

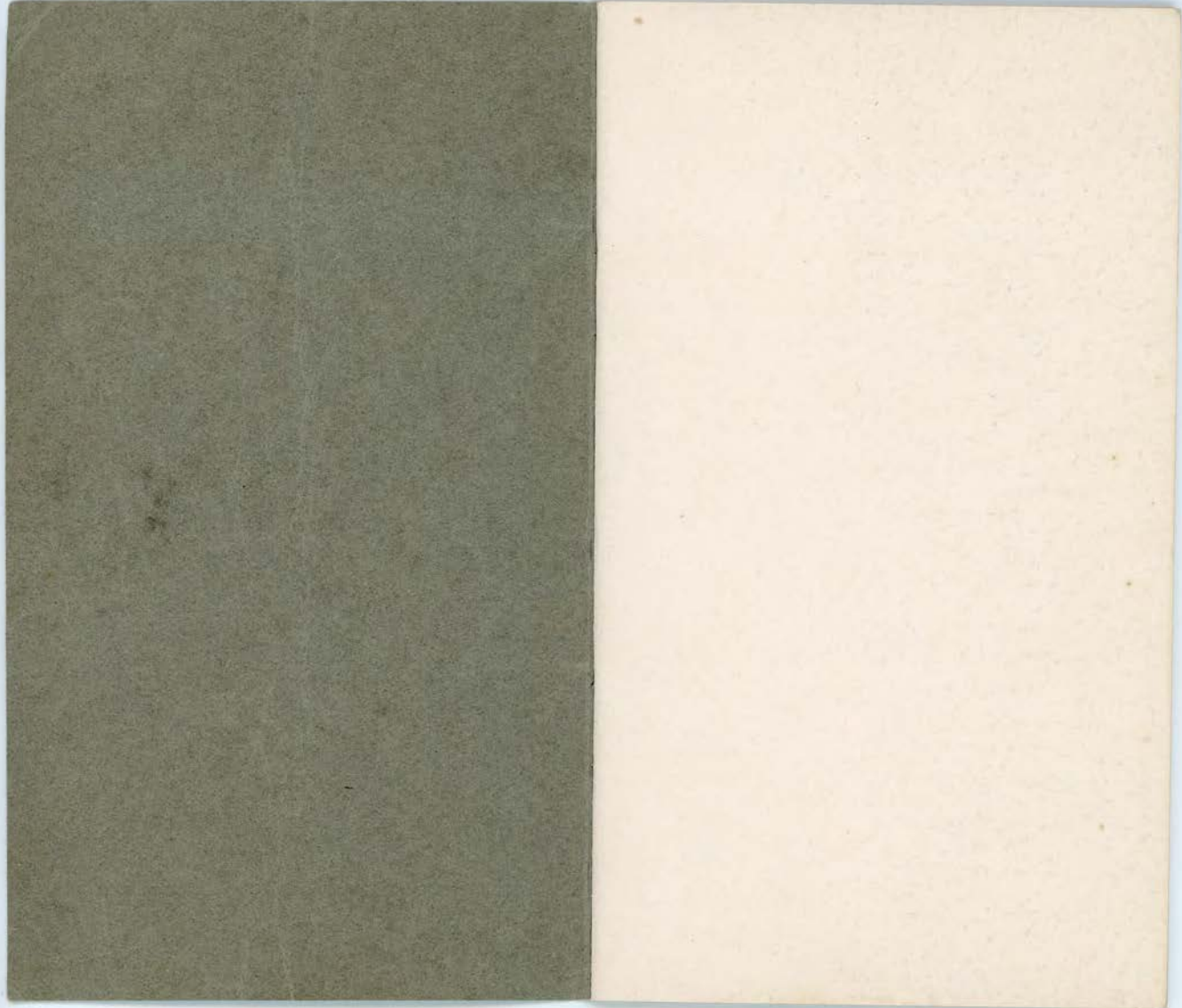
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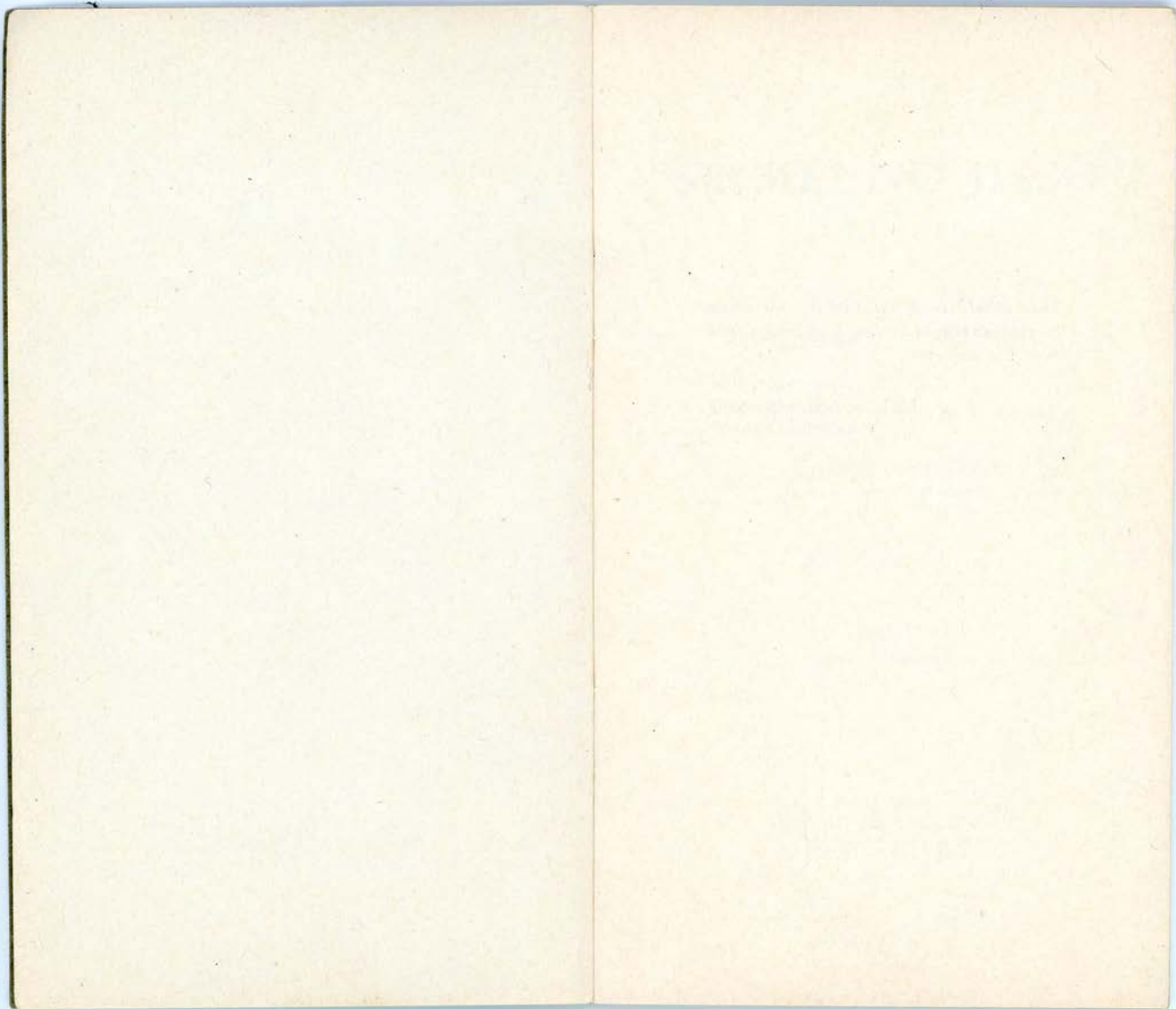


by
MASAHARU
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*Translated
into English*

by
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Watsonville, California

"SEIMEI NO JISSŌ"

(TRUTH OF LIFE)

BY
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TRANSLATED INTO ENGLISH
BY
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REVISED BY THE AUTHOR

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The Revelation of St. John

I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I *am* he that liveth . . . and I am alive for evermore, Amen; and have the keys of hell and death.

(*The Revelation, Chapt. I, 12-18*)

PREFACE

"Seichō-No-Ie" ("The Home of Infinite Life and Power") is not the name by which my home alone is called. Each one of the homes of those who live in tune with the Law of the manifestation of life (The Way of Infinite Life and Power) will be equally a "Seichō-No-Ie," because their families will have Infinite Life and Power. If one member of a family becomes a reader of the monthly "Seichō-No-Ie," or my complete works, the whole family he belongs to will make up a "Home of Infinite Life and Power," because his family will know the law by which the material world and physical life are brought into manifestation. I am not the founder but the finder of spiritual truth of "Seichō-No-Ie." So long as "Spirit" is coming into physical life through manifestation, there is the "Truth of Infinite Life and Power" or the Law of cause and effect. The life in tune with this truth is the life of "Seichō-No-Ie," which is unlimited in Life, Power and Plenty.

Truth is Word, the universal Waves of Intelligence which move in the vast sea of life, and the Principle of creation of the omnipresent Great Life. Therefore, the Truth of "Seichō-No-Ie" not only does not contradict any religion but is the principle of life which all human races of all religions must follow.

I am inspired by the Spirit of God with such a principle, and announce it to you.—I am only allotted such a task by the Great Life. The organ for making known the divine inspiration is the monthly "Seichō-No-Ie," and my complete works of "Seimei-No-Jissō" (Truth of Life'). The origin of these inspirations is in the Kingdom of God, or "The World of Reality," and it is the real "Centre of Seichō-No-Ie" which is not on earth. For the sake of convenience, I call the earthly centre of evangelization the "Centre of Seichō-No-Ie," and in establishing separately the publishing department in the name of "Kōmyō-shisō Fukyūkai & Ltd.," all the evangelization works are published in this department.

The Way that "Seichō-No-Ie" preaches is not an academical argument, but the universal Truth of Life, and therefore, we teach this life-truth or Life itself. When one lives in accordance with this law for his own sake, he is living the life of "the Home of Infinite Life and Power." When one associates with his neighbours in accordance with this Law, his life will be the Life of Divine Love. Then Truth manifests itself into Life. Life acts as Divine Love. Love is the manifestation of Truth. Truth, life and love are the Trinity in "the Home of Infinite Life and Power." When one's life is in accordance with the truth, there will come complete deliverance from all sufferings and metaphysical healing of diseases, and the desired health, circumstances and character will be achieved of their own accord. This is the actual proof of "The Law of the Mind," and I call it metaphysical curing as against material curing. When the creative power of one's life is brought perfectly into manifestation, there will be the results of Health, Peace, Plenty, and Prosperity for himself, his family and the society he is in. But when the creative power of one's life is not perfectly manifested, it will be the cause of illness, poverty and all the other troubles in human life. What prevents one's life from manifesting its creative power is

chimera (that is, to look upon oneself as Matter or Flesh, not realizing that he is a Buddhaman, Son of God, Spirit, or Life Principle itself which commands infinite power). As chimera is a delusive thought, acts as a inverse mind-vibration and prevents one's life from manifesting its creative power (life-giving waves). When chimera is gone, the obstacle having been taken away, the creative power of one's life will naturally manifest itself, and in consequence diseases will vanish, infinite power and plenty will be given to him according to his need, and all the sufferings of his life will vanish naturally.

Spiritual Teachings of "Seven Golden Candlesticks"

to Light the Path of Life.

Every one of you, be reconciled with the whole universe. When you are so reconciled, the whole universe is your friend. When the whole universe is your friend, nothing whatever can hurt you. So if you are hurt by something or injured by bacteria or an ill spirit, you must reflect upon yourself and be reconciled with all things in the universe, for injuries and illnesses are the proofs that you are not on friendly terms with the whole universe. This is why I told you to be reconciled with your brothers when you made offerings before the altar. The greatest among your brothers and sisters are your parents. Those who are grateful to God but cannot be grateful to their parents are against the Divine Will. When I tell you to be reconciled with the whole universe, I mean that you must be grateful to the whole universe. True reconciliation cannot be arrived at merely by being patient or forbearing with each others because this is not reconciliation from the bottom of the heart. You are not truly reconciled until you are grateful. If you are grateful to God but not to all things in the universe, you are not reconciled with the whole universe. If you are not reconciled with the whole universe, your mind's waves of strife reject God's waves of salvation. Be grateful to the Emperor. Be grateful to your parents. Be grateful to your husband or wife. Be grateful to your children. Be grateful to your servants. Be grateful to everybody, and to all things in the universe. Seek, with this grateful heart, and you shall find Me and My true salvation. I am all in all, omnipresent, Sustainer of the whole universe, therefore you shall find Me only in your reconciliation with all things. You do not see Me here or there, but I am everywhere. So I never appear before you through a medium. Do not call to God through a medium and think God will come. If you want me to appear before you, want it after you have become reconciled with all things in the whole universe. As I am love, you shall see Me when you have become reconciled with the whole universe.

(The message from The Spirit of the Lord on the night of Sept. 27th, 1930)

* * *

The time has come. Now all sick persons can stand up. The time has come when there exist no diseases at all any longer. Two thousand years ago, Christ cured a patient who was far away from him by his words, "As thou hast believed, so be it done unto thee."

and the time has come when this truth can be understood by all humanity. Look at the fact that patients who are far away are cured of their diseases because they know the truth by only reading "Seichō-No-Ie." Seichō-No-Ie has now appeared before all mankind to bring the Spiritual Teachings of the "Seven Golden Candlesticks" to light the path of life as forecasted in "Revelation." Those who receive the light of truth from these Lights will vanquish the three darknesses, namely sin, sickness and death, that have always tortured humanity ever since man was expelled from Eden as described in Genesis. When light comes, all darkness vanishes. When "truth" comes, all "delusion" vanishes. When delusion vanishes, sin, sickness and death, the products of delusion, vanish. Do not disbelieve but receive my light. I am the Messenger to light "the Seven Golden Candlesticks" of Revelation.

(The Message from the Spirit of the Lord on Jan. 15th, 1930)

* * *

It is written in the Bible that before you make offerings before the altar, you must first make peace with your brothers. We must do the same when we take a meal, because a meal is the gravest ceremony to make offerings to the God that dwells in us. Eat the first dish thinking it to be an offering, by which your sin of hatred and anger is redeemed by God. Eat the second dish with the thought that it is an offering through which God redeems all people from their sin. Eat the third dish, thinking that you are making an offering that you may not repeat sin by hating and getting angry with your neighbours. With a cup of water in your hand, believe that it symbolizes washing away from your mind all the thoughts about other's sins. If a patient divides his medicine into four portions and takes each quarter with the above thought in mind, he will very soon be cured of his disease. You must forgive others for their faults so that you may also be redeemed from your sins by God, the Great Life. If you shut your mind and do not forgive others, the healing power of the Great Life will also be shut to and will not pour into you. (The Message from the Spirit of the Lord on Nov. 4th, 1929)

Declaration Written on the "Seven Golden Candlesticks" to Light the Path of Life.

1. We should not be prejudiced in favour of any sect of any religion, but believe in the spiritual nature of Man, living in accordance with the spiritual truth of Life.
2. We believe that to bring the Great Life Principle into full manifestation is the way to infinite power and plenty, and that the personality of every individual is also immortal.
3. We study and make known to all the Law of the Creative Spirit so that humanity may follow the right way to infinite growth.
4. We believe that Love is the best nourishment for Life and that prayer and words of love and praise are the creative Way of the Word, necessary to bring Love into manifestation.
5. We believe that we, Sons of God, have infinite power and plenty within ourselves and can reach absolute freedom by following the creative Way of the Word.
6. We publish the monthly "Seichō-No-Ie" and other books and booklets filled with good messages so that all men may follow the creative Way of the good words and live happy lives.
7. We organize actual movements in order to conquer all the pains and troubles of humanity including diseases, by means of the right view of life, right living, right education, and at last to bring the Kingdom of heaven onto the earth.

Summary Explanation for the Declaration Written on the Seven Golden Candlesticks.

The awakening of the consummate spiritual nature of Man leads him to the curative power of the Great Life Principle, and he will obtain the power of metaphysical healing. Meta means to rise above something else, and physical refers to forms of matter. Healing means to cure. By metaphysical healing I mean to resort not to material means but to the Great Divine power through the realization of the spiritual nature of Man, to be cured of our unhappiness. I have chosen this long term on purpose that our means of salvation of "Seichō-No-Ie" may not be identified with the ordinary "mind curing" or "human magnetism curing." Essentially "Seichō-No-Ie" has been born in order to take away all Chimera from human life and make it glorious, and curing diseases is not the sole aim. I want to give here, rough explanations about the promulgation by "Seichō-No-Ie" for your better understanding of its outline.

(1) We should not be prejudiced in favour of any sect of any religion, but believe in the spiritual nature of Man, living in accordance with the spiritual truth of Life.

As is described in the promulgation, article I, "Seichō-No-Ie" aims at glorifying the life of all humanity by making men realize their spiritual nature, and live in accordance with the spiritual truth of Life. And we believe in extending this to as many people as possible. We do this because of the reality that we have been given Life which is of a spiritual Nature. Nothing is stronger than reality.

When I say we have been given Life which is of Spiritual Nature, in this world, I do not mean God has brought our Spirits into our physical bodies from somewhere else. Man is a Spirit in its true nature. Though we may deny many things, we cannot deny the fact that we live. And the fact that we live means no other thing than that we are of spiritual origin, as matter has no life. Therefore, when I say we believe in the Spiritual Nature of man, it means to respect and bow to Man's true Self. The awakening to the fact that man's true Self is a Divine Spirit is the foundation of all morals in life. It is because Man's true Self is of Divine Nature that he can live a life worthy of himself, and at the same time esteem the soul, the individuality, and the life of another. Thus we are led to wish to worship "the Great Life Principle," the Divine Origin of our Lives. On the other hand, so long as we do not know that we ourselves are respectable, how should we know how to respect others who are also divine souls as ourselves, and to worship God, the Divine Origin of all Souls? When we wish to respect and worship the Divine Origin of our Lives, we cannot but look upon it as "Father," as "the Great Life Principle," and pray that we shall be able to live in full accordance with "the Great Life Principle."

(2) We believe that to bring the Great Life Principle into full manifestation is the way to infinite power and plenty, and that the personality of every individual is also immortal.

Then, what is the "Great Life Principle" which is the Sustainer

of all manifestations and with which we wish to live in strict accordance? I wish to answer that it is the Law of Power and Plenty.

It is not an argument, but it starts from the undeniable fact that Man has been born as a Soul from the vast sea of Life. It is an actual fact that we have been born and are growing. Considering this fact, it is clear that the Life principle is for Power, Plenty and everlasting growth, not for retrogradation. Those who retrograde are going against the Life Principle, and those who are against the Life Principle will be forced to struggle in their spiritual life.

Evolution, the struggle for existence, the survival of the fittest . . . all these express the phenomena arising from this Law. Those who have been defeated in the struggle for existence are apt to be mortified at the illusion that they have been defeated by their competing comrades. In reality, however, they have not been defeated by anybody, but the fate of every Soul is decided by the solemn Law that those who give their Lives the fullest play will grow most. Such Souls as are destroyed because they have competitors are sure to retrograde or, at the best, will only manage to maintain the status quo if there is no competitor. At any rate such Souls will be given competitor, pain, and unhappiness in order to encourage their growth, and these are stimulations and materials for reflection indispensable to the growth of Souls. It is all through these stimulations and materials for reflection which give our Souls chances for reflection and purification that we experience various things and get more power. Therefore it is written in "the words of wisdom" that "it is a delusion coming from the flesh to think that pain is unhappiness. One who knows how necessary pain is to the growth of his Soul can welcome pain."

I said before that we start from the undeniable fact that Man has been born from Spiritual Origin, as matter has no life. Seeing those who suffer in the struggle for existence or die young on account of various pains, those materialists to whom there is no other Life than the flesh will think that the struggle for existence and the suffering from diseases exist not at all for the growth of Souls, but to make humanity (and also other living things) unhappy; only to make them shrink, experience fatigue, and emaciate themselves.

But if we throw off such a shallow materialistic view-point and dig deep into the real nature of Man with intuition, we can understand that Man is immortal without regard to the death of the flesh.

There are two meanings to the immortality of Man. Man is a branch river flowing from the vast sea of Life-Water of God, and is animated by Him. More pertinently speaking, our currents of Life are flowing together with the divine stream of Life-Water of God. Therefore, when Men die and their current of Life is switched off, the individual life-waters shall be poured into the vast sea of the universal Life, flowing forever in a confluent Stream. This is one way of looking at our Lives. Many Religionists have so far adopted this point of view, and instead of admitting the immortality of the individual personality of Man after the death of the flesh, they have only preached the immortality of personality as having returned to the great divine sea of Life-Water where all life-currents move in confluence. This appears to be a deep metaphysicalistic and Mahayana-like view-point, and has been welcomed by many. Of

course there is a truth in this point of view. But "Seichō-No-Ie" teaches that we are now living the God-Life and being animated by the divine Life-Water of God now before the death of the flesh, and that by awakening to this truth we can now live God-like profound lives, attain security and confidence, and make each of our days bright and abundant from both economic and bodily points of view.

If the death of the body extinguishes personality that has existed as an individual, just as ripples on the flowing water are superseded by new ones and no trace of the former is left, what about individuals experiencing pain in this world? If our personality is extinguished like that, the particular individual that has gone through particular experiences, has suffered particular pains, and has won particular growth all of which pertain to himself alone, he must be looked upon as a mere vision, a delusive dream. Intuition concludes a-priori the illogicality of such a thought, as the innermost requisition of individual personal life. It is a matter of rejoicing that the immortality of Man's personality after death has been proved through "Spiritual Communication" which has recently gained scientific affirmation. The two messages from the other world reprinted in Volume V. of the present series are not novels or fictions. They are "Spiritual Communications" that a French artist and a Danish dramatist have recently received, and I have reprinted them as proofs of the continuance of Man's personality after the death of the flesh. Therefore I wish you not to make little of them, but to read them from beginning to end with care. The publications of "Seichō-No-Ie," you should remember, have no single passage that is without meaning.

Thus, at "Seichō-No-Ie," we do not merely make metaphysical arguments on the immortality of Man's energy which returns to the Great Life (Father) when the flesh dies. We believe in the immortality of "Individual Personality" which is proved by spiritual communications. Regardless of our physical birth and death, Men are immortal and are directed along "the path of infinite growth," and necessary pains, sorrows, diseases and death of the flesh come to each Life at such times as suits one best.

Therefore if you suffer pain, sorrow, fall ill, or Life passes from your body and it rots, the individual personality will never be tortured or destroyed but will keep progressing along "the path of infinite growth" each in its own way without losing its special character, and you or I in our own way. With this belief, we can accept with gratefulness whatever pain or sorrow comes to us regarding it as an advance toward our infinite growth and culture, and thus we can live with gratitude in our hearts.

(3) *We study and make public the law of creation of the Life that humanity may tread the right path to infinite growth.*

Our Lives, as has been stated, do not die and survive after the death of the flesh, making progress along the way of infinite growth, so with whatever evil we may encounter, we need not be afraid but should keep ourselves calm and resigned. But it is not at all necessary to court pain on purpose. Saint Francis said, "Satan is the jailer sent by the Lord." Many sects of Shintoism look upon suf-

ferings and diseases as catharsis of Souls, or warnings against the depravity of Souls, given by God and are thankful for the necessary evils. Brahmanists believed that doing penance was the only way to attain spiritual enlightenment, and invented fasting, cold-water-ablutions and various other forms of penances. Gautama too was at first a follower Brahmanism and went through six years' penances, although, he realized afterwards that doing penances was not always necessary to attain spiritual enlightenment (perfect freedom of soul) if the mind is thoroughly converted into the right direction, and giving up doing penances, he attained spiritual enlightenment after having a comfortable bath in the Nairanjana and drinking the sweet cup of milk that he was given as alms.

It is true that sufferings are necessary for the growth of our souls for a certain period of catharsis, but it is a matter of regret that there are some very pious Christians who take great pleasure in going through ordeals on purpose "after the manner of the Lord" who was crucified.

But they can hardly be called the followers of Jesus Christ, because they do not understand the meaning of the crucifixion of our Lord. Jesus Christ suffered the pain of the Crucifixion for our redemption, and it was not to make us suffer likewise. It would take us many days of painful walking to go up to Tokyo from Kobe as they did some forty years ago, but the present day, thanks to the train which was invented after hard toil and study by our forefathers, we can get there in ten hours. In just the same way it would take many long years of suffering for souls to attain a certain degree of growth, but the great Life, Father, having sent Jesus Christ, His son, to save us from our sufferings, our souls now can grow without so much suffering. It is the same in regard to Buddhism. If the Savior of Souls had not been sent to us, many many generations of ascetic practice would be required before Souls could grow to such a degree of perfection as they had no longer to be born on this earth again. As the word Metempsychosis means, Souls had to transmigrate through various states of existence many times in a circular way. But, according to Buddhism the Great Life, Father, having sent to this world His only son Bodhisattva Hozo who, after going through numberless sufferings and ascetic practices in our place, became *Amita* (Eternal Buddha), and we now have only to leave everything to him for our salvation without much ascetic practice.

Thus, in both Christianity and Buddhism, Christ and Amita are two manifestations of the same Savior, Son of God, sent by the Great Life Father, for our perfect freedom from the sufferings of existence.

Considering the fact that the Great Life, Father, sent Christ and Amita as our Saviors, He is not at all pleased to see us suffer in life. In case growth is impossible without suffering on account of lack of enlightenment of Soul, God may have no other way than to give us pain and diseases, but with the tender feeling of Father, He must want to make His son (Man) grow with as little suffering as possible.

"Seichō-No-Ie" has been born to enlighten the Soul of Man after the tender heart of the Great Love (Father) and the Great Saviors

(Christ and Amita). And having been awakened to the fact that if Man only walks in "the right path of growth" never going astray, he can give his Soul the infinite growth making his life pleasant, without the necessary pain to reflect upon himself, we are studying "the right path of growth" (to tell the truth, when I take up my pen, Divine inspiration comes over me and, very often I can write down such truth as I had not even thought of) and convey it to you to enlighten your Souls that you may have as few pains and diseases as possible, through which many souls would have undergone certain psycho-chemical agitations of carthartis process. As to the phase of the divine inspiration over me you will understand it is you read through this book, but for convenience' sake I quote here my article on the subject printed on the inside back cover of the "Periodical Seichō-No-Ie," No. 3.

"Seichō-No-Ie" Movement and myself

I have a strong belief as to the righteousness of the teachings of "Seichō-No-Ie." The letters from many readers praising it are proof given by a third person that my confidence is not mere self-conceit. Some subscribers even call me the founder of the spiritual teachings of ours, but I am not the founder but only a finder of the teachings of "Seichō-No-Ie." In fact, I am only one of the seekers of truth just as any one of you may be, and wish to listen to the spiritual teachings, in order to follow the path of life which the truth lightens for us. I shall have still to suffer some earthly pain because my life is not yet fully in accordance with the truth to which the spiritual teachings point us. Of course the pen in my hand writes the spiritual teachings in this book, but once I sit at my desk to write for it, I am no longer the ordinary "I." Holy spirit comes over and inspires me. Too strong words for my weak character pour out from my pen. I was surprised at my own words pouring down into the "Holy Song for the Seichō-No-Ie" which has appeared in the House Organ No. 2. When I was at Kameoka I was one day concentrating my mind to write on our teachings. Mr. Katō who had the faculty of clairvoyance was sitting beside me, and told me afterward that he saw a spiritual man quite different from myself writing at the desk. I do not know if we may believe his words. But if there is any founder of the spiritual teachings of "Seichō-No-Ie" it can not be this earthly I.

The origin of anything that has religious depth in it, whether it is a teaching or an art, comes from the Spiritual World. Hence they are reasonably admired as godsent, godlike, or inspiration. Men are all like radio receivers which feel the waves of thoughts broadcast by people of both the spiritual and earthly worlds. To listen-in to station JOAK, the receiver has to be tuned to the wave-length of JOAK. For the waves of thoughts from the higher worlds, our minds must be tuned to them. Therefore we must always purify and train our minds so that we may feel the waves from the higher worlds. Insufficiency of this training will cause confusion of the spiritual messages from various sources, and the inspirations we get will be impure. If there is some confusion in what I write, I am to blame for it and not the Divine Messenger who has started the "Seichō-No-Ie" movement on the earth.

A certain Mr. Masayoshi Kasahara in Saitama Prefecture who possesses clairvoyant faculty has given an objective proof as to the

inspiration I get when I write, by clairvoyancing me as I was writing for the "Seichō-No-Ie." I will quote here his letter dated Jan. 1, 1931.

"I was practising 'Shinsōkan' (a formula of concentration) and entered the Silence of the All-Mind. A figure appeared clairvoyantly in my spiritual eye, in the direction of south-west from my position. It was very much like you, although, I have never seen you and do not know what you look like. But I could see it clearly; perhaps the nature of the spirit may be such. Your refined figure had been writing something with the usual pen for some time at a desk in a corner of the sitting-room. The upright posture, the firm grip of the pen, the rich ink which filled it, and all the furniture around you could be seen distinctly. Infinite glory was radiated from your figure, which seemed a little delicate but very earnest. The firm determination to devote yourself to the service for 'the Truth' was clearly seen. The vivid pen began to move slowly. Before you had written a few lines, you were in the state of all-illuminated transparency of mind and the pen ran at a great speed. It ran and ran, and I was staring at its speed in surprise, when I found that your figure had changed into quite a different one. It was a noble Spirit-Man with firm lips and a beard hanging over the breast. I looked for you. Oh, you had melted into the Spirit-Man. The spirit-man commanded the whole figure and was intent on writing, with a speed beyond expression, and did not seem even to think as he wrote. What a mystery! and where does he come from? Glorious heavenly light radiated from the Spirit-Man and the surroundings had turned into a glorious heaven. Calmness! Quietness! surroundings were still occupied by the Spirit-Man. After a while the pen stopped and the Spirit-Man disappeared. The article, I thought, had been completed. Your figure was left sitting alone, and was calmly perusing what was written as if you had been relieved of a heavy burden or like a bird let out of a cage. Your keen eyes were following along the lines. You read again and again, and seemed to be struck with the mystery of the words. Well you might, I thought, for it was more than being led into unlimited vastness of truth; it was the words of the almighty Spirit-Man! I had been entranced with the sight for some half an hour and still kept watching. After arranging the papers, you set to another task. (A clairvoyant Message from my guardian angel on Dec. 30.)

P.S. When I was practising 'Shinsōkan' on the 14th ult. I saw the same sight, and again last night. Then such glorious sight appeared to-night. Massayoshi is still young and has not seen much of the world. But do not think what I have narrated is the production of my morbid sensitiveness; I have realized for the first time my own greatness, because I believe there is a great one behind me too who is always directing me. Yours truly. (on the night of the 30th)

I wrote the above on the same night I saw the beautiful sight, but as I was rather busy I could not send it till now. When I think of the above revelation now, it seems too strange. Did I really see it? Will you not laugh at it? But I did see it, and it is no common thing! So I have decided to send it. I have left every sentence just as it was first written. With my best regards. (on the morning of Jan. 1)"

(4) We believe that love is the food for the Life and that prayer, words of love and praise, are the creative powers of words that materialize into love.

Love bears, brings up and cures. If you pray with a merciful and fearless mind with the belief that God's love is sure to answer it, a patient will be cured of his disease if he is to be cured at all. If one who is childless believes in God's great love, and prays for a child, he will be given one. To give an example, Mrs. Hatsue Nagao at Amagasaki, a believer in "Seichō-No-Ie" made whole-hearted supplications to Kosodate-Kannon (an incarnation of *Bhōdisattva Avalokitēsvāra* for Child-fostering love) for her six childless friends. Several were given children, though some had been childless as long as ten years. Through Mrs. Hatsue Nagao's prayer of love, *Bhōdisattva Avalokitēsvāra's* love answered to the maternal instinct of each person in question who wanted to have and love a child. Love expressed in three forms, namely in the prayer, in the spirit that gives, and in the recipient, had done what is impossible to medicine; sterile women conceived and gave birth to children. Thus we can see that love bears, nurtures and cures, but at the same time we must see that even love could not have achieved it but for the power of the Word in the form of prayer. Whether we pray aloud or silently, we are using the power of the Word.

According to Shintoism love is called "Musubi" (union; tie or knot). It is the same as the knot in "wedding-knot" (enmusubi) and means union of love. Some analysis of the composition of the Japanese characters MUSUBI shows that "Love" means the spirit that bears. Really "Love" is the spirit that bears, and but for love, it is quite impossible for a Life to be born or fostered.

Thus love is indispensable to the growth of "the Life." The phenomena in the world of Lives may be called a flowery group of the tender Love of God. The embodiment of this love of God which we can see and feel is the parental love. As you all know, Lincoln, a famous president of America, said, "I owe what I am today and shall be tomorrow to my angel-like mother." Thomas Edison, the great inventor said, "It is my mother's love that made me what I am today. She loved me heart and soul, and I thought I should never disappoint her who loved me with her whole heart. It is not too much to say that the impulse to please my mother has made me what I am today."

The paternal love is just as great as the maternal, but has not so many chances of expressing itself as the latter, and therefore is apt to be overlooked. Having many hours every day to work away from home for a livelihood, the father has not time enough to express his love in hearty words. He thinks of his children, he loves his whole family, but he has few chances to express it in words, and has to endure pain and struggle for a livelihood to bring happiness to his family, and seems to be bearing a heavy burden on his back just like *Daikoku*, the Japanese mythical god of wealth. He becomes so accustomed to bearing this burden that he cannot throw it off even when he is at home, and he is weary and irritable and becomes angry over a small matter, though the feeling may not come from his heart. Not being accompanied by words expressing it, his love does not display life-giving power,

and consequently he is often looked upon as a father without affection, a husband without love. If the father lives the life of "Seichō-No-Ie" and at the same time knows the life-giving power of the Word, he will always be able to smile and to speak words of love, even when he is bearing a heavy load just like *Daikoku*. If the father who bears the heaviest burden is cheerful, how can other members of his family be anything but cheerful? Peace and harmony will then reign in the family, and it is quite natural that Heaven itself should appear on earth.

A passage in *the words of wisdom* of "Seichō-No-Ie" says that "if you have anything to blame another for, do not blame him, but look for his good points and praise him." However much you may love a person, if you only lash him with your whip of love and forget to praise, it will be very hard for you to direct him to good. Words of kindness and praise have creative power for good. I once heard the following story, which is a good example. There was a child who was a kleptomaniac at a certain place. All sorts of methods having failed to cure him, it was decided he should be sent to a reformatory. Just before the child was going to be sent away, a marvellous piece of wisdom struck his mother; if she was always telling him not to *steal*, the idea of *stealing* would be impressed the stronger upon his mind, and it would not cure him. So she stopped reproving him, and one day purposely dropped twenty-six *yen* on the road where he was to pass. It was a big sum considering her economic condition. The boy picked it up, but it being too big a sum for him, he could not spend it and took it to the police. He was praised there, and at school, too. Thus, he at last knew the pleasure of doing good and stopped stealing. In this good story we see the work done through the love of the mother who ran the risk of losing precious money, and the powerful influence of praising the good which the mother was able to find in her boy. *Divine nature dwells in the mind of every person*, and if we praise others by pointing out their good points, this divine nature will be awakened by the power of the Word, and will begin to shine.

The following is what I have heard of Mr. Kaichirō Nedzu, a member of the House of Peers. In his youth he frequented brothels and he was seldom at home. No one could do anything with him. But his father was very wise and drew a heavy loaded cart every day delivering orders, which his son ought to have done, never complaining about his profligacy. One day he saw his father drawing the cart along a street and knew for the first time how great his father's love for him was. Returning to the brothel, he found a letter from his father. It read something like this: "I believe in you, my son. Being stout-hearted, you will, I am sure, prove a trustworthy fellow in the long run. Take good care of yourself." Being deeply moved by the love and trust of his father, he did not go again even once to a house of ill-fame and at last has become respected and honored.

Both the mother of the kleptomaniac and Mr. Nedzu's father did not love their sons only when they gave the above tender-hearted words which cured them of their bad habits. Their love was from the beginning, but its life-giving power could not have full play until it was shown through *words* of praise or *words* of trust.

Therefore in article 4 of the Spiritual teachings of "Seichō-No-Ie" it is stated to the effect that the food of life is love, but until this love is expressed in prayer, and praise, it can not perfectly display its life-giving power.

(5) *We believe that we, sons of God, have within us infinite possibilities, and can attain absolute freedom by using at will the creative power of the word.*

"Salvation of the soul" is a prayer often heard among pious people. It does not mean such a saving as that of scooping up with a net workers such as are toiling hard suffering in factories and placing them in gay quarters. "Salvation of the soul" is the most solemn saying. It means the soul attaining the same perfect freedom as of God or Buddha—perfect freedom to make anything that you want appear before you and everything that you do not want vanish away, giving a full demonstration of your soul's individuality (the special character of each soul).

This almighty perfect freedom we are *now* actually enjoying in *the world of Being*, and this perfect freedom is gradually manifesting itself into *the world of Becoming*. Our "growth" means unfolding this great potentiality step by step in the physical world. This potential infinite greatness hidden within ourselves is called Nirvana (absolute freedom) or Buddhata (Divine Spiritual Nature). When this hidden Nirvana or Buddhata is taken out into the open, it becomes *KOTORA (the Word)* which means *SHINGON (True Word-Logos)* *MIJOGŌ: (Name of Christ)*, or *NENBIKI (Power of Mind)*, and displays a surprising creative power. Shintoists call it *KOTATA (Word-Spirit)* and they cure diseases with *IBUKI (Spirit breathed out from mouth)* purify troubles by means of *NORITO (a recital before a god)* and call down rain by reading *WAKA (a kind of ode)*. In the Bible it is written, "All things were made by the Word" (John, chapter 1), and also "Thy faith hast cured thee." In Buddhism it is taught that "the word is the reality" and they can demonstrate godlike occult powers by means of esoteric prayers in Mantra (true words). It also teaches of the measureless virtue of calling the Name of Amita. "Seichō-No-Ie" makes much of "Every Day Recital and Reading," for serious diseases are cured by reading Truth-Words such as written in this book.

Why is this possible? Because all things in the universe are made of Words or rhythms (or waves, to use a modern scientific term). By the term "Words" we mean all the waves, including ethereal waves (radio), mind waves which we can not hear without ears. But in actual life, thinking, spoken words, and expression, good or bad, are words that play the most important rôle in working our destiny.

(6) *We publish the monthly "Seichō-No-Ie" and other books and booklets filled with good messages so that all men may follow the creative Way of the good words and live happy lives.*

Therefore how to apply thinking, speaking and expression is a serious question in life. Good use of words, good bearing of the mind and good expression will make a gloomy, unhappy life a bright and happy one, an unhealthy body a healthy one that displays greater energy than an average man, and one will gradually

be able to open a new way for his fortune at will. (I say 'gradually', because the word and its fulfillment come at the same time in the world of the mind which rises above time, but in the physical world the element of time is necessary for anything to be fulfilled just as it is for the germination and growth of a seed.) The fact that when you are placed on "the right path of growth" by the correct bearing of your mind, the right use of words, and good expression, all human troubles are solved one by one, not a single suffering being left to exist at last, proves that pain is not always necessary for the growth of our Souls. Thus we understand that the sufferings we are given are the warnings to make us notice that there is something wrong in our lives, that we are not walking in the right path of growth. (Sometimes a "Soul" chooses a weak body on purpose with the object of rapid progress, but this is a different case about which I shall explain later on.) To take an example from the flesh, when you have a pain somewhere, it may be looked upon as a warning in the form of pain given by God that something is wrong there, you must correct it as soon as possible because if you do not notice it and leave it as it is, it will cause peril to you. As treatment of a wound or a disease relieves you of your pain, so amending your ways to return to "the right path of growth" will relieve you of your disease, poverty, or anguish all of a sudden or by degrees. Therefore, to take away suffering from humanity, the life on "the right path of growth" must be known to all. Nothing is more urgent than letting it be widely known. Hence we have been and are publishing the monthly "Seichō-No-Ie" containing my inspirational writings. The contents of this magazine during seven years put in order, systematised and compiled into one complete series of my works, "SEIMEI NO JISSO" (Truth of Life) which will tell you of "the life on the right path of growth," namely how to live a life in which your "Soul" grows and develops without being given warning through pain. Good living and the great power of the words in these books have all been tested as to their merits. When the contents of these books were first printed in the monthly "Seichō-No-Ie," I was indeed informed from one that its reading had cured him of his neurasthenia; from a second that it had turned his gloomy character into a bright one, and from a third that he had been of retiring disposition before reading it, but had been able to see a light before him and turned into a man of great activity; and many other cases of the same kind.

Some have been cured of even consumption and cancer of the stomach. Thus I myself am surprised at the things that are happening, and think that it is not I with such poor wisdom that am writing, but a being higher than I am is making me write.

Such being the case, the monthly publication of the magazine "Seichō-No-Ie" with the object of purifying the world, making life comfortable, making the homes of the world bright, and making every individual happy, through the power of the word is one of the chief undertakings of the "Seichō-No-Ie" movement. It is because this world is held by the power of the word as was just referred to, and you will gradually understand this as you study "the law of the mind" more and more.

For the sake of reference I will quote at random passages on the power of the word from the sacred scriptures of various religions of the world:

And God said, Let there be light: and there was light. (Genesis. Chap. 1)

In the beginning was the *Word*, and the *Word* was with god, and the *Word* was god. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. (St. John. Chap. 1)

Man shall not live by bread alone, by every *word* that proceedeth out of the mouth of God. (St. Matthew. Chap. 4)

To begin with, Buddha's preachings are always in letters. The slightest movement of the breath within or without is sure to produce a sound, which we call a *word*.

Sound depends upon altogether the *word*, and the *Word* is the origin of sound. A word does not proceed in vain, but is sure to stand for the Name of something, and it is called characters. A Name is sure to produce value, and value is the substance of the reality . . . a Word is sure to be with the reality, and the reality is sure to be accompanied by words, because they call out each other. ("On the Reality of the Word," a sacred scripture of the Shingon Sect.)

The god that appeared at Taka-ama-hara was called Ameno-minakanushino-mikoto. (Kojiki, the Japanese ancient scripture) ("appear" [be] and "appeal" [word] come from the same origin.)

And the *word* was made flesh, and dwelt among us. (St. John. Chap. 1)

In this way the sacred scriptures of all the religions of the world preach with one accord that the word has life, calls forth the body, and dwells among us and is made flesh. In ancient Japan, therefore, people called one another by the name of "*mikoto*" (*mi* is a eulogistic and *koto* means *word*) in order to respect one another as divine beings. In this regard, we propose that we should follow the custom of ancient Japan. We are more *mikoto*, namely sons of God, than anything else. No one can deny this. By the power of *word* we are purified or disfigured, made happy or unhappy. You clean your teeth with a brush every morning. But you must know that you have a soul which is greater than the teeth. How illogical it would be, if you polish your teeth but not your soul which is by far the more precious! Then what are you to polish your soul with? Of course with the *word*. You will have to know that an angry shout such as "you fool," in the morning to a member of your family makes the whole day unpleasant. It is because your *word* is unclean. If we want to make our lives happy, our homes bright, to better our environment and to improve our fortune, we must polish and purify our minds at least two or three times a day with good words that have been composed for that purpose. It is an absolutely greater necessity for us than taking meals. It is food for the mind. When the mind is made happy by absorbing good words, the flesh is made healthy, and our fortune improved. It is for this purpose that this book and the monthly "Seichō-No-Ie" have been produced. The world is now revolving in the terrible whirlpool of struggle for existence and class-war. You may not be conscious of it, but as long as you live in this world of strife, your mind cannot but respond to and be disturbed by the dreadful

mental waves of curses, jealousy, and hatred emitted from the minds of those tormented in the struggle. It often happens that one gets angry, impatient, and unhappy on account of a very slight cause, or gets irritable, sad and unhappy without any cause at all. The truth is that it is because his brain receives the waves of unpleasant feeling broadcast by others. The time will come when mankind knows that thoughts and feelings are waves just like radio waves, and that our brains are sensitive receivers of such waves. Indeed it is our urgent necessity to devise some means to protect ourselves from such terrible feeling-waves of curse, worry and sorrow. Why is it that many wealthy families are unhappy, and have to keep in sick-beds? Because they are under the influence of the curse-waves emitted by poor people. You have been on a swing sometimes, I am sure. Even if the power is small, the more times you are pushed, the further you are swung. But if you are stopped at every sway before the swing becomes big, you will never attain the full swing. We ought to apply this principle to our minds. When we feel a little unpleasant by receiving waves of curse, sorrow, or hatred, we have only to open these inspirational books or the monthly "Seichō-No-Ie" without delay and read the good words printed in them. Then our swinging of feelings that have just begun to go will at once recover stillness, because the wave-length of our feelings is no longer in tune with the waves of curse. In this way our minds will be filled with love, peace, and happiness, and thus the basis of a happy life is built. If you repeat this every day, your mind will be filled every day with love, peace, and happiness. This is an indispensable thing that searchers for happiness must repeat every day. If you give up the book after reading it only once, as the swing that has begun to move in the right direction will stop again, so the improvement of your fortunes will come to a stand-still. "Eight times' careful reading completely transformed my circumstances," wrote a subscriber to me, and there is truth in his words. One big shower can not dig a hole through stone, but constant small dripping can do it. In this sense I advise my readers to read our books many times. Read one page of this bound volume of "Seichō-No-Ie" when you rise in the morning, one before you go to bed, or in the tram, or during the noon-recess, and when you are going to see somebody, and how happy will your fortune be made by it! But words lose their power to touch your heart when you get used to them. So I should like to write a new part for our spiritual teachings every day and send it to you. But, sorry to say, my time allows me to publish good words in the form of the monthly "Seichō-No-Ie," "Hikarino-Idzumi" and "Shirohato" each only once a month. I wish you to read it at least once a day. It is the constant swaying that moves your fortune-stone. When you have read enough of our books, read the monthly "Seichō-No-Ie." In either case please read over and over again. The time will come before long when your way of thinking will go through a fundamental change. Whether it comes by degrees or of a sudden, you may be sure then that your fortune will be completely changed, you will be cured of your diseases, your circumstances will be transformed, and everything you want will come around to you at will.

In concluding this section, I have one thing to which I want to call your attention. When a patient who has been ill for a long time reads our inspirational books, his chronic disease will some-

times show symptoms of an acute one, or he will appear to be getting worse contrary to his expectation. This is because the delusion rooted in the patient's mind only shows the phenomenon of boiling up by being cast in with words of truth, the delusion will be completely neutralized after a while by the power of truth, and his mind will be quite refreshed, his body, accordingly, will recover health steadily. Do not be uneasy with, or afraid of, this psycho-chemical response in your body, but be sure of its being a preliminary announcement of your recovery and keep on reading our scripture "Seimei-No-Jissō," or if you are not strong enough to do so by yourself, have it read by your nurse. Thus, your disease will be completely subdued. And the patient listening to the reader will gain peace in his mind and will often fall asleep. Do not stop, but keep on reading the "Seimei-No-Jissō" about an hour after he has gone to sleep, for there is a part of the mind which, even when one is sleeping, does not go to sleep, but takes charge of the breath, circulation of blood, and also the other physical operations, and will listen to the truth, and the effects will be even greater than getting it read when awake. Is it of any use to read to a baby who does not understand our speech? Yes, the mental waves of the reader will have a surprisingly great effect upon the baby.

(7) *We organize actual movements in order to conquer all the pains and troubles of humanity including diseases, by means of the right view of life, right living, right education, and at last to bring the Kingdom of heaven onto the earth.*

As we are making no academical arguments in order to sell books and magazines, we must not only improve our own way of living, but do our best toward the realization of concrete means to save society. As one of the means, the members of "Seichō-No-Ie" can direct one another in the way of metaphysical healing or cure one another through Divine Healing without expensive medical treatment, thus mutual love and unity being materialized. But disease-curing is not the only way to an earthly heaven nor however miraculous be the divine curing, will it cure all of their diseases by itself alone. We sometimes hear of a spiritual healer who can cure us of any kind of disease in a moment, but of course it is an exaggerated publication. When looked at from the stand-point of time, the causes of some diseases are made after our birth, but other diseases have their causes in our ancestors, several or tens of generations before us and have been entailed on us generation after generation. This is called "the original sin" in Christianity, and even Adam and Eve's sin is considered to have been entailed on us. In Buddhism it is called "*karma*," and it is taught that once a *karma* is made, it is destined to turn round and round like a wheel from life to death and from death to life, knowing no end forever. This flux of *karma* has of late years been proved of its truth by means of scientifically experimenting on and observing the spiritual communications from the other world, and it is very often the case that the soul of a man who made a *karma* in his previous life carries a hideous, incurable disease with him on purpose in order to be purified of his sin by going through many trials and hardships. In such a case, the flesh may wish to be cured of its illness, but the true soul is glad of the deformity or incurable disease of the flesh as a purifying process of his sin in his previous life. Thus, his illness is no other than the realization of the wish of

his latent soul that wants to suffer from the illness, just like the stigmata of Saint Francis. Such a person is very hard to cure of his disease, because it has its cause in his previous life. The only way of curing is to let him know and believe the truth that "fundamentally there exists no sin, and that the life is God and therefore is complete and perfect in itself without having to go through any ascetic practices." His cure depends upon to what extent he believes in this truth.

From the standpoint of space, people fall ill on account of their environment. You all know that family dissension often causes hysteria, nervous debility, and stomach troubles. During the Great War very strange diseases appeared. They belong to the domain of psycho-analysis, but among the German and Austro-Hungarian soldiers requisitioned on compulsion by the state and quite unwilling to fight either consciously or unconsciously, there were many who complained of having suddenly lost their sight or hearing, or of hands and feet being benumbed just when they arrived at the front to fight amidst cannon smoke and under the hail of shots. These nervous diseases were by no means pretended ones in the ordinary sense. The conscious mind of such a soldier has no clear notion of the cause of his disease, but, as we have often said, his inner mind, of which he is unconscious, did it, because it thought he would not have to go to the front if he was suffering from such a disease. It is very interesting that the best remedy was to threaten their lives by turning a gun toward them. They would then give yells or run forward of a sudden and summon up a new courage, the nervous diseases vanishing on the spot; the inner, hidden minds that caused them to fall ill cured them, because it was safer for them to fight than to be condemned to death. But these soldiers who were cured of their nervous disease by means of threatened death, suffered from a worse disease than before when they were forced to fight. Some declined in health and, in the negative way, could not eat, others talked in delirium, and still others entirely lost consciousness and lay just as if they were dead. At such a stage they can no longer be called merely hysterical, and we have no remedy for it so far as medicine is concerned. It is no use threatening unconscious soldiers with a gun. By means of this crafty device, the mind hidden deep at the bottom, succeeded at last in carrying out its will not to go to war. But, strange enough, when the war was over, they did not seem as if they had ever suffered from such illness, there being no necessity to suffer from it any longer.

I have told you about disease, but all the other unhappiness in life comes from the same cause, which fact you will understand by and by as you read on in this book. Thus, from the viewpoint of time, man falls ill because of the cause in his previous life, and from the viewpoint of space he falls ill or calls in some unhappiness to protect himself from the environment and to seek freedom and relief. Therefore if we want to free those of this world in the future from illness and unhappiness, we must learn not to sow the seed of *karma* that will sprout into illness and unhappiness in the world to come; we must learn how to live in this world without sinning. We must at the same time purify our environment and endeavour to make a heaven of this world where Man need not resort to pain or illness as a means to protect himself. Here, we

must notice that while the environment is the reflection of the mind, the mind is also the reflection of the environment; like two mirrors, face to face which reflect one another, they are influenced by one another. A firm and resolute mind conquers its environment, but a weak mind of low degree of progress is conquered by its environment.

The younger a man is, the less definite is the inclination of his mind, and so it is very easily influenced by his environment good or bad. Many children are sure to grow up depraved if they are left in the bad environment they are in, but when they are placed in an environment of love, faith, and praise where their minds are always turned only towards the bright parts of life, after the way of the "Seichō-No-Ie," their souls will grow steadily, losing all the disagreeable parts about them if any and all such detestable inclinations as to be willing to gain by, or take pleasure in, giving pain to others. When the children brought up in that way have grown to be the backbone of society, the *karma* committed by humanity in this world will have become much less and the ideal of building up an earthly paradise will have been half realized.

Besides teaching the way to physical health through "lectures on metaphysical healing" and giving direction to the correct life by showing "How to live the bright life," the monthly "Seichō-No-Ie" is publishing "New method for teaching young men" to let the divinity of each person have full play and to let the genius of each person make full growth while they are still very young, because we wish our earthly paradise to grow up together with the children. When our spiritual view of life (the lectures on metaphysical healing), teachings for a bright life, and educational method have spread all over the world, the earthly paradise will have been realized. Then, metaphysical healing will have driven all diseases out of the world, our teachings for a bright life will have relieved all humanity of their sufferings, and thanks to our educational method, nobody will ever be prevented from letting his divine character grow and letting his genius have full play even when he is a little child. How soon the time will come depends much upon the efforts of our earnest friends and subscribers who have gathered while the "Seichō-No-Ie" is still young. But such things having to make progress step by step, we must begin with the first stage now, which, I believe, is to let people know the correct view of life, the correct way of living, and the correct method of education by means of publishing such things. The publication of this book is, therefore, a part of the building work of the earthly heaven, but I am sure schools of some kind where our view of life, way of living, and method of education are taught will be born through the efforts of our friends, the subscribers. Yes, I actually see they are beginning to germinate. Oh, how happy our life is! It is my great pleasure to work with you, friends, for the development of this good undertaking.

Christ's Washing The Feet Of The Disciples And Jōshū's Washing The Dish.

Those who want to go nearer to God must be able to do ordinary things. One who fails to do commonplace things cannot go nearer to God. You will find truth, love and God in commonplace affairs. You will find a more splendid scene in an everyday affair than

that in which Christ cured a patient with one word. Even a small mind would be very pleased to perform such a wonder, as to open the eyes of a blind person by touching him with a finger, or to make a cripple stand up with one word. Therefore, God is rather in such a commonplace deed as to wash the feet of the disciples than in performing a wonder. Of course it is the work of God that Christ cured diseases by miracles. But God is not in wonder-performing or things that make a show, but in one's strong faith and love. He could cure because of his strong love and thorough awakening to his own divine nature. Not that he cured disease simply to show that he could perform wonderful things. Hence every time he cured a brother, he told him not to tell of it to others. In Jōshū's Washing The Dish, which is the seventh teaching of "Mumonkan," it is taught the true divinity shines in performing every day affairs well. A priest who had been Jōshū's disciple a little while asked him one day to give him directions in practising religious austerities. "Have you finished your breakfast of rice-gruel?" asked Jōshū. "Yes, master, I have." "Go and wash the cup, then." Nothing more was said. He was a wise priest, indeed, for he discovered great truth through Jōshū's simple words. What truth did he find? That the greatness of man's Life is not in artifices, but rather in performing commonplace affairs in commonplace ways, and that it is a delusion to think that there is some special tact for being son of God. (The preface of the monthly "Seichō-No-Ie")

English Translation
Nectarean Shower

(KANRO NO HOU)

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BY
MASAHARU TANIGUCHI

TRANSLATED INTO ENGLISH
BY
KAZUKIYO HAYASHI
REVISED BY THE AUTHOR

PREFACE TO THE ENGLISH VERSION OF
"KANRO NO HOU"

The Sacred Sutras of "Seichō-No-Ie"

- 1) "Seichō-No-Ie" is not a newly founded religion nor a newly established sect of a traditional religion: it recognizes and has the greatest respect for all kinds of truth in science, philosophy and religion, and moreover it intends to be helpful to their development to higher grades of perfection.
- 2) When seen from the philosophical point of view, "Seichō-No-Ie" has much in common with the German philosophies of Kant and Hegel, as well as New Thought movement in America that has come of Emerson; it has, however, assimilated the very gist of Japanese Shintoism and Buddhism and, having them thus reduced to one great system of truth, it has attained a genuine unity of all the religious cultures.
- 3) In a word, "Seichō-No-Ie" is founded upon "logos," and "Gratefulness" is its practical aspect, and "Grand Harmony" is the characteristic representation and the way of life of "Seichō-No-Ie"—it, thus, is in perfect harmony with all the religions and every sect of them all.
- 4) In fact, "Seichō-No-Ie" has been showing no lesser results in religious culture of the people than Christianity and Buddhism: talking of cure, invalids, though without intention, have been cured of their diseases through their attainment to Truth of Life.
- 5) "Seichō-No-Ie" is now enjoying its universal propagation throughout whole of Japan proper, Chōsen, Formosa, Manchuria, the South Sea Islands, U. S. A. and so forth.
- 6) "Seichō-No-Ie" is much pleased to find its brother-causes in Oxford movement, and the similar in Spain.

THE HOLY SUTRA:
Nectarean Shower of Holy Doctrines.

G O D

One day an angel came to the "Seichō-No-Ie," and sang:—
God who is the creator of the whole universe
Is beyond the five corporeal senses,
Even beyond the sixth spiritual sense of human beings;
Holy,
Consummate,
Infinite,
Spirit that permeates the universe,
Life that pervades the universe,
Law that regulates the universe throughout:
Truth,
Light,
Wisdom,
Love that is absolute:
These are the very traits of the Grand-Life—the God above
all relativities;
When God reveals himself,
He appears in Goodness, and in Justice and in Benevolence:
Then Harmony comes of itself;
And each living being finds his proper place and there is no
longer need to fight each other, to conquer each other,
nor to suffer from any disease or agony whatever, and
none shall remain in need.

God is, indeed, all in all,
God is everything and absolute,
Nothing exists without God:
God is holding all beings in his hand,
Nothing indeed exists that does not come of Him.

When God creates all things,
He does not use clay, nor wood, nor a hammer, nor a
chisel;
He makes use of no tools, no physical materials whatever:
He creates all things with his divine idea,
Divine Mind is the creator of all things;
Divine Mind is the Substance that permeates the universe:
Divine Mind is the very God that is "Omnipotent" and
Omnipresent.

When the "Divine Mind" of the omnipotent God who is consummate, unfolds itself into the "creative words,"

Then develops the whole universe and
All the creatures come into existence:
All things are the divine idea of God,
All the beings are the creative Words of God.

They are all Spirit,
All of them are Mind,
Nothing is made of Matter,
Matter is nothing but the reflection of mortal mind:
To take the reflection for the Reality is a false Delusion;
Then, beware and never be deluded.

"Reality" lasts for Eternity,
And will never be destroyed;
"Delusion" is ephemeral
And will soon vanish,
"Reality" is in Freedom and free from suffering,
"Delusion" is under restraint and the very receptacle of
all suffering,
"Reality" is truth,
"Delusion" is chimerical;
"Reality" is above the five senses, even beyond the sixth
sense,
And transcends all our sensations.

S P I R I T

In sensation you see nothing but the reflection of Beliefs;
Even if you see any ghost through your spiritual sense,
It is not the spiritual figures of the Real-Man.
All you can perceive through your senses are mere reflections of Beliefs:
And they are not the primary realities.
Spiritual figures are various in their forms:
Some are suffering from their illness,
Some are living amid their agonies;
Some are suffering from their stomach disorders, though,
indeed, they have no physical stomach in time their after-death bodies,
While some are suffering from heart-disease without any bodily hearts of their own:
These are all merely delusions of their own making.
If a man is possessed by such delusion-bound spirits,
He will develop a stomach disorder, or a heart-disease respectively.

But these various suffering spirits that you see clairvoyantly are not the true noumena;
They are merely the reflection of delusions in a state of flux because of their wrong beliefs.

The souls that are in the state of flux through their own errors,
May appear in their chimerical forms, which are the manifestations of their own errors.
In whatever form, however, they may appear,
They are merely phenomenal figures,
And will remain phenomenal forever—never to attain the real.

Do not fear the unreal that is only an illusion,
Do not treat the unreal as if they were real;
Contradict illusion with reality,
Supplant error by truth,
Dismiss phenomena with noumena,
Face the darkness, with Light only.
The real is the only thing that destroys the unreal,
Reality only has the authority that breaks down illusions.
Nothing exists but the truth that would reduce the falsehood to naught:
Nothing but Light, could prove the unreality of the darkness.

Teach them the true Aspect of the Real-Man;
Preach to them the true Phase of Inner-Man, who is consummate and is nothing but God Himself.
God is all in all—
God never creates sin—
God is the only being that creates—
So there are no sins in the world that have been really committed:

Hence there are no sins that have to be revenged.
Let all the spirits in the universe, contemplate the truth,
Let all the living beings in the universe, realize the truth;
Let them all break away from the delusions and falsehoods that are the very source of all agonies;
Then all the high spirits in heaven, would rain down their applause of the truth in their choral songs;
And all living beings on the earth shall see the Light of the consummate truth, with their delusions and difficulties all vanished forever:
And the earthly world itself would turn into Heaven full of God's glory.

M A T T E R

Do not take Matter to be Real

Which you perceive through your corporeal Senses:

Matter is not the substance all things are made of:

It is not Life, nor Truth indeed,

Matter has no Intelligence in itself, nor its own Sensations:

Matter is "Nought" after all,

And has no properties of its own.

It is nothing else than "mind" that gives matter its qualities.

When "mind" thinks of health, a man informs himself that he is ill.

When "mind" dwells upon illness, he informs his heart that he is unhealthy:

It is just in the same way as you see a wrestler upon a cinema screen when you project his image upon it, or you see an invalid there again when you cast his figure upon it;

Yet the film itself is transparent, and has neither shadows nor colours of its own.

And it has no wrestler, nor an invalid in itself;

It is just the various figures formed in the photo-chemical over the film, transparent and with no colour of its own, that produce the figure of a wrestler or that of an invalid on the screen.

Both the healthy wrestler and the infirm invalid, however, are not of real existence, but are mere shadows produced by means of photo-chemical.

Now, set a film in the cinematograph, that is transparent and colourless, and having no figures produced in the ink;

And then shall you see no longer a healthy wrestler who will get old and then pass away after the lapse of some space of time;

To say nothing of the invalid who is infirm and helpless:

You shall see instead, on the screen

Light itself—Life itself only, and that is brilliancy itself!

Now you must see that your "Life" is the very life that is far superior to that of a healthy wrestler.

Be how healthy soever a wrestler may,

He is destined to fall to ruin, and cannot be healthy in the true sense of the word,

So long as he looks upon his body as Real or his body as his Real Self!

"Health in Reality" can not be of material nature, nor is it in Man's body itself,

"Man in Reality" is not of material nature, nor is it in the body itself:

"Man's Real Self" is not of Matter, nor is it a corporeal body.

There is a Perfect Being behind Matter and Body, that is Consummate and incorporeal.

This is the very being that is Yourself, and that is just the same Perfection of Your Self that has been created by God Himself:

This is the true Life that is constant in Health, and indestructible forever.

Now see to keep yourself above all that is Material,

And realize the real aspect of the "Immortal Man," dwelling within yourself.

R E A L I T Y

The angel continued:—

Reality itself is everlasting,

Reality shall not fall ill,

Nor shall it get old, nor pass away;

To realize this truth is nothing but to know the Way.

Reality we call the Way, or Truth, as it permeates through the universe.

The Way or Truth is always with God,

And God is the Way or the Truth itself.

Man who realizes Reality, and keeps to it

Can be above ruin and destruction, remaining forever constant and consummate.

For "Life" there is nothing but living on and on forever; and never shall He meet death:

"Life" is another name for Reality.

Reality has no beginning, nor ending, neither sees ruin, nor meets death:

Therefore, "Life" also has no beginning, nor ending, neither death nor destruction.

"Life" is above the measure of time, and so, He is also above the measure of age.

Time, on the contrary, is indeed in the hands of "Life" Itself,

An infinitesimal point turns into Infinite, or vice versa according as "Life" chooses it to be.

So it is no wonder,

He who believes himself young, should rejuvenate all at once,
Whilst he that imagines himself having grown old, should
pass into senility all of a sudden.

Space is, also, no limitation whatever to "Life,"

Space is merely a "Category for Perception" that is a stand-
point occupied by Mind himself; and Mind keeps the
complete mastery over space.

Waves of ideas, when reflected upon space, become what is
called Matter.

Matter in itself is nought after all, and is helpless, without
any properties of its own.

And yet matter seems to have its own properties, and even
to be capable of controlling Life;

But they are merely the "refractions" that have resulted,
when the Inner-Life is perceived through the "Category
for Perception."

Then, beware of such refractions, and try to keep free from
them, and perceive the Inner-Life in its real aspects.

Those who realise the real aspects of the Inner-Man, can
be above the bonds of karma relation, and demonstrate
the Complete Freedom from all relations, that is intrinsic
to Life Itself.

W I S D O M

Wisdom is in itself Light from God—

Light that accompanies Reality, holy and consummate—

Light that is infinite and everywhere present.

Being limitless and omniscient,

It permeates all things,

and shines through the whole universe.

As Man is the Son of Light,

And in pure Light of Reality He lives,

He could meet with no darkness, neither could he see any
failure, nor find any hindrance whatever.

Just as celestials stroll about in Heaven in perfect freedom;
and just as the fishes in the sea can swim to and fro
quite freely:

So he full of light and spiritual rejoicing, strolls about in a
world full of bright light.

Wisdom is the light of spiritual enlightenment—the Light
of truth that banishes the Darkness of Error away, and
dismisses the pseudo-reality.

Truth only being the reality;

Error is a truth without consciousness; like a blind man
who cannot see the sunlight shining throughout the
universe, and will dream a daydream of darkness.

Beware of the daydream of Errors.

When you have once come to know the truth,

This very world turns, of a sudden, into Eden which is full
of eternal blessings,

And you will demonstrate your own real aspect, bringing
the indwelling God-Man into the visible world.

God is the bright wisdom that is infinite and pervades the
limitless universe.

He is infinite Good, Life that has no limitation,

He is the very substance that all things are made from, and
he is at the same time the creator of them all;

Therefore he is indeed omnipresent.

God is substance that is omnipresent, and the creator of all
things;

Good is, therefore, the only power, the only life in exist-
ence, and therefore Good is the only reality.

So there is no power that is not good,

Nor is there any Life that is not good,

Neither again, is there Reality that is not good:

So the power that is not good,

The power that causes miseries, is, after all, nothing more
than a nightmare.

And so, the Life which is not good—i.e. the diseased Life
is nothing but a nightmare.

All discords, and all imperfections are merely nightmares
after all.

It is the incubuses of our own making that have given
positive power to illness and misfortune, discords and
imperfections:

It is just the same as when we are oppressed with nightmares
while asleep,

Yet we are sure to awake to find that there is no such evil
power in reality, and we have suffered only from our
own mind suffocating us while asleep.

Indeed, the evil power that suppresses our life, that troubles
us all, is not a power having any real objective existence;

It is the dreams of our own making, that have really
troubled our own hearts:

Such as this is called "Error" in Buddhism, for it means our
failure in realizing the Real Aspect of our consummative
life;

And again it is called "*Sin*" in Shintoism, for it covers and conceals our Life's Real Aspect of perfection.

N. B. *Error*: "Ma-yo-i" in Japanese, "M-myō" in Chinese, meaning "no-light," i. e. "to be lacking or wanting in the spiritual enlightenment."
Sin: "Tsu-mi" or "Tsu-tsu-mu" in Japanese implying "to cover" or "to conceal."

ERRORS

Thus had recited our angel,
When a cherub appeared and said:
"For the sake of humanity,—in order to help them in attaining to enlightenment,
Pray give me a full account of the real nature of Errors."
To this responded our angel, saying:—
"Error" is so called, as it means there exist things that in reality have no existence whatever.
To be ignorant of the real aspect of beings, is called "Delusion."
While pleasure and agony do not exist in matter itself,
They are apt to believe that pleasure and displeasure do in matter exist,
And try to seek after or fly away from them:
Such absurdity, such delusion is called "Error."
Life never exists in matter itself,
Yet they think in matter, life does really exist:
Such delusion is called "Error."
Originally matter lies in mind,
And mind keeps mastery over matter;
And all the forms and nature of matter are really what mind itself has produced,
Yet people are deluded thinking that mind is subservient to matter,
And they worry themselves about the changes in the material world, and fail to realize the real aspect of their life which is perfect and consummate in itself:
Such as this we call Delusion.
Delusion is, after all, the Lack of Enlightenment, as it means the opposite of Truth;
Delusion is Unreality, as it stands opposite to Reality;
If Delusion meant what existed in reality,
Then the sorrows and agonies that come from Delusions might be real:

But Delusion means nothing but the lack of Reality,
So the sorrows and agonies are merely nightmares that we should be awakened from, as they could never be of reality.

SINS

"Is our Sins of real existence?" asked again our cherub,
To which the angel replied, saying:—
There is nothing real in the true sense of the word, but God,
and those that have come of him:
God is consummate and all things that he has created are also perfect:
And now, tell me,
If you have looked upon sins as perfect,
To this the cherub responded and said,
"Sir, sins could never be perfect."
Then, our angel went on preaching:—
Sins are not perfect; so they are not of reality,
Diseases are imperfect: so they are not real,
Death is imperfect; so it could never be of reality,
Do not take the things to be real that have not been created by God.
Never dream of things in your bad dreams which have no existence in reality;
Nor be afraid of things unreal.
Sins, and Diseases, and Death are not what God has created,
They are therefore unreal, they are merely delusions;
Though they have ever assumed the garb of reality.
I am come to unmask them to show that Sins, Diseases and Death have no existence in reality.
Gotama himself once came into the world for this purpose,
Christ also once revealed himself for the selfsame purpose.
If sins were of real existence,
Even the Buddha's preaching truth in all spheres could not have demolished them,
Jesus Christ's crucifixion might have been, after all, ineffective for destroying them.
But how blessed you are to know
That sins are all unreal, being merely the phantoms of delusions;
And that, in consequence, all the Buddhas in all spheres were capable of taking up and salving all living beings, exterminating all of their sins;

Jesus Christ, too, could exterminate our sins, by mere dint of the words: "Thy sins are forgiven."
I, too, have got it expressed in words, the "Holy Sutras" and "Holy Books" of "Seichō-No-Ie,"

And by dint of mere words,
I unmask the so-called "Sin,"
And reduce to nought, what has never been in reality.
He who happens to read my words, may know the true aspects of Reality,
And therefore, all of his sins shall come to Nought.
Those that have the chance of reading my words, may know the true aspects of indwelling Life,
And consequently shall recover without fail from all diseases,
And they may realize a Life eternal remaining above the fear of death forever.

M A N

I am "Truth,"—an angel from "Truth."
I am "Light" radiating from "Truth," the "Light" that extinguishes all Errors,
I am the "Way" and those that carry out my doctrines
Shall never err from the Way of Truth.
I am All-Life:
Those who draw from me,
Shall never suffer from any disease; nor shall they pass away.
I am All-Salvation:
Those who will trust in me,
Shall all be taken up and placed in the blessed land of Reality.
Thus had spoken our angel, when the cherub asked again:—
"Sir, pray explain to me the essential nature of man."
Then, our angel, answering to it, said as follows:—
Man is not of material being.
Man in reality is not his bodily existence:
Not his brain-cells are his essence, nor his nerve-cells, nor his corpuscles;
Neither his serum, nor his muscle-cells are what he consists of;
Neither again is he the composite of them all.
You must realize affirmatively, Man's Real-self:
Real-Man is incorporeal Spirit; eternal Life, and therefore immortal.

God is the Source of Light for Man,
Man is the light radiated from God.
There is no luminous entity from which radiates no light,
Neither is there any light radiation that is not radiated from some luminous entity,
Just as a luminous entity and its light-radiation are one in unity,
So God and Man are inseparable.
God is Spirit, therefore Man is also Spirit,
God is Love, therefore Man is Love,
God is Wisdom, therefore Man is Wisdom,
Spirit is not of material nature,
Neither Love is a property of matter,
Nor wisdom is a quality belonging to matter;
Therefore:—
Man, being Spirit, Love and Wisdom, has nothing to do with matter.
Man in reality is Spirit,
He is Love, he is Wisdom, he is Eternal Life;
Therefore, he could not sin a sin,
He could neither suffer from any disease,
Nor could he pass away.
Sin, Sickness, and Death are after all, merely nightmares of your own making.
You all realize well the Man's Real-Self!
Now, awake fully to the inner "Real Man" that is the very aspect of your own Self.
"Real Man" is man divine, or God-Man,
He is the Deity himself:
He who perishes, is not the "Real Man,"
He that sins against anything, is not the "Real Man,"
He that suffers from any disease, is not the "Real Man."
Now, all people on the earth!
Realize well the real nature of yourselves!
You yourself are the true "Real Man," and never anything else.
Therefore it is impossible that man should sin a sin, or suffer from any disease, or perish; when seen from the real point of view.
Who could dare call out "Sinners! Sinners!?"
God has never created sinners,
So, there could be on this earth, not a single man who is really sinful.

The idea of sin is contrary to the nature of a Son of Diety.

While that of disease contradicts the very nature of Life. And again, the idea of death is quite in contradiction to the nature of Life.

Sin, Sickness, and Death are after all the illusions of the things non-existent, that have merely been dreamed about in our day-dreams.

In the world of reality,

God and man are one in unison,

God is the source of Light, and Man is the Light that has come of God.

The first erroneous dream is the ancient Theological preaching:

Man is made from Dust, and recently, the modern Science's teaching:

Man is made from Material flesh, led us to dream the secondary erroneous dream:

Sin, Sickness, and Death do really exist,

When you have broken the first dream away; the fundamental cause of Sin, Sickness, and Death, shall be reduced to nothingness of itself.

People have often recovered from their diseases

Through mere perusal of the periodical "Seichō-No-Ie" as you know,

And this is simply because their primal dreams of mortal man have been broken down.

When you have no primal dream,

The secondary dream shall follow you no longer;

Thus, when man had none of the dreams,

He, being innocent in himself, could never commit any sin, nor could he suffer from any disease; being free in himself from all of diseases.

If man had none of these dreams,

Man being immortal in his true nature, could enjoy everlasting life.

Therefore, all people on the earth,

Let me tell you:—

Try and seek after, with the utmost care, your own Real Self that is spiritual,

But never seek it in body or matter which are mere products of mortal mind-waves.

Christ has taught us,

"Behold, the Kingdom of God is within you."

Verily, verily I tell you,

Here, "within you" means nothing but "man's real nature" or the "Real Man."

As the "inner man" or "man's real nature" is nothing but "God-Man,"

The Kingdom of God shall be found only "within yourself"!

Those who seek Heaven "without," are dreamers who after all, never attain Heaven.

Those that seek Heaven in the material world, are sheer dreamers, and could never found Heaven upon this earth.

Christ has taught us, again,

"My kingdom is not of this world."

The kingdom of the world is nothing but that of phantom;

The land of eternal blessing is only to be found within.

Only when we have come to the realization of the Heaven within,

The land of eternal blessing, shall be realized again "without," as its reflection,

Only when we have come to the knowledge of the Great Life within,

The Life of Infinite Health shall be realized "without," as its reflection,

Corporeal senses of mortal mind can discern only the "World of Reflection."

So, when we would have the "World of Reflection" cleansed,

Beforehand, we must clear the "originals" within, and keep them free from any dust of Delusions.

I have seen, indeed, that the material world is no more than a reflection,

Vain, untrue, and erroneous it is!

I have seen also that man is the very light radiating abroad from God himself, and that the physical body is merely the reflection of mind-waves.

Indeed, I tell you:—The world of matter is merely a dazzling phantom shifting and shifting on like the representations in the kaleidoscope.

Therefore, do never take a reflection as real:

Man in reality is the God-Man,

He is the eternal, indestructible, immortal Spirit, and not a mere machine made from matter; nor did matter exist first and then the spirit take up its lodgings in it afterwards.

None such dualisms could be true;

Matter is, on the contrary, the mind-projection of spirit:
It is just the same as in the following;

Not that the cocoon had been in existence beforehand, and the silkworm occupied it afterward, but that the silkworm, spinning the threads himself, makes the cocoon himself first, and then, he dares to shut himself up in the cocoon of his own making.

Man's real nature is a spiritual life,

Then, projecting out his mind-threads, he first produces his cocoon or his body, and then he confines his own spirit in his cocoon:

This is the only way Incorporeal Spirit dwells in the physical.
Let it be realized well that the cocoon could not be the silkworm himself,

So, our body could never be the Real Man, but it is merely his cocoon:

Even the silkworms, in due time, break their cocoons and fly away,

So Man, when his time, as it is called, has come, shall also pass away into the spiritual world, breaking out of his body-cocoon.

Therefore, you should not look upon his bodily death as the death of the Real Man:

Man indeed is Eternal Life and so he shall never meet his death forever:

According to the various states of evolution of his mind, according to a cycle of flux,

His Body and Circumstances, may represent varieties of states,
Yet Life Itself shall not fall ill,

Life Itself shall never pass away:

Through the changes of thought-waves that Life will project out,

Man can also command his bodily condition as well as his circumstances accordingly;

But you must know well, there shall come the very time when Life needs his body-cocoon no longer:

Then Life shall break out of his body-cocoon, and shall enjoy the more freedom of celestial land.

Do not take it for his real death;

Real Man is the pure spirit that has immortal Life, and he is indestructible and never perishes after all.

Thus had spoken our angel,

When in the sky sounded the ethereal music of heaven,
And down came numberless petals of holy flowers in showers from where we know not, likely to pay homage to the truths that had been preached by the angel.

(The End of the Holy Sutra)

Pray we might, through our recital, extend the holy merits of this sacred sutra to all the beings throughout the universe,

And thus may we, together with all other living beings, come to realize what is real in our real selves.

English Translation

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