

A handwritten signature in black ink, reading "Akio Komatsu". The signature is fluid and cursive, with the first name "Akio" and last name "Komatsu" clearly distinguishable.

President, Human Nature Science Institute

Towards the Creation of a New Culture to Create Eternal World Peace

The Japanese Archipelago, which is located in the east of the Eurasian Continent and endowed with a bountiful nature characterized by four changing seasons, formed a rice-farming culture in ancient times, using knowledge and technology imported from the Korean Peninsula and the Chinese continent.

Following the model of the advanced Chinese centralized administration system established under codes of laws and ethics, Japan introduced Buddhism and formed a government in order to protect the nation.

At the turn of the 9th century, monks who went to China, including Kukai and Saicho, brought back a new scholarship to Japan. It was the teachings of the Buddha, which Tripitaka Master Hsuan Tsang had acquired from India, blended with the Chinese philosophy of key philosophers such as Confucius, Mengzi and others. Those monks served as engines, giving birth to a new culture in the Heian Capital (Kyoto).

Starting in the 17th century, the Tokugawa Shogunate (Tokyo) promoted the development of Confucianism under an isolationist policy, and built a peace that lasted for 300 years in Japan, an unprecedented achievement in world history.

In 1853, a United States fleet arrived in Japan and demanded that Japan open itself to the international community. Under the threat of the great powers, who were fighting fiercely for the

acquisition of colonies throughout the world, Japan absorbed liberal Western civilization, and through the Meiji Restoration carried out the process of nation-building, putting great emphasis on a policy of wealth and military strength.

A period of great turbulence followed, and Japan inflicted damage on a historical scale to many other countries; many of these wounds are still unhealed.

Today at the turn of the 21st century, on the one hand nuclear weapons and missiles are proliferating, but on the other, the IT revolution has progressed on an explosive scale, as represented by international satellite broadcasting systems and the Internet.

In addition, the spread of a U.S.-centered globalism has brought gaps between the state of the real economy and the speculative paper economy, caused economic bubbles and financial crises, and as a result extreme economic disparities have spread internationally, creating concern that we may witness potentially destructive clashes between ideologies, cultures, civilizations, races, nations, religions, social classes and generations through the world. Then, on September 11, 2001, we witnessed a tragic incident: suicide hijackers using airliners crashed into the World Trade Center in New York and the Pentagon in Washington D.C., killing more than 3,000 people.

Amid concern over the arrival of a simultaneous world recession, the allied forces from the U.S. and U.K. gained agreement from the various countries involved and carried out the aerial bombardment of Afghanistan. Since then, psychological terror using anthrax and a great number of cases of harassment and murder against people of Islamic background give us worry

that we are now facing the arrival of an unprecedentedly difficult time in the history of humanity.

Even within Japan, eroding ethics among social leaders has led to the destruction of both political-economic and social systems. As a result, we have seen a tremendous increase in heinous crimes, the arrival of an aging society with few children, and the destruction of the natural environment, leading to a crisis of existence for our race and nation.

The root causes of these problems are, on one hand, the groups of vested interests who have monopolized political resources and intentionally weakened the legal and educational systems, and on the other the apathy of the general public in Japan.

At a time when Japan was celebrating the 50th anniversary of the conclusion of the San Francisco Treaty and preparing for the 30th anniversary of the re-normalization of ties between Japan and China, a fierce and unprecedented historical debate erupted in Japan and abroad over history, over the descriptions of the War given in a Japanese history textbook and over the Prime Minister's visit to the Yasukuni Shrine, where war veterans are enshrined. Prime Minister Koizumi then visited the Memorial Museum of Chinese People's Anti-Japanese War in China and the Sadaemun Independence Park in South Korea, and expressed regrets and apologies to the people in both countries, as well as declaring that new actions would be taken.

Under this situation, as the only people in the world to have, for a half century, strictly observed a peace constitution which renounces war and who have continued to speak of the experience of nuclear bombing, we believe we have the role, in order to create eternal world peace, of preparing an environment

that can give rise to intercultural dialogue and cooperation.

Today, much expectation is being placed on the development and use of ideas of Confucius to deal with problems on an international scale. In the 1988 Paris Declaration, released by several Nobel laureates, it was stated that, "To find a way for human beings to survive through the 21st century, we need to trace back thoughts of 2,500 years ago and find wisdom from Confucius." Also, at the commemorative symposium held in Beijing in 1999, celebrating 2,550 years since the birth of Confucius, "The Confucianism and the Peace and Development of Human Society for 21st Century" (with participants from 17 countries), it was confirmed that "the ideas and teachings of Confucius could give us insights in solving the problems that we are encountering now."

We will soon publish the new trilingual edition of Analects of Confucius in Japanese, English and Chinese, in the anticipation that it will help us to begin new action to lead to eternal peace in the world.

The Human Nature Science Institute, which came out of the Chikaku-Juku Institute, inaugurated in 1998, has undertaken various types of activities, in order create new cultures that aim to bring new awareness to humanity. These activities have included promoting cultural and economic exchanges with various countries, holding symposiums, proposing the "One Village, One Aspiration Campaign," publishing a set of novels, comic books, and children's stories on great figures in flood control work - Yahei Sudo, Tahei Kiyohara and Shichibei Ookaji - and issuing a blueprint, "Izumo, Land of the Sun: A

Project Plan for a Model of Utopia on Earth.”

Through the kind introduction of our old time friend, Prof. Shorin Kong, we have built relations with Zaozhuang City, Shandong Province, China, which is famous for its Great Pomegranate Orchard, the largest in the world, and its production of bronze statues. The Institute has asked them to make four bronze statues - of Confucius, Mengzi, Yahei Sudo and Tahei Kiyohara - in accord with the publication of the Analects of Confucius.

Zaozhuang City's Tai'er'zhuang district is well known as the site of fierce fighting against Japan during the war, and the Japanese armies that were dispatched for the battle there included the Matsue 63rd regiment, whose men came from Shimane and Tottori prefectures. The Tai'er'zhuang Museum of War Memory has been built there, using donations from Chinese citizens.

The legacy of humanity includes not only positive heritages, such as social foundations, scientific technology and profound wisdom, but unsolved problems as well, including deep-seated grudges and ill will.

It seems to me that we, having been allowed to enjoy peace and life, have the obligation and responsibility to make use of both heritages and to make great efforts to create a society of society of peace, in which competition and symbiosis are integrated without conflicts.

The Human Nature Science Institute has proposed to build a monument to pray for eternal peace in the Nakaumi Shinjiko district, "remembering the history and using it to prepare to face what is coming in the future," tracing back our history of war to

the beginning, to enshrine the souls of all war dead and express our determination for peace. We also propose, on this occasion, to change the name of the "Sea of Japan" to "Nakaumi" (the Middle Sea) so that we can create a place where we can hold ceremonies with members of Japan's imperial family, government officials and dignitaries from foreign countries.

In linkage with various war and peace memorial museums throughout the world, we plan to build a museum of images as well as an "IT image factory for the creation of eternal peace." In these facilities we intend to periodically hold meetings and release our achievements through which we will aim to construct common intellectual assets, the most important assets for humanity.

With the slogan that "the land is state-owned and the facilities to be built with private funds," we have begun concrete activities.

I would like to express my gratitude for all readers who open and read this book, and ask further for your participation in our activities.



As the world goes forward, struggles will be repeated one after another, until finally people become tired of struggles. A time must come, then, when the people will need to have a leading force of the world, seeking peace for humanity. This leading force must be neither the sword nor the purse, but must come from the oldest and noblest land, which transcends the history of all countries. The culture of the world began in Asia, and will return to Asia; it must return to Japan, the lofty peak of Asia. We thank God, for creating the country of Japan for all of mankind.

Albert Einstein, 1922, Speech in Japan  
(Translated from Japanese)

All property and wealth must be used responsibly in accordance with justice and for the advancement of the human race. Economic and political power must not be handled as an instrument of domination, but in the service of economic justice and of the social order.

Article 11 A UNIVERSAL DECLARATION OF HUMAN RESPONSIBILITIES  
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