

CHAPTER 5

The Book of Buddha

I, the Buddha, have been known since ancient times by such names as Śākyamuni Buddha, Shaka Nyorai, Amida Nyorai, Shakuson, and Nyorai²². The following are things I wish to say today to all the mothers and fathers of small children.

I was born around 2,560 years ago in the ancient Indian nation of Kosalā (the area around the northern reaches of the Ganges River presently known as Nepal) in the town of Kapi-lavatthu as the son of King Śuddhodana of the Śākya tribe. Under the name of Prince Gautama Siddhārtha, I lived a life of ease in my father's castle until I reached the age of 29. One day I awakened to the meaninglessness of human life. I left my father's castle, my relatives, and my wife and children and became a monk. After practicing all manner of austerities and undergoing strict training, I realized that these things were not capable of giving meaning to man's life. Thus I abandoned them at all.

And after I had achieved many levels of Samādhi²³, I was able to gain far greater, far more wonderful knowledge of the eternal principles relating to all things that exist in the universe whether they have life or do not have life, whether they even have a form that relates to the concepts of life and death or not, or whether they go beyond even these boarder lines in their

existence—I learned that all things exist for eternity, that according to the laws of the universe they live and die and are born again, they take on form and lose form and take it on again, and that this same principle applies to the birth-old age-disease-death cycle of man as well. I reached this stage of enlightenment at the age of 35, in the month of May.

In other words, I received the Great Enlightenment that the life of man goes beyond the birth-old age-disease-death cycle.

I also realized that man who is a part of the great universe and the great nature is responsible for the harmony of nature. In order to bring about this harmony of nature, man must stand in the vastness of the great universe and make his heart as large as that universe, keep the laws of nature which are like the flow of water, not allowing his heart to be distracted by anything that flows toward or away from him, and to walk the middle road without becoming involved in the whirlpools of emotion that destroy human relations. As a monk, man must avoid disputes, and keep his heart peaceful in his dealing with all people. The virtue of the median is the most important of all matters. With a heart kept firmly on the Middle Path one must correctly judge the hearts of others, understand correctly what others desire, and always speak words with one's mouth that come directly from a heart filled with love and compassion for all. In this manner, one must create harmony in one's relations with others, and choose a lifestyle for oneself that results in the developing of oneself as a person of virtue. And this virtue should be allowed to flow out to benefit the people around one in order that one exert a positive influence upon them. Also one should approach all things with a good heart and good thoughts, by means of which all matters should be measured. And even when one is involved in a profession to make one's living, one must not forget

this spirit. One must never forget that one is living for others that the purpose of one's life is always service to others, and that this is one's mission. One must stop at the end of each day's activities to consider whether one is keeping this sense of virtue alive in one's daily life, in one's contacts and relations with others, and in one's work. And one must constantly warn oneself to stop after one has done anything at all to reflect on whether or not one has committed some error or taken a mistaken attitude toward some other person, and remind oneself never to commit the same error again. This is what is known as the Eight-fold Noble Paths (eight right roads). These are the things I taught to the people around me during my lifetime.

My lifetime naturally was spent a mere 2,500 years ago among the ignorant people who lived in ancient India. Yet, people's hearts and their enlightenment are the same today as they were then. And people understood well my teachings with pure hearts, such things had not occurred as, in the complicated structure of today's society, the living habits, the flood of knowledge, they would have specialized and degraded religion or the one hand, misleading themselves with the extremist mass centered Buddhist philosophy that everyone would have become Buddhas whether or not they had received enlightenment or the other hand. They had been enlightened well by my teachings had been able to live faithful to them and brought them to realization in their daily life, and had thus been able to create a peaceful environment.

Even in the midst of famine and disaster, all people had not forgotten the precepts of the Eight-fold Noble Paths, they had been able to engrave them deeply upon the hearts of themselves. And they had been able to create for themselves hearts of modesty and respect for others in which mutual peace was maintained.

If the hearts of the people who lived during my lifetime could

be brought into the presentday society, how quickly salvation would be made possible in this decadent world! It is this that brings pain to the heart of myself and all the others in the celestial world as we try to think out what to do.

When we think of these matters in terms of parent-child relationships, we find that today it is considered only good common sense to live as though one has no parents and as though one has no children. It is the modern mistaken idea that this sort of callous attitude toward life is proof of adulthood. The younger generation makes their parents believe this and the middle aged parents imposed this way of thinking upon the older generation, until everyone has the mistaken idea that cold, distrustful contact, and one's own life any way one pleases is the true meaning of coexistence.

This is a situation that does not exist in present day India, nor could it ever have come about throughout the entire history of ancient and medieval India either.

The reason for this is the still extant cast system which divides the entire nation into four social classes and forbids the communications of either feelings or knowledge between those of different classes. This evil custom, however, does not recognize the freedom of man. But at the same time it has brought about the solid maintenance of an excellent family system.

Nevertheless, as I mentioned earlier, the world I am speaking of is the rest of the world where the callous generation prevails. It is a decadent world indeed.

It is for this reason that the last judgement is being carried out by the celestial world, and that we must each and every one await the results of that judgement. All have been judged guilty, the sentence has been pronounced, and not a single person will be able to escape punishment. This is the extent of the fearsome anger of God that has been visited upon the world.

Both my intercession and the love of Jesus must wait until after this judgement is completed to gain acceptance.

My teachings concerning compassion were mainly directed toward kings and priests and wealthy persons. Compassion is a sense of giving, a sense of helping those who are in pain, in trouble, or ill. I especially taught that it is important for kings to rule with justice and compassion. I was given the mission to teach social equality and that all those who suffer unjust pain should all be given mercy, light, and my salvation. In spite of Jesus' atonement for sins, though, during the 2,500 years that have passed since my death, people have forgotten to keep compassion in their hearts. They have fallen into race and class prejudice, disparity in wealth, abuse of power, and pride and avarice among the clergy. And they go on living in the midst of this decadent world not even aware of its decadence. Thus the fearful last judgement has come upon the world.

Since, however, this judgement will be carried out by weighing everything in the two scales of sin and virtue, it is not mere for the purpose of striking fear into the hearts of the human race. El Lantie is not that type of a person. It is just that it has gotten to the point that the hearts of mankind have become so blind that there is no way but punishment to bring about their enlightenment.

Concerning this matter, I have not been allowed to take any action of any kind at present. The only thing I can do is wait. I truly hope that all people will purify their hearts and changes their ways in the little time left, that those who still live in the world will alter the style they have lived up to the present, will think more deeply and seriously, and will correct their errors. I further hope that they will then go on to live the most virtuous lives they possibly can in the future, that they will throw away the arrogant idea that if they simply do good they

will achieve Buddhahood, and that they will work to attain a sense of humility.

The mission of people who are parents of children is to teach and guide their children from an early age to know what to believe, what to follow, as well as what virtue is and who is respectable.

Such effort will definitely not be a waste of time. Please begin by taking great care to avoid falling into the deep pit of mistaken religion and mistaken beliefs.

Mistaken religions are dangerous because they lead one into the sin of praising and worshipping things of no true value. They lead one to pray for things with all one's heart, which leads to deep attachment. When such prayers are answered or when they are not, the believer is led by religionists to give more and more to please the deities or gods of that religion. Thus the believer is drawn deeper and deeper into attachment until he uses all his property and time in the attempt.

And since the spirits that possess such religions are willful evil human spirits in disguise of animal spirits or spirits from hell who do not care what happens to the happiness, the success, or the health of their believers, they also have no concern at all for the sacrifices their believers make.

Such spirits cause their priests and monks to criticise unhappy believers by telling them that their unhappiness comes from lack of faith and a poor spiritual life.

These believers are forced to make sacrifices so far beyond the realm of common sense that they sink deeper and deeper into pain and unhappiness in the attempt to somehow please their deities. At the same time, in spite of the fact that deep in their hearts they do not truly believe that the day will come when their religious sect will bless them with a happy life, on the surface their desires and attachments only become stronger and stronger with the passing of time.

Such gatherings center around some image or symbol or altar, or even some stone figure or an old tree with a sacred rope around it, and there they form an unswerving religion. It is in this manner that such low consciousness level spirits as spirits of the dead, those pretending the animal spirits and evil spirits from hell (rather than spirits of gods and Buddhas) ridicule the people of the third dimension by joining forces with those people's lusts and avarice through which they pray for success and security. Thus those evil spirits succeed in increase of the unclean areas of the world under the guise of sacred areas²⁴.

All the gods and Buddhas who deserve to be worshipped live in heaven, and they sincerely desire to link their hearts and communicate soul to soul with all people of the third dimension.

Yet, the hearts of people on earth are not in heaven, but suffer constant confusion from worldly matters, and they end their lives amidst the lusts of the world. Thus religions that serve no practical purpose and have no effect whatsoever in the purification of the soul run rampant in the world.

Each time that this type of confusion comes about, we the leading spirits of light, the archangels of light, and the angels of light must descend to the earth and go about rectifying the errors.

But no matter how many times we rectify these errors, people are immediately confused again by mistaken religions. Even the religions and sects in which the true way is taught lose their validity when the generation of priests change and the new generation of Shinto or Buddhist priests forgets the importance of devotion and training and allows their hearts to be filled with mundane customs and life interests to the extent that their main concerns become centered around income and profit for their own temples and shrines and their own personal property.

The unclean areas of which I spoke earlier are normally

brought about by profit seeking religions²⁵ and new religious sects. People who set themselves up as founders or priests of new sects have no responsibility toward such tendencies, as their positions are not to be inherited.

Since the founder of a new sect is normally the first generation of that sect, they make up their own ceremonies and rules and force these upon their believers.

But even in the traditional Buddhist and Shinto sects, there are those who go about irresponsibly creating unclean areas as well.

To the celestial world, these people are like extremely troublesome parasites that must be destroyed as soon as possible, for if they are not exterminated, they swiftly spread like a black fog that comes between and estranges the people of the third dimension from the gods and Buddhas.

It is the evil intent of the priests and founders of new religions that makes those religions unclean areas, because they do not concentrate on teaching the training of the soul but rather gather people together for the purpose of exploiting their piety for their own selfish purposes.

And these amateurs spout out valid sounding interpretations of the sacred Buddhist writings and produce imitations of spiritual revelations. There are even some who do not even attempt to use revelations. And the more valid sounding their formalized pronouncements and ceremonies appear, the more people gather around them regardless of the content of what they preach.

They tell their people that if they do certain things they will gain certain benefits, and unfortunately evil spirits come to their assistance and make matters come about in the manner they said they would. And the main materials used for their publicity are worldly property, success, and the curing of illnesses. These three aspects appear without fail.

And they need not be one hundred percent successful in the results they produce. 80% or 50% or even one or two percent worth of success is enough to make it appear that they have spiritual powers that go beyond worldly common sense. Thus people gather around them, they are lauded as living gods²⁶, and an organization is brought into being.

The more suspicious the religious sect, the more certain it is that it is supported by some demonic spirit. And these demonic spirits bring about the collection of enormous sums of money from the believers in the form of donations, offerings, and membership fees to the extent that the believers pay in so much of their income that these payments become the greatest expense in their daily lives. The priests and founders of such sects say nothing about the exorbitant amounts of cash they are thus receiving. They simply take all they can get. This gives rise to a general loss of balance and a removal on all limitations.

This results in splinter groups breaking away from such sects and forming their own organizations. Many such groups have broken away from the Nichiren sect²⁷.

This happened when people belonging to such sects went against the teachings of Buddhism, when their hearts strayed far from the path of the Medium and the Eight-fold Noble Paths, and they began teaching in the realm of the Asuras²⁸. The undulations of their hearts became violent, and they drew far away from the realm of Nirvana²⁹ where I found peace. When Saint Nichiren preached the redemption of the masses, he was mainly involved in taking the side of the masses in discussions and activities in opposition to authority, and during his time this was necessary. The sect, however, he formed has not changed its position down to the present time, despite the fact that such popular sects as the Hokke sect are no longer suppressed by authority.

Saint Nichiren is not the only one who preached the salvation of the masses. I also taught that all people should receive salvation and explain the way to achieve that salvation. There were many fine individuals who came after me who led the masses toward the salvation of the soul, who gave their all for mankind, and who achieved true Buddhahood. All of these persons desired the salvation of all mankind. The Nichiren sect teaches that if one carries out one's religious duties³⁰ and chants their sutras regularly they will have a full life and attain Buddhahood while still alive. I would like for those persons who teach these ideas as well as those who believe them to restudy and relearn the laws I taught and the holy Buddhist writings. If they do so, they will discover how wrong they are.

It is generally believed that in order to truly understand my teachings, one must study and learn all aspects of the entire history of religion, but this is not the case.

Anytime you read legends of the enlightenment of monks, you are reading about my teachings.

The state of their hearts is definitely devoid of violence, and it is not for the prosperity and wealth of some religious sect.

I never taught that monks and priests should prosper and gain wealth or that religionists should live a life of luxury. Rather I taught that one should abandon the glory and wealth of this world and that as long as one has enough to sustain life, one should concentrate on the purification of the soul.

The same is true of both clergy and laity. The layman should also be satisfied with enough to live on and spend the rest of his time and energy seeking after spiritual things, raising the level of his virtues, and associating with others through his virtues. This is also the road that leads to heaven.

Happiness does definitely not come from the property, fame, position, or power of this world.

The beauty of nature has the same qualities. It never seeks after extra things. Nature takes only what is necessary to sustain life and passes other things on to where they are lacking. Splendor is never sought after and all is beautiful. Without a heart that can appreciate such beauty, one can never hope to become a resident of heaven.

If even the lay people can know a medium level of goodness it is indeed the way of evil for religionists, priests and monks who do not live even up to that level.

Perhaps it is because the people have forgotten their heart and souls and served only wealth and property that the religionists have sold out to the mundane world and have forgotten the road to salvation.

So I beg you all to get rid of all your corrupt thoughts today to throw away such mundane attachments as money and worldly success, and sit down to quietly consider what it means to return to a natural state of mind.

You can then contribute greatly to the nurturing of a wise and virtuous generation—a Buddhist kingdom which is a veritable Utopia in this world if you will only pass your enlightenment on to your children.

It is not possible to explain in a single word the true form and purpose of religion. It must be felt in the heart, and it must be maintained there in stillness. No matter how busy you may be in your work, you must never forget this deep truth.

The wisdom gained from introspection (the ability to consider and judge all things including oneself objectively) provides one with the skill to work through any crisis you may face in life with a richness of heart and mind, and with correct power of judgement.

It is not possible for true faith that links one with heaven to exist in the same heart with anger, spite, envy, jealousy, ambi-

tion, pride, conceit, cruelty, inhumanity, ingratitude, blindness toward evil, shallowness, or violence.

You must cleanse your character as much as possible, and make your own life a leading example by means of which your children can grow up to be fine people, because whether you lead them consciously or not, your children will imitate what you are as they grow to adulthood.

Giving birth to a child is the taking on of a responsibility, and what a great responsibility this is. To see your children grow into healthy, wise adults is your greatest joy. If you are not that sort of a parent, you cannot be said to be one who lives according to the laws of heaven or who deserve its blessings.

I, Buddha plead with you to carve these things deeply in your hearts, to carefully maintain the standards of good and evil in your daily lives as you continue to train and educate your children, in order that you can share the blessings and the protection of heaven with your children.

Please remember that when the last judgement is over, the Utopia where the chosen people will live to receive the light and the blessings of heaven will be waiting for those who abide by my words.

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This is somewhat off the subject of the matters I have been discussing, and since we are on the subject, I will present something here that we had intended to keep a secret within the celestial world. In the Book of Michael presented in this volume, Chief Archangel Michael spoke about a man named Watanabe who wrote a book that stated that Lucifer is the spiritual brother of Archangel Sariel. Though this Watanabe is said to be the true reincarnation of Noah, he was possessed by evil spirits and

strongly encouraged by Nakano who was seduced by Satan into telling such stories for the purpose of confusing the people of the world, of plunging us of the celestial world into difficulties, and of injuring our prestige. It is for this reason that we did not reveal the name of the spirit unified with Yuko Chino, writer of *The Door to Heaven*, since it was feared that Nakano would make people believe that those persons of high consciousness levels around Yuko Chino were actually evil spirits.

It is for these reasons the decision was finally made to make this announcement. It had originally been kept secret in order to avoid a head-on collision with the GLA.

There are more than likely those who have wondered since the first chapter that the spirit with whom she is unified is probably not Archangel Sariel.

The fact is that it is Chief Archangel Michael. The spirit who is truly unified with Yuko Chino is indeed not Archangel Sariel, but is rather Michael himself. But if she had insisted on making this known to the GLA, she may well have been pursued and persecuted and nearly thrown into an insane asylum as one possessed by evil spirit as was Miss Miyata who identified herself as unified with the spirit of Madam Maya. Or even worse things may well have happened to her. It was as a precaution against such results that heaven did not make this fact public earlier.

Even so, both the celestial world and Chief Archangel Michael himself have forbidden that she be referred to by such ridiculous names as Viva Michael Yuko or even Michael Yuko. And Yuko Chino enjoys the protection of not only myself, Jesus, Moses, El Lantie (Jehovah), and all the seven archangels, yes, of each and every one of the good spirits in the entire celestial world.

No one in the three dimensional world, whoever they may be, will be allowed to harm or speak slanderously against Yuko

Chino. When Yuko Chino published her book *The Door to Heaven* as the reincarnation of Archangel Sariel, the members of the GLA criticised and slandered her, for which the celestial world plans to handle them with severity and punish them. The arch-angels have already announced that Nakano and Watanabe have been abandoned by heaven for the things they did.

Seventeen years after Yuko Chino dies, her successor will attain enlightenment and put in his appearance in the world. Moses will unify with a newly born human being in 1979. Thirty years from now, the one with whom Jesus will become unified in 1985 will also attain enlightenment. Due to the recent upheavals in the celestial world, it has not yet been decided in which country of the world these unifications will take place.

Since I, Buddha am a monk and am therefore in a neutral position, El Lantie ordered me to take into consideration all the conditions and events that have prevailed until the present and to tell the true story based on these considerations and from my point of view. Thus I have done so in this book.