

Supreme Morality and Emerging Futures

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Looking on the life-work of Chikuro Hiroike — a seeker for truth, peace and happiness of mankind — means on the one side to look back into the *past*. At the same time there are people living to carry on his heritage. So this view shows us the *presence*. But what's about the *future*?

Being mostly touched by the question what's with the future, I want illuminate four highlights:

Firstly I make a short attempt of a (E)Valuation of Chikuro Hiroike's work. Secondly I give a hint on the secular position about ethics of Peter Sloterdijk. Thirdly I try to illuminate the task of profound change in our time; by analogy of Supreme Morality with Theory U. Lastly I give a short hint to emerging futures and landscapes of connectedness.

1. A first attempt of (E)Valuation Chikuro Hiroike's work

The first approach to Chikuro Hiroike's work I experienced 1970 through a small pamphlet of the Hiroike Gakuen. Since then I could win slowly a more profound understanding through many other encounters. But the biography 'CHIKURO HIROIKE Father of Moralogy' published in English 2005 touched me most deeply. It reveals traces of his very individual life — family, parents, friends, colleagues, scholars, politicians related and especially telling about his bodily hardships through all his life —, in connection with his studies, his devotion to faith and religion, his attitude never doubting to establish a 'Hiroike Gakuen' and his absolute sacrifice for others. So what might be defined as the core of his life, his writing and teaching could be said: 'Man and mankind' (Mensch und Menschheit).

Hiroike tried to give answers on two core questions: Firstly who is 'man' as the 'other person' and in the 'community of men'? Secondly 'who am I as man' what means 'the human being in me'? And somehow it seems to me Hiroike saw 'man' in a position between 'earth and heaven'. 'Earth' as a symbol not only for nature but also for society, policy, economy or generally

what we call culture including all he created in his history, 'Heaven' as the symbol for God or what he called the universal law.

The way he chose for his answers refers to questions of nature and development of man, of society and morality and to the paradigmatic thinkers on the one side and the scientific attitude of his time on the other side. And so he derived or established principles of life which are closely connected to religion, society and science.

Hiroike's way of life can be compared with a melting pot in which he melted views on man and mankind, on society, policy, economy and religion. And at the same time he threw himself in this pot, melting, extinguishing and purifying his body, his heart and his mind. His way of life was so extraordinary that perhaps for most of those who hear or read it, it seems impossible to follow.

It's difficult to select in short main ideas of his work. I just mention three cornerstones:

- Man is selfish and has therefore to develop insight and a new responsibility for him and the world. A guideline for this development finds Hiroike in the teaching of the sages and in obedience to what he calls
- Ortholinon and lastly through the
- Practice of Supreme Moralogy following its principles and the 'law of moral causality' which has scientifically to prove its efficiency.

From our today's view arises the question if there are not barriers which make it difficult to follow and realize this teaching in one's own life? I come to this idea, because I feel that Chikuro Hiroike left a precious treasure but also some heavy burden which may lead people astray from following his example. One of this 'burdens' I discover in his testimony written on May 14, 1938: "*The principle of ortholinon that comprises the substance of moralogy is reflected in the following three things. The first is the very actions of myself, the founder of moralogy, over the years. The second is the original books of moralogy that describe my practice. The third is the lessons, directions, notices and educational instructions I have revealed to help all humankind practice the teachings of moralogy correctly. Anyone who wants to practice the teachings of moralogy must use these three as the standards of his life.*" (Institute, 2005, 581)

Having collected much information through reading his books I understand my contribution here not in analysing and interpreting Hiroike's work from my scientific view. Therefore I don't make an Evaluation but rather a Valuation and therefore: '(E)Valuation'.

What moves me is to confront his work and his followers, scholars, members and those who are interested in Moralogy — as me —, with metamor-

phoses which occur in our days. This time doesn't allow us to reflect only the need of such metamorphoses but we have to participate in them radically — radically in its original meaning: Going deep as to the 'radix' or the roots of the problems of our time.

I start with an example of such a metamorphosis addressed to us in our days.

2. Peter Sloterdijk's secular position

In spring 2009 Peter Sloterdijk — nowadays one of the outstanding but also controversial philosophers in Germany — published his new book with the title 'You must change your life — About Anthropotechnic.' In his introductory remarks about the 'anthropological shift' one reads: "A spectre goes round in the western world — the spectre of religion". (9) Then he states: "A backward movement to religion as well as a return of religion is not possible for the simple reason that there is no 'religion' and there are no 'religious' but only misunderstood spiritual training systems." (12) Citing Ludwig Wittgenstein's demand for putting an end to the "prattle about ethic" Sloterdijk wants to reformulate the ethical discourse in "anthropotechnical" terms. 'Man creates man' through his "life in exercise". (13) The 19th century cognitive sign was production, the 20th century reflection; the future will be marked by the 'exercitium'. (14) There has to be created an alternative language and a changed focus on phenomena traditionally expressed with "spirituality", "piety", "moral", "ethic" and "asceticism". Though he emphasizes a strict refusal of religion nevertheless he accepts what he calls the "universe of human vertical tensions" (Universum der menschlichen Vertikalspannungen). With the Platonic Socrates' view that man is a being which potentially is "head on shoulders above himself" ("...der Mensch sei das Wesen, das potentiell 'sich selbst überlegen' ist"), this tensions can be understood as the basement of all cultures, subcultures or scene of "leading-difference" (Leitdifferenzen) dividing people in polarizing classes. A few examples are: "Ascetic culture: perfect — imperfect; religious culture: holy — profane; aristocratic culture: noble — common; military culture: brave — cowardly; political culture: mighty — helpless; administrative culture: superior — inferior; athletic culture: excellent — mediocre; economic culture: wealthy — pure; cognitive culture: knowledge — ignorance; sapient culture: enlightenment — delusion." (28) These distinctions put always on the first pole the higher value which makes in the field the attractor, while the second one is given the function of a repulsive value which has to be avoided. The attractors are the guiding measure for the "vertical

tension” with the consequence: Man is condemned to make surrealistic efforts, vividly expressed: “Who searches for man will find acrobats.” (29) Sloterdijk demonstrates: “Ethic is only the form of a duel of man with himself (Ethik ist nur die Form eines Duells des Menschen mit sich selbst)”. (260)

An ethic of self-enhancement sounds irritating, provoking and protest stimulating. Or isn't his trial to root values and norms newly *within* man and *between* men acceptable and inspiring too? Doesn't it give courage for inner development and growth when man creates through himself what is called 'vertical tension'? After 4,000 years of ethical failures why not hoping that something like the world as a 'global training camp' is emerging?

Perhaps for many people this answer is insufficient to the questions of our time. But which answers are needed and possible to give if you don't agree to such a quite radical position?

3. Profound change: Supreme Morality and Theory U

I mentioned the burden given in the testimony of the last lesson of Chikuro Hiroike. I underline them again: 1. the demand of nearly 'superhuman' actions. 2. The knowledge of his original books and their interdisciplinary scientific high level contents. 3. The succession to Hiroike's instructions which could perhaps 'persuade' people to follow without a deeper personal understanding. These guidelines irritating me on the one side lead me on the other side to ask myself what helps *me* to grasp the depth of moralogy.

I found one possibility for me in the connection of Hiroike's life work with a model which influences, guides and changes me and my life since about ten years. I introduce this model here to win a more authentic approach to moralogy and I ask what moralogy might contribute to this model.

Especially I have difficulties with the 'principle of ortholinon' and the dimension of time defined through the term *past*. I understand that following the path of the *past* is a guarantee for the *presence* and *future*. One could express this 'stream of time' with the symbol of an arrow. But Martin Heidegger defines in 'Sein und Zeit' future (Zukunft) not in this meaning of the 'time-arrow' as something which isn't yet real and which will be realized some day. Future is for him *the coming, through which our existence approaches its presence* (“*die Künft, in der das Dasein in seinem eigensten Seinkönnen auf sich zukommt*”) (Sein und Zeit, § 65). We are coming *out* of the future *towards* us — we know what the future holds. So the crucial point will be that the Presence 'receives' the task of re-spons-ibility through a kind of 'sponson' or 'sponsorship' *from* the future, from here we define what happens *today* and what

we have to do *now*.

The presupposition is that the view on presence from the future might be able to overcome our present problematic situations better than solutions we take from the behavior of the past. *Presence* as defined or created from both *past* **and** *future* is something new to us. We cannot grasp this process only on a linear scale. We need a model that allows becoming aware of how we have to look at and what we have to do when we want to approach hidden depths of our lives.

The model I refer was published by Claus Otto Scharmer: **“Theory U — Leading from the Future as It Emerges — The Social Technology of Presencing”**.

I will give in short some characteristics of this theory and the ‘movement U’: There is an important presumption behind this theory which is like a driving force for us and which can be also found in Hiroike’s thinking. It can be found in the appeal: “You must change your life!” The obstacle to do this lays in Hiroike’s idea in the selfishness of human beings. Scharmer speaks in this context of what he calls a “blind spot” in human life. He defines it as follows: “The blind spot is the place within or around us where our attention and intention originates. It’s the place from where we operate when we do something. The reason it’s *blind*, is that it is an invisible dimension of our social field, of our everyday experience in social interactions... We can’t see the *source* from which we operate; we aren’t aware of the place from which our attention and intention originate” (U, 6 f.). The goal is to un-cover this ‘blind spot’ or to dis-cover this hidden dimension. To discover this inner place means to *shift* it. Shifting is identical with diving in the process of change symbolized in the U. What happens in the process of the U-movement?

There are three *movements* which characterize the U: **Sensing — Presencing — Realizing**. Three *attitudes* are necessary: **Open Mind — Open Heart — Open Will**. Four fields of *attention* follow each other: **I in me — I in it — I in you — I in now**.

It is possible to forge different links between Theory U and the work of Chikuro Hiroike. But also here I can only touch aspects by using more or less catchwords. I just mention the field of “Shifts in Society” (U, 81) Otto Scharmer speaks about “The Genesis of a New World” and that “we are in the midst of three axial shifts that are redefining the coordinates of our global system”. They are:

- The rise of the global economy: a technological-economic shift
- The rise of the network society: relational shift
- The rise of a new consciousness: a cultural-spiritual shift

I will add a few remarks to the cultural-spiritual shift. Scharmer calls it the “*revolution from within*” driven by forces like “the birth of civil society as a global force, the rise of the creative class, and the emergence of a new spirituality” (U, 88). These three revolutions are patterns of a larger process. Something is coming to an end and “...we enter a common force field that drives the rise of civil society today. This common field incorporates:

- A deeply felt social sense that all humankind is connected through a tacit, invisible bond or field
- A deeply felt democratic sense that eventually all legitimacy flows from structures to enable inclusive participation
- A deeply felt cultural-spiritual sense that we are on a journey of becoming who we really are — both individually and collectively

The common ground of these felt senses is a view of the human being as a being of freedom — as a being that is defined by the capacity to make the choice between acting in habitual ways and connecting with one’s deepest source of creativity, ethical action, and freedom” (U, 96).

Here I find bridging links to Chikuro Hiroike. Hiroike was a man who tried to overcome acting in habitual ways and opening new insights. He was bound to experiences of his family and his professional life as a teacher; he searched for scientific norms, spiritual influences, social and economical problems of *his time*. I think that the movement U — comparable with a ‘Watermark’ — is one which can help to make transparent the contribution of Chikuro Hiroike. For understanding Chikuro Hiroike it helps me to imagine that in his life he didn’t pass not only one time the U but his life seems to be characterized through innumerable small ‘U marks’ changing, transforming, melting, metamorphosing himself and all he met around him — until his last breath. I find his emphasize on ‘self examination’ in the attitude of an ‘open mind’, ‘tolerance’ seems to be centred in the ‘open heart’ and ‘benevolence’ can be understood as the fruit of an ‘open will’.

When I imagine meeting Chikuro Hiroike just now, what would he tell to us? Perhaps he would talk in the following way:

“Perhaps you might be right that it is ‘misleading’ to interpret my testimony mainly in the way that knowing and telling people **about** the ‘very actions of myself’ is adequate, or when you think the reading, translating and describing what is fixed in the ‘original books of moralogy’ are sufficient or to refer to and to ‘copy’ my ‘instructions’ means **naturally** elevating your life to a supreme standard.

You are right when I read in ‘An outline of Moralogy’ (1987, 8f.): ‘Over half a century has already passed since the first publication of the *Treatise*. Since

that time science has made enormous progress in various fields and the study of morality has consequently been deepened. Some scholars are attempting to establish a holistic science of man and there have been basic studies accomplished which support this approach. It thus appears that the wherewithal to validate and update morality as a moral science has been greatly enhanced. The Institute of Moralogy has been, and continues to be, occupied with adopting and incorporating the findings and implications of this new research and with the ongoing study and improvement of moralogy.'

Therefore it's good to spend your energy to understand my testimony but also share more intensively your experiences with others in the world and engage with others in this changing world of the 21st century. For example:

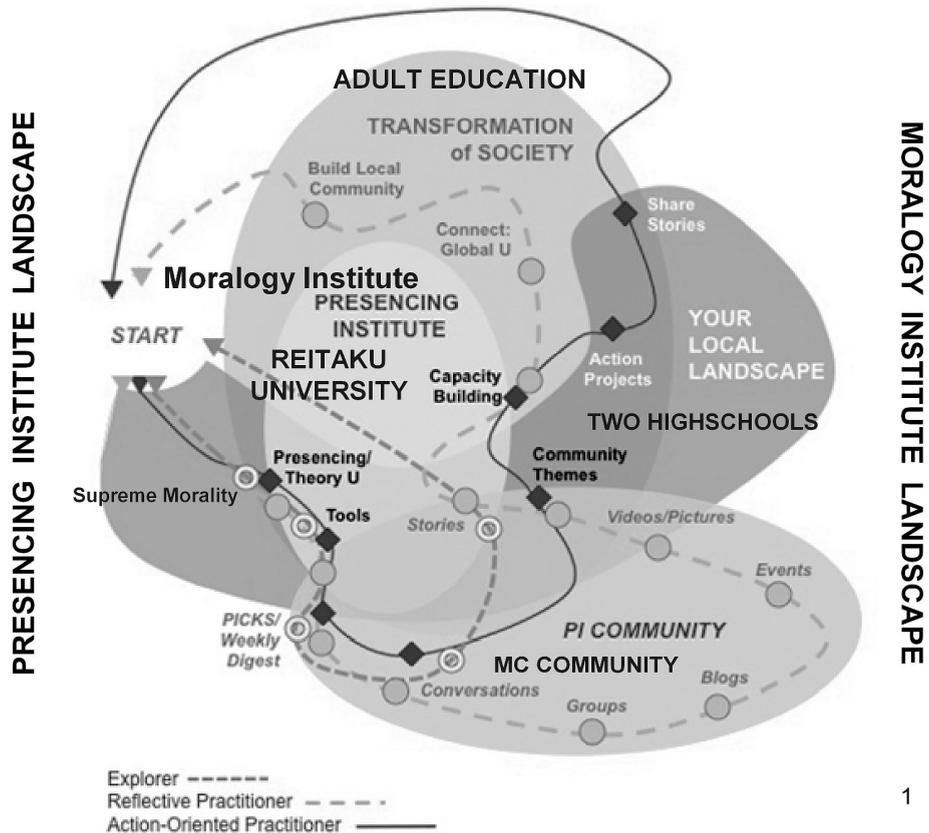
- *Overcome* my studies about the founding fathers of sociology, Auguste Comte, Émile Durkheim, and Max Weber and their definitions about objective structures and systems. The arena of social life isn't only governed by the philosophical metacategory of *objectivity*. — *Proceed* to enacted structures and systems as Humberto Maturana states for biological and social life. This arena of social life, *intersubjectivity*, is where the life-world is situated in a web of collectively evolving relationships — interdependency. — *Grasp* the third arena which is governed by *transsubjectivity*. 'This is the most upstream perspective. It's the world of >living presence<, as Husserl put it. This arena shows a new battlefield, where the most significant battle of our time is currently being fought: the arena of the Self.' (U, 99) In doing this you can continue my studies about 'Self, selfishness and Self-Renunciation', you can guide people to understand the difference between our small 'self' and our bigger 'Self' and you may find pathways to convince them about the difference between morality and supreme morality.
- Out of this bigger 'Self' *re-discover* then the principles of supreme morality. For example widen and deepen the understanding of the 'law of moral causality'. Aristotle distinguished four types of causation: *causa materialis*, *causa formalis*, *causa finalis* and *causa efficiens*. This distinction may help you as guidelines among actors in social fields to 'begin to *see themselves*, that is, that begin to illuminate their blind spot'. (U, 371)
- And one last crucial point of rooting our life: The Principle of respect for Ortholinons. I won't deny that 'No matter what good deeds we may perform, if they are not in accordance with the instructions and directions of our ortholinons, such deeds can never be regarded as fundamentally moral.' (Outline, 122 f.) But I agree to C. Otto Scharmer when he

says: ‘What I *see rising* is a new form of presence and power that starts to grow spontaneously from and through *small groups* and *networks of people*. It’s a different quality of connection, a different way of being present with one another and with what wants to *emerge*. When groups begin to operate from a real *future possibility*, they start to tap into a different social field from the one they normally experience. It manifests through a shift in the quality of thinking, conversing, and collective action. When that shift happens, people can connect with a deeper source of creativity and knowing and move beyond the patterns of the *past*.’ (U, 4)

I’m not sure if this kind of role play is adequate for the problems given to us in this context. But from the viewpoint of an outsider it opens a direction to a creative discussion.

4. Emerging futures: Landscapes of connectedness

To lead profound change is to shift the inner place from which a system



operates. This can be done only *collaboratively*. What happens in and through the ‘point of presencing’: New landscapes begin to evolve. Landscape of the Presencing Institute and the Institute of Moralogy:

Could you imagine aligning the landscape of the Hiroike Gakuen — more specified the Institute of Moralogy — with the landscape of the Presencing Institute or perhaps other similar organizations, if you haven’t done yet?

Two power places with the possibility to mobilize an unexpected energy flow through their functions as two acupuncture points would start a joint venture: Exploring, reflecting, acting. Jointly they would exchange their views about the ‘nature of man’, the connection between ‘science and spirituality’, the experiences with ‘lines in networks and ortholinos’, the realization of ‘spacetime’ (Einstein) and how ‘past and future are *melting* through presencing’ and lastly how ‘values are created in birth giving actions of an integral unity of ecology, society and spirituality’.

Let us listen once more to Chikuro Hiroike. He tells us “I was and am an example and a paradigmatic figure of what I called ‘Supreme Morality’ — but you have today transform, transcend, transfer, translocate, transplant it... in a world which faces a never before given danger of a global catastrophe. Therefore is one of your favourite tasks: ‘Co-Valuation of Supreme Morality out of Emerging Futures.’”

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