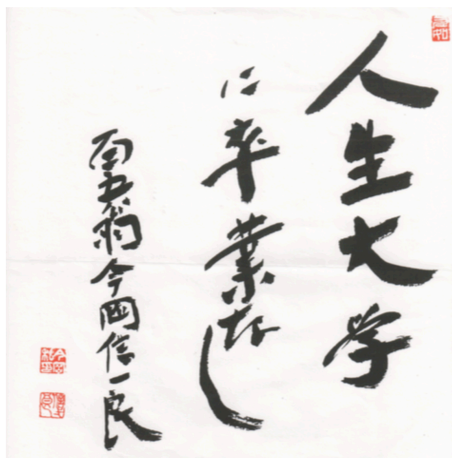


# KIITSU KYŌKAI

(帰一協会)



*"In the university of human life there is no graduation."*

*Calligraphy by IMAOKA Shin'ichirō*

# Cambridge

A short period of  
Seiza Meditation (Quiet Sitting)

Lighting of a candle

Opening words:

Mindful of truth ever exceeding our  
knowledge, and community ever exceeding  
our practice, reverently we meet together,  
beginning with ourselves as we are, to share  
the strength of integrity and the heritage of  
the spirit, in the unending quest  
for wisdom and love.

A short reading and/or talk

Music (optional)

A time of free and open conversation

A moment of silence ended with the  
following words (said together):

We receive fragments of holiness, glimpses of  
eternity, brief moments of insight. Let us gather  
them up for the precious gifts that they are and,  
renewed by their grace, begin to walk a path that  
is safer than the known way.

Closing words by Imaoka Shin'ichirō:

May we all be persistent in a free, creative, and  
universal faith, and go forward for the purpose  
of realizing the Kingdom of God, or Pure Land  
of Buddha, that is nothing but  
the Ideal Community.

Amen.

## A note about the name Kiitsu Kyōkai

### 帰一協会

In Japanese, Kiitsu ( 帰一 ) means “returning” to “oneness” or “unity,” and Kyōkai 協会 means “assembly” or “association” with the associated idea of a “school”, i.e. a place where one gathers together in order to learn and grow. It has sometimes been translated as the “Unitarian Church.”

Kiitsu Kyōkai was the name given to the post-1948 community founded in Tokyo by Imaoka Shin'ichirō-sensei (1881-1988), the twentieth-century Japanese advocate of jiyū shūkyō (自由宗教) which, although it is often translated as “free-religion,” we feel is, today, better translated as, “a creative, free-spirituality.”

A biography and some of Imaoka sensei's writings can be downloaded freely at:

<http://andrewjbrown.blogspot.com/p/free-religion.html>

## A note about Seiza Meditation

“Do not seek, sit down quietly in the country of unconditioned spontaneity. If there is but a space three feet square to sit, the spring of heaven and earth will fill this space, raising life's energy and joy within yourself. Seiza-sitting is truly a gate into great rest and happiness.”— Okada Torajiro (1872-1920)

Seiza (静坐 — literally, “quiet sitting”) meditation was developed and established by Okada-sensei in Japan during the early years of the 20th century and was the form of meditation practised by Imaoka-sensei and Kiitsu Kyōkai. It is exceptionally minimalistic and does not rely upon any external organizations, temples, churches, tithing, dogma, theory, canon, worship, beliefs, literature, scriptures, calendar, prayers, hymns, priesthood, hierarchy, relics, icons, saints, homage, cults of personality, holidays, myths, cosmology, symbols, architecture, laws or commandments. Neither is Seiza tied to particular intellectual, rational or medical ideas or theories. It does not depend on emotion, piety, nor devotionism. It is not otherworldly, mystical, nor renunciatory. It is not tied to a particular race, ethnicity, or culture. It is not congressional and needs no pilgrimage. Nor does it proselytize or support military aggression. To practise Seiza, one needs no group or leader, no visualization, vocalization, counting, or mantra repetition, and no special symbolic objects, apparatus, or clothing.

A video filmed at the Cambridge Unitarian Church introducing Seiza Meditation by Miki Nakura-sensei, and an article about Okada sensei by Joshua Shapiro, can be found at the following web addresses:

Video:

<http://bit.ly/3MTeekB>

Article:

[bit.ly/42hnG6Y](http://bit.ly/42hnG6Y)

## Imaoka Shin'ichirō's "Creed of Life"

In 1973, Imaoka-sensei produced a revised version of an earlier, personal "Creed for Life" written in 1965. As he noted at the time, since the freedom of *jiyū shūkyō* (自由宗教 free-religion or a creative, free-spirituality) primarily signifies individual internal freedom, his "creed" was not binding in any way upon any person who choose to associate with Kiitsu Kyokai. It was simply used in Tokyo as a clear indication of the values and beliefs that guided the life of Kiitsu Kyokai and also as a reference point to help individuals formulate their own creed of life and practise of free-religion.

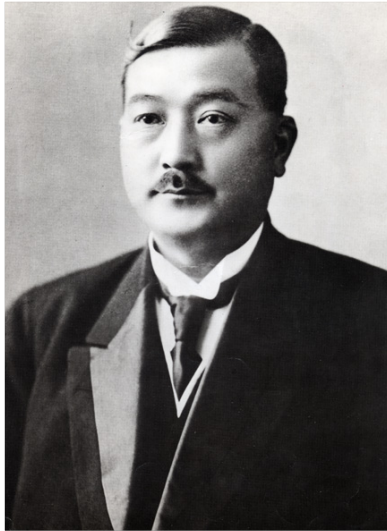
1. I have faith (信ずる *shinzuru*) in myself. I recognize my own subjectivity and creativity and feel the worth of living in life (生きがい *ikigai*). Subjectivity and creativity can be rephrased as personality, divinity, and Buddha-nature.
2. I have faith in my neighbour. The neighbour is oneself as a neighbour. If I believe in myself, I inevitably believe in my neighbour.
3. I have faith in a cooperative society (共同社会 *kyōdō shakai*). Both oneself and a neighbour, while each possessing a unique personality, are not things that exist in isolation. Because of this uniqueness, a true interdependence, true solidarity, and true human love are established, and therein a cooperative society is realized.

4. I have faith in the trinity of self, neighbour, and cooperative society. The self, neighbour, and cooperative society, while each having a unique personality, are entirely one. Therefore, there's no differentiation of precedence or superiority/inferiority between them, and one always contains the other.
5. I have faith in the unity of life and nature (自然 shizen). Life, which constitutes the trinity of self, neighbour, and cooperative society, further unites with all things in the universe.
6. I have faith in the church. The church is the prototype/archetype and driving force of the cooperative society. I can only be myself by being a member of the church.
7. I have faith in a specific religion. In other words, I am a member of the Tokyo Kiitsu Kyokai. However, a specific religion (including the Tokyo Kiitsu Kyokai) neither monopolizes religious truth nor is it the ultimate embodiment of it.
8. I have faith in jiyū shūkyō (自由宗教) [free-religion or a creative, free-spirituality]. While having faith in a specific religion, the endless pursuit and improvement towards universal and ultimate truth is the core of religious life. Such a dynamic religion is called jiyū shūkyō.

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Imaoka Shin'ichiro (1881-1988)



Okada Torajiro (1872-1920)