

God

Much of faith set God as its object.

We think about God, but understanding or explanation about God and the work of God is recognition of attributes, functions, and meanings.

For example, even if it is a rolling stone along the roadside, we cannot fully recognize all its attributes, functions, and meanings. Talking about stones is only a few that people recognize now among infinity of attribute. On the other hand, people can find and come up with as many as attribute they want.

A stone exist. However, what we talk about it is only a recognition. I exist. However, understanding oneself does not exceed the recognition no matter how far it goes.

Likewise, talking about God is nothing more than a recognition. It's about speaking only a part of what you know. When a person defines the word or concept of God, it must be to that extent. It can be said that decline of metaphysics prove that the word cannot fully represent to the substance, apostasically, as result.

Ordinary, the first question about God is, "Is there God?"

But to ask whether something exist or not, you need to know what it looks like, or at least have an image. You can't ask a child who doesn't know salt "pass me salt."

If we ask whether there is a God or not, we must first be possible to image what God is.

The answer to the question "What is God?" is common in the functional sense. It is "what makes human alive" in the various faiths of humanity spread throughout the world. God does not leave the world alone, but always accompanies and supports human being so that they can continue to live.

Now, if God makes people alive, God will see the true desires and true faults of man.

God will realize the phenomenon in which a person cannot help facing own faults and bearing hope which cannot be put into words, to make the person receive a glimpse of revelation, and to make God create a new phenomenon.

For example, for those who want to know everything about the world, every but light ordeal and accidents may come down without a break, and they may not want to know someday.

It seems that people who really want to live with love but have tried to live cleverly, are forced to think deeply in dejection, realize how they lived with a shallow awareness in the care of people who are not clever or wise, and discover them in sympathy and love.

These are lives that accept the facts that God has expressed for them, and changing themselves without even asking if there is God.

There may be belief established only by looking beyond consciousness and body cognition, by respecting what is not caught in recognition.

For example, your faith may take the form of a morality that has forgotten God.

In the suffering of no results as expected in experiment, new discoveries may arise from failure and obedient review to fact. Fixing production lines that cause problems one after another as fostering, you will be able to produce stably and will accumulate technology. Don't you see these daily activities waiting for something while doing "training" or "purification"? Arn't these days with continuation of prcedure worthy with faith without self evaluation?

In such faith, you don't need God with personality. Providence can be God.

People in monotheism are often misunderstand that many Japanese has no religion or stay in animism. However, it should be said that many Japanese are unconsciously approaching a kind of deism.

Certainly, Japanese life expresses respect for things that are natural, outside the human consciousness, and things that cannot be put into words.

Ise Jingu Shrine, which celebrates the emperor's ancestral spirit, is buried in trees and protected by the Isuzu River. Karuizawa has become a typical summer resort in Japan by deep forest of conifers. Japanese cuisine is focused on pulling out the original taste of the ingredients (though Sabalan said that Japanese people are not imaginative enough). Fireworks are used for celebrations in other countries, but they are greetings to the coming summer and pasting summer in Japan. While you have the natural beauty of youth, you can play the leading role in TV drama even if you are not a perfect beauty.

But respect and worship are different.

Animism reveres something that cannot be ruled by consciousness. But, in Japan, there have been some methods to control what cannot be ruled by consciousness to some extent (KATA is a kind of them). And one can't revere what can be controlled.

What the Japanese revered was not nature, even out of it. That is outside of recognition including consciousness and body cognition. And this mentality of admiring "things outside of recognition" is close to deism.

Admiration for Providence outside of recognition is compatible with respect for science (the attitude to increase quality and quantity of consciousness). That's why the Japanese in the Meiji era did not resist the adoption of western modern culture that makes full use of natural science. The promotion of science education and the self-made machines are brought by such perspective on nature. That resulted big push to modernization.

If "faith" is an act that transcends current recognition, then objects are not necessary.

For instance, Shinran said "There is no regret even if I fall into hell for entering this sect." This declaration shows the essence of faith in which the object does not become problem.

"Don't be deceived if you want to get the view of The Law. Kill all those who are inside and outside of you. If you meet the Buddha, kill the Buddha. If you meet your parent, kill the parent... and you will get awakening for the first time." This fierce passage in RINZAIROKU might also contain such meaning.

But one asks, "Is there a God?"

The true meaning of this question is "Is there a existence that unifies this world, a existence that we do not know, and are we affecting it?" "Affecting" is important in this, but "world" is of secondary importance. Because people are only interested in where they are deeply involved.

The answer to this question must be "unknown (We cannot tell what we can know)."

But you don't have to rush to find a clear answer beyond that.

Even if the answer "It is not" comes out, people will not stop searching for unknown natural law (for instance) that has been clarified by science.

On the other hand, even if the answer "is" comes out, it does not solve a concrete problems, for example, how person can cure others like Christ, and whether such ability is common potentiality of human beings or not.

No matter what answers come to the question, what we actually need to do will not change.

And, as long as the question has condition of "we don't know", even if a clear answer is possible, we cannot recognize and determine whether the answer is correct or not. This is a question in border area of recognition, and

there can be no evidence.

However, this question makes the person different from the person who came to utter it sincerely.

Some of question have importance in how they have come to ask it, rather than whether they can get correct answer or not.

Do we believe because of the existence of souls and God? Or are we inherently made to believe to nurture ourselves, and as a result, souls and Gods emerge?

If it is the latter, faith is established before God. In that sense, human finds God and make it exist.

However, we are evolved so, and there should be something that evolved us like that. If we call it God, we were created by God.

The spirit of human seeks revelation. For the spirit, God moves the world. By phenomenon of world, spirit meet the revelation and begin to seek next revelation. In such cyclic causal relationship, if you change your mind and recognition, real world will also change. There shall be a long and close connection between the world and yourself.

The recognition of human does not catch God. But the recognition of human seems to lead human to God.

We don't need to ask about God. Instead, we can ask God. Or it may be OK if you just ask.

And it is enough when you think, "God may be like this."

On the other hand, the opinion such as "God should be like this" is essentially strong skepticism that denies God's existence because it can be compatible with absence of God. It is surprisingly non-neutral and dangerous like the Inquisition in "Kalamarzov Brothers".

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