

RELIGION AND MODERN LIFE II

Prepared by Yoshiro Tamura

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Note: The designations used to identify the religious traditions of the participants are as follows: B—Buddhist, (Tendai [t], Shingon [sg], Jōdo [j], Zen [z], Shin [s], Nichiren [n]), C—Christian (Catholic [c], Protestant [p]), SS—Shrine Shintō, S—Shinto sects (Fusō-kyō [f], Misogi-kyō [m]), O—others (Konkō-kyō [k], Tenri-kyō [t], World Messianity [m], Seichō-no-Ie [s]).

VII. Social Action

Social Action

B_j What religion is most positive in its social action? Is it Catholicism?

B_s I feel that the new religions are far stronger in the area of social action.

Chairman It is true that the Catholic Church is greatly interested in the problems of social action. It can be said that the existence of the Pope, especially, makes this easy. In relation to the problems of war and communism, the Pope has spoken out publicly and issued messages. The late Pius XII showed his interest especially in political problems, and during World War I Benedict XV appeared to work very hard for peace. When I went to Rome twenty years ago, I saw in the church of the Vatican a statue of Benedict XV praying for peace. This impressed me very deeply. I once thought during the last war that only the Roman

Church could mediate in the war.

B_j I think that in Japan religious leaders have spoken little on social problems. One of the reasons for this may be that in respect to those problems religious leaders are not regarded as persons different from laymen. In other words, the utterances on the side of religion are not regarded as having special importance. Therefore, religious leaders themselves naturally cease to speak on such subjects.

B_{sg} It must also be considered that, especially since the Meiji Restoration, people were Japanese nationals before they were religious leaders. Every religious leader could be said to be obedient to the Imperial Rescript on Education. Therefore, people in general came to think that what the Emperor said was more important than what the priests said.

B_s A proverb of Saint Rennyo* “Keep the imperial law in the front ; keep the Buddhist law within the heart,”† is an idea something like non-resistant resistance. But, since the beginning of the Meiji era, the tendency has increased for religious organizations to maintain their security by flattery and following the lead of the national authorities. The same can be said about the new religions, can't it?

C_p I don't think that this is said only about Japan. The same thing may be said about Christianity in communist countries as well as in America. For example, I feel that in America democracy as a political form is primary and that Christianity is subordinate.

* 蓮如 (1415—1499). Rennyo, the 8th abbot of Honganji 本願寺 was the restorer of Jōdo Shin Buddhism.

† *Ōbo wa hitai ni ateyo, buppō wa naishin ni fukaku takuwae yo*, 王法は額にあてよ、仏法は内心に深く蓄へよ

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- O_t** I think it is necessary for religion to participate in society and the state positively, but not by compulsion ; in other words, to have the two faces of concreteness and universality.
- B_s** I think, therefore, that it is necessary for religion to come back once to its universal standpoint in undertaking social action.
- C_p** Christianity in Japan carried on social action very positively. For example, in the early years of Meiji the Protestant churches in this country promoted democracy, the labor movement, and school education. During World War II, however, they stayed within the framework of the individual. There was no powerful resistance of the whole church to the state and society, and as a result the church followed the state and society.
- B_n** It is a question whether or not religious leaders should speak on social problems other than religious ones. The movements for changing the Security Pact, for revision of the Constitution, for recognition of Communist China, for racial equality and against nuclear weapons tests, rather than being religious problems are based upon the instinct for self-preservation and are on a pre-religious level. Therefore, it may seem possible for religious leaders to leave them alone for the reason that they are problems of no concern to religion. Further consideration will lead us, however, to the idea that since religion aims at the salvation of mankind and the fundamental solution of human problems, it cannot be indifferent to the problems of fellow human beings.

Now the present age is a time when group power is regarded as more important than individual power. Therefore,

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a statement by a denomination is more effective than one by an individual. Accordingly, I think that each denomination should have an organ, such as a social problem research society, in order to prepare its views and publish them periodically as required.

At present, when various social problems arise, the views of politicians, commentators, educators, philosophers, and novelists are published in newspapers, but there are very few examples of the views of religious leaders being published. This may be attributable to the Japanese people's view of religion, but I think that it is due to a lack of positiveness on the part of religious leaders.

B_t As can be understood from the fact that the word Buddha means one who possesses all wisdom, Buddhism stresses having a high type of wisdom which understands actual society. It can be said that this wisdom aims at the realization of oneself. Self-realization, however, cannot be attained by means of attaching oneself to a dogma, but by emancipating oneself from it. It means also to think of man from a broader standpoint. Fostering wisdom of such a high level may be said to be a characteristic of Buddhism which distinguishes it from other religions. From this viewpoint the wisdom of Buddhism seems to be such that it is made to speak regarding the problems of actual society.

C_p You have just mentioned a superior wisdom of a high level. How different is this from the wisdom of a political scientist concerning problems?

B_t Concerning everyday concrete problems, the wisdom and judgement of specialists is undoubtedly superior. However;

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these people, for example, politicians or scientists, have an inclination to fall into a one-sided judgement. Therefore, I think that it is religion which fosters a well-rounded, unified wisdom and judgement.

C_p I think that because present-day society is moving in a very complicated way, it has become difficult for religion to speak about so many problems.

B_t In teaching lay believers religion cannot but come into contact with political and social problems. Therefore, the point is not to speak about concrete political problems but to give politicians, for example, a broader attitude by believing in Buddhism.

C_p It should be mentioned that one of the major troubles of the present time is that religious leaders intervene in political and economic problems despite their lack of knowledge. Such a case should cause public indignation.

Chairman I think that there are two problem here. One is that, in regard to economic matters, it is very difficult for religious leaders to understand the theories of economists, for example, Keynes or Marx, not to speak of delving into them. The other is that it is feared that religion may lose itself if it goes too deeply into such a matters.

B_z Enlightenment in Buddhism seems to be very intuitive. In contrast to it, understanding social problems requires careful scientific analysis. Therefore, even if one attains enlightenment, one cannot acquire direct answers to such problems. In Buddhism *prajñā** is stressed, but this cannot deal with the concrete problems of society. It can make a beginning

* *Skt.* (Hannya 般若 *Jap.*) meaning "supreme wisdom."

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in speaking about social problems only when it is mediated by scientific social analysis. However, this does not mean that a scientific social analysis should regard the theory of an economist, for example, Marx, as absolute. Therefore, it would be ideal if one who has attained non-ego in Buddhism could apply to social problems the scalpel of the social sciences.

I am against the idea that religious leaders should not touch the problems of economics or of the labor movement because they are powerless against specialists. The choice between socialism and capitalism, for example, is not determined simply in the light of the social sciences. Therefore, it would be strange for religious leaders to remain silent. Anyway, if religion ensconces itself in the area of self-realization or individual salvation, it will be left behind the times.

B_n I think that it would be enough if religious leaders would speak as much as they are able to judge. They do not need to criticize the present social structure itself. It would be sufficient for them to speak about the abolition of the difference between rich and poor for which religious leaders should hope.

B_s I think the question is whether religious leaders should treat the problems of the economic system or peace in principle or should deal with them concretely. As for me, I believe they should stop with indicating the direction in matters of principle.

What is more desirable is that economists should have religious faith on which to base correct expert judgements.

C_p Couldn't we say that it is impossible even to indicate the

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direction in principle?

Chairman It is difficult for me to understand what is meant by "in principle." Do you mean that if a Buddhist speaks in principle about a certain economic theory, for example, he should say that it is lacking in benevolence or that non-ego should be included?

B_s In so far as they live in actual society, whatever religious leaders say cannot be said without some connection with economics or political problems. In this sense, to put it strongly, their special form of existence as religious leaders should not be considered. I think that in so far as we touch problems of the economic system, the state, world peace and so forth, we should speak from the standpoint of human beings; but speaking consciously as religious leaders only makes the problems more complicated. The solution of things from the standpoint of economists or politicians who have experienced a religious awakening is the essence of what it means for religion to be alive.

Chairman After all you mean that the various social problems are spoken about from the general standpoint of human beings, while each of them at the same time has personal faith as a Buddhist or a Christian.

B_s That's right.

B_s I think that when mankind is looked at in contrast to the individual, the way of salvation or enlightenment is opened. Only on the premise of such a way of salvation or enlightenment could a religious body come into existence and the problems of world peace or social welfare be examined. Otherwise, simply to do something for the sake of world

peace or social welfare would, as regards religious leaders, be a deviation from their proper role.

What I should like to emphasize is that religion should start by observing the uncertain condition of society. Such a condition will lead people to despair of their given social circumstances, and such a social despair will lead them to the despair of themselves, and at last they will be led to the world of religion.

We should think over the fact that the social life is always uncertain and chaotic despite the development of intelligence and science.

Peace Movement

O_t I think that the social problem that is being most discussed today is the peace movement. In our faith [Tenri-kyō] it is said that the surest way to ultimate world peace lies in a movement of faith aimed at a happy life (*yōki-gurashi*^a).

The current peace movement has a blind spot. It is lacking in any intention to regulate human relations. Mutual reliance and the spirit of friendly love have disappeared on account of the recent struggle for supremacy. The present crisis is often attributed to the responsibility of the government or the economy; but we should always return to the original problem of man. Hence, the state of the historical world should be considered.

Mutual reliance and the spirit of friendly love are only possible when based upon the consciousness of being brothers.

a. 陽気ぐらし

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This is called the awakening of *ichiretsu kyōdai*^b. *Ichiretsu kyōdai* mean concretely speaking, to feel the other's pain as one's own and the other's delight as one's own. It also means that we are brothers and sisters with the common parent deity. Therefore, we are kinsmen and are fundamentally equal.

O_m What attitude do you take toward the actual problem of nuclear experiments and the like?

O_t Of course, we are against such experiments. However, in many forms of the opposition movements being carried on by various organizations, there are points to be criticized from the standpoint that all men are brothers (*ichiretsu kyōdai*).

C_p At the first general assembly of the World Council of Churches in Amsterdam in 1948, the department dealing with the relations between church and society took up the problem of peace. At the second general assembly at Evanston in 1954 it took up the problem of nuclear weapons. At a committee meeting of the department held at New Haven, Connecticut, last year (1958) it also discussed this problem and expressed clear opposition to nuclear weapons.

Christianity on occasion issues messages concerning these problems. It would be superficial, however, to think that merely a message could change the world situation. It is necessary for us to work further upon the social structure. We should be as wise as serpents and as harmless as doves. This is the answer of the will of God which is always working in this world.

a. 一列兄弟

B_s What do you mean concretely by the word, “wise as serpents”?

C_p I think that this concerns the problem of faith and reason, and also is related to Christian social action and the attitude of Christians toward the social sciences.

There are four types of thought among Christians. (1) One holds that faith should be oriented toward God, and that, therefore, faith and reason are mutually incompatible. (2) Another believes that the more Christians pursue a reasonable attitude, the closer will be concurrence between faith and reason. This is the idea of persons with a very liberal Christian faith who think that, by pursuing a social-scientific way, a new society can be produced which is ideal from the standpoint of religion. In other words, this is the identification of the world of reason and religion. (3) Still another thinks that faith controls all reason. This is the Roman Catholic position. According to it, there is a divine law which controls national law. (4) Finally, there is the tendency of Japanese Protestant churches which tries to harmonize faith and reason by making a rigid distinction between them. For example, a certain Japanese clergyman once said that he followed two Karls. In the field of faith he followed Karl Bultmann and in the field of social science he followed Karl Marx. He explained that both are parallel lines but they meet in infinity.

As for me, I believe that we should utilize reason fully instead of controlling everything by faith. In other words, I do not suppress reason but make the most of it as a *means* of realizing a goal, instead of regarding it as the goal. At

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any rate, I think that we can approach the truth by means of a closer use of both.

B_j The fact that religious organizations have not spoken out about the peace problem seems to be a major weakness. One of the reasons for the criticism that religion is an opiate lies in its ignoring social problems.

Today the United Nations exists as the meeting place of the representatives of all countries. They are apt to lay stress on what is beneficial for their own countries. We cannot hear any altruistic speeches there. In this sense, speeches should be made from the standpoint of religion.

O_t During the Korean War a certain person said to me: "You are praying for one person. What do you think about the fact that at this very moment innumerable people are dying on the Korean front?" Then I answered: "To pray for one person never means to be limited to only one. It affects the whole world because the divine power of protection acts in it. What is important is to pray for the whole through the individual."

C_p A rally of Congregational churches was held recently in Hawaii where I gave some lectures, and the clergymen discussed the problem of peace and prayed, "God, bring us peace!" Elsewhere, however, demonstrations were going on in front of the jail in support of prisoners who had launched a ship, "Golden Rule," for the purpose of opposing the nuclear weapons experiment. The demonstrators were also crying for suspension of the A-bomb explosions. At the same time among the on-lookers there were people calling for a continuation of the experiments, saying to not

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be slaves of Russia. But the attendants at the rally were indifferent to all this.

I felt at that time that the religious leaders should become members of the groups with soiled hands and give expression to their faith within the social structure, because actual society is constructed under a strong group-structure and a group-interest relationship. I wonder if the religious leaders might not be lacking in this. The practice of religious leaders is strongly inclined to individualism resulting in their becoming theoretical and idealistic.

B_j When I met the members of the Buddhist group in Hawaii, I asked them why they didn't start a peace-movement, because in Japan some Buddhists are doing that. But they answered that they couldn't even speak carelessly about peace because America was in opposition to the Soviet Union.

C_p I think that when a converted person lives in society, he should fulfill, so to speak, a role in the reconstruction of society. Then the possibility of actively speaking in regard to the peace problem would arise from the side of religion.

B_s I think that a religious denomination should not directly touch political and social problems. In regard to the peace problem, they should have fundamental peace for human existence itself as its subject.

S_s As we actually live in relation with men, the pursuit of the ego itself should not be limited to that extent but should be connected with the improvement of society as well as the peace of mankind.

The Labor Movement

Chairman I feel that in America Catholicism is getting deeper into the labor movement than Protestantism.

C_p That is attributable more to the sociological situation than to the Catholic theological standpoint. America is a country of immigrants. The early immigrants have become executives, so that those who followed them have become laborers. Catholics in America are in the latter group so that the laboring class naturally consists mainly of Catholics. Therefore, the Catholic Church cannot fulfill its mission without having some connection with the laboring class. As a result, Catholic labor unions and labor schools came into existence. Then, about 1936, there was a strong tendency for the Communists to take over labor unions. Therefore, at one time, the CIO (Congress of Industrial Organizations) was frequently said to be a Communist organization.

When I went there recently I learned that almost all labor schools had disappeared. This was because the state set out to conduct labor education and a change of direction occurred.

At present, as the Church feels the need for new leaders and for a new study of industrial society and relations between laborers and executives, the Church is sending excellent priests to universities for the study of labor problems rather than conducting education for the members of labor unions in general. Moreover, priests engaging in labor occupations are sent to Chicago, New England, Detroit, and similar places. Such priests are specially trained to handle labor and other social problems.

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Chairman Does even a Catholic labor union go on a strike?

C_p Of course, it does.

C_c As I have already said, from the Catholic viewpoint man is fundamentally a social existence: a concept that is based on the idea that man is a personality which includes the concept of sociality. Hence, the right to labor is guaranteed and the dignity of labor is respected. It is also emphasized that labor should produce a satisfactory result in the life of the individual and his family worthy of a human being, and that social conditions suitable for the maintenance, development, and completion of personality should be realized.

Chairman In what foreign countries are Catholic political parties and union activities predominant?

C_c In France, Italy, Germany, Belgium, Holland, and elsewhere. Especially in Holland the movement is very interesting. In America Catholicism stresses labor unions rather than a political party. There are many Catholic believers in the laboring class of America due to the Irish immigration. The labor movement, called the Knights of Labor, is their organization. Among the leaders of the movement were influential Catholics. This makes us think that there is a very close relationship between the labor union movement and the Catholic social movement.

Chairman How about Protestantism?

C_p Protestantism also is getting into labor.

Chairman How is it in Japan?

C_p The United Church of Christ in Japan organized a special committee in 1950 for the purpose of fulfilling its responsibility to labor. It was decided to conduct labor education;

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and labor lectures are held annually for about three months in the main cities. University professors and men of culture are invited to give lectures on the subject of present-day labor unions.

At the same time, in the seminaries there are lectures in the regular curriculum on the Biblical view of labor and the labor problem in present-day society, which are financed by the special Occupational Evangelism Committee of the United Church.

B_j It can be said, however, that there are very few such movements or organizations in the whole religious world in Japan. Such a consciousness seems to be still weak.

Chairman There also seems to be a strong opinion that such problems should be entrusted to the social sciences.

C_p It may be necessary to draw a sharp line between the fields of religious leaders and social scientists. Social scientists very often think that social science is omniscient in regard to the problems of society, and religious leaders are apt to think that religious instruction is authoritative. However, both should mutually recognize each other's field, listen to and talk with each other, and should not miss, so to speak, the place where reason and faith meet.

I have an acquaintance who is a Christian and chairman of the National Railway Labor Union. He sincerely thinks about how he, as a Christian, should carry out his responsibility of leadership. He says that he goes to church as a man full of wounds from the social struggle. At church he receives grace and courage through Christ and goes back again to the office of the union to carry on his work. He

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told me how, on the basis of his experience, he thought that, though the church did not give the answer to concrete social problems, it always gave him a source of power for him to live in society.

B_s I know a Buddhist who is the chairman of a union. He wins confidence and popularity as a person of noble character. This shows that the Buddhist faith is contributing to union activities. The firm is said to hold frequent meetings for spiritual culture centering in him.

C_p There are Christian meetings for spiritual culture in the National Railways. The groups are composed of the workers at a station, a training school, a car barn, or a marshalling yard, where the members gather by twos or threes to read the Bible, to pray, and to talk. However, what is deemed questionable is that in these groups there is no discussion concerning the ideal National Railway Union. They sometimes have to soil their hands as union members. It should also be considered how they should answer for this as Christians. It is felt, however, that these group meetings result in being merely for individual spiritual culture and a kind of refuge.

I think that shutting our eyes to the labor struggle and singing hymns means, in fact, to separate ourselves from Christ. Generally speaking, Christians should think about how they should speak and act in regard to what society should be, instead of only indulging in personal religious sentiment.

S_f We [Fusō-kyō] are thinking about how to influence individual attitudes which are common to both capital and labor,

instead of intervening in the labor struggle itself. I believe that this is of great use in settling the struggle and improving society. Anyway, I think that society cannot move satisfactorily until individuals move appropriately.

B_s Even if individuals are saved or made good characters by withdrawing themselves from society, modern history would not be changed. I think it is nonsense to bring up the problem of the individual when they reach a deadlock on something which cannot be resolved by each individual. For example, there are some persons who simply say that it would be better for capital and labor to talk with each other with a view to the other's good or to cooperate. Such persons should learn a little more about the social phenomenon of the labor struggle in a social scientific way.

Welfare Work

B_{sg} Most social welfare work carried on by religious organizations in my neighborhood are nursery schools. They receive on an average ¥ 1,350 (\$ 3.75) for each child as a subsidy from the national treasury. The nursery school is a form of national welfare work. If the number of children decreases, the management necessarily becomes embarrassed with the result that there is a struggle for children and a contest for the distribution from the community chest. Many nursery schools are conducted by Buddhist temples, and some people criticize them saying that they are the side-work of temples which have become financially embarrassed in the post-war years.

I sometimes feel, in view of such actual conditions, that

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it would be unnecessary for religious organizations with a poor economic base to carry on any social welfare enterprises at all. In present-day society instead of conducting social welfare work itself, it would be more meaningful for religious organizations, in connection with propaganda activities, to promote cooperation in mutual aid movements.

B_s Nursery school children are largely from families under the Livelihood Protection Law or they have only one parent. Treating them sympathetically is more significant than giving them religious training. In this regard I think that the management of nursery schools is suitable for temples.

C_p In regard to social welfare work, Christian churches can be said to have done a great deal, but it seems that present-day society has come to a stage where social welfare activity alone is not enough. There are social evils and social diseases, which we cannot remove without the improvement of the social structure. For example, in the case of much unemployment, consideration should be given to the economic and social structure which has produced it. In short, I think it is necessary for us to face the causes of the present social evils.

As to how to educate Christians, they should be trained to go bravely into society and wrestle with social problems, as "militant Christians," so to speak, who are stout-hearted enough to break up the evils of society.

B_j I think, however, that the present social consciousness is entangled with various broad problems. Hence, struggles are taking place which are leading to mental agonies and the crisis of the times. In this sense even at the present

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time the viewpoint of the religious man rooted in love should be respected.

C_p When the churches themselves are engaged in such social welfare activities as nursery schools or medical work, the appropriate medical principles naturally should be observed. However, a tendency is often seen for these principles to be regarded as only secondary, because the religious standpoint is too strongly stressed. Due to this tendency their welfare activities are criticized and sometimes failure results. This is a major problem.

B_{sg} I think that it would be better for the lay believers to take the initiative in engaging in such social welfare work instead of priests.

C_p Taking as an example a doctor, which should be deemed primary, a doctor who attends a patient with a religious mind of love, or one who is excellent in technique and experience as a doctor? Of course, the latter. Especially is this so in the case of a surgeon.

B_{sg} Recovery from a disease is quick if a doctor attends a patient in a religious mood and the patient himself also has this mood.

Chairman To give an example, when a hospital under Christian management was built in Kyoto, the Medical Association of Kyoto was strongly opposed to it. A patient, however, said that both the physicians and the nurses were very kind and that he felt better than at the other hospitals. This should be considered. Lectures on the Bible are said to contribute much to the comfort of the patients.

Social reform

C_c From the standpoint of Catholicism material resources are regarded as having been created for the equal use of all men. On the other hand, private ownership of property should also be recognized. For man has individuality as an essential character and private ownership is a prerequisite for the maintenance, development, and perfection of an independent personality. However, the form and extent of private ownership should be varied with social and historic conditions.

From the viewpoint of a society suitable for the maintenance, development, and perfection of personality and the realization of the common welfare, the present social-economic system must be severely criticized. The largest and most fundamental question in present capitalistic society is, in a word, the self-estrangement and the de-personalization of human beings. In regard to production, the pursuit of maximum profits and the insatiable desire for economic control are the ultimate objects, and production is not made for the sake of human need. On the contrary, human beings are changed into means and tools for economic production. Plainly speaking, this is a subordination of labor to capital. Human labor directly connected with personality is controlled by the impersonal power called capital. This is the reverse of the idea of mind over matter.

Such a reversal is gradually extended to the other parts of the social situation. In other words, man is being changed into a cog in the wheel of an organization or of a gigantic technical installation. The development of gigantic state

power interferes in every nook and corner of an individual's life and the maintenance and development of personality, which is the essence of society, is in danger of being crushed by the state's oppressive power.

Thus, if the present system is not suitable to the maintenance of personality, a revolutionary movement should be planned and carried out. The movement developed from Catholicism would be divided into two, one being a movement in direct connection with soul salvation and related to morals, and the other, a movement made by laymen in their independence and responsibility without direct connection with the Church. Social welfare work based on benevolence, the young laborers movement for purifying society, and other Catholic actions belong to the former. They are directly connected with the Church. In contrast to these, the movements developing in the political field, for example, the Christian political party movement, the Christian labor union movement, the agrarian movement, and others belong to the latter. These are not conducted under Church control but by the cooperation of like-minded persons in general.

B_t Is there any example of the same person engaging both in a movement directly connected with the Church and in one without such a connection?

C_c Italy is an example. The leaders of the present Christian Democratic Party of Italy used to be fighters for Catholic Action at the time of Mussolini. The fighting spirit trained at that time is appearing now. Anyway, from a theoretical viewpoint, they are differentiated, but in the individual these are combined.

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- B_z** I think that socialism is right from the viewpoint of the liberation of mankind and also in the light of historical tendencies. Moreover, the direction of socialism can be said to be in harmony with the fundamental heart of the Buddha or Christ.
- C_p** I think that capitalism today, in a sense, is reaching its limit and is at the stage of switching over to a new social form. Therefore, I think that religion should make an effort for social reorganization and the reassurance of human beings.
- C_c** The view that self-estrangement can never come to an end under capitalism and that, therefore, every effort should be made for reformation of the system, seems to be pretty strong today in Japan as well as in foreign countries. I think, however, that reformation of the system alone cannot bring about the recovery of human beings. In this sense, religion would remain of importance even in a socialistic society. In other words, systematic reformation should go hand in hand with human revolution.
- B_z** You say that the human revolution should go along with the social reformation. What do you mean concretely by this?
- C_c** I mean, for example, that a social reformation in disregard of religion should not be tried. A movement for human awakening, which is the duty of religion, should be carried out parallel to a social reformation.
- B_z** As for me, I think, frankly speaking, that a social reformation should be made prior to the human revolution. Isn't there a danger that taking up the problem of the human revolution at the same time might prevent the social refor-

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mation?

C_c There is a danger, also, that man becomes regarded as a cogwheel of society and as a means for reformation, if the social reformation is taken up first. I think that the life of man is more valuable than the whole earth and so no man's life should be sacrificed.

B_z The same thing could be said conversely. Because each man is valuable, the social reformation should be made sooner. I should say that the human revolution should be made through social reformation rather than at the same time. Hence, the realization of the individual would for the first time, be accomplished. The way of thinking of many religious leaders seems to be too idealistic in this regard.

Chairman Generally speaking, it may be said that at present no religionist has found the attitude to be taken in relation to social reformation.

B_n I think that the correction of abnormal social phenomena may be deemed by religion as a social reformation. The knowledge of moderns is becoming very stereotyped by means of the weekly magazines, television, etc., resulting in the loss of self. Therefore, it may be said that taking back individuality peculiar to each one should be seriously considered today.

C_c Technical advance today shortens labor hours very much and provides that much more leisure. However, the leisure produced is used up by various types of mass communications or by the pursuit of profit with the result that man has become more restricted by his leisure instead of re-

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covering his own individuality.

But the idea of destroying the system of mass communications or technological advance to this extent seems to be a kind of romanticism just as was the movement of labor in the past to destroy machines. We must appreciate today's techniques, which have made progress to this extent, and the techniques created by man should be respected as a human creation. The problem lies, however, on the side of the man who utilizes it. In short, it is the problem of balance. In order to make it well balanced, it should be considered a problem of the system, on the one hand, and the problem of man himself, on the other. Here-in may be today's problem of religion.

C_p The denomination to which I belong made a belated start regarding social reformation or the human revolution, and it is not in a position to promote them.

In regard to the method of confronting social problems we may take up, for example, the morbid spiritual phenomena caused by mass communication from a standpoint different from that of psychopathology and study counter measures to them. In other words, instead of only soothing hysterics, we [Christians] are making an effort to have them have an aim for life and find a hope for the future.

C_p It is said that religion has little hope of success, but I think that the problem which religion should especially deal with lies in finding how to live. Everyday I am working at a church student center, where I once wrestled with all kinds of cultural and social problems for an entire year but the result was failure. Therefore, as a trial for the following

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year, I endeavored to adhere to pure religion. This was successful and the students followed me. I think that real religion or the *raison d'être* for religion is in concentrating one's mind on how to live.

S_f We tell believers that unless we light a lamp when the world is dark, no light will come. In the future a large lamp may be hung, but in order to make such a large fire we should light even small fires one by one.

B_s Religious duty is fulfilled in an invisible manner. In this sense, religious duty should not be evaluated by its visible quantity in society. Saint Rennyō said, "The prosperity of a sect does not consist in a multitude of people and of great dignity. To attract even one believer means that a sect is prosperous."

C_p We started for the purpose of clearly recognizing the limit of the role of religious leaders. This means recognition of a possible sphere instead of touching all the fields.

C_c This may be natural for religious leaders, but it is also felt that this is too much like a microscopic view. I think that it is sometimes necessary to grasp religion from a telescopic as well as a microscopic point of view.

(To be concluded)