

Nishida's Philosophy and the Concept of a "Global Village"

—Many Common Points with Unification Thought—

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Kitaro Nishida, who was misunderstood as a scholar kept by the Japanese Military

One of the greatest problems in the world after the Cold War is the harmony between nationalism and internationalism. It is because, as the Cold War has come to an end and the pressure of the Superpowers has abated, nationalism and religious egoism, which were held down in the past, have suddenly flared up in various parts of the world, and regional conflicts have broken out more and more frequently. Is the harmony and the peaceful co-existence among different nations or religions impossible? If it is possible, what kind of idea is necessary? Would that idea be particularity or universality, diversity or unity, moreover, nationalism or internationalism? Today, is there any way to harmonize these dichotomies?

It is Nishida's philosophy that gives an answer to this problem; and what attracts our attention is the fact that Nishida's philosophy has many points in common with Unification Thought.

Nishida's philosophy is the philosophy developed by Kitaro Nishida (1870–1945), who was professor at Kyoto University in the prewar period. *Zen No Kenkyu*, or The Study of Goodness, which is his representative work, is one of the philosophical books that were read enthusiastically by many Japanese students in wartime. But Nishida's philosophy has been continually neglected in the Japanese philosophical circles for a long time after Japan's defeat in the last world war. It is because he has been erroneously regarded as the "scholar kept by the Japanese military" who supported the the Japanese military's concept of the "Greater East Asia Co-Prosperity Sphere" (Daitoa Kyo-eiken), which pushed Japan to the catastrophe of the Pacific War.

But the essence of Nishida's philosophy was far from that. The fact was that the Japanese military twisted the assertion of Nishida's philosophy, and propagandized as if he asserted that Japan's mission was to impose her special, Emperor-centered national polity on other nations.

The essence of Nishida's philosophy was far more profound than that. Contrary to the Japanese military's interpretation, Nishida asserted it as an ideal that various nations should display their good cultural features, and thereby undertake the task of establishing a "global village" which is like a community of nations, supplementing one another.

Nishida's philosophy rising again with the collapse of modernism

Today Nishida's philosophy is re-estimated in the Japanese philosophical circles. Although he was a man of a long time ago, why is his philosophy highlighted again?

As regards to the reason, Takeshi Umehara, Director of the International Research Center of Japanese Culture, argues under the title of "A New Philosophy Will Save the Age" concerning the background for Nishida's philosophy to reappear with a contemporary significance, as one of the philosophies which could save mankind and the world from the collapse of modernism in the present-day post-communist confusion and decadence of capitalism as follows.¹ It is indeed an relevant commentary.

The postwar Japanese philosophy has abandoned the ambition to synthesize East and West and to create her new unique philosophical system as Nishida attempted, and has continued living in a small way by restricting itself to the modest task of studying the Western philosophy.

However, the time has moved faster than philosophy. Socialism guided by Marxism, which some philosophers believed to be the absolute truth, has collapsed completely. Under this circumstance, its disseminators who were once filled with confidence, now seem to be looking on the future direction of history absent-mindedly.

But, what is more dramatic is the fact that, after socialism collapsed, the capitalist society has suddenly become insecure. The recent economic depression and moral confusion in the Euro-American countries indicates us that the age called the modern period is indeed ill on the verge of death.

In this situation, philosophy is requested, and the question of how one should think about man and the world is being asked radically. In that sense, the world now is asking for philosophy. Postmodernism may be the expression of this trend of thought, but as far as I see, even though it is correct as a critique of modernism, no new ideologies of man and the world seem to have been established.

In this course of history, a new philosophy may be requested in Japan too. And as the example of a philosopher who created a unique Japanese philosophy, Kitaro Nishida is being recalled with nostalgia.

Philosophy is destined to speculate by itself such questions as what man is or what the world is, and to establish a system by itself; Nishida indeed walked the proper course of philosophy.

Moreover, as long as a Japanese considers, it is only natural that he take advantage of Japanese tradition. Nishida grasped the Japanese tradition in Zen, and synthesized his experience in Zen and the logic of the Western philosophy; Nishida was the first creator of Japanese philosophy since the Meiji era.

What is important is not to describe Nishida as he was or admire him, but to stand again at the point of time of collapsing modernism, seriously and deeply think about man and the world as Nishida did, and from there produce a philosophical system that will save man and the world from their ruin.

A unique Japanese philosophy based on experience in Zen

Umehara's paper has two important points. One is that Nishida's philosophy is a unique Japanese philosophy that made use of his experience in Zen.

Concerning the relationship between Nishida's philosophy and Zen, Mr. Torataro Shimomura, No. 1 authority in the study of Nishida's philosophy, expounds as follows.²

To base his intuition on his own study was his effort in his Zen practice for a decade in his thirties. In the decade until *The Study of Goodness* took shape, his diary recorded his reflection of the books he read as well as his Zen practice. At the base of *The Study of Goodness* and later for his philosophy there seems to lie his experience in Zen as one of important ideological motives. Through this period, Nishida served as a student to a Buddhist monk named Setsumon at Senshin-an at the foot of Mt. Utatsu, Kanazawa City (in Ishikawa Prefecture on the side of the Japan Sea).

Nishida was born in Ishikawa Prefecture, and entered Tokyo University (Department of Philosophy). From about this time he entered the way of Zen, and went to Enkakuji Temple and other temples to practice meditation. He graduated the university in 1894. He was a teacher at a high school in Kanazawa and became a professor at a university. In 1911, he published his maiden work, *The Study of Goodness*.

The Chaos of Capitalism in the Era of Post-Marxism

The other important point in Umehara's paper is that Nishida's philosophy is being reviewed from the point of time when modernism collapsed. Then, what is the collapse of modernism? Mr. Umehara and Dr. Hajime Nakamura, a Buddhist scholar, said to the following effect about the chaos of capitalism in the era of post-Marxism in an interview between them.³

Although Marxism has collapsed, modernism has become strange this time. Capitalism is operated with the theories of modernism, and yet, the thinking

of modern Western philosophy, which regarded the self as absolute and set reason at its center, is beginning to collapse rapidly, giving rise to all kinds of confusion. (Umehara)

What is modernization? It is to give importance to politics and economy. The thought lying at its basis is a kind of materialism. (Nakamura)

The State, which is supposed to be in the forefront of the modern period, has begun to collapse. Though man in the modern society is supposed to be a rational man, he is actually a man of desire. Compared with an ancient man or a medieval man, he has become a man of bare desire. Modernism is now crumbling like a house of cards.

This can be said regardless of whether in Western or Eastern hemisphere, but we have said that we are behind in modernization, and that the establishment of the individual self is necessary for the sake of modernization. The establishment of the individual self was interpreted to be to expand one's individual desire unreasonably, and assert oneself without taking care of any possible friction with others. We have proceeded in the course of seeking to fulfill our rights and satisfy our desires, while disregarding the fact that one's self is established in a mutual connection with the universe. (Nakamura)

Descartes put God aside, holding that one would do without God; one would do with one's self; the center of one's self was reason. The center of one's self, however, is not reason. By the way, Kant said that one's self should not be the mere theoretical self or scientific self, but that it should be the practical, moral self. (Umehara)

The disruption of natural environment has emerged as a big problem today. This error perhaps consisted in the thought to establish one's self and try to objectify and conquer nature and expand the human domination of it. (Umehara)

The domination and aggression of the world by the Western people started on the premise that natural environment should be ruled by the human beings. Japan in some way followed that pattern. (Nakamura)

It is correct to point out that the absolutization of one's self, forgetting its interconnectedness with the universe is the cause of the present-day vices. In other words,

the modern Western thought, which, leaving aside the spiritual laws rooted in the bottom of all beings, or God, placed the human self to the center in substitution for Him, has obtained a society centered on the material bodily desire, which was connected with the development of capitalism. And its final destination is the moral degradation of capitalist society, which is symbolized in the spread of AIDS. Thus, the following problems are pointed out as the defects of modernism: (1) the abuse of freedom in democratic society, which has lost the center of values, (2) capitalism, which has brought about the trend of thinking that money is everything, and has produced many of such people who are like lumps of avarice, (3) the idea to think that science and technology is everything; which has brought about environmental disruption and materialism, and (4) humanism and the value pluralism, which has given rise to the moral anarchism. In short, the fundamental deficiency of modernism is that the human self or scientific rationalism has become the center, and that the center of the absolute values is lost.

Resemblance between 1940's and 1990's

What attracts our attention is the fact that the "bankruptcy" of modernism and the need for overcoming it were the problems for Japan in the 1940's, in which Nishida's philosophy attracted the attention of the Japanese circles of philosophy and the military, and his works were ardently read by many Japanese students. In this respect, the 1940's and 1990's have some thing similar, and in this point there may be the reason why Nishida's philosophy is being reviewed today, fifty years later from his time.

First, in Japan in the 1940's, the concept of the "Greater East Asia Co-Prosperity Sphere" was discussed, which was aimed at establishing a self-sustaining, economic bloc by making the Asian economic area a bloc. And the lectures on the "economic theory of autarchy (self-supplying and self-sustaining)" were given by the economic department of colleges and universities in those days. In the political level, the 1940's was the time when the "Versailles system," under which Germany, a defeated nation in World War I, was asked for a severe war reparation, came to an end, and the world entered the period to search for the establishment of a new order. In Germany there arose the Nazis, who rose up with a radical nationalism in the worsening economic situation in their home country, signalling a tense situation in Europe. In Asia, Japan, an imperialist nation, opposed the U. S. and British forces over the hegemony of the Chinese Continent, and became isolated due to the formation of the economic encircling net of ABCD (American, British, Chinese and Dutch).

How about the 1990's today? One characteristic feature is that the formation of economic blocs is going on. The formation of the EC (European Community) and NAFTA (North American Free Trade Agreement) are the symbols of this feature. In the political level, corresponding to the "Versailles system of order" was the "Yalta system of order," in which the postwar transactions with Japan and Germany were determined by the Allied Nations. And that system of order came to an end due to the Cold War between East and

West. And due to the subsequent collapse of the Soviet Union, a search is being carried out for a new world order to be established. In the 1940's Japan was isolated economically from the rest of the world; today, Japan is isolated from the rest of the world because of her unique economic success unlike any other nation in the world. She is now in the difficult situation due to the U.S. offense to keep the strong yen, instead of the ABCD Encircling net fifty years ago. Moreover, because of her posture of keeping "one-nation peace," Japan is regarded as questionable about her lack of sense of international responsibility.

Modernism, regarded as the theory for the colonial rule by Euro-America

By the way, in Japan in the 1940's, it was an issue to overcome modernism as it is in the 1990's. This issue consisted of three parts: to overcome capitalism, democracy, and liberalism. The three pillars of Western modernism, namely capitalism, democracy and liberalism, appeared to the Japanese eyes as the mere logic for justifying the white nations' foreign policy, based on the rule of the stronger preying upon the weaker, as symbolized in the Euro-American colonial policy toward Asia, Africa, and the Central and South American countries.

In other words, capitalism was regarded in Japan in the 1940's as what was formulated as the logic for justifying the white nations' colonial policy toward the Asian and African nations, with the support of Darwinism, which biologically clarified natural selection and the survival of the fittest. Also democracy appeared to the Japanese eyes to be nothing but "mobocracy," and liberalism was regarded as the idea of self-indulgence, contrary to a moral principle. Thus the three pillars of capitalism, democracy and liberalism, which came out of modernism, were regarded in Japan in those days as the ideas which should be eliminated and had no moral power to bring about the everlasting peace of the world.

Furthermore, in Japan in the 40's, World War I was regarded as a manifestation of a contradiction inherent in capitalism, namely the struggle for the market between the advanced capitalist nations and late-starting capitalist nations. What is noteworthy at this point is that the reformist group within the military, the rightist group in the ultra-nationalists, and the leftist group who adhered to Marxism, had many points in common. That is to say, all of them were in common in anti-capitalism, anti-democracy and anti-liberalism. All of them equally called for anti-Anglo-Americans, anti-financial combines, and the liberation of Asia from colonialism. These can be seen from the memo left in prison by one of the reformist military officers who caused the so-called "February 26th Incident" (1934), and also from the assertion of Ikki Kita (an ultra-rightist), and so on.

This is why the former Prime Minister Fumimaro Konoe said in his letter to the Emperor dated February 14, 1945, when Japan appeared to be defeated in the last world war, that "so-called rightists are the communists wearing a garment of the Japanese national polity."⁴

Thus, in Japanese philosophical circles in the 40's, it became the greatest task from the perspective of the anti-Anglo-Americans to accomplish the "overcoming of the modern period," and consequently, the attention of the Japanese people was directed toward the Oriental thought and especially the Japanese thought and philosophy in substitution for the Euro-American thought. In this way, the thinkers who were brought into public attention were Tenshin Okakura (1862 - 1913), who spoke that "Asia is one", and Kitaro Nishida.

Today in the 1990's, it has become a big theme, in a different sense, to "overcome the modern period." It is because, though Marxism has collapsed, in this contemporary post-Marxist period, either one of democracy, capitalism or liberalism is losing its appeal as a thought that will save the world, which has become evident in the dialogue between Takeshi Umehara and Hajime Nakamura. In consequence, the criticism of Western modern thoughts has been enhanced, and Nishida's philosophy is being reassessed.

Nishida was misused to force the principle centered on the Imperial Family

What matters is how Nishida's philosophy was misinterpreted by the Japanese military in the 1940's. Taking advantage of the supreme command of the Emperor, the military moved actively to crush the Parliament and the Cabinet in the name of the Emperor. The bureaucrats, especially, so-called reformist bureaucrats with some Marxist ideas, considered that the wartime regime was useful in order to prepare the fundamental structure to establish the system of communist society to come. Moreover, they found a progressive significance in the "Liberation War of the East Asian Nations." Thus, they sought for the structure for national mobilization and a justification for the Japanese advance to Asia, while tying up with the Military.⁵

In this way, the Military control over the political world was quickly strengthened through the May 15th Incident (1932) and the February 26th Incident, and eventually the structure for national mobilization was established; the "Greater East Asia Co-Prosperty Sphere" was proposed (1940), and Japan headed straight down the path to the "Greater East Asia War" (the Pacific War, 1941). The "Joint Declaration for the Greater East Asia" was issued in 1940 to justify the Pacific War ideologically. And this lecture of Nishida was utilized by the Military as something that supported the "properness" of this declaration.

What was Nishida's lecture like, then? He gave a lecture at the Research Institute of National Policy in 1943, over a year after the "Greater East Asia War" started.⁶

.... The age of what kind of awareness is the 21st century? It is the age of a global awareness. When different nations and states reach this awareness, what kind of countries would they build, and what kind of world would they make up? Any state-nation emerges on its historical basis, and first comes to compose its particular world according to its local traditions. And through its combination with others, it is guided into one global world. In this global world,

each of the states and nations lives in its own individual, historical world, and also is combined in the global world. This must be the principle of world order requested through the present World War.

The ideology of our country (Japan), "the whole world under one roof" may be like the following. The national polity of our country is not so-called totalitarianism. As the absolute present including the past, present and future, the Imperial Family is the beginning and the end of our world. There is the essence of our country with an unbroken lineage of Emperors for ages eternal, in having formed one historical world, centered on the Imperial Family. The Imperial Family of our country is not merely the center of the nation. In the behavior of our nation, the principle for forming the "whole world under one roof" is contained.

The Japanese Military twisted the meaning of this speech by Nishida, and propagandized it as if he proposed to impose Japan's national polity, centered on the Imperial Family, on other Asian nations. What Nishida wanted to say was that each nation should display its national individuality according to its national tradition, quite contrary to the propaganda by the Military. In this way the Japanese Military imposed the "policy to make the Korean people a loyal people to the Japanese Emperor," and also impose the Japanese culture by building the "Shonan" shrine in Singapore and forcing the local people to worship the Japanese Emperor, and so on.

Nishida asserted cosmopolitanism on the basis of different countries displaying their characteristics.

Then, what was Nishida's true intention? It is clear if one reads *The Study of Goodness* closely. What Nishida wanted to appeal was the grand unity of human society that could be called a "Global Village" in the form of each nation displaying its own characteristics based on its culture and tradition, and, upon that basis, being combined with others.

Nishida speaks about the grand unity of human society in his *Study of Goodness* as follows.⁷

The nation today is the grandest manifestation of a unified community consciousness, but our personal manifestation cannot stop here. It demands still a grander thing. That is none other than the unity of human society in which all humankind is unified. Such an ideal is already manifested in the Christianity of Saint Paul and in Stoicism. However, this ideal cannot be realized easily. Today is still in the age of armed peace.

When we follow the footprint of human development from the remote beginning of history, then the state is not the final objective of humankind. It seems that human development has a consistent meaning or purpose, and that each state rises and falls in order to fulfill its partial mission. (The history of all nations is what Hegel calls the development of the world spirit.)

Yet, true cosmopolitanism does not mean that each of the states disappears. It means that each nation should become stronger and stronger, display its characteristics, and contribute to human society.

The last part of this paper is important. Nishida did not try to impose the features of our national polity, which is the "Imperial-Family centeredness," on other nations. He proposed in the true cosmopolitanism that each nation should become stronger and stronger, display its good characteristics, which are rooted in its traditions and culture, and contribute to human society.

At this point, it has commonality with Unification Thought. Unification Thought advocates the harmony between the purpose of the whole [or the purpose for the whole] and the purpose of the individual [or the purpose for the individual]. That is, "there cannot be any purpose of the individual apart from the purpose of the whole, nor any purpose of the whole that does not include [guarantee] the purpose of the individual. All the creatures in the entire universe form a vast complex linked together by these dual purposes."⁸

Nishida stated that the realization of individuality is good

Unification Thought also teaches about "the Individual Image." That is to say, the attribute of God that is causal to the special character, inherent in each created being is called "individual Image." And it teaches that "each created being has its inherent special character; especially human beings have markedly different facial features, physical constitutions, and personalities." It is for the sake of God's joy that the human facial features and personality are different from person to person. That is, God's intention was to obtain a peculiar joy through each of human beings. And an Individual Image of God manifested in a human being is the individuality of the human being. Therefore, human individuality is so precious that it must be absolutely respected.⁹

In the same way, a respect for individuality is the starting point of cosmopolitanism in Nishida's philosophy. That is to say, the starting point in the idea of respecting the individuality of each nation, as Nishida states, is a "respect for the character of an individual person." Nishida states about the preciousness of respecting individuality in the *Study of Goodness*.¹⁰

Make distinction between individualism and egoism

Nishida's philosophy is regarded as difficult to understand, but the above-mentioned points of argument are quite clear and easy to understand. Nishida held God to be a "Unifying Force of reality", and he states that people's individualities are the very manifestations of the limitless Unifying Force of reality. This is in common with the idea of Unification Thought, how Unification Thought describes one's individuality: the very manifestation of the Individual Image as the attribute of God.

Nishida states that it is good to display one's individuality. As this displaying of one's individuality is emphasized by Nishida on an individual as well as national level. At this point, Nishida's thought is consistent.

Also Nishida emphasizes the difference between individualism and egoism.¹¹

Nishida's assertion is, in short, the harmony of the individual purpose and the whole purpose. A nation or a society make progress when the individuals composing the nation or the society fully express their talents. In the same way, when each of the nations exhibit its good characteristic features, and then unite, true cosmopolitanism or the concept of global village will go well.

Therefore, it was totally wrong to have held that forcing the imperial system or Shinto, the special features of Japanese culture, on other nations in accord with the "spirit of universal brotherhood", as the Japanese military twisted it. What Nishida called true cosmopolitanism does not mean that there will be no state there, but, on the contrary, that nations will become stronger and stronger, exhibit their special features, and contribute to world history. This is the very harmony between the individual and the whole, and the harmony between nationalism (particularity, individuality) and internationalism (universality, totality).

A Global Village should follow the method of symphony

This is a conception that can be even called a kind of "symphony method". That is to say, in order for a symphony to be possible, each of the musical instruments, such as a piano, trumpets, drums, violins and so on, need to display their full features, and at the same time fulfill their own parts with a common score and under a common baton of a conductor.

If you regard different instruments as different individuals, states or nations, then you can understand well what Nishida says. If each of the people exhibit his or her special character, with which he or she was born, and which none of others have, then the nation or the society will prosper. In the same way, it is cosmopolitanism that different nations exhibit their special features and supplement one another. If each of the instruments were played willfully without a common score or a conductor, then it will kill the good points of other elements, and only make a loud noise. In the same way, if each individual, and each nation or state asserts oneself or itself separately, then the world will turn into a scene of

The Cause of Religious Conflicts Is an Reversal Conception of Root and Branch-Leaf

The great problem toward the twenty-first century is how to solve religious and national conflicts. In fact, The postwar greatest tragedy is the religious conflict in Bosnia Hercegovina. What kind of conception is necessary if we try to solve it according to Nishida's way?

First of all, Alexander Solzhenitsyn states in his thesis titled "The Danger toward Death" dated February 1980, that daily politics is out of religious field, but religion should make a proper contribution to the the spiritual life of the nation" It is certainly true that "one cannot govern the state with prayer books alone" (Machiavelli). However, politics requires religion, which becomes the root of morality, as its correct guide. In this sense, the correct interpretation of separation of politics from religion is that from a particular sect of religion, and not from religion in general. When religion is not correct, politics will be thrown into disorder. When religion is not correct, there will occur religious conflicts.

Most of religious conflicts in the world today including the problems of Bosnia Hercegovina can be attributed to religious egoism. Religion in Chinese characters consists of two characters, the first character means the foundation, something fundamental transcending verbal expression, that is, root of what is expressed as "love", "jen", or "mercy". And when this root is preached to the people in words, it becomes "teaching", the second Chinese character. Since one expresses in words something absolute and indescribable, difference arises in expression depending on different nations, cultures, traditions, climates, and so on. This is the background of religions and religious sects with their different doctrines occurring. Under the same situation each country and nation have come to have their peculiar culture and tradition.

Yet, the present religious conflicts are originated from the fact that different religions or religious sects persist to their own doctrine, forgetting the "root" or foundation. Berdyaev, a Russian thinker, is correct when he cited the persecution of "heathenism" or "heresy" as the tragedy into which Christianity fell. In the same way, the present religious wars come from their justifying themselves alone and persecuting and slaughtering "heathens."

Therefore, the solution of religious conflicts is only for all religions and religious sects to recognize that their doctrines are simply the means to reach the "foundation", return together to the pursuit of the fundamental truth ("foundation"), and cooperate with one another, even though their doctrines, or their interpretations of the same doctrine, may be different. For there is nothing that would make God sad than fighting in the name of God.

The Rev. Moon said in the above-mentioned speech: "If there is a denomination that 'exists for the sake (of others)', that denomination should serve more than other denominations. Then, there they will unite. Or to the followers of another religion, if one serves with a greater spirit than the spirit advocated by that religion, then one could even

unite than religion to one's side". The Rev. Moon has often emphasized that "God is someone that transcends one nation and one religion," denying religious egoism. Therefore, great is the significance for today of the Unification Movement publishing *World Scripture*, which describes the common foundation lying at the base of the different religions of the world.

Nishida philosophy advocating "cultivating persons, regulating their families, rightly governing their States, and making the whole kingdom tranquil and happy"

The next big problem is the overcoming of nationalism. In this respect, Nishida's philosophy put forth a prescription for world peace by philosophically supporting the thought of "cultivating persons, regulating their families, rightly governing their States, and making the whole kingdom tranquil and happy".

As mentioned above, holding that individuality is the manifestation of the infinite unifying force of beings, i.e., God, Nishida emphasized that "the actualization of individuality is the most direct goodness". At the same time, Nishida said that "most of our needs are social..... It is evident by seeing that our life desire primarily originates from the love for others. We are satisfied not by satifying ourselves but by satifying those whom I love, or the society to which I belong. In the center of ourselves there is nothing limited to the individuals. The self of a mother is in her children, the selves of loyal retainers lie in their lord. As the personality of oneself becomes greater, one's desire becomes more social."¹⁸

In short, by introducing the concept of "social goodness", Nishida proposed that man's desire for goodness should ascend from the desire for the actualization of individuality to the desire for the unity of the human society hierarchically. And he said that the first step is family, as follows.¹⁴ "We must call family the first level for society to develop. The purpose of man and woman getting together is deeply spiritual (moral) rather than just leaving one's posterity behind..... Man and woman as individuals are not full persons. Man and woman united are the one full person.The two sexes of man and woman can develop their personalities by supplementing each other." Nishida Introduces Plato's conception, as an interesting one, that "originally man and woman were one, but were divided by God; therefore, now they long for each other."

Moreover, Nishida said that the personal development next to family is the State", as follows.¹⁵

What unifies the totality of our conscious activity and should be regarded as the manifestation of a single personality, next to family, is the State Our individuals have developed as cells of society. The body of the State is the manifestation of the consciousness for a community, which is the base of our spirit. We can accomplish the great development of our personalities in the State."

Furthermore, Nishida said that the personality development of individuals, next to the State is the unity of human society, as follows.¹⁶

The State is as of today the greatest manifestation of the unified consciousness for a community, but our personality development can't stop here. We still demand something greater. That is the solidarity of human society..... The State is not the final goal of mankind.

Then, why do we head from self love to love for others? Nishida explains its philosophical basis as follows. First, he said that "God is the unifier of the universe and the root of beings." In addition, he says that it comes from God that man's mind heads from self love to the love for others, as follows.¹⁷

Our spirit, which is originally limitless, is not satisfied with the unity of our personal self. Going further, it must pursue a still greater unity. Since our great self is something containing others and the self, it comes to seek for the unity of the self and others. Our love for others is the desire for super-personal unity that arises in this way. Therefore, in the love for others we feel a greater peace and joy than in self love. Yet, God, who is the unity of the universe, is indeed the root-source of such unifying activities. He is the root-source of our love, root-source of our joy. God is infinite love, infinite joy, infinite peace.

Unification Thought also explains that God is the root-source of love. That is, the utmost core among God's attributes is the Heart, and Heart is explained to be "the emotional impulse to seek joy". Moreover, man also is explained to have the emotional impulse to seek joy, since he is created in resemblance to God.¹⁸

Unification Thought explains "the Three Great Blessings", namely the perfection of the individuality, perfection of family, and perfection of dominion (to be equipped with the capability to have dominion over nature and all things centering on the Heart).¹⁹ What Nishida calls the manifestation of personality has something in common with Unification Thought in that he mentions the ascending process in which it proceeds from the actualization of personality to family perfection, and from serving for the State to serving for the solidarity of human society.

The principle of multi-culture rather than nation-State is called for

One of the causes of national conflicts is the conception of nation-State. The base of Nation-State is the idea of one nation, one culture, one State. That is to say, it was Nation-State that became the goal for each nation to build its State, for the ruling system of different peoples by a great empire was dissembled centering on Europe in early twentieth

century.

However, in reality, there were few countries composed of a single people alone, but the reality of the majority of nation-States is that the dominant people in power oppress and rule the minor peoples domestically under centralism.

A nation, which is a group of people who have the common ancestors, the same language, culture and religion, was generated spontaneously, but most of nation-States are artificial, and acquired. Therefore, for nation-States, the establishment of the national flag and the State become important to form a common consciousness as its members.

But according to the method of development of nation-State in a symphony pattern advocated by Nishida—that is, the idea that the manifestation of individuality contributes to the development of the State and society, a nation-State does not make use of the special character of minor peoples; so it is disadvantage for the development of a nation and society. The major premise of "global village" is to make use of the special features of each nation; in the same way, the development of a nation should be the manifestation of the special character of the people in the nation.

What is noteworthy in this respect is the rise of Nishida's "principle of multi-culture", and behind it there is "cultural relativism". "Cultural relativism" is a conception that each national culture including those of minor peoples has its unique values. Behind the rise of this argument there is the fact that the superiority of the white people's culture is questioned, and that the dead end of the Western modernism has come to be argued.

In other words, the twentieth century has been the period in which the universality of Western values was asserted. The Europeans who reigned over the Old Continent went to pioneer the undeveloped regions including the New Continent, Central and South America, and East Asia through "the Great Voyage", and they would annihilate the residents there or rule and assimilate them into Christianity; they regarded it as their mission.

Darwinism, which advocated the survival of the fittest, provided an excuse for justifying the white people's rule of minor peoples, but the Euro-American civilization, which overwhelmed the cultures of colored peoples with the power of highly developed science and technology, is hit by internal degradation as symbolized in the spread of AIDS, drug troubles, heinous crimes, and so on, and their superiority to other cultures has come to be questioned. Thus, for example, the review of the American Indian culture, which has maintained the living-together of human beings and nature, is taking place in the American white society. Such "principle of multi-culture", which respects the cultures of different peoples, is the very prescription to national conflicts, and at the same time, is the foundation of cosmopolitanism that makes use of the special character of nations, as Nishida advocated.

That Nishida is now being reassessed and that "the overcoming of modern period" is being called for in Japan is due to the dead end in Western modernism, which put aside God, who is at the root of all beings, and the spiritual laws determined by God, and put the self in His place and moreover set in the center of the self reason, which seeks to analyze

and calculate everything. Then, how did Nishida's philosophy try to accomplish "the overcoming of the modern period"? In short, he encouraged to "obey the reason of heaven and earth" in the place of self.²⁰

And it is the true freedom, he explained, to follow the spiritual laws God decided, namely the reason of heaven and earth, as follows.²¹

When the cause of motivation derives from the most profound inner character, we feel the greatest freedom. However, what is called the freedom of will is not that from a mechanical cause as the advocates of the theory of necessity assert. Our mind has the laws for the spiritual activities. When the mind works according to its own laws, it is true freedom.

Freedom has two meanings. One is the freedom in the same meaning as accidentality without any cause, and the other is the freedom in the sense of one working on one's own without any restriction from outside, namely the sense of necessary freedom. The freedom of will is the freedom in the latter sense.

Furthermore, Nishida explained that "if it is freedom that works according to one's nature, then there is nothing that doesn't work in accordance with its nature." as follows.²²

"The natural phenomena arise according to blind laws of necessity. Yet, the conscious phenomena are those of which one is conscious, that is, they include other possibilities," he said, clarifying that man has free will and selection, in which responsibility arises. Then, he says that true freedom is to follow the reason of heaven and earth while one is aware of it, as follows.²³

The freedom of consciousness is not freedom because it accidentally works by breaking natural laws, but it is freedom because it obeys the nature in oneself. It is not freedom because it works without any reason, but because it knows the reason well.

Also Nishida explains that goodness is to know the reality of oneself, and follow the laws of reality," as follows.²⁴

The concept of goodness comes into accord with the concept of reality. The development and perfection of one being is the fundamental form of existence of all beings; spirit, nature and the universe are all made in this form. Then, Goodness, which is the development and perfection of one's self is to obey the laws of existence of one's self. In other words, it is the highest goodness to agree with the true reality of one's self. So, the laws of morality come to be included

in the laws of existence, and it will follow that goodness can be explained from the truth of one's reality.

Moreover, Nishida explains as follows:²⁵ "That we follow reason means nothing but following this profound unifying force." The profound unifying force means, according to Nishida, the foundation of the universe, God. What Nishida emphasized is, after all, that "goodness is to follow God."

Unification Thought explains the freedom of human beings, saying that "there is no freedom apart from 'reason-law'". In other words, it is held that the Universe is created according to Logos, namely reason-law. And in a human life, reason-law is explained to be working as the unity of freedom and necessity. That is, man behaves himself according to his free will, while following certain laws. Unless he follows laws, there arise the breakdown of family and social disorder. It is the original way of life of man, Unification Thought explains, to follow free will by basing ourselves on laws.²⁶

This is indeed the same idea as Nishida's. And "overcoming the modern period" is made the greatest theme in the contemporary philosophical world, because we can say, the Western modern thought has fallen into the materialistic thought that science is everything, forgetting the spiritual laws, which lie at the root of reality, and secular humanism forgetting God, as Nishida said. To be aware of "reason-law" and follow it in our human life—this can be called the most effective prescription for "overcoming the modernity", advocated by Nishida's philosophy and Unification Thought.

[Notes]

1. The editorial column in *The Yomiuri Shimbun*, Feb. 17, 1993.
2. *Zen-no-Kenkyu* (The Study of Goodness), Iwanami Bunko.
3. *The Tokyo Shimbun*, Jan. 1, 1993.
4. Sakahiko Takamura (former secretary to Prime Minister Fumimaro Konoe of Japan), *Shinnjitsu no ueni Tachite* (Standing on the Truth) (Tokuyama Insatsu), p.96.
5. Takeo Mitamura, *Senso to Kyosanshugi* (War and Communism), part of data.
6. *Sekai Shiso* (World Thought), the issue of Feb 1991.
7. *Zen-no-Kenkyu* op.cit., p.201.
8. *Divine Principle* (New York: The Holy Spirit Association for the Unification of World Christianity, 1973), p.43 (in Section III. The Purpose of Creation, 1. The Purpose of the Creation of the Universe).
9. *Toitsu Shiso Yoko*, p.39. Cf. *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), p.15).
10. *Zen-no-Kenkyu* op.cit., pp.194-195.
11. *Ibid.*, p.196.
12. "Living for the Sake [of Others]," *Collection of Sun Myun Moon's Lectures*

(Tokyo : Kogensha), p.104.

13. *Zen-no-Kenkyu* op.cit., p.199.
14. Ibid., pp.199-200.
15. Ibid., p.200.
16. Ibid., p.201.
17. Ibid., pp.124-126.
18. *Toitsu Shiso Yoko*, op cit., pp.41-43.
19. Ibid., p.201.
20. *Zen-no-Kenkyu* op.cit., p.121.
21. Ibid., p.142.
22. Ibid., p.142.
23. Ibid., p.144.
24. Ibid., p.181.
25. Ibid., p.187.
26. *Toitsu Shiso Yoko*, op cit., pp.47-48.

The Construction of a Global-Family
Civilization

Towards A Global-Family Civilization

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