

CIHS Principles



Dr. Motoyama 100th birthday celebration

by Dr. Thomas Brophy, CIHS President 2019-2023

Message for Motoyama 100th birthday:

I am in great celebration on this 100th anniversary of the birth of a great being on planet Earth, Dr. Hiroshi Motoyama, the Founder and First President of the California Institute for Human Science (CIHS). Having had the humbling privilege of serving as the second president of CIHS, I am profoundly grateful for the gift that Dr. Motoyama imparted to the world as the founding of CIHS, now an accredited university, with its mission to advance the forefront of human science for the purpose of creating a peaceful and sustainable global society. It is fitting that we celebrate his birth at this holiday time of year.

Meeting Dr. Motoyama:

I met Dr. Motoyama through seeing an interview with him in *Share International Magazine*, in 1993. The interview was about his approach to integrating science and spirituality. The perspective and approach Dr. Motoyama spoke of in that interview excited me very much, and he described it in a way that was both technically accurate and loving. His view was very similar to a view I was developing into a draft of a book (later published: *The Mechanism Demands a Mysticism*).

I wrote Dr. Motoyama an old fashioned letter on paper praising his article in the magazine. I was thrilled when he very kindly wrote me back, suggesting I visit him in Tokyo! It so happened that I was planning a trip to Tokyo, because I had been an exchange scientist at the University of Tokyo Department of Earth and Planetary Physics from 1990-92 and had some business to follow up on. I immediately wrote that I would be delighted to visit.

That first visit at Tamamitsu Jinja was extraordinary for me and began a life-long beautiful odyssey. Upon arriving at the Jinja offices, a very stern Dr. Sato ushered me into Dr. Motoyama's office and tape recorded everything. I was struck by the combination of deep spiritual insight, scientific knowledge, personal connection, and evolutionary vision for humanity – all at the same time – exuded by Dr. Motoyama.

Soon thereafter, Dr. Motoyama invited me back to Jinja / IARP, for a research stay on a program IARP called “Motoyama-Bentov Fellowship” named after Dr. Motoyama’s friend, physicist and consciousness studies pioneer Itzhak Bentov, author of the famous book *“Stalking the Wild Pendulum”*. I was employed at a large telecommunications company USWEST at the time. I was amazed when the company told me it was OK for me to take a whole month off for a research stay with Dr. Motoyama (perhaps there was divine intervention). USWEST called it a “sabbatical” for me – a term normally only used for academics – I did in 1995.

My month in Japan was extraordinary, with wonderful extensive rare personal time with Dr. Motoyama and Mrs. Motoyama, and embarking together on all sorts of outings and adventures.

CIHS:

Not long after that, Dr. Motoyama invited me to move to CIHS and work as Dean, which I did in 1997. The years 1997-2000 I first served as Dean were extraordinary with many adventures with Dr. Motoyama – always charming, enchanting and evolutionary. From 2000 I moved into a consulting and teaching role at CIHS, always remaining friends with Dr. Motoyama and generally meeting whenever he was in town. Always, from the start of our relationship, we would talk about research – how to elucidate the mechanism of mind-body interactions. I rejoined CIHS administration in 2012, and leadership in 2016, and was appointed president in 2019. In 2021 we achieved initial accreditation for CIHS from the Western Association of Schools and Colleges (WASC). Since 2023 when I was appointed to the presidency of the Institute of Noetic Sciences (IONS), I have been pleased to be strengthening collaboration between our two organizations CIHS and IONS.

Integral Education and CIHS Principles:

Integral education is poised to become a unifying principle for global higher education systems that are suffering from fragmentation and disconnection from the essence of human being and human development. Integral education does everything conventional education does, and also categorically more by integrating multiple additional domains of learning and growth. Integral education can identify its roots with Integral Yoga and integral philosophy developed contemporaneously by Sivananda and Aurobindo as a grand synthesis of all psychospiritual development paths and theories Eastern and Western. These common roots can be traced in a direct line to two institutions founded specifically for integral education in the U.S. – the founding by Haridas Chaudhuri of California Institute of Integral Studies (CIIS), and the founding by Hiroshi Motoyama of California Institute for Human Science (CIHS). Although each founder uniquely and independently developed their integral education philosophies, they also identify their roots in the Aurobindo-Sivananda Integral Yoga synthesis.

When Dr. Hiroshi Motoyama founded CIHS, he was a realized yogi as well as an educator and scientist. The educational and operational principles by which Motoyama founded CIHS included the practice of methods for embodied psychospiritual growth. (All such methods are called “yogas” in the Vedanta tradition.) Although Motoyama’s philosophy developed uniquely and independently, his yoga roots mesh with Sri Aurobindo’s Integral Yoga and

integral philosophy which are commonly thought of as the origin of integral education in the West.

Motoyama established eight principles to guide the mission and operation of CIHS as an integral education institute. Two principles especially show commonality with Sri Aurobindo and the Mother's discussions of integral education theory: To establish a creative science in which one can research the mind and soul as well as matter; To establish a society which satisfies both the individuality (freedom and rights) and sociality (morality and coexistence) of human existence.

Integral education methods employ multiple ways of knowing including knowledge gathering, logic-reason application, mindfulness, somatic awareness methods, intuition, the multiple categories of yogas, siddhis – any method of apprehension that is amenable to intersubjective validation. This methodological pluralism is employed especially in ways that integrate spirit, body and mind, and that involve the entire, and each, chakra system of the body, and the multiple layers or “sheaths” of subtle bodies. Aurobindo opined, “... it should be clear that the only true education will be that which will be an instrument for this real working of the spirit in the mind and body of the individual and the nation”.

The great practitioner of Jnana Yoga and patriot-saint of modern India, Vivekananda, wrote of the difference between knowledge transfer and “realization”:

Talking is one thing, and realizing is another. Philosophies and doctrines and arguments and books and theories and churches and sects and all such things are good as far as they go; but when realization comes these things drop away. For instance, maps are good, but when you see the country itself and look again at the maps, what a great difference you find! (1955, 203)

Importantly, while the multiple methods of apprehension involve domains beyond that of reason, the domain of reason is never diminished or denigrated. This was also the essence of everything Dr. Motoyama did when founding and leading CIHS.

Two more of Motoyama's eight principles speak to a principle of integration similar to Aurobindo's evoking of Psychic Being: to elucidate the mechanism of the correlation between mind and body, and to actualize mental control over body and matter with a resulting better life, and to systematize scientific and objective meditational practices that promote spiritual growth.

These two of Motoyama's eight principles speak to the integration of religion, science and global sustainability: To promote a society which enhances the integration of science and religion; To establish guiding principles for the citizens of the global society.

The roots of the founding of CIHS as a unique flowering of an institution of integral education trace back to common origins in the Integral Yoga and integral philosophy of the Sivananda and Aurobindo traditions, which synthesize ancient and global wisdom traditions.

And I believe that, on this 100th anniversary of Motoyama's birth, we can now say that Motoyama philosophy and education is evolving into a profoundly contributory and innovative evolution of those roots.

I am continually pleased and surprised to discover new extents of Dr. Motoyama's good influence in the world. His warm, loving, charismatic and friendly presence in physical body is sorely missed.