

Compassion and Love

Michael the Great

Although I discussed this matter in the third chapter of "*The Door to Heaven*," I would like to further your understanding concerning the concepts of "love."

It must be the nature of the race, but in Japan where the sects of Buddhism have become popularized along with indigenous Shintoism, the understanding of "compassion" which is a cardinal principle in Buddhism always tends to become a fixed notion absorbed in an individual's beliefs of God and Buddha. Thus the required form of "love" as taught in Christianity and advocated and instructed by Heaven, is not at all clear to the majority of Japanese.

Some time ago, a certain respected Japanese Buddhist priest spoke about the necessity for "compassion without compassion" in relation to child rearing. He was saying that children these days who resort to suicide or murder for the slightest of reasons, are lacking in fortitude, discipline and patience. This, he said, was because both parents and adult society give themselves and their children too much sympathy (compassion).

There probably is no other country which has such explicit and violent things printed in the comic books and magazines for adolescents and school age children. (This is a reflection of the media and writer feeding each other's decadence in an attempt to satiate the perverse interests of the adult population.) I was struck by the truth of this priest's statement which applied to other aspects of Japanese youths as well, and I agreed wholeheartedly.

When "compassion" leads to spoiling, this means that the "heart of compassion" which is the prime virtue in Buddhist doctrine is not being expressed in the right form. Since the

"compassion" is not being given in the proper way, the person receiving it does not feel any gratitude, and this does not become food for the soul for a lifetime, or direction for spiritual development. In the message for the first issue of "*Jihi To Ai*," Gabriel spoke of training the soul and how the emotion of compassion and love welled up from one's being only after this. He said how this is the song and wellspring of the soul. But "compassion" does not benefit oneself or others unless one has the will to train oneself very strictly, and until that point it cannot be called compassion in the true sense.

"Salvation for all mankind" in Buddhism does not mean to save ordinary people just the way they are. Instead it means to teach all people so as to mold them into characters that are purified and saved to be suitable for Heaven. Animals and plants in nature do not seek needless destruction like humans, so they are saved just the way they are. Even the same salvation is just that different between humans and non-humans.

To think that because of the teaching of "salvation for all mankind" exists, one can be saved without undergoing purification of the heart or submitting to the will of Heaven is just pure selfishness. Some people say that it makes no difference, but deep in your subconscious I know that every one of you still longs to be saved and to be granted a new life from Heaven.

Since even "compassion" has an element of strictness, naturally love does not fall outside these bounds. "Love," when it is a love that spoils a person, becomes harmful and useless to both persons involved, and we can no longer count on the mutual development of character which can be viewed with love and trust. Some say that love even forgives sins, and even crimes such as theft and murder. The law in civilized countries gives special consideration in cases where crimes are committed in spite of the defendant's real intentions, and the extenuating circumstances are taken into

account. Even so, if all crimes were automatically forgiven, the world would be overflowing with crime. To prevent this from happening, "compassion" must yield to the law.

In this manner, "sins" become something unacceptable to those who wish to become a member in the Kingdom of God. There is a limit even to God's forgiveness. It is not enough just to foolishly repeat the cycle of self examination and repentance. The less sins a person commits the better. To further state the meaning of sin, sin is behavior which threatens the life and livelihood of others, and also it upsets harmony in society and causes destruction. Violence and struggles for the purpose of destruction are grave sins.

Recently Okamoto, an editor of the society section of one of the three biggest newspapers in Japan wrote boldly as follows:

"The trend of conservatism (anti-communism) has become strong in the University of Osaka, and students have lost their initiative and seem to have become apathetic. They remind one of a terminal cancer patient waiting to die."

Those of us in Heaven do not mean to approve or to lend our support to the International Christian Unification Association (another new religious sect with illogical theories on religion and nonsensical creeds of their own) which is held to be responsible for this rising tide of conservatism, but the bigoted opinion asserted from time to time by some teachers and intellectuals, which holds that the customary movement by left wing radicals of agitating the masses to violence, is the only thing giving a person initiative, is wrong. This attitude causes students to make the wrong judgement and mistake violence and murder for "reform," and causes them to continue to commit such "sins." There must be very few in the third dimension who understand that initiative comes with creativity, and not from destruction.

Any ideology which holds up an ideal concept as being "abso-

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lute and right," to quickly resort to physical force and to self-justify murder, burglary, and destruction is responding to a message from the world of darkness and the dead, and not that from the Kingdom of Heaven and light. The truth always supports harmony and order in society, and that which upsets or destroys this harmony is all a "sin."

To turn our attention to the subject of "love" once again, "love" is not something which nullifies the commandments and the "concept of sin," as may be believed by some overly optimistic Christians. Just as "compassion" cannot possibly exist separate from the "commandments" and the "training of one's soul," I would like to repeat over and over that "love" is that which perfects the law.

Unless a person strictly controls his behavior and aims to lead a life according to the law and commandments as the only way to salvation, a person will never know the limits of the truly valuable "compassion and love," and one will not even learn the difference between spoiling and true consideration.

Some people, when they come in contact with my strict attitude become hesitant and even speak with words of doubt, hatred and rebellion towards me. This also happens towards Miss Yuko Chino. Such people, when scrutinized closely from the viewpoint of the law always have something where they are taking the easy way out. Often when it comes to bad behavior, they are gentle only with themselves, and strict to everyone else. Otherwise, it can be seen that they live only to receive praise and sympathetic words from others. This can be compared to two or three drops of oil of self glorification and the craving for praise that floats unsightly on the surface of clear water.

In the world today, ability and power are thought to be everything, and the lack of skills and adequate ability can even threaten one's right to lead a normal life. In this climate, knowing your own strengths becomes the ability to assess your standing in

comparison to others. To those individuals which such self knowledge leads to pride, they unconsciously exhibit the need to attract attention to themselves.

Contrary to what it seems, those who appeal themselves and seek praises have a childish personality, and are people who lack self confidence in their skills and ability, and even their way of life. This is like a child constantly being aware of adults and looking to them for reassurance and always seeking their permission. So what this amounts to, is that people who are emotionally "children" seek to be treated with special favor in society, and in their indulgent life, their standards for good and evil remain vague (since society does not provide these standards). Their "consciousness of sin" is therefore weak, and they avoid the strictness of the law, and have no understanding of the true nature of "compassion and love." They end up spending their life in blindness because of their self love, without ever realizing "compassion and love" for others.

The principle of truth and the words of Christ "to have the heart of a child," means an attitude of sincere trust in the truth, and does not at all mean to revert to the behavior of a child because of one's spiritual lassitude. Only when one strictly controls his behavior according to the True Law is one free of the torment of his conscience. Only then does one awaken to true compassion and love for one's brothers who also have similar problems which cause them suffering, and only then does the true consideration and sincerity of heart arise which makes one extend a hand selflessly in help.

You must not fail to train your soul and help each other. This spirit is born spontaneously from "laws and love" as well as "commandments and compassion" as just mentioned. Heaven will bestow such persons with a crown of righteousness and envelop them in truth and love without reserve.