

Idea of Transcendent Law and Noosphere Studies

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Summing-up. I once published ‘A philosophical Synthesis of Christianity, Buddhism, and Islam² to overcome religious conflicts. Suicide bombings occurred frequently after the Iraq War in the name of Allah. The United States used Christianity to claim its legitimacy. As a result, terrorist acts in the name of Allah occurred frequently as a repulsion. How should we suppress this? It is impossible with power only. I advocate the freedom to believe in one’s religion, but not impose it on others. I admit God, transcendent-being. It is Christ, Allah, Buddha, and others. It is transcendent-being that included the gods of various religions and that is also close to the heaven-being of Aristotle. I apply this idea to the nation. I respect the gods and religions of each country and respect the sovereignty of each country. However, I do not emphasize the sovereignty of one country over the sovereignty of other countries. "America First" and "China First" are such. These examples’ words sound good to the people in their own country but it becomes the nationalism that comes first in their own country. Beyond that, it becomes a war from the source of political and economic conflicts. To prevent this, one respects the sovereignty and activities of his own country but one should consider cooperation and harmony. At that time, what is needed is a transcendent-being. Do not claim an individual god externally. The nations of the world act in awe of the transcendent-being. The rules and principles of action are transcendent laws in Noosphere. I will refer to Aristotle's politics and the philosophy of law of Fusaaki Uzawa³, who served as the lead lawyer for Japanese defendants of the International Military Tribunal for the Far East.

Keywords: Transcendent law, Vladimir Vernadsky, Phenomenology, COVID-19 crisis, Fusaaki Uzawa, Philosophy of Nothingness and Love, Toyohiko Kagawa.

Contents

1. Achievements of Vernadsky
2. Transcendent Law
3. New Horizon of Transcendent Law

Conclusion

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² *Parerga* No.2 / 2005, Warsaw Management University, 2005 (This paper is published in six languages in five countries).

³ *Philosophy of Law* (法律哲学), Meiji University Publishing, Tokyo, 1954.

From my philosophy⁴, the flow of life is duration, reality and *elan vital* of Bergson. By the result of Quantum theory in physics, the flow of life and *elan vital* are the energy of the universe. The energy occurred Big Bang from nothingness, the galaxy, solar system, earth, Geosphere, Biosphere and Noosphere were informed. Further, the universe is expanding by the energy that includes dark matter and vacuum energy. Uzawa brings nothingness as reality to the root of philosophy. This nothingness continues to infinity, eternity, transcendent-being (God) and love. My principle of nothingness and love basically supports the philosophy of Uzawa and the cosmology of Vernadsky. Uzawa does not create detailed texts but preaches the principle of action from the world, the heavens under the reality of the universe. And he respects for the prince of heaven and fears to mandate. Moreover, Uzawa is also familiar with European philosophy. He absorbed Socrates, Plato and Aristotle and his former Greek learning was alive. In modern times, he focused on Kant, Hegel, and Husserl and applied phenomenology to law. The introduction of this phenomenology into law is brilliant and a symbol of the philosophy of law of Uzawa.

Laws and regulations are not universal, they include the customs and morals of those who act and they act in awe of heaven and transcendent-being. This is Uzawa Law and the transcendent law that I advocate in Noosphere.

1. Achievements of Vernadsky

His achievement is, as a geologist, advocating that oxygen, nitrogen and carbon dioxide in the atmosphere were created by biological activities. He argued that life (cyanobacteria) produced the oxygen of the earth and then formed the atmosphere with plants. So to speak, it means that the earth was not formed independently of life but was also formed by life. The earth and life have shown to be interdependent with each other and they have an organic connection, therefore the earth is an organism⁵.

By this he is a precursor to the Gaia hypothesis that the earth is life. It was also an advocacy of environmental science that the earth is a living organism and should be cherished. The fact that the earth is a living organism means that it has energy like life and this energy is the Way of Life in ancient China, nothingness and the organic energy of nothingness that fills the universe.

⁴ Kiyokazu Nakatomi, *Philosophy of Nothingness and Love*, Hokuju Company, Tokyo, Japanese version, 2002. English version, Lambert Academic Publishing, Germany, 2016.

⁵ Edited by Paul R. Samson and David Pitt, *The Biosphere and Noosphere Reader*, Routledge, London, 1999. pp. 94–100.

To demonstrate this process, he proposed a three-step theory of global development. The first stage is the Geosphere, the stage of celestial formation by the Big Bang. A cluster of galaxies, a galaxy, a solar system and the earth were formed. The second stage is the formation of the Biosphere (the emergence of life) and the third stage is the formation of the Noosphere (wisdom sphere) by the emergence of humankind. The idea of Noosphere has recently led to the notion of the “Anthropocene”. The emergence of life formed the atmosphere, revealing the Noosphere, in which humans could live and operate. There is an evolutionary feature between life and cognition that does not seem to be a coincidence. He thinks that the sprout was lurking on the earth from the beginning. He wrote to his wife Natasha on 20 June 1888 from Switzerland:

... we are allowed to think, are closely tied to general changes which the earth has undergone by the earth with the general laws of celestial mechanics...
[\[https://en.wikipedia.org/wiki/Vladimir_Vernadsky\]](https://en.wikipedia.org/wiki/Vladimir_Vernadsky)

The general laws of celestial mechanics are the 'law of nature' and it is organic energy that promotes it. Further it overlaps my notion of transcendent law. I believe that ‘Celestial mechanics’ means Transcendent being. Vernadsky pointed out only the law of nature, but there are many positive laws in the various countries in the world.

My concept of transcendent law includes the law of nature and positive laws. I develop the idea based on the philosophy of law of Fusaaki Uzawa in the next chapter. The emergence of life forms has evolved in a certain direction according to the law of nature rather than the simple, natural selection of Darwin. The theory of Darwin cannot explain the ‘Cumbria explosion’, in which all current animal species suddenly appeared 540 million years ago. Darwin abandoned the explanation. It is the mystery of biology. However, the theory of organic earth and cosmology of Vernadsky can explain it. That is the emission of organic energy in the interdependence between the earth and living organisms. According to this, many new animal species have emerged. Vernadsky can be said to be a pioneer of Russian cosmology and the organic cosmology of our Biocosmological Association. Further it overlaps with Japanese philosophy and thought that emphasizes the experience of unity with nature, so it is highly likely that it will spread in Japan in the future.

To summarize his achievements, he is a pioneer of Gaia hypothesis as an earth organism theory and since the earth is a living organism, resources are finite. Therefore, humankind always should pay attention to consume wisely and reuse resources. Even so, it can be said that he is an advocate of environmental science that enables regeneration. In addition, he was involved in the development of

nuclear power and predicted an era of nuclear weapons crisis. It came about eight months after he died, in August 1945, when the atomic bombs were dropped on Hiroshima and Nagasaki. The dropping of the atomic bombs was a symbol of the catastrophe of humankind and it was also a great damage to the earth, which is a living organism. This reflection will lead to the nuclear weapons abolition movement and the world peace movement by Einstein, Russell and Toyohiko Kagawa, who will be described later.

2. Transcendent Law

Fusaaki Uzawa (1872–1955), who served as the lead lawyer for Japanese defendants of the International Military Tribunal for the Far East, urged deep remorse for the victorious nations of World War II through the defense of Class A war criminals. Through the defense of war criminals to the countries that were intoxicated with the mood of victory, the victorious countries realized that the cause of the war was also their own field. Marshal Douglas MacArthur (Supreme Commander of the Allied Powers South West Pacific Area), the American Representative of the victorious Countries, called Fusaaki Uzawa a ‘great man’.

The philosophy of law of Uzawa is written in his great book “*Philosophy of Law*”. The spirit is ‘development of living law’. Since the Meiji era, Japan has imported Western cultures and laws and realized the development of domestic laws. The law is well-developed but there is no living law that saves human beings by sticking to the interpretation of the text.

One example is the innocent sin that his father once suffered and the extortion of confessions that existed in prewar Japan. In addition, it is a bad law, the Peace Preservation Law, which can justify arrests only by suspicion in the name of security and security maintenance. Like the current National Security Law of China, it is a law that tightly binds the people by law, killing thousands.

The introduction of this phenomenology into law is brilliant and a symbol of the philosophy of law of Uzawa. The examples are as follows:

At the time of the COVID-19 crisis, masks are being worn. At first, Europe and the United States were reluctant, although it varies from country to country. In Japan, wearing masks has become a habit due to the epidemic of pollinosis. It is not legally bound. It does not require one to do it, but one is voluntary by respect because of the compassion that one will not transfer the virus to the other party. At school, teachers instruct students to wear them and most students do. The same is true for all Japanese.

However, Europe and the United States, which were initially reluctant, recognized the effect of preventing droplet infection and recommended wearing a mask, ultimately they took legal action with fines. This legal measure is Western-style but Uzawa Law leaves it to the spontaneity of the people. The last of the legislation was the United States. In the United States, wearing a mask had the image of a robber and people were completely reluctant. President Trump did not wear a mask and he and his staff were infected with the COVID-19. Luckily, he had a quick recovery. The robbery image of the mask is a prejudice. Phenomenology is to put the object in parentheses once and stop the judgment (epoché). That is the elimination of prejudice.

3. New Horizon of Transcendent Law

Through the law theory of Uzawa, I explained the core of transcendent law. Well how will this change the world? I preach the new horizon. The first is the philosophy of preventing global warming and environmental pollution. By recognizing the universal transcendent-being to humankind, the ethics of resource and energy moderation work from its awe.

The next problem is equality of wealth. This is to correct extreme economic disparities. In my paper ‘Corona Depression Demands Equality of Wealth’⁶⁶, I preached that only a few of Internet companies such as Facebook, Amazon and Microsoft and millionaires own half the world’s wealth (the wealth of the lower income people). They have far more assets than the national budget of Japan. One needs the solution to this imbalance. It requires a redistribution of wealth.

Conclusion

As mentioned above, I acknowledged the transcendent-being beyond the gods of various religions and preached a humble attitude of awe and respect. In modern times, it is said to be religion-free but this diluting of religious spirit is the diluting of awe for transcendent-being. Modesty, which recognizes individual religion but does not put one’s god first externally, is essential in religions and in the nations.

As a real example of the transcendent-being law is Toyohiko Kagawa (1888-1960), a world-class evangelist in Japan who suffered from an infectious disease of tuberculosis. He bereaved his parents at the age of four, experiencing nothingness and darkness as a lack of his parents. In his suffering he

⁶⁶ Kiyokazu Nakatomi, “*Nothingness and Love of Japanese Philosophy*”, Lambert Academic Publishing, Germany, 2020.

believed in Christ (transcendent-being) in high school and knew the depth of eternal love of Christ. The philosophy of Kagawa also fits my principle of nothingness and love.

At the age of 20, he miraculously wanders the deadline with tuberculosis. He devotes his joy to the relief of the poor, the workers and the peasant movement. Moreover, he sought world peace and dedicated himself to the movement of the World Federation with Bertrand Russell, Albert Einstein and Hideki Yukawa. He practiced the overcoming of the anxiety of Atomic weapons of Vernadsky [Vernadsky-Wikipedia]. At that time, he was so respected that he was called “Kagawa, Gandhi, Schweitzer”. He had been a candidate for the Nobel Peace Prize and the Literary Prize several times.

However, his life was a struggle with tuberculosis and trachoma infections. In these difficulties he intuited nothingness as the reality of the universe and screamed for world peace in awe of transcendent-being. Today, we are suffering from the COVID-19 crisis but Toyohiko Kagawa shows hope to live even in that difficulty.

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