

GOD IS NOT SILENT



Human Beings
and Our
Essential Way
of Living



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HUMAN BEINGS AND OUR ESSENTIAL WAY OF LIVING

A human being is, at its origin, a spirit that branches out from God, and not a karmic or sinful existence. Each of us is constantly guided and protected by our own guardian spirits and guardian divinity.

All the sufferings of this world occur when human beings' mistaken thoughts, from past existences up to the present, emerge and take shape at the time when they are to fade away.

Any affliction, once it has taken shape, is destined to vanish into nothingness. Therefore, if you firmly believe that your sufferings are fading away, and think that from now on everything will get better, and if, in the midst of any difficulty you forgive yourself and forgive others, love yourself and love others, and continue to perform words and actions of love, sincerity, and forgiveness, you as an individual, as well humanity, will be able to attain true spiritual freedom.

Here, I would like to offer you some comments on the text that we have been using as the summary of my teachings. It is called *Human Beings and our Essential Way of Living* (see p. 3), and it starts out like this:

A human being is, at its origin, a spirit that branches out from God, and not a karmic or sinful existence.

Are human beings indeed children of God, or are they karmic or sinful existences? This is a question that people of religion have been debating since ancient times. These two views have also been described as the doctrines of original good and original sin. Actually, each of these two views contains an element of reason, and if you say that either is correct, you will surely be met with a counter-argument citing points that cannot be explained.

If you say that human beings are children of God and good by nature, someone is sure to respond:

If that is so, why is this world filled with so much greed, struggle, and evil? Since God is Almighty, there should be nothing that God cannot do. How, then, can God's children, who should hold the same, all-encompassing power that God has, hurt others in order to protect their own lives? Why do they turn a blind eye to the losses suffered by other countries just so they can protect and defend their own country? How can innately good people live their lives without pausing to reflect on the trouble they are giving to others as they eagerly seek advantages for themselves and those close to them?

There are, of course, some exceptions to this. Once in a while we do find splendid individuals who will lend a hand to others, even if it means sacrificing themselves or their own interests. But isn't it a fact that such people are extremely rare, and that most human beings are almost wholly caught up in protecting themselves above all else? Isn't this the real state of things? How can human beings, who seem unable to live any better than this, be called children of God or beings who are innately good?

These are the kinds of counter-arguments that are likely to arise, and they do sound quite reasonable. It is by no means an easy task to give an answer that will satisfy the other person. These days, the consciousness of most human beings is operating at too low a dimension for us to be called 'children of God.' Most people are guided almost entirely by

their instincts of self-preservation, so that whatever may happen, their first reaction is to protect themselves; and in this relativistic world, any act of self-protection inevitably works to the detriment of others.

This self-centered way of living goes on even between husbands and wives, parents and children, and brothers and sisters—to say nothing of people who are unrelated to oneself—so that we easily tend to bring harm to one another. This tendency becomes even greater when it concerns people in distant countries. The average person hardly gives a thought to how the pursuit of their own interests will affect people in faraway places.

When we are bent on protecting our own countries, the deaths of people in other countries is not even an issue. This is the kind of psychology that gives rise to war and other conflicts, and it shatters the fundamental philosophy that human nature is good.

To give a different kind of example, suppose that a typhoon or hurricane is approaching the country where we live. Almost all of us will naturally hope that it will alter its course and go to another country, and if it does, we heave a sigh of relief, without giving a thought to the havoc that has been wreaked in that country. We only feel thankful for our own safety.

When we think about these spontaneous feelings that rise up in human hearts, we cannot help but find them vastly different from the sense of the oneness of life that comes with being children of God, who is the existence of perfect and integral harmony. And so, unless your philosophy is

remarkably firm and deeply rooted, this kind of counter-argument may end up guiding you to think, “That point is undeniable. Perhaps it was too idealistic of me to think that a human being is a child of God and good by nature.”

Now, let us take the other standpoint, and see how those who hold the theory that human beings are children of God might respond to the idea that people are sinful by nature. I think they might say that everyone has a conscience, which hurts every time an evil or unethical act is committed. Everyone, except those who are either emotionally unhinged or incredibly cruel, feels these pangs of conscience. We all dislike what is evil and seek what is good. We frown on evil deeds and rejoice in acts of virtue. This is a fundamental human quality. This is why they say that human nature is essentially good.

Actually, in this world I do not think there is anyone who praises evil except for some especially twisted people. Based on this, we might be able to say that human nature is essentially good. However, a human being is just too complexly put together for us to reach this conclusion easily.

When faced with the good intentions or the gains and losses of those who have nothing to do with themselves or their immediate circle of acquaintances, most people will respond with either goodwill or indifference. However, once they become involved in those matters themselves, they want to believe that the side where they stand is the correct one. Then, they intently strive to gain benefits for their own side, without feeling the least concern for the gains and

losses that other parties may suffer. This is true for almost all people—although there may be some variety in the degree—unless they have remarkably shining personalities. In thinking of this, how can we unequivocally state that human beings, who behave so self-centeredly, are good by nature, let alone children of God?

What, then, is the stance of people like me? Without a doubt, we are on the side that affirms the original goodness of human nature. However, we do not flatly state that human beings are perfectly harmonious divine children, nor do we say that evil and unhappiness are nonexistent. Through my own spiritual experience and awakening, I have unmistakably perceived that human beings are indeed children of God, and are originally good by nature. Having said this, however, I must add that the conditions in this phenomenal world are a mixture of good and evil, and evil is more apparent than good or happiness. The clearest examples of this are found in wars and international conflicts. In addition, there seem to be innumerable small evils among groups and individuals, and it often happens that the greater evil seems to triumph over the lesser one.

On this point, what I say is that although a human being is a spirit branching out from God and is a child of God, for as long as we live only as physical individuals it is out of the question for us to clearly exhibit our divine nature in this world. Small-scale good intentions are quickly engulfed in the violent waves of karmic thoughts that constantly circulate through the world. Nevertheless, human beings are

not karmic or sinful by nature. Yet even though they are not innately karmic or sinful, unless they know their essential way of living, they cannot see any way to survive in this world without engaging in evil deeds, and end up living as if they were indeed children of karma or sin.

Each of us is constantly guided and protected by our own guardian spirits and guardian divinity

Here is how I explain it: our individual, physical self is not our true self. However, we can give expression to our true nature as a child of God when we are perfectly joined with our guardian spirits (our enlightened spiritual “parents”) and our guardian divinity (the “parent” of our guardian spirits and the “grandparent” of our own spiritual self.) On the other hand, even if we say that human beings are children of God, and are good by nature, if we ignore the connection between ourselves and our guardian spirits and guardian divinity, our good intentions remain very feeble, and can quickly be shaken by the smallest karmic waves.

The God of the Universe is the one and only absolute existence. But this one and only Great Life of the Universe cannot possibly lead a physical life in this earthly world if it remains in oneness. It has to go through diverse transformations, dividing itself into various rays of life that are born in this world as individual human beings.

Let me give you a broad outline of the transformations that take place. As I wrote in my book *God and Man*, the one

Universal God divided its functions into two, then from two into four, and so on, to achieve all the creations of heaven and earth, and finally the world of humanity. To serve as the starting point of humanity, the Universal God created a source of light, or life, called Direct Spirit, and divided it into seven rays. These seven Direct Spirits are the fundamental power that creates the worlds of all the humanities. (In saying ‘all the humanities,’ I mean all the human populations that live not only on Earth, but on all the stars and planets in the universe.)

These seven Direct Spirits work both horizontally and vertically. Horizontally, they become the various guardian divinities, and vertically, they extend all the way down to the physical world to become physical human beings. And between the guardian divinities and physical human beings, there exist guardian spirits. **Figure 1** shows a summary diagram of these relationships that comprise a human being.

Undergoing these various transformations, a human

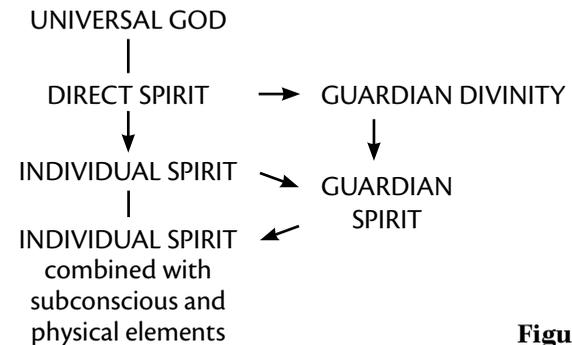


Figure 1

being is created. This is a simplified explanation, and in reality the process is far more complex. However, I will refrain from going into a detailed description so as not to let you become preoccupied with mystical issues while neglecting the main aim, which is how to reach a state of spiritual freedom and awaking through your everyday actions.

Suffice it to say that, as explained in cosmic science,² the fundamentals of all creatures and existences are found in the number seven and its variations. It is true, as is often said, that the number seven represents completion. As I continue to conduct research in cosmic science and make calculations, I am re-confirming that all matters that have been explained only religiously until now are supported scientifically as well.

Among religious thinkers there seems to be a tendency to classify the various views on God into two groups: monotheistic and polytheistic. However, the truth is that God is one and at the same time many, and human beings are the descendants of the diverse divine entities born from the one and only God.

How, then, did human beings, who descend from God, slip down into the state of behaving like mixtures of good and evil? Let me answer this question while offering comments on the tenets mentioned above.

All the sufferings of this world occur when human beings' mistaken thoughts, from past existences up to the present,

emerge and take shape at the time when they are to fade away.

What struck me most when I took the first step on a spiritual path was the question of how few people, among the vast number who were seeking God's deliverance, had actually found peace of mind and were fully expressing their true nature as divine children. In their efforts to believe that they had found deliverance, most were either deceiving themselves or else trying to forcibly convince themselves that they were children of God. However, it cannot be said that their daily actions gave full expression to their divine nature.

As for the people who do not believe in God, questions of deliverance or spiritual freedom are not an issue; in many cases people are spending their lives trying to gratify the short-lived, self-oriented desires that shift according to the time and place.

In these conditions, what can earthbound human beings do in order to fully and truly manifest their original divine nature? I thought long and hard about this issue, and I prayed that I might be allowed to devote my life to resolving it.

The road to true spiritual freedom and awareness, and to the expression of our true form as a child of God, is indeed a narrow path that is difficult to traverse. It is mentioned in the Bible that the gate to heaven is narrow, while the road to destruction is wide (refer to Matthew 7:13-14). Why is this path so exacting? It is because this earthly world is a

materialistic one. It is a low-dimensional world comprised of coarse waves. And yet human beings—spiritual existences who are offshoots of the original divine source of humanity (Direct Spirit)—are beings made up of subtle waves of light. They are formed of exquisite waves, and are capable of acting with perfect freedom.

Just try to imagine how uncomfortable and how heavily encumbered we must have felt when, as high dimensional, spiritual beings made up of fine waves, we were required to live wrapped within the low-dimensional waves of the material plane. Living in this restricted condition, our spiritual selves gradually became accustomed to the vibrations of these material waves, and drifted away from our original divine nature. It was as if we had merged into those physical, material vibrations, letting our originally fine, spiritual vibrations and free minds be enveloped in low dimensional waves. This gap that formed between lower and higher dimensional vibrations is what resulted in the formation of the karmic waves that have been creating humanity's world until today—a world in which good and evil are mixed together.

This is the meaning of the phrase above: *mistaken thoughts from past existences up to the present*. The only way for us to overcome these mistaken, karmic thought waves, and to be able to manifest our truth as children of God both in this and other worlds, is to attain perfect oneness with our guardian divinities and guardian spirits. This means, in other words, that we must return to our true condition

as human beings. Otherwise, there will be no other avenue open to us.

I say this because a human being who lives as a mere material being, comprised only of physical and subconscious elements, cannot possibly break through the surrounding layers of violently swirling karmic thought vibrations and give expression to the free nature of exquisitely fine, higher dimensional realms. Our essence as divine children cannot be expressed unless we let unending waves of light flow into us from our original home—the world of high dimensional vibrations, or the world of God.

Any affliction, once it has taken shape, is destined to vanish into nothingness.

The helpless condition of human beings living with a materialistic consciousness gave birth to the Buddhist *Nembutsu* recitation. This recitation is based on the principle that since the materialistic consciousness is incapable of freeing itself from its illusions, we need to fully immerse ourselves in the divine mind, represented by Amida Buddha. Then, from within the divine mind, our way of living is corrected and revitalized, so that we can begin anew to live as true human beings. It also gave birth to the Christian teaching that physical humans are incapable of achieving anything on their own, and can be connected with God through the sacred name of Jesus.

In my teaching, in place of Amida Buddha and Jesus, I

explain about the divine and spiritual beings that are deeply connected with each individual—in other words, our guardian spirits (enlightened spiritual parents) and guardian divinities (spiritual grandparents and manifestations of the saving grace of the Direct Spirit). I teach a method through which anyone can draw out and manifest their true, spiritual nature as a child of God, explained in a way that can be understood by all sorts of people, regardless of which religion they might be practicing.

As I mentioned before, our guardian divinities and guardian spirits are an essential part of our existence, and are inseparably connected with us. Therefore, if we direct our thoughts toward them, even just a little, it becomes much easier for them to pour light waves into us. What is more, if we continue offering our gratitude to them at all times throughout our everyday lives, it will be even easier for them to protect us. As a result, we will be able to express our true nature as children of God much sooner.

Since oneness with our guardian divinity and spirits is an expression of our true form and our true being, for as long as we hold that wish in our mind, there is no reason to think that our true nature as children of God cannot be manifested.

Even though there are, indeed, manifestations such as suffering, unhappiness, misfortune, and unpleasant thoughts and actions that became tangled up in our karmic thought waves during past and present existences, all these temporary phenomena are appearing in order to vanish away, so

that our intrinsic human truth can finally reveal itself. Each and every one of them is absolutely certain to disappear.

It is very important for people to thoroughly understand this principle of *fading away* and steadily practice it with all their heart and soul. Otherwise, such truths as, “Human beings are children of God, and are beings of radiant light,” and “Evils, misfortunes, and illnesses are non-existent,” tend to be applied hypocritically. If people try to cover up the disharmony that still lurks in their consciousness, pretending it isn’t there, this prevents the disharmony from vanishing, so that it continues to cover up and conceal their true being. This is an important point to bear in mind when we practice bright thinking. True bright thinking is practiced only when one is able to spontaneously affirm the teaching of ‘fading away,’ feeling assured that everything that appears is vanishing into nothingness. This assurance is what enables a person to melt into the prayer for world peace without any strain, and offer thanks to his or her guardian divinity and guardian spirits.

Even if we say that human beings are children of God and are living in a heavenly place just as they are, we cannot deny that the phenomenal world is filled with evil, misfortune, and disasters. Also, each individual can find in their own mind various disagreeable thoughts that are lacking in love. This is why I suggest that you take it straight from me and treat each and every one of those appearances as part of a vanishing process, submitting them all to the immense light of the spiritual and divine group that includes all our guardian spirits

and divinities. This vast assembly is in charge of uplifting humanity as a whole, and the way in which I advise everyone to be united with it is to go on living your normal daily lives while praying a prayer of humanitarian love like the prayer *May peace prevail on Earth*.

As people continue to do this, the theory of ‘original sin,’ or ‘original evil,’ that affirms karmic waves to be real existences, will evaporate within the prayer for world peace. At the same time, their thought-habits of blaming and judging themselves and others will gradually fade away as well.

SEE THINGS JUST AS THEY ARE—GOOD AS GOOD AND EVIL AS EVIL

Because human beings are children of God, or spirits branching out from God, it is already determined that we will be uplifted from our confusion. Up to now, however, we human beings have tended to catch hold of the evils and misfortunes that have been appearing as manifestations of our karmic thought waves, and we have been continually thinking that the human world is a bad and unhappy place. For as long as people go on thinking in this way, without allowing their karmic thoughts to vanish, they will not be able to draw out and reveal their true identity as divine children. And so, if you do not submit your thoughts to the ‘fading away’ process, and try instead to forcibly convince yourself that human beings are divine children, your concept will not agree with the realities that are taking shape in your

own life and in the world around you, and you will end up being beaten down by the imperfections that emerge in yourself and in others. Or, in observing the various phenomena that manifest within you and around you, if you try to deceive yourself by looking at them through rose-colored glasses, pretending that you see only goodness and divinity, and attempting to give others the false impression that your mind is in an enlightened state, it will only turn you into a dishonest, hypocritical person. As a result, your divine nature will not be able to shine through.

In this phenomenal world, all a person needs to do is to see things just as they are—good as good, evil as evil, and misfortune as misfortune. A method of positive thinking that prohibits us from honestly perceiving evil, misfortune, and disharmony will end up distorting our spontaneous thought processes, and cannot be called true bright thinking. Positive thinking cannot uplift humanity unless it brightens our thoughts in an unforced manner, and enables our true divine selves to shine through naturally.

Since there is no doubt that human beings are, by nature, spirits issuing from God, all we need to do is to submit all that we have seen, felt, and experienced to the mind of God, just as it is, regarding all of it as being in the process of fading away. This is, indeed, absolutely true. All of our thoughts and emotions really are vanishing away.

As is taught in Eastern philosophy, all things in this world are continually changing form. The only thing that remains constant is the mind of God—nothing else. Therefore, we

only need to firmly place all our thoughts and actions, and all the phenomena of this world, into the mind of God by regarding them as things that are fading away.

The thought of *fading away*, along with the prayer words *May peace prevail on Earth*, works like an elevator that carries us into the mind of God. This prayer for world peace that we practice from moment to moment in our daily lives is an expression of the divine will itself. It depicts the manifestation of a perfectly harmonized world of humanity.

When we live in this way, there is no need for us to force ourselves to see all phenomena as being good. Rather, we naturally become able to let go of all wrongdoings, misfortunes, and mistaken ideas, whether ours or someone else's. This turns us into true bright thinkers before we are even aware of it. The method of *Fading away—May peace prevail on Earth* is an easy path of bright thinking that naturally enables us to transform our physical, materialistic self-image as human beings into a divine and spiritual self-image.

In the midst of any difficulty, forgive yourself and forgive others

Now I would like to discuss with you the part that says: *forgive yourself and forgive others*.

People often talk about forgiving others, but we seldom hear people say, "Forgive yourself." In religion or spiritual faith, blaming and reproaching oneself is often considered a

good thing to do. The reason why I include this tenet is that I know the basic truth that each human being is a whole and perfect child of God. This means that when one accuses and judges oneself—a child of God—it is the same as accusing and judging God. The same can be said about judging others. Judging others is the same as judging oneself and judging God. How can anyone justify using the materially-oriented thoughts connected with the physical body to accuse and judge the life of God?

For as long as there are accusatory and judgmental thoughts in this world, perfect peace will not come about. In hearing this, some might wonder if I mean to say that we should simply accept the evils and errors of ourselves and others and let them stay as they are. My message is not to leave them as they are, but rather, instead of accusing and judging anyone for them, I recommend entrusting them all to the prayer words *Fading away—May peace prevail on Earth*. When we do, all those things will be carried straight into the mind of God.

Human beings are not in a position to accuse and judge the life of God, and because God is absolute and omnipotent, God is free to do whatever God pleases in response to our behavior. However, since God is love itself and great harmony itself, we can rest assured that any karmic thoughts, evils, or mistakes that we have entrusted to the divine mind will be beautifully erased within God's great light.

THOROUGH AND IN-DEPTH PRACTICE OF *FADING AWAY*—*MAY PEACE PREVAIL ON EARTH*

When we open up a passageway of prayer for transporting our karmic thoughts to God, God makes use of that same passageway to send a great, brilliant light vibration flowing back into us, causing us to shine brightly. This is where the Buddhist teaching of “pain is a gateway to awakening” (*Bonnô soku bodai*, 煩惱即菩提) comes alive.

Sometimes it might be hard for us to immediately view our own mistakes, or the evils of others, as vanishing manifestations of karma. At such times, the thing to do would be to wait until our emotions have quieted down. Then, we can reflect back upon what happened and what we felt, thinking: *All those accusatory thoughts, words, and actions from the past appeared in the process of fading away. May peace prevail on Earth. May the missions of myself and the other party be accomplished.* In this way, we can immerse everything in these words of prayer, and offer gratitude to our guardian divinity and guardian spirits.

It does not matter how many times you try to do this without being able to. Just reflect upon it once more, and renew your practice of *Fading away—May peace prevail on Earth*. We can hardly expect to purify ourselves and others without this kind of thorough and in-depth practice of the *fading away* method.

We must set aside our accusatory feelings toward other people and other countries. For as long as we allow such

feelings to continue, no matter how loudly we might cry out for peace, it will be out of the question for a peaceful environment to take shape in our own lives, to say nothing of peace in the world.

Without giving up and without getting bored, it is extremely important for us to continue the light-filled practice of *Fading away—May peace prevail on Earth*. Carrying out this practice thoroughly and completely, from moment to moment and day to day, is what will uplift each one of us and, at the same time, bring true peace to the whole of humanity. Everyone, let us continue to pray for world peace with even brighter and more expansive hearts.

May peace prevail on Earth.

Note:

1. Cosmic science is a scientific study that elucidates the principles and structures of the universe and all forms of life. It is attained by extinguishing the individual self and communing with the science of higher dimensional planes.