

Can Religion Contribute To Environmental Conservation?

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Abstract—Modern society is said to be a world of science, but the number of people with religion continues to increase. Science (meaning natural science) has made remarkable progress, and many people believe that science can bring happiness. There is no right or wrong in science itself, it is up to those who use it. People who believe in religion seek something that cannot be obtained through science, the realization of an ideal world free of sadness and suffering in this life and the next. The purpose of this paper is to view religion as a cultural heritage of humanity, and to utilize it to solve the natural environmental crisis, which is a major problem that affects the survival of all things. In order to find concrete solutions, it is first necessary to experience and understand the reality of the natural environment. In religious circles, it is to utilize the primitive religious style of incorporating the natural environment into religious activities, and in general society, the natural environment should be incorporated into daily life. Second, through training, prayer, and meditation, which are the core of religious activities, it is necessary to deepen our awareness of the mysteries of nature and increase our awareness of coexistence with all things. Third, religious organizations should consider how closely they address environmental issues. There are many different types of religions in the world, some of which diverge from each other, but it is not a matter of comparing their characteristics and questioning their superiority or inferiority. This paper emphasizes that religion has the power to solve environmental problems and proposes seven recommendations.

Keywords-Animism; diversity; environmental morality; environmental network; environmental philosophy; environmental pollution; God; Indiscriminate knowledge; mysterious feelings; others within self; science; self within others; symbiosis

I. INTRODUCTION

Is it possible to utilize religion in environmental protection activities? The first obstacle to this work is that religions tend to ignore the realities of the natural world, and therefore cannot adequately address environmental protection efforts. The reason for this is that we feel the absurdity of losing loved ones due to old age, disease, death, evolution (natural selection theory), the food chain, disasters, etc. In other words, we feel that the natural world is unreliable. However, to resolve this absurdity, there is a belief that an ideal world will be created in the afterlife to replace the real natural world, and that individuals will remain in that world as their souls and be able to enter the ideal world. This is religious conviction. In an ideal world, the existence of the Absolute Being, the creator of all things, is more recognized than in the real natural world, and all things can reach bliss depending on how they hold their consciousness. If the Absolute desires the bliss of all things, there are a wide variety of ways to respond to that, since all things are diverse. Bliss is also subjective, so when it comes to achieving bliss through religion, possibility is applied rather than absoluteness. Where does this desire for an ideal world come from? This is a belief in the continuity of consciousness and an attachment to life that sees it as always improving. Faith denies the absurdity of the natural world and strongly affirms the ideal world of the afterlife, consistent with the consciousness that expects the continuation of life. Science deepens our understanding of nature by logically analyzing matter and investigating its composition and structure without targeting consciousness. This understanding tends to be limited, leading to drug poisoning, traffic accidents, nuclear weapons development, global warming, an increase in extinct species, and environmental pollution. Religion, on the other hand, focuses on consciousness as a way of thinking and pursues holistic knowledge based on comprehensive knowledge that includes the life of an individual. We all ask why natural phenomena and the universe exist. This tendency is strong in young children. The question of "meaning" is considered to be one of the origins of religion and science. Science is limited to logic and matter, but it elucidates phenomena experimentally, empirically, and uniquely. While some people believe that the purpose of religion is to find a

peace of mind that can counter life-threatening anxieties, religious people, especially Christians, believe that personal bliss lies in "love" and "service" to others. This helps develop a sense of solidarity with others. Religion is a holistic understanding based on intuition inspired by nature, that is, the belief in the meaning of the existence of all things, from humans to living things, and the belief in the power that governs all things through faith. The reasons why religion has lost credibility are: First, religion is thought to be illogical because it is indiscriminate knowledge that goes beyond specific objects [1] and cannot be confirmed by experiment. Second, there is the spread of religious substitutes. It is the use of natural science and technology, including medicine and medicine, which have the same effect as religion. Oriental Hinduism seeks cosmic consciousness and bliss through union with God, as preached by the Upanishads. The same is true of Western mysticism. However, the same bliss can be felt by people who take the drug LSD [2]. However, there is an anecdote that when Zen Master Dogen, who lived in the 13th century, was a monk studying abroad in the Tang Dynasty, he told a monk who was cooking, "Replace cooking time with training and attain enlightenment." The monk said, "Cooking is also training to attain enlightenment." The effects of taking LSD, which ignore the process that leads to bliss, are different from religion. Furthermore, most of the pains of sickness that religion once tried to alleviate can now be achieved through advanced medicine. The use of natural science and technology promises further relief from the drudgery of everyday life, not just in medicine. The third issue is the ineffectiveness of religion. Unfortunately, the answer to the question of whether religion meets the needs of individuals and society is the following fact. Among young people, there is a continued shift away from religion and support for war by religious organizations. There are sects here that support large countries that continue to invade by force, but even though their purpose is to encourage the people of that country, they have lost the trust of believers around the world. It must be said that support for armed invasion deviates from the original purpose of religion. The environmental destruction caused by war is deeply related to the development of science and technology related to the development of nuclear weapons. When solving environmental problems, it is essential to think from the perspective of metaphysics such as religion and philosophy [4]. It is clear that the nature of religion allows us to adequately respond to environmental issues, especially coexistence with all things. This paper examines the original purpose of religion, glimpses the origin and role of religion that began at the same time as the origin of humanity, and examines from the standpoint of environmental philosophy whether religion contributes to environmental problems, which are a global crisis.

II. What is religion?

1. Purpose of religion

The purpose of religion is related to the origin of religion, and as James explains, it is anxiety and its resolution [5], that is, it is a comfort that counters the various anxieties associated with life-threatening aging, illness, and death. The growing number of religious people around the world represents an expectation of peace of mind that cannot be found in today's scientific universalism. Religion aims to unite the power behind nature that moves nature, the creation and order of all things, and the power of compassion that bestows bliss on all things. The ideal world full of peace, comfort, and freedom brought about by this integration is not the real natural world, a world of environmental pollution, disasters, and the survival of the fittest. This is the ideal natural world that environmental philosophy aims for. The purpose of religion is personal, but as a religious community expands, its influence becomes more pronounced, but when a dogma is imposed, its influence extends to families, tribes, and nations, and it loses its original purpose. History has shown that it defies even natural science [6].

2. Origin of religion

1) Anxiety and its resolution

While science is intellectual, art and religion are specially connected to the emotional aspects of human life. Religion is said to consist of two elements: anxiety and its resolution (James) [7]. Animals also have religious feelings, and the fear and awe they show toward thunder and earthquakes are very similar to the religious feelings of humans. The feeling of awe in animals is connected to the tendency of primitive peoples to humanize inanimate objects. There is no fundamental distinction between animals and humans in mental and moral capacities (Karsten) [8].

2) Overall feeling of childhood

Religion gives humans a sense of wholeness that they had as children, but loses when they are separated from their parents (Jung) [9].

3) Religious feelings are mystical feelings and belong to a fundamental part of our activities. (Carrel) [10].

4) Faith in God and confidence in the immortality of the human soul.

According to Windelbandl, natural religion has two elements. It is the belief in the existence of the only good and good God, the creator and ruler of the world, and the belief in the immortality of the human soul [11]. Even today, the immortality of the soul is believed to be through reincarnation. Materlink reports using reverse hypnosis to make people talk about their past lives [12]. Although Eccles affirms the immortality of the soul from a physiological standpoint, Sprei denies this using the theory of complexity.[13]

5) Animism

Tylor is considered the founder of anthropology, and through his investigation of primitive cultures he found

that religion is a spiritual entity, and this belief is at the heart of animism.

Because all things have souls, they can exist independently even when separated from living things themselves. Spiritual beings refer to soul, ghost, spirit, demon, deity, and god. The idea of a soul arises from the explanation of the observation of the phenomena of dreams, hallucinations, selflessness, and death.[14]

6) General opinion

The origin of religion is said to originate from surprise and anxiety, but aging, disease, and death are the biggest fears that can occur in our daily lives. Advances in medicine have led to the mechanisms of aging and diseases being clarified and treatments are progressing, but on the other hand, man-made disasters are also becoming more serious, including global warming, environmental destruction such as the increase in extinct species, war, the development of nuclear weapons, drug damage, and traffic accidents. etc., threatening the survival of living things. Many religious organizations are complicit in war and nuclear weapons, and many young people doubt the dignity of religion. In addition, there are stories about the afterlife, rebirth, and reincarnation, but people tend to lose the meaning of life because they are not sure about the meaning of death. The fear that the sense of self that existed during life will be destroyed at death remains unresolved. We carry out life activities, but these are considered to be both coincidences that differ from the law of causality of nature, and necessity that follow the law of causality. In our way of thinking, natural science treats the natural world as something materially "meaningful." The change in consciousness brought about by religion aims to view the natural world as meaningful and to become one with the forces behind it. All things are creations of that power, and peace is bestowed upon oneness with that power. Viewing all events in the natural world as meaningful is in line with human thinking tendencies and is called intuition. This is the basis for the concept of God, which will be discussed later.

(1) Derived from surprise

① Intuition tells us that nature has a creator.

Ancient humans accepted the creation of all things, especially the existence of extremely sophisticated living things, as a matter of course by the Creator.[15]

② Obtaining daily sustenance from the blessings of nature

Our ancestors harvested and hunted according to the season.

③ Science and technology from natural mechanisms

Scientists try to understand the subtle mechanisms of nature through natural observation, but they have not yet been able to reach its depths. Therefore, it is expected that advances in natural science will continue.

(2) Derived from anxiety

Politics, economy, and religious life seek stability. Humankind has proposed political and economic systems to achieve a stable daily life. In contrast,

religious life was conceived as stability as a matter of the spirit.

① Burial

Primitive religions cannot understand the religious beliefs and rituals of ethnic groups apart from the worship of dead spirits and ancestors. In the world of animism, it is believed that even the dead have an influence on the living. The origin of burial is not only to ward off the fear of evil spirits that bring disasters such as disease, but also to pray for the resurrection of the dead. Burial practices are based on cultural backgrounds with developed symbolic abilities, as seen in Neanderthal burials [16].

② Daily life

In a world where all things are alive, people who have trust in God and are highly sensitive have an influence on society as agents and shamans. Tributes were given to the gods and Buddha, and temples where the gods and Buddha resided. Temples, records of ancestors, works of art, and myths all had their own meanings. Since Descartes, the power of animism has diminished as spirit and matter have been sharply distinguished.

③ Countermeasures against foreign enemies, war.

Natural disasters, wars, and diseases were considered to be caused by evil spirits, and evil spirits were exorcised through various prayers and events.

3 Form of religion

1) Natural religion

A characteristic of primitive religions is that they are closely tied to the natural environment. According to Tylor, whose primitive religion is characterized by animistic belief in the existence of gods in all things, humanity has believed that since primitive times, all things, from animals and plants to inanimate objects, have souls and are therefore living and working. Curiosity is seen in childhood in animals and humans, so it can be said to be a pre-learning trait. When logic and faith are added to this, it becomes science and religion. In primitive religions, science was underdeveloped, so religion centered on human senses surpassed science. Myths, art, and theater express that everything exists and is alive. Even when people's ancestors died, their spirits continued to influence the real world. All things exist, even inanimate objects contain life. Eventually, polytheism was unified into monotheism, and religion was organized and developed as a cultural and social enterprise. With the development of science, the elucidation of nature as a material progressed, but the problem of consciousness remained unresolved.

2) Modern religion

With the spread of positivism due to the spread of science, modern religions changed from polytheism to monotheism without pursuing mysticism, and began to specialize in rituals such as ceremonial occasions. Nature is separated from the natural environment. It is becoming rarer to feel nature close to us. Systematization for the maintenance of the following religious organizations is progressing. As environmental problems become more serious, the

role of religion is once again being questioned. These are the sanctity of life and all demands related to this. It is not a tool that prioritizes the interests of individuals, families, ethnic organizations, or nations, as we once sought, but rather the bliss of the whole in cooperation with each other.

(1) Institutionalization of religion

When a religious organization is formed in any religion, it establishes a hierarchy and enforces its doctrines thoroughly. It is a system that places the head of the sect and the god's representatives at the top and the ordinary believers at the bottom. This is a hierarchy of authority. Every time a fact that contradicts the church's doctrine comes out, it causes chaos, and when the religious organization gains political power, it attempts to exercise oppressive rule. Even today, it is linked to politics and causes harm from the standpoint of protecting the environment and human rights. There are religious organizations that support great powers that continue to invade neighboring countries, but they only appear to be abdicating their obligations. The purpose of expanding the operational management system of a religious organization is to increase efficiency by stratifying authority, but this may be detrimental to the cultivation of the original religious spirit. Religious organizations that are hereditary rather than led by a spiritual leader can be just as harmful as forced donations.

(2) Gaining believers

Missionary activities are well known in Christianity, but missionary work is also carried out in other religions. This is intended to increase the number of believers and is expected to form a religious society.

(3) Offering

Funds are required to maintain an organization's operational management system.

No donations are required as long as religious activities are carried out independently.

Problems often arise by focusing on the management system and not seeking the original faith.

(4) Establishing authority through art

In Christianity and Buddhism, famous painters and sculptors were mobilized to display their works to establish their authority, but depending on the cultural background, the works were created to represent Christ and Buddha appropriate to the country and ethnicity. For example, in ancient Egypt, the statue of Poseidon, the god of the sea, was a simple standing statue reminiscent of ancient divine statues, but in ancient Greece it was replaced by a dynamic young man. Although this is an attempt to visually capture the hierarch of the past, the actual image of the hierarch is forcibly visualized, which may have a negative impact on the content of the doctrine. Icons, paintings, and sculptures are prohibited in Islam.

4. What is God?

1) Bergson's concept of God

God is defined as infinite love. People who have been touched by this love are called mystics, and everyone has an inner mystic. Unlike the "closed society" that excludes others, we can hope for the

realization of an "open society" that welcomes others with love.[17]

2) Proof of the existence of God

Scientific cognitive abilities cannot prove intuition. Even if intuition can be analyzed and clarified logically, the reverse cannot be done. Proof is based on logical methods, but current scientific cognitive abilities are not at a stage where they can replace intuition to grasp the whole picture.

Gregory (Ed.) has articles on intuition. *"This is, essentially, arriving at decisions or conclusions without explicit or conscious processes of reasoned thinking. It is sometimes thought that intuitions are reliable. . . In short, intuition means perceiving things intuitively rather than logically. Although intuition has been neglected due to the spread of scientific thinking, unconscious behavior based on intuition is dominant in daily life"* [18].

(1) God is the object of intuition about existence.

For example, an infant cries and asks for its mother. This is not logic. It is an intuition. There is no question whether the mother is present or not. However, it is natural for young children to have a mother. They are looking for a mother based on instinct, not something that proves their existence.

(2) It is natural to seek God in the midst of instability.

Financial concerns, family misfortune, health issues, political instability such as wars, etc. continue every day. When people don't see a solution, they ask for God's help. This is a very natural requirement of living within the framework of nature.

(3) God is the mother that infants seek.

The infant has a mother who responds to her own needs. When the infant grows up and enters society, she learns the limits of a mother's power. In this sense, it is close to Jung's view. As children grow into adults, their concept of God expands, and God becomes the source of happiness for all things. According to this concept of God, those who believe in God will not cause misfortune to anyone to seek the happiness of living beings, individuals, species, nations, and nations. However, the happiness that people seek from God is so personal that they do not consider the impact on others. It is an anti-religious activity that goes against the concept of God, as seen throughout history, because it seeks exclusive happiness as an extension of the individual as a family, tribe, or nation.

(4) The existence of God is not something that can be proven.

As long as we believe in God, God is a great being who gives us a sense of existence accompanied by a sense of security. In this sense, God is the foundation of existence. As soon as we are born, we are thrown into a world of anxiety about old age, illness, and death. Just as a child's mother's existence is an object that satisfies his or her sense of security and hope, if God does not exist, our existence will be threatened. The meaning of our existence is lost. Our consciousness of existence extends from this life to the afterlife, and the concept of immortality is born.

(5) God's existence is caused by natural observation

When the time comes, living organisms change generations. When the memories of the dead are fresh, the concept of rebirth and resurrection arises. In addition, a sense of symbiosis occurs when humans can communicate and share roles across species, as seen in the encounter between *Canis lupus familiaris* (carnivora, canid family) and humans. The concept of God stems from the ability of our ancestors to intuitively sense the power that governs the natural world. What makes us happy is the realization of our ideal world through this world, and the afterlife. In religion, we believe in divine creativity by observing the natural world and inferring a designer from natural systems. Nature creates life through substances over a long period of time, and life then develops creativity and consciousness, and explores nature to make inventions and discoveries. What is this substance? If there is no wisdom in this substance, it is impossible to explain the activities of real life. The concept of God is born when we question the mechanism that brought this substance into existence, or the existence of an intelligent being. The existence of God begins with observation of nature. In spring, plants begin to bud, and living organisms change generations. The concept of rebirth arises. Additionally, a sense of symbiosis arises when communication and division of roles are possible across species. Ancient people formed the concept of God by sensing the forces of nature behind the intuition of their ancestors.

3) Need for God

(1) Requirements from the real world.

Looking at the breakdown of the number of believers in the world's major religions, in 1995, Christianity accounted for 33.7% of the world's population, Islam 19.2%, Hinduism 13.7%, and Buddhism 5.7%, and in 2016 they would be 32.9%, 23.6%, 13.7%, and 7.0%, respectively. The growth rates for Christianity and Islam are 97.7% and 122.8%, with Islam growing rapidly[18]. The reality is that the majority of people in the world seek religion. The main religion's claim is the dignity of life. This is the realization of symbiosis in environmental issues, so religion can be actively involved in environmental issues. Jesus says in the Sermon on the Mount, "The pure in heart will see God." Purity of heart refers to the mind of a child in its infancy, where there is no gain or loss. God refers to great support, love, and great comfort, but in this world it refers to the environmental network that is the force that keeps us alive. Religion believes that the creator of this network is a personal creator, God, and science claims that it is a force of nature, but there is no evidence for either. The awareness of being "protected" by this network recognizes the power of God and creates a state of security. Consciousness without gain or loss can be achieved through meditation. Alternatively, by learning about environmental networks, which are systems for helping each other, we can become aware of the content of emotions through impressions and empathy. If we can be moved by the lives of others and

empathize with them, networks of ourselves and others will be connected. This is because how others live their lives influences their own lives. It doesn't matter whether the other person is alive or has already left this world.

(3) Physiological demands.

If we feel that we are protected by a greater power, we will have a sense of physical or mental security even if the natural environment is affected by unexpected natural disasters, aging, disease, death, etc. This is due to instinctive imprinting.

① Brain function

The brain has developed by thinking and understanding the mysteries of nature. The brain is a tool for solving the mysteries of nature. The belief that the brain can solve all problems cannot be explained by the belief that the brain is the supremacy of intelligence, which is causing environmental pollution one after another. Although the brain exhibits excellent characteristics for logical processing, it tends to view things in a limited way, indicating that it is not good at religious comprehensive knowledge or Buddhist indiscriminate wisdom. This is the result of emphasizing only intellect and ignoring emotion and volition among the intellect, emotion, and volition that support oneself through the presence of others. The field of emotions is related to religion, but research is still in progress. Environmental issues affect others. In the past, frontal lobectomy was used to treat schizophrenia without considering the side effect of personality disorder. The case of a nuclear reactor losing power due to an earthquake by underestimating a natural disaster is still fresh in our minds.

② Emotions are what move living things

What moves living things is emotion, or emotion. The same goes for humans. What drives people to science and religion is curiosity and the feeling of knowing mystery. Added to that is joy, anger, sadness. Science considers the external world as material and develops through logical thinking. Religion is not the logical thinking of material analysis, but a reform of consciousness. Question the meaning of the natural world and the meaning of oneself, discover God, and seek salvation. The people who made the atomic bomb were afraid that their opponent, Germany, would use it. In the United States, a Jewish team led the Manhattan Project, which used the atomic bomb against enemy Japan to promote the power of the bomb [20]. This is the beginning of the deliberate and large-scale environmental pollution caused by science. Environmental pollution is caused by the lack of multidimensionality in the brain. In other words, it is caused by getting caught up in the efficiency of the result and overlooking or ignoring defects. Natural science examines the trees in the forest, but religion looks at the entire forest, including the self. In environmental philosophy, natural science views nature as a collection of individual diversity to be investigated, while religion views nature as an environmental network in which all things are

interdependent. In other words, science aims to elucidate matter through observation of nature in the external world, and religion aims to reform consciousness through observation of nature within oneself. Question the meaning of the natural world and the meaning of oneself, discover God, and seek salvation.

The mysteries and revelations of religion should be found by anyone, anytime, anywhere, without requiring special abilities, as long as they promise happiness for all. It is not something that is given by force, but something that is sought out as needed.

4) Significance of existence of religion

Religions that seek spiritual deepening have become common across generations of all ethnic organizations. Religion is a cultural heritage inherited from our ancestors. Even though science has evolved and become popular, people still demand what they want from religion and what science cannot provide. It is said that religion discovers mysteries and revelations, and science discovers wonders. The meaning of this is that in religion, the more one believes in the existence of gods and Buddha, the more they discover mysteries and revelations, but in science, a mysterious phenomenon captures one's curiosity and one attempts to analyze the phenomenon. Exploration of the natural world becomes a natural science that deals with the external nature that exists outside the self, and a religion that deals with the inner nature that exists as consciousness within the self. Nature handled by both is nature that confronts the self. Insofar as the self seeks a relationship with nature, one discovers a relationship between nature and the self that is built into the self. In other words, we can find the meaning of our existence in nature. Science allows us to understand nature, and religion gives us a state of spiritual peace and enlightenment. However, since the nature given to us is part of Mother Nature, it is imperfect and requires correction and modification. By integrating nature with us, in other words, by viewing nature as an extension of our minds and bodies, we can move closer to achieving our goal of clarifying the significance of our existence in nature. If we are aware that the nature we confront is our identity, we cannot treat it carelessly. Both science, which examines and understands our external nature, and religion, which is inspired by external nature and seeks solace in our internal nature and consciousness, are essential for survival in this world. God is the reassuring force that the survival instinct seeks. God protects and nurtures all things and is the object of our ideals, but ideals are renewed through spiritual growth. We feel things through our instinctual intuition. It is not a religion unless God is recognized everywhere and by everyone. God is receive mystical experiences and revelation directly. a mystery and a revelation. The Ten Commandments of Moses and the words and actions of Jesus are recorded in the Bible as revelation, but to change consciousness, it is effective to However, when observing nature, we also acquire consciousness that transcends our own

limitations through emotions, empathy, and meditation. Not everyone can attain consciousness by directly receiving mystical experiences or revelations. Because it requires special abilities and effort. If God does not save all things, then God is not a God who loves all things. If we treat people with special abilities or hard workers as objects of salvation, we end up discriminating against people who don't have them. If God wanted to save all things, He must have prepared a certain way for the powerless so that they could find their own way. God's representatives are callous towards the downtrodden, the weak, and the disabled. This is because they preach that there is nothing they can do about it in this life, but they will definitely be rewarded in the next life. Even though the sufferings of this world weigh heavily on them.

5. Religious characteristics

There are certain things that are required in order to aim for union with God.

1) Precept: self-restraint

Precepts cover all aspects of religious life, but the main ones are (1) sacrifice, (2) non-killing life (precept), and (3) anti-war. One is forced to control one's own desires and make self-sacrifice to offer something important. Strict discipline and self-restraint are mandatory.

2) Coexistence with living things

The precepts recommend coexistence with living things as a precept against killing. In environmental philosophy, plants and animals are environmental heritage, and coexistence with living things means preserving biological heritage and respecting species diversity. Christianity, Islam, and Hinduism preach non-killing life, but they also accept meat-eating. Primitive Buddhism preaches the non-killing life of all living things and prohibits eating meat, but allows vegetarianism. Although eating meat is strictly prohibited in Jainism, foraging is also restricted. Vegetables that are susceptible to insects are strictly prohibited. To address environmental issues, meat substitutes are being developed using plants, but it is hoped that eventually food will be sourced from inorganic materials. The reason for this is that as the number of extinct species increases, there is a continuing trend not to kill animals or to dislike leather products. Buddhism is widely practiced in East Asia and Southeast Asia. These areas are based on an agricultural lifestyle that is blessed with nature, and the central teaching is the idea of coexistence between humans and nature. Humans and all living things on earth are equal. In Christianity, the idea is that humans rule over nature and that all things are under human control, but now it approaches the idea of symbiosis from an ecological perspective [5]. However, in Christianity, the idea of animal welfare that goes back to Spinoza and Kant states that animals are under the control of humans.[5]

3) Meditation/prayer

The aim is to achieve a consciousness of nothingness to abandon preconceived notions, or to change one's consciousness to increase one's awareness of dependence on God. It has been

empirically confirmed that meditation and prayer create a sense of coexistence. There is research into the physiological mechanisms of the stress-free state that meditation provides, but this is not research into mysticism, which is the essence of religion [21].

4) Faith

Faith in Christianity is an unconditional trust gained through suffering, and is more than and different from doctrinal and ethical recognition. Also, the Christian way of thinking is based on faith, and those who truly believe in it will not ask for anything. That person has found truth in God's word [22]. All cultures, including science, have grown and continue to grow even now, based on the belief that human existence has meaning [23]. By taking refuge in the gods and Buddha through faith, one can discover revelations rich in mysteries. It uses networks that help each other to enhance their abilities. Science, on the other hand, discovers the wonders of the real natural world. Science advances by harnessing the power of nature. Science is a material force, but behind it is curiosity. Curiosity is a mental power, and we can learn how to use it by leveraging our networks. Examples include converging curiosity and increasing solidarity to win a war or increase a company's operating profits.

5) Worship

According to Russell, joyful contemplation, awe, and a sense of mystery constitute a higher form of worship [6].

6) Art

Science is intellectual, but art and religion are connected to the emotional side of humans [24]. Christianity, Buddhism, Hinduism, and other religions willingly incorporate works of art, but Islam prohibits them because they are associated with idol worship. Expressing a sublime concept in a work of art is easy to understand as it embodies the concept, but there is also the problem that if it becomes fixed, it can be detrimental to faith.

7) Life after death

Many religions guarantee a life after death, but they assume good deeds during life. Actions refer to all behavior during life, such as words, thoughts, intentions, etc. Goodness depends on the revelations and mysteries experienced by the founder, but it is often in line with public order and morals in social life. There are people who preach the existence of a life after death, such as reverse hypnosis (Maeterlinck, M.) [12] and spiritual mediums (Sharp, H.) [25], but there is no way to prove this. Believers who believe in religion look to religion to relieve their anxiety after death, but Russell argues that awareness of a continuous and fulfilling life can eliminate anxiety after death [26]. There is often a debate about whether there is a life after death, but there is an opinion that there is nothing after death. However, modern physics is changing the concept of nothingness. It is said that matter was created from high-energy nothingness. Zen Buddhism seeks stability and freedom of consciousness by seeking nothingness. We need to change our concept of nothingness.

III. Does religion meet our needs?

1. Real society and religion

In recent years, with the remarkable development of science and technology, people have tended to distance themselves from religion. The reasons for this are that religion does not offer any more practical benefits than science, that there are no reliable mystical phenomena, that it is not blessed with charismatic leaders, and that it is confusing to resolve the contradiction between the ideal society described in the scriptures and the real world.

2. Substitute for God: The Rise of Science

1) Expectations and limitations of science

According to Galilei, the father of science, there are two books written about God. One is the Bible and the other is nature itself [27]. In areas beyond the reach of science, the only option is to believe in the Bible, but the Bible should be revised based on scientifically proven facts. Galilei says that the books of nature can be deciphered through mathematics. Mathematics is a representative of logic. No one can decipher God's word from observation of nature without a talent for mathematics. Science lends its power to medicine, convenience, and labor saving, and no one can escape from its benefits. Environmental destruction continues as a side effect. For example, mass preservation is effective, making it possible to capture large quantities of plants and animals. As the development of fields, mountains and rivers progresses, it not only increases the number of extinct species, but also causes the spread of viruses that have lost their homes. In order for development to become viable as a business, the purchasing power of consumers is at work. It is necessary to change the mindset of not only developers but also consumers themselves. This earth is becoming more difficult to live in day by day. Science reveals how nature works, but it is partial and limited because it focuses on curiosity. Although the application of science may be useful for convenience in daily life or for political ambitions such as the development of nuclear weapons, it does not solve personal problems.

2) Science and religion

(1) Bergson's truth

According to Bergson, there are two types of truth: "scientific truths" (les vérités scientifiques), which are intellectual and scientific inquiries, and "sentimental truths" (les vérités de sentiment), which are spiritual deepening. Despite the importance placed on scientific truth and the development of material culture, we have not been able to solve the various problems we face today, such as war, hunger, and discrimination. It is necessary for the two types of truth to cooperate in a complementary manner.

(2) Science, religion and the natural environment

① Both science and religion are based on observation of nature.

The ideal world that science seeks through natural observation begins by investigating whether nature is dangerous, and focuses on creating an ideal natural environment that is convenient and disaster-free. Religion, on the other hand, recognized the

personality that controls nature and chose to seek its great protection. This is a survival instinct that is recognized not only in humans but also in animals in general during early childhood. As long as life continues, curiosity and the pursuit of an ideal world will never stop. Although the results of this pursuit have not been completely satisfactory, some results have been achieved.

i . Science and religion are still developing. Neither is at a stage where they can fully meet the demands of survival on their own. This is because there are many unknown parts of the nature that science aims for, and analysis is insufficient, and the happiness that religion aims at for all has not yet been realized. New science and technology will cause the severe environmental problems as long as users prioritize their own convenience. Scientists must always consider how their results will be used. How to manage Pandora's Box is a problem for humanity as a whole.

ii . Science develops through specialized knowledge and intellectual ability, but in religion, the goal is to achieve happiness for all. Scientists can develop science if they have specialized knowledge and intellectual ability, but in religion, the goal is to achieve happiness for all, so requiring special abilities would go against the original purpose. The benefits will be given to those with special abilities, and happiness for everyone will not be realized. To get results in long-term training and to gain sensitivity to the sacred and mystical, one must follow the doctrine. In other words, by following the doctrine, one can reap the fruits of long-term practice and mystical sensibility. It is important for each individual to feel it in their own way, and other scriptures, leaders, and religious organizations should respect the individual and give advice to improve their abilities. This is because personal happiness depends on personal sensitivity. Others cannot replace an individual.

② Thoughts on science and religion

It is said that science discovers wonders in nature, and faith in God discovers mysterious revelations. Science is guided by curiosity and requires logical thinking to analyze natural phenomena, which requires intellectual ability and, on top of that, a sensitivity to things, the so-called ability to notice. Because science is obsessed with curiosity, its response to individuals and adaptation to the environment is limited and partial. Religion, on the other hand, requires comprehensive knowledge, a tolerant spirit that lets go of egoism and embraces nature itself. Religion is not the logical thinking of material analysis, but a reform of consciousness. Exploring the relationship between the natural world and the self, and the meaning of the self. The meaning of self is connected to finding God and seeking salvation in the fears and expectations of the natural world. In other words, religion promises the realization of individual happiness. Curiosity in natural science is also a survival instinct, but it is objective, and its results are not for individuals but for the general public. Those who aim to pursue science

require specialized intellectual exploration methods and enthusiasm. Whether it's science, religion, or environmental philosophy, we can learn the depths of nature through natural observation. Science aims to elucidate matter through observation of nature in the external world, and religion aims to reform consciousness through observation of nature within oneself. Environmental philosophy proposes the ideal state of the real world based on observations of nature both within and outside of oneself, from a comprehensive standpoint of science and religion. From the standpoint of new environmental protection, science and religion can be compared to a two-horse carriage. Coachman is an environmental philosophy.

Origin	Observation of nature within and outside of oneself		
Distinction	Religion	Science	Environmental philosophy
Purpose	interpret the meaning get peace of mind	guided by curiosity check the facts of the meaning	environmental protection (realization of symbiosis)
Intellect	Intuitive knowledge	Discerning knowledge	Fusion of intuitive knowledge and sensible knowledge
Range of intelligence	Overall (Happiness in life)	Partial (elucidation of matter)	Realization of the ideal (consciousness) Analysis of the environment (science)
Consciousness	Devotion to the power of God	Experimental Confirmation	Self within other Other within self
Characteristics	Perceiving events in multiple senses Tolerance of mystery	Perceive events in a unique way Demonstration	Respect for diversity and environmental networks

Table1. Religion, science, and environmental philosophy

Observing nature increases the fear of old age and death, and some people turn to religion to escape from that fear, while others choose science out of curiosity through observing nature. Environmental issues require scientific analysis to understand the current state and future of the environment. Environmental problems must be solved by everyone involved in the environment. If we have a religious feeling for coexistence, there is no need for conscious effort. However, even if we do not have religious feelings, the question is not only whether we have empathy and deep feelings toward the natural ecosystem, but also whether we can be conscious of self within others and others within self. It is known that intuition precedes our thinking and that this intuition is influenced by experience and preconceptions. The way to avoid this is to incorporate the effect of awareness, which is a chance effect.

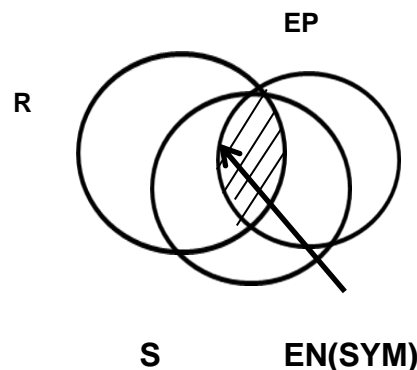


Figure 1 Relationship between religion, science and environmental philosophy
 R; religion, S; science, EP; environmental philosophy, EN(SYM); environmental networks(symbiosis).

Religion is a personal reform of consciousness that seeks to find enlightening mysteries in nature. Science is a logical exploration that reveals the physical mechanisms of nature. Environmental philosophy discovers the environmental morality that we should uphold in the actual natural environment, and explores the ideal state of the natural environment through the cooperation of science and religion.

IV. Religion and environmental issues from the perspective of environmental philosophy

1. 7 Proposals from Environmental Philosophy to Religion

1) Proposal 1. The concept of God should be considered as the basis of self-existence.

The basis of self-existence is the awareness of finding in the natural world the power that governs the ideal natural world and coexisting with that power. Faith is surrendering one's sensibilities to its power. The act of finding an ideal in the natural world and the idealized natural world become sacred, and nature conservation becomes a sensitive and conscious effort to achieve the ideal. In environmental philosophy, the concept of God is interpreted as wisdom in the natural world. Physiologically speaking, this wisdom not only creates the physicochemical mechanisms of all things, adapts them to the environment and functions in an evolutionary manner, but also forms the mental structure that is prominent in higher animals. The mind arouses an interest in the phenomena of the natural world, analyzes them scientifically, or forms religious comprehensive knowledge and drives new acts of creation. The concept of God is a moral norm for decision-making. In the natural world, it becomes an environmental moral decision. In the natural world, there are natural disasters and food chains that are inconvenient for survival, but in the inner world (spirit) of the natural world, we advocate coexistence with conscience, ideals, justice, and freedom, and in the external world, we create a symbiotic society (symbiotic networks where we help each other). To avoid the realization of coexistence being arbitrary, it is desired from a religious perspective that there be a change in consciousness from individual consciousness through meditation and prayer to indiscriminate wisdom [1], which is religious comprehensive knowledge. In environmental philosophy, this consciousness is considered to be one of God's graces, and the exercise of this consciousness is referred to as walking with God.

2) Proposal 2. Science should not conflict with religion

All things are originally creations of nature. Religion, like science, is an understanding gained from observing nature. Everything is originally a creation of nature. Religion, like science, is the recognition gained from observing nature. While science is intellectual, logical, objective, and limited, religion is an individual, emotional, and comprehensive knowledge of nature. Specifically, the origin of religion is due to surprise and anxiety. Surprise is the arrival of

the harvest season, and anxiety is the feeling of wanting to be a stable existence due to a sense of helplessness and recognition of limitations in the face of stabilizing factors such as aging, disease, death, and natural disasters. It is the object of emotional relief. Because of their emphasis on dogma, they denied scientific knowledge or were considered anti-religious, but this is a problem that differs in the way they observe nature. Since all things are originally created by nature, they cannot survive apart from the natural environment. The natural environment provides hints for survival. The unknown natural environment gives us the value of exploring ways to live.

3) Proposal 3. The advantages of religion should be utilized for environmental conservation.

(1) Due to its imperfections, science can easily become a source of environmental pollution.

If we list the global problems caused by the influence of science, the most important environmental damage is climate change. Climate change refers to changes in temperature and weather patterns over long periods of time. Climate change causes higher temperatures (global warming), more damaging storms, more droughts, warmer oceans and sea levels, fewer species, food shortages, increased health risks, poverty, and forced migration. Climate change has been thought to be caused by human activities since the 19th century. These include the use of fossil fuels that produce greenhouse gases, deforestation, and wars that are not directly related to daily life. A concrete example of war is an armed invasion by a nuclear power, and there are concerns about the development and use of nuclear weapons. In response, NATO countries provide arms support to non-aggressor countries, but due to the fear of World War III, even though they provide small-scale arms support, there is no end to the war in sight. Environmental destruction continues to increase. The destruction is expanding and continuing. Even if we appeal to the world for justice, international organizations are unable to take steps to end the war because an armed invader country has the right to veto it. The reality is that no country will take action that goes against its national interests, even if it is just. This raises questions about how international institutions and dialogue should be. Environmental destruction caused by deforestation, etc. is a cause of insufficient protection of wild animals. Health hazards such as viral infections caused by wild animals that continue to invade human living areas have been reported. Now is the time to reconsider conserving biodiversity and building an environmental network that benefits all living things. Typical environmental problems are those related to global warming, food crises, infectious diseases, and wild animals. Possible measures to prevent global warming include the development of equipment that does not emit carbon dioxide gas, and the establishment of a new international organization to prevent war. There are ways to protect animals and prevent the spread of animal-derived viruses, such as

improving our immunity, developing artificial meat, and establishing animal sanctuaries, but it takes a long time to be effective. —The reason is that companies and countries take measures that put profit first, but these do not necessarily coincide with environmental protection measures. Expensive electric vehicles are not economically efficient in countries with insufficient infrastructure. The public's approval rating for politicians in countries that invade other countries is high. In short, the whole country is encouraging war. Furthermore, fearing an armed invasion from another country, each country hastened to replenish new military forces and develop nuclear weapons, leading to an increase in military expenditures and an ever-increasing burden on the people. Furthermore, there is no end to the sale of poached meat. If environmental pollution continues as it is now, all living things on earth will eventually become extinct. In science, depending on the use of convenience, which is an effect obtained, it can be a benefit to the masses, and it can also be the cause of a major disaster. One example is the utilization and use of nuclear power. It is said that "science is not responsible for results." For example, the development of new weapons will increase the number of murderous acts caused by war. If international organizations become dysfunctional, they will not be able to stop the killings. The development of new industries and transportation facilities is causing serious environmental destruction in exchange for convenience. Even if it is later regulated by law, it is too late. Some people elude the law until they are caught.

(2) Confirming the complementarity of science and religion. Science and religion both contribute to survival in a complementary manner. Inquiry is a survival instinct. As science becomes more specialized, religion must open its doors. While science is a material search, objective, specialized, logical, and non-emotional, religion is a spiritual search, subjective, universal, and emotional. The exploration of nature that science and religion aim for has the effect of convenience and peace of mind. However, it can be harmful depending on how it is used. In religion, religious organizations require doctrines based on the ideas of their founders, and the abuse of doctrines often causes harm. For example, as history tells us, it has a dark past, including the denial of science by the geocentric theory, witch trials, and the motives for numerous wars.[6] Some religious organizations still support major powers that continue to wage wars of aggression.

4) Proposal 4. Respect diversity!

The purpose of religion is not to maintain a religious organization, but to realize the happiness of individuals and their loved ones. This is the ideal construction of a network centered around individuals. Even the construction of a network is limited to the individual and is the realization of a personal ideal. Religious organizations are established by excellent leaders such as founders and clergy, but the leaders

themselves tend to become objects of worship. Leaders should focus solely on assisting in personal relief. We tend to think that mysteries are bestowed upon special people, the so-called gurus. An overwhelming number of mediocre people have been forced to believe their words and deeds by countries and religious organizations that recognize them as religious geniuses. This makes it difficult to utilize God's existence as a personal channel. This is because the founder's individual aspect as the representative of an organization is emphasized. Everyone should try to discover mysteries and revelations for themselves, but what kind of existence should God and mysteries be? The clue lies in natural science. Science is drawn to curiosity and nature opens its mysteries. Mysteries are always everywhere, and by taking an interest in them, we can become aware of mysteries and revelations. To be interested in things is nothing but free will. As the scripture says, "Ask, you will receive (Matthew 7-7)." Free will plays the role of realizing ideals. In science, the ideal is the elucidation of the wonders of the natural world, and in religion, it is the awareness of the relationship between the power that governs the natural world and the self, in other words, the outpouring of the power to live. Of course, ideals can be rewritten one after another based on a person's understanding and awareness. However, the pursuit of the ideal never stops. Religion, like science, is about respecting chance events. We need to reconsider predictions we have made based on chance events. In science, it is necessary to check whether the result of chance is based on a logical process, and in religion, it is necessary to check whether the result of chance is based on a faith, which is a consciousness reform through meditation or prayer. In addition to receiving mystical experiences and revelations through meditation and prayer, a change in consciousness can also involve gaining awareness that transcends one's own boundaries through deep emotion and empathy through observing nature.

(1) Discovery of mysteries and revelations

Mysteries and revelations are known to improve religious attitudes such as compassion and devotion towards all things. So how can we discover mysteries and revelations? Science is unraveling the mysteries of nature, external nature, and nature as matter.

The mysteries of nature, including consciousness, are revealed to everyone at all times. Whether we discover it or not is a matter for ourselves. Religious issues deal with the mysteries of consciousness, the meaning of continuing to question one's own existence and the existence of a force that supports oneself, and the state of security that comes from devotion and concern for others, but the happiness that lies behind religious spirit and nature. The big questions are how to present the mysteries and revelations that give us respect for the power that brings us, and how to discover them. One solution to this problem is the existence of a religious leader who is recognized by both himself and others as having experienced it, and the second is training. Zen Master

Dogen recommends shikantaza (just keep sitting) in Zen training. It is also said that prayer brings about some kind of result [28]. The third thing is faith. This is the belief that mystery and revelation can be discovered when one's heart communicates with the gods and Buddha. Corresponding to intuition in natural science, religion does not guarantee the same results as natural science. To receive revelations and mysteries requires the zeal of faith. How can I have strong faith? In Buddhism, we are encouraged to abandon everything and embrace the Buddhist path. How can we have strong faith? In Buddhism, we are encouraged to abandon everything and embrace the Buddhist path. For example, nenbutsuzanmai (praying devoutly to Amida Buddha) and Zazen (Zen meditation) concentration. The idea of abandoning this world and spending each day repenting is the same in other religions. The same goes for faith, which involves spending each day in prayer, renunciation of the world, and repentance. The problem is that if we abandon the world, the world will never get better. To improve the current natural environment, we need faith that supports this. Without the fervor of faith, even if we encounter a revelation or mystery, it will be meaningless unless we understand its meaning. Because we can't apply that meaning to our lives. When observing nature, if the purpose is unknown, we are just onlookers.

(2) The help of gurus and saints is an aid to that end. To this end, it is desirable to have the talent of a teacher to develop individual abilities. When gurus and saints preach that they themselves should be the ultimate goal of their practice, they are inhibiting their ability as teachers. If the auxiliary role is referred to as a representative of God (called God to represent God and Buddhism), it will impede the original religious spirit.

(3) Personal religiosity will further improve as individuals become aware of mysteries and revelations in their daily lives, which change day by day. This is because for everyone to survive, it is necessary for everyone to take immediate action to respond to changes in the environment. In other words, how to live happily is a matter for the individual, and it is necessary to adapt to that environment by deciphering the various factors that the environment provides. Religions seek peace of mind and aim to unite with the forces behind nature, but the nature that religions aspire to is a mysterious nature full of revelation, free from disaster and conflict, ruled by gods and Buddhas who provide the environment. It is, so to speak, ideal nature. In the real world of nature, natural disasters and the survival of the fittest of the fittest, as well as man-made destruction of nature, threaten all survival. As environmental protection activities progress, to bring the real world closer to the ideal world, not only Jainism and Buddhism, but also Christianity, Islam, Hinduism, and other religions emphasize coexistence with all living things. As long as we are in the real world, we can use our free will to learn about the actual state of the natural environment, and as religious people we can point out the state of

the natural environment. Furthermore, from a scientific standpoint, it is possible to point out the state of the environment based on the results of physical and chemical research and the analysis of the actual state of human pollution in the natural environment. In environmental philosophy, we explain the right to survival of life and the importance of diversity from the perspective of environmental morality, and we propose common issues for an environmental network that supports each other by linking religion and natural science. Both religion and science are fascinated by the depths of nature, but religion seeks to recognize nature through a change in consciousness, while science uses logical methods to explore matter. Environmental philosophy has the role of making the activities of both parties useful in building an environmental network. Diversity and coexistence that recognize diverse ways of life, and the relationships in which they influence each other are called environmental networks. There is survival of the fittest due to natural disasters, food chains, and selection pressure, but human-caused environmental pollution such as war and global warming is on the rise. This is a serious situation where there are concerns that the species will eventually become extinct.

5) Proposal 5. Accept the real natural world: Understand the meaning of the natural world! Believing in God and viewing the natural world as God's creation is compatible with environmentalist thought, but denying this and seeking to find happiness in another world is not religious. This is because it denies that the natural world is a world created by God. The problems faced by the natural sciences that aim to elucidate matter require new experimental perspectives and rigorous logical processes to investigate the existence and behavior of elementary particles, which are the smallest units of material composition. This is because to elucidate matter, we must deal with unknown substances such as dark matter in outer space. Although we are progressing in our understanding of matter, its relationship to consciousness remains unclear. Environmental philosophy serves to connect the material world and the mental world. Similarly, the world has meaning for everyone, and by searching for meaning within and outside of ourselves and striving for self-fulfillment, we can become more familiar with environmental issues. If we make use of religion, we can approach things with pious ethics based on the idea that God's will is at work in all things. What is meaning-making? From the standpoint of natural cognition of the external world, Whitehead preaches as follows. "Semanticization" is the relationship between things. The properties of things can always be expressed as relationships with other unspecified things [29]. Codd developed a relational database from the perspective of information science and attempted to improve the efficiency of the database from the interaction of human events [30]. From an ecological perspective, it is shown that the natural environment is interdependent and the entire existence of nature is cyclical. In the world of religion,

it is known that one's spirit assimilates with the external natural world and finds peace [31].

6) Proposal 6. Observe precepts such as non-killing life and anti-war!

In environmental philosophy, plants and animals are environmental heritage, and coexistence with living things means preserving biological heritage and respecting species diversity. As environmental problems become more serious as the number of endangered species increases, there is a global trend toward animal protection, and people tend to avoid sacrifices and non-killing animals. In addition, religions that should originally pursue peace sometimes become complicit in wars, regardless of whether they are in the East or West, or at any time. The first is when the head of a religion is in power, the second is when a religion actively supports the government, and the last is when a religion tolerates or stands by as the government exercises power. The idea is that the maintenance and expansion of the government at the time will eventually bring peace to the people. Even if the goal is what a religion is aiming for, if the means are anti-religious, it can hardly be called a religion. This is because religion seeks individual peace at every moment. Environmental pollution is now threatening the existence of all living things on earth, including humans. Furthermore, nuclear powers have begun wars of aggression, causing serious environmental problems. International organizations that are supposed to stop this are also dysfunctional. Christianity advocates the "management of nature based on human common sense," but when environmental problems are caused and no effective countermeasures can be taken, humanity's ability to manage them is called into question. If we continue like this, we will only leave behind problems for future generations. Environmental issues call for the realization of a world where everyone can live a life full of hope, even before they can enjoy peace after death. Religions that strive for individual happiness also want to tackle this challenge by making full use of humanity's heritage, such as science, which aims for the convenience of all. To detach from personal attachment, there are precepts such as abandoning desires and valuing living things. In religious organizations, the teachings of the founder are to be thoroughly taught to the followers, but sometimes When religious organizations band together too much, they often turn into mobs and cause social problems, such as witch trials and unscientific views, as seen in medieval Christianity. Killing life and supporting invasions violates observance of the precepts. Respecting living things and avoiding conflict are precepts not only of Buddhism but of all religions. The problem is that people's management ability is questionable. This is because the increase in endangered species continues to be unstoppable due to human-induced environmental pollution such as global warming and climate change. Regarding non-killing life, there is a lot of debate about what eating habits should be. Buddhism and Jainism oppose the eating of living things, but living things refer to animals

and exclude plants. In Christianity, things in the natural world, animals and plants, are under human control. However, when we look at the fact that environmental pollution continues to be caused by human actions, it is clear that humans themselves lack the ability to manage the problem, and this poses a problem. Ecologically and genetically, all living things are phylogenetically related, and there are many people who advocate anti-life killing out of a sense of camaraderie. There is also a report that 90% of cancers are induced by carnivorous [32]. Since carnivorous is problematic from various viewpoints, meat substitutes using plants have recently been developed. Regarding environmental issues, due to the rapid increase in endangered species and the conservation of rare creatures, a treaty prohibiting the capture of such species is being enforced. In terms of environmental protection, we aim to conserve all living things from the perspective of biodiversity and environmental networks. This is to ensure that all living things provide value to each other. It seems that sacrifices are being reconsidered in light of the serious environmental issues.

7) Proposal 7. Be proactive about environmental issues!

(1) What the questionnaire survey tells us.

Religion is a belief that nature has a meaning, and that beyond that meaning there is a benevolent power that creates all things and gives them purpose and security. Religion is a change in consciousness, so to speak. Religion is also affected by environmental issues to the extent that it threatens the survival of the world. For example, there is a questionnaire survey conducted from 2000 to 2002 on environmental issues [3]. The target students were students from eight countries: Japan, South Korea, China, the United States, Germany, the United Kingdom, Sweden, and Turkey. "What is necessary for a sustainable society?" In Japan and South Korea, "building a resource recycling society (circulation)" was ranked first, "having environmental ethics" (ethics) was ranked third at just over 30%. In China, "development of science and technology" (science) was ranked first, and "ethics" was ranked third, at just over 10%. In the United States, "ethics" was ranked second after "circulation," at just under 30%. In Germany, "ethics" was ranked first with just over 40%. In the UK, followed by "circulation" and "science," "ethics," which ranked third with just under 20%. In Turkey, "circulation" ranked first, "ethics" same as "science", ranked second with just over 20%. It has become. Western countries, which are scientifically advanced countries, are the first to solve environmental problems. This shows that they do not rely on science and technology, and the fact that they recognize the need for individual ethics.

(2) Implementation of nature conservation activities and moral law for natural environment through religious activities

① Conservation of the natural environment based on pious ethics

Conservation of the natural environment through pious ethics toward God In religion, since nature is

created by God, the natural environment in which we live is filled with God's will. Natural science is primarily an exploration of matter, but elucidating its mechanisms and structures requires logic, experimental methods, and manipulation that can reveal the matter itself. Progress in natural science is proof that even in the material world, unknown areas are expanding. More sophisticated operations are required to reveal vast areas. Religion deals with the spiritual world, and by believing in the creation of all things by God and in God's will, each individual finds a state of peace within themselves, but this is not something that is revealed through a logical process, but rather through intuition accompanied by emotion, emotional intuition. Emotional intuition finds meaning within and outside of oneself, and makes every action feel worth living.

② Environmental awareness aimed at diversity and coexistence (building an environmental network) The original purpose of religion is the salvation of individuals, but the diversity of individuality extends not only to humans but also to animals, plants, and all things. Although the relationship of mutual benefit is not clear, the idea of symbiosis has evolved, in which all things in the natural world coexist with humanity as God's creations. On the other hand, the idea of symbiosis is prominent in Buddhism. Buddhism is widely practiced in East Asia and Southeast Asia. These areas are based on an agricultural lifestyle that is blessed with nature, and the central teaching is the idea of coexistence between humans and nature. Humans and all living things on earth are equal. In Christianity, the idea is that humans rule over nature and that all things are under human control, but now as it has become clear that humans are responsible for environmental pollution and from an ecological perspective, the idea has become closer to symbiosis, the idea of environmental conservation is being adopted [4]. The problem is that people's management ability is questionable. This is because the increase in endangered species continues to be unstoppable due to human-induced environmental pollution such as global warming and climate change. Islam and Hinduism also advocate animal protection. In Jainism, carnivorous is strictly prohibited. The ideal world where the existence of all things is assured of each other's existence is the state of Nirvana in Buddhism, but in the natural world a world of the fittest develops. Although it is customary to sacrifice other lives to sustain one's own life, it is possible to turn a ideal world into a real society by utilizing various knowledge such as artificial meat, strengthening immunity, and establishing protected areas. Efforts are needed to realize this goal. This type of coexisting system has the potential to develop into a change in awareness towards building environmental networks. The idea of symbiosis, which holds that all things are interconnected, is becoming clearer both ecologically and embryologically. Environmental networks talk about mutual relationships, but a network with emotional relationships that allow mutual

communication is desirable. This is because if we understand the feelings of a living being, we cannot treat that living thing carelessly. Biodiversity and the dignity of living and inanimate objects will be included in the interdisciplinary and emotionally enriching construction of next-generation environmental networks.

CONCLUSION

What religion seeks is the realization of happiness. Happiness is great joy. Great joy is a deep instinctive union with the flow of life with those who follow (Russell). The purpose of environmental philosophy is to preserve and promote diversity and environmental networks. The reason for this is to transcend the boundaries of self and other and aim for symbiosis with all things, that is, symbiosis with nature. Among the religions, there is Buddhism, which aims for coexistence, and Christianity, which sees nature as a blessing from God, but both have the same goal of protecting the natural environment. Religions have respect for nature, and they have the potential to contribute to building a sustainable society. To fulfill the original character of religion, by incorporating the natural environment into our lives, we should be able to realize our connection with nature and what lies deep within it.

V. DISCUSSIN

What can be said about religion is to return to its origins. The reason is that by returning to its origins, it is not only possible to fulfill its original purpose, but also to carry out environmental protection activities. Religion is, first of all, a comprehensive knowledge with the personal God as its apex.-Second, nature and all things within it are sacred as God's creations. Thirdly, by abandoning arbitrary acts and leading a religious life centered on faith, we abandon our attachments and reform our consciousness to align with God, but this is ultimately rooted in personal happiness. Regarding the first characteristic, we can see that they are obsessed with sects, fall into sectarianism, attack each other, and oppose scientific intelligence. Additionally, there is a tendency to place more emphasis on dogma than on achieving individual happiness [6].The second characteristic is that there are concerns about environmental destruction caused by killing animals for food or medical purposes or by contributing to war. Regarding the third characteristic, there are reports of negative effects caused by schemes aimed at maintaining religious organizations. The main aspects of environmental protection are respect for diversity, i.e., individuality, and respect for environmental networks, i.e., networks of mutual support. The ideal environmental protection is absolute confidentiality for all living on earth. This is because a livable environment is a legacy for this world and future generations. Science (natural science is called science) is the observation of nature based on curiosity, but it is especially necessary to consider the side effects that material analysis has on the

environment. This is because depending on its use, it may cause environmental destruction. International education and system creation is required. Religion, like science, is based on the observation of nature. The difference is that science seeks an objective understanding of nature through logical analysis of matter, while religion recognizes the power that works behind everything in nature and seeks to achieve individual happiness through faith that relies on this power. It is a subjective understanding of nature. However, current religions have become too protective of groups and have become increasingly stratified, prioritizing dogma, ignoring science and individuality, and pursuing the interests of the group. However, as environmental destruction progresses, this trend is being corrected. However, some sects promote environmental pollution by colluding with politics and participating in wars of aggression. It is expected that it will return to the fundamentals of religion, respect individuality in the pursuit of personal happiness, and contribute to the construction of environmental networks. What religions and natural sciences should do is not just carry out environmental protection activities, but also prevent deforestation, wars, and the development and spread of products that cause environmental destruction such as abnormal weather, global warming, and an increase in extinct species. This is a movement against popularization. From a scientific perspective, it is expected that research subjects should be considered in the way they are used, and from a religious perspective, activities such as bioethics based on a religious view of nature, support for environmental protection, and educational activities are expected. Consider how science and religion can help preserve the environment. Natural science deals with external nature, but religion deals with the inner spirit, that is, the search for inner nature. Both external and internal nature are not created by humans themselves, but are given to us. If we created it ourselves, there's no need to look for it. Both explore the mysteries of the natural world through natural observation. Scientists seek physical elucidation, that is, guided by curiosity, to elucidate matter, while religious people seek psychological elucidation, that is, psychologically observing the natural world, sensing the power that controls nature, and relying on that power. By doing so, they seek peace of mind that allows them to avoid threats [25]. However, the sense of security differs from person to person. Every religion has a precept to respect living things. This leads to the protection of biodiversity and the environmental networks essential for survival. As emphasized in Buddhism, respect for the way living things live can be summarized in the word symbiosis. When it comes to environmental protection, science policies tend to be emphasized, but as shown in a global student survey [3], the need for moral law for natural environment is more important than science for the young people who will lead the next generation. Science is logical, empirical, and persuasive, but as the development of nuclear weapons and nuclear power plant accidents have

shown, the sense of responsibility for radiation leaks has become a problem. This is due to a lack of awareness among those responsible for addressing this issue. Environmental issues are not just about improving tools and facilities, but also about the awareness of individuals who affect the environment. Religion promises mental stability that science cannot provide. Regardless of whether this is true or not, the religious population is on the rise. To connect religion and environmental issues, it is necessary to engage in religious activities by feeling close to the natural environment, as in ancient primitive religions. In the UK, there is a Buddhist study organization that meditates while walking through natural fields and mountains. There are also many monasteries that rely on naturally grown food for their food. The number of extinct species is increasing day by day. As the fields and mountains suffer from development, wild creatures are also losing their homes. If we don't start doing our part to protect the environment, rather than just relying on the government and the law, we will leave behind problems for future generations. Before we seek the afterlife, there is the real problem of environmental pollution in this world. Entire living things are at risk of extinction. Recently, there has been a tendency for religions to become involved in environmental issues, but to advance this trend, each religion's essential role is to realize individual happiness. This is supported by scriptures, the teachings of gurus, and religious life. Translated into environmental issues, "diversity" and "coexistence" or "environmental networks." Our mission is to "respect diversity" and respect and build environmental networks. Respect means respecting the natural system that we learn from existing systems by observing the natural world. If religion aims to reform consciousness by trying to grasp the will of nature from selfishness, then it is only natural that efforts should be made to preserve the natural environment, change consciousness to the way the natural environment should be, and enlighten it. When we look at our survival from the perspective of the eternal history of the universe, it is insignificant. The various activities that humans have accomplished, such as religion, art, culture, politics, and science, are virtually non-existent when compared to the history of the universe. Humanity itself is a process of history. However, it is meaningful for humans to do something for the good of all things while they are still alive. The process by which human beings, a creation of nature, used their free will to create an active mutual support network that did what they thought was good for all things from their given position will serve as a good example for future generations. If we are religious people, we will hold fast to the faith that we find great power inspired by nature, and be convinced of the realization of a world of peace; this is a change in consciousness that will bring about a belief in the ideal nature. The ideal nature as the essence of religion is not a natural world riddled with environmental destruction that threatens the existence of living things. Even if it is science, if the natural world is destroyed to

the extent that it threatens the existence of living things, science will be hindered in observing nature as it is, and will deny its original role. Not only for religious people and scientists, but for anyone in the natural world, ignoring environmental pollution is denying one's own existence. This is because we cannot exist apart from the natural world. Our free will allows us to destroy or protect nature. To leave no trace of trouble for future generations, we will introduce some specific things we can do now by exercising our free will. The first is compliance with moral law for natural environment [33] with particular emphasis on respect for biological diversity and the protection and construction of networks for mutual coexistence. The second is support for activities and activities aimed at environmental morality. What everyone can do is respect the adaptation, evolution, and division of roles of ecosystems outside the human body. For example, the supply of oxygen is produced by photosynthesizers of terrestrial plants, phytoplankton in the sea, and seaweed. In the human body, the activities of mitochondria and intestinal bacteria, as well as the motor system, nervous system, circulatory system, respiratory system, digestive system, excretory system, endocrine system, reproductive system, etc. function according to growth and physical condition. The coordination of all things, that is, the diversity of all things, in which they use their own abilities to accomplish the overall purpose, that is, survival, shows the wisdom and wonderful mechanism of nature. Respect for the wisdom of nature is achieved by loving all things, living a life filled with gratitude, and observing the natural world. This is because pollution of nature, that is, destruction of the natural environment, is considered to be a rebellion against the workings of nature. For similar reasons, if a politician or someone in his or her place destroys the environment by invasion of another country, do not support it, do not use science and technology that causes environmental pollution, for example, prohibit on the development and use of nuclear weapons, etc. can be mentioned. However, environmental protection activities require conscious effort. Disapproval of autocratic rulers can also be life-threatening. Furthermore, we need to be conscious of resisting the selfish egoism of neglecting environmental pollution for the sake of the convenience of science and technology. Maintaining an unwavering commitment to protecting the environment requires a religious commitment to the future society. Religion not only oversees the preservation of all things, but also plays a role in abolishing the use and development of environmentally destructive devices, including science and technology. Otherwise, hopes for realizing an ideal world inspired by the natural environment will crumble. Science needs to continue developing devices that do not cause environmental pollution. Great powers are busy building strong financial bases and developing nuclear weapons to protect themselves from the threat of war. If the development of science and technology by research institutions

such as universities and research institutes is controlled by the convenience of politicians, humanity will be on the path to extinction due to its own environmental destruction [34].

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