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MANIFESTO OF NIPPON BUNKA RENMEI

HOJINISM (邦人主義)

The Principle of the Absolute Oneness of Land and Man

We believe in the absolute oneness of Land and Man; both being indissolubly united and bound together.

It is much to be regretted that the excessive individualism which has gained ascendancy in modern times has brought about the repudiation of all sources of authority and has inaugurated a quest for an unrestrainedly self-centred liberty, with the result that the primordial bonds of affectionate relation between Land and Man have been broken, and that scepticism, disorder and the collapse of community life have inevitably resulted.

Such a deplorable state of things must be attributed to the wrong concept of "man" associated with the self-centred philosophy of life which is current to-day.

This exaggerated individualism has given rise to a long train of discordant forces. Capitalism has aroused economic egoism. Then Marxism has risen in revolt against Capitalism, with class strife as its grim weapon. Positivistic rationalism has brought about the disintegration of personality. Finally liberalistic democracy has ignored the lofty ideal of the State and has cut it off from society. Here lies the very root of the acute crisis confronting present-day culture.

Faced with these misleading influences, the people of the world are yearning for the advent of a new authority, order, integration and creation.

However, these should not be of such a nature as to deny mankind the liberty and individuality it has won at the price of tremendous sacrifice.

The principle of authority which is to be newly created must act as an effective urge toward the consummation of individuality and personality interpreted in their legitimate sense. Such a new principle of authority must accordingly be totally different from the principle of might which represses individuality and liberty. A sharp distinction must be made between "might" and "authority."

Authority, as we take it, is an absolute creative love. Under

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its all-embracing influence the principles of liberty and might which have hitherto remained hostile and incompatible will be integrated and harmonized.

All mankind is, at present, craving for an authority springing from the absolute creative love.

We Japanese now unmistakably realize from our own past experience that there is immanent in our national history and traditions this true and genuine authority which has produced a spiritual culture peculiar to our people. This fundamental truth is what is called "musubi."

This *musubi* is an unceasing dynamic process of creation, assimilation, development and maintenance. Wherever this miraculous creative power is in operation, no conflict of views, no discord of sentiments, no clash of interests will prevail between the subjective and objective; between mind and matter; singleness and plurality; State and individuals; urban and rural; capital and labour; liberty and might; the right wing and the left wing; monarchy and democracy; soul and flesh; civil and martial; between politics and morality.

These seeming oppositions will all be spontaneously dissolved and brought into complete harmony with one another.

Such a glorious and happy state of things is what we may regard as a manifestation of the principle of the unity of Land and Man, a modern version of the time-honoured principle of the indivisibility of Ethics and Politics (Sai-Sei-Itchi=祭政一致).

The Land and People of Nippon owe their origin to one and the same fountain-head of cosmic life, and are indissolubly connected with each other. Out of this creative power of *musubi* an ever-renewing culture characteristic of our own race unfolds itself perpetually. In our national classics, which describe in plain but stately words the creed and faith of our forefathers, it is related that in virtue of the creative power of *musubi* the Ruler, Land and People were born in the most natural way from the same divine womb.

Such being the case, all Japanese subjects, according to the respective positions and callings allotted to them, are ever willing to render their sincerest and utmost possible service to the august Sovereign called "Tenno" who incarnates the very soul of our Divine Ancestress; yet they enjoy the full scope of freedom in developing their

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latent aptitudes and displaying their own individualities. Thus all their endeavours are directed towards the realization of the common good of the nation.

Under the all-embracing and all-nurturing authority of our Tenno, individual liberty and social order are brought into perfect harmony and this peculiar feature of our Land has produced what we call "moral beauty."

Only by recognizing the supreme authority of our Tenno, which is identical with an absolute creative love emanating from the life-giving light of the Sun, and living up to this noble principle, heart and soul, can our national life be reborn along all lines of activity, covering religion, morals, politics, economics, art, science and so forth. At the same time, the pursuit of our guiding principle as above set forth, will lead to the establishment of the civilization of the world on a sound and permanent basis.

This principle is in accord with the moral teaching bequeathed by the divine Ancestors of our Tenno, which is nothing other than Kōdo, infallible for all ages and true in all places.

Inspired by the lofty principle of the absolute oneness of Land and Man, we are resolved to work vigorously to bring our ideal to the attention of all mankind at home and abroad, and herein lies the objective of our cultural movement.

Our Three Mottoes

1. We declare our desire to develop a "new Nipponese culture" in accordance with the principle of the absolute oneness of Land and Man.
1. We shall endeavour to diffuse this new culture at home and abroad, contributing thereby to the promotion of *international* culture.
1. We are resolved to realize this principle by participating in this cultural movement in accordance with our respective positions and callings.