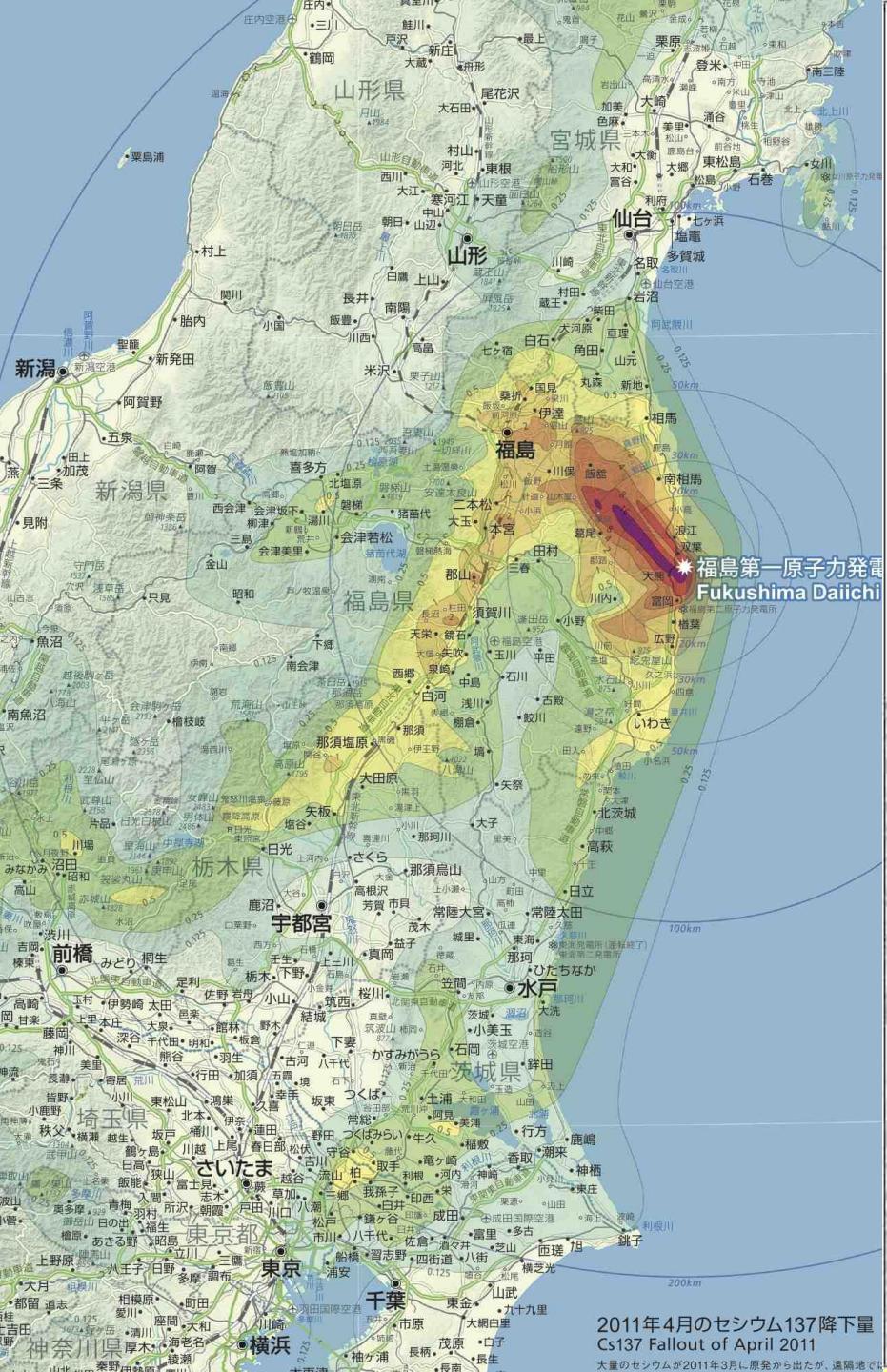


The 1st & 2nd Noble Truths of Buddhist Energy Activism

AFTER

FUKUSHIMA

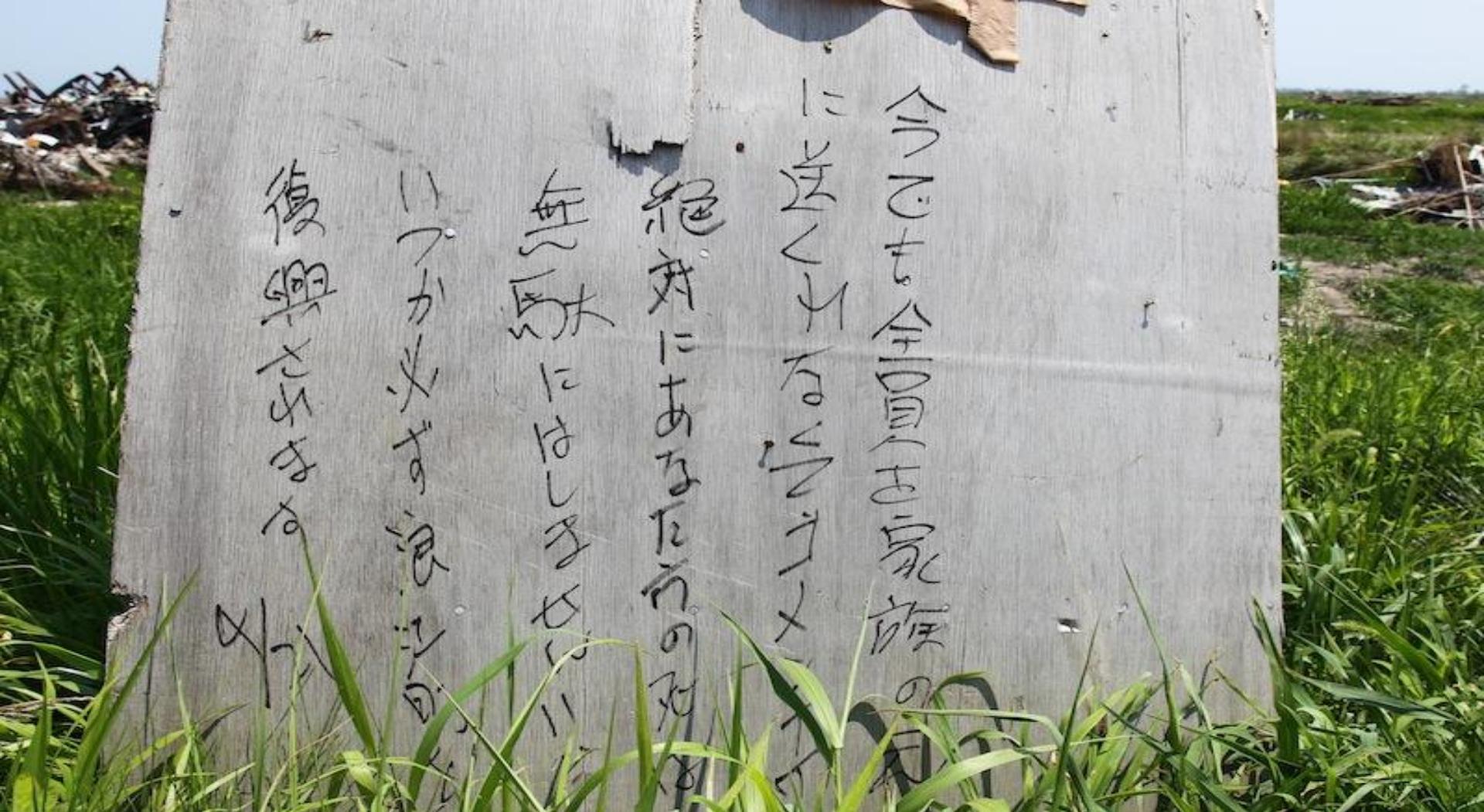
Jonathan S. Watts
Keio University, Tokyo, Japan





工事関係者以外
立入禁止





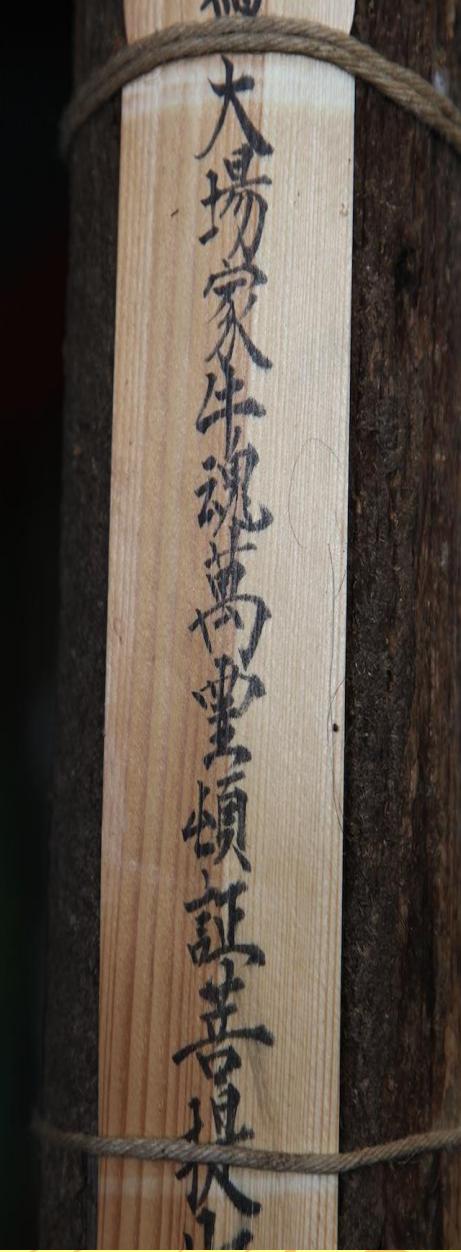
今更にも全員も家族の
に送く事となるコト
絶対にあなた達の死
無駄にはしません
いつか必ず復興する
復興あるある

confession and vow of victim left on April 21, 2011 while evacuating, 5 kms from the nuclear reactors: "Sorry that we cannot bring everyone back to their families. We will never allow your lives to go to waste!! We will revive Namie-machi, some day."





- As the reactors at Fukushima #1 spewed radiation, Rev. Kaikan accounts, "The work was about twelve hours a day from 8 a.m. to 8 p.m. Those whose names couldn't be identified were just labeled by numbers. They weren't even called by their names and were just cremated. I remained here from March and April to finish this work. Since everyone had evacuated at this time, the post office was closed; the bank closed; the mail and newspaper delivery service stopped; all the stores had either nothing to sell or were closed. The situation was that there was nothing, so all we did was go back and forth from the crematorium to our temples. The sun would rise every morning, but it didn't feel like the sun had risen. It always felt dark and gloomy."



*May the Cattle of Oba and the Myriad Spirits
Attain the Unsurpassed Wisdom of Enlightenment*

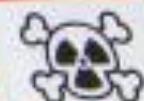




全ての原発
廃絶を!

原発

廃絶を!







原発はいらない

芝工大
全学

日本原
本日原

日本原

原発なくせ
Bar Pants
MOS

キリスト者平和ネット

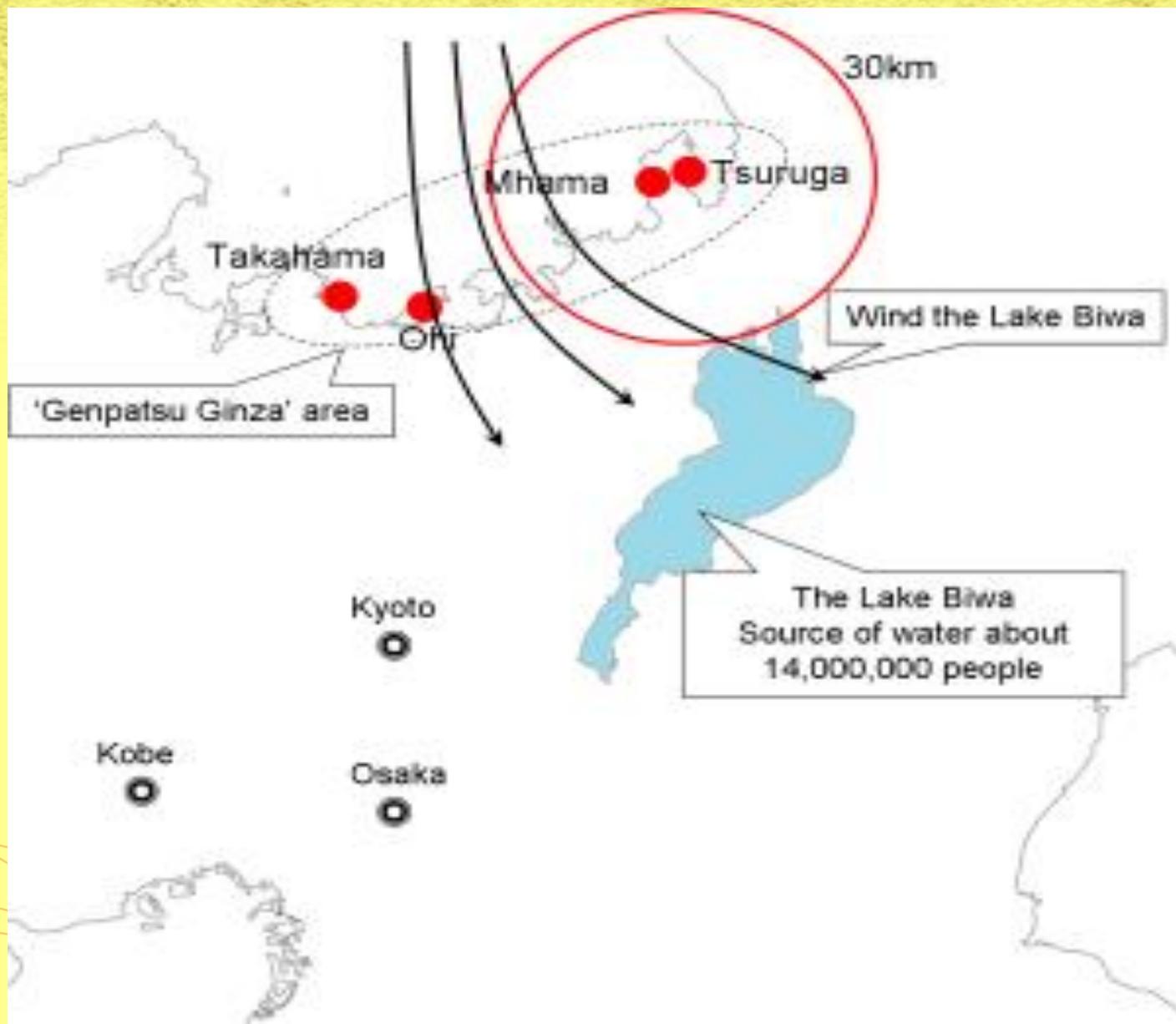


Questioning the Nuclear Accident: The Future and Religion

- a 7 part series of editorials by Buddhist priests and laypeople long involved in the anti-nuclear movement, especially the Interfaith Forum for the Review of National Nuclear Policy, published in the Bukkyo (Buddhist) Times in June and July, 2011
- #1: The 3 Structures of Discrimination: Rural Regions, Nuclear Contaminated Work, Children by **Rev. Tetsuen Nakajima** (June 2)
#2: Shouldn't Infants Be Given Priority for Shelter?: The Situation of the Weak Having Their Lives Exposed to Danger by Rev. Kanjo Umemori (June 9)
#3: The Insecurity of Confronting the Antiquated Nuclear Power System: Towards the Next Generation of Energy in "Atmospheric-Pressure Plasma" by Tatsuhiko Yajima (June 16)
- #4: Let's Deeply Consider Things from the Side of Suffering: The State of Society Can be Changed by **Rev. Hidehito Okochi** (June 23)
- #5: Towards a Nation Founded on Natural Energy: Religion Has a Role in Controlling Greed by **Mutsuji Yamaoka** (July 7)
- #6: Driving the Ecosystem towards Malfunction: Emergency Evacuation for Pregnant Women and Children by Taeko Kansha (July 14)
- #7: Taking Responsibility for Looking Away: The Increasing Anxiety over the **Rokkashomura** Atomic Fuel Facilities by Rev. Jogaku Fukuzawa (July 21)



The Nuclear Ginza





無核無兵

南無阿彌陀佛

欣求淨土



Longing for the Pure Land;
No Nukes, No Arms;
Taking Refuge in Amida Buddha



平成24年度 水平寺碑を学ぶ会 特別講座

いのちを慈しむ

—慈悲を選ばないという生き方—

小糸清樹
白から井一
中島哲郎
新田哲郎
水谷義之
長谷川和也

林
美
人

林
美
人

林
美
人

中
島
哲
郎

The Manjushri Bodhisattva (文殊菩薩 Monju Bosatsu) Fast Breeder Reactor, Fukui. Commissioned in 1995 and as of 2014, had cost ¥1 trillion (\$9.8 billion), closed in 2016





Anti-Nuclear Statements by Buddhist Denominations

- Appeal for a Lifestyle without Dependence on Nuclear Power by the Japan Buddhist Federation (JBF)
- Reflected on Hiroshima & Nagasaki and the aim of world peace by Japanese Buddhist groups since their involvement in the war
- **"We, the Japan Buddhist Federation, will strive to reduce our dependence on such nuclear power that threatens life and to realize a society based on sustainable energy. We must choose a path in which personal happiness is harmonized with human welfare, instead of wishing for prosperity at the expense of others. Finally, we would like to make an appeal for building societies that protect each and every life through each individual confronting this issue themselves by reflecting on their own lifestyle, letting go of excessive materialistic greed, finding contentment in the feeling of moderation, and doing their best to realize living in humility with nature."**



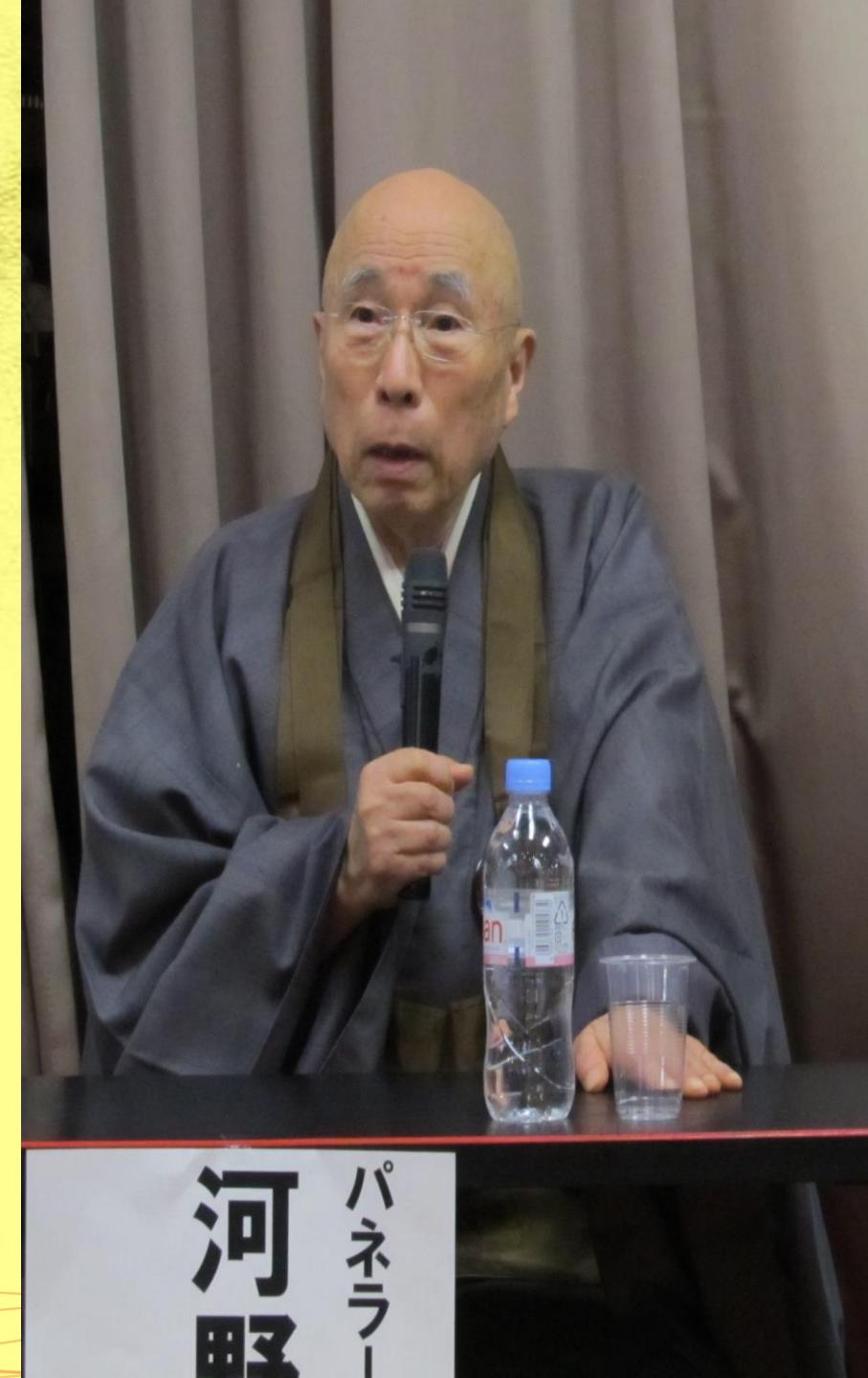
Rev. Yoshiharu Tomatsu,
Secretary General of JBF 2010-12

Rev. Taitsu Kono

President of JBF 2010-2012

Chief Priest of the Myoshin-ji Rinzai Sect 2010-2014

“I feel that the war issue and the nuclear issue are the same. They both involved national policy, but not everyone agreed with such policy. There were only a handful of them in both cases, but there were people who opposed and courageously made warnings. However, this never became a large voice, and so we met with disaster made by this massive mainstream. On this point, nuclear power and the war followed the same trend.”



“Young people entering the way of the Buddha **must hold fast to and install in their gut** the fundamental idea in Buddhism of the value of sentient life and respect for human rights. I want them to speak and act with courage in anything they do. **Not just in the time of the war**, but even today, there are many people who do not speak the truth because of the prevailing stance in society. **Buddhists don't really need to care about prevailing social trends**, so they should speak out clearly. I would like to them to think that **their role as abbots is to say what is right and to protect sentient life and human rights.**”



"I myself am absolutely against the use of nuclear weapons. On the issue of nuclear energy being used for peaceful means, if there is a sufficient substitute for nuclear energy and we could therefore do away with it completely, I think that would be wonderful. However, there is still room for debate." – official statement November 7, 2011

*Statement on Nuclear Energy by
the International Network of Engaged Buddhists*
**Affirming the Value of Life and
Working towards Interdependent Lifestyles**

November 10, 2012

- Highlights the problems of 1) the health of children, 2) the destruction of local livelihoods and culture, and 3) the negligence of government to provide information in Fukushima
- Nuclear energy is 1) a threat to future generations, 2) a basis for nuclear warfare, and 3) a product of the industrial growth economic development paradigm that is destroying environmental integrity of the planet
- 1) Make known the suffering of the people of Fukushima; 2) educate about the real problems of nuclear energy and the alternatives which support and enhance local communities; 3) empower temples and religious groups to become community leaders in sustainable living and right livelihood













Roppongi - don

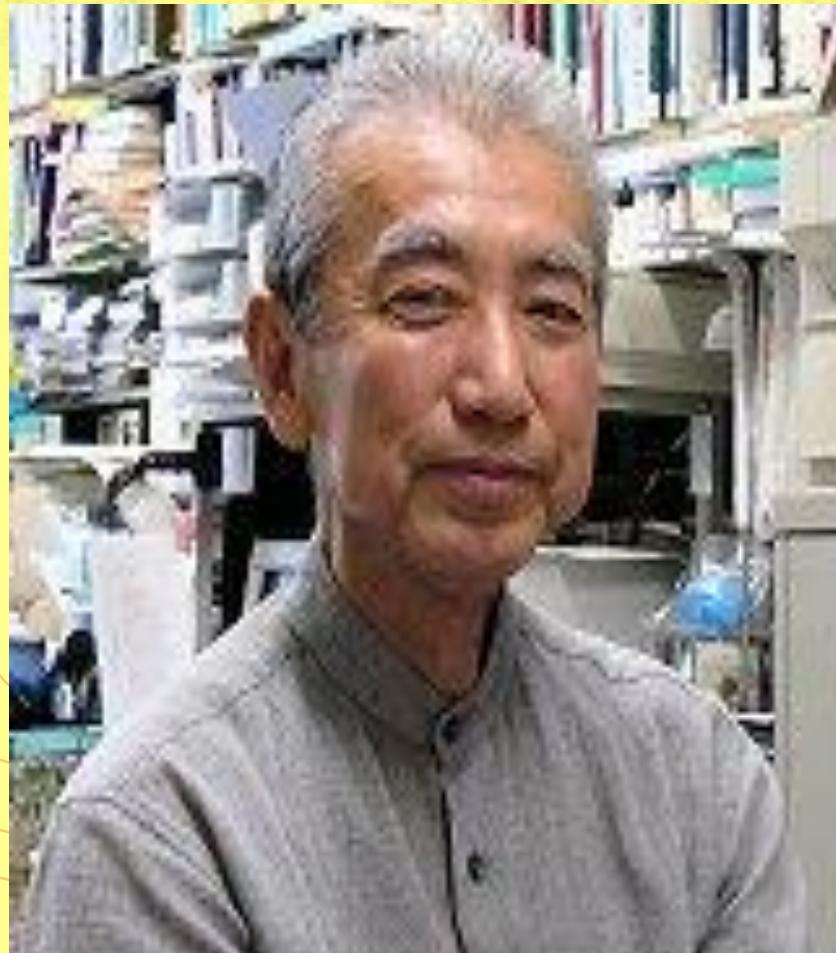




1:43 / 1:52

May 21, 2014: Fukui court blocks Oi nuclear reactor restart in landmark ruling as Rev. Tetsuen Nakajima acts as citizens' group spokesperson

The 3rd & 4th Noble Truths of Buddhist Energy Activism



*Buddhist Economics & The
Choice of Development
Paradigms in Japan
after the 3/11 Fukushima
Nuclear Disaster*

Jun Nishikawa – Professor
Emeritus, Waseda
University
1936-2018



Modern Development Policy in Japan

- The Northeast part of Japan is one of the poorest parts of the country. It provides the role of supplier of agricultural and marine products as well as labor force for Japan's metropolitan, industrial center of Tokyo. It also provides the role of energy supplier to the latter.
- In order that this top-down centralized strategy of development be accepted by rural areas, two policies were adopted: 1) an economic policy of huge “subsidies” or aid were injected in the latter, in particular, in areas that accepted nuclear plants; 2) a cultural policy of huge propaganda advocating that “nuclear plants are always safe, bringing prosperity and a bright future to a region”.

Alternative Development Visions

- In 2009, the Democratic Party of Japan (DPJ) won national elections overthrowing the coalition of Liberal Democratic Party (LDP)-Komeito (based in the Soka Gakkai Buddhist sect) on the platform of: “Emphasis on education rather than cement works”; “Promotion of the New Public Commons (NPC)”; and “Regional Sovereignty.”
- In August 2011, Fukushima Prefecture adopted the “Fukushima Vision on Reconstruction”, and in November, the “Fukushima Action Plan”-accompanied the former. The documents draw a vision of reconstruction for the sustainable development of the prefecture based on recyclable natural energy.
- At the end of 2011, the character *kizuna* 総, meaning “ties” or “relations”, was chosen to represent the year 2011. After the horror of the Tohoku Triple Disaster, *Kizuna* was chosen in contrast to the progressing isolation of individual life in this era of economic globalization.

Buddhist Economics for a New Japan

- Gandhi advocated two wheels for India's independence: autonomy (*swaraj*) and self-sufficiency (*swadesi*).
- This development notion corresponds also to the spirit of the Sarvodaya Sharamadana Movement for village reconstruction led by A.T. Ariyaratne in Sri Lanka.
Sarvodaya—which means everyone stands by him/herself and awakens to the truth—is based on a Buddhist philosophy. It rejects dependency on greed and encourages a life of middle way (moderation) with self-esteem, compassion, and wisdom.
- Ven. P.A. Payutto, a leading scholar monk in Thailand, has interpreted the Thai word for development *pattana*—a transitive verb meaning “to develop from above”—as based on the human tendency toward *tanha* (grasping).

Buddhist Economics for a New Japan

- *Bhavana*—an intransitive verb meaning “to open up oneself to universal truth or enlightenment”—is based on *chanda*, which means right effort to abandon grasping
- *Bhavana* is based on autonomy and self-sufficiency, which is the Middle Way of life and knowing how to be fulfilled. This idea corresponds to E.F. Schumacher’s advocacy for “small is beautiful” and “Buddhist economics”
- Prof. Nishikawa has translated *bhavana* into Japanese as かい・ほつ・開発 in contrast to the typical reading for economic development かいはつ. 発・ほつ is a Buddhist term for opening the mind of enlightenment
- Now, after the 3/11 disasters, the Buddhist notion of development can provide a good and appropriate reference for the Japanese who are in search of the way of post-economic growth.





宗教太陽光発電所

私たちは自然エネルギーの利用を進めます。

English

Powered by Google Translate



現在の総発電容量

2849.23 kW

2849.23kWは、日本の太陽光総発電容量 263万kW (2009年末現在)の0.11%に当たります

年間発電量 285 万kWh / 年間CO₂削減量 1593 トン

(1kW当たり年間約1,000kWhで算出) (排出係数:0.559kgCO₂で算出)

Religious and Scholarly Eco-Initiative

Religious and Scholarly Eco-Initiative

New Solar

SNI Nagasaka Station 8 dormitory buildings 161.32kW

March 23, 2014 in Yamanashi Prefecture: 19 , S: SNI



8 buildings [location] SNI Nagasaka Station dormitory
(Hokuto City, Yamanashi Prefecture)
[Generation capacity] 161.32kW
February [operation] years 2014

Religion and solar power plants

I read an article in each prefecture

Select a State

GO





SEICHO-NO-IE





SEICHO-NO-IE

Office in the Forest

2014.06.27

Fresh air
temp.

19.8°C

Humidity

62 %

SHIMIZU micro grid system



Amount of insolation

208 W/m²PV
GeneratorElectric generation power
92 kWBiomass
GeneratorElectric generation power
66 kW

Battery

Charge (discharge) power
-1 kW
(discharge power: +/ charge power: -)Electric
Power
company

Supplied electric power

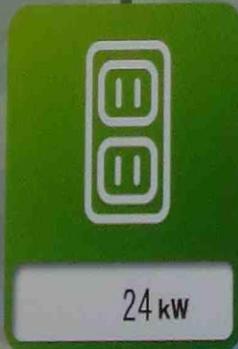
85 kW

(sell: +/buy: -)



12 kW

Lighting



24 kW

Service Outlet



37 kW

Fan, Pump



0 kW

EV charger



Daisuke Kamijou

Saturday at 15:24 ·

...

まだまだこんな所がいっぱいです。葛尾村 50 号
線。



← In the hills of
Fukushima, still 30 times
the International Atomic
Energy Association
(IAEA) recommended
maximum

