

Seichō-No-Ie



SEICHO-NO-IE

— Taken from Seicho-
No-Ie publications —

Declaration

(1) We should not be prejudiced in favour of any sect of any religion, but believe in the spiritual nature of Man, living in accordance with the spiritual truth of Life.

(2) We believe that to bring the Great Life Principle into full manifestation is the way to infinite power and plenty, and that the personality of every individual is also immortal.

(3) We study and make known to all the Law of the Creative Spirit so that humanity may follow the right way to infinite growth.

(4) We believe that Love is the best nourishment for Life and that prayer and words of love and praise are the creative Way of the Word, necessary to bring Love into manifestation.

(5) We believe that we, Sons of God, have infinite power

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and plenty within ourselves and can attain absolute freedom by following the creative Way of the Word.

(6) We publish the monthly *Seichō-No-Ie* and other books and booklets filled with good messages so that all men may follow the creative Way of good words and live happy lives.

(7) We organize actual movements in order to conquer all the pains and troubles of humanity, including diseases, by means of the right view of life, right living, right education, and at last to bring the Kingdom of Heaven onto the earth.

What is Seicho-No-Ie ?

Seicho-No-Ie is an internationally renowned humanity-enlightenment movement or truth movement founded in Japan by Dr. Masaharu Taniguchi in 1930 through divine revelation, based on the sublime ideal of bringing genuine happiness to all mankind — an ideal world of happiness, gratitude, and peace — not a mere visionary Utopia but the manifestation here on this earth of a home of infinite unfoldment brimming with abundant life and creation.

Seicho-No-Ie means, in loose translation, “The Home of Infinite Life, Wisdom and Abundance.” This unique religious movement transcends the differences of any sect of any religion and accommodates vast crowds of truth-seekers.

PUBLICATIONS This movement was actualized through the distribution of Dr. Taniguchi's immortal sacred scripture, the *Truth of Life* (20 volumes), written through divine inspiration, together with other books and magazines. Distribution of the complete collection of the Japanese edition of the *Truth of*

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Life exceeds 8,000,000 copies. The English version of these truth scriptures distributed throughout the world for the English reading public to date is as follows :

1. *The Truth of Life.*
2. *Divine Education and Spiritual Training of Mankind.*
3. *You Can Heal Yourself.*
4. *Recovery From All Diseases.*
5. *Seicho-No-Ie*, a monthly magazine.

One of the most wonderful things about his work is the large number of healings which are experienced by those who come to the true understanding of what Dr. Taniguchi teaches. His books and magazines are filled with testimonials of men and women who have been set free from all kinds of difficulties, including organic diseases.

MEMBERSHIP Today Seicho-No-Ie has about two million members in Japan, and over twenty thousand scattered throughout the world. More than 1,800 branch centers, large and small, are established in every locality of Japan and the main cities abroad, such as Honolulu, Los Angeles, Vancouver, Sao Paulo, Mexico, and so on.

HEADQUARTERS The headquarters is located in the heart of Tokyo, adjacent to the sacred compound of the famous Meiji Shrine, 266 Harajuku 3-chome, Shibuya Ku, Tokyo, Japan. Legally speaking, it is a religious corporation under the Religious Juridical Persons Law.

TRAINING SCHOOLS Training schools are conducted for the purpose of developing man's indwelling divinity. The regular course requires ten days. A longer course depends on the

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participants.

Dr. Masaharu Taniguchi

Dr. Masaharu Taniguchi is one of the most distinguished spiritual leaders in Japan and in the world today. He initiated Seicho-No-Ie, a non-denominational spiritual movement some thirty-four years ago.

Born in 1893 in Kobe, Japan, Dr. Masaharu Taniguchi took the English Literature Course at Waseda University in Tokyo, after graduating from the Ichioka Middle School in Osaka. However, feeling impelled to share the suffering of the lower classes, he left school before graduation and plunged into the lower class labor movement where he experienced fully their wretchedness and misery in a manner which few others like him have endured.

Because of his deep affection and compassion for humanity, he suffered from various contradictions of this world where the weak become the victims of the strong. In order to find out the very source of such inconsistencies and unreasonable aspects of life, he studied various religions and philosophies, old and new.

After untiring effort in ardent prayer day and night, while he was buried in deep meditation, he at last received Divine revelation. This was given just like a commanding voice which seemed to say, "Matter is nothing. Man's flesh is nothing. All phenomena are nothing in the world of Reality. What truly and eternally exists is God and His expression. Man is truly a child of God. He is not flesh but an ethereal existence. Man is already perfect and redeemed. Everything in our en-

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vironment is nothing but the reflection of our own mind.”

When he received this revelation, he realized a marvelous healing power within himself. Many were cured only by listening to his story, or only by receiving his visit. He wanted to convey this marvelous gospel to as many people as possible.

At that time Dr. Taniguchi held a position as a translator with a certain large business firm. He began to save a portion of his income toward the day when he would begin to publish a magazine as the first step to start a nondenominational truth movement. After he had saved a certain amount of money, it was stolen from him. He looked within for the answer to this problem and again he was given intuitively a Heavenly Voice which seemed to say, “Don’t you know the world is the reflection of the mind and the source of all necessary supply is already within you. Rise now! Start your work now!”

He was thrilled. Thus inspired, he immediately commenced arrangements for the first issue of his proposed magazine. This was the monthly periodical *Seicho-No-Ie*.

Surprisingly enough, this effort again began to show another sequence of miraculous events. For instance, only by reading his books, people could recover from many serious diseases such as cancer or tuberculosis, or they could get rid of family discord, unhappiness, or personal misdemeanors.

Finally people came to believe that this newly-born spiritual movement did not originate in man’s petty knowledge, but in the benevolent Love of God who has deep compassion for the tribulation of humanity.

Thus very naturally this Seicho-No-Ie movement has developed into a large religious organization in terms of both scale

and influence.

The Teachings of the Seicho-No-Ie

(1) Man is a Child of God

Fundamentally man must first liberate himself in order to experience true happiness.

To live this truth, it is essential to cast off materialism and acquire the realization that man is "not a physical entity" and that he is "not matter." Through this basic realization, it can be felt that the true nature or the Reality of man is the Life of God, animated by the Spirit of God. That is, the real nature of man is a child of God overflowing with perfect harmony, health, happiness, and abundant supply.

(2) The Power of Word

The Power of Word is applied as a means of acquiring the realization that man is a child of God. Seicho-No-Ie deepens the realization of "man, a child of God," through the power of the word that "matter is non-existent," and that "the flesh is nothingness" or "a shadow of the mind." In Seicho-No-Ie's meditation we realize that the real nature of man is Spirit, Life, Love and the Wisdom of God, eternally perfect and harmonious. Seicho-No-Ie, therefore, differs from various moral, cultural groups that recognize sin and evil as real and try to reform such vices.

(3) The Phenomenal World Is the Manifestation of One's Mind

When you acquire a full realization of "man, a child of God," and a true understanding of the real nature of man and turn from the sinful appearance of the phenomenal world

to the righteous inner Reality, a heavenly paradise will be made manifest in your world. The phenomenal world is the manifestation of one's mind, and one's environment is the shadow of his mind. When your visualization is directed to the inner Reality, your mind becomes emancipated from matter, and therefore your physical body acquires liberation. Accordingly disease disappears of its own accord and fate takes a favorable turn. There is innumerable corroborative evidence.

(4) Doctrine of Oneness of All Religious Teachings

The doctrine of Seicho-No-Ie teaches that all religions have their origin from One Supreme God, and therefore it worships only One God. Consequently, Christians, Buddhists, Shintoists, and people of all religions are included as members of Seicho-No-Ie. Everyone who becomes a member of Seicho-No-Ie will realize the essence of the Truth of their own respective religion, and through the understanding and realization of their oneness with this One Supreme God, can actualize in their lives a harmonious world. *Seicho-No-Ie possesses a new dynamic creative power* in that it has discovered the method of applying the Truth of the teachings of Christ and Buddha and of other founders of various religions in actual life instead of considering Truth as a thing after death. Seicho-No-Ie is not an ecclesiastical Christianity but a *practical Christianity* which also can be referred to as practical Buddhism in Buddhist terminology.

The Meaning of the Words Seicho-No-Ie

Sei (growth) refers to the vertical truth of infinite unfoldment which represents duration of "time." *Cho* (unfoldment) refers to the horizontal truth of infinite unfoldment which symbolizes expansion of "space." *No* is an English equivalent of "of." *Ie* (home) is the intersection point of vertical and horizontal truth. This point signifies the *Eternal Now*, the unfoldment of which becomes the visible universe. In the innermost depth of the *Eternal Now* lies the invisible real universe which we refer to as *Seicho-No-Ie*. In short, *Seicho-No-Ie* is the home of infinite Life, Love, Wisdom, Abundance, and all other goodness evolves from this *Seicho-No-Ie* into the visible universe.

Origin and Meaning of the Badge

The Symbolic Badge (See page 212) was clairvoyantly seen by Mr. Kanjiro Kadowaki, a representative of the *Seicho-No-Ie* Osaka district group, when he was in deep meditation during the practice of *Shinsokan*. In his spiritual vision, the "Goddess of Mercy" had put on her golden crown in front of which this badge was shining brilliantly. Four years later, in the phenomenal world, this symbolic badge was designed by the Imperial Academy art exhibition judge, Mr. Yatsuharu Yamane.

The design and the badge on the crown coincided with each other and cross-testify to its spiritual origin. It unites the sun, moon, stars, earth, fylfot, cross, and flag of the Rising Sun into a simple *oneness* and symbolizes the unity of all religions.

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The glowing red halo of the outer circle symbolizes the Sun-God in Shinto. The inner silvery round fylfot symbolizes the moon and Buddhism. The green star in the center is a Christian cross transformed into the shape of a star; thus, green indicates the greenish luxuriant growth of the tree of Life symbolizing the flourishing of man on this earth. The thirty-two lines on the halo of the sun symbolize the thirty-two superior phases of Buddha. The person who wears this badge indicates by this auspicious sign that he is a child of the sun and a child of God who has been spiritually awakened, and therefore, manifests the thirty-two superior phases of Buddha.

WHAT IS SHINSOKAN ?

PRAYERFUL MEDITATION *Shinsokan* is a method of attaining spiritual understanding of the Real Self, a spiritual practice in which the whole body becomes one with Truth.

1. Posture

The adjustment of the posture is of utmost importance; that is, a proper bodily position is taken in order to acquire a proper posture of the mind. The posture is adjusted in such a way that the upper portion, lower portion, front portion, and the rear portion of the body are held in a cosmic order.

a. Manner of Sitting (Japanese Style)

The back of the left foot is placed over the sole of the right foot. The left is called *hidari* in Japanese, which symbolizes "heaven." The right is called *migi* in Japanese, which symbolizes "the earth." This cross-legged sitting

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posture represents the cosmic order in which the heaven covers the earth. A person of thin physical constitution sits by crossing his feet deeply. A corpulent person may cross only the big toe. The abdominal region should be fully protracted and the chest should be in a relaxed state. The upper body should be at ease without any stiffness, and the waist with the spine should be held erect. The body should be supported in such a way that the hips are withdrawn sufficiently. The bodily center of gravity should be a point in the region of the perineum just before the anus. In order to do this, raise the hips for a moment, shifting the weight of the body on the insteps of the feet to such an extent that a sheet of paper can be inserted between the hips and legs, and then immediately resume the previous posture. Thus the proper position to balance the body is known.

b. Manner of Sitting (Western Style)

When this practice is observed sitting on a chair, the rear

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portion of the hips is placed on the edge of the chair in such a manner that, when moved slightly forward, the body will slip off. The legs are drawn in and are supported by the tips of the toes which are placed on the floor. The feet are placed in such a position that, when a string with a weight on the lower end is hung from the prostate gland, the center of gravity comes at the tips of the toes. The hips should be withdrawn backward sufficiently with the waist in a fully upright position. In experimenting whether bodily balance has been correctly attained, put the bodily weight at the tips of the toes momentarily and raise the hips slightly from the chair and then return immediately to the above posture. Other details of the posture are the same as when sitting in Japanese style.

2. Palms together in an attitude of prayer

Hold your palms together without bending the fingers and with the tips of the middle fingers at the height of the central portion of the forehead. Do not press the palms too tightly. Place the hands in front of the forehead as closely as possible to the face without touching it. The fingers with the palms thus held together should point vertically toward heaven.

The human body is a kind of living electric cell. Therefore, when the right and left hands — negative and positive poles — are joined together, a kind of life electric current is produced. Consequently human magnetic current will be generated readily. The middle of the forehead is the place from which spiritual radiance emitted when Buddha and Jesus preached the Truth. The fingers and palms of the hands held together and the

breath of the nostrils are the center of the spiritual faculty. The reason the palms are held together in front of the forehead on a vertical line between heaven and earth is because the indissoluble union of these three respective centers of our spiritual faculty — the forehead, hands, and breath — through their mutual interaction will produce another human magnetic center, and thus constitute an antenna which will become receptive to God's animating power that permeates the Universe.

3. Closing of the Eyes

The physical eyes are closed in order to avoid looking at the world with the "five senses."

4. Eyebrows

Some persons habitually knit their brows in observing this practice. Such persons radiate a gloomy spiritual wave and are apt to receive the spiritual wave of an inferior spirit. The brows should, therefore, be spread as much as possible during the practice of mental concentration. The way to be in tune with God is to possess a cheerful, bright, mental, spiritual wave in order to receive a superior bright spiritual wave.

5. Recital of the *Psalm of Invoking God*

The *Psalm of Invoking God* is recited with the feeling of calling upon God. It is important to enter into a realization of "oneness with God" through mental concentration by meditating solely on God. It differs from that of losing consciousness through concentration.

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The following words are recited :

Oh God, the animating Principle of all living beings, fill my whole being with Your Spirit.

I live, move, and have my being not by my power but by the Life of God that penetrates the universe.

May the Holy Spirit, who has appeared to teach Seicho-No-Ie Truth, guide me.

6. Prayer

The following words are repeated several times devoutly :

Universal God that operates through Seicho-No-Ie, enlighten me to oneness with the Universal Spirit with my palms held together in prayer as an antenna.

Then meditate on the following words :

Having receded from the world of the five senses, I have now entered into the world of Reality. I am now in the world of Reality — a world of infinite wisdom, love, life, supply, happiness and harmony. I am now receiving an infinite supply of animating power from God as a child of God from this world of infinite harmony.

The guiding spiritual wave of God that works through Seicho-No-Ie will respond throughout the whole universe. Therefore, if the receiving set is complete, the appearance of God can be seen as in telephotography, and thus, one will receive the guidance of God.

This is the basic practice of *Shinsokan*. However, when the same words of prayer are repeated, they will become tedious and less impressive. Therefore, there are various prayer-words for use in meditation besides these basic ones. In all cases, however, the following Truth is meditated on regardless of the words used :

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“Man is not matter but an adamantine spiritual entity of Christ-hood (or Buddhahood) — a completely emancipated child of God without karma, sin, disease and death.”

It is noteworthy that during the practice of *Shinsokan*, when the thought that “the spiritual body is filled with God’s wisdom or love” is merely an intellectual concept, the creative power is less efficacious. The creative power becomes fully efficacious when the conceptual thought is infused with an inspiring, emotional, mental state.

QUESTIONS

(Note: These questions were asked by members of a tour sponsored by the International Institute for the Study of Religions.)

- Q** Are your statements of belief formulated entirely by Dr. Taniguchi? Can they be revised or must they remain just as Dr. Taniguchi states them?
- A** There is no revision of his teachings. Here is an example of how precise his revelation has proven to be. When he began to write thirty years ago, Dr. Taniguchi, of course, did not know about atomic energy but he made a special effort to show the relationship and harmony that exists between science and religion. Nuclear physics had not been developed as it is now, but he used a term to show that material things have no real permanent existence. If that term is changed to the term neutron, what he said thirty years ago remains true today.
- Q** What is the nature of man? What about the existence of evil and suffering?
- A** Man, as we see him in his physical body, is not the true

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man. Life in man comes from God and, therefore, no sin is attached to life. Physical man can make mistakes and do evil. When a man commits evil actions, he knows that he has done something wrong and he is afraid and fears because his true entity is not physical but spiritual. His spirit comes from God. When this truth is conveyed to people who are ignorant, they feel relieved and find great joy. They become detached from sin and evil. The physical body is not reality. Reality resides in the spirit which comes from God.

Seicho-No-Ie distinguishes between the physical world and the real world as created by God. This is all explained in the Holy Scriptures of Seicho-No-Ie. For example, in the Holy Scriptures there is a chapter where it is said that in creating the real world God does not make use of wood, stone, fire, nor anything material. God created the world as we see it by his mind. This phenomenal world as we see it is only a shadow of what exists behind it. This is also written in the Sutra. It is like a movie film, for instance. The world as we see it enters the film which is the real world created by God. But the picture as we see it on the screen is the shadow of the real world. Seicho-No-Ie recognizes the way the world was created by God as shown in the Bible. This means the real world. The world, as explained by the Buddha, is said to have originated from ignorance. This is interpreted by Seicho-No-Ie to mean the phenomenal world. What the Bible says is interpreted by Seicho-No-Ie as being the real world. So the two views as expressed in Christianity and Buddhism are recognized and harmonized. One has the real world and the other the phe-

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nomenal world so both are accepted in this harmony.

Q What happens to human souls after human death?

A Because life comes from God, life itself does not die even though the physical body may die. Whatever a human being has learned during his life on this earth through his eyes and ears in regard to religious faith, ethics, forms of art, literature, or anything valuable will go with his soul to the Other World. In the Other World the soul will continue the progress which was started on this earth, because there is no end to life given by God to human beings.

Q Are you acquainted with Christian Science? Is there any connection between Seicho-No-Ie and Christian Science?

A There is no direct connection. However, there are contacts through correspondence between Mental Science and Divine Science. Seicho-No-Ie has assimilated oriental philosophy centered in Buddhism. Therefore, there is always an oriental coloring to its doctrines; and it is very difficult for Seicho-No-Ie to come to complete agreement with Christian Science, Divine Science, or Mental Science. As far as doctrines are concerned it is difficult to come to complete agreement, but in regard to the application of the truth to everyday life, there is natural agreement. For example, family problems can find common solutions, but when one goes into the philosophy of the teachings there is disagreement.

Seicho-No-Ie, Mental Science, and Divine Science are all in the same fold. They are lights for the world, but their houses are different.

There is a Unity school of religion in America which attempts to unify the Christian religion. Seicho-No-Ie is the

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common principle for oriental religions. There is harmony in this new conception of truth gained through life and applied to life.

Q God is in everyone and God is Creator. What is the idea of God? Does God transcend human beings, or is God pantheistic as in Buddhism? God and man are part of one reality and at the same time linked with eternal life that is from God: and we have just been told that life is eternal. Does that mean that there is no beginning either, and that therefore the present life is part of the continuing process?

A We human beings cannot know from whence God originated. Nobody knows. We have to live our own lives on this earth in accordance with the will of God. We should train ourselves on this earth as self limitations of God on this earth. In other words, human beings have the mission of training themselves on this earth according to the will of God. When man began his life cannot be determined, just as one cannot say when God began his life.

Q Who is God? Is God a personal God?

A Each individual has a different experience and a different personality so a sweeping generalization cannot be made. Seicho-No-Ie recognizes and believes in transmigration as taught in Buddhism. The essence of human beings can be summarized in the life of God, but the manifestation cannot because of the difference of experiences and personality.

Pantheism and the personality of God are well harmonized in Seicho-No-Ie. We say that our conception of God is pantheistic but that he also has personality. In this sense the most important training of our spirit is meditation, which



Seichō-No-Ie
Tokyo
Headquarters



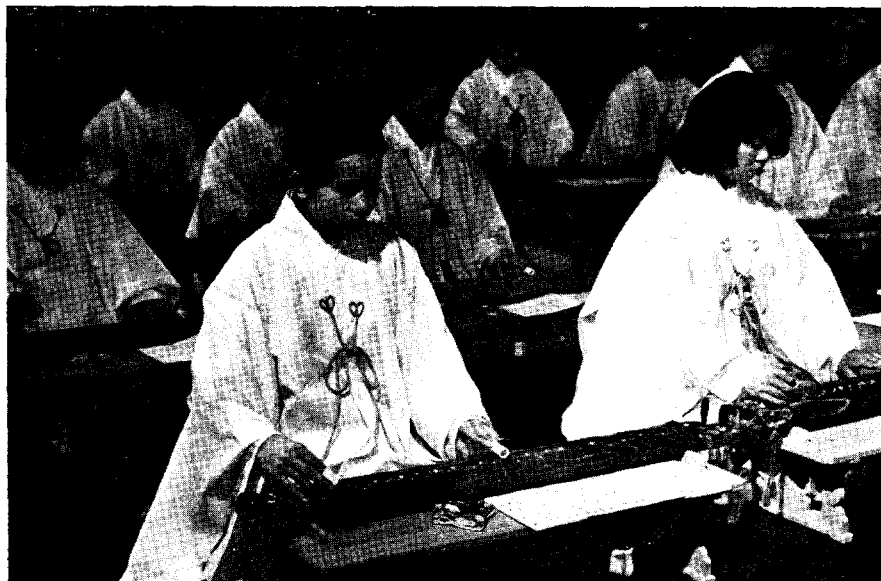
→
Dr. Masaharu
Taniguchi
addressing
a mass meeting



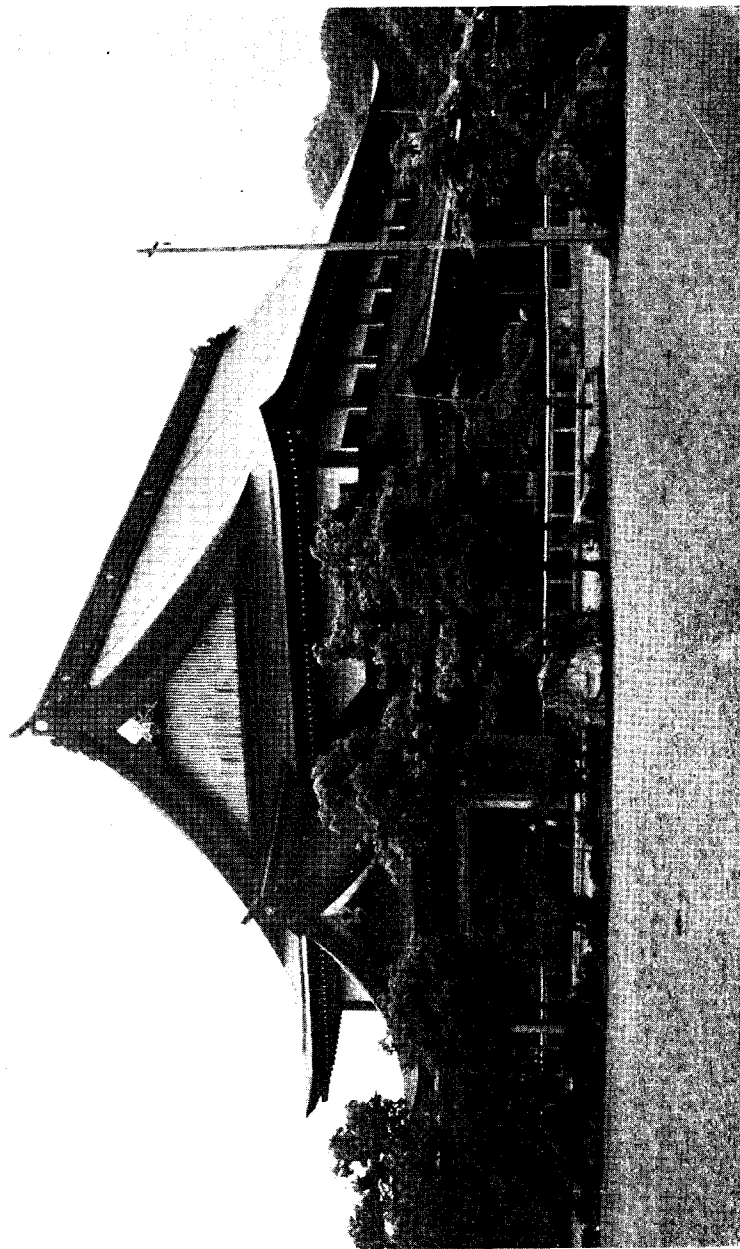
Nao Deguchi



Onisaburō Deguchi



Yakumo Koto : An Ancient Musical Instrument



Miroku Hall (at Ayabe)



A Sacred Dance (Mikagura) of Purification

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is carried out three times a day in order to become one with God. In that sense we say that the rich quality of God is renewed in our hearts. Six qualities will be revived in our own hearts; infinite wisdom, joy, love, harmony, abundance, and life. When we recognize these six qualities they will be revived in our life. We conceive of God through the union of these qualities.

In Seicho-No-Ie, prayerful meditation that is, *Shinsokan*, leads us to feel God, to let God fill our soul, our mind, our being, our very body, and finally we come to have a God-experience. The moment we have a God-experience, the six above mentioned qualities of God come in this world and we realize that the relationship between the individual and God is closer than with one's own mother.

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