

THE TOKYO MESSAGE -1995

"Only those capable of seeing the invisible are capable of doing the impossible"

Final conference of the colloquium
"Science and Culture: A common path towards the future"
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Mechanistic science, which reached its apogee in the last century, was dedicated to separating the impartial observer from the object studied. It thus led to the conception of blind progress which, in turn, favored a materialistic vision of civilization. Thus, today, we can discriminate between two rival ideologies: on the one hand, a technological conception of "progress" achieved through a normalization of civilizations; and, on the other hand, the concern for the preservation of cultural identities and values through respect for diversity. These ideas are based on the unverified belief of the existence of an incompatibility between "science" and "culture and tradition" that would be separated by an insurmountable gap.

In our opinion, this seemingly insurmountable gap is due to the fact that in the course of the last three hundred years – just one ten-thousandth of humanity's lifetime – Western science has moved away from the more holistic conceptions of nature that prevailed until then. This evolution was based on a mechanistic vision of nature, devoid of any reference to values, which certainly led to material and technological abundance, but also to increasing specialization and enclosure.

During the 20th century, empirical discoveries led eminent scientists (not theologians or philosophers, but men of science) to return to the postulates of three centuries ago. This return is mainly due to the inventors of quantum physics who discovered in the universe the existence of a similar form of globality to the one that intervened in the ancient conceptions of the world and were later abandoned by science.

Gathered in Tokyo this month of September 1995, we want to announce that the time has come to usher in a new era of enlightenment, where universal human values will unite and once again guide the efforts of humanity. In this sense, women constitute a fundamental force in favor of the advent of a society driven by concern for the human being, through their participation in the creation of a culture of peace, in which each man and each woman will be the owners of their destinations. However, this concern cannot be limited only to living beings today. To give due extension to the Universal Declaration of Human Rights and the Convention on the Rights of Children, and in keeping with the notion of continuity between generations, we ask that all these rights be extended to future generations.

At the center of this issue of Enlightenment is the paradoxical complementarity of unity in diversity. Contrary to tolerance, hostility to difference - ethnic, religious, racial



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or otherwise - breeds despair but not unity. The holistic precepts resulting from the new scientific discoveries, associated with the honorable return of certain traditional concepts, could serve as the basis for the establishment of perpetual peace.

This Enlightenment era of which we are speaking is mainly characterized by a new conception of unity in diversity. Natural and social scientists have long advocated this idea; an idea that initially took shape in the visual arts, where the whole is more than, as well as different to, the sum of its parts. According to this conception, the specific association of the elements that constitute the whole give rise to new attributes. But scientists have updated another, totally different, holistic aspect of the universe. This new "holism" considers that the whole is contained in its components and that these are distributed in the whole. Therefore, our message is in direct line with the teachings of Mahayana Buddhism, which offers a holistic vision pregnant with the future of human existence in the midst of nature.

Participants and signatories

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(Switzerland)

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