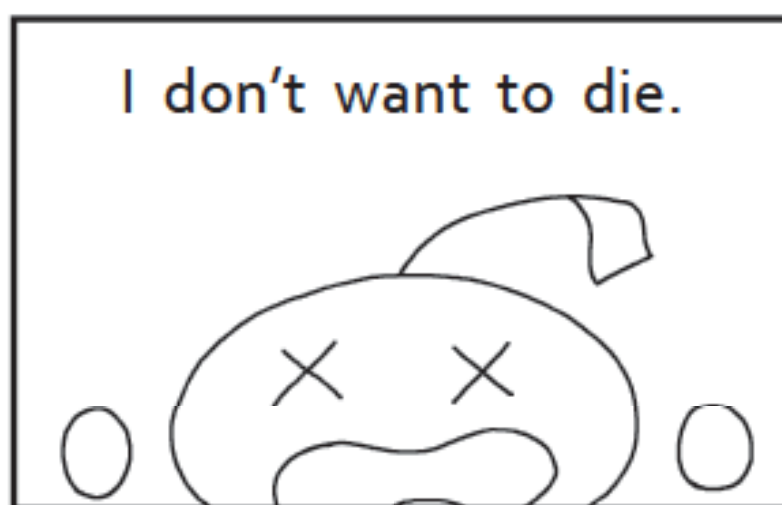
Those who are familiar with philosophy will no doubt recognize the famous ideas of earlier philosophers here and there in the text, but these are eventually tied into my own philosophy.

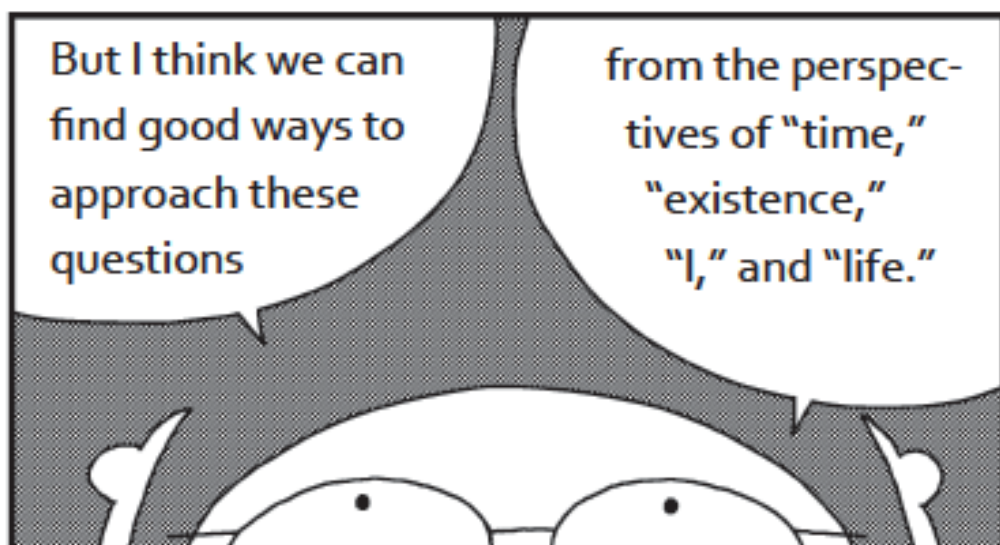
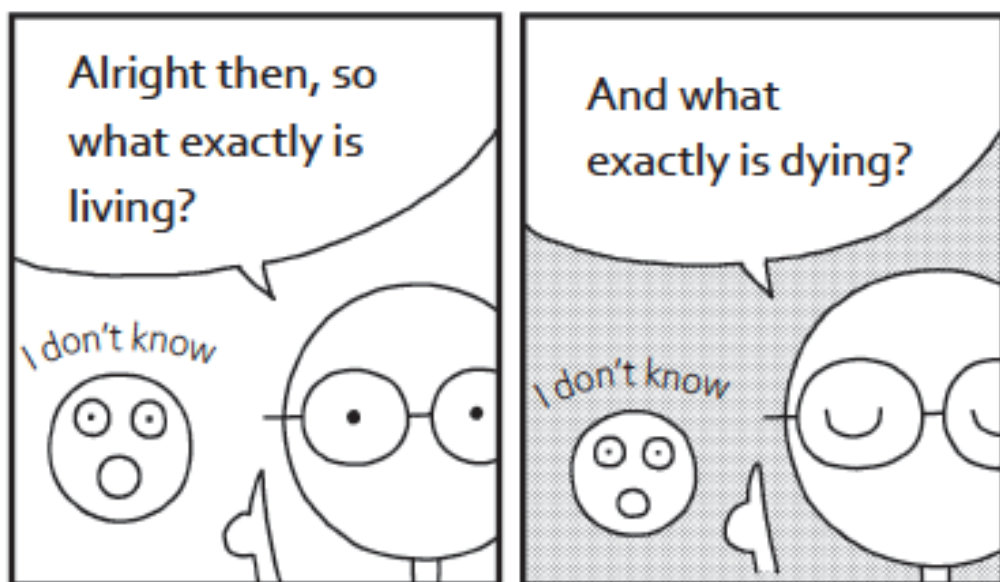
The main characters in our journey are an inquisitive boy (Manmaru-kun), his teacher

(Sensei), and strange, cute creatures. I hope readers enjoy their lively, philosophical dialogues as they unfold in the following chapters.

Masahiro Morioka







Ma

n

ga

まんが

Introduction to Philosophy

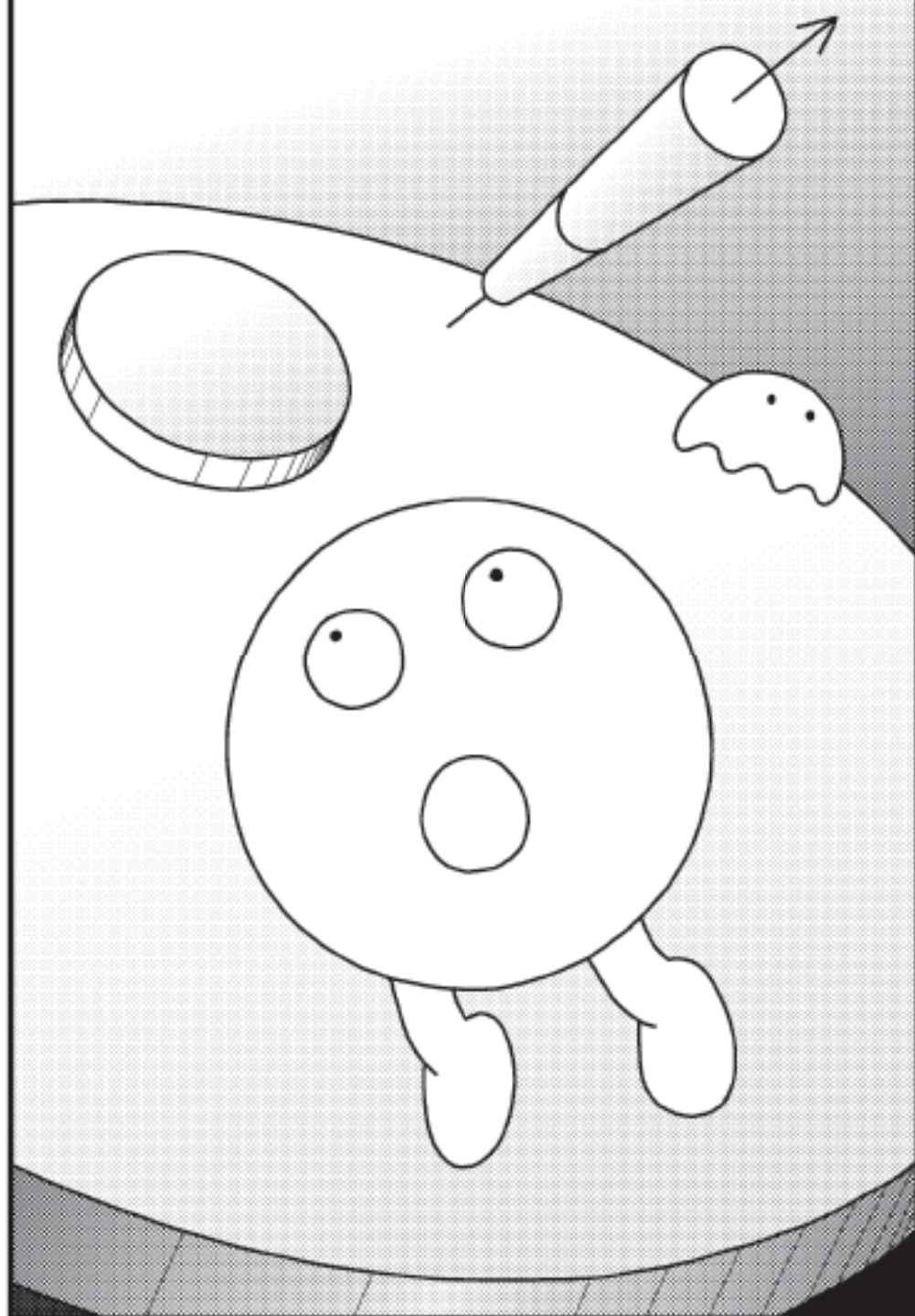


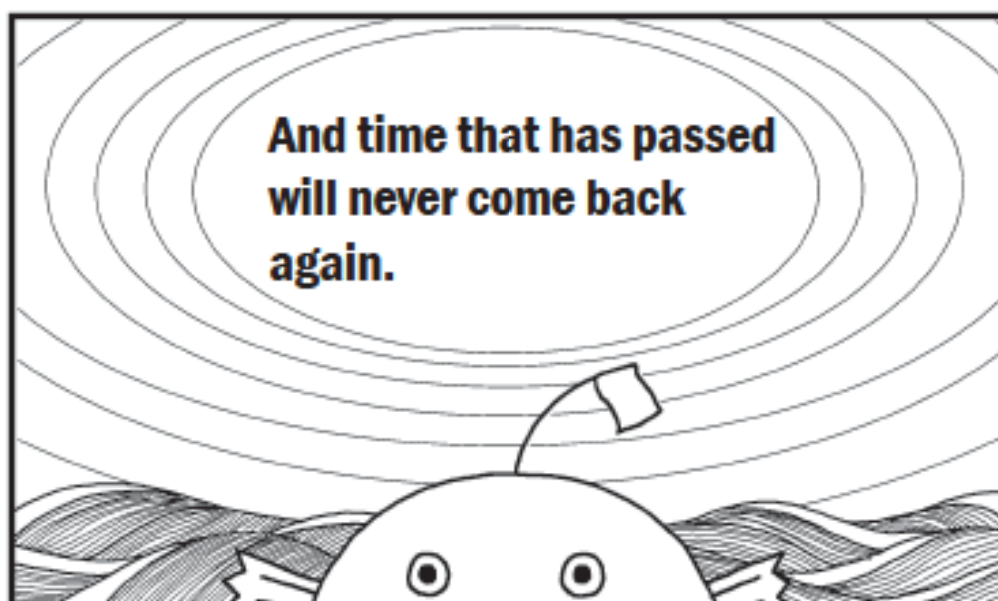
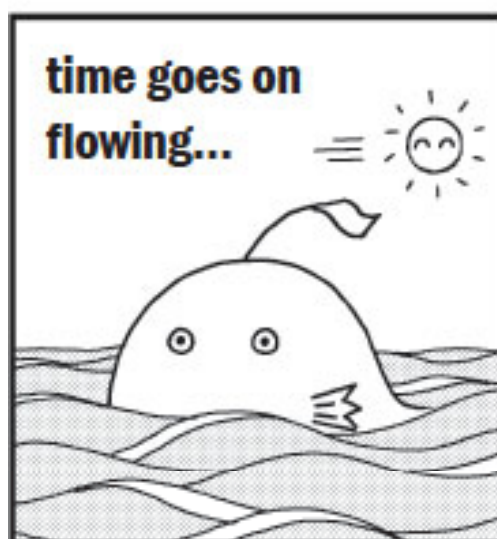
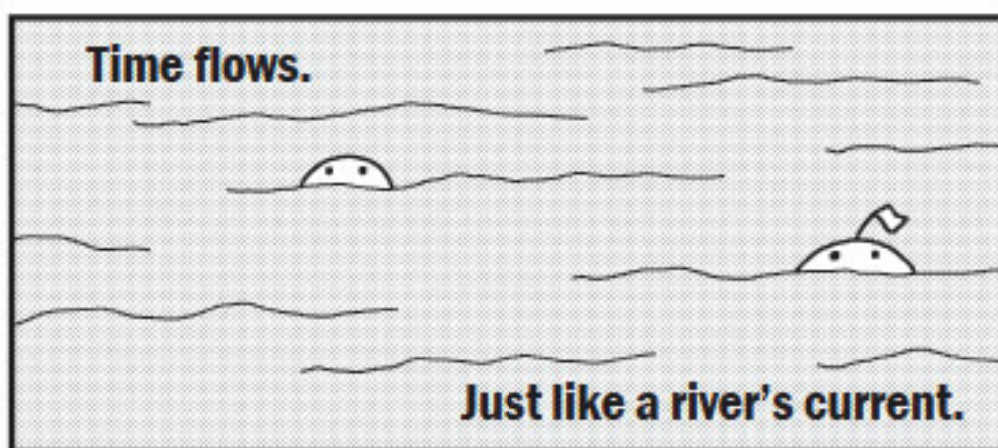
Contents

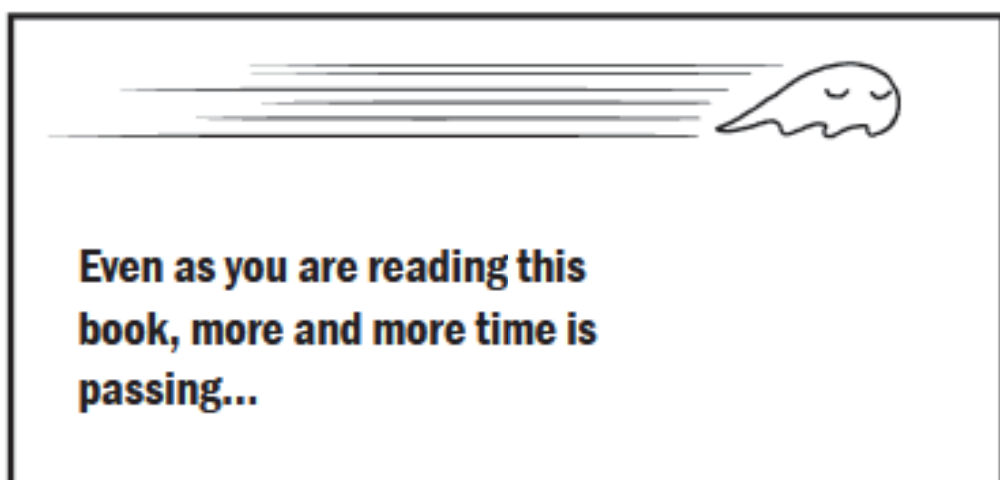
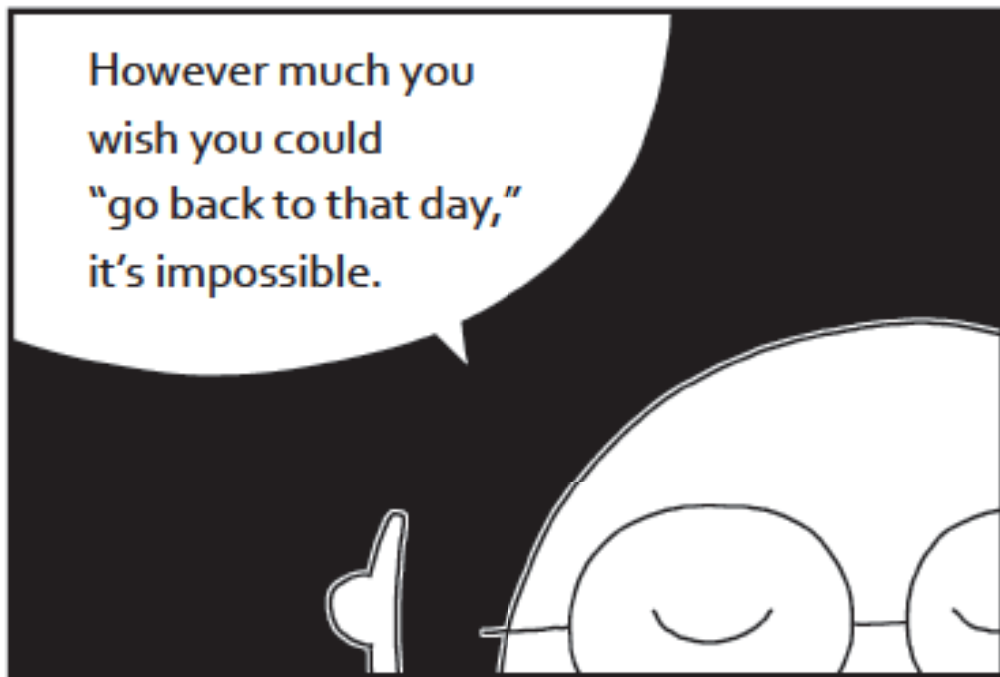
Foreword to the English Translation	i
Prologue	3
Chapter 1 What Is Time?	9
Chapter 2 What Is Existence?	69
Chapter 3 What Is “I”?	123
Chapter 4 What Is Life?	179
Afterword	238
Postscript — 2021	247

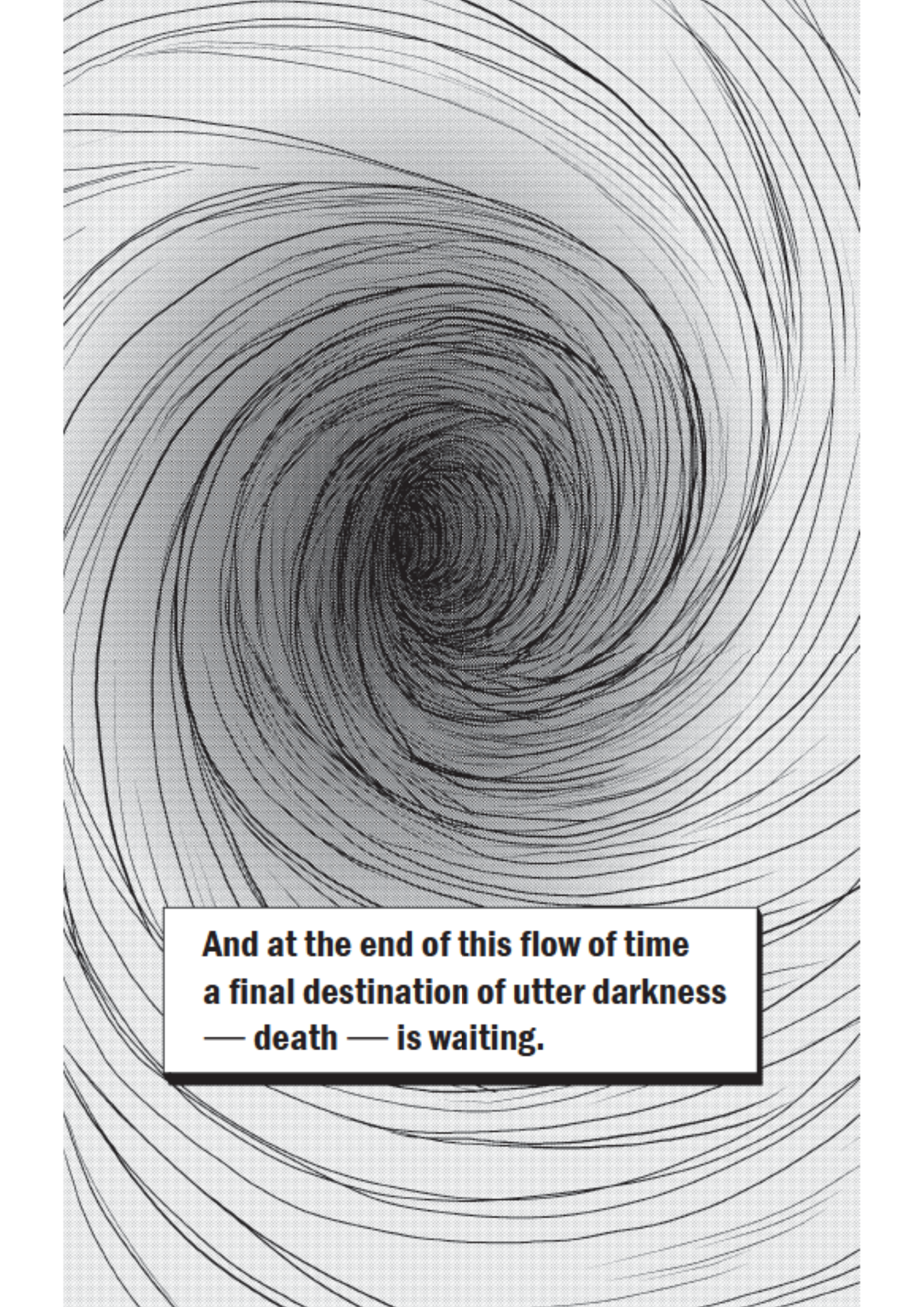
Chapter 1

What Is Time?









**And at the end of this flow of time
a final destination of utter darkness
— death — is waiting.**

That can't be right –
I don't want to die!

"Become eternal
nothing" – no way!

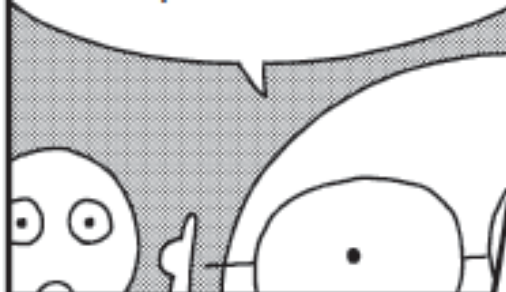


But before even 100
years have passed
you're certain to be
dead, aren't you?

How cruel!



By the way, if death lies at the
end of the flow of time, then
looking in the opposite
direction, from what point
exactly has time existed?



I'm not really
sure what you
mean...



Since when,
exactly, have you
existed?



OK,
I guess I've existed
since I was born.



Your physical body
began to exist inside
your mother's belly.



So what about your
consciousness? Do you
remember the point from
which your consciousness
has existed?

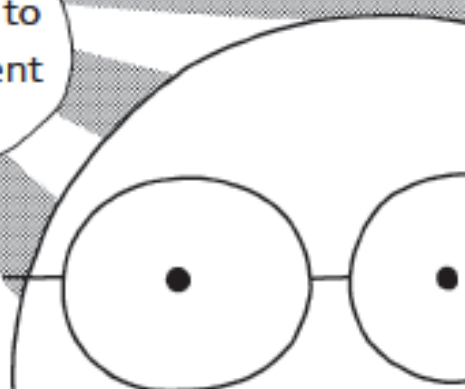


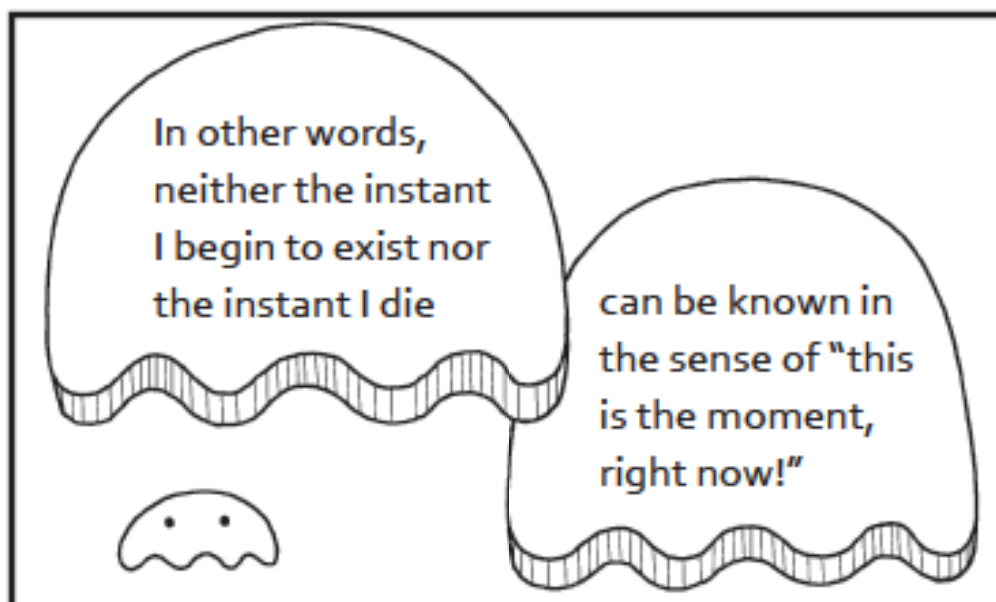
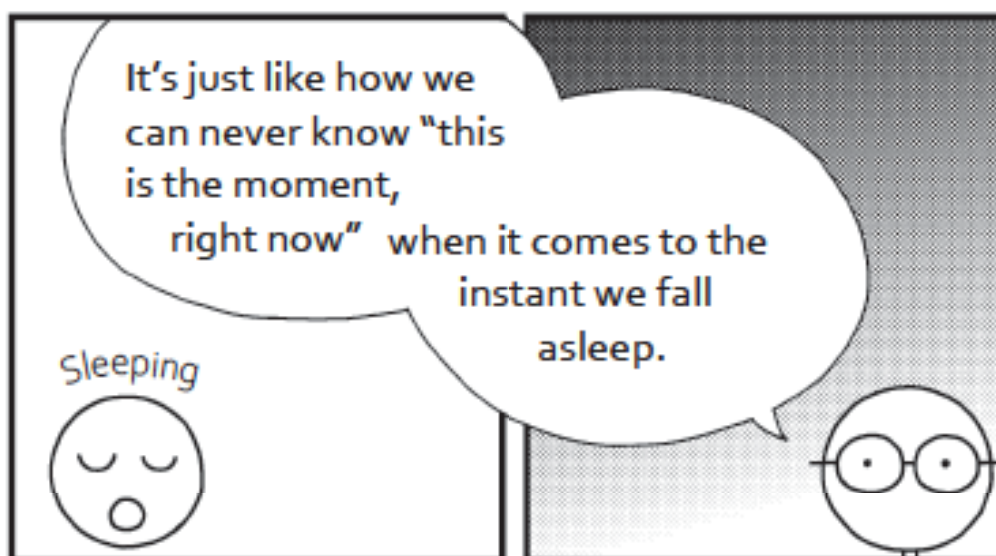
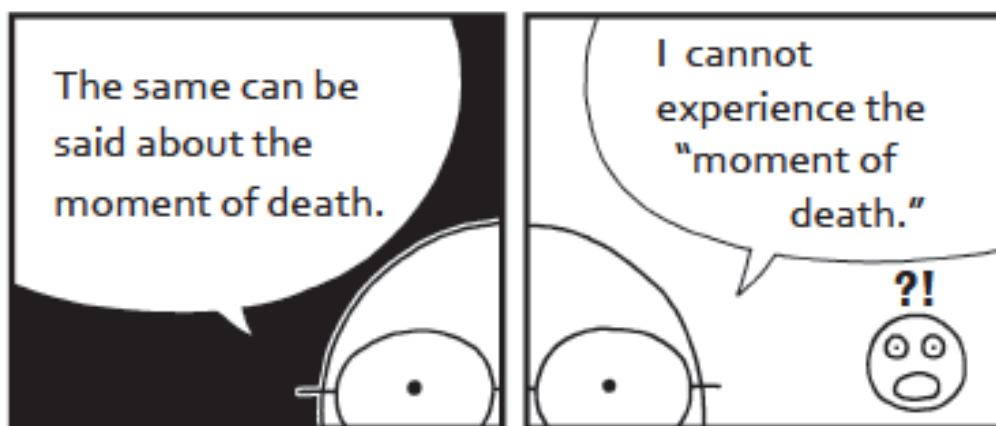
..... no,
I can't really
remember.

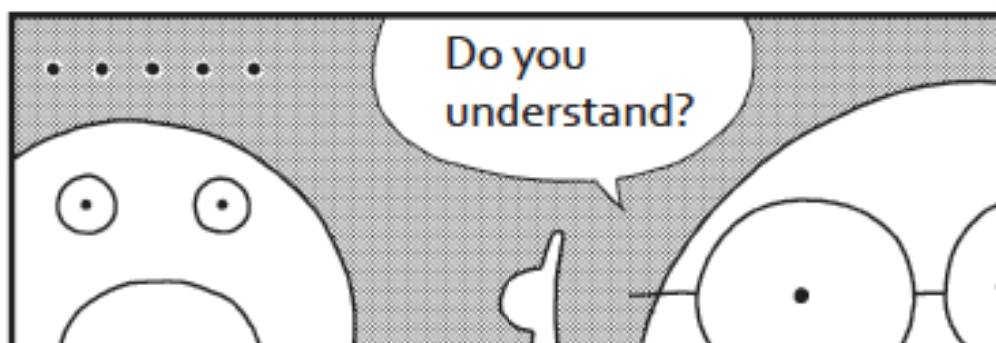
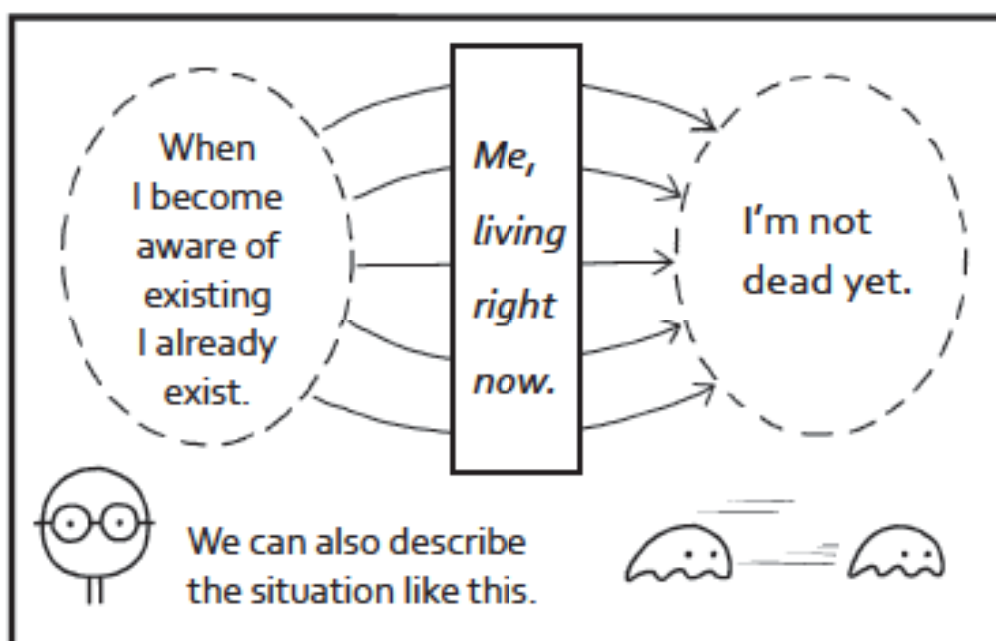
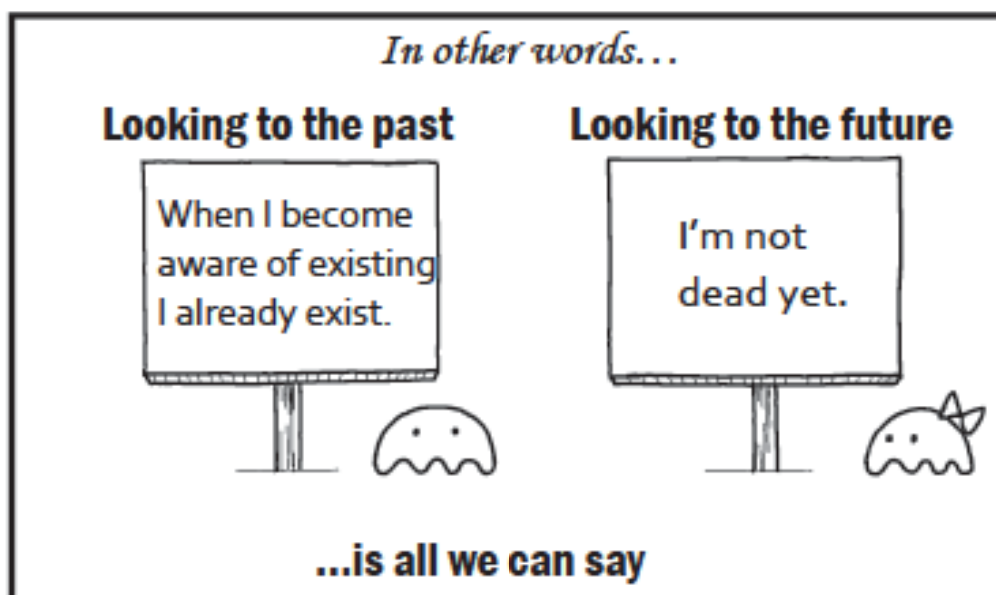


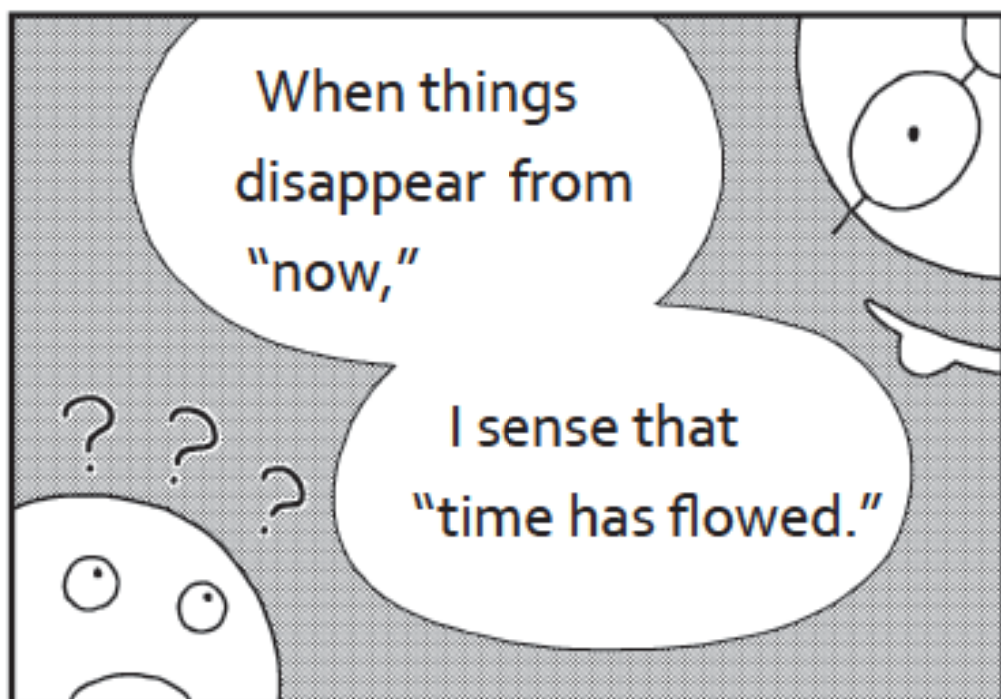
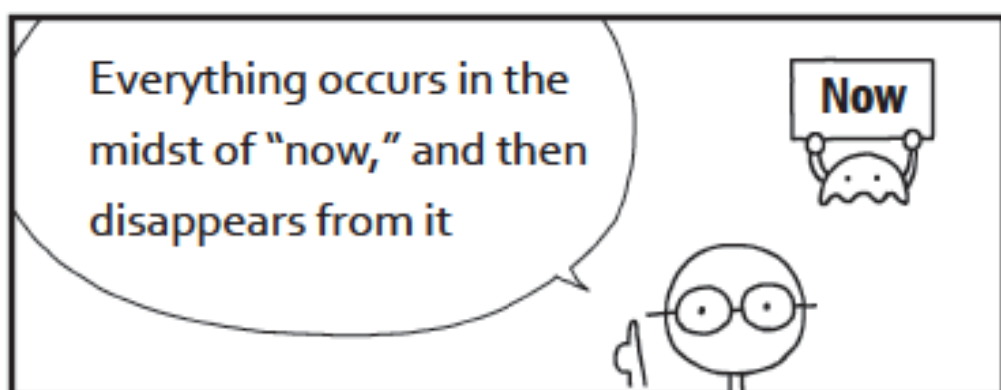
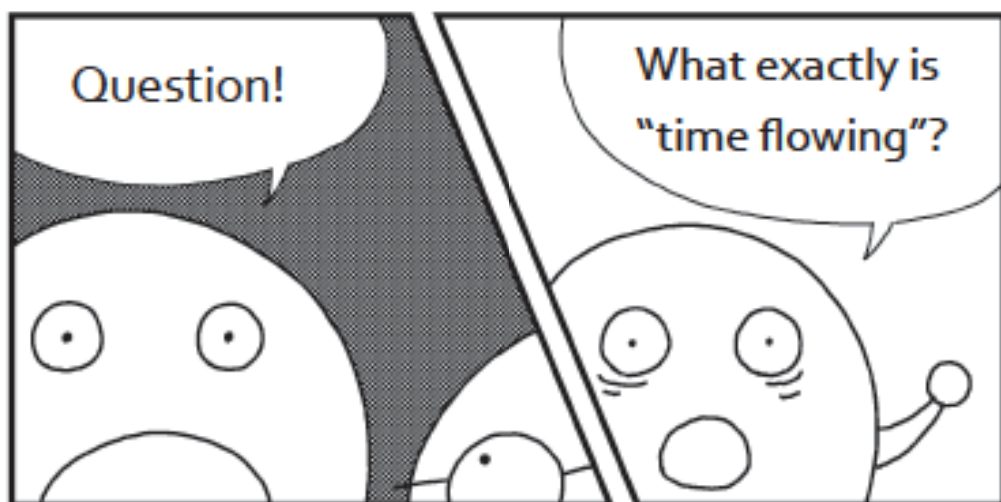
That's right, "When I become aware
of existing I already exist."

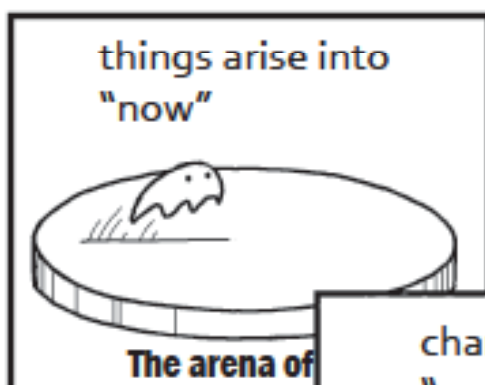
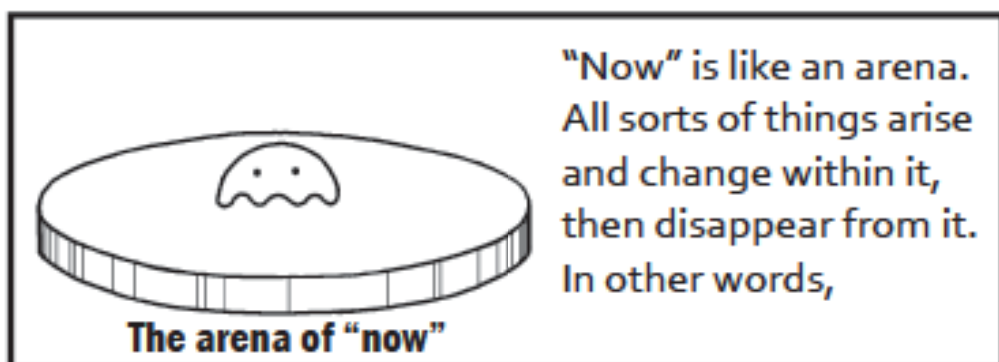
It's impossible for me to
experience the moment
I begin to exist.

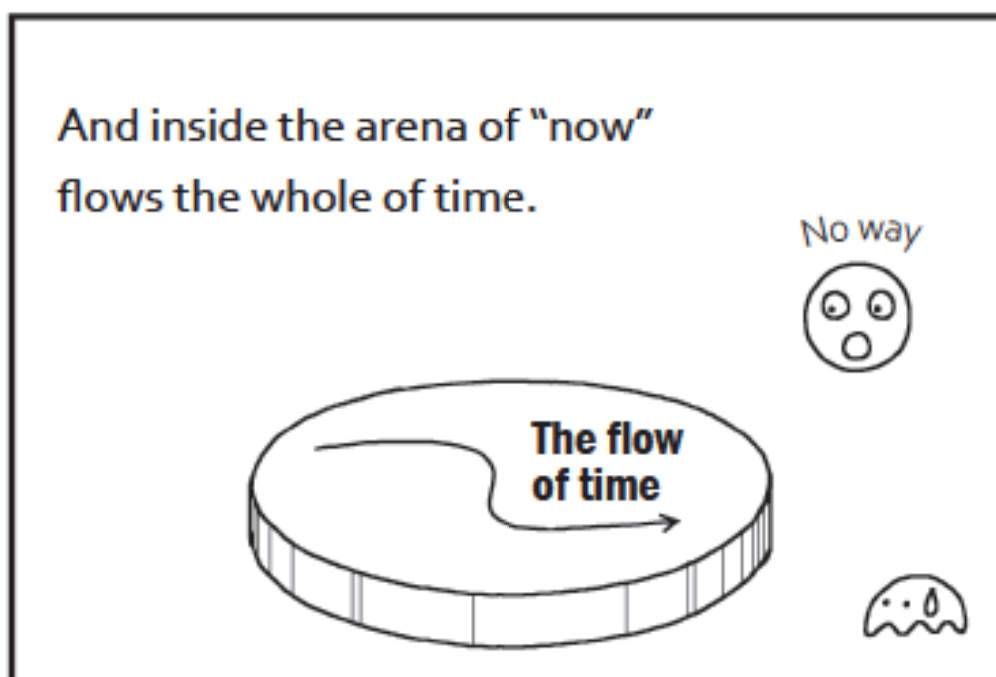
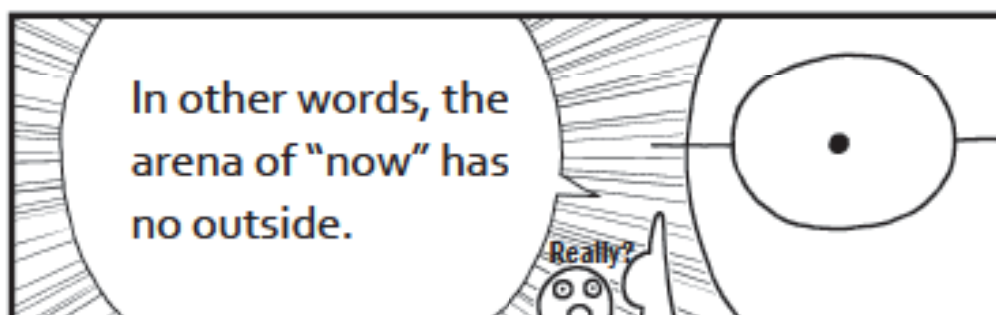
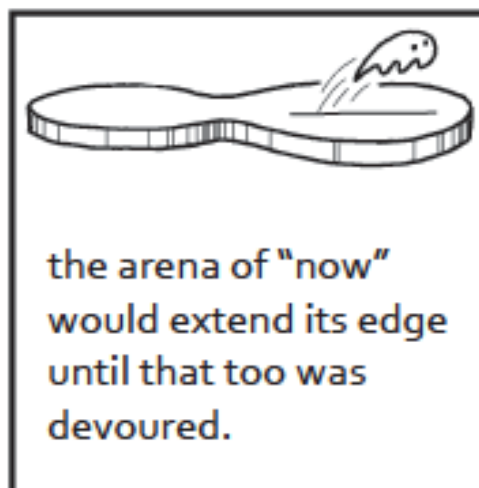
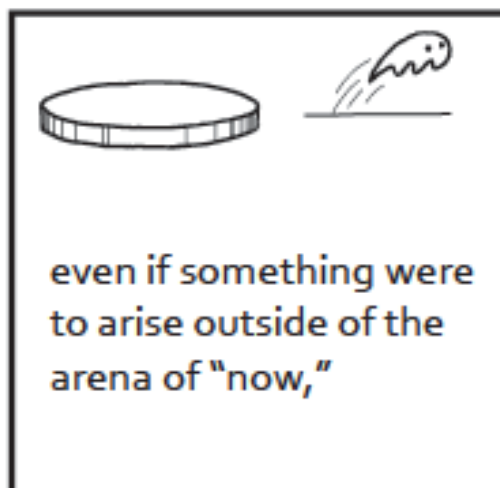
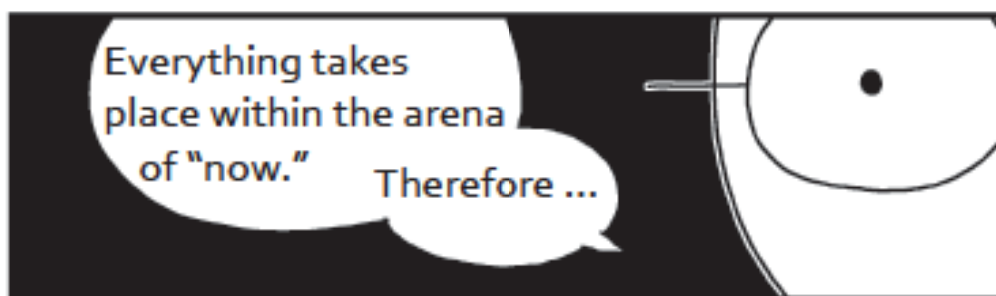


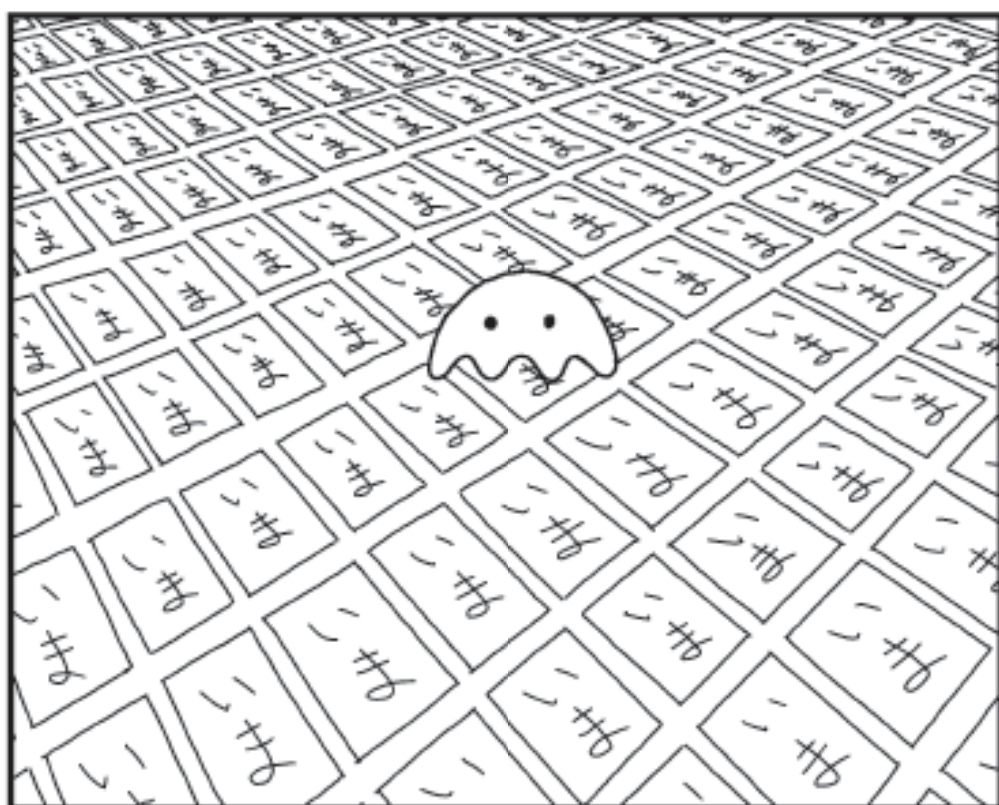




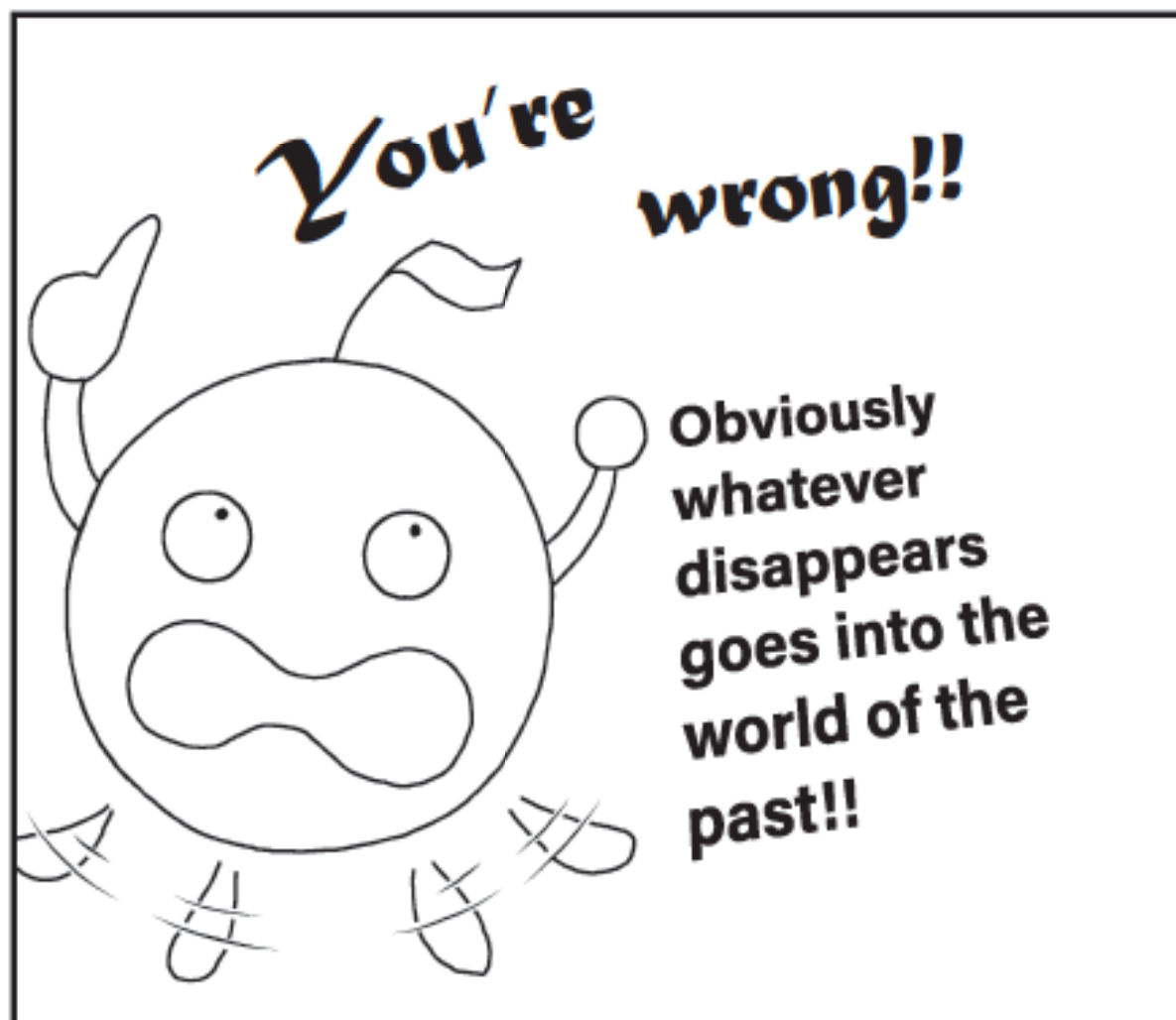
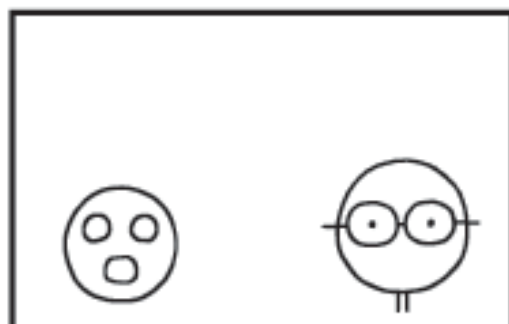
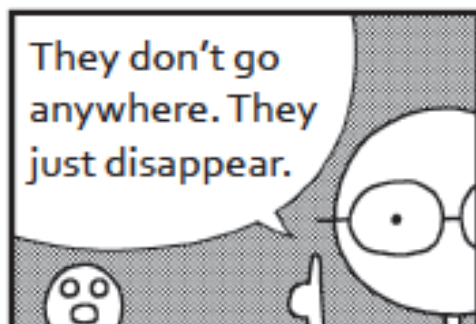
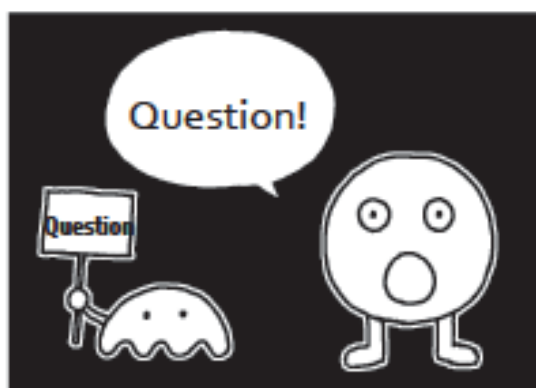


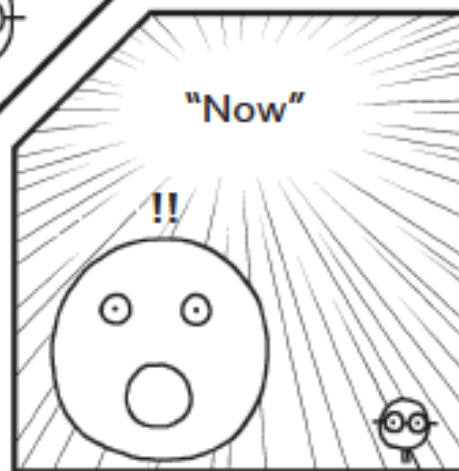
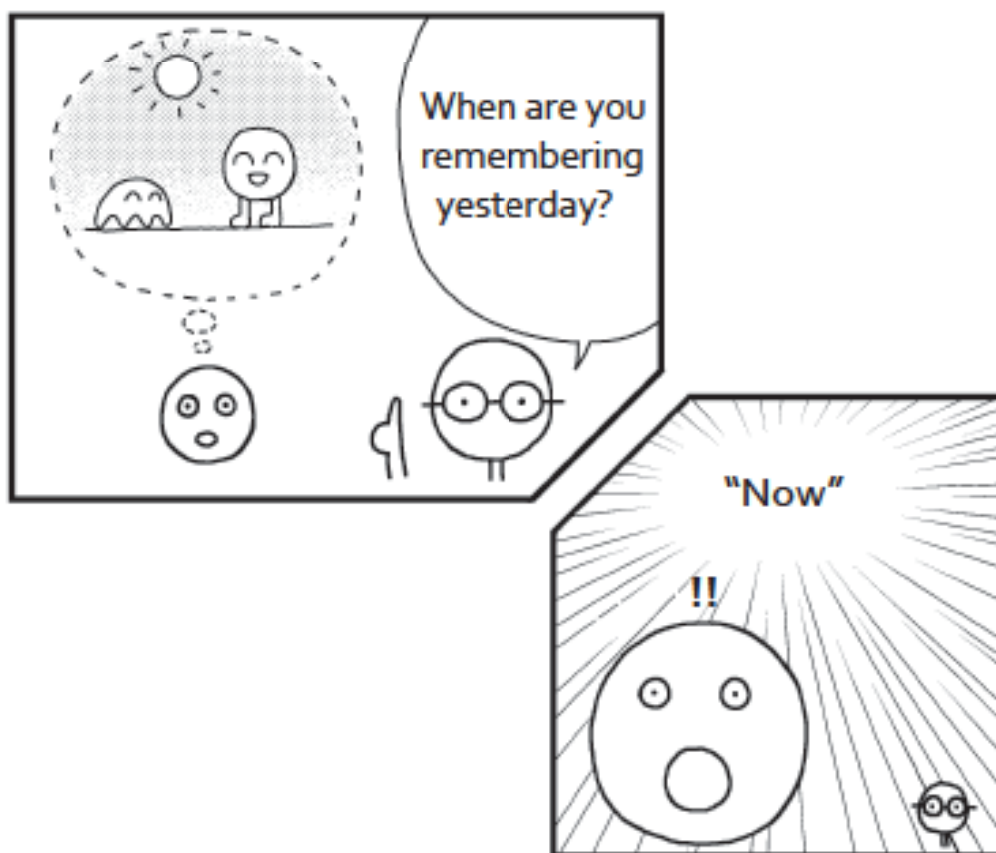
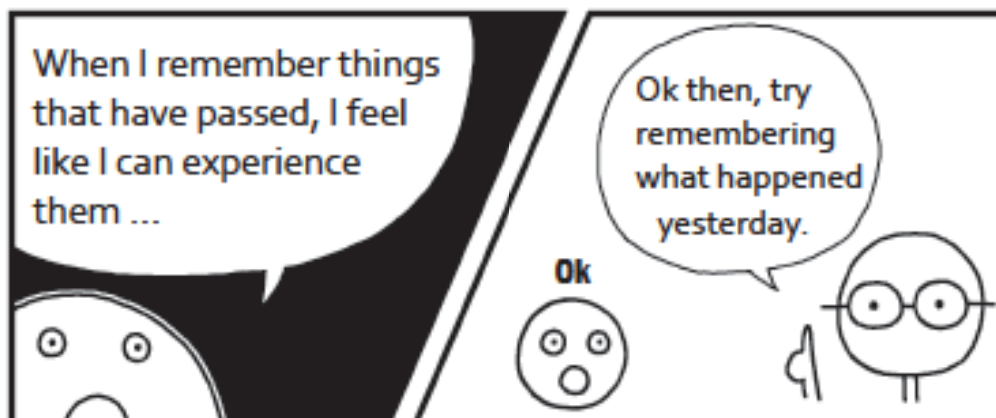


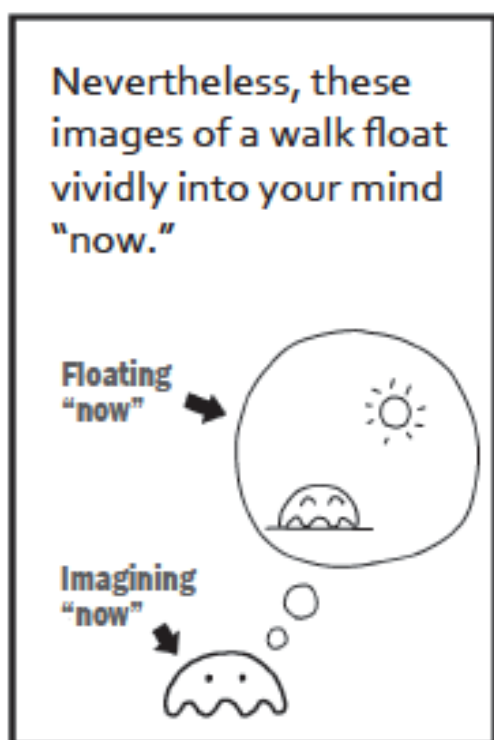
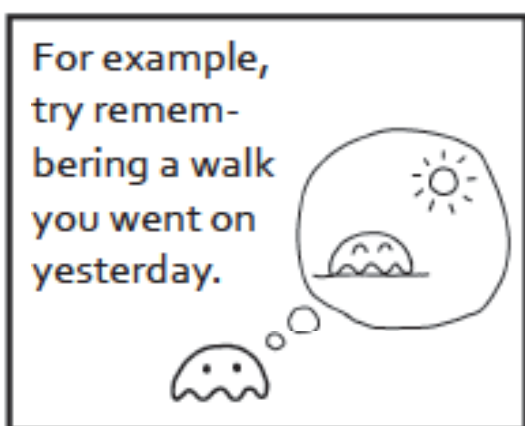
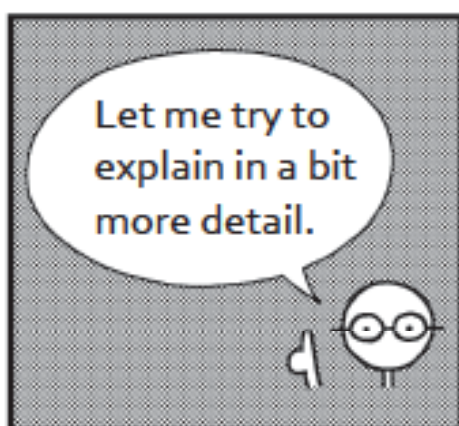
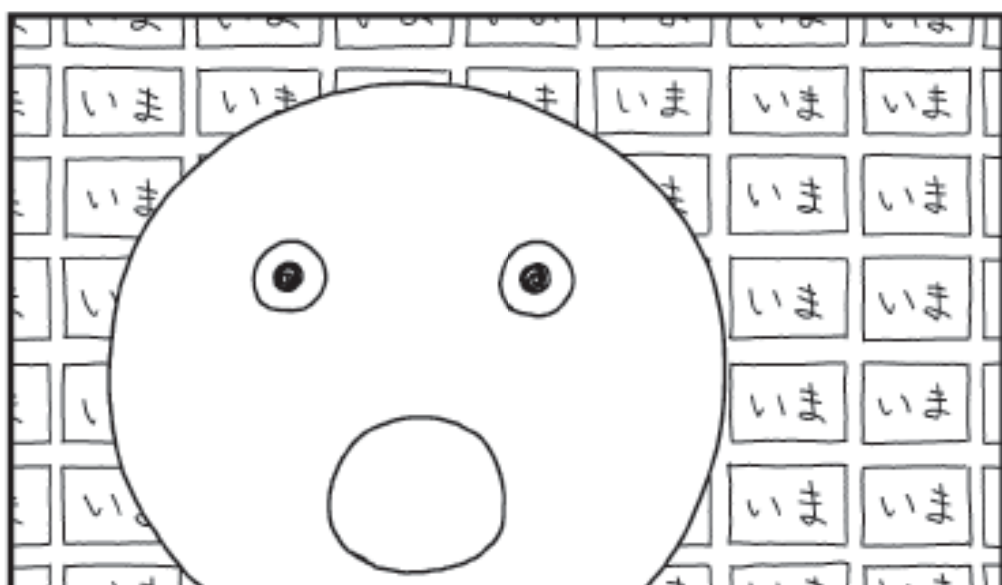


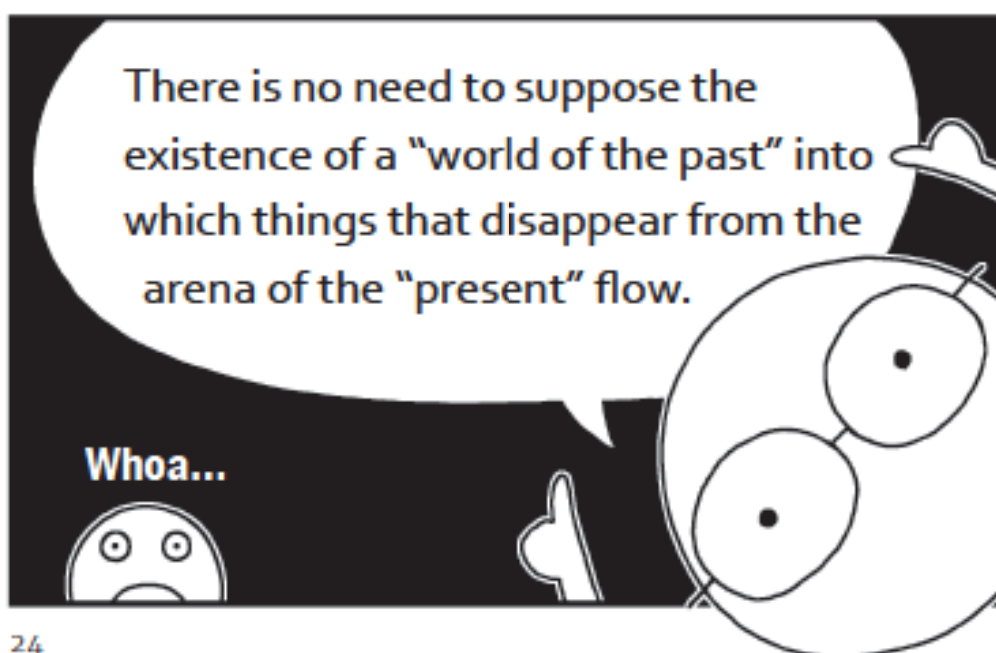
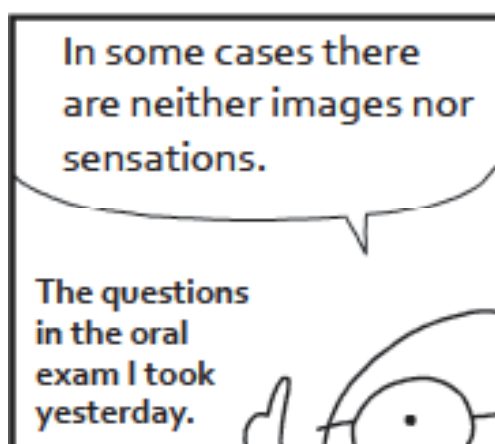
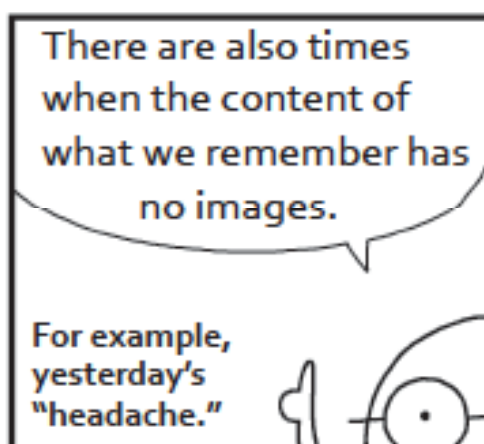
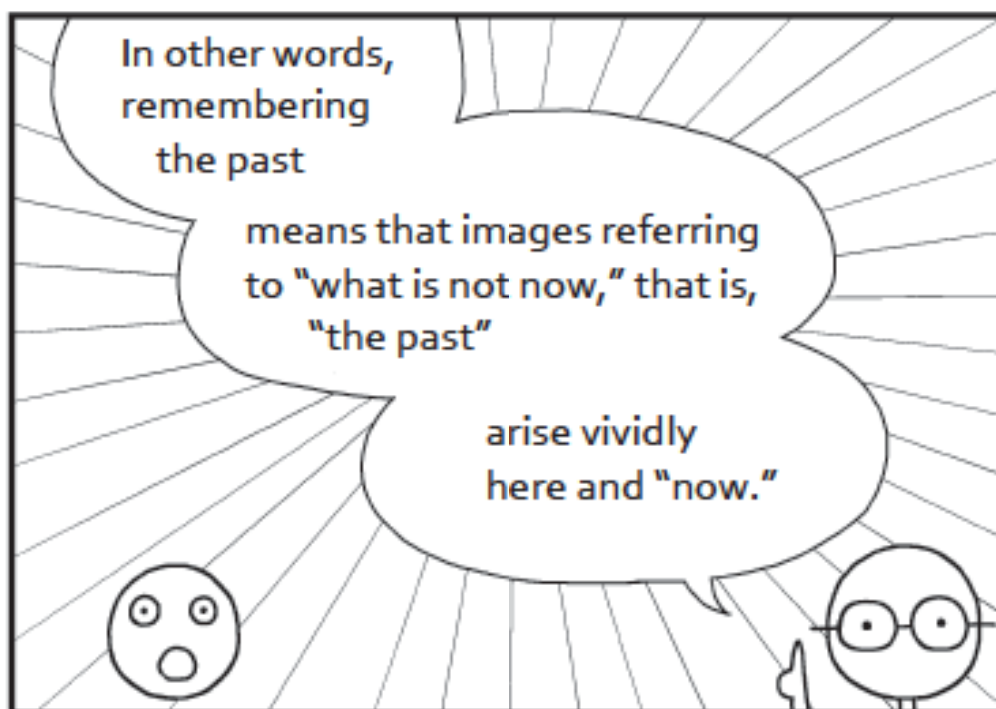


*いま means "now."









Let's think a bit more about what "now" is.



All kinds of things spring up out of nowhere into the arena of "now."



The arena of "now"

Inside the arena of "now" they change and transform.



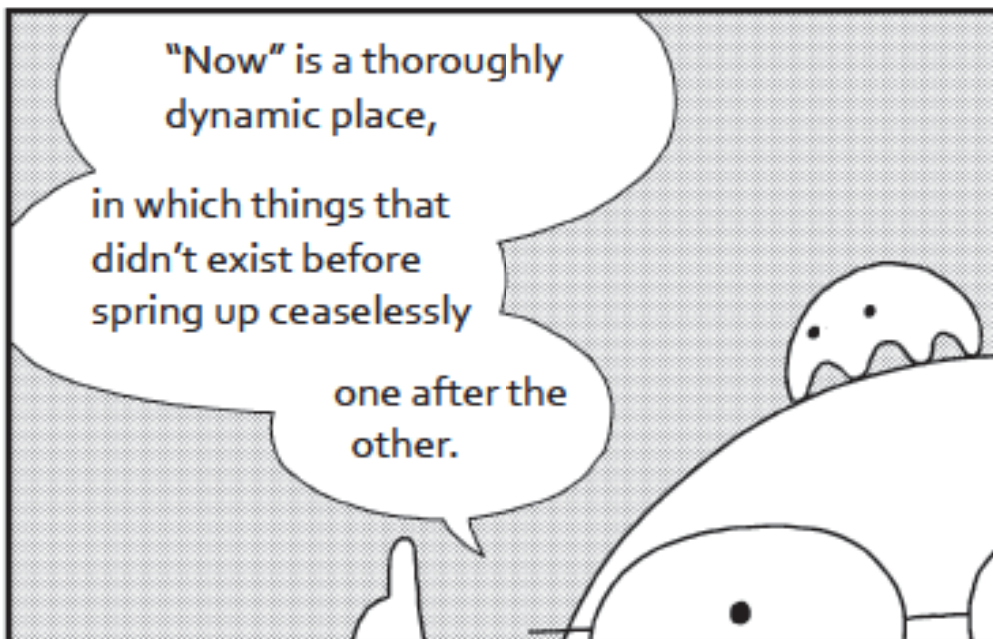
Then they disappear from the arena of "now."

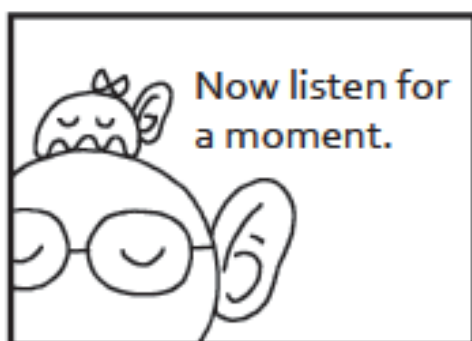


"Now" is a thoroughly dynamic place,

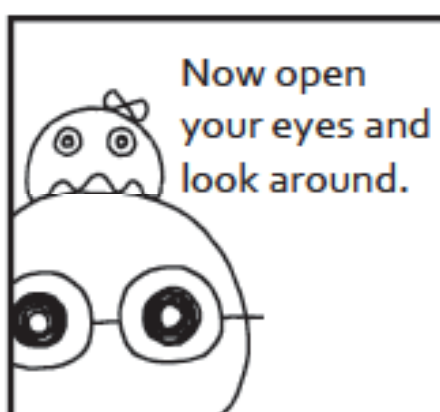
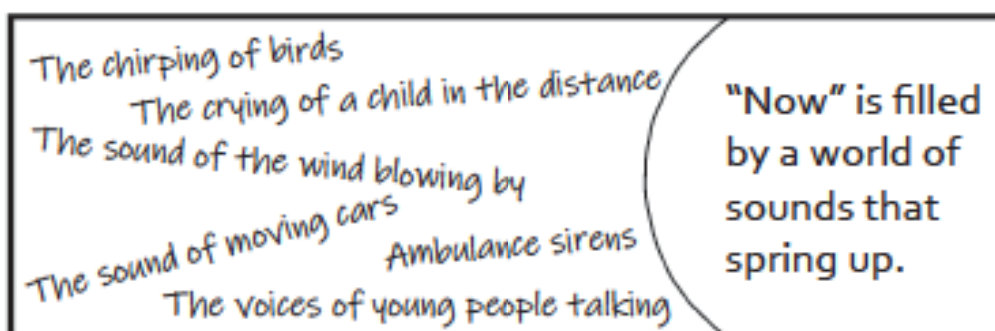
in which things that didn't exist before spring up ceaselessly

one after the other.

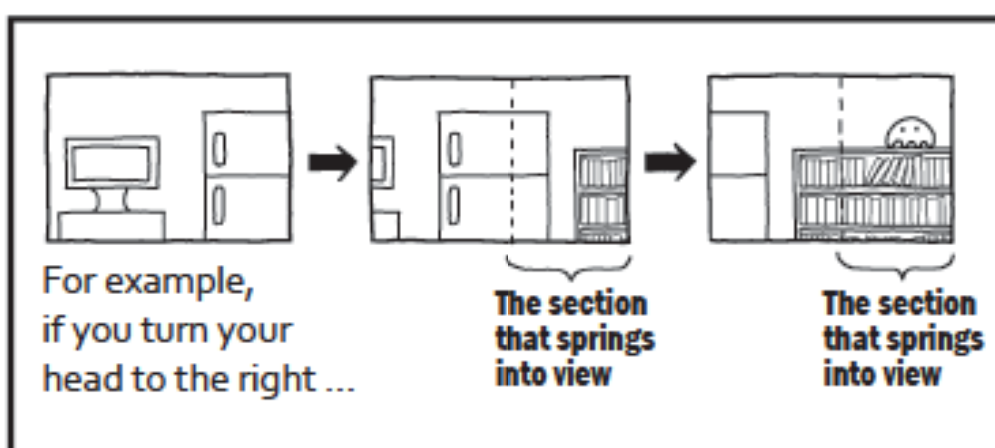


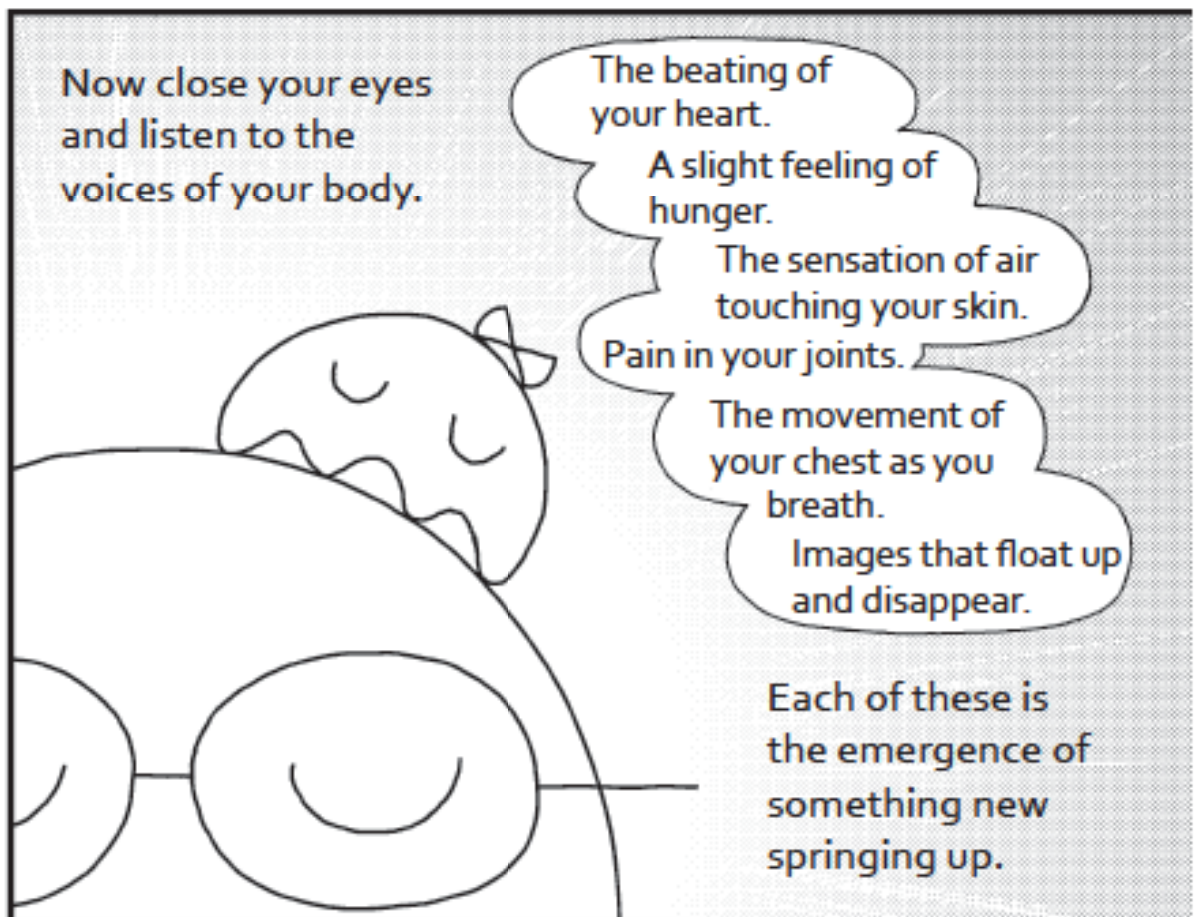
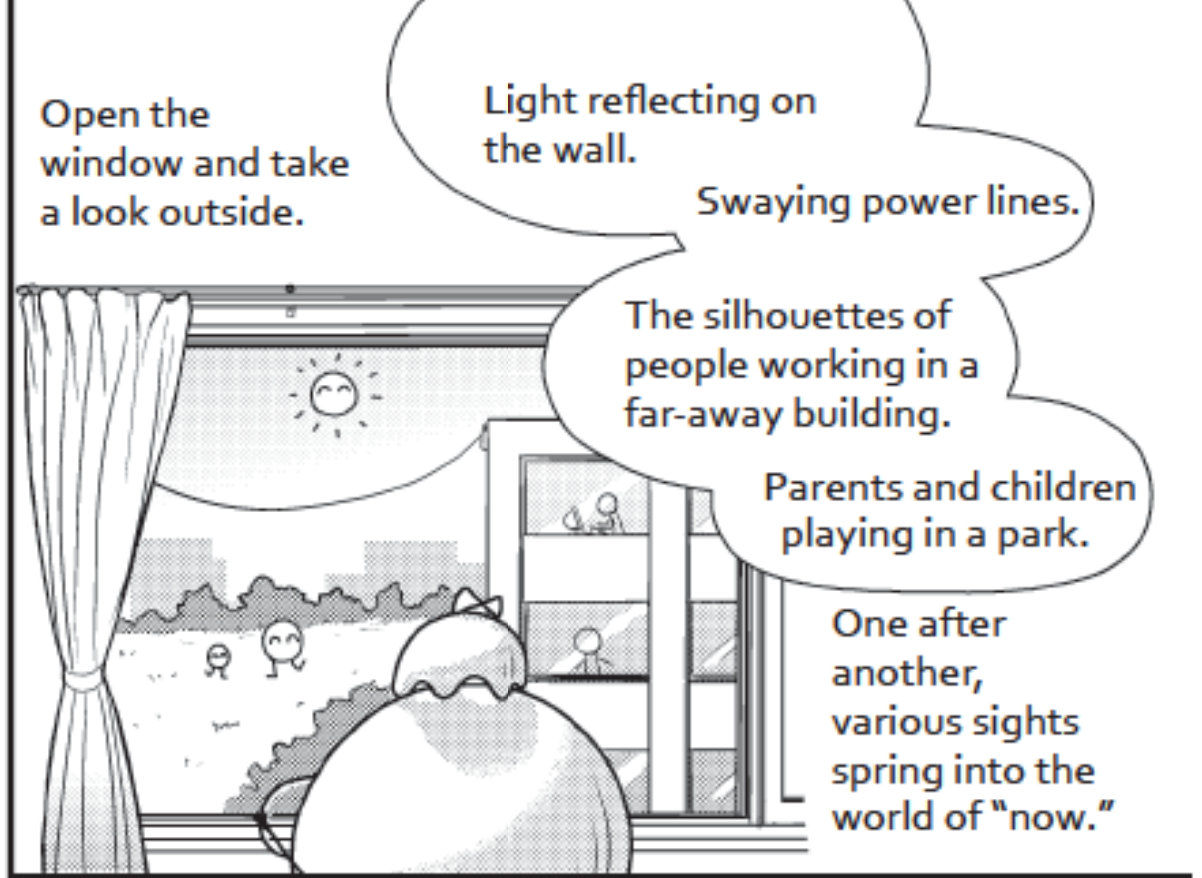


One after another,
various sounds
spring up into the
world of "now."



Each time you turn
your head and shift
your gaze, new scenery
that has been unseen
until that moment
springs into view.





"Now" is a truly "abundant" world in which new things are endlessly springing up one after another.



Just like an erupting geyser, new things are always springing up into the world of "now."



What a joyful thing this is!



Even supposing that this world is full of inescapable boredom, depression, and unbearable pain and suffering,

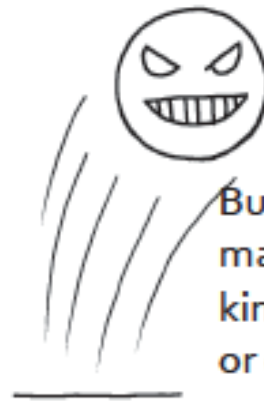
to me the fact that these things spring up into

"now" itself is still incomparably joyful.



Of course, there are times when the pain or despair that springs up is so intense it renders us incapable of seeing the joy of this springing up itself.

This is a "joyful but unbearable" situation.



But no matter what kind of pain or despair springs up,

A circular face with a wide, toothy grin, similar to the one in the previous panel, emerging from a cloud of lines. Two arrows point towards it from text labels.

What springs up = Pain, despair

The force that makes these things spring up itself = Joy

the force that makes that pain or despair arise can be thought of as a force full of joy.

A small, round character with glasses and a single hair curl, pointing its right index finger upwards.

A force that causes only pleasurable, beautiful, and happy things to spring up isn't joyful.



What is truly joyful is the force that brings everything, including both pleasurable things and unbearably painful things, into the world of "now."



While "now" includes
the flow of time
towards the darkness
of death,

on the other hand,
it is also reinforced
by the joy of all
things ceaselessly
springing up anew.



Even if you are tormented
by pain, suffering, and
despair, I want you to try to
sense that hidden behind
these torments lies a force
of joy that causes them to
arise.

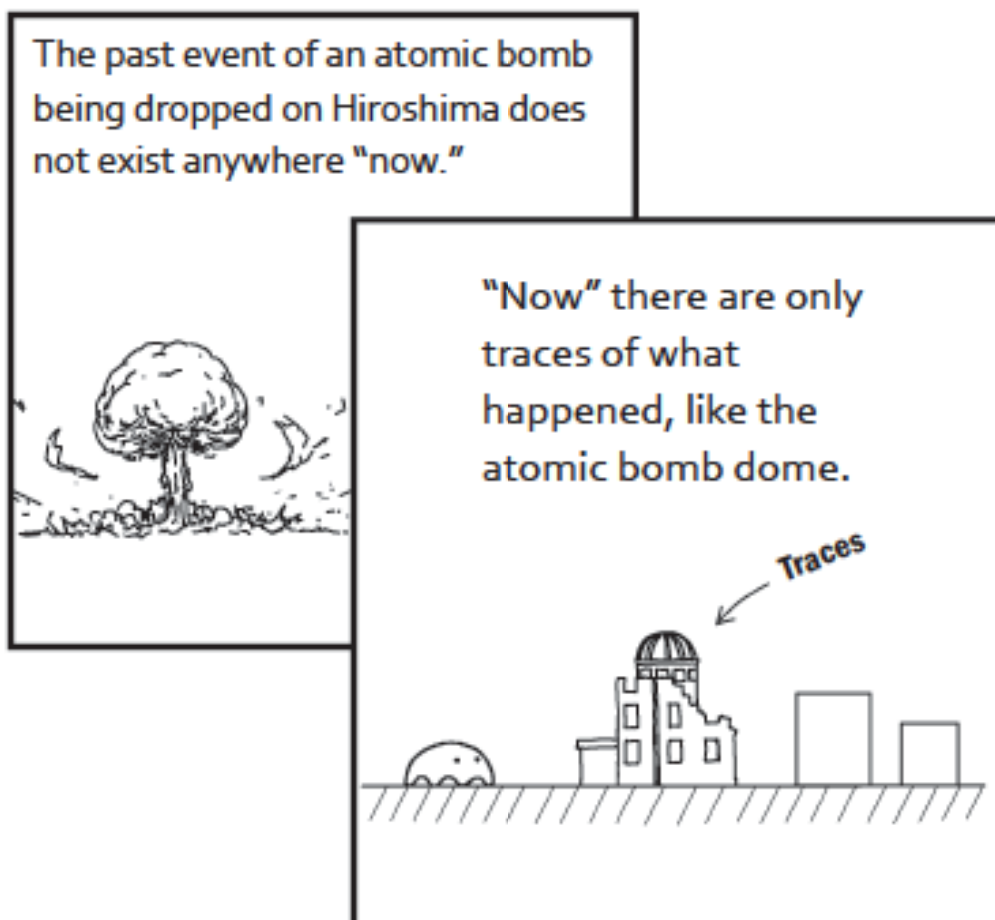
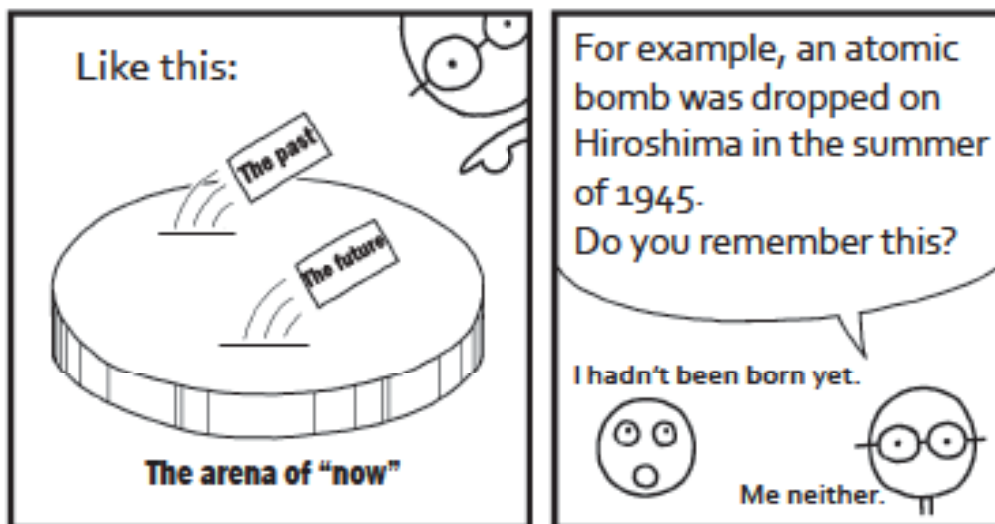
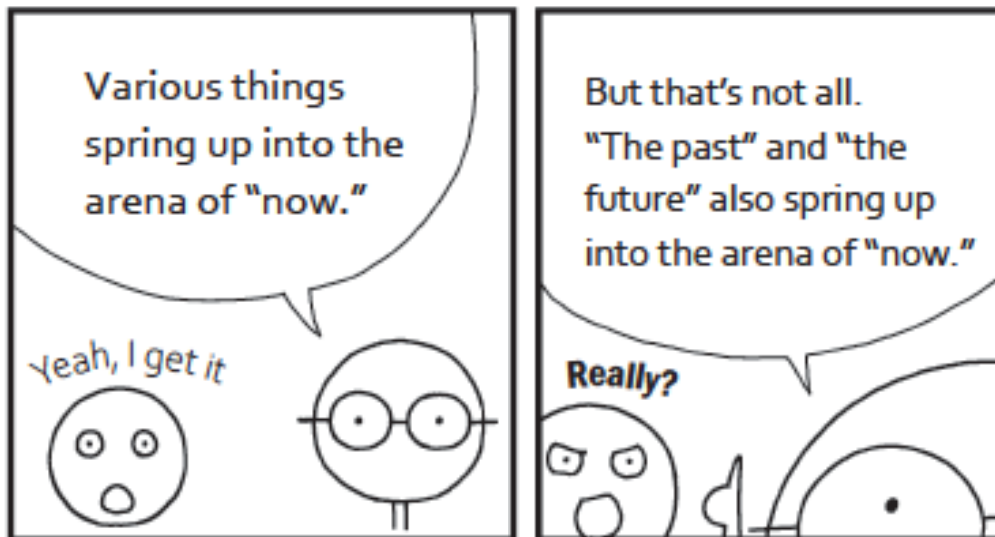


Is it OK that
I'm alive?



Yes,
it might be.







When I visit
Hiroshima on a
hot summer day,



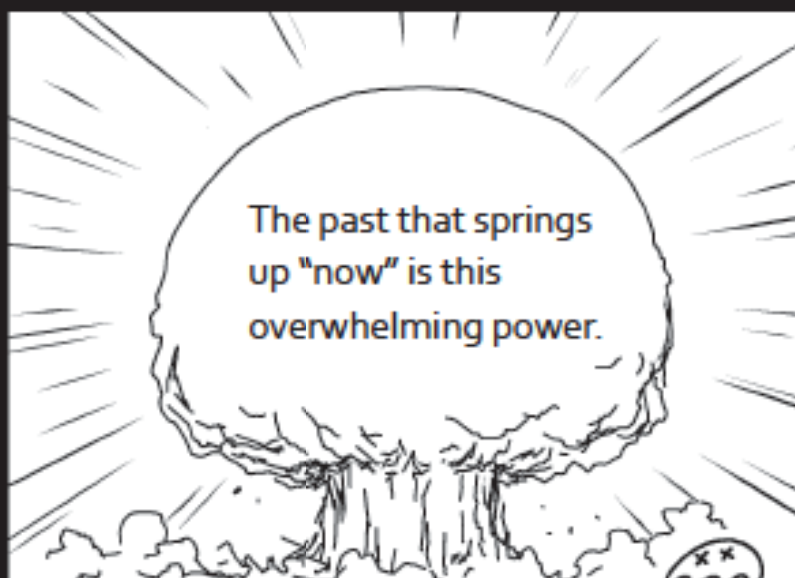
and stand in front of the
atomic bomb dome,



the past event of the bomb having
been dropped comes at me with
overwhelming power.



The past that springs
up "now" is this
overwhelming power.



When the overwhelming
power that makes me
feel that something
used to be there,



though all that appears
before my eyes are
traces,

comes at me from
these remnants,



I call this overwhelming
power the past that springs
up into "now."

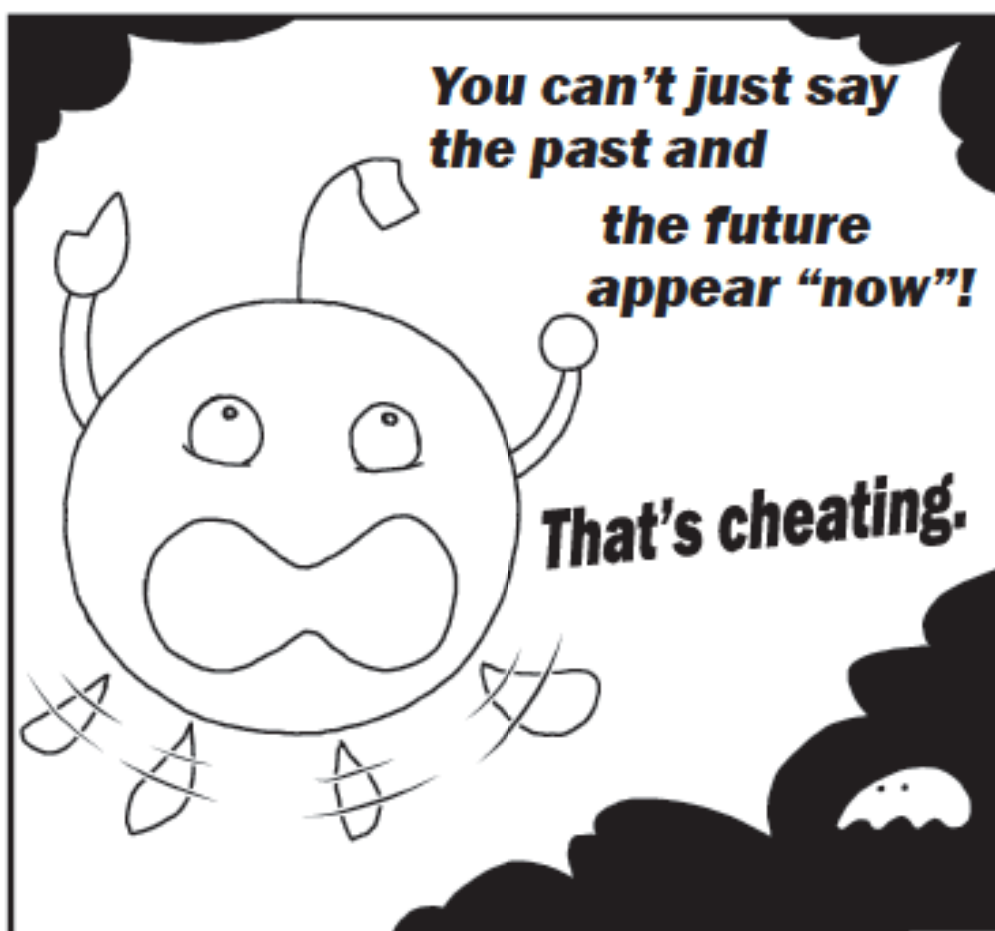
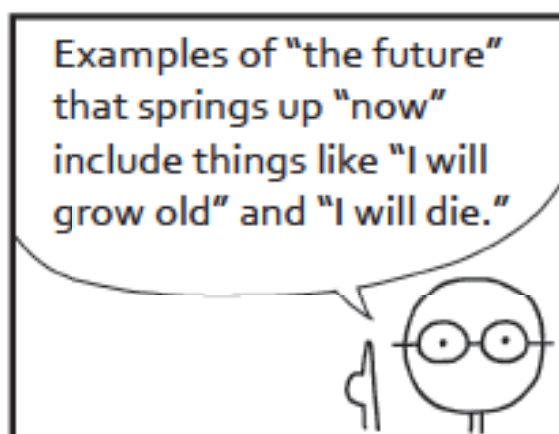
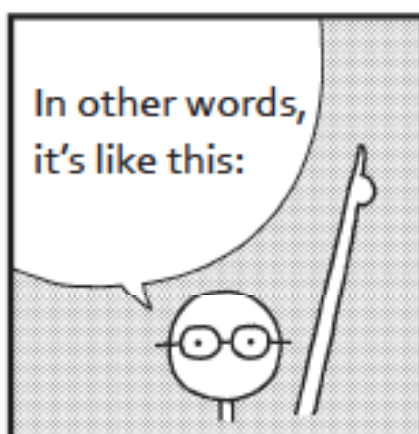
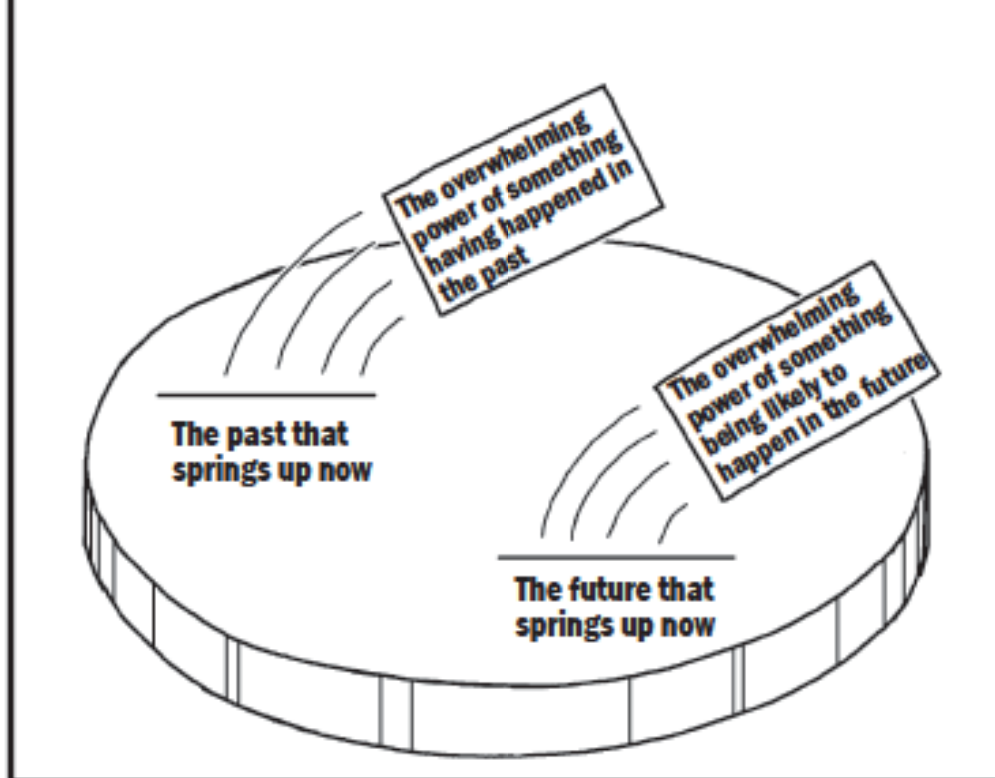
The past that springs up
into "now" is this "power."

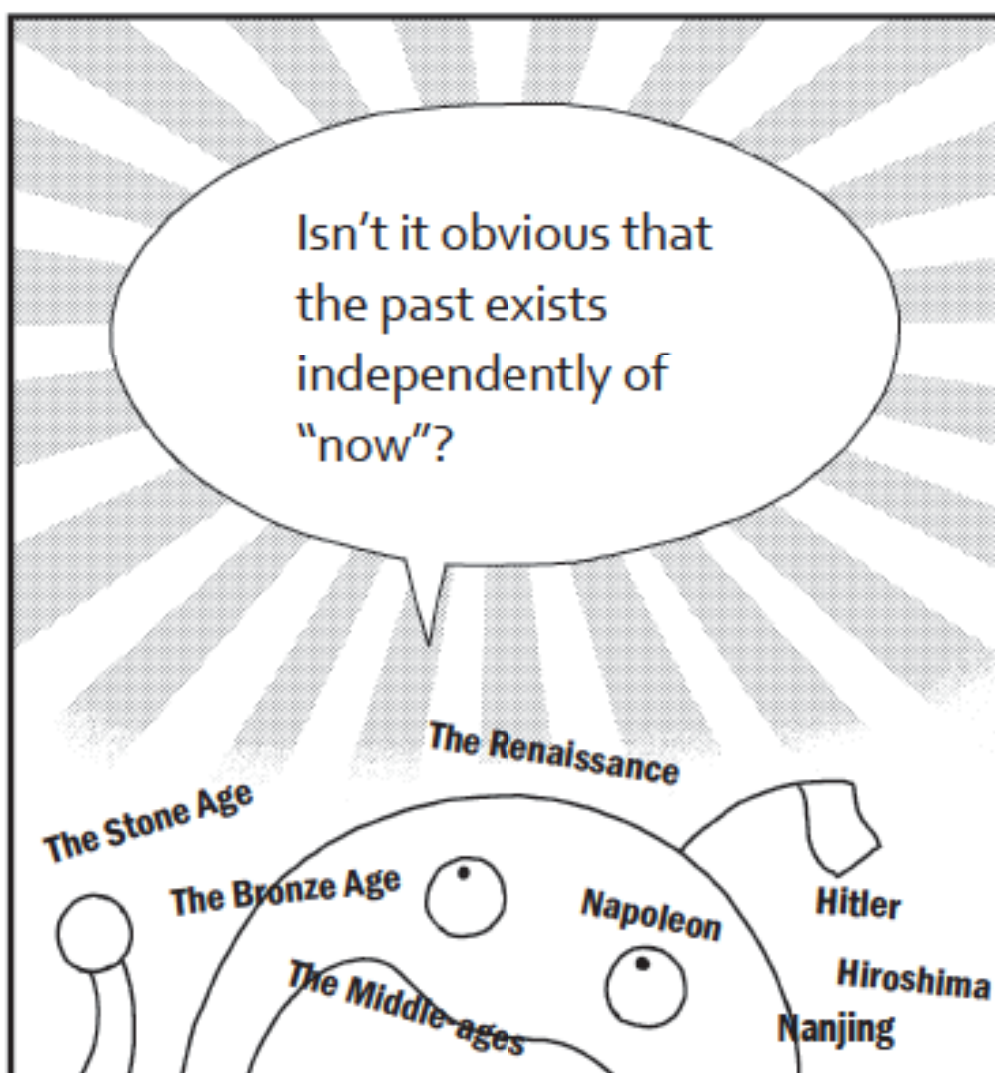
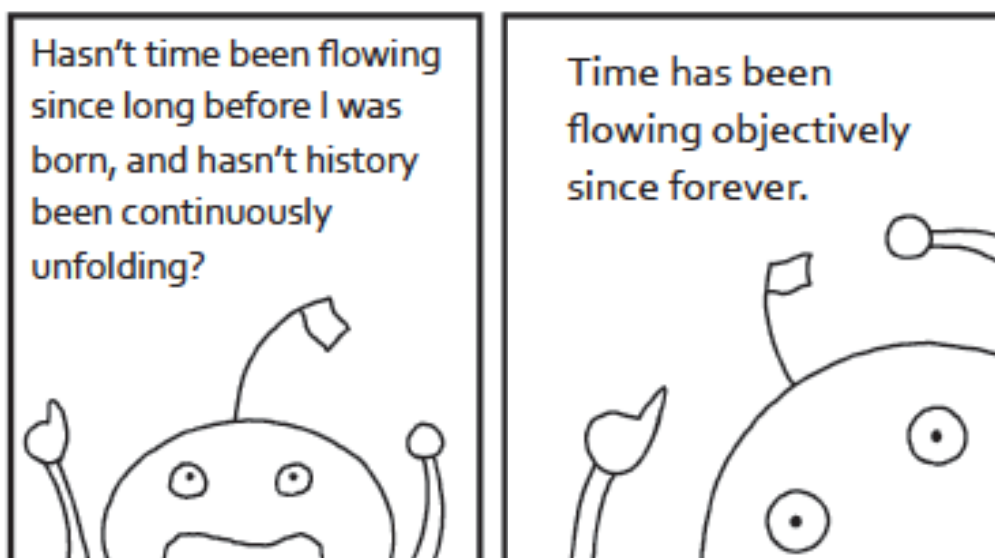
It is not past events
themselves.



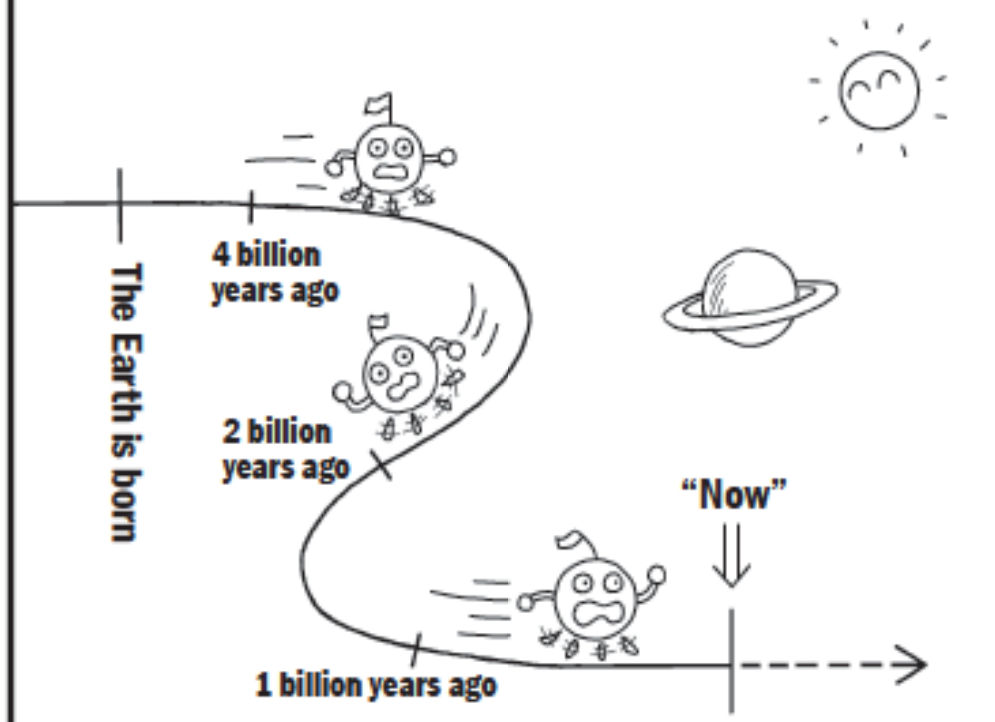
The future, too,
springs up as
power. Both the
past and the
future overflow
into the arena of
"now."







Doesn't "now" stand at this end of the 4.6 billion-year history of the Earth?



Does the past
itself exist or
not?

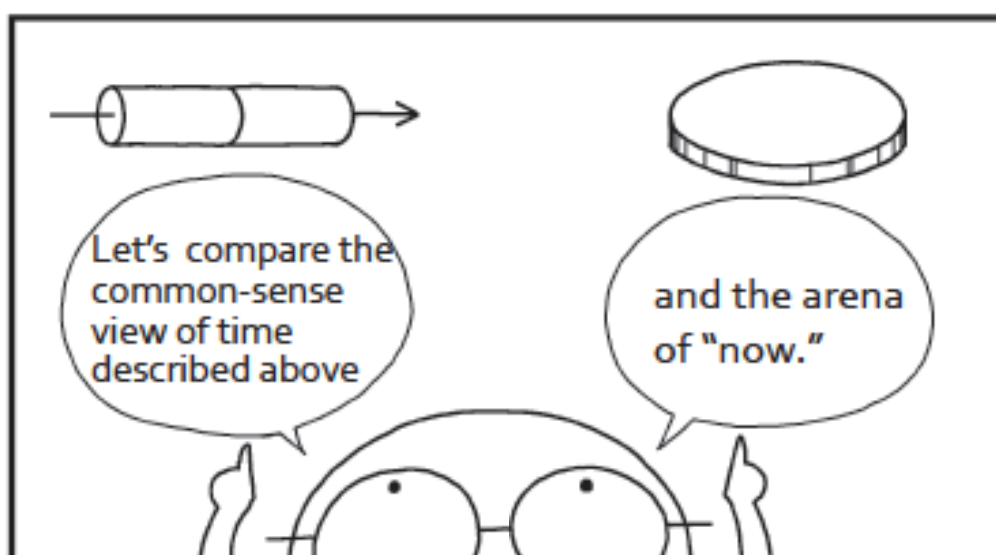
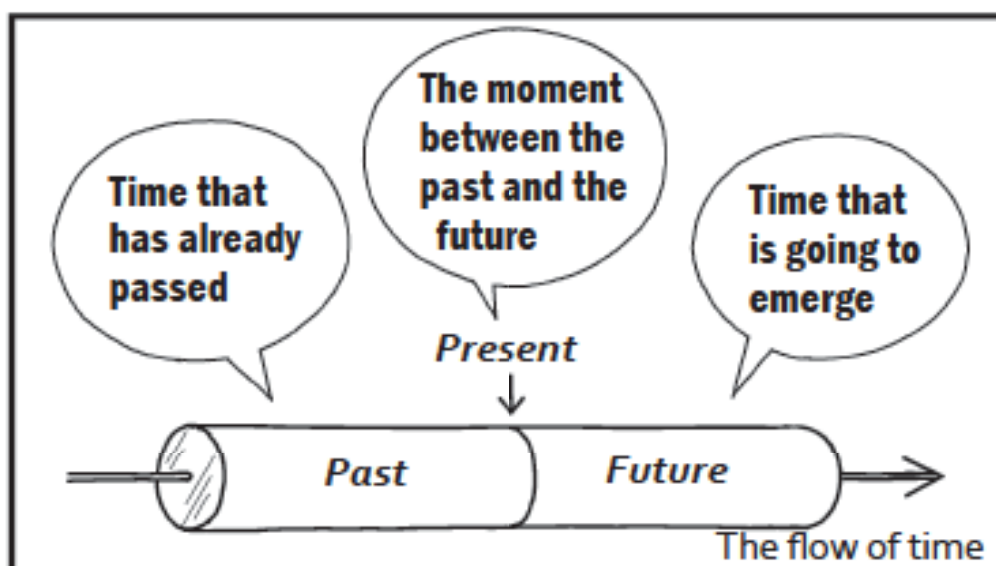
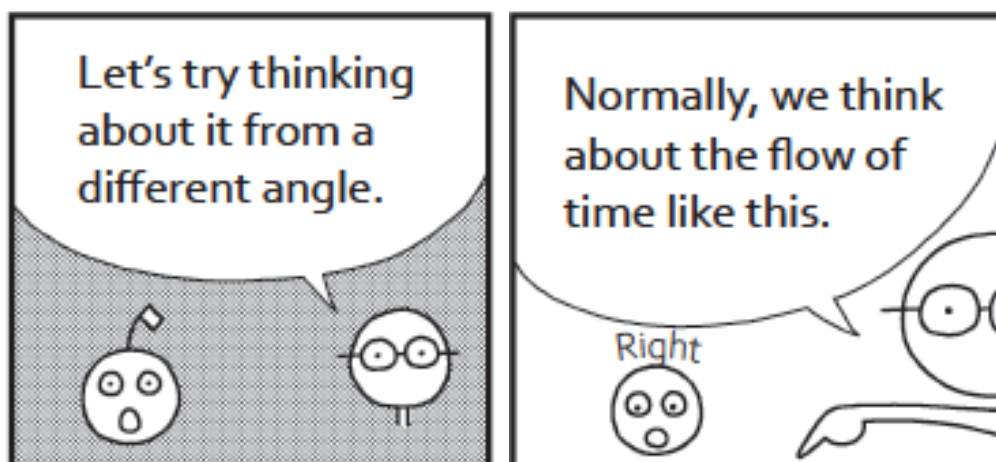


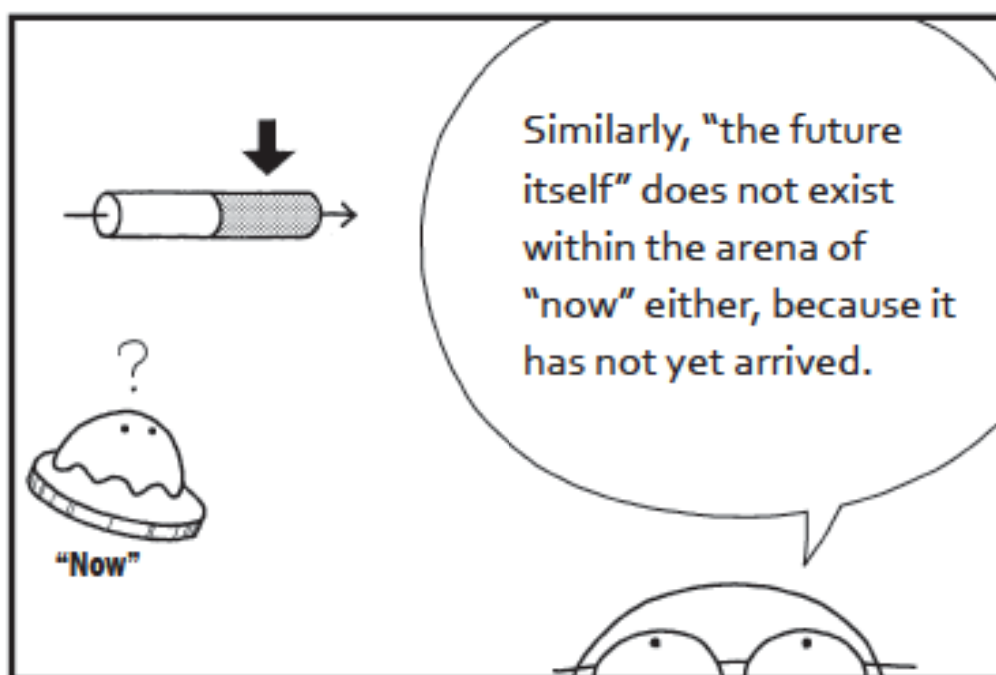
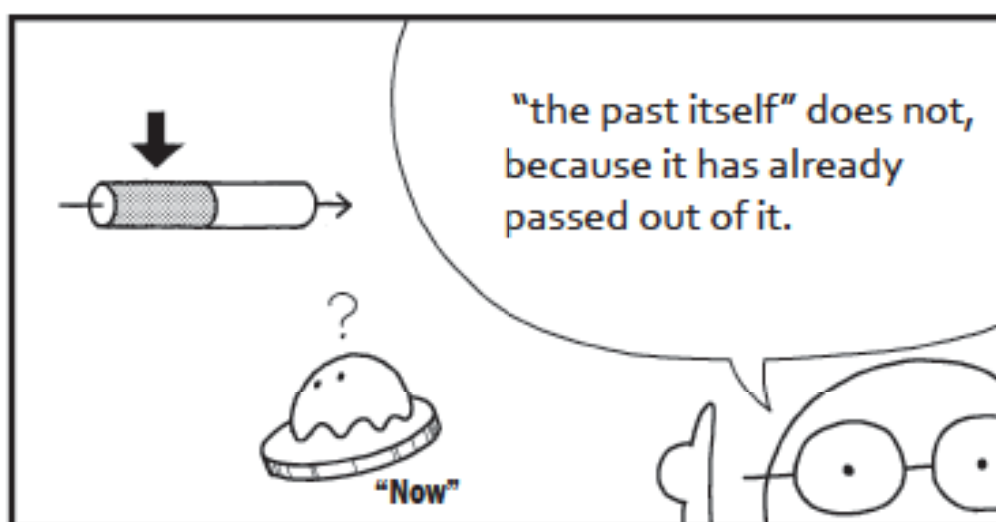
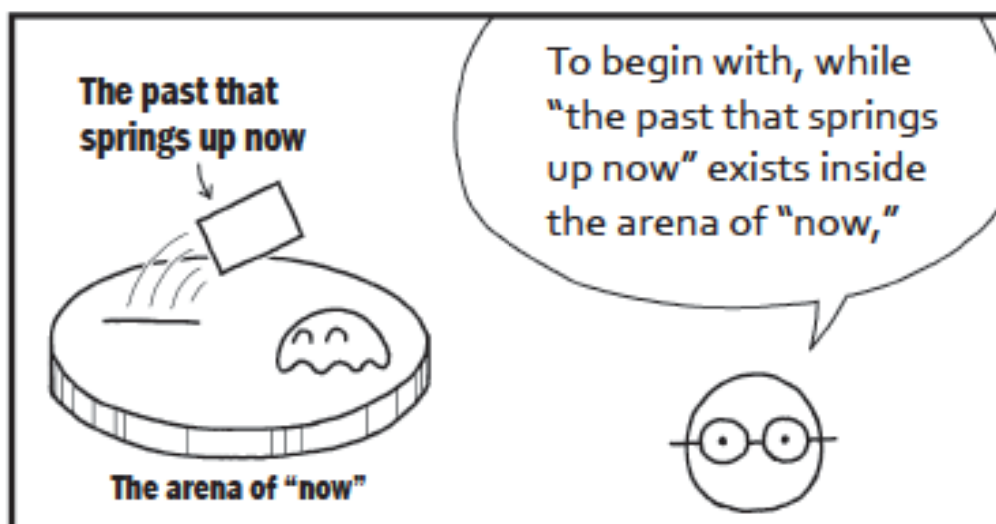
Then let me ask
you, *where* does the
past itself exist?

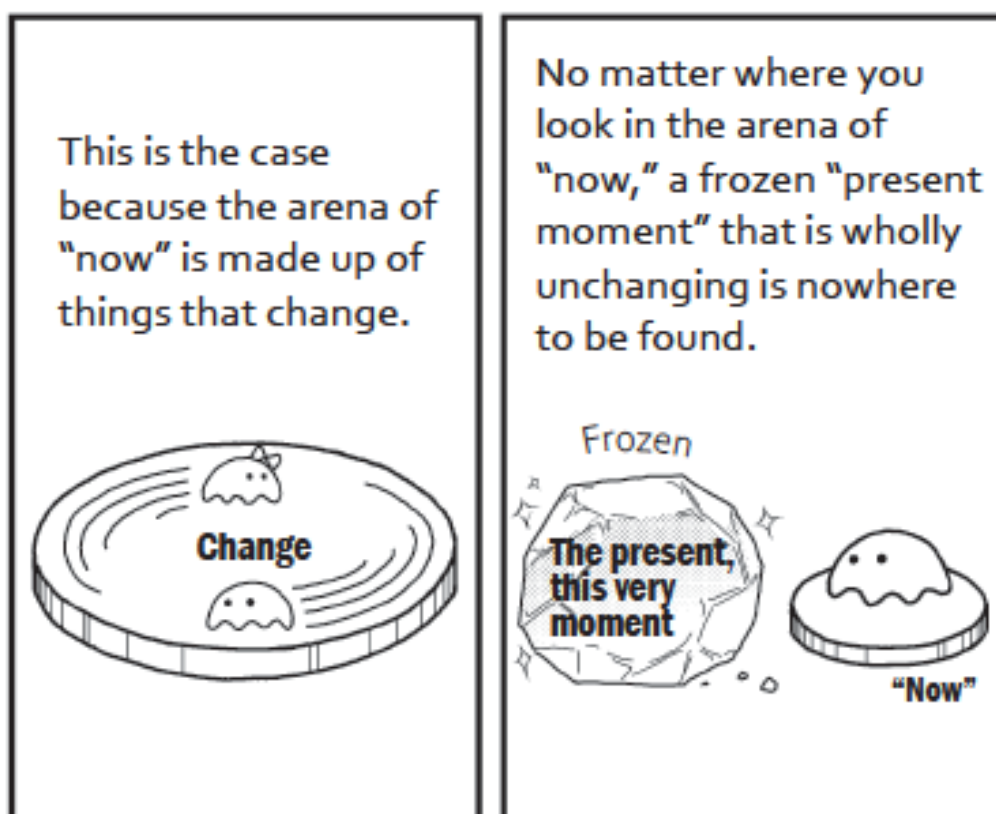
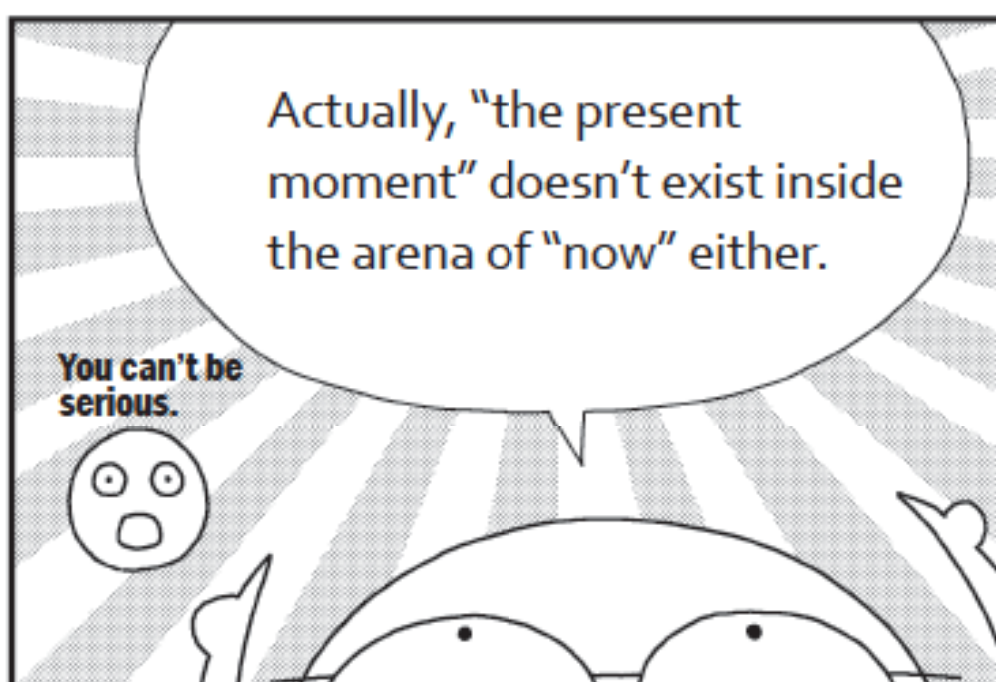
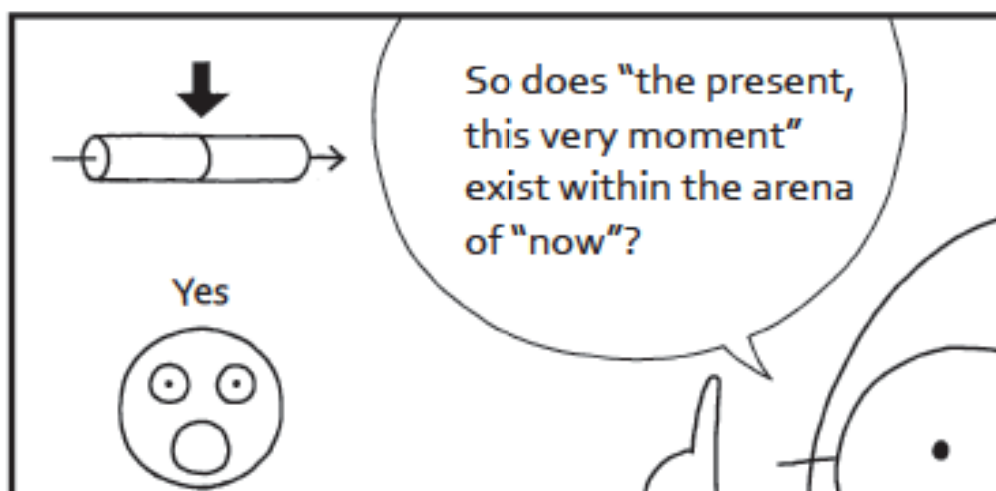


Waaah
I have no idea!









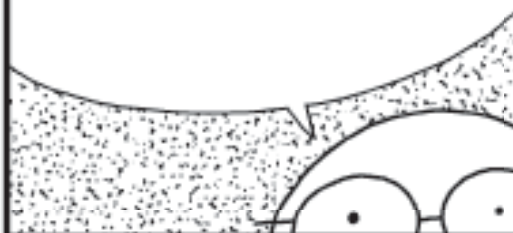
In other words, neither
"the past itself," "the
present moment," nor
"the future itself" exist in
the arena of "now."



Ok, then they exist
somewhere else
that isn't "now"!!



That is, of course,
a possibility, but I have
no way of confirming it.

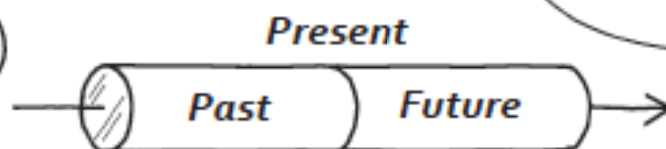


This is the case because
the act of confirming it
can only be undertaken
inside the arena of
"now."

It can never reach
the outside of
"now."

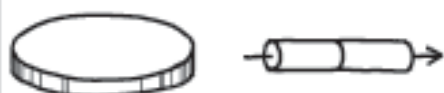
Instead, what is certain is that
we possess the concept* of
"past – present – future,"

even if "past – present – future"
as an existing entity is nowhere
to be found...

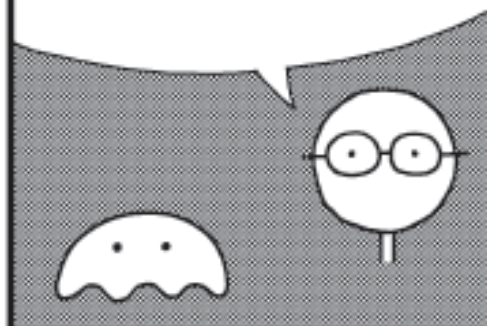


*Concept means "an abstract image in your head"

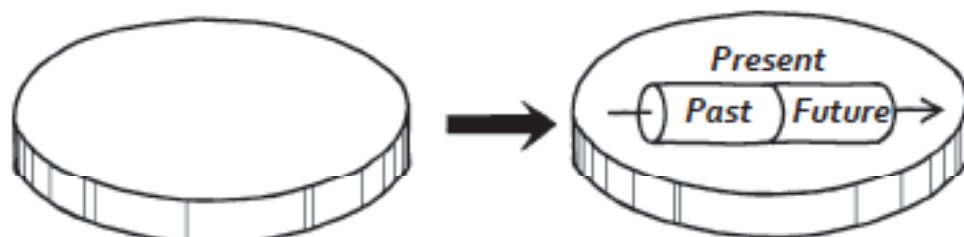
And to understand time we need both the arena of "now" and the concept of "past-present-future."



In other words, we end up with something like this:



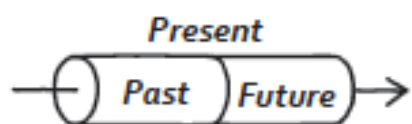
First there is the arena of "now," and then the concept of "past-present-future" springs up into it.



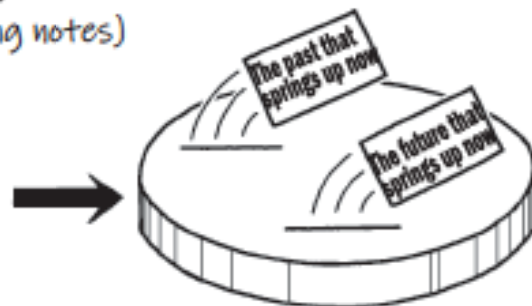
The arena of "now"



(Taking notes)



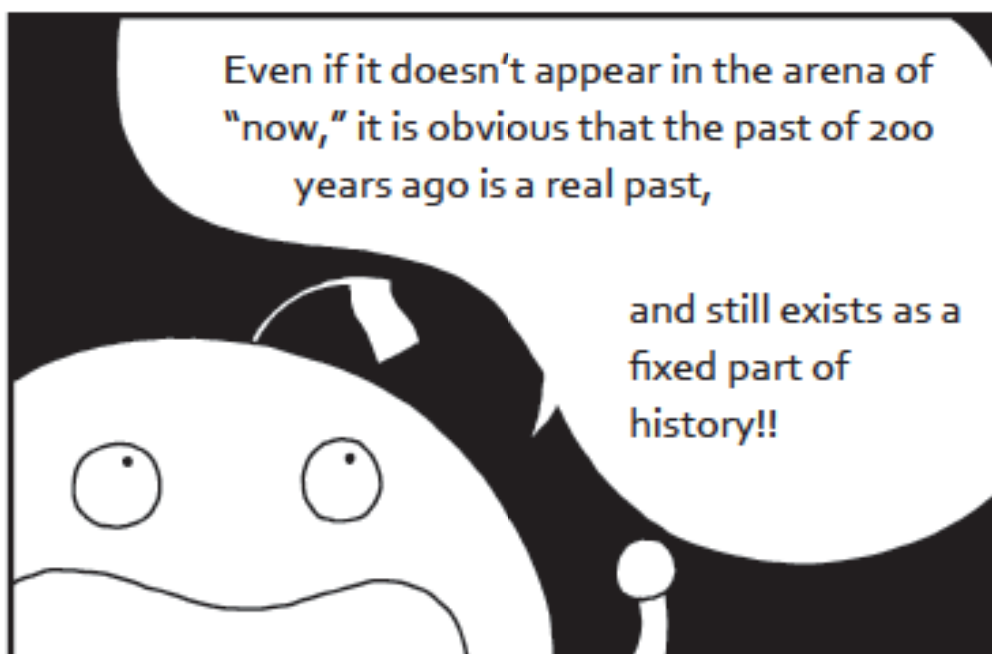
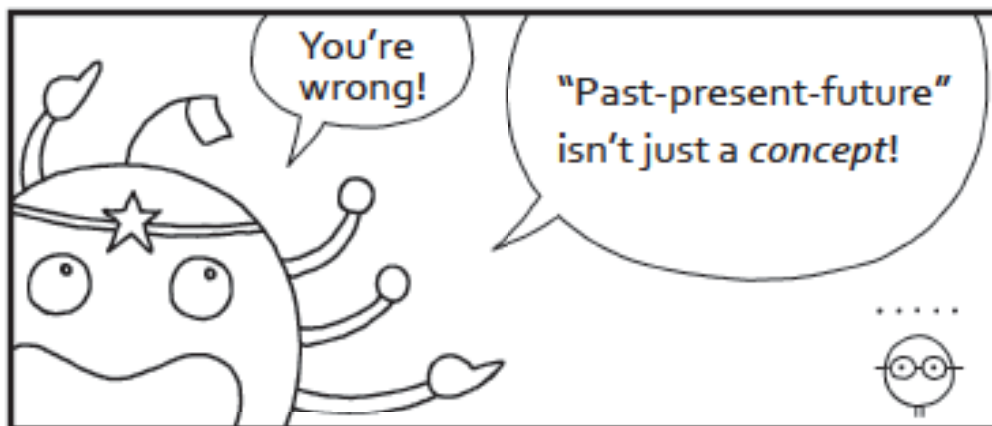
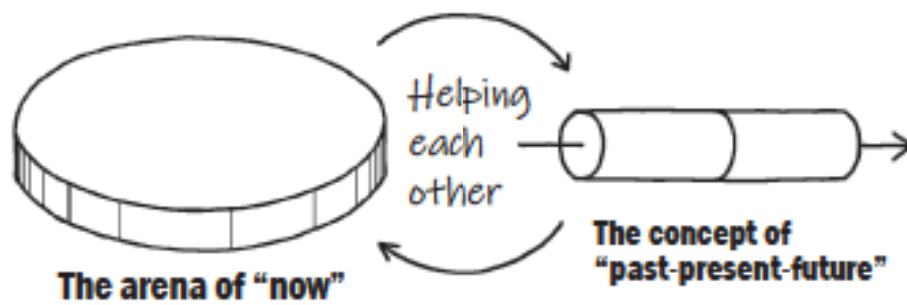
The concept of "past-present-future"



The arena of "now"

Once there is a concept of "past-present-future," it becomes possible to grasp "the past that springs up now," "the arena of now," and "the future that springs up now" as a three-part set.

In other words, these two conceptions arise with each other's help.



You want to say that
"past-present-future"
isn't just a concept of
some sort, but really
exists somewhere.

That's right!



I understand.
Let me explain.



"Past-present-future"
itself cannot be seen
or touched, and its
location cannot be
determined.

But we cannot help
thinking it really
exists.

Day by day we live
our lives believing
that it really exists.

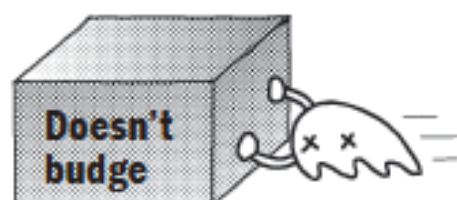
In other words, we live
with a strong conviction
that there really is a
"past-present-future,"
and that this is no
dream or illusion.



Well then, what sort of conviction is "the past really exists"?



It is a conviction that what has passed enters a world of things I cannot change and becomes fixed.



Next, what sort of conviction is "the future really exists"?



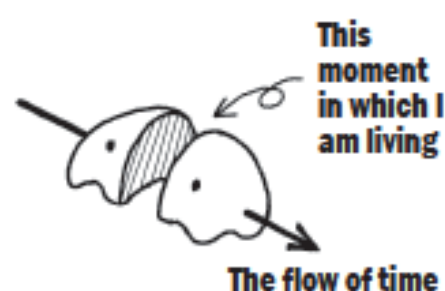
It is a conviction that going forward there is a limitless horizon that stretches before my eyes.

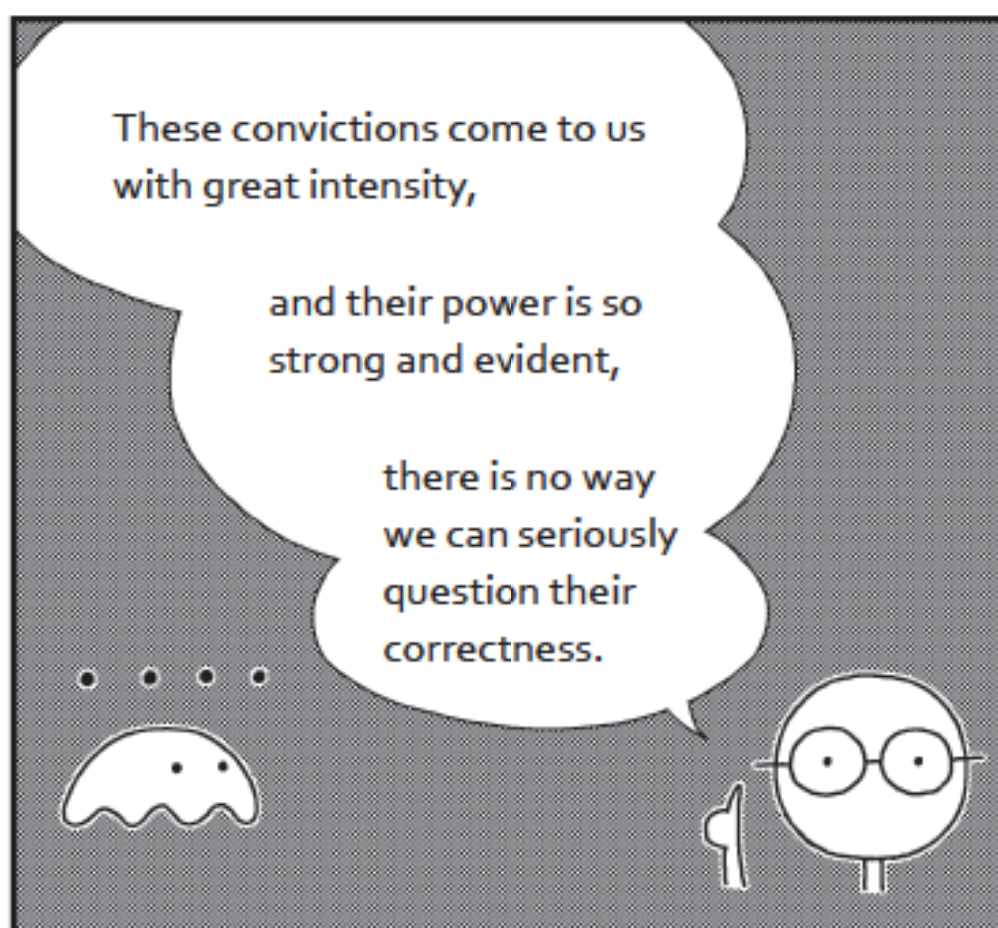
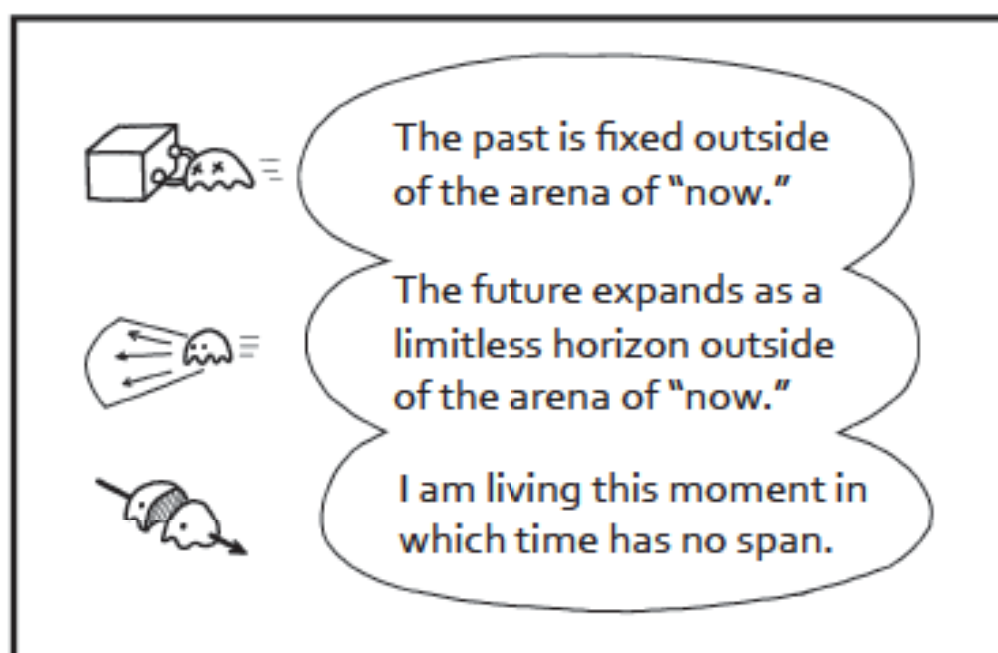
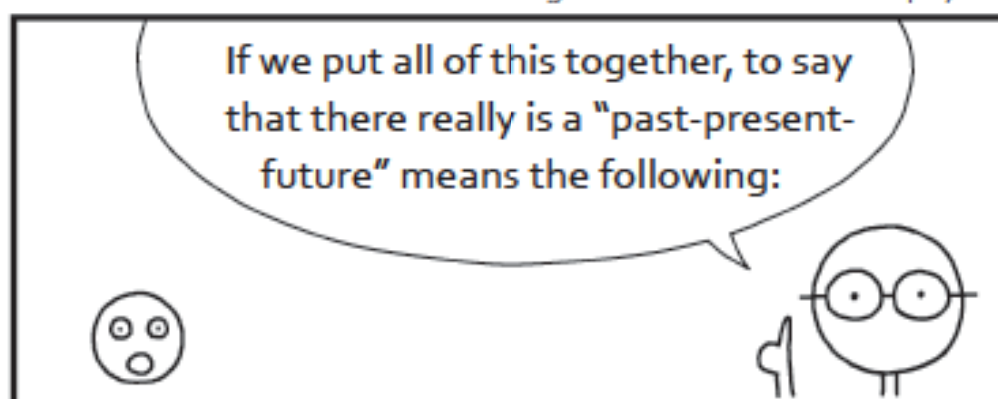


Finally, what sort of conviction is "the present really exists"?

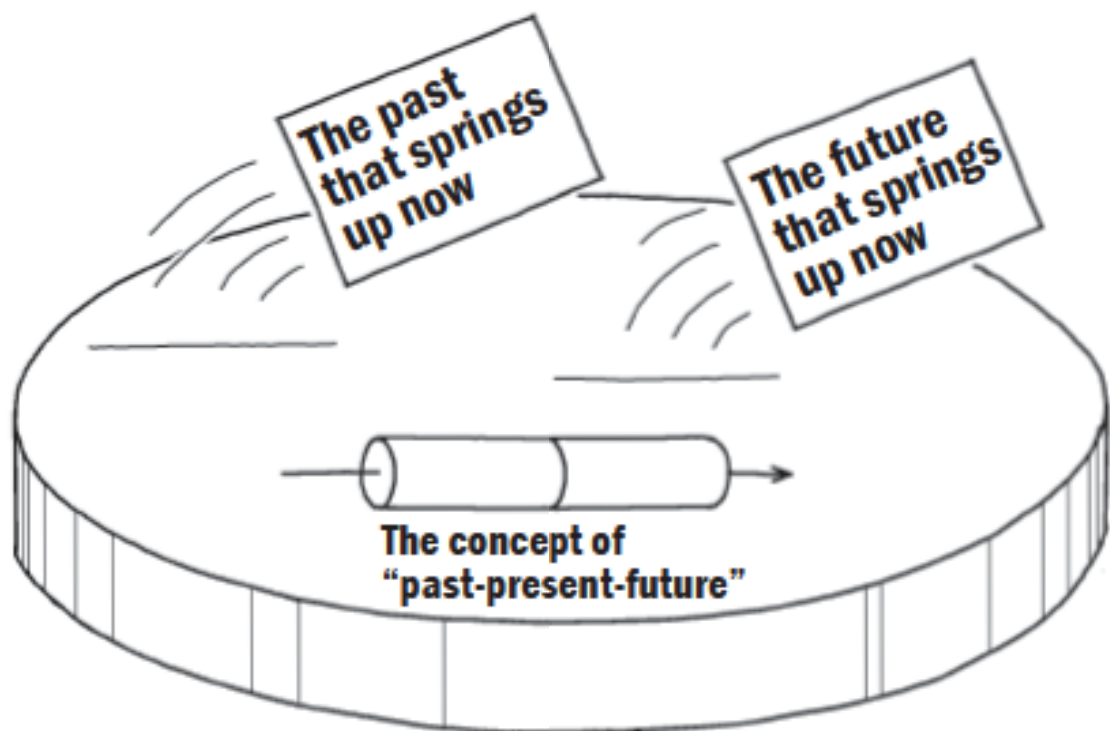


It is a conviction that I am living in this very moment in which time has no span.





The arena of "now"



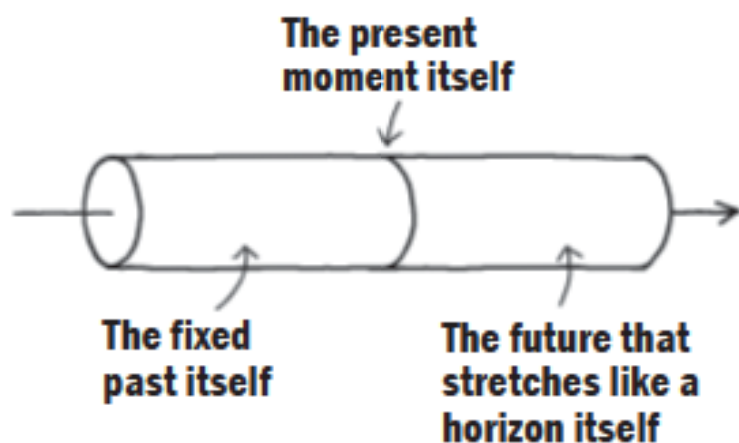
If we think about it rationally, what can be said to actually exist is only that which appears within the arena of "now."



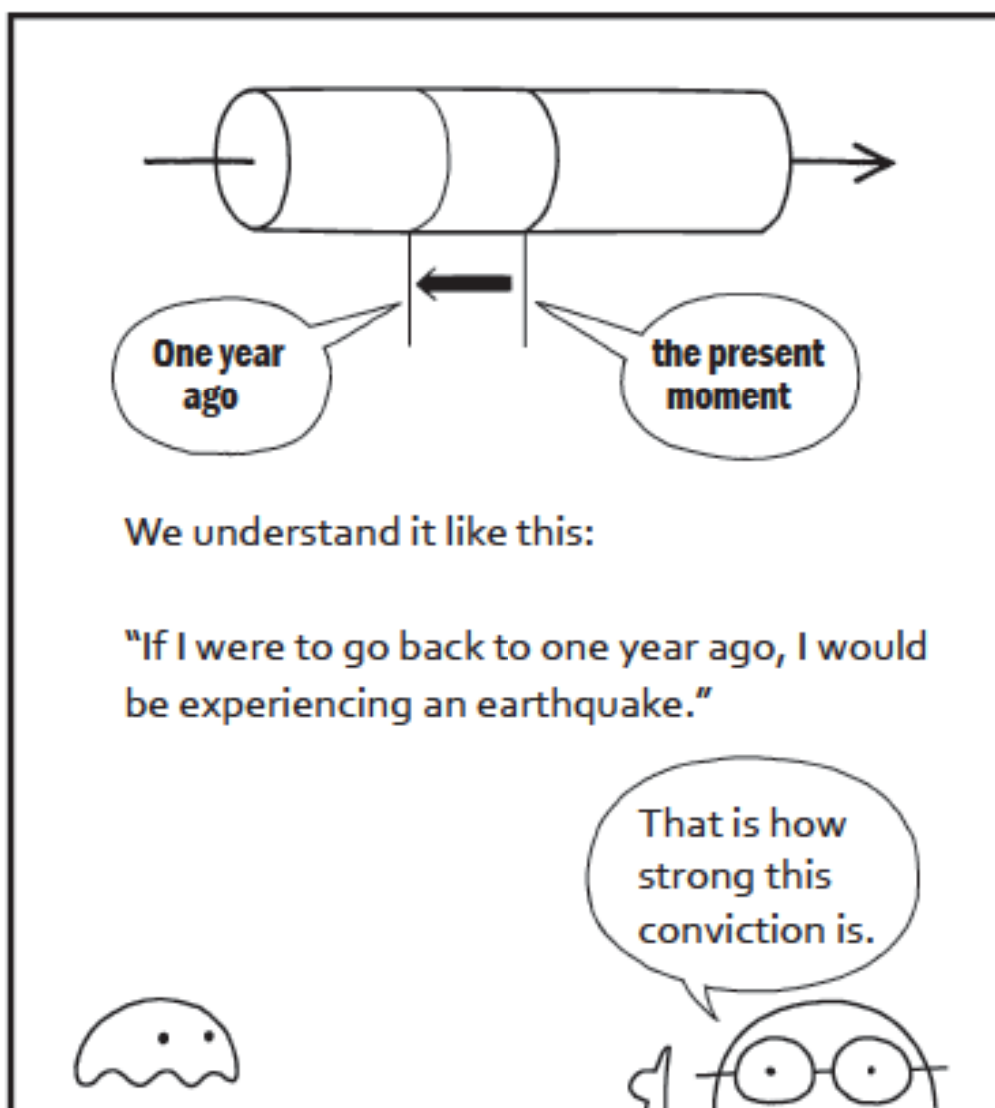
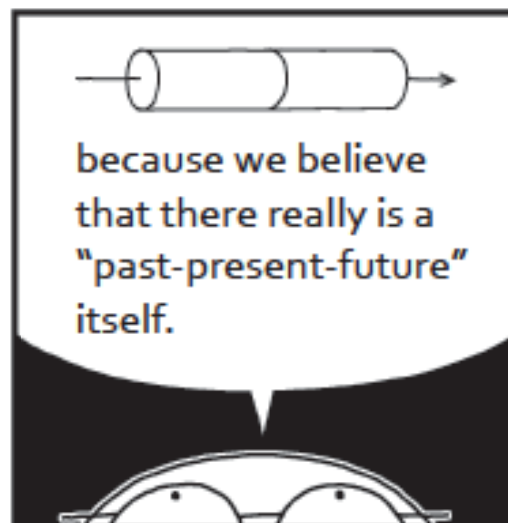
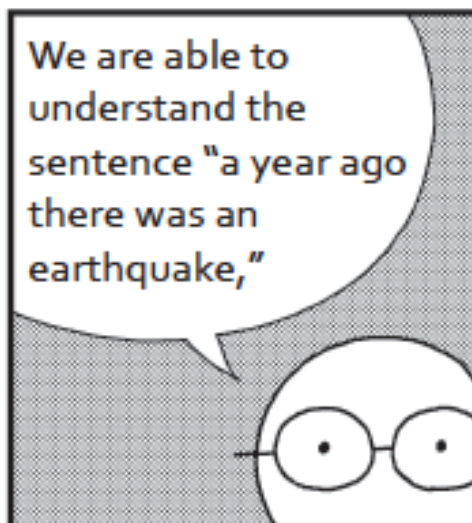
(Taking notes)

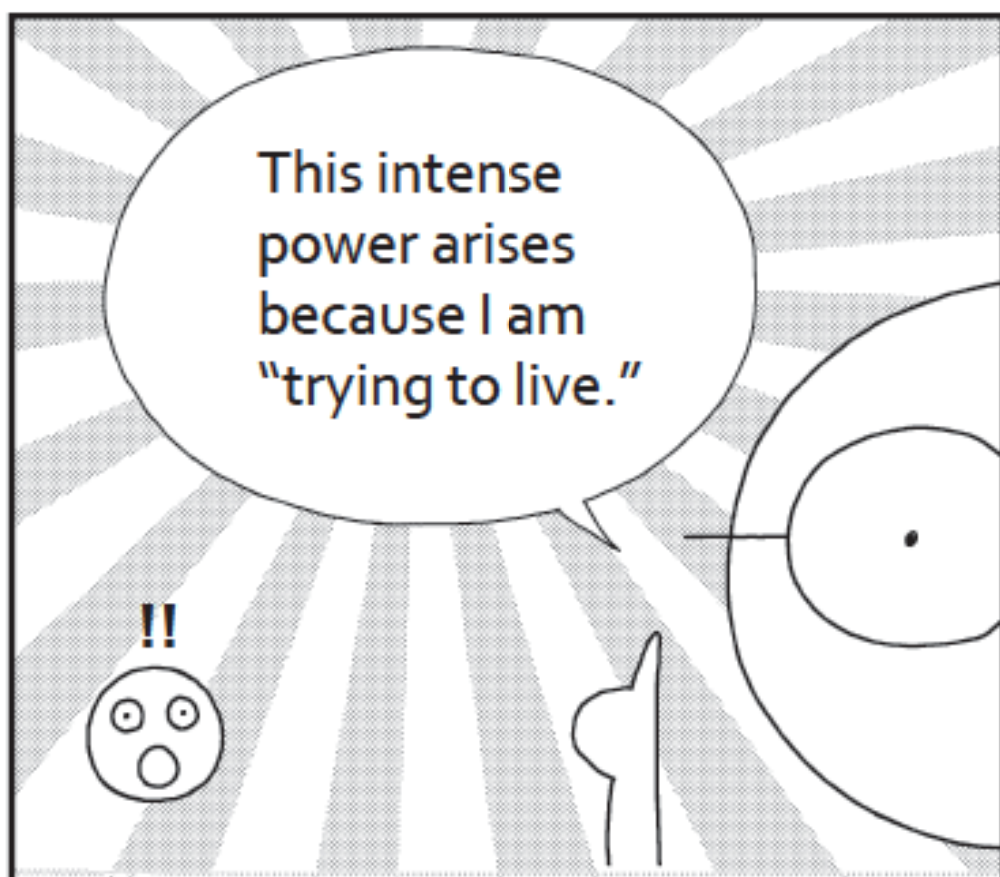
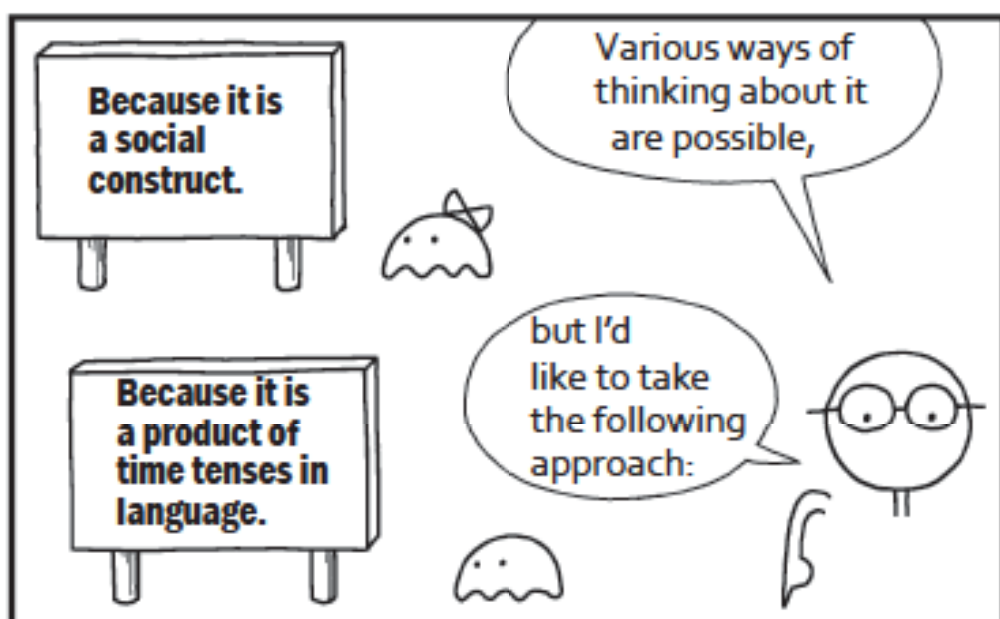
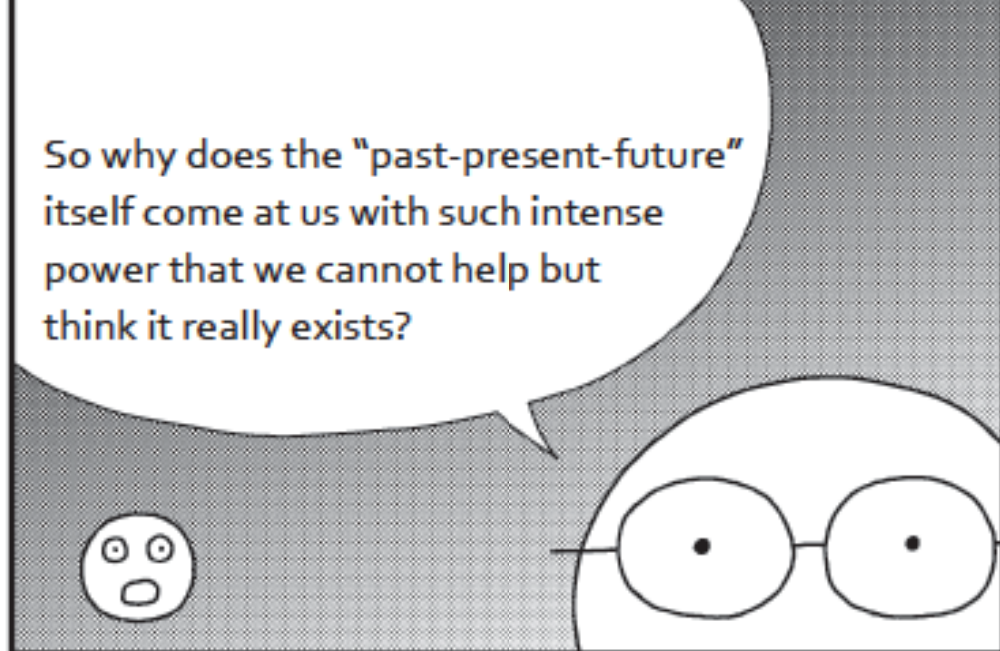


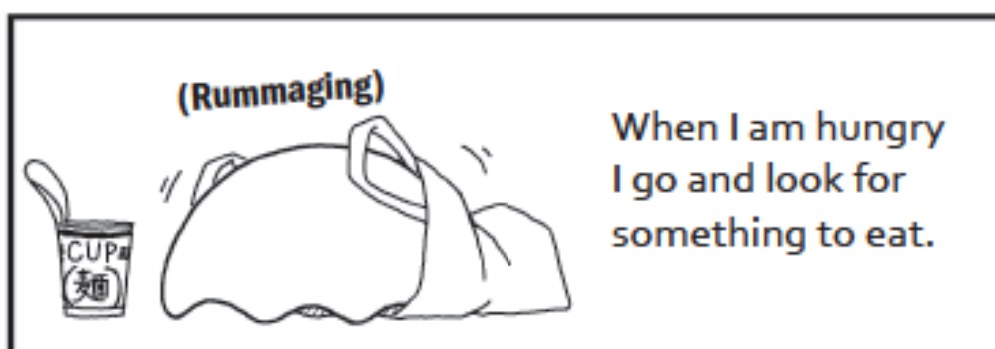
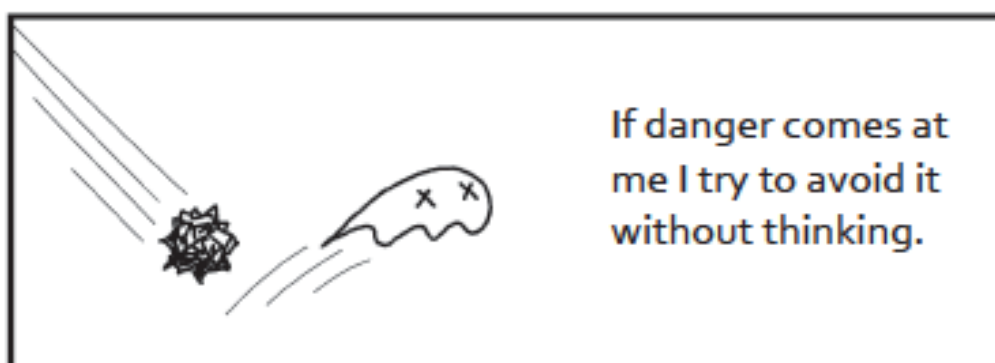
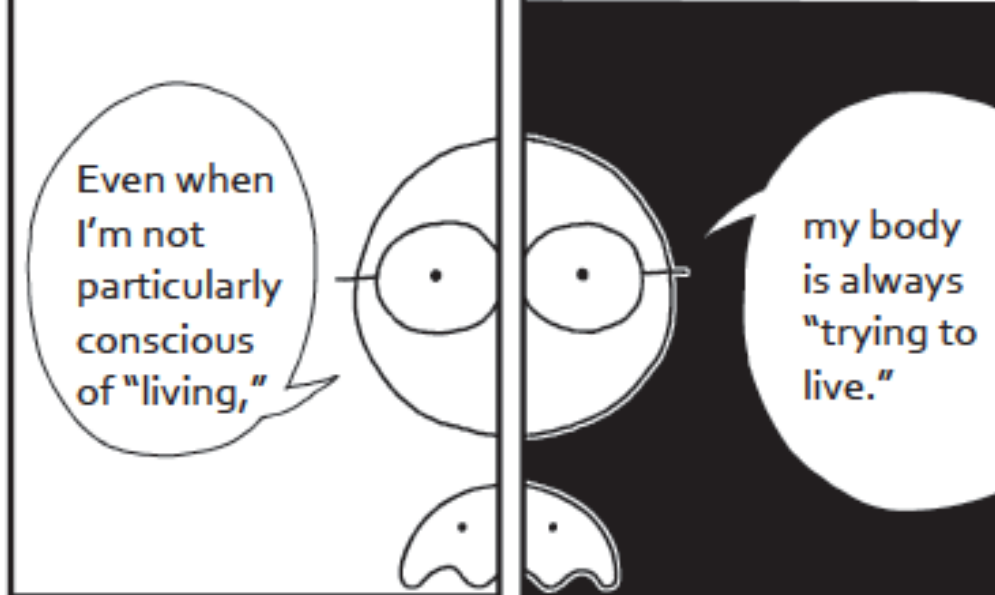
"Past-present-future" itself

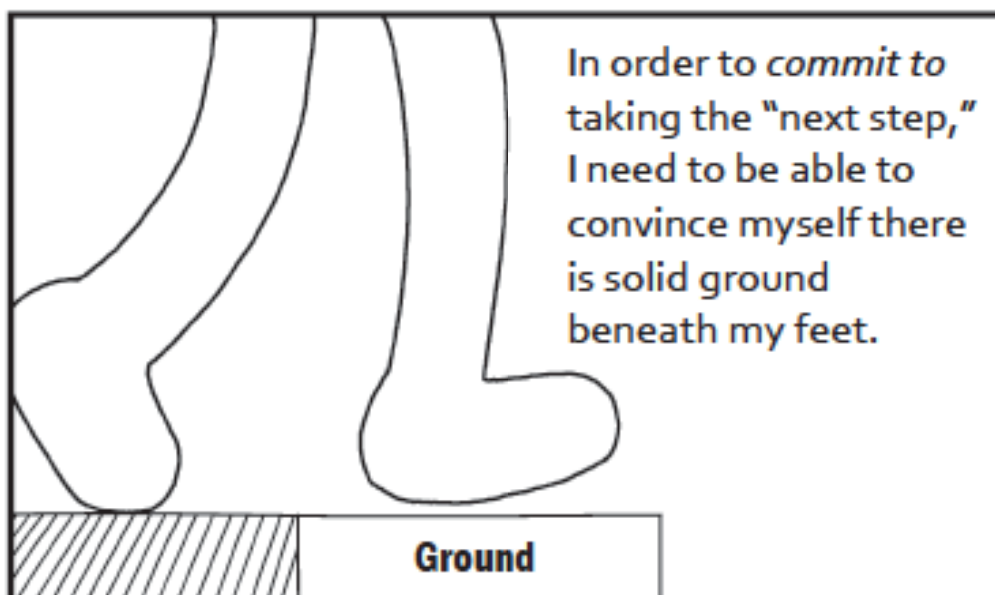
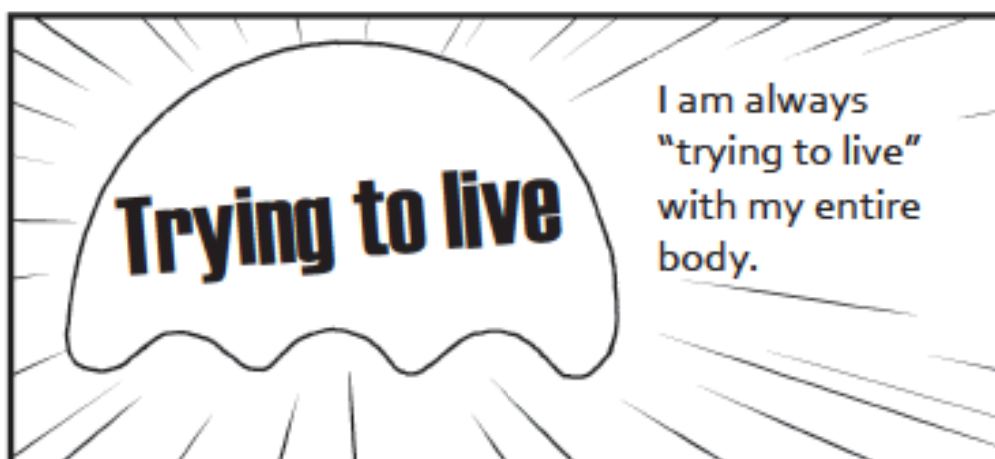


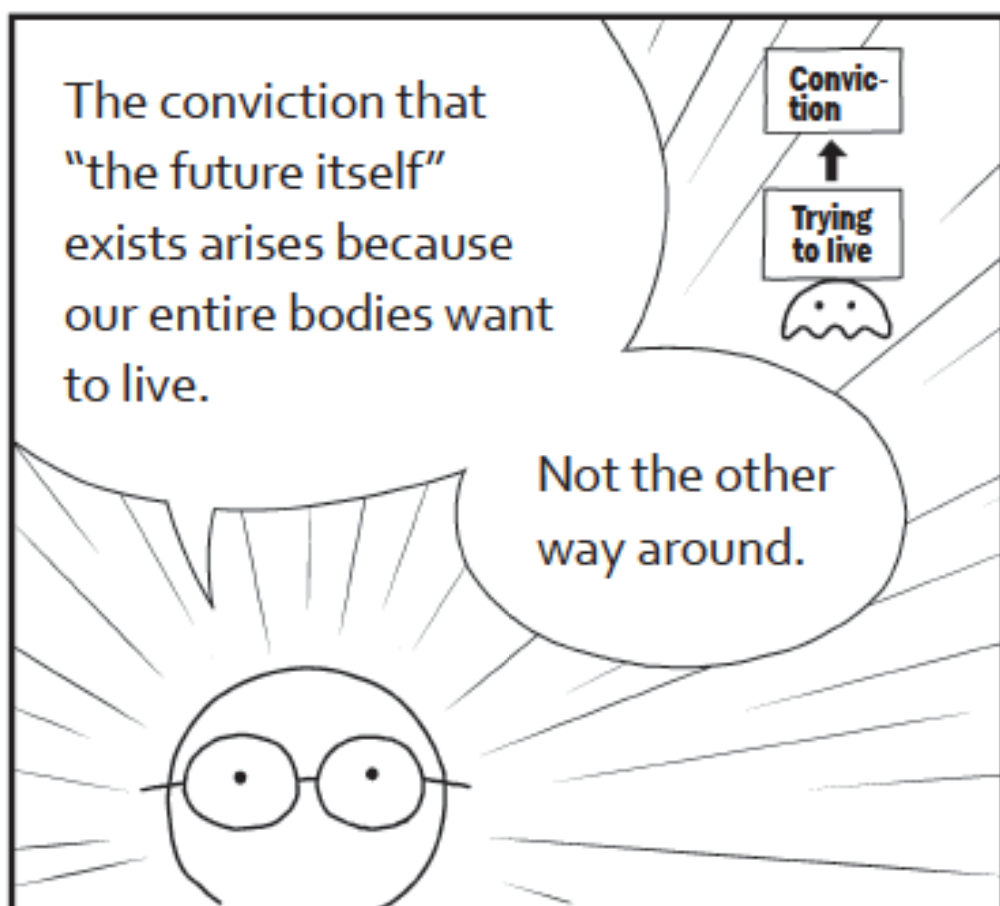
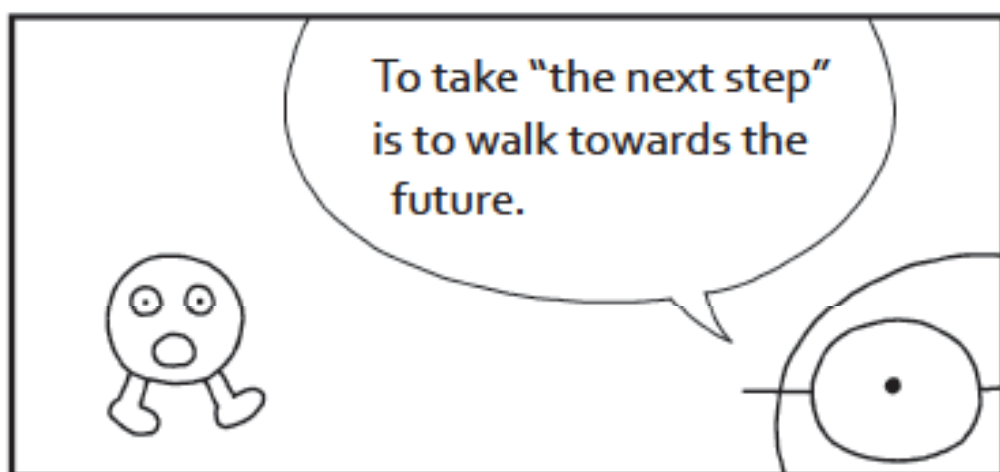
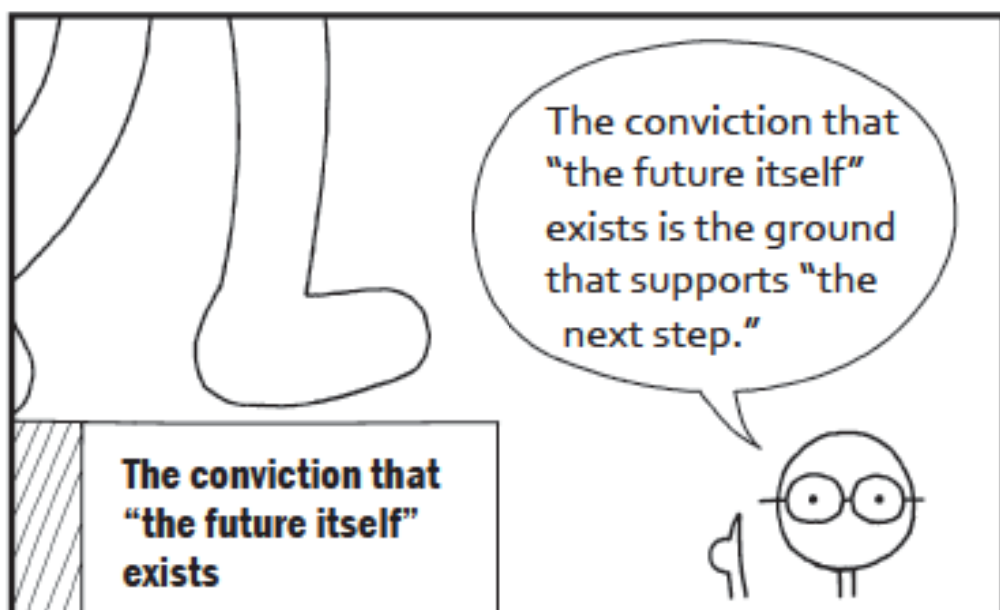
As a conviction, however, we cannot help thinking a "past-present-future" itself that does not appear in the arena of "now" also really exists.

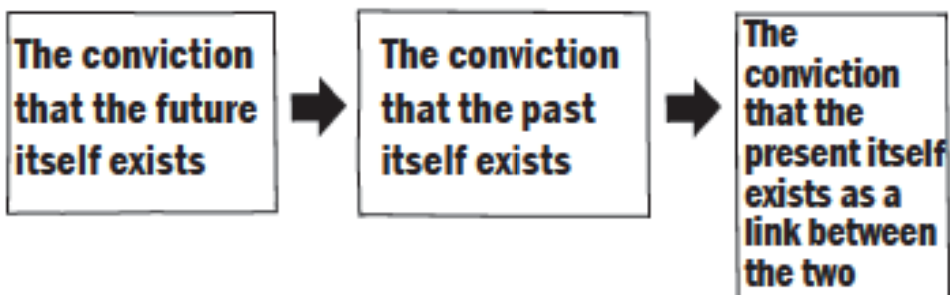




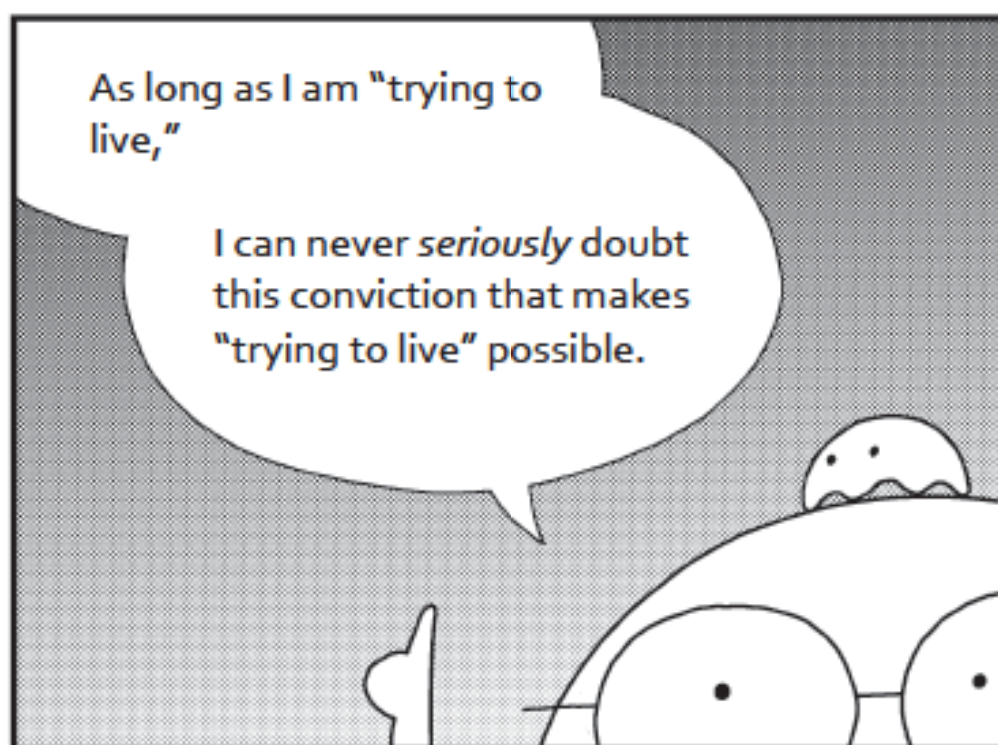
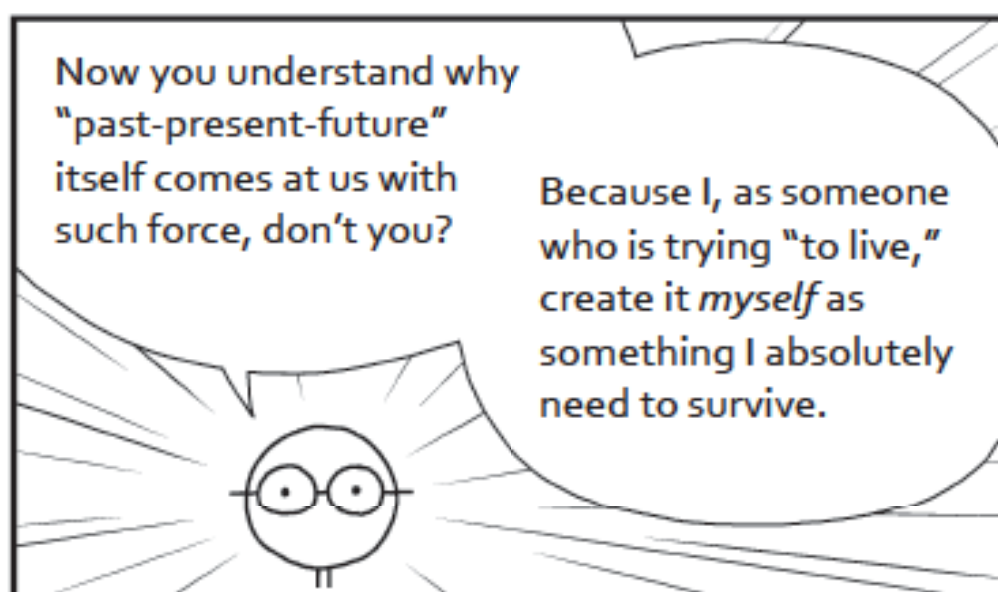


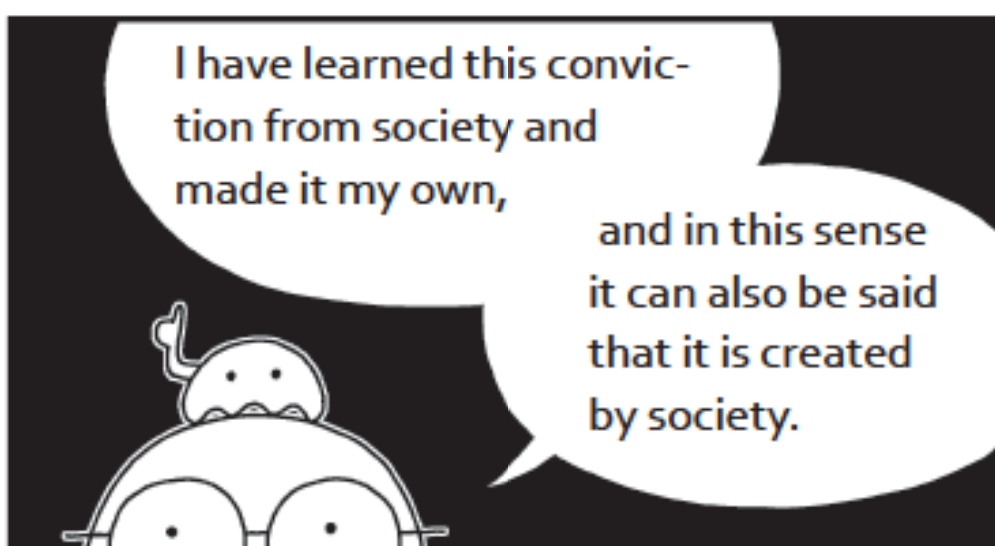
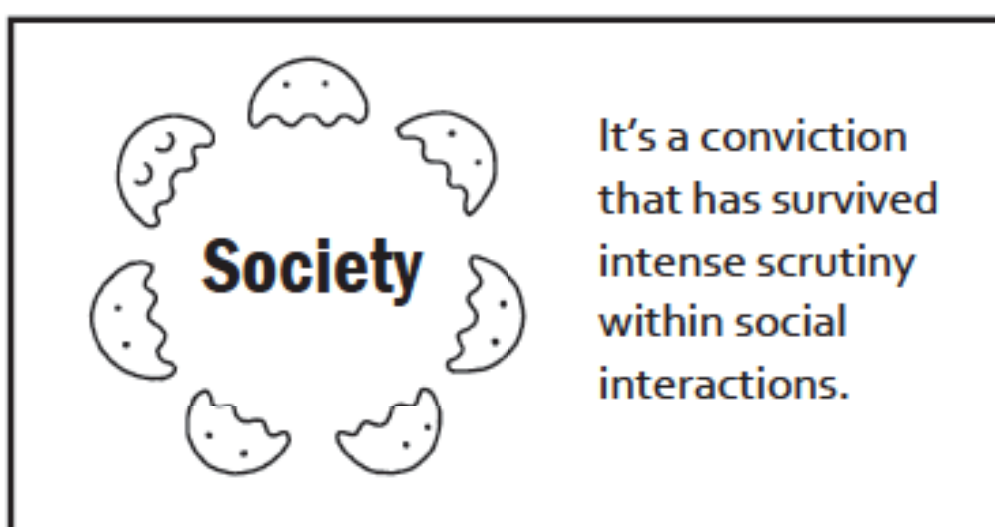
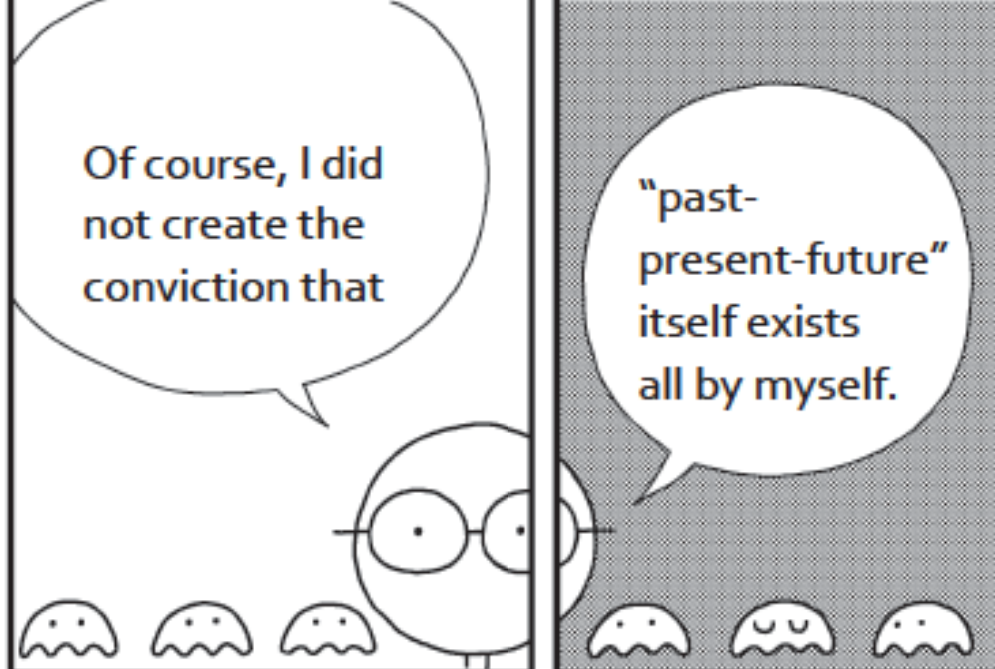


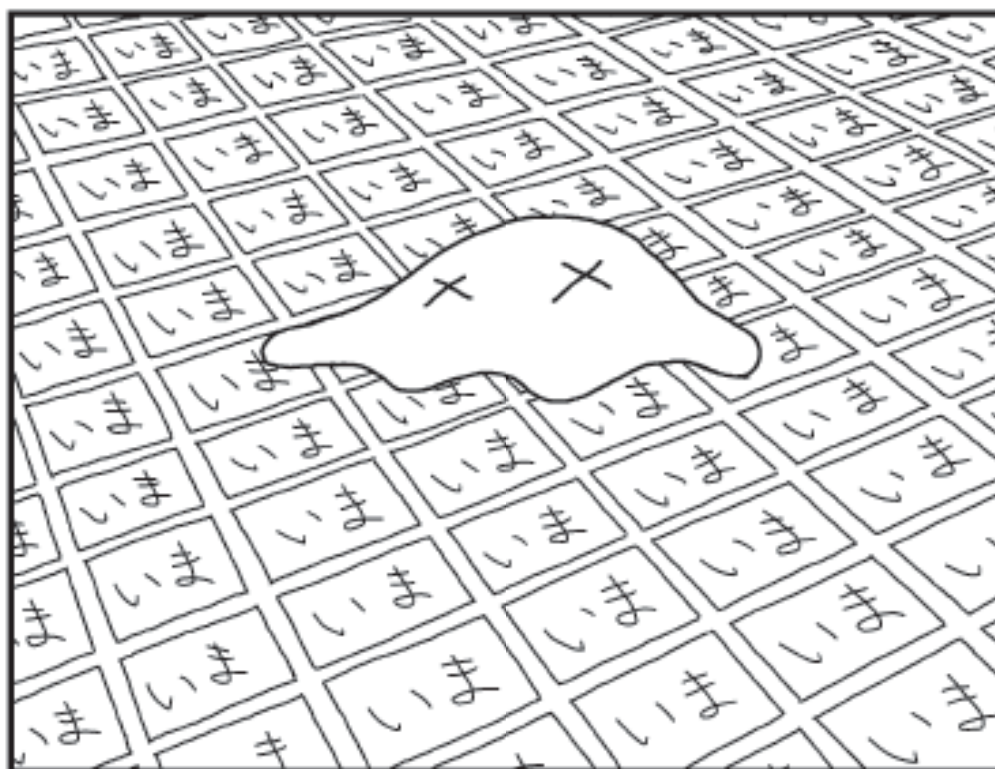
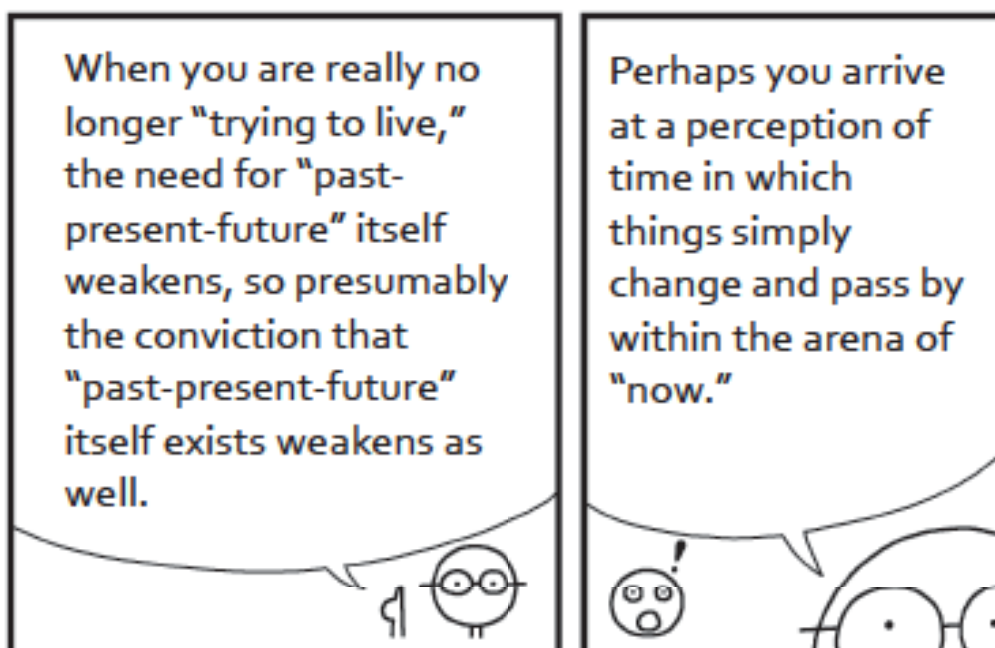


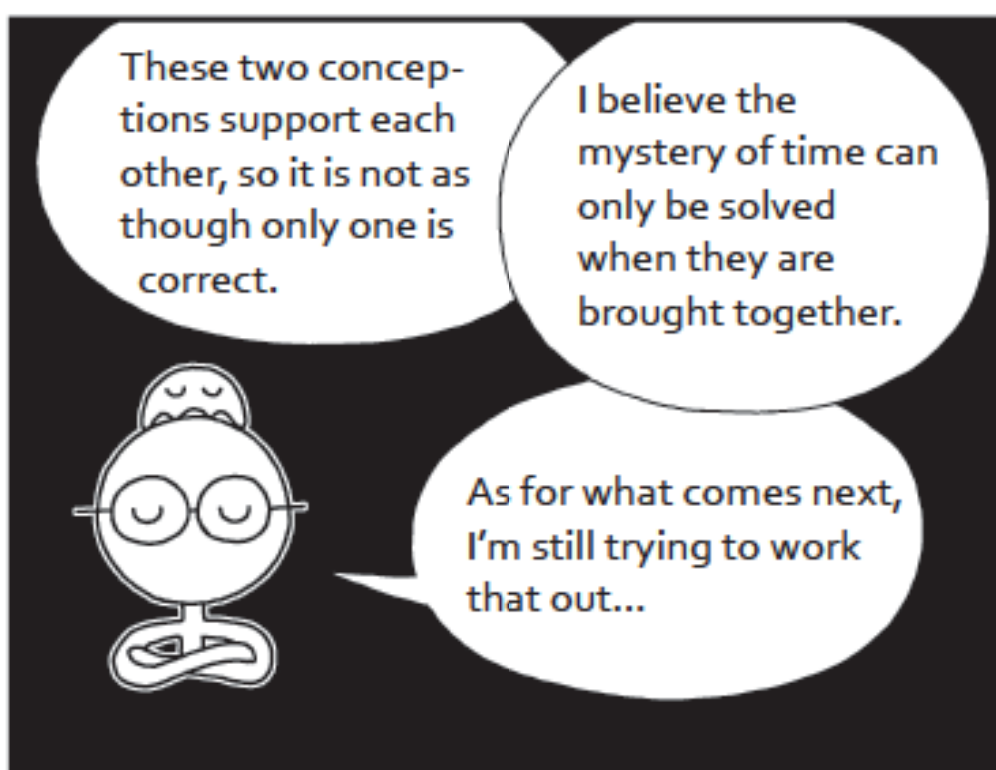
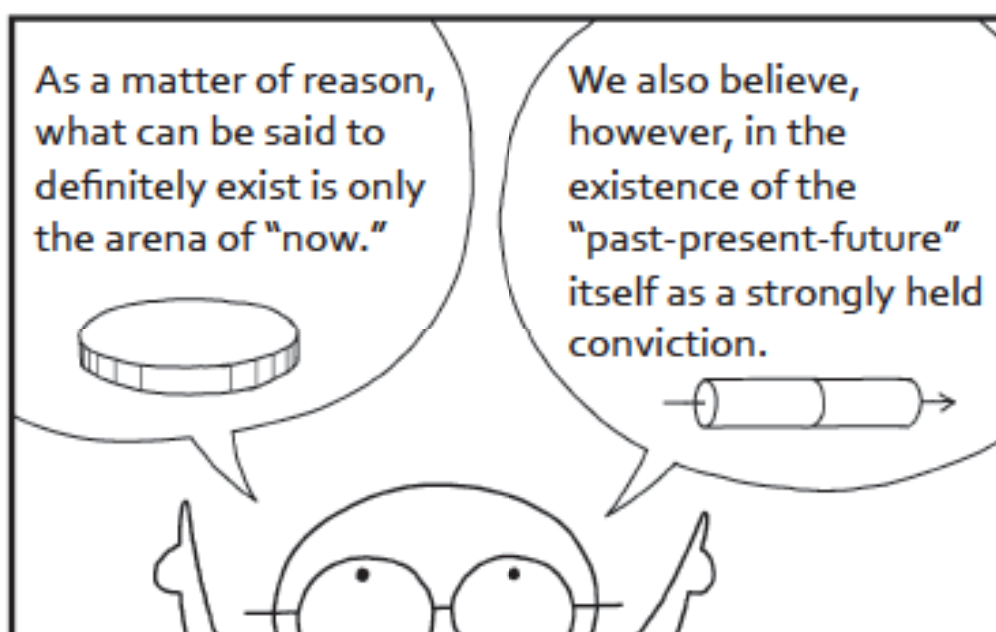
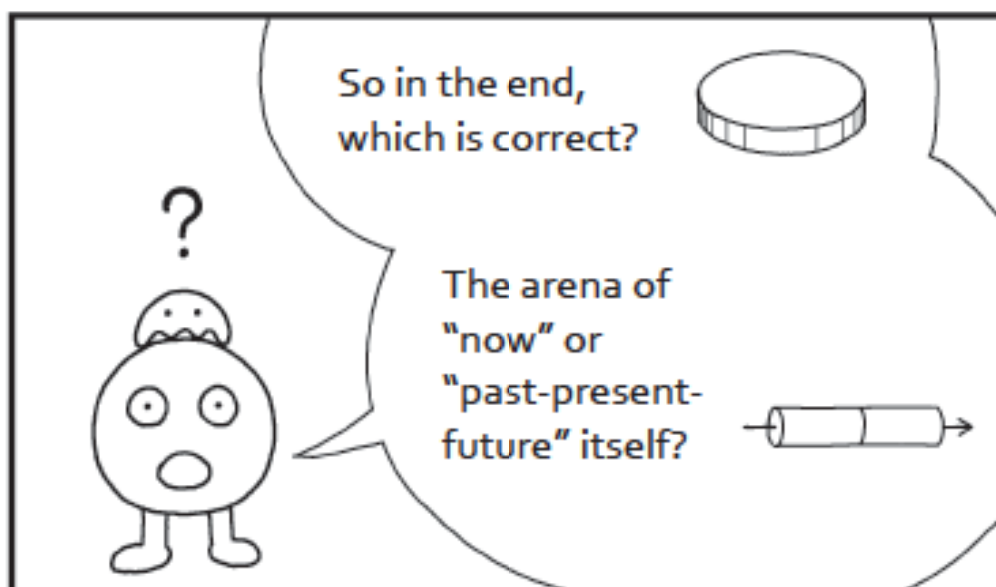


In this way various convictions then arise one after another.







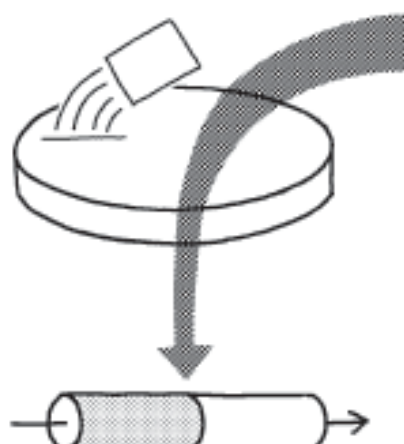


So what exactly
does it mean to
"try to live"?

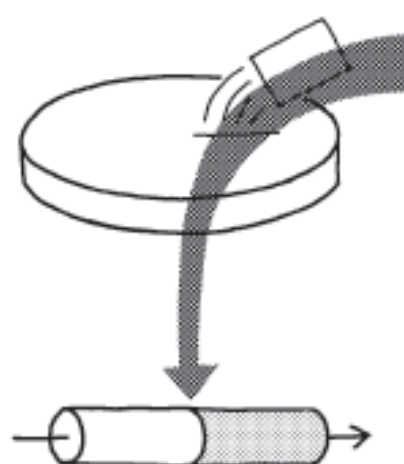


It means trying to
take the next step
toward the future,

and to build new
things on top of
the past.

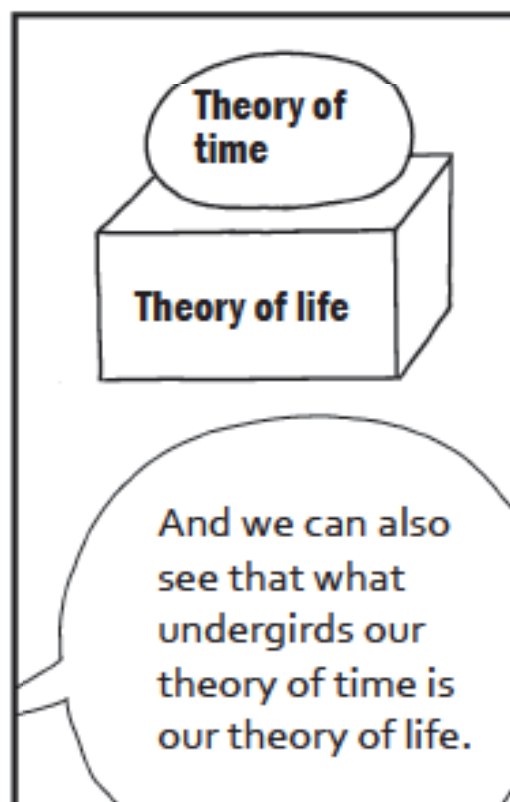
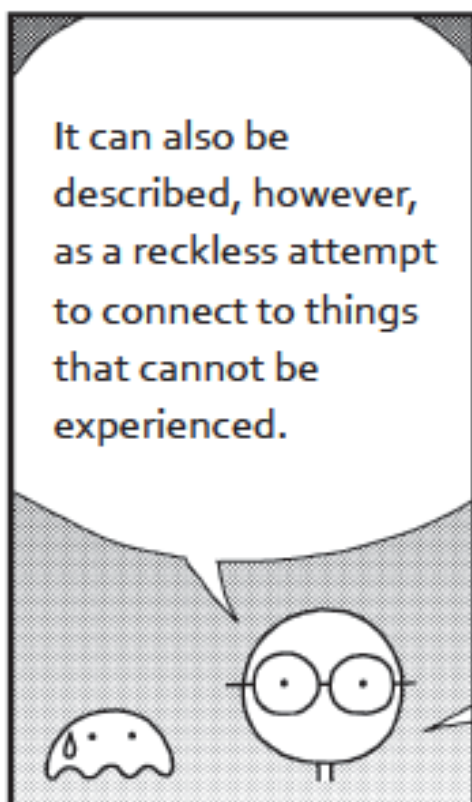
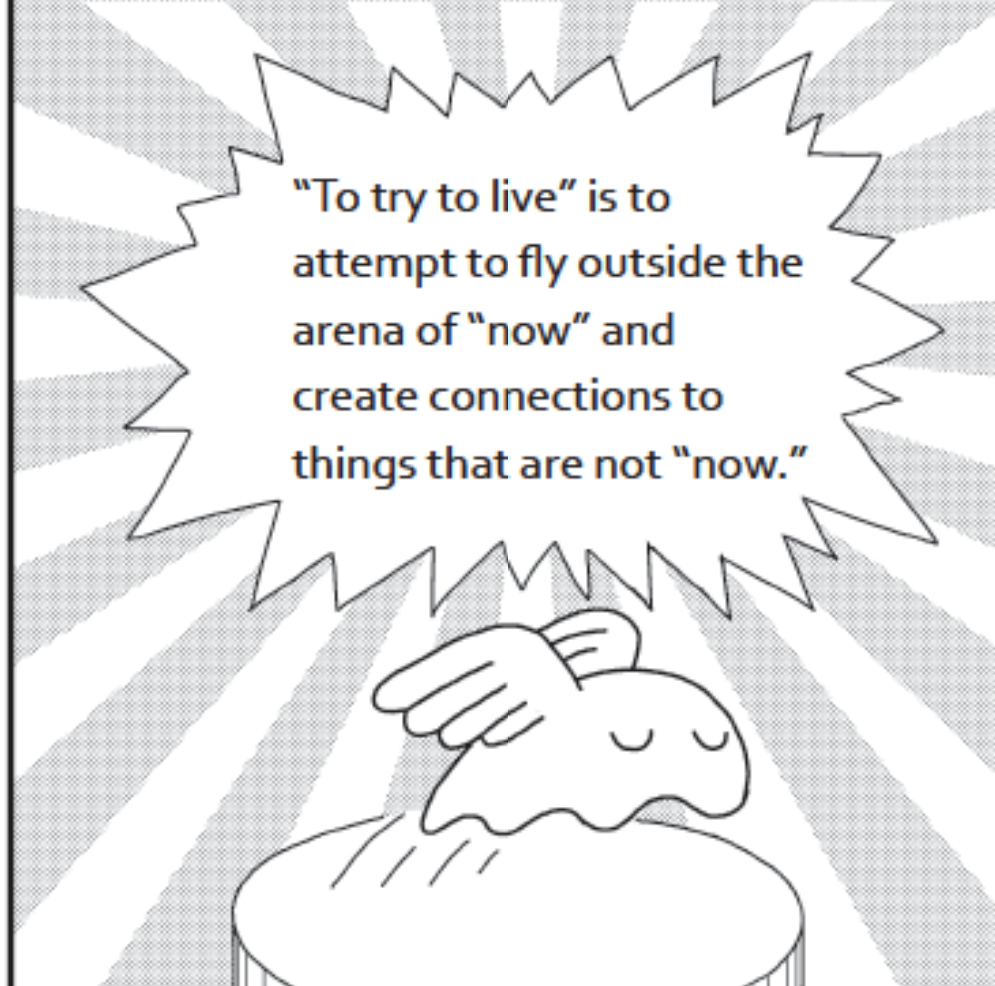


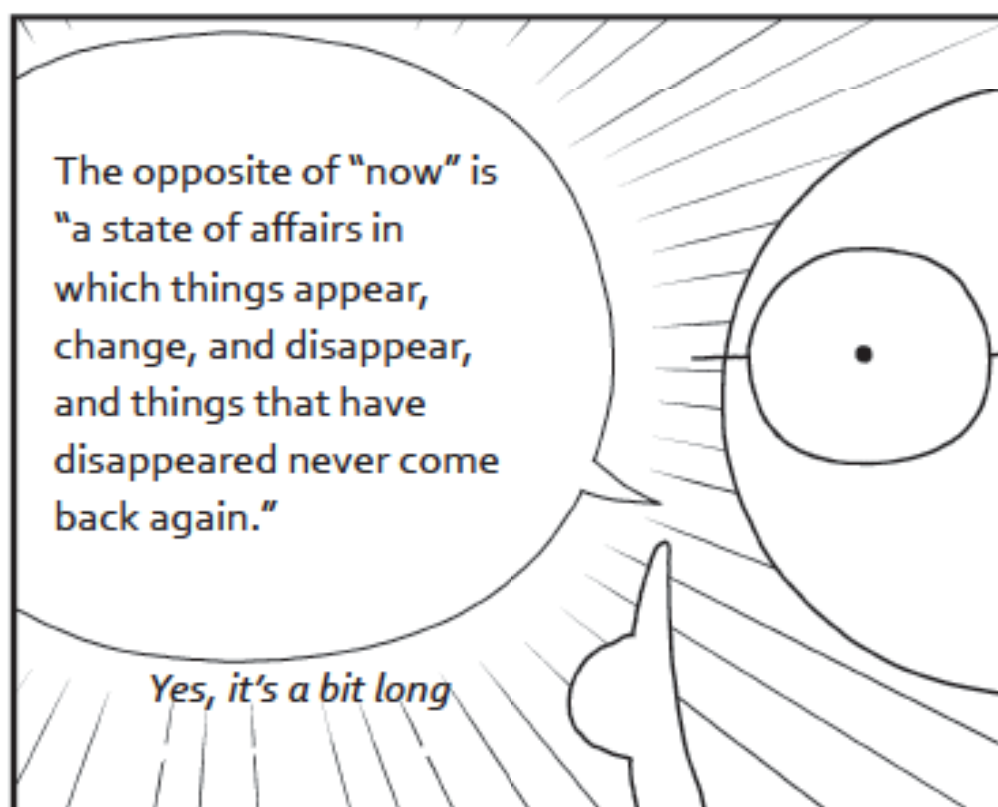
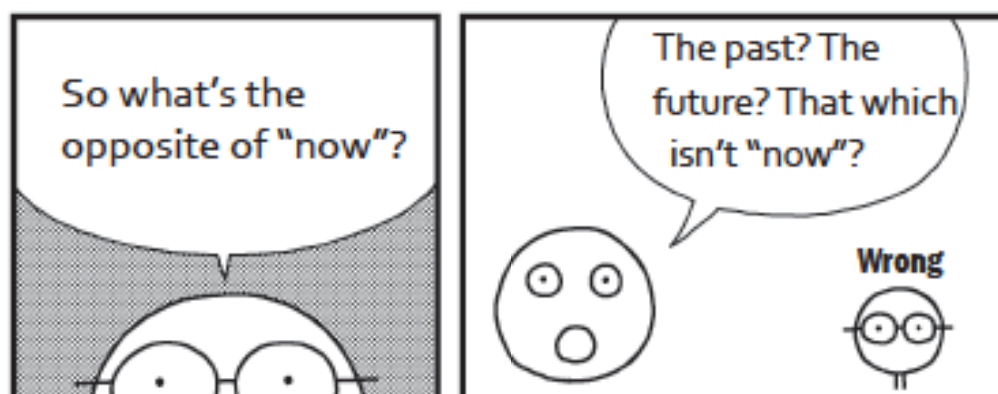
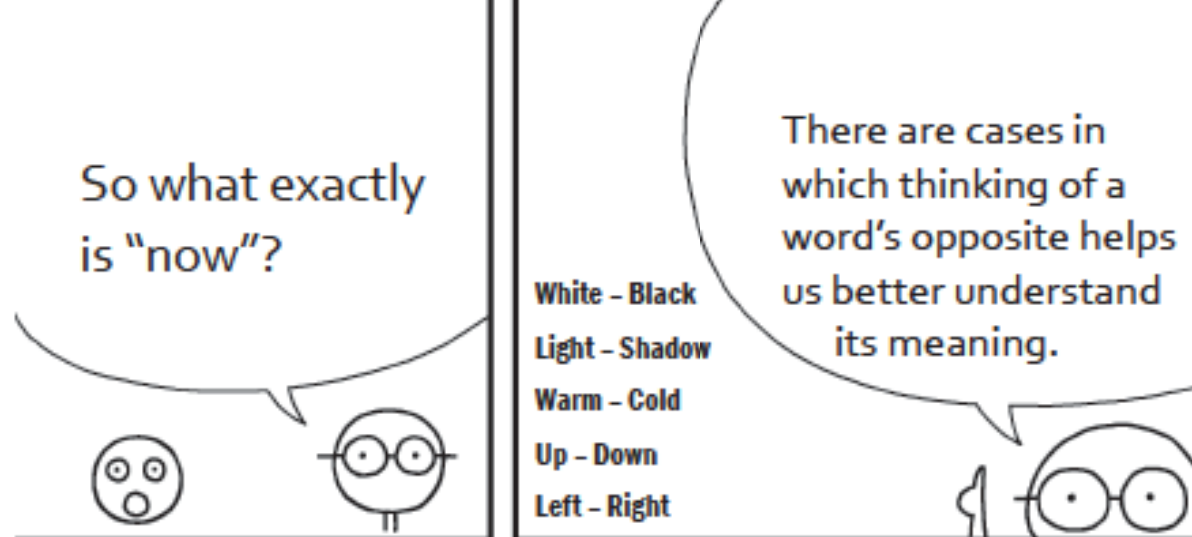
In other words, it means
trying to create a direct
connection to "the past
itself" through "the past
that springs up now,"

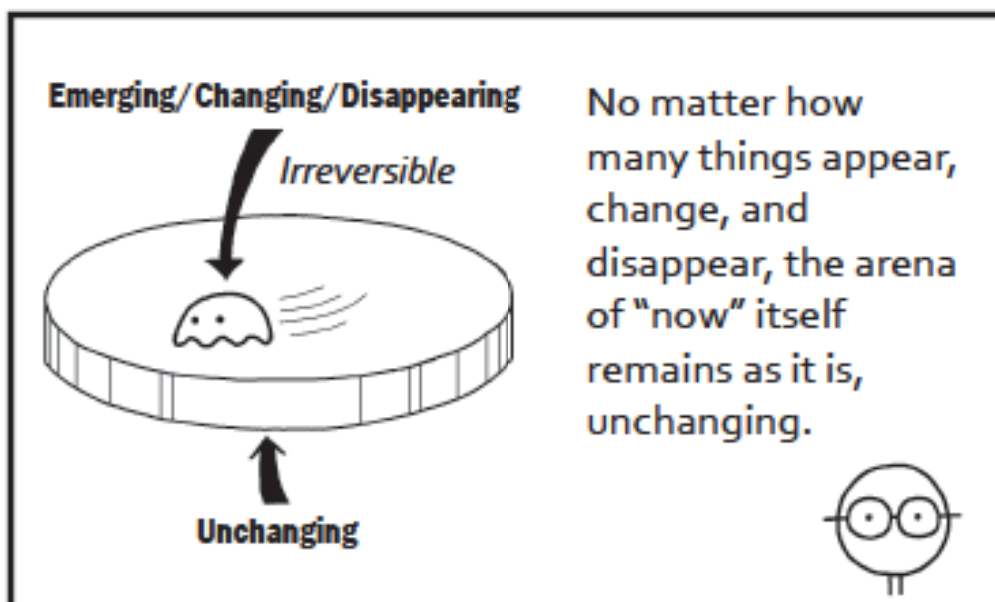
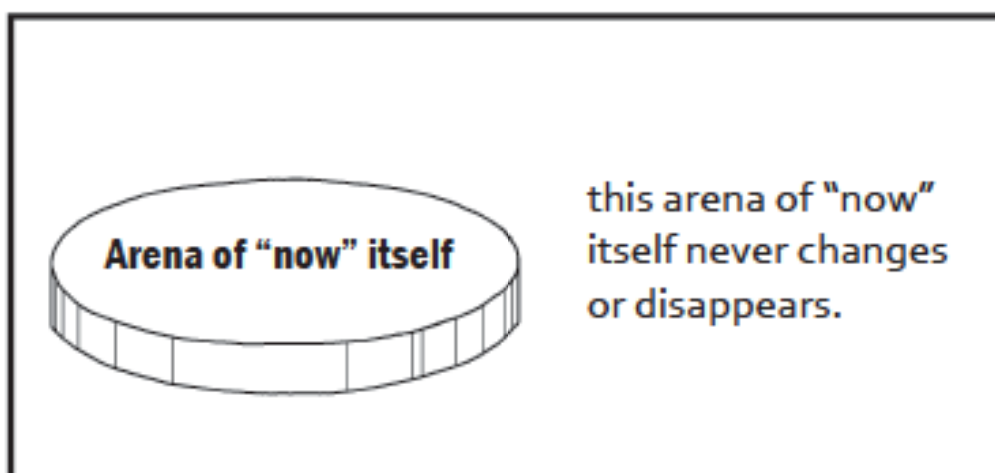
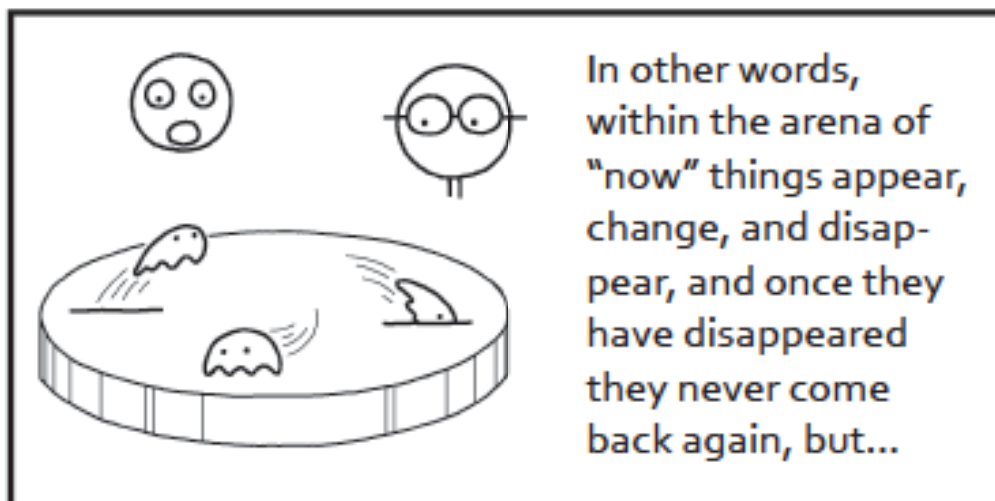


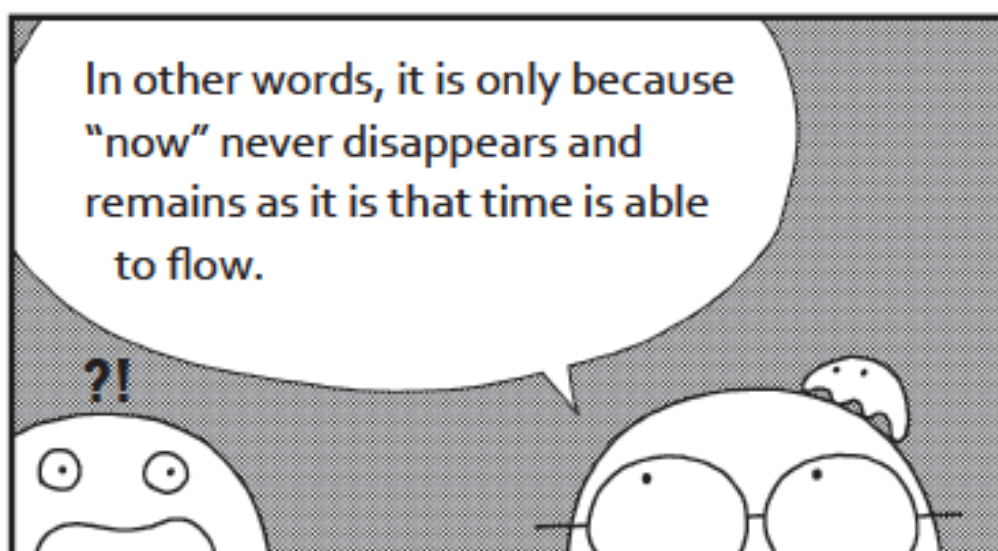
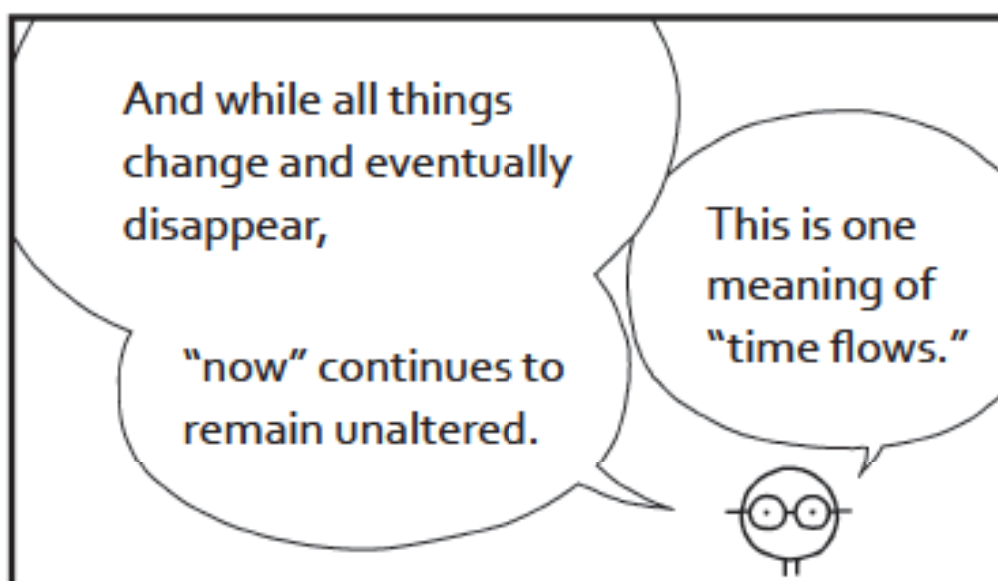
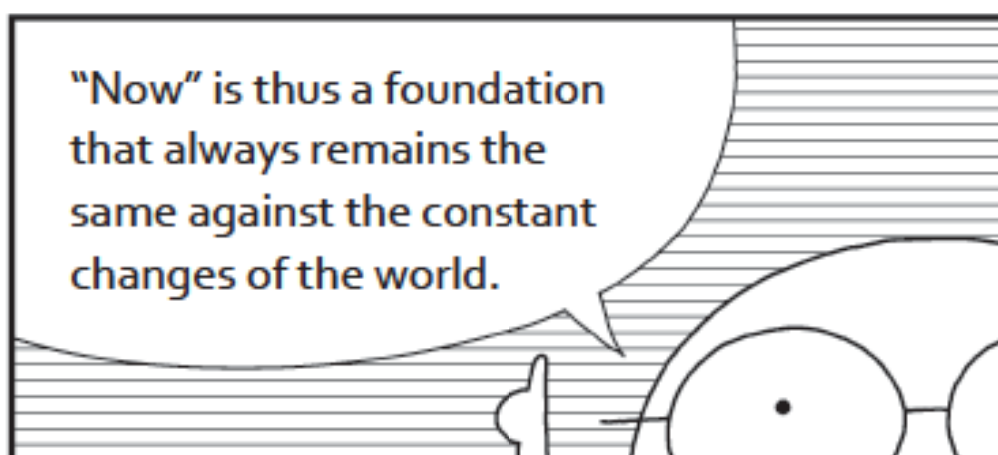
and to create a direct
connection to "the future
itself" through "the
future that springs up
now."

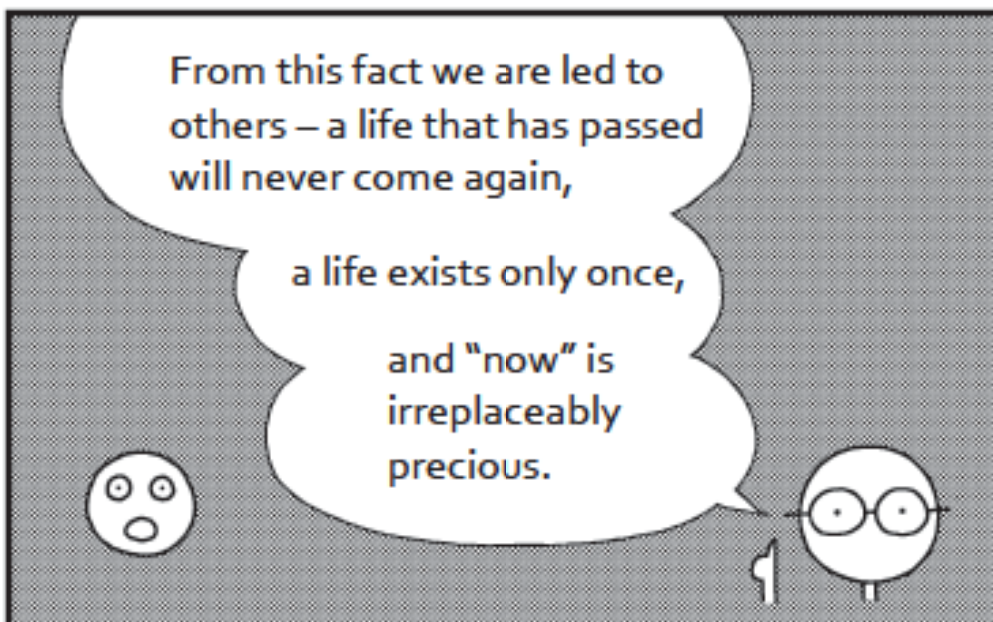
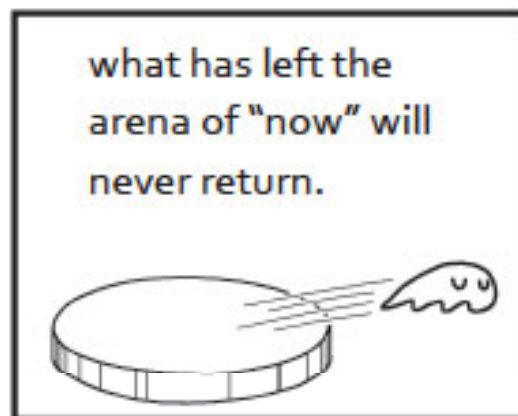
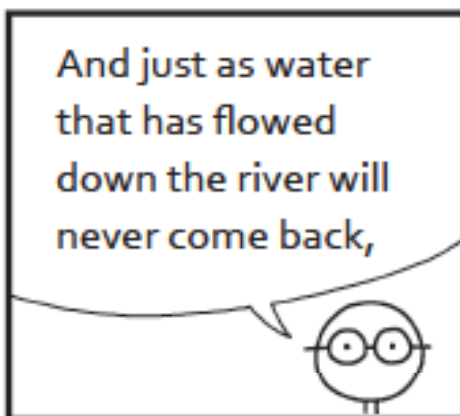
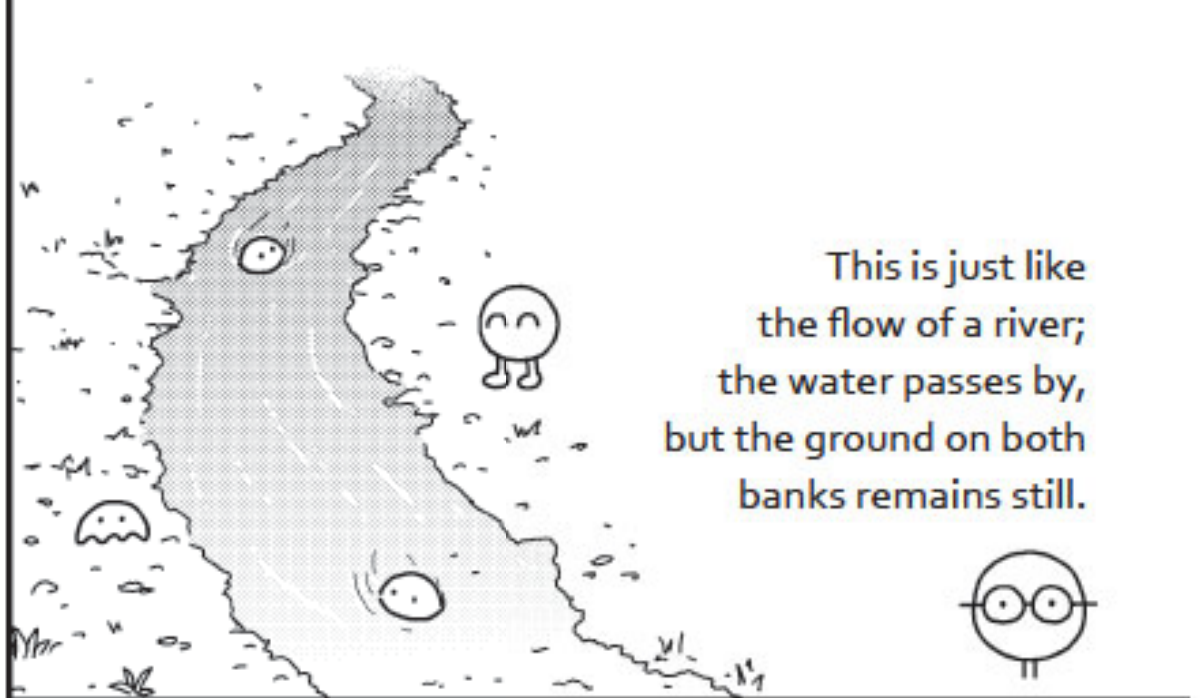


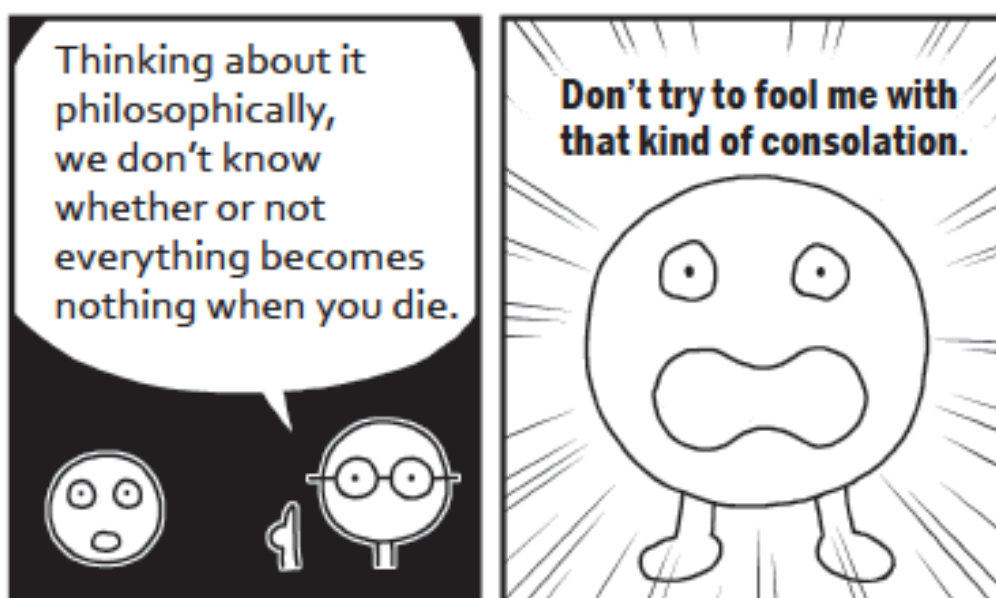
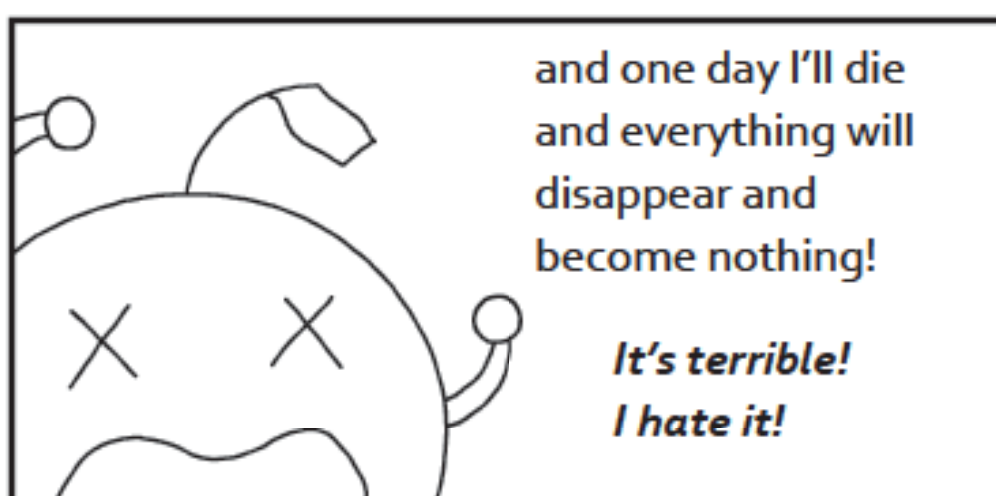
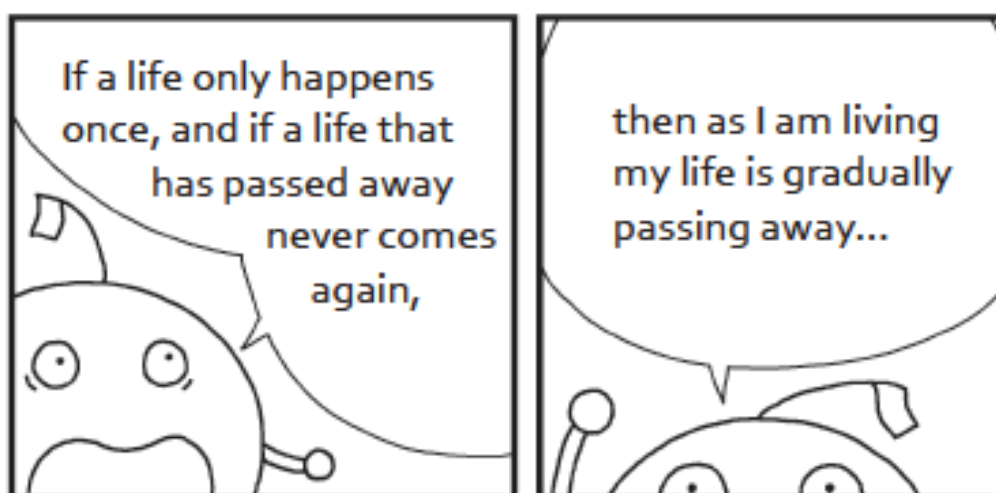


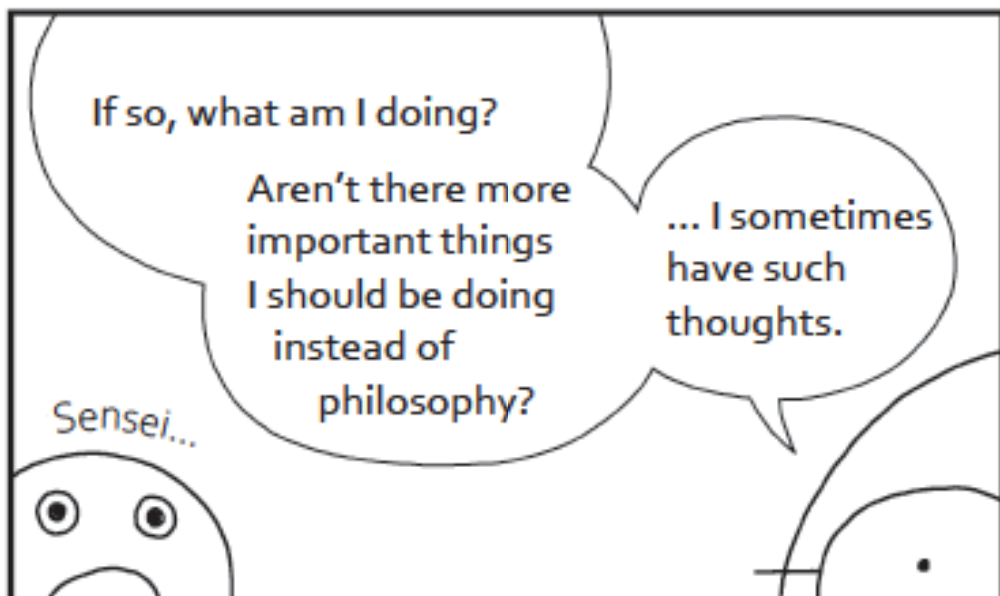
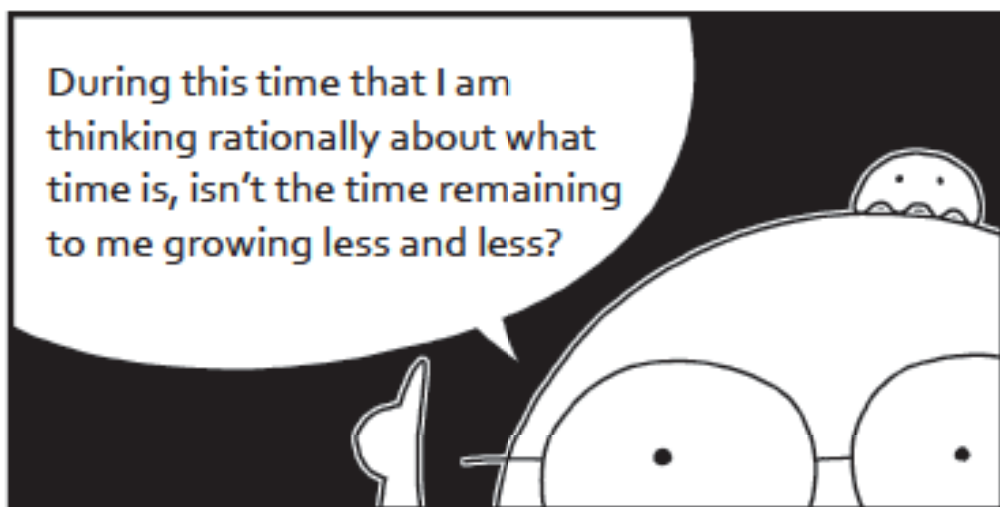


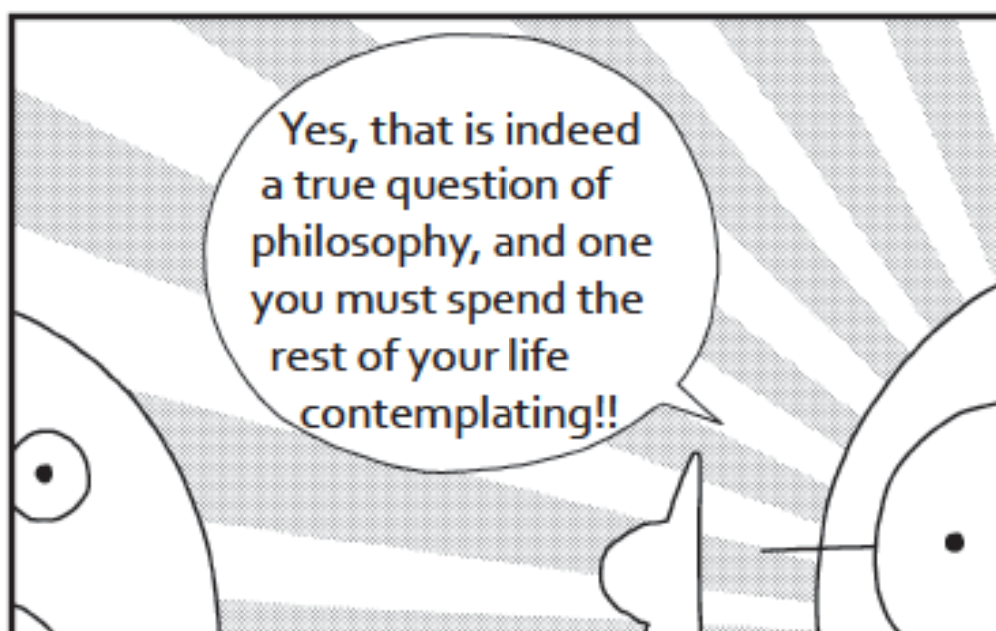
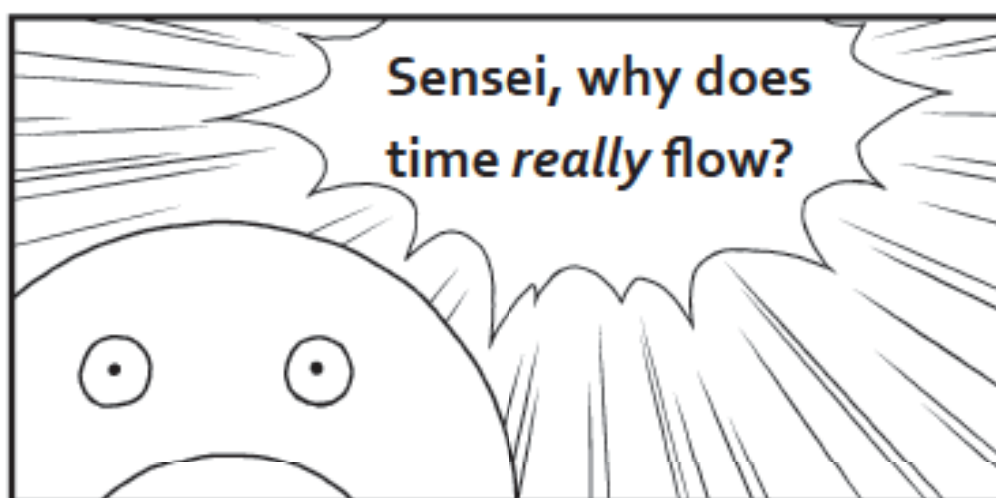
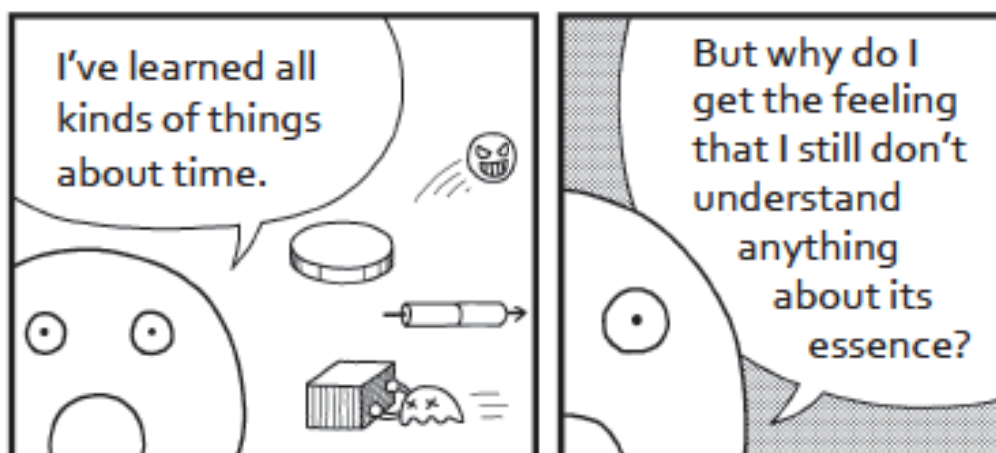


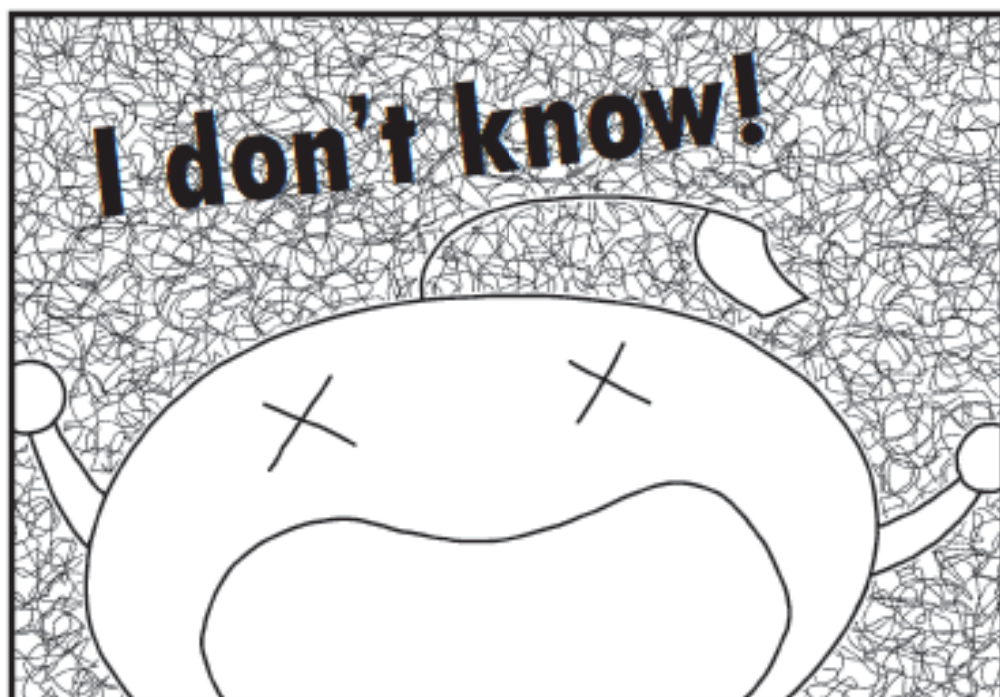
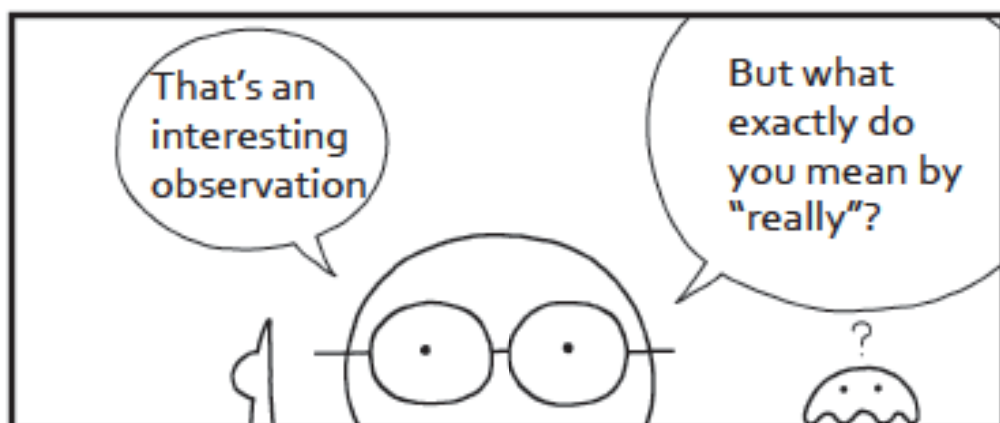
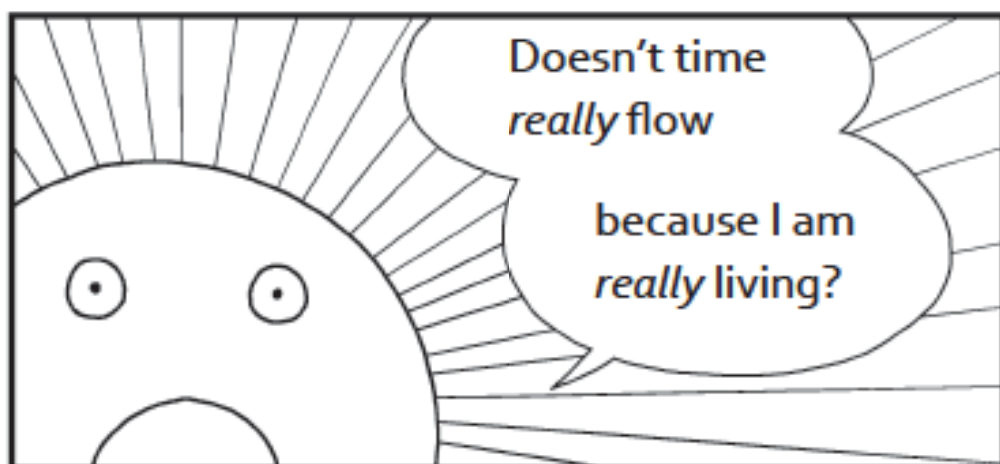


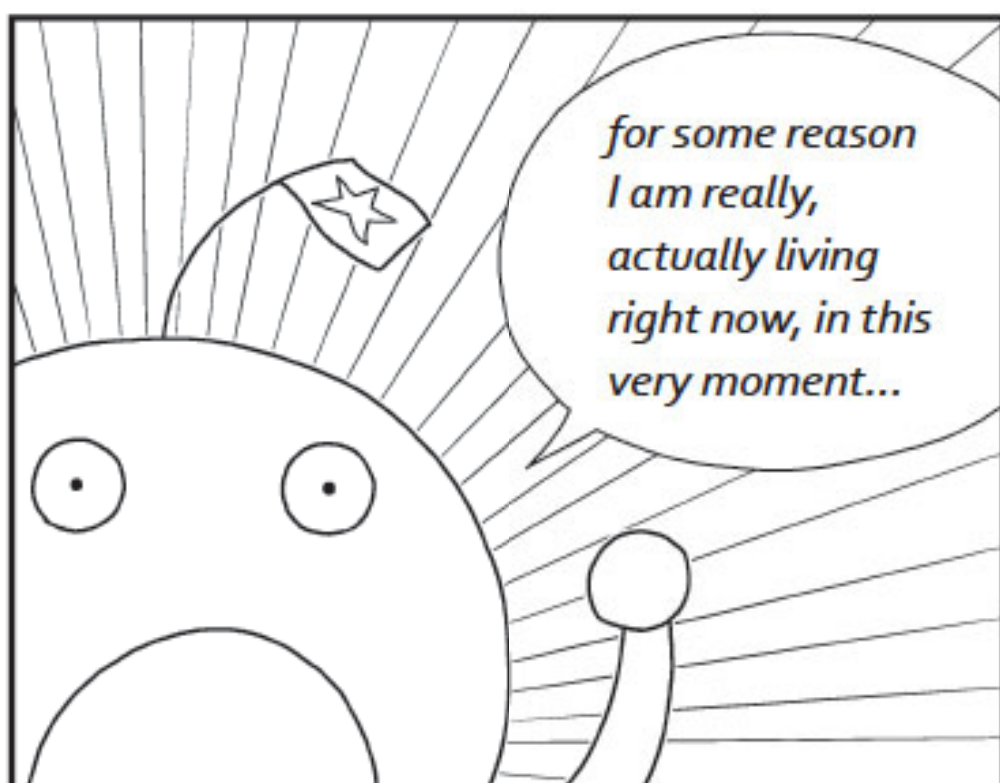
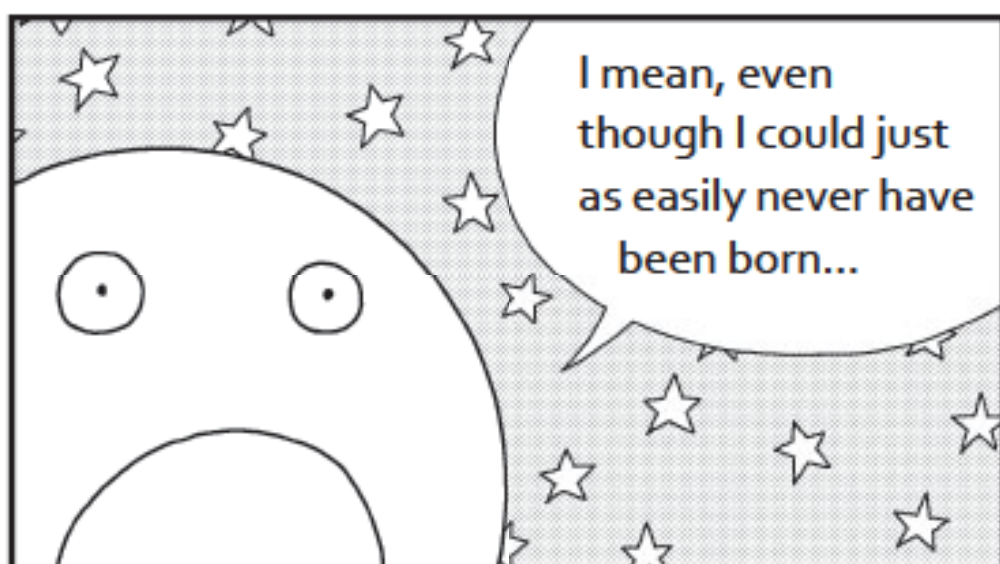
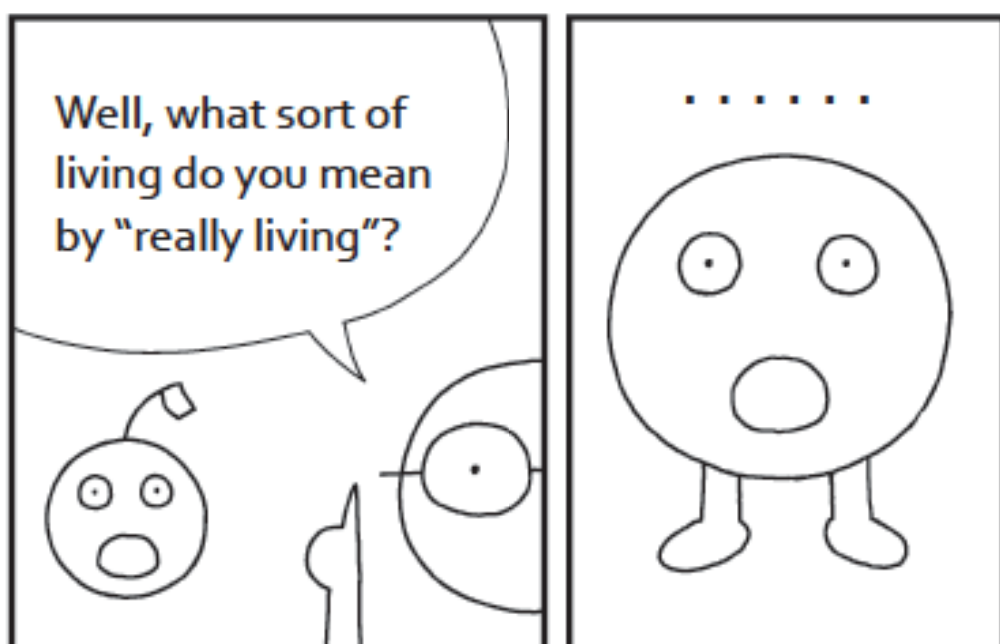


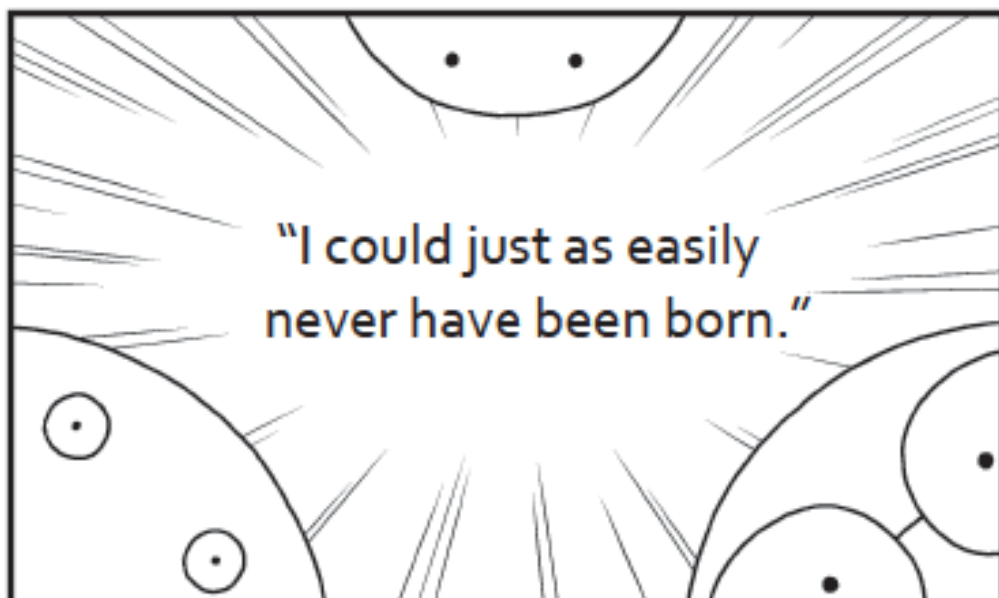
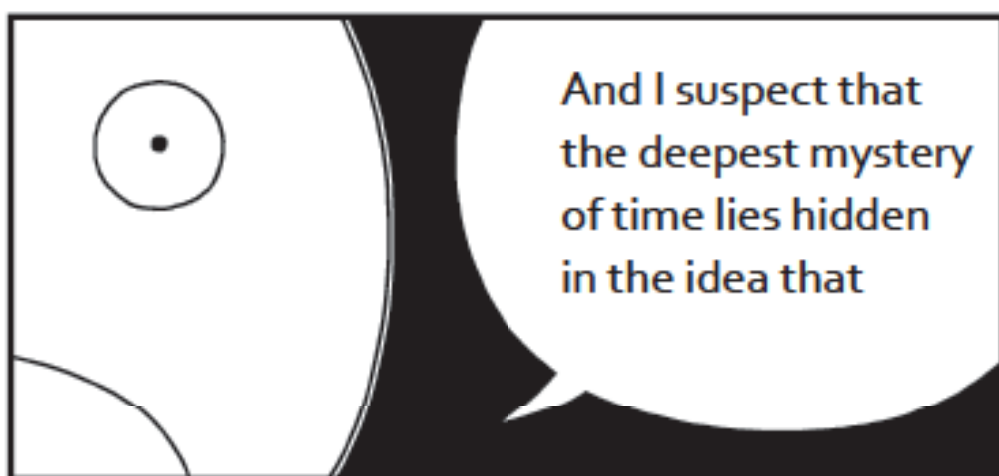
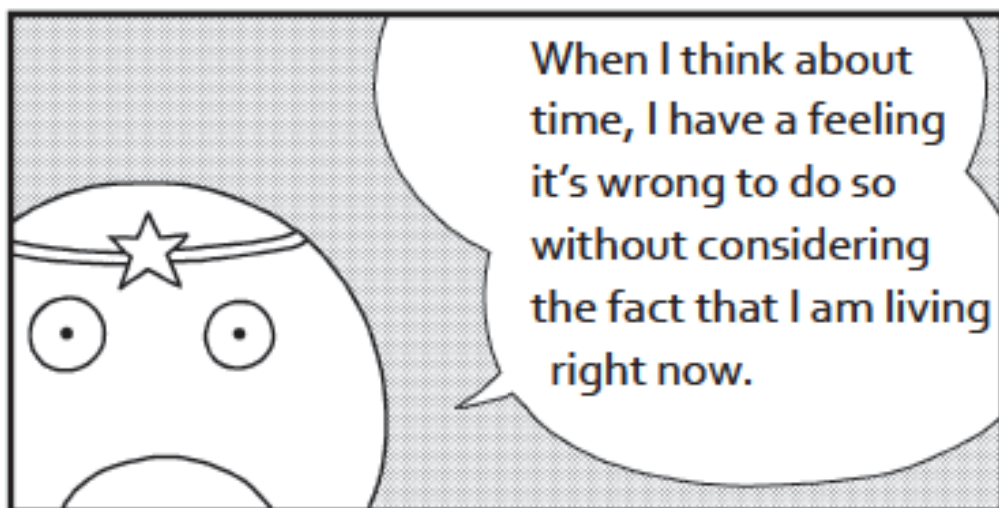






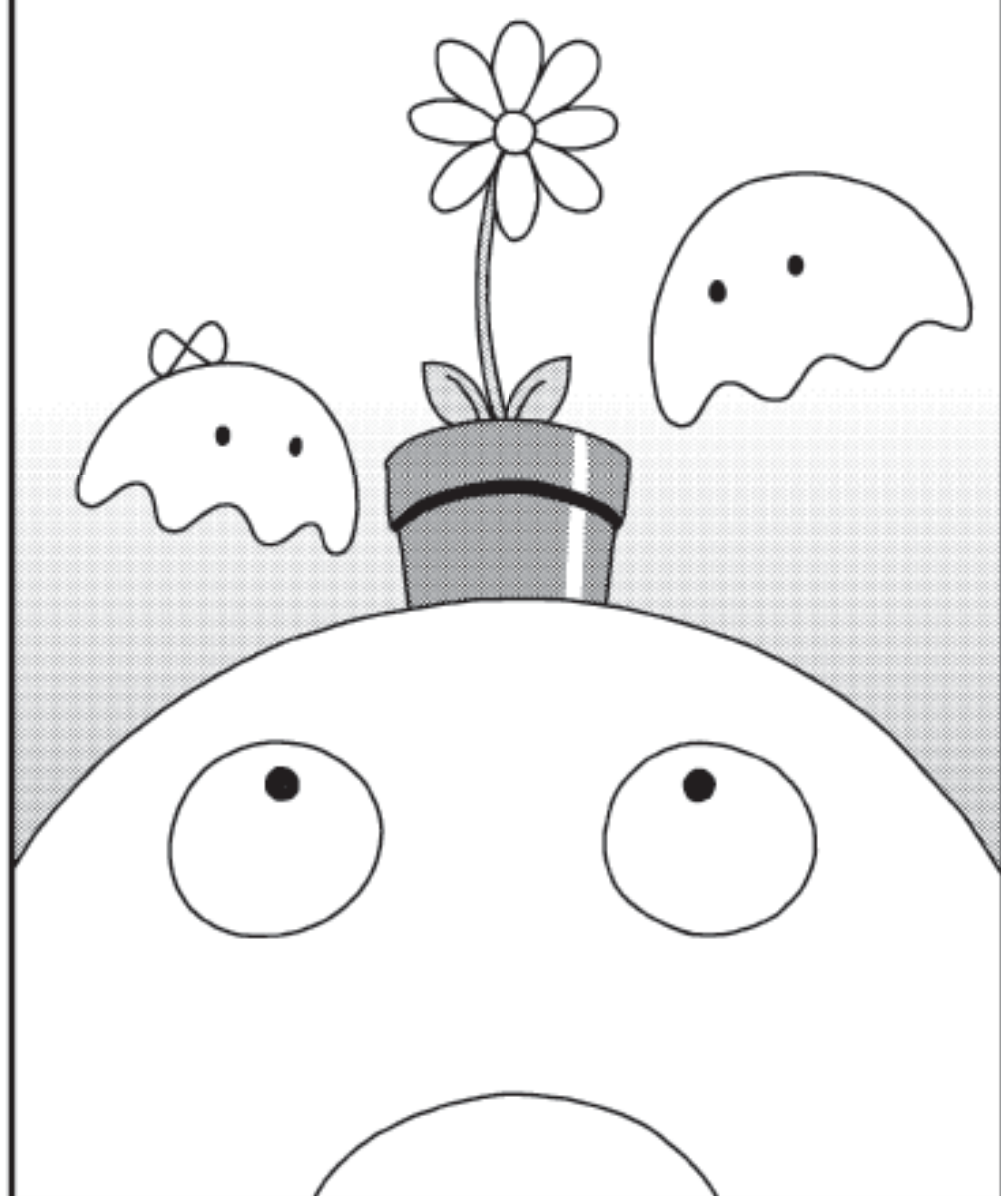


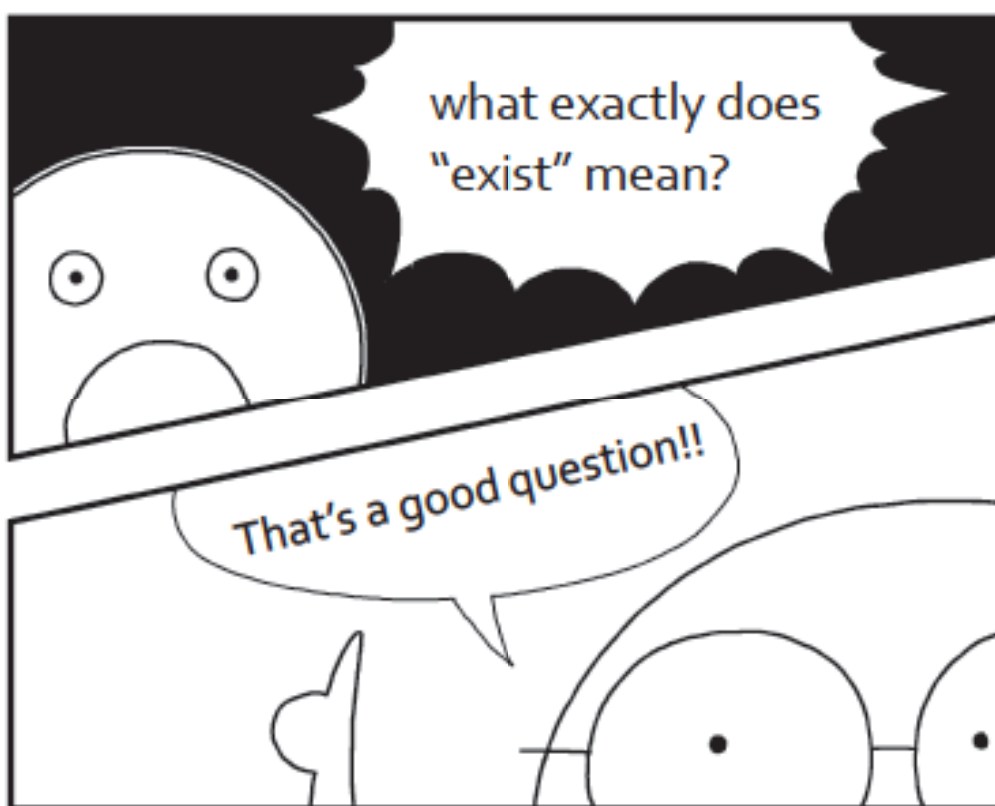
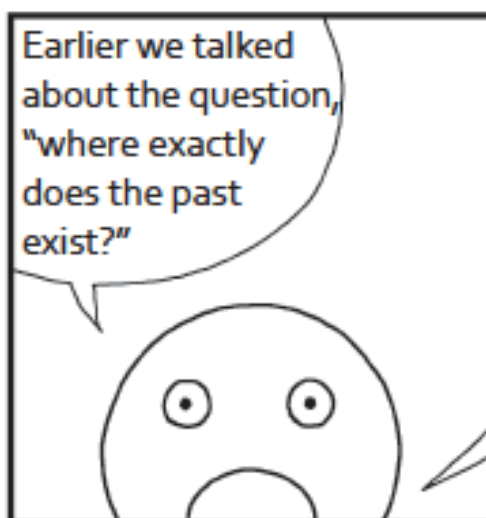


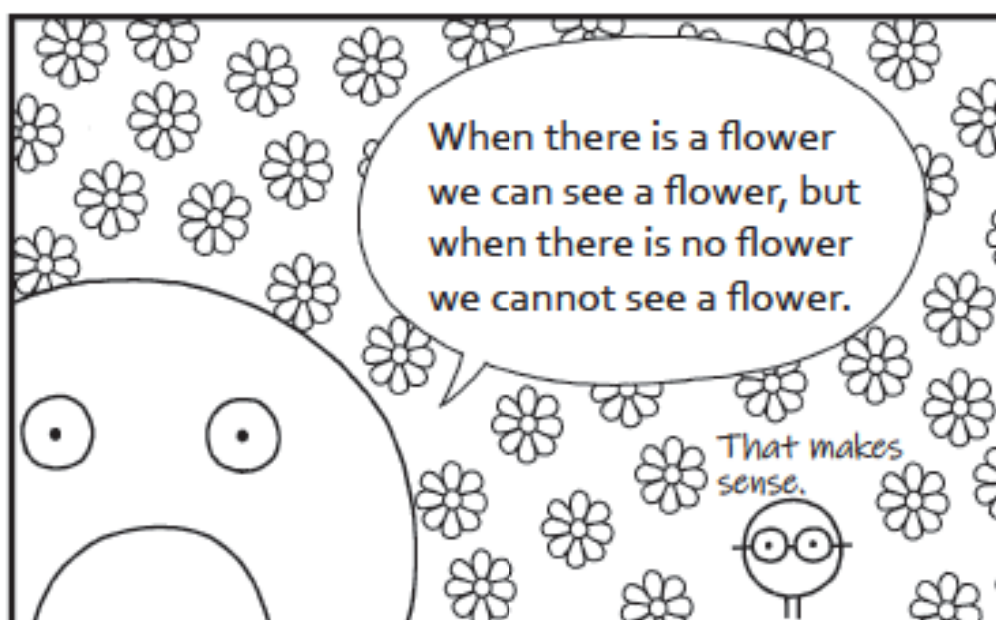
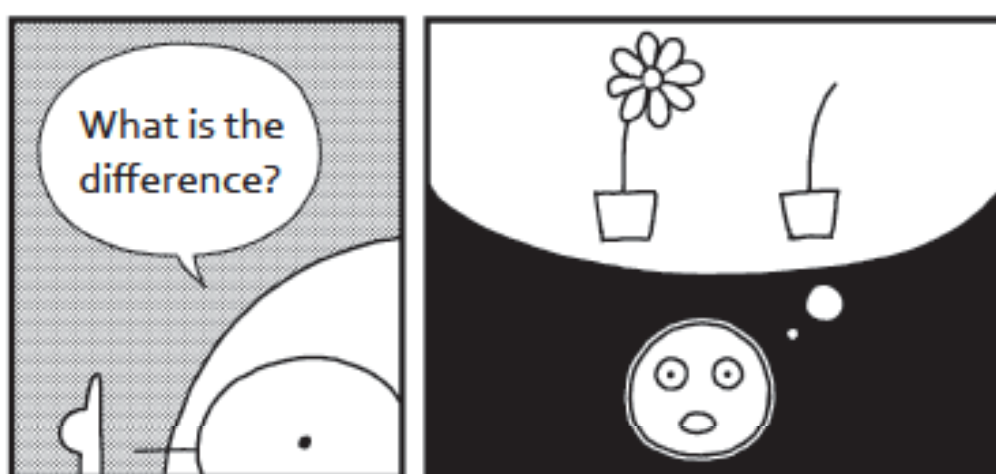
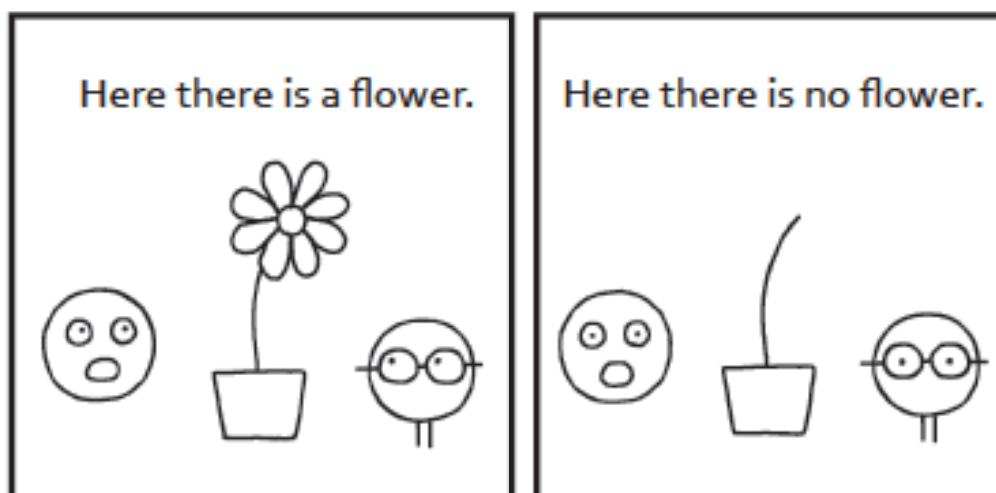


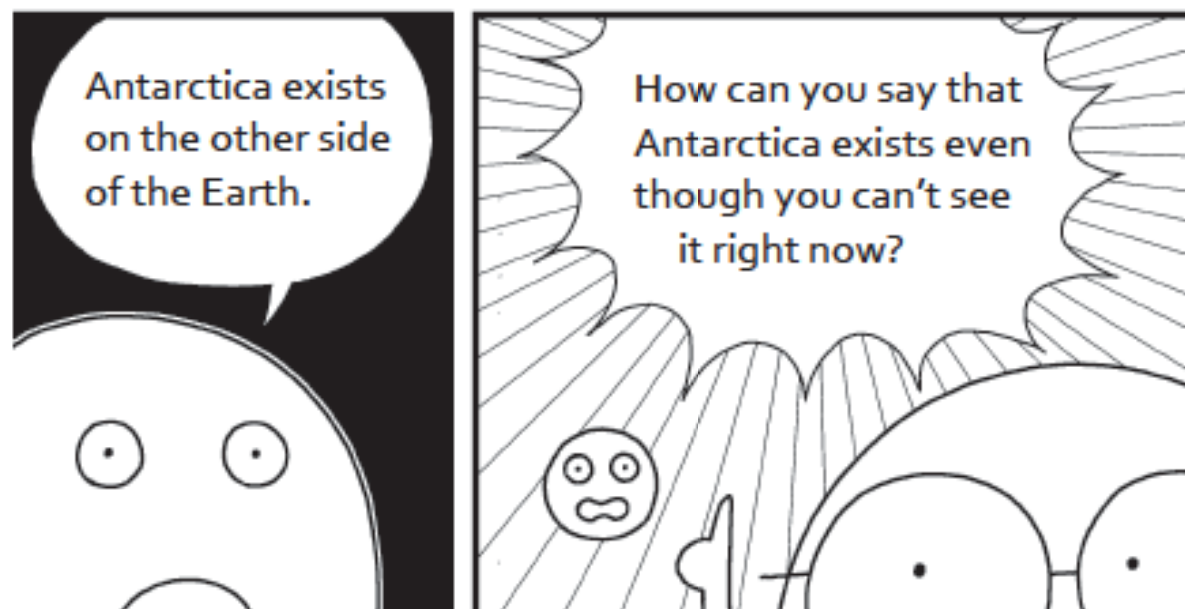
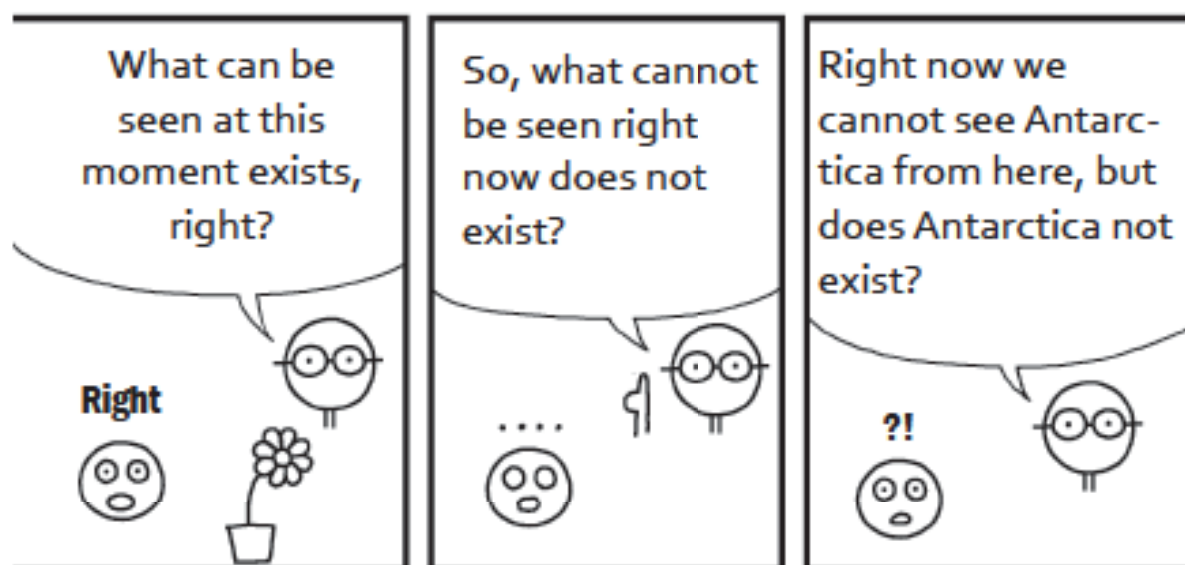
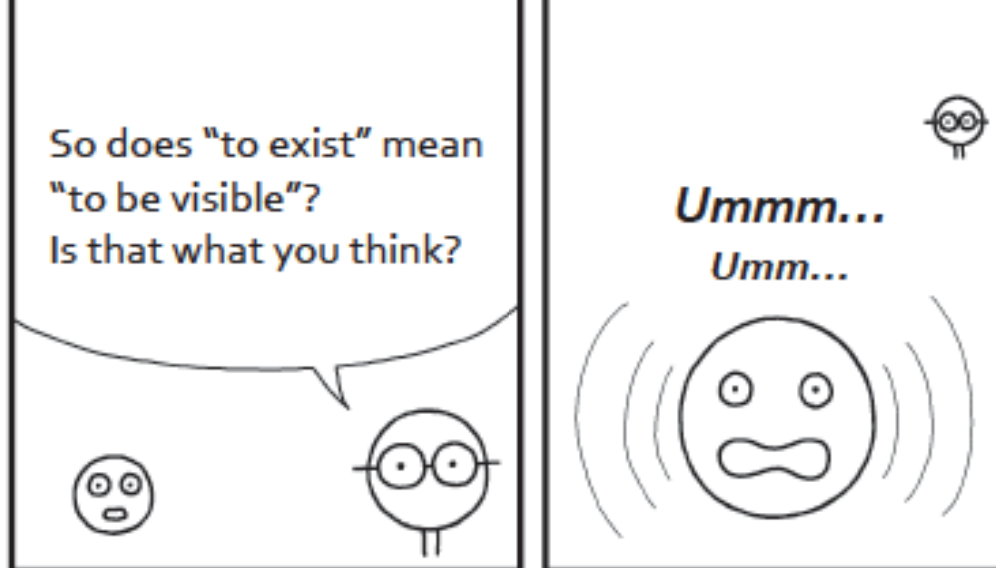
Chapter 2

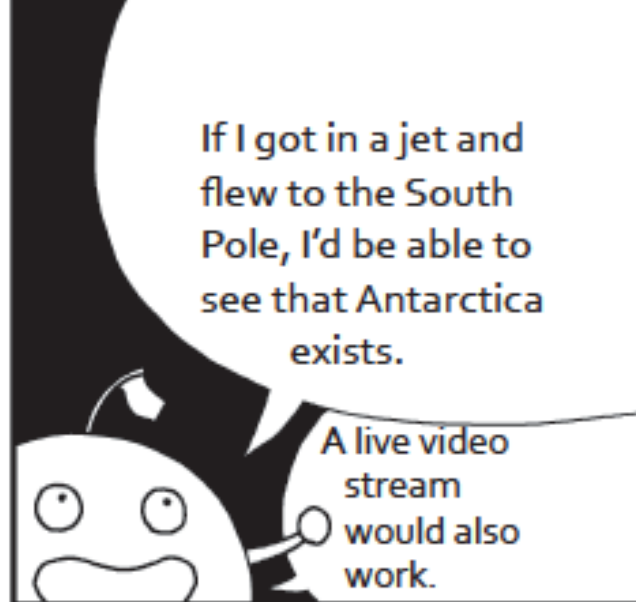
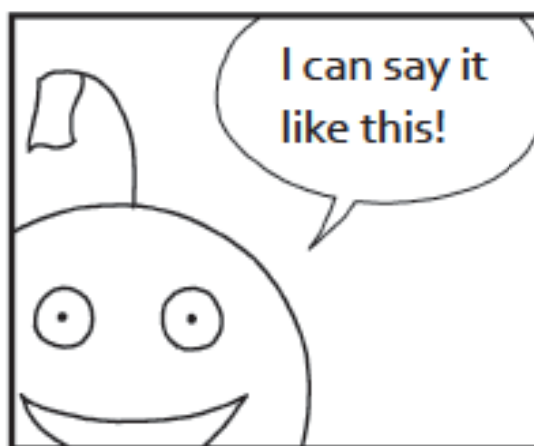
What is Existence?



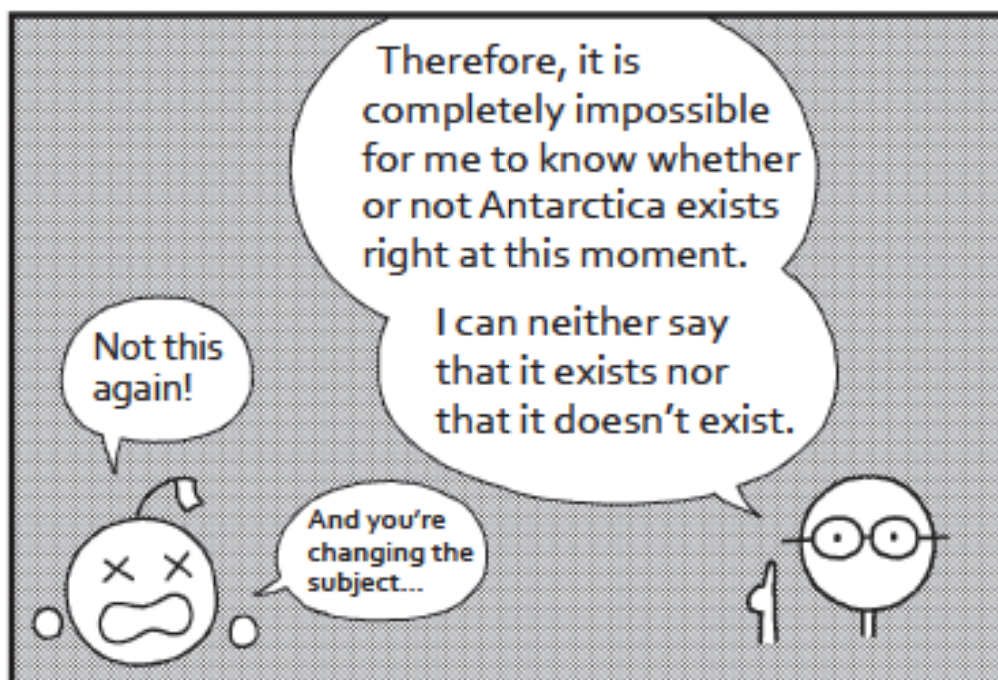
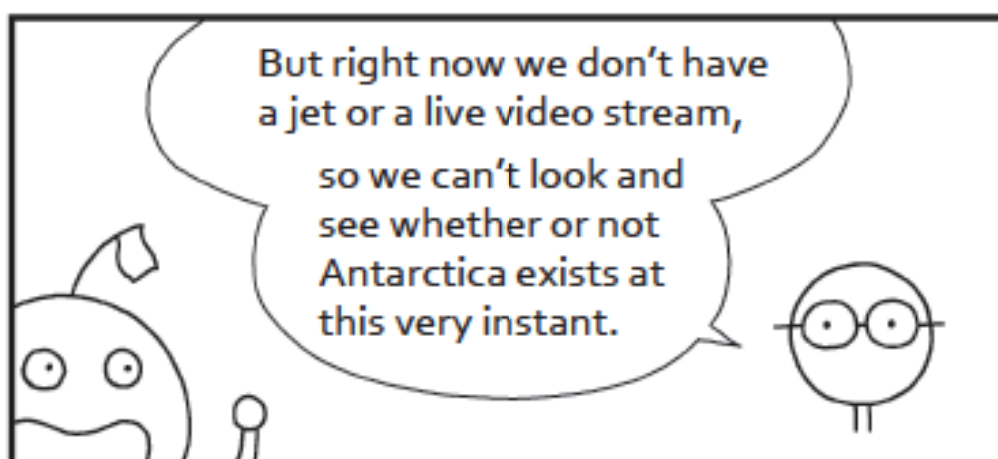








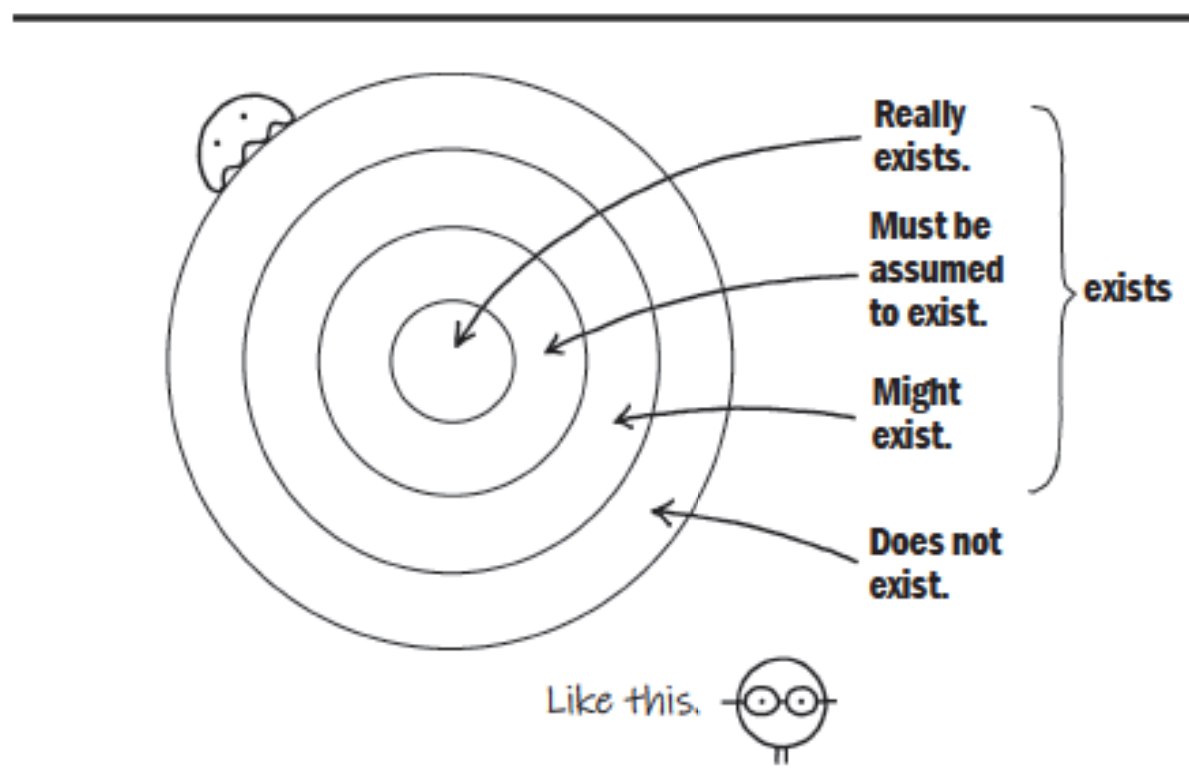
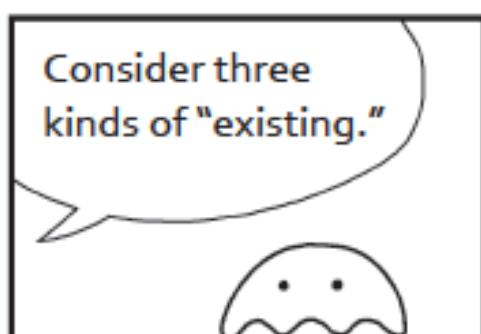
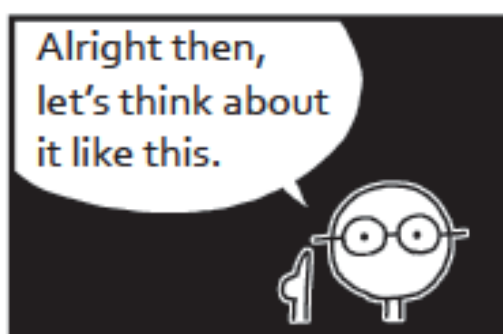
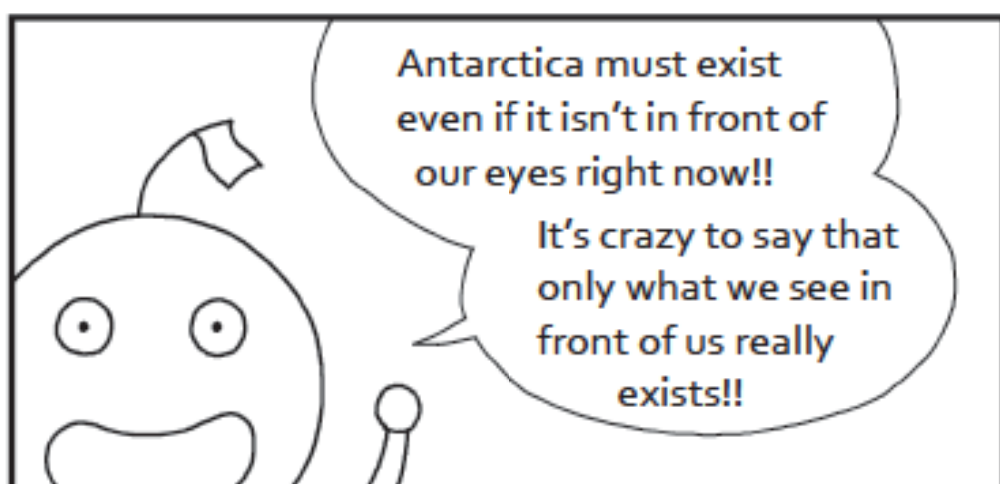
A live video stream would also work.



Therefore, it is completely impossible for me to know whether or not Antarctica exists right at this moment.

I can neither say that it exists nor that it doesn't exist.

And you're changing the subject...





To begin with, "really exists" means I can actually confirm that the thing in question exists.

There is a flower right in front of my eyes.



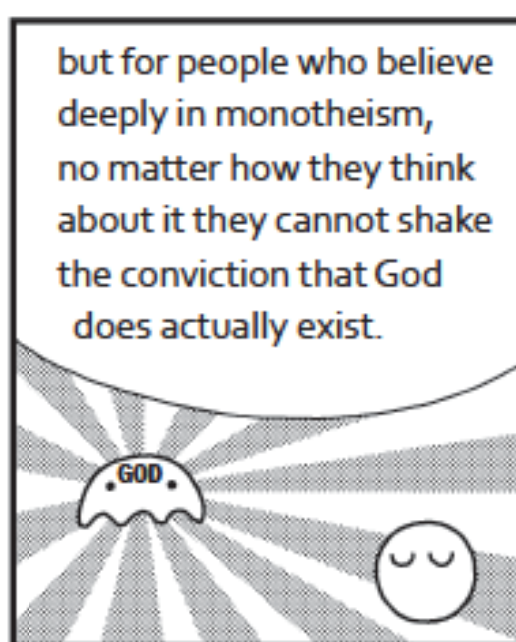
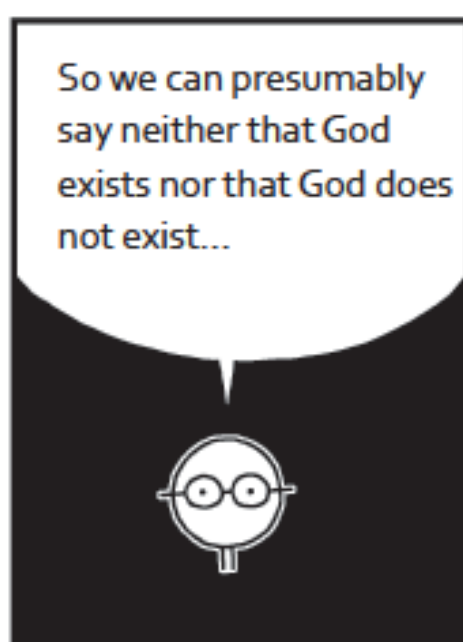
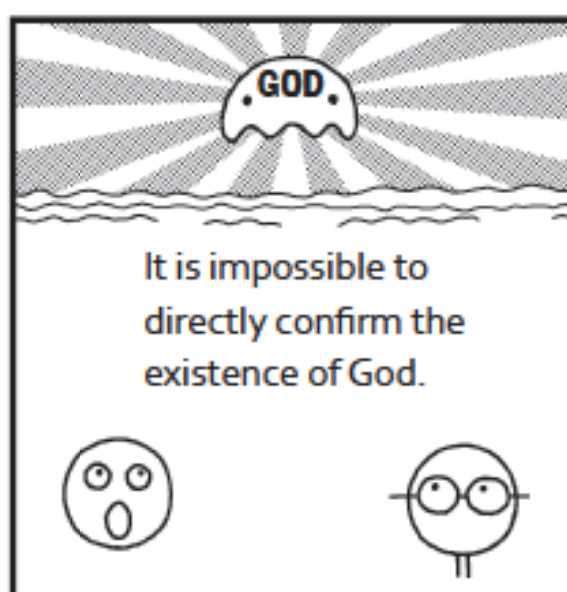
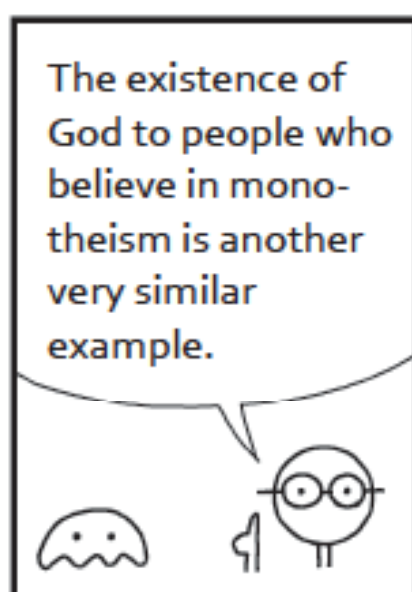
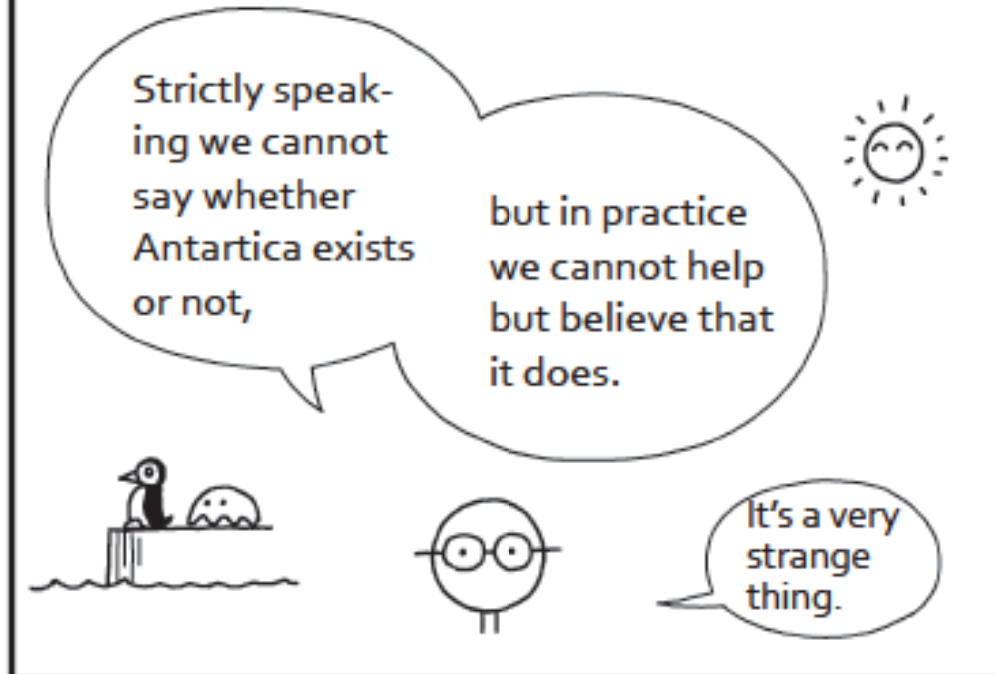
Second, "might exist" means I cannot say there is no possibility that the thing exists.

Aliens from outer space might have set up a secret base somewhere on Earth.



Third, "must be assumed to exist" means I cannot actually confirm whether or not the thing in question exists right now, but I cannot help but assume that it does.

I cannot help but think that Antarctica exists.



Of course, there are differences between Antarctica and God.



If you go to the South Pole you can confirm whether or not Antarctica exists, but in the case of God no method of direct confirmation exists.



Let me give you another example. What will happen to this world after you die?



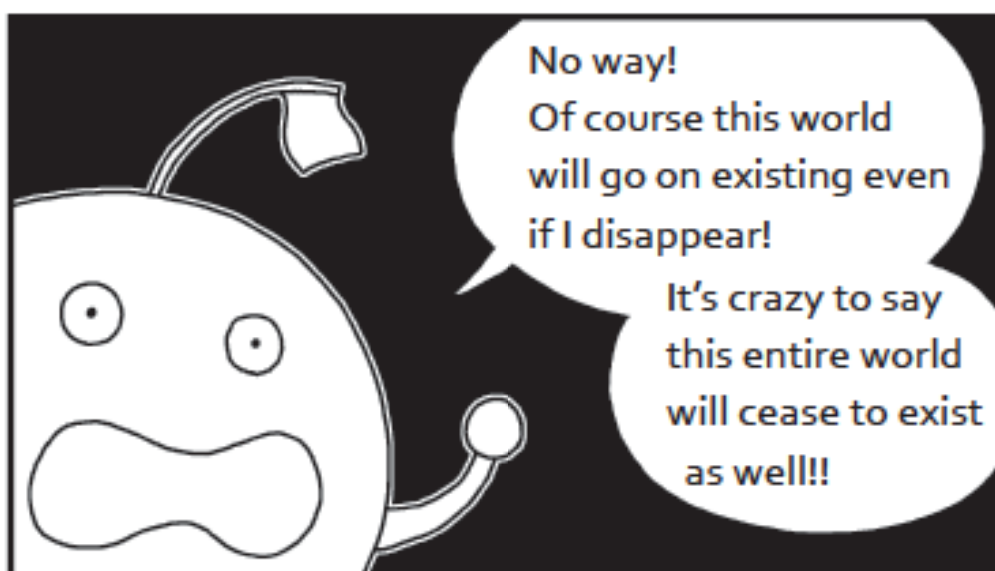
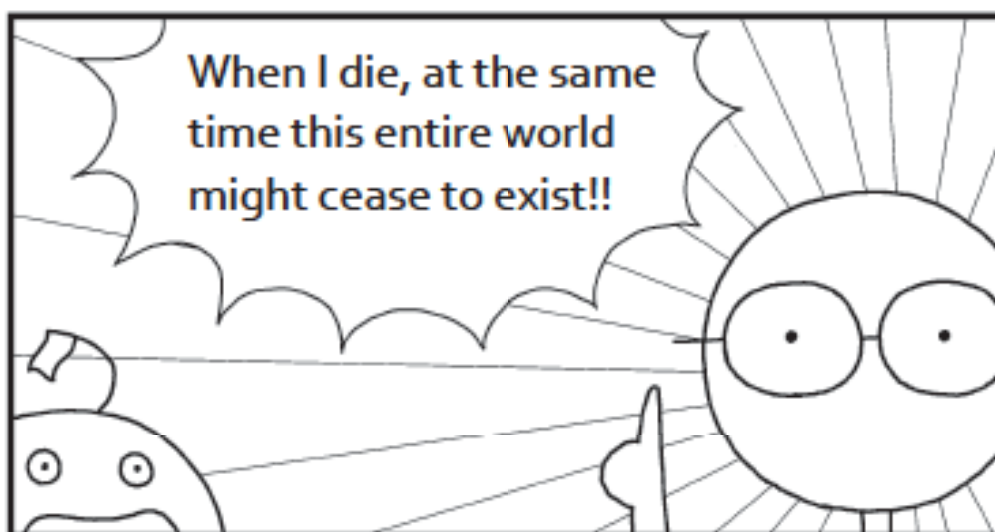
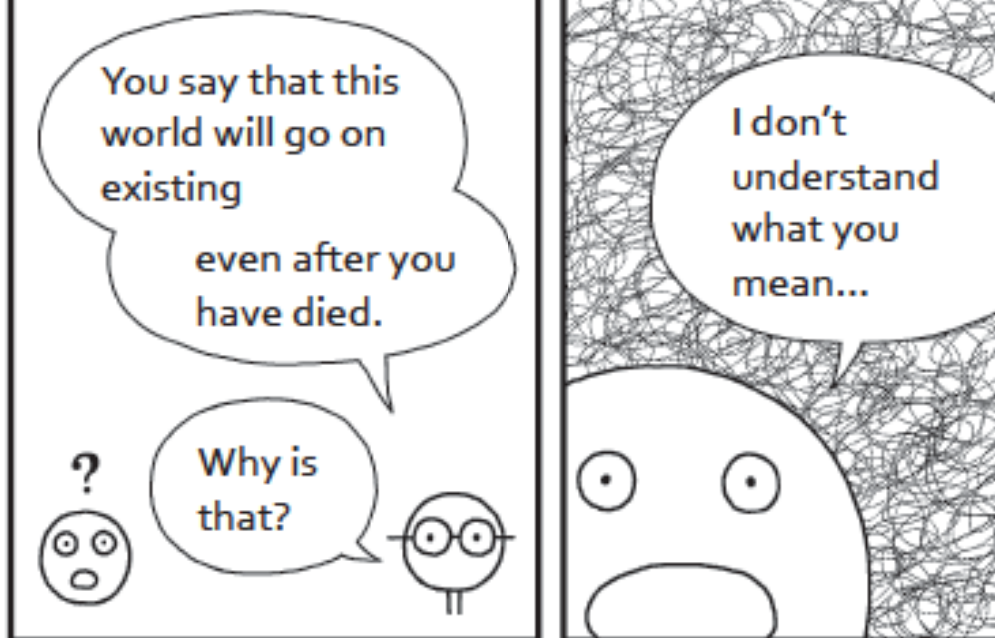
It will go on existing just as it is.

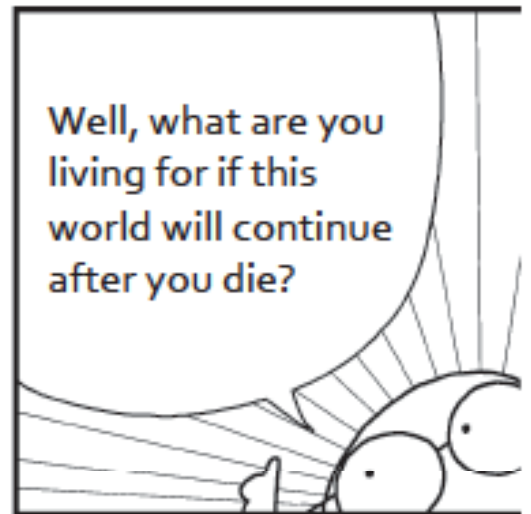
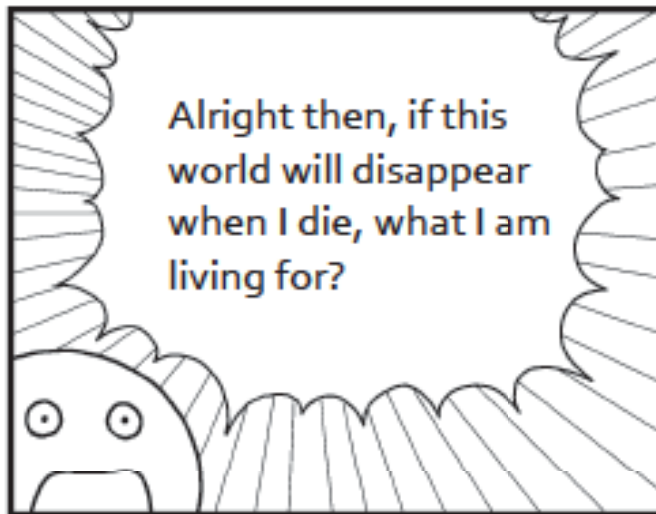
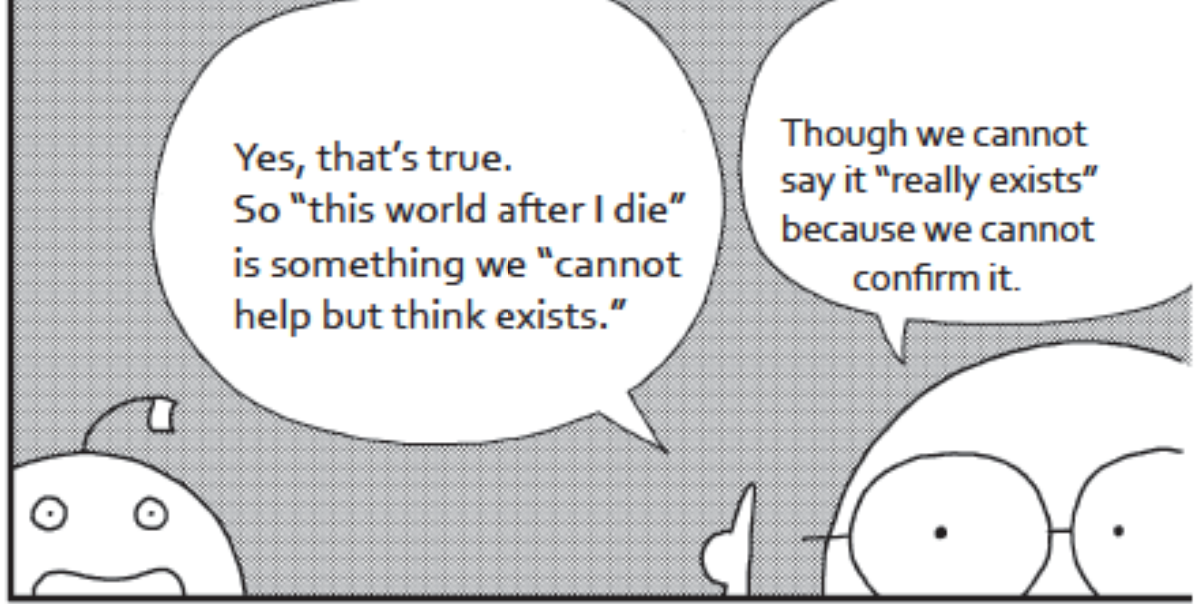


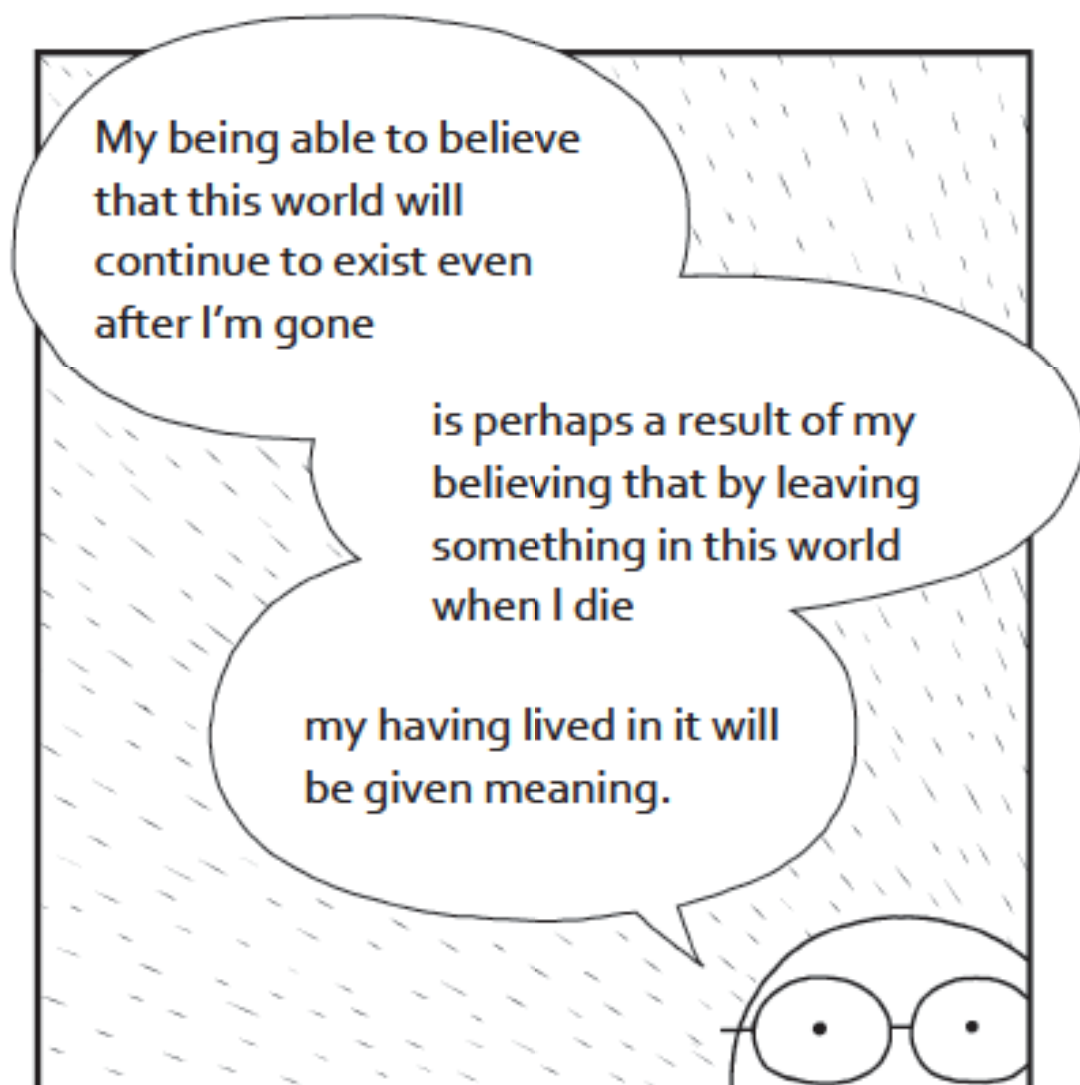
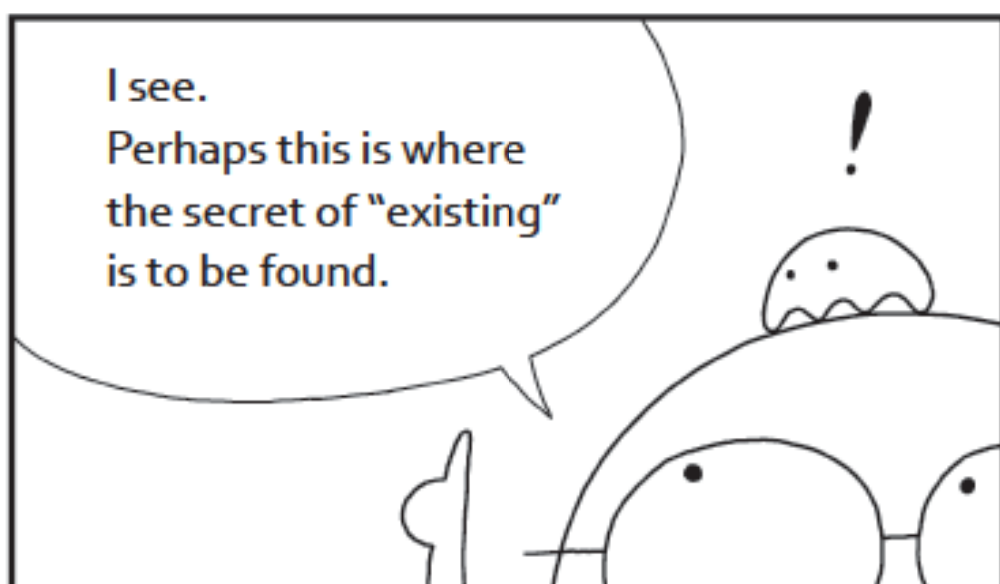
And will you exist in this world after you've died?

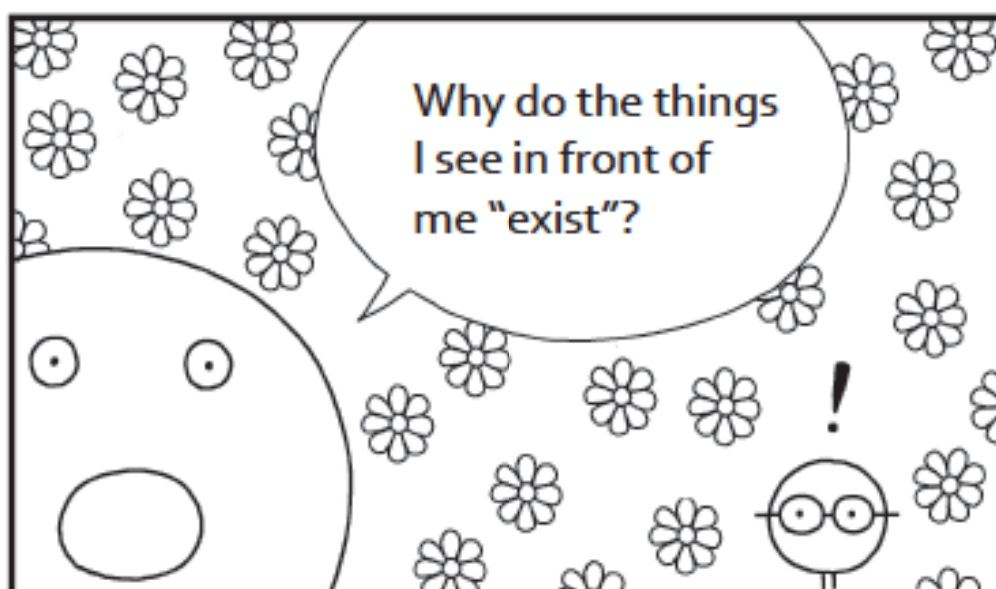
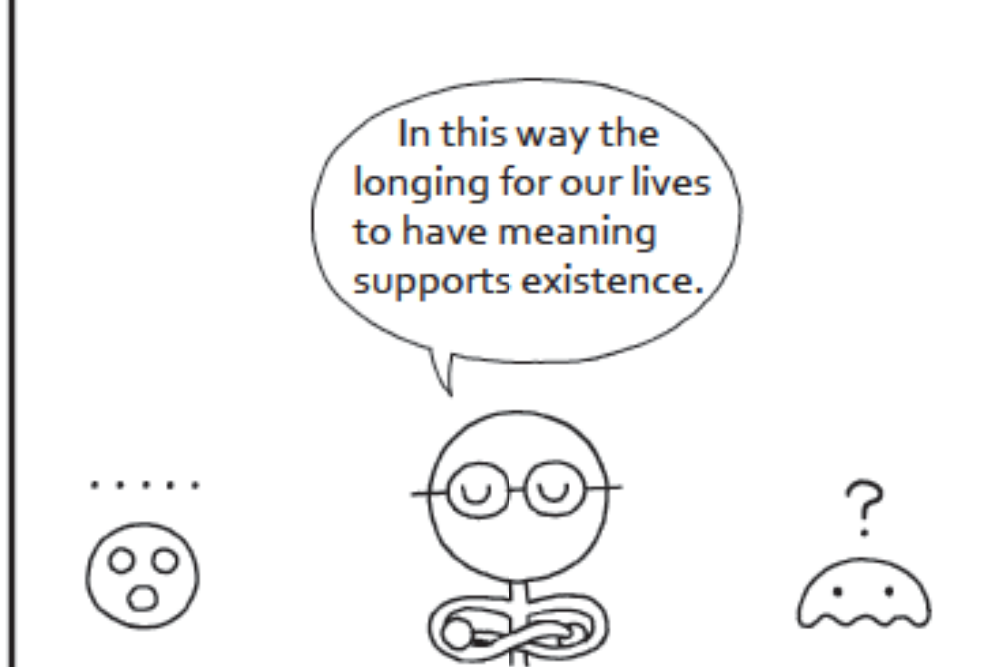
I won't exist any more.

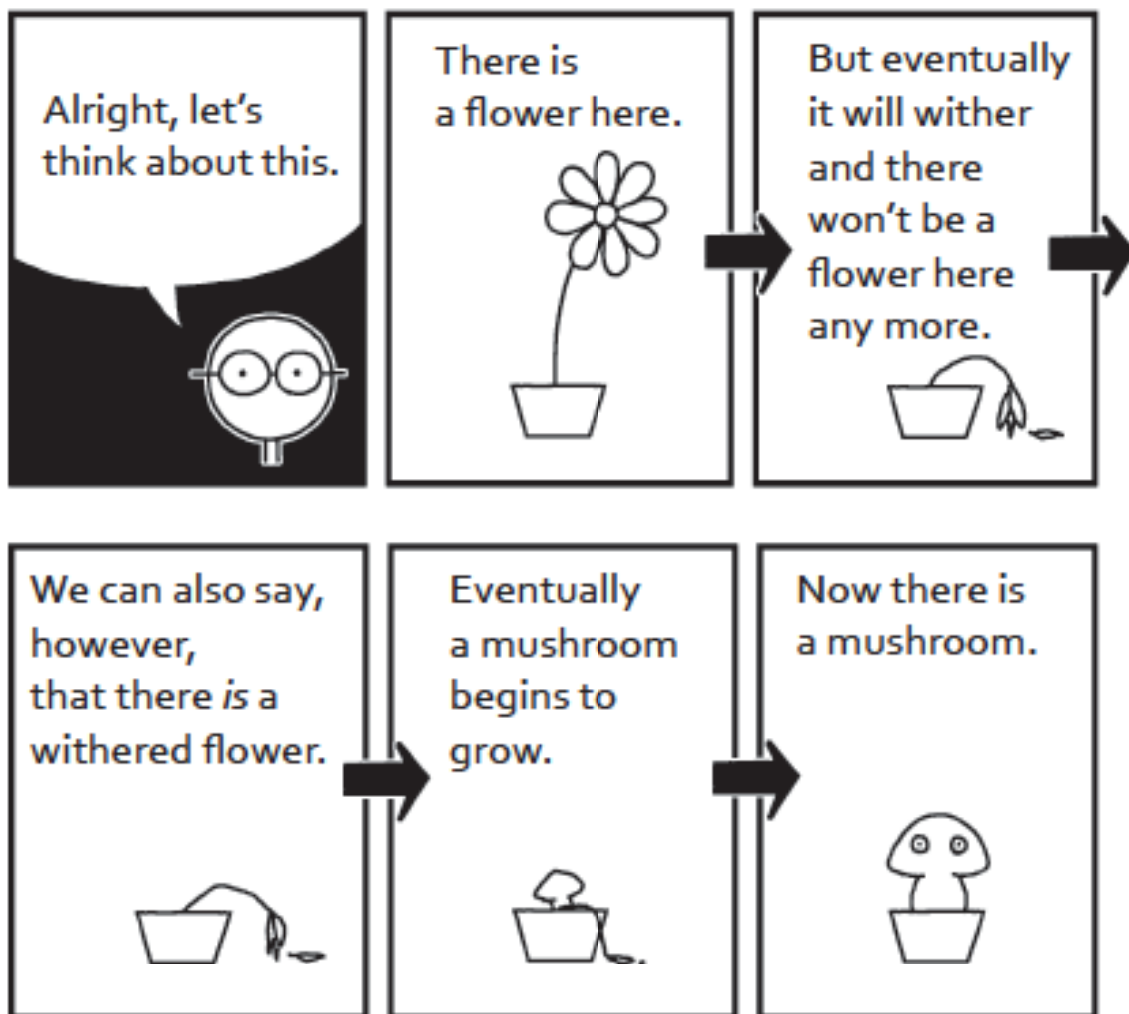












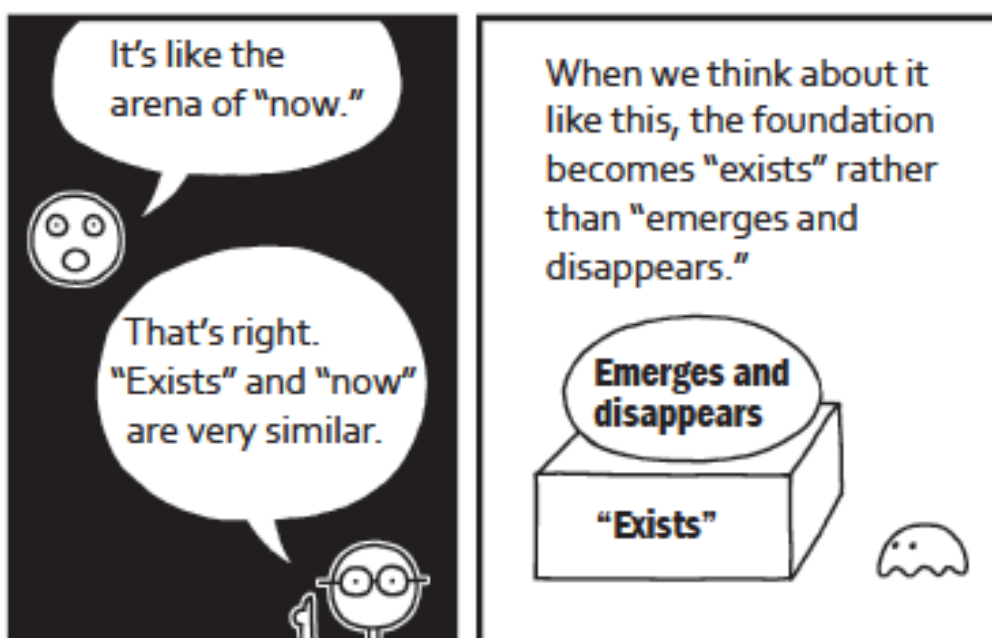
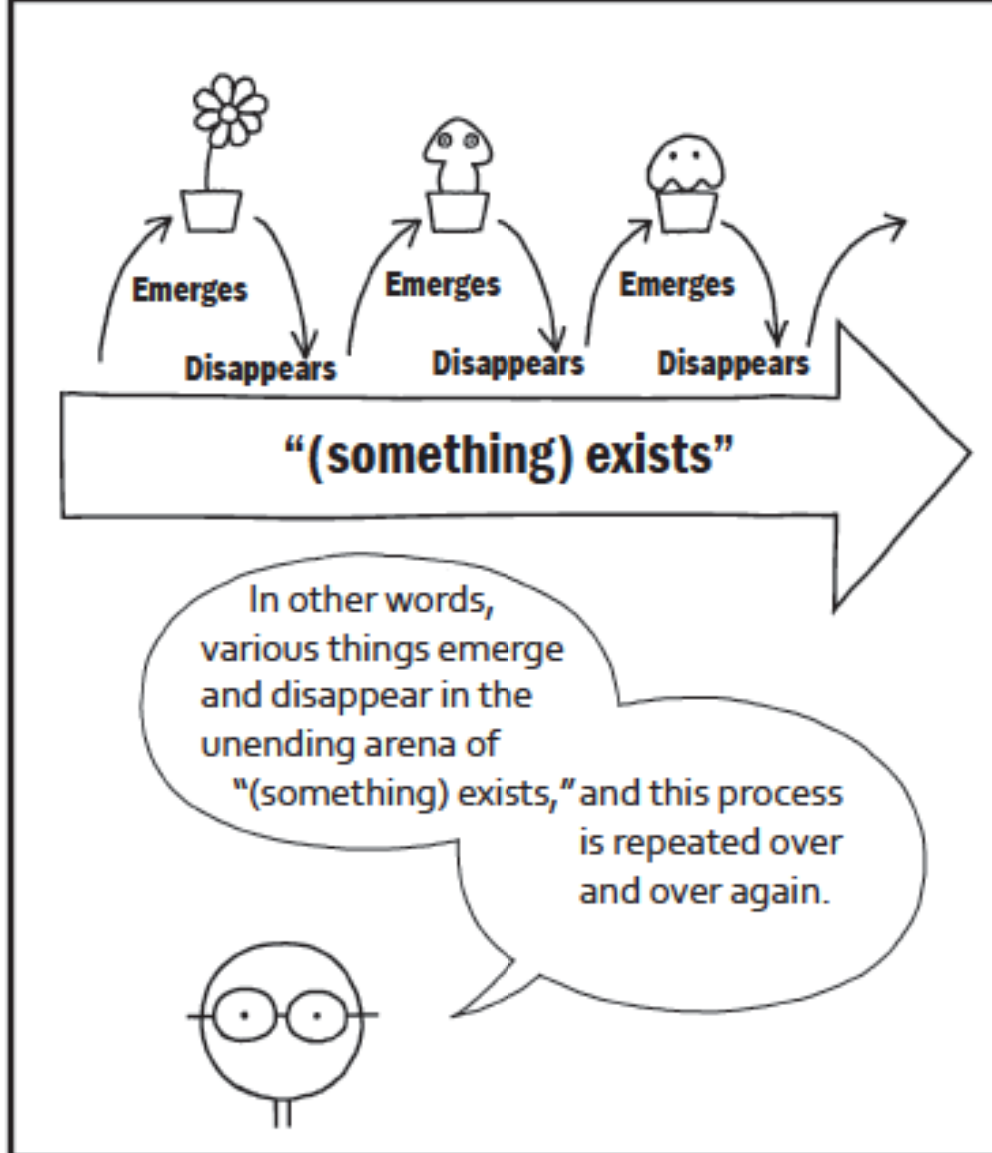
In other words, the existing things I see in front of me undergo changes,

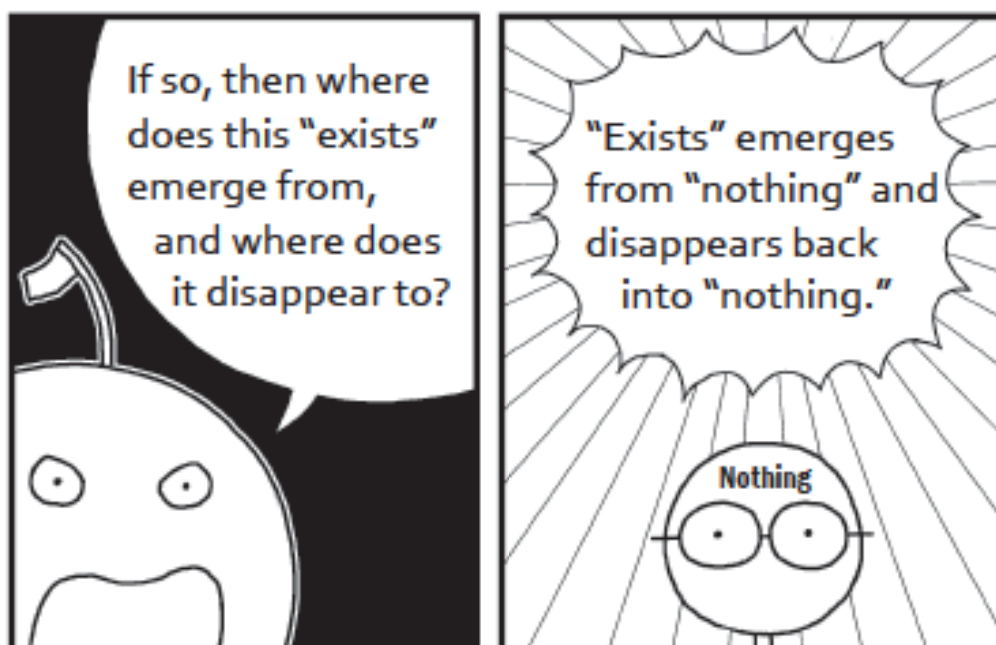
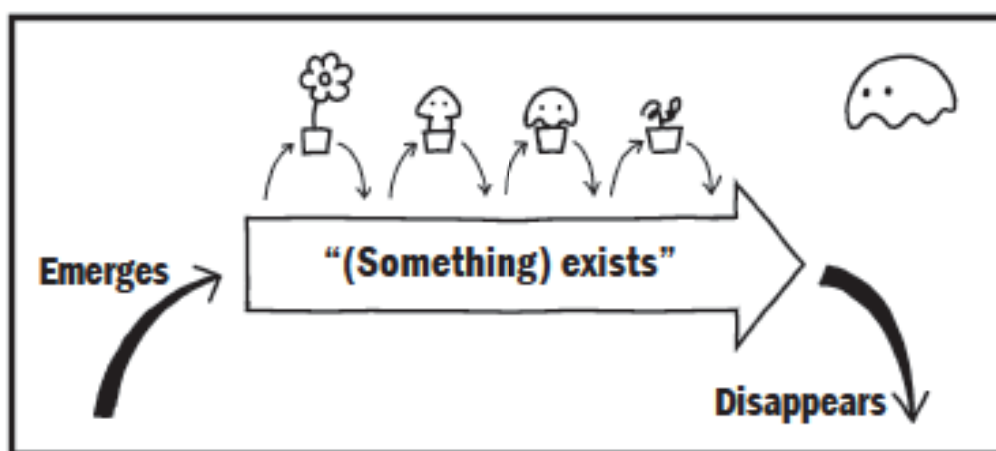
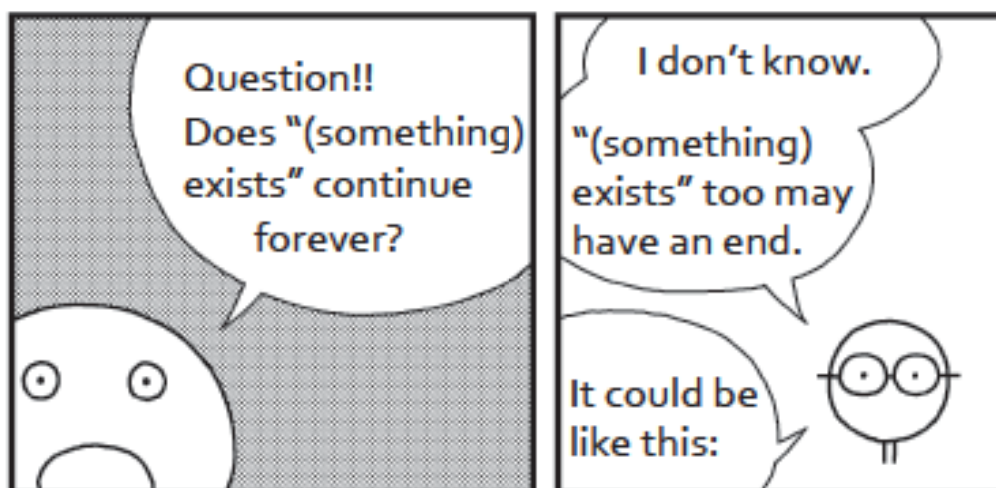


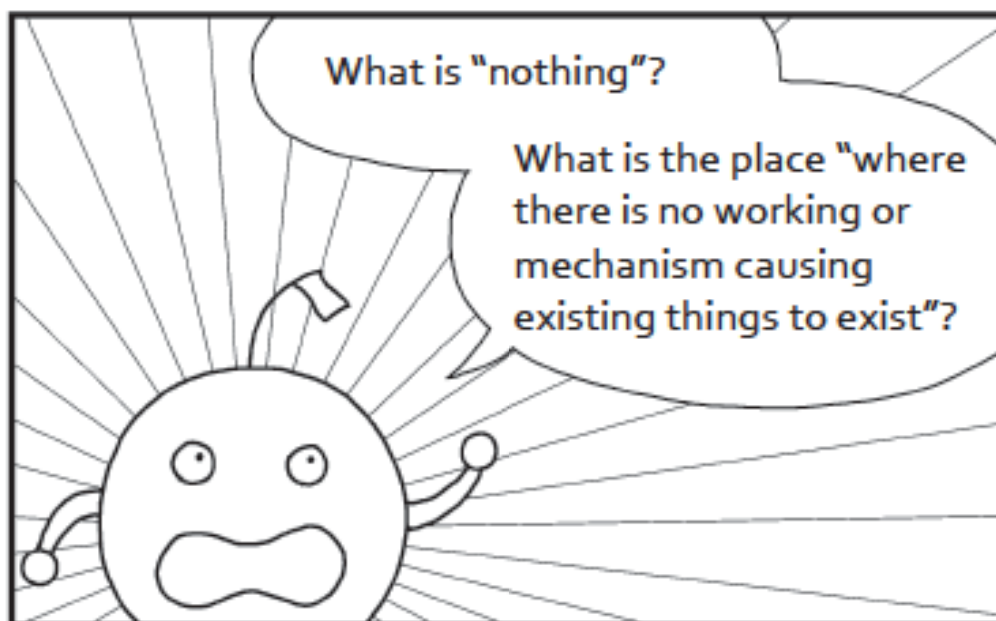
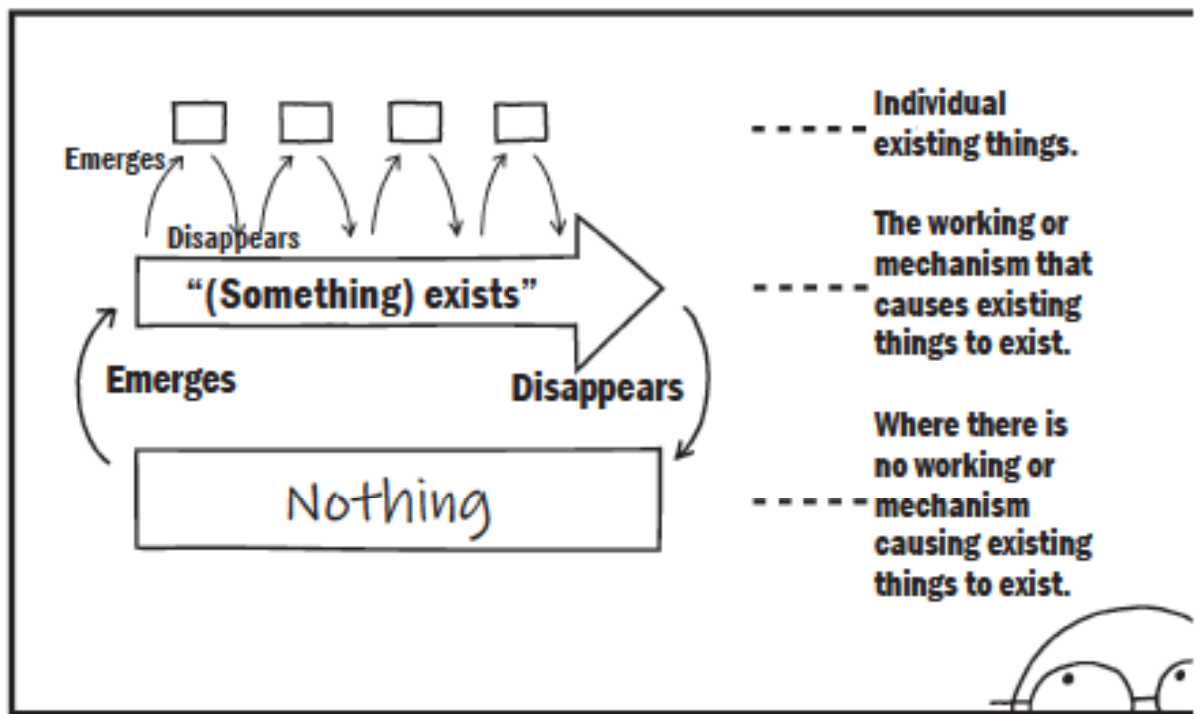
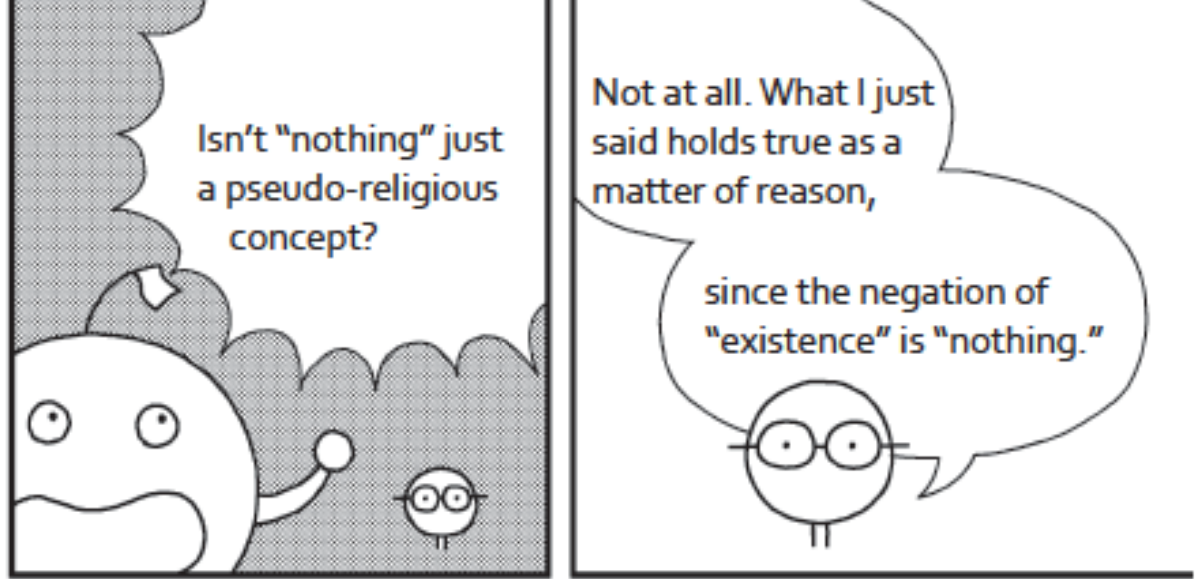
"exists" → "exists" → "exists" → "exists" →

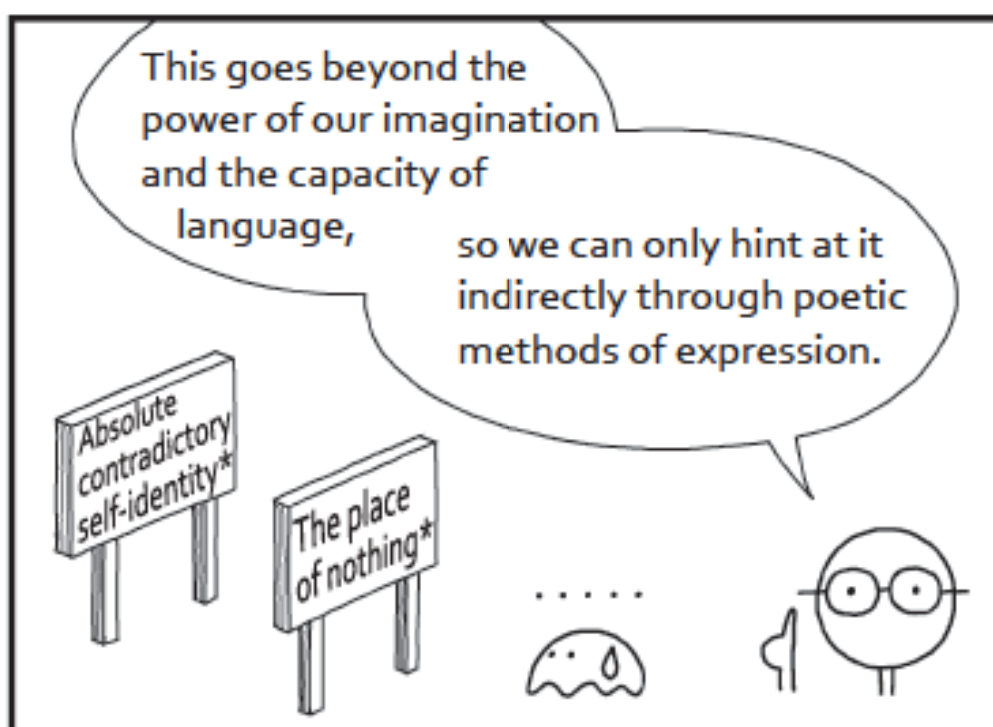
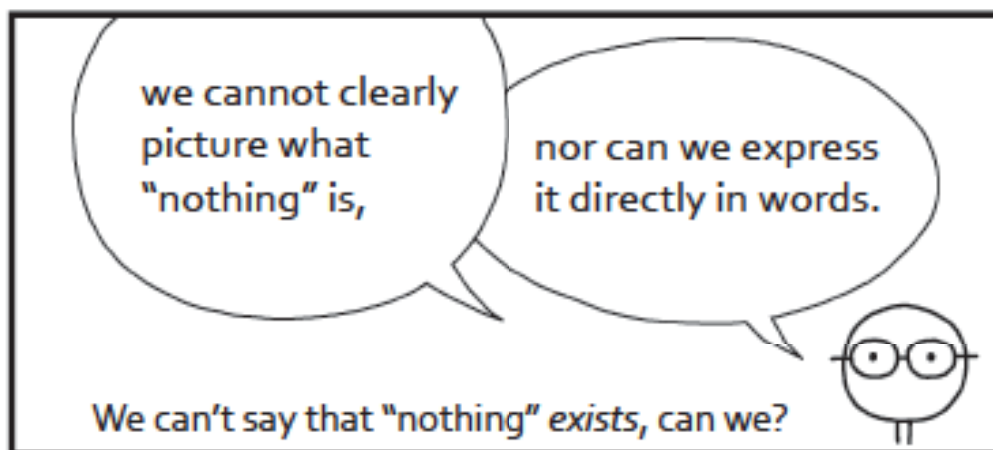
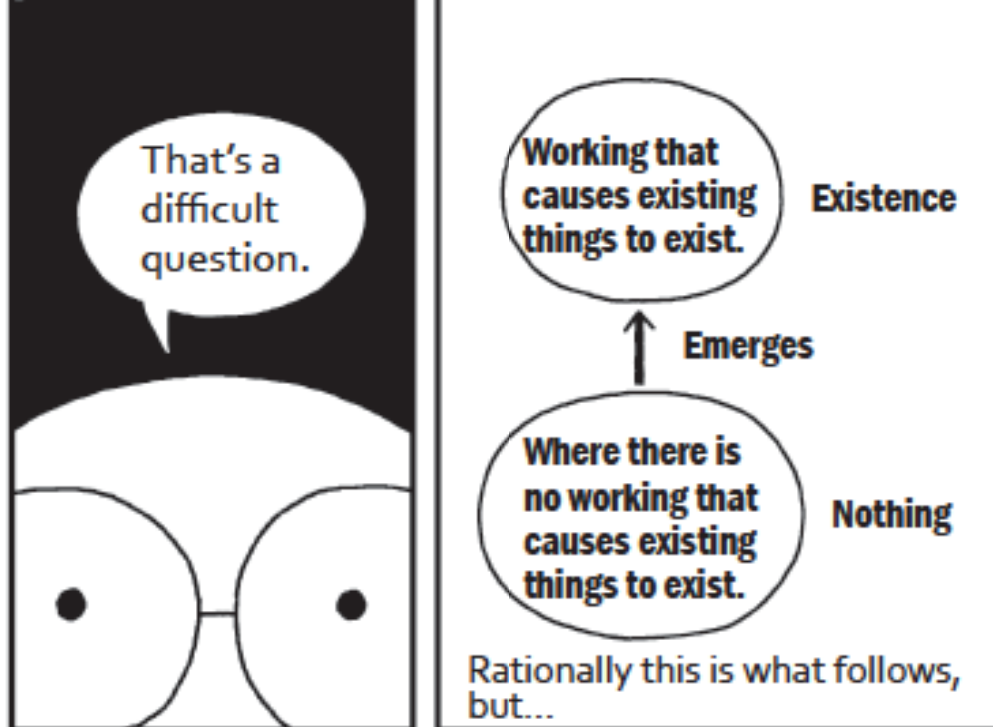
but the fact that they *exist* continues endlessly, completely unchanged.



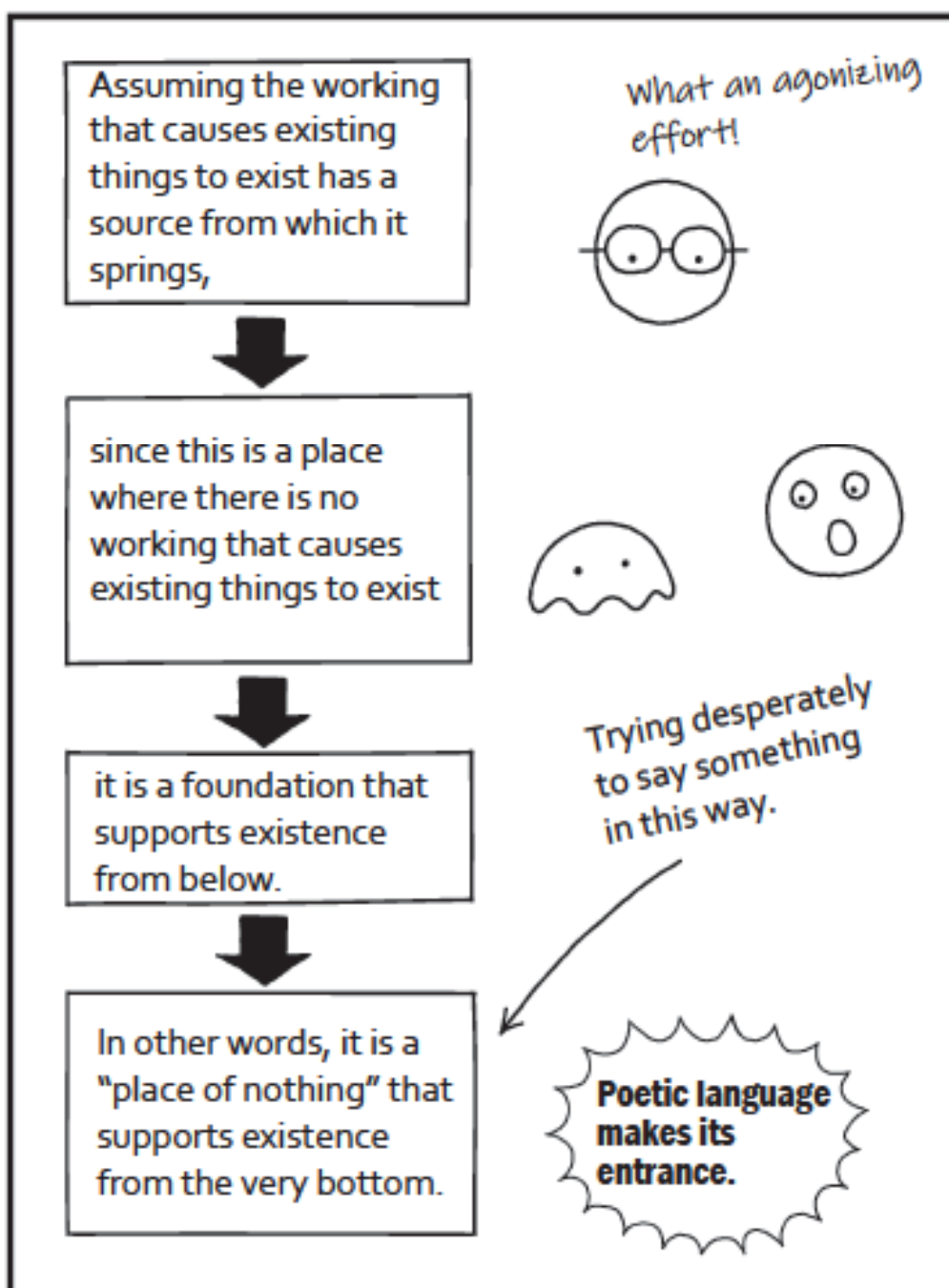
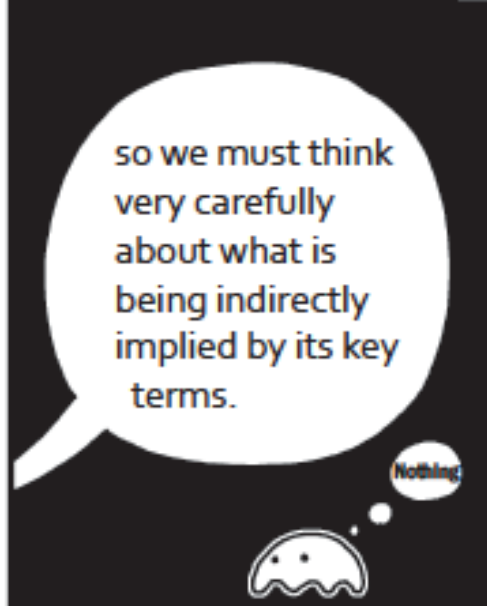
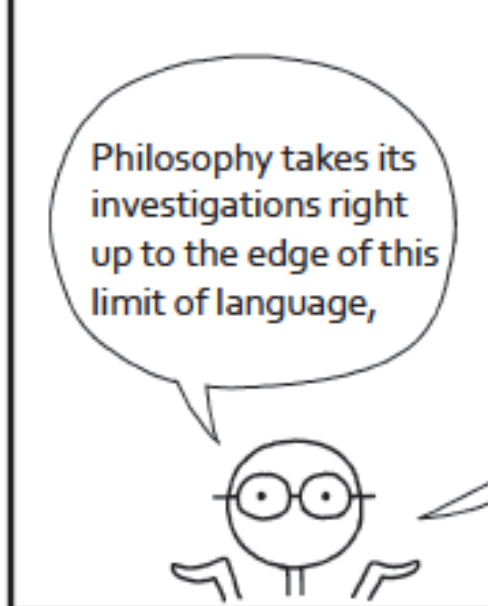


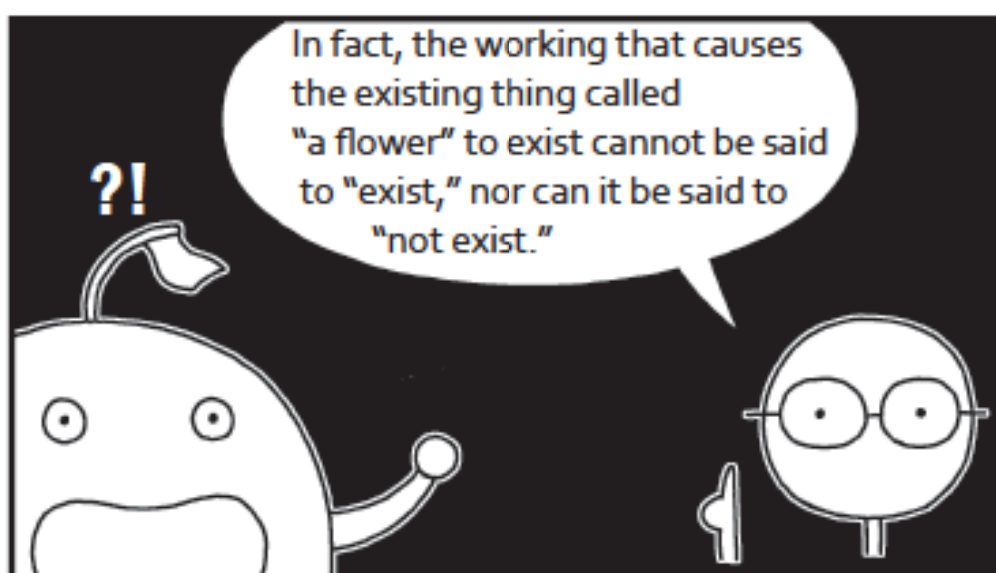
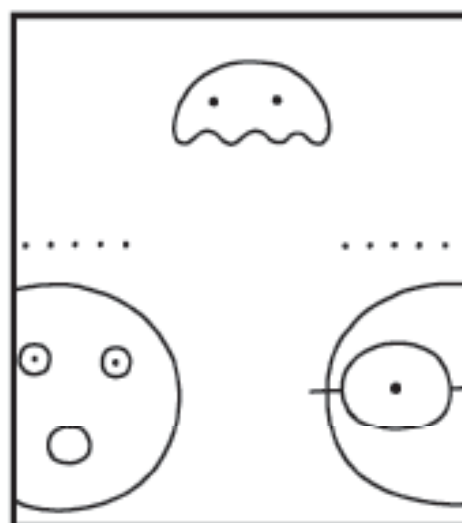
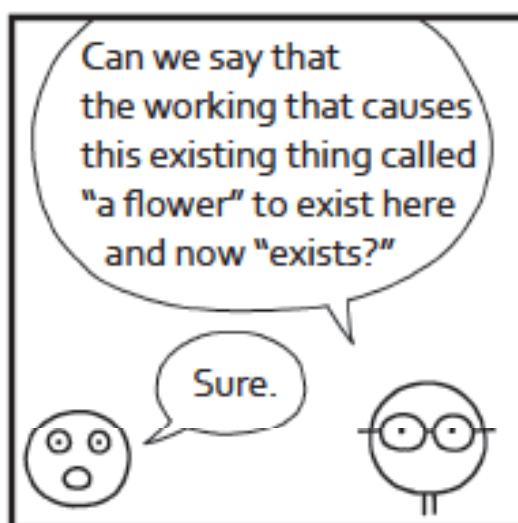
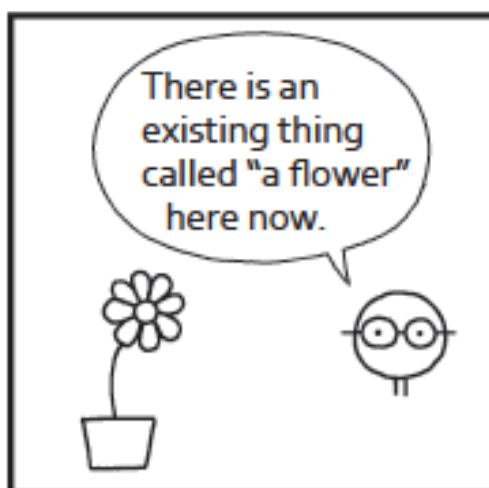
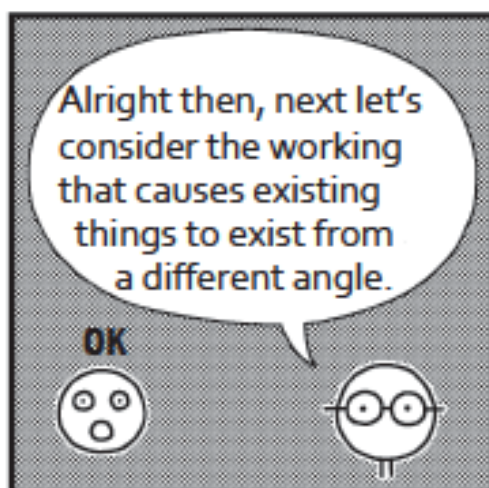


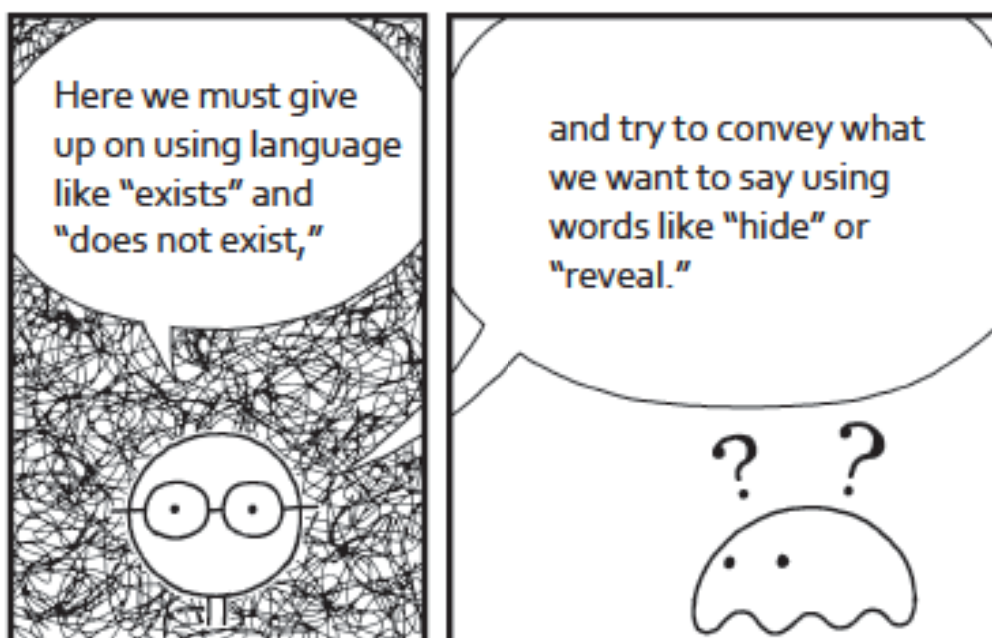
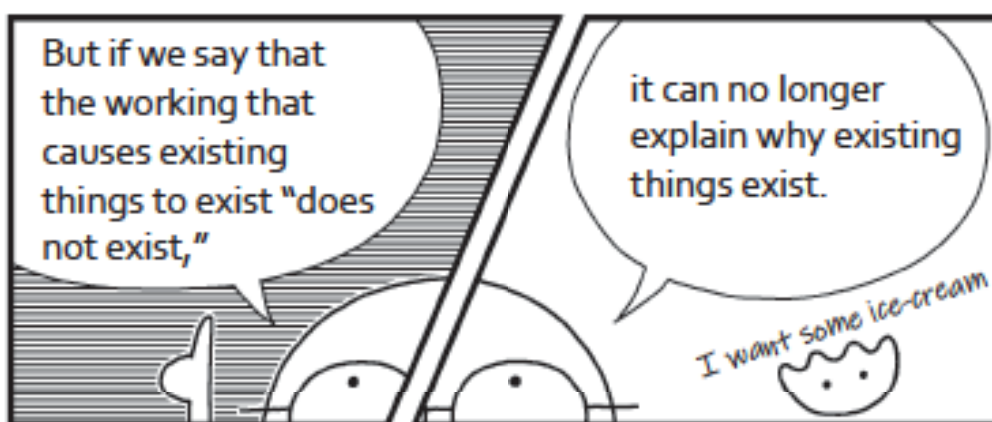
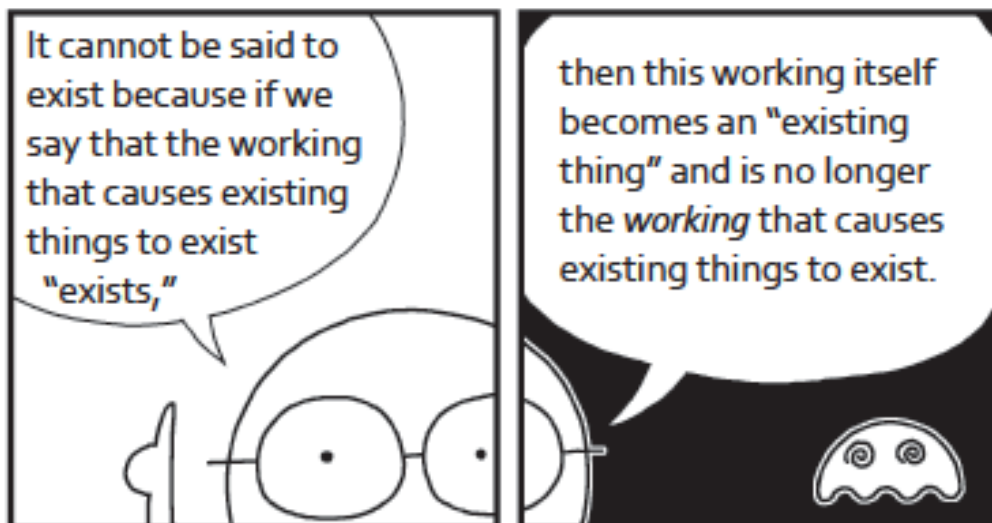


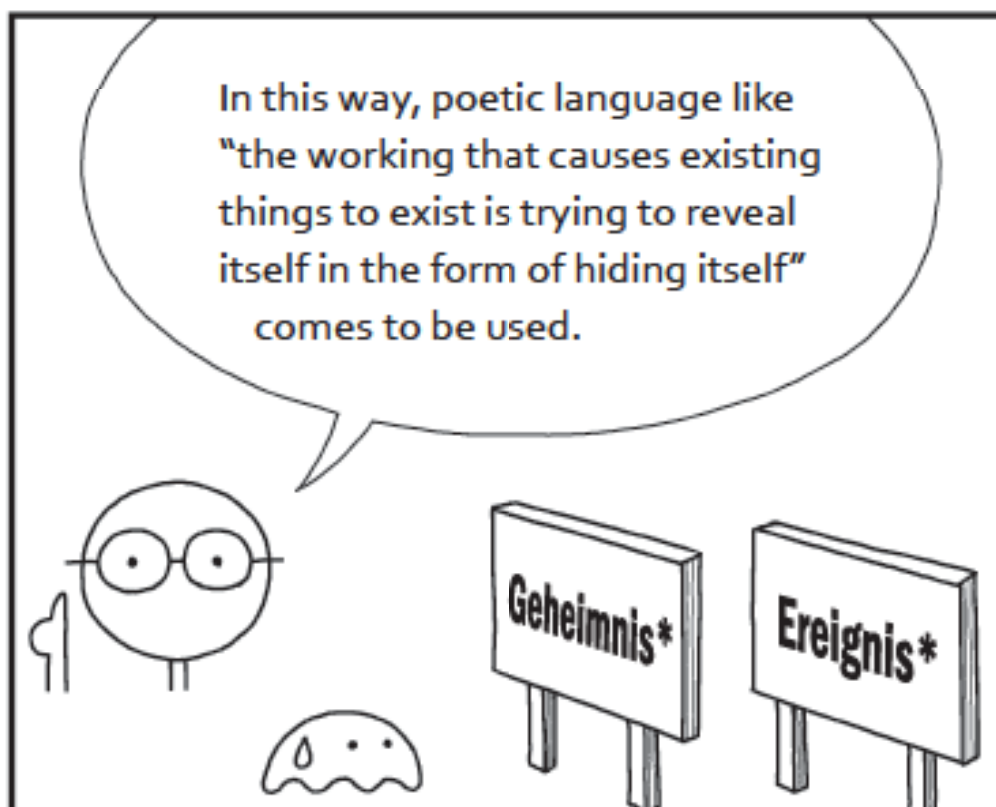
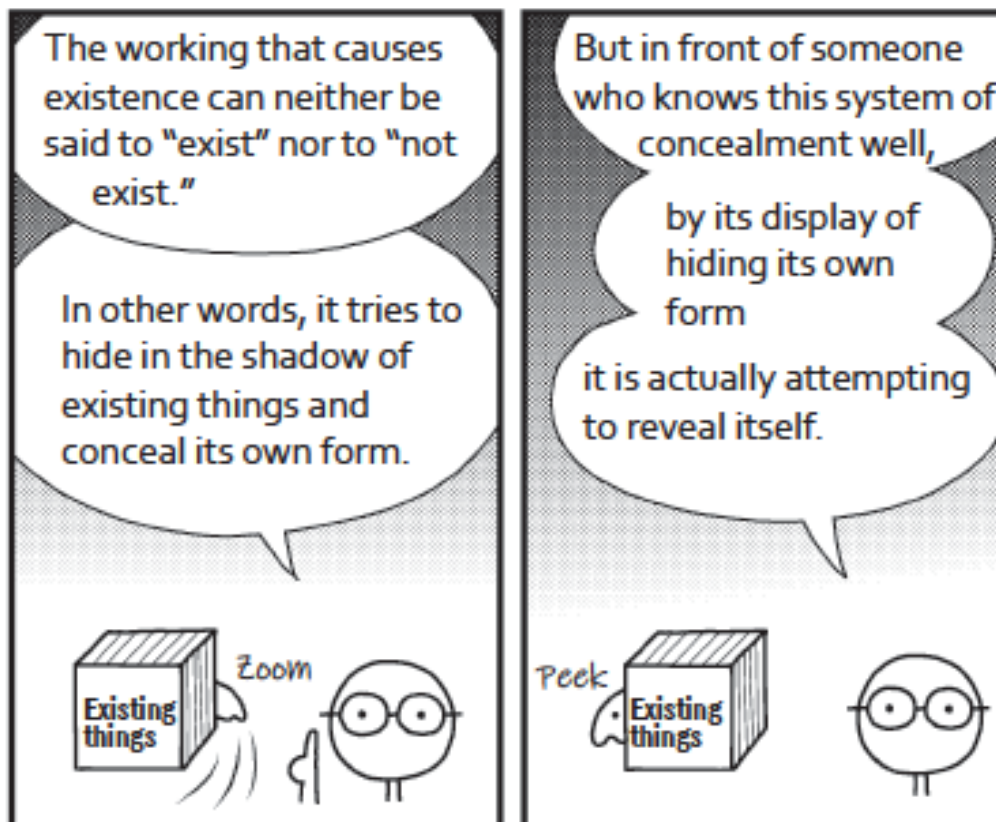


* "Absolute contradictory self-identity" and "the place of nothing" are poetic expressions used by Kitarō Nishida

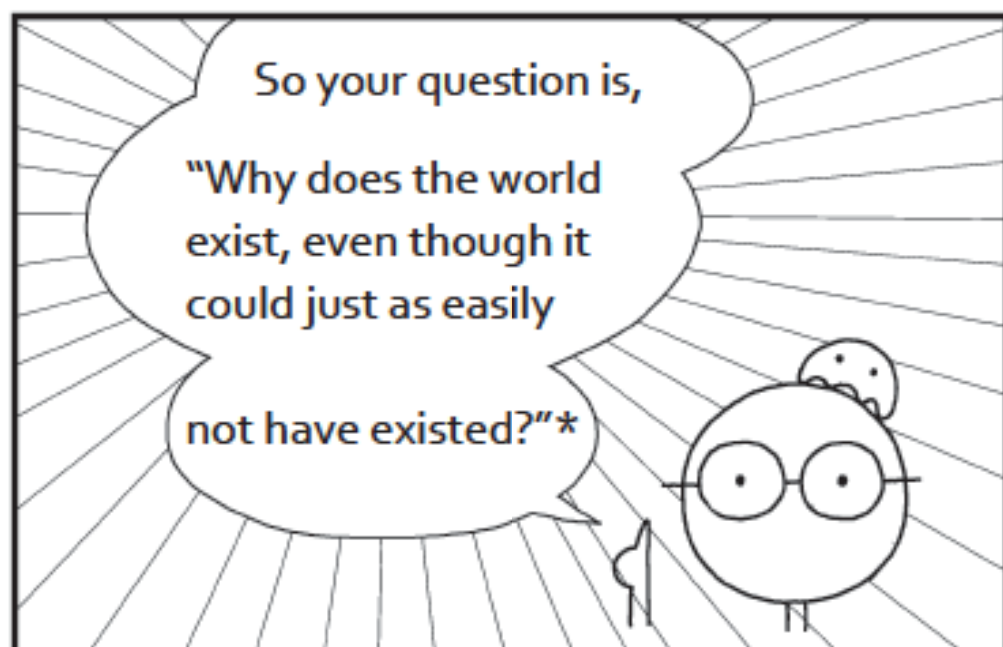
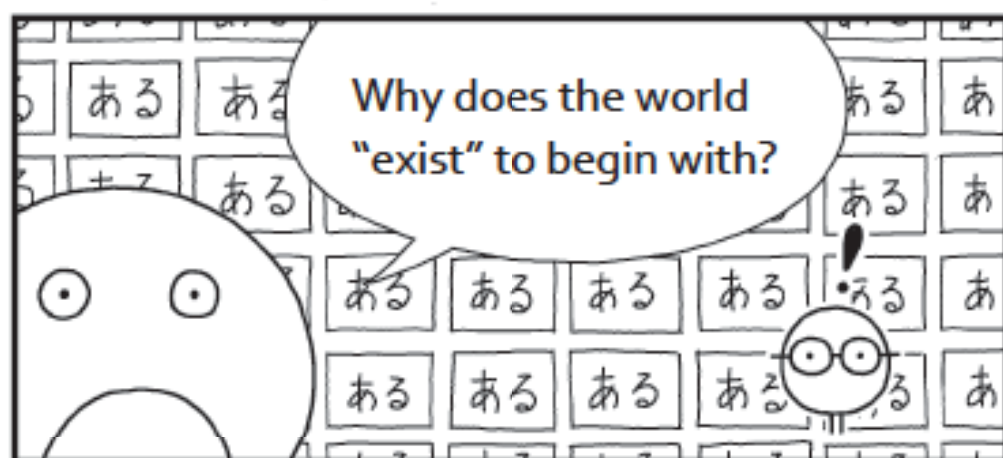
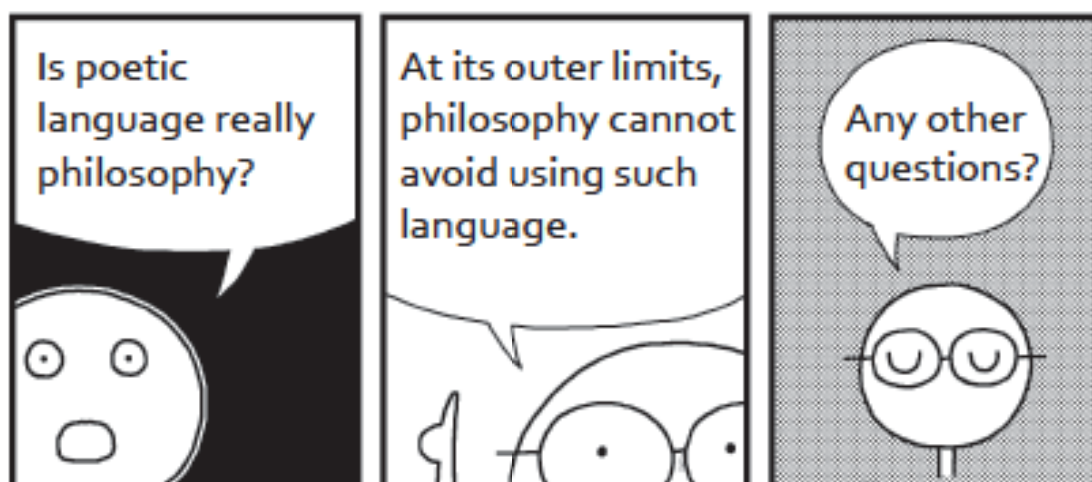








* "Geheimnis" and "Ereignis" are poetic expressions used by Martin Heidegger.



*This is called the "fundamental question of metaphysics."

**ある means "exists."

Even though this world could just as easily have been a perfect "nothing" in which no things exist at all,

Nothing

why do all sorts of things now exist?

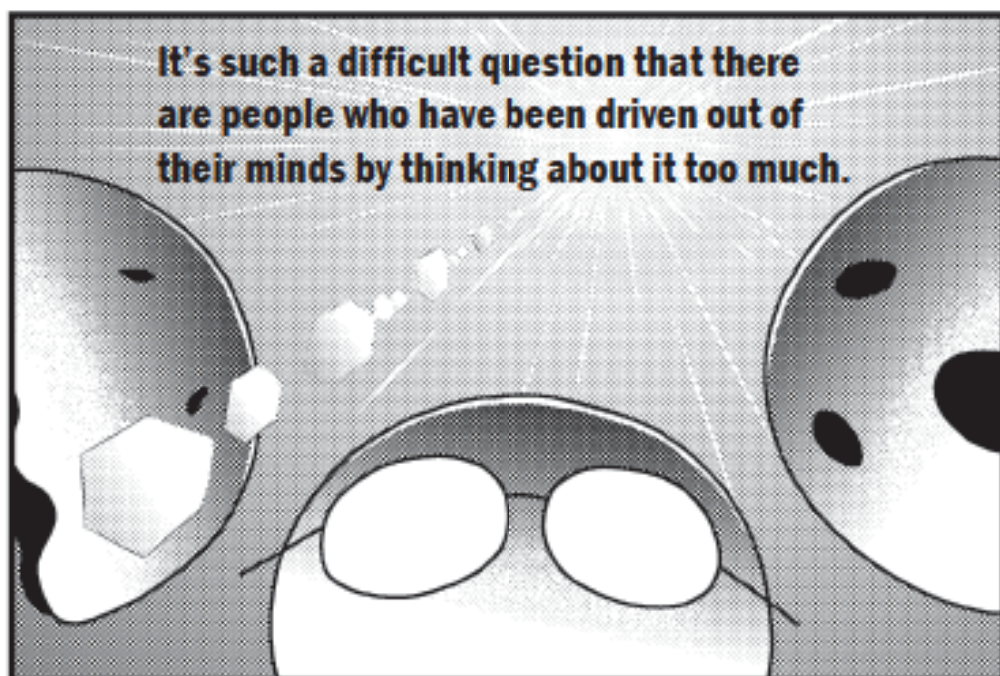


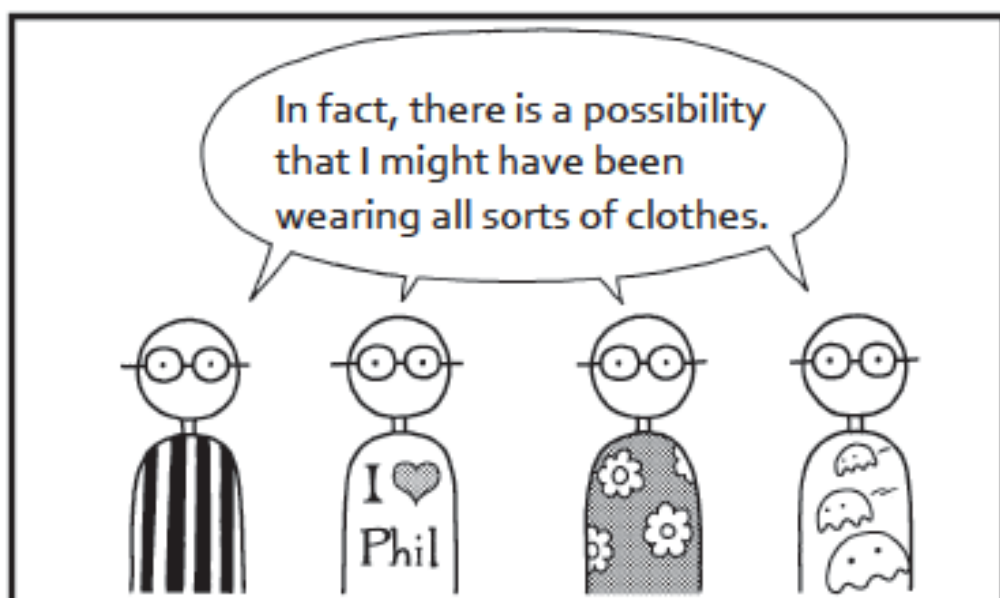
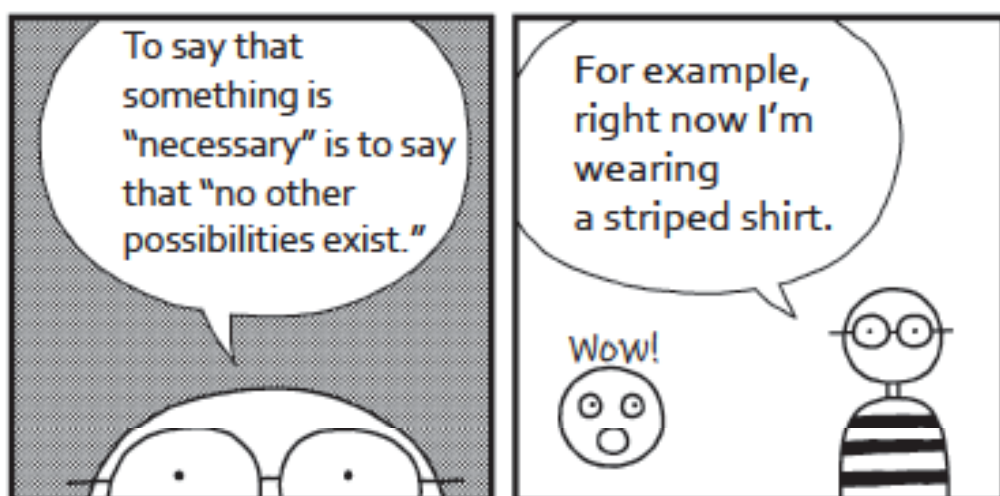
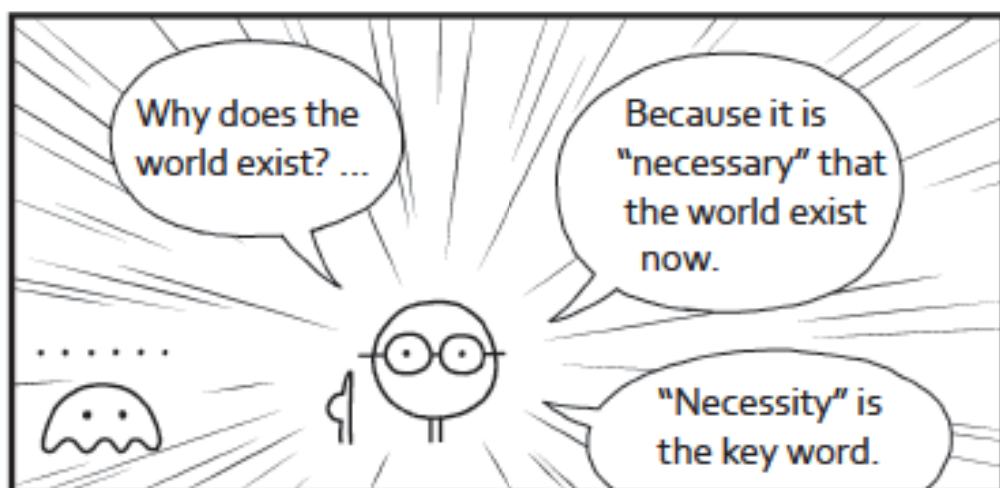
Why has the working that causes existing things to exist now arisen in this world?

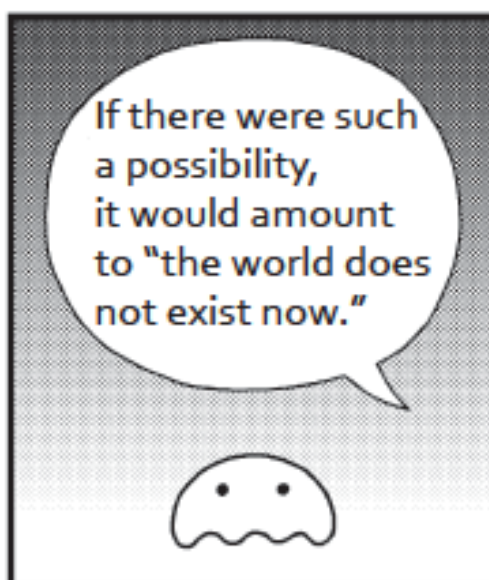
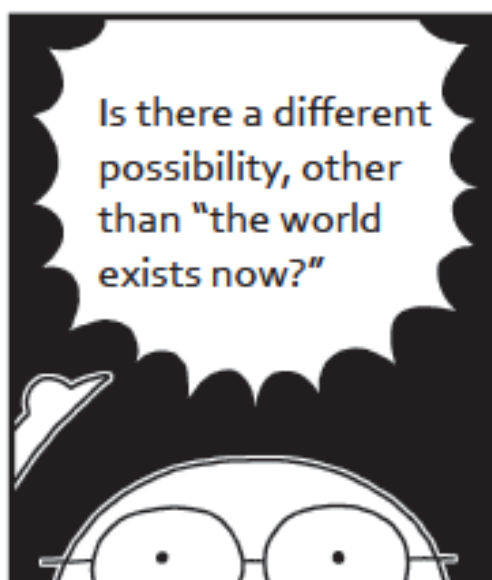
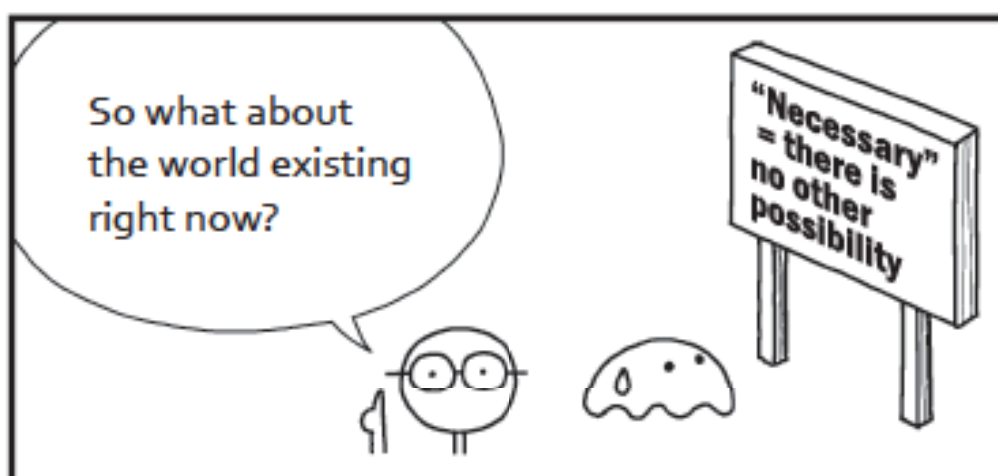
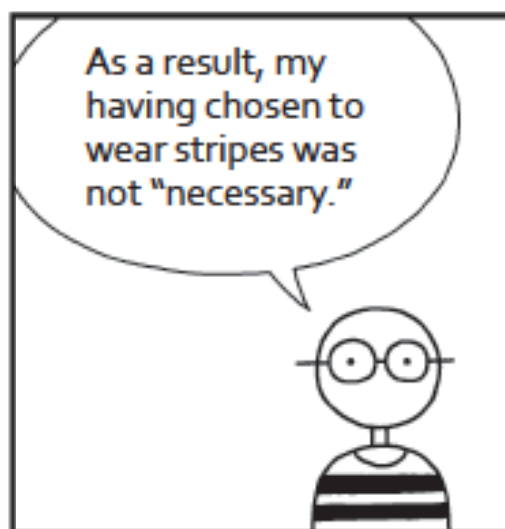
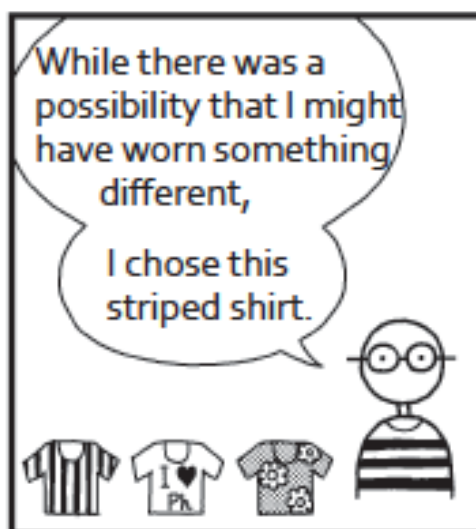
The more you think about this the stranger it gets.

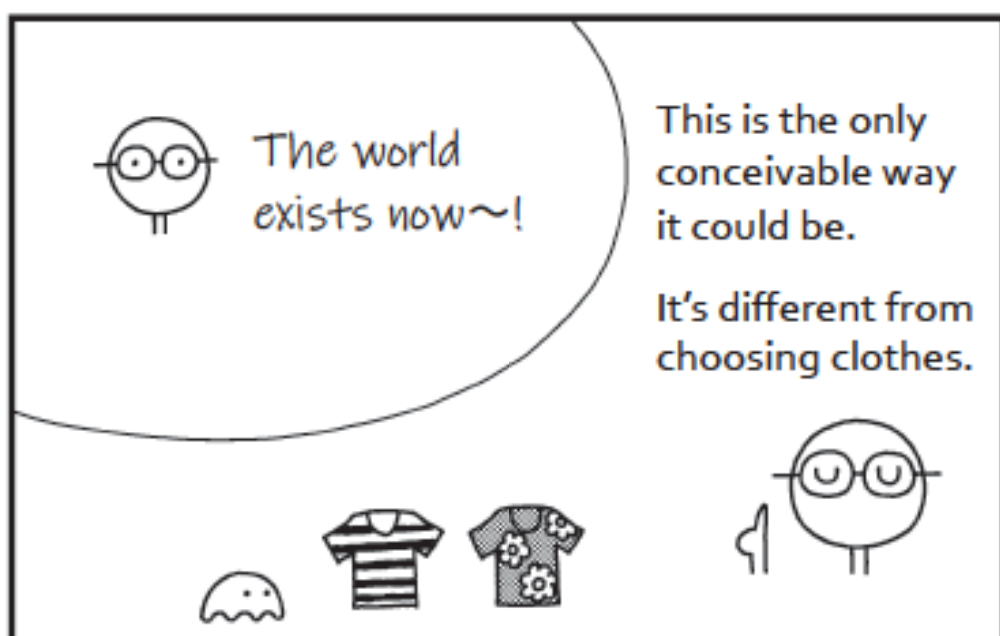
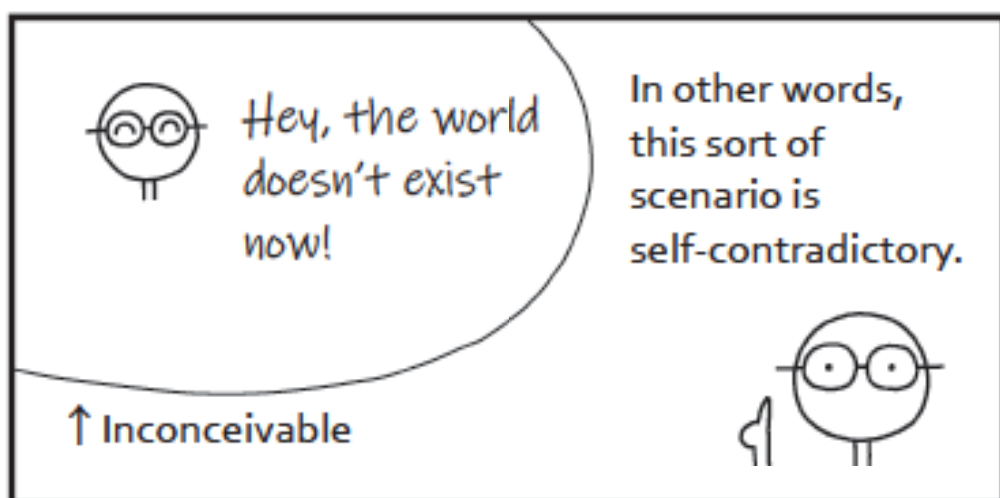
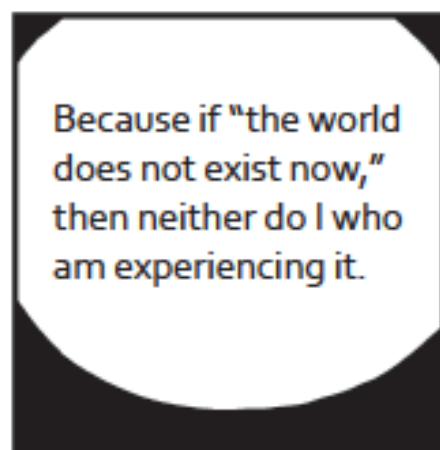
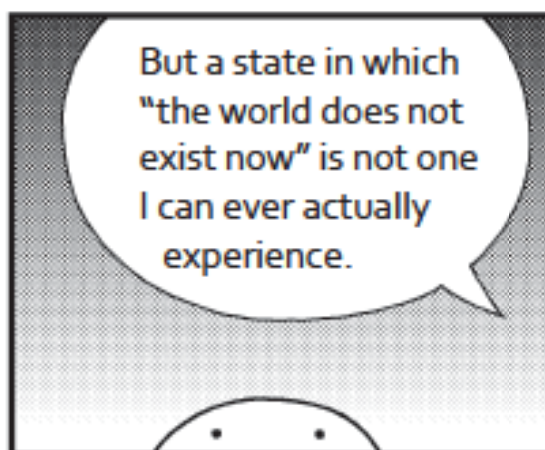


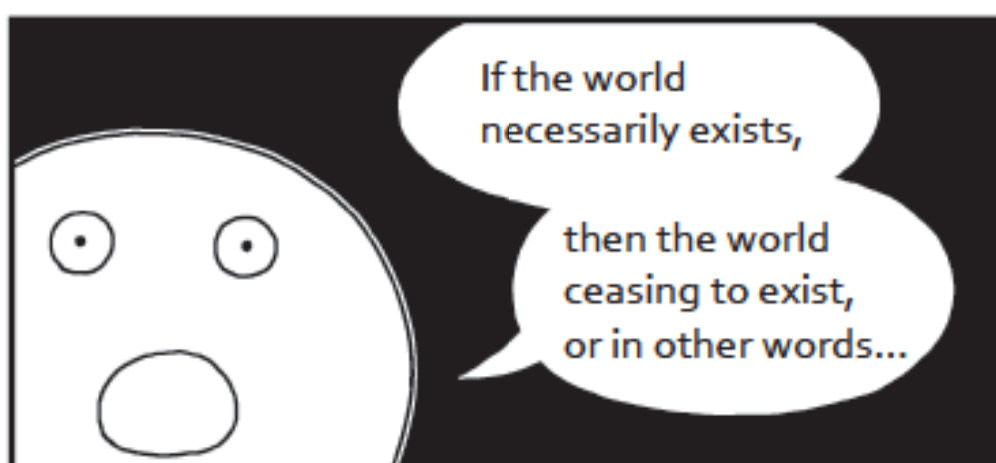
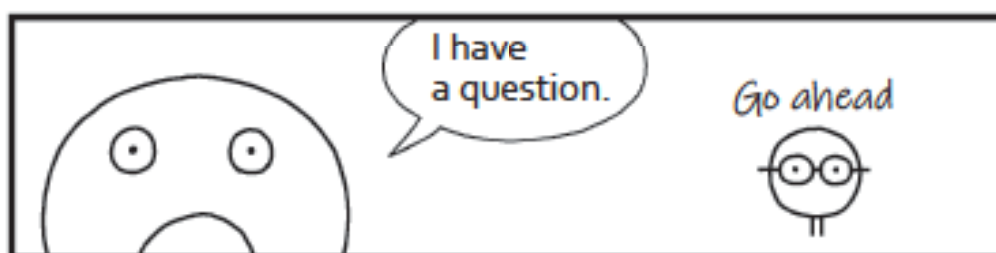
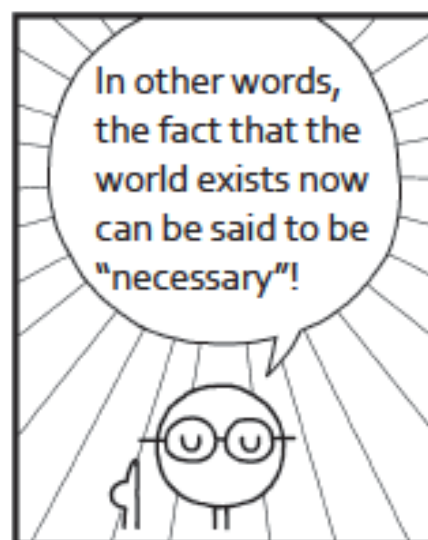
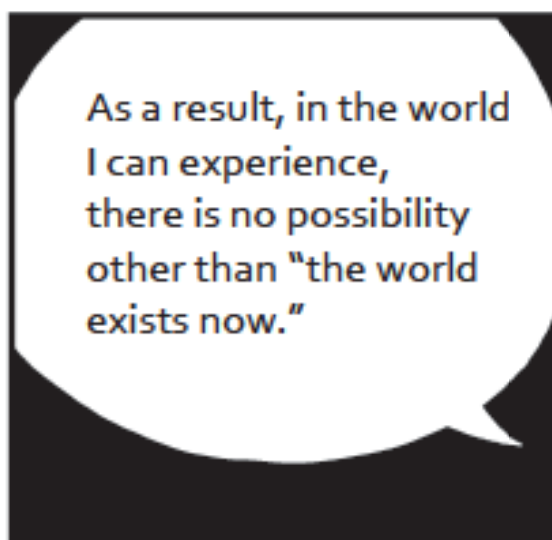
It's such a difficult question that there are people who have been driven out of their minds by thinking about it too much.

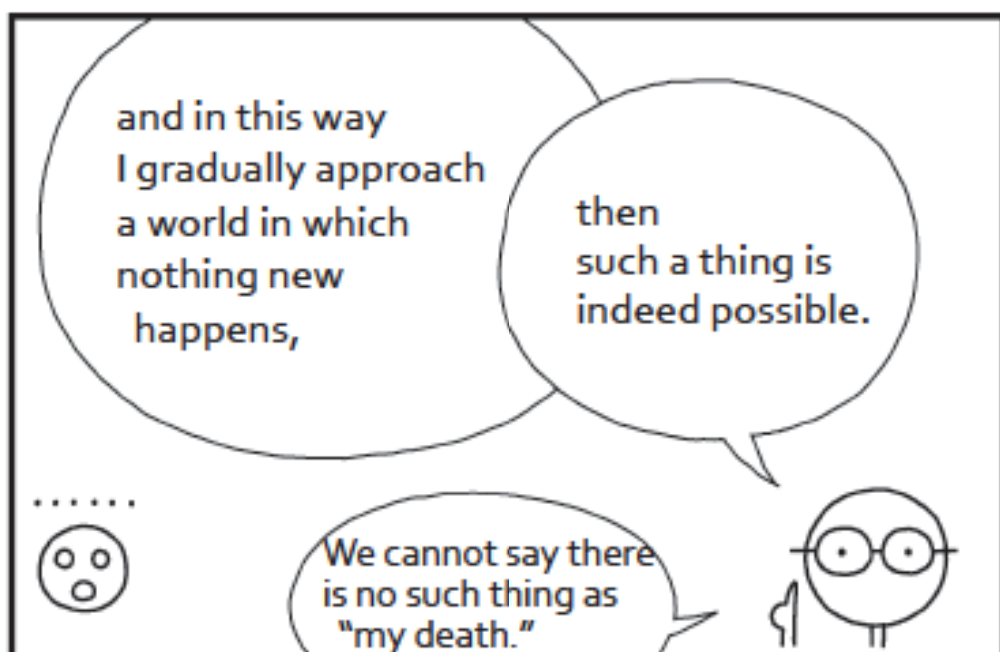
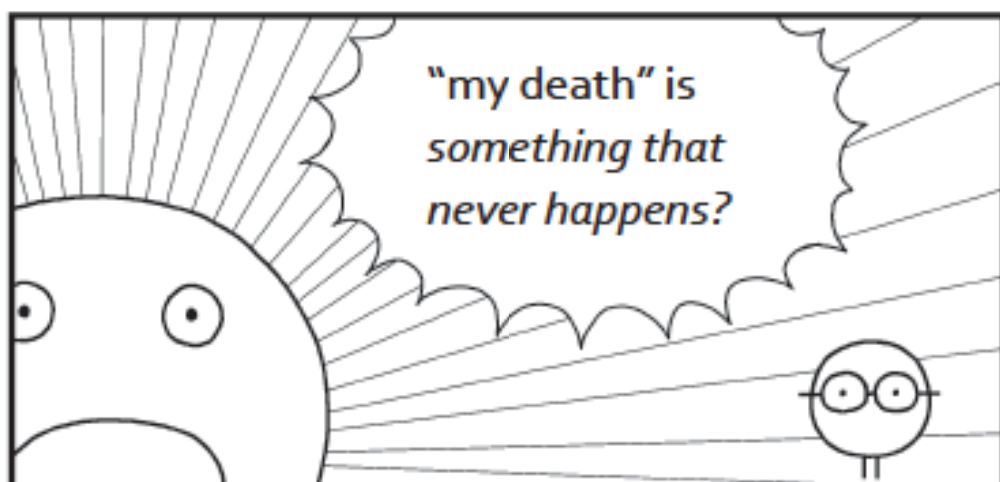


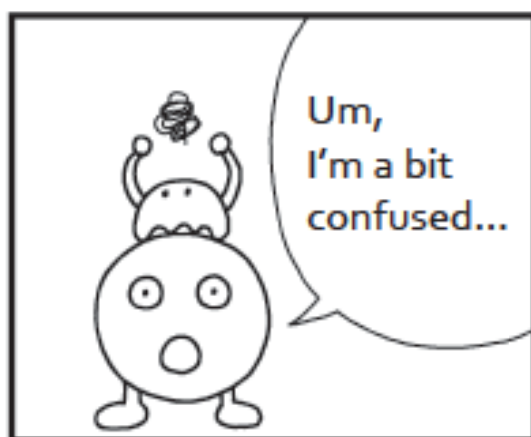












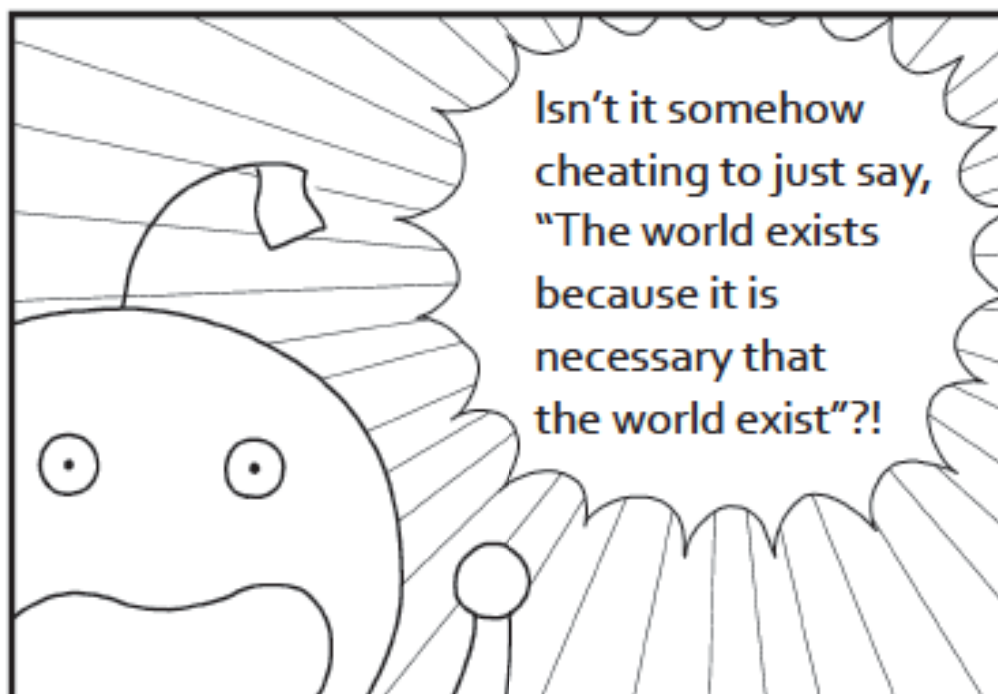
Even though this world
could just as easily have
been absolute
"nothing," without
anything existing at all,

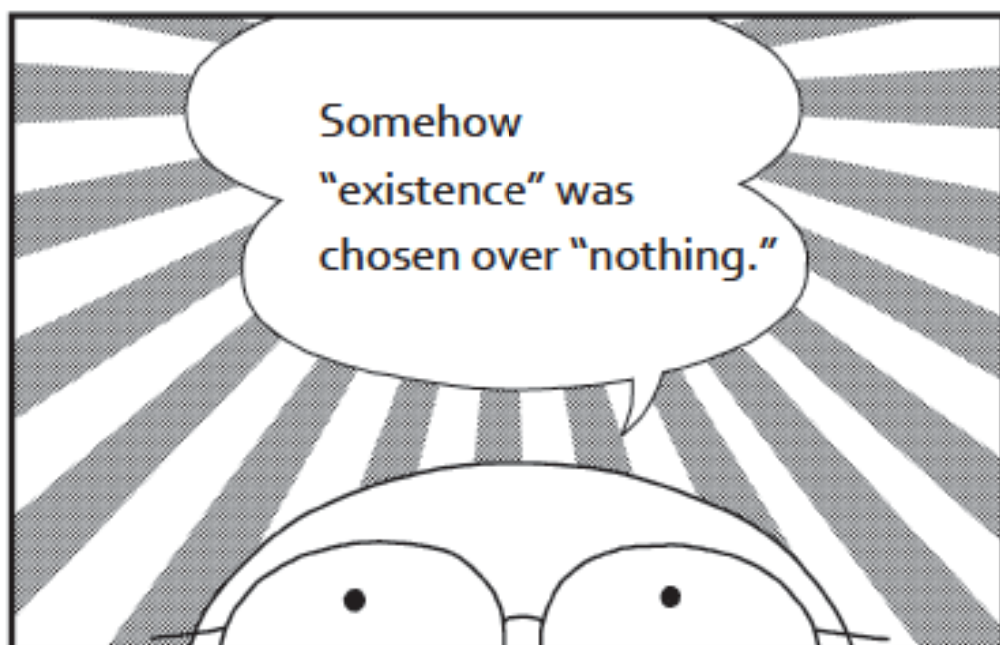
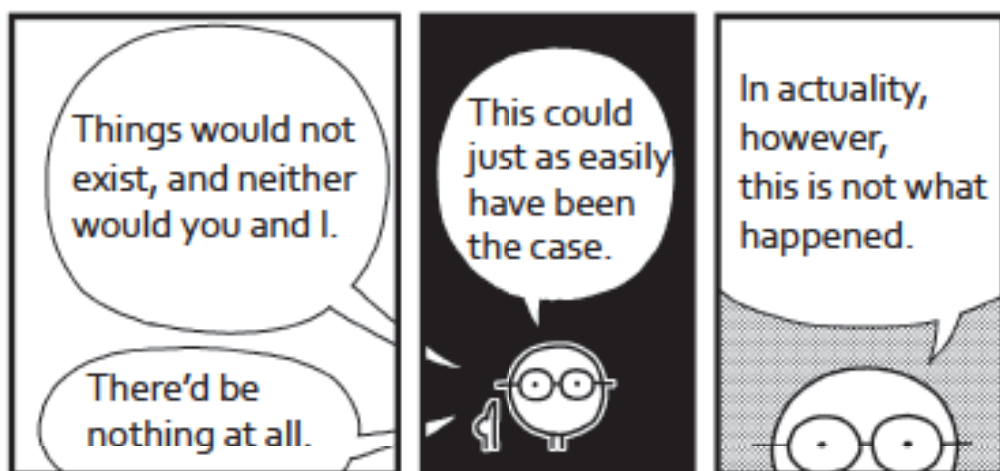
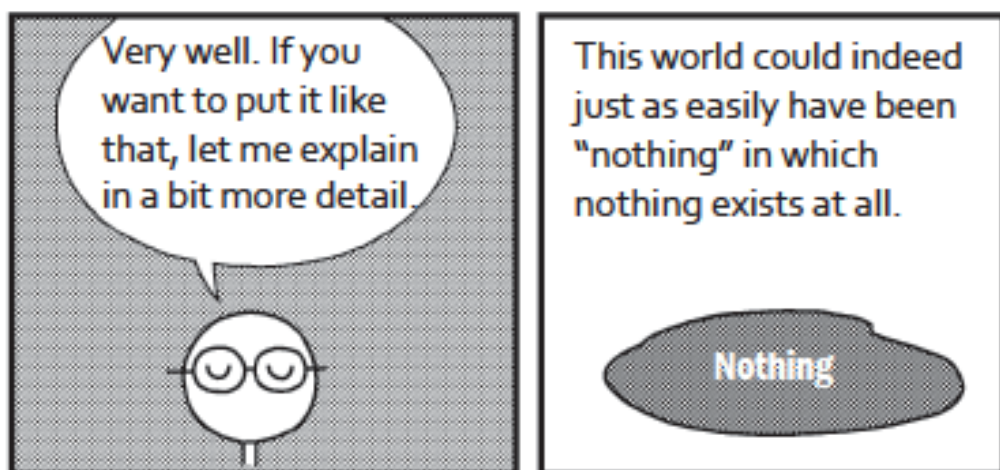
Nothing

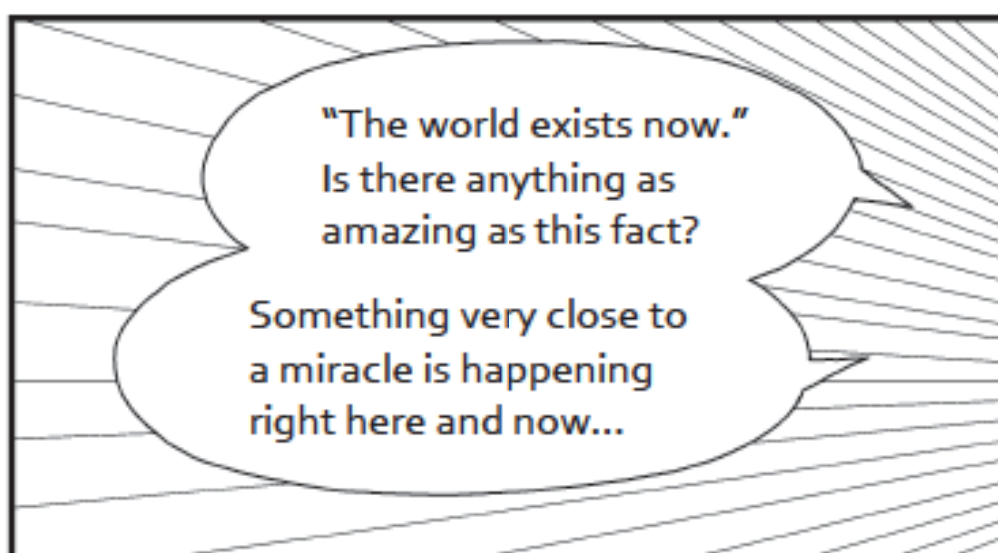
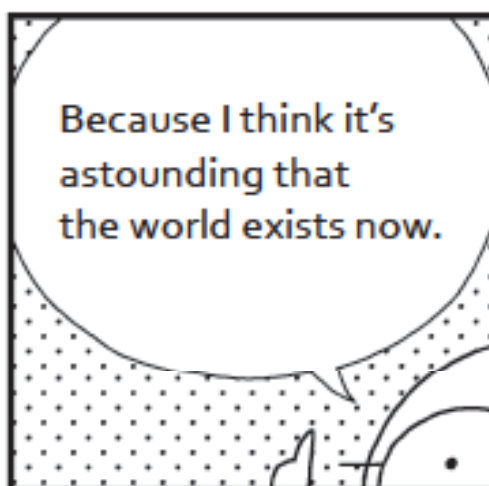
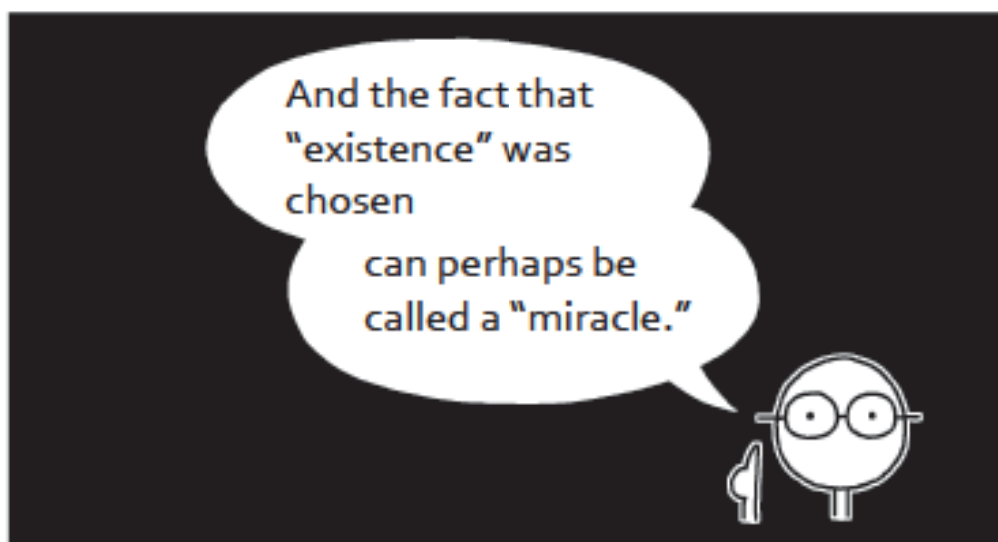
why is it that all kinds
of things now exist?

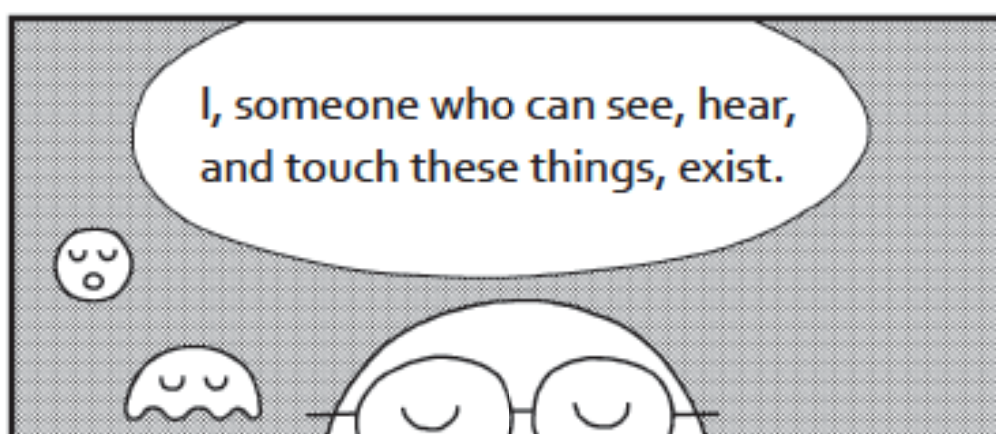
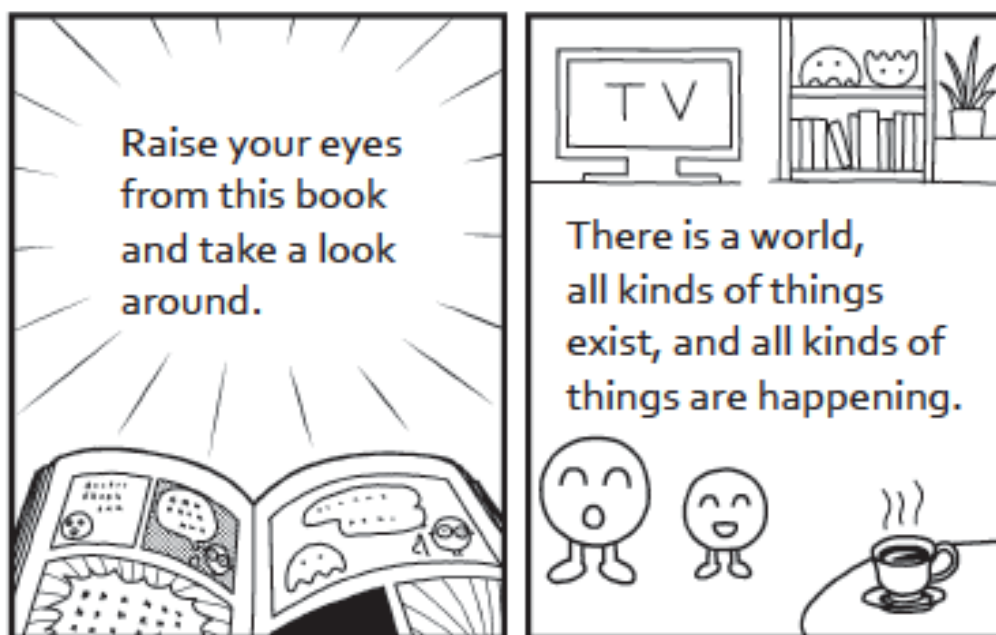


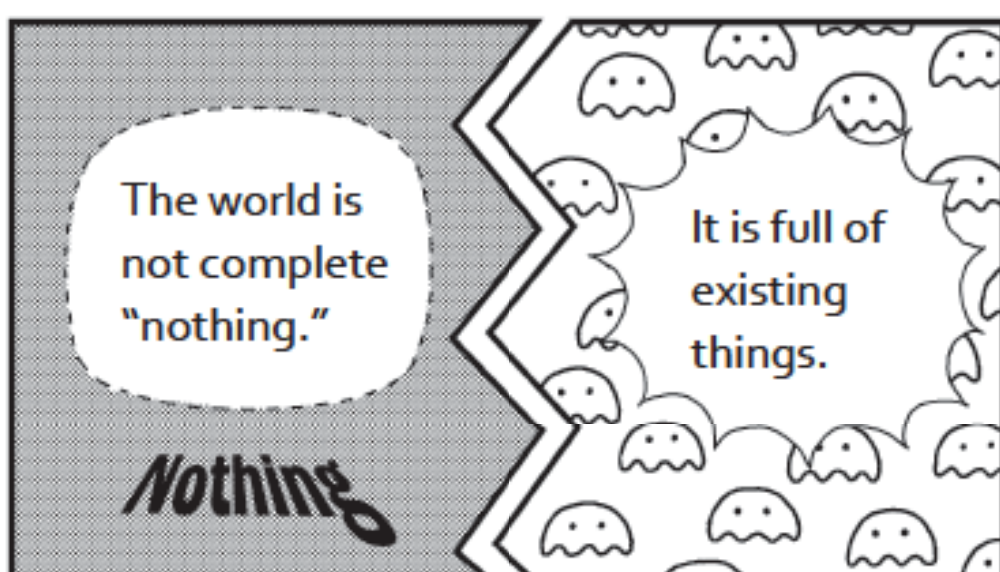
...that was my
original question,
right?

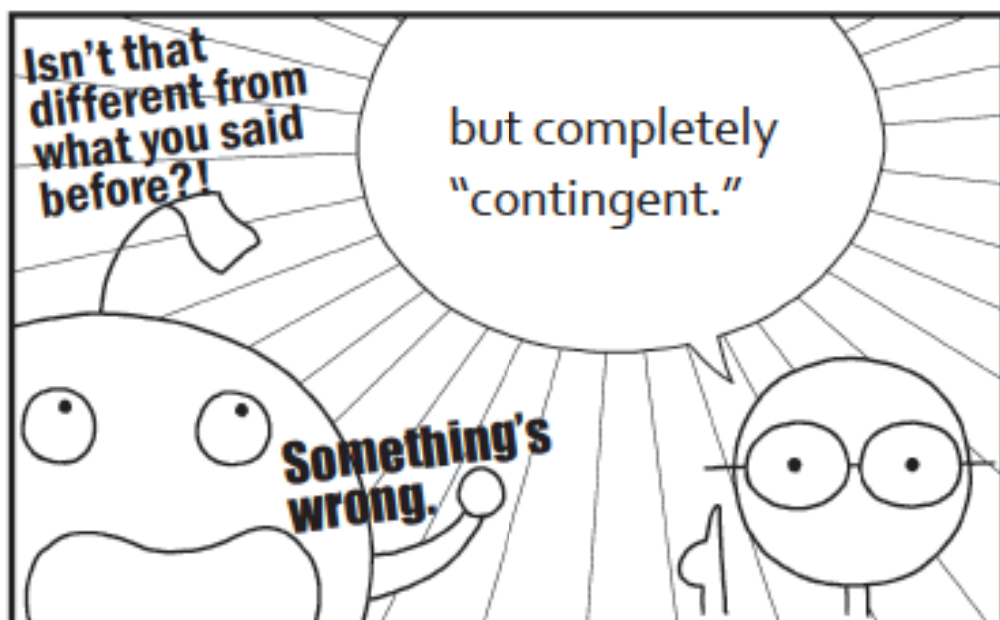
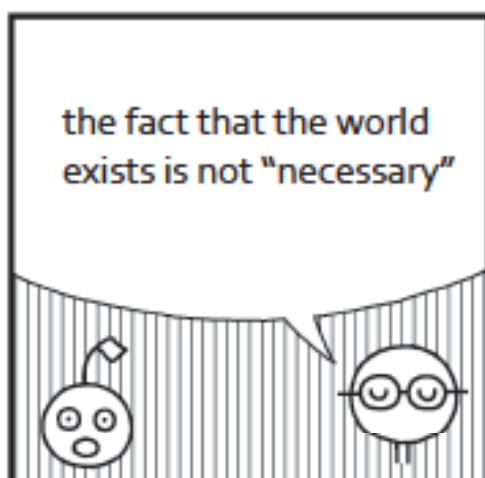
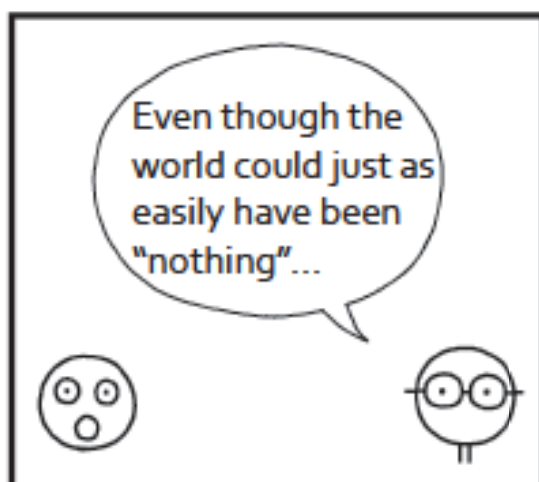


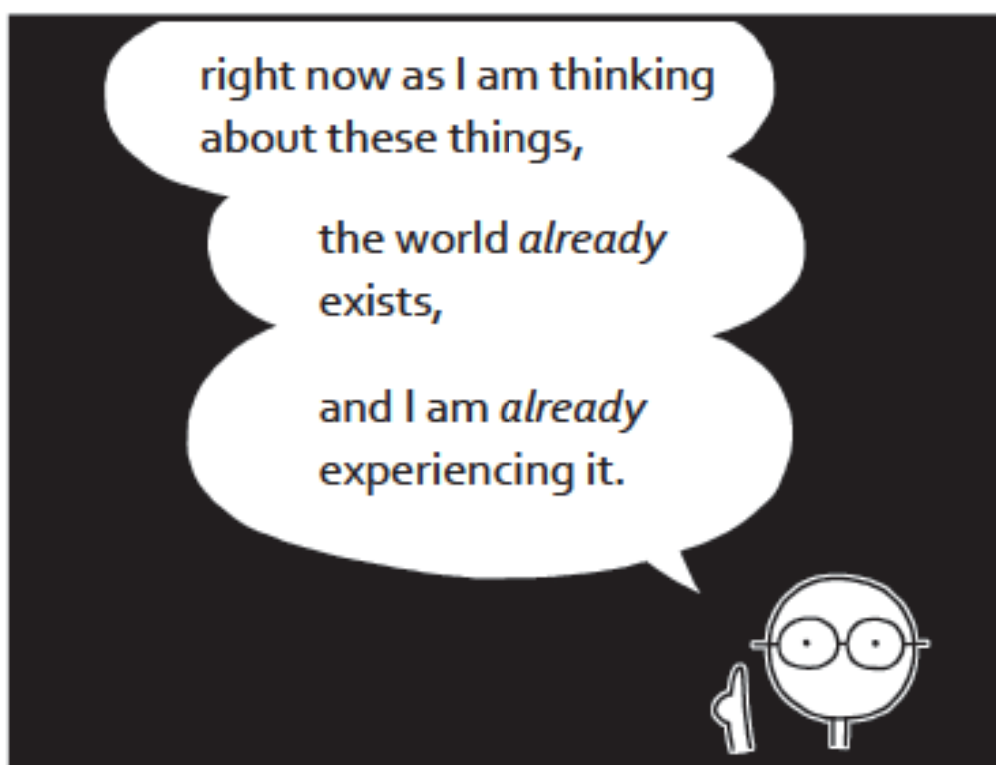
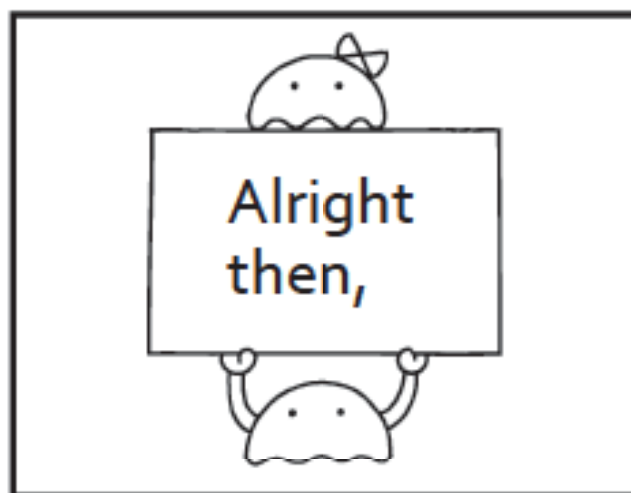
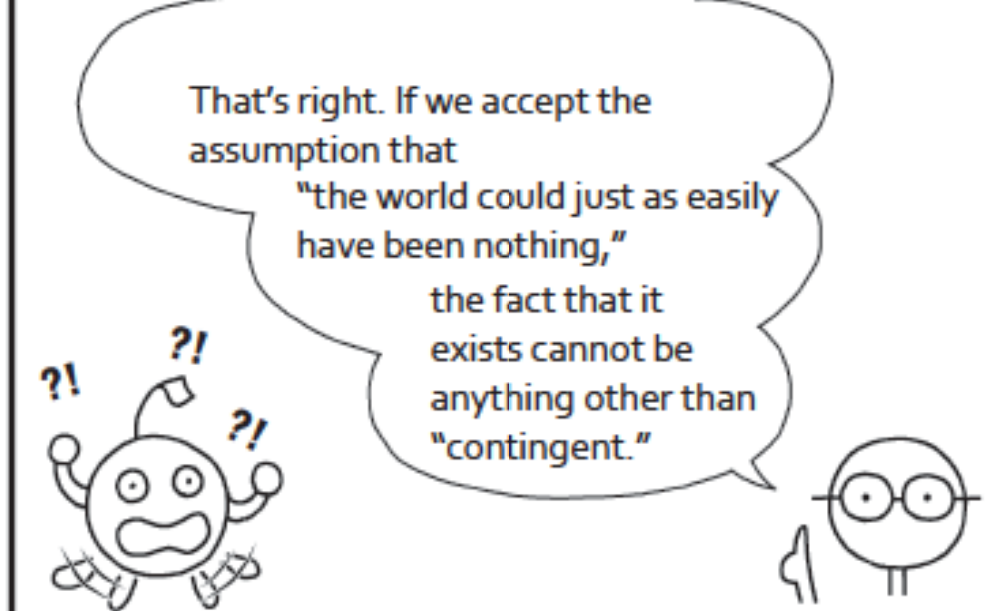


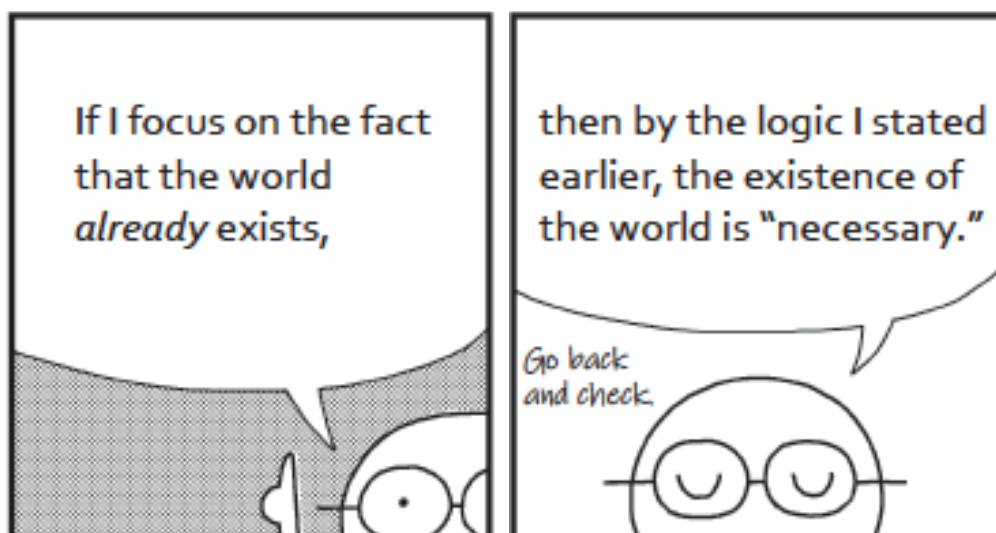








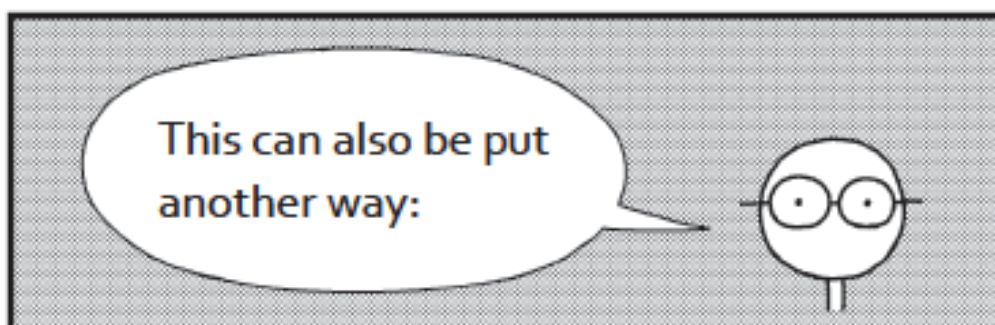
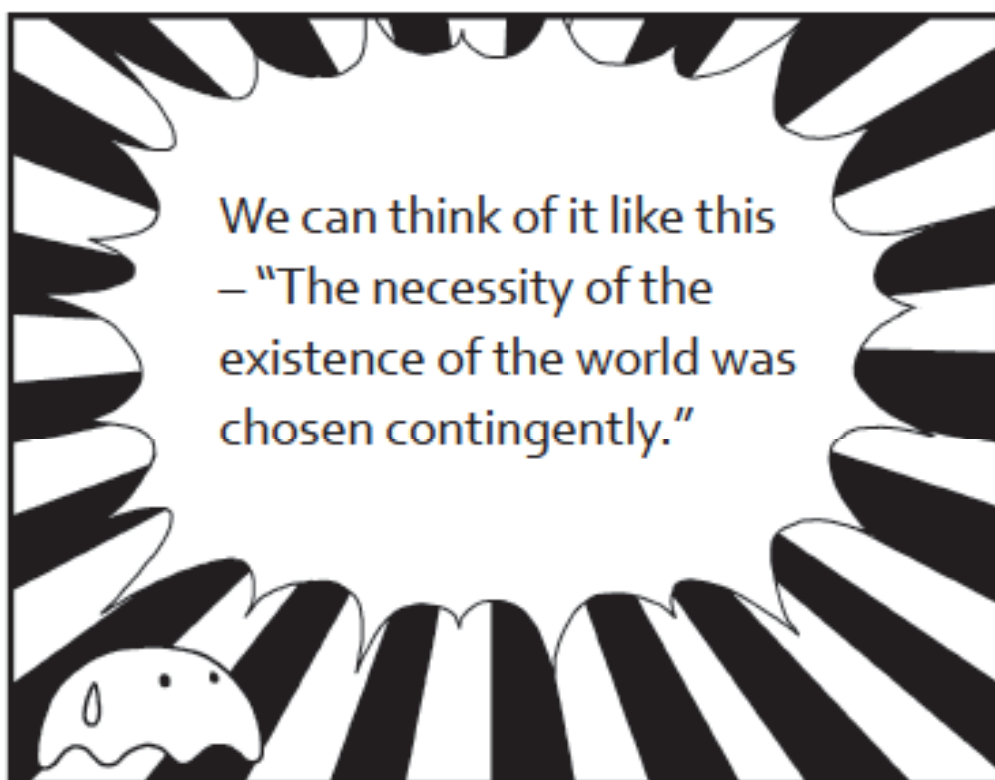
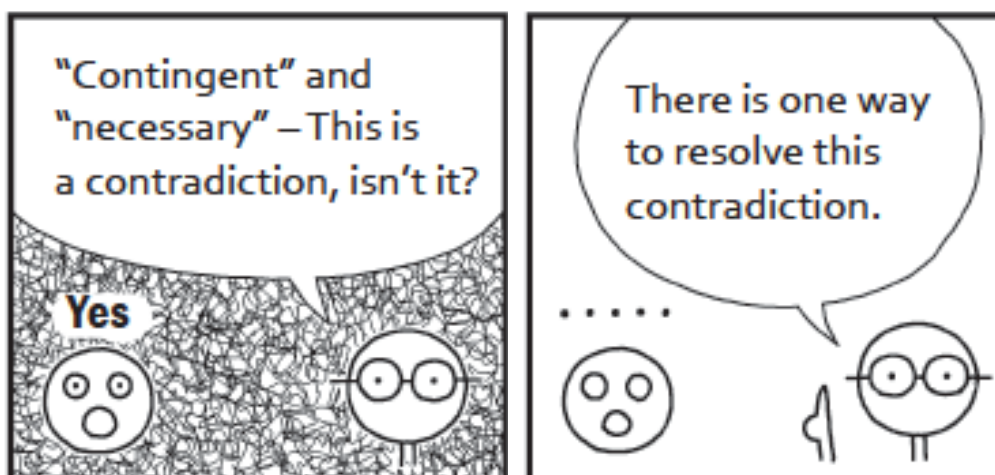




In other words, if we take the perspective "the world could just as easily have been nothing" then the existence of the world is "contingent,"



but if we take the perspective "the world already exists" then the existence of the world is "necessary."



The miracle that
“the world exists” was
chosen necessarily.

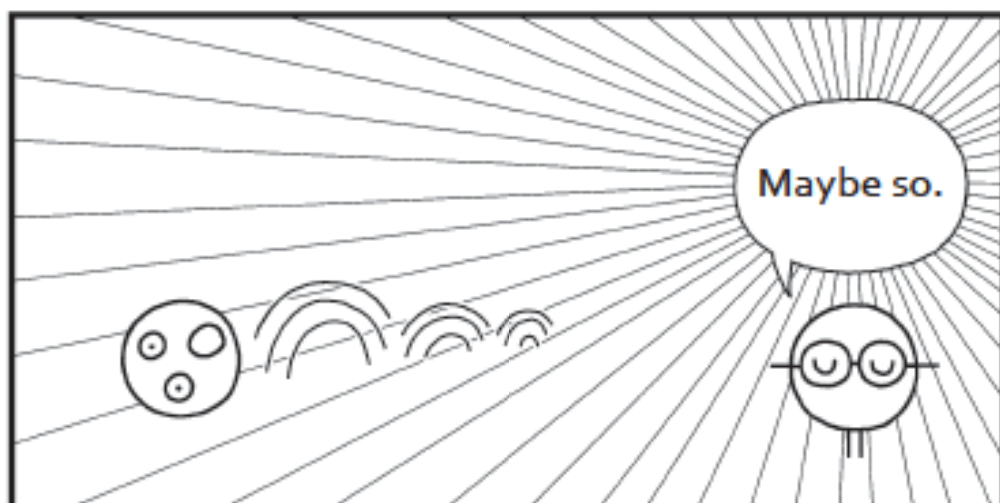
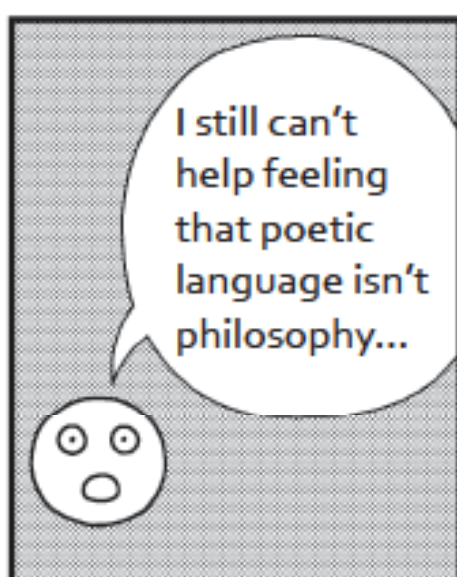
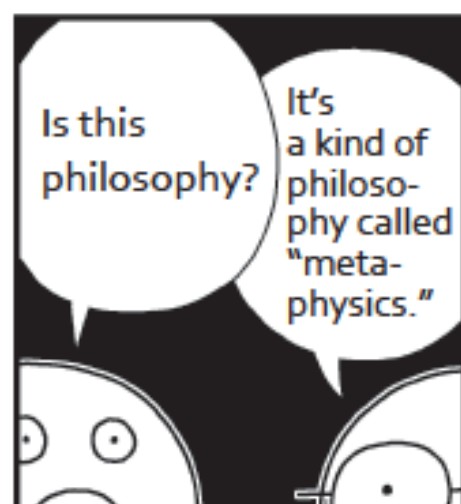
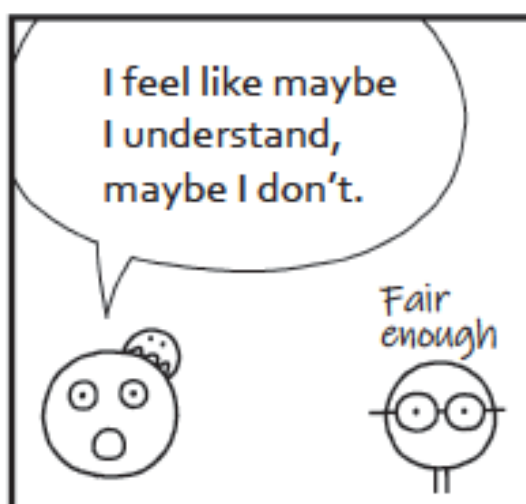


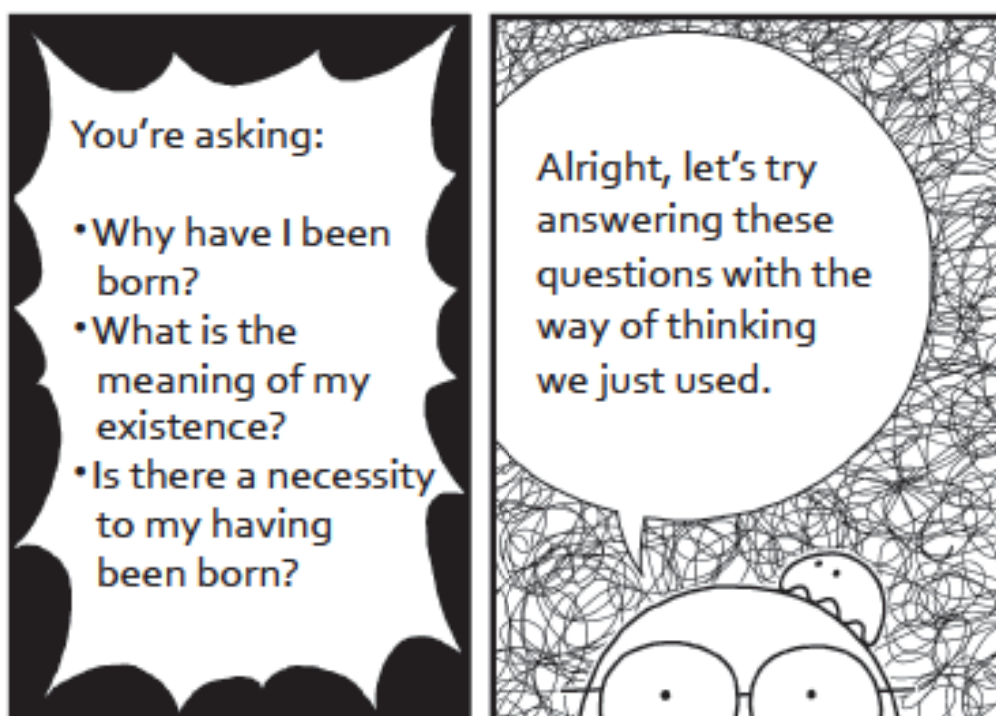
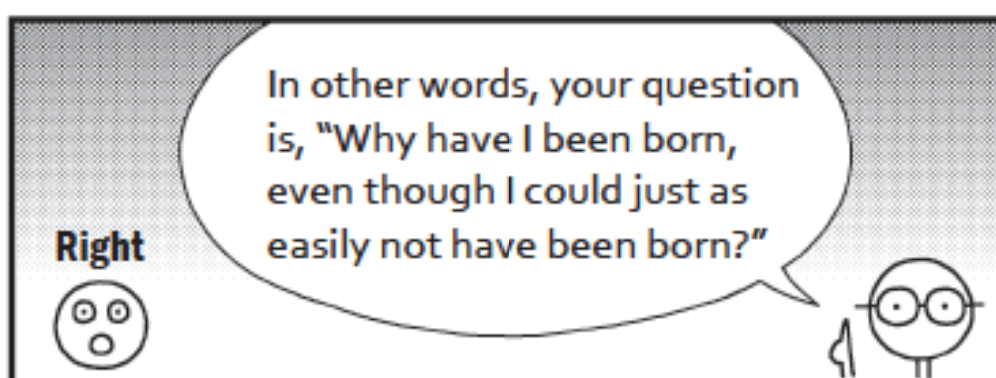
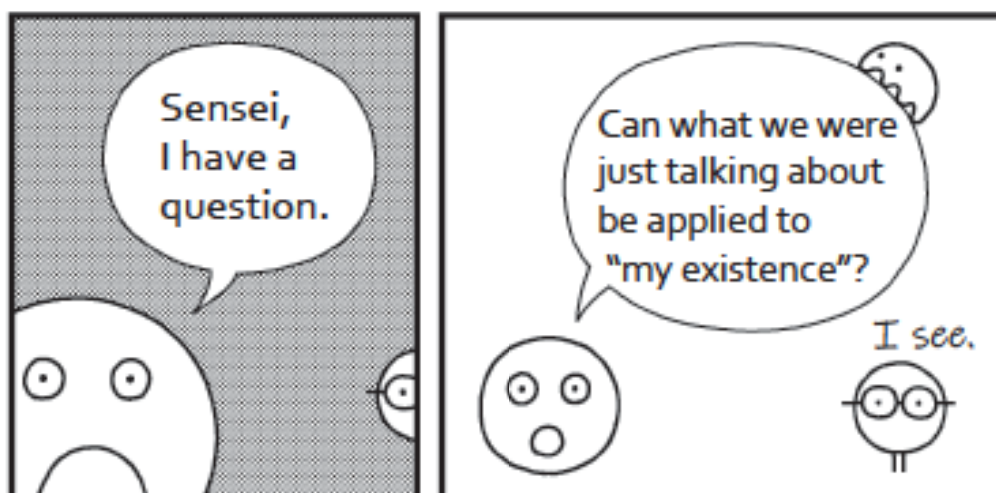
These two formulations,
in fact,

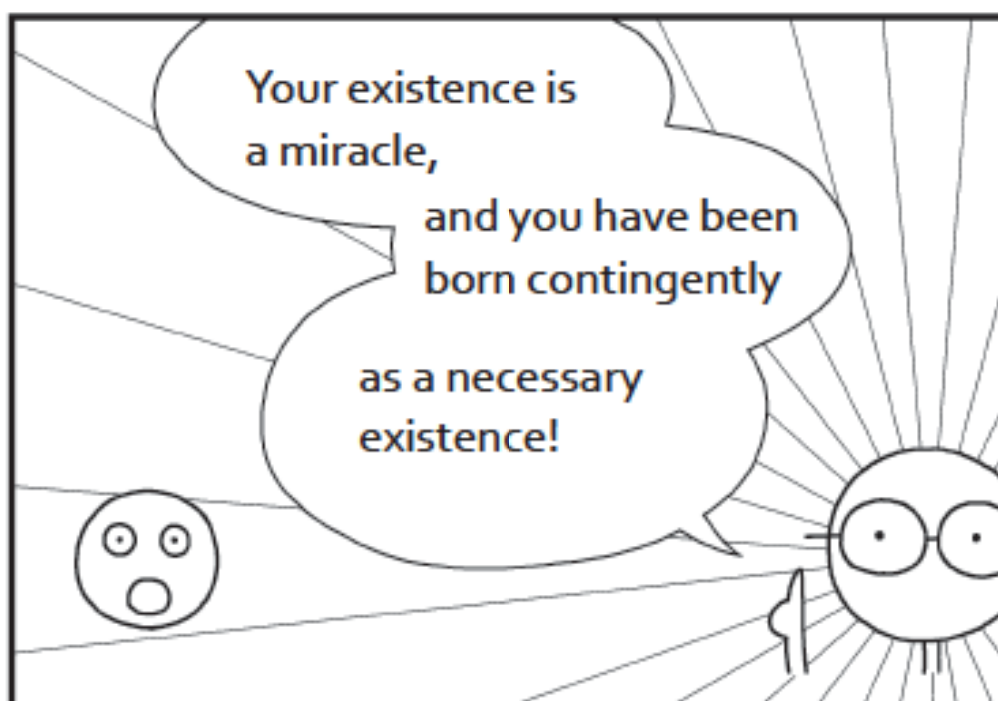
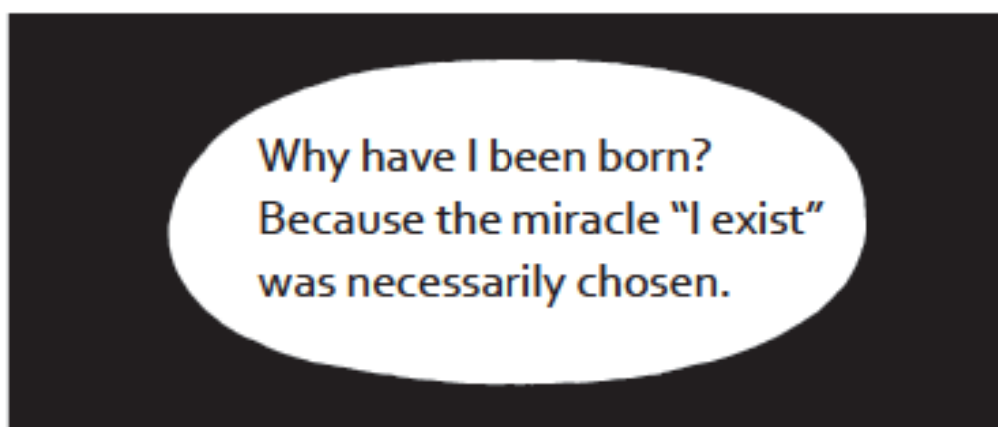
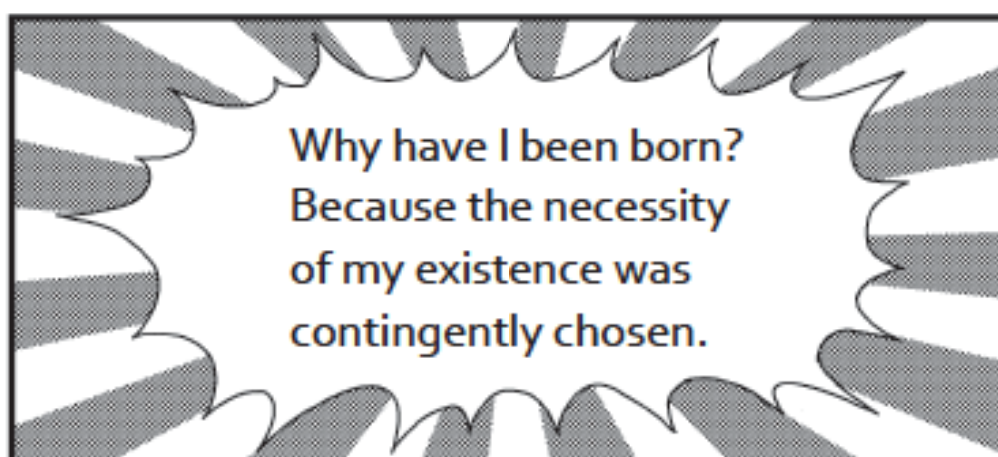
are my final answer to our original
question, “Why does the world
exist, even though

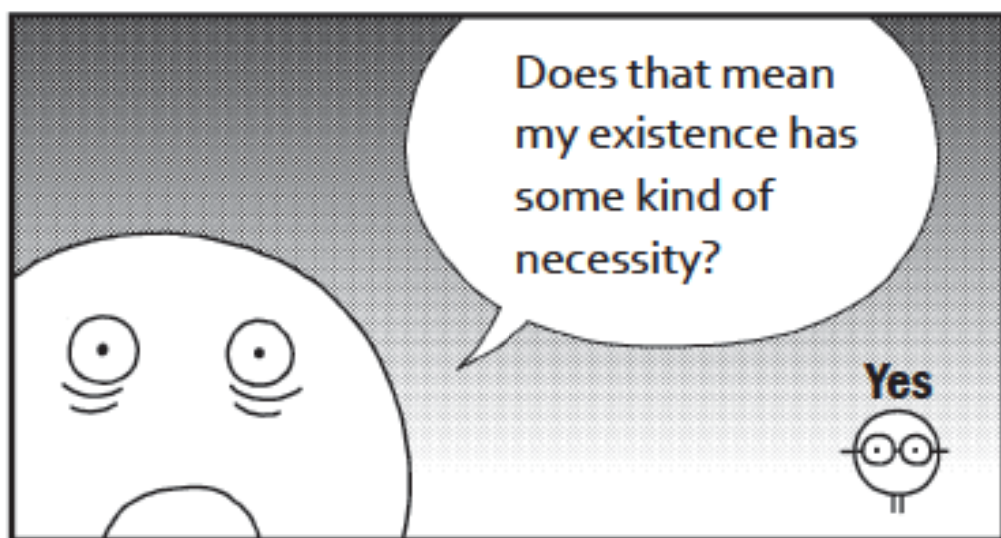
it could just as easily
not have existed?”

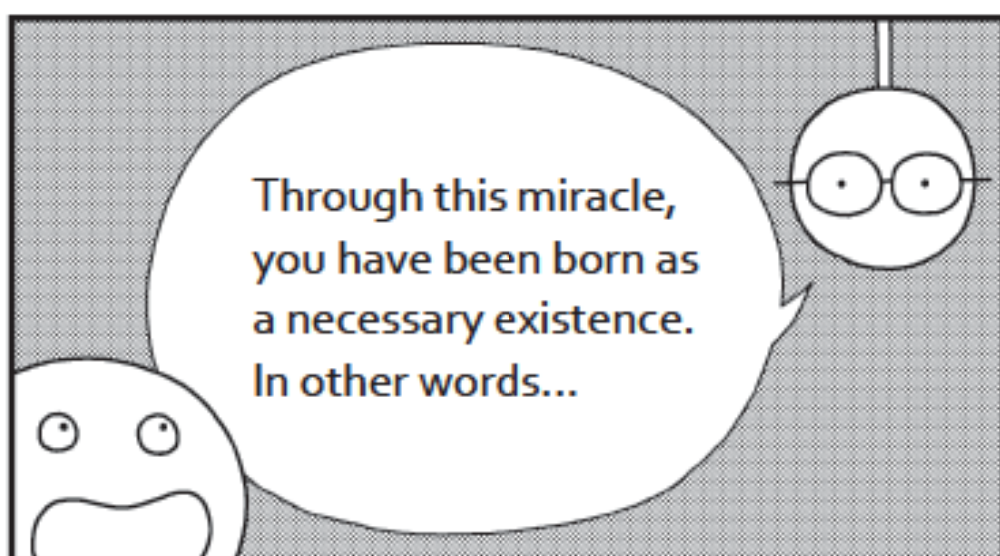
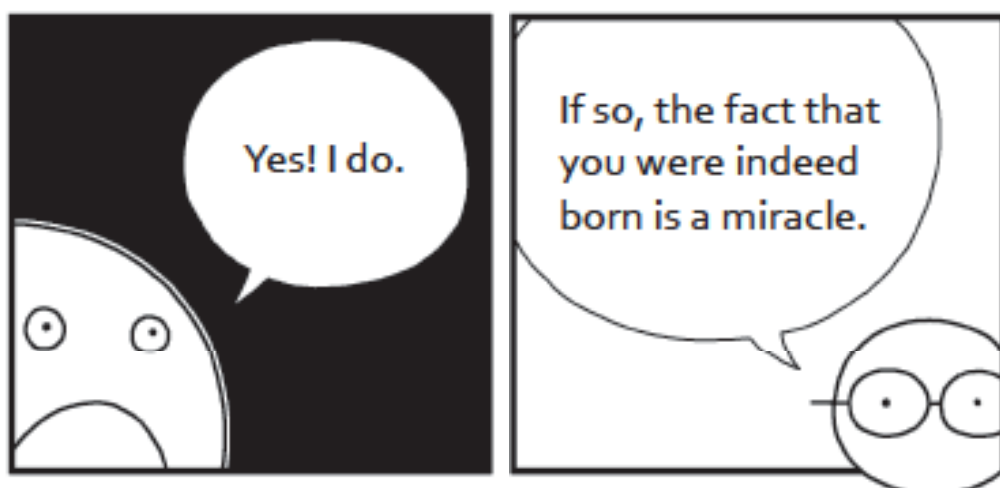
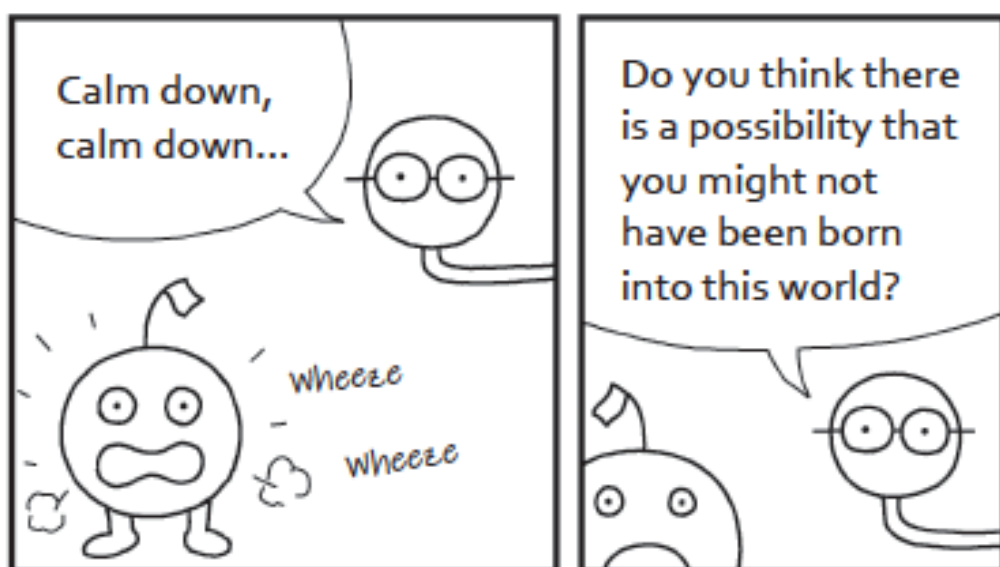


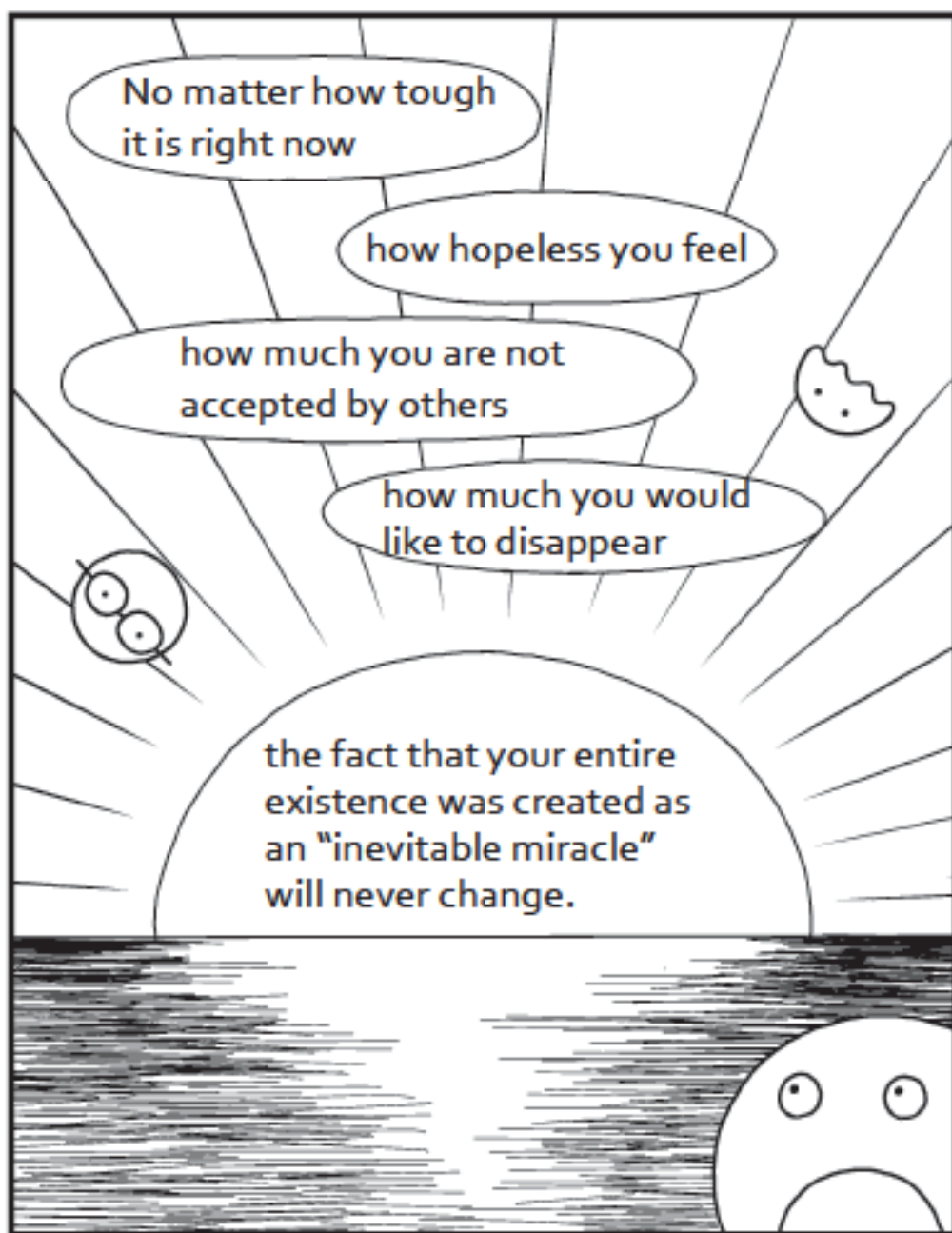
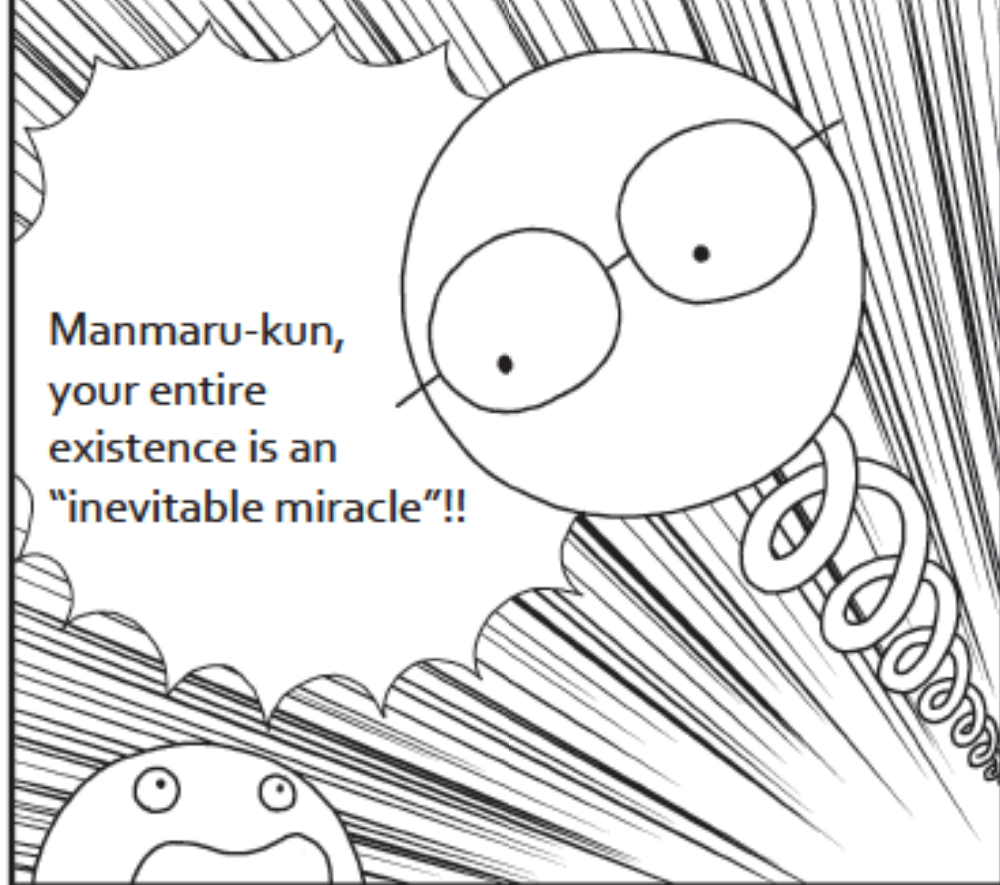


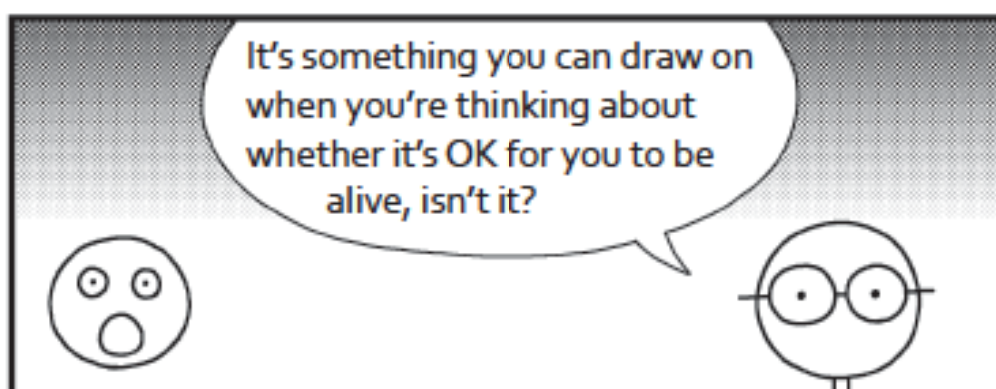
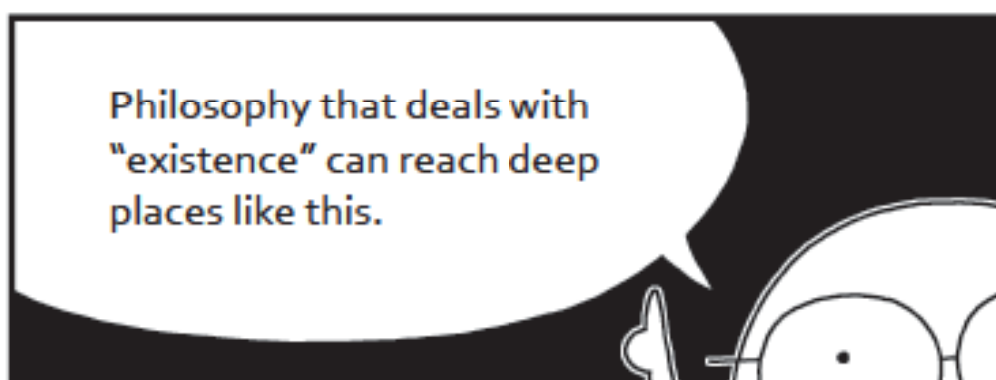
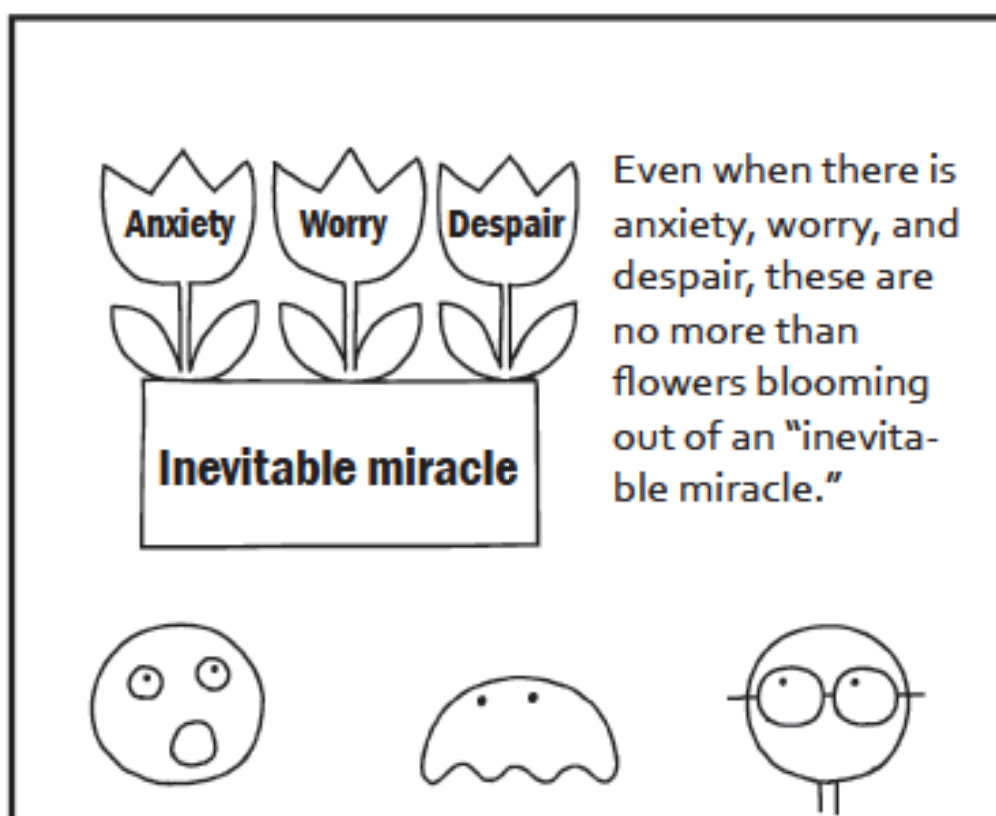


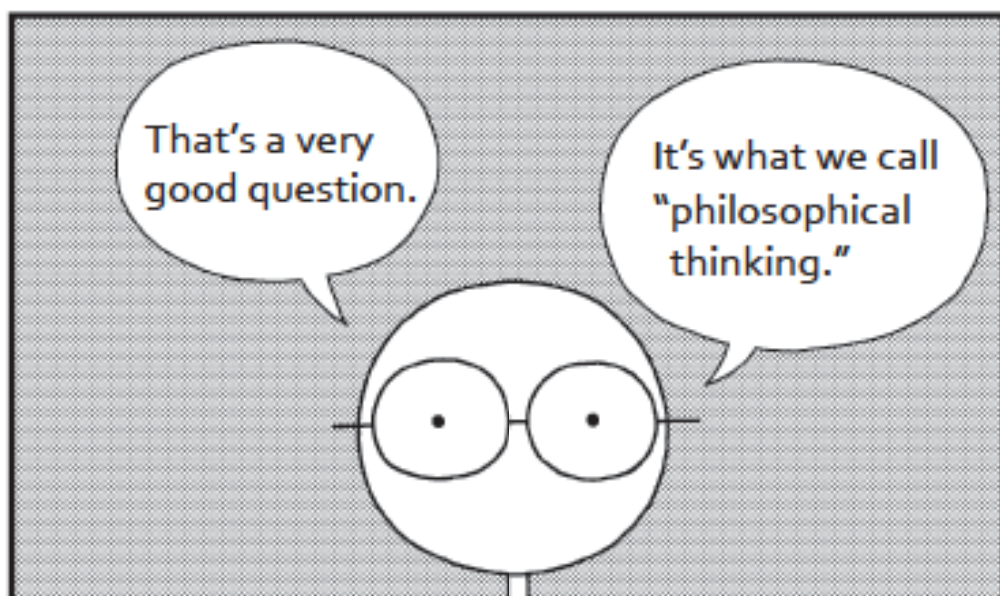
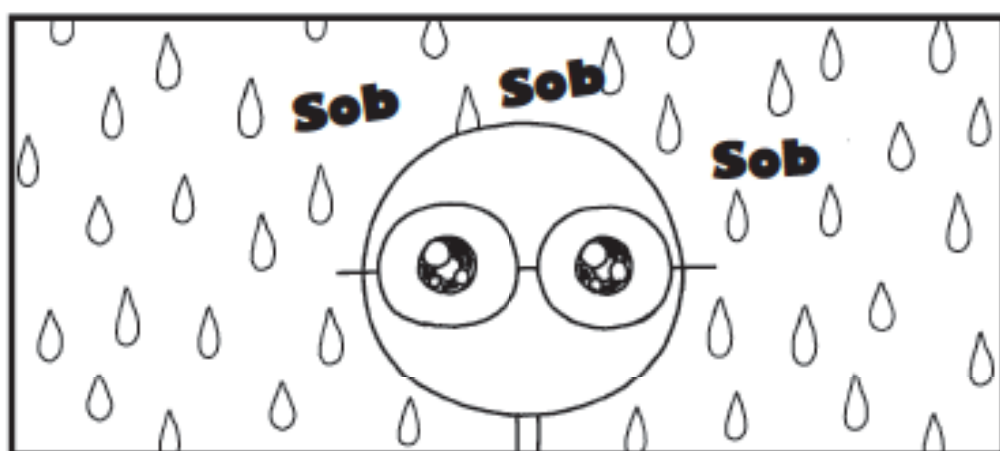
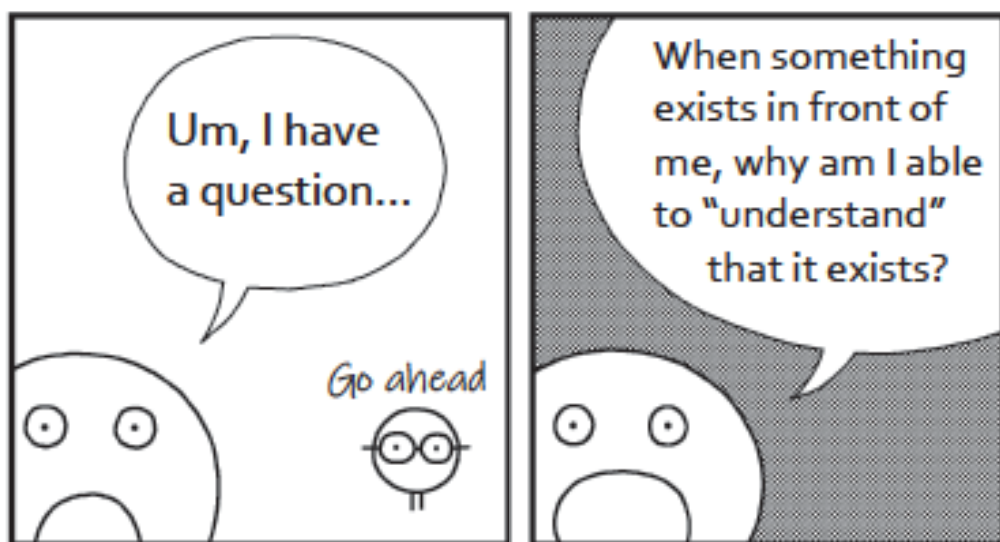


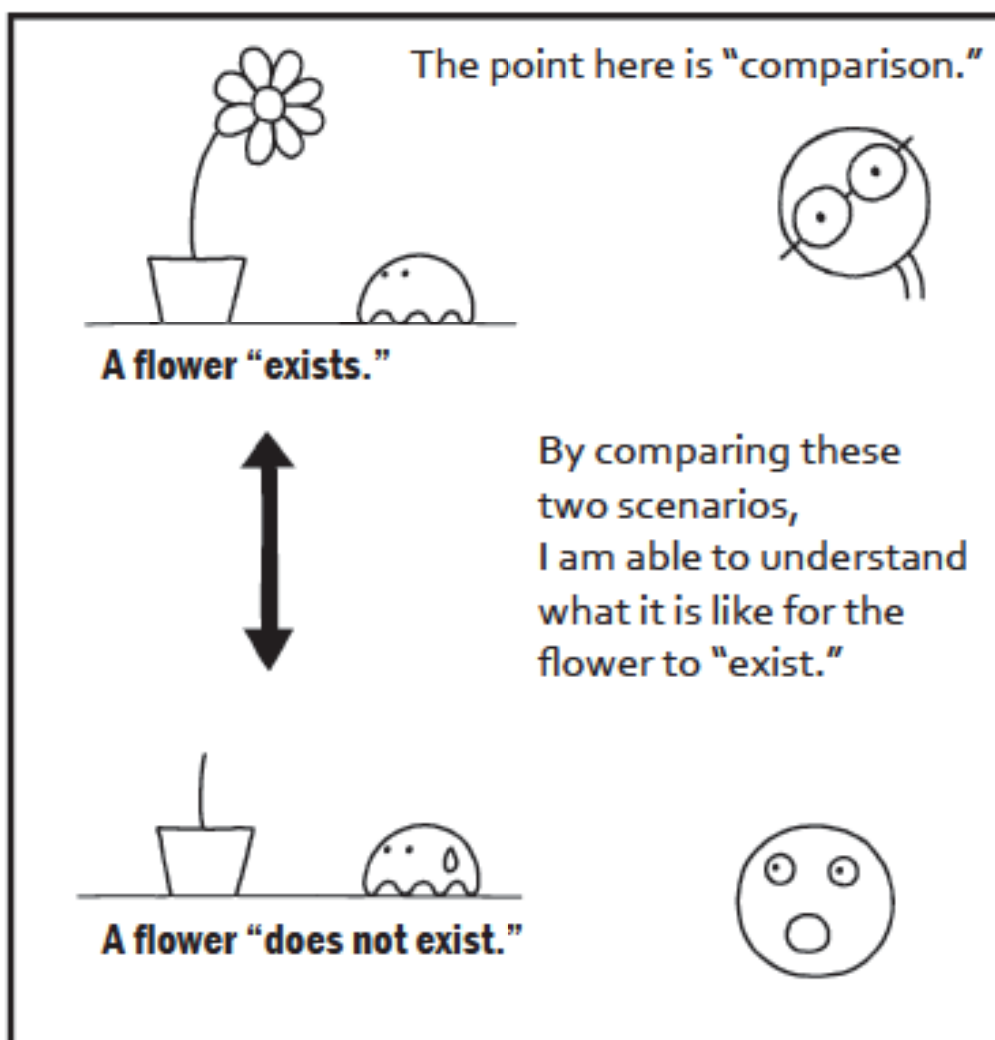
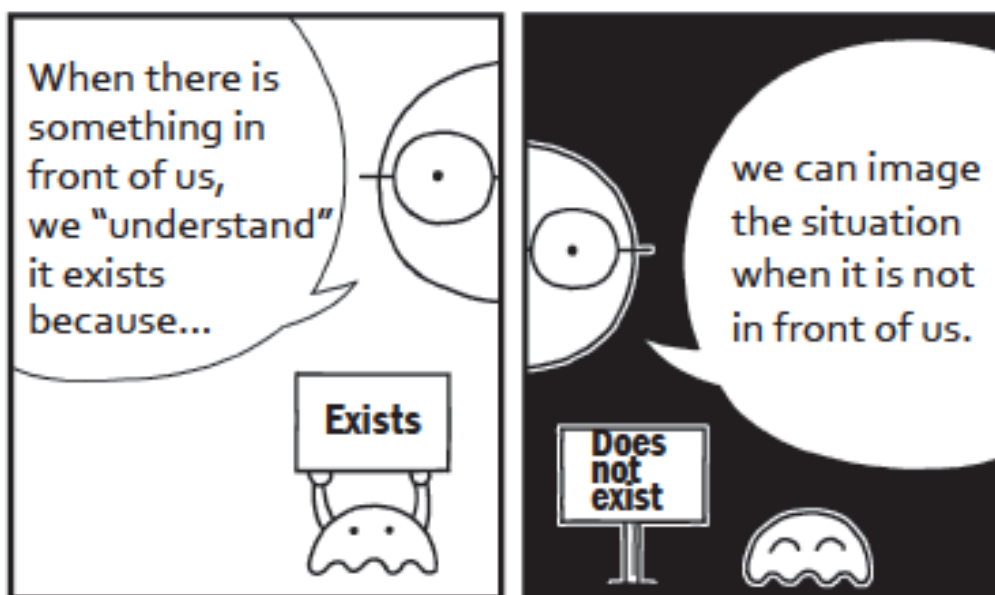


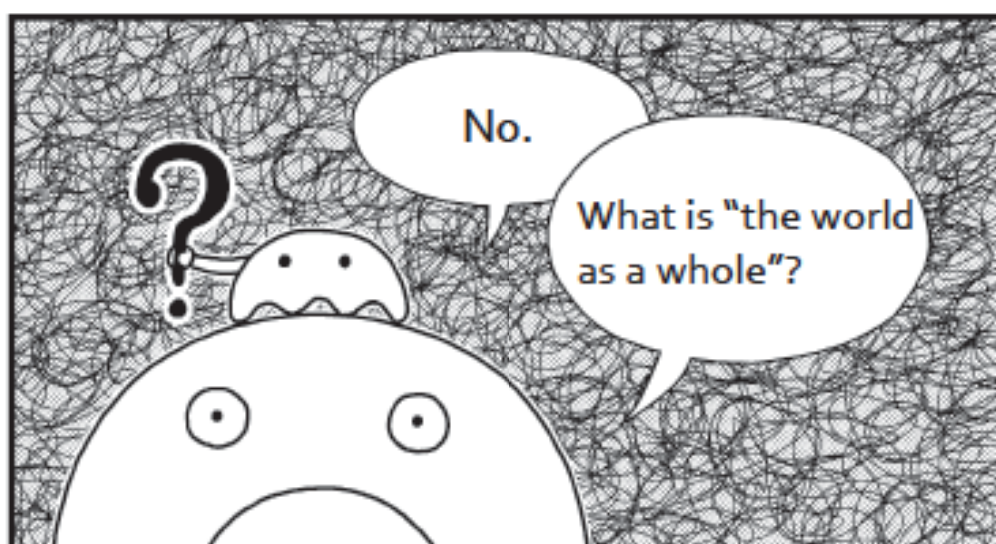
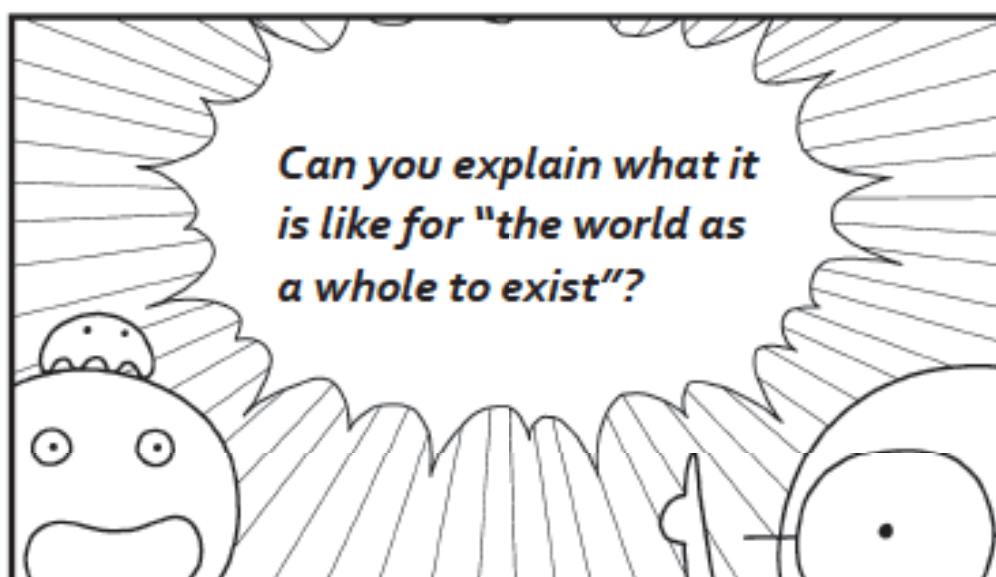
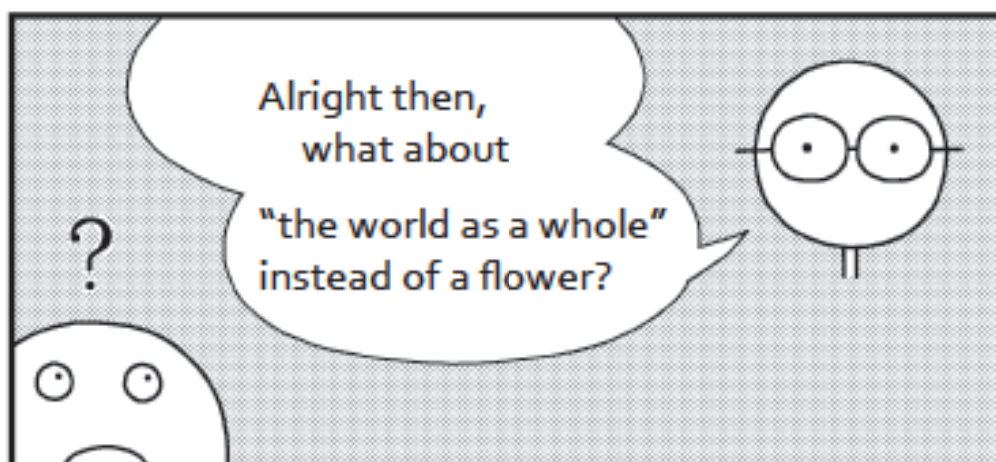


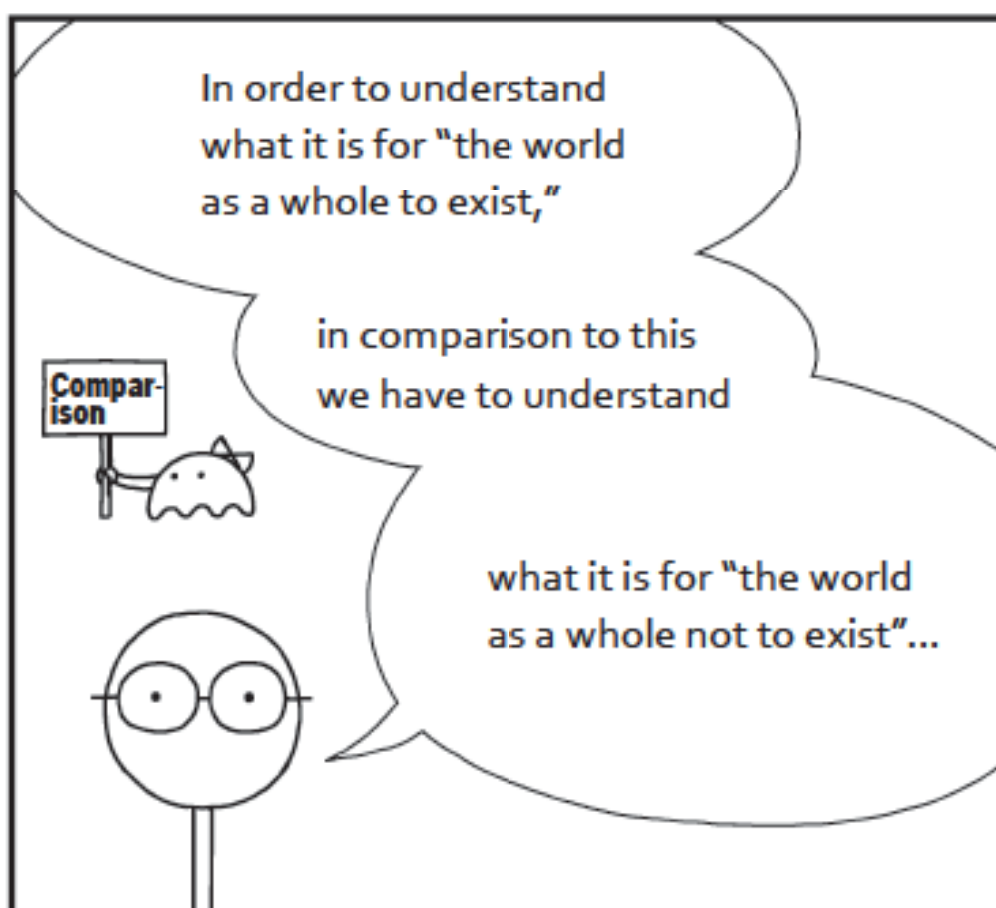
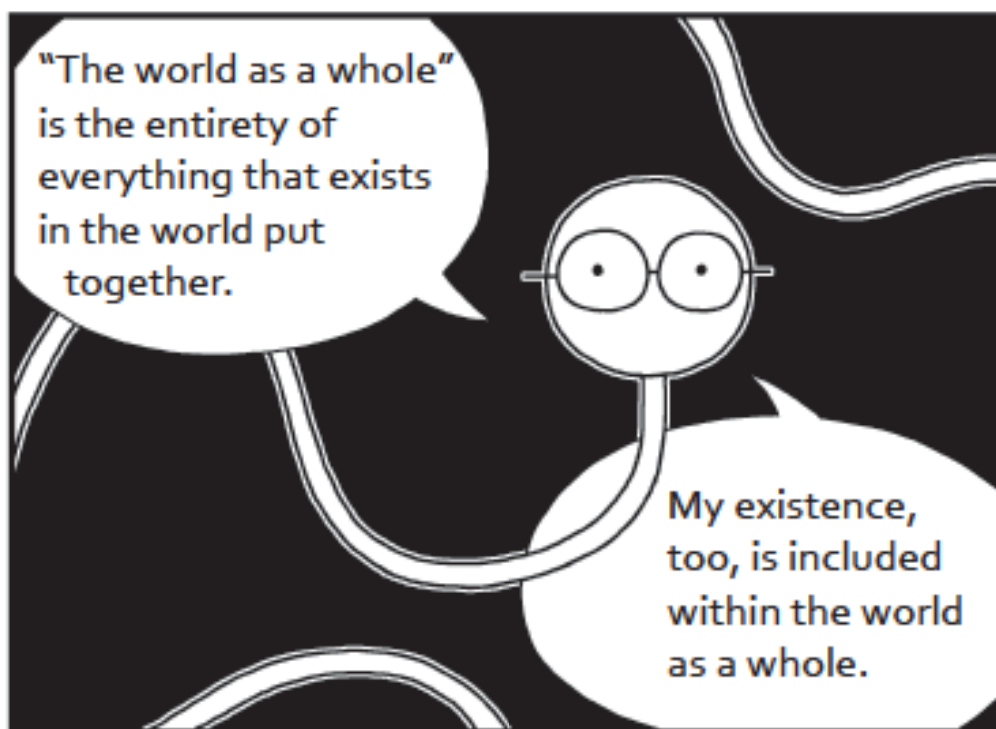


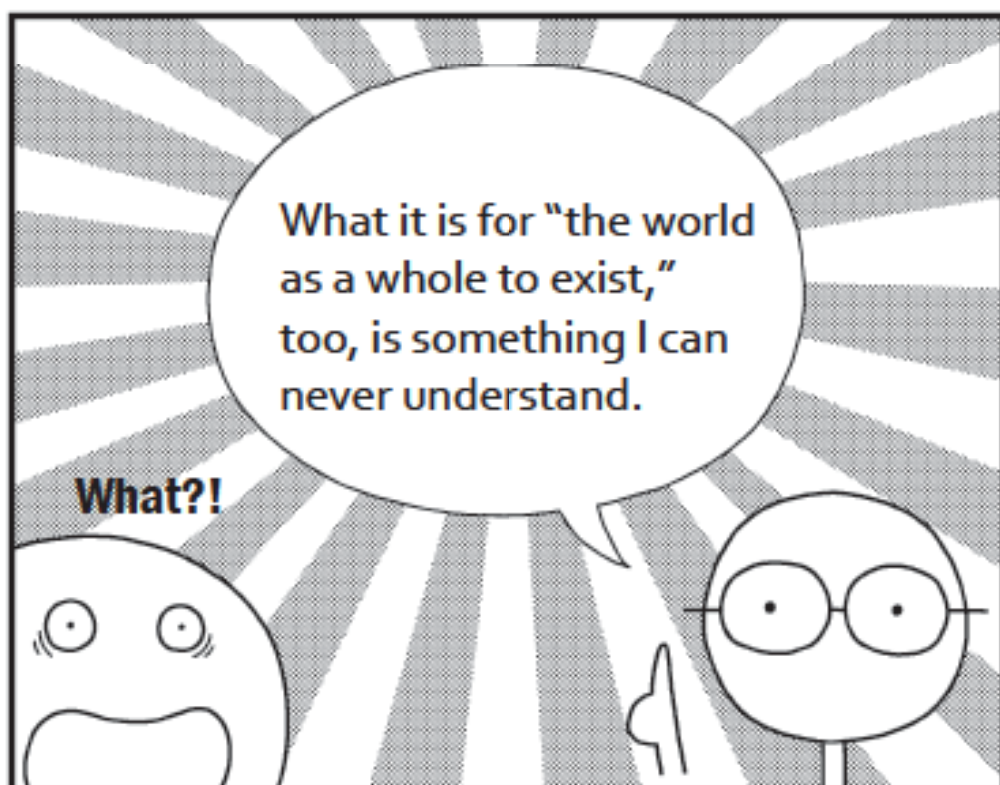
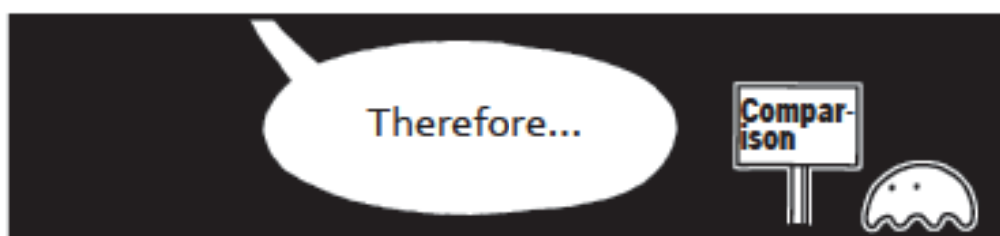
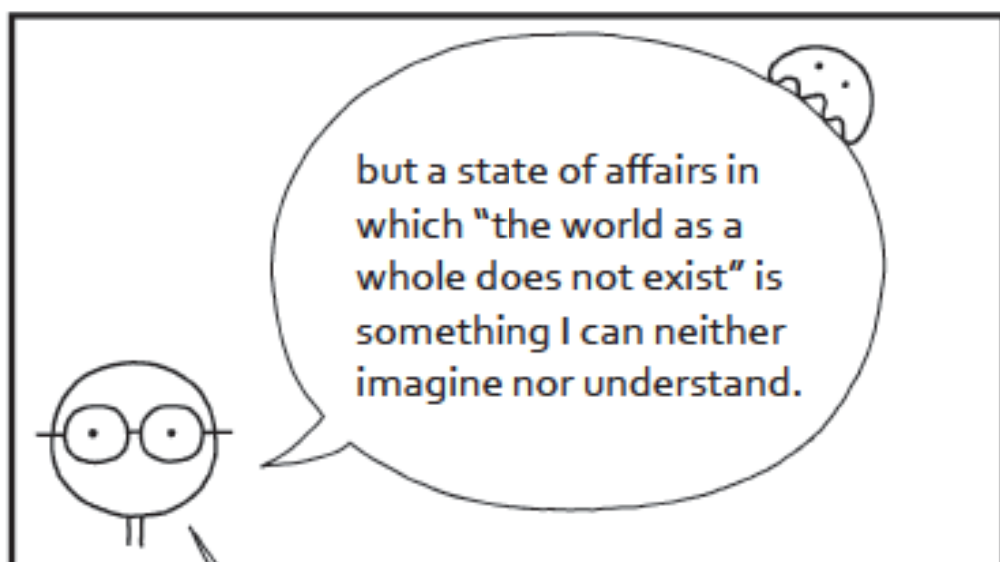


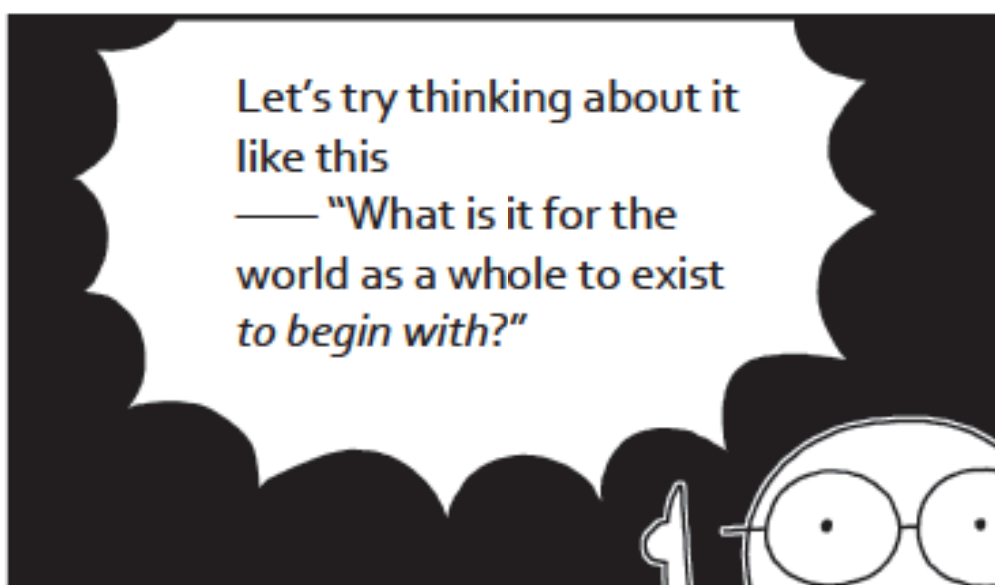
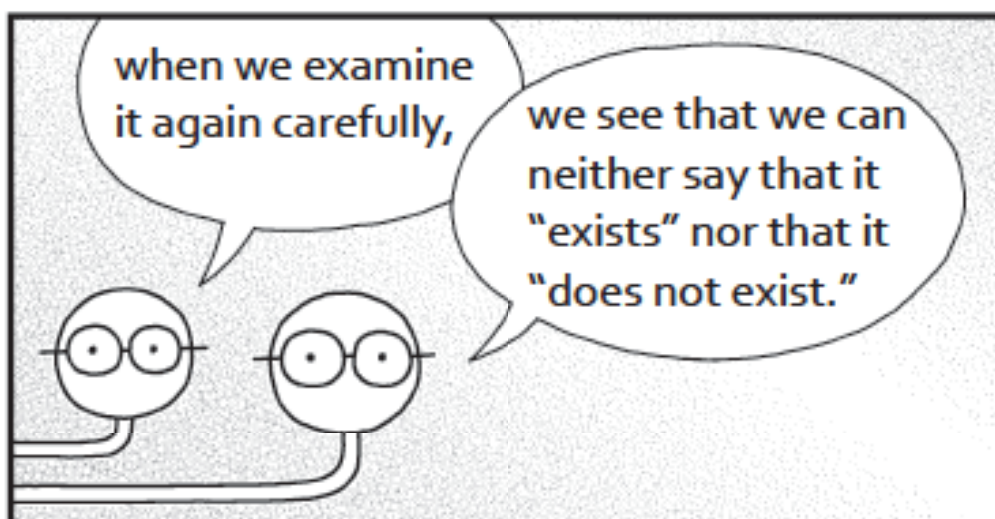
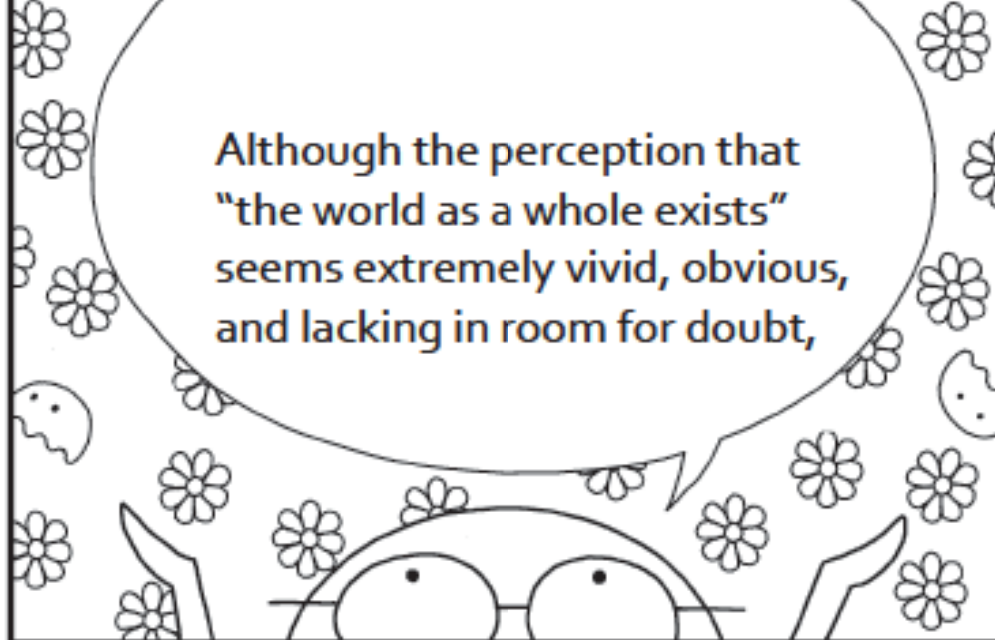


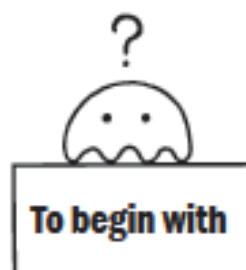




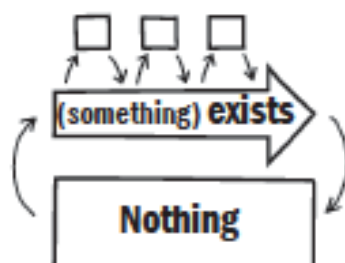








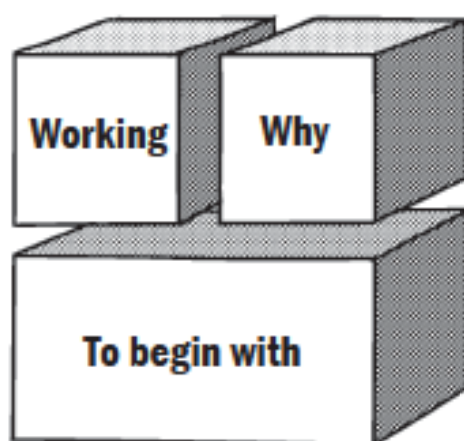
The question, "What is it for the world to exist *to begin with*?"



is different from the question, "What is the *working* that causes existing things to exist?"



and is different from the question, "*Why* does the world exist?"

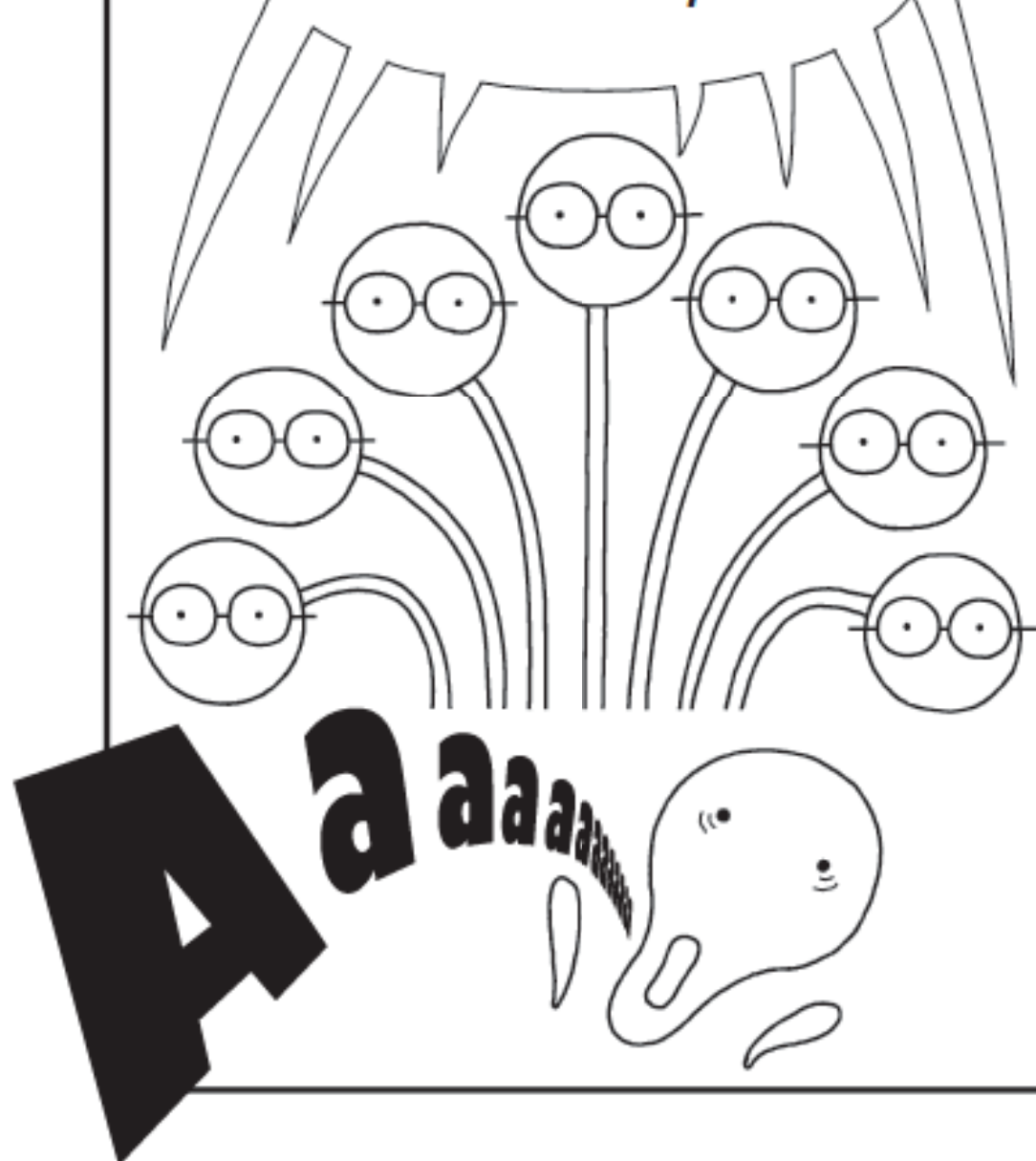


I think it is a more fundamental question than the two we looked at earlier.



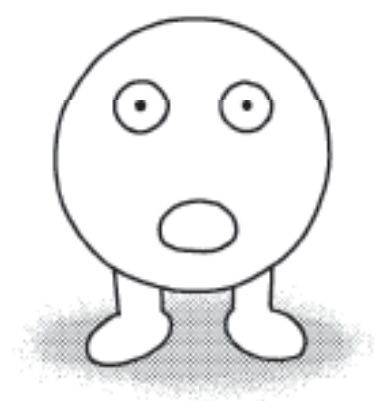
And as I continue to think about
what the existence of the world
as a whole is *to begin with*,
even as I am vividly perceiving
this existence with my entire
body,

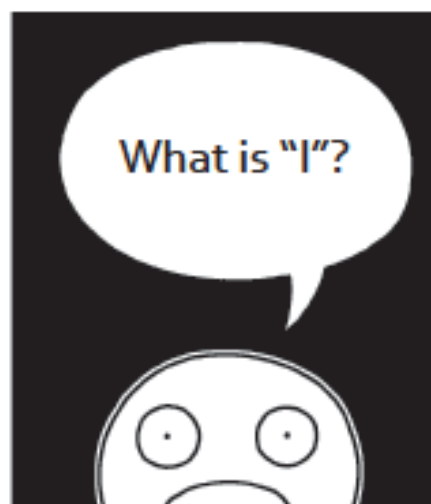
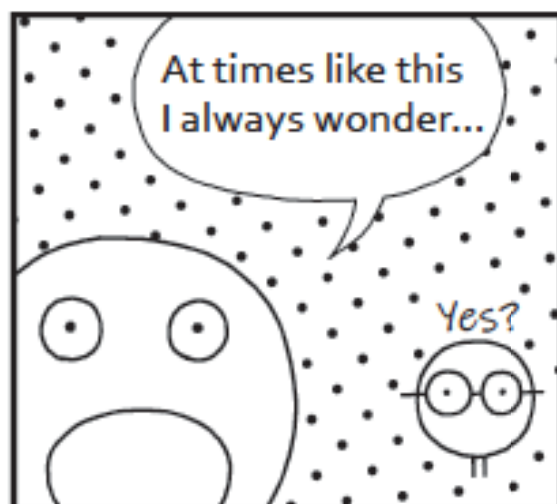
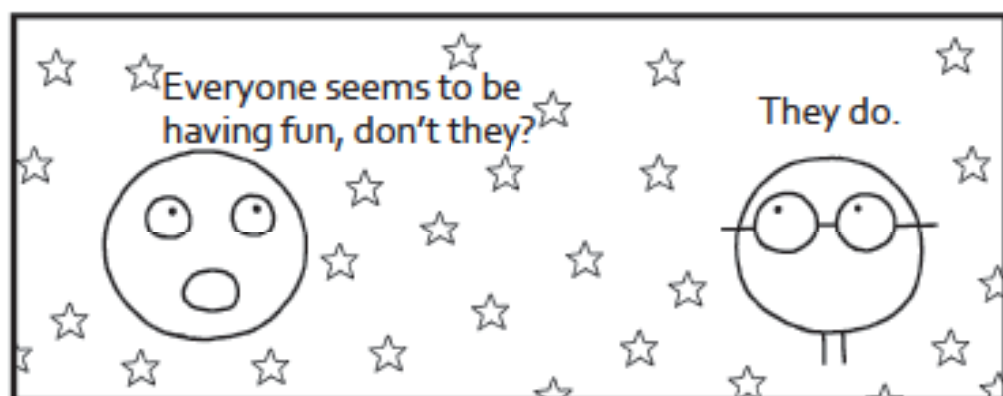
*I feel as if my head is
about to explode!*

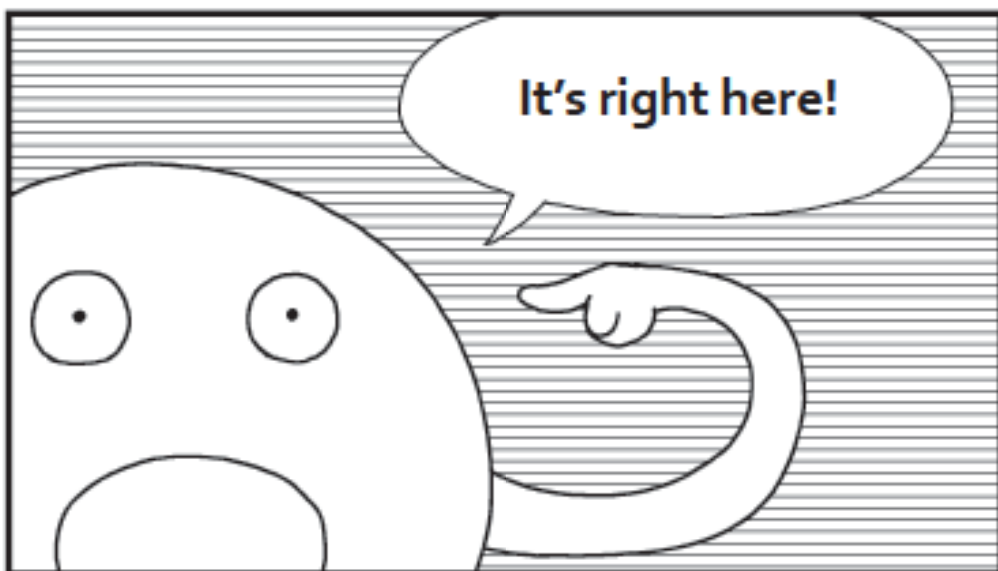
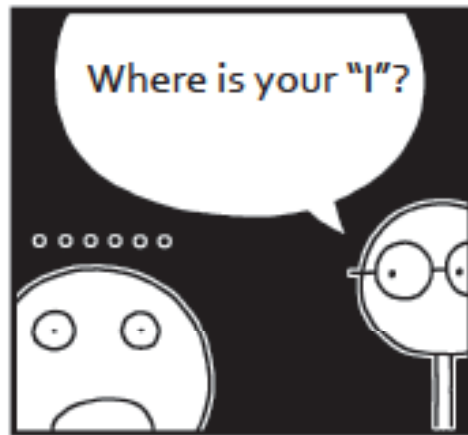
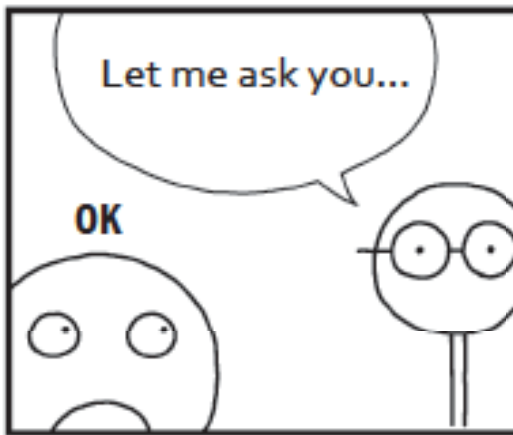
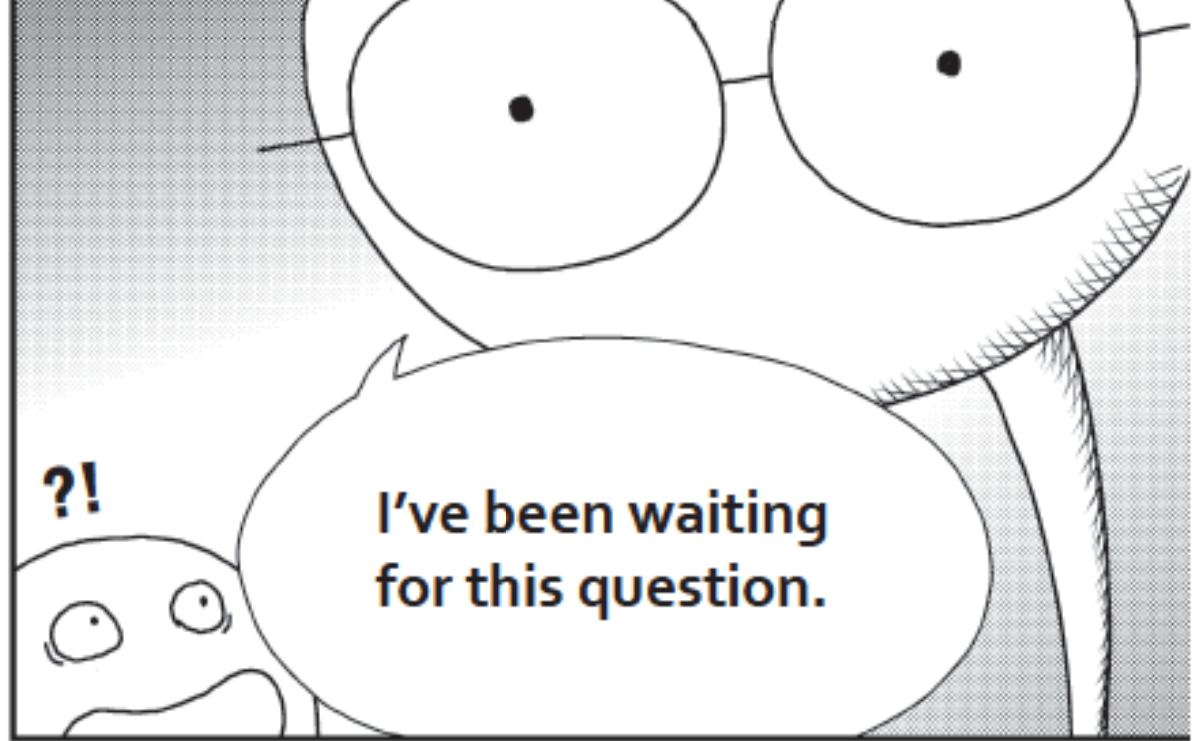


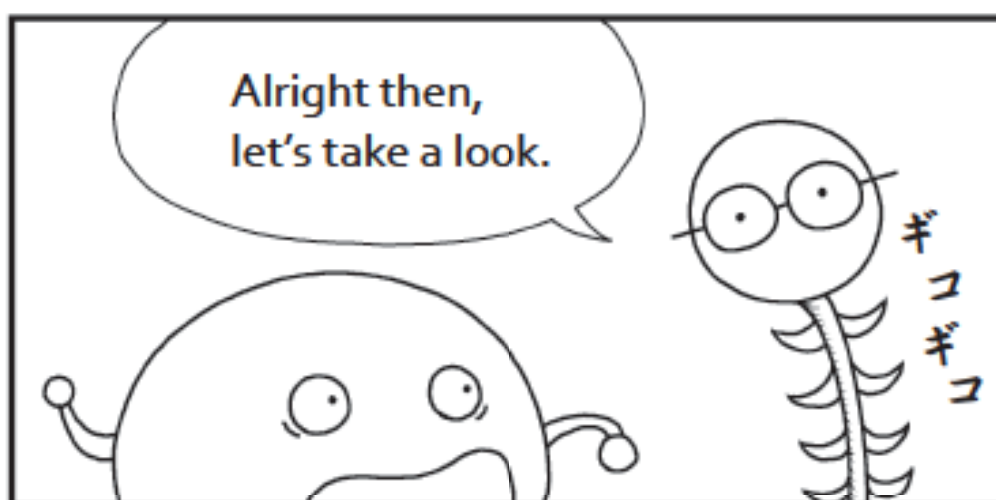
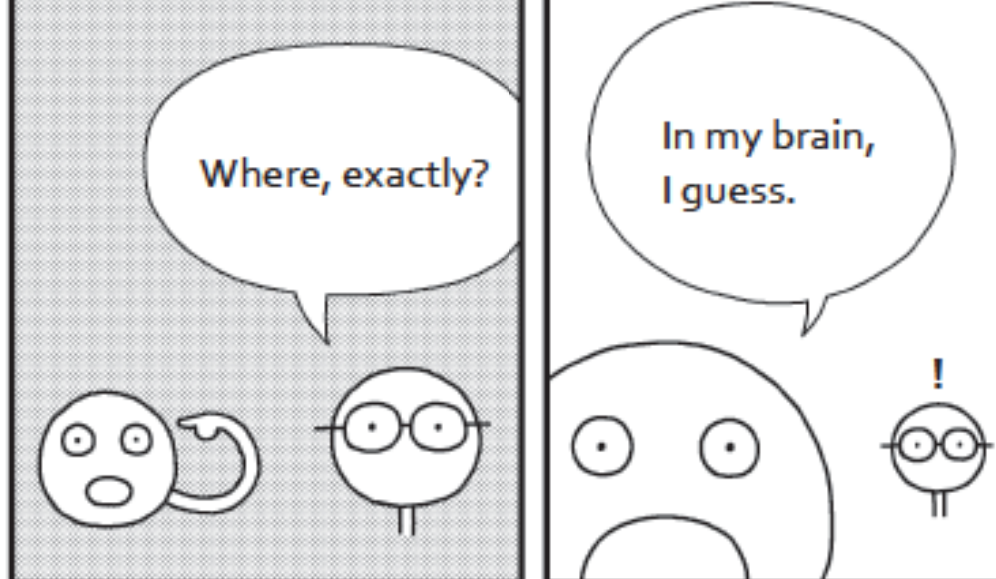
Chapter 3

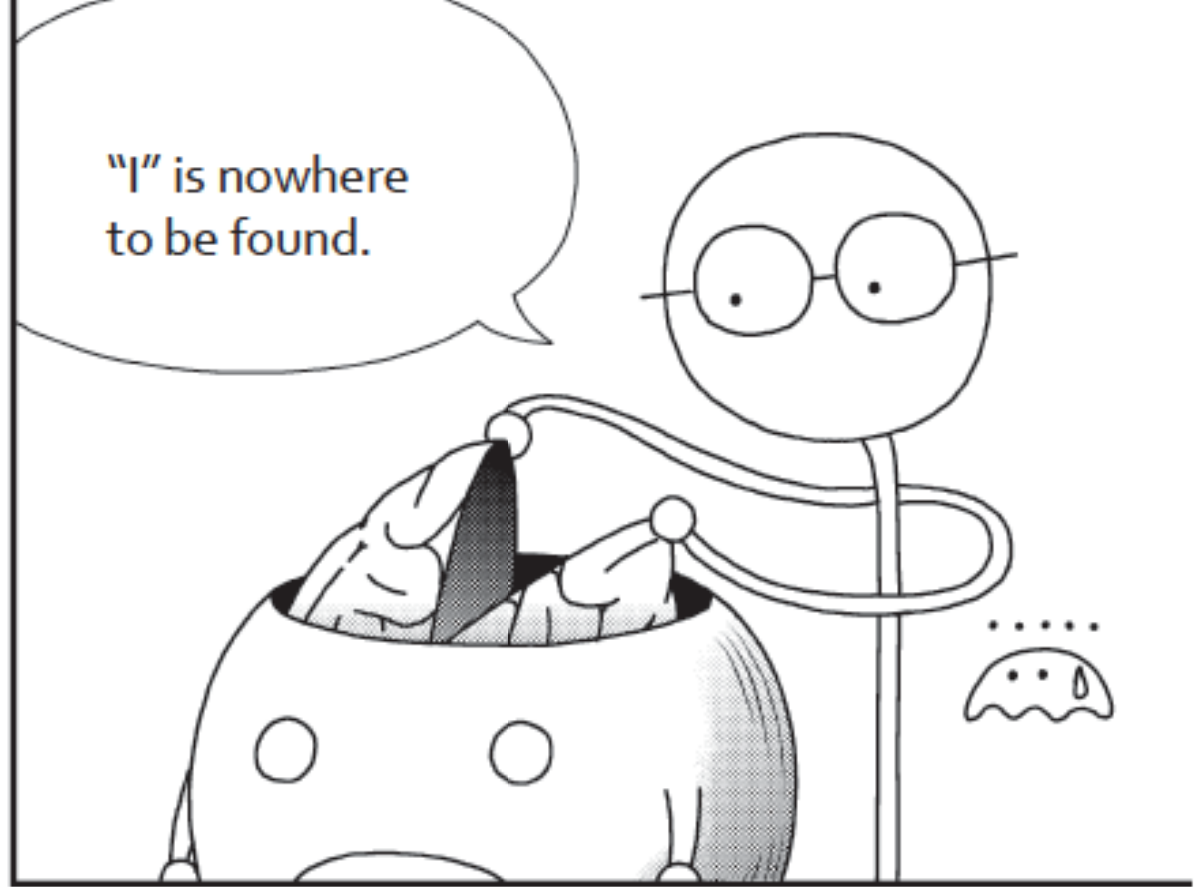
What is “I”?

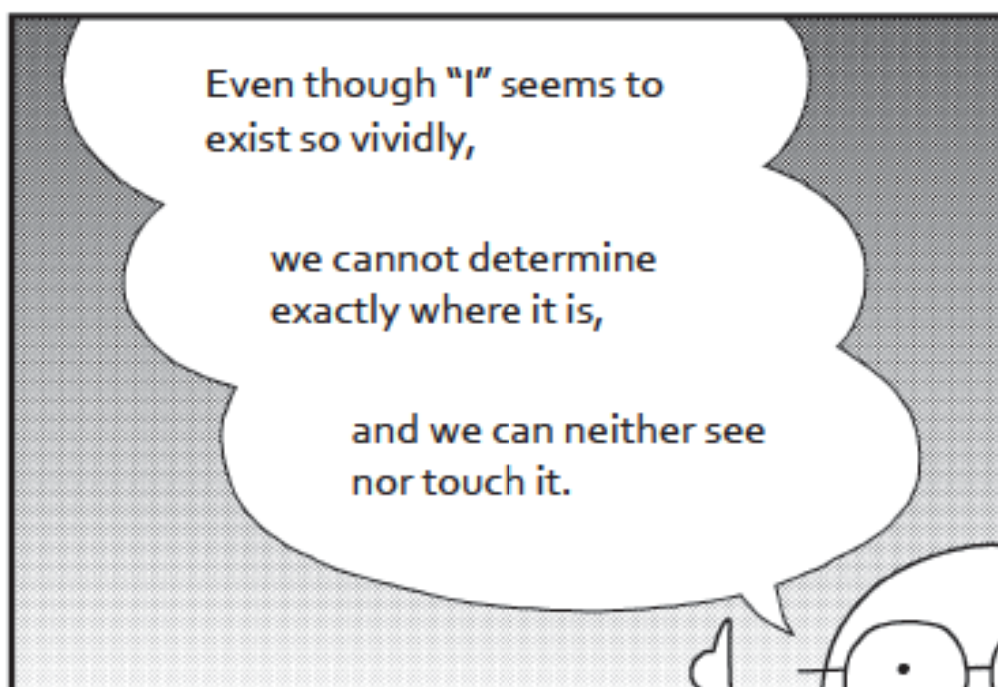
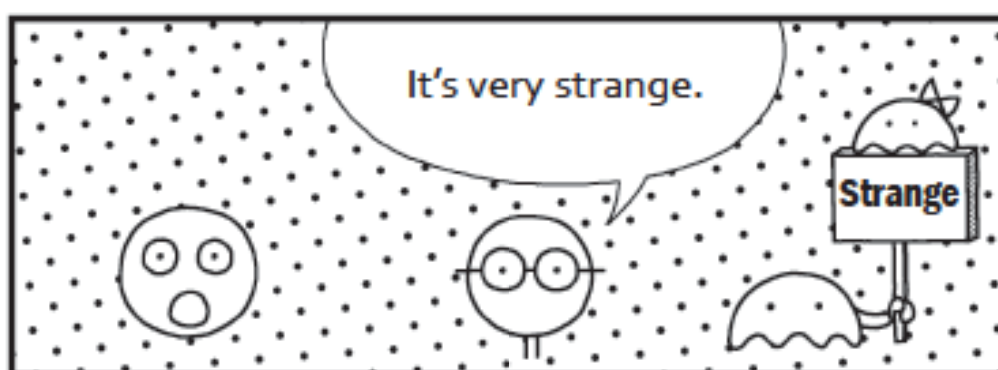
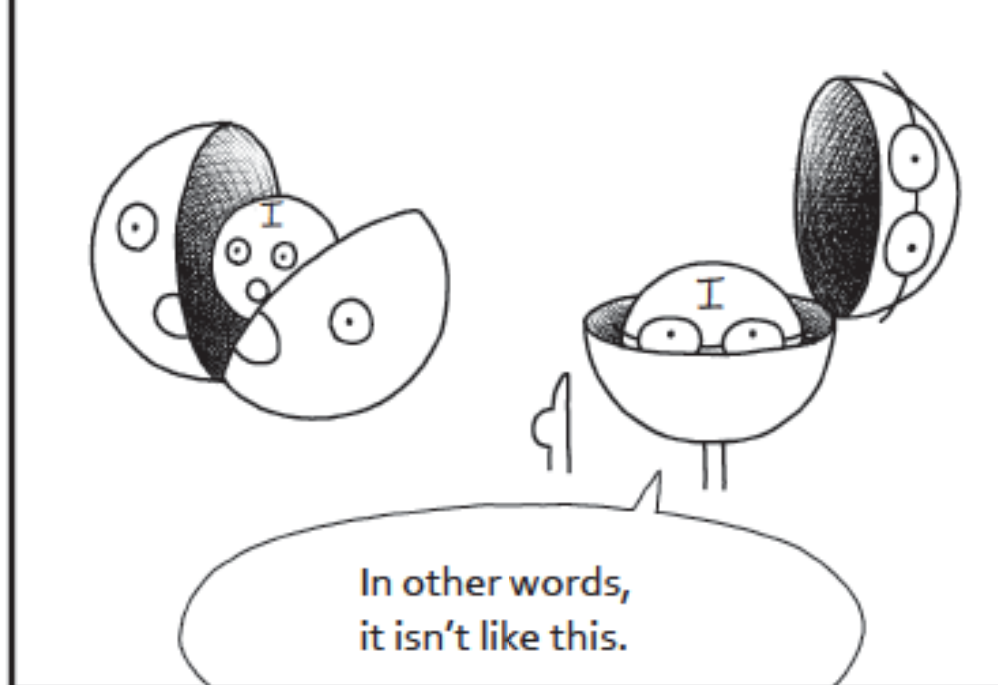


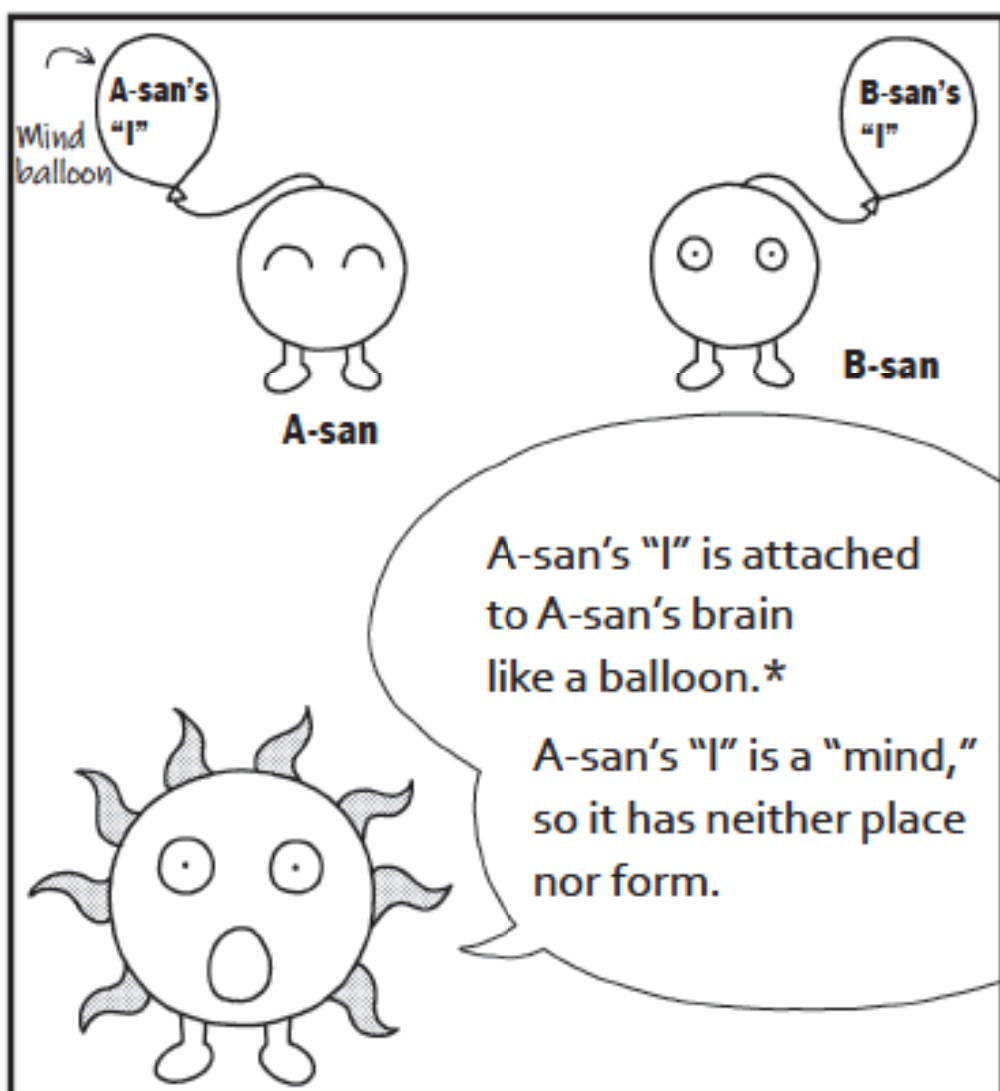
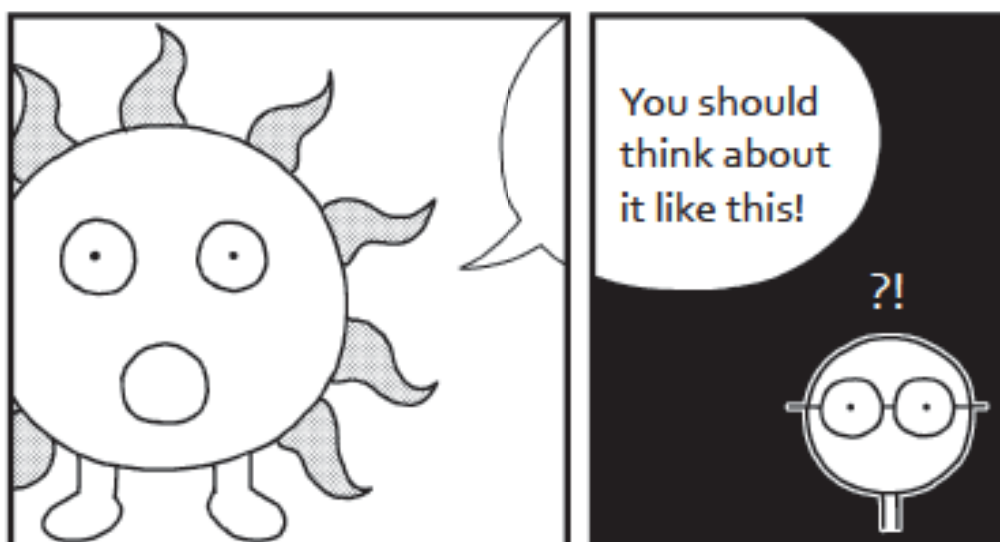




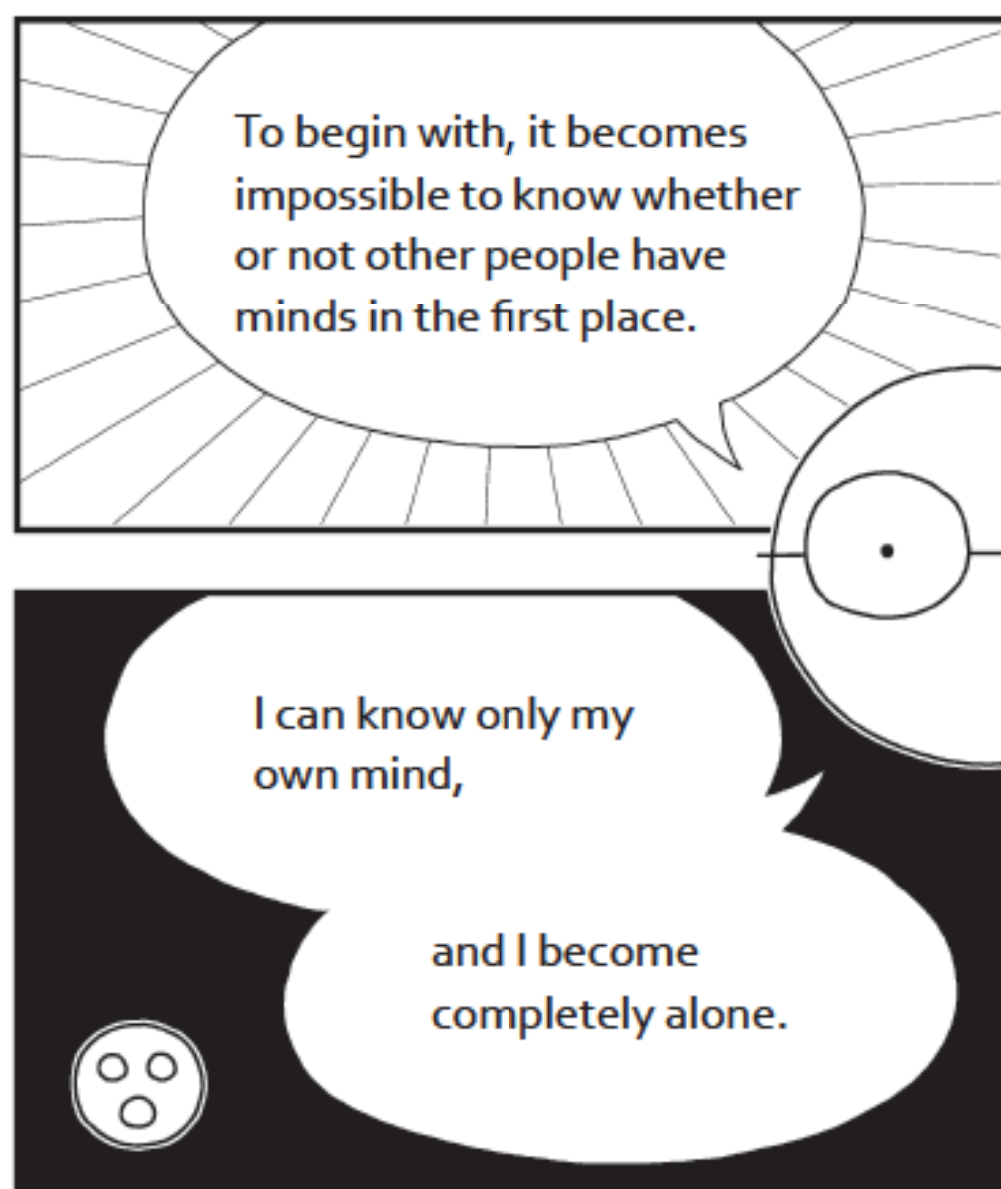
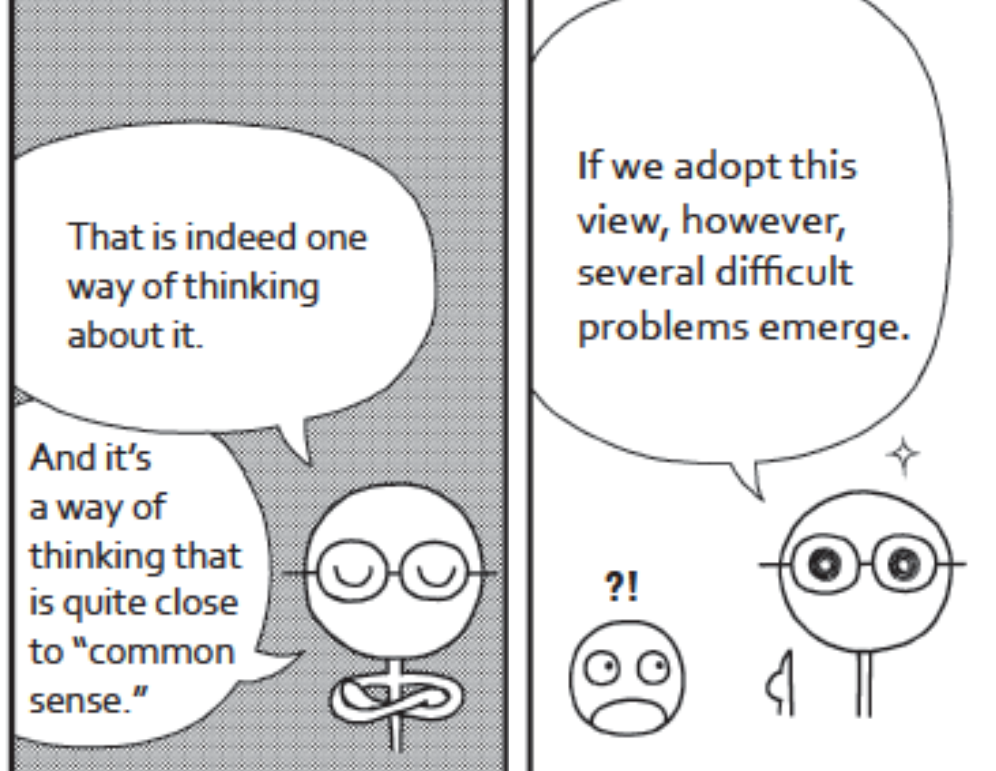


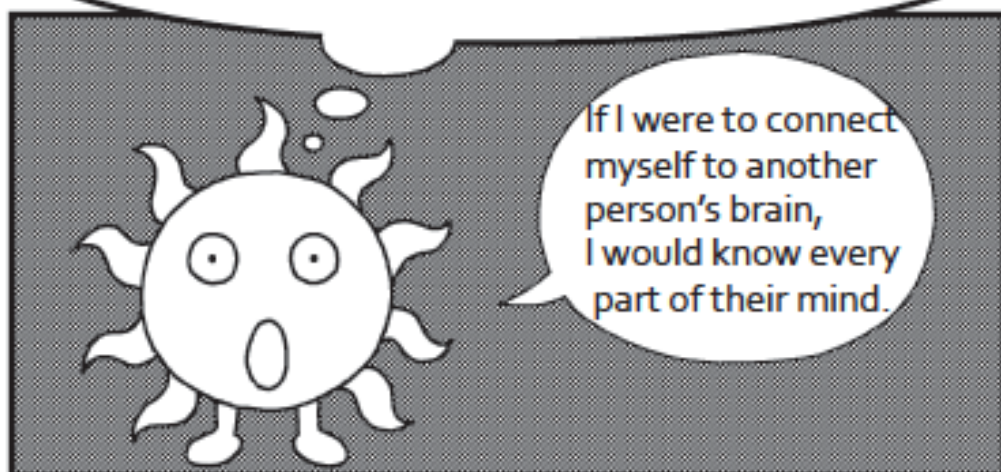
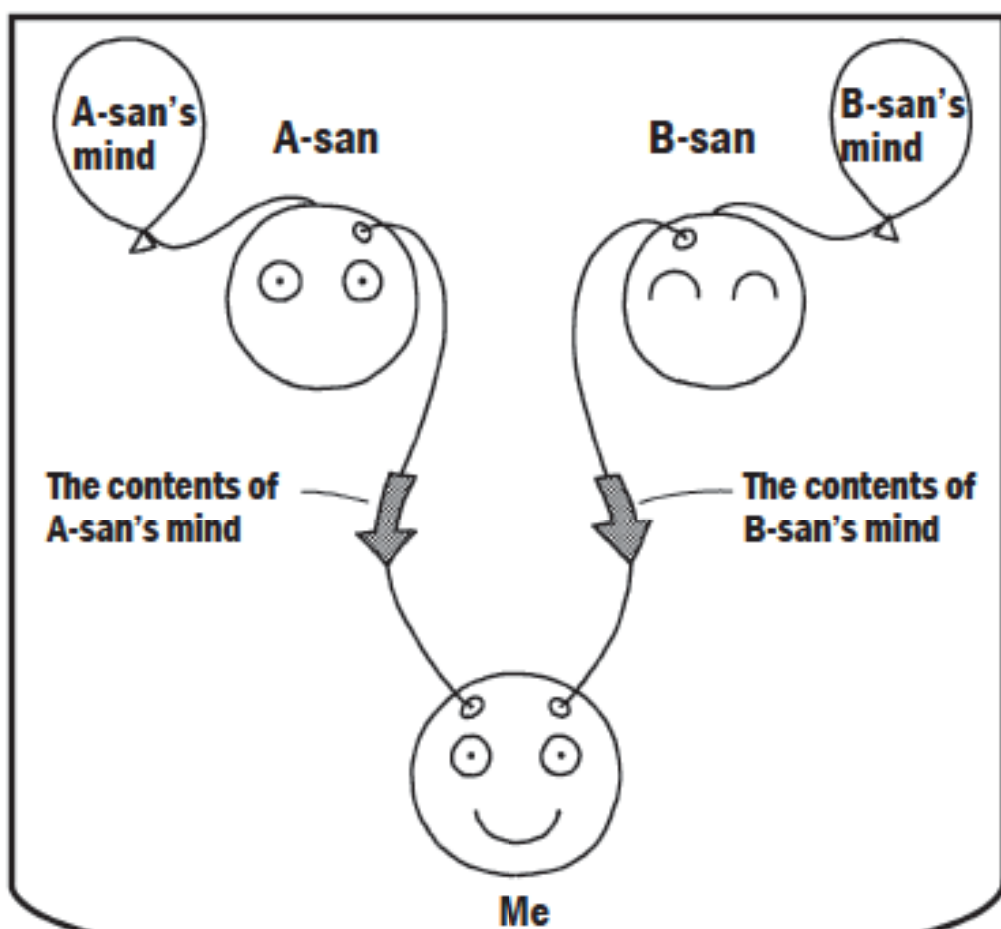


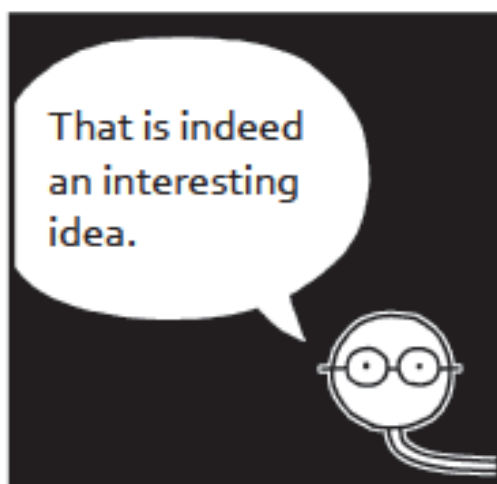




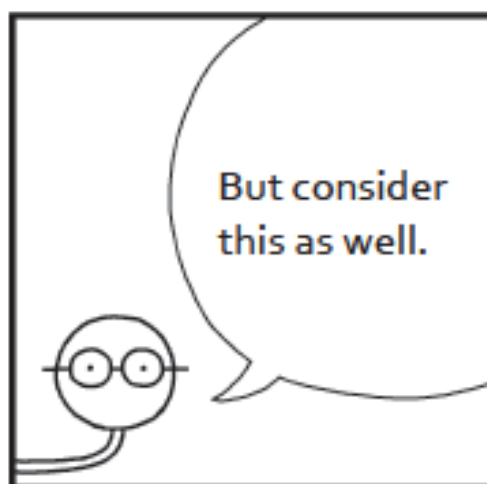
* This is called "epiphenomenalism." In this view there is a one-way transmission of information from my brain to my mind



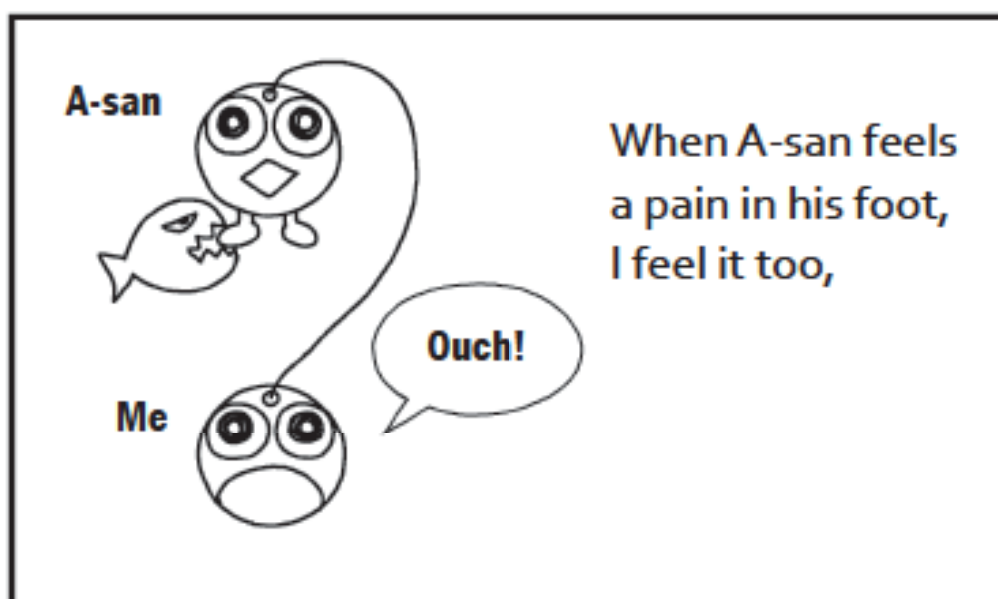




That is indeed
an interesting
idea.



But consider
this as well.

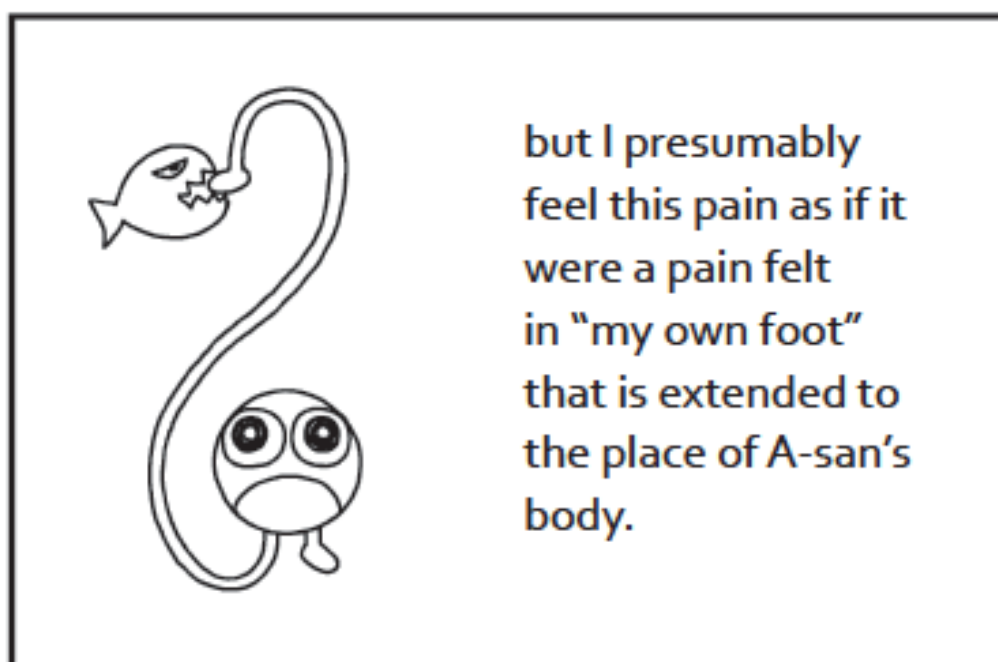


A-san

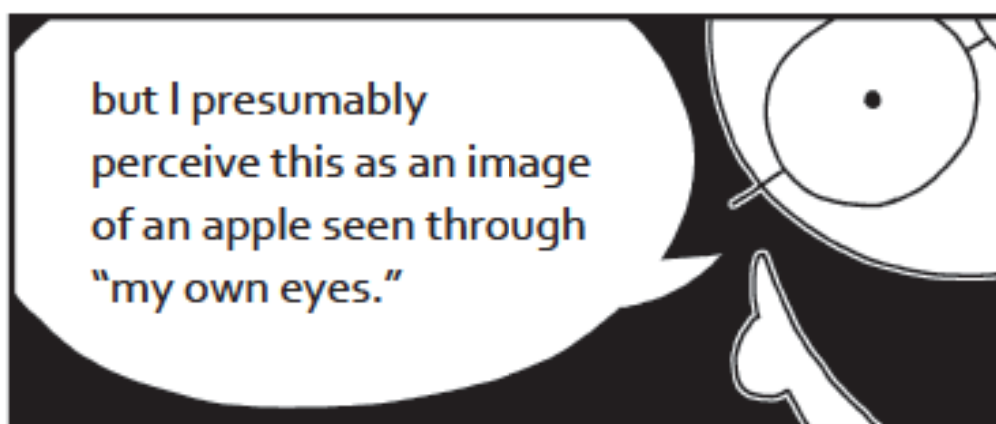
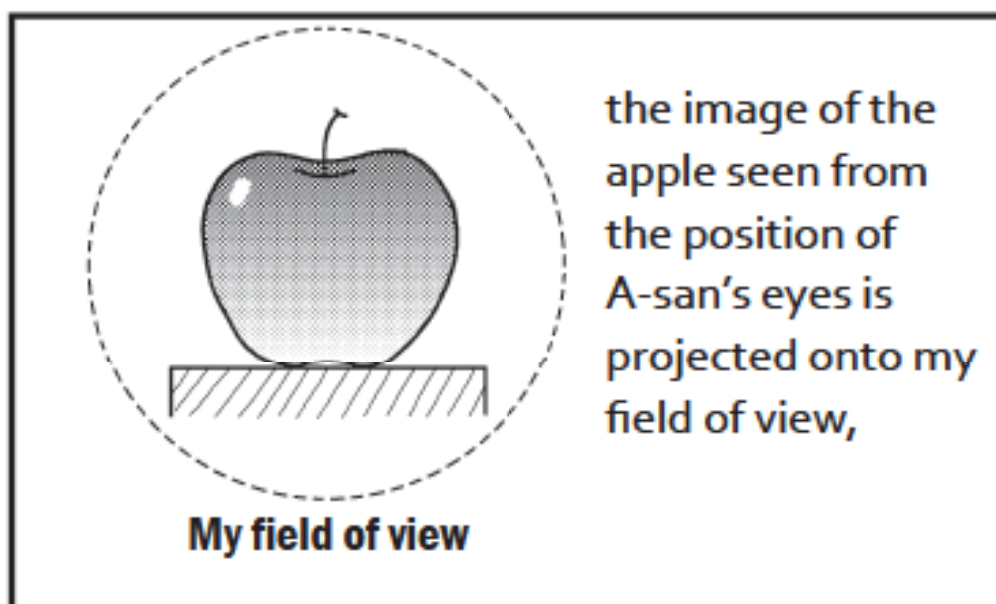
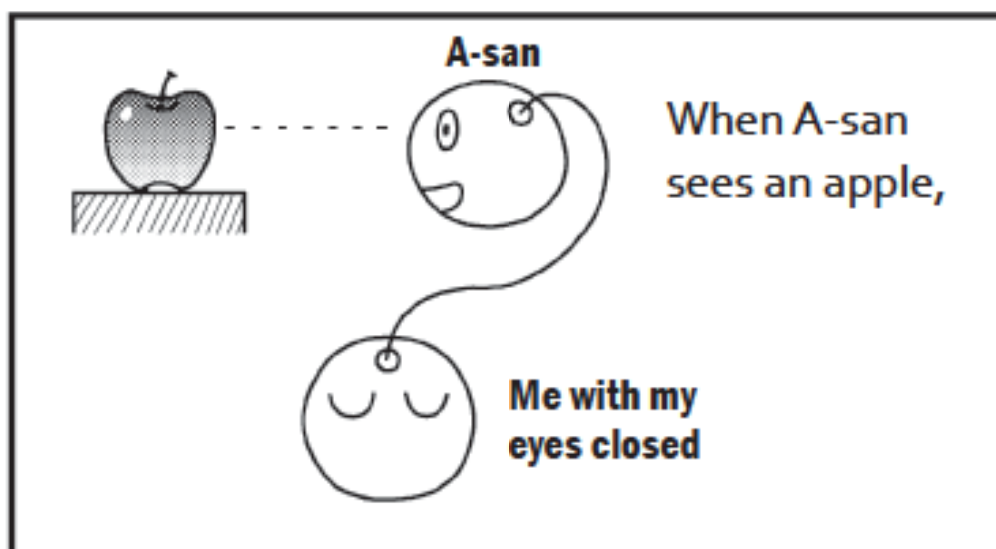
Me

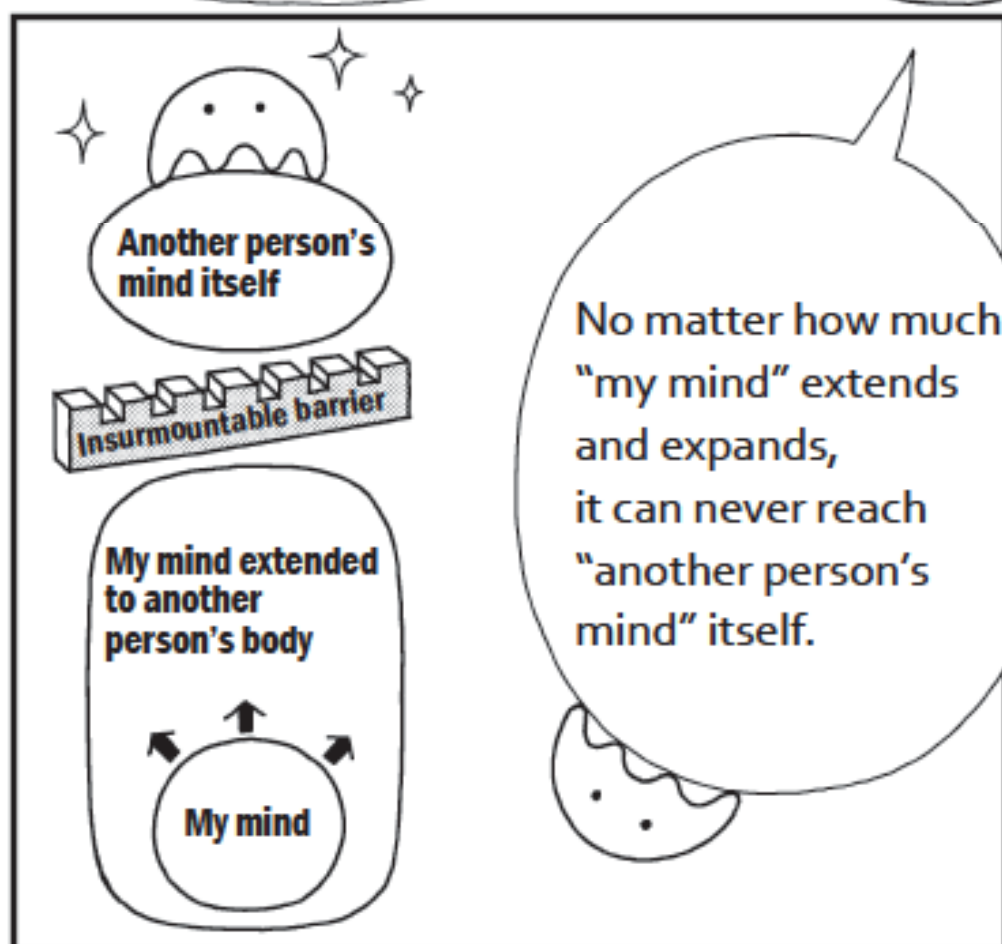
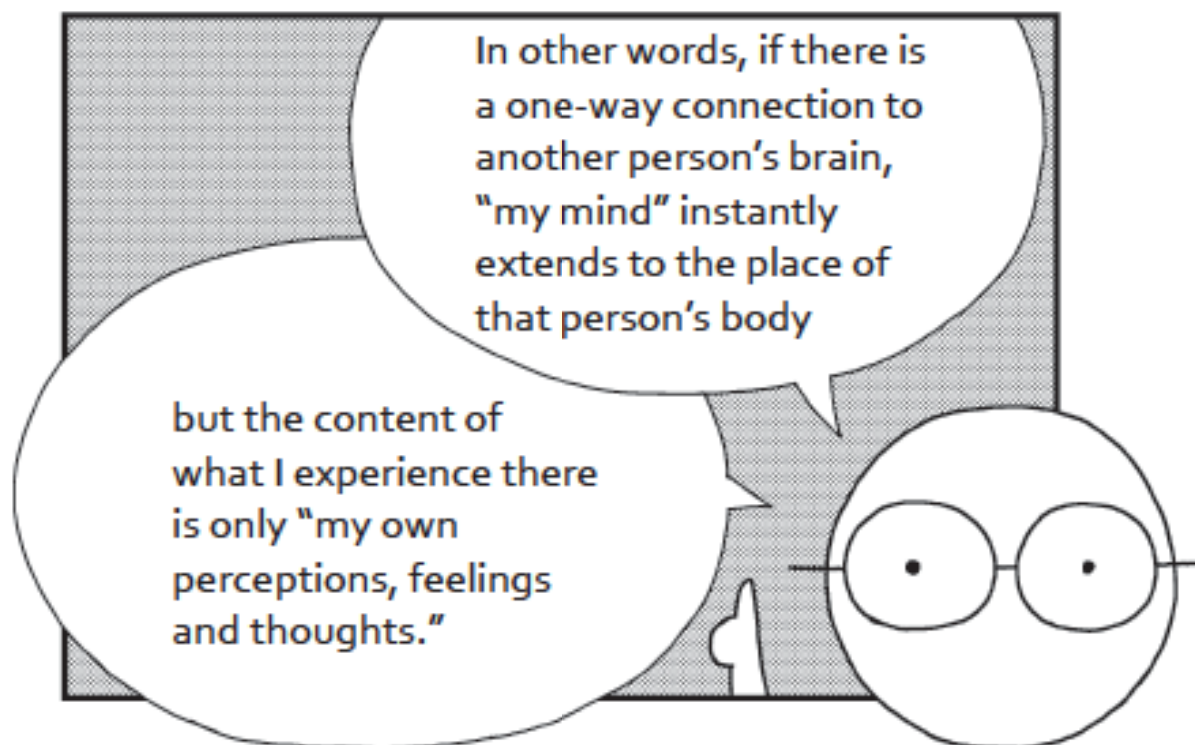
Ouch!

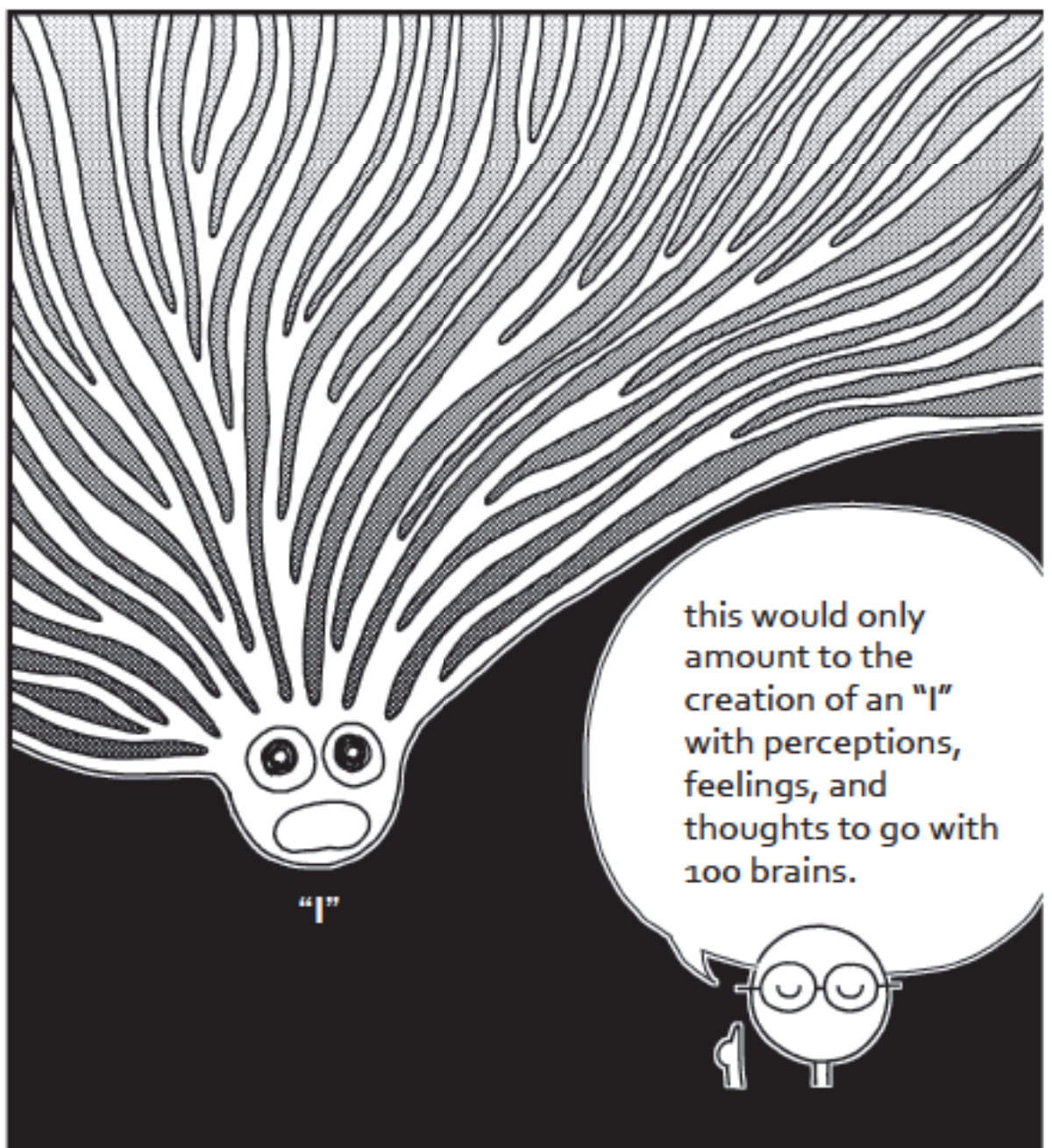
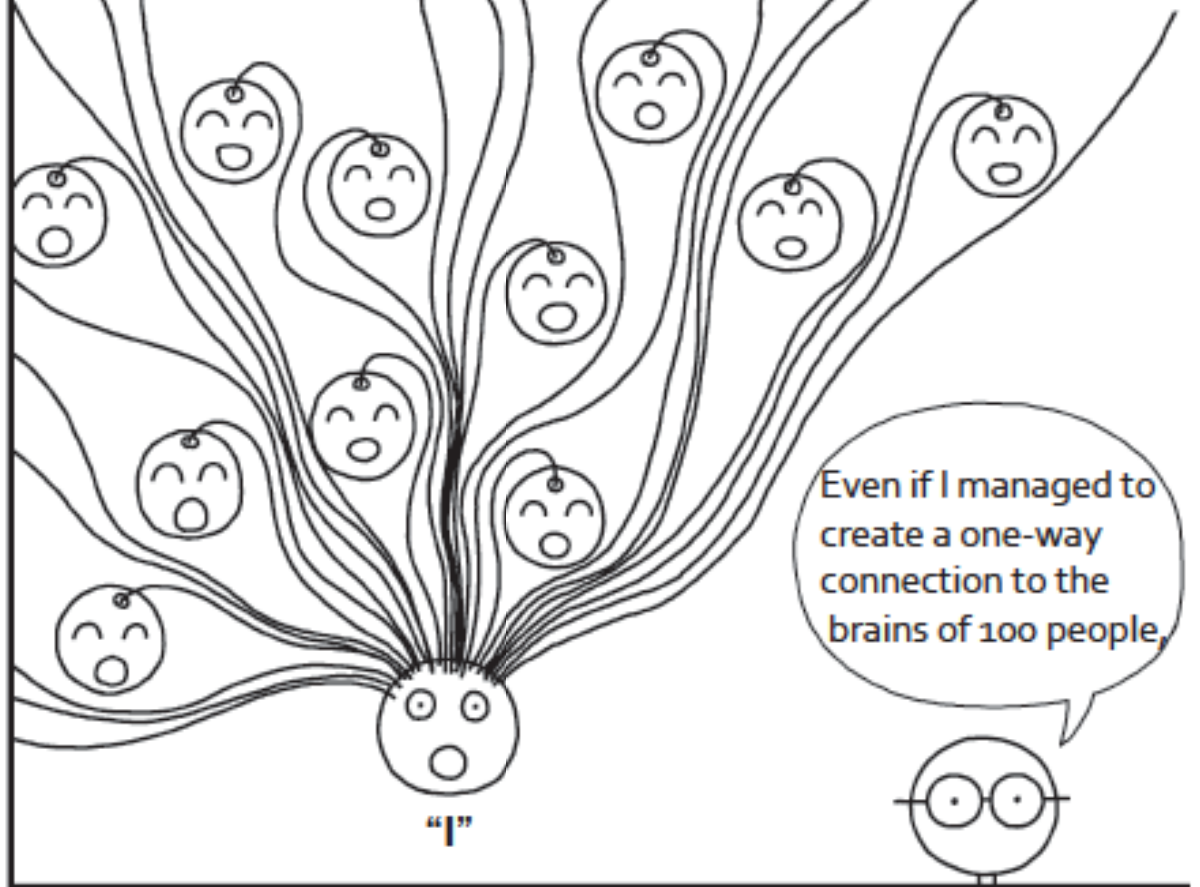
When A-san feels
a pain in his foot,
I feel it too,

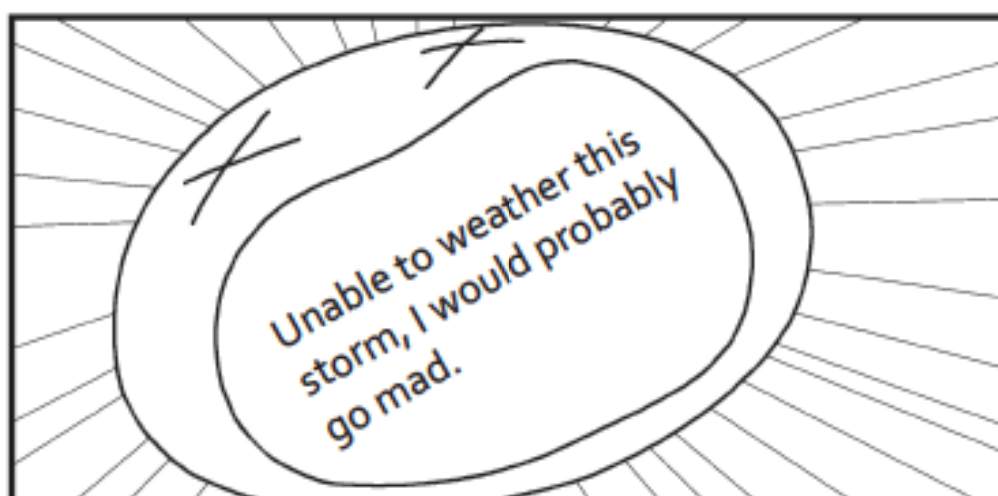
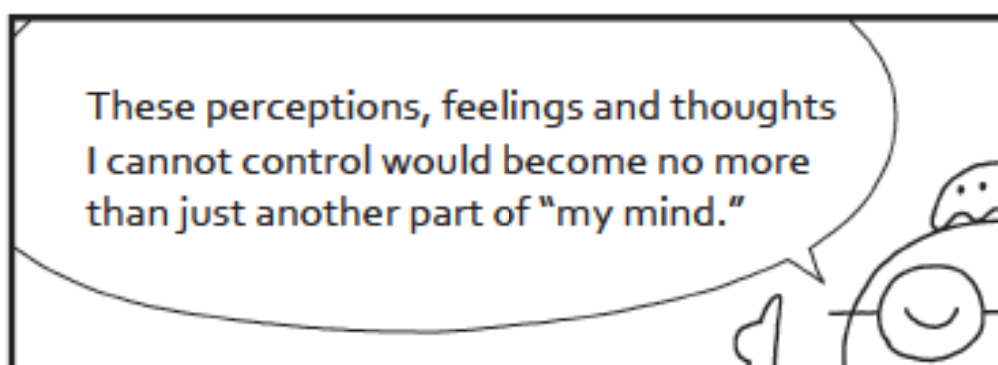
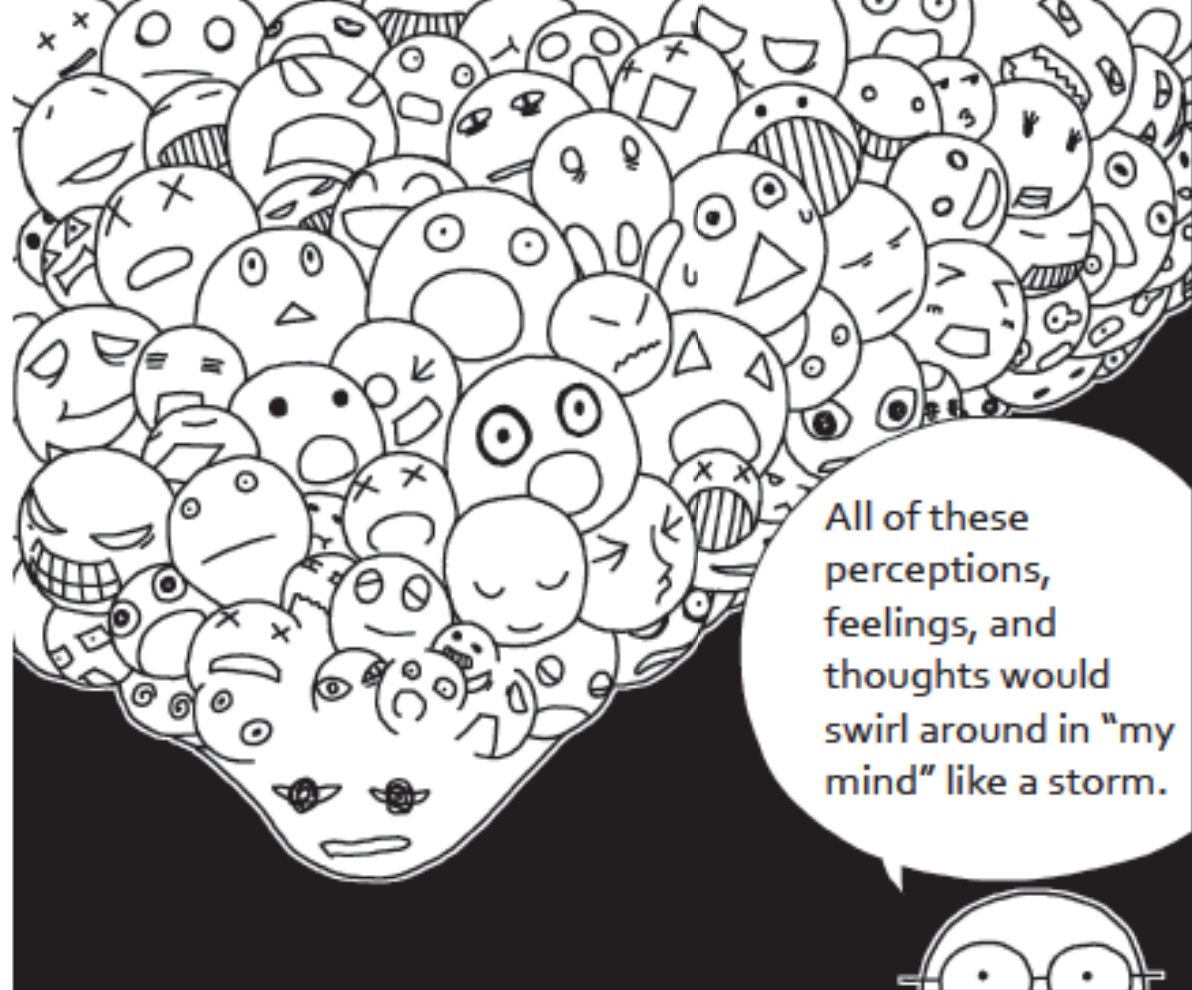


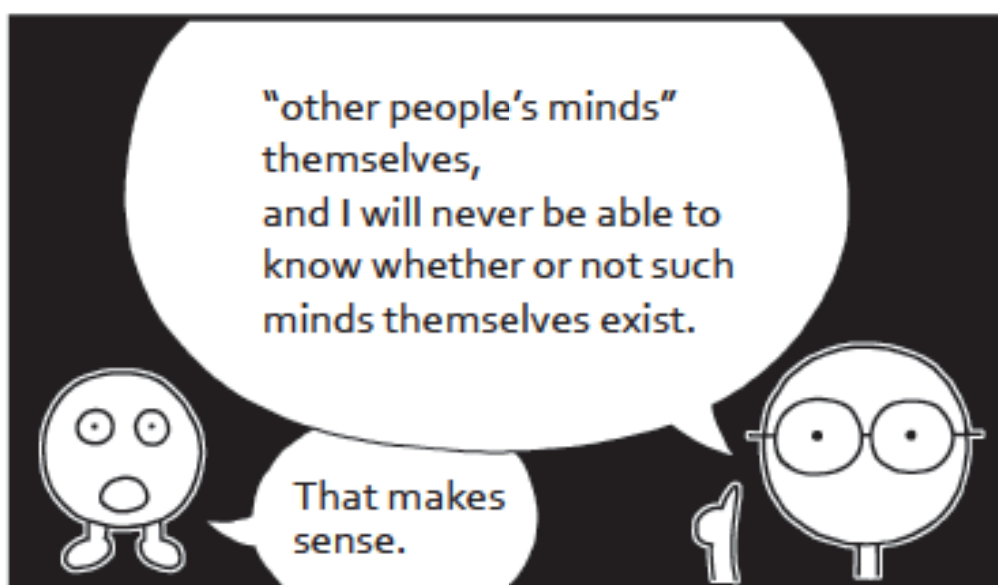
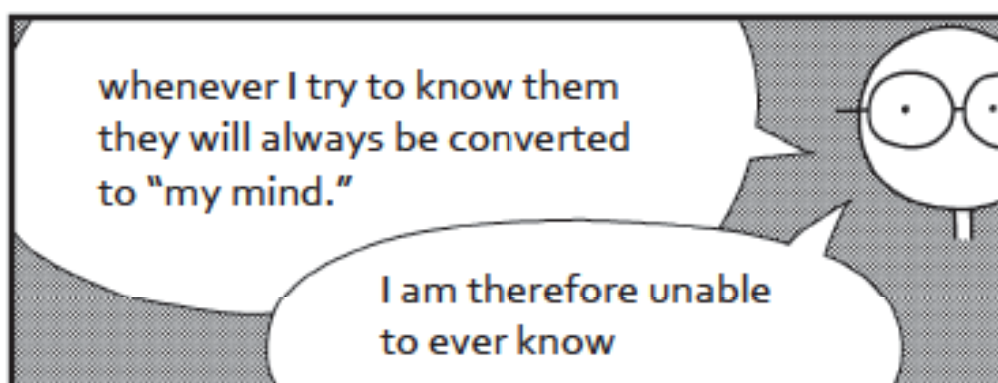
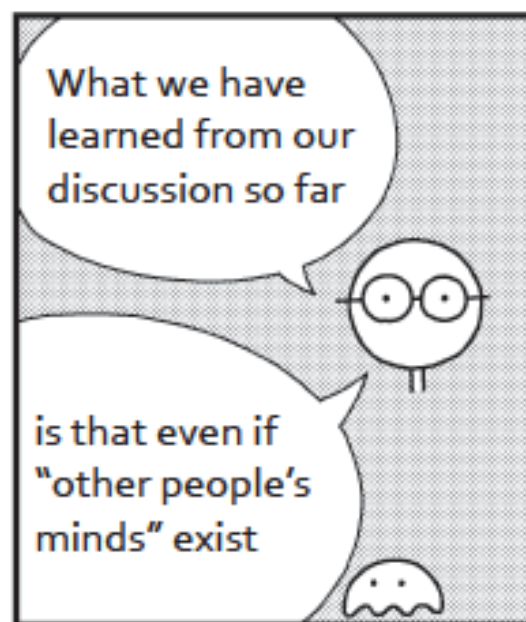
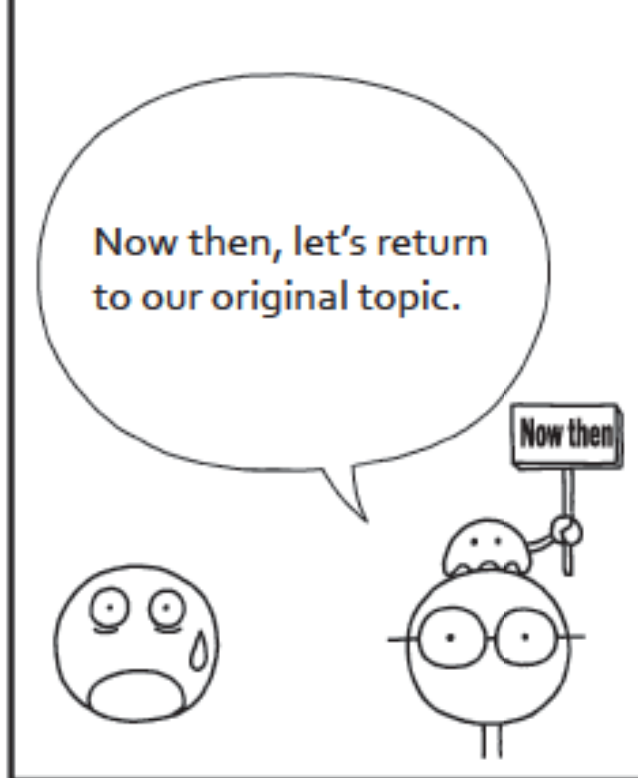
but I presumably
feel this pain as if it
were a pain felt
in "my own foot"
that is extended to
the place of A-san's
body.

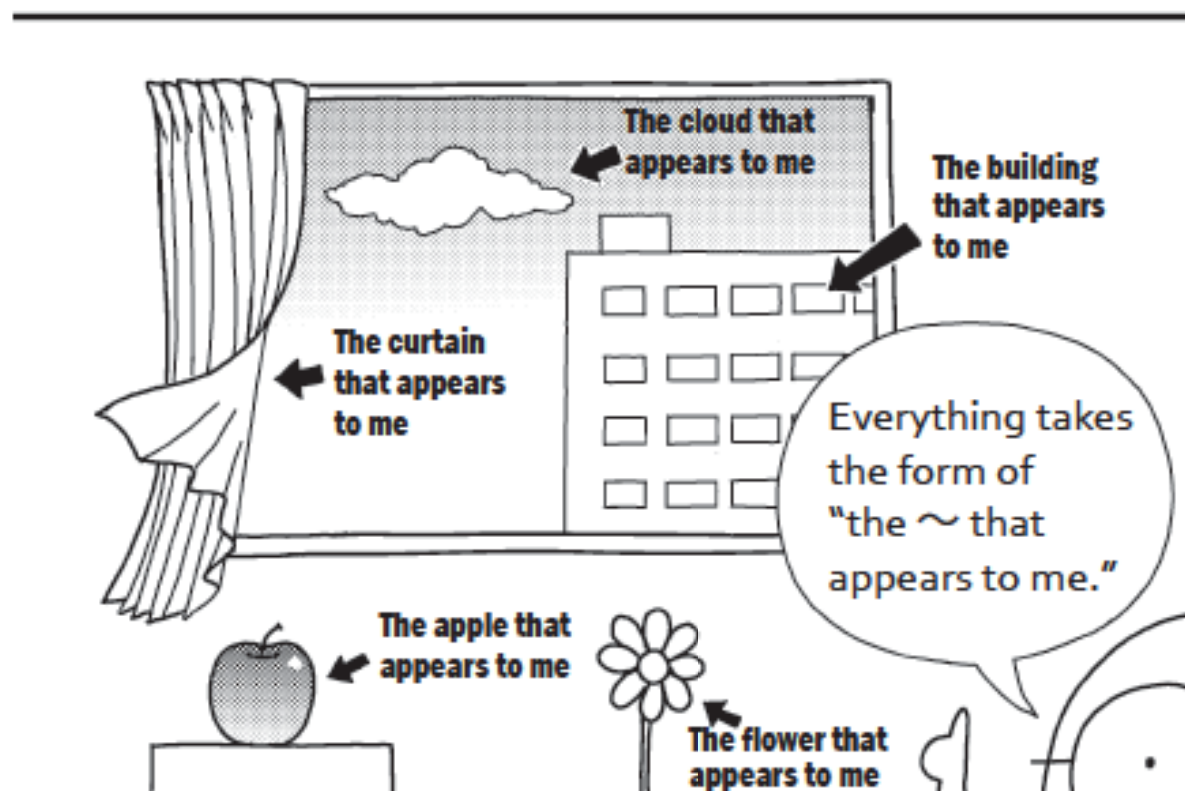
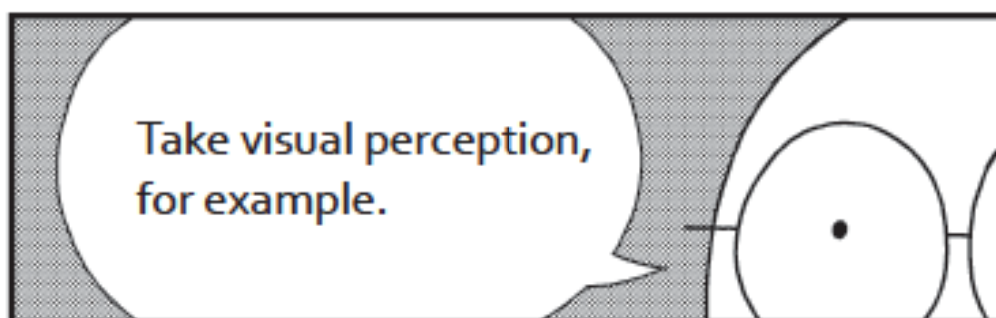
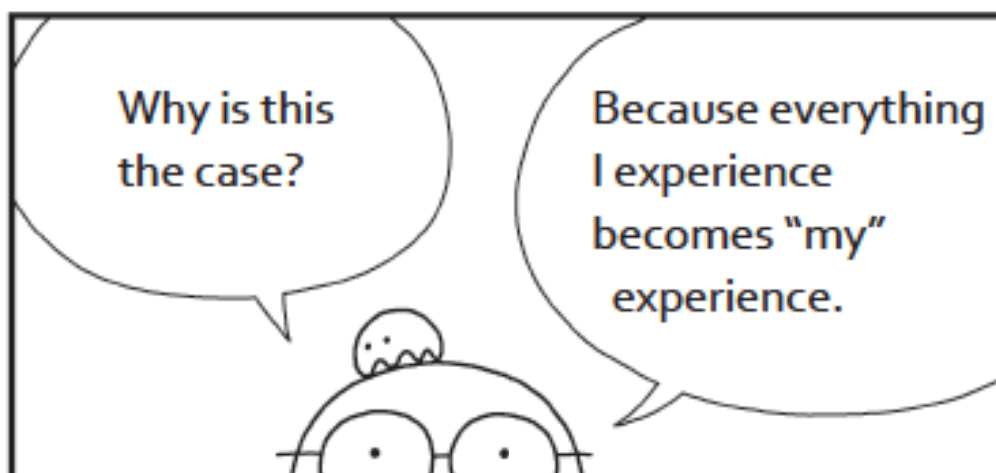




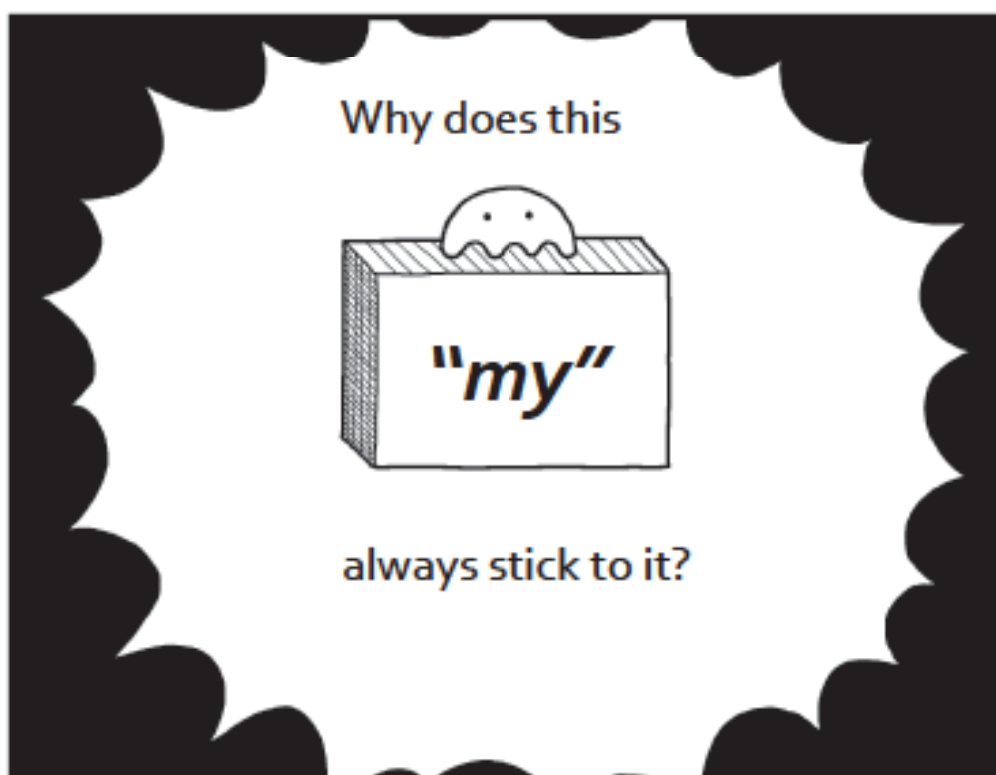
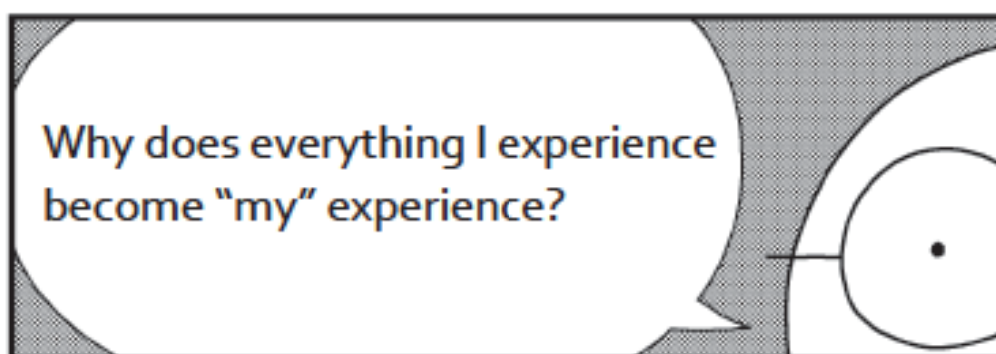
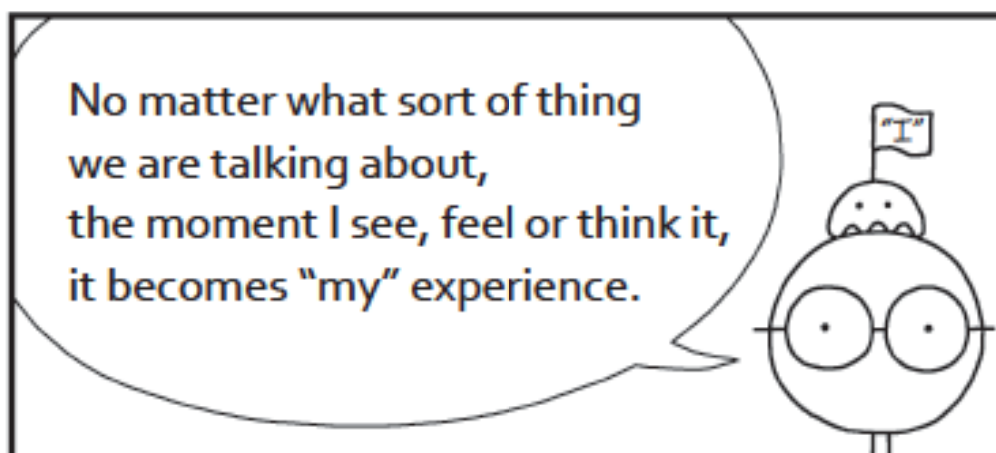


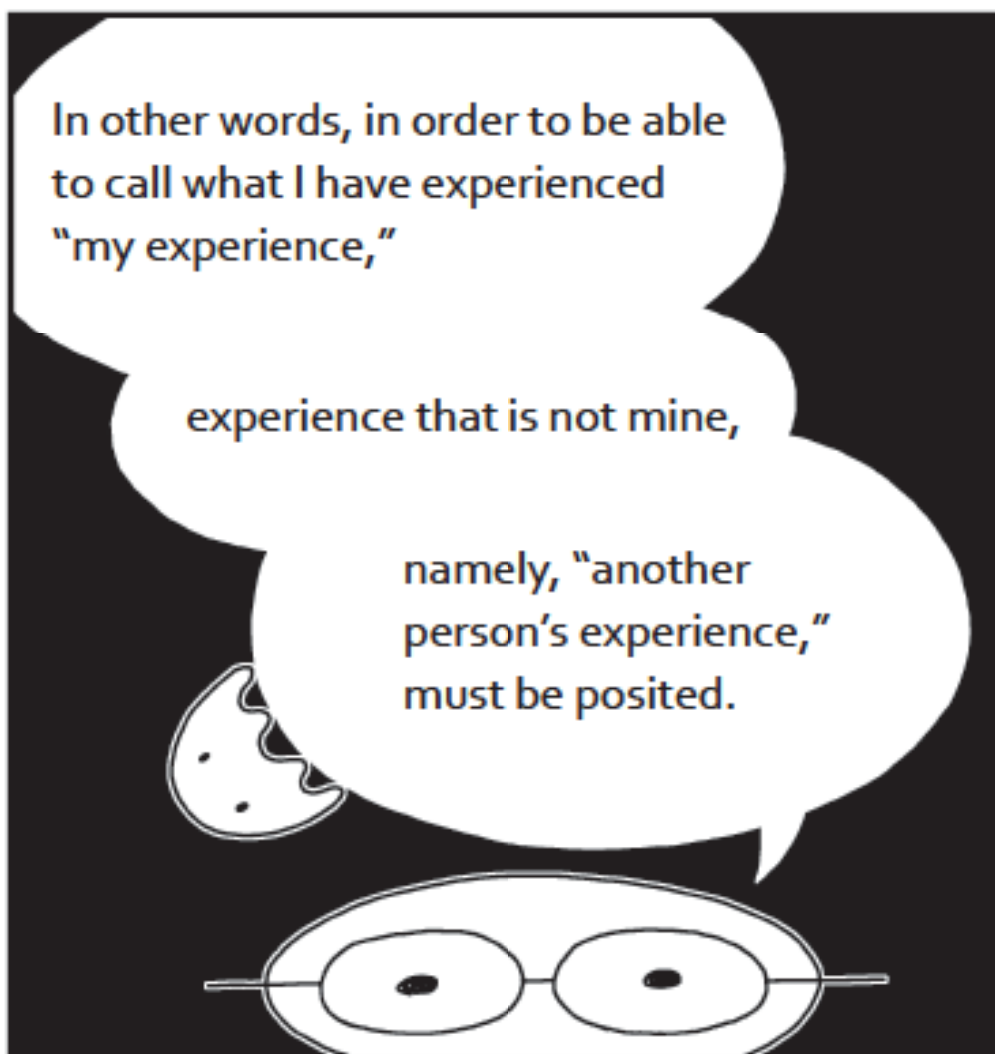
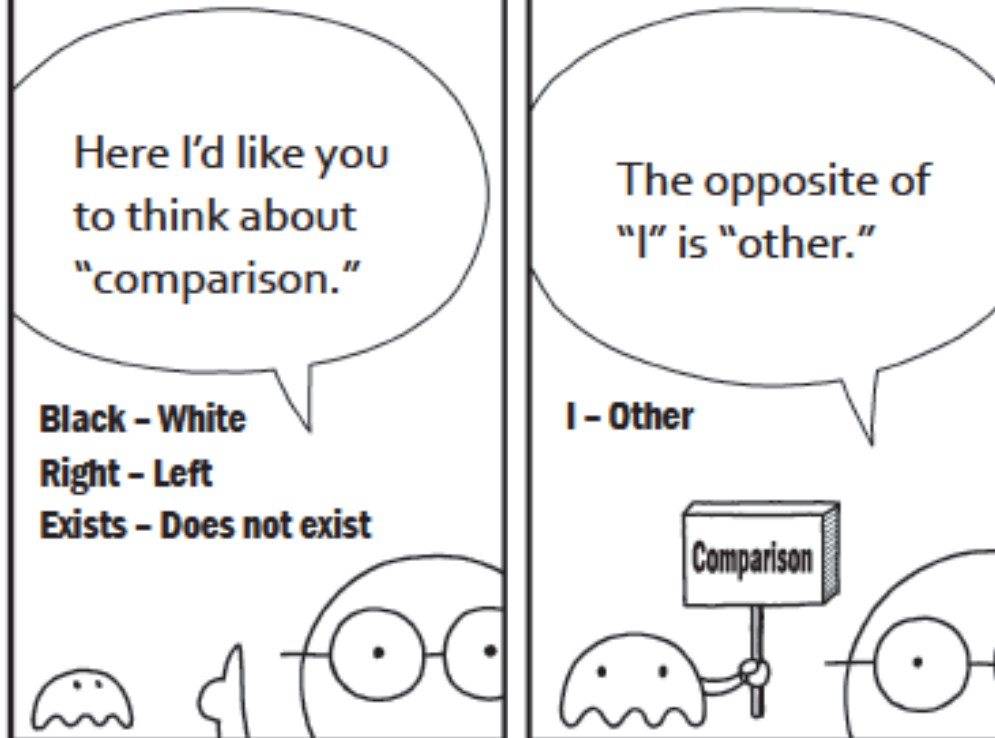


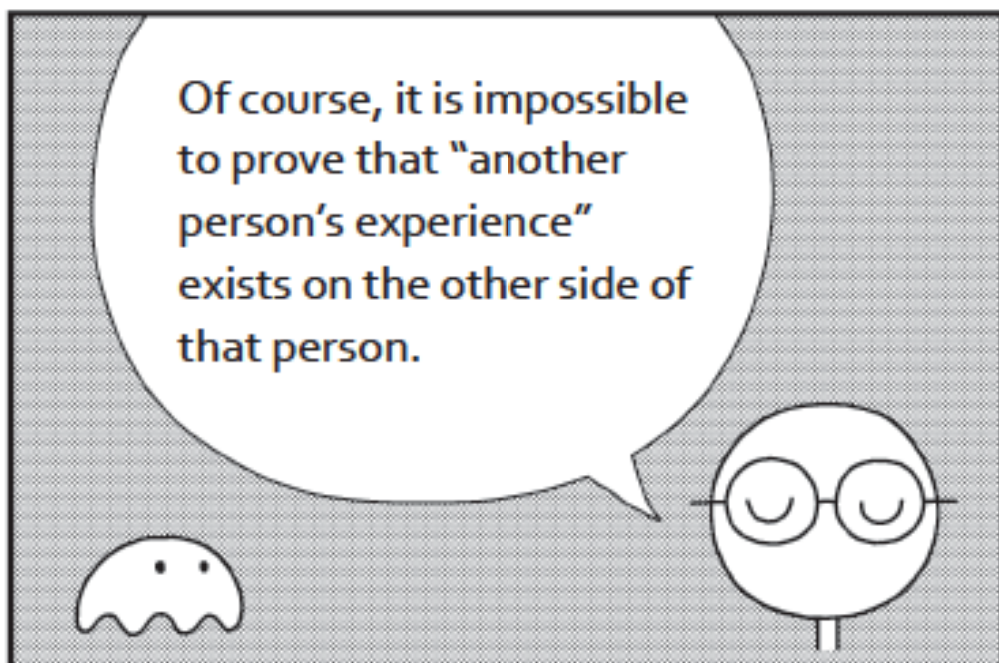
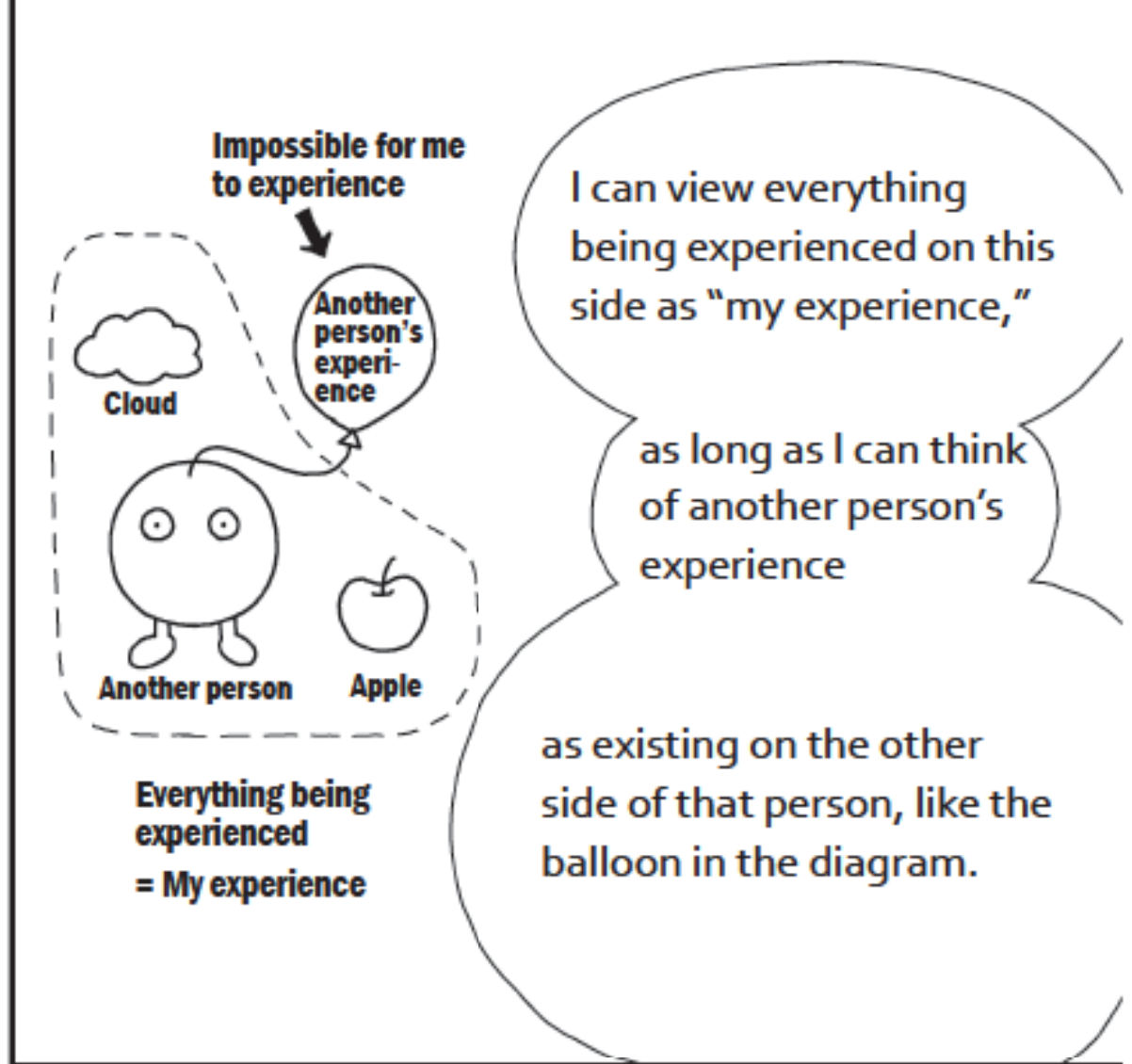




* In philosophy "experience" includes seeing, hearing, and feeling.







Nevertheless, however,
in practice I live my life
with the conviction that
"another person's
experience" must exist.



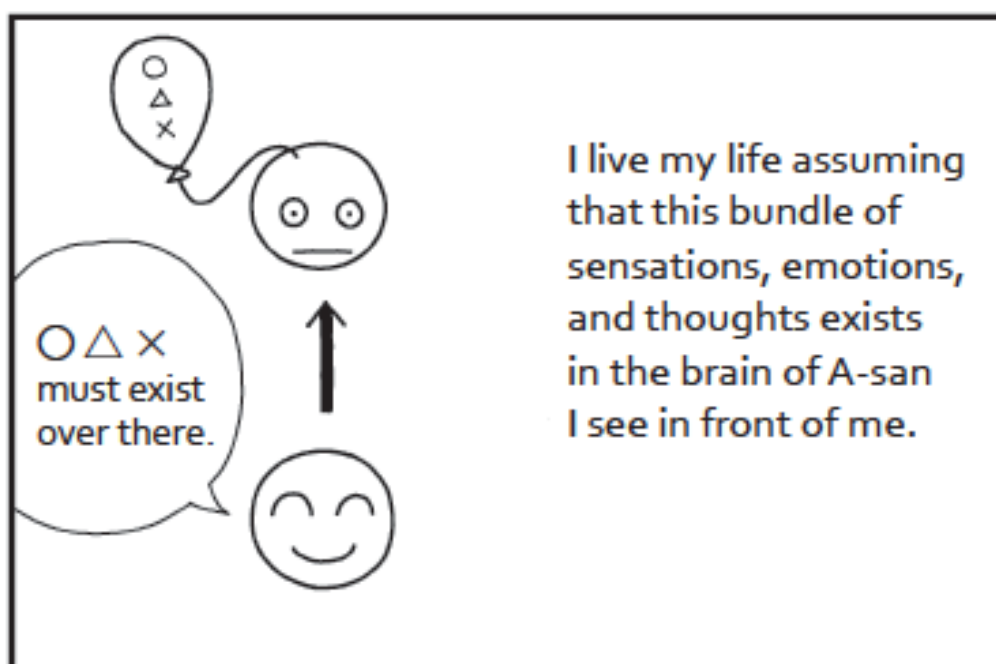
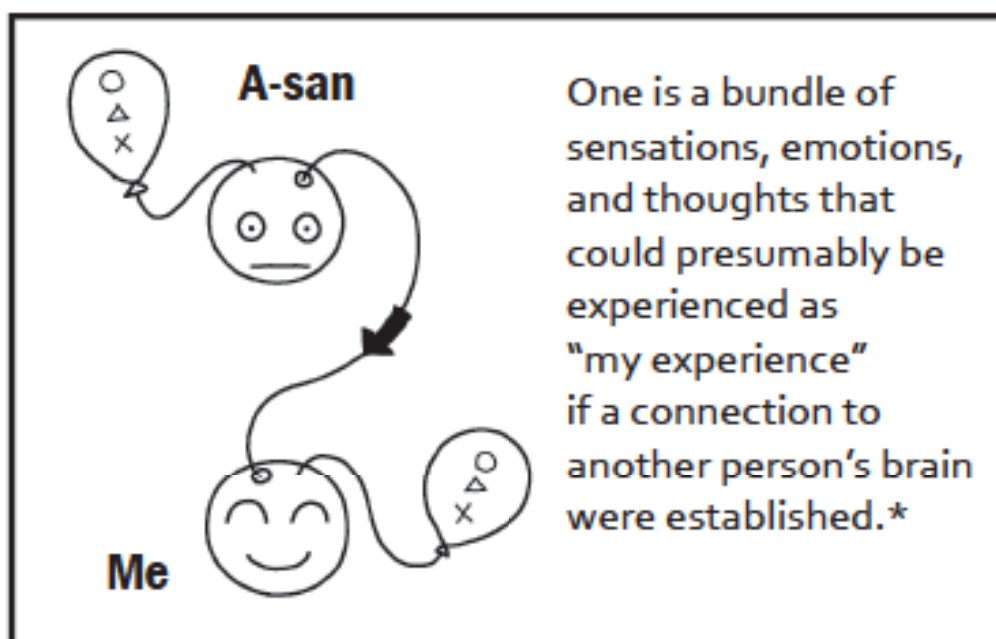
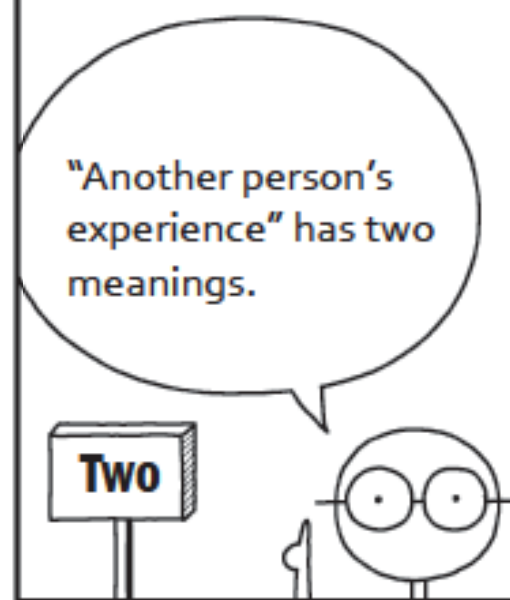
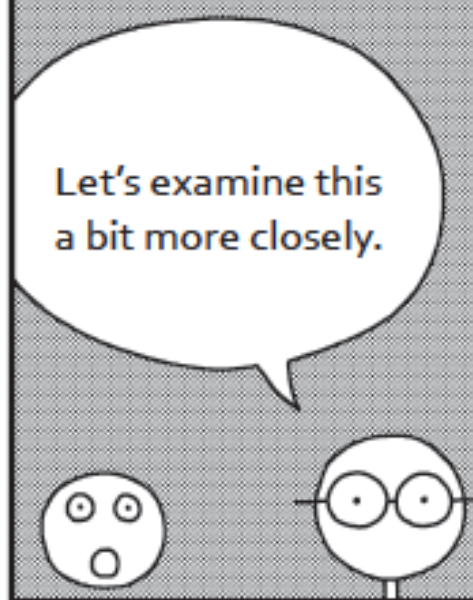
Based on this conviction,
another arises:
"Everything being experi-
enced on this side must be
'my experience.'"

It must be correct to call
what is experienced on this
side "my experience."

Like this

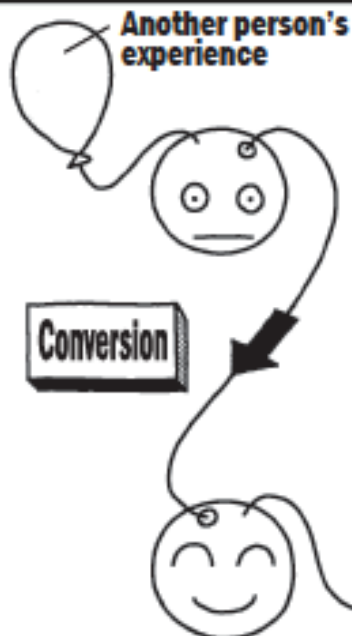


"Another person's
experience" must lie
hidden over there.

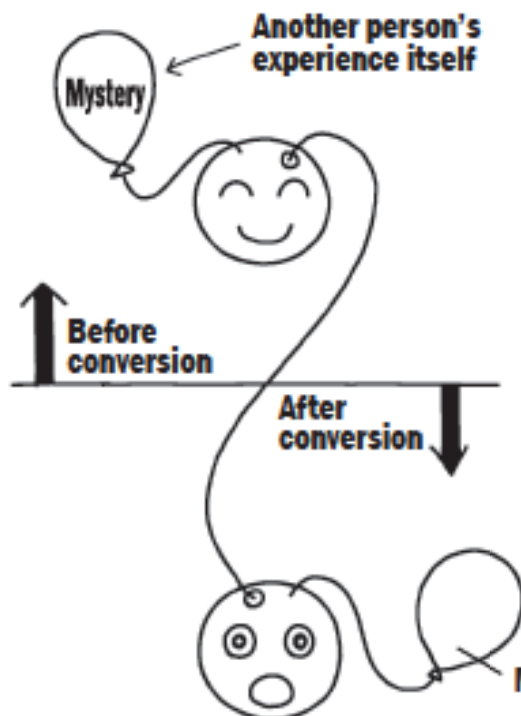


* This is called "counterfactual experience."

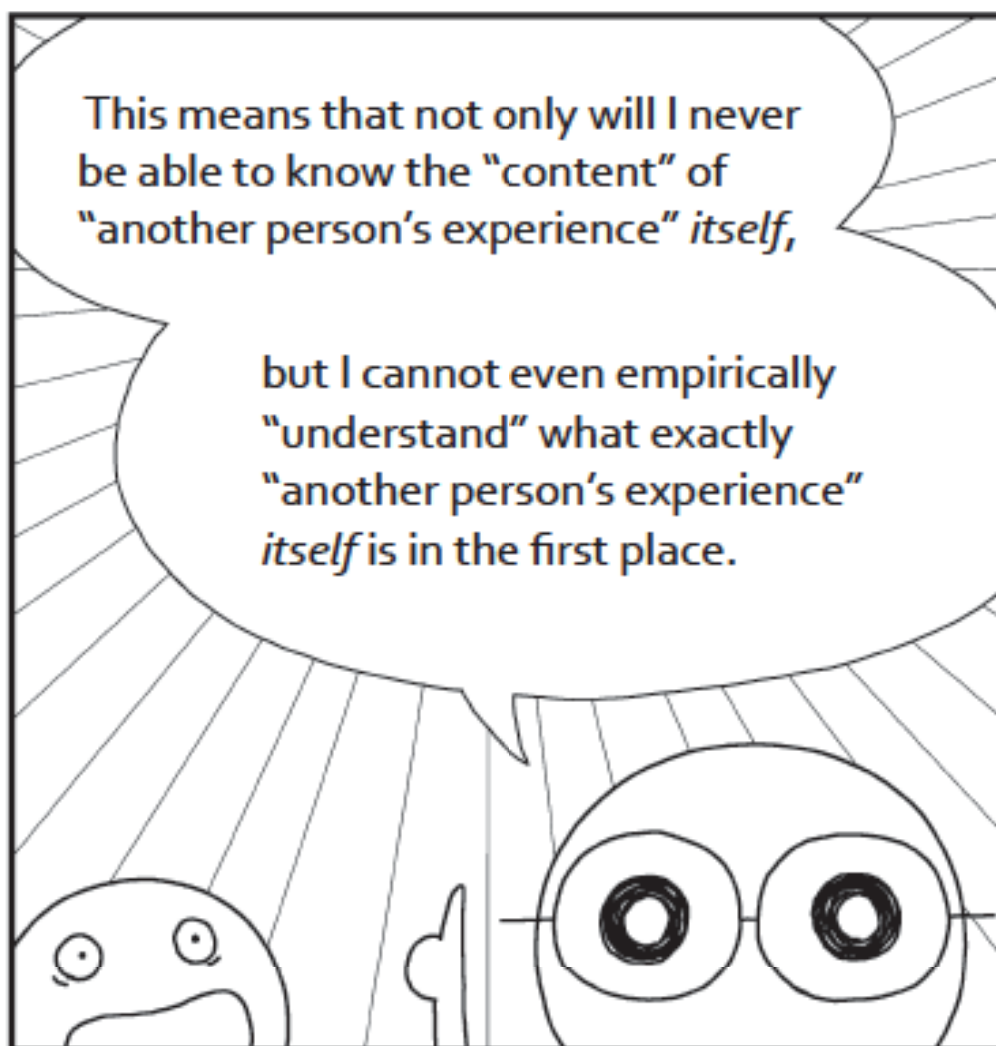
However, "another person's experience" also has another meaning.



When I connect my brain to A-san's brain, the sensations, emotions and thoughts that must exist in A-san's brain are converted to "my experience" and experienced by me.



This means that even if I were connected to another person's brain, I would never be able to know what "another person's experience" *itself* had been like before it was converted.



Another person’s experience ①

..... a bundle of sensations, emotions, and thoughts that could be known if a connection to the person’s brain were established.

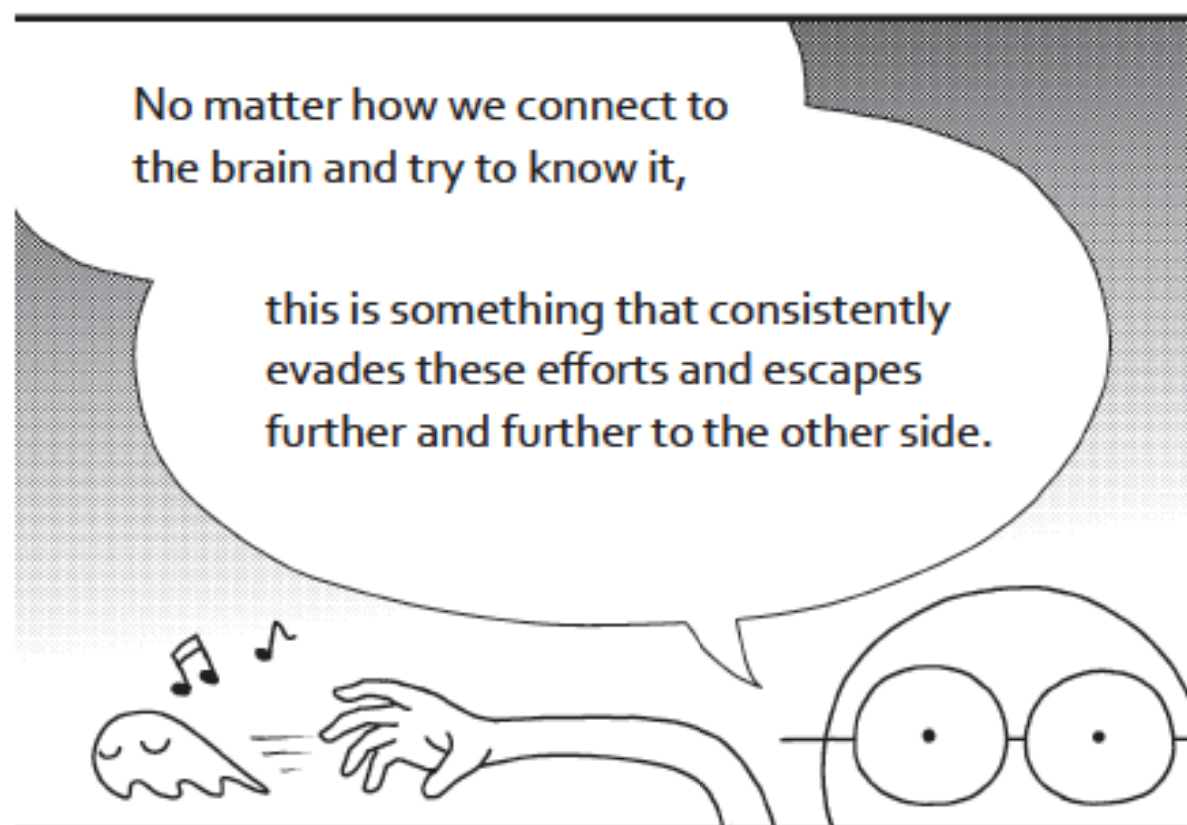
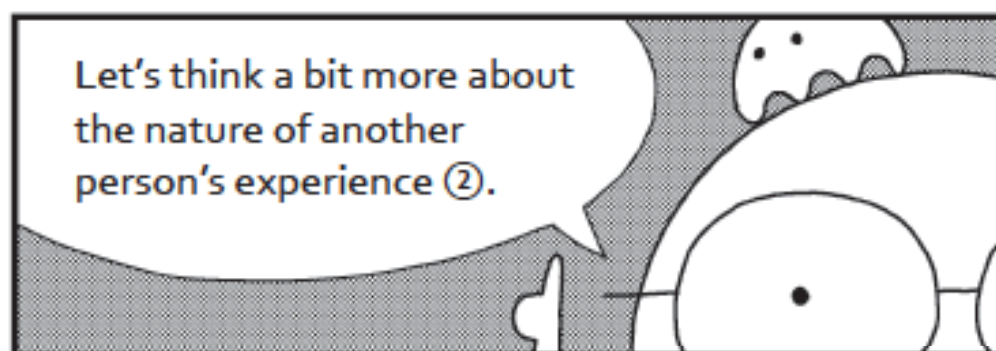
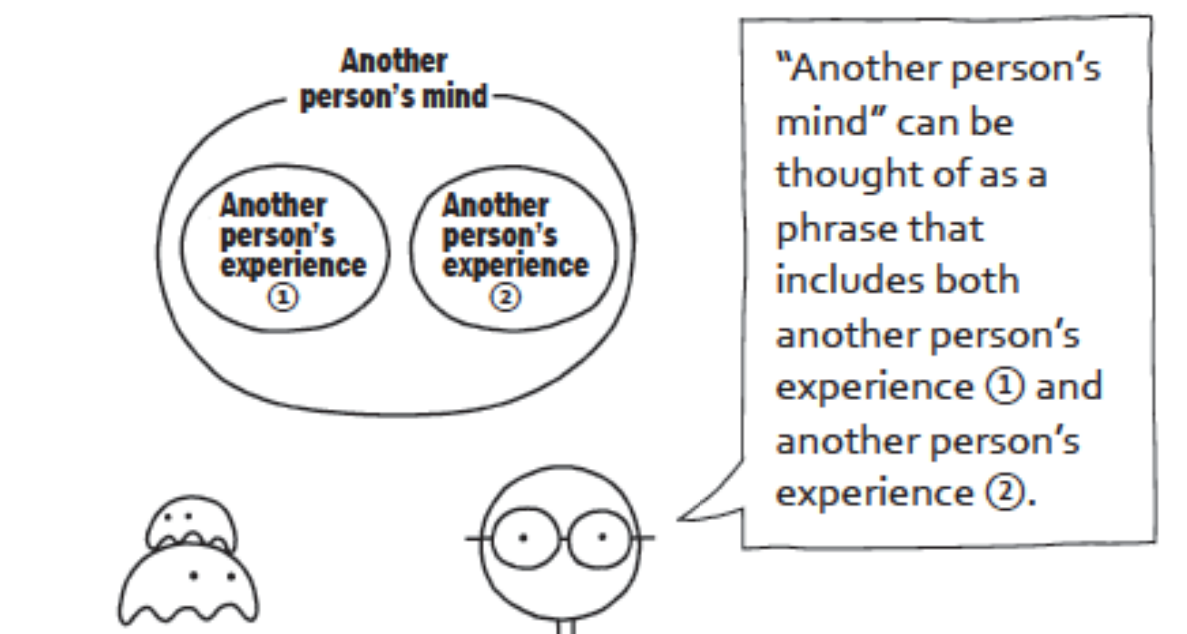
Another person’s experience ②

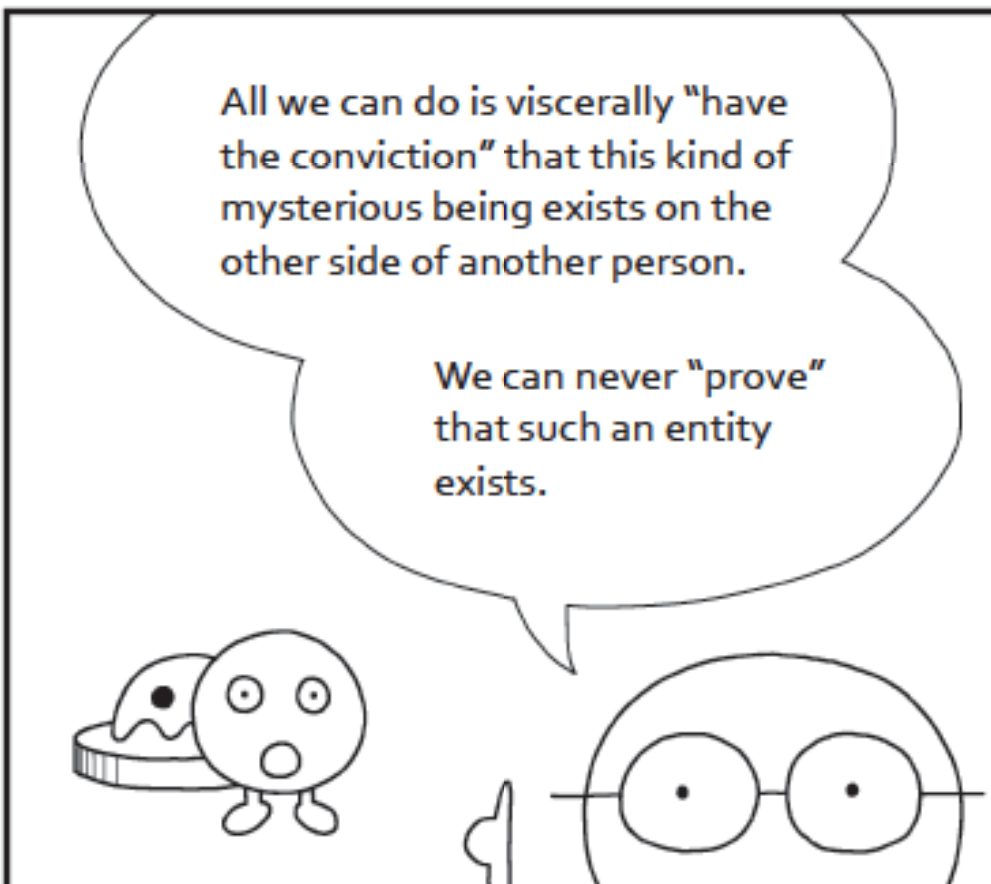
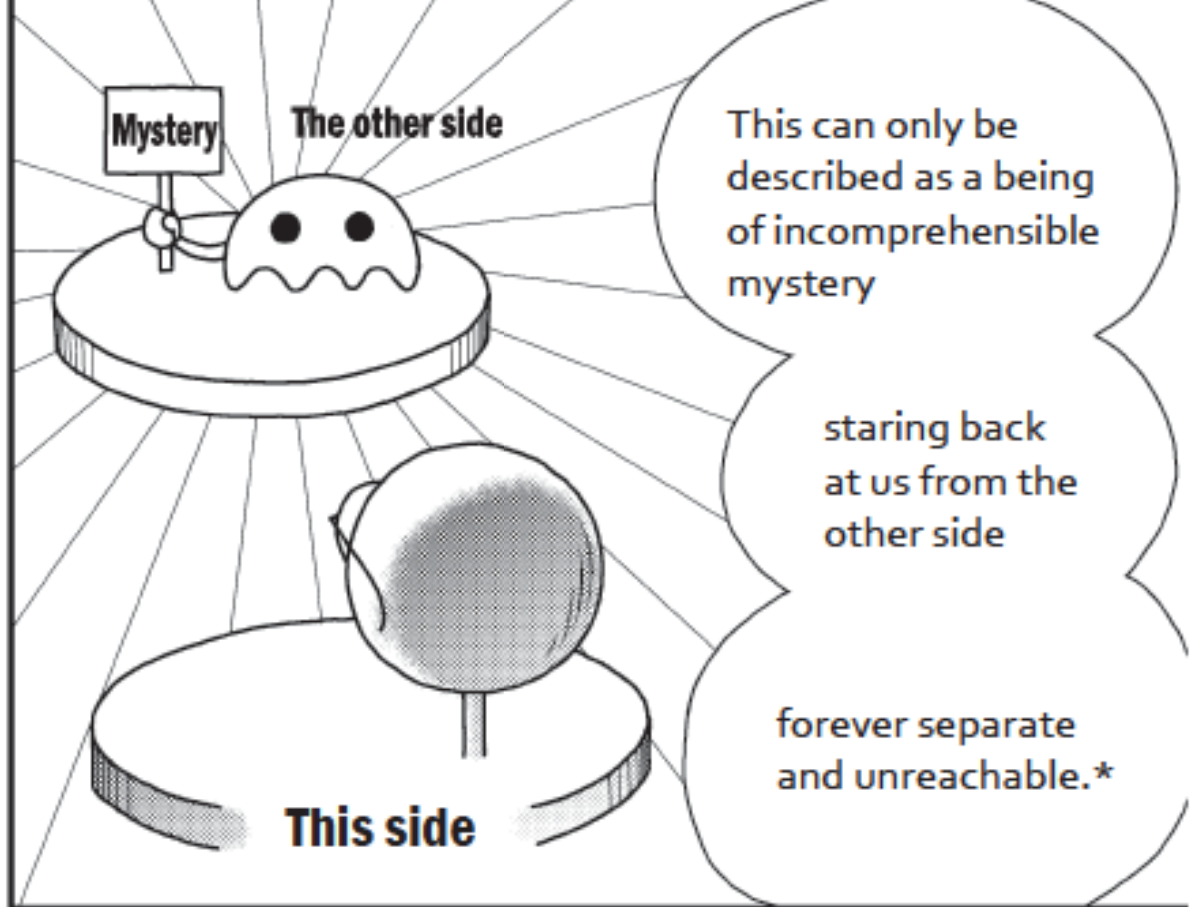
..... Another person’s experience itself, which could not be known even if I were connected to that person’s brain, and which cannot be empirically understood. This is a mysterious being that is thought to exist bound to the other person’s brain.*

To sum up

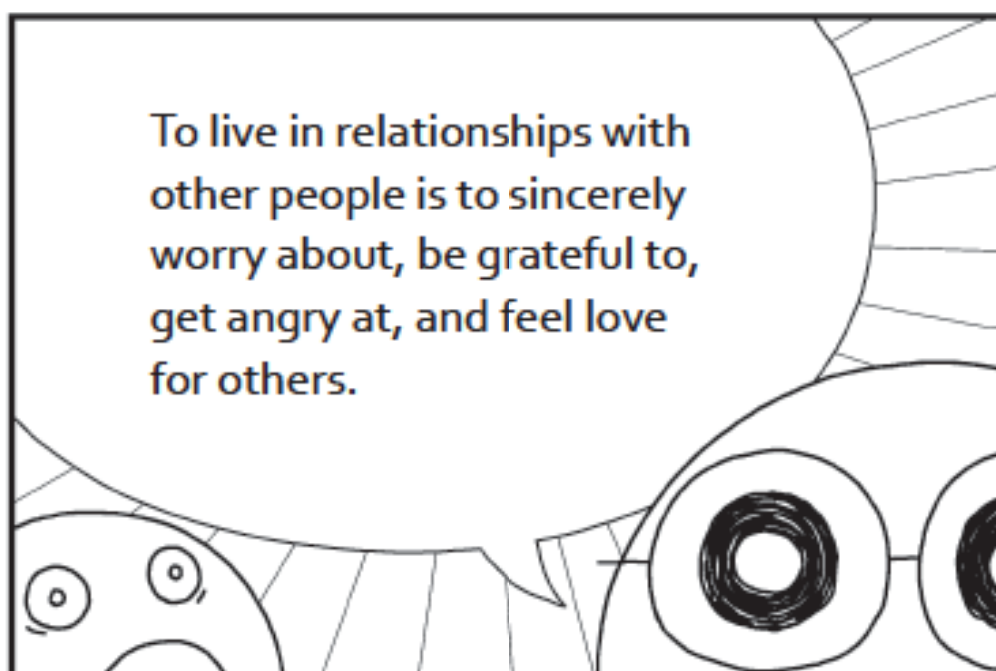
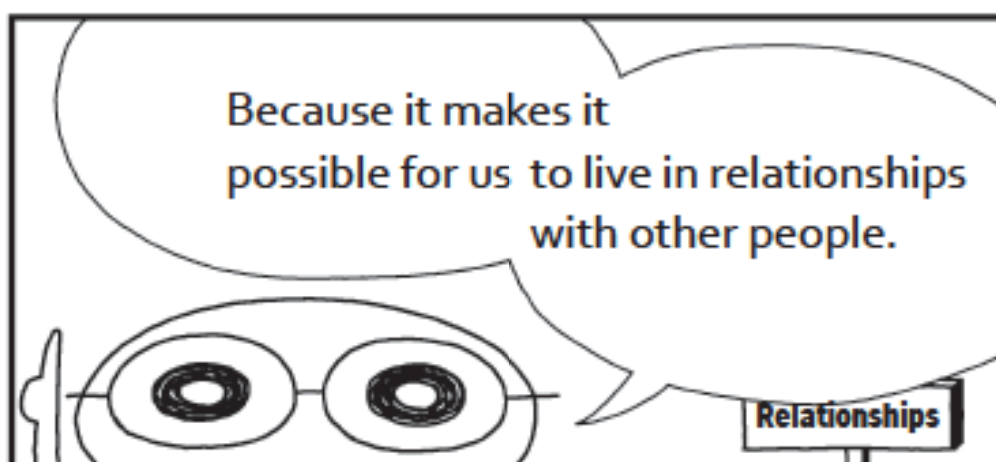
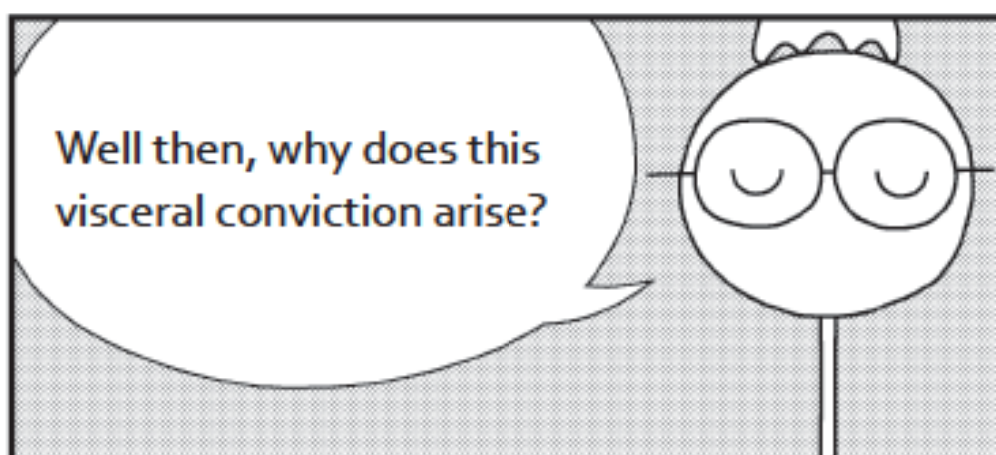


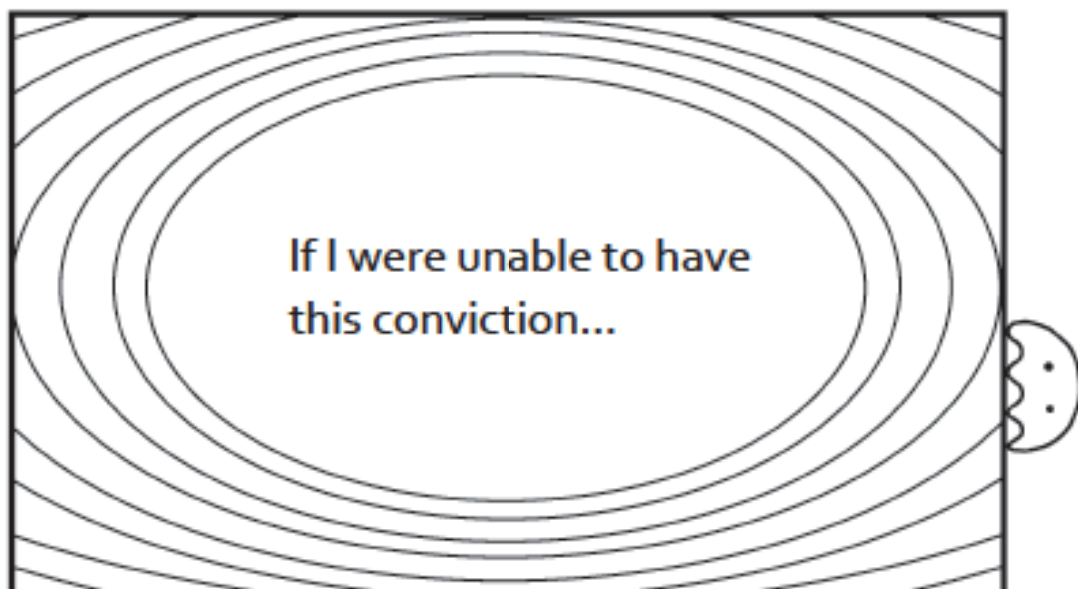
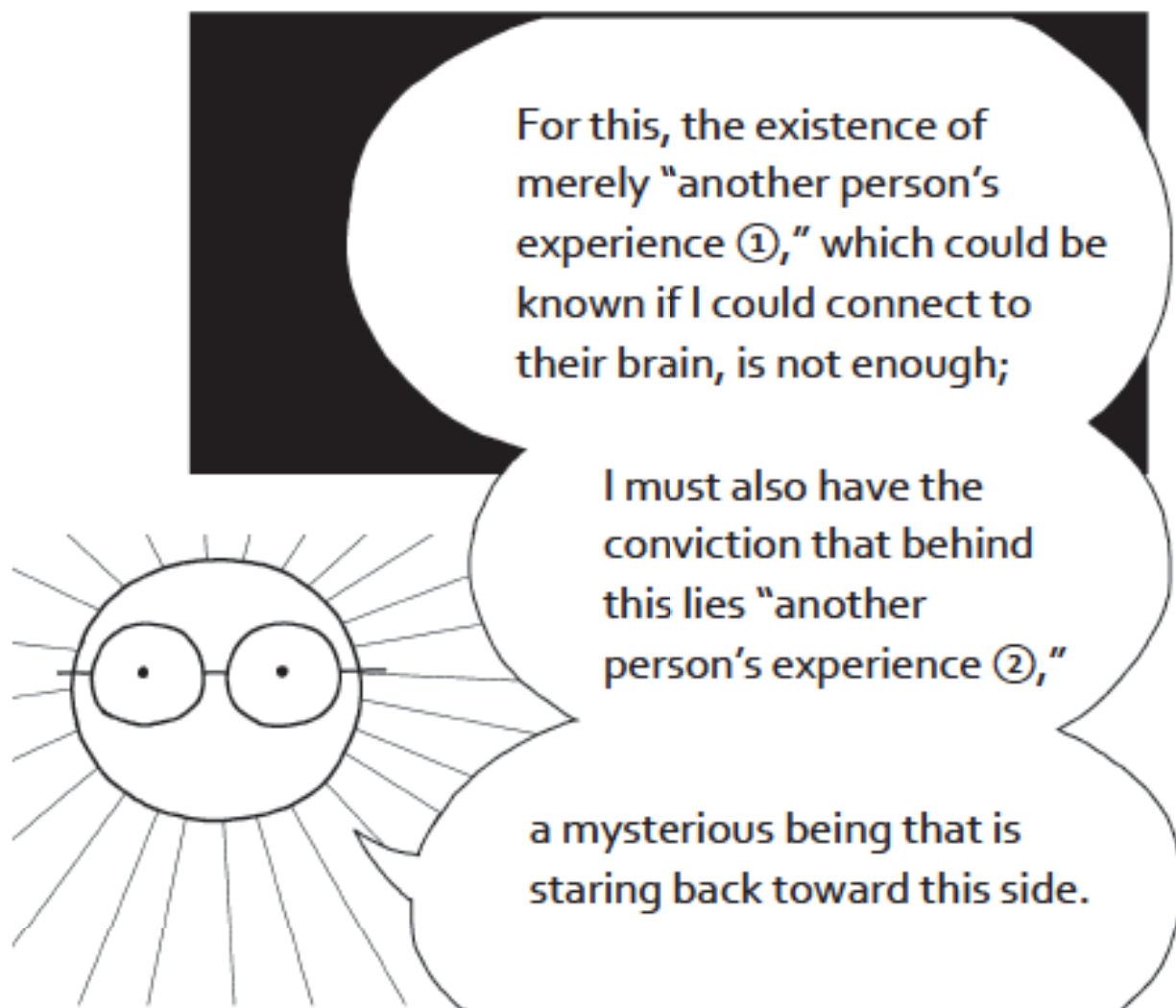
*This is called an “other mind” (“alter ego” in Husserl’s phenomenology).

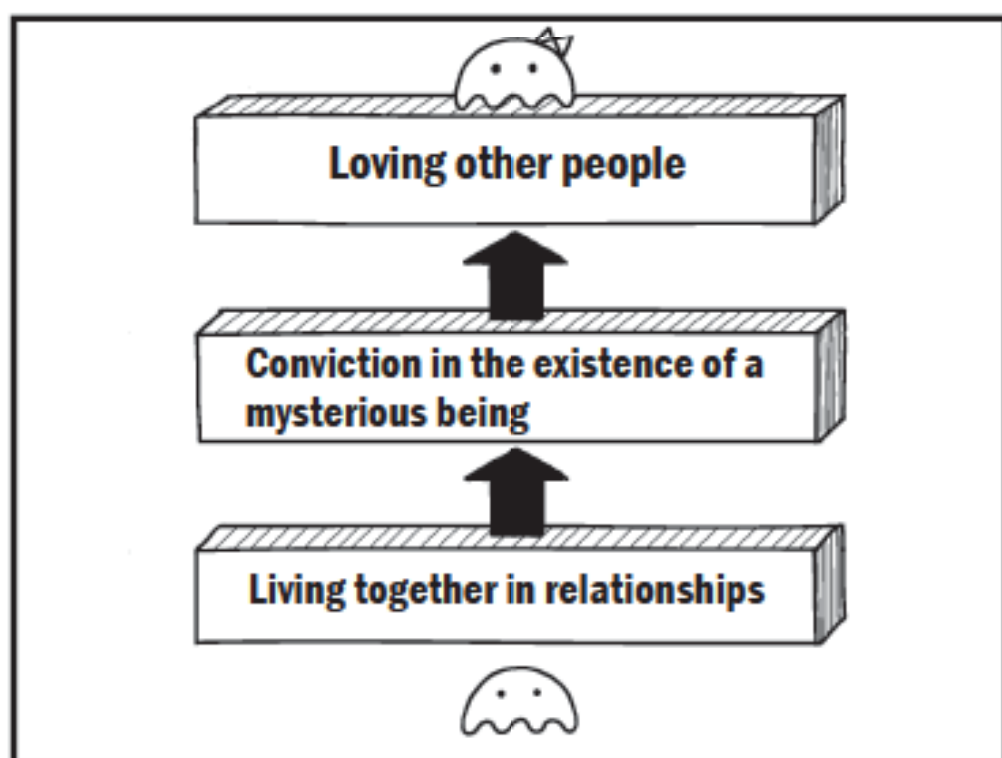
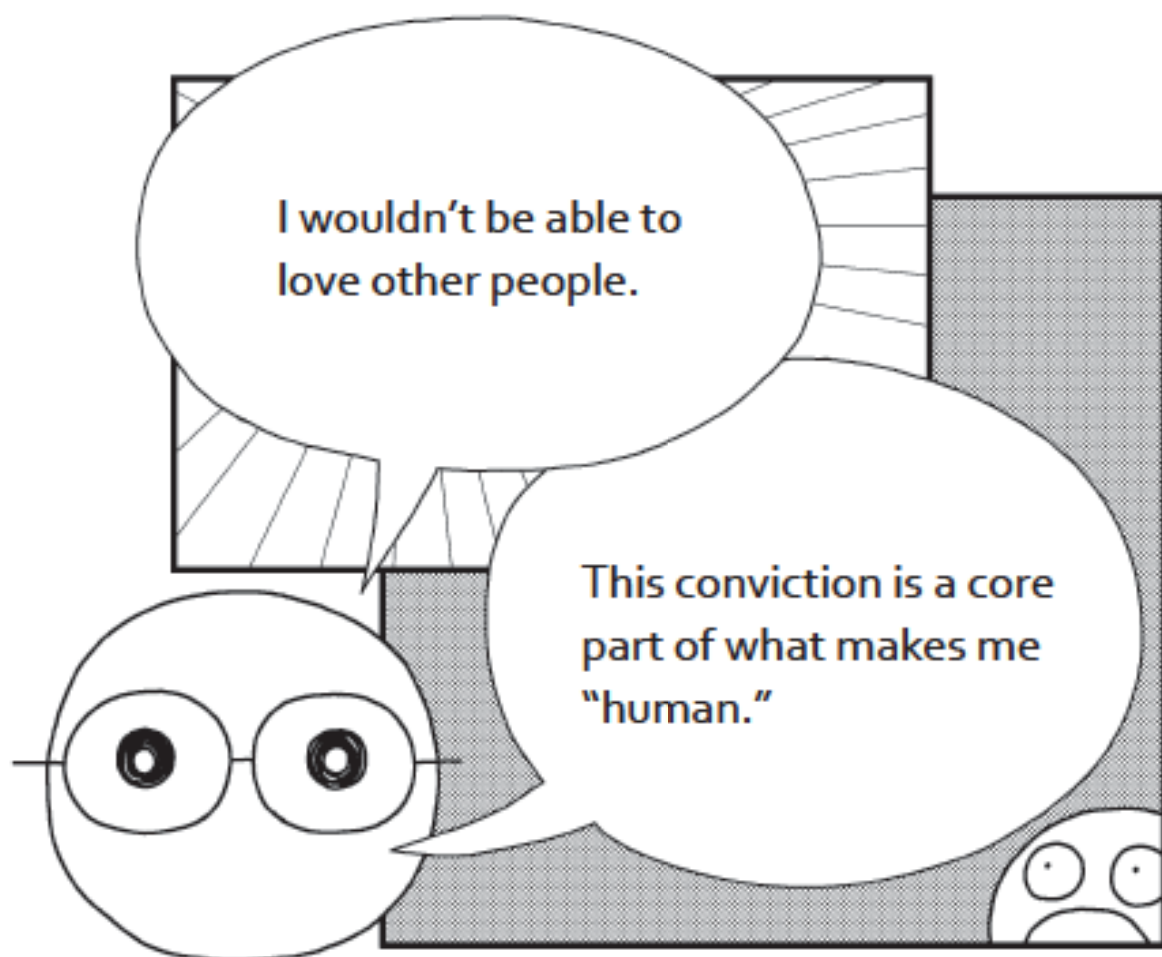


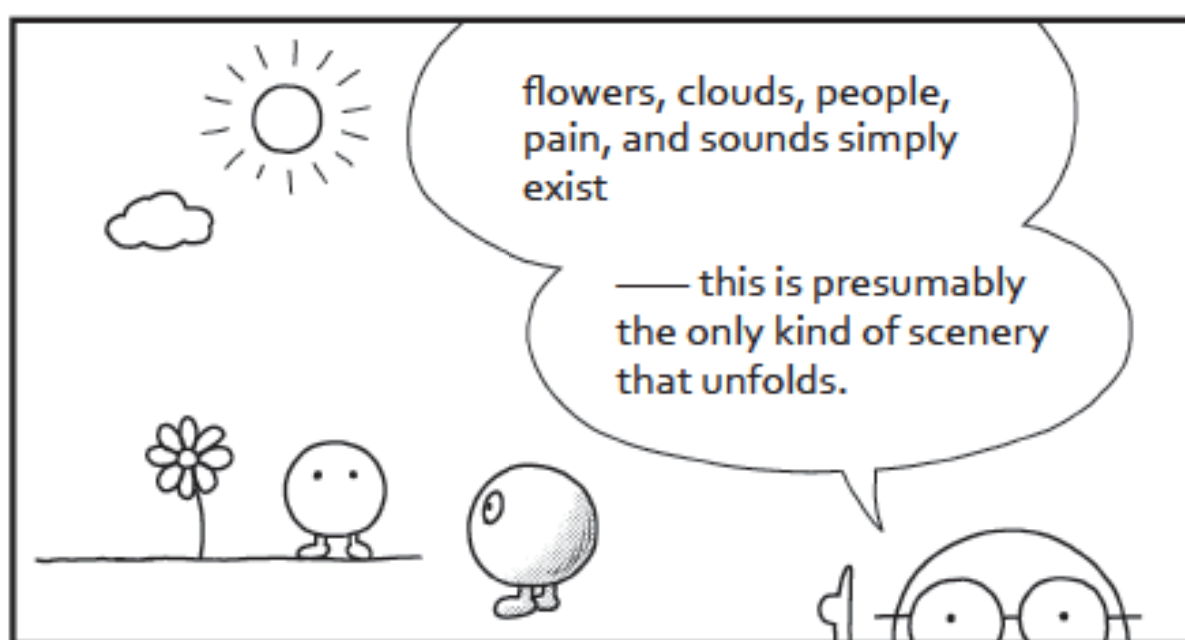
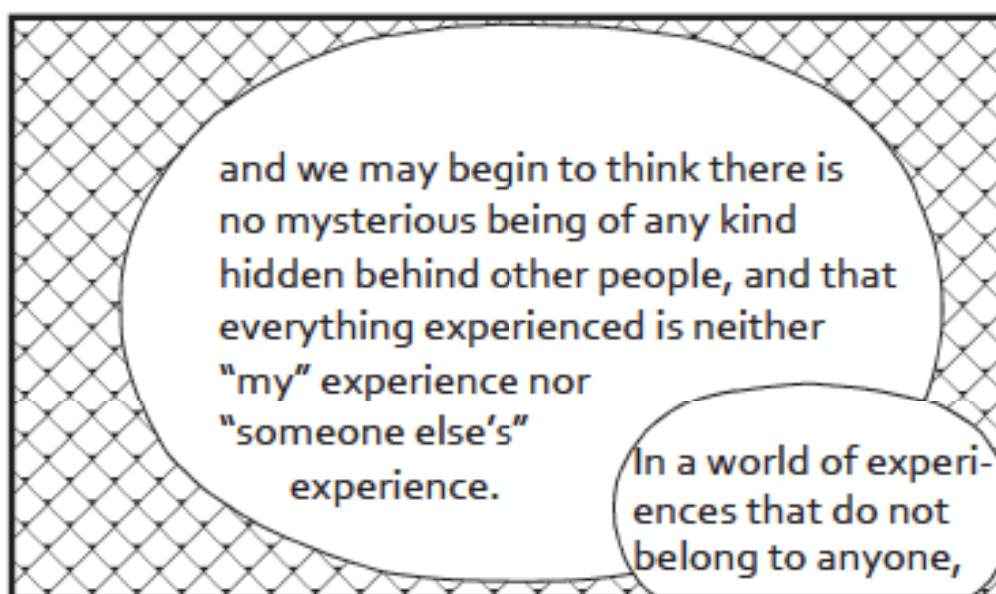
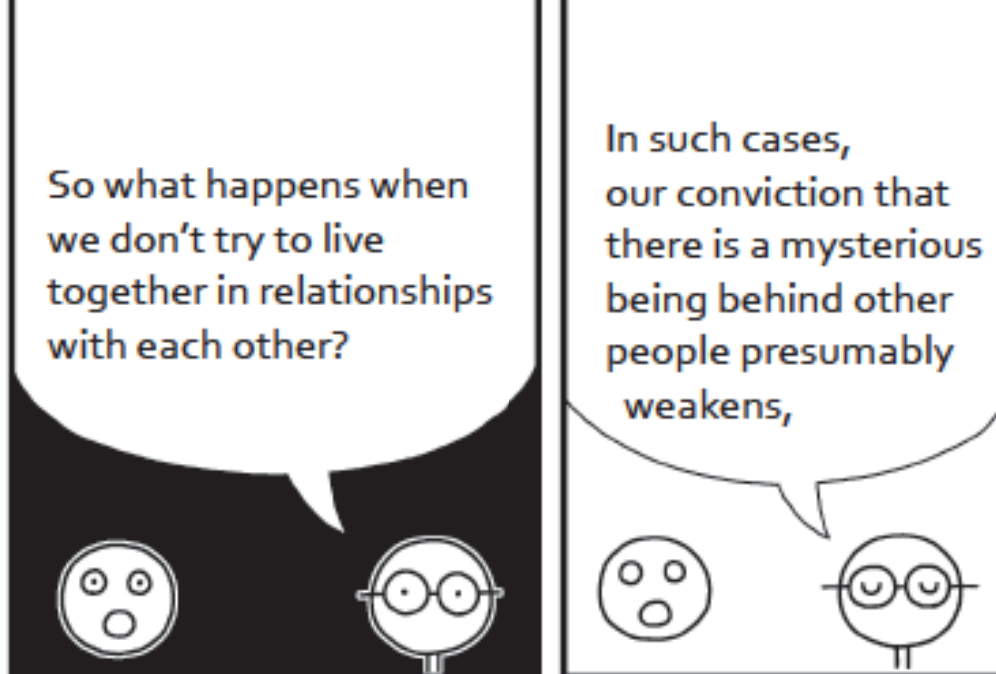


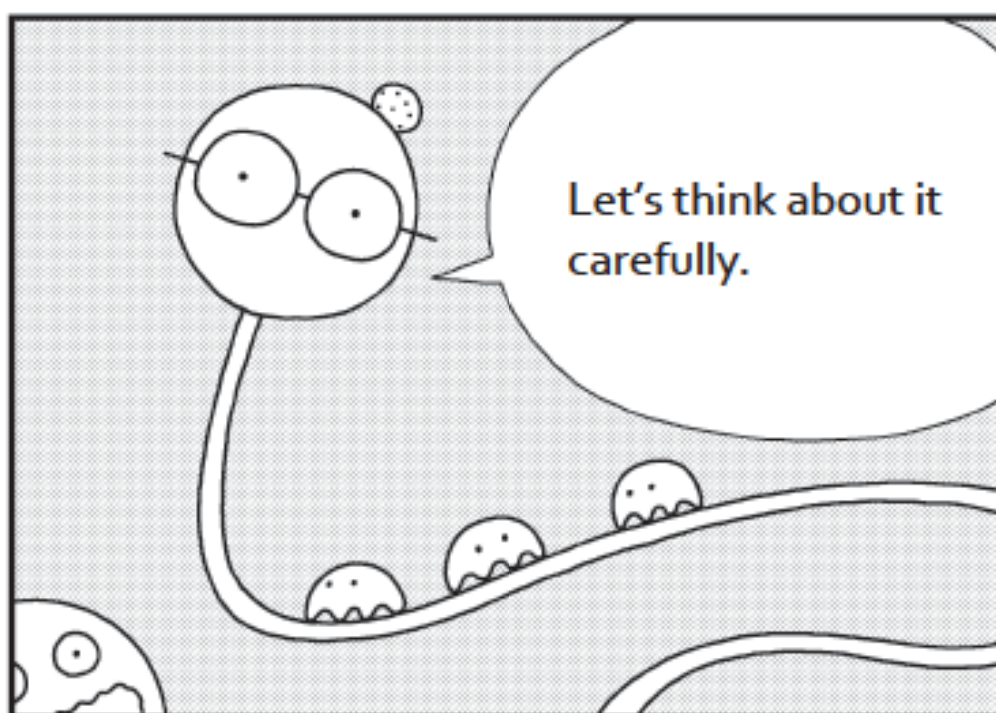
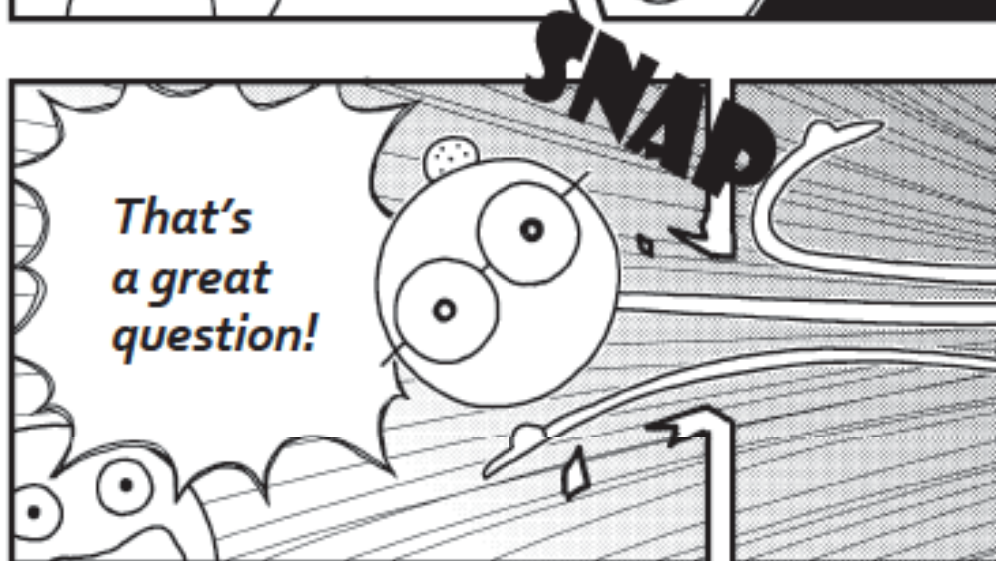
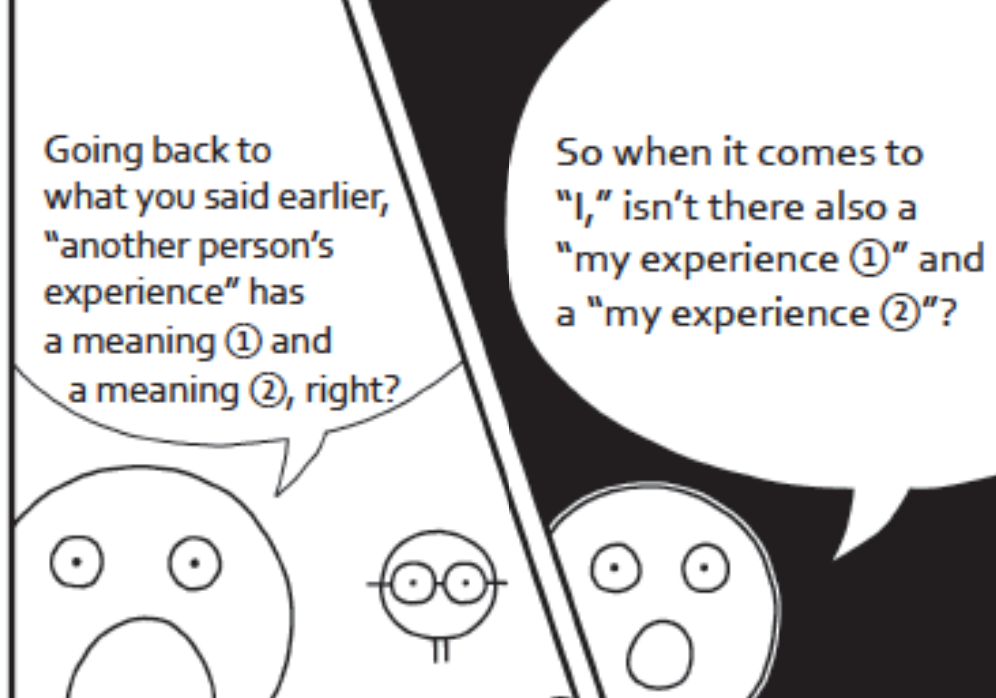
* This is also called the "equiprimordial subject."

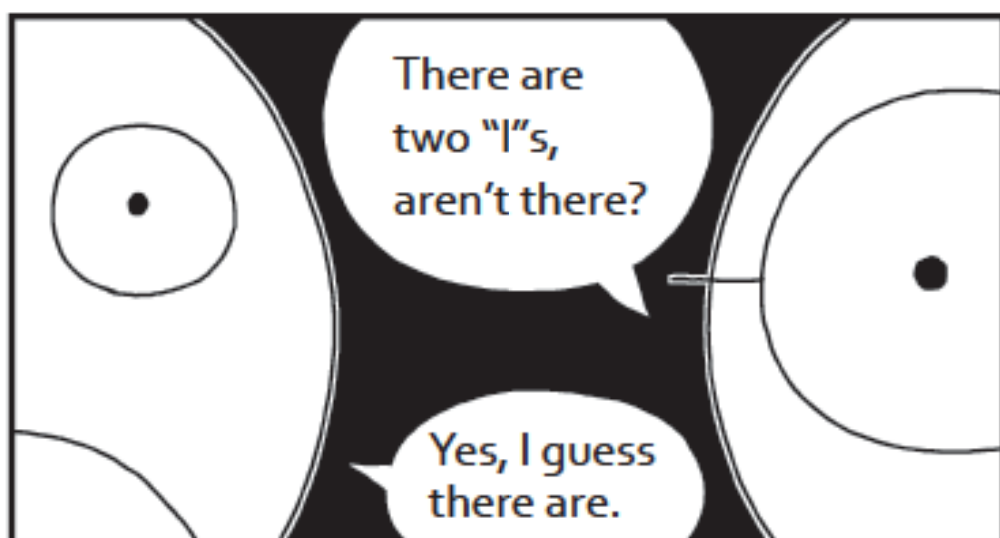
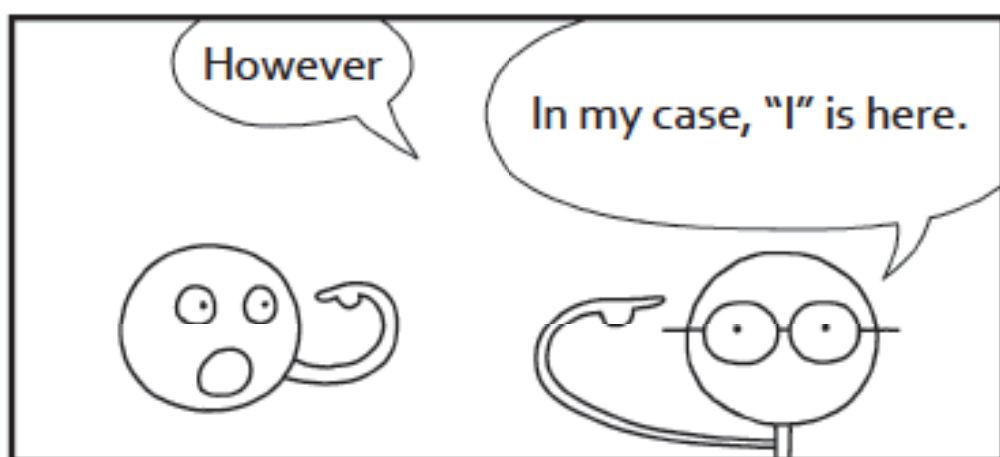
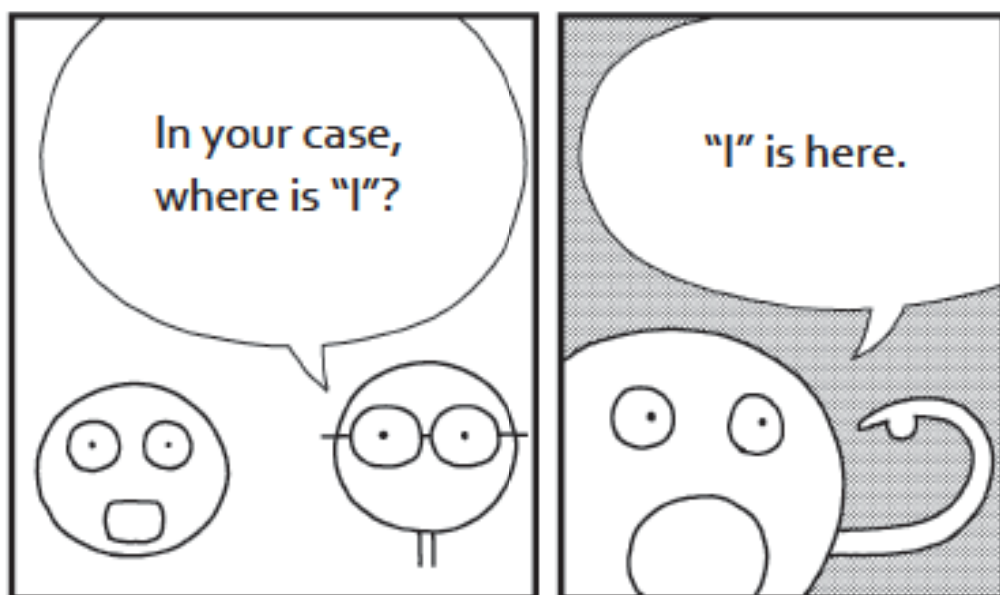


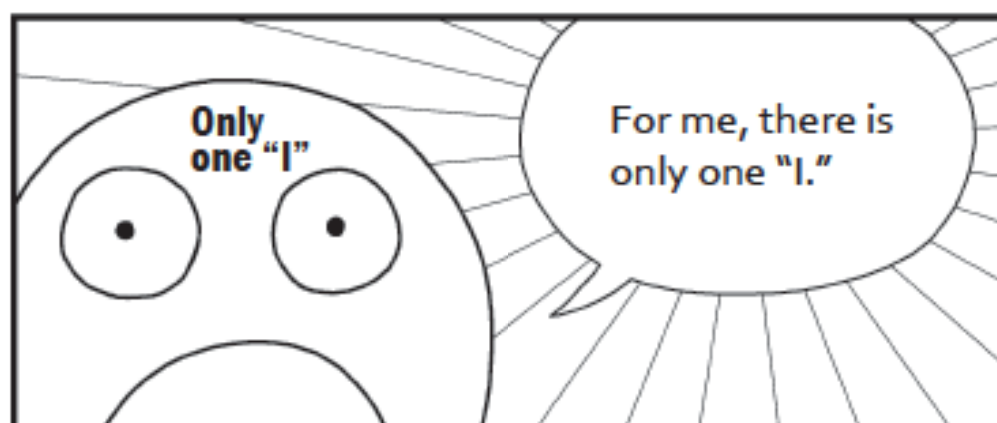
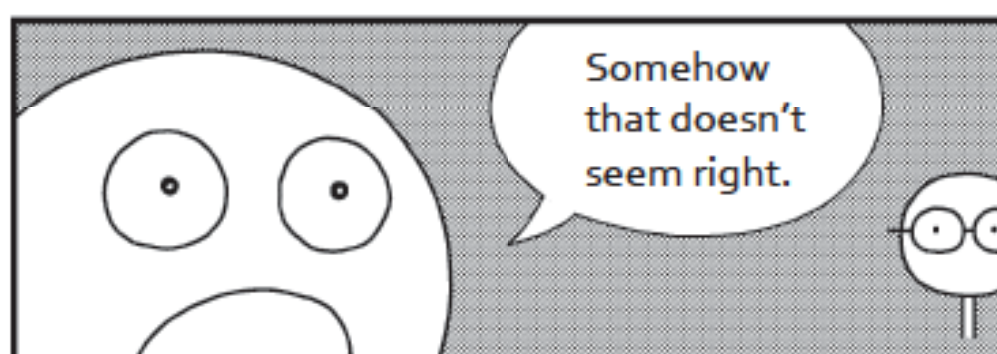
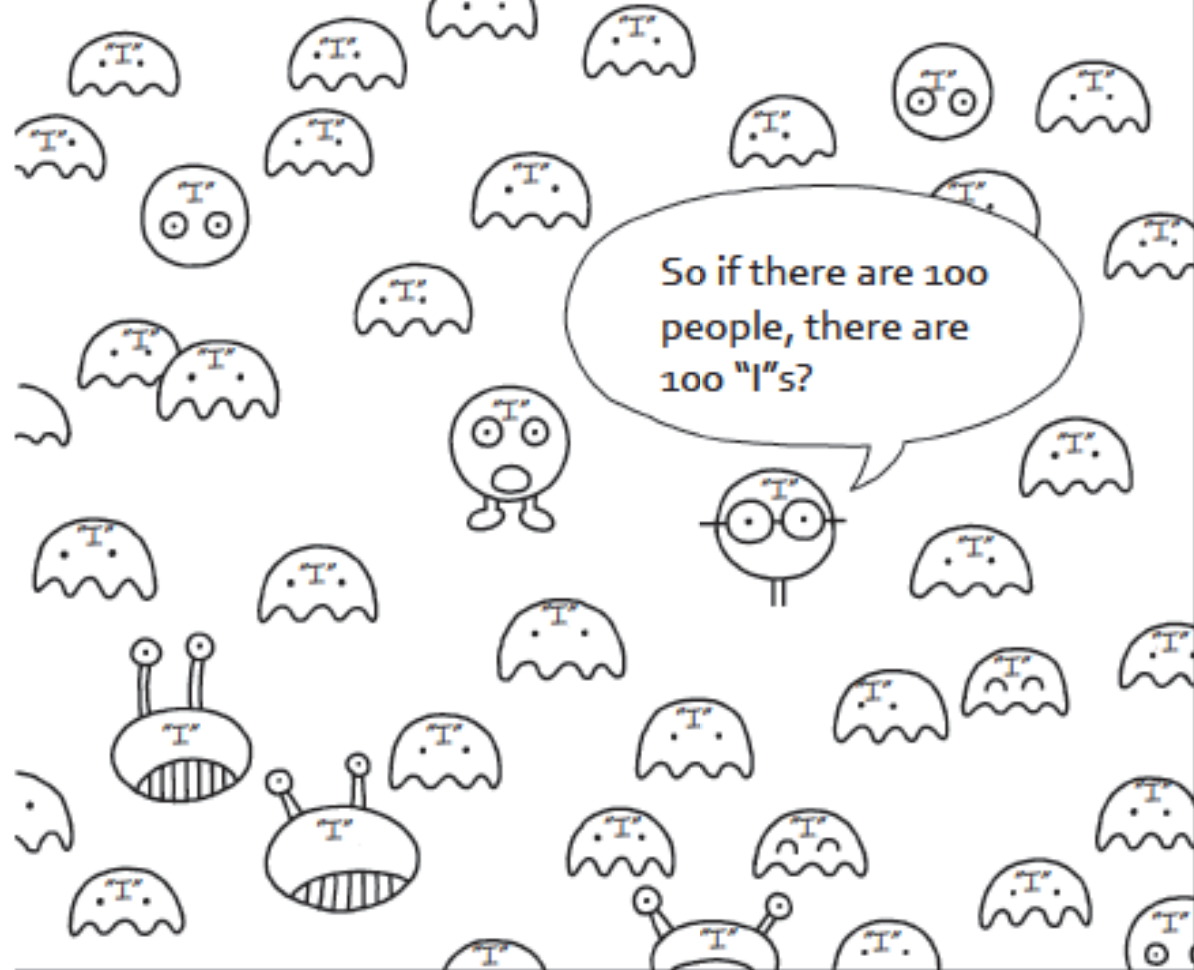


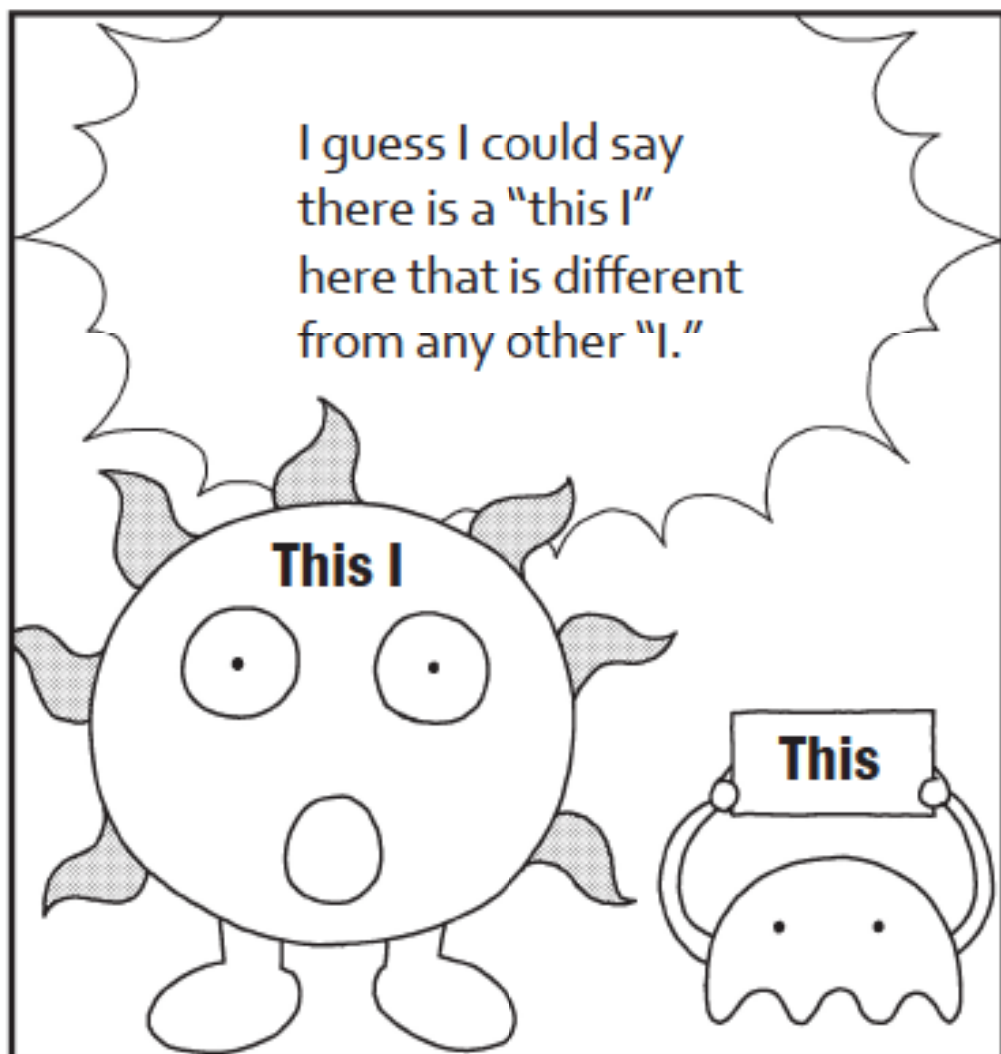
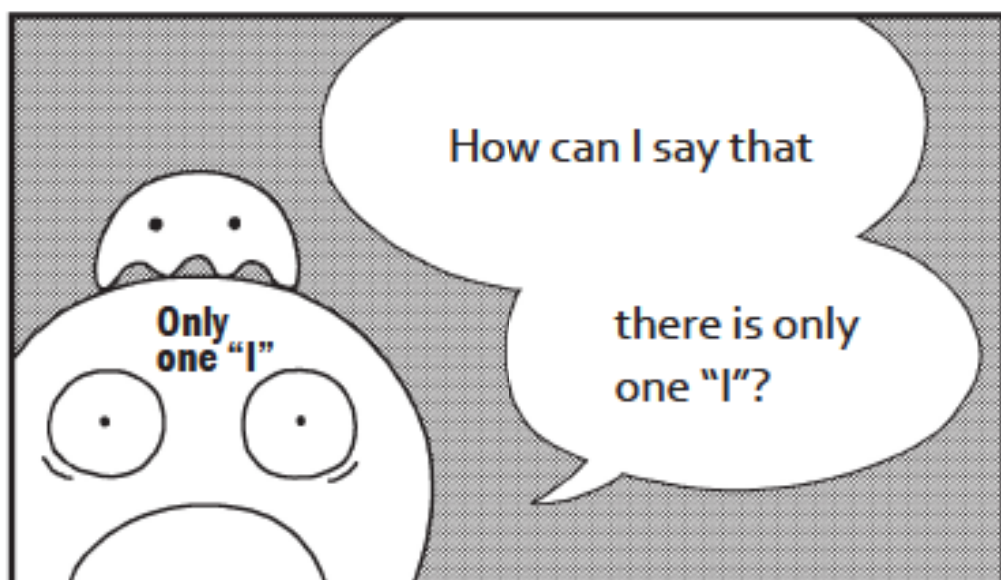


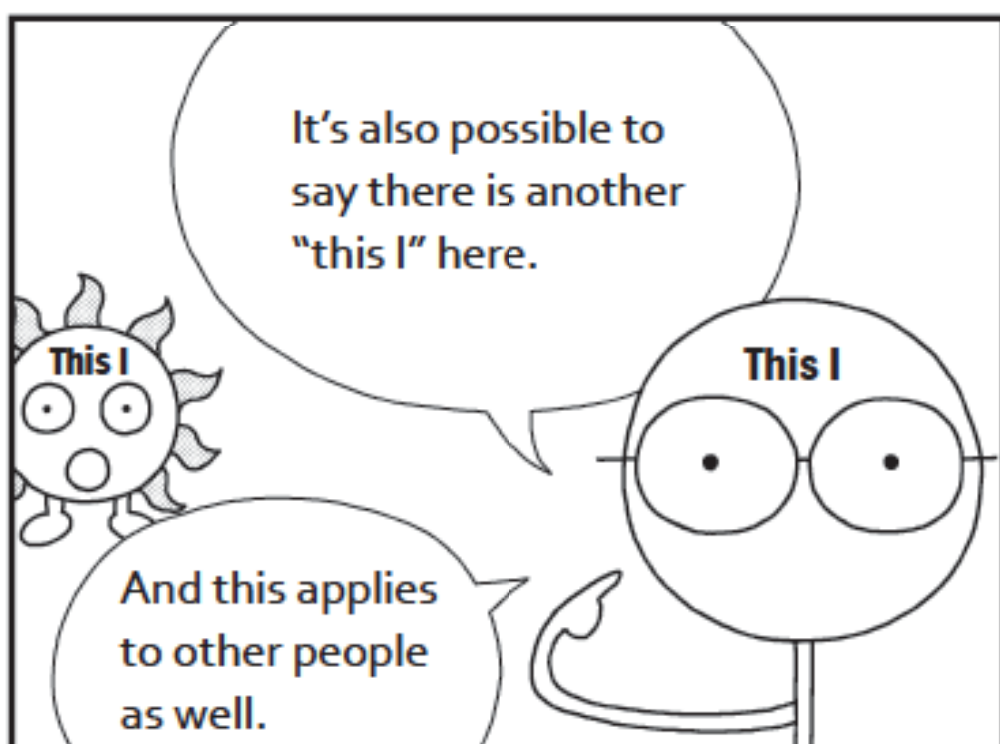
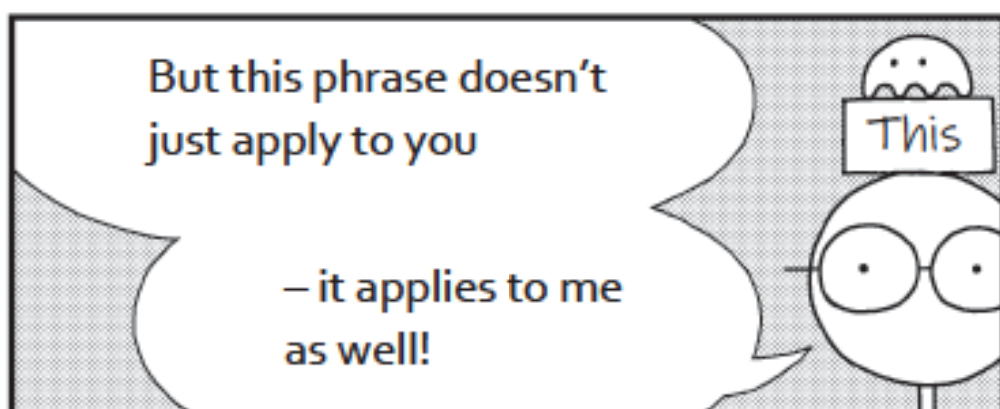
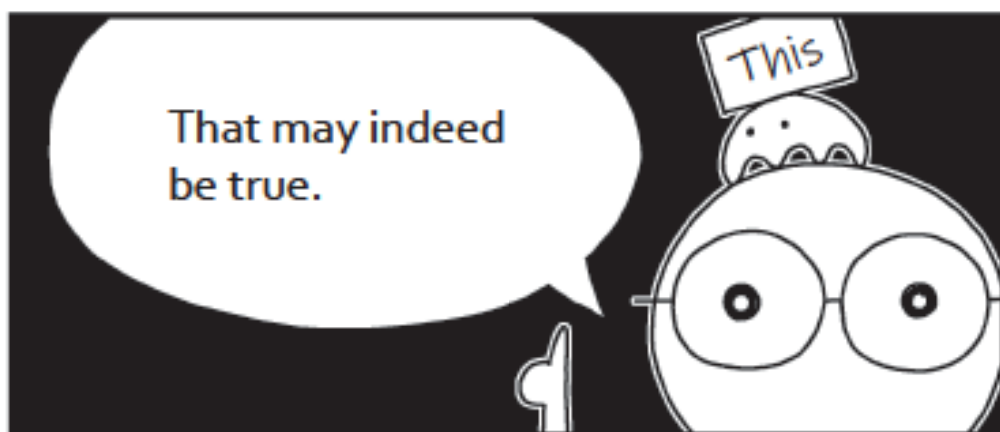


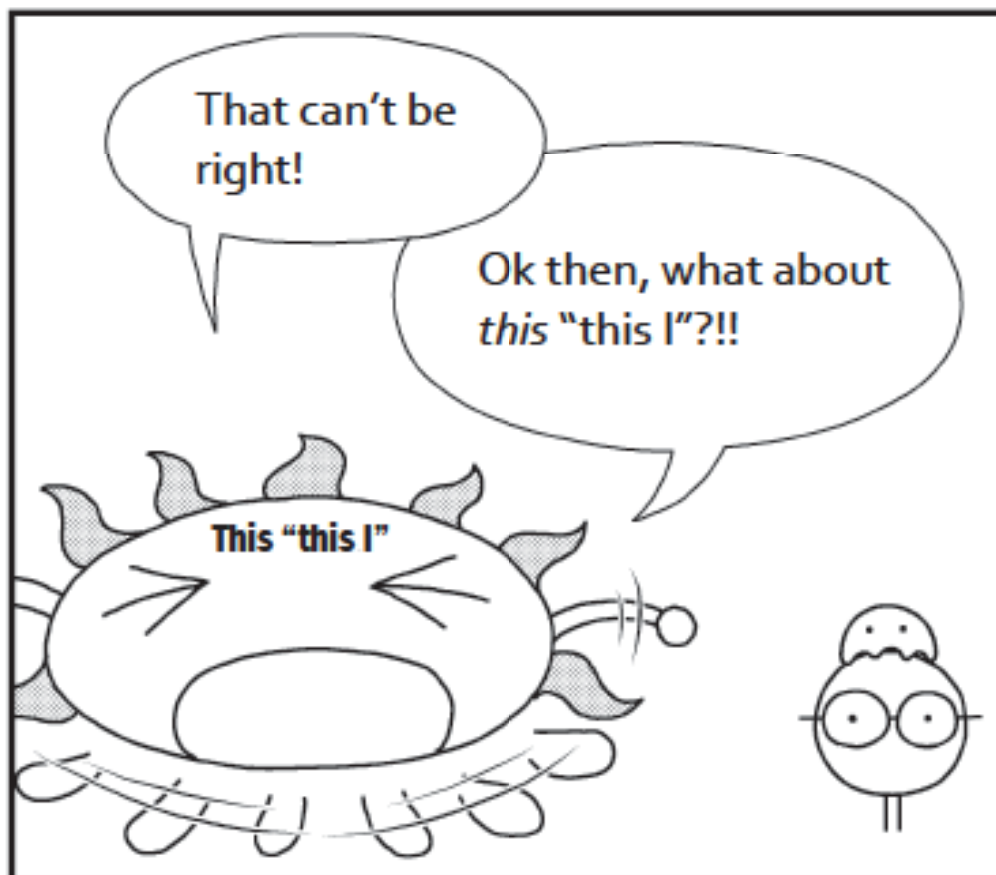
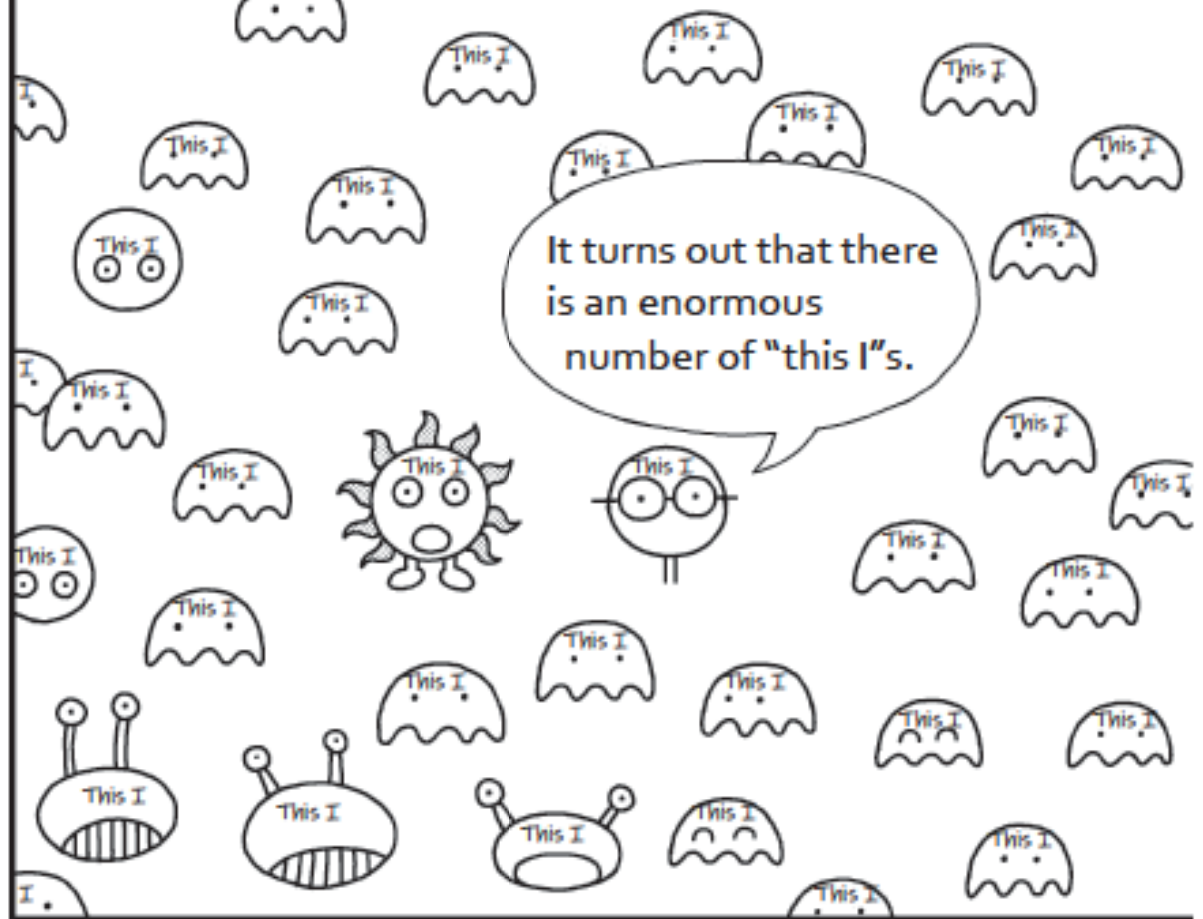


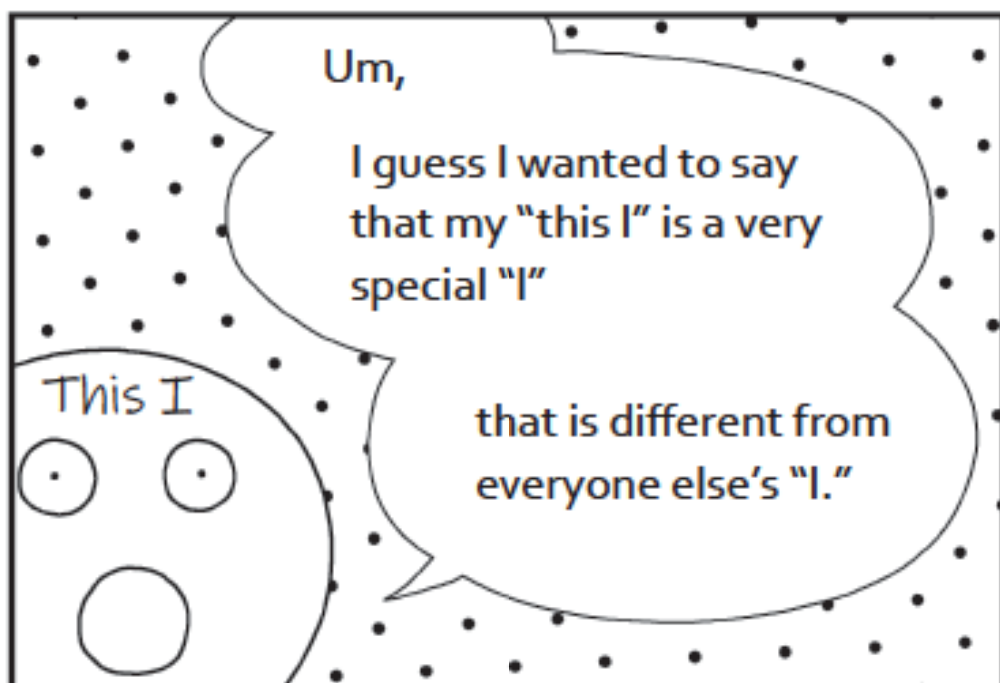
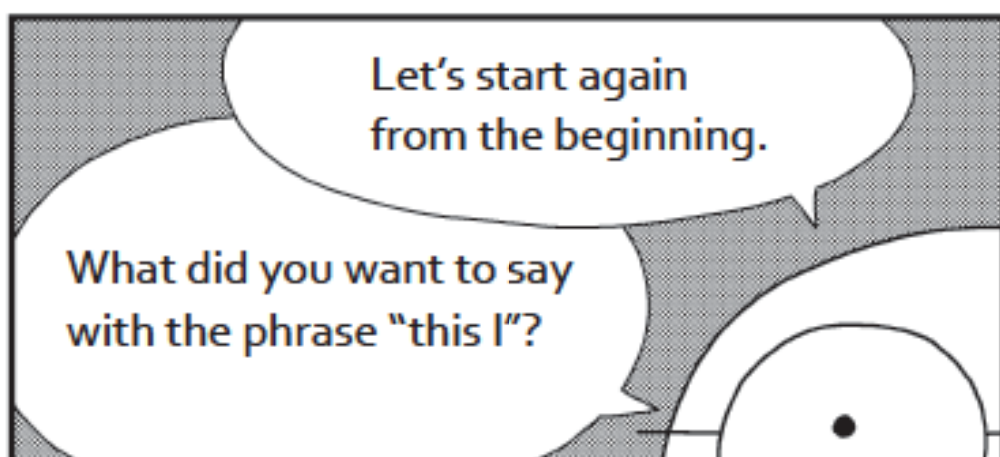
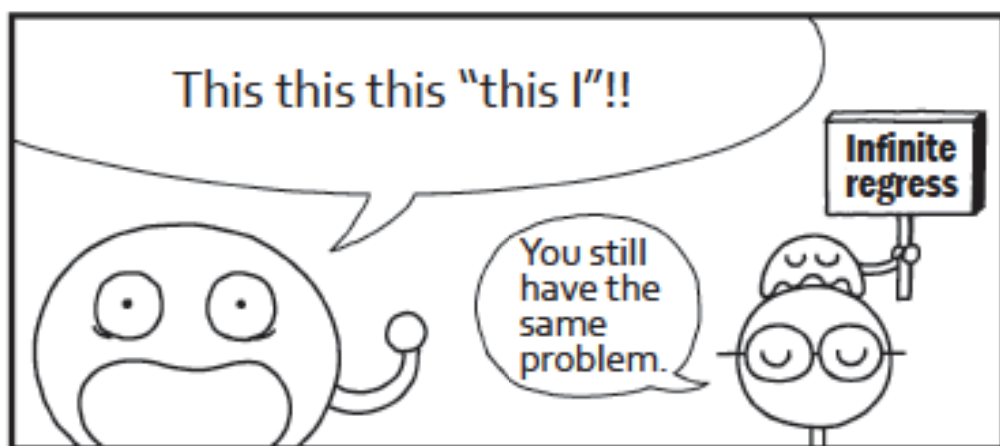


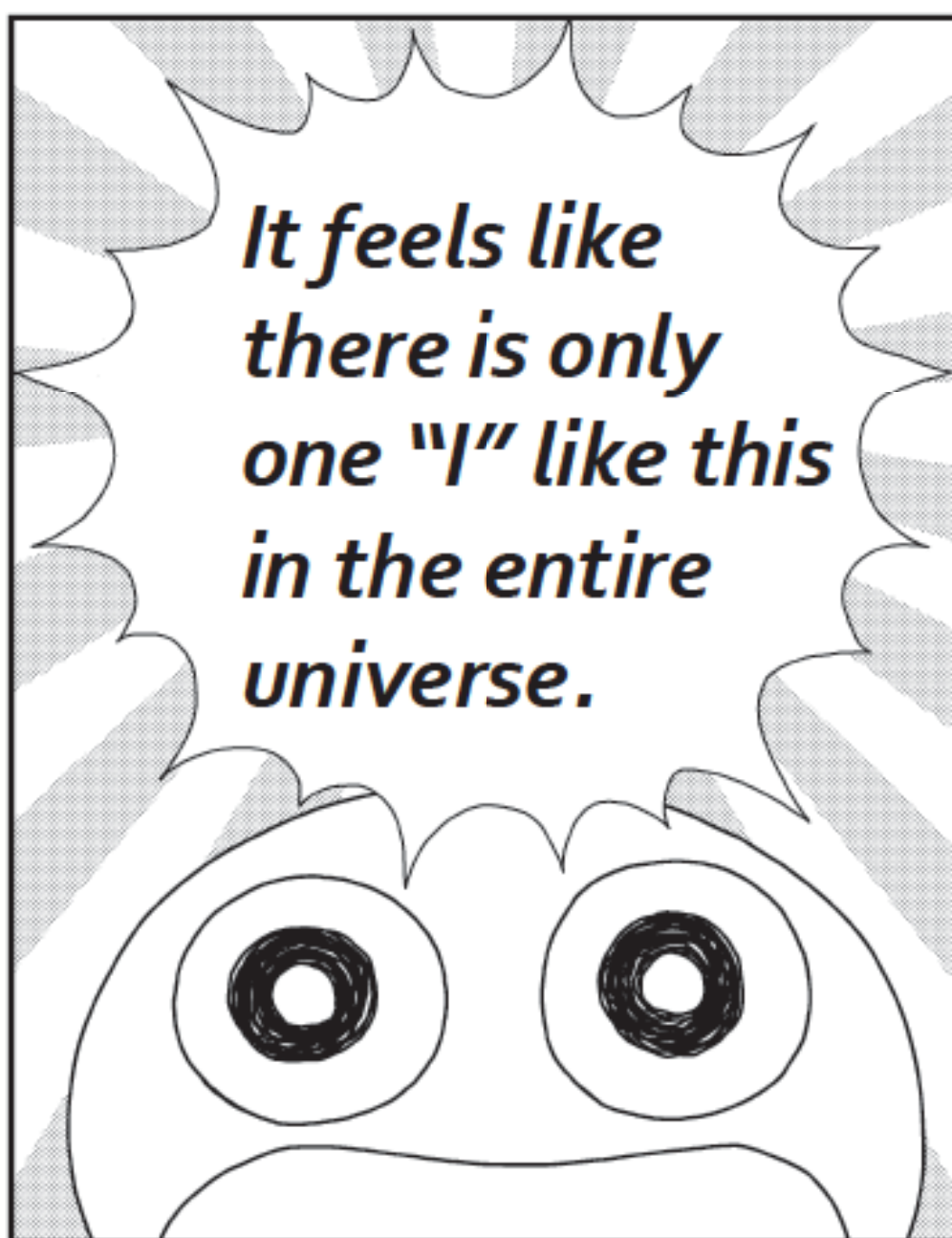
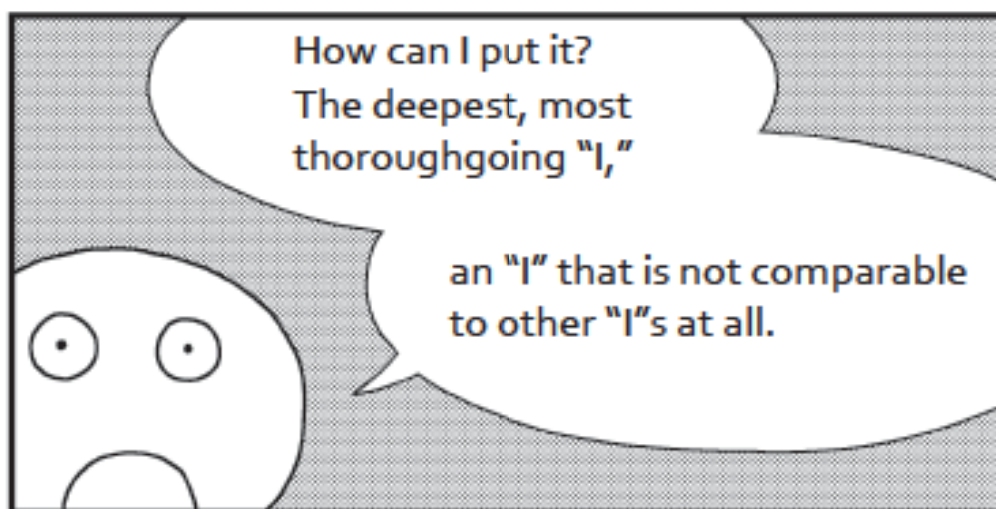


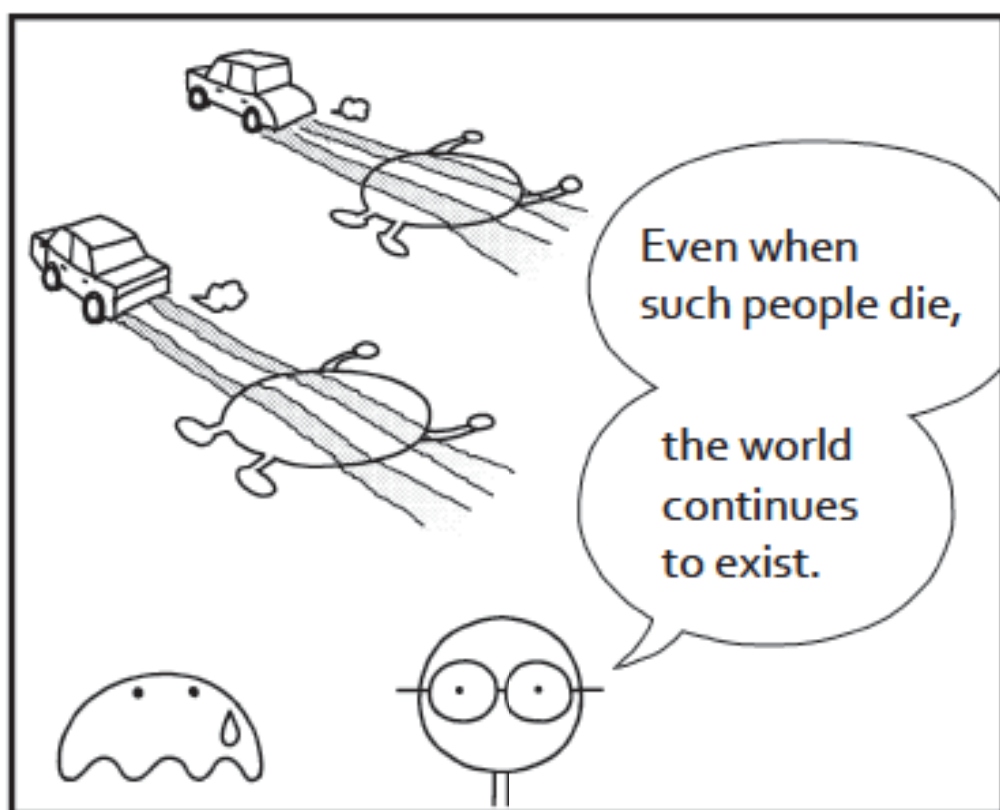
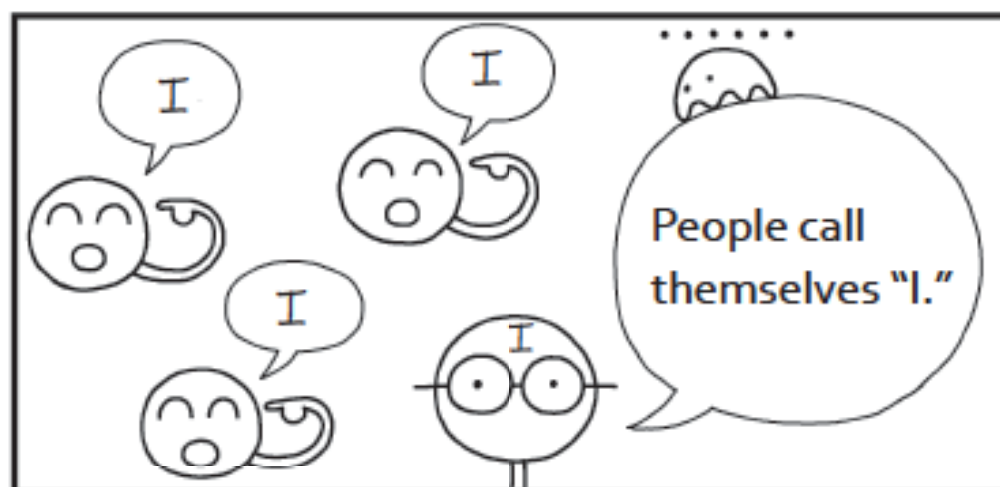
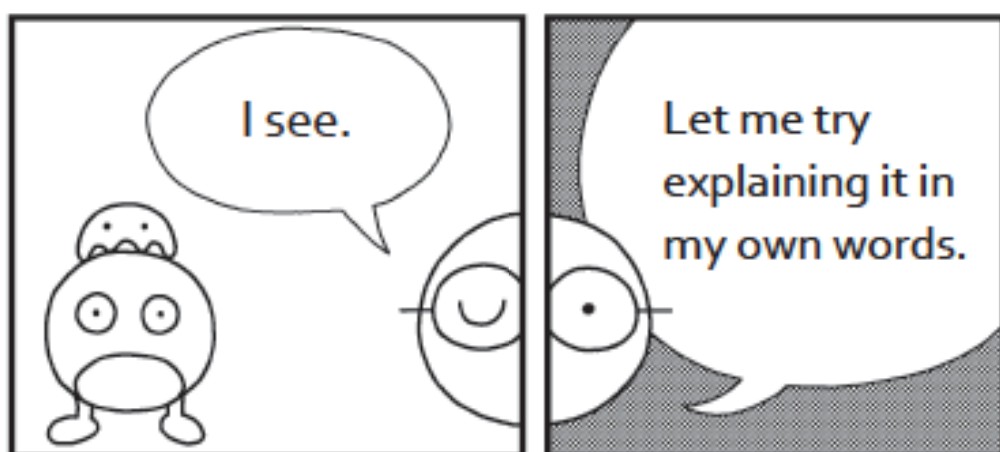




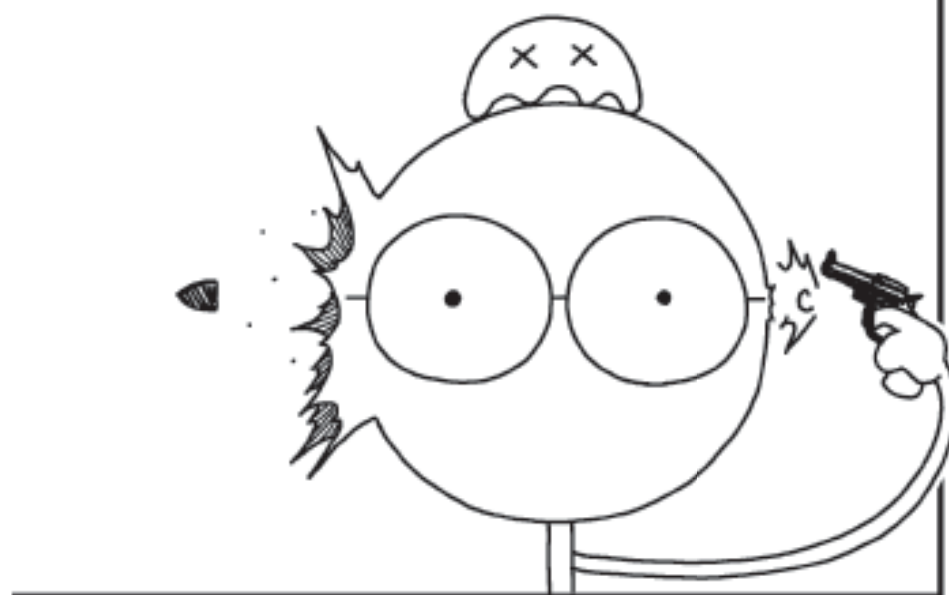








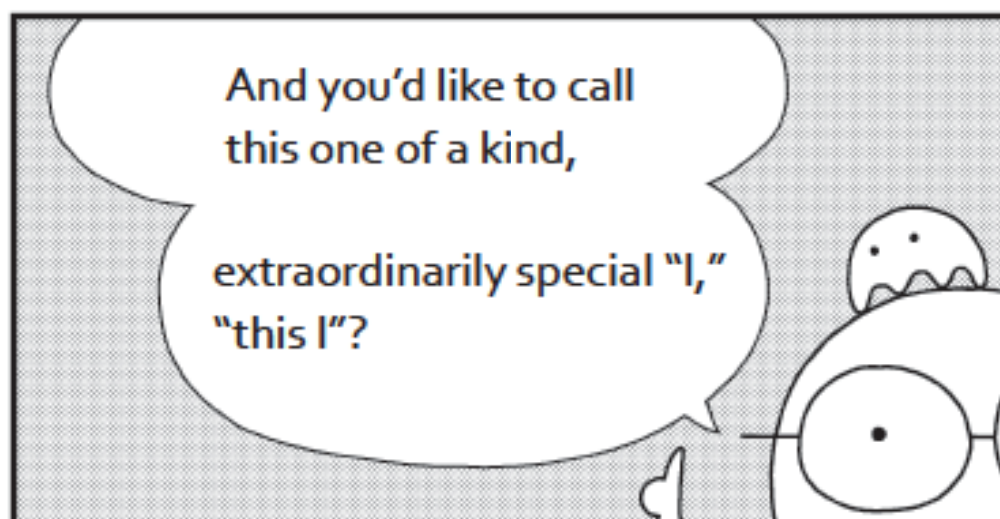
But if I did something like this,

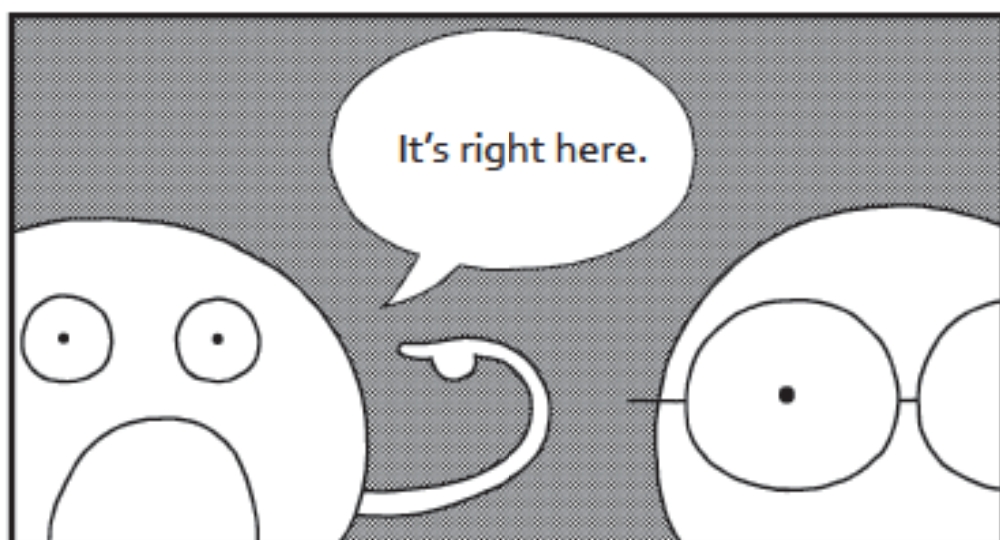
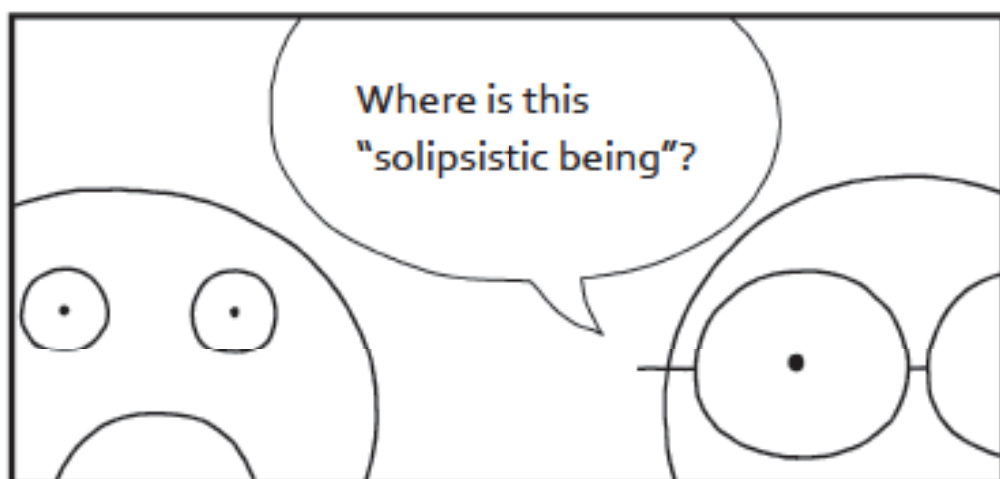
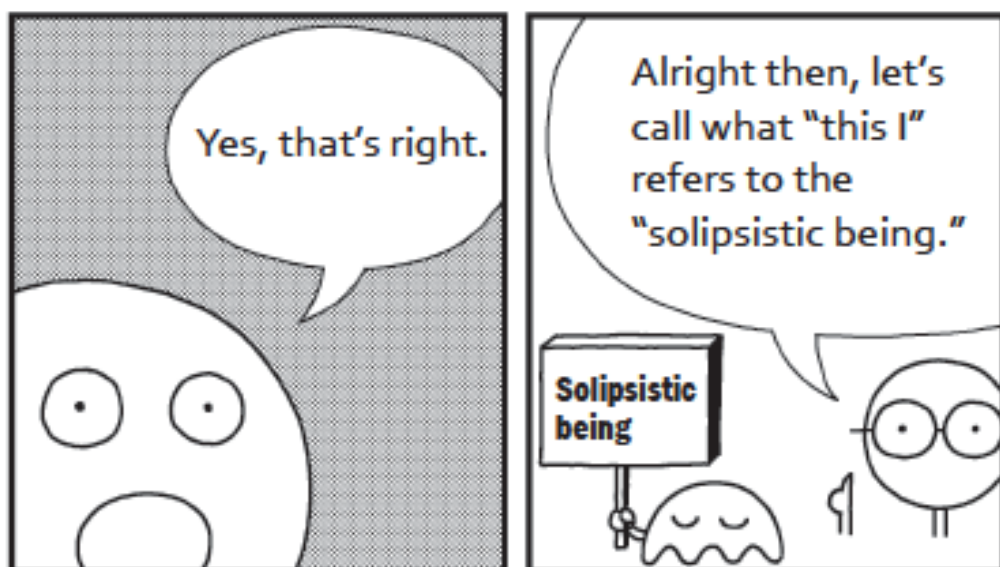


the entire world might
disappear,

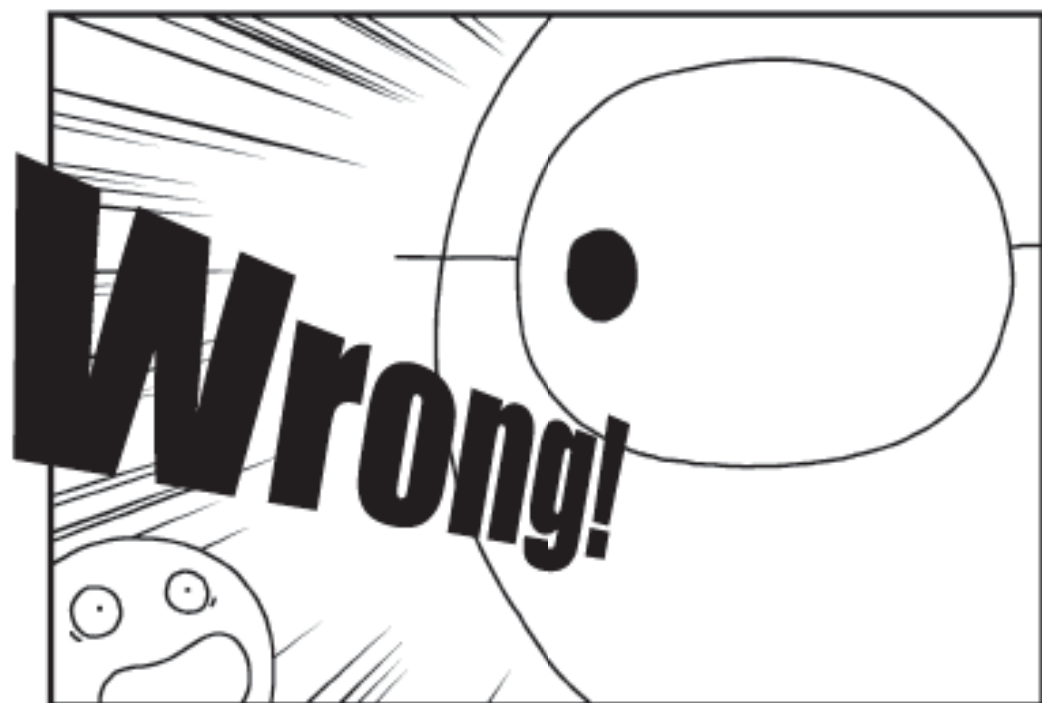
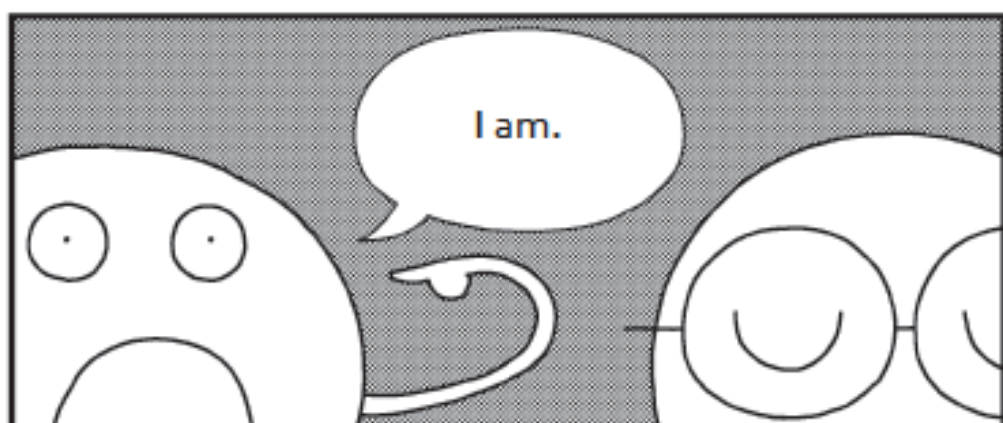
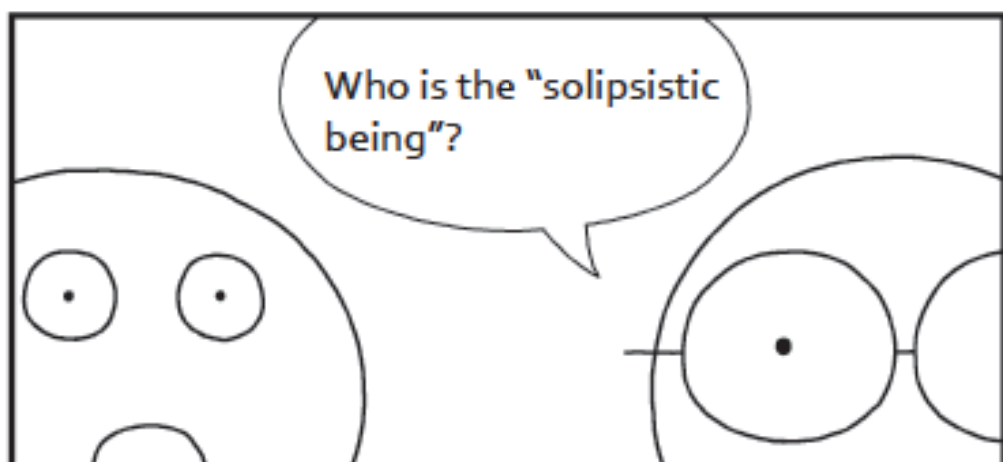
and there is only one "I" that
could cause such a result.

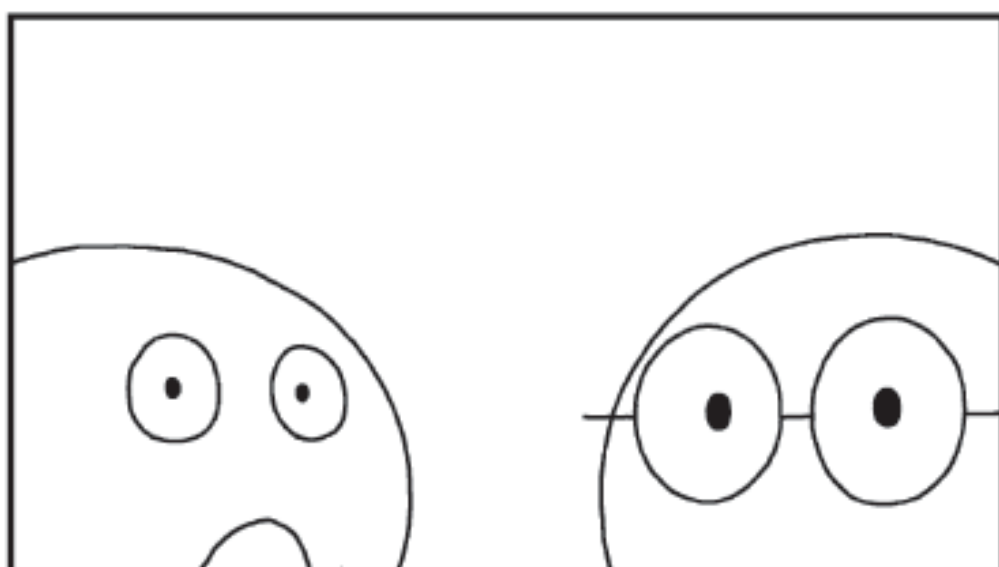
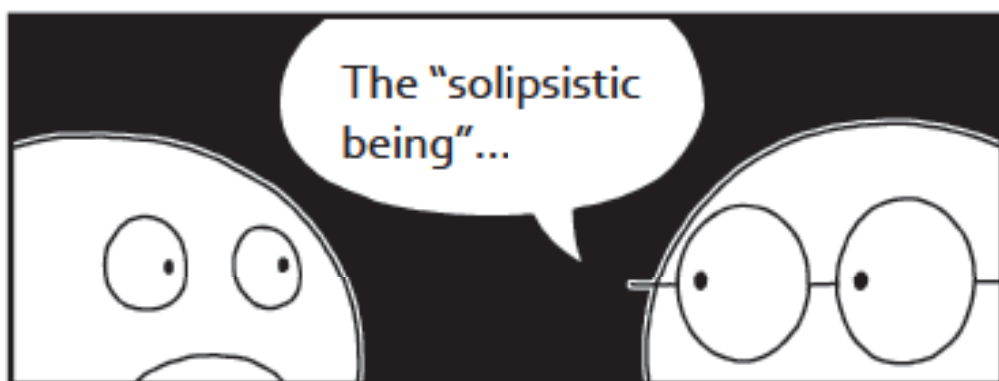
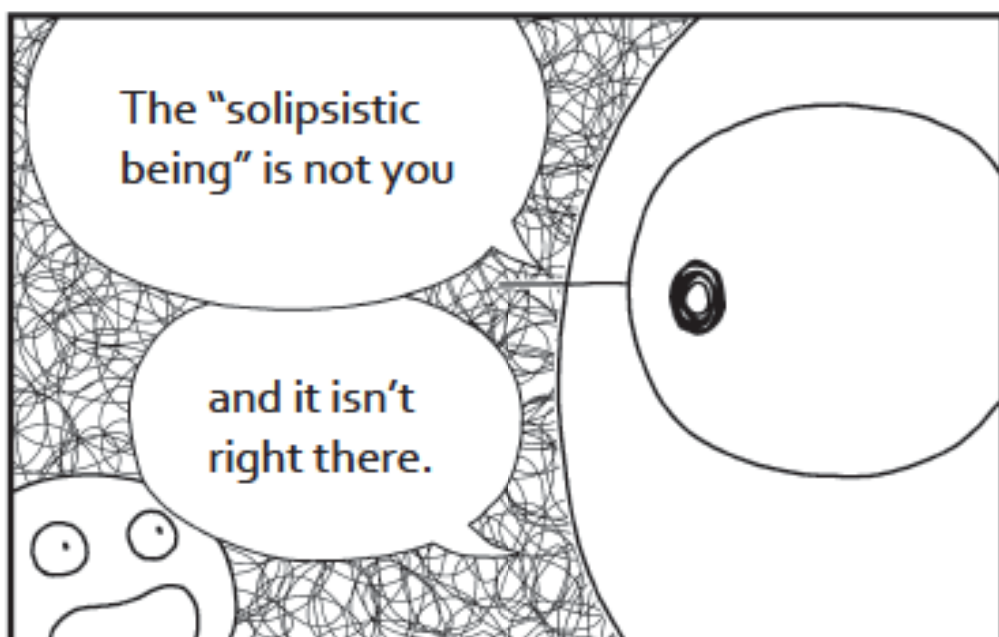
Nothing

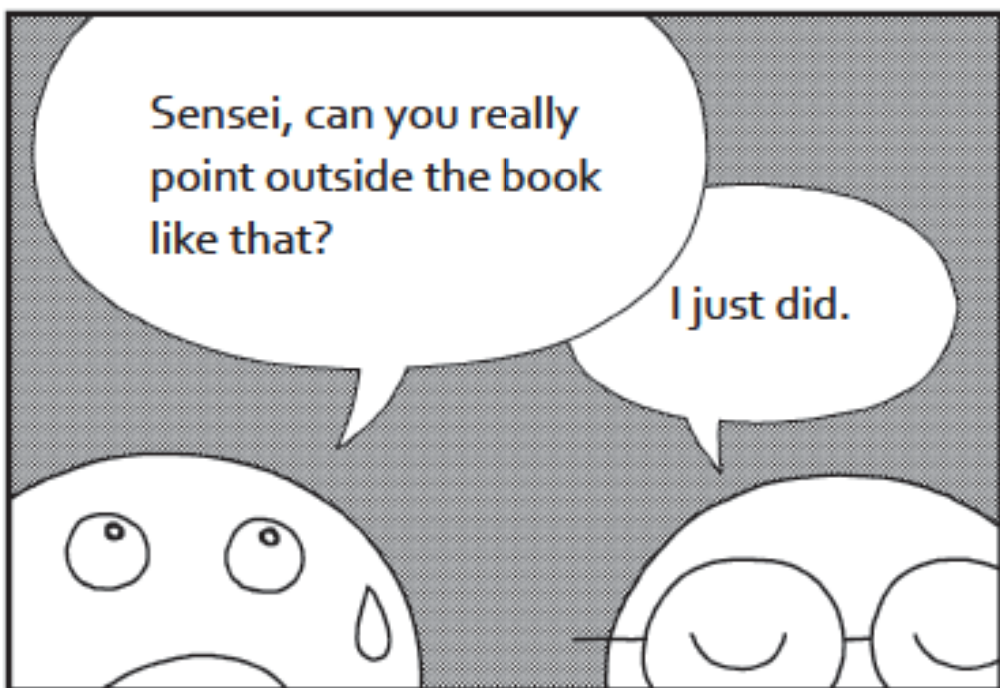
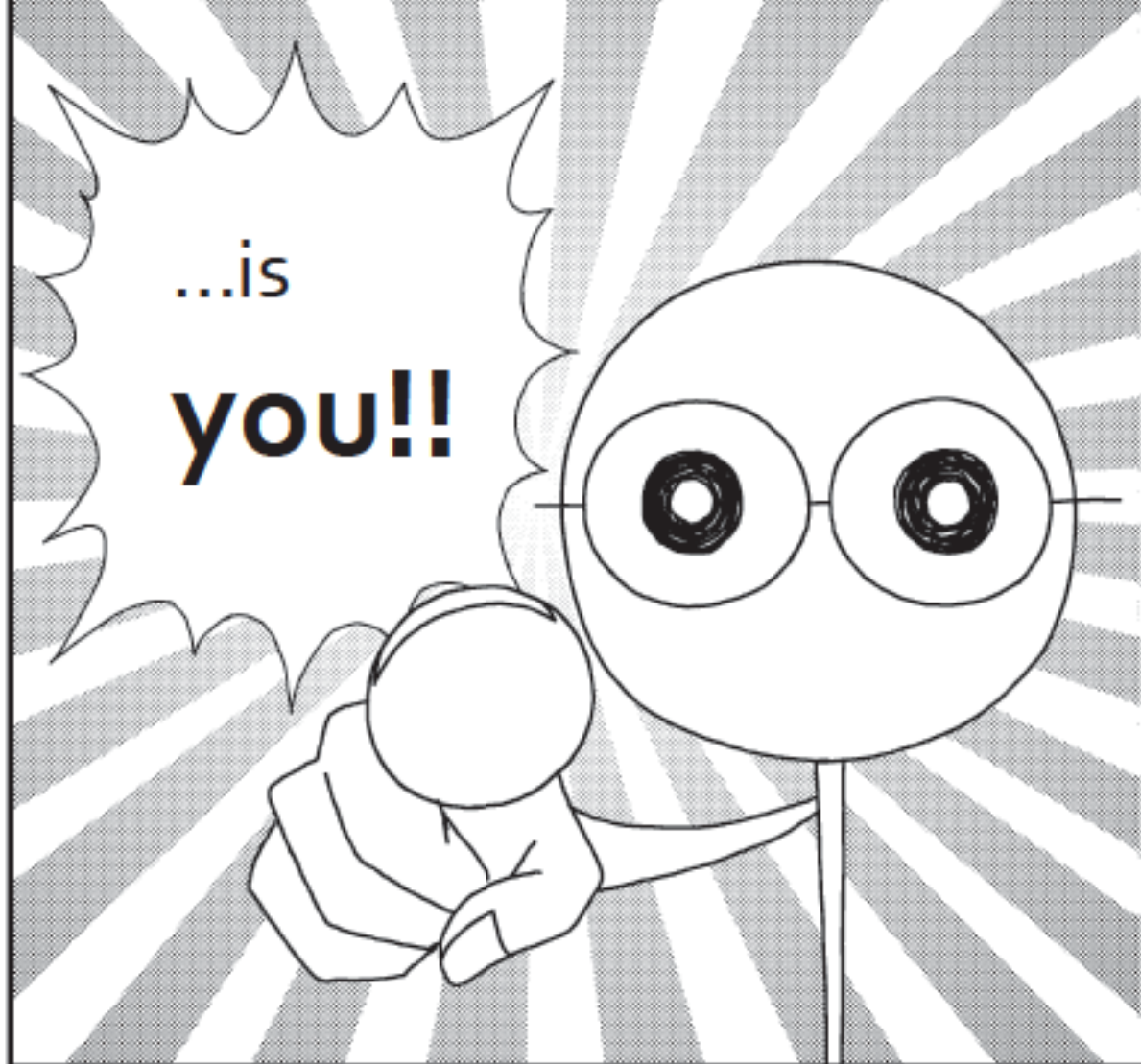


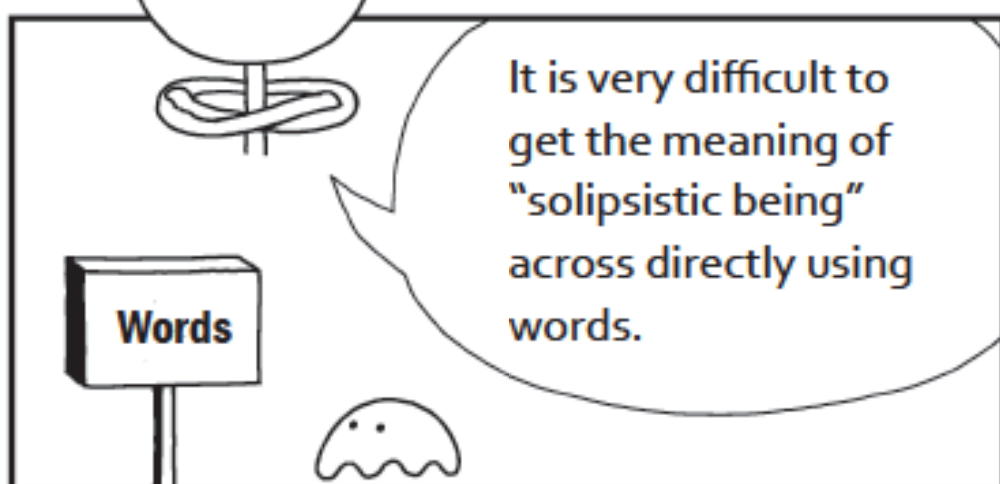
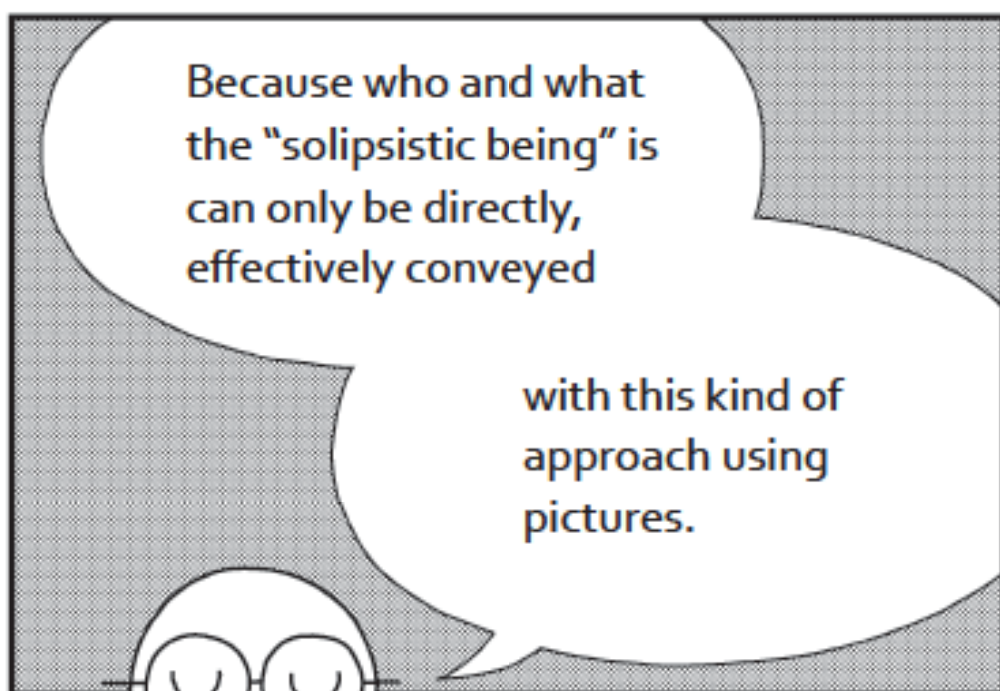


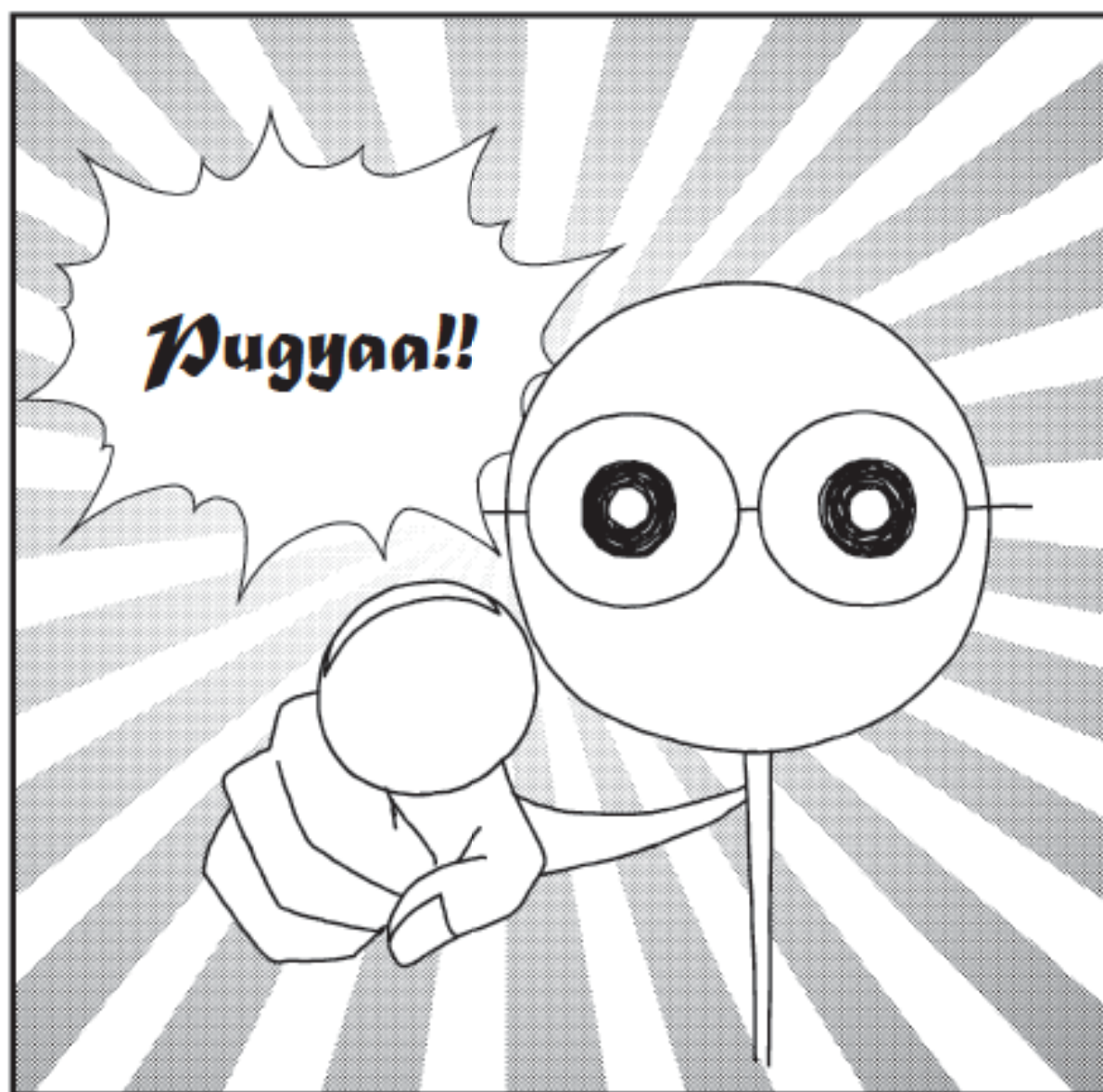
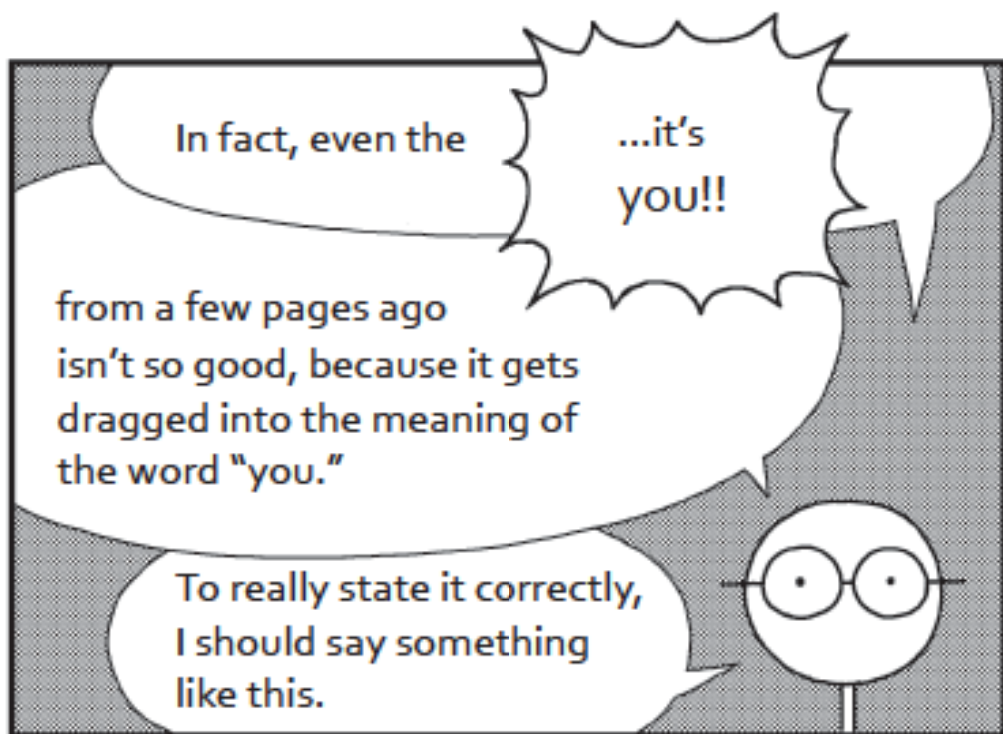
*Hitoshi Nagai calls this "<I>," and Masahiro Morioka calls it the "solipsistic being."



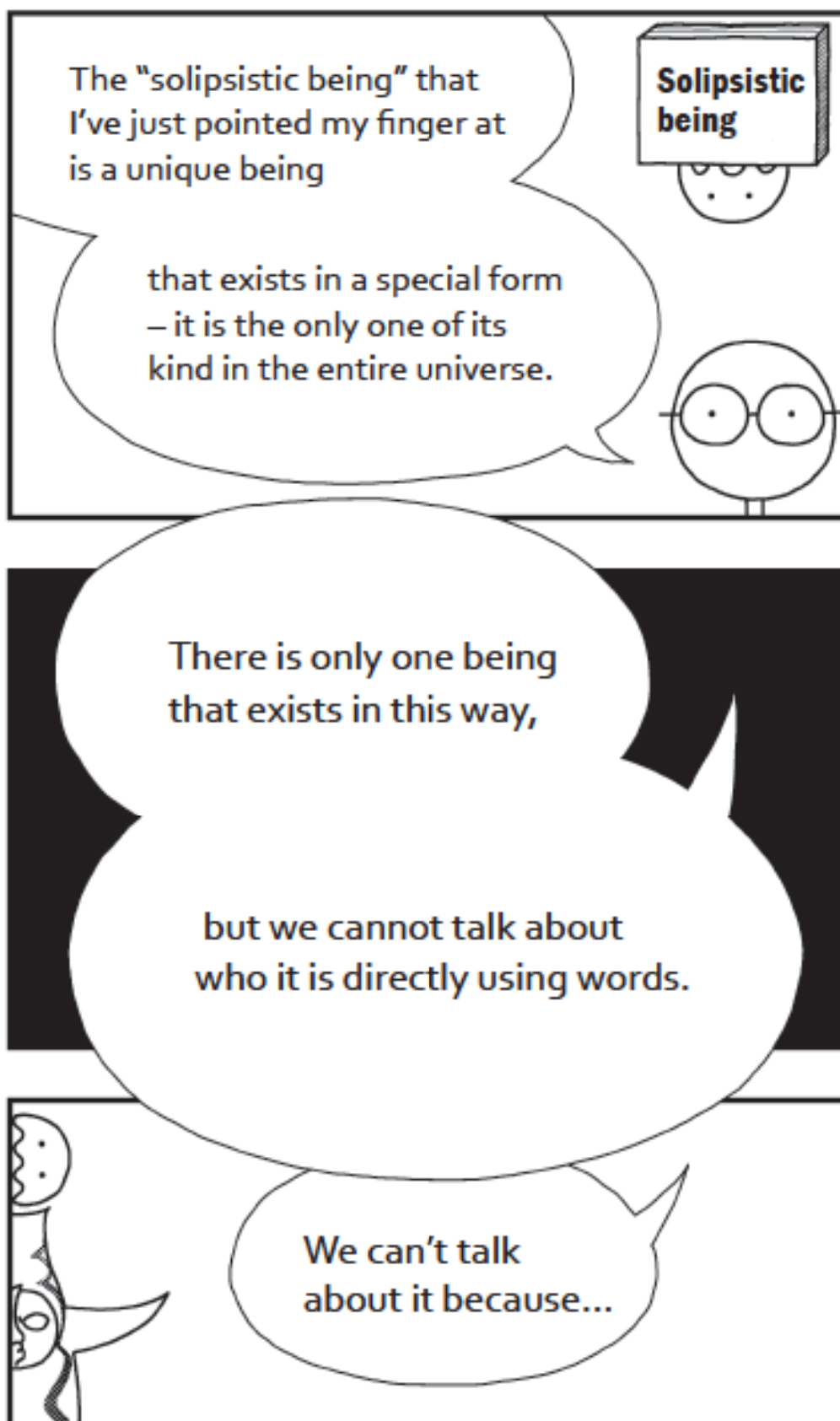








* "Pugyaa!!" is Japanese Internet slang for a finger pointing at the reader.



if we talk about it using
a proper name,
other people will object,



No, the "solipsis-
tic being" is me!



and if we use "this"
we fall into an infinite
regress.



Whenever we try to talk
about it using only words,

the "solipsistic being"
slips away like sand
through our fingers.



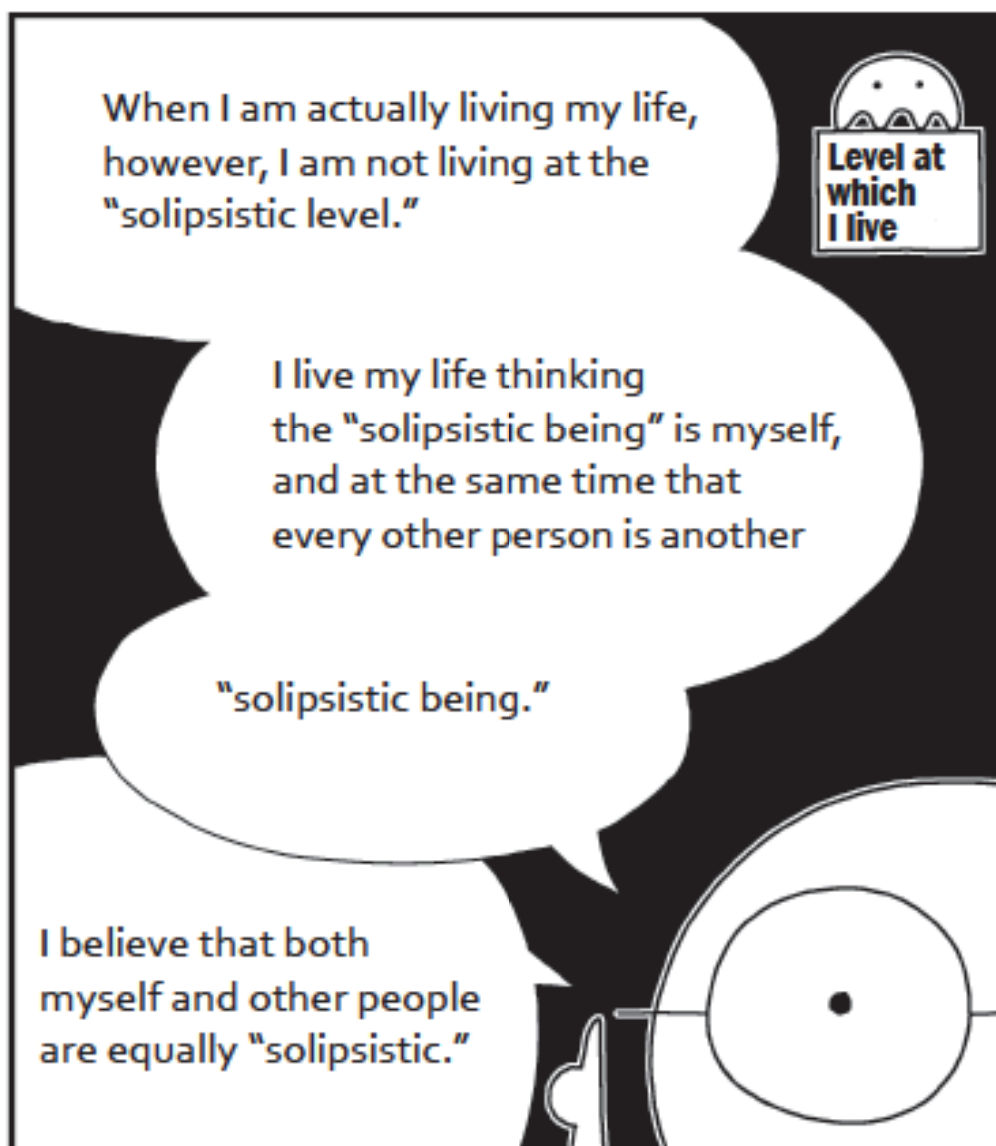
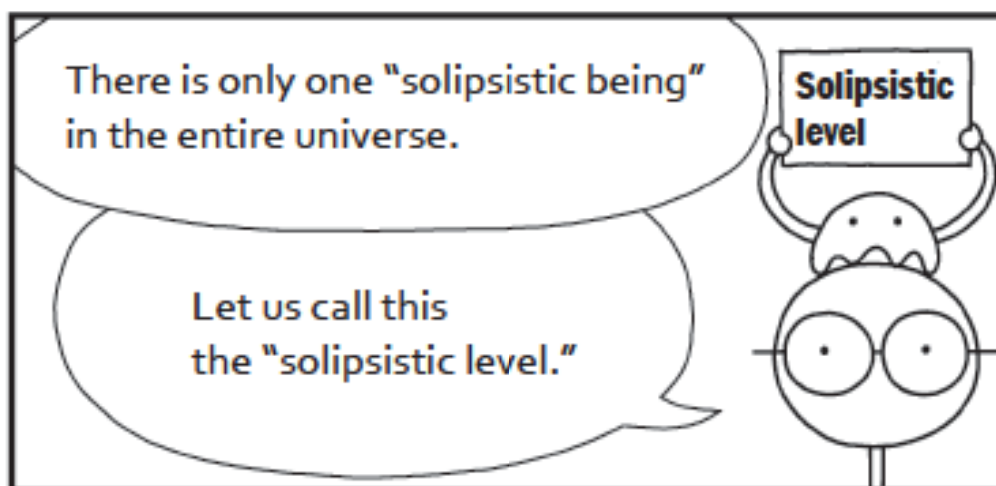
We can also say that the solipsistic being is what we glimpse here briefly in the form of something that "slips away and cannot be expressed using only words."



We have now reached the limits of language,

and have one foot in the realm of poetic expression.

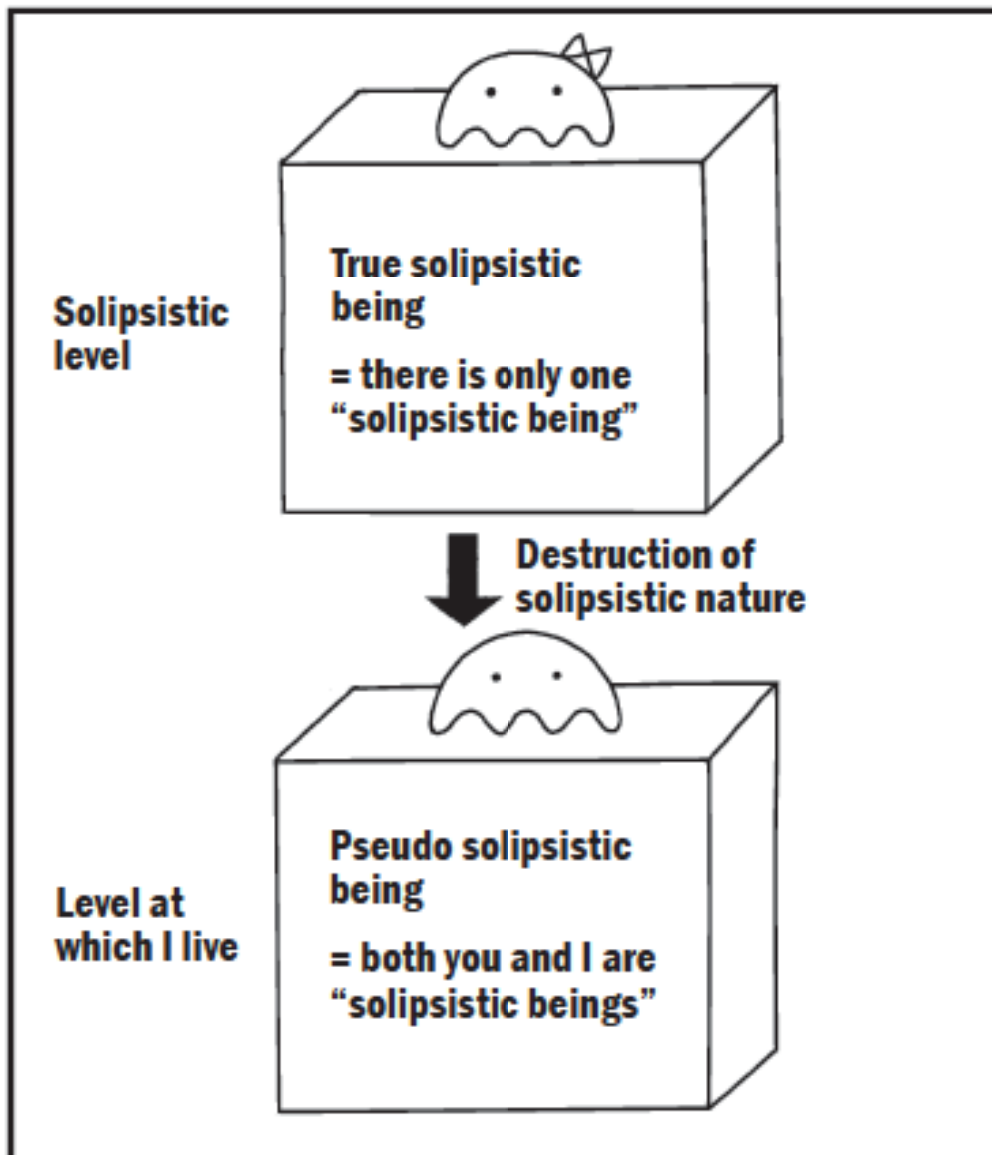
It's just like when we talked about "existence."



In other words, the meaning of "solipsistic being" changes drastically when I move from the "solipsistic level" to the "level at which I live."

It changes because the solipsistic nature of the "solipsistic being" is destroyed,

and the "solipsistic being" is transformed from a "true solipsistic being" into a "pseudo solipsistic being."



The concept of "my mind" then emerges through the application of "pseudo solipsistic being" to myself,

and the concept of "other minds" emerges through its application to other people.

"Another mind" corresponds to "another person's experience ②" discussed earlier.



Solipsistic being

**Solipsistic level –
"true solipsistic being"**



is a solipsistic being.

is a solipsistic being.

is a solipsistic being.

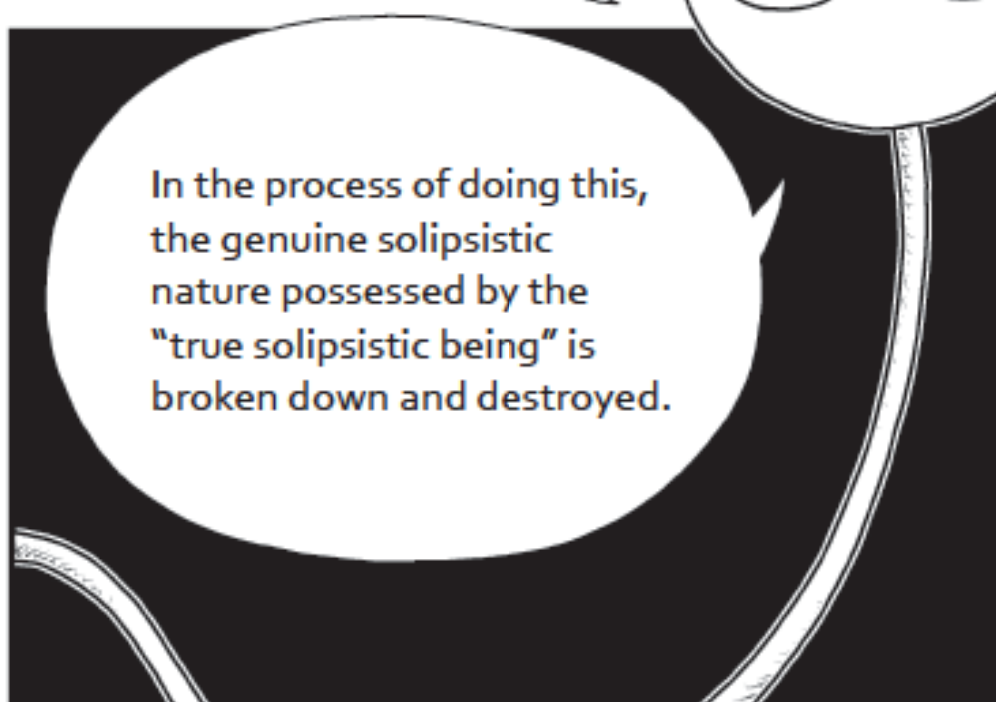
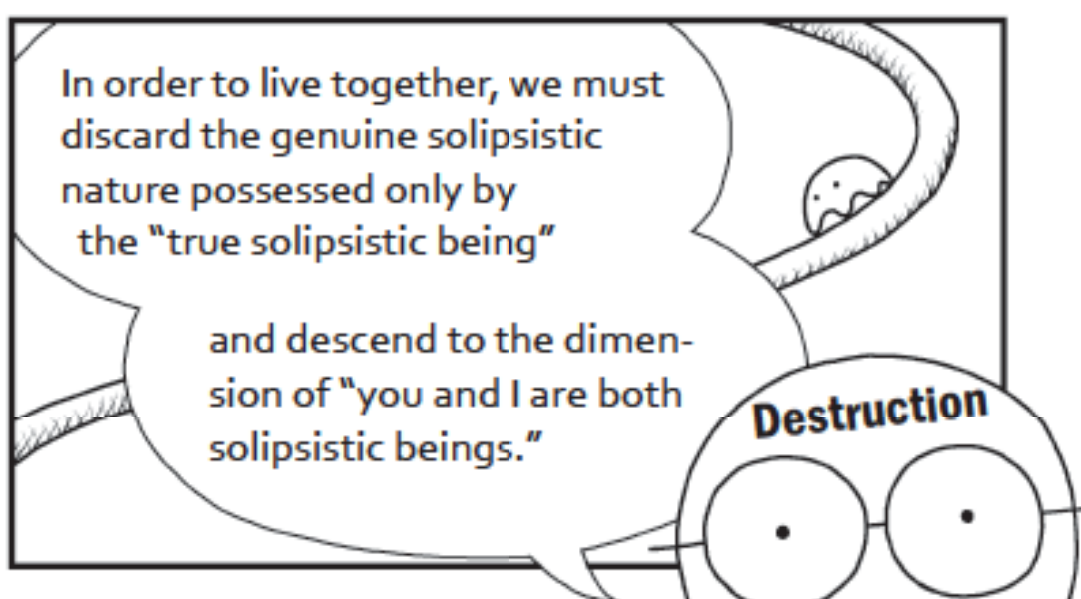
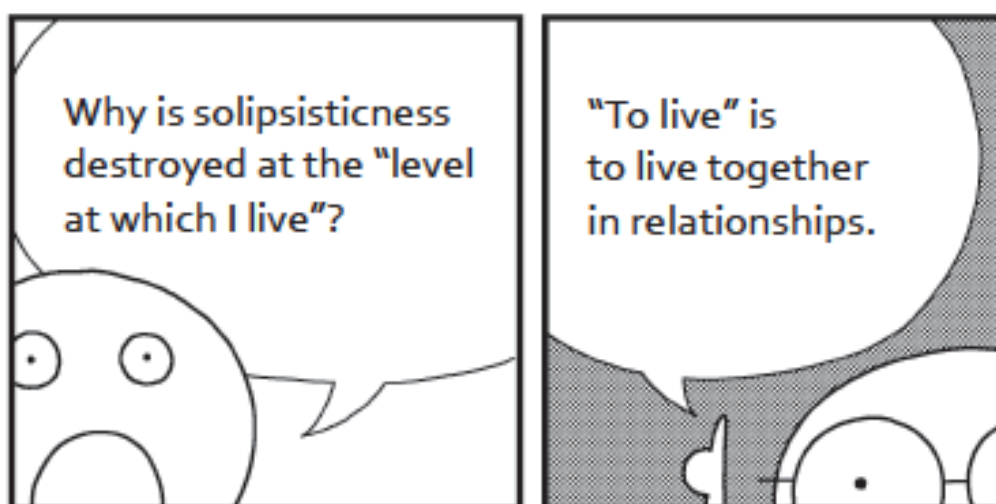
is a solipsistic being.

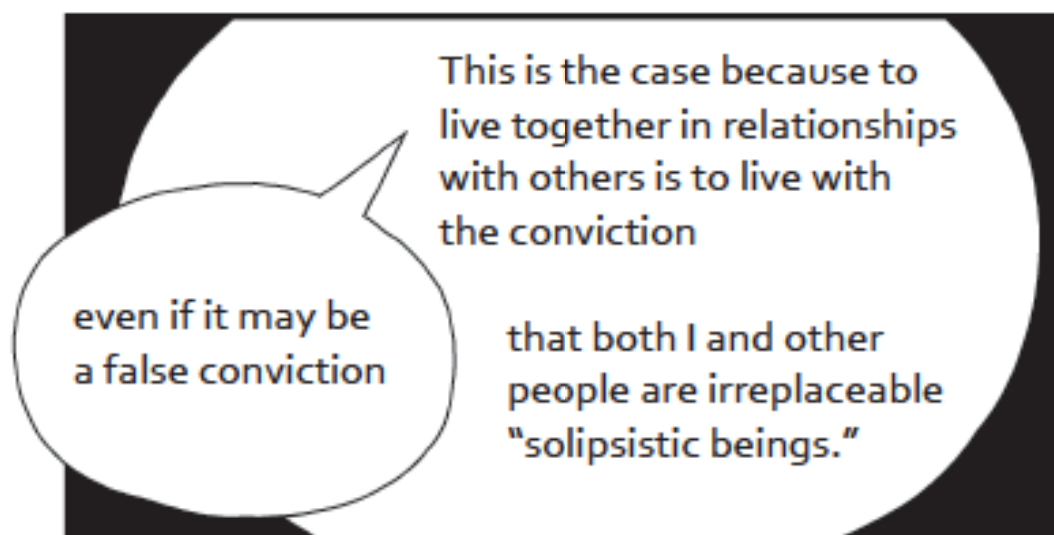
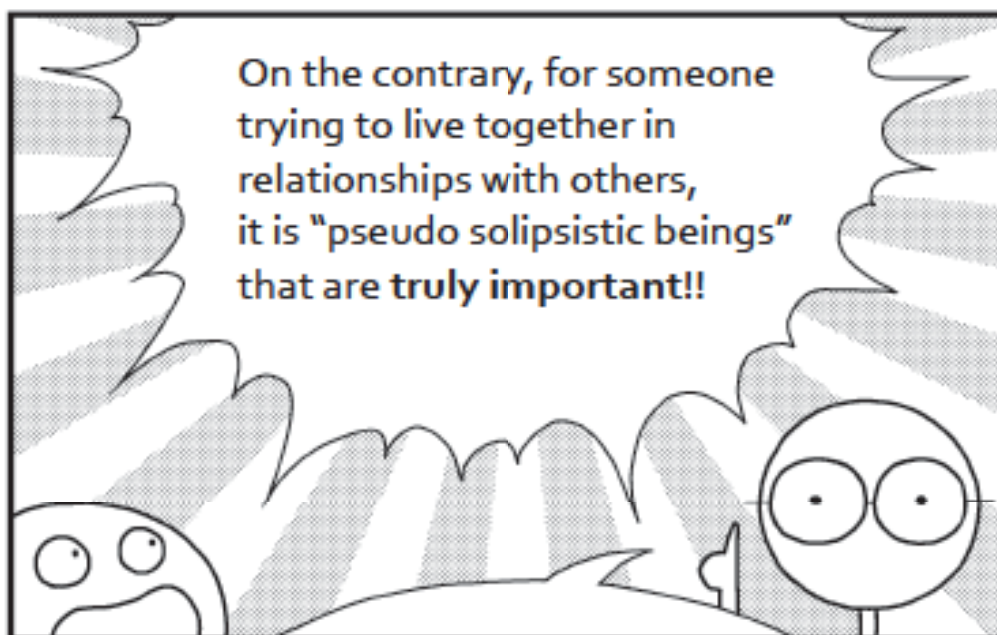
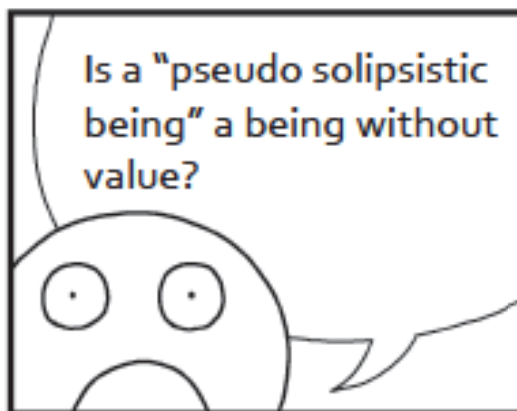
**Level at which I live –
"pseudo solipsistic
being"**

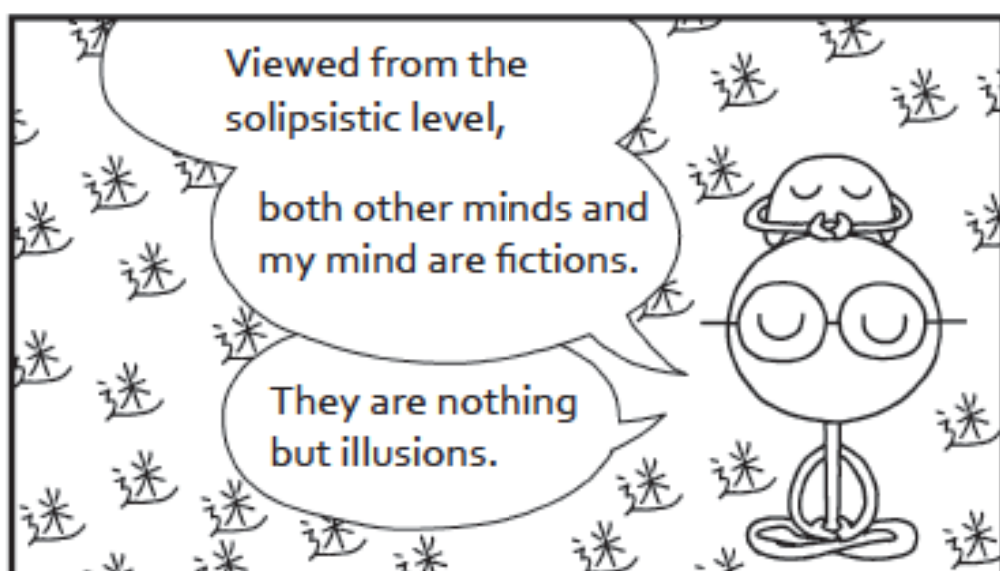
**emergence of
other minds**

**emergence of
my mind**

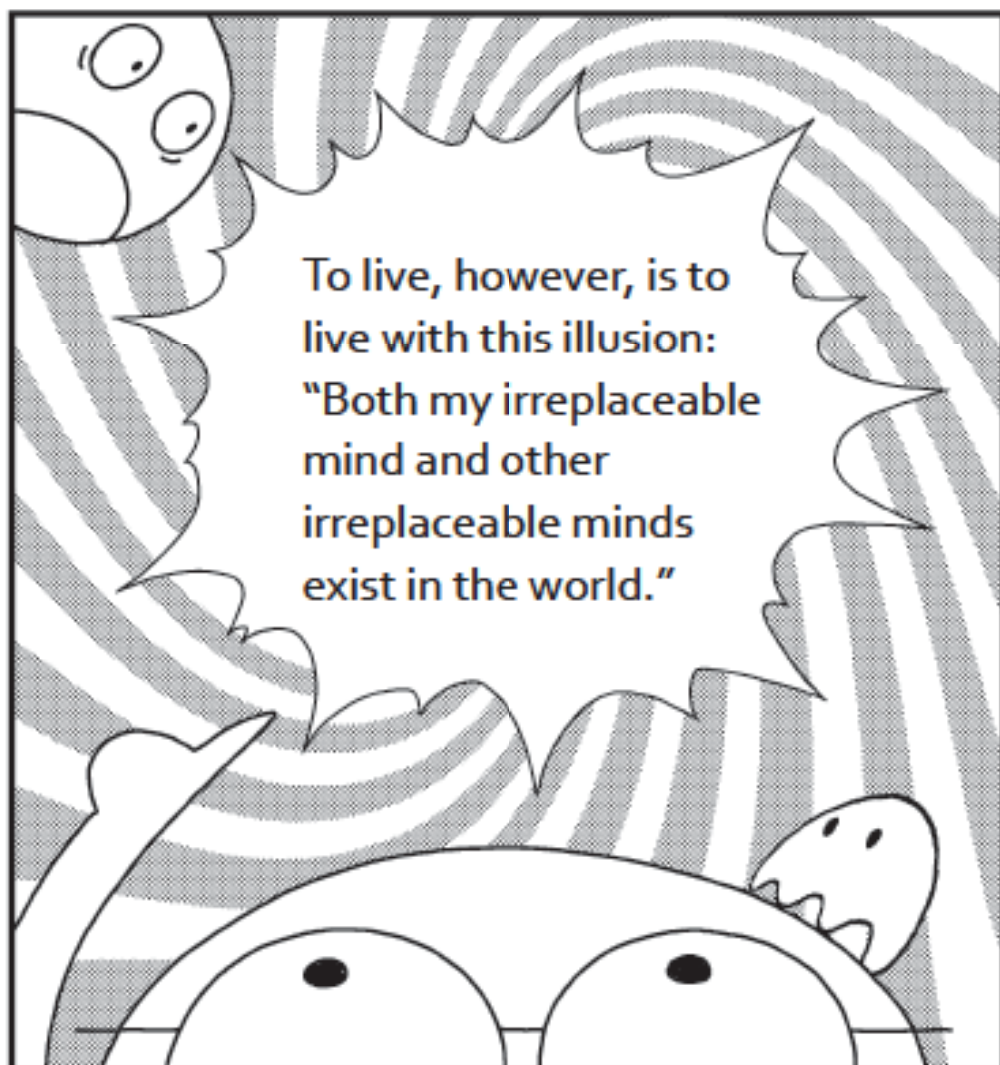
The mysterious
being that is another
person's mind also
becomes a pseudo
solipsistic being.



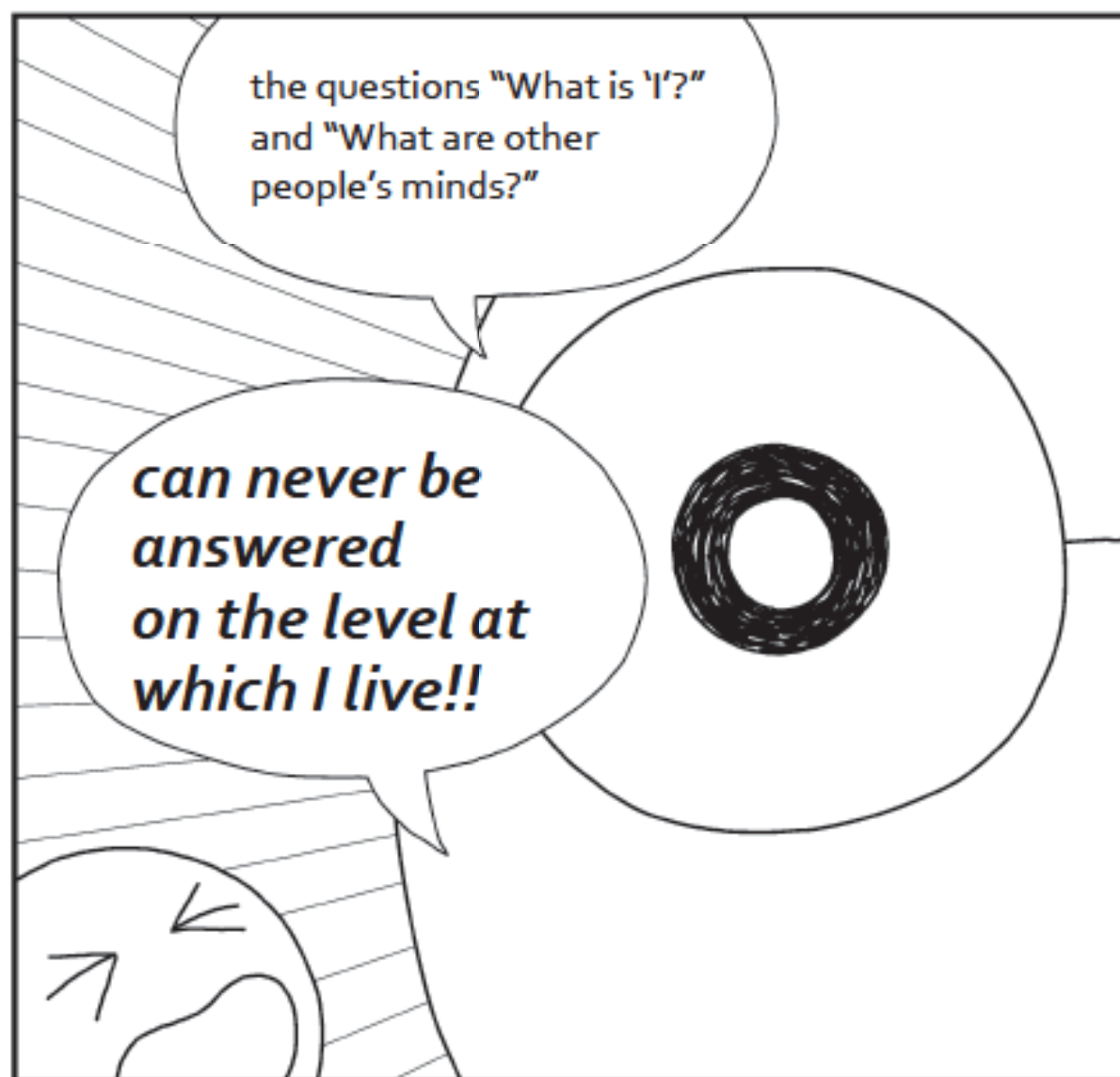
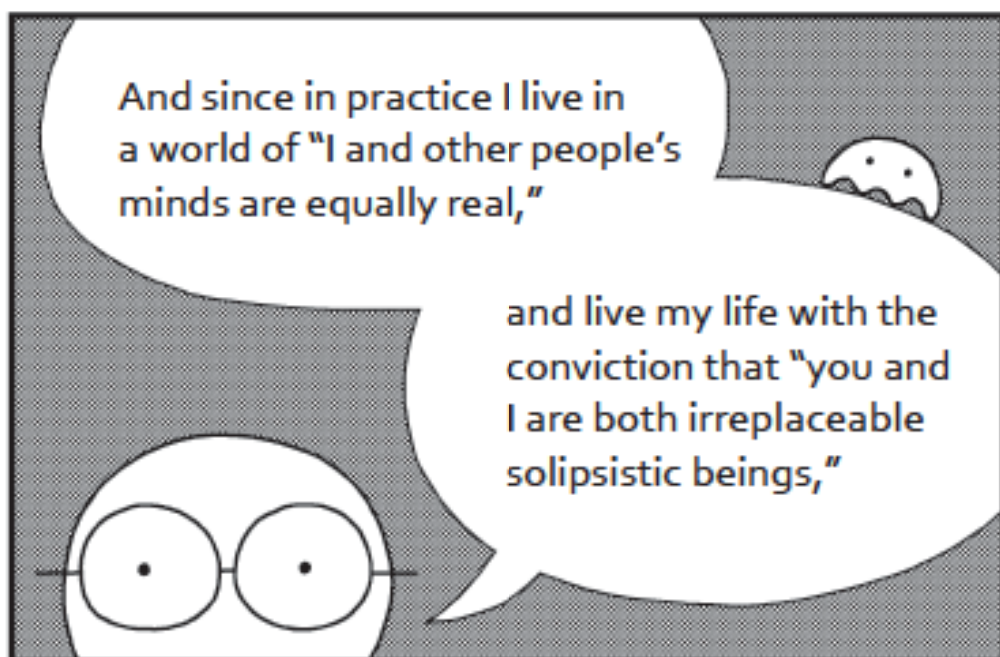




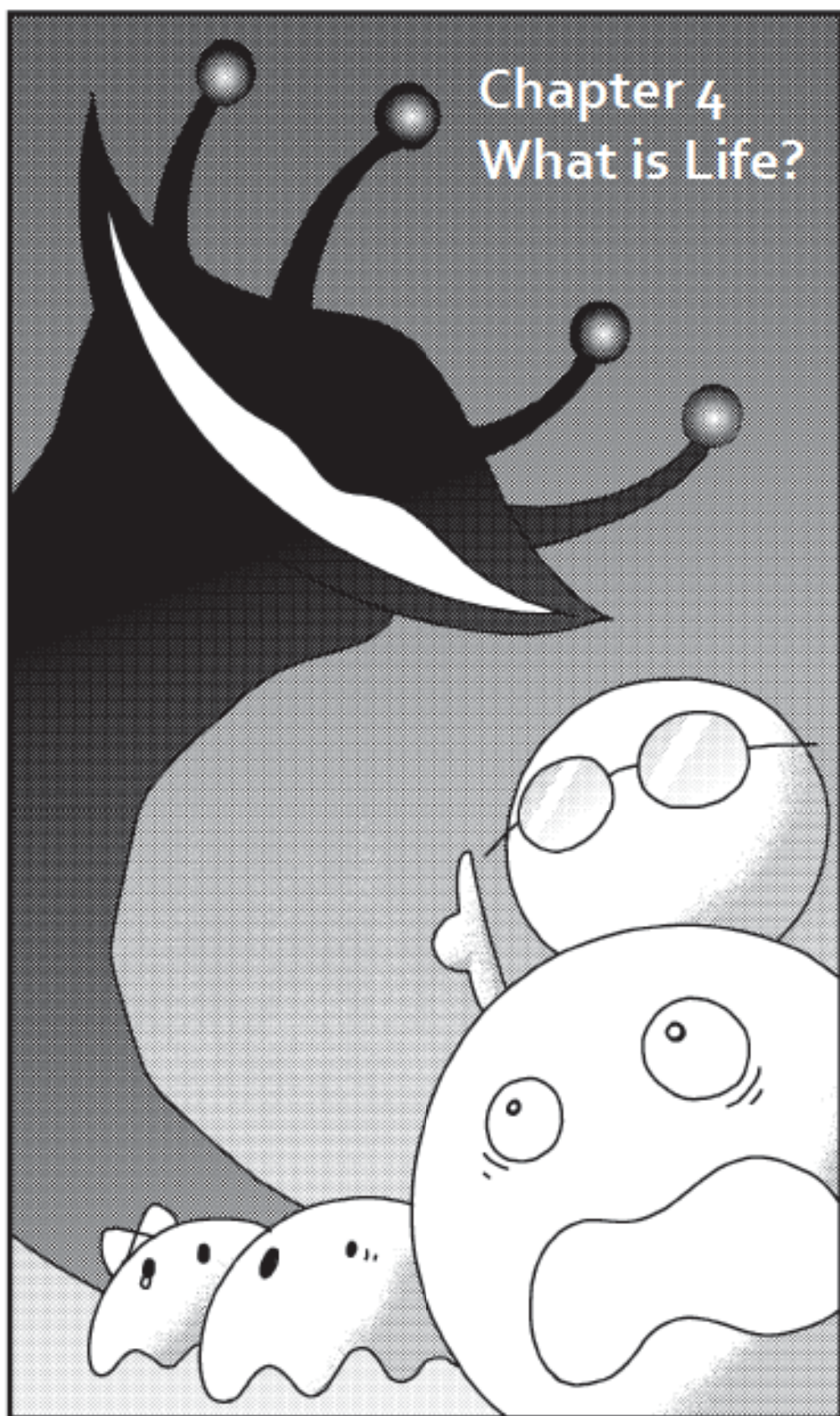
* 迷 means "illusion."

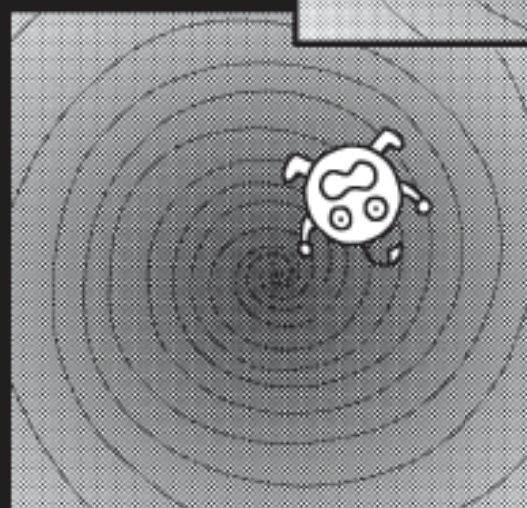
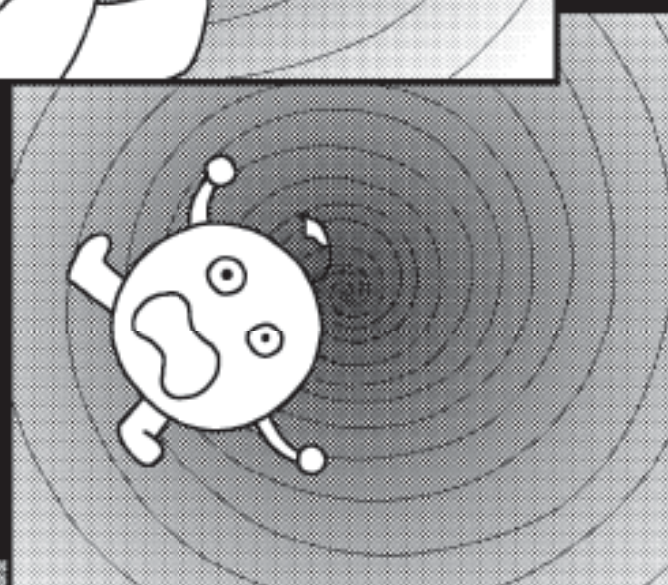
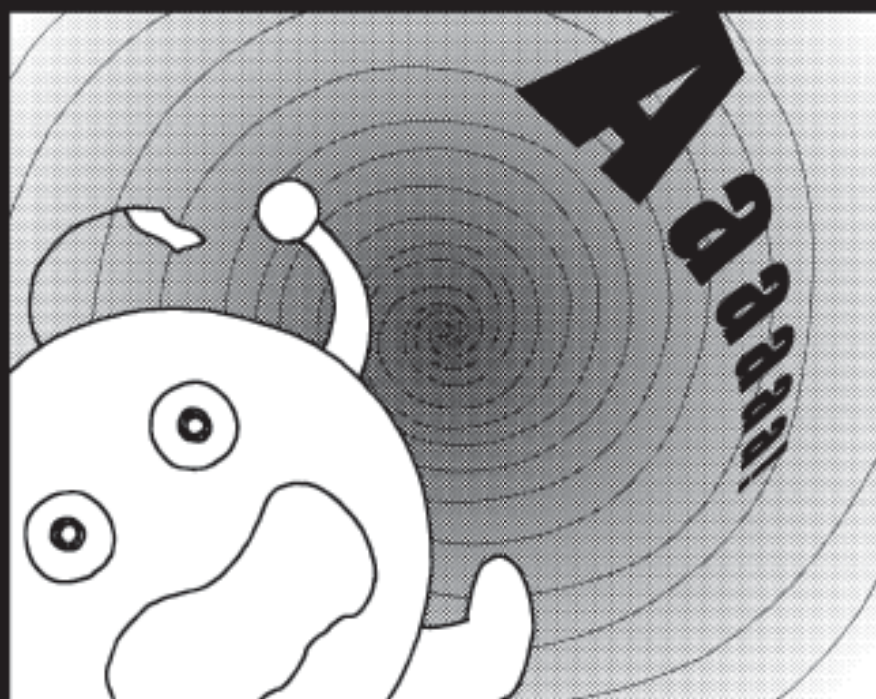


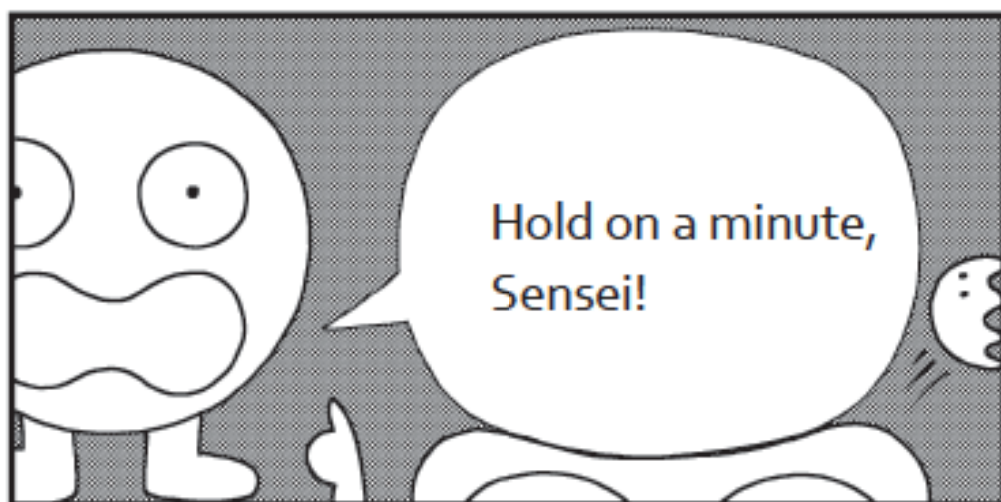
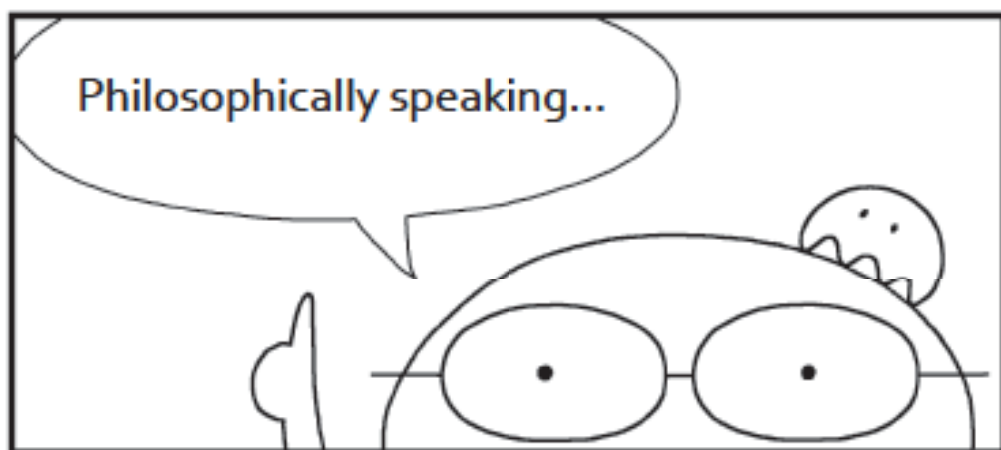
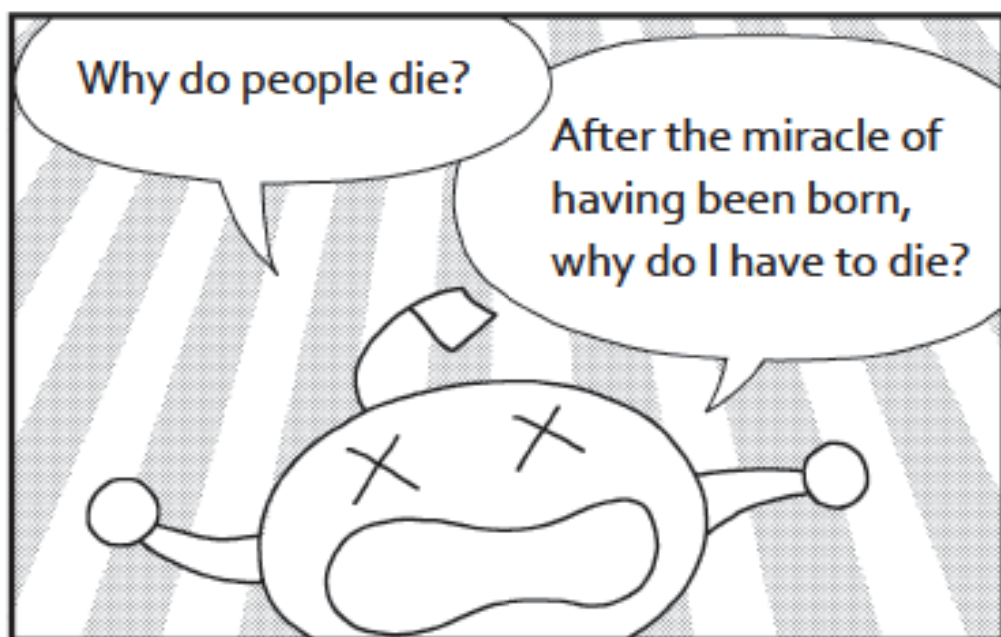
Note: Buddhist philosophy also maintains that we are living in a "world of illusions," but Morioka is not a Buddhist philosopher.

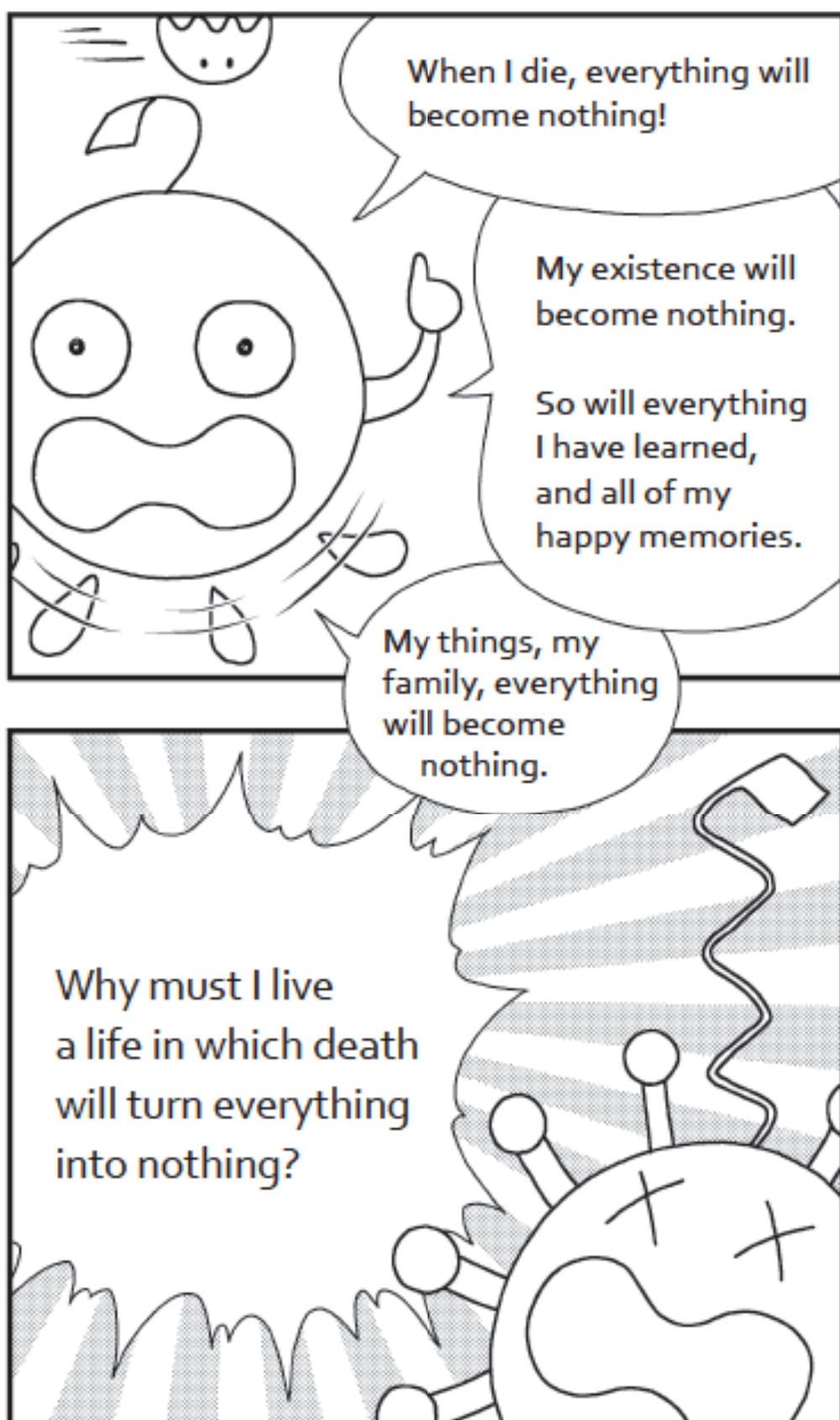


Chapter 4
What is Life?









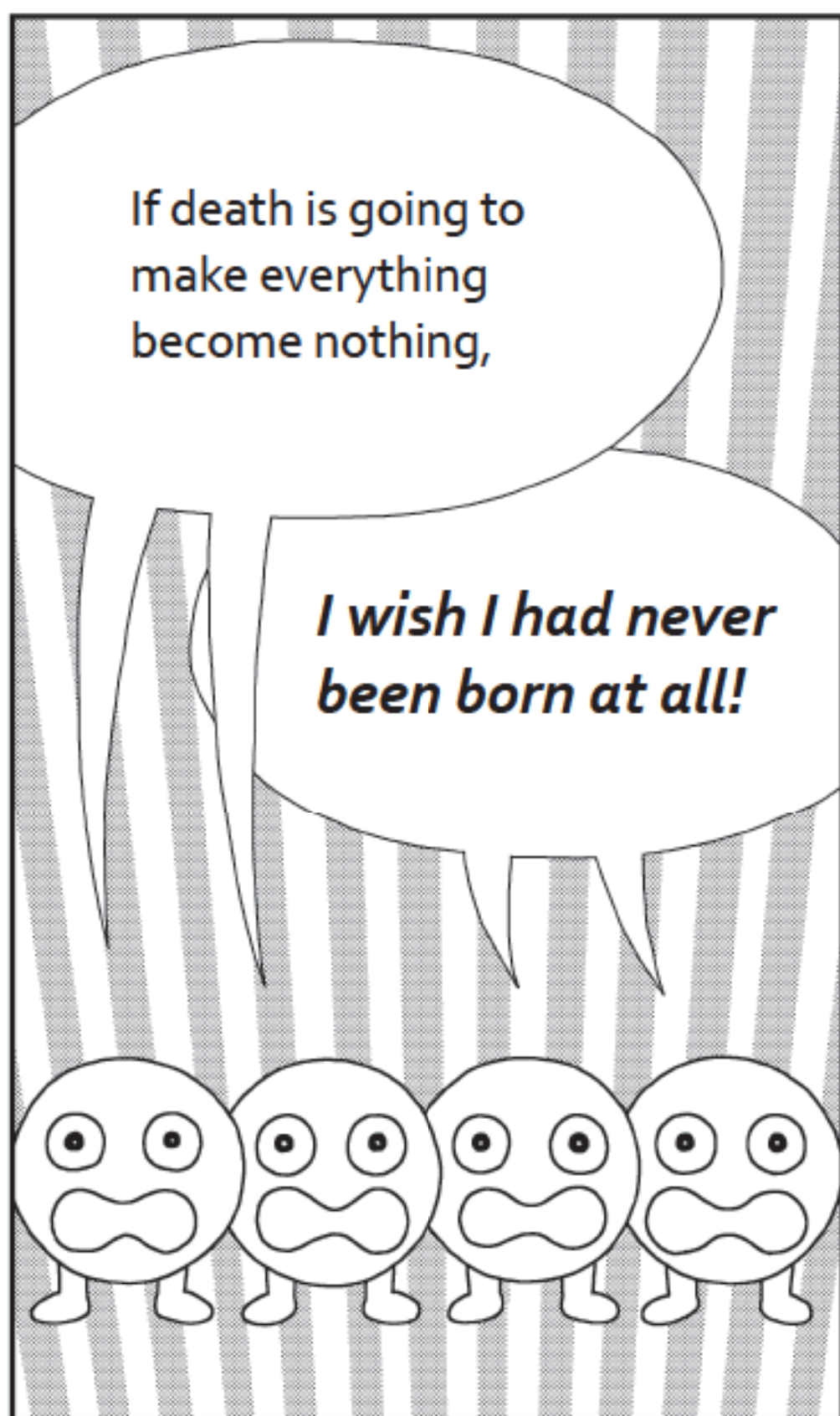


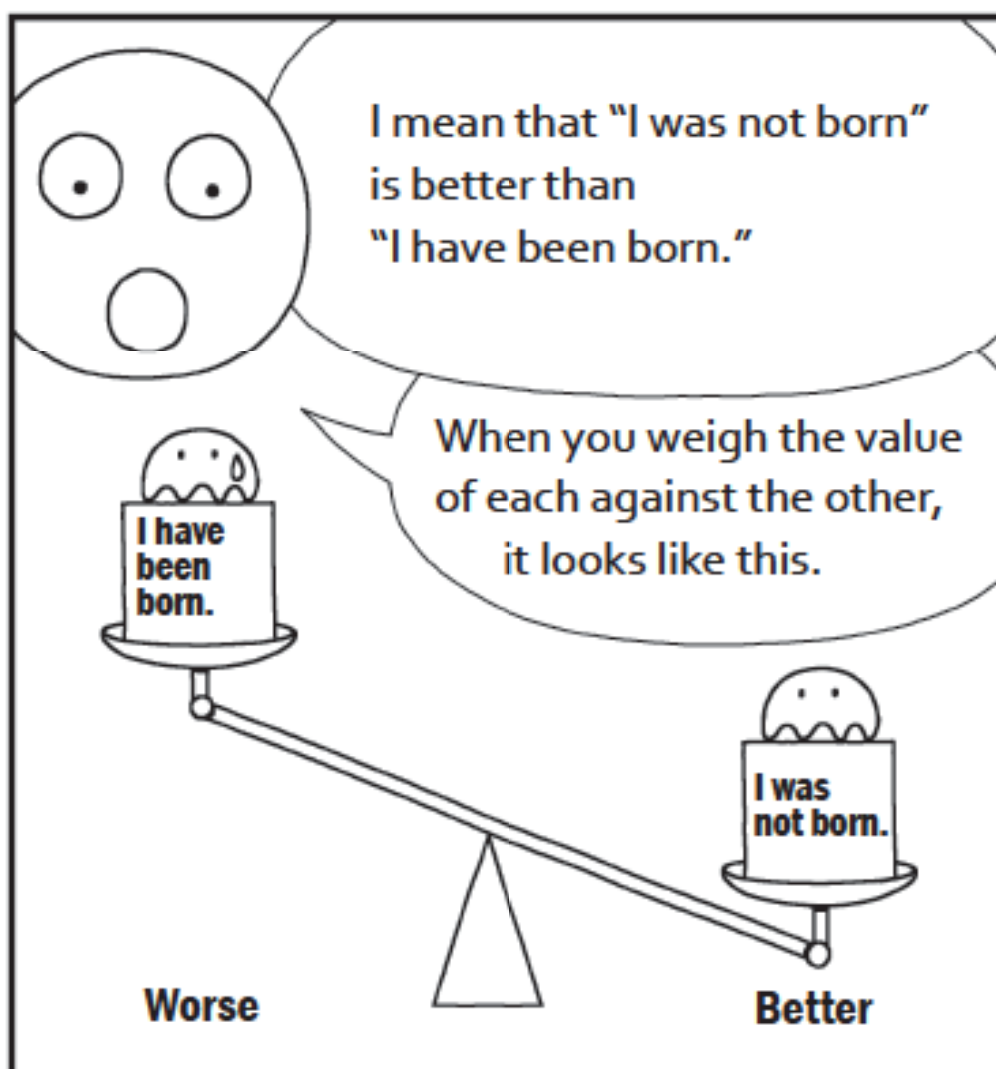
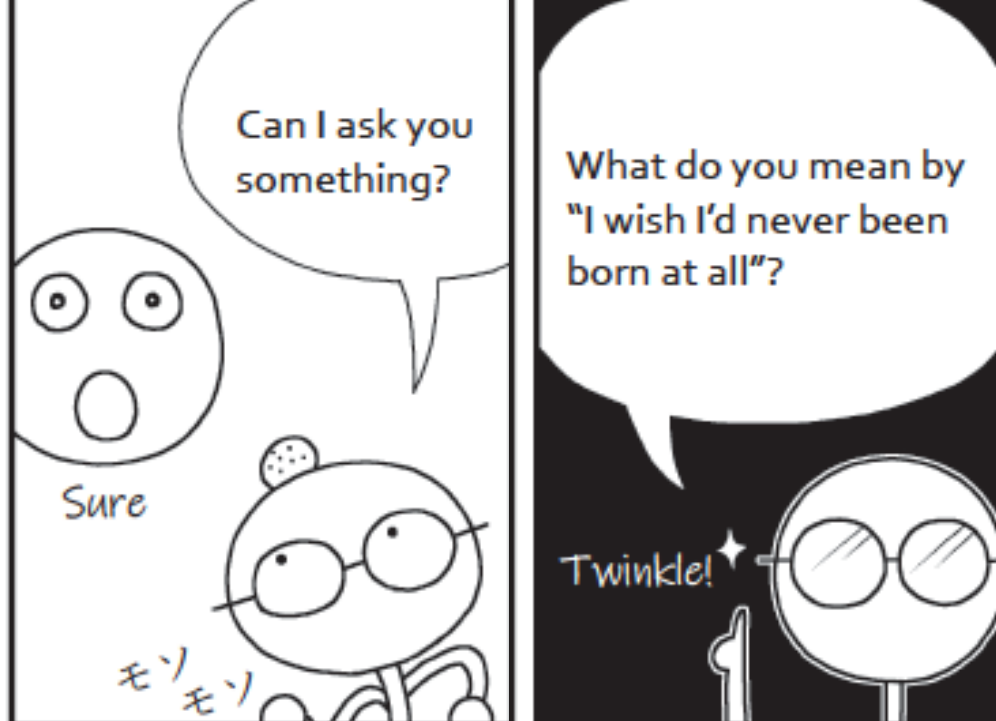
When I die everything
will be over.

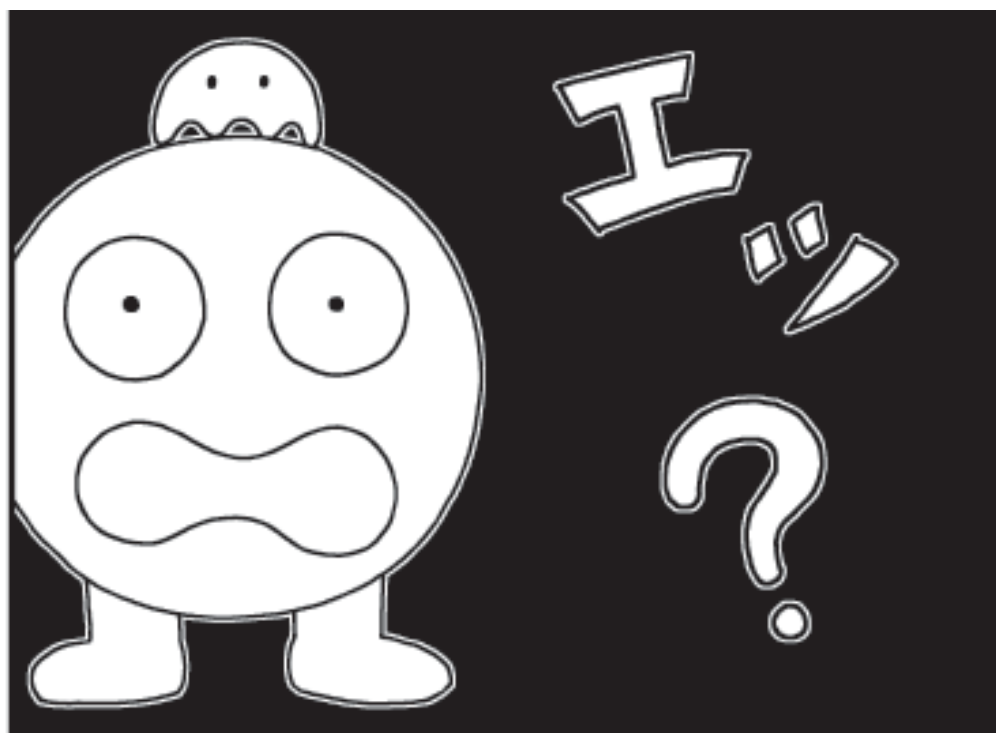
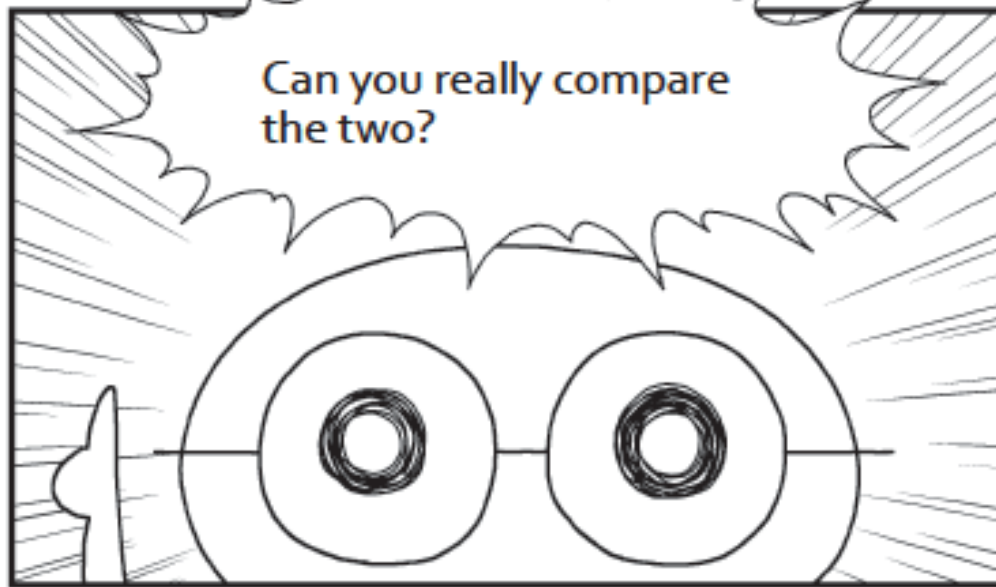
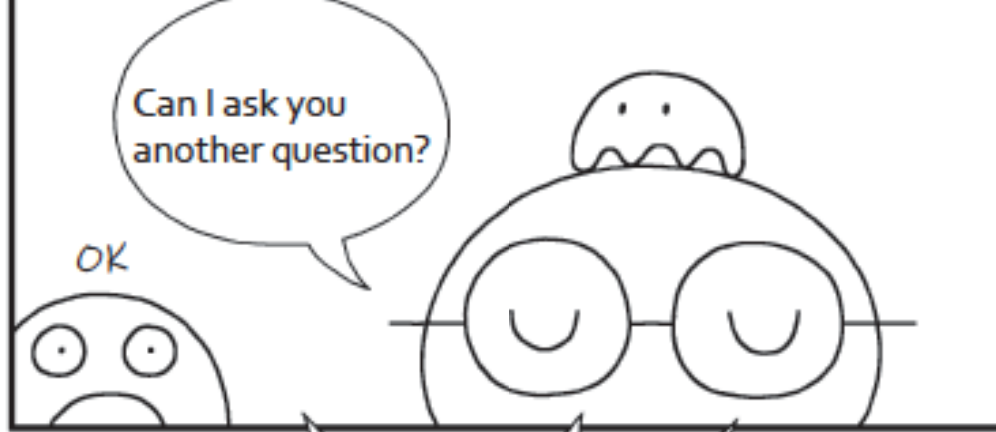
Why do I have
to die?

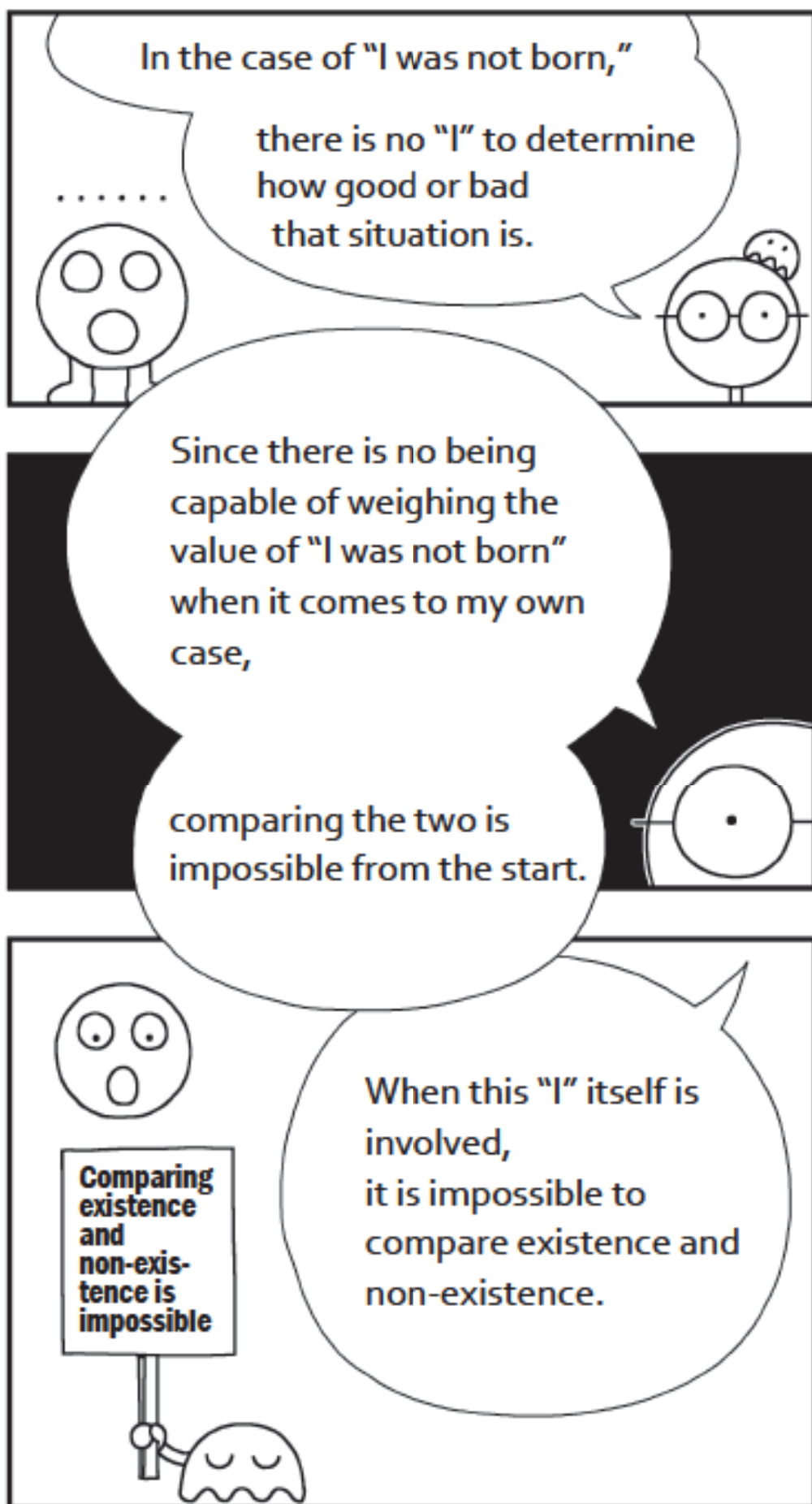


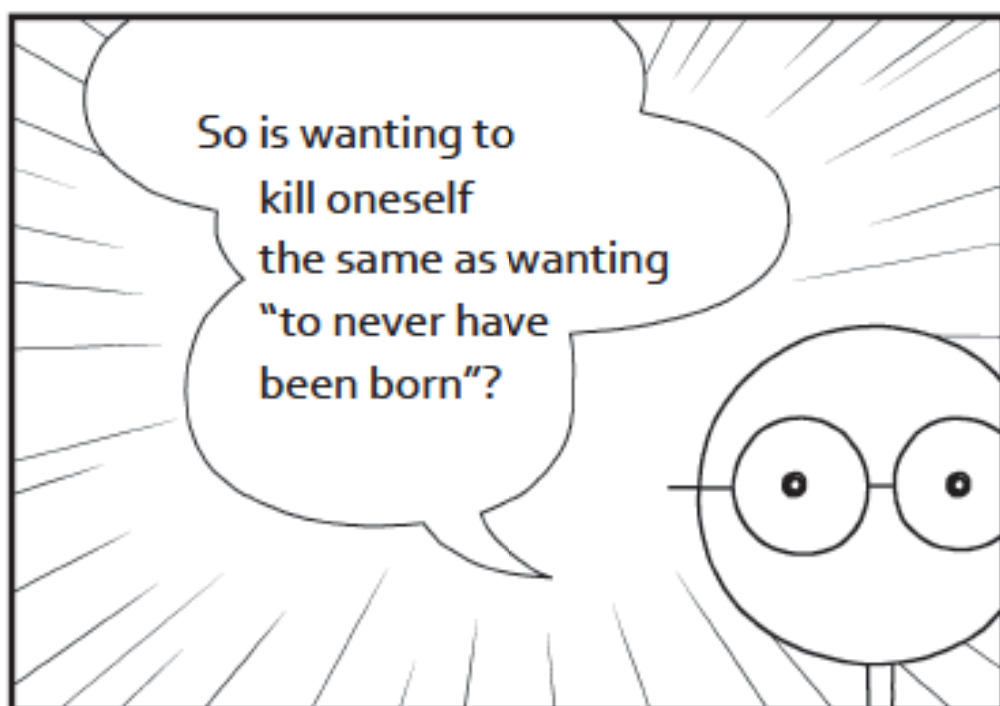
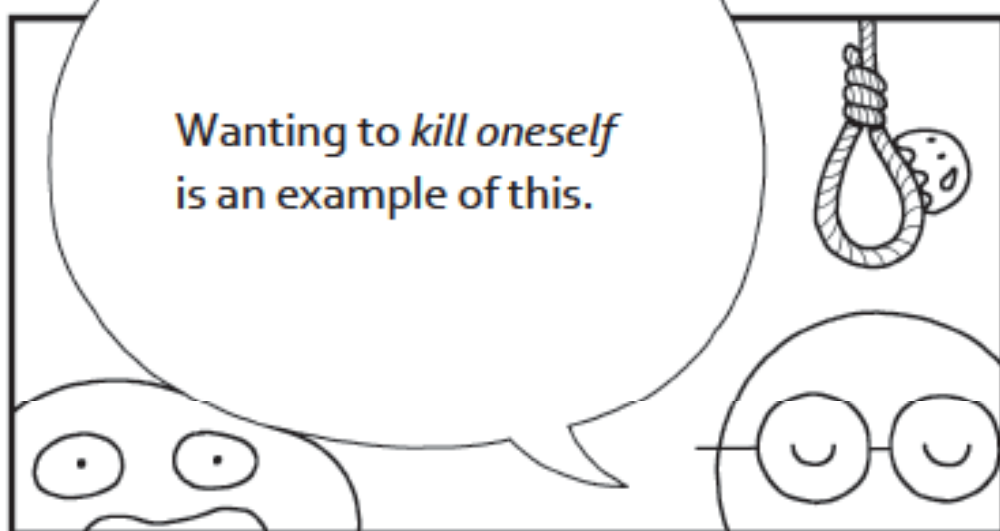
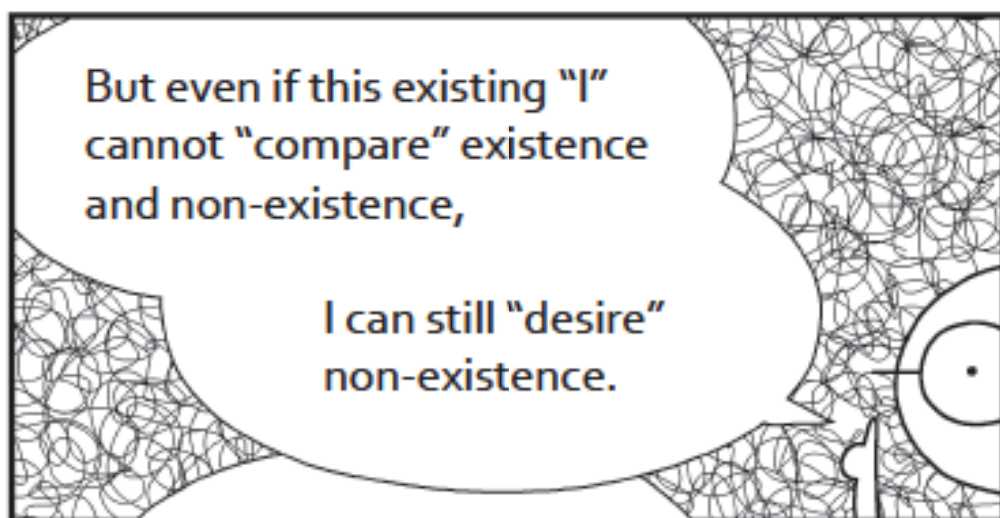
Why have I been
born into
this kind of life?

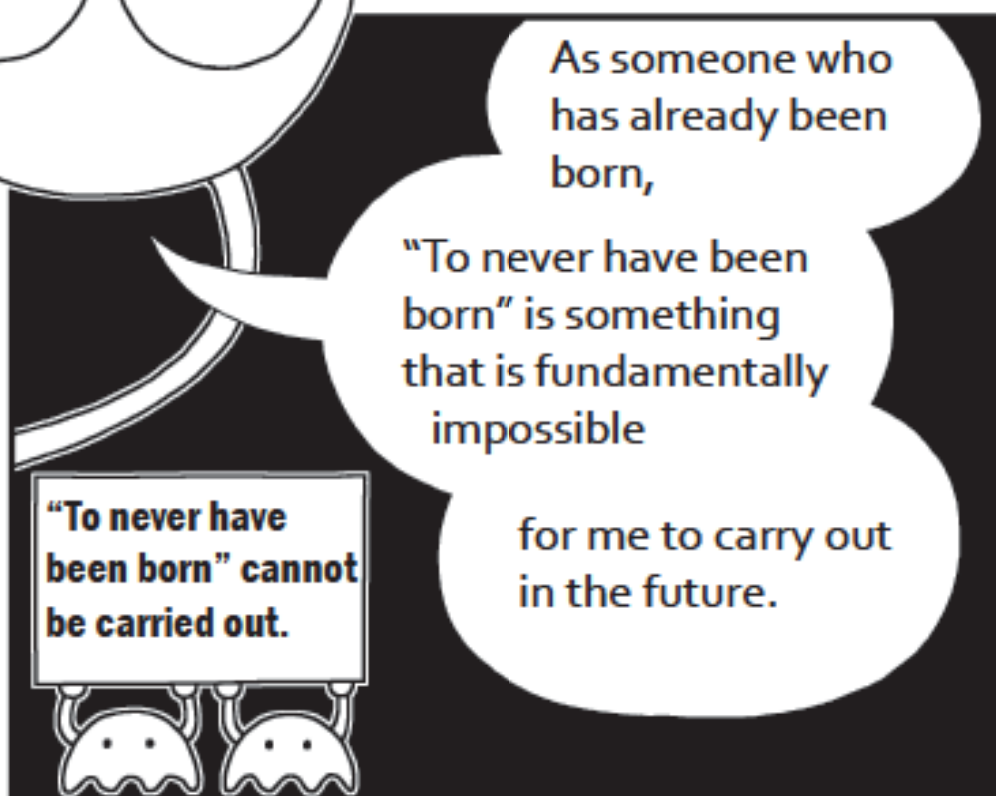
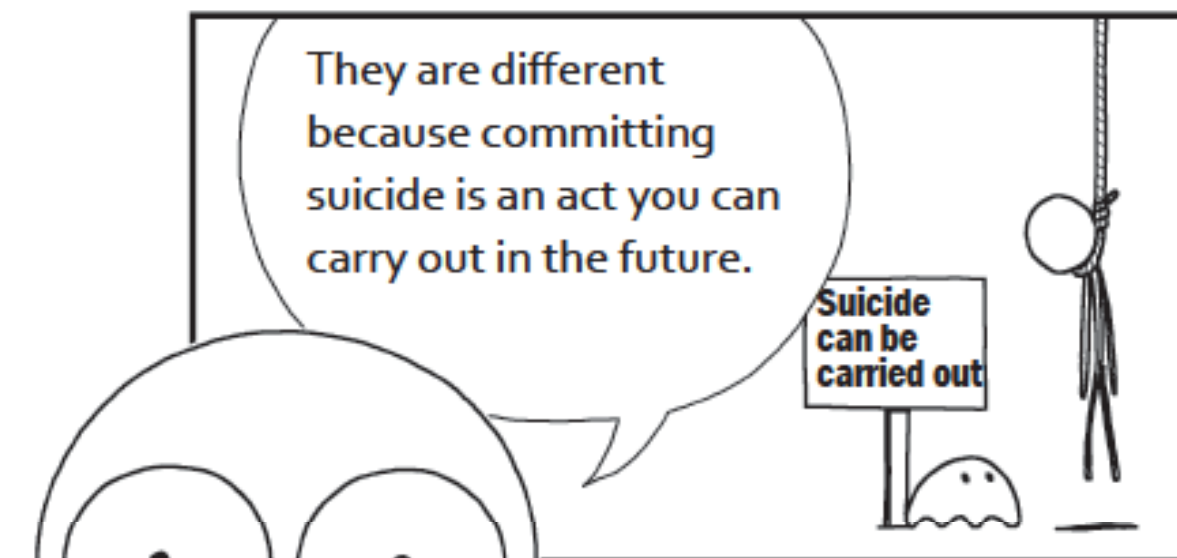
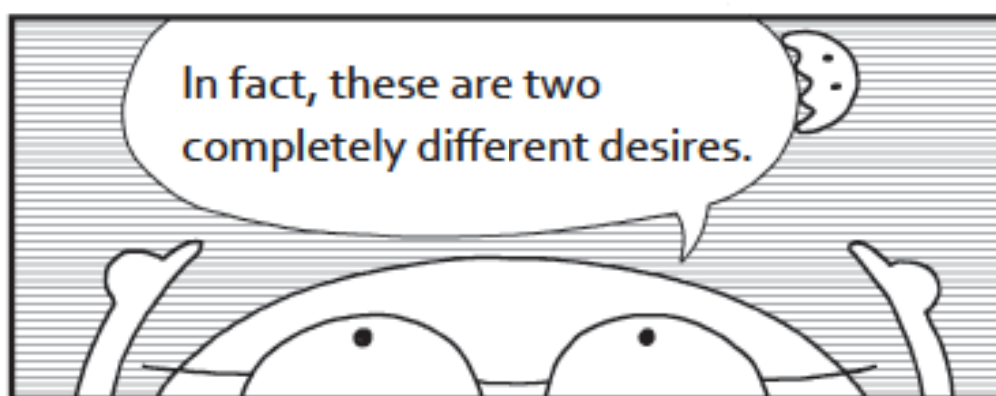


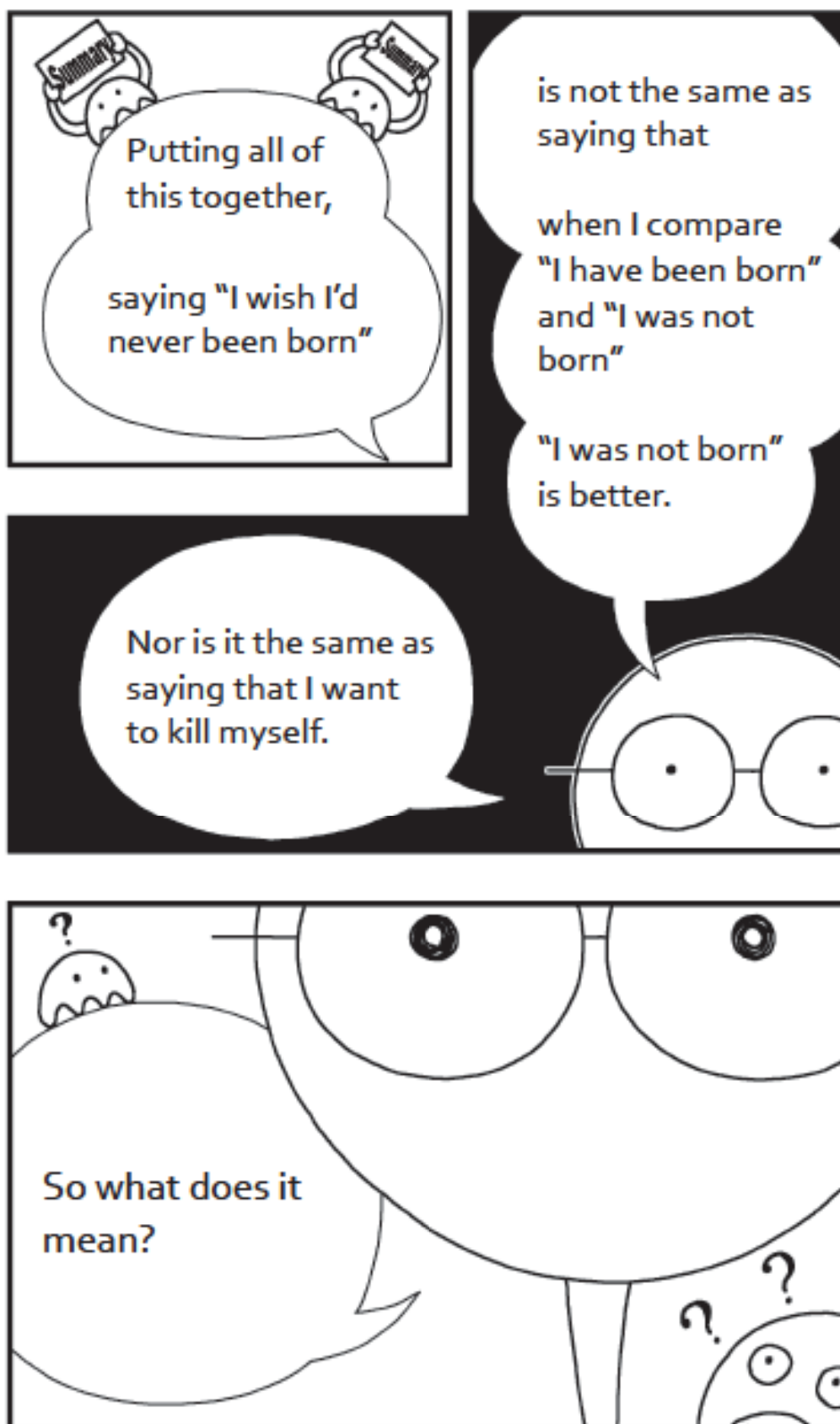


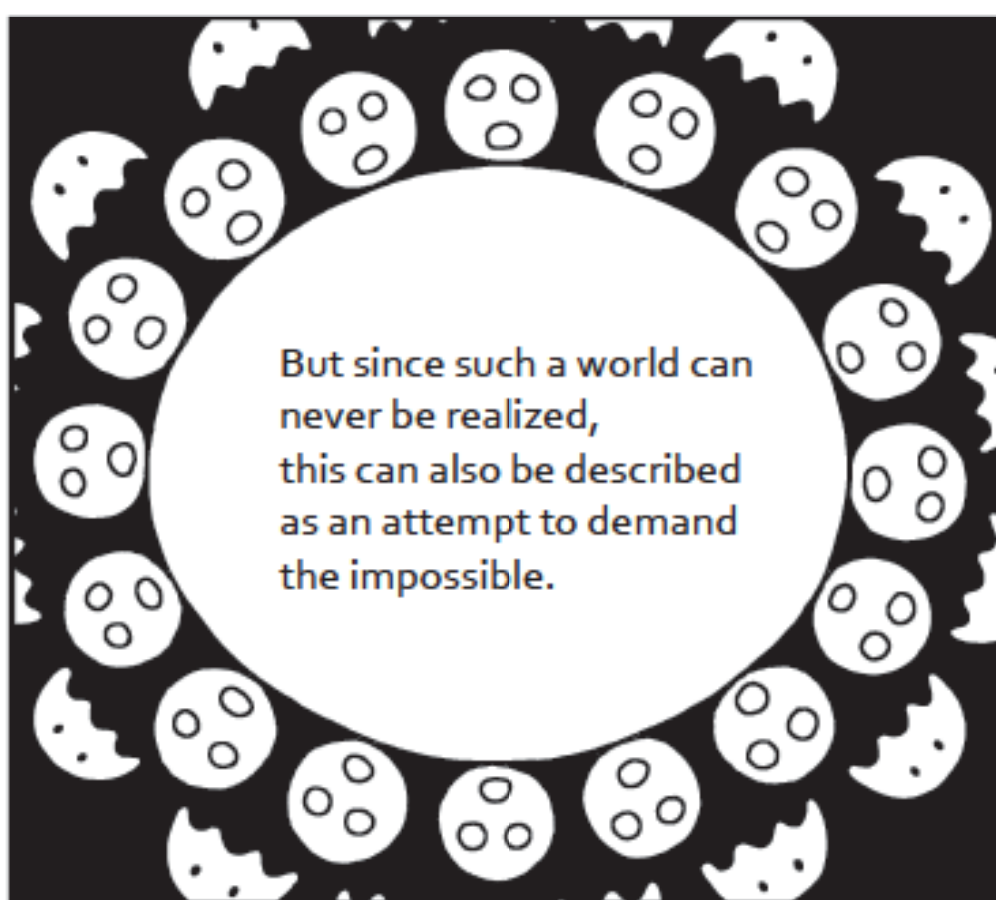
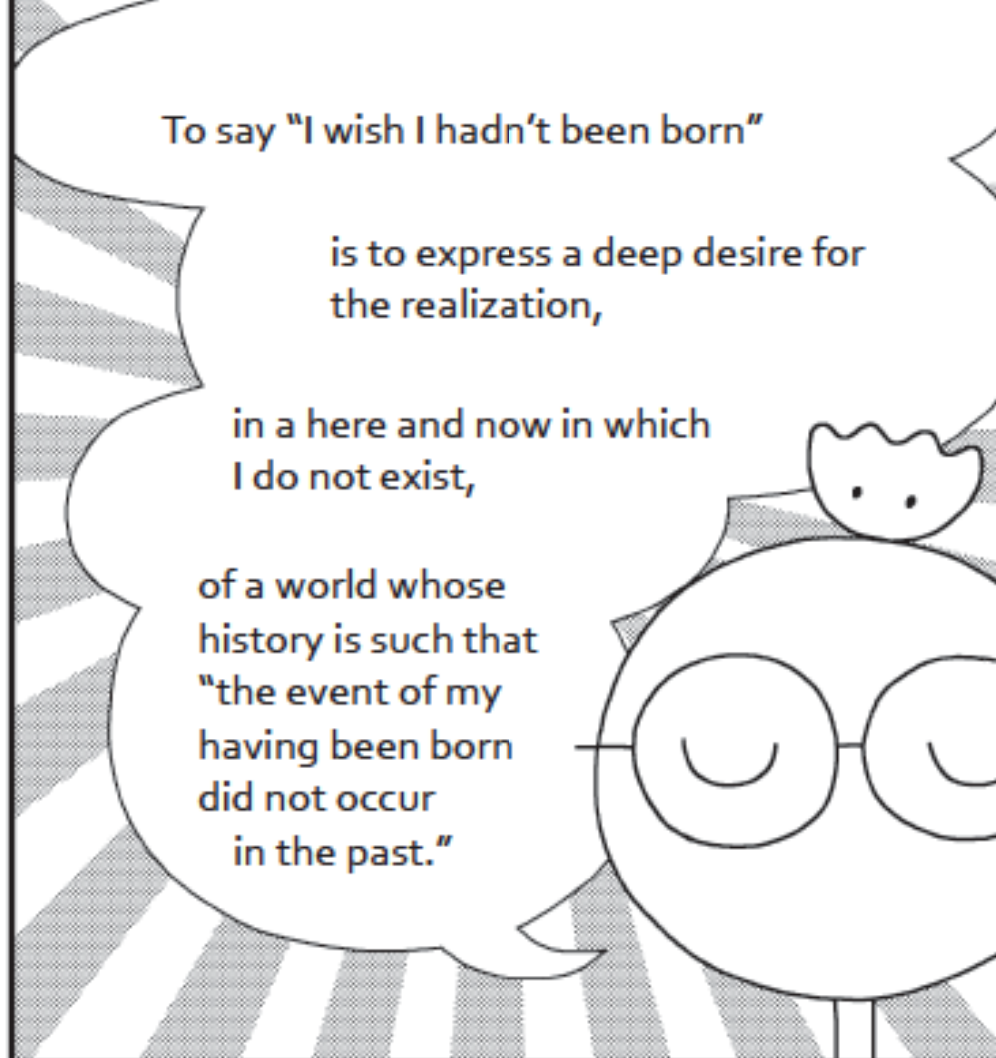


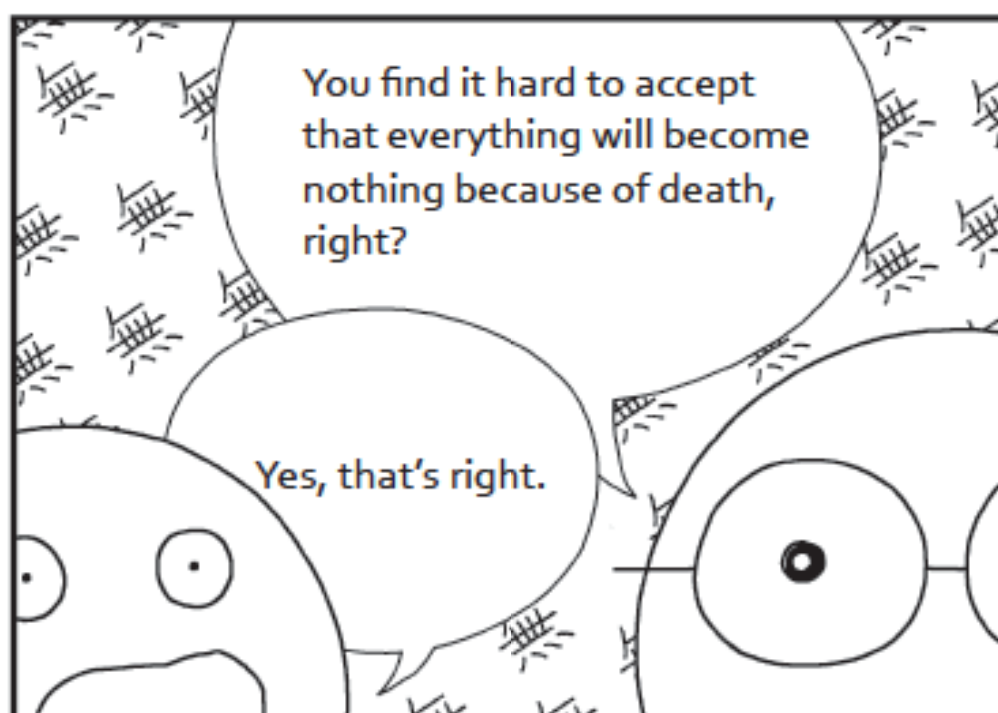
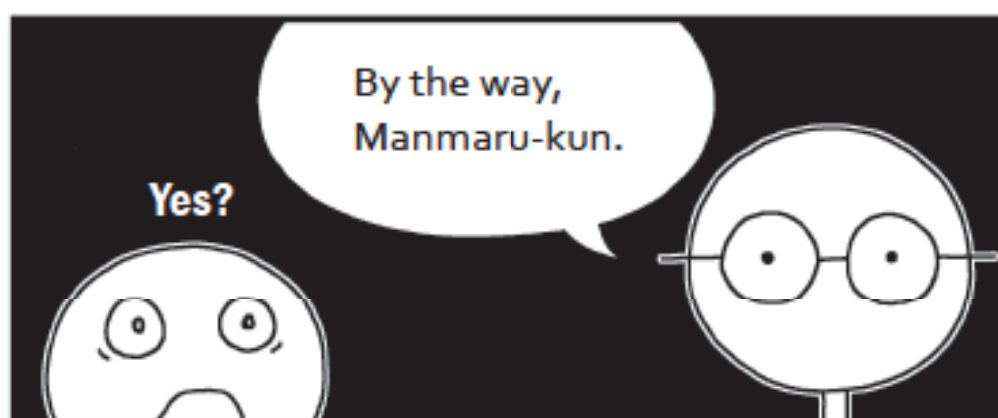
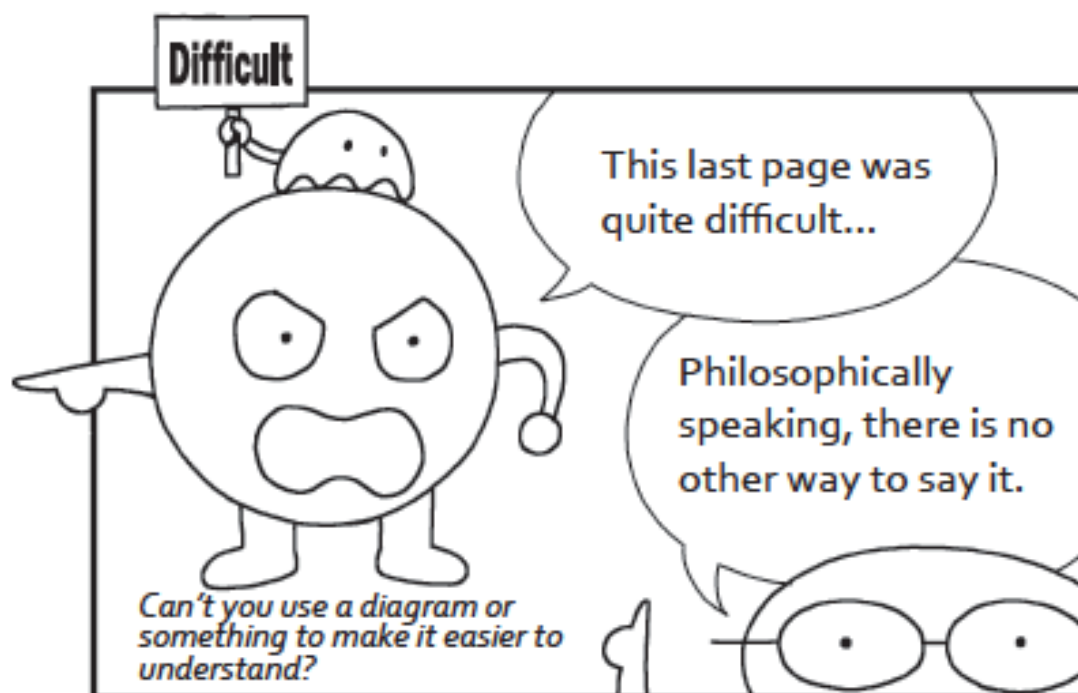




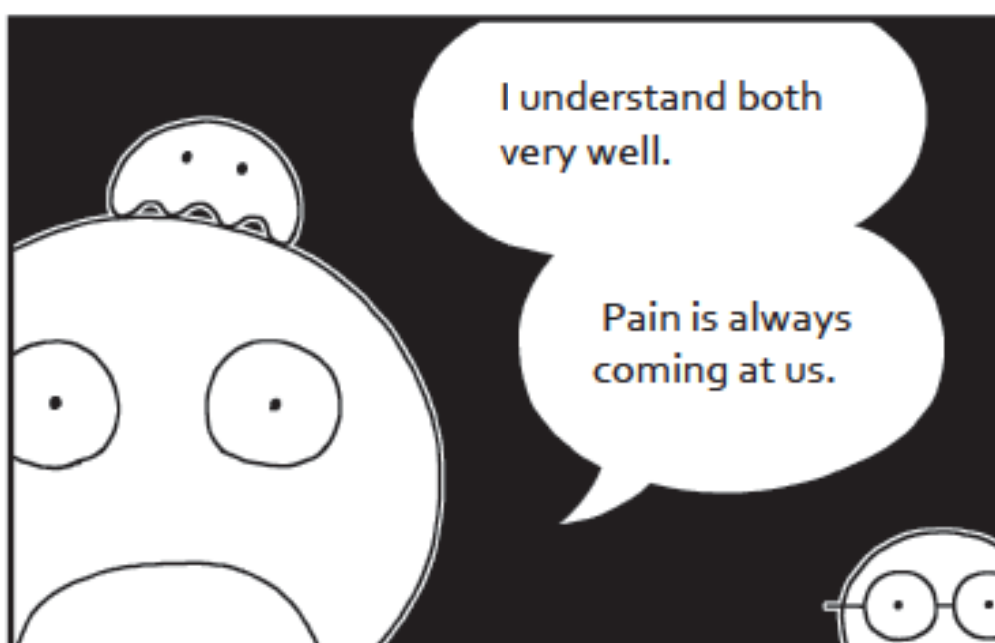
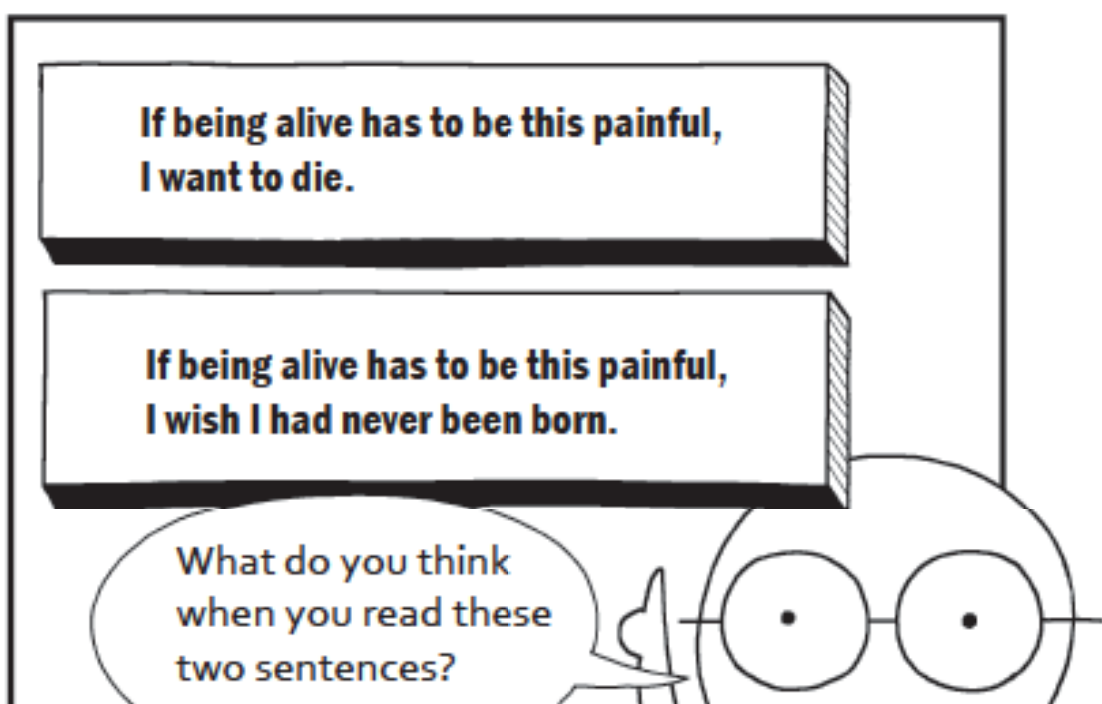
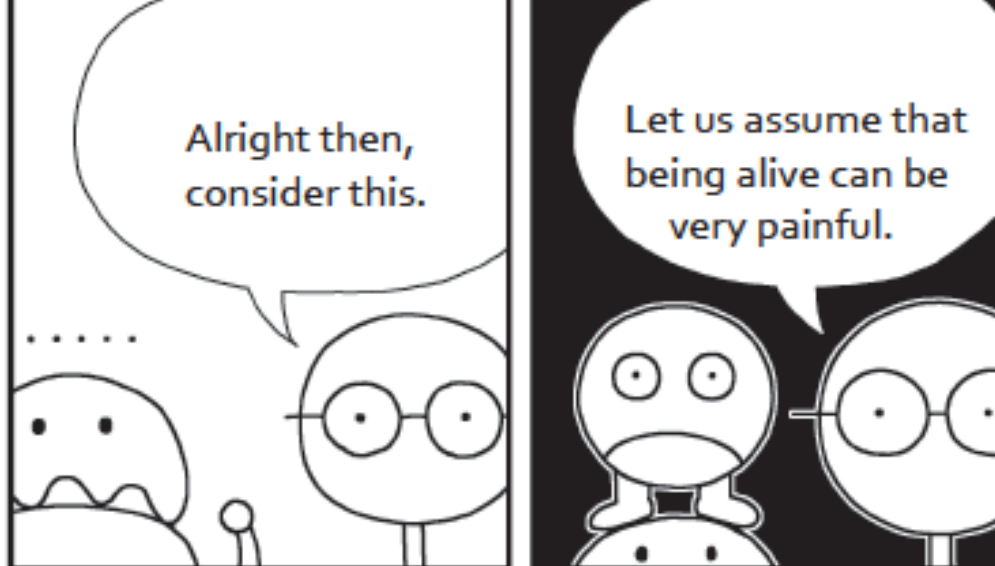


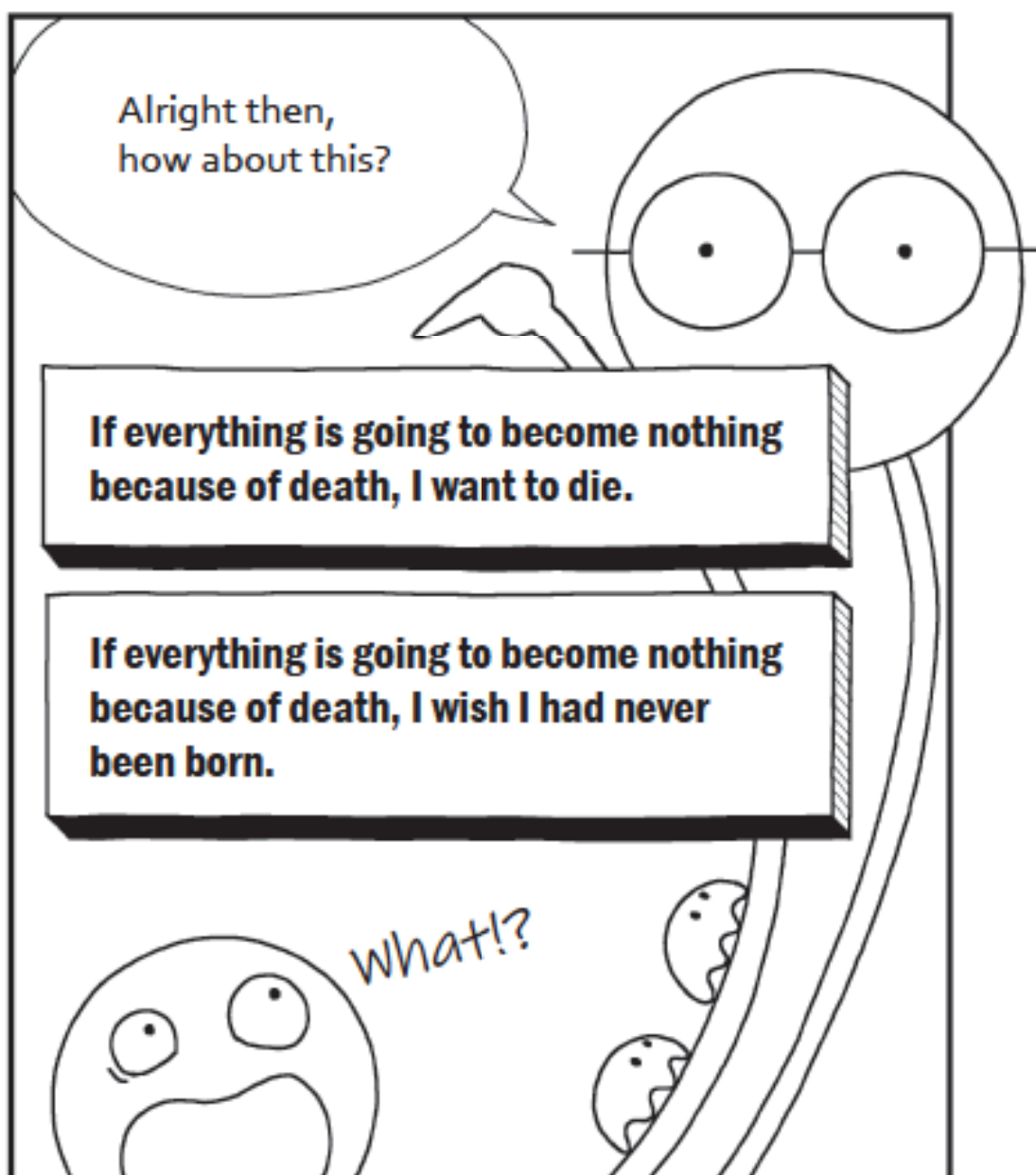
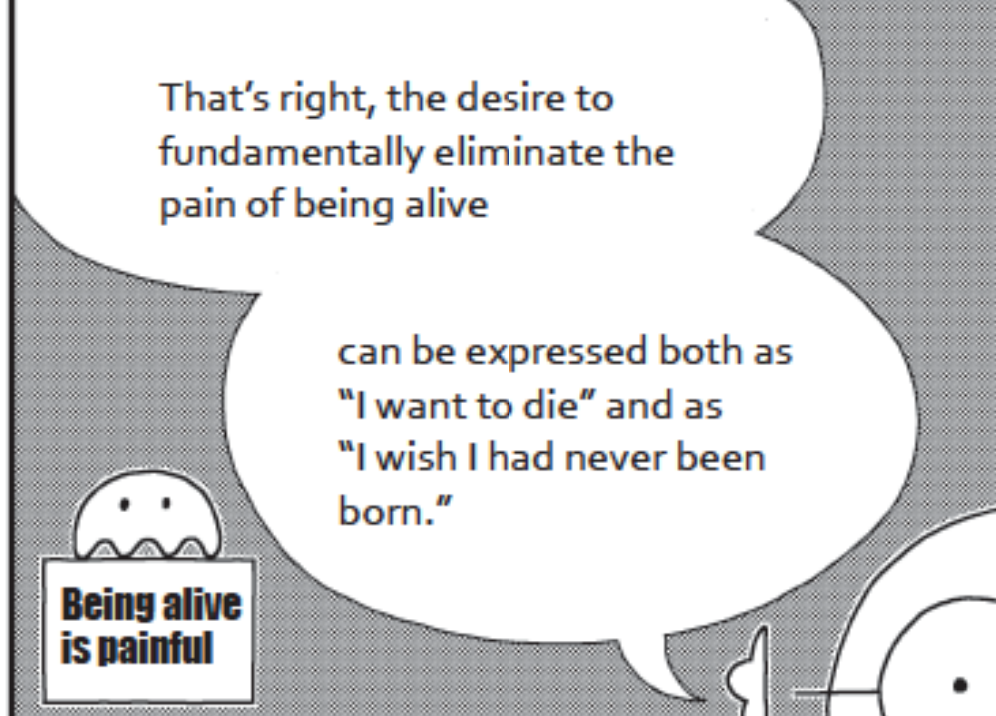




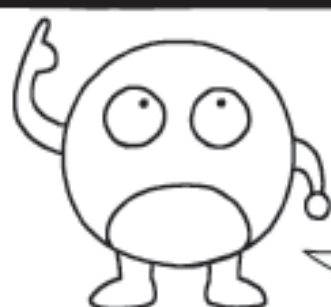


*無 means "Nothing."





If everything is going to become nothing because of death, I want to die.



I don't understand this.
If I will become nothing
when I die, then I don't
want to die.


What I really
wanted to say is
more like this.



If everything is going to become nothing because of death, I wish I had never been born.

That's exactly
right!






The desire to fundamentally
erase this situation in which
"everything is going to become
nothing because of death"

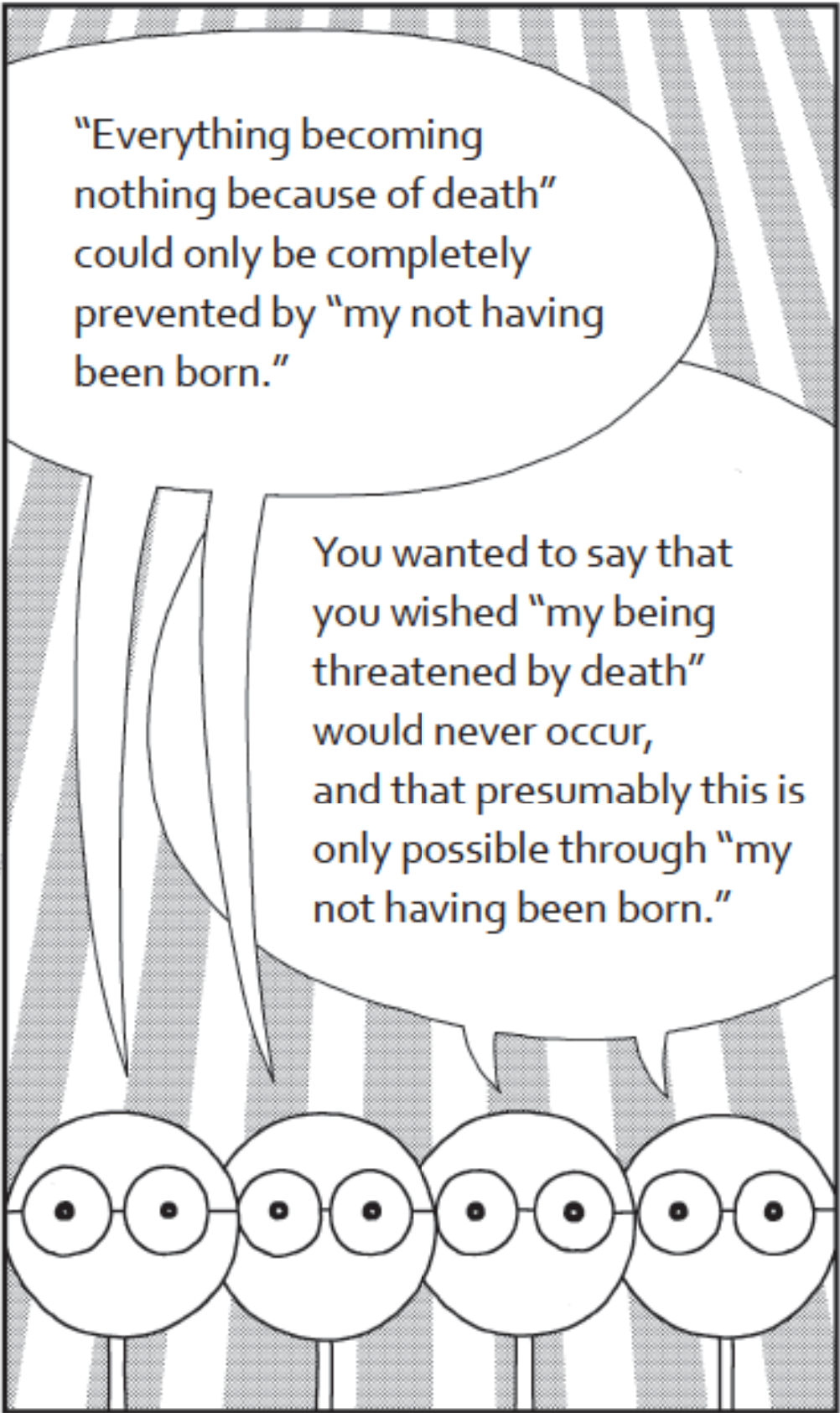
can only be expressed with
the phrase "I wish I had never
been born."

In other words, what you wanted to
express with the words "if every-
thing is going to become nothing
because of death, then I wish I had
never been born"

is that if I had never been born
the prospect of "everything
becoming nothing because of
death" would presumably never
have arisen.

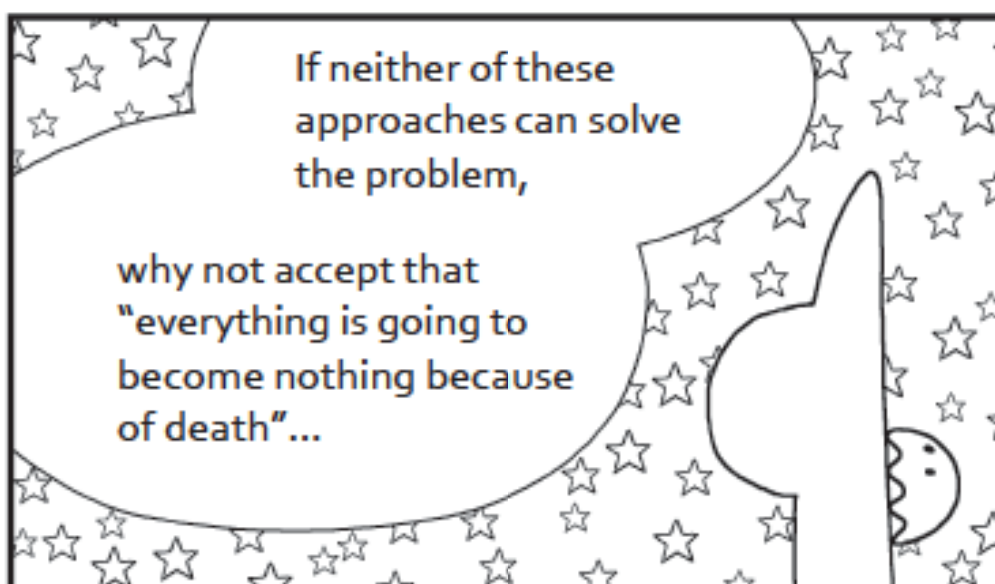
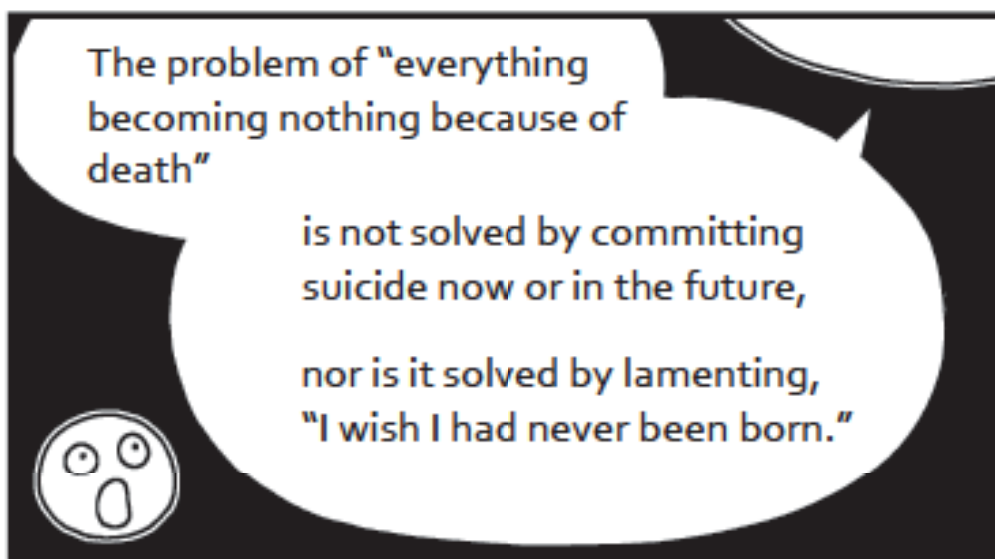
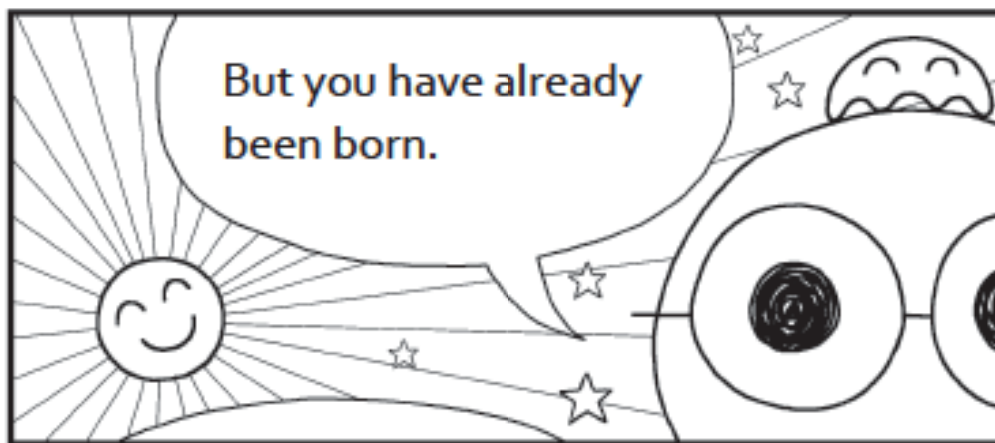


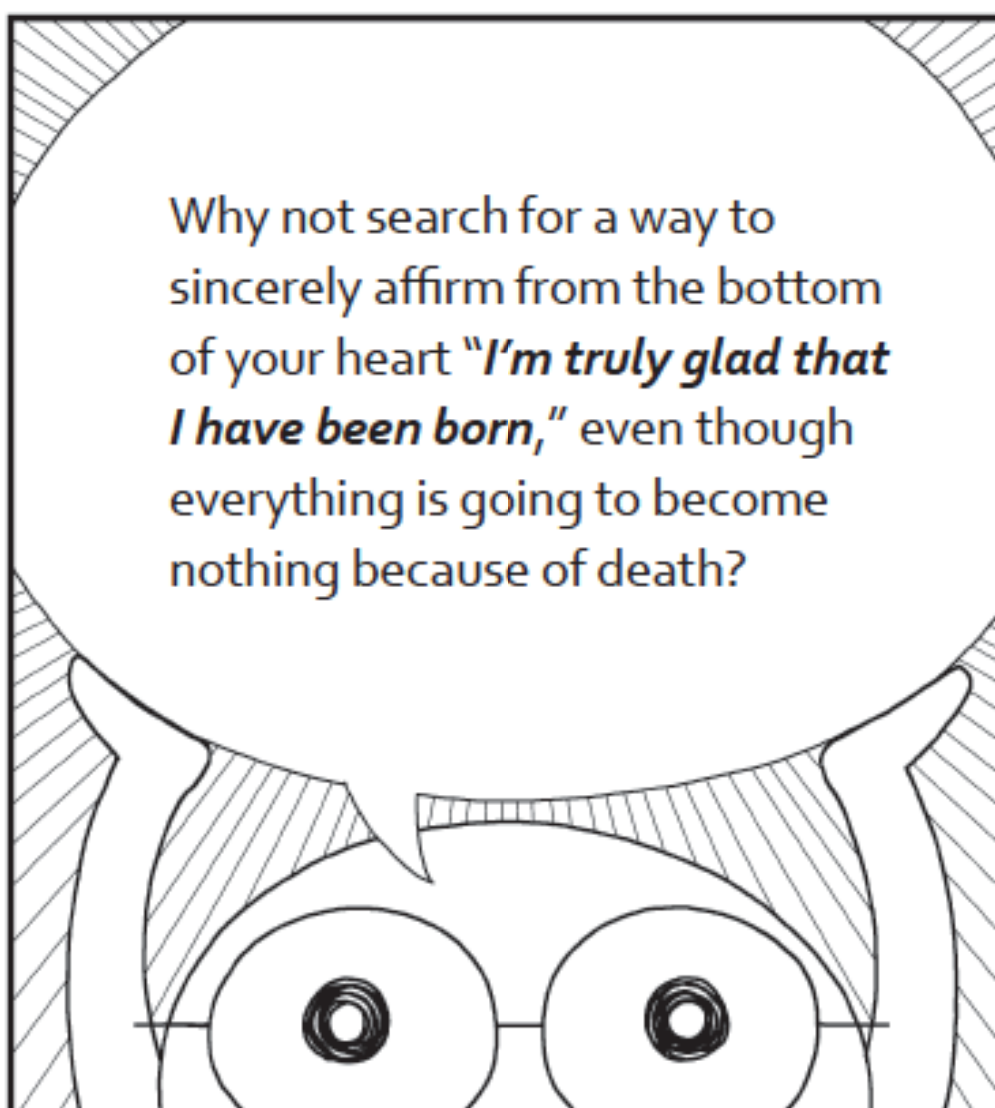
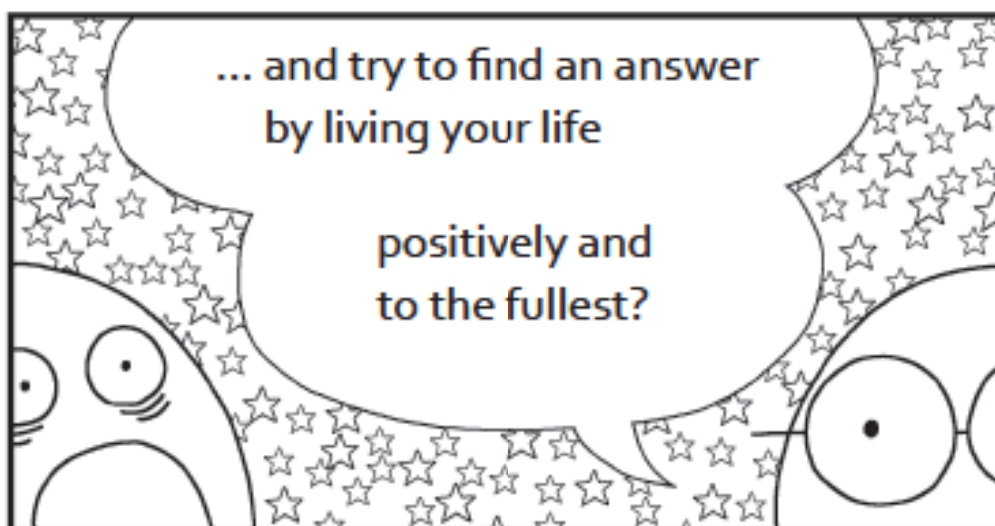
In other words

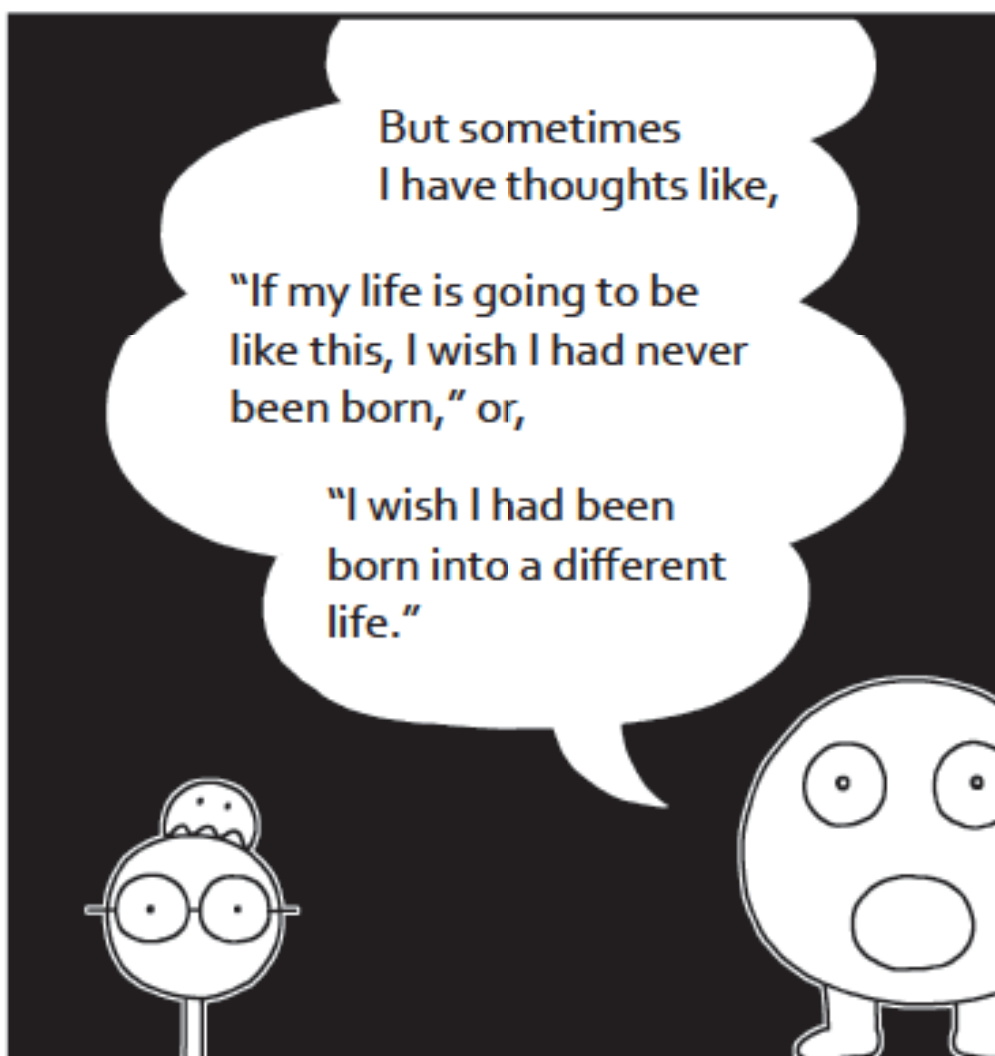
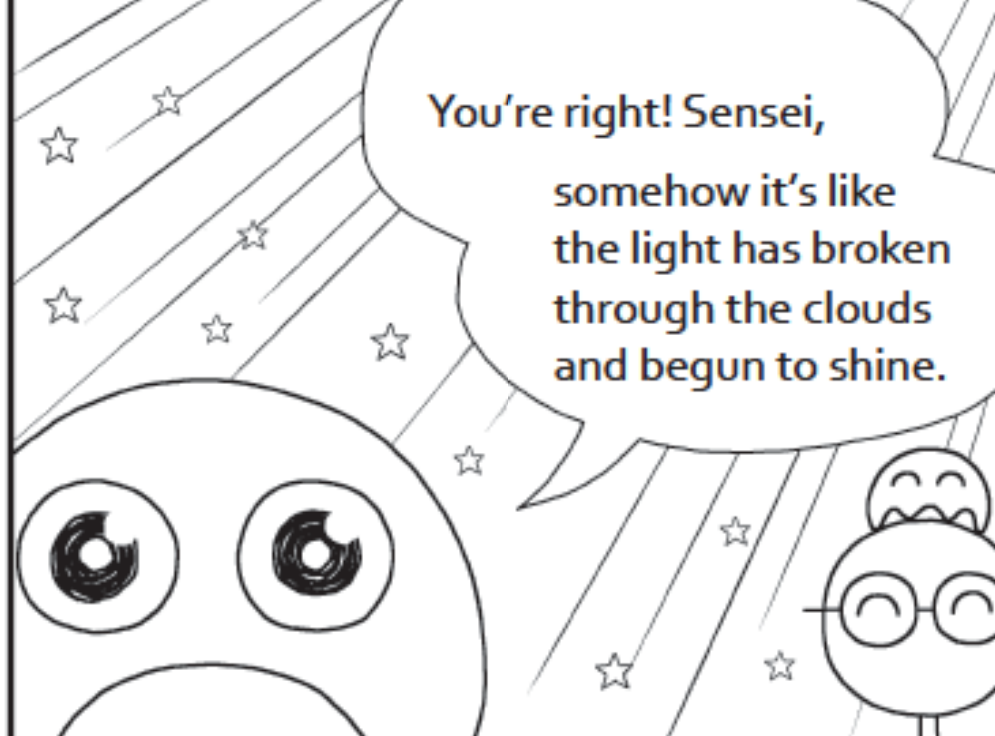


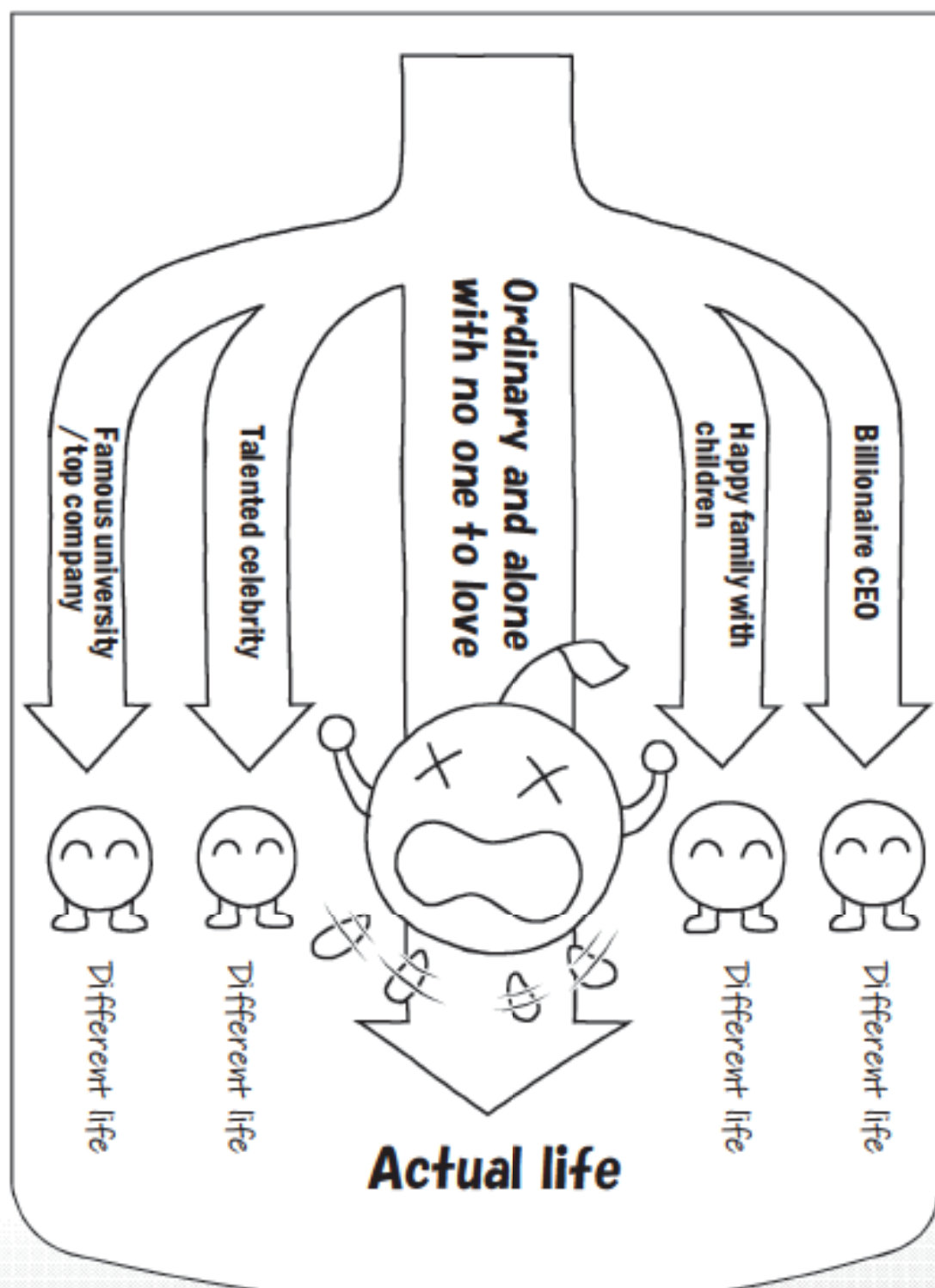
"Everything becoming nothing because of death" could only be completely prevented by "my not having been born."

You wanted to say that you wished "my being threatened by death" would never occur, and that presumably this is only possible through "my not having been born."

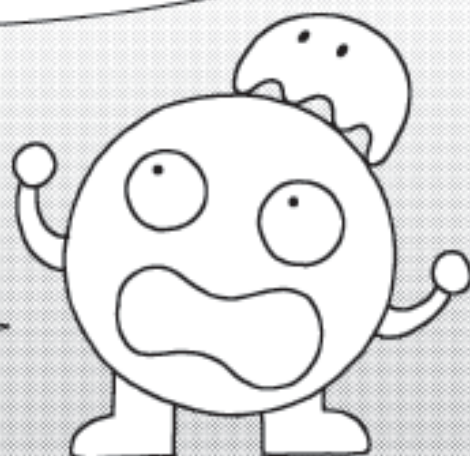


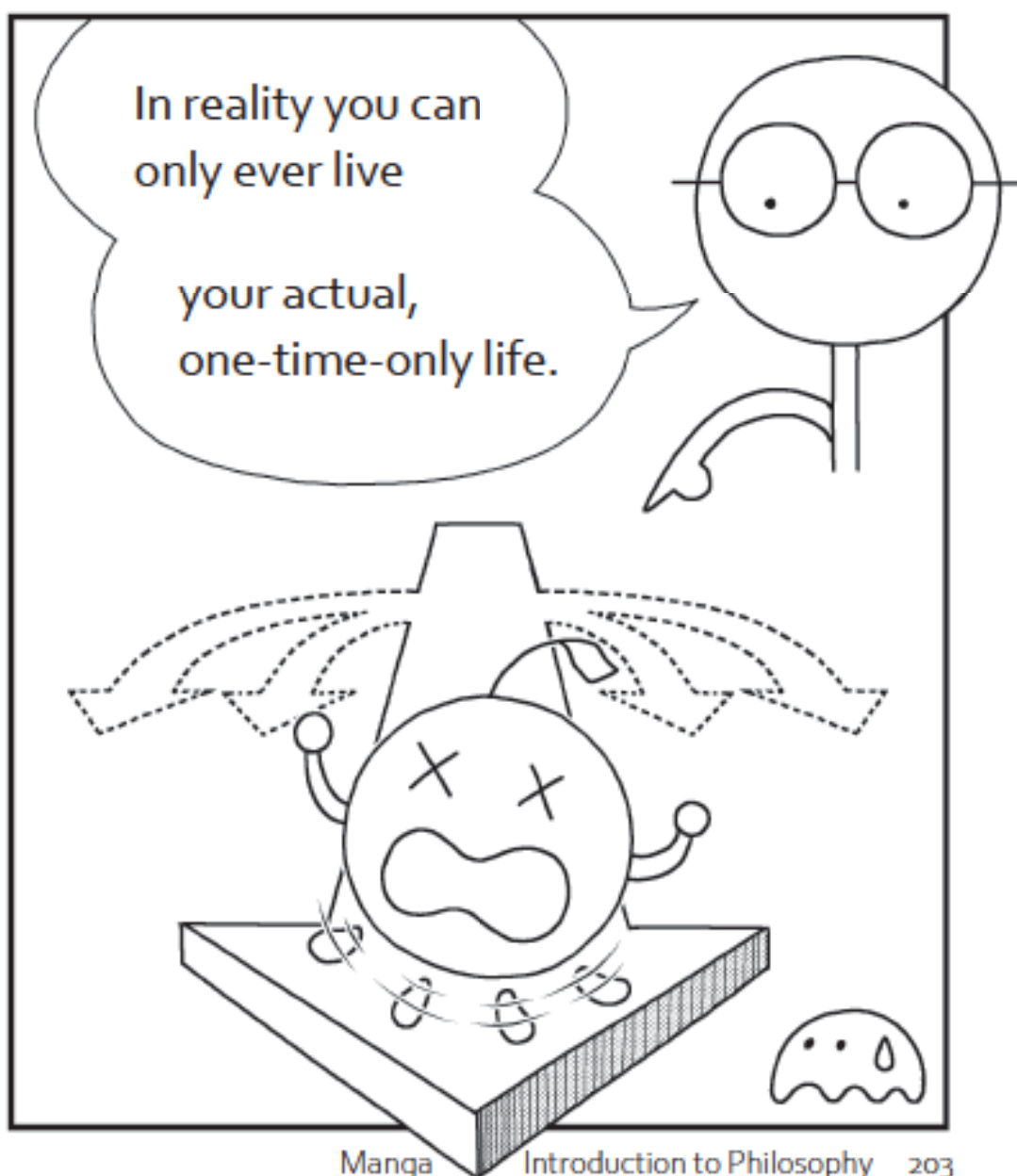
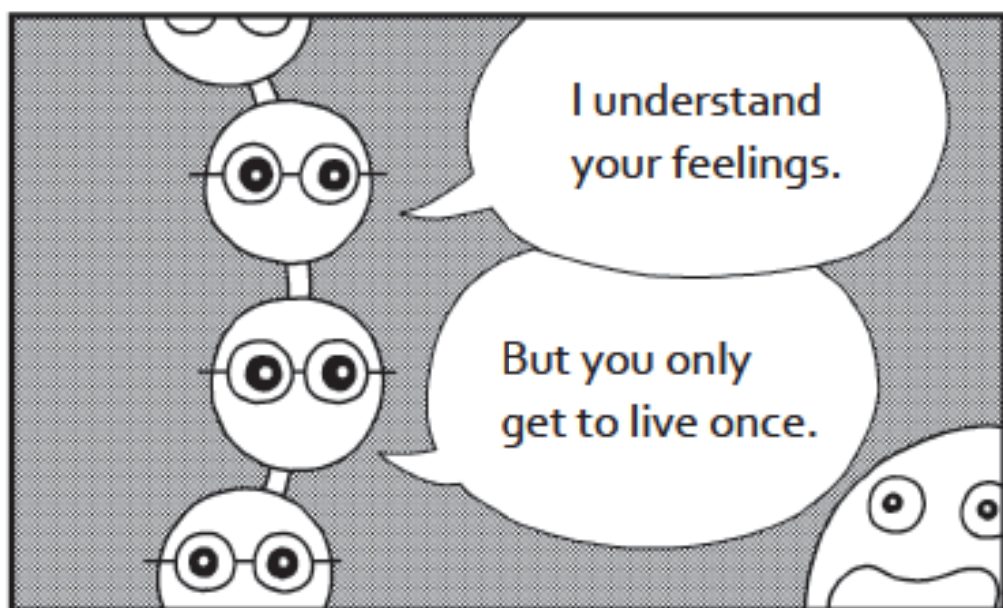


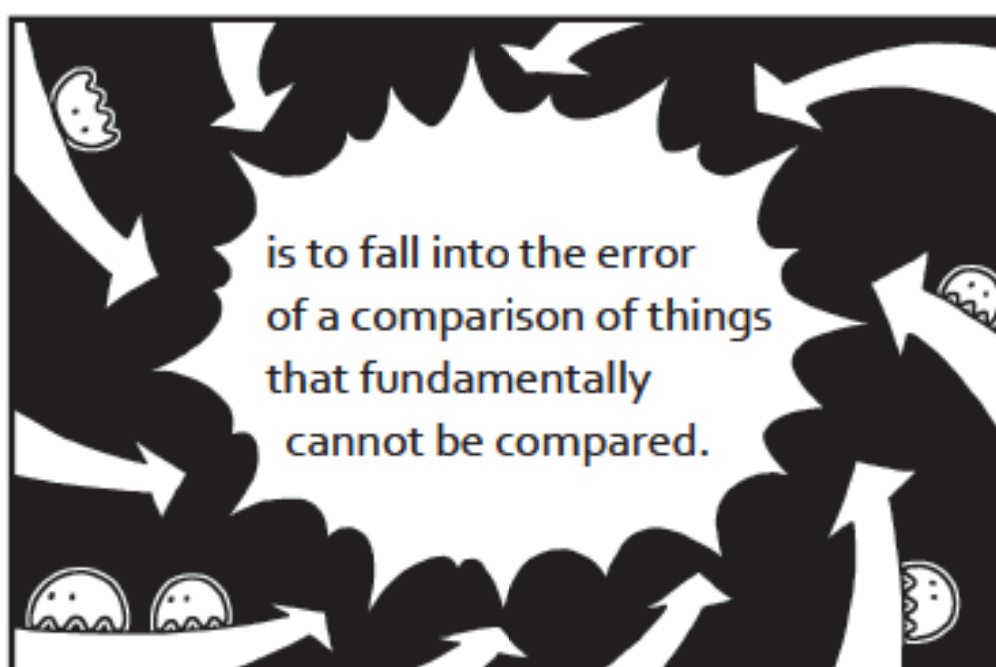
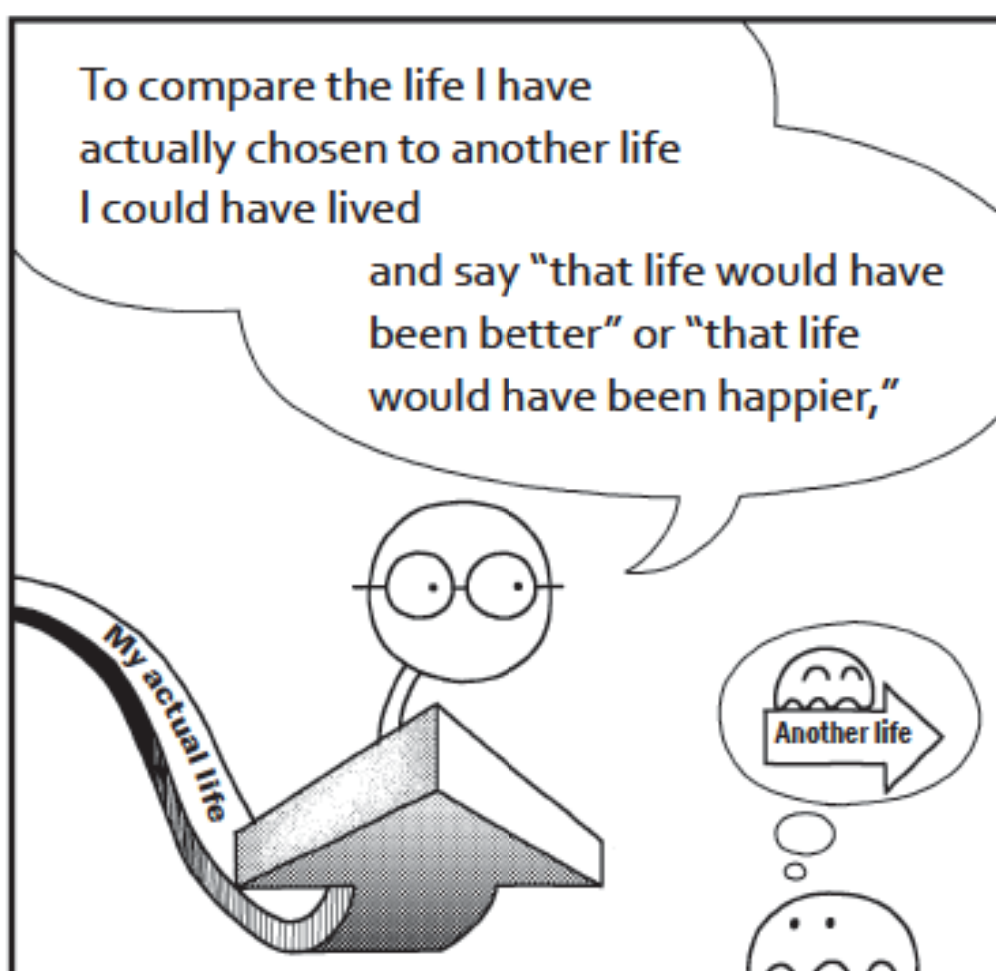


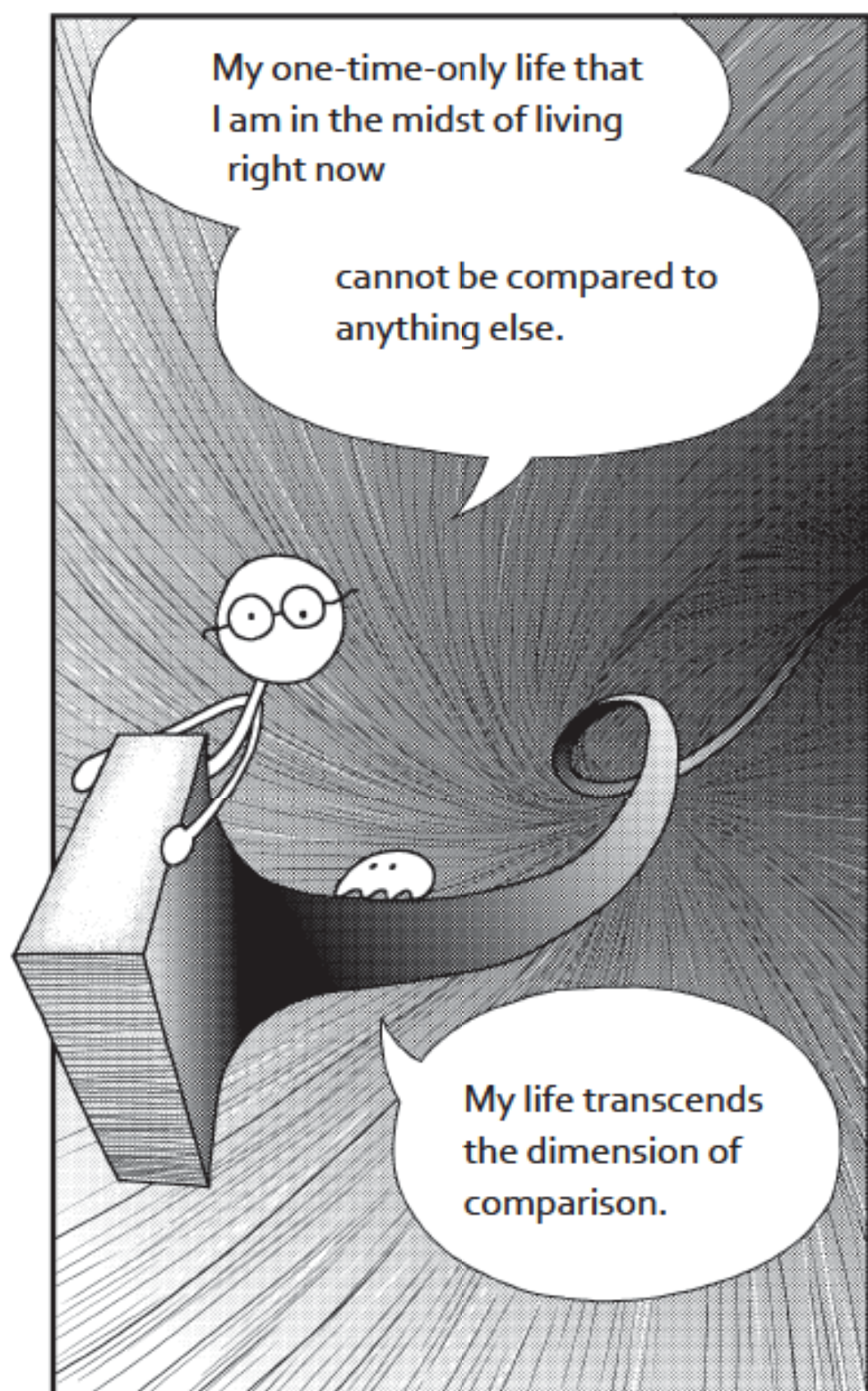


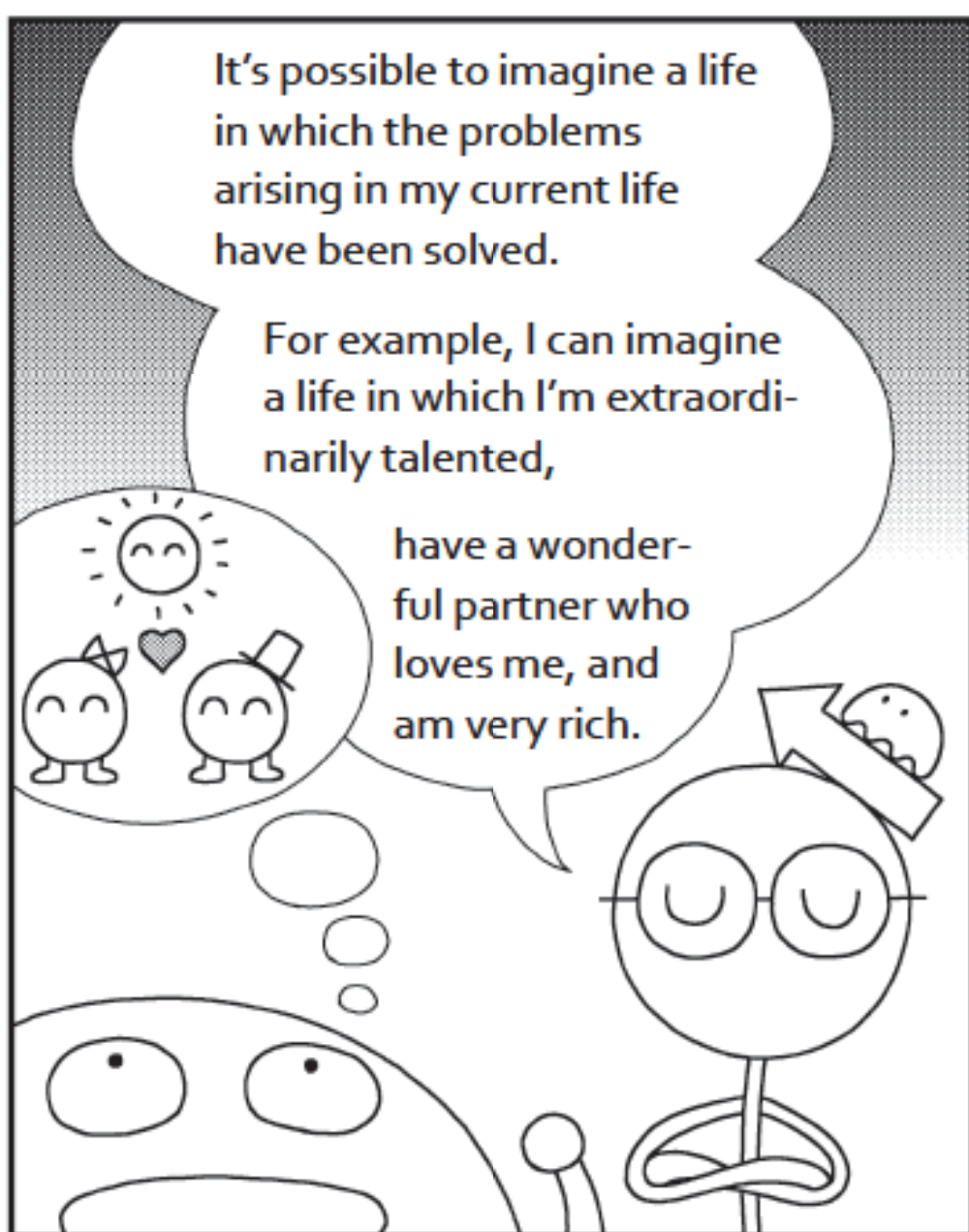
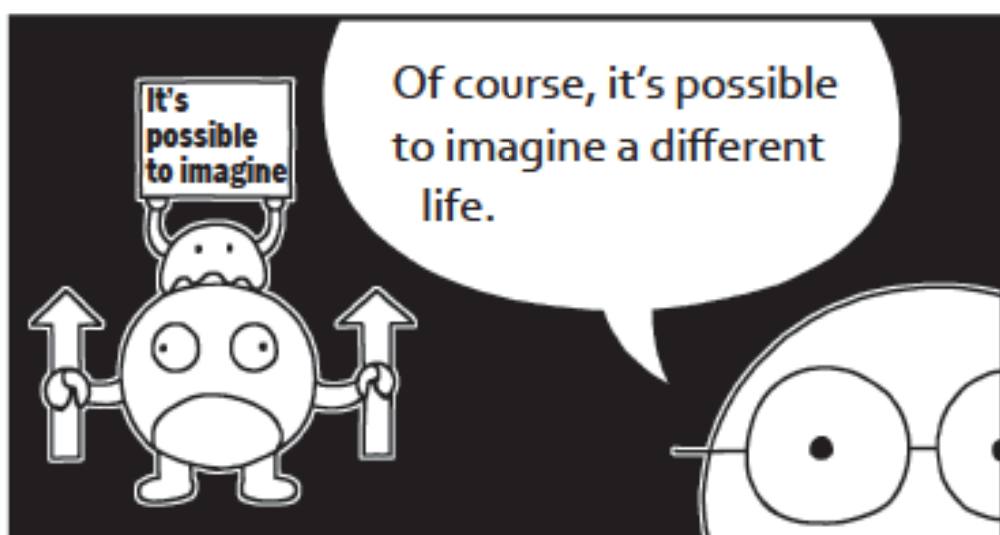
I think about
how much better
another life would
have been.









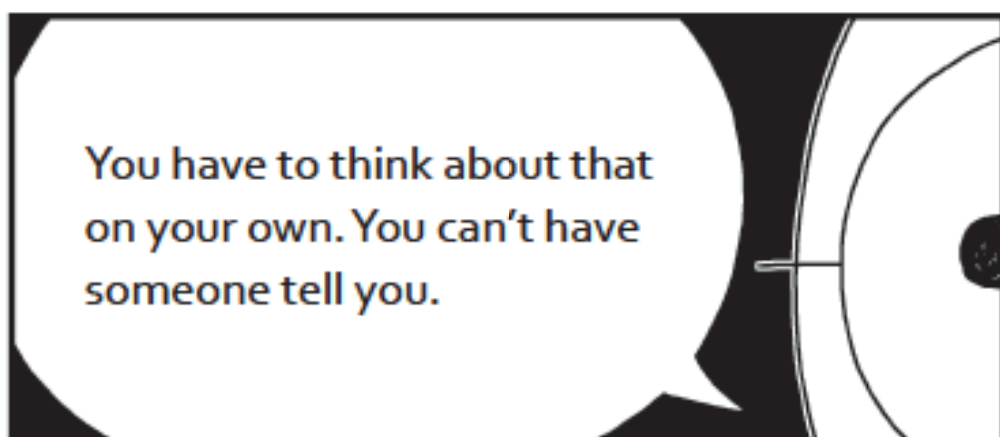
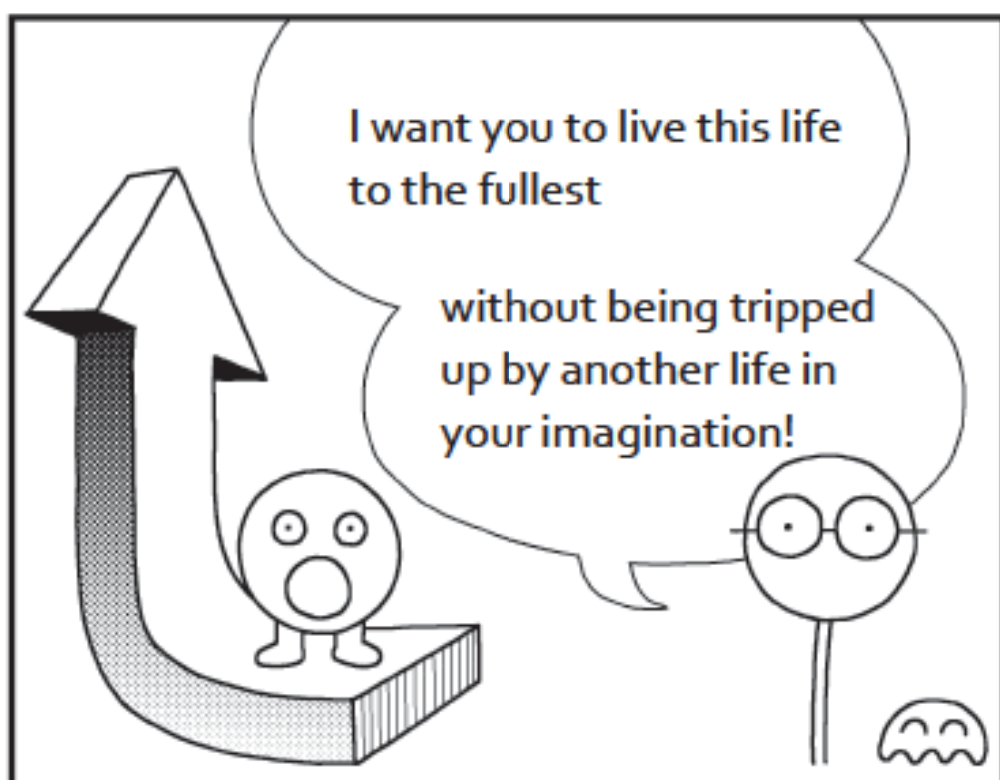


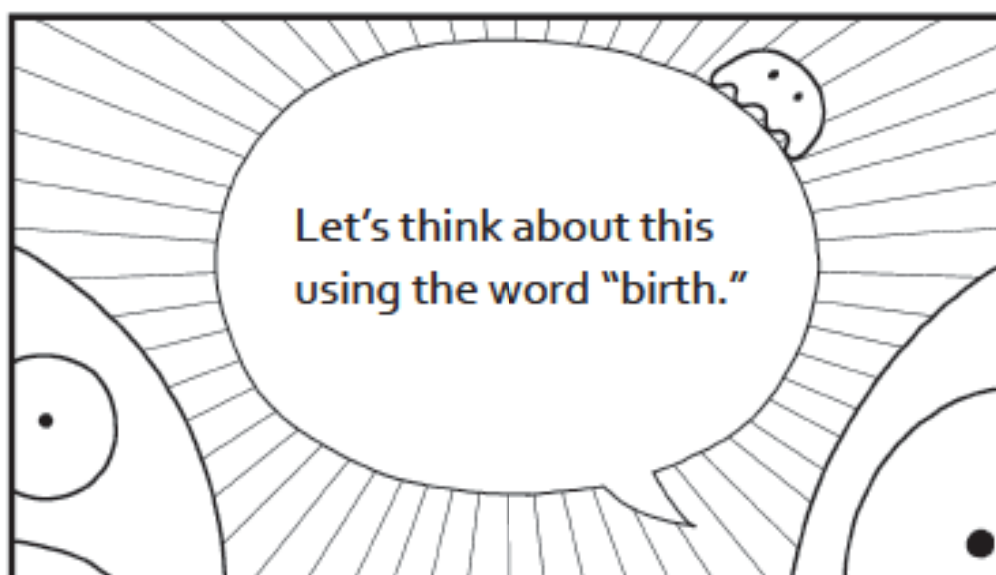
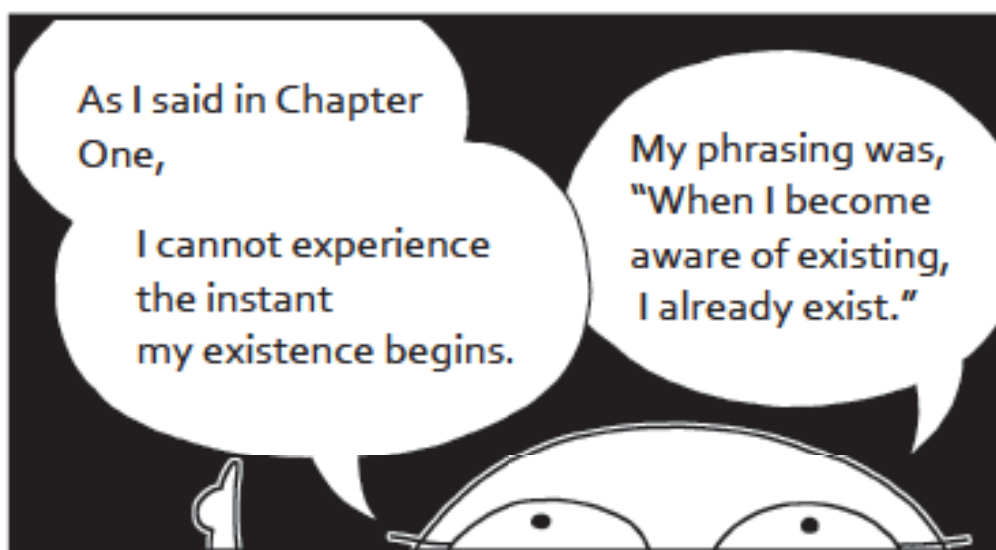
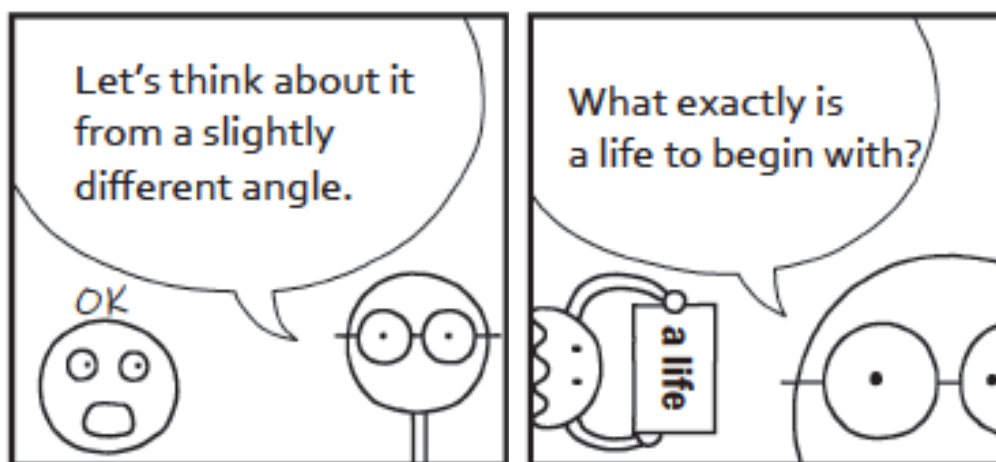
But even if the problems I am facing in this actual world would not exist in that imaginary world,

I don't truly wish that I had been born into that world.



This is precisely the kind of life in which I can think, "I'm truly glad that I have been born."

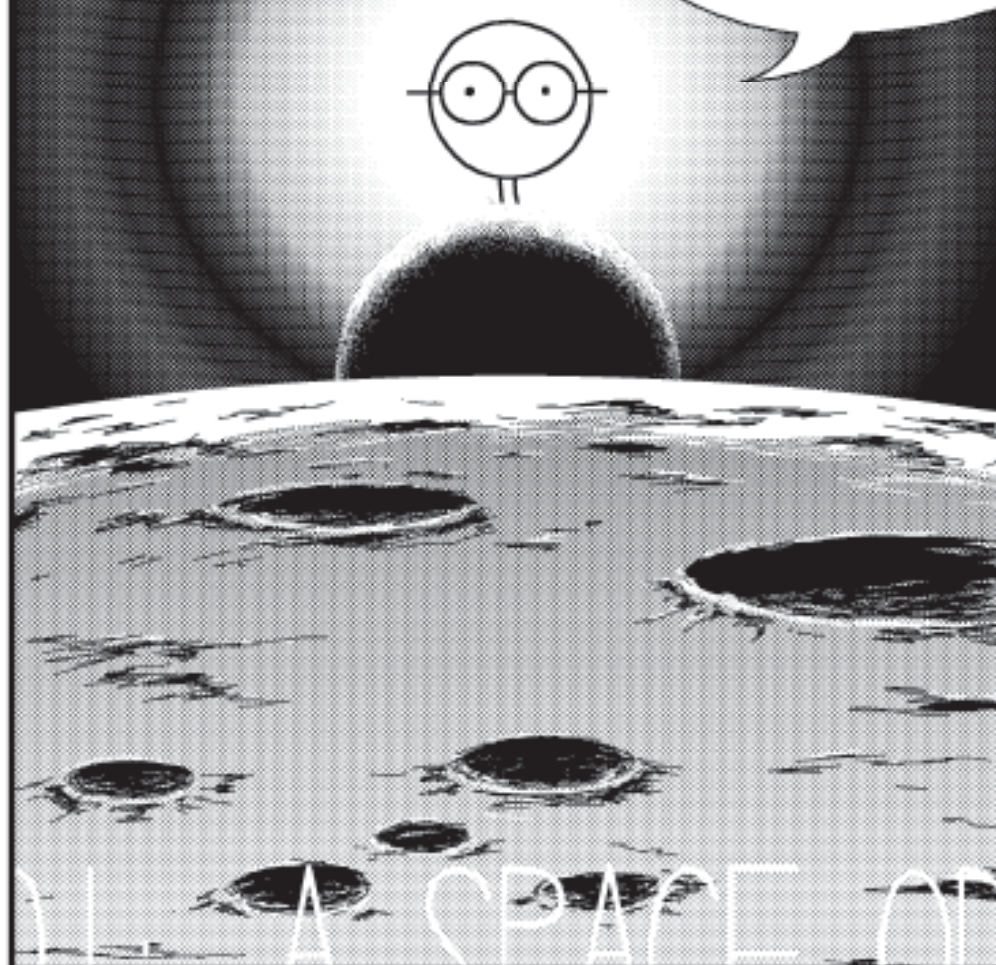


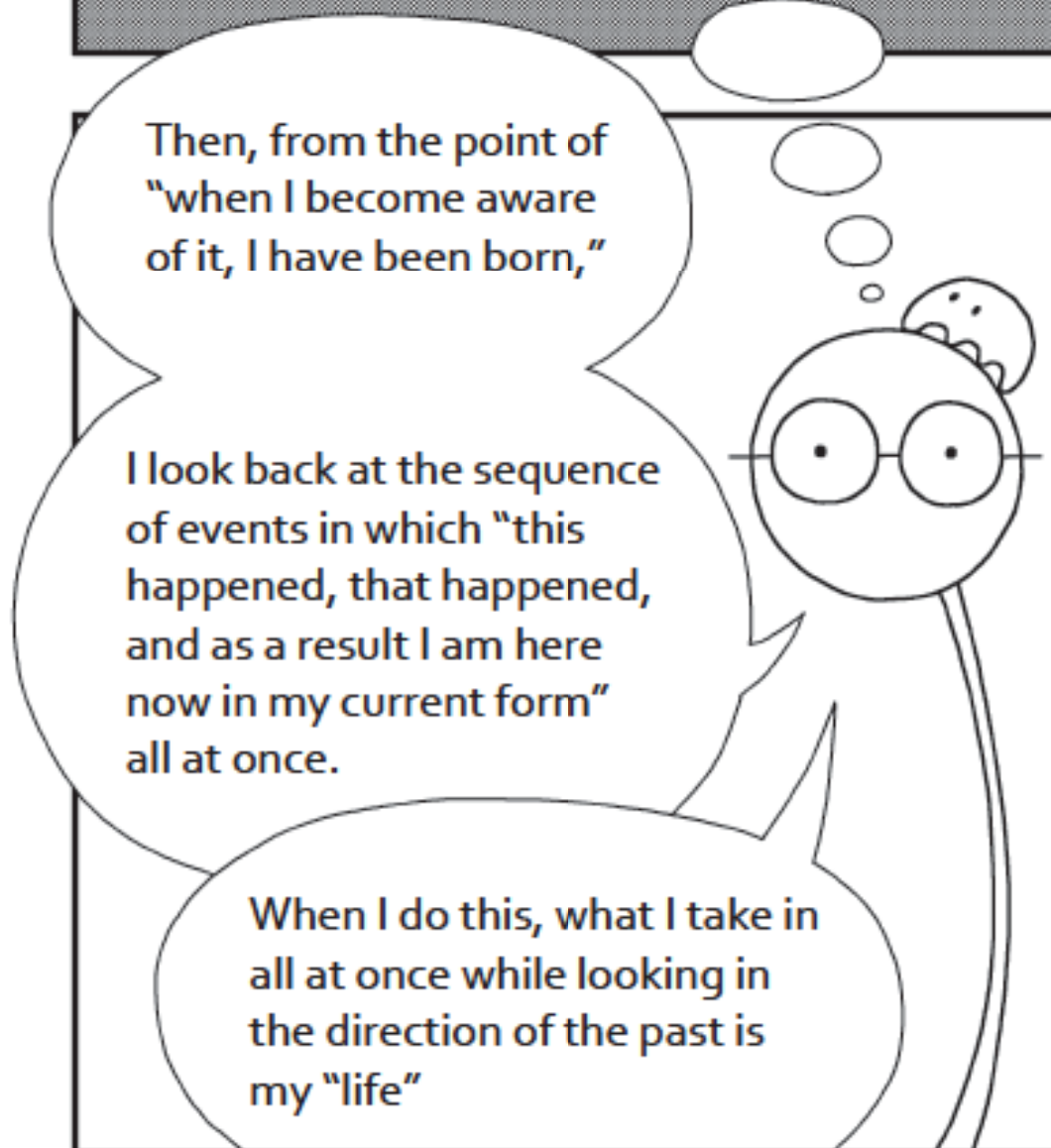
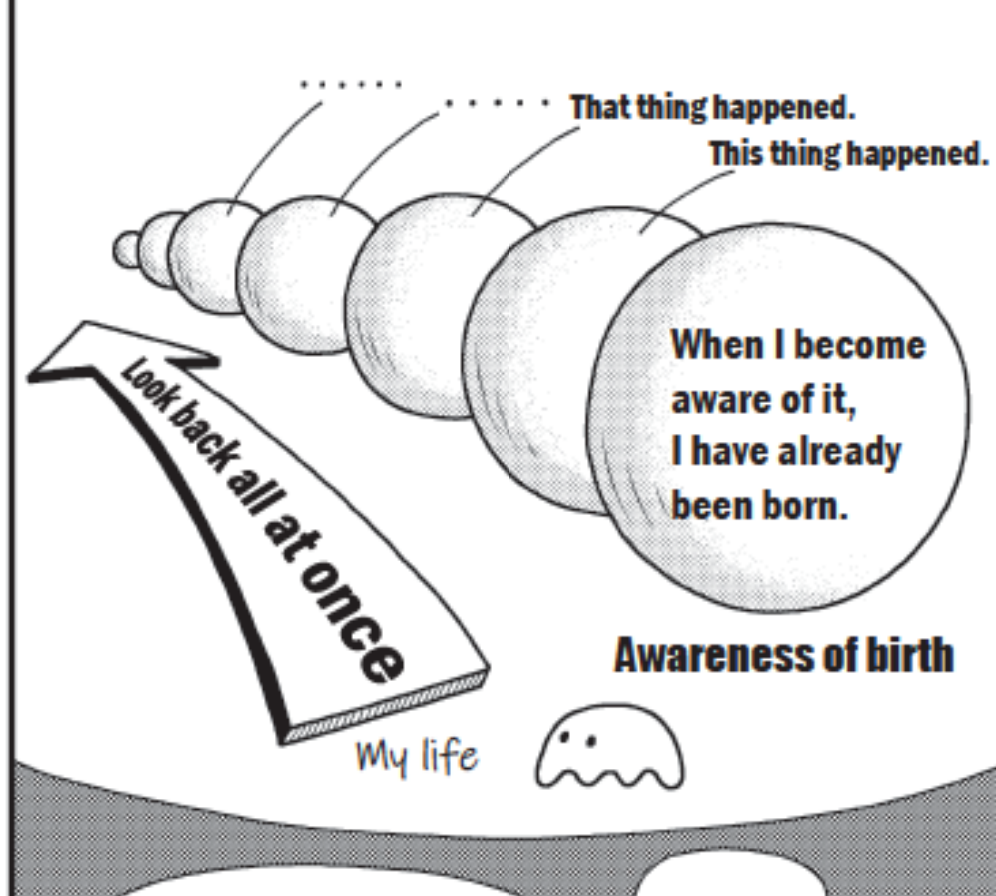


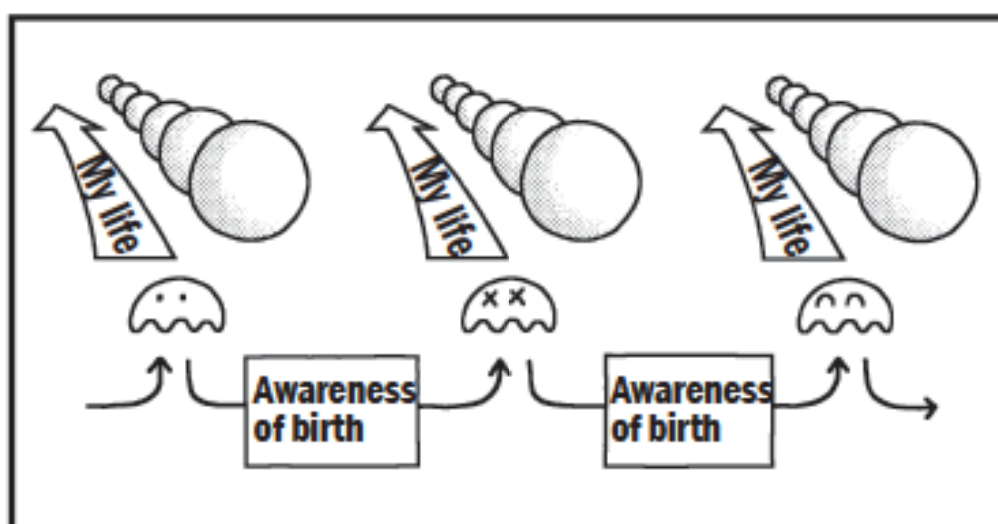
"Birth" is not "I was born
at some point in the past."

"Birth" is "When I become
aware of it, I have already
been born."

Birth is always
grasped in the
"present perfect
tense."





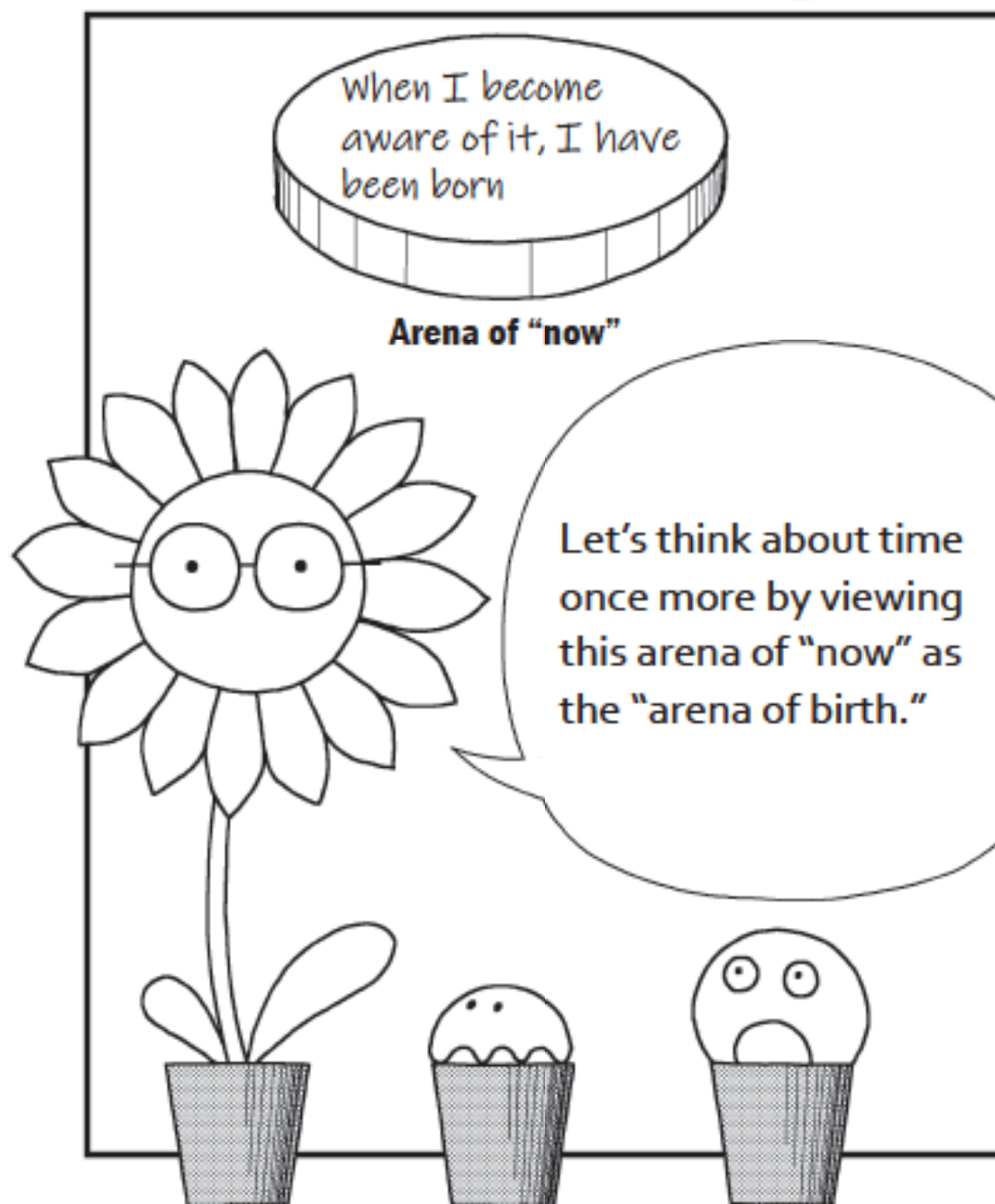
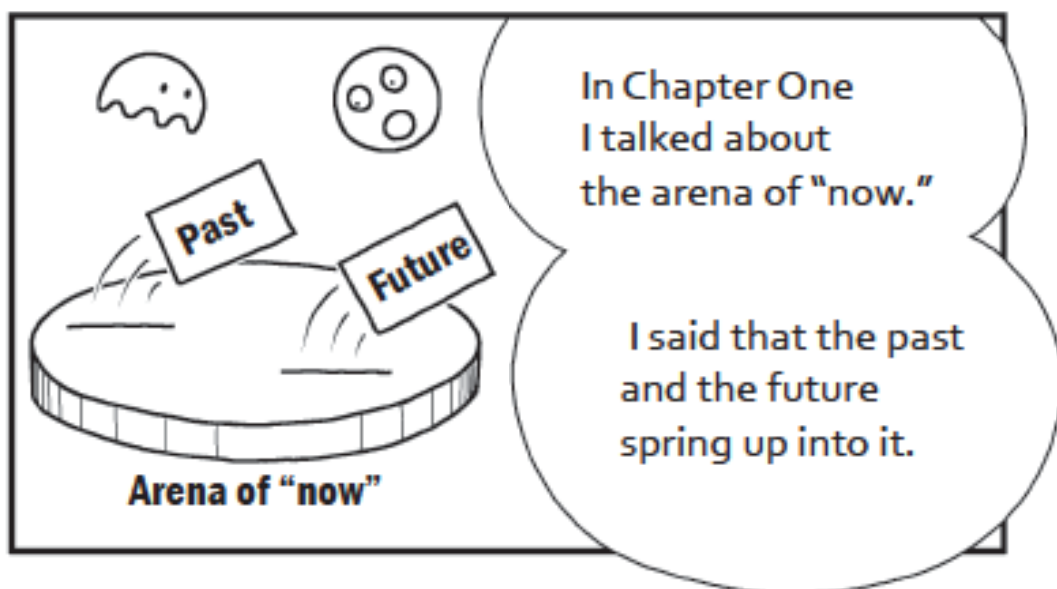


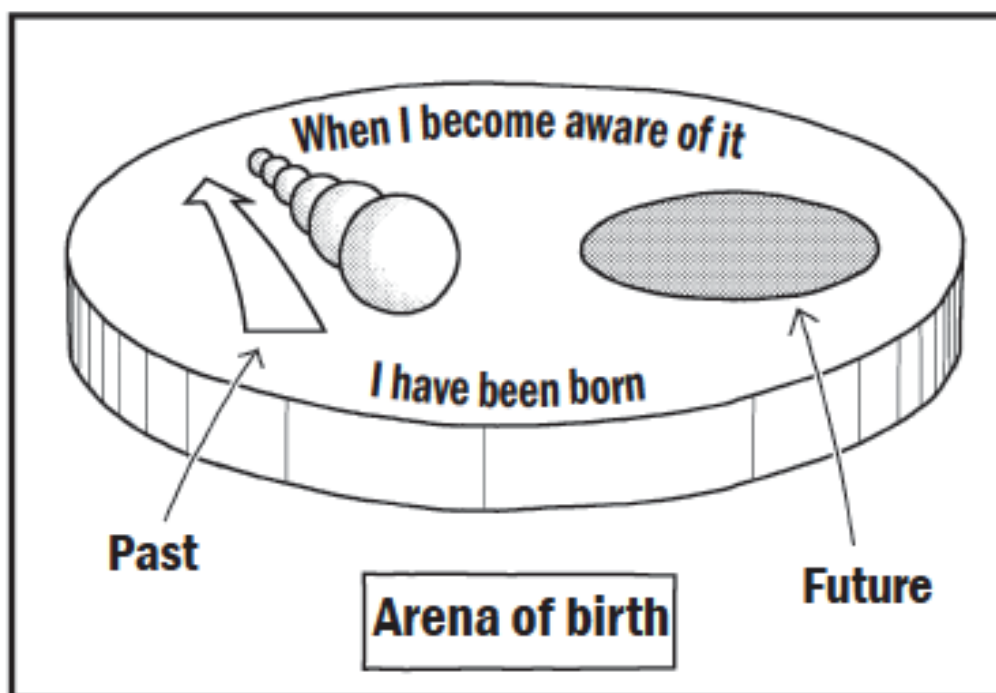
And whenever this kind of awareness of birth comes to me

a new consciousness of "when I become aware of it, I have been born" arises,

and I turn toward the past and look back all at once over a new life.

The content of my life is never something fixed, but rather something that is constantly being renewed up to the end of my past each time I become aware of my birth.



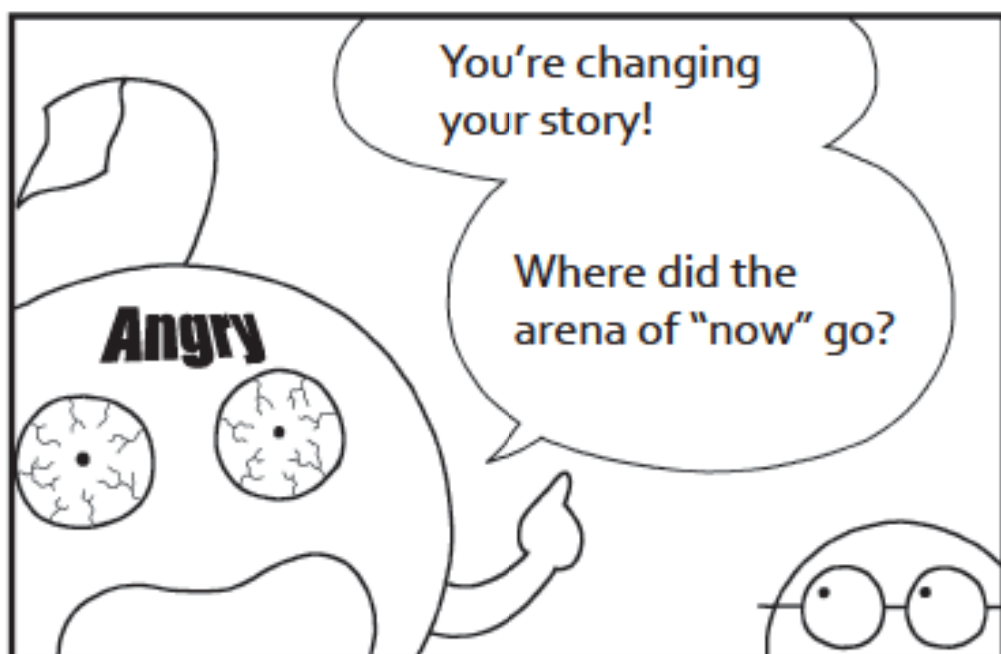
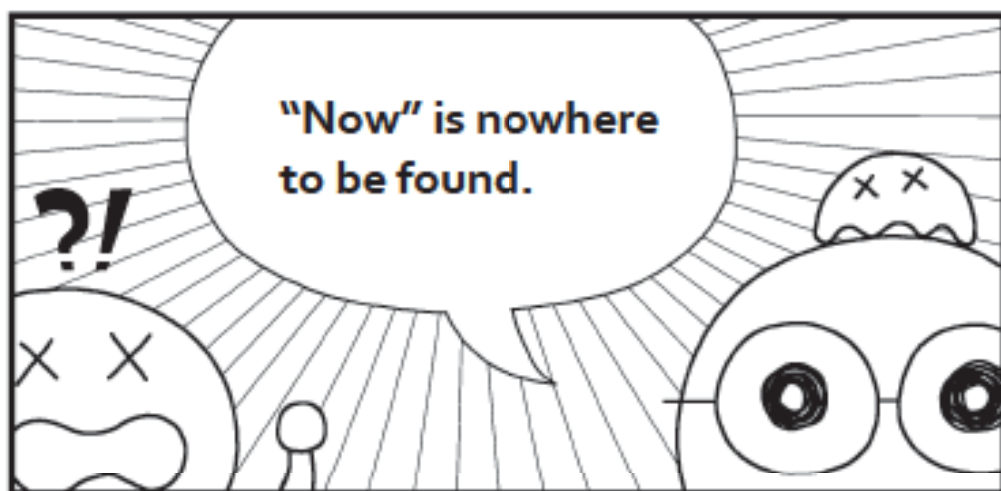
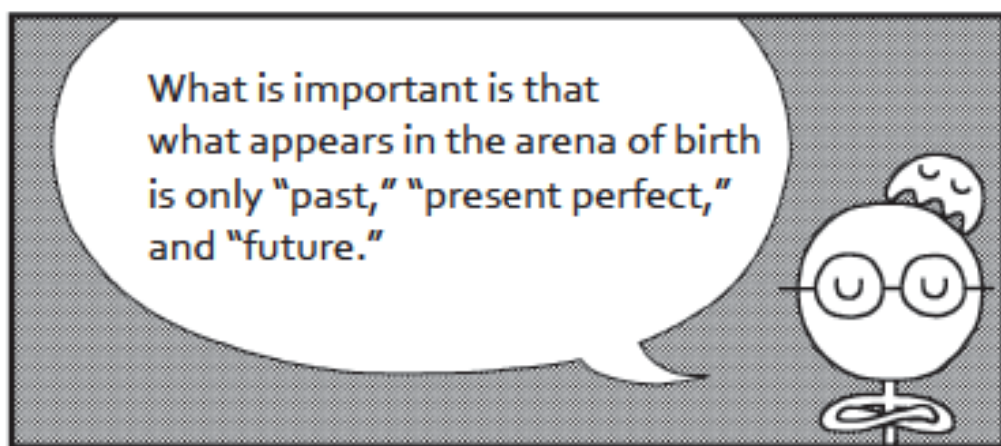


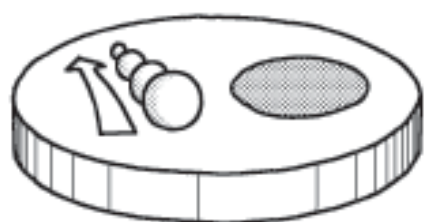
When we do so...

Past = The direction in which I look back over the chain of events of my life each time I become aware of my birth.

Future = Anticipation of the possibility of some kind of new emergence that arises within the present perfect tense each time I become aware of my birth.



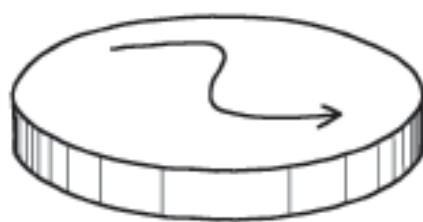




The arena of birth

I have awareness
of birth

= the appearance of
"past," "present
perfect," "future,"
and "birth"



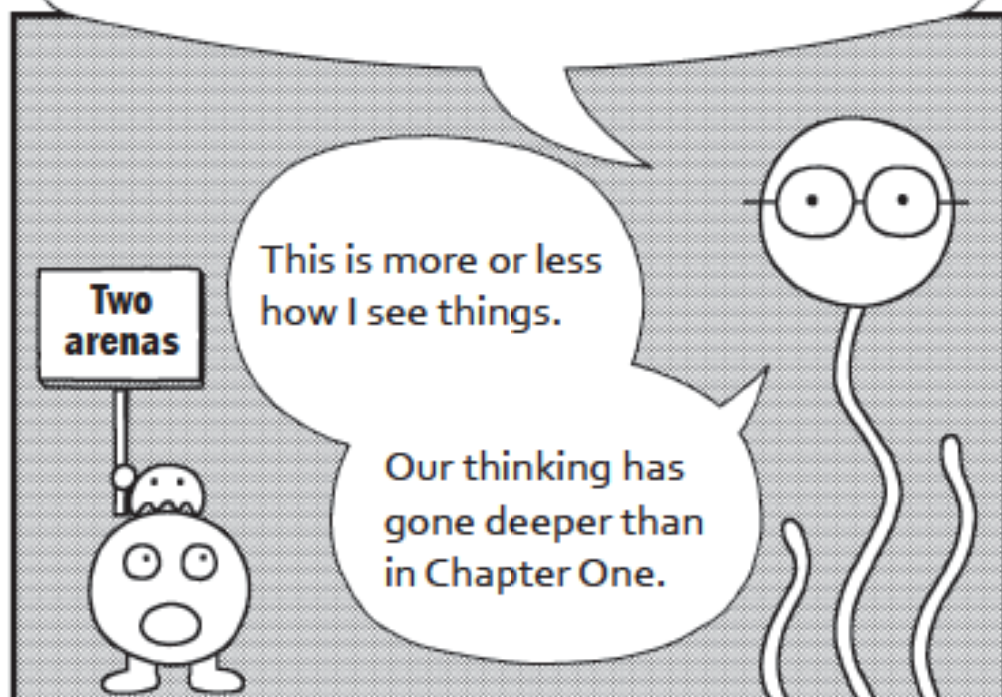
The arena of "now"

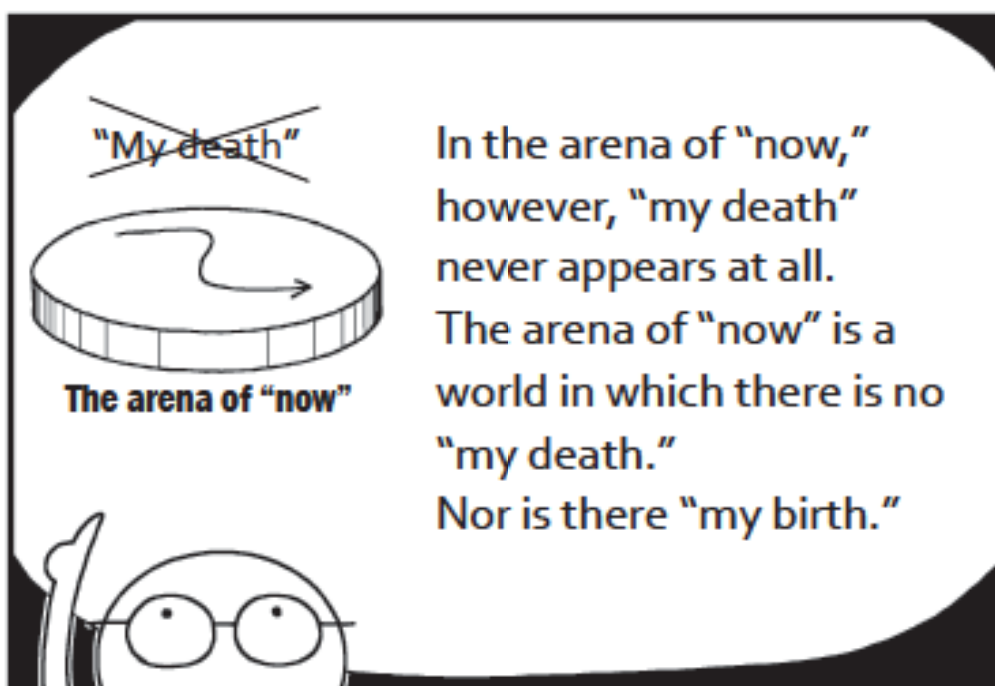
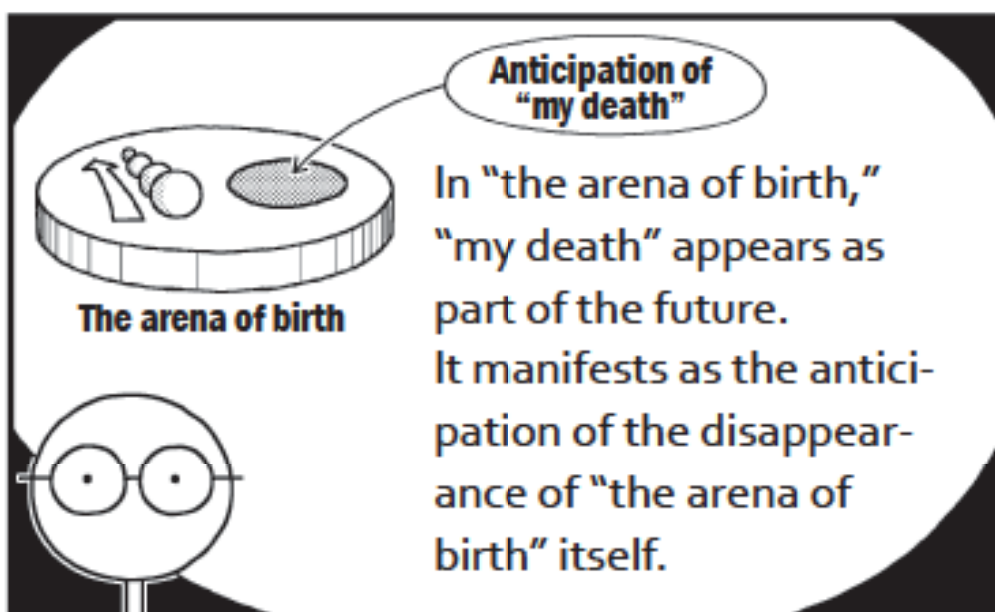
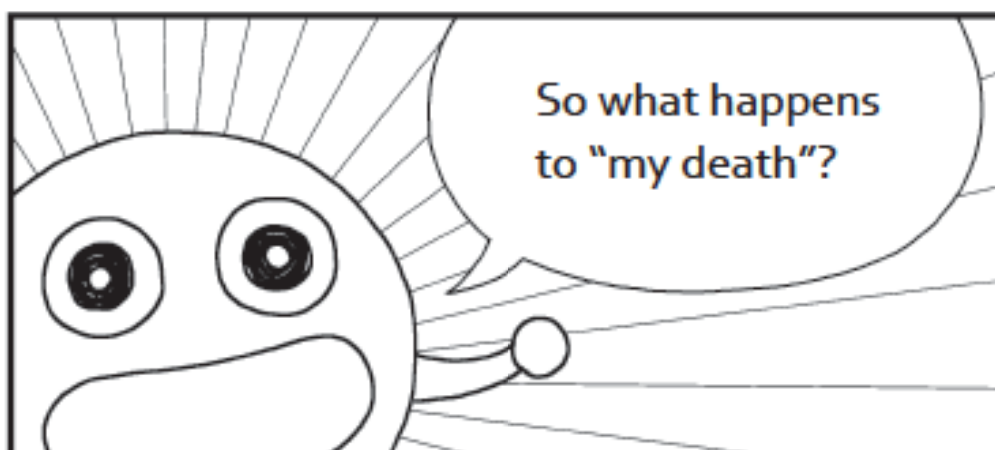
I do not have
awareness of birth

= the appearance of
"now," "emergence
-change- disappear-
ance," and "unchang-
ingness"



I live my life while going back and
forth between these two worlds.

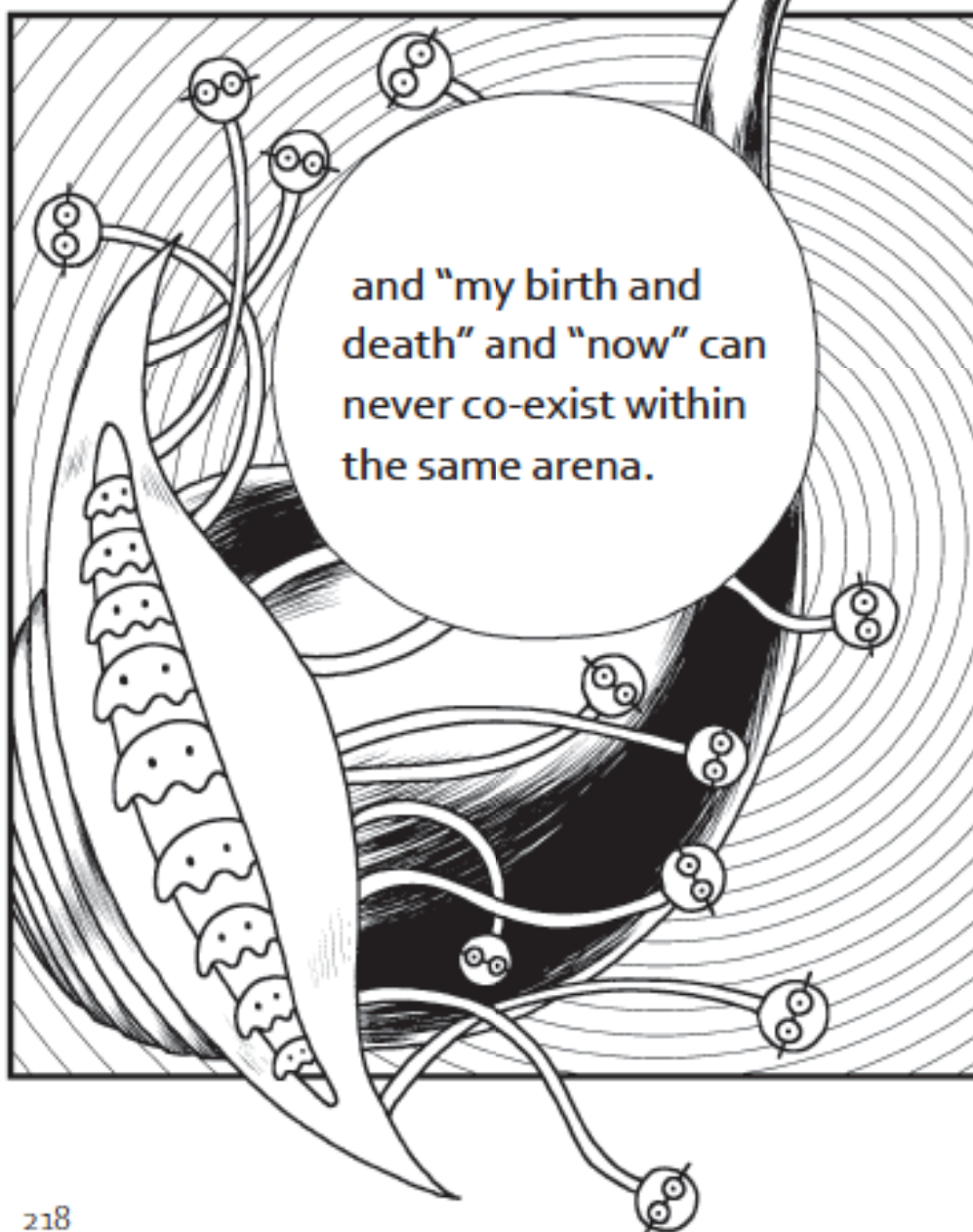


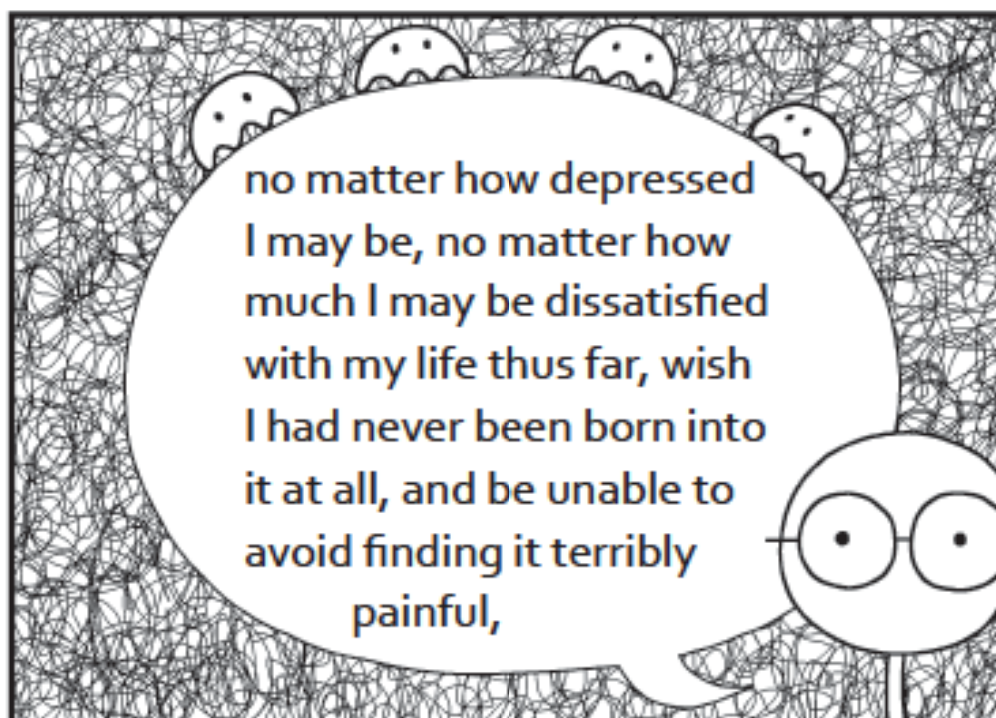
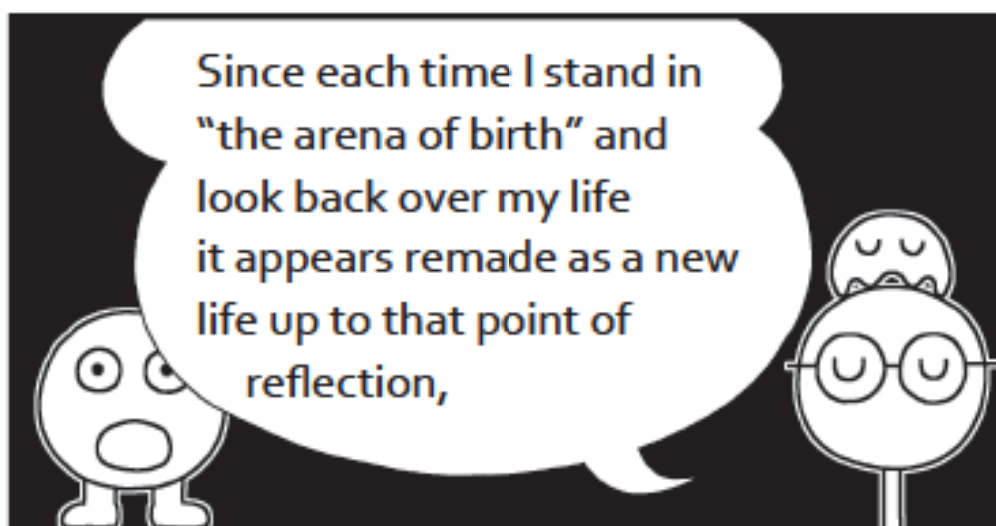


In other words,
"the arena of birth" is a world
in which there is no "now,"
the "arena of now" is a world
in which there is neither
"my birth" nor "my death,"



and "my birth and
death" and "now" can
never co-exist within
the same arena.



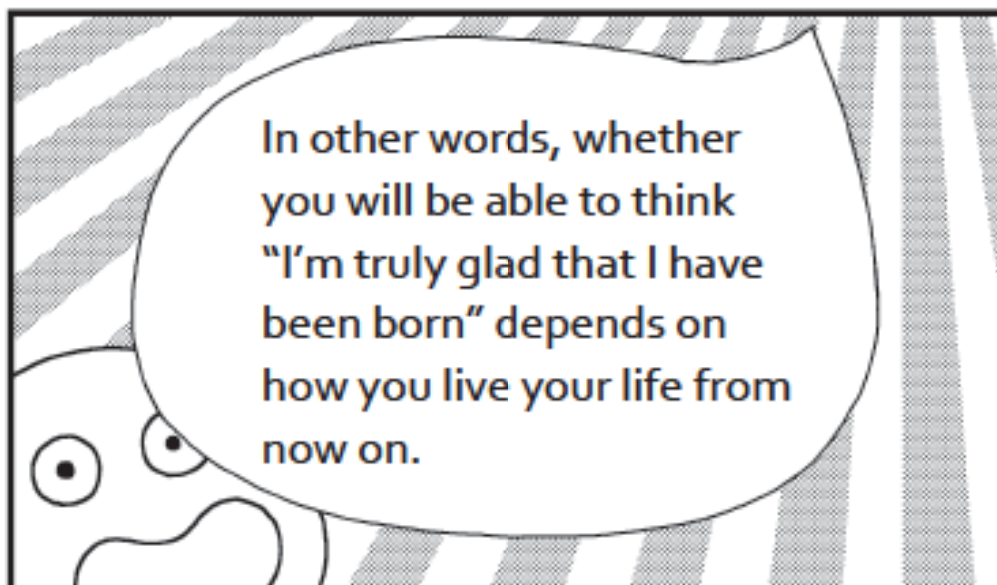


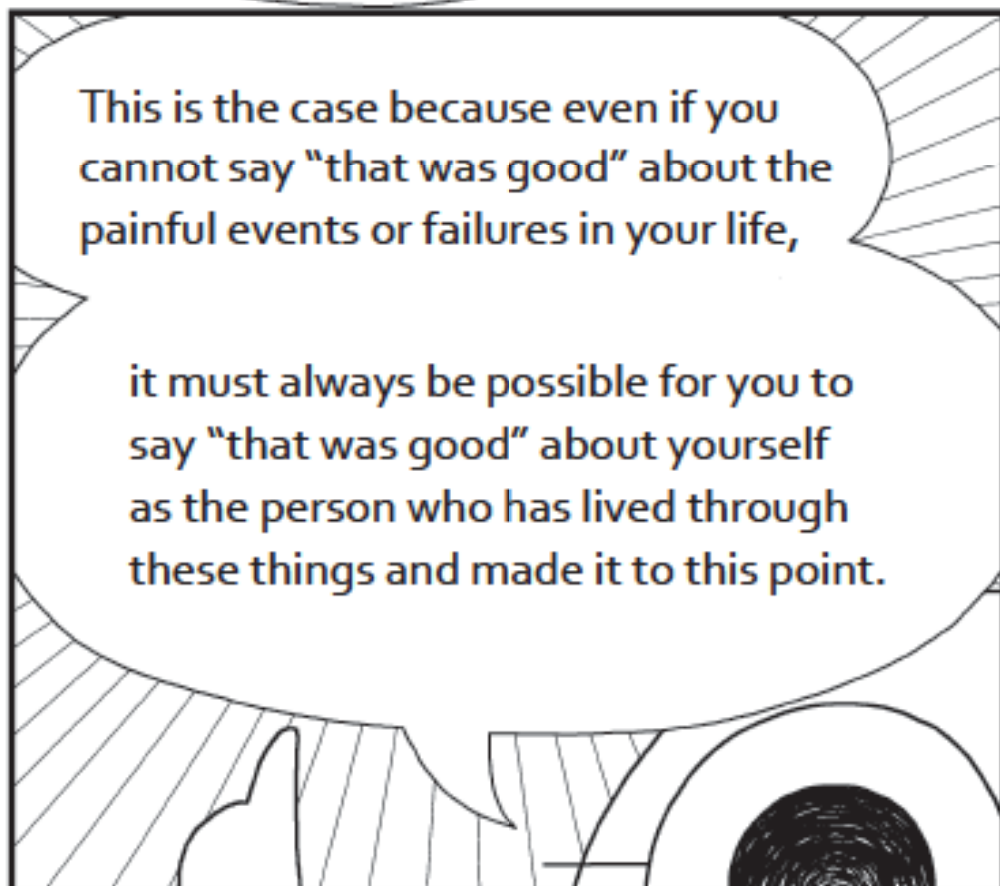
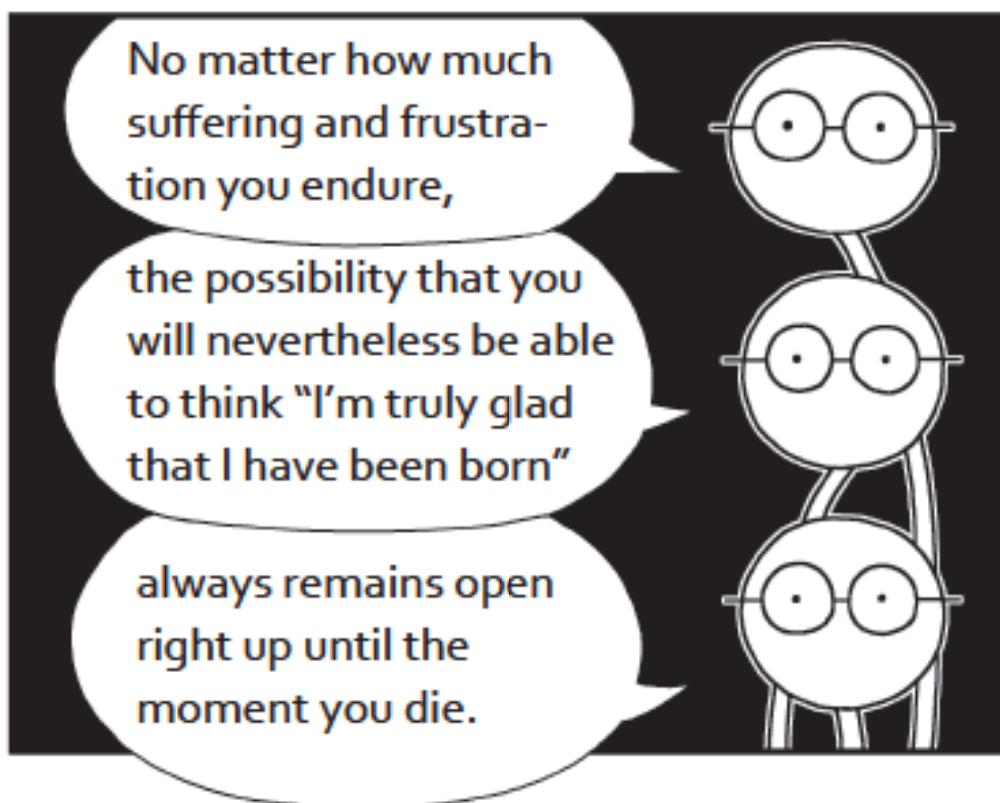
logically speaking the possibility
always exists that, depending on
how I live my life going forward,
the entire life I have lived
in the past can suddenly
come to be seen as a
completely different life.

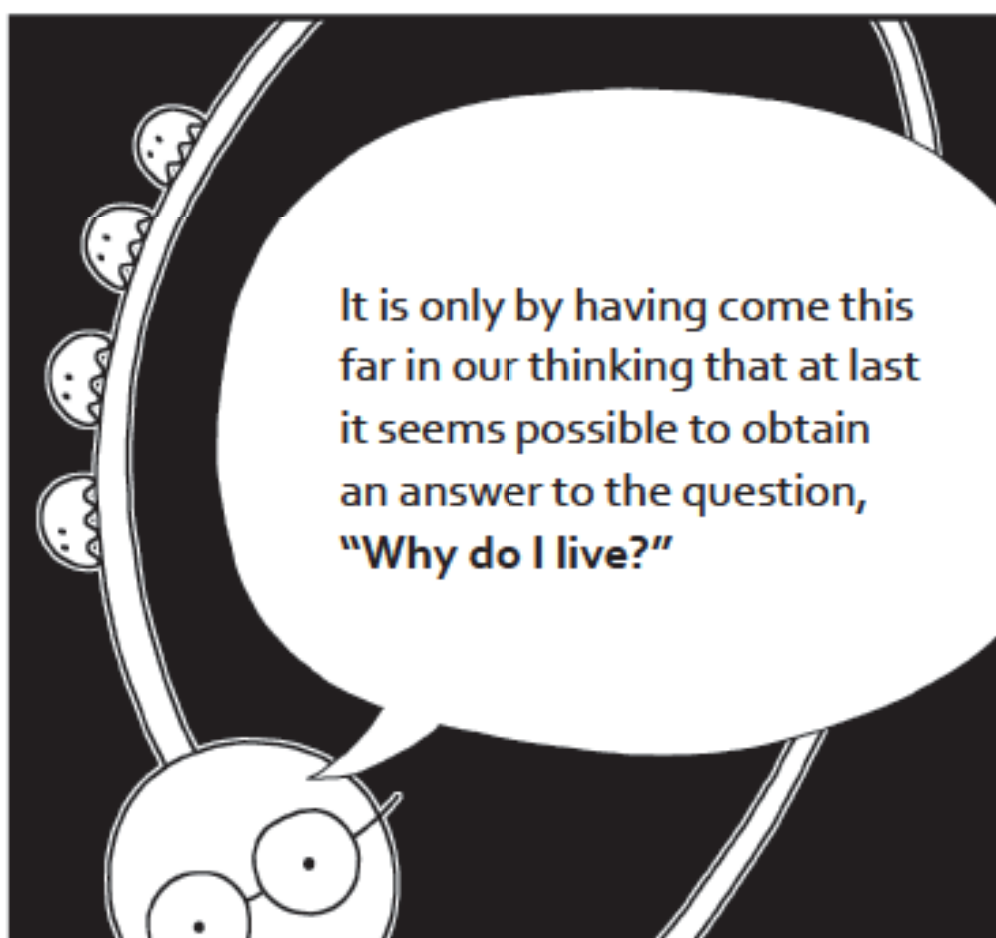
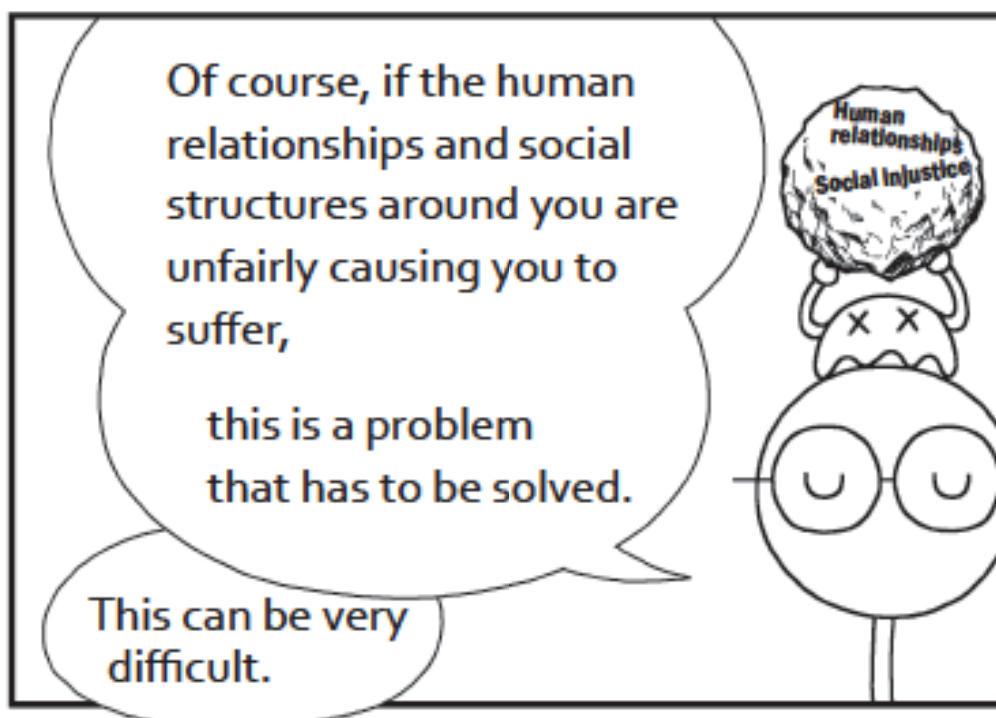
This is always the case,
no matter how much a
person may be suffering!!

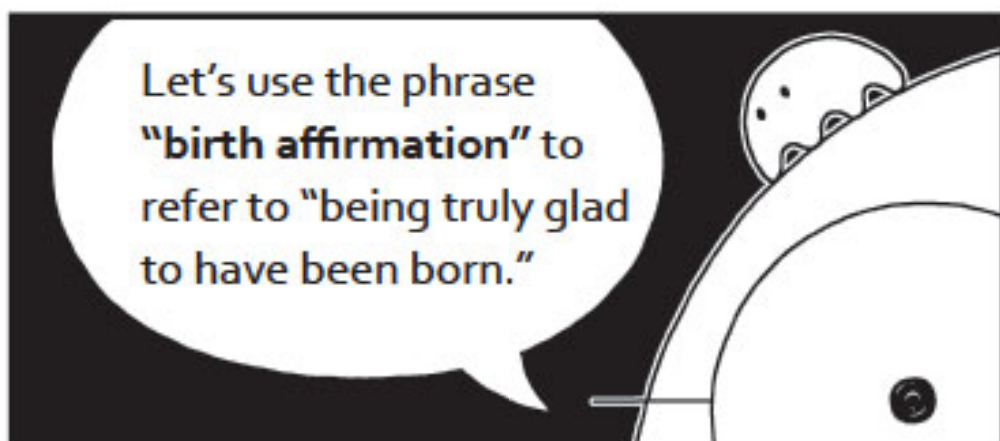
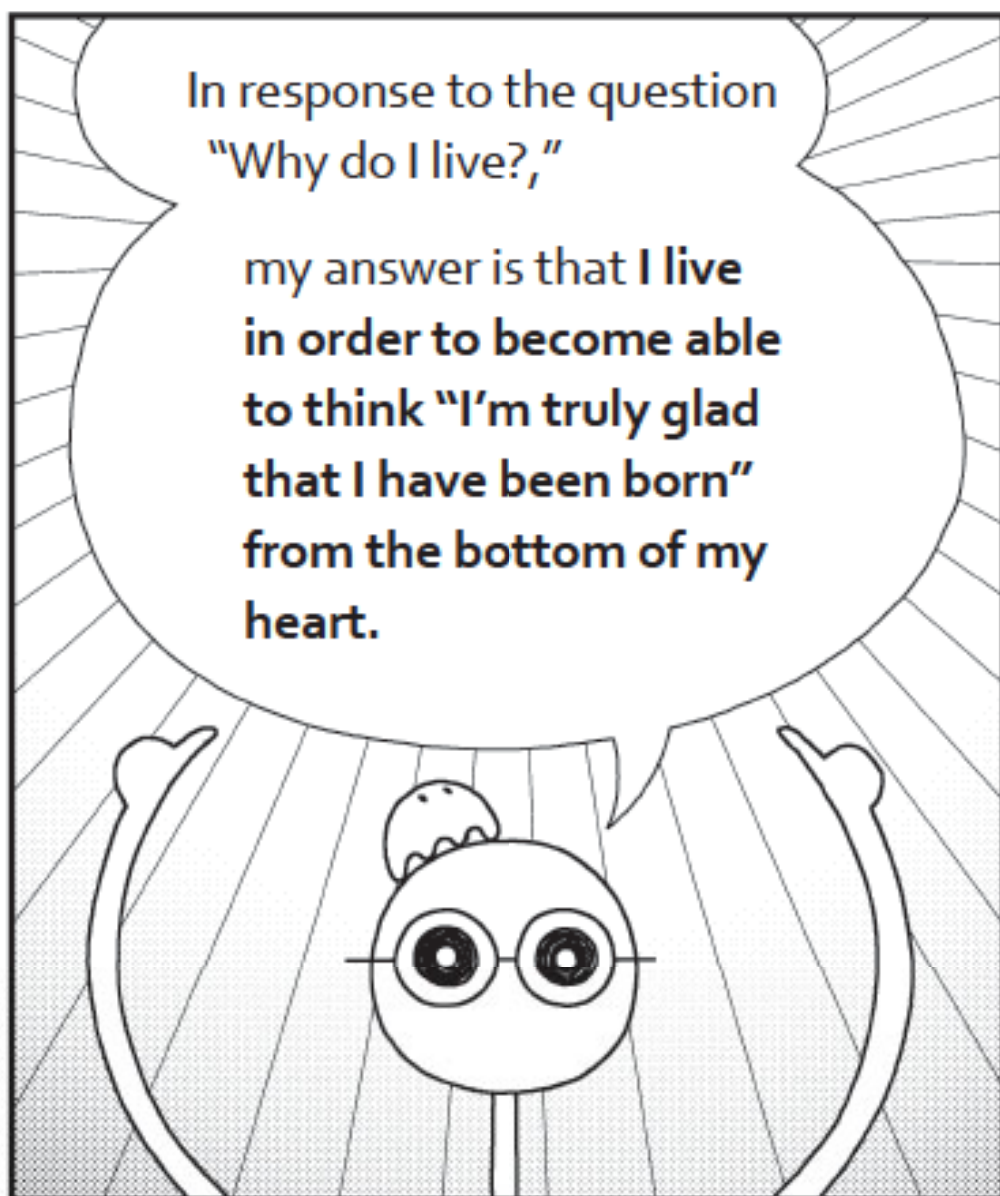



In other words, whether
you will be able to think
“I’m truly glad that I have
been born” depends on
how you live your life from
now on.









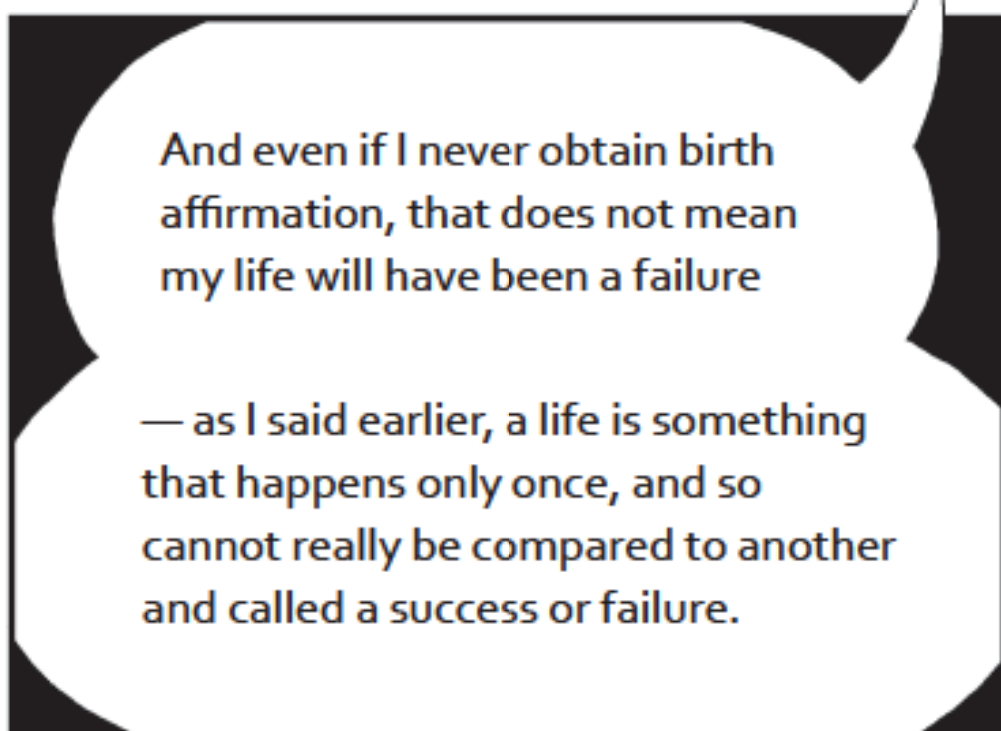
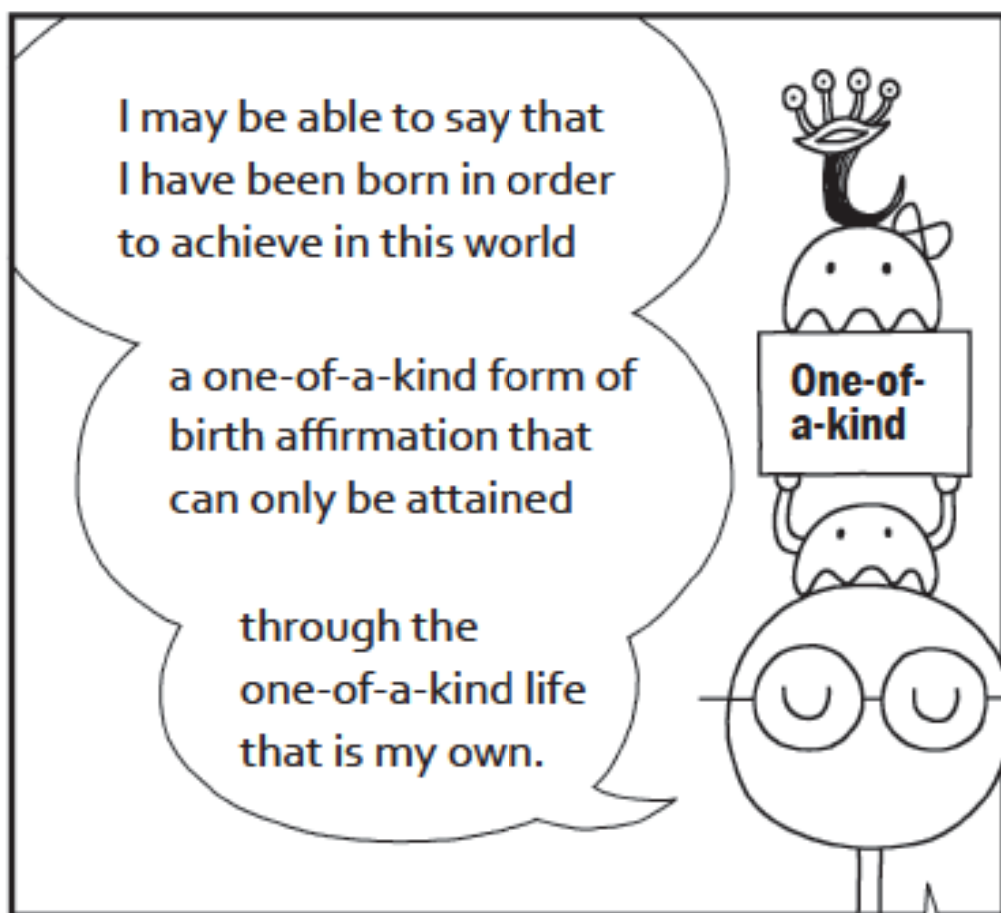


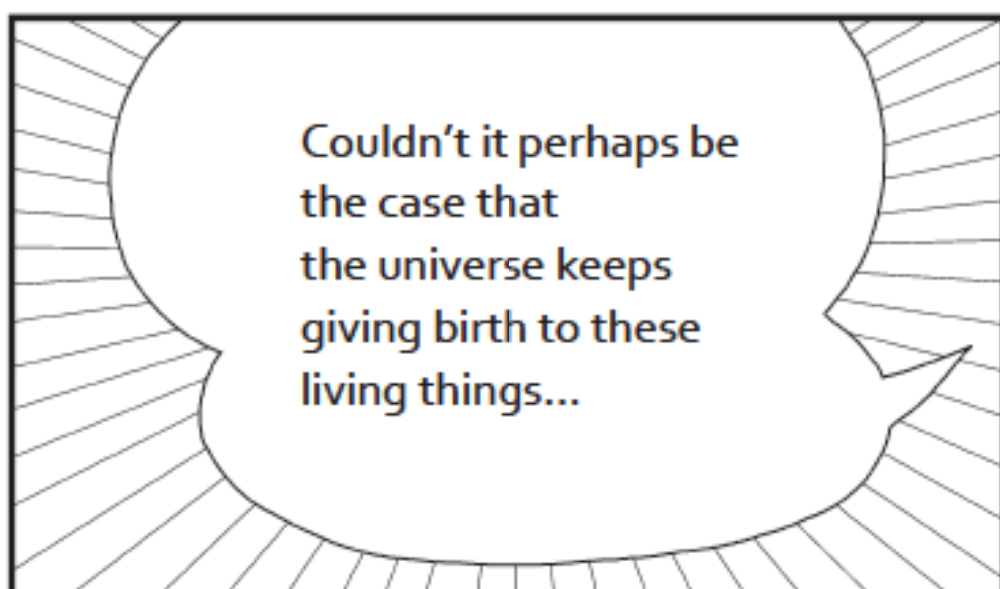
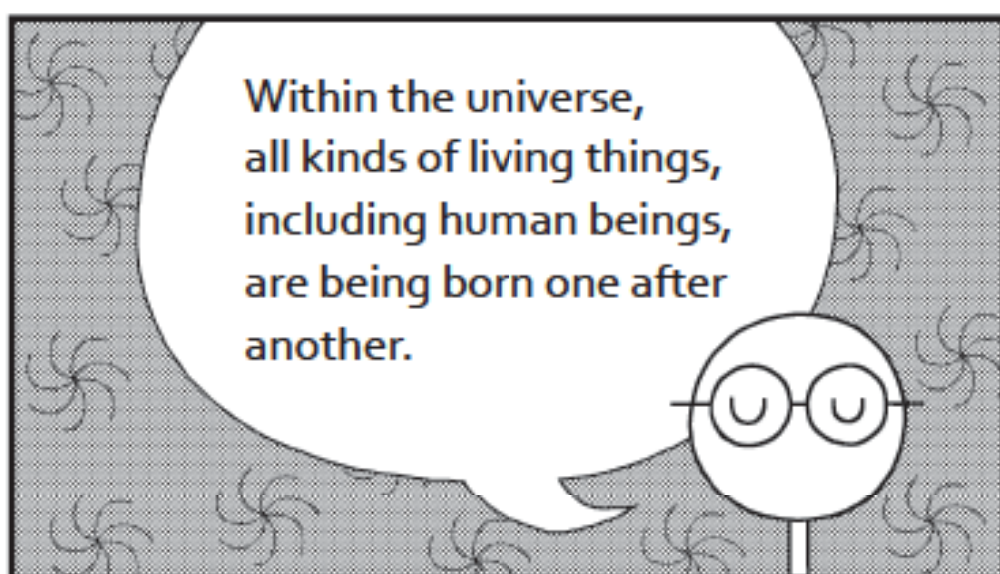
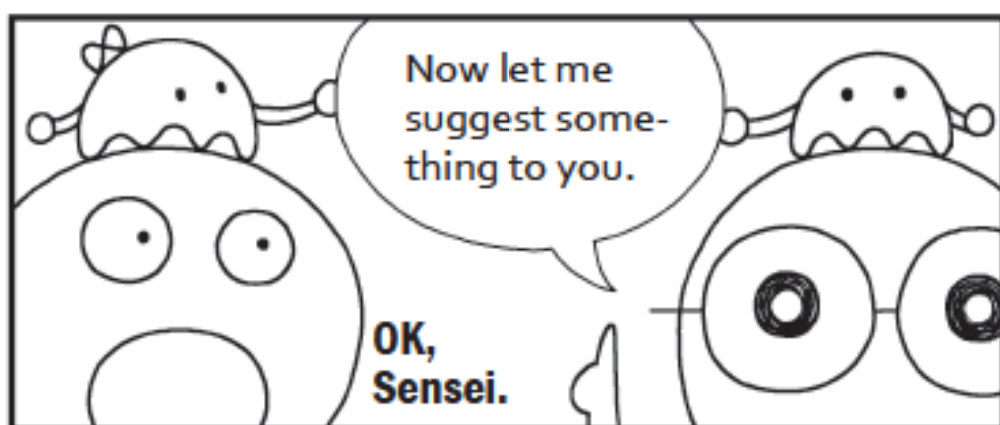
Alright then,
so why have I been born?

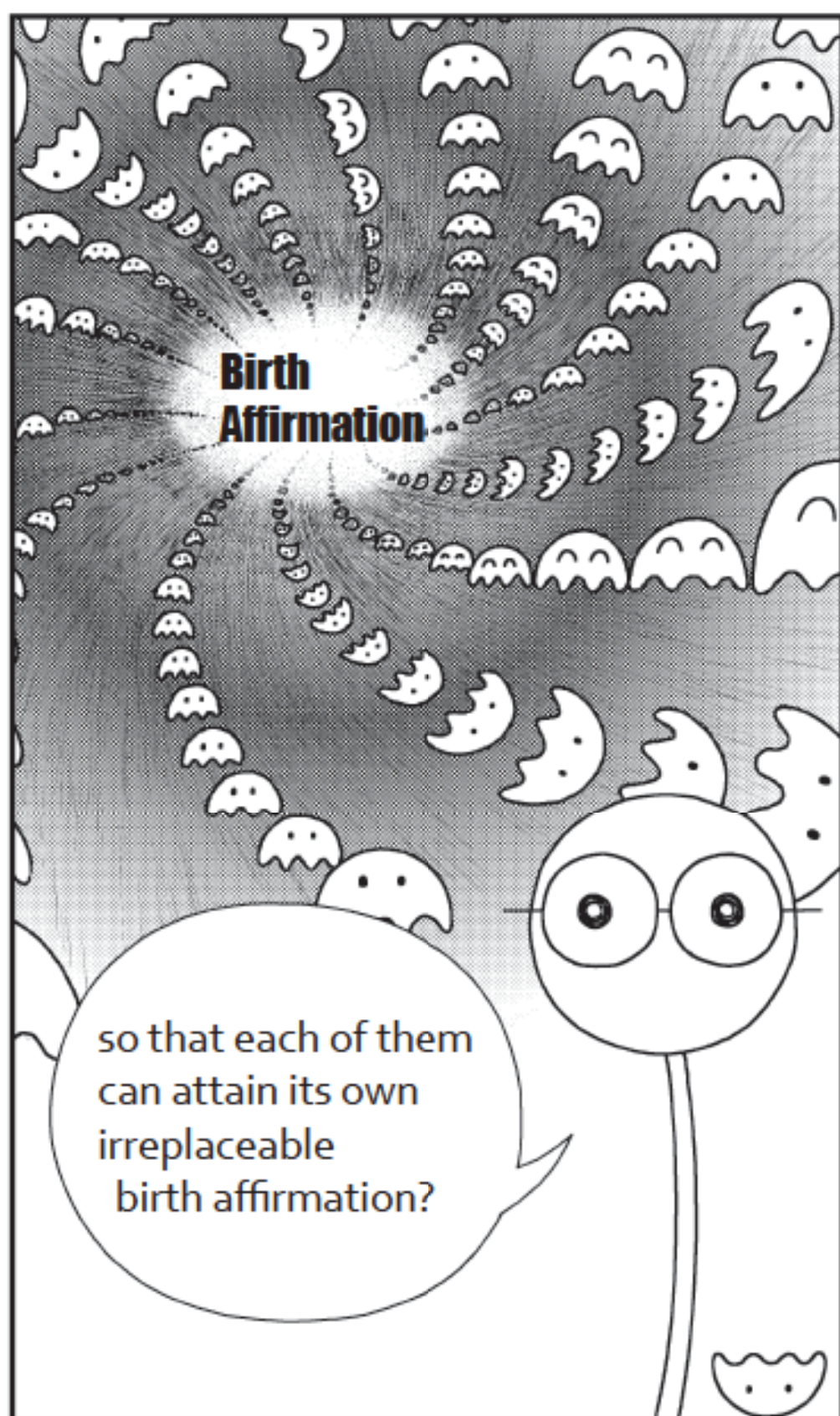
In response to this
question,

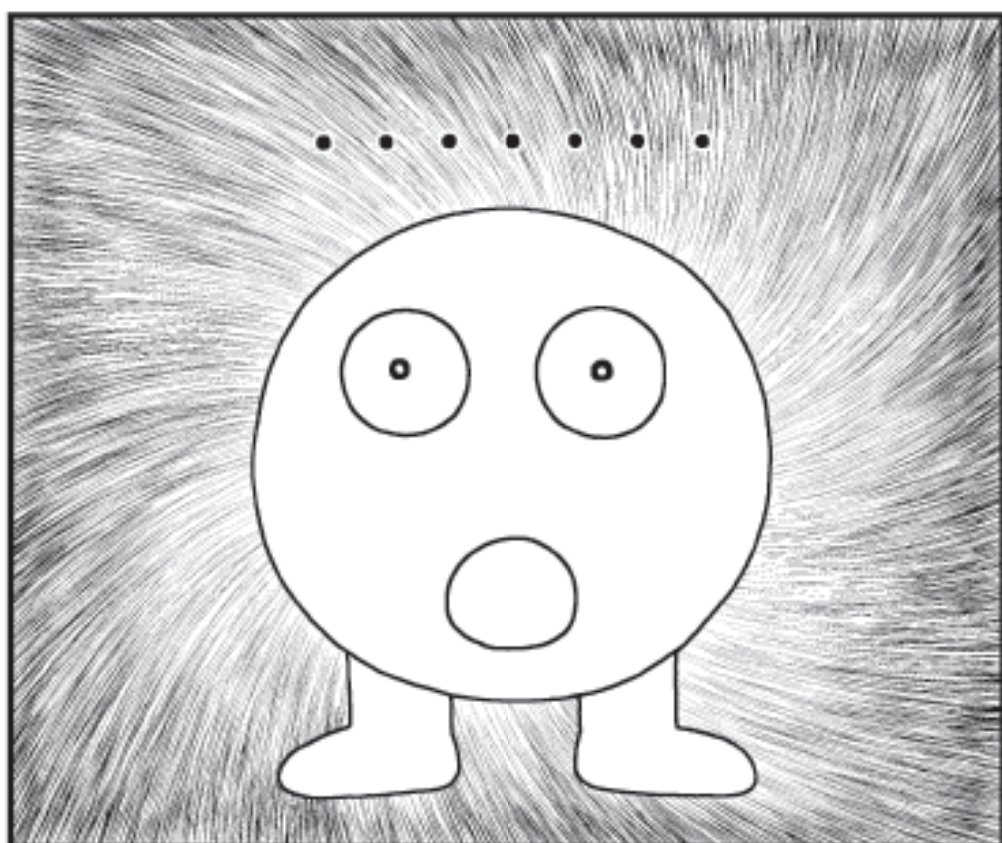
my answer is that I have been born
in order to realize in this universe
an irreplaceable path toward
birth affirmation that is only
possible through me,

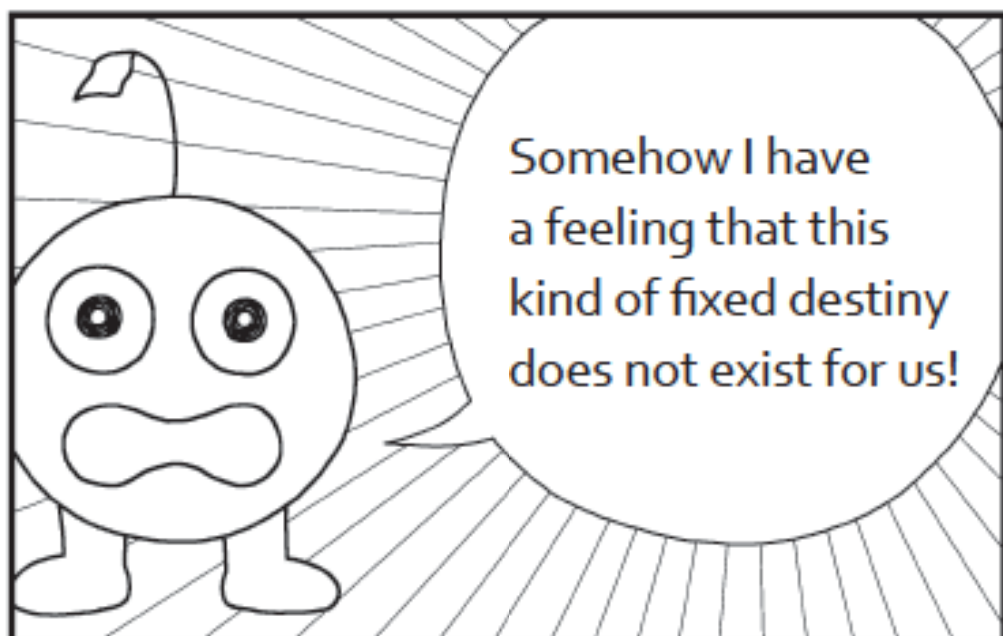
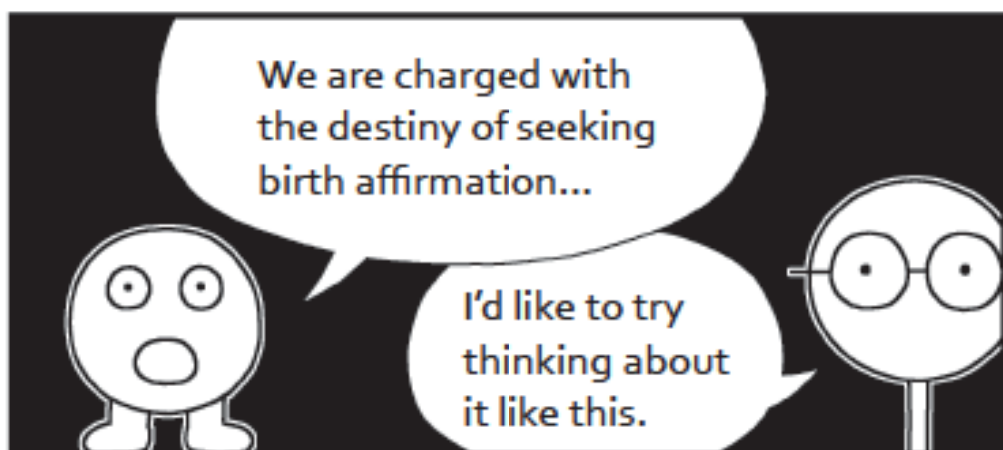
and which allows me to think
"I'm truly glad that I have been
born" from the bottom of
my heart.

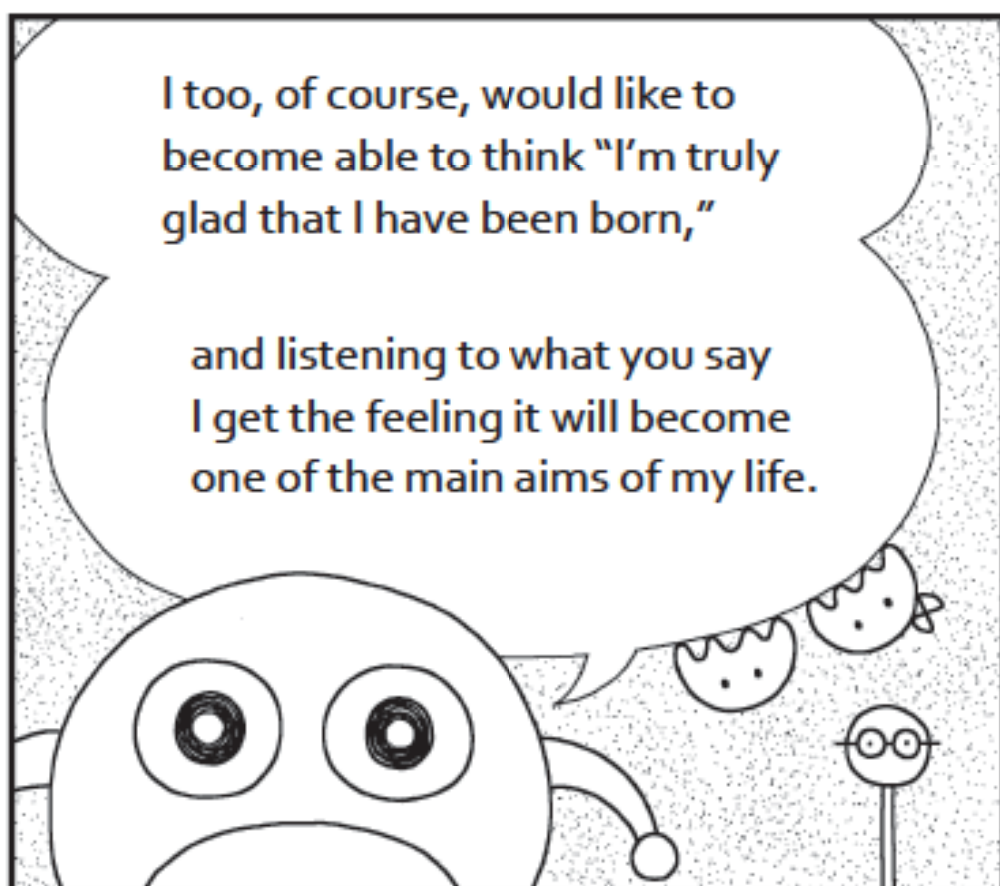
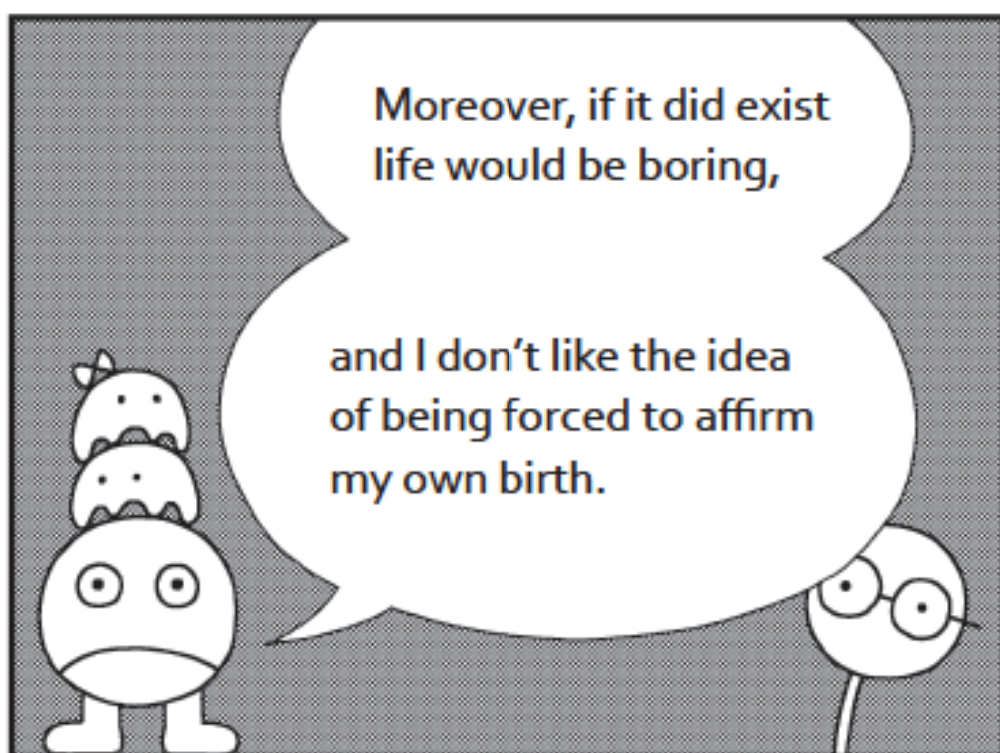


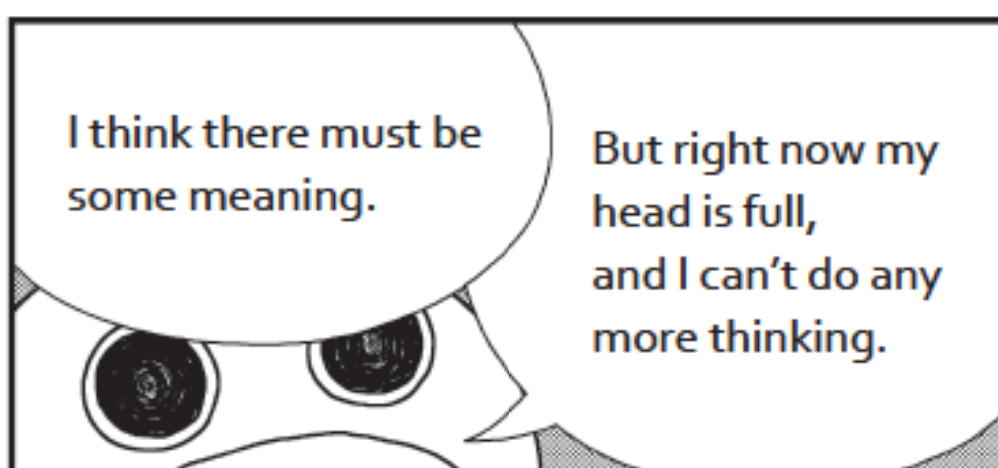
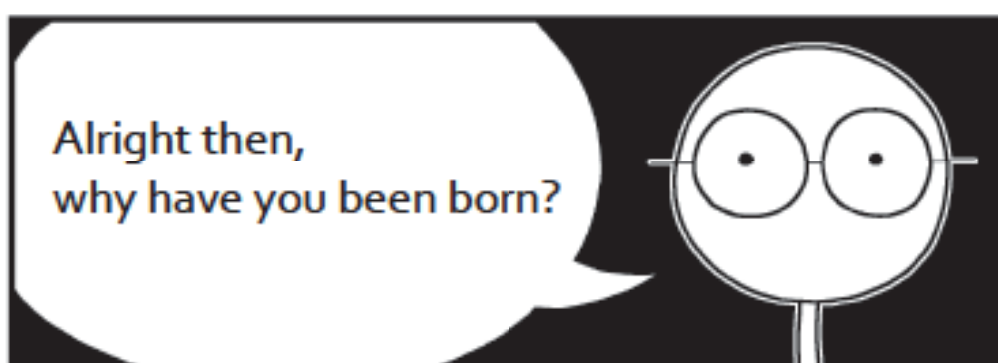
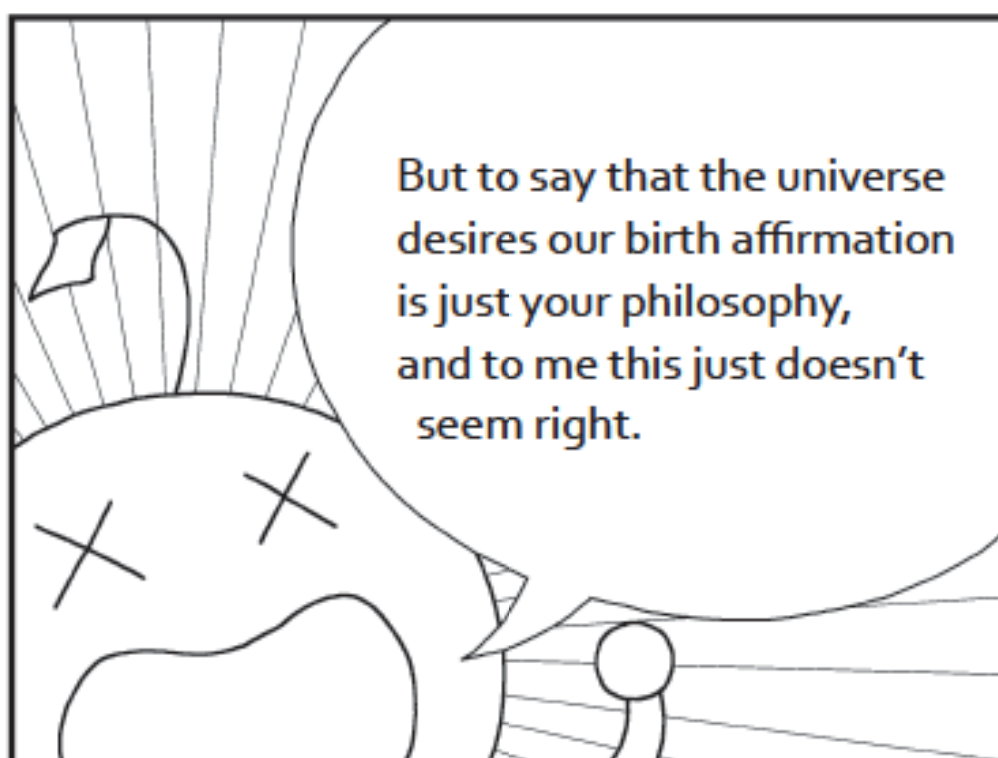


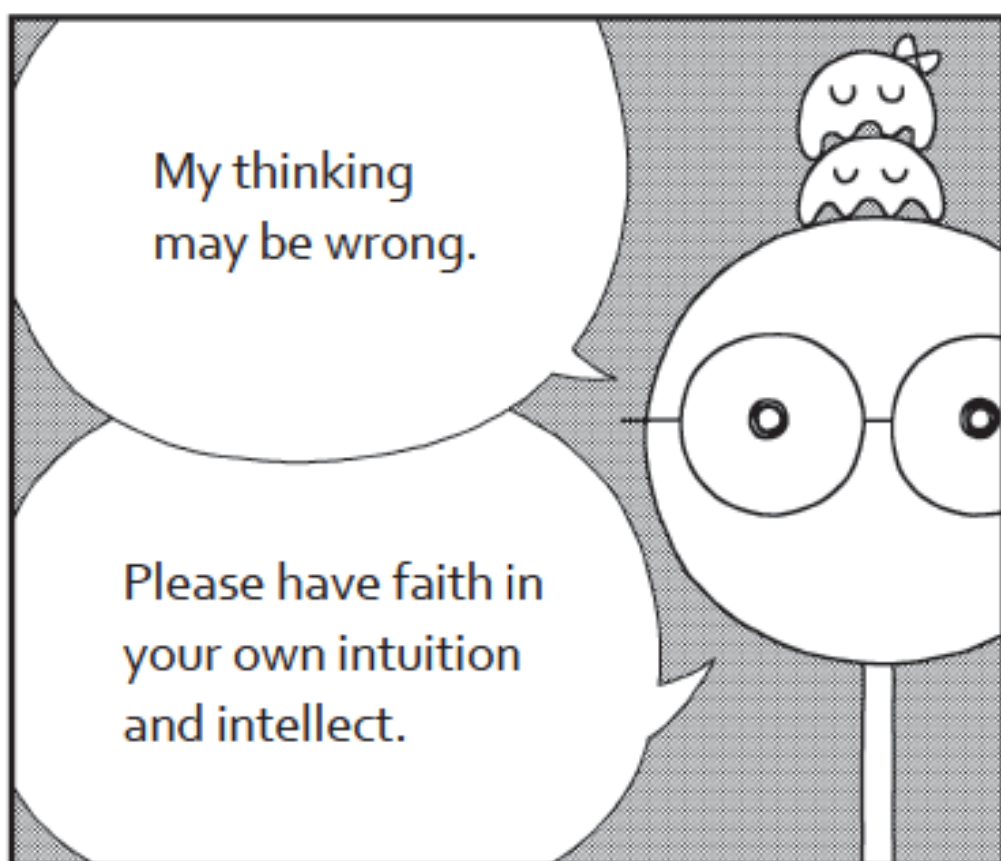


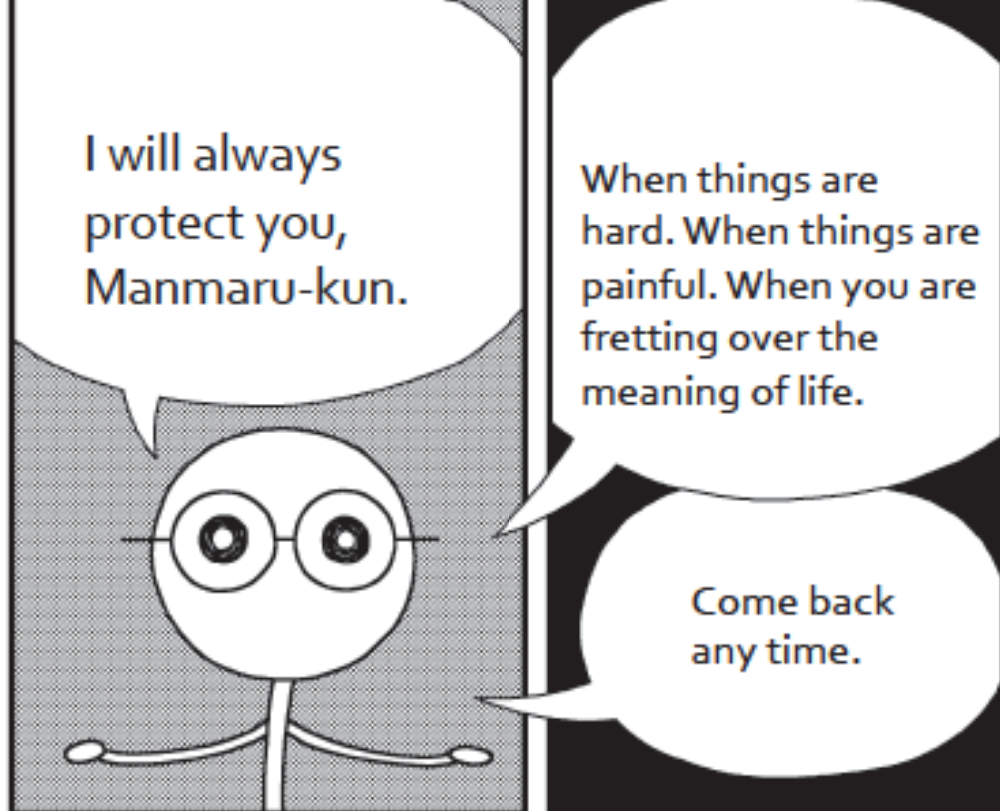


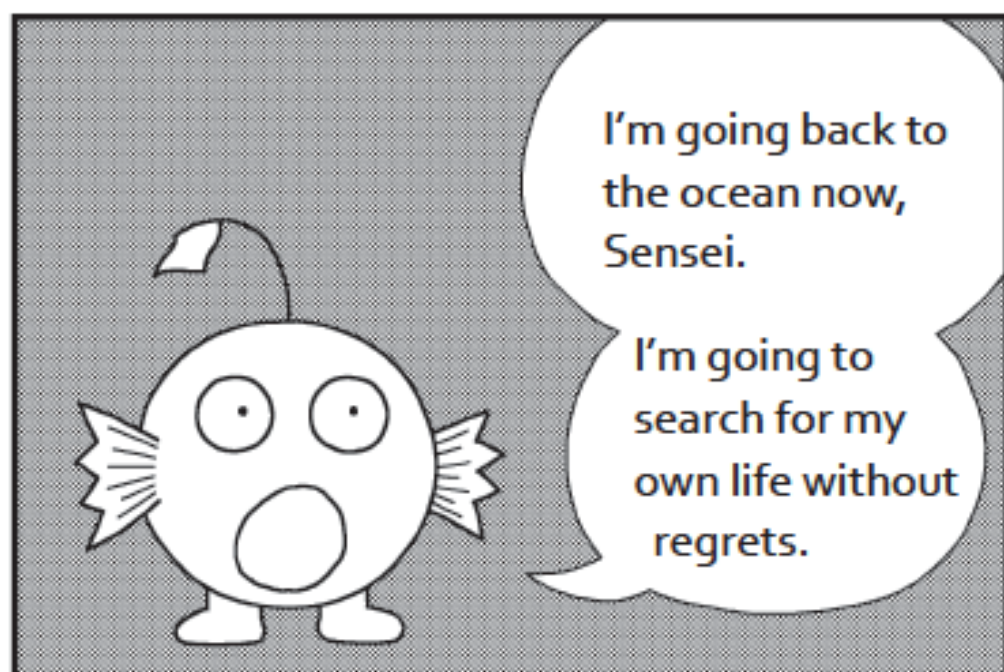
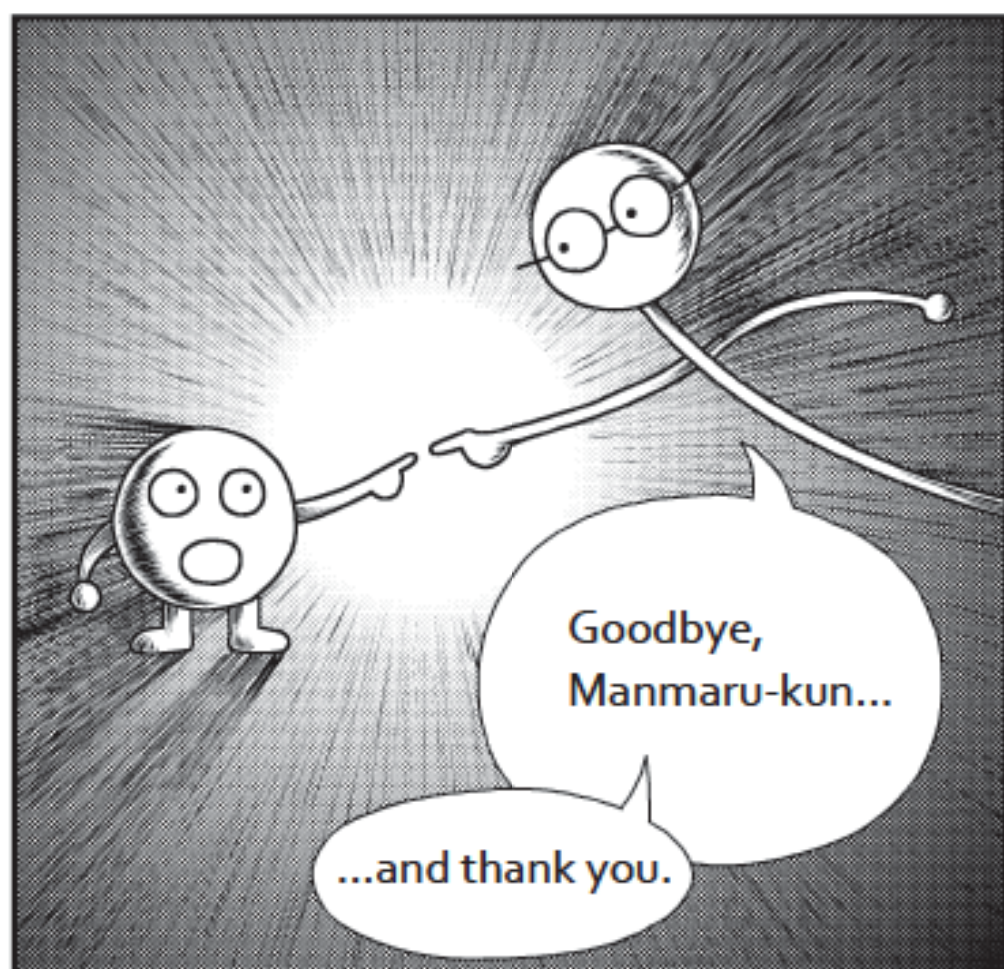


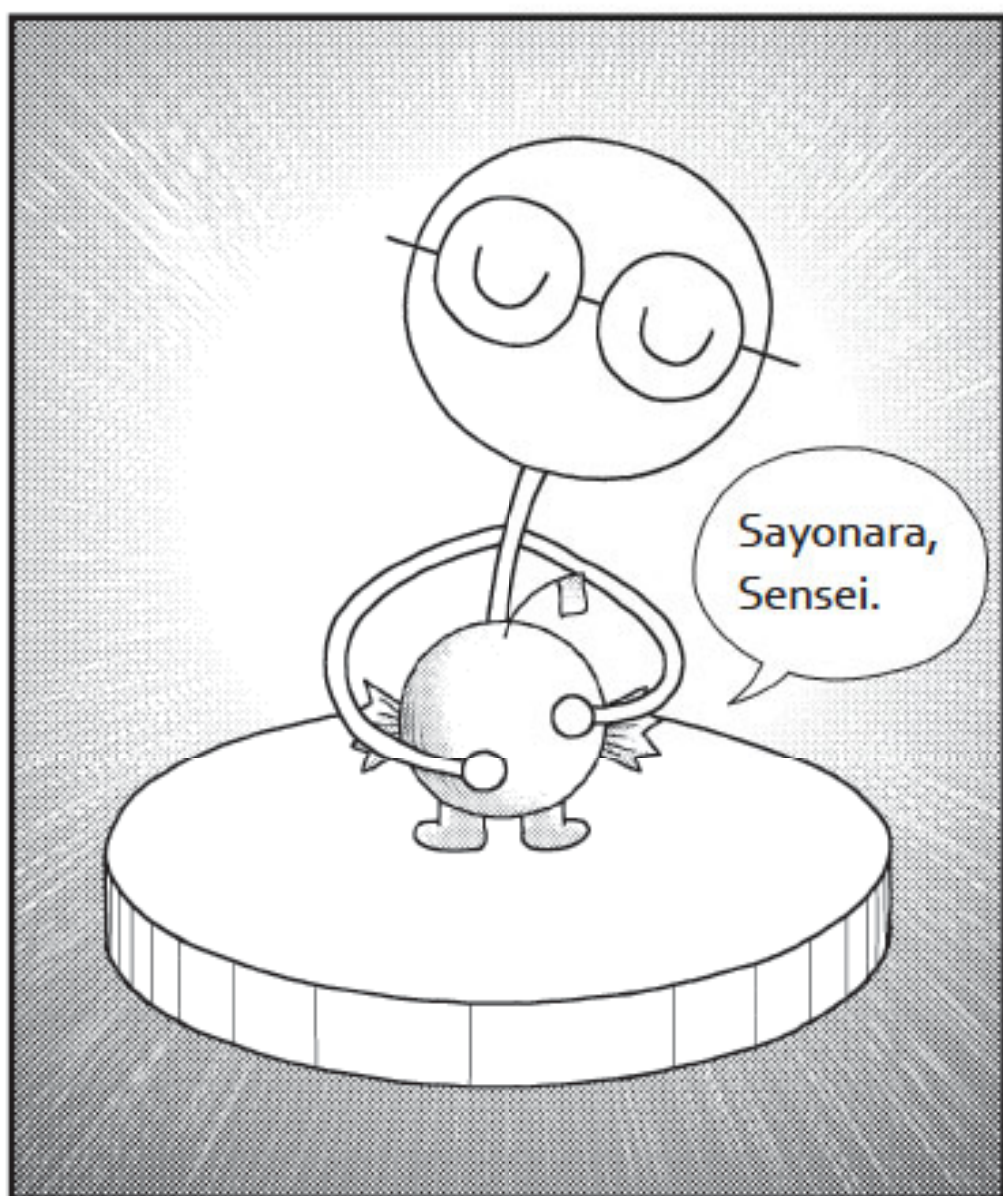


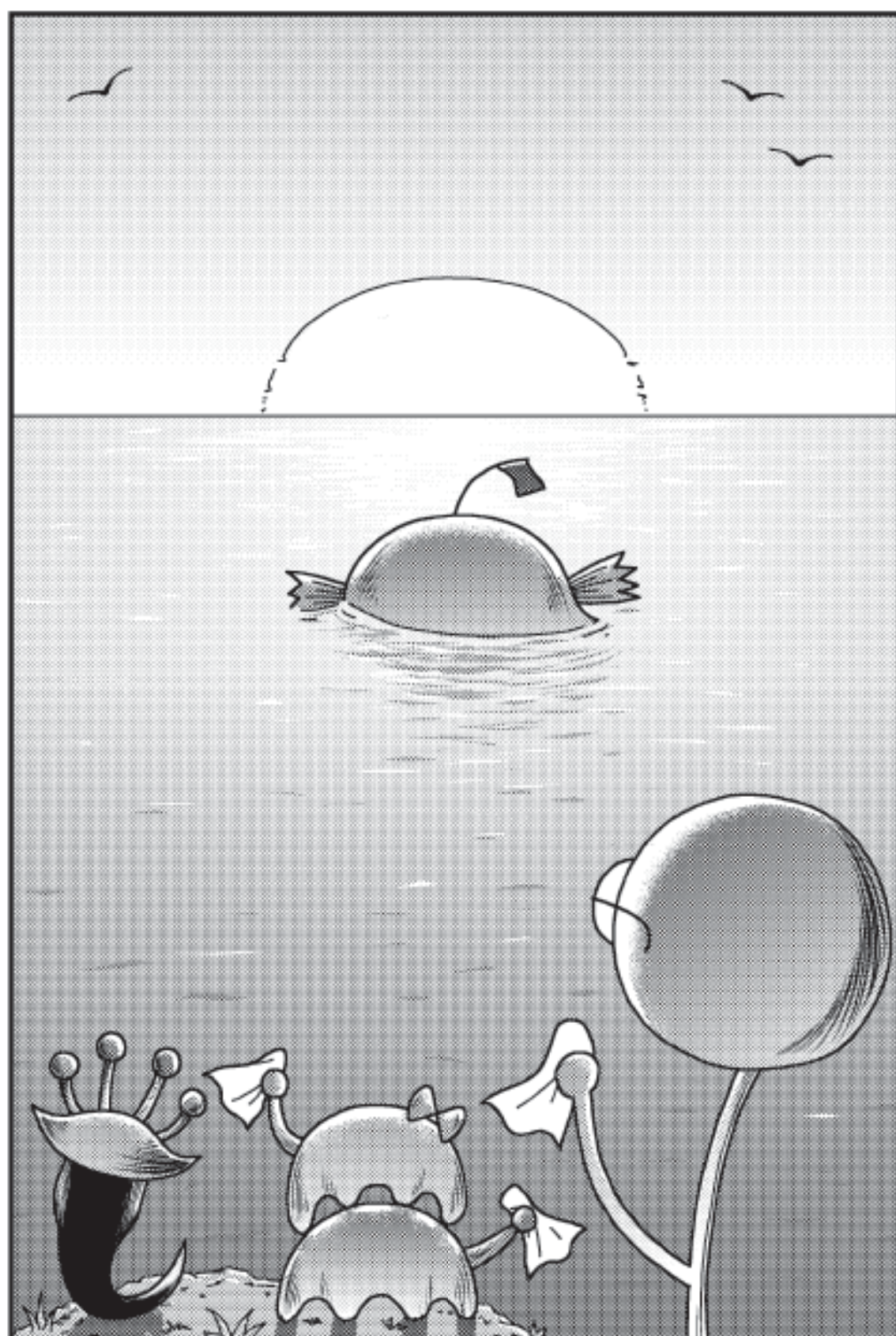


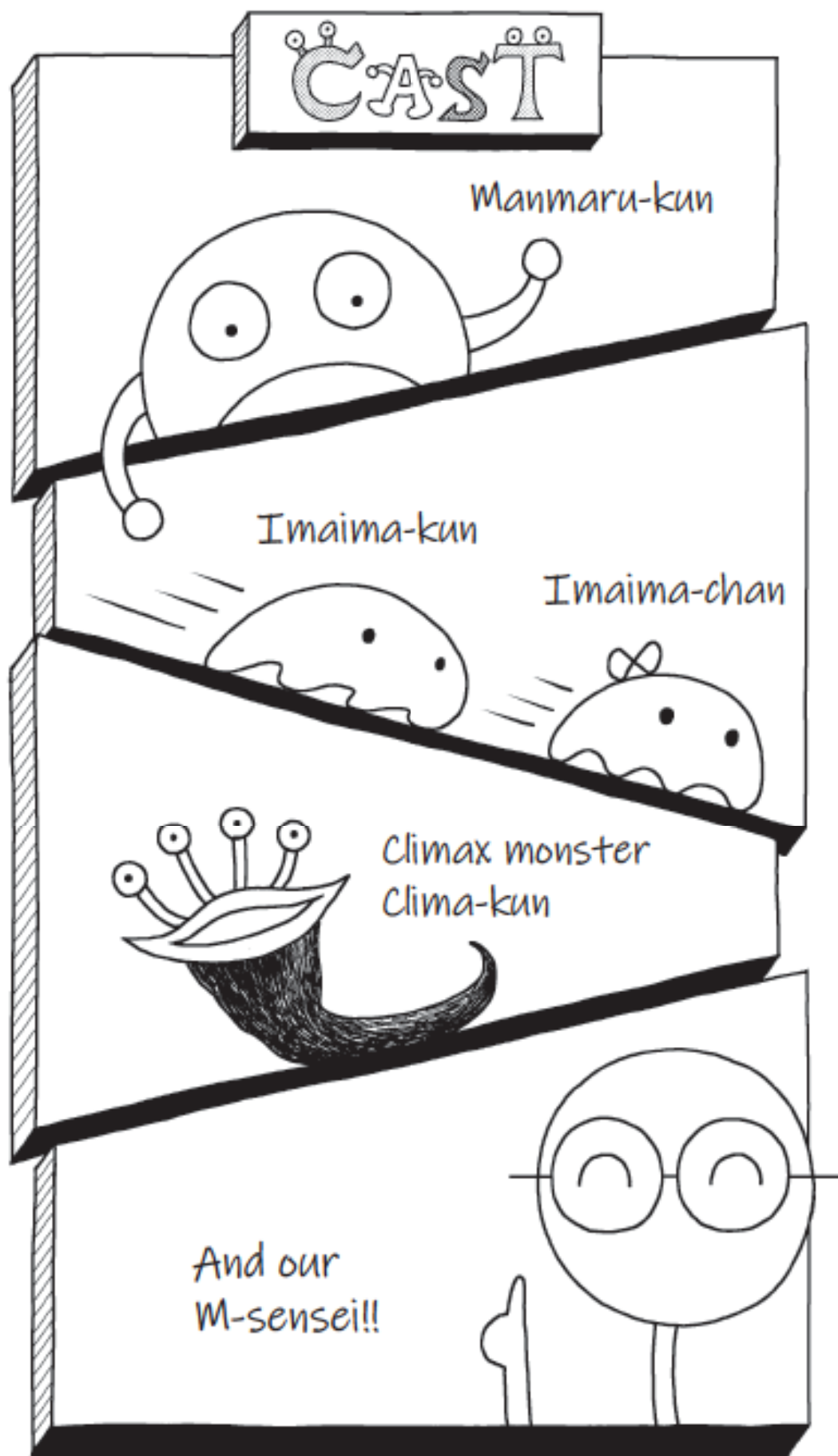












Afterword

What did you think of Manmaru-kun's philosophical journey in the company of his Sensei and some friendly creatures?

For me, this book was a great experiment and adventure. Now that it is over I'm filled with a sense of exhilaration.

Because this is an introductory text, I didn't stop at a given theme or topic and dig into it more deeply. There were in fact many things I wish I could have considered more fully. There is also a mountain of ideas I was not able to reference, and some assertions that ended up being extremely arbitrary or dogmatic. From time to time the reader may think I have failed to address a crucial point. I will consider these topics more thoroughly in future writings, so I hope I can be forgiven for my lack of detail in the present text.

There are several things I learned once I actually started drawing manga.

1) *There are ideas that can only be expressed in*

manga

To begin with, there is philosophical thought that can be most effectively expressed using pictures or the movement of frames. For example, the examination of “I” in Chapter Three was particularly effective because of the power of pictures. Manga’s potential as a tool for expressing philosophical thought needs to be pursued more seriously.

Manga has the capacity to dynamically express the flow of philosophical thought. Elements such as points of emphasis in the flow of thought and the development of images that arise one after another can be expressed visually. When I am engaged in philosophical thought, I often notice that I do not think using words but rather using visual images that move around in my mind. Attempting to express the movement of these images directly in pictures is perhaps the best way to communicate this raw aspect of philosophy. I had this thought right at the start of this project. As Aristotle says, in philosophy intuitive understanding (*nous*) is indispensable. Manga can be an excellent tool for imparting it.

2) *Manga has the power to draw people in*

When reading a book of printed text you sometimes become bored or sleepy. But with manga you can keep reading forever. People talk about the “right brain” and “left brain,” and since manga strikes a good balance in stimulating both through its pictures and text, it can be read for a long time and captivate readers. If you want people to read about abstract thought of the kind found in philosophy, it would be a mistake not to take advantage of manga’s “power to draw people in.”

What I realized in the midst of creating this book, however, is that some styles of art are better suited than others to expressing philosophical thought. The characters in this book are drawn with a simple style, and have a pressed-flat, 2D appearance. This is a good match for the abstract, theoretical content of the text. At first I asked a manga artist to create drawings based on more manga-like characters, but this made the art stand out too much and the philosophical ideas harder to follow. In the

end I settled on asking a different manga artist, Nyancofu Terada, to use my own drawings more or less as they were.

3) There are ideas that are difficult to express in manga

Manga makes it hard to do some things well. It is extremely difficult to express complicated things in pictures. In writing you can say things like, “this is like this and that is like that, so if this were like that and that were like this, then the result would be...” but expressing these sorts of relationships in pictures is a Herculean task. If the content is schematic you can of course describe it using a diagram, and I made numerous such attempts in this book, but within abstract theories there are many things that cannot be expressed graphically. When it came to such content I had no choice but to borrow the power of words and present it in long text balloons.

In fact, there were several places in which the amount of text increased, and to go any further in the medium of manga was impossible. Of course, if I had a better mastery

of drawing I might be able to express almost any idea using pictures. Even then, however, there would surely be some things I could only express in words.

*

This manga uses a left-to-right layout and horizontal writing in its speech balloons. This is unusual for a Japanese manga with pages divided into frames. If you look at manga published in Japan you will see what I mean, but normally they are laid out “right-to-left” and the text is written vertically. There is actually a debate on the Internet over whether Japanese manga should be written left to right and horizontally going forward. I wasn’t aware of this at the time, and just happened to adopt this new style. I would be delighted if this approach caused a stir in a Japanese manga community that has long resisted horizontal text.

Finally, let me say a few words about how I went about creating this manga.

To begin with, I drew the frames freehand on a blank sheet of A4-sized copy paper with a

graphite pencil, and then sketched in the characters and text in balloons. Once I had drawn everything, I completed the page by adding lines and shading in the background. When I made revisions I rubbed out everything with an eraser and drew that section over again. Unlike using a word processor, there was no delete button or copy and paste function, so the process felt very inefficient. Even when I set aside an entire day I could usually only finish around seven pages, but I truly enjoyed the time I spent working on this project.

Here are some examples of my original drafts.



(p.152)



(p.205)

Interested readers can find several full-scale sample pages on my website

<www.lifestudies.org/jp/manga>. I've also posted some of my recent essays and papers on "philosophy of life" and "birth affirmation" on <www.lifestudies.org>.

The process behind the creation of this book began with a request from Yumiko Futami, an editor at Kodansha Publications. Ms. Futami was a classmate of mine in university, and did me the honor of asking me to write something for her publishing company. If it weren't for the persistence of Ms. Futami, who waited patiently for a draft that took a very long time to produce, this book would surely never have come to be. I was also very fortunate to have met Nyancofu Terada, a very talented manga artist, through an introduction from Kodansha's Takeo Inoue. Thanks to Mr. Terada's professional artwork, we were able to create a genuine manga introduction to philosophy. I would also like to thank Keiko Nogawa from Kodansha Publications's editing department who oversaw the details of editing and publication.

Masahiro Morioka
March 20th, 2013

Postscript — 2021

The Japanese edition of this book also included an extensive guide to further reading. An English version of this guide will be uploaded to <lifestudies.org/manga00.html> in the future.

As I have written elsewhere, this book constitutes the first part of my “Philosophy of Life” trilogy.

Book 1

Manga Introduction to Philosophy
(2013, this book)

Book 2

Philosophy of Birth Affirmation
(To be published)

Book 3

What Is Philosophy of Life?
(The first part, *Is It Better Never to Have Been Born?*, was published in 2020.)

I am now writing *Philosophy of Birth Affirmation* and the second part of *What Is*

Philosophy of Life? This trilogy corresponds to another series of works, my “Life Studies” trilogy.

Book 1

How to Live in a Post-Religious Age (1996)

Book 2

Painless Civilization (2003)

Book 3

Confessions of a Frigid Man:

*A Philosopher’s Journey into the Hidden
Layers of Men’s Sexuality* (2005)

Confessions of a Frigid Man has been translated and is freely downloadable on the Internet. The other two books are in the process of translation, so I believe English-speaking readers will be able to read them in the near future. Lastly, I would like to express my great appreciation to Robert Chapeskie, who translated my sometimes unclear Japanese text into transparent and beautiful English.

Masahiro Morioka
January 10th, 2021

About the Authors

Masahiro Morioka, Ph.D., is a professor at Waseda University. He teaches philosophy and ethics. His specialties include philosophy of life, bioethics, gender studies, and civilization studies. He was born in Kochi Prefecture, Japan, in 1958. He graduated from the University of Tokyo and worked for the International Research Center for Japanese Studies and Osaka Prefecture University before coming to Waseda. He is considered by many to be one of the leading figures in contemporary Japanese philosophy.

Contact address

Please visit:

<http://www.lifestudies.org/feedback.html>

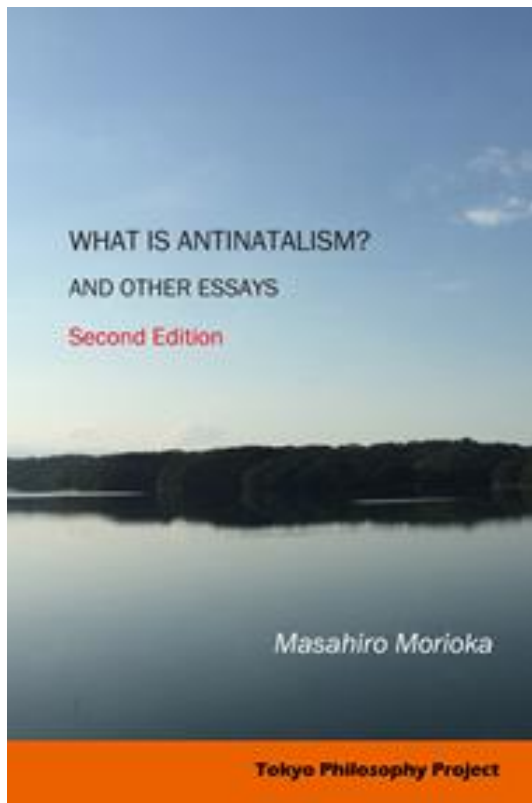
*

Nyancofu Terada was born in Nagasaki Prefecture in 1980. He worked as clinical radiologist before becoming an independent

manga artist. He won an honorable mention award in the *Afternoon* Magazine Seasonal Awards.

*This work was supported by JSPS KAKENHI Grant Number JP26370026.

BOOKS BY THE SAME AUTHOR



What Is Antinatalism? And Other Essays Second Edition

Philosophy of Life in Contemporary Society

Open Access Book

Tokyo Philosophy Project (2021, 2024)

Freely downloadable from:

<https://www.philosophyoflife.org/tpp/antinatalism.pdf>

This book is a collection of essays on the philosophy of life's meaning in contemporary society. Topics range from antinatalism, meaning of life, the trolley problem, to painless civilization. I am now writing a comprehensive philosophy book on those topics, but it will take several years to complete; hence, I decided to make a handy book to provide readers with an outline of the philosophical approaches to the meaning of life that I have in mind.

BOOKS BY THE SAME AUTHOR



Painless Civilization 1

A Philosophical Critique of Desire

Open Access Book

Tokyo Philosophy Project (2021)

Freely downloadable from:

<https://www.philosophyoflife.org/tpp/painless01.pdf>

The elimination of pain and the acquisition of pleasure seem to be the ultimate aims of our civilization. However, paradoxically, the endless tendency to eliminate pain and suffering makes us totally lose sight of the meaning of life that is indispensable to human beings. How are we to battle against this painless civilization? Published in Japanese in 2003. The translation of Chapter One was published in 2021 under the title *Painless Civilization 1*.

BOOKS BY THE SAME AUTHOR



Painless Civilization 2

Painless Stream and the Fate of Love

Open Access Book

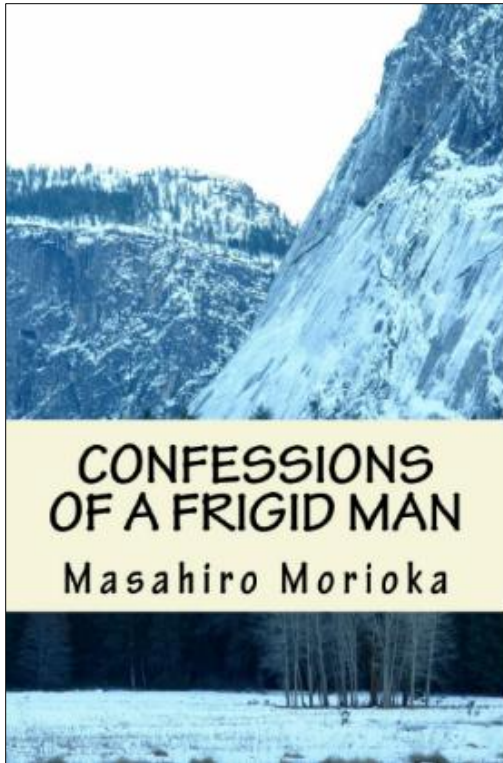
Tokyo Philosophy Project (2023)

Freely downloadable from:

<https://www.philosophyoflife.org/tpp/painless02.pdf>

This is the English translation of Chapters Two and Three of *Painless Civilization*. In this volume, I examine the problems of painless civilization from the perspective of philosophical psychology and ethics. I discuss how the essence of love is transformed in a society moving toward painlessness and how the painless stream penetrates each of us and makes us living corpses. In order to tackle the problems of painless civilization, we must look inside our inner world because the “desire of the body” that lurks within us is the ultimate cause of our society’s movement toward painlessness.

BOOKS BY THE SAME AUTHOR



Confessions of a Frigid Man

A Philosopher's Journey into the Hidden Layers of Men's Sexuality

Open Access Book

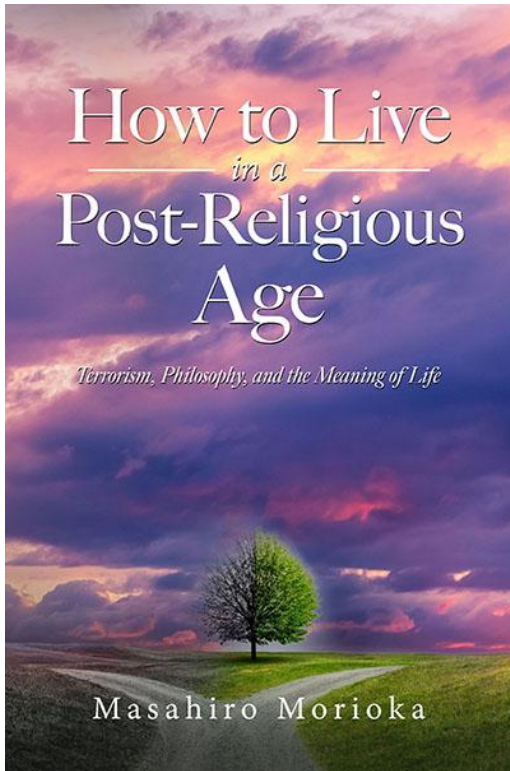
Tokyo Philosophy Project (2017)

Freely downloadable from:

<https://www.philosophyoflife.org/tpp/frigid.pdf>

The most striking feature of this book is that it was written from the author's first person perspective. The author is a professor who teaches philosophy and ethics at a university in Japan, and in this book he talks about his own sexual fetishism, his feeling of emptiness after ejaculation, and his huge obsession with young girls and their developing female bodies. He undertakes a philosophical investigation of how and why sexuality took such a form within a person who had grown up as a "normal," heterosexual man.

BOOKS BY THE SAME AUTHOR



How to Live in a Post-Religious Age

Terrorism, Philosophy, and the
Meaning of Life

Open Access Book

Tokyo Philosophy Project (2025)

Freely downloadable from:

<https://www.philosophyoflife.org/tpp/howtolive.pdf>

This is the translation of a 1996 Japanese bestseller that addresses terrorism from the viewpoints of philosophy and the meaning of life. I do not believe in a religion, but I cannot acquire the meaning of life through science. How can I live in a post-religious age?

In the spring of 1995, the Aum cult released a chemical weapon in the Tokyo subway system, killing and injuring many people. The incident shocked society because there were many young scientists from elite universities among the cult's high-ranking followers. Why did an activity that

began as a search for the meaning of life end in unprecedented terrorism with poison gas? As someone who was once an aspiring scientist and turned into a philosopher, I tried hard to find out where and why they went wrong. This is a book in which a philosopher sincerely asks young readers to think about what it really means to live in a society where no one clearly knows what to believe in.