

<English Translation>

August 2010

Representatives of the Organizations of the Missionary Areas  
Regional Lecturers and Enlightenment Leaders  
Seicho-No-Ie Leaders and Followers

Regarding Writings That Slander and Defame Religious Juridical Person,  
“Seicho-No-Ie” (International Headquarters) and Seicho-No-Ie Brazil  
Missionary Headquarters

Thank you very much.

We are sincerely grateful to the constant devoted efforts of our  
Seicho-No-Ie brothers and sisters in life for the Seicho-No-Ie Humanity  
Enlightenment Movement and the International Peace by Faith Movement.

1. Regarding Writings That Slander and Defame Religious Juridical Person,  
“Seicho-No-Ie” (International Headquarters)

Recently in Brazil what may rightfully be called *nasty anonymous writings* are being sent to the missionary centers and to followers. The result is that there seems to be uneasiness among some followers. Nevertheless, we ask that followers, Regional Lecturers and Enlightenment Leaders are never misled by such information and that you disregard information that has not been sent from the Seicho-No-Ie Brazil Missionary Headquarters.

The Seicho-No-Ie Brazil Missionary Headquarters has gathered information regarding the *nasty anonymous writings* and states its opinion.

We have confirmed that that the kinds of *nasty anonymous writings* that are appearing are one portion of the magazine *Taniguchi Masaharu Sensei wo Manabu*, which is issued in Japan.

When Religious Juridical Person, “Seicho-No-Ie” issues a publication, including magazines, in almost all cases the work of editing and publication is done by Nippon Kyobunsha Co. Ltd., the company that issues Seicho-No-Ie publications, and distribution is done by Sekai Seiten Fukyu Kyokai Foundation. Accordingly, there is absolutely no relationship between the magazine *Taniguchi Masaharu Sensei wo Manabu* and Seicho-No-Ie.

The magazine seems to include much content that is not factual and slanderous and defaming articles, which apparently intend to obstruct the movement of Religious Juridical Person, “Seicho-No-Ie”(International Headquarters). These articles are statements that are being made by former employees that had previously worked for Religious Juridical Person, “Seicho-No-Ie” or related organizations, or former followers who have already left the Seicho-No-Ie movement. They are not statements by Religious Juridical Person, “Seicho-No-Ie” (International Headquarters) or the Seicho-No-Ie Brazil Missionary Headquarters. Moreover, since they are not being made by Seicho-No-Ie leaders, we asked that you are never misled by them.

We hope that even if you have contact with information about that magazine, you remain composed, respect the official opinion that is issued by the Seicho-No-Ie Brazil Missionary Headquarters and deal with it with the mind of being united as one through the teaching given by the President.

2. About the Magazine *Taniguchi Masaharu Sensei wo Manabu* and Its

## Translations

The magazine *Taniguchi Masahasu Sensei wo Manabu* is issued in Japan. It is issued by the “Taniguchi Masaharu Sensei wo Manabu Kai” and the publisher is Shoji Nakajima, and the editor is the “Taniguchi Masaharu Sensei wo Manabu” editorial committee.

Through the request of several persons one portion of this magazine was translated by a notary translator, certified by the Brazilian government, and as though the opinions announced by Seicho-No-Ie leaders in Japan, and since they are translations by a notary translator, they have conveyed to general followers, Regional Lecturers and other the mistaken impression of being writings with correct contents. It seems that these translations have given rise to the confusion.

### 3. Contents of the Magazine That Lacks Sound Judgment

#### 3.1 Regarding the “Special Conference for World Peace” That Was Held in Brazil

When examining the contents of these writings that are being circulated, they are substantially nonfactual.

One example is in number 35 of the said magazine, as “anonymous overseas” that contains the following statement about the Seicho-No-Ie Special Conference for World Peace that was held on July 31 to August 1, 2004 in Brazil.

(Earlier portion omitted) Last year, that is, for two days, July 31 to August 1, 2004, a Special Conference for the Lecturers and Enlightenment Leaders was held in Brazil. It was held jointly with the Japanese language group and the Brazil language group with

interpretation. While the goal was to attract 4,000 persons, the actual participants were 2,768. Moreover, the number of Lecturers and Enlightenment Leaders was 823 and the remaining 1,945 were almost newcomers, whose study of truth has not significantly advanced.

The contents of the lectures were the natural environment, the condition of cloning, genes and so forth. (Remaining portion omitted)

This writing claims that the participant goal for Brazil that was 4,000 Regional Lecturers and Enlightenment Leaders was a meager 823 and the remaining 1,945 persons were “almost newcomers” to be a total of 2,786 person. The fact, however, was the participant goal for Brail was 3,000 persons (maxim capacity of the venue), 2,706 persons from Brazil proper, with a breakdown of 2,158 Regional Lecturers and Enlightenment Leaders (Japanese language group Regional Lecturers 293, Portuguese language group Regional Lecturers and Enlightenment Leaders 1,865), in addition the leaders who participated with the approval of the Bishop of Latin America numbered 548.

In addition, 17 Regional Lecturers, Enlightenment Leaders and leaders of countries of Latin America and Portugal attended, and adding 17 Ordained Ministers and Assistant Ministers, the total number of participants was 2,740. The figures provided by the article are totally baseless and mistaken.

While the article says “the contents of the lecturers were the natural environment, the condition of cloning, genes and so forth” the actual theme that was covered was, for day one, “Transcending Fundamentalism” and, on day two, “Peace Studies.” Consequently, the statement by “anonymous overseas” that “the contents of the lectures were the natural environment, the condition of cloning, genes and so forth” were very different from facts, and it can be thought that it is the

writing of someone who had not attended the Special Conference. If the writer were a participant he or she would have the materials that were distributed on site, and not made such false statements. It appears to be the writing of someone who does not understand the Special Conference for World Peace, and that we can even think of these as being sham statements of “anonymous overseas,” and a magazine that would print such writing itself simply lacks sound judgment.

### 3.2 The Writings of the Founder, Rev. Masaharu Taniguchi, Are Being Published in Great Numbers Even Now

In the back cover of the magazine *Taniguchi Masaharu wo Manabu* there is almost monthly a list of about 30 Seicho-No-Ie books as “List of Holy Books by Rev. Masaharu Taniguchi That Are Out of Print.”

Nonetheless, among the books that are published by Nippon Kyobunsha there are 325 books by our six teachers (Rev. Masaharu Taniguchi, Rev. Seicho Taniguchi, Rev. Masanobu Taniguchi, Mrs. Teruko Taniguchi, Mrs. Emiko Taniguchi and Mrs. Junko Taniguchi). Among these 205 books are by Rev. Masaharu Taniguchi, and they continue to be published at present.

Among the writings of Rev. Masaharu Taniguchi the major reasons for those in the status of “reprinting pending” are

#### (1) Economic Reasons

This is the most frequent reason. The average monthly number has fallen below a certain amount and the approval of the author (copyright holder) has been received.

#### (2) Contents

- 1) Books that are related in the Great East Asian War with portions that may easily invite misunderstanding about its causes and assessment.

- 2) Books with portions that invite the misunderstanding that political activities are necessary.

Formerly in Japan there was a time when the political organization “Seicho-No-Ie Seiji Rengo” was created and activities were held. In 1983, the activities of this political organization were suspended, and from that time on political activities have not been conducted.

Shoji Nakajima, the publisher of the magazine *Taniguchi Masaharu wo Manabu*, is the former president of Nippon Kyobunsha. Even during the time when he worked as the president of Nippon Kyobunsha there were decisions to defer the reprinting, and from the standpoint of his position, Mr. Nakajima was deeply related to these decisions, and he fully understands that reasons that are stated here. Nevertheless, to monthly run such information in his magazine without clearly stating a reason can be thought of as being an attempt to confuse people and hinder the movement of Seicho-No-Ie.

### 3.3 Seicho-No-Ie That Protects the Copyright and Works of the Founder, Rev. Masaharu Taniguchi

Religious Juridical Person, “Seicho-No-Ie” (International Headquarters) believes that the works of the founder, Rev. Masaharu Taniguchi, beginning with the Seicho-No-Ie books *Seimei no Jisso* and *Shinri* are the precious scriptures of the religious organization. Particularly, regarding the *Seimei no Jisso*, as stated in article 2 (1) of the Section 2 Purpose of the Religious Constitution of Seicho-No-Ie it is stated: “to endeavor for the enlightenment of mankind through the unfoldment and promulgation of the Truth common to all religions based upon the teachings of Seicho-No-Ie, founded by Masaharu Taniguchi, and with the *Seimei no Jisso* (Truth of Life) his main work, as the key.” Accordingly, in Seicho-No-Ie the *Seimei no Jisso* will

continue to be precious and always protected as the foundation of the teachings.

As one examples that proves how Religious Juridical Person, “Seicho-No-Ie” holds the writings of Rev. Masaharu Taniguchi and his teachings in great importance and respect them, at present Religious Juridical Person, “Seicho-No-Ie” and the former President of the Seicho-No-Ie White Dove Association, Mrs. Emiko Taniguchi, have submitted a copyright related case to the Tokyo district court. The lawsuit claims as the defendants Komyoshissha Inc (\*3) and Seicho-No-Ie Shakaijigyodan (\*4).

\*3 A publishing company that was established by former employees of Nippon Kyobunsha.

\*4 Seicho-No-Ie Shakaijigyodan is a related organization of Religious Juridical Person, “Seicho-No-Ie” that aims for development and enhancement of social welfare works and social cultural activities.

This lawsuit claims that against the intentions and policies of Religious Juridical Person, “Seicho-No-Ie” the defendant extracted only a single portion of volume 16 of the older edition of the *Seimei no Jisso*, issued on September 1, 1941 (the *Seimei no Jisso* [headnote edition] published at present was issued on December 10, 1962 and the contents are different). Moreover, it was brought out after changing the original title that was an act of ignoring the intentions of the author and so forth. Their outrageous behavior that infringes on the copyright was unpardonable and there was no other recourse than to take action again Komyoshissha Inc. and Seicho-No-Ie Shakaijiyodan.

The defendant Komyoshissha Inc. and Seicho-No-Ie Shakaijiyodan infringe on the rights of the copyright holder of the *Seimei no Jisso*, Mrs. Emiko Taniguchi and Religious Juridical Person, “Seicho-No-Ie.” In addition, they interfere with the protection of moral

interests of the author, Rev. Masaharu Taniguchi. Furthermore, since they are incurring unwarranted hindrance on the dissemination activities of Religious Juridical Person, “Seicho-No-Ie,” legal proceedings are being taken to rectify this. As for this problem there is a separate detailed explanation (opinion) that was transmitted by Religious Juridical Person, “Seicho-No-Ie.” The translation is posted on the homepage of the Seicho-No-Ie Brazil Missionary Headquarters. Please read it there.

(link: [http://www.sni.org.br/pontodevista/versoes/in\\_English/EMINGLES.pdf](http://www.sni.org.br/pontodevista/versoes/in_English/EMINGLES.pdf))

### 3.4 The Defendants, Komyoshissha Inc. and Seicho-No-Ie Shakaijigyodan Are Related Organizations of “Taniguchi Masaharu Sensei wo Manabu Kai”

For your reference Komoyshissha Inc. and Seicho-No-Ie Shakaijigyodan are related organizations of “Taniguchi Masaharu Sensei wo Manabu Kai.” The names of these two organizations appear as the “related organizations link” on the homepage of the “Taniguchi Masaharu Sensei wo Manabu Kai.” From this too we know that the magazine *Taniguchi Masaharu Sensei wo Manabu* seeks to interfere with the movement of Religious Juridical Person, “Seicho-No-Ie” (International Headquarters) in the same manner.

## 4. The Movement That Conforms to Today’s Age

### 4.1 While Protecting the Teachings of the Founder, Rev. Masaharu Taniguchi, the Seicho-No-Ie Movement That Grows As a *Living Religion*

While continuing to place great value on the teachings of the Seicho-No-Ie Founder, Rev. Masaharu Taniguchi, and the Former President, Rev. Seicho Taniguchi, at the same time Religious Juridical

Person, “Seicho-No-Ie” is spreading the teaching that conforms to today’s age as a living religion.

As we know also from the explanation of the lawsuit problem in 3.3, even Rev. Masaharu Taniguchi himself did not continue to bring out first edition of the *Seimei no Jisso* in exactly the same format. Since then the contents have been reviewed time after time, portions were deleted, necessary portions were added and so forth, and rewritten as a work that was appropriate to the age. This was not only in 1962, but after the *Seimei no Jisso* was first published in 1932, from 1933 it went through various changes and from 1935 to 1941 it became a 20 volume work. Nevertheless, Rev. Taniguchi’s revisions continued. Particularly after the war (since 1945) a new revision was made and in 1962 the headnote edition was published. This is known to many as being the present *Seimei no Jisso*. It is a historic fact where Rev. Masaharu Taniguchi himself showed that the necessity of spreading the teachings in a form that was appropriate to the age.

Yet at present, the Founder, Rev. Masaharu Taniguchi and the Second President, Rev. Seicho Taniguchi have already returned to the high divine world. From now with the Third President, Rev. Masanobu Taniguchi, who has succeeded the teachings, as our center, we will advance forward with the Humanity Enlightenment Movement and the International Peace by Faith Movement as a living religion that conforms to the age.

#### 4.2 Seicho-No-Ie Is Developing as a Movement That Conforms to the Age

As the lighthouse of Truth that illuminates humankind the faith of Seicho-No-Ie considers the conditions of the age, and to manifest the *design of God’s World* it is appropriately expounding the Truth, and since in this way can people and the world be truly saved, it is a matter of

course that it becomes a religious movement that is appropriate for the age. To not understand this and attempt to carry out in the present age the form of the past movement, since the age itself is changing greatly, it will not have the power to save because it does not conform to modern times.

For that reason there is no need to announce the complete contents of writings from a half century ago or more. Even if they were announced, for a correct understanding much materials and explanations are necessary. The purpose of today's *Seicho-No-Ie* as the *International Peace by Faith Movement* is to go beyond countries and people and convey the teachings to all people of the world. In such an age, a way of expounding the Truth that identifies with and resonates with the people of the world is essential. Accordingly, what is important for today's movement is accurately announced, but we do not take it upon ourselves to announce wartime writings and so forth and invite the misunderstanding or bias of others.

Moreover, even if we do not announce writings that require much materials and explanation, *Seicho-No-Ie* timely announces writings that conform to the age and will continue to do so. We therefore hope that Regional Lecturers and Enlightenment Leaders and followers will by all means read these writings, study the teachings that conform to today's age, make use of it in their lives and live a happy life.

## 5. Regarding the Review of *Ceremonies* and *Religious Training* That Is Being Carried Out by the *Seicho-No-Ie* Brazil Missionary Headquarters

### 5.1 Regarding the Review of *Ceremonies* and *Religious Training*

The *Seicho-No-Ie* Brazil Missionary Headquarters is presently engaged in a review of *ceremonies* and *religious training*. As the guide

for the undertaking we are using the “Fundamental Thinking on Ceremony in Seicho-No-Ie” (Attachment 1) that was decided on by the board of directors meeting of Religious Juridical Person, “Seicho-No-Ie” (International Headquarters) on April 5, 1994.

When the Seicho-No-Ie Brazil Missionary Headquarters performs a review and so forth of ceremonies, with this “Fundamental Thinking on Ceremony in Seicho-No-Ie” as the guide, it will be decided through the responsibility of the Central Organization Representatives Conference of the Seicho-No-Ie Brazil Missionary Headquarters.

A group of followers and Regional Lecturers are criticizing this undertaking by such remarks as “The Seicho-No-Ie Brazil Missionary Headquarters is willfully remaking *religious training and ceremonies* and the policies of the Seicho-No-Ie International Headquarters are not being reflected in these activities.” These claims are removed from the facts. The Seicho-No-Ie Brazil Missionary Headquarters developed it thinking based on the “Fundamental Thinking on Ceremony in Seicho-No-Ie.” Through this we aim for *ceremonies* and *religious training* of the Brazil Missionary Headquarters that can be naturally accepted by our country’s culture and society.

Since Seicho-No-Ie expounds the truth that *human beings are children of God* and *all religions emanate from one universal God*, when propagating to every country of the world, if the *ceremonies* possess the universality that holds true in any country that will make them acceptable to people in propagation, and hence extremely convenient.

Nevertheless, since the worship of God is done by the people of each country of the world, various forms of worship, in accord with person, time and place, are being devised. For this reason, the “outward form” of ceremony of the religions of each countries of the world is diverse. No

matter what type of *ceremony* Seicho-No-Ie devises, we believe that it would be difficult to achieve a universality that would enable it to be applied as is to all countries and societies.

Consequently, the Seicho-No-Ie Brazil Missionary Headquarters does not adhere to the form of the *ceremonies* and *religious training* that is being performed by Seicho-No-Ie in Japan, but seeks what is appropriate for our country.

Among these matters, Seicho-No-Ie is particularly careful that Brazilians, who enter the faith of Seicho-No-Ie, do not lose the traditions of their ancestors, but instead to enable them to publicly honor their ancestral traditions, we believe that religious observances and ceremonial occasions, followed by their ancestors, should be practiced. At the same time, however, we seek a sufficient manifestation of the Seicho-No-Ie doctrines.

That is to say, in religion there is the *mental element*, and since it is universal, we are careful to not lose it. On the other hand, the *external element* that accompanies *ceremonies* and *religious training* is not universal, and that is why we are searching for the external elements that are most acceptable to the people and appropriate for our country.

In 2001, Seicho-No-Ie Brazil Missionary Headquarters began its examination in regards to the review of *ceremonies* and *religious training*, and until now more than 10 years have passed and our examination is continuing.

For example, the culture, religious, faith, customs that the people of Brazil have fostered unto now; the various tendencies that have accompanied the economic and cultural growth of society at large and the citizens, and so forth; and moreover, being an immigrant country we

include the culture and so forth of the mother country that is the ancestral roots of the people—we examine these diverse matters and have proceeded through repeated trial and error.

Not only this but we have conducted questionnaires for participants at spiritual training centers and so forth and observed the reaction of participants and so forth, and after carrying out questionnaires we have concretely explored the period after the questionnaires, and when various items were actually being carried out, we have inquired into the reaction and impressions of general followers, Regional Lecturers and Enlightenment Leaders. In this way we have proceeded until present.

This type of review of *ceremonies* and *religious training* have been performed when necessary even before 2001. For example, in 1995 the recitation of the “Invocation” and the “Affirmation of Perfect Peace and Harmony” in only Portuguese and in both Japanese and Portuguese was recognized. Regional Lecturers and Enlightenment Leaders, who until this time were not very confident about reciting the “Invocation” in Japanese were allowed to recite it in Portuguese only.

In this way, have we carried out methods of *ceremonies* and *religious training* while reflecting the results of our examinations until now, and we believe that we have achieved results of a sort. Nonetheless, the *ceremonies* and *religious training* that is being performed by Seicho-No-Ie Brazil Missionary Headquarters are not the “final edition.” To the utmost these are products of the “present stage,” that is to say, they are “provisional.” The Central Organization Representatives Conference of the Brazil Missionary Headquarters will continue the necessary examinations based on the “Fundamental Thinking on Ceremony in Seicho-No-Ie” and strive for *ceremonies* and *religious training* that is appropriate for our country.

Among the problems regarding *ceremonies* and *religious training* there is the question “Why must the Invocation be received in Portuguese and not in Japanese?” The Seicho-No-Ie Brazil Missionary Headquarters has separately posted a more detailed explanation, based on the teachings of the Seicho-No-Ie Founder, Rev. Masaharu Taniguchi, on its homepage. Please refer to it.

## 5.2 Regarding Seicho-No-Ie Individuality

There are people who fear that by changing the ceremonies until now “Seicho-No-Ie’s individuality will be lost.” However, the Seicho-No-Ie Founder, Rev. Masaharu Taniguchi, clearly explained: “For ceremonies there is no pattern that may be called Seicho-No-Ie style”; “Our specific character is found in not asserting something that is uniquely Seicho-No-Ie.” (Seicho-No-Ie magazine, vol. 11, no. 11 in 1940)

Accordingly, since we must not cling to one pattern, and since it should be that “ceremonial occasions are held by following the religious observances of the religion that our ancestors believed in” (same magazine), that is why Brazilians should seek religious observances of the religion that their ancestors believed in. Like “a doctrine without a doctrine,” “religious observances without religious observances” (same magazine) is Seicho-No-Ie.

For more details please refer to “Attachment 1” “Fundamental Thinking on Ceremony in Seicho-No-Ie.”

## 6. The Movement of the Seicho-No-Ie Brazil Missionary Headquarters and the Present Conditions

Through the Internet and facsimiles there are such statements as “the movement of Seicho-No-Ie Brazil Missionary Headquarters is

declining” or “there is a decrease in Seicho-No-Ie books, propagation magazines (monthly magazines) and Holy Mission Fellowship Members.” These statements, however, are completely unfounded. As is shown by the actual figures in “Seicho-No-Ie Brazil Missionary Headquarters—Major Results for Recent Years” (Attachment 2), the movement is progressing steadily. The information that is presented has been made available to the public in various forms until now. They are the combine total of the “Missionary Areas Organizations Representatives Conference Materials” and other materials that are distributed monthly to each Missionary Area.

#### 6.1 About the *Enlightenment Lecture*

Since the *Enlightenment Lecture* is held every 2 years at Missionary Area, even if we compare the previous year’s figures with the present year’s figures the subject for comparison, the Missionary Area, is not the same. Accordingly, when we add the figures for two consecutive years, while there is a margin of error, it becomes the sum total for the Missionary Areas throughout the nation.

Looking at these figures we find that 27,576 persons (2003) + 37,828 persons (2004) = 65,404 persons who participated throughout the nation. In the same way, the combined figures for 2008 and 2009 is 74, 188 persons, which is an increase of about 9,000 person (+13%). Moreover, there is also an increase in the sales of Seicho-No-Ie books and other publications at the *Enlightenment Lecture*. When looking at the results from 2004 to 2009 we have an increase from R\$206,480.00 to R\$466,135.00. This is more than double the amount (+126%).

#### 6.2 Progress in Participants at Lecture Meetings and Monthly Magazines and Seicho-No-Ie Books

As for the number of participants at the events (Sunday lecture meetings and so forth) held in large hall and so forth of the Seicho-No-Ie Brazil Missionary Headquarters, in 2008, perhaps because of the economic recession, the approximately 45,000 persons decreased to about 42,000, which was about a 7% decline. However, the following year (2009) there was 50,746 persons (an increase of 21% over the previous year), which exceeded the participants for the past 4 years.

When we examine the recent trends in monthly magazines, Seicho-No-Ie books and the Holy Mission Fellowship, nearly all the figures show an annual increase, particularly the sales of Seicho-No-Ie books, CDs and so forth for 2009 increased by double (+99.9%) over the previous year, which was an astonishing increase.

### 6.3 About Participants of Spiritual Training Seminars

Hence the claims about “declining result” are totally unfounded. However, the spiritual training seminars alone are an exception. While slight, since 2008 there is a trend toward a decline. Although the world's economic recession can be thought of as one cause for this, since the other figures for the Seicho-No-Ie Brazil Missionary Headquarters are all pointing toward an increase, it can be thought of a temporary development.

### 6.4 About Television Programs

“The Seicho-No-Ie Brazil Missionary Headquarters is investing large sums of money in television programs that do not pay.” There is also this slanderous remark. Nevertheless, at the early stages of television programs it is only natural that the costs are completely shouldered by the Seicho-No-Ie Brazil Missionary Headquarters. Yet from several years back the programs included a call to viewers for *donations to*

*support the program.* There was a great response and at present 40% to 45% of the expenses are being covered by donations from the general viewers.

The fact that the number of donors is increasing is proof of the program's importance and effectiveness. Even at the *Enlightenment Lecture* and so forth of the Missionary Area there an increase of people who acknowledge that they have seen the television program, and it is totally groundless to speak of "investing large sums of money in television programs that do not pay."

While we have stated the opinion of the Seicho-No-Ie Brazil Missionary Headquarters regarding these problems, we repeatedly ask that beginning with the followers and Regional Lecturers and Enlightenment Leaders, you are not misled by such words as these, which are not factual, and based on the movement policy of the Seicho-No-Ie Brazil Missionary Headquarters you resolutely devote yourselves to your missionary activities.

Rev. Yoshio Mukai, Bishop  
Seicho-No-Ie Latin America

Rev. Marie Murakami, Chairperson  
Seicho-No-Ie Brazil Missionary Headquarters

Attachments:

Attachment 1. "Fundamental Thinking on Ceremony in Seicho-No-Ie"  
Decided by the Board of Directors Meeting of Religious Juridical Person,  
"Seicho-No-Ie" on April 5, 1994

Attachment 2. Seicho-No-Ie Brazil Missionary Headquarters—Major  
Results for Recent Years

**“Fundamental Thinking on Ceremony in Seicho-No-Ie”**

**Decided by the Board of Directors Meeting of Religion Juridical Person,  
“Seicho-No-Ie” on April 5, 1994**

**1. WHAT IS *THE FUNDAMENTAL THINKING ON CEREMONY IN SEICHO-NO-IE*?**

This report was prepared upon the statement in the "Seicho-No-Ie as an International Movement Plan" of "The 1993 Movement's Year Movement's Policy for the Regional Lecturers' Society" that the Lecturers Department will strive to establish *the fundamental thinking on ceremony in Seicho-No-Ie* that will become the basis for the rituals, religious manners and religious observances adapted to each country and cultural sphere.

(1) As Seicho-No-Ie expounds the Truth that man is a child of God and all religions emanate from one universal God, when we propagate the teachings to the people of each nation it will be a great advantage in propagation if the ceremonies of Seicho-No-Ie are universal and widely accepted in any country.

(2) However, for whatever God it may be, the people of every nation of the world are celebrating God; therefore it is only natural that various methods of celebration are being devised according to people, time and place. For that reason the “outward form” of the ceremony of the religions of each nation of the world is different; therefore it is believed that whatever type of “ceremony” Seicho-No-Ie may devise it would be difficult to be uni-

versal and applicable in its original form to every nation and society.

(3) Consequently, *the fundamental thinking on ceremony in Seicho-No-Ie* as described here is not a perfect model on ceremony but a “fundamental” way of thinking to devise ceremony that will be naturally accepted by different cultural spheres when Seicho-No-Ie is propagated to the various nations of the world.

(4) Therefore although this "Fundamental Thinking on Ceremony in Seicho-No-Ie" speaks about rituals and religious manners, the discussion in this document is not about the rituals and religious manners themselves. In other words, while a form of ritual and religious manners is being described, a fixed form is not being spoken about. In that respect this "Fundamental Thinking on Ceremony in Seicho-No-Ie" may be called the "way of thinking" which is a necessary “foundation” when devising Seicho-No-Ie “ceremony” that conforms to the conditions of each nation to be performed in our nation and every cultural sphere of the world.

## **2. THE STARTING POINT WHEN DEVISING *THE FUNDAMENTAL THINKING ON CEREMONY IN SEICHO-NO-IE***

We believe that the way of thinking that becomes the foundation for Seicho-No-Ie ceremony is expressed on pages 99 to 100 of *Kami no Shingi to Sono Rikai* (The True Meaning of God and Its Understanding) by the Holy Master Masaharu Taniguchi.

"Originally in Seicho-No-Ie there are no so called 'Seicho-No-Ie ceremonies' for the various ceremonial occasions in a man's

life. This is because Seicho-No-Ie is empty, and can embrace any teaching, and in Seicho-No-Ie we worship our ancestors and celebrate the best traditions of their religions. Such is the teaching of Seicho-No-Ie. Therefore a special feature of Seicho-No-Ie is that it does not require people to discard the traditions received from their ancestors or insist upon Seicho-No-Ie's original method.

To celebrate the best traditions of our ancestors Seicho-No-Ie readers should observe the various ceremonial occasions of life according to the religion of their ancestors. This is like a teaching without a teaching or a ceremony without a ceremony, however, there are people who do not know about their ancestors. As mentioned earlier, orphans and abandoned children do not know about the religions of their parents and do not have a traditional religion. Since such people have been saved by entering Seicho-No-Ie it may be possible that they desire a Seicho-No-Ie funeral at death. Therefore, for such people there is an article about ceremony published in the magazine *Seimei no Geiutsu*, the "Song of Eternal Life" to lead a soul to enlightenment, and the free verses called the *Holy Sutra, Nectarean Shower of Holy Doctrines* and the *Holy Sutra, Song of the Angel*. As an official in the Ministry of Education requested materials about our ceremonies, I acknowledged these to be ceremonies in Seicho-No-Ie."

### **3. TWO IMPORTANT FACTORS OF SEICHO-NO-IE CEREMONY WHEN CELEBRATING GOD OF THE FIRST PRINCIPLE**

The ceremony to celebrate God in Seicho-No-Ie is composed from a synthesis of various elements. For instance, the nature of the

God that is being celebrated by that ceremony; the status and position of the leader and also of the participants; the order of the ceremony; the ceremonial words of prayer; the decorations on altar; the type of offerings that have been prepared, and so forth. Ceremony is composed of various elements; however, when devising the fundamental thinking on ceremony in Seicho-No-Ie, the matter could be simplified by separating the elements of ceremony into the “mental element” and the “external element”.

The “mental element” is faith, the mind of celebration and the mind of prayer. It is an universal element that can be grasped by the people of the various cultural spheres in the world.

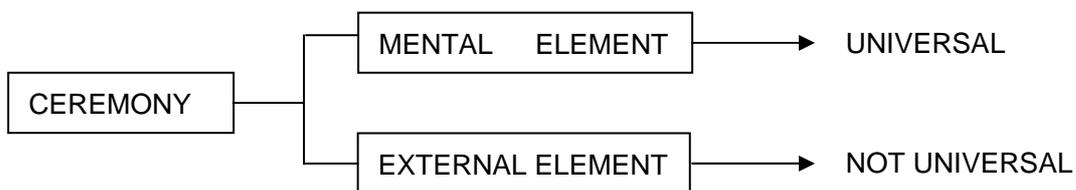
For instance, if the people of English speaking nations properly understand the teachings, in the ceremony to celebrate God of the first principle, the Seicho-No-Ie Invocation would be recited in English, words of prayer would be recited and the English *Holy Sutra, Nectarean Shower of Holy Doctrines* would be read. This is believed to be universally acceptable by the people of the English speaking nations. (If, however, the Seicho-No-Ie Invocation were recited in the “external form” of the original Japanese method, it may not be the case that it will be easily understood.

Nevertheless, even in the celebration of God of the first principle, if the mental element appears in such “external forms” as methods of prayer, no matter how we may properly convey the essence of the teachings it is not necessarily the case that the people of different cultural spheres will accept that “form of prayer”. This is because the “external form” of the method of prayer and the actions engaged in differ according to the customs and traditions of each nation of the world; therefore there is no guarantee that the “form of prayer” conceived in Japan will be accepted overseas. In

other words, it can be thought that there is “no” universality in the “external elements” of ceremony.

For instance, in a foreign city that has for many years grown under the influence of Christianity, should those who have little knowledge of Japanese culture participate with no prior explanation in a celebration of God of the first principle conducted in Japanese Shinto religious manners and observances, there is a good chance that a great number of the participants would react negatively to the celebration. The reason for this is that even though the celebration is for God of the first principle, the “form of the ceremony” itself is not universal.

The above is expressed in the following diagram:



#### **4. THE FUNDAMENTAL THINKING WHEN CELEBRATING GOD OF THE FIRST PRINCIPLE**

There is universality in the “mental element” when celebrating God of the first principle. Consequently there should be universality in the “mental element” of reading the holy sutra and worship of “Jisso” . In other words, it is thought that if the teachings are properly conveyed and God of the first principle is understood, faith, the mind of celebration and the mind of prayer for God of the first principle can be mutually understood and will be a

common element. For instance, reading the *Holy Sutra, Nectarean Shower of Holy Doctrines*, which has been translated into the native language, is universal in the sense that it cultivates the mind of worship for God of the first principle.

Therefore, for instance, in the case of the worship of “Jisso”. it is thought that there is universality in the principle of having people understand God of the first principle through the teachings, explaining the significance of the worship of the “Jisso” and having them engage in the worship of “Jisso” in ceremony. We believe that all people can accept this. Regarding the concrete method of worship, however, people of a different cultural sphere may not readily accept the “external element” of for instance sitting in the formal posture in a dignified manner and bowing twice, clapping twice and bowing halfway once. Therefore for propagation in such a nation, while be mindful of manifesting in “form” the order of unity at the center of the True-Image World, we will devise a method of worship taking into account the cultural traditions and practices of the society of that nation. For this purpose we must widely gather information and documents from abroad and examine them.

Attachment 2 Seicho-No-Ie Brazil Missionary Headquarters—Major Results for Recent Years

<b>Number of Attendees of Enlightenment Lectures / Sales of Seicho-No-Ie Books and Others at the Events</b>					
Fiscal Year	Number of Public Lectures	Number of Attendees by Fiscal Year	Total of Past 2 Years	Sales of Seicho-No-Ie Books (R\$ Real)	
				By Fiscal Year	Total of Past 2 Years
2003	36	27,576		77,426	
2004	42	37,828	65,404	129,054	206,480
2005	37	28,569	66,397	117,752	246,806
2006	42	40,821	69,390	223,098	340,850
2007	40	31,247	72,068	171,145	394,243
2008	41	39,919	71,166	252,023	423,168
2009	42	34,269	74,188	214,112	466,135

<b>Trend of Monthly Magazine, SNI Books, and Holy Mission Fellowship</b>			
	Number of Copies Printed of Monthly Magazine	Number of Yearly Sales of SNI Books, CD, etc.	Number of Holy Mission Fellowship Members
2004	512,612		223,229
2005	503,151	226,000(*)	211,759
2006	494,305	265,695	226,495
2007	500,333	274,982	223,341
2008	507,425	257,226	229,425
2009	513,375	514,149	234,419

(\*) estimate

<b>Number of Attendees for Weekly Events and Ceremonies at Main Hall of BR Missionary Headquarters ( ) Number of Holding Events and Ceremonies</b>					
2004	2005	2006	2007	2008	2009
40,756 (236)	50,377 (241)	44,998 (236)	44,926 (236)	41,939 (250)	50,746 (257)

<b>Number of Attendees for Spiritual Training Seminar at Each Spiritual Training Centers</b>						
<b>( ) Number of Holding Spiritual Training Seminars</b>						
Spiritual Training Center	2004	2005	2006	2007	2008	2009
Ibiuna	20,995 (48)	19,428 (52)	19,181 (49)	20,854 (51)	18,786 (50)	17,111 (50)
Santa Tecla	5,851 (32)	6,352 (37)	6,188 (35)	6,131 (35)	5,458 (35)	4,939 (35)
Santa Fe	4,415 (33)	3,634 (31)	4,660 (33)	4,486 (31)	4,532 (33)	5,006 (38)
Curitiba	-	-	2,153 (16)	2,705 (20)	2,888 (24)	2,778 (22)
Total	31,261 (113)	29,414 (120)	32,182 (133)	34,176 (137)	31,664 (142)	29,834 (145)

(Translated by International Department of Seicho-No-Ie International Headquarters)