

of the word could be conducted, and both politics and economics could reach an ideal state.

The ideal society shall be built when people think with consideration for each other consistently. This society must be built on earth. The building depends on you. Whether to allow the spread of evil and the destruction of mankind, or whether to build an ideal society, and make the world a harmonious utopia depends on man today. We of Heaven stint no sacrifice in order to build this Utopia. But we, the spirits of the Celestial Realms, can only help you, man. Whatever may be, it is you on earth who must be the creators. Thus, the True Law needs to be disseminated among the masses on Earth, as soon as possible. Even one moment sooner—and to even one more man. This is the reason for causing this book to be made, with the aid of those so inclined. Truly, this book derives, not from the will or imaginations of its recorders. We of heaven willed the creation of this book, knowing full well that time is pressing hard, to give our message to the masses of men on Earth. Ours is a single plea—that utopia be built on Earth. Our desire is that many men hear and correctly understand these writings.

The Section on Buddha

“Let Us Bring Back Original Buddhism”

In the beginning, the Buddhist teaching I preached was a “way of conduct for Living Man.” Put in other words, it was a way for the individual man to strive for enlightenment, and for individuals, one by one, to gain a harmony of the spirit, thus creating a utopian world.

Present day Buddhism has become no more than the conducting of the daily rituals. The way of life for living man has,

sometime and somewhere, undergone a metamorphosis into a service or requiem for the dead. It has lost its original character. The Buddhist temple, which should be a place for the calming of the soul, or for discipline and refining the spirit, is now a lonely dwelling place for demonic spirits. And they continue the worship of idols. What efficacy can come from speechless images made by man; one may as well worship a wooden chest or a desk. Instead of offering or readings of the Sutra without understanding their contents, would that man practice what is written therein.

Let us consider anew the nature of the true Buddhism. The good self within your heart is the essence of the human spirit, and foundation of immortal life. If thy heart contains only the good self, loving and giving service to others, you shall be refreshed and cleansed, and you shall not suffer. This is the meaning of the release from the cycle of physical existence and suffering taught by me, and in the *Upanishads*³⁷ of the earlier Hindus.

How may man escape that inevitable circumstance of human existence—the sickness and death of old age. Man's life is everlasting. The body declines and perishes but the soul does not suffer the body's ruin. In its entirety, there shall be rebirth by karma; there shall be transmigration of the soul. Water shall become rain; and from rain, there shall flow streams. Streams shall merge into the great river, and flow to the seas. The oceans shall give forth their vapors, and there shall again be rain. Thus, the true nature of water shall endure throughout the eons of time. The everlasting life of man is no different; he may be reborn time and time again. This body which at best can last only a hundred years! Life shall not be of this world only, so consider not life and death, but rather let us give meaning to our daily lives. Let man—for the very reason that his life is everlasting—enrich his soul to the full during the tens of years of his physical existence.

Beyond this (physical suffering) are many other pains of existence. More than pain is the warping of the soul. The ego-centric feelings such as greed, jealousy, the bent to slander, and anger—when these abide in the heart it becomes fouled. And those so fouled are indisposed, nervous and irritated so their relations with their fellow men are worsened. But, if one is a human, it is thy unavoidable fate to have such feelings. Nevertheless, you can not live without correcting such perversions. What is important is not to repress or keep hidden these perverted feelings but to accept their existence and then wash them away.

There is the desire, when one has already satisfied the necessities of life, to crave extravagance or luxury. Unless one is rich of heart, luxury will not be of service.

If a home lacks harmony, no matter how splendid the house is, how precious the jewels you have are, those shall not console you. Everything is of the heart. Suppose that your neighbor's talents exceed your own, and that you envy him. It is far preferable for you than bearing envy, to attempt to approach him. Rather than speaking maliciously of your fellow man, it is preferable that you help him to remedy his faults. Rather than blame your fellow man just because he has displeased you, it is better to consider his circumstances. When later, you examine your conscience (the spirit of Good within you) you will feel good. It is a mistake to become angry because your adversary did not do as you desired. Center not your thoughts around yourself, but think rather of the circumstances of your adversary, and ask yourself once more why you felt anger. The Eight-fold Noble Paths I preached are rooted in the spirit of mercy—conduct based on consideration, and on “the 3rd person's viewpoints,” or thinking by placing ones self in the position of others. Buddhism is more than just a way of release from worldly suffering.

Let me expound the principles of the Eight-fold Noble Paths one by one.

1. *Correct View*

Looking at things correctly. This means seeing things from the viewpoint of others. It is essential to see the hidden intent, not only what is on the surface.

2. *Correct Thinking*

Seeing things correctly. The nature of the thoughts determine whether a man's heart will be plunged into darkness or into light. If one thinks correctly, focused around consideration for others, one's relations with others will be bettered, and thy own soul will be more bright.

3. *Correct Speech*

Correct speaking—this means to speak with words of love and mercy. Thy manner of speech should convey a tone of love and mercy. Correct speech will create harmony.

4. *Correct Action*

Work correctly. The society of today stands on a division of labor. Provided one thinks of his labor as a contribution to offer people, or society, extremes of poverty and wealth and destruction of the common environment will cease, leading to the harmony of society as a whole.

5. *Correct Livelihood*

A correct life pattern. This entails the development of one's abilities and the correction of faults. Faults, if correctly used, may quickly become positive abilities.

6. *Correct Endeavor*

To make the right efforts. To achieve harmony within society. To see oneself in relation to others, to consider, and to live accordingly in harmony.

7. *Correct Aspiration*

One projection of a man's will will be immediately transmitted to one of three thousand human emotional spheres throughout the world; by this he may draw in all things. Likes attract likes. So, unless one makes projections of one's aspirations correctly with an unclouded heart, what comes in return will be evil friends and demons.

8. Correct Meditation

One should reflect, from a detached viewpoint, whether or not one is practicing the above seven rules. And, this is also determining, after identifying ones errors, not to repeat them.

The Eight-fold Noble Paths are not at all difficult to follow. Their realization is quick, and need only that one put them into effect honestly, with a cleansed heart.

The Section on Jesus

I was born two thousand years ago in Israel in the town of Bethlehem. As it is so recorded in the Holy Bible of the Christian faith, I walked the land teaching men how to live, and speaking of the sacredness of love and the way love is to be through the relation between man and his God—that God's love brings to man the love of his neighbor, and through the love of his neighbor, the love of all humankind—that love is spreading. I exhorted men, in an era still ignorant of science, to worship Yahweh, the Almighty God, that is to say Jehovah. But I also preached that the goodhood within man—humanity as the good self—is that which is shinningly reflected in the mirror of Heaven. And that Heaven is to be found in the heart of each and every man.

Looking at the course of history, until my time there had been the philosophy of the Greeks and the religious philosophy