

March 9, 2012

About the Lawsuit with Seicho-No-Ie Shakai Jigyodan and So Forth

Religious Juridical Person, “Seicho-No-Ie”  
Nippon Kyobunsha, Co. Ltd.

On February 17, 2012, Religious Juridical Person, “Seicho-No-Ie” and Nippon Kyobunsha, Co. Ltd. expressed our opinion about the public statement by Seicho-No-Ie Shakai Jigyodan concerning the decision on the appeal’s case for the civil suit on the copyright of the *Seimei no Jisso* and so forth. At this time, to supplement our opinion, we wish to explain the background for this lawsuit. The conflict of this lawsuit can be described as arising from the attempt to hinder the propagation by literature of Religious Juridical Person, “Seicho-No-Ie” by those who are dissatisfied with the missionary policy of Religious Juridical Person, “Seicho-No-Ie” by using the fact that Incorporated Foundation “Seicho-No-Ie Shakai Jigyodan” holds the copyright for the *Seimei no Jisso* and so forth of Rev. Masaharu Taniguchi.

1. Establishment of Seicho-No-Ie Shakai Jigyodan

The Religious Constitution of Seicho-No-Ie, the highest standard for religious affairs of Seicho-No-Ie, states in item 2 of the Article 26: “In order to reflect the teachings in the direction of social welfare services and contribute to the public good by putting that into practice, this organization will separately establish Incorporated Foundation, Seicho-No-Ie Shakai Jigyodan for this purpose.” Amid the social confusion of the postwar period based on the donation of the founder of Seicho-No-Ie, Rev. Masaharu Taniguchi, Seicho-No-Ie Shakai Jigyodan was founded in January 1946 to engage in social welfare services as a part of activities to practice Seicho-No-Ie’s love of the oneness of oneself and others.

After its founding, in accordance with its Deed of Endowment (articles of incorporation), Jigyodan exclusively engaged in social welfare services, and at present it mainly manages the child welfare institution, Seicho-No-Ie Kami no Kuni Ryo, which is located in Kunitachi City of Tokyo Metropolis.

In the “Prospectus” Rev. Masaharu Taniguchi stipulates that the copyright income of the *Seimei no Jisso* are *permanent liquid assets* and with

each publication of the *Seimei no Jisso* the copyright income will be funds for Jigyodan's social welfare services.

Nevertheless, in the course of engaging in its social welfare services, due to chronic financial difficulties, Rev. Masaharu Taniguchi further supplied funds for social welfare services, according to need, by donating to Jigyodan the copyright income from many works other than the *Seimei no Jisso* permanently or temporarily or in its entirety or a single portion.

From these circumstances it was unclear as to exactly which works of Rev. Masaharu Taniguchi are to provide Jigyodan with perpetual copyright income, and which are the inheritance assets of Rev. Masaharu Taniguchi. Accordingly, after the passing of Rev. Masaharu Taniguchi, on March 22, 1988, between the inheritors, Mrs. Teruko Taniguchi, Rev. Seicho Taniguchi and Mrs. Emiko Taniguchi, and Jigyodan, with the presence of the Chairman of Seicho-No-Ie, the works that Jigyodan will permanently receive copyright income from were confirmed one by one and a written confirmation was concluded. Since that time, based on the written confirmation the fee for copyright use has been paid to Jigyodan.

As stated above Jigyodan is an incorporated foundation that exclusively engages in social welfare services, and since the works of Rev. Masaharu Taniguchi, such as the *Seimei no Jisso*, are Seicho-No-Ie books and their publication and other uses are deeply related to Seicho-No-Ie missionary activities, as for the publication of all the works of Rev. Masaharu Taniguchi and their other uses, including the works that fees for copyright use are being paid to Jigyodan, during his lifetime Rev. Masaharu Taniguchi completely supervised these personally and after his death, as is stated in the opinion of February 17, 2012, Religious Juridical Person, "Seicho-No-Ie" had supervised them. Jigyodan was also well aware of the situation concerning the supervision of Seicho-No-Ie books and from the time of its founding to the present lawsuit, it was completely not involved in publication or any other uses of the copyrights.

## 2. The Circumstances After Mr. Akira Matsushita Became the Chairman of Jigyodan

In January 1998, Mr. Akira Matsushita, who was a Seicho-No-Ie Director, assumed the position of Chairman of Jigyodan. In 2000, Mr. Matsushita resigned from his position as a Seicho-No-Ie Director. Eight

years after becoming the Chairman of Jigyodan, at the Jigyodan board of directors meeting on December 13, 2006, the vote of the proposal and separate proposal by Chairman Matsushita regarding the election of directors became snarled by an unprecedented tie, and in spite of the intercession by the auditor for a reelection, the intercession was not accepted and through the decision of the Chairman the election of Directors that was proposed by the Chairman was decided exactly as submitted. It is through this that Directors aligned to Mr. Matsushita obtained the majority of the Board of Directors.

Since that time Jigyodan has ignored the intentions of Religious Juridical Person, “Seicho-No-Ie” and it has arbitrarily asserted that Nippon Kyobunsha renew the headnote edition of the *Seimei no Jisso*, and regarding the royalties for the reprinted edition of the *Seimei no Jisso* and so forth, which Nippon Kyobunsha had paid for many years to Rev. Masaharu Taniguchi, Mrs. Teruko Taniguchi, Rev. Seicho Taniguchi and Mrs. Emiko Taniguchi, it claimed that the same royalties should be paid to Jigyodan and that it cannot recognize the payment to Rev. Masaharu Taniguchi, Mrs. Teruko Taniguchi, Rev. Seicho Taniguchi and Mrs. Emiko Taniguchi, and it demanded the payment of double royalty from Nippon Kyobunsha on the grounds of the unsettled royalty payment for the reprinted edition. Moreover, on September 27, 2008, *Kojiki to Nipponkoku no Sekaiteki Shimei* was published by Komyoshissha (Haruto Shirozu, Chief Representative, former employee of Nippon Kyobunsha), which is “Chapter 1: Lecture on the *Kojiki*” from the “Shinto Section: World Mission of Japan” of volume 16 of the black-cloth cover edition of the *Seimei no Jisso* (published September 1, 1941).

As is described above, without receiving the approval or consent of Religious Juridical Person, “Seicho-No-Ie,” Jigyodan violated the publishing rights for the *Seimei no Jisso* and so forth that were permanently given to Nippon Kyobunsha, which was established by Rev. Masaharu Taniguchi in order to publish his works by appealing for funds to followers, and what is more the one-sided publication from a different company (Komyoshissha) was the first act of its kind since the founding of Jigyodan in 1946, and there had been no such publication in the past or could it have ever been imagined.

### 3. The Disgruntled Groups that Oppose the Missionary Policy of Seicho-No-Ie

The fact that Jigyodan is critical of Religious Juridical Person, “Seicho-No-Ie” is clear from its public statement of January 31, 2012. Nevertheless, it is unfortunate that in addition to Jigyodan there are groups that are critical of Religious Juridical Person, “Seicho-No-Ie” such as the “Taniguchi Masaharu Sensei wo Manabu Kai” (Representative Shoji Nakajima, former President of Nippon Kyobunsha) that openly criticizes Religious Juridical Person, “Seicho-No-Ie.”

As is stated in the letter of February 27 of this year that was sent to the officers of the Missionary Area by Jigyodan entitled “The Great Movement of Saving the National Society That Includes a Political Movement and Cultural Movement Is Seicho-No-Ie Shakai Jigyodan,” this group is dissatisfied by the fact that today’s Religious Juridical Person, “Seicho-No-Ie” is not involved with a “patriotic movement” that involves political activities as it had done in the past, but is devoting its energies to the environmental problem.

For example, Chairman Matsushita has spoken about the present lawsuit in the April 2012 issue of the magazine *Taniguchi Masaharu Sensei wo Manabu*, which is edited at the responsibility of the “Taniguchi Masaharu Sensei wo Manabu Kai,” and in the column on page 52, there is “Announcement of the Supporting Group for the New Edition, *Seimei no Jisso*,” it is stated “the three organizations of ‘Incorporated Foundation, Seicho-No-Ie Shakai Jigyodan,’ ‘Taniguchi Masaharu Sensei wo Manabu Kai,’ and ‘Komyoshissha, Co. Ltd.’ join together and aim for the same goal...” and so forth. Jigyodan, which has joined hands with groups that are disgruntled by missionary policy of Religious Juridical Person, “Seicho-No-Ie,” is using the fact that it possesses the copyrights for several works of Rev. Masaharu Taniguchi, and with the goal of interfering with the propagation by literature of Religious Juridical Person, “Seicho-No-Ie,” it have given rise to the conflicts surrounding the lawsuit.

That is to say, Jigyodan, which is being led by Mr. Matsushita, denies the permanent publishing rights of Nippon Kyobunsha for the works that it holds the copyrights for, and it is allowing Komyoshissha, which is critical of Religious Juridical Person, “Seicho-No-Ie” and whose president is Mr. Shirozu, to publish them. (The same company issues the magazine

*Taniguchi Masaharu Sensei wo Manabu.*) The publication work of Jigyodan can be interpreted as being aimed at religious activities, which deviate from the purposes and the sphere of activities that Rev. Masaharu Taniguchi established in the Deeds of Endowment (Articles of Incorporation) of Jigyodan.

For Seicho-No-Ie, whose special characteristic is propagation by literature, the publication and other uses of the works of Rev. Masaharu Taniguchi, beginning with the *Seimei no Jisso*, are the basis of missionary activities. Accordingly, even if Jigyodan should be the owner of the copyrights, that is for the purpose of receiving copyright income as funds for its social welfare services, and as for decisions and supervision of publication and other uses, these were done by Religious Juridical Person, “Seicho-No-Ie” that unified missionary activities, and publication was done by Nippon Kyobunsha that was founded to publish Seicho-No-Ie books.

Nevertheless, since December 2006 when Mr. Matsushita took leadership, Jigyodan denied the above conditions that it had recognized until now, and by engaging in publication and other uses of the works for which it owns the copyrights, it is attempting to obstruct the propagation by literature of Religious Juridical Person, “Seicho-No-Ie,” which is the true nature of the conflict concerning the lawsuit. These actions by Jigyodan clearly violate the purpose of the founding of Jigyodan by Rev. Masaharu Taniguchi and they are against his will.

We sincerely hope that subscribers and followers will understand the background for the present lawsuit and not become a part of the various activities to criticize Seicho-No-Ie by the groups that are disgruntled by the missionary policy of Seicho-No-Ie, bear in mind that the mission to protect the true teaching of Seicho-No-Ie with the Seicho-No-Ie President, who is the legitimate heir of Rev. Masaharu Taniguchi, and the Seicho-No-Ie Headquarters, which is under his supervision and control, and continue to confidently, cheerfully, happily and naturally promote our missionary activities and life of faith.