

聖人の伝統

宗 武 志

今年はモラロジー研究所の創立50年に当たります。

モラロジーの創立者広池千九郎博士は、日本の歴史で申せば明治維新に先立つこと2年、1866年に生まれ、1938年に72歳で他界するまで、学者として、教育者として、また平和の使徒として、努力に次ぐに努力、自ら寸刻の安逸も許さぬ、燃えに燃えた一生を送りました。晩年は半ば病床に在りながらも、常に抱負に満ち、気力充実し、人心救済に身を捧げるという聖者の境涯に至った人であります。

若くして歴史学、東洋古典学、法制史学等の各分野に前人未踏の境を開拓し、やがて聖人の研究から遂にモラロジーを大成し、モラロジー研究所を設立すると共に、モラロジー専攻塾を開設して学校教育と社会教育を展開し、その新科学モラロジーを確立するための主著『道徳科学の論文』が謄写印刷を完了した大正15年8月17日をモラロジー研究所創建の日と定めたのであります。

財団法人モラロジー研究所ならびに学校法人広池学園におきましては、今年をモラロジー創建50年記念年間と定めて、研究発表、講演など各種記念行事を展開中であります。今日その中央集会の初日に当たり、午前10時から式典が行われましたのはご承知のとおりであります。モラロジー研究所は、広池千英二代所長が平和実現と人心開発にその生涯を捧げた後を承けて、広池千太郎現三代所長を中心に、研究活動と開発活動の上に着実な発展を続けております。また、学校法人広池学園の設置する麗沢大学はじめ諸学校においては、学校教育の場におけるモラロジーの道德教育を実施しております。

さて、私は今日この時この所において、広池千九郎博士の業績を顧みることは決して無用でないばかりか、むしろ極めて機宜を得た必要事であると信じますので、いささかその一端を申し述べてみたいと思うのであります。

モラロジー

I

モラロジーは道德を対象とする学問であります。特に道德とその効果を研究することをその本領とするものであります。広池千九郎博士は、これを道德科学と訳し精神科学の一つに教えました。今日、あるいはこれを人間科学、社会科学、もしくは道德科学の一科として、道德学と呼ぶこともできるかと思われまふ。その関係するところ極めて広く、その研究には各方面の知識を必要とするのみならず、また道德上の相応な体験をも必要とするのであります。また各方面の他の学問に対して重要な基礎を提供する立場にある学問であると申すことができまふ。しかしながら、その名称や学問分類上の正確な位置づけはともあれ、モラロジーは単に道德現象の記述をもって能事畢れりとするものではありません。モラロジーは、人類社会一般に対し、少なくともその実行者にとって生活の確実な基礎となり、かつ最も有効に平和を保証し得るような質のよい道德の体系を提供しようとするものであります。

従来は教訓としてのみ存在していた道德を、社会現象として科学的研究の

場に引き入れた広池千九郎博士は、各種道德実行の効果を証明せんがために、科学的方法を採用し、かつ諸科学の研究成果を応用して、その道德学モラロジーを組織しました。その研究の中の重要な一課題は聖人の研究でありまして、諸聖人の教説、教訓ならびに実行を研究し、かつ自らその道德を実践することに努めて、その絶対的優秀性を確信し、これを体系づけたのであります。その実行は、聖人を敬慕する至情の発露たると共に、また科学的研究における実験でもあったのですが、従来その実行に自ら完璧を期していた普通道德との対比においてなされた証明の一部でもあったのです。かくて広池千九郎博士は、自ら実験の後に提唱しかつ推薦するに至った道德体系を、最高道德と呼んでいます。これは一見はなほだ僭越とも思われる名であります。それは自らの道德を呼ぶ名ではなく、人類最高の境地に至り、最高品性を完成し、最高の真理に到達し、最高の知恵を開示したと言われる聖人の道と呼ぶのであって、それが最高道德と呼ばれるゆえんのものは、既にして道德の価値を全く失った不道德、ならびに現に広く行われつつ既にその価値を失いつつある普通道德もしくは因襲的道德に比して、比較的に最高であるというよりは、その本質においては、他のいかなる道德とも比類を越えて、絶対的に最高であることを意味するものであります。

最高道德は人類の生活の基本であります。それは個人の品性完成の道であるばかりでなく、品性完成を通じて物質生活に対してもまた堅実で永続的で、かつ発展的な基礎を作り、やがて社会に対し国家に対しました人類世界に対して安心と平和と幸福を齎すからです。

最高道德はまた人類進化の道程であります。それは動物の状態から未開と文明を経て、当然予想される次の文化状態へと進む方法であって、これが無ければ人類は必然的に退化し滅亡すると思われるものです。

最高道德を実行するという事は、とりも直さず聖人となることであります。聖人となることは人間個人としての理想であり、聖人の世界を現ずることこそ人類全体にとっての理想であります。人類の本当の幸福、世界の本当

の平和、そして人類の進化は、そのようにして実現するというのであります。

世に聖人と称せられる人物は相当の数に上ると思われますが、世界的視野から言えば、釈迦、孔子、キリスト、ソクラテスは、まず異論なく聖人と見做すべきでしょう。

これら聖人たちの教えかつ実行した道徳は、今日においては、ほぼ全世界の人々からあまねく尊重されています。しかし、聖人は必ずしも実生活の模範とは考えられていません。一つにはその道があまりに高遠及びがたく、日常生活に適しないと考えるのでしょう。また一つには、聖人の生涯が必ずしも普通人にとって幸福に見えず、敬遠させるのでしょう。周知のように、いま挙げた四人の聖人のうち二人は処刑によって生命を失っています。釈迦は長命でしたが伝道の途上で不慮の死を遂げています。孔子は終わりを全うしましたが全生涯を安穩に過ごしたわけではありません。

いかに勝れた道徳でも、その結果が確実に不幸になるとすれば、誰が喜んで実行するのでしょうか。天成の聖人か、変人か狂人でない限り、みすみす不幸になる道を選ばないでしょう。少なくとも、実行の結果が必ずしも不幸でないという見通しがなければ誰も選ぶはずはないでしょう。聖人の道が正しいばかりでなく有利でもあることが明らかにされなければ、他人に勧めることもできないでしょう。それでなくとも堅苦しいと思われている道徳というのは、その実行者が必ず幸福になるのでなければ、人を決断させて実行に至らせることはできません。最高道徳を実行しないと必ず人は不幸になり、退化し、遂には滅亡するということが明らかにされても、それほどの有力な決め手があっても、なお躊躇する人があるほどです。

しかし、広池千九郎博士は、聖人の50パーセントの反対例があるにもかかわらず、あえて最高道徳の有効性と非最高道徳の無効性を実証しようと志しました。それには若干の有力な動機と理由があったからです。ただ、次のこ

とは明白な論理ではないでしょうか。聖人は人を教えました。人の行く道を説いたのです。もし聖人とは人類の罪を負うて死ぬものならば誰も聖人のまねをしないでしょ。これに反し、聖人とは生きて栄えるものだとすれば、その道は一般者のために開かれなければなりません。

広池博士は、まず真の聖人の教えと実行から、そこに共通に存在する重要な道徳原理を抽出し、これに一致するもののみを最高道徳と認めることにしました。従って聖人の名は有っても、その教説や実行は無条件に取りいれてはいないのです。

広池千九郎博士は自然の法則を重視し、自然界の一部である人生の法則を、在るがままの姿の中に捉えて、実際に即した道徳の原理を見いだそうとしました。自然の現象も人生もすこぶる複雑で、最高道徳もその実践方法も極めて微妙であります。広池博士は、事の本末軽重に従って、極めて具体的かつ実際的な若干の重要な原理を提出しました。これを組み立てたものは、該博な知識と経験に基づく広池博士の頭脳と見識であります。淵源するところは聖人の教説、教訓、実行であって、かつ諸科学の研究成果の証明するところであります。それは実人生の中に生きていて一貫性ある体系でありますから、単に抽象的に述べられる倫理綱領のごときものとは類を異にしています。

最高道徳は、従来の道徳が多く形式的で、かつ一方に偏っているのに対し、実際的であり調和的であり全面的であります。たとえば、最高道徳は、もちろん欲望と不正を拒みながら、偏狭を忌み、包容的であります。道徳実行者の心事を最も重視しますが、必ずしも形式を無視せず、また、人間と物質、人格と肉体、全体と部分、個人と団体、秩序と自由、公平と円満、名節と実利などの対立において、いずれか一方のみを重視し他を全く顧みないようなことをしないのであります。主義というものは真理の一部に過ぎず偏っていると見ます。そこで、大小、^{ごん}権実、自他を兼ね行うという態度です。また利己主義を排しますが、利他のみの行為も認めず、他人を愛育しながら自存を

図るという方針です。更に一例を加えるならば、世には積極か消極かを価値の標準とする人々がありますが、このように一方に偏するのは最高道徳的ではありません。

広池千九郎博士は、その『論文』の中で、道徳実行の実際について懇切な注意を与えていますが、最高道徳を概括して5つの原理を示し、これを因果律の基礎的観念の上に建てています。5つの原理とはすなわち、自我没却の原理、神の原理、義務先行の原理、伝統の原理、人心開発救済の原理であります。今日の開発活動では、これに因果律の原理を加えて六大原理と呼んでいます。

道徳実行に関する因果律の証明、特に道徳実行の効果がその実行者自身およびその子孫らに及ぼす幸不幸の研究によって、その間に必然的な関係があることを証明してゆくということは、モラロジー研究の基本的な目標の一つであり、しかも最高道徳の実行は実にこの因果律存在の信念に基づいているのであります。人間の精神作用と行為が、当事者個人ほか、関係する各方面に及ぼす影響は、部分的には証明されていますが、今後もこの調査研究は引き続き行われる重要なものです。

広池博士は、今後の人類のための道徳の実行の条件およびその効果について具体的に述べています。その期待する効果は、大きく言えば世界の平和と人類の幸福ですが、直接には実行者の安心・平和・幸福・健康・長命・開運・子孫の永続と繁栄であります。また、実行の条件は、動機・目的・方法・時と所・場合・道徳の質と量に在るといっているので、単なる動機論でも結果論でもありません。

II

私はここで、モラロジーによって紹介された最高道徳の内容に些か触れなければなりません。

自我没却とは欲望を脱することで、いずれの道徳論もこれを見越すことはありません。無我、純粹我、至誠、克己などと表現されることもあります。しかし、その実体は常に必ずしも明瞭でなく、快楽主義あり、狂信的禁欲主義あり、欲求をめぐる論議は賑かで、たまたま道徳的独善主義をも生じます。

モラロジーでいわゆる自我没却は、自己の生存発達に不必要な、かつ有害な欲求、すなわち利己的な欲望を制御もしくは払拭することであり、品性・健康・社会生活に有害な欲求や我執を洗い去ることによって、真に必要な心身の働きが自在となり活発となるのであります。そのような習慣を身につけることによって高尚な品性も造られてゆくのであります。これは最高道徳を普通道徳と区別する第一の要件であります。

聖人はことごとくこの原理を教え、賢人・知者は概ねこれを承認しますが、一般人はしばしばこれを誤解し、自我を没却すれば生気を失い、はなはだしきは生命を失うと考えるものが多いのです。しかしながら、人間の悩み、大小さまざまな問題と事件、その九分九厘は自我すなわち利己心が原因となり、またその解決をはばむのです。多くの人は、形式・制度・物質など外的素因に責任を帰して、心の問題を無視するために根本解決に至らないのであります。

欲望の発現は、ことによると権力で制限できるかもしれず、政策的・物質的に一時を糊塗できるかもしれませんが。しかし欲望そのものの制御は道徳の問題であり心の問題であります。人生・社会・政治・経済など諸般の問題を利己心に基づいて解決すべきではありません。

宇宙自然の法則、擬人的表現を用いれば神の摂理もしくは神の精神もしくは神の意志となりましょう。人間生活はすべてその法則のうちにあるのです。この法則が平均法その他の因果律を成すのですが、換言すれば正義であります。

個々の人間の立場に基づく人間的正義は、自己中心的で、互いに相反し、拮抗しやすく、人生に大切な、愛とか慈悲とか寛容とか平和とかいう心情と

は、むしろ対蹠的に働くのであります。神の精神である宇宙的正義はこれと異なり、普遍的で公平であります。それがすなわち神の慈悲なのであります。依怙最眞なく、一視同仁に万物を養い育てる無我の愛であります。宇宙的正義はすなわち宇宙的慈悲であります。

この神の精神を人間社会に伝え、その事跡の上に現した人がすなわち聖人と言われる人たちであります。聖人の慈悲は正義と一体で、知徳一体・情理円満に働きます。これが最高道徳の根本精神であって、モラロジーでこれを「慈悲」と称します。

愛もまた正義と同じく、尋常人においては自己中心的であります。多くの人の道徳観は、利他すなわち他人を利することを最上の美德と解していますが、利他は結局において利己の投影に過ぎません。最高道徳の慈悲は、利己に非ず、利他に非ず、全体を助けるものです。この働きはその究極において自己そのものを救い、人間の品性完成につながるもので、この真の自己利益は利己と区別して己利とも呼ばれる自助の働きです。

慈悲を心に抱くのは決して容易ではなく、修練を要し、まず自我没却して至誠になることが必要ですが、それは特別な修行でなく、日常行為のうちに行われます。常に寛大な心を養い、事ごとに自己に反省して、伝統に対する報恩と人心の開発救済によって修得するほかはないのであります。

自己反省とは、自己の過失はもちろん、他人の過失も、その他あらゆる見聞についても、謙虚に自己を省み自己を改めることですが、後悔とは別物であり、また時に大反省を必要とするのです。このことが自己を拡充し、自己はもちろん社会・国家・世界に対し責任を抱く自己を形成し、宇宙的正義と宇宙的慈悲につながる道であります。

権利と義務の関係は古くから議論のあるところですが、人間には基本的な権利があって、それは神の賜物であるとか自然の贈り物であるとかの説明も行われ、また契約説も現れました。広池千九郎博士は神授説や天賦説は既に消

滅したものと認めましたが、今日の権威ある人権宣言すら、いまだに旧説の影響を脱しておりません。広池千九郎博士は権利発生の原因は義務の遂行にあると断定して義務先行説を唱えました。

人間が人間として互いに平等であることは当然のことではありますが、すべての人間があらゆる点にわたって平等であるというのは事実と反します。善悪、賢愚、正邪、勤惰、巧拙などの差は認めざるを得ず、事実において認めない人はありません。広池千九郎博士は比例的平等を提唱しました。

義務先行者の努力によって、人類は今日の文明を享受しているのです。知識と道徳、相当に発達した比較的平和で住みよい社会、普及した教育、より広い自由、比較的に高級で便利、安全、かつ豊かな生活など。人類全体としては、いまだに貧しく、不安不幸が絶えないとしても、漸次に向上してきたことは事実です。われわれは過去に無数の恩人を持っていますが、そのうちの重大な基本的な恩人の系列をモラロジーの術語で「伝統」と名づけています。われわれは皆それぞれに国を持ち家を持ち精神生活と物質生活を持っています。それぞれに国の伝統、家の伝統、精神生活の伝統、物質生活の伝統を持っています。伝統は、生成化育の恩人、安全保障の恩人、開発救済の恩人、生計維持の恩人として、これを尊重し、祖述し、かつこれに報恩することによって、われわれ自身がそれぞれに独立自由の人としてその所を得るのであります。これはすなわち、継承の原理であり、秩序の原理であります。秩序のない社会は混乱し、継承のない社会は発展がありません。

伝統は、神の精神を人間の社会に具現した恩人の系列でありますから、伝統の精神を祖述することは、人類の生存・発達・進化のために、正しい文明を継承し発展させることであります。すなわち、人間実生活の正しい原理と方法を伝えることであります。モラロジーでは、人心開発救済の原理として、最高道徳の教育に努めることを最高道徳実行の必須要件と考えます。最高道徳の精神と原理の理解と実践の普及と浸透によって、社会の秩序ある平和を

実現し、人類の品性の完成を期するのであります。

以上の諸原理は本質的であって、いずれが一つ欠けても最高道德にはならないとしてあります。

Ⅲ

最高道德実行の効果を最も具体的に証明する事実として、広池千九郎博士のモラロジー研究に重要な動機をなしたものは、日本皇室の歴史と仲尼孔丘の事跡であります。(今日、はからずも、孔子77代の後裔たる孔達生先生より親しく高説を拝聴し得るのは、ご同慶の至りであります。)

広池千九郎博士がモラロジーを創建した当時は、最高道德の真の偉大さに気づくものはほとんど稀でありましたが、今日ではモラロジー研究所の維持会員は数万人を超え、直接間接にこの教育に接した人々の数は数百万に及ぶものと思われまゝす。しかし、世界人類の総数を思えば、真の理解者は今もってなほは少ないと言わなければなりません。

最高道德は人類進化の道であると申しました。易に元亨利貞と示されているのがその原理であります。これに対して、退化の原理は元竜有悔と示されています。

広池千九郎博士晩年の日本は、悲しむべし、一頭の元竜と化していました。掲ぐるところは王道の美名、行うところは覇道、いな、実は、竜車に向かう蟻螂のごときものであります。広池博士は要路に向かって最高道德の道とその教育を提案しましたが、耳を傾ける人なく、日本は遂に、かの近代の奇跡とさえ言われたその興隆の歴史に拭い難い汚点を印しました。政治は、その責任者たる政治家が正しくなければなりません。しかし、広池千九郎博士は申します、責任者が少数の場合は少数者の責任で済むが、現

代の普通選挙の時代には総員の改悛を要すると。

以上は日本のことです。世界諸国それぞれの事情がありましょう。しかしながら、人心覚醒の急務であることは、世界一般のことと思われまゝす。

従来の道德は種々の欠陥があつたので、その効果が悪く、ことに実行者に不利であり、一般に、道德は損失を招くという誤解がありました。広池博士は、道德は関係者全部に有利でなければならぬと考えました。例えば自殺のごとき自己犠牲は特殊な場合の非常手段であつて、奨励すべきでないことを指摘しています。

道德と経済、すなわち精神的価値と物質的価値とは、異なる原理、すなわち利他と利己の原理に従うものであつて互いに相反するものと考える人が多いのですが、人生は明瞭に二分できるものではありません。もちろん、経済行為は経済の法則に従わねばなりません、それが利己主義であつては人生に一貫性がなくなつてしまいます。

道德の立場から申しますと、人の生命は最も大切なものでありますが、その真の価値は品性にあるのです。人生の法則は、品性の完成が根本であつて、生活の資は、これによつておのづから生ずるのです。

モラロジーは、もちろん、生命を重んじ、人生を中心に考えます。しかし、人間は自然の部分であり、神の支配するところです。人生だけが大切なのではなく、あらゆる現象の秩序ある均衡が大切です。人間の生存と発達と、従つてその品性とは、天地自然の法則に従うところに価値があるのです。

人類が自然の法則をわきまえて、これに従ふべきことは当然のことでありまゝす。聖人はつとにその道を示し、モラロジーは今その真実性を実証しています。最高道德の骨格をなしている諸原理は、その真理性の要件であります。

最高道德を実行するということはすなわち聖人となることであり、従つて

前記の諸原理は聖人となるための基本条件であります。花には花の条件があり、鳥には鳥の条件があるごとく、世にいかなる聖人が現れるにせよ、聖人には聖人の要件があるのであります。聖人の資格は最高道德の実行によって備わるのであり、最高道德の実行はおのずから聖人を生ずるのであります。

IV

最高道德の実行は、もちろん、決して容易ではありません。従来代々利己的に習癖づけられている者にとっては極めて難事であると言えます。広池千九郎博士も、普通人には至難の業であって、代を重ねて努力を要すると教えたのであります。

広池千九郎博士自らもまた、慈悲の精神の実現がいかに難事であるか、天性の慈悲はいかに稀で尊く、人造の慈悲がいかに困難であるかを述懐しています。しかし、自ら聖人の道を履むことを期し、自己の精神に慈悲を醸し、かつこれを他人の精神に植え継ぐということは何と偉大な事業でしょうか、なんと身振いするような、勇を鼓舞するに足る大理想でしょうか。真の慈悲は、聖人が神から受け継いだ精神で、これが最高道德の本質でありますから、その所有は聖人を、換言すれば現神を意味するのです。

もとより人類は生物学上、動物界の脊椎動物で哺乳類に属するものとなっています。進化説によれば、単細胞動物から進化して来たものようで、しかし遙かに他の動物とは類を異にするものと見られるに至っております。

私がひそかに観ずるところによれば、人類は次の段階において、動物学上の分類はともあれ、自我を没却し、慈悲の精神を獲得することによって「動物から真の人類へ」あるいは「人類から神へ」の進化を遂げるところへと到達したのであります。

そのような人物の見本、われわれの先達であり先覚者である聖人たちは、たとえ稀ではありましても時に現れているということは、遠からずして人類

が一種の道德的進化を遂げることの前触れと見る事ができましよう。

人類社会は従来稀に聖人を生みました。しかし、今では人類一般の知識が進み、思想・道德・学問が進み、迷信は減少し、神や聖人の実体も合理的に理解できるようになってきています。

聖人は確かに特殊な存在で、その精神も品性も、程度の差と言うよりは種の別と言うべきほどに、尋常人の容易に到達し難いものですが、今では、その意志がありかつ手段方法を尽くすならば、この差は絶対に超え難いものではないと信じられるようになりました。人類が幸いにして道を誤らず考慮を過たなければ、やがて最高道德は普通の道德となり、現代文明は未開となり、現代のままの普通人は未開発人種となり、聖人が地に満ち町に溢れることでしょう。

広池千九郎博士のモラロジーは現代人が最高道德の実行によって聖人となることの可能性と必要を提示し、その方法を提案し、その採用を提議し、その決断を迫るものです。ここにあるものは、人類の進化の道を拓く鍵であり、人類の新しい腕を告げる光であると申すことができましようが、ただ理想として未来の世界に押しやるものではなく、現実の問題として今直ちに取り上げなければならないものであります。

聖人とは最高道德の実践者を言うのでありまして、必ずしも身を挺して人類の苦境に死ぬ人のことではないのであります。生きて聖人の一例となり最高道德の効果を実証することは更に更に尊いことであります。

孔子・釈迦・キリスト・ソクラテスなど、聖人と言われる人々が世に出てから、すでに2,000年から2,500年ほどの年月が経っています。このとき、わが広池千九郎博士が、聖人の学統を継いでモラロジーを樹立し、また將に絶えなんとしていた聖人の道統を起こして最高道德を実践したことは、意味の深いことであります。ことに、モラロジーという学問は、その精神を聖人

の真実追求の至誠を受け、最近の学問の立場から人類の未来図を描くために生まれたものであります。広池博士がその生存した時代において、はるか2,000年以前の古聖人の道徳を実践したということは、その道徳の本質が古くかつ新しく、人類社会の将来の変遷に応じて永遠に有効に対処して実践されてゆく可能性を蔵しているということです。

今や世界は急速に狭まりつつあり、人物も情報も緊密にかつ頻繁に交流しつつあり、それとともに従来知られなかった世界が、逆説的ながら、ますます広まりつつあるのです。人類共通の新課題が跡を断たず決断を迫っています。人類は、また国民は、民族は、互いによく理解し協力しなければなりません。共通の唯一の世界観、人類観あるいは道徳律とは言わないまでも、重要問題に関する相互理解がなければ、この光のない星の無辜の住民はただ脅えるばかりです。

信仰や思想は、潔癖の故に、相互の相違点にのみ注目して時に偏狭に墮するものですが、聖人の道徳は寛容であって、その真精神が理解されるならば、協調を生むよい地盤になるに違いありません。そして、モラロジーの方法は、聖人の教説や実行の中に共通のものを発見してきたのです。安易に妥協することは慎まねばなりません、偏狭な態度を捨てて善意を尽くし合い認め合うようにしなければなりません。モラロジーの示す最高道徳は、そういう精神の提供者として必ず有効な役目を果たすことでしょう。

広池千九郎博士の身をもってした実験は、すでに個人のものでなく公の財産であります。モラロジーが学問の知的領域で真実を追求するばかりでなく、必ず実行の領域で有効であるべき特性を伝えていることは、道徳学モラロジーの将来像を考えるに当たって常に考慮すべき重要な点であります。

今日ここにお集まりの皆さまはモラロジーに深いご縁のある方々ばかりであります。ことに、多くは広池千九郎博士の生前もしくは他界後の門人をも

って自ら任じている方々であると存じます。われわれは、聖人の世界人心救済の慈悲心に応えて、更に一層の研究と実行に励み、それぞれの立場と力に応じて、世界の平和と人類の幸福増進に貢献したいものであります。

そこで、私ははなはだ不肖の門人ではあり僭越の次第ですが、私として申し上げるのではなく、広池千九郎博士の立場から、またモラロジーの立場から、ご列席の皆さまを通じて、世界の識者・指導者をお願いしたいと思います。どうか、最高道徳の実行によって新生命を得て、新しい、幸福で平和な世界のために、道徳の權威を示していただきたい、心からお願い申し上げます。次第です。

(モラロジー創建50年記念講演として1975年10月9日、モラロジー研究所において講演)

THE WAY OF THE SAGES

The Need for Supreme Morality
in the World Today

Takeyuki So

Professor, Reitaku University

This year is the fiftieth anniversary of the establishment of the Institute of Moralogy. Dr. Chikuro Hiroike, the founder of moralogy, was born in 1866 and died in 1938. His life as a scholar, a teacher and also an apostle of peace was not just ordinary: it was strangely full of difficulties and changes, but it was also full of hope and vigour, always burning, so to speak, almost like that of a sage and consuming itself—to allow him not a moment of ease and rest. For the first forty years, he was a man possessed by learning; as a student of history, oriental classics and jurisprudence, he was a pioneer in his own land. In later years he devoted himself to the study of the sages, which led to his attempt for a scientific systematization of their doctrines and deeds. In due course he established the science of moralogy, founding the Institute of Moralogy, and also the College

of Moralogy as a means of school and social education. His main book on moralogy is called "A Treatise in Moral Science as the First Attempt to Establish Moralogy as a New Science". It was completed as a mimeograph text in 1925, on the seventeenth of August. Dr. Hiroike chose this date to be the birthday of his institute.

The Institute of Moralogy and The Hiroike Gakuen Institute of Education have planned for this fiscal year lectures, publications and various meetings, and, this being the first day of the central assembly week, have held a ceremony this morning, to commemorate the year.

Dr. Chikuro Hiroike, as President of the Institute of Moralogy, was succeeded by Mr. Chibusu Hiroike, who devoted his life and effort to the cause of world peace, and on his death in 1968 Dr. Sentaro Hiroike succeeded him and became the President. The Institute has more than fifty thousand registered members, who are sincerely working as students, teachers, or lay advocates of moralogy in their respective fields. There are also several schools such as Reitaku University and Reitaku High Schools, managed by Hiroike Gakuen. In these schools, moral education according to moralogy has always been a characteristic feature of education.

It seems to me that it is highly pertinent, and not at all impertinent, to this occasion, for me to make a note of the moralogical achievement of Dr. Chikuro Hiroike, referring to a few important points.

I

Moralogy is a science whose subject of study is morality, but especially the study of morality and its effects. Dr. Chikuro Hiroike translated the name of his own coinage into Japanese and called it *dotoku kagaku* (lit. science of morality), classifying it among mental sciences. It may be called today a human or anthropological science, or a social science, or perhaps a moral science apart from its ancient implications. The study of moralogy requires a vast knowledge of various fields and a considerable experience of moral practice, and will, perhaps, supply its neighbouring sciences with important bases. Whatever its name or its position among sciences, moralogy is not a description of moral phenomena. Moralogy is aiming to provide general human society with a system of morality of excellent quality which will promise at least to those who practise it to be a sure basis of life and assure them of peace and happiness in the most effective manner.

Moral problems had been presented as doctrines or precepts, but Dr. Chikuro Hiroike treated moral facts as social phenomena in the light of scientific investigation, used scientific methods, employed scientific achievements, and tried to prove the effects of various kinds of morality. The study of the sages was an important item. He studied their teachings and practices, and tried himself to practise accordingly. He came to be convinced of the absolute superiority of the sages' morality and tried to systematize it. His practices were what they call experiments in scientific investigation.

Indeed, they were practised out of his sincere respect towards the sages, but they were expected to be part of a concrete proof of the sages' superior morality in comparison with the ordinary morality in which he was expert and which he would not have allowed himself to fall short of.

What as a result he came to advocate and recommend people to practise he called supreme morality. It may sound somewhat presumptuous, but he did not call it by that name because it was *his* morality. It was the morality of the sages who had reached the highest stage of human development, perfected supreme character, arrived at supreme truth and demonstrated supreme wisdom. The name of supreme morality has been given not because it is comparatively the highest, being superior either to the obsolete useless form of morality which we now call immorality or vice, or to the ordinary or traditional morality now widely practised but rapidly losing moral value, but rather because it is essentially and absolutely superb and supreme altogether beyond comparison.

Supreme morality is fundamental to the life of humankind. It does not only promise an individual who practises it the perfection of supreme character, but it also promises him thereby a sound, lasting and ever-growing basis for his material life. It promises to bring, in due time, security, peace and happiness to society, nation and the world itself.

Supreme morality is essentially the way of human evolution. It is the method by which man proceeds to the most probable next

stage of true culture after he has gone through the primitive and civilized stages, emerging originally from the animal stage. Without this supreme morality, man is supposed to degenerate and then to go to inevitable ruin.

To practise supreme morality means nothing but to become a sage, which certainly is the ideal of each individual man, and to realize the world of sages must be the ideal of all humankind. By this means alone will be effected the true happiness of mankind, the true peace of the world, and the evolution of man. In the whole world of man, a considerable number of men might be called sages, but, from the universal aspect, excluding local characters, we may safely refer to Buddha, Confucius, Jesus Christ and Socrates. Their teachings and their moral practices are almost universally respected today. Unexpectedly, however, their teachings and deeds are not looked up to as model examples for practical human life. For one thing, the morality of the sages is far too high and remote, out of the reach of ordinary people, to meet the practical needs of human life. For another thing, moreover, the lives of the sages were by no means happy in the eyes of ordinary people, who hesitate to follow their example. As all people know, of the four sages above mentioned, two lost their lives by execution. Buddha lived to be old and respected, but he died as a result of illness during his missionary journey. Confucius completed his life to die a peaceful death, but his life could not but be an eventful one.

However excellent a morality might be, no ordinary man would venture to practise it, if it was expected to lead to ill luck. Except

a born sage, a madman or a very eccentric person, nobody will, unless at least it was not sure. Unless, perhaps, it is made certain that the morality of the sage is not only right, but also can be profitable, one will hesitate to practise it oneself or to recommend other people to do so. On the other hand, if it is made obvious that the practice of supreme morality is sure to bring happiness to the man who practises it, any person can recommend people to practise it. If, furthermore, it was made clear that without the practice of supreme morality everybody would be unlucky, degenerate and go to ruin, who would hesitate to practise it?

Dr. Chikuro Hiroike intended, in the face of fifty percent counterevidence and Ssu-ma Chien's age-old mistrust in Providence, to prove the effectiveness of supreme morality and the inutility of other moralities. There were several motivations that led Dr. Chikuro Hiroike to this determination. The clear logic in this connection must be this.

Sages were teachers of men. They pointed out ways for men to follow. If, however, the sages are those who must *lose their lives* to redeem the sins of mankind, no rational being would imitate them, but if the sages are those who by their practice of supreme morality live and go the way to prosperity, then their ways are always open for other people to follow.

What Dr. Chikuro Hiroike did for the above purpose was to abstract unflinching common principles from the doctrines, precepts and conduct of universally recognized sages. He recognized as being supreme

morality only what was in accord with those principles. Therefore, even those who were called sages in certain quarters of the globe were not recognized as qualified sources in the study of supreme morality, if their doctrines or conduct did not agree with those established principles.

Natural phenomena are extremely complex, and human practical lives existing within them are also very complicated, confronted with various difficulties. Therefore, the measures and methods for dealing with those difficulties must be, too, far from simple. Dr. Chikuro Hiroike tried to find out laws that existed in natural phenomena and to take them as they existed. He also tried to take problems of human life just as they arose there among natural phenomena, and to find out moral principles in the laws that worked there. He therefore found supreme morality very complicated and delicate, the methods of practice being apparently too numerous to illustrate. He therefore organized them into several important acting principles of most concrete and practical character. These formed one consistent system to be practised effectively in actual human life. They are different from any abstract moral programme. Supreme morality has its characteristic features in that it is substantial, practical and comprehensive, while moralities in the past were mostly formal, ceremonial and extremely lopsided. Indeed, because most moralities in the past are material and formal, supreme morality may seem extremely spiritual. To some other people whose viewpoint is merely abstract and formal, it may seem too practical and materialistic.

Supreme morality denies selfishness, partiality and injustice, but at the same time it is most tolerant. It sets importance on the mental side of the moral practice, but then it does not ignore the formal side. It does not value the one alone and ignore the other completely in such pairs as man and matter, personality and body, social situation and moral eminence, individuality and organization, order and freedom, impartiality and moderation, harmony and compromise, honour and benefit. For, according to supreme morality, it is considered as being against the truth to keep to one principle or ism alone. It includes different principles in good harmony with each other, such as the great and the small vehicles, the eternal and the temporary, salvation by self-reliance and salvation by faith. It does not comply with selfishness but will not recognize an exclusively altruistic conduct. It is in agreement with supreme morality if one makes plans for one's own existence, at the same time loving and caring for another. The main attitude is comprehensive but will not ignore part. It is supreme morality if it benefits all concerned, i.e. oneself, another and a third person, but it is not if it brings one good and one evil. Another example will suffice here. There are people who value either positivism or negativism in all cases. Such an attitude is not acknowledged by supreme morality.

Dr. Chikuro Hiroike in his *Treatise* gave copious explanations concerning the actual methods for the practice of supreme morality. He outlined supreme morality in five principles founded on the fundamental idea of causality. Those five principles are: the Principle of Self-renunciation, the Principle of the Conception of

Divinity, the Principle of the Precedence of Duty, the Principle of Ortholinos, and the Principle of Enlightenment and Salvation. In the present activity of the Institute, we count six principles, including that of Causality.

One of the most fundamental aims of the study of morality was to prove the existence of causality in connection with the practice of morality, and especially how the moral practice of an individual affects the person himself and his descendants, fortunately or unfortunately, and whether there is inevitably a definite relation between the cause, which is the practice of morality, and the result, which is the fortune or misfortune of the man and his descendants; and what is important is that the practice of supreme morality itself is based on the belief in the existence of this causality.

Thus the main object of morality is to study what influence a man's mental activity and conduct exert upon the man himself and upon the person for whom it is intended and upon the third person or society in general. This kind of research is still continued and will be continued in the future, and work is going on to demonstrate with reliable materials how the practice of supreme morality produces particularly excellent effects in every point.

Dr. Chikuro Hiroike in his studies of morality and especially in those of supreme morality and its effects has explained in most concrete terms what must be the substance of the morality for mankind to pursue in the future, what must be the method of practising it, what the effects should be and what conditions are

necessary to make the practice effective. The effects of morality Dr. Chikuro Hiroike demands would be represented broadly as orderly society, peaceful world and happy mankind. If more closely and individually considered, the effects of supreme morality must be one's own spiritual security, peace, happiness, good health, long life, improvement of fortune, eternal prosperity of the descendants. The conditions to be discriminated for effective moral practice are the motive, the aim, the method, time and place, particular situations, and of course the quality and quantity of the morality. This view of Dr. Chikuro Hiroike is greatly different from such conventional theories as motivism and consequentism.

II

Next I will briefly explain the principles of supreme morality as introduced by morality.

The principle of self-renunciation consists in freedom from selfish desires; no moral philosophy or ethics can ever be silent about this problem. Self-renunciation has always been preached about under various names, such as selflessness, self-effacement, self-realization, self-control, detachment, sincerity. The substance of this virtue, however, has not always been clear. Some people have understood it to be total abstention from all desires. Others have taken it to be the denial of all pleasures, regarding them to be so many sins. Thus there are many opinions between hedonism and fanatic

asceticism, and there is a current of moral contempt. Renunciation of self in morality means freedom from or control over *excessive* desire or want with regard to the maintenance and development of oneself. The truly necessary activity of mind and body can be freed and made vivid by cleansing them from such demands or attachment which will give harm to the character, spoil the health or disturb the social life of the person. By forming and maintaining such a habit as self-renunciation a noble human character can be attained; and this principle is what materially distinguishes supreme morality from traditional morality. All the sages teach this principle. Wise men and learned men, as a rule, acknowledge this principle, either by reasoning or by experience. Ordinary people, generally, will more or less protest, saying that true self-renunciation will be the denial of living, or that it will kill the manly spirit. They secretly believe or openly claim the necessity of desire, and so spoil the current thoughts of the time. Those people misunderstand the meaning of the principle. Not only human anxieties, distresses and troubles, but various accidents in the world are, in ninety-nine cases out of a hundred, caused by the excessive desires of man and hindered by them from solution. Many people, however, attribute them to outside causes, such as forms, systems and material problems, and look to those outward things for their solution. That is why they cannot reach a fundamental solution. The expressions of desire may be controlled by power or authority or temporized by material means; but the

control over desire itself is a question of morality. Problems of life, social, political, economic and personal, must first be considered intensively in their moral aspect before they are referred to outward means, materially or politically, if it is hoped to reach a fundamental solution; and the first necessary step of moral approach is the principle of self-renunciation.

According to moralogy, the spirit of God is nothing less than the universal law of nature, and the whole of human life lies within its bounds. This law expresses itself in the levelling law and other causal laws, and may be considered to represent justice. What may be termed as human justice, which is in the thought of each human being, is egocentric, so that one justice may easily vie with another. It works rather antipodally against such humanly important mental activity as love, benevolence, tolerance or peace. Universal or cosmic justice which is the mind of god is a different thing. It is universal; it is impartial; and that is the benevolence of god. It is an unbiased, unselfish and all-fostering love. Thus, universal justice is universal benevolence. Those who communicated this divine spirit in the world of man and expressed it in their own deeds are none other than the sages. With the sages, benevolence is at one with justice. It works as an integral whole of knowledge and virtue, of reason and sentiment. It is the fundamental spirit in the practice of supreme morality. Moralogy terms this spirit benevolence.

Love, like justice, is egocentric in ordinary people. Many people have such a view that altruism is the best and the most beautiful

virtue, but at the same time they think that altruism is the opposite of egoism and injurious to self, or that the temporary loss will be repaid later. Such altruism is after all a projected egoism. Benevolence in supreme morality is neither altruistic nor egoistic. It is free from all personal considerations. Meaning to help all, it may fail to help others, but then it will never fail to help at least one—oneself. This is true self-interest, or, if you prefer, self-help, an act of perfecting human character.

It is not at all easy for ordinary people to harbour such a spirit of benevolence in their minds. It needs training, and requires sincerity, the result of self-renunciation. It does not demand any special form or period of training. One must try to become benevolent and tolerant in the course of everyday life, practise self-examination in everything, requiting favours received and recommending others to practise supreme morality.

Self-examination does not only mean to reflect upon one's own faults, but it also means to examine and improve oneself sincerely and humbly on all information including of course one's own faults. It helps to enlarge oneself, to make a responsible, i. e., reliable, person of oneself, of social, national and universal outlook. It is the way to universal justice and benevolence.

In my young days I heard a learned man say that rights and duty were like the hen and the egg so that no one could tell which existed first. There had been such doctrines on the origin of human rights that they were divine or natural gifts. Some explained by

a contract theory. Even the most authoritative declaration of human rights today, it appears to me, is not completely free of some influence of the old theories. Dr. Chikuro Hiroike, however, declared fifty years ago that those doctrines had lost their value, and advocated the theory of duty precedence, concluding that the origin of rights lies in the performance of duty.

Well, it is quite natural that men, not being divine nor brute, are all equal as *men*. It is, however, not true that each individual is equal to another in every point and respect. Such an idea teaches idleness instead of diligence, and encourages selfishness instead of responsibility. The law ideally tries to give every person equal rights and liberty, but there is no reason that all people, good and evil, innocent and criminal, hard-working and idle, novice and expert, should be treated alike. Dr. Chikuro Hiroike advocated proportionate equilibrium.

Mankind has reached the present stage of development as a result of the efforts on the part of our predecessors who performed their duties, to enjoy, for example, civilization with its knowledge, morality, proportionately well-developed, peaceful and habitable society, broader freedom, comparatively high and secure life. Mankind as a whole, indeed, may be still poor and insecure, but it is true that they have gradually developed.

We have had innumerable benefactors in the past. Moralogy terms the most important series of benefactors ortholinons. Each of us has his or her country, family, and life, both spiritual and material,

and hence national ortholinon, family ortholinon, spiritual ortholinon and material ortholinon, though this last Dr. Chikuro Hiroike called quasi-ortholinon, because it is alterable. Anyhow, we owe those ortholinons birth and growth, security, mental enlightenment and spiritual salvation, and livelihood. We respect them, follow them and reward them before we are truly free and independent. The principle of ortholinon may be called the principle of succession or inheritance, or the principle of the maintenance of order. Society without good order is promiscuous, while society without inheritance will see no development.

Ortholinons are series of benefactors who realized the will of God in human society. Therefore, to expound the spirit of ortholinons means to inherit and develop the good human civilization for human existence, advancement and evolution. It is to transmit to posterity the right principle and method of human life. In moralogy, it is called enlightenment, which is education through supreme morality. Through the spread and acceptance of benevolence which is the spirit of supreme morality, moralogy expects to realize social order and peace and bring about the perfection of human character. The above principles form the essence of supreme morality. Therefore, supreme morality cannot claim its name, if any of those principles is lacking.

III

What motivated Dr. Chikuro Hiroike to launch upon the study of

moralogy are facts that most concretely testify the effects of supreme morality, chief among which are the histories of the Japanese Imperial House and of the family of Confucius.

Dr. Chikuro Hiroike faced the question as to why the Japanese Imperial House has been enjoying a lasting prosperity alone among the ruling families in the world. He studied the problem as a scholar most prudently, made a study of the Shrines of Isē, wrote a history of the Imperial House, and, coming upon the fact that the descendants of Confucius are also enjoying honour and prosperity today, became confident that the practice of supreme morality produces supreme effects. Then he initiated his scientific investigation into moral facts.

When Dr. Chikuro Hiroike established moralogy, only a few people had been informed of the real greatness of supreme morality as it was expounded in his great book. Today, as I have stated before, the Institute of Moralogy has more than fifty thousand regular members, while the number of people who are more or less acquainted with the study or education of moralogy would reach several millions. Even then they are rather few, compared with the entire population of the planet Earth; and I cannot repeat too many times that supreme morality is the only one way to make mankind really happy and to lead the world to eternal peace.

Yes, supreme morality is the way leading mankind to evolution. The ancient Chinese book of philosophy, namely the *I Ching*, teaches that gentle virtue will go far and will bring benefits but that the

resisting dragon will feel remorse one day.

During the last years of Dr. Chikuro Hiroike, Japan, to his regret, was a resisting dragon. Apparently, however, Japan claimed the rule of virtue, but in practice she was under the rule of power. Dr. Chikuro Hiroike recommended to men of authority in this country the practice of supreme morality and education according to supreme morality. Very few people could then understand its real practical importance.

People say that the rule of a country could not be in the right path if responsible politicians were not upright. Dr. Chikuro Hiroike, however, pointed out that under the modern system of universal suffrage not only the few politicians but all concerned were responsible and had to be morally upright. Not only Japan, but also all other countries in the world today must be faced with the urgent necessity of being awakened to the true laws of the universe.

The older systems of morality were defective in many points, and the result of a moral practice did not do much good, especially to the person who practised it; so people felt disappointed in the value of morality, or thought that morality consists in loss to those who practise it. Such misunderstanding was rather common. Dr. Chikuro Hiroike, however, taught that true morality must bring good results to everybody concerned. He considered that self-sacrifice, like suicide for instance, for the benefit of others, should not be encouraged at all, but must be regarded as merely exceptional.

There are people who hold that morality and economy, i. e., the spiritual value and the material value, must follow different principles, one altruistic and the other selfish, so that it is but natural that they run counter to each other. Human life, however, cannot be divided distinctly into two parts. It is true of course that the economic activity should follow the economic rule, but to be an integral part it cannot be selfish.

From the viewpoint of morality, life is of greatest value, but it is truly valuable since it develops noble character. The rule of human life is that character-building is the first pursuit, because it is productive, to be followed by what sustains life.

Thus, in morality, life is the most important thing and humanity is the centre of consideration. Human beings, however, are part of nature; they live under divine providence; so human beings are not the only objects of respect. Human life is always considered in the orderly balance of all phenomena. The human existence, its development, and, therefore, the human character, is valued where it follows the universal law of nature.

It is natural, according to morality, for humankind to understand and obey the law of nature. The sages pointed out the way, and morality has been proving its truth. The salient principles constituting the framework of supreme morality are essential conditions for its being the truth.

The practice of supreme morality means a man's becoming a sage.

The six important principles are basic qualifications of a man's being a sage. Just as flowers are flowers though they are various, and birds are birds though they are sundry, there are various sages, but they are all possessed of certain qualifications.

IV

The practice of supreme morality is by no means easy. Especially for people who for generations have been accustomed to the rule of self, it must be, indeed, very difficult. Dr. Chikuro Hiroike himself taught that it was very difficult for ordinary men, who need to make efforts for generations to come. Dr. Chikuro Hiroike himself found it very difficult to realize in himself the spirit of benevolence; he marvelled how very rare and noble the sages' benevolence must have been, if it was inborn, but again how great would have been their efforts if they produced it through their practice. How inspiring, however, is a decision to tread the path of the sages, to brew, as it were, in one's breast the spirit of benevolence and to transplant it into other people's hearts! True benevolence which the ancient sages inherited from God proves its possessor to be a sage, and, in other words, a living god.

Human beings, of course, belong biologically to mammals among the vertebrae. The theory of evolution says that the human race has developed from unicellular animals, but has already developed so far as to be almost different in kind from all other animals. My own personal view at this point is that mankind, through self-renunciation, will develop from animal to real man, or from

man to god. The fact that such specimens, the sages, though still very rare, have appeared in this world as our predecessors would show that not very far in the future mankind will experience an evolution.

Human society has produced sages, though rarely. Human knowledge has then developed gradually; thoughts and morality have been improved. We have fewer superstitions now. We understand the nature of God and sage in a rational manner. In the past, sages were thought to be only special existences, and their stage of development has been believed to be too high for ordinary men to attain. It is believed today that if we have mind and know and employ necessary means we could attain the level of the sages. If mankind does not mistake the right path to choose, they will come to a stage in which supreme morality will be the ordinary morality and sages will be seen around every corner, the present civilization will have become obsolete and ordinary men of today will be considered underdeveloped.

Dr. Chikuro Hiroike's morality is a proposal for people of today to practise supreme morality and become sages. He has explained the necessity of it, propounded the method and recommended its adoption. It is probably a key for human evolution and to a new land. It is not, however, just an ideal plan to be looked at and admired, but a very urgent plan to be adopted.

It is already two thousand years or so since Buddha, Confucius, Jesus and Socrates appeared in the world. It is not without

significance that Dr. Chikuro Hiroike established morality on the traditions of those sages and realized their morality in his own person. What is really important here is the fact that Dr. Chikuro Hiroike's morality has inherited the truth-loving spirit of the sages, and, from the viewpoint of a very recent science, is pointing out the ideal way for future mankind. That Dr. Chikuro Hiroike really practised the sages' morality, so many years after their time and on the point of its extinction, involves the truth that it can be applied to every future change of human society, an eternal possibility of new application.

The world is rapidly becoming closer. I don't necessarily mean that there is less space to live in, but people and information fly across the world incessantly. We are, paradoxically, getting in touch with a wider and wider world. New problems very urgent and of important universal nature are, so to speak, threatening the innocent population of this lightless star. They need fundamental solutions.

It is high time for people and peoples of the world to understand each other. If not necessarily one and common view of the world and men, one and only one system of morality, we need mutual understanding on various important points.

The ways of the sages, unlike ordinary beliefs and thoughts, have been tolerant, which, on their being widely understood, will offer a good basis for mutual understanding. The researches of morality have been unearthing what are common to the doctrines and deeds of the sages. We must not necessarily hasten to compromise, but

we should avoid bigotry and follow the spirit of benevolence. Supreme morality expounded through moralogy must be playing an important role in this connection.

Dr. Chikuro Hiroike through his personal experience, which now has a public nature, has explained that moralogy is not only a science representing cold truth, but it has a peculiar feature of being really effective in the practice of all people.

From this rostrum I appeal to men of insight in the whole world, not in my own capacity, but in the name of Dr. Chikuro Hiroike and in the name of moralogy, and through the audience here assembled, that it is necessary to practise supreme morality. It is especially necessary for leaders of the world today to practise supreme morality themselves rather than recommend other people to practise it. In so doing they may show the world the real authority of supreme morality.

Those who are assembled here today are all directly or indirectly concerned with moralogy, and must be proud but humble pupils of Dr. Chikuro Hiroike, pupils who will surely respond to the appeal of the sages and to the appeal of Dr. Chikuro Hiroike.

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