

For more detail, please refer to the following statement published by Seicho-No-Ie International Headquarters.

(This statement was published in the Seicho-No-Ie organizational magazine of December 2009.)

October 27, 2009

Regarding the Publication Problem of the Holy Sutras and the *Seimei no Jisso*

Rev. Yasuo Mera
Chief, Propagation Lecturers Department

As has already been announced through the Chiefs of each Missionary Area, Religious Juridical Person, “Seicho-No-Ie” and the former President of the Seicho-No-Ie White Dove Association, Mrs. Emiko Taniguchi, have, on May 25, 2009, submitted a copyright related case concerning the so called “Shinto Section” (*Shinto Hen*) of the *Seimei no Jisso* and so forth, against Seicho-No-Ie Shakai Jigyodan (Chairman, Akira Matsushita; former Seicho-No-Ie Director) and Komyoshissha (Chief Representative, Haruhito Shirozu; former employee of Nippon Kyobunsha). Regarding the “Shinto Section,” the position of Seicho-No-Ie and Mrs. Emiko Taniguchi is as reported on the Seicho-No-Ie official homepage, which was posted on September 26 of last year (see pp. 6-9).

Nevertheless, it has become clear that recently a group of former followers and others have distributed writings that contain fictitious statements about this matter to Seicho-No-Ie leaders of Missionary Areas that are related to them. So that the leaders and followers throughout Japan are not confused by this malicious publicity, I will once again make clear the opinion of this corporation, including recent developments and so forth.

The object of the lawsuit is *Kojiki to Nihonkoku no Sekaiteki Shimei* (World Mission of the Kojiki [Records of Ancient Chronicles] and the Nation of Japan) that was published on September 27, 2008 by Komyoshissha. In addition to being one portion of “Chapter 1: Lecture on the Kojiki” from

the “Shinto Section: World Mission of Japan” in volume 16 of the black cloth cover edition of the *Seimei no Jisso* (published on September 1, 1941), a subtitle “Yomigaeru *Seimei no Jisso Shinto Hen*” (Revived *Seimei no Jisso* Shinto Section), has been added to the title (*Kojiki to Nihonkoku no Sekaiteki Shimei*) that is different from the original title. In volume 16 of the black cloth cover edition of the *Seimei no Jisso*, there is, in addition to the “Shinto Section” (*Shinto Hen*), the “Economic Life Section” (*Keizai Seikatsu Hen*). Rev. Masaharu Taniguchi had announced both these writings as one work. Moreover, in spite of the fact that the “Shinto Section” is made up of eight chapters, to make a book with chapter 1 alone must be called a clear disregard of the intentions of Rev. Masaharu Taniguchi at the time of publication.

These acts infringe on the rights of the copyright proprietor, Mrs. Emiko Taniguchi and this corporation. In addition, they violate the moral rights of the author, Rev. Masaharu Taniguchi, and they also unfairly interfere with the missionary activities of Seicho-No-Ie. Accordingly, this corporation had made a written request to stop publication and so forth to Seicho-No-Ie Shakaijiyodan and Komyoshissha, however, both organizations totally ignored the request of this corporation. Accordingly, out of necessity, to remove the unfair interference with the missionary activities of Seicho-No-Ie and to protect the rights of Mrs. Emiko Taniguchi and this corporation, and the moral rights of the author, Rev. Masaharu Taniguchi, this corporation and Mrs. Emiko Taniguchi brought a suit that demands that publication and distribution of the said book be stopped and so forth. The lawsuit also requests a confirmation and so forth of the fact that in regards to the works of Rev. Masaharu Taniguchi that belong to Seicho-No-Ie Shakaijiyodan, since this corporation has the right to manage the copyright, that organization cannot establish or terminate a publication right without the approval of this corporation

The Highhandedness of Seicho-No-Ie Shakaijiyodan

Not only the “Shinto Section,” the work in question, but regarding the current *Seimei no Jisso* (headnote edition and bibliophile edition) and holy sutras, including the *Nectarean Shower of Holy Doctrines*, Seicho-No-Ie Shakaijiyodan gave notice without the permission of Seicho-No-Ie that it

will cancel the publication from Nippon Kyobunsha Co. Ltd., which has traditionally continued to published these based on the publication rights. That is to say, in letter to Nippon Kyobunsha dated February 4, 2009, the said organization gave notice that the publication agreement that had been concluded between that company for the works of Rev. Masaharu Taniguchi, will be terminated at the end of the period and that there will be no extensions or renewals. It is apparent the said organization plans to publish the *Seimei no Jisso* and the holy sutras from Komyoshissha, against the wishes of Seicho-No-Ie.

A recent fictitious writing is by a person who had resigned from Religious Juridical Person, "Seicho-No-Ie." To a group of leaders of the Missionary Area that he had been stationed, he sent letters requesting that they buy books published by Komyoshissha. It contained the statement: "In the Seicho-No-Ie religious organization the *Seimei no Jisso* is neglected and in time they will no longer be published by the Seicho-No-Ie religious organization (and following that the holy sutra will cease to be published from the Headquarters' side)." This is completely the opposite of the facts. It was Shakaijigyodan that denied the continuation of the publication of the *Seimei no Jisso*, and it is also the same organization that says the *Seimei no Jisso* and the holy sutras will not be published from Nippon Kyobunsha.

The purpose of the establishment of Seicho-No-Ie is stated in Article 2 of the Religious Constitution of Seicho-No-Ie, the highest religious standard of Seicho-No-Ie. There it is expressly 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." Not only is the *Seimei no Jisso* a basic holy book among Seicho-No-Ie books and other publications, it is a known fact that at present it is used for lecturers examination questions and as a text for workshops and so forth. The publication of the holy sutras and the *Seimei no Jisso* are the foundation of the followers' life of faith and missionary activities. It is because of this that this corporation and Nippon Kyobundha have not neglected it and so forth. On this point I hope that the lecturers and the members of each organization will correctly understand the facts and by all means not be deceived.

To Protect the Holy Sutras and the *Seimei no Jisso*

During his lifetime, to support the finances of Seicho-No-Ie Shakaijigyodan, which engages in social welfare enterprises, Rev. Masaharu Taniguchi donated the royalties of many of his works beginning with headnote edition of the *Seimei no Jisso*. However, after his passing, since it was not clear which copyrights had been transferred to that organization, on March 22, 1988 a written confirmation and memorandum were exchanged between the heirs of Rev. Masaharu Taniguchi—Mrs. Teruko Taniguchi, Rev. Seicho Taniguchi and Mrs. Emiko Taniguchi—and that organization, and there was a confirmation and decision about the copyrights of Rev. Masaharu Taniguchi that had been transferred to that organization. In other words, through this confirmation and memorandum it was confirmed and decided that the copyright for the headnote edition and the bibliophile edition have been transferred to that organization, and the transference of the copyright for the holy sutras and other works were individually and concretely confirmed and decided.

Nevertheless, the works of Rev. Masaharu Taniguchi, beginning with the *Seimei no Jisso*, are the basic holy book for Seicho-No-Ie missionary activities and extremely important, and the transference of the copyrights to the said organization was not so that the *Seimei no Jisso* would be published by the said organization but that the copyright income would be assigned to the operation expenses of the social welfare enterprises of the said organization. That is why the publication of the works and other uses were, during the lifetime of Rev. Masaharu Taniguchi, carried out under his directions, and after his death under the directions of Religious Juridical Person, “Seicho-No-Ie.” This is the “good tradition” of the Seicho-No-Ie group, and the said organization had also agreed to a way of publication that respected the intentions of Rev. Masaharu Taniguchi.

In recent years, however, the majority of the members that form the board of directors of the said organization are those who ignore the missionary policy of Religious Juridical Person, “Seicho-No-Ie.” For example, in spite of the fact that, as earlier stated, the copyright of the *Seimei no Jisso* is limited to the headnote edition and the bibliophile edition, they assume that the publication rights regarding the black cloth edition of the *Seimei no Jisso*, which was published before the war, belongs to them

and they arbitrarily extracted one portion of volume 16 of that edition and even change the title, and published it last fall from Komyoshissha. The fact that the publication of the “Shinto Section” obstructs the missionary activities of Seicho-No-Ie is stated in “The Headquarters’ Opinion Regarding the Publication of the Shinto Section of the *Seimei no Jisso*,” which is carried on the Seicho-No-Ie official homepage. Furthermore, this year the highhandedness of the said organization has grown more intense and they have taken away the publication rights for all the present *Seimei no Jisso* and nearly all the holy sutras, which were originally possessed by Nippon Kyobunsha, and have placed them under the charge of a company of person who had resigned from Nippon Kyobunsha. This is unlawful and clearly an obstruction to missionary activities.

These are the circumstances about this matter so we ask that the Lecturers and also the members of each organization are not confused by the false statements and attend to your missionary activities.

Headquarters' Opinion Regarding the Publication of the *Seimei no Jisso* Shinto Section (From the Seicho-No-Ie Official Homepage)

Regarding the "Shinto Section" of the *Seimei no Jisso*

September 26, 2008

Rev. Yasuo Mera

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Religious Juridical Person, "Seicho-No-Ie"

A publisher called Komyoshissha has published a book called *Kojiki to Nihonkoku no Sekaiteki Shimei* by Rev. Masaharu Taniguchi. This book has been given a subtitle, "*Yomigaeru Seimei no Jisso Shinto Hen.*" Nevertheless, in the present complete collection of the *Seimei no Jisso*, the holy book of Seicho-No-Ie, there is no "Shinto Section."

According to the research of this corporation *Kojiki to Nihonkoku no Sekaiteki Shimei* is one portion (only chapter 1 of the "Shinto Section") of volume 16 of the 20 volume black cloth cover edition of the *Seimei no Jisso*, published before the war, and published with a new title. Such a publication style is full of various problems that infringe on copyright law, such as copyright possession and the moral rights of the author.

1. Problems From the Standpoint of Copyright Law Concerning the Publication of *Kojiki to Nihonkoku no Sekaiteki Shimei*.

(1) While the copyright of the entire series of the present *Seimei no Jisso* has been donated to Seicho-No-Ie Shakaijigyodan Foundation, the opinion of this corporation is that the copyright of the *Seimei no Jisso* that was donated is limited and the *Seimei no Jisso*, published in 1941 is not included in the donated copyright.

(2) In addition to the "Shinto Section" the prewar *Seimei no Jisso* vol. 16 contains the "Economic Life Section." Moreover, the "Shinto Section" runs from chapter 1 to chapter 8. Nonetheless, since *Kojiki to Nihonkoku no Sekaiteki Shimei* extracts only chapter 1 of the Shinto Section and makes it into a book, it violates the right of preserving the integrity that is established by copyright law.

(3) Not only during the prewar period when they was no freedom of speech

and even in the postwar period when activities of freedom of speech and expression were possible, and until just before his passing in 1985, as the President of Seicho-No-Ie, the Founder, Masaharu Taniguchi, continued to expound the Seicho-No-Ie teachings through lectures, writings and so forth. During that time he did not republish the *Seimei no Jisso* vol. 16 with both the “Shinto Section” and “Economic Life Section” in the same prewar form. And he announced the Lecture on the Kojiki after substantial deletions and revisions in the present headnote edition of the *Seimei no Jisso* and other books.

When we consider these details, we cannot but say that the book that had been brought out goes against the intentions of the author, Rev. Masaharu Taniguchi. Moreover, it is an unlawful act since it was published without receiving the permission of Rev. Seicho Taniguchi, the President of Seicho-No-Ie who succeeded to the interpretation of the doctrines and the rights of the author, and Mrs. Emiko Taniguchi, the President of the Seicho-No-Ie White Dove Association, who succeeded to the rights of the author together with Rev. Seicho Taniguchi.

2. Several Divine Messages That Came to Rev. Masaharu Taniguchi Shortly After the War Have Taught That There Are Errors in the Prewar Interpretations of the Kojiki

(1) It is written in the prewar “Lecture on the Kojiki” : “The entire world will become the nation of Japan and be ruled by one sovereign who is His Majesty the Emperor and the Successor to the Imperial Throne of the Great Japan should also be called the forthcoming descent to earth of the grandson of the Sun Goddess that will be realized on a large scale.” It is setting forth the interpretation, prophesized in the Kojiki, that the rule of the entire world by the Emperor of Japan at that time would be realized.

(2) The army of Japan in the Meiji Constitution is called the “Imperial Army” and Rev. Masaharu Taniguchi at the time (about 1941) believed that all the activities by the Imperial army were the wishes of His Majesty the Emperor.

(3) Nevertheless, in the several Divine Messages that came after the defeat, this thinking is clearly negated.

① In the Divine Message of a Nation of Grand Harmony (Revealed on the

morning of January 6, 1946), as for the *Dai Nippon Amatsu-hitsugi Sumera-Mikoto* (Successor to the Imperial Throne, the Sovereign of the Great Nation of Japan), the Divine Message says: “The advent of the descendants of the Sun Goddess is a symbolic expression that the will of our Heavenly Father descended to this earth and everything under the sun became a world of Light, and the world of grand harmony and peace will appear. This does not mean that the Japanese race will reign, but the time has come for the descendents of the Sun Goddess, in other words, the will of the Heavenly Father, to rule the entire world.”

② Moreover, the same Divine Message also teaches: “You are mistaken when you narrowly interpret the meaning of ‘a world filled with Light’ as the nation of the Japanese people.”; “The descendants of the Sun Goddess are not about the physical body”; “From God’s standpoint, all human beings are children of God; therefore, it does not mean that He loves only the Japanese race. The reason why you make this mistake is because you are overly conceited. *Dai Nippon Amatsu-hitsugi Sumera-Mikoto* (Successor to the Imperial Throne, the Sovereign of the Great Nation Japan) is not a proper noun. It is an expression of an idea.”

③ Furthermore, it is written in the Divine Message of Manifesting the True Image of Japan (Message from the Spirit of the Lord at daybreak on December 28, 1945): “It was a mistake to think that the deluded army was the righteous Imperial Army

3. Rev. Masaharu Taniguchi made deletions and revisions to the prewar Lecture on the Kojiki and a far newer interpretation is announced in the *Seimei no Jisso* and his other works that were published after the war.

In the *Seimei no Jisso* vol. 12, headnote edition, *Kagirinaku Nihon wo Aisuru* (Boundlessly Love Japan) and *Kojiki to Gendai no Yogen* (Records of Ancient Matters and a Modern Prophecy) there appears an interpretation of the Kojiki with new contents that is different from the prewar version.

4. There is absolutely no relationship between our corporation and “Komyoshissha Inc.,” the publisher of the said book, and the body that is listed as its editor, “Masaharu Taniguchi Works Editorial Committee.”

We ask that Seicho-No-Ie followers understand that there was a change in Rev. Masaharu Taniguchi's interpretation about the Kojiki before and after the war, and faithfully study *Seimei no Jisso* vol. 12, headnote edition and so forth that are presently published by Nippon Kyobunsha.

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