久松真一における倫理的観点

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An Ethical Approach to Hisamatsu Shin'ichi

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Abstract

　近代日本の思想家である久松真一（1889-1980）の思想のあり方には、社会や人類のために働いていくという倫理的な視点があった。しかしながら、久松は禅により自覚される「無相の自己」を重視していたため、これまで彼の思想は主に宗教的あるいは哲学的観点に基づき論じられてきた。したがって、久松思想の全体像を捉えるにはその倫理的側面を明らかにする必要がある。

　そこで、本論文では、久松における禅と茶道の実践を事例として、その思想に見出される倫理性、また彼が如何に理想とする人間と共同体を形成していったのかを検討する。久松は宗教に基づく倫理という考えを更に一歩進め、実践面における倫理の重要性を説くようになる。このような人倫に基づき形成された共同体や人間関係には、彼の宗教に基づく倫理観から現れる普遍性が見られる。彼の宗教と倫理との関係性を紐解くことにより、「全人類倫理」あるいは「世界倫理」といった全てに通ずる、新たな倫理に基づく人間形成のあり方を見出すことが可能となる。特に、久松における倫理の実践では、個人と共同体との関係性においてその倫理的特徴が表出している。

　本研究は、久松思想が現代社会にも適用し得る倫理観を持つことを示している。また、これまで注目されてこなかった久松思想の一部分を理解し、全体像を明らかにする一助となり得るであろう。

キーワード：無相の自己、個人、共同体、平等性、和

Introduction

Hisamatsu Shin'ichi (1889-1980) was one of the influential philosophers of modern Japanese philosophy of religion. His thought tends to be discussed from a religious or "pure" philosophical perspective and has yet to be discussed from an ethical approach.[1] Some scholars have pointed out the lack of focus on ethics in his writing and a few studies have disputed these criticisms. However, there is much room to further develop the studies from this perspective, which is why the ethical angle is an important issue for Hisamatsu studies.

Most studies conclude that the essence of Hisamatsu's thought can be revealed from either a religious or philosophical viewpoint. When Hisamatsu's thought is approached from a religious perspective, the central question is: what is the true way of the human being (真人 *shinnin*). For instance, Ishii (1996) points out that Hisamatsu's prime concern is on "salvation, human beings being redeemed" (p. 43) and explains that one's own existence is the subject of salvation, which can be interpreted as the authentic self, in other words "the

formless self" (*musô no jiko* 無相の自己). As can be seen in the Ishii's paper, the "formless self," which Hisamatsu repeatedly mentions, becomes the key concept of the religious approach. Formless self appears when human beings thoroughly deny the "discriminating thought" that everyone possesses in themselves. This thinking discriminates between oneself and others (externally) and between life and death (internally). Zen uses methods like koans (公案) and zazen practice (seated meditation) to awaken to the formless self. In contrast, when Hisamatsu's thought is approached via pure philosophy, the discussion centers on the structure of the formless self, drawing from examples in Western philosophy and Nishida Kitaro's philosophy. One example of prior research is Kaibe's work (1996), which captures the feature of Hisamatsu's "one's self" in contradiction to Nishida philosophy.

Prior research has already explained what kind of theory the formless self is from both the religious and philosophical perspectives shown above. However, Hisamatsu did not limit his thought as an idealistic understanding or merely a way to enlighten oneself. Rather, he believed that the theory must be involved with reality. According to Hisamatsu, the enlightened formless self needs to be practiced for the sake of society and humankind, clearly suggesting an ethical point of view. Thus, it is important to consider ethical issues in order to get the whole picture of his thought.

The ethics of Hisamatsu's thought appears not only in his practice of Zen but also in the way of tea, which can be practiced by anyone on a daily basis. His dedication to the activities of Gakudô Dojo (学道道場, a Zen group) and Shinchakai (心茶会, a group practicing the way of tea) at Kyoto University shows how he treated Zen and the way of tea as one (*chazen ichimi* 茶禅一味, lit. tea and Zen, one flavor; *ittai funi* 一体不二, one body, not two). For instance, in Gakudô Dojo, Hisamatsu served tea to each student before starting *ronkyû* (論究, discussions). Similarly, in Shinchakai, members are called "*seishu*" (清衆) which is the term used in Zen. Also, *seishu* had to sit and concentrate or to discuss koans for 45 minutes before practicing tea (Fujiyoshi and Kurasawa ed., 1987, pp. 73-86). In the examples mentioned above, Hisamatsu's ethics need to be considered from both perspectives: Zen and the way of tea.

The purpose of this study is to review Hisamatsu's Zen and the way of tea from an ethical perspective and clarify the ethical meaning of his thoughts in order to capture a more complete picture of his ideas.

1. Hisamatsu's ethical thoughts

1-1. Hisamatsu's three ethical terms: ethics, morality, and moral principles

Before discussing Hisamatsu's ethics, it is necessary to understand how he defined ethics. "Ethics (倫理 *rinri*)", "morality (道徳 *dôtoku*)" and "moral principle (道義 *dôgi*)" are three terms used in his papers. However, Hisamatsu does not seem to have either defined or distinguished these words from each other strictly. Looking at the article "Present Criticism based on *Nanbôroku* (南方録)" [2] as an example, "ethics" and "moral principles" are the two terms that appear first among those three terms (Hisamatsu, 1995b).

> "What I am trying to discuss is not what needs to be improved in the practice of the way of tea, but the issue of the religion in both ethics and moral principles, which lie in the present way of tea." (p. 318)

Hisamatsu discusses ethics and moral principles as a completely different concept. However, the term "moral principle" is only used once in this book, while he uses the term "ethics" the most.

In addition, Hisamatsu explains the emphasis in *Nanbôroku* on creativity in the application of ethics to everyday life (ibid., 1995b).

> "It is not simple as it is to just enumerate a virtue and force people to behave in a certain way. The

ethic of *Nanbôroku* has its creativity. It is necessary to consistently criticize the past and utilize the advantage of a time-honored tradition. Thus, it is about creating new ethics while not being trapped in the past. (…) The ethics of *Nanbôroku* is truly outstanding, and it is based on its religion." (pp. 324-325)

What becomes clear here is that Hisamatsu's ethics were based on religion. The main focus was to create something new regardless of the ethical values that already exist. To Hisamatsu (1995c), the religion is equivalent to Zen and considered as "the religion, which emancipates oneself from everything by awakening to the formless self, one's true being" (p. 25). Thus, the awareness of the formless self (the religion) was the basic principle to Hisamatsu. He considered that true ethics, morality, art and philosophy derive from this awareness and concludes that "things produced from the basis of religion are how ethics and morality should be today" (ibid., p. 325). The term morality here, explained as a completely different thing from the ethics, is like the previous example of moral principle.

Considering these points, Hisamatsu's thoughts on these three terms can be concluded as below. Even though he distinguished ethics, moral principles and morality from each other, all three are based on and produced from religion. Then the topic shifts to how these ethic and moral principles are distinguished, and he introduces the concept of "ethical community" which is discussed later in this paper. "*Sahô*" of the way of tea is a good example to examine his definition on these terms. According to Hisamatsu, "*sahô* (作法, the practice of tea) is a combination of beauty and virtue, which is also a graceful ethical community" (ibid., 1995b, p.23). This use of the term "virtue" indicates both "moral behavior" and "moral principles", as he mentions "mere moral behavior tends to be too strict and awkward, and thus lack beauty. However, if you focus too much on beauty at the expense of moral principle, you become (…) a tea master who put one off with fair words" (ibid., p.23).

Hisamatsu explains that the true *sahô* of the way of tea, which is the "graceful ethical community," is based on the combination of both complete art and virtue. The definition of ethical community can be equivalent to how he defines ethics. For example, he asserts "the true way of tea practices a highly sophisticated, graceful ethical community that cannot be compared to anything else." (ibid., p. 23)

For instance, he points out some virtues of these ethics, such as "humbleness and poverty rather than nobility of one's life, (…)simple and honest rather than fair words, modesty rather than boastfulness" (ibid., 1995a, p.115), and calls these the "ethics of *wabi*." Here, it discusses the ethics found among the human relationships. Therefore, ethical community is a central goal for Hisamatsu.

In conclusion, ethics, morality and moral principle that Hisamatsu discusses can be understood as the precise practice of morality and moral principle, which allows one to create an ethical community and true ethics.

1-2. Transition of Hisamatsu's ethics

As mentioned in the former section, Hisamatsu's ideal ethics are related to ethical community. Nevertheless, he did not always express this opinion in his earliest writings. Hisamatsu's understanding of the Zen religion-based ethics, which is transcendence from the general definition of ethics, is consistent. However, especially in the papers written during the war period, he contrasted the ethical and religious position and considered the latter is more important than the former. There is not much valuation of ethics as ethical community. For instance, he indicated the difference between these positions as below (ibid., 1995a) .

"The difference between the Buddhist criticism and the moral criticism is the latter thoroughly stands at the humanly position(人間的立場) yet the former stands at the position of transcended Human (人間棄揚の立場)" (p.228)

"Transcended Human" indicates the perspective of the religion, which is the awaken formless self, and "the humanly position" indicates the non-awakened perspective. Of course, the morality mentioned here is general morality, which is not based on religion and differs from the morality examined in the former section. Interestingly, his view on the ethics slightly changes in his articles after the War.

Firstly, Hisamatsu started to use the term "ethics" in the titles, such as "*The Establishment of the Ethics exceeded the Nation*[3] (国家を超えた倫理の確立)" and "*The All Humankind Ethics Appeal: Facing the World's Crisis* (全人類倫理アッピール：世界の危機に直面して)". Moreover, since the ethics are argued from the formless self-based viewpoint, here, the ethics itself is captured in the positive meaning and shows the ideal way of it. Thus, the ethics mentioned here stand at a different position from before.

Additionally, similar posture on ethics can be confirmed in the contexts of Hisamatsu's thesis, which refers to the future religion and the state of Japan after the War. For instance, he explains the relationship between religion and morality as follows (ibid., 1994b).

[As we reached the New Humanism] for the first time, the religion and the morality will strictly bond together. The morality will not be apart from the religion, and the religion will not lack the morality. The morality will be the action of the religion and the religion will be the basis of the morality so that the religion and the morality can truly be as one. (⋯) Being strictly as one, that is the true way of the future human beings. (p. 402)

Here, the relationship between the religion and ethics became more united as one. Hence the ethic itself is no longer based on the religion. Hisamatsu understands ethics as the equal position to the religion.

Furthermore, Hisamatsu claims that the world needs new ethics to overcome the crisis of the postwar world situation (ibid., 1994b).

The [FAS] Society cannot bear to sit and see the world's melancholy situation. Here, as to appeal the establishment of the all humankind ethics to the whole world, we truly desire to show our understanding to the nation, groups, individuals, and each of those associations and try hard to incarnate the human being's true nature (人間本来の面目). (p. 451)

Hisamatsu comprehended that Zen as the religion is an important factor to accomplish the human being's true nature. He claims that "the ideal Zen human being form is by no means praying to or relying on another Buddha, but rather is the awareness of one's true nature" (ibid., 1994a, p. 328). Also, he interpreted one's true nature as not only the true self but also the formless self. Hisamatsu simultaneously explained that "Since we emancipate oneself from everything and every restraint by awakening to the true self, the self (⋯) does not have form and is formless" (ibid., 1994a, p. 330). Thus, as mentioned here, the human being's true nature, which is the formless self, desires to be awakened through religion. However, the whole concept of this article is based on the importance of recreating the new ethics. From this point of view, it can be considered that he deepened his understanding of ethics. Furthermore, his viewpoint on the others, such as "the nation, groups, individuals" and "associations," shows Hisamatsu's approach to the ethical community.

Hisamatsu's thought took a step forward from the standpoint of the religion, the formless self-based to exhibiting the formless self-based ethics to the real world, as stated above. It can be concerned that through his experience of the World War II, his opinion on the importance of the substantial ethical practice emerged inside his mind. Perhaps, his activities at Kyoto University, such as Gakudô Dojo and Shinchakai, which were both established during the War period, have become one of the opportunities to shift his attention to the real world and society. It is conceivable that his ideal ethics were practiced in these groups. Thus, the next two

chapters will discuss on how and what kinds of ethics were practiced in each group.

2．Human formation as an individual in community: equality

2-1．The ideal way of an individual based on Hisamatsu's creativity: FAS Society as an example

Hisamatsu's unique approach is that he emphasized the oneness of Zen and the way of tea, and intended to construct a philosophy that was both ideal and practical. Not only did he practice Zen and the way of tea by himself, but he also opened this space for others. He operated two organizations in order to give a place and occasion for practicing this philosophy. Both "FAS Society"[4] and "Shinchakai"[5] were intended for Kyoto University students in the beginning, but both groups expanded their audience to include the general public and people from outside Japan.

The main concern of both organizations is the awareness of formless self. For instance, the name of "FAS Society" stands for "Formless self", "All mankind" (全人類), and "Supra-historical history" (歴史を超えた歴史). The formless self is treated as "the goal or final ideal of the three directions of human beings' structure" (Hisamatsu, 1994b, p. 458). The formless self is also considered an important essence in Shinchakai. Hisamatsu wrote *Maxims on the Way of Tea (茶道箴 Sadôshin)* to introduce Shinchakai's way of tea. One of the sentences in *Sadôshin* says "We are now entering *Roji Sôan* (露地草庵) and are joining *the principle of the way of tea* (茶道の玄旨)" (Hisamatsu, 1995b, frontispiece 7). As he mentions, "from the principle of the way of tea, the real tea master must also be (…) a human being of the truth (真人)" (ibid., p. 152), so the formless self also forms the basis of the way of tea. Therefore, Hisamatsu considered it important for each person to be awakened to formless self by practicing Zen and the way of tea, and to be aware of the true way of being as a human being.

However, for the practice of Hisamatsu's thought, it would be inadequate if each person were merely awakened to his/her own way of being. The practice requires active involvement with others, and therefore has a sense of ethics.

What is unique about the Zen practiced at FAS Society? Hisamatsu claims that its connection with the real world is what distinguishes it from original Zen. He emphasizes that FAS Zen is "not adhering to the original Zen, but clarifies itself by confronting reality and the world" (Hisamatsu, 1994b, p. 470). "Original Zen" refers to the traditional Zen in the religious world. Although the practitioners of traditional Zen form their own communities and live in society, they do not concern themselves much with their role as social beings. Instead of actively connecting with others, members of these communities limited their scope to being individual practitioners and did not focus on community development. To overcome this issue, FAS Zen is required to be practiced in a way that extends its concern to the society of all human beings. It can be concluded that the FAS Society exists as a community to practice Zen, and the goal is to form a peaceful community on a worldwide scale.

Let us examine how the FAS Zen-based community was formed. Consider as an example "mutual inquiry / mutually going into the matter of self (*sôgo sankyû* 相互参究)"[6], one of the unique ways of practicing Zen in this society. The practical steps to practice *sôgo sankyû* are given below (Fujiyoshi, 1977).

> [*Sôgo sankyû*] takes place in a separate room on a one-to-one basis, among members joining extra practice (*Betsuji gakudô* 別時学道). If two members mutually agree with each other during seated meditation [to be partners for mutual inquiry], they put their own palms together in greeting (*Gasshô*) and leave to another room or quiet space. They sit face to face, *gasshô*, and bow to each other, then they examine the matter of self together. When done, they *gasshô*, bow, and go back to the hall. (p. 14)

Generally speaking, in Rinzai Zen, there is a strict relationship between the master and disciples, and the master guides the disciples to enlighten themselves.[7] It is typical in Zen that practice is made possible due to the strong bond of master and disciple.

On the other hand, the uniqueness of *sôgo sankyû* lies in how mutual inquiry disregards this hierarchy. In addition, Hisamatsu sees *sôgo sankyû* as the true way of inquiry for all human beings, thus criticizing the traditional style of Zen. Hisamatsu simplified all sorts of koans into one basic concept, which is "Right now, if nothing whatsoever will do, what will you do?[8]" (Hisamatsu, 1994a, p.191) and named this the "Fundamental Koan (基本的公案)".

Some people might think that if each person has his or her own formless self, whether or not they are awakened, then it is possible to awaken individually on one's own. However, FAS Society particularly emphasizes awakening the formless self within each other, rather than merely awakening by oneself. The way of *sôgo sankyû* is about awakening together to the formless self, which is shared by every human being. People, who are essentially one, mutually realize their authentic nature. For this reason, *sôgo sankyû* is realized "wherever people mutually awaken to authentic self" (Hisamatsu, 1994b, pp. 595-596) and thus needs to be realized not only in the FAS Society but at all places and times. As FAS Zen broadened the scope to every human being existing in this world, it suggests a worldview wherein the ethical community of human relations arises regardless of time and place. In conclusion, Hisamatsu aimed to form ethical human beings on the basis of the religion Zen, in his community of FAS.

2-2. Individual-based community formation: Shinchakai as an example

Now, we will take a close look at the relationship between self and others. Hisamatsu treated every community, such as the one-on-one relationship (I-Thou) and the one-to-many relationship (self and society, self and world), as the same, due to the belief that all humankind is one in the formless self. The characteristic of his ethics is that he treats all relationships equally. By means of denying closed or strictly formalized community and accepting all types of community, he proposed an ethics of equality that can be adapted well to contemporary society.

Hisamatsu demonstrated a similar approach to his criticism of the strict hierarchy of Zen with his criticism of the "head master system" (*Iemoto seido* 家元制度) of the way of tea. He made it very clear not to adhere to any style or school of the way of tea. For instance, in *Sadôshin*, which summarized his ideal way of tea, he wrote "we hope (…) not to be prejudiced about style and performance so as not to go astray" (Hisamatsu, 1995b, frontispiece 7). Here, "style" indicates schools criticizing each other for external reasons, such as power struggles and competing interests. However, Hisamatsu does not always deny mutual critique of schools. He highly recommends criticizing each other, if both schools truly believe that they are practicing the way of tea based on formless self. Because the fixation on style in the way of tea lacks these essential reasons, he criticized the rivalry of schools. In addition, he expected that Zen's autonomous and creative spirit would emerge, and that "the style of the way of tea would continue to recreate itself as new styles" (ibid., p. 193). Hisamatsu advocated his ideal style of the way of tea in front of the head master of Urasenke (裏千家), who was embroiled in a conflict among schools.

Not only did he point out this issue between schools, he also avoided being seen as a head master or patriarch of Shinchakai. While he wrote *Sadôshin* as guiding principles for this organization, he was not involved in its management and left it to other members. One of the members claim that "Hisamatsu took the position of chairman due to a request from the members, (…) but the chairman itself is just a symbol and not to be seen as a cult leader. This organization is managed by the board of directors" (Koike, 1996, p. 502). This fact indicates that the members created the organization autonomously as one community.

Shinchakai is an organization wherein people who share the same idea gather and aim to accomplish the

same goal as one. The shared idea and goal are to awaken to formless self, which is the origin of the way of tea, and interact with real life in an autonomous and creative way. Of course, there is a role played not only by the community but also by each individual. Since individuals exist in society and communities, they tend to lose their autonomy. However, the true way of tea is to awaken the formless self within oneself, and in that sense, one is always alone (Hisamatsu, 1995b, p. 373). Shinchakai promotes autonomous practice without being distracted by one's surroundings. As a community, Shinchakai is formed by individuals who "autonomously act based on the true way of tea," coming together, and "influencing each other" (ibid., p. 374).

The community formed by awakened individuals is founded in universality and thus holds true for all people. Therefore, the ethical characteristic of "equality" can be found in such a community.

3.　Human formation as the communal whole: *wa* (和)

3-1.　Hisamatsu's ethics and community

As I mentioned above, forming a community by awakening to the shared formless self is the ideal ethical way of being as an individual. But, on the other hand, Hisamatsu also emphasizes the importance of the viewpoint of the community when considering individual-community relations. Since individuals are part of the community, there must be some regulation of one's own actions based on the community. According to the paper "Two Contemporary Crises" (1948), which summarized Hisamatsu's lecture after World War II, although there are pros and cons to the power of group, he confirmed its importance as follows (Hisamatsu, 1994b):

> In the past, the individualistic idea, wherein saving the individual would save society, was mainstream in the religious world. However, nowadays, the idea that saving the world leads to saving the individual is strongly believed. Saving individuals does not save society. (⋯) Buddhism today too must consider the problem of legislating the laws of the world and groups. (p. 87)

Here, he suggests the importance of capturing the issue from a broader perspective. Since this lecture was given after World War II, he took these circumstances seriously and started to approach matters from a group perspective rather than from an individual perspective. The circumstances at that time seemed to be too chaotic for individuals to handle. Thus, Hisamatsu placed his expectations on the power of groups like the United Nations to start a peaceful generation. Additionally, he drew attention to the world's demand for a new ethics formed by all humankind from a global position, namely an "ethics for humankind (全人類倫理)" or a "global ethics (世界倫理)" and believed that "Buddhism as a whole, the Buddhist *sangha*, and individual Buddhists" can take that position and save individuals and Buddhism itself (ibid., pp. 88-89).

The question is, what is "the perspective of all humankind (全人類の立場)" and how is it even possible? Unfortunately, Hisamatsu did not explain it in detail. To find a clue to this issue, let us take a look at the FAS Society, where he tried to incarnate his ideal community.

In FAS Society, Hisamatsu states that "everyone is made use of by the dojo, and must be used by the dojo, for the sake of the dojo, all for the sake of all humankind. Do not use a human as a thing. Do not forget the perspective of 'an individual belonging to all humankind'" (ibid., p. 472). To form such a position, he adopted the concept of "*wa*" (和, harmony). Here, *wa* means "to have a truly humble and warm heart toward [everyone and everything]" (ibid., p. 472). *Wa* refers to the condition ontologically prior to the occurrence of any conflict. Since any community based on *wa* has universality as its basis, every individual and group would develop in coexistence rather than conflict. Especially for Hisamatsu who had suffered the world war, the shift of the idea of international community from mutually conflicting states to global unity was seen as a task

in which religion has an important ethical role to play.

FAS Society was one model of *wa*-centered community based on the "ethics of humankind." This model was adopted in his other community, Shinchakai, as well.

Ever since, the word "*wa*" is a well-known term in the way of tea. It is found in the phrase "*Wakeiseijaku* (和敬清寂)[9]", which is the key ideal of the way of tea. This term can be briefly explained as "to harmonize with each other, to respect each other, to purify your surroundings and yourself, and to maintain a tranquil spirit." Hisamatsu considers *wa* to be the "four noble truths of the way of tea," laws that express the form of formless self in the way of tea. He also understands *wa* as 1) "absolute harmony," 2) "the true form of harmony that never falls into disharmony," and 3) "the equality and unity that is beyond every conflict and discrimination" (Hisamatsu, 1995b, p. 173). Thus, his definition of *wa* is not just about each person harmonizing and bonding, but rather that relationship itself arises from the harmony of all things.

Hisamatsu indicates that, for example, forms of organization and conventions are irreducible to the mere sum of individuals. In other words, true community would form human beings who are consistent with the community. Thus, not only the awakening of individuals but also the awakening of the community itself is an important factor. Through each individual considering the community and taking the standpoint of formless self where "everyone is unified and equal" (Hisamatsu, 1994b, pp. 500-501), human formation and social formation become possible—not just for the self, but for all.

3-2. What is the community of *wa*?

Hisamatsu considered the loss of subjectivity (*shutaisei* 主体性), and the lagging behind of the power of science, the group, and ethics, as the top two crises of individual and society that need to be solved. That was why "(⋯)Forming human beings who are calm and have power from within, are full of benevolence and have a warm heart, and richly create true civilization" (Hisamatsu, 1995d, p. 443) was so important in Shinchakai. "Calm and having power from within" can be interpreted as the autonomy of awakened formless self, which can be creative in many ways. Considering the examples of FAS Society that were shown above, the last part of the sentence, "full of benevolence and have a warm heart, and richly create true civilization" indicates that the people who are awakened will exhibit *wa* as one community and create one world. As Hisamatsu's reference to friendship mediated by "the Way" as "Dôjô" (道情, lit. the sentiment of the way, ibid., p. 442) suggests, human relationships in the community are given grave importance.

Now, let us examine what Shinchakai was like as a community, examining the records of members of the organization at that time. First, to become a member of Shinchakai, one needed to go through an interview with senior members. One of the membership requirements was "people must have a soul (*kokoro*) that seeks the Way within Shinchakai" (Kurasawa and Koike, 1957, p. 19). In short, this interview was to test their passion for practicing the way of tea as a means of awakening formless self. It means that they chose students who are willing to be part of the community, students who are aligned with the intention of one community. Because everyone was trying to practice the way of tea based on formless self, the practice of the tea itself was naturally strict. Some members could not put up with this tense atmosphere and left the Shinchakai. Shinchakai itself did not try to prevent these members from leaving, and activities continued with whoever remained. Furthermore, the members of the Shinchakai promoted an approach from the community to the individual by setting things up in such a way that members could discuss with each other, rather than just thinking about formless self privately. As they stated clearly, "We want to have the opportunities to enlighten each other as much as possible", and "We would like to provide settings where everyone can open their hearts and talk with each other—not just *sesshin* retreats but reading groups and discussions—as much as time will permit" (ibid., p. 19). Active mutual participation among the members of Shinchakai was expected in this community. They believed that "it will deepen mutual understanding between members, and

consequently it will benefit the training of each member," (ibid., p. 22) or to put it simply, one can awaken to formless self.

This stresses that awakening comes from the one-on-one relationship between self and other. Additionally, the members of Shinchakai recognized that the individual human being can be formed by the community. "Shinchakai must not exist because of *Sensei* (Prof. Hisamatsu), but rather, *Sensei* must exist because of Shinchakai" (ibid., p. 19)—as this sentence shows, their thoughts paradoxically capture Hisamatsu as the founder of the community and as the incarnation of the community itself. It indicates that *wa* of the community is demonstrated in Shinchakai. Since the community is formed in such a way, the bonds within the community become more intimate and the members who share in this purpose can mutually enrich each other, and at the same time the standpoint of the community can be strengthened. Therefore, we can say that Hisamatsu aimed to form an ethical community, because in a way, individuals act from the standpoint of the community as a whole.

Conclusion

This article examined the ethical perspective in Hisamatsu's thought, by taking the practices in the FAS Society and Shinchakai as examples.

Formless self, which can be awakened by Hisamatsu's Zen, lies at the foundation of all human beings, and is thus universal. Therefore, the community of awakened people who have gathered acquires the ethical feature of "equality."

But although formless self itself has universality, when one awakens to it, it is freely transformed. For this reason, each person differs and is distinct from others. Thus, Hisamatsu shows another perspective to overcome this problem: the community-based individual. One can say that he grasped community formed by the spirit of harmony "*wa*" as a way to go beyond difference, showing a way for everyone to live together as one. As a consequence, Hisamatsu believed that human existence has two aspects: being an individual awakened to formless self, and being as community.

These ideals concerning individuals and community should not only be considered as theory. Hisamatsu claims that everyone needs to combine theory with practice in daily life. Through the practice of FAS Zen and especially the way of tea, which keeps formless self as its substantial basis, one needs to learn and act according to the ethical characteristics of equality and *wa*. Therefore, the ethical significance of his thought lies in community formation that shapes one's way of being both as a human being by itself and as a member of the society. This can be seen concretely in his view of Zen and the way of tea.

Furthermore, to clarify the features of Hisamatsu's ethics, it is necessary to compare it with the ethics of Watsuji Tetsurô (1889-1960), who was born in same year and became the pioneer of modern Japanese ethics. For instance, Watsuji has a stage-by-stage development of human relationships from the family to the nation. On the other hand, Hisamatsu deals with every type of community equally. It can be considered that these differences come from the different basis of their thoughts, but I would like to leave this for future discussion.

Acknowledgment

【Notes】

１．For instance, Shore (1998) pointed out the criticism from the Western countries, which "[Hisamatsu's] postmodern world is limited to the elitist few" (p. 21) and argued that " 'it is no mere individual self-awareness, but the original self-awareness of all human beings.' Nothing could be further from elitism" (p.21). Also, Ichikawa (1968) referred to Yanagida's claim (1967) that "[FAS Society is] an illusion of utopian ideology further than utopian socialism" (p.52) and argued that "[Yanagida's claim is] the negative criticism on the efficacy of FAS approach to the modern vice" (p.87).

２．*Nanbôroku* (also pronounced *Nanpôroku*) is a tea book (茶書) which was written by Nanbô Sôkei, one of the disciples of Sen no Rikyû in 1593. However, recent research shows that it was edited and may have been completely rewritten by Tachibana Jitsuzan. since the original book is missing, and it can only be traced back to Tachibana's transcription, it is not clear how much of *Nanbôroku* is original and how much is Tachibana's creation. Nevertheless, Hisamatsu believed that there is the essence of "*wabicha* (侘茶)" in this book and thus it is of great value. This article was published in a bulletin "*Shincha*" (6), issued by Shinchakai. Based on Hisamatsu's lecture in May 1957, Kurasawa, Y. published an article in *Shincha*. When this article was collected in the Complete Works of Hisamatsu Shin'ichi, Hisamatsu himself revised it. Since Hisamatsu did not distinguish among these three terms in his writing, we cannot assume that he considered them to be separate concepts.

３．Hisamatsu's understandings on the nation needs to be examined more carefully based on the issues of *Kokutai* 国体 and emperor system in Japan. However, the purpose of this paper is to capture Hisamatsu's ethics from his practices and activities and thus this issue is not examined here.

４．The former name of the FAS Society is "Kyoto Daigakû Gakudô Dojo," which was established in 1944 with the goal to learn and practice Zen. It broadened its target to the public and changed it's name to "Gakudô Dojo." Furthermore, Hisamatsu's overseas experience broadened his horizons from Japanese to people all around the world and renamed the group "FAS Society."

５．"Kyoto Daigaku Shinchakai" was established in 1941 due to the offer from the Kyoto University students. Hisamatsu was involved as an adviser, and the 14th head master of Urasenke, Tantansai(1893-1964), was involved as a coach of the practice of tea. Hisamatsu named this tea group "Shinchakai" and presented *Maxims of the Way of Tea (Sadôshin)*, which states his unique theory of the Way of tea. In 1956, the group changed their names to "Shinchakai" and expanded its actions not only at the University but also to the whole country. Although Hisamatsu passed away in 1980, Shinchakai became the general incorporated association in 2008 and still continues its activity.

６．At FAS Society, the extra practice (*Betsuji gakudô*) was held for a week three times a year as equivalent to *sesshin* in Zen, and mutual inquiry was practiced during this period. Incidentally, the usual practice (*Byôjô gakudô*) was also held once a week to practice seated meditation and discussions.

７．The master gives koans to the practioner to enlighten their nirvana. The most important purpose of the Zen practice is that the practioner will be admitted by the master as the disciple who should inherit the Buddha's teaching.

８．Translated by Michio Ochi. For more details about the Fundamental Koan, see "The Fundamental Koan" (Hisamatsu, 1994b, pp. 604-611).

９．"*Kei*" (敬) means "to set one's mind on a thing and convert", in other words, to become Samadhi. "*Sei*" (清) means "one's mind being pure" and "*jaku*" (寂) means "stillness." The true wakeiseijaku is understood as the law which comes from the transcendence of every confrontation, such as purity and impurity, and noisy and still.

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