

Box 1:14

notes [fragments]

in English

undated

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Declaration of New religion
worshipping Universal great spirit

世界萬物之主 萬靈之主 萬靈之主

世界萬物之主 萬靈之主 萬靈之主

附錄一

82/100

So I am trying to explain ^{scientifically} religious problems understandable to the people at the atomic age.

(2) But how we know that we are ^(p. 14) realization of the nature of the true Buddha

Because it is said that all living thing has Buddha's attributions in Mahayana

Now how we know that we have Buddha's attributions because Buddha's attribution is the greatest mercy ^{and} than we have mercy or benevolence as we help others than our benevolence should be the same as Buddha's attribut. except Buddha's attribut is greatest but our benevolences are so little but quantity never change the its quality as sugar is sweet even any little amount of sugar has same sweet quality as large amount of it and one drop of ocean water has

same quality as wholeness of ocean water
So we have to ^{subjectively} rely upon the invisible
mysterious power within ourselves instead
of ^{objectively} Budden out ^{keep free struggling} of unthinkables far away and attain the life
greatest contentment that is paradise or
pure land, that is the essence ^{Keep free from struggling life}
of religious belief or salvation. ^{as hell}

(3) Therefore it is said that the pure
land where passionless people lives
in Hokke Ron ^{It is said} (founder of
Shinshu sect) said my soul is playing
joyfully in the pure land even my simple
boy not changed (~~at~~ death) more
= ~~Hindu Kya~~ and the believers of
New thought of Christianity explain the
meaning of Kingdom of heaven is already
within you that is not flying up like
Nepit's bomb to unthinkable upper sky
but to promote & develop our soul to
god will the orderly peaceful state
so that leading our daily life as life in
Kingdom of heaven
or if we repeat our sins in Kingdom
of heaven will be refused as soon as we repent
our sins

~~But~~ In this way we can ~~the meaning~~
~~the most important elements of religion~~
~~Buddha and God also Paradise and~~
~~Kingdom heaven~~ ~~are just same are~~
of which we can explain as the same
~~that~~ ^{the} why not our new religion ^{unified}
but we do not believe that there
is any thing to create the universe
by its own will. because the univer-
sal phenomenon is only according to
Natural Law a result of the univer-
sal Law of Cause & effect. ~~Shawme~~ ^{金性}
^{金性}

reached by disregarding the special characteristic which distinguish one religion from another religions, and retaining only those ideas or beliefs which are found to be common to all. However, the universal truth in religion is common to all religions, and the fundamental truth in the world is never altered; thus the faiths in an unchangeable truth must be all the same, but its explanation and comprehension may be modified suit different persons.

In any event, I can not understand religion without ~~reasoning~~ reasoning or by illogical explanation, so I used every effort in the last few years to comprehend religion logically, to believe religious truth logically, our faith must have logical ground, otherwise it must be a unreasonable belief. At the same time, I believe that there is nothing which can not be explained logically, and also that we are reasoning beings who have the ability to think of any thing freely so that we never stop thinking about the universe and human life until we are satisfied with our feeling for reasonable knowledge.

Even though a school of thinkers may say that the organ of religious knowledge is not reason, but simply feeling

61

or faith, or immediate and unseasonable apprehension, the very nature of the human knowledge, which is essentially relative and finite, can never attain the Cognizance of that ~~with~~ which is infinite and absolute.

Thus the only knowledge which is capable of reaching the sphere of infinite and immediate, not ratiocinative. However, we must understand the reason for everything by philosophical investigation, in order to attain this infinite, immediate feeling or faith, as feeling involves a kind of knowledge, and since knowledge can be enlarged to reach the furthest backgrounds which were as inconceivable, formerly, as the origin and explanation of all things. Since this background is the province of religion, we will understand the existence of realities that is God or Buddha or Universal great spirit lying behind the phenomena, from our knowledge of the full sense of the world.

If we knew no other than a finite and phenomenal existence, then we should never know or be able to characterize it as finite, and we should reach the contradiction that we must recognize absolute infinite itself as being only relative finite, and thus we can not think of religion itself absolutely. The proper conclusion from this belief must be that the absolute infinite is not only incomprehensible, but that the

is no such thing in existence, at least our knowledge can not affirm its existence.

However, if our knowledge to think of the finite and relative can imply the power to think of infinite and absolute, both elements must be present in a thought with the same reality; and our knowledge to the one must be as true and, as that to the other; then we must believe that we can affirm the existence of absolute realities in the universe, ^{through} the process of reasoning. This is ^{through} why we ought to have the logical ground of faith affirmed by reasoning.

The philosophical ground of Buddhism

There are many sect of Buddhism, and I belong to one of the latest sect. called "Shinshu" it is said in the "belief of other's prayers" (tariki or no shinko) that we will be enlightened from our sinful life through Buddha's prayers. Most of the ministers of the Shinshu sect explain this doctrine illogically, and teach their follows to believe it implicitly. Their explanation may have been sufficient for an ancient, ignorant people, but in this modern age, as the light of reasoning shines upon every thing in human life, it is a natural

thing that such beliefs, being as incomprehensible as the creative power of God or trying to believe implicitly the unnatural miracle, should be confined to uneducated, ignorant people. So I am one of the men who is attempting to discover the logical ground of the faith, rejecting the beliefs that are based upon the conception of God or Buddha personified without reason.

The origin of the Shinshu Sect
The founder of this sect is Saint Shinran, on whom was bestowed the highest honorable title of "Kenshin Daishi (the greatest teacher of true religion)" by the H. H. Emperor. Of course, its principal doctrine originated from India to Japan through the preaching of Buddha and propagated from India to Japan through two Bodhisattvas in India and three missionary saints in China and two in Japan. Saint Shinran said: Before I even began spreading this sect, it was already being taught by seven founders in three countries, so that I am not teaching a new religion, but I believe in the doctrine of Buddha, and am propagating it to others and teaching nothing outside of the former founder's teaching.

The Difference Between the Faith of this Sect and other Sects.

The doctrine of this sect is that all the people