

Execution of the Post-Modernism in Zen Philosophy of HISAMATSU – In Realization of the Ideal of ‘FAS’

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HISAMATSU Shin'ichi (久松真一, 1889 – 1980), one of the most important philosophers of the 'Kyoto School' has a unique approach to overcome the modernism, civilization of Western cultures and the discrepancy of East and West by establishing his *Philosophy of Modernized Zen Buddhism*. A most essential conception and ideal of Hisamatsu is shown in the keyword of "FAS", the name of his "Association for *Formless Self of All Mankind in Super-historical History*" in regard on the realization of this Ideal: It was the trial in Crossing Culture Dimension between Zen- and the Mahayana Buddhist Philosophy of East Asia and the Philosophy of Western world. Just in short, the goal of the ideal "FAS" is an establishment of an *autonomous, thinking and acting Self* in a modernized society based on physical and mental skill of Buddhist Zen Practice. A sharp criticism of his FAS was pointed to: dogmatic of religions in various kinds, very speculative character of "philosophy" of Western style, crisis of progressive civilization without cautious critique. A kind of "Aufklärung" (intellectual enlightenment in a critical mind) executed by Hisamatsu can be pointed also to several misunderstanding to Buddhism in journalism and mass media of contemporary Western world today: In difference to Tibetan (Vajrayana-) Buddhism the Mahayana Buddhist Philosophy in East Asia is less mystic, far from esoteric and free of an irrational believe of "reincarnation" as a '*rebirth of substantial ego*' going from this life to another one. The original Zen Buddhism is bound to the goal to establish a 'True Self' which is *solved* by one's own subjectivity, egotism, ignorance, prejudice and so on. It is an 'Awakening One to the True Self' in daily life to perceive, recognize and create an irrefutable truth through one's own existence as a unity of body and mind.

The ideal of the *Awakening One* has its route in the Early Buddhism by Buddha (Shākyamuni). Wishing to achieve an "enlightenment" of Brahmanism in execution of its ascetic practice, Buddha recognized that there is no existence of an Absolute one (like "God" as a creator), no "enlightenment", no "rebirth" as a physical reincarnation, no substantial material of "soul" and so on. *Awakened by this reality* he opened and established a complete another way for recognizing of truth in his "*dharma*", a network of the relations of principles and facts to construe the world of living and dying humans with other beings: it was the beginning of Buddhism. – The classic Zen Buddhism in the development of various Mahayana schools in East Asia aims this principle of "Awakening to the irrefutable (eternal) truth *in reality*". Hisamatsu, as a *modernist philosopher* based on intellectuality of East and West accompanied by Zen practice, found a unique way to establish an ultra-modern Self in thinking and acting for realizing of the ideal "The *Awakening and Awareness*" of the "*Formless*" ("*flexible and dynamic*") Self in executing a fulfilled life in universal humanity. The ideal is bound to the certain purpose for salvation of our Selves from irritation, confusion and suffering day by day – in the way of Intellectualism in actual practice. The irrefutable truth in the philosophical anthropology by Hisamatsu is "*Discovering, Recognizing and Actualizing*" of one's True Self (真実の自己), overlapped with the central aim of the "Awakening" of Buddha – interpreted by *modern intellectuality* in crossing dimensions of cultures and civilization.

The problems by overcoming the modernism, Cartesian way of Western rationalism, death of God by Nietzsche etc. were confronted by Hisamatsu whereas he found the way in establishing the unique Idealism of FAS, which can be realized by efforts of *Awakening Selves* day by day.

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