

Research Summary

This is a comparison of the Eastern and Western ways of viewing man using two philosophical figures, Martin Heidegger and Daisetz Teitaro Suzuki. It is the suspicion of this researcher that both philosophers, though coming from different backgrounds, are actually looking in the same direction when it comes to understanding what it means to be fully human. This study also suggests that both Heidegger and D.T. Suzuki may be considered as postmodern thinkers. The task, though, is not to give a full account of postmodern thought; rather, it aims to provide a substantial grasp of what is meant by postmodern being and how this is significant to Heidegger and D.T. Suzuki.

On the one hand, Heidegger's revisit of the question of Being unveils Dasein as authentic human existence, in the process displaying Dasein's thrownness (*Geworfenheit*) and the possibility of fallenness (*Verfallen*) which may lead to inauthenticity. On the other hand, D.T. Suzuki's Zen Awakening through Hui-neng's Doctrine of No-Mind retraces Zen's roots in India. By seeing into one's own nature and showing the importance of the koan in achieving Zen's sudden enlightenment, there is a hint of a parallelism between Heidegger and D.T. Suzuki.

Ultimately, this researcher claims that, despite their seeming difference, D.T. Suzuki's seeing into one's own nature and Heidegger's call to be Dasein are synonymous and actually come from the same consciousness. This sameness is what is identified here as the postmodern consciousness—one that is reliant no longer on Western logic but on Eastern intuition. This is what comparative philosophy should be all about—a confluence of the richness of the Eastern tradition and the rigor of Western thought!

In conclusion, Postmodernity should allow for a broader and clearer understanding of the Eastern and Western traditions. This implies an all-embracing worldview, respecting different cultures while acknowledging a common source in the human being himself. Postmodernity should challenge the individual to live authentically as a human person especially amidst our condition where we are almost always driven to the edge. It is imperative that man empower oneself and strive towards his own authentic identity. And finally, postmodernity should cultivate in the community the value of genuine care and human-heartedness. This is to go back to what Heidegger refers to as *Sorge* which presupposes existential anguish. This upholds fraternity and solidarity in the face of difference. To see this difference directly makes us understand who we are and what makes us uniquely whole and fully human.

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