

An Introduction to Imaoka Shin'ichirō (1881-1988)

My Principles of Living, My Journey of Faith & A Statement of Faith

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My Principles of Living (revised) [私の生活信条 (訂)] (August 1973)

“My Principles of Living” consisting of seven articles was established in February of the 40th year of Showa (1965) as my personal statement of faith. Over time, and with the support and feedback from the members of Tokyo Kiitsu Kyokai and others, it became a tradition collectively to recite these articles together during its Sunday gatherings. However, later on, I felt the need to declare faith in nature as the foundational source of human existence and life. Therefore, a new article has been added after the fourth article in the revised version below, resulting in a total of eight articles. The freedom of free religion primarily signifies individual internal freedom, and it deeply respects this freedom. Therefore, this statement of faith is not binding on the members in any way, but I would be happy if each one of you were to use it as a reference in helping you to formulate your own principles of living. In this sense, I humbly request your thoughtful consideration and critique, not only of the new fifth article, but of all the articles.

1. I have faith (信ずる) in myself. I recognize my own subjectivity (主体性) and creativity (創造性), and feel the worth of living in life (生きがい). Subjectivity (主体性) and creativity (創造性) can be translated or replaced with personality (人格), divinity (神性), and Buddha-nature (仏性).

2. I have faith in my neighbour (隣人). A neighbour is oneself (自己) as a neighbour. If I have faith in myself, I inevitably have faith in my neighbour.

3. I have faith in a cooperative society (共同社会). Both oneself and a neighbour, while each possessing a unique personality (特異な個性), are not things that exist in isolation (孤立独存). Because of this uniqueness, a true interdependence (真の相互依存), true solidarity (真の連帯性), and true human love (真の人間愛) are established, and therein a cooperative society is realised.

4. I have faith in the trinity of self, neighbour, and cooperative society. The self, neighbour, and cooperative society, while each having a unique personality, are entirely one. Therefore, there's no differentiation of precedence or superiority/inferiority between them, and one always contains the other.

5. I have faith in the unity (帰一) of life (人生) and nature (自然). Life, which constitutes the trinity of self, neighbour, and cooperative society, further unites with all things in the universe.

6. I have faith in the church (教会 or 教會). The church is the prototype/archetype (原型) and driving force of the cooperative society. I can only be myself by being a member of the church.

7. I have faith in a specific religion. In other words, I am a member of the Tokyo Kiitsu Kyokai (帰一協会 or 帰一教會). However, a specific religion (including the Tokyo Kiitsu Kyokai) neither monopolises religious truth nor is it the ultimate embodiment of it.

8. I have faith in free-religion (自由宗教). While having faith in a specific religion, the endless pursuit and improvement towards universal (普遍的真理) and ultimate truth (究極の真理) is the core of religious life (宗教生活の中核). Such a dynamic religion (動的宗教) is called a free-religion.

(August, Showa 48, 1973, “Free Religion” — draft trans. Andrew J. Brown)

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NOTE: following piece is an interview for NHK TV with Professor Wakimoto Tsuneya (脇本平也) in which Imaoka-sensei talks in more detail about this version of his “Principles of Living.”

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My Journey of Faith – NHK TV Broadcast Summary (1974)

Interviewer: Wakimoto Tsuneya (脇本平也),¹ Professor at the University of Tokyo.

[Reading] My Principles of Living:

I have faith in myself.

I have faith in my neighbour.

I have faith in a cooperative society.

I have faith in the unity of self, neighbour, and cooperative society.

I have faith in the oneness of life and nature.

I have faith in the church.

I have faith in specific religions.

I have faith in free religion.

(Wakimoto) These are the eight principles of living of Imaoka-sensei (今岡先生), but we will inquire about this in detail later. Sensei, you are 93 years old, and first, I would like to ask about your nearly century-long journey of seeking before you arrived at this faith, and then I would like you to explain the meaning of these faith principles in that context. Sensei, you were born in September of Meiji 14 (1881) in Shimane Prefecture. What kind of religious upbringing did you have?

¹ Wakimoto Tsuneya (脇本 平也 (1921–2008) was a Japanese scholar of religious studies and an emeritus professor at the University of Tokyo (Faculty of Literature). Born in Okayama Prefecture. Graduated from the Department of Religious Studies, Faculty of Letters, Tokyo Imperial University in 1944. After serving as an assistant professor at Rikkyo University, he was appointed as an assistant professor in the Department of Religious Studies, Faculty of Letters, at the University of Tokyo in 1964, promoted to professor in 1970, retired in 1981 and became an emeritus professor, then a professor at Komazawa University, and the President of the International Institute for Religious Studies. In 1989, he was awarded the Purple Ribbon Medal. In the autumn of 1994, he received the Order of the Sacred Treasure, Third Class.

(Imaoka) I came from a very devout Pure Land Buddhist family, and from a young age, I had to participate in morning rituals with my parents in front of the Buddhist altar, or I wouldn't be allowed to eat. I memorized the Shinshū Nembutsu: (真宗念仏) and Gobunsho (お勤め Rennyō's Letters), even though I didn't understand their meanings. It was entirely external, not a conscious faith. My first conscious faith experience was when I received baptism in Christianity in my fourth year at Matsue Middle School (松江中学校). However, this was because I wanted to study English and joined an English class taught by a British pastor. While teaching conversation, the topic of Christ naturally came up, and I gradually became familiar with Christianity. When I was encouraged to join I did so without much thought. At that time, being a Christian in rural areas was seen as treasonous, so my parents were very angry and sad. It even led to the question of disownment. However, I didn't back down, so you could say it was a conscious conversion.

(Wakimoto) What kind of Christianity was it?

(Imaoka) It was the Anglican Church of England, but I believed in it almost uncritically, as I was taught. However, the central theme was a sense of guilt, the idea that when you do something wrong, the anguish of conscience is the anger of God. I believed that through faith in Christ, you could be forgiven and saved.

(Wakimoto) So, your faith was centred on ethical issues. After that, you went through Kumamoto Fifth Higher School (熊本の五高) and entered the philosophy department at the University of Tokyo, specialising in religious studies. In that regard, you are my senior, and you received guidance from the renowned Professor Anesaki (姉崎教授). What kind of influence did you receive?

(Imaoka) Anesaki-sensei's first lecture on religious studies was on mysticism, and it was very interesting. Although he was a Buddhist, he was well-informed about Christianity, and he often said, "I am a Buddhist, and that's why I am a Christian, and I am a Christian, and that's why I am a Buddhist." In other words, he ultimately saw them as one. That's how I began to see Buddhism with new eyes.

(Wakimoto) Until then, you were primarily focused on Christianity, but under Anesaki-sensei's guidance, your mind expanded, and the idea that all religions are fundamentally and ultimately one, a free religious concept (自由宗教的な考え), began to take root in your mind around that time. By the way, you mentioned mysticism earlier. What was that about?

(Imaoka) When we talk about mysticism, there are various meanings and types, ranging from superstitious beliefs to philosophical concepts. However, Anesaki-sensei's mysticism was of an academic and philosophical nature. It was about profound religious experiences and contemplation, similar to the likes of Eckhart.

(Wakimoto) So, when you mention mysticism, it's not about so-called miraculous and inexplicable beliefs, but rather about deep religious experiences such as encountering God or achieving unity with the Absolute.

(Imaoka) That's right. The emphasis of Anesaki-sensei's lectures was indeed on those aspects, and I was deeply influenced in that regard as well.

(Wakimoto) In such a mystical perspective, because it prioritises one's direct personal experiences, the self becomes the focus, right?

(Imaoka) That's correct. Rather than worshipping God outwardly, you hold God within yourself. God and the self become one. That's why the self becomes the central issue. Speaking of encounters with God and the unity of God and man, wasn't there the famous Tsunashima Ryōsen's (綱島梁川) "Experiment of Seeing God" (見神の実験) during that time?

(Imaoka) Yes, it was Meiji 37 (1904), right when I was attending lectures on mysticism. I read the "Experiment of Seeing God" in the magazine "Shinjin" (新人) and was deeply moved, realising that there were living examples of people like Eckhart that I had heard about in Anesaki-sensei's lectures. I specifically visited Tsunashima-sensei (綱島先生) on his sickbed to receive guidance.

(Wakimoto) Was that a Christian thing?

(Imaoka) Mostly, I suppose. Ryōsen (梁川) was baptised when he was young. However, he soon became sceptical of Christianity and distanced himself from the church, dedicating himself to literary criticism and ethics research. After contracting a terminal illness, he began to immerse himself in religious contemplation, eventually having an experience of seeing God. It wasn't something you could simply label as Christianity or Buddhism. It transcended those, a vast and profound experience, not at all occult-like, but a vivid experience of a mysterious fusion between God, as the deep reality of the universe, and oneself.

(Wakimoto) After such studies, once you graduated from university . . .

(Imaoka) After leaving university, I became a pastor in Kobe. However, my doubts about Christianity grew, and after three years, I returned to Tokyo. Just then, an assistant system was established in the university's religious studies department, and thanks to Anesaki-sensei, I became the first assistant.

(Wakimoto) Is that so? I also served as an assistant after the war, so in that regard, I'm your junior. I've heard that you went on to study at Harvard University in America . . .

(Imaoka) That was because Professor Anesaki was visiting Harvard as an exchange professor, and I went there to become his assistant. While assisting him, I was allowed to enrol in the university's divinity school.

(Wakimoto) I've heard that the "New Theology" (新神学) was popular at Harvard at that time . . .

(Imaoka) Not just at Harvard, but at that time, liberal "New Theology" was gaining popularity in England, Germany, and other places. However, at Harvard it was Unitarian. While Unitarianism is a form of Christianity, it opposes the orthodox doctrine of the Trinity (the belief in God, Christ, and the Holy Spirit as three entities, yet one in essence [三位一体論]), asserting that God is singular

(Unity [ユニテ イ]) and that Christ is not divine but human. Moreover, it had a rationalist inclination, not believing in the various miracles mentioned in the Bible.

(Wakimoto) With such studies, you gradually walked the path of modern free religion. Were there others who particularly influenced you? Could you please share?

(Imaoka) While I was a pastor in Kobe, I began to doubt orthodox Christianity and lost confidence in my pastoral work. It was during this time that I encountered Nishida Tenkō-san (西田天香さん). It was before he established Ittōen (一灯園), but he was truly Buddhist and Zen-like. When I was exposed to his way of life and philosophy, he seemed to live in a world entirely different from the religious people I had seen before. But he was also influenced by Christianity. For example, he literally practised the teachings of the Sermon on the Mount: “Take no thought for the morrow . . .” meaning, don’t worry about daily issues, but first seek the righteousness of God’s kingdom. Seeing that made me realise the uncertainty of my own life, and that’s when I decided to leave my pastoral duties.

(Wakimoto) I see. Did Tenkō-san formally practise Zen?

(Imaoka) I’m not sure to what extent, but after the collapse of his development project in Hokkaido (北海道), when he was troubled about how to overcome the profit-driven competition of modern society and human selfishness, it seems he had a significant experience with zazen (坐禅).

(Wakimoto) Have you ever practised zazen?

(Imaoka) I haven’t. However, on Tenkō-san’s recommendation, I practised the Okada-style method of Quiet Sitting (Seiza) meditation (岡田式静座法). I borrowed the Hongyo-ji (本行寺) temple in Nippori (日暮里) and sat every morning from six to seven. From the end of the Meiji [明治] period until Okada-sensei passed away in Taishō 9 (1920), I attended devotedly for about ten years. There was nothing but simply sitting, but that was, indeed, a kind of Zen, wasn’t it? It has been a rather important experience in my life, one that I’ve continued to practice to this day. It is my only training and also a method for mental and physical health.

(Wakimoto) It seems you also have a deep knowledge of Japanese Shinto.

(Imaoka) That comes from my encounter with a journalist from America named Mason, who was passionate about studying Japan, particularly Shintoism. He first came to Japan in Shōwa 7 (1932). I was asked by the Director of the Religious Affairs Bureau of the Ministry of Education (文部省宗教局), Shūichi Shimomura-shi (下村寿一氏), to act as [Mason’s] interpreter and help with [his] research. As we got to know each other, he turned out to be a delightful man, and we quickly became close friends. He came to Japan twice more, staying for extended periods, and once we spent a month touring and researching major shrines throughout the country. He published two books on Shintoism, which I translated and published in Japanese. We remained close friends for about ten years until he passed away in New York in Shōwa 15 (1940). He loved Japan, and as requested in his will, he’s buried in the Tama Cemetery (多摩霊園) in Tokyo. He asserted that Shintoism was inherently pacifist and was deeply saddened by the actions of the right-wing

movements and military at that time. Thanks to him, I learned a great deal, but it felt like I was being taught about Japan by a foreigner.

(Wakimoto) The more I inquire, it appears that various religions reside within you, Sensei, and as a result, a “free religion” emerged. What is the fundamental idea behind this free religion?

(Imaoka) Every human possesses a religious spirit. I believe that religious desires are fundamental and universal to human nature. This is the fundamental idea. Each religion differs from the others, but they are all based on this fundamental religious spirit. They manifest it in different forms due to various historical and environmental conditions. While each has its own significance and needs to be distinguished, the essence is singular. We focus on this singular essence and value it.

(Wakimoto) Thus, while there are various religions, there’s fundamentally a common and universal essence, something that can be called “religion itself.” And as long as one is human, everyone inherently possesses this, right? This became the first statement in the principles recited earlier as “I have faith in myself,” didn’t it?

(Imaoka) Exactly. Even if there is a deity somewhere, rather than relying and clinging to that, we should believe in our own nature and actualize it. Firstly, it’s about self-establishment. The foundation of personal dignity probably stems from this belief.

(Wakimoto) Regarding the principle “I have faith in myself,” you have added a note saying, “I recognize my own subjectivity (主体性) and creativity (創造性) and feel the worth of living in life (生きがい ikigai). Subjectivity and creativity can be rephrased as personality, divinity, and Buddha-nature.” I believe this is in line with concepts like all sentient beings possess Buddha-nature in Buddhism, or humans are children of God in Christianity. So, to have faith in oneself is to have faith in the sacred within oneself, isn’t it?

(Imaoka) That’s right. Generally, religions consider humans as children of sin and deny the self. It is common to preach notions such as selflessness or egolessness. What I’m saying might seem contradictory, but in a modern age where it is proclaimed that “God is dead” (Nietzsche) and atheistic tendencies are strengthening, I argue that even without God, there exists something precious. It’s humanity. Let’s believe in humans and cherish them. Let’s pursue a religion of humanism, a religion without gods. By doing so, I aim to save not only myself but also to respond to the modern trend of people distancing themselves from religion, and the arguments against the necessity of religion and anti-religious arguments.

(Wakimoto) I understand well. So, since this subjectivity and creativity of the self, or the Buddha-nature, is universal, naturally the second article, “I have faith in my neighbour,” and the third, “I have faith in the cooperative society,” emerge. You have faith in the “self” within the neighbour, and the “self” within the cooperative society.

(Imaoka) That’s right. A human cannot be a human on their own. Whether thinking about our immediate needs like clothing, food, and shelter, or considering our spiritual lives, it’s the same. Humans are fundamentally social beings. Therefore, the self, the neighbour, and the cooperative society are fundamentally one. This is what I call my trinity.

(Wakimoto) However, the next article, the fifth, states “I have faith in the unity of life and nature,” so nature comes into play. What is the relationship here?

(Imaoka) It is because humans cannot exist apart from nature. The self, neighbour, and cooperative society all exist within the universe and the vastness of nature, which is essentially the source of our lives. Even thinking about everyday, simple examples, it’s not just fellow humans who become our companions, but also birds, animals, plants, and trees. Normally, it’s said that nature does not have a heart, but isn’t it possible to think that it does? At any rate, we become companions with such birds and flowers. In the teachings of Christ, there’s a lesson to “look at the lilies of the field and the birds of the air.” Also, for instance, I think that sleeping might be a form of returning to nature. When we’re asleep, we are not conscious, which means we don’t exist, making it akin to death, but of course, we’re still breathing, and our heart is beating. Isn’t this one form of returning to nature?

(Wakimoto) So, the “kiitsu” (帰一 “returning to one”) of Kiitsu Kyōkai (帰一教会 “Unity Fellowship” or “Unitarian Church”) means not just that all religions are fundamentally, or ultimately, one — “the unity of all religions” — but also that the self, neighbour, and cooperative society become one. Moreover, it implies becoming one with everything under the heavens and on earth. It’s a word with many connotations, isn’t it?

(Imaoka) It might be a quaternity (四位一体 “shi-i-it-tai”) rather than a trinity (三位一体 “san-i-it-tai”).

(Wakimoto) Such a position is declared in the eighth article, “I have faith in free religion,” but before that, the seventh article states “I have faith in a specific religion.” What does it mean to have faith in both?

(Imaoka) Your confusion is justified. If you say that traditional specific religions are inadequate and that’s why we advocate for a free religion, that’s partly true. However, by “specific religion,” as mentioned here, it primarily refers to Kiitsu Kyōkai. Since Kiitsu Kyōkai is a member of the Japan Free Religion Association (日本自由宗教連盟), it’s undoubtedly a free religion. Yet, in aiming to realise the universal ideals and truths of a free religion that is neither Christianity, Buddhism, nor Shintoism, and which transcends them, we founded Kiitsu Kyōkai. Nevertheless, in practice, various unique aspects manifest, and it inevitably becomes a specific religion. However, universality can only manifest through particularity. Therefore, we have no choice but to create a specific Kiitsu Kyōkai and, through it, seek a universal free religion. Thus, the annotations to the [7th and 8th] statements of faith are: “A specific religion (including the Tokyo Kiitsu Kyokai) neither monopolises religious truth nor is it the ultimate embodiment of it,” and “While having faith in a specific religion, the endless pursuit and improvement towards universal and ultimate truth is the core of religious life. Such a dynamic religion is called a free religion.”

(Wakimoto) Then, if all these traditional religions move forward with such a mindset, they’re basically practising free religion, wouldn’t you say?

(Imaoka) Yes, that’s right. In fact, organisations like the Japan Free Christian Church (日本自由キリスト教会) led by Pastor Akashi (赤司牧師), and the Shōsei-kai (正誓会) or Shōsei-ji (正誓寺) led by Revd Yamamoto Gen’yō (山本現雄師), all of which are members of this Association, exhibit this characteristic. Even those not affiliated with the Association, but who embrace the

attitude of free thought and a free quest for the truth, seem to be surprisingly numerous both within and outside of established religious groups. We refer to them as potential free-religionists.

(Wakimoto) Recently, it seems that religious cooperation and interfaith dialogues, especially on issues like peace, have become popular. This would be genuine only if it's based on the spirit of free religion, right?

(Imaoka) It is, indeed, commendable that there's been an increase in interfaith cooperation. However, mere cooperation is not enough. If one maintains the basic idea that 'my Buddha is the most revered' and one obstinately clings only to one's own traditions then, even when gathering together with others, it would amount to nothing more than mere socialising. One should humbly face the reality of one's own religious group and reflect upon the fact that it does not monopolise the truth and, should, instead, be aiming for a higher truth, acknowledging that this higher truth is something common to all religions. Only when one discusses and pursues this truth can genuine dialogue and cooperation take place.

(Wakimoto) As I have been asking you about various things, I've come to feel that your thoughts seem to align with what is termed "pantheism" (汎神論) within religious studies. It seems you believe that everything in this world, be it individual humans or flora and fauna, are manifestations of a certain absolute being (絶対者).

(Imaoka) Yes, that's right. I lost faith in a personal god (人格神) early on, so in that sense, while it might be blunt to declare [what I am talking about is a kind of] atheism (無神論), saying that doesn't quite sit right with me. Perhaps it's similar to how Buddhism and Confucianism are called atheistic, or perhaps pantheistic. My belief is that the revered (尊い), the worship-worthy (拝むべき), exists within humans.

(Wakimoto) Your Kiitsu Kyōkai, from what I understand, doesn't have impressive facilities like typical churches or temples, and there aren't any clergy people, such as pastors. You yourself have abandoned the title of "pastor" and maintain a stance as an ordinary member, just like everyone else. Do you reject the distinction commonly made between the sacred world and the secular?

(Imaoka) There might be some meaning in distinguishing the secular from the sacred. However, even within the secular world, I've seen many people, be they politicians, business people, scholars, artists, artisans, or farmers, whom I deeply respect. Conversely, I've seen many corrupt aspects within the religious world. I've come to believe that making a clear distinction between the two based on appearances is a mistake. I genuinely feel that mutual respect and interaction between fellow humans — a kind of "secularism" (俗人主義 lit. "Common-person principle") — is authentic and inherently democratic.

(Wakimoto) You served as the principal of Seisoku Academy for a long time. What are your thoughts on the relationship between education and religion?

(Imaoka) It was quite some time ago, but when I became a principal, I intended to emphasise religious education and even to set aside a specific time for religious subjects. However, things didn't seem to go well, and I began to think that teaching religion separately from other subjects might be a mistake. Instead, I came to the realisation that religion should be integrated into regular

subjects, or rather, true education inherently contains religion. One doesn't necessarily have to label it as "religion" or even be conscious of imparting religious education. When I speak in this manner, it raises the question of what religion truly is. As [Paul] Tillich once said, if religion is humanity's ultimate concern, then perhaps the most fundamental concern is to fully realise oneself as a human being. Hence, even without explicitly terming it as "religion," an education that aims for the realisation and completion of humanity becomes in itself religious education. True education is, in essence, religion. I believed that if one commits to the true essence of education with all one's heart and soul, then there is no need specifically to invite religious figures to deliver their teachings.

(Wakimoto) We don't have much time left, but finally, in a separate document you wrote as a "Charter" [for the school] it says, "We seek harmony between spirituality and intellect, and reject superstition and fanaticism" (「霊性と知性との調和を求め、迷信と狂信を排斥します。」). Could you elaborate on this?

(Imaoka) The conflict between spirituality and intellect is essentially the clash between religion and science. Both are merely two facets of how our mind operates. Naturally, there shouldn't be any conflict; they should harmonise. When the heliocentric theory emerged, if it's an unshakeable truth, then religion should harmonise with it. The same goes for the theory of evolution. Stubbornly opposing these things from the standpoint of old traditions is a grave mistake. Even if religion concedes and appears to lose in such debates, it doesn't affect the essence of religion. On the contrary, it can serve as an opportunity for genuine religion to be purified and elevated.

(Wakimoto) Briefly, could you also speak about eternal life (永遠の生命)?

(Imaoka) If by eternal life (永生), we mean what's commonly referred to as the immortality of the soul (靈魂不滅), isn't the only answer that we don't know because we haven't tried dying yet? But isn't it fine not to know such things? What's more important is how we live our daily lives in this present world, committing to our duties and leading a fulfilling life. I believe that in itself has eternal value, the essence of an indestructible life. Fearing the descent into hell (地獄) or yearning for the happiness of paradise (極楽) and thus believing in religion based on such calculations of gain and loss is a sordid thing, and that itself is a path to hell.

(*Shōwa 54, 1974, "Mahoroba" 「まほろば」 — draft trans. Andrew J. Brown*)

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Statement of Faith (Tentative) for my Daily Life (1983)

A typewritten statement of faith (in English) to which is attached Imaoka Shin'ichirō's handwritten set of notes, also in English. Dated January 1st 1983. This typewritten text was published by the Japan Free Religious Association and distributed at the 1984 I.A.R.F. Conference in Tokyo.

1. I BELIEVE IN SELF

Awakened to the autonomy, sociality and creativity within me, I find my daily life worth living. Autonomy, sociality and creativity may be called Personality, Divinity and Buddhahood.

2. I BELIEVE IN OTHERS

Because of my belief in Self, I can not help but believe in Others who have their own Selves as neighbors.

3. I BELIEVE IN COMMUNITY

Both my Self and other Selves are unique but not absolutely distinct from each other. Hence solidarity, fellowship and Community will be realized.

4. I BELIEVE IN THE COSMIC COMMUNITY

Not only Self, Others and Community, but all nature in addition, are one and constitute the Cosmic Community.

5. I BELIEVE IN THE CHURCH

The Church epitomizes the Cosmic Community and I will be a cosmic man by joining the Church.

Handwritten notes added to the [1983] “Statement of Faith for my daily life”

1. Free religion is not a ready made religion and has not a creed or dogma except a tentative statement.
2. Particular religion is Free Religion if it does not insist on a monopoly of truth and applies itself diligently to seek after truth in others too.
3. Free Religion is neither a new religion that unifies all particular religions but is ~~immanent~~ *immanent* within ~~them~~ particular religions as their essence.
4. Because I and others are not quite independent of each other and form a community, Free Religion is both individual and community religion.
5. Because Free Religion is nothing but the realization of the pure and genuine human nature consisting of autonomy, creativity and sociality, all human activities, i.e., politics, economy, education, art, labor and even domestic affairs are also Free Religion as much as they are also realization[s] of the same fundamental human nature. There is no fundamental distinction between the sacred and the secular.
6. Free Religion is more than the cooperation of religions and the world peace movement.

Shinichiro Imaoka
January 1st, 1983

For more information please contact:

Andrew James Brown
Cambridge, UK
caute.brown@gmail.com

Blog—*Caute*
<http://andrewjbrown.blogspot.com>
Podcast—*Making Footprints Not Blueprints*
<https://footprints.buzzsprout.com>
Jiyū Shūkyō / Free Religion
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