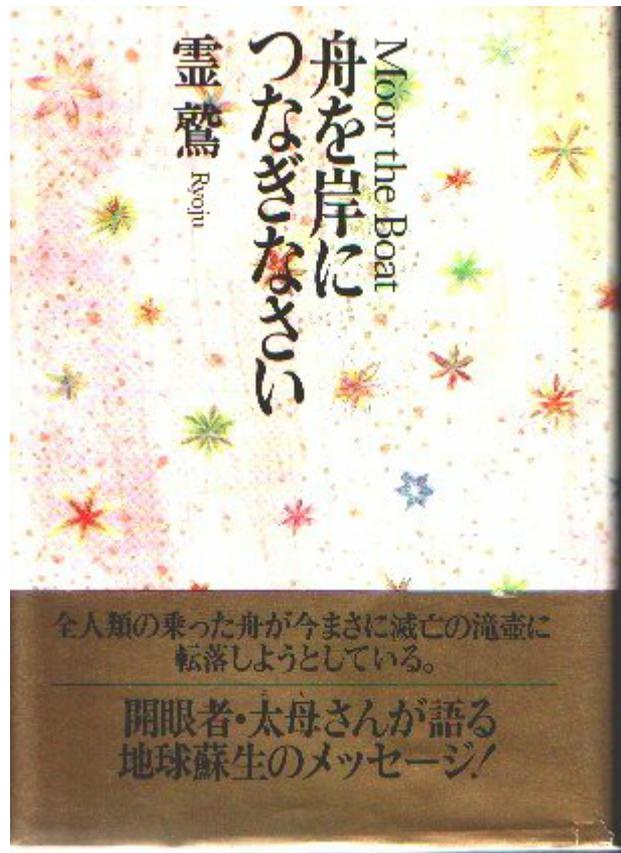


Moor the Boat

by Rev. Ryoju Kikuchi



FOREWORD

This is an age of international conferences. Every day, an international gathering is being held in some part of the world.

However, I feel that it is rare for such international gatherings to point out clearly where lie the factors that can alleviate the sources of humanity's suffering and the disruption of nature; it is likewise rare for them to devise clearly defined, concrete measures to deal with such problems.

Why? Because all the governments of the past have been egoistically devoted to mankind alone, ignoring the relationship of interdependence between humanity and the rest of creation. Education under such governments is consequently unable to avoid such human self-conceit, and conferences of people who have received such an education naturally are unable to break out of the confines of a way of thought that pursues human welfare alone.

Today, humanity no longer has the margin to be concerned with itself alone; it also is finding itself forced to think on the life or death of all types and classes of human beings -- the good, the bad, the civilized, the primitive, everyone together. The law of interdependency implies that when one is injured, the others are injured as well. Modern civilization has to too great an extent sacrificed the world of nature. It now seems that in consequence, the day of reckoning is at hand, and judgment will be passed on these deeds.

The people of today, unaccustomed to thinking in such terms, find themselves faced with a complex and bizarre state of world affairs, with unrelenting natural disasters; may they not have lost sight of ways to cope with such perplexities, being left groping in the dark?

Everyone is well aware, I feel, that such international gatherings are futile no matter how frequently held, when their efforts are mere blind groping. I thus feel that such conferences, discussing the human race's great, common problem of definite measures to ameliorate human suffering

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and the disruption of nature, should not carry on their search for solutions within the existing structure of thought and organization.

Instead, there should be gatherings of people from all nations who look at the world around them in a new light, with such persons constituting forums based on a totally new mental attitude. The deeply meaningful teachings of Buddha, I believe, are seeking to provide imperfect man with yet another chance, so that all who look at the world in such terms -- be they kings or presidents, city dwellers or mountain recluses or any other variety of human being -- will find that they have a proper place in this world.

It is my sincere desire that the ideas contained within this book will, through people's deep understanding and cooperation, spread into every corner of the world, and that these people will lend their willing support in inspiring all such persons to action.

Since 1957, this book has been distributed to a very small number of special persons, but because I feel that today there is a vital need to launch such gatherings, these writings are again being given to the people of the world.

Rev. Ryoju Kikuchi

1 Moor the Boat to the Bank

One may imagine a sight of billions of ants on board a driftwood floating on a fast-running stream. The ants are apparently unaware that their driftwood is nearing a cataract. They seem to be even ignorant of the fact that they are on a driftwood. If they were aware, how could they afford to hate one another, scheme against one another, and be occupied with greed and hostility?

The moment when their driftwood falls down the cataract, what would anything mean to one or another ant, friend or foe?

This pathetic sight is nothing but an epitome of today's mankind.

Dear friends, you are worried about the threats of war or concerned over the use of nuclear energy. Both the problems are certainly very serious. You should, however, be aware that mankind is faced with far graver problems.

If you should come to realize those graver problems, you would be surprised to discover that the good old days have long since past -- the good old days when mankind could afford to worry about the threats of war.

Unless mankind see the extreme seriousness of the true problem, humanity cannot make any step toward any brighter destiny even if the war threats could be rooted out and the problems of nuclear energy be solved. The problems of war threats and nuclear energy concern merely the internal affairs of the group of antkind, or, so to say the driftwood, but have nothing to do with the crucial plight of the driftwood that, carrying the entire antkind, keeps on running headlong toward the waterfall regardless of war or peace aboard it.

If, though least probable, the war threats should be eliminated once for all, mankind as a whole would still be heading everyday to their doom. Some believe that the recent progress in medical science has made the man's life longer. But the individual human longevity is one thing and the longevity of mankind itself is another thing.

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The doomed fate of mankind would not slow down its pace whatever agreement may be reached among the peoples of world, should we fail to do something about the mankind's drift toward the waterfall.

The first thing to do is to moor the drifting boat of mankind to the river bank and thus to secure it against the falling stream.

What we should have learnt first of all in life are these points:

What are meant by the drifting boat, the falling stream, the cataract, and the river bank?

How could we then make the approach to the key, dear friends?

All beings -- mountains, rivers, plants, animals including humans, earth, sea, air, stars, space, time and whatever else -- are one and whole living unity throughout the timelessness. This truth was conceived thousands of years ago but mankind in general has not succeeded in translating it into practicable language. All beings without exception are interrelated so exquisitely in a living unity. It is wonderfully true that no one being can be more valuable nor less than others and that no one being can have more reason to be nor less than others. Unfortunately, the majority of mankind one day created a mythology that "man is the lord of creation", or, "man alone stands superior to the rest of beings. "This mythology derived from illusion is to be called phenomenally the root ignorance that has been giving birth to all forms of vice-greed, passion, and folly.

Mankind embarked on the boat of mythology and started drifting on the stream of illusion. With the confluence of all corollaries of the root illusion, this stream has grown formidable and uncontrollable throughout thousands of years. The stream of illusion is doomed to come to its fall, that is the cataract.

What is meant by the river bank? Every being composing the cosmic living unity in exquisite interrelationship must be governed by a cosmic rule that keeps the whole in meaningful

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order. The river bank means this timeless, unchallengeable cosmic rule.

To moor the boat to the bank is meant to allude to the great enlightenment on the part of mankind, that is, to precisely realize and unfalteringly live the cosmic rule. This crucial orientation has been by and large a blind spot in the vision of past human leadership. To give a decisive turn of humanity toward this orientation of prime importance should be the first thing, without which any amount of human efforts could never prevent the doomed fall of mankind.

This task of mooring the boat to the bank must precede all the rest of human endeavors.

2 What the Human Subconscious is up to

You may now agree with me, dear friends, that the human destiny is nearing its end irrespective of success or failure to eliminate wars and nuclear weapons. Man has become so apathetic to the virtues of love and trust and to the vices of deceit, hatred and cruelty. He seems to be thirsty for killing and being killed, and for harming and being harmed. He is unconsciously self-disintegrating. No matter what medicines he may take, what marvelous fruits of medical science he may partake or how faithfully he may observe sanitary rules, how can he defend his life if the depth of his being is pining for death? Even if he himself is not yearning for death, can he escape the assaults from those who are infected with inner thirst for killing? In addition, accidents and natural disasters keep on hitting the virtuous and the wicked indiscriminately.

Shall we turn to examine what is happening at the level of the sovereign states of the world?

So many countries not only wish for destruction of other countries but are disinclined to stop piling up dreadful means of mass slaughter and destruction. And this fratricidal thirst has ended up with the materialization of means to annihilate both friends and foes.

The states of the world, which can never unite themselves for any good objectives, quite readily form all-out unions to fight wars of massacre and destruction. How ironical it is that the states do engage themselves with top enthusiasm for the purposes of self-destruction, but snarl at everyone who happens to work for revitalizing humanity!

It seems true in essential nature that man has grown into a monster of destruction and slaughter. So to say, humanity has transformed itself into the most dreadful enemy to itself. We must look straight at this eeriness and ask ourselves why.

Dear friends, your subconsciousness is already aware that you have long since ceased to be virtuous and that neither civilization nor science is any longer of importance for

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maintenance of human life in its true sense. Your inner conscience knows that you have addicted yourselves to civilization and science to such an extent that you have hurt, polluted and troubled so much all blameless beings. Your inner voice may have already persuaded your conscience to pay the price for your own wrongs. You may thus have made up your mind to punish yourselves and have completed the preparations to annihilate everyone on earth from a beautiful sense of equity. And, in passing, you have not forgotten to revenge yourselves upon the earth too, the imprudent landlord who has accommodated you all.

You are ready now. You can trigger it. You can commit mass suicide so that you may not waste the tremendous accumulations of your money and toil or may not betray the great producers of all these preparations, whom you have supported, admired and thanked so much. You have elected to the leadership of your governments and all other walks of life those people who you thought were most staunchly undoubting in making these preparations with persistent efficiency and boldness to take advantage of any and all resources of entire nations. They are by no means to blame. They have been chosen by you to accomplish the showdown of your subconscious wills. They are, therefore, your godchildren.

Suppose someone asks you to contribute a small share of money and labor for the purpose of revitalizing mankind and refreshing the earth, how would you respond?

You would say, "Nonsense. Our efforts and money are ready to serve the purpose of destruction and mass suicide, but they cannot be associated with such things as revitalizing and refreshing. In all frankness, the earth has nothing more to attract us. We are working day and night to make preparations for evacuating this earth."

Really? I have the vision to see what you think in general terms. But I think that there are still some among you who retain hopes with the earth. I know friends of mine who are certainly not going to exile themselves. I do not think that the entire family of mankind could possibly move to another planet if it should at all be technically possible. You have no right to

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sacrifice the majority only for the uncertain possibility of migration by a small number of you. I would rather ask you if you really mean to migrate from the earth. I guess you don't, honestly speaking. You had better restore the most part of your attention to the earth though you may share a bit of interest to the outer space. Remember the saying, dear friends, "Watch your step." If your own selves and your earth were on the verge of destruction, what good would these do -- your discoveries, your inventions, your successes, your progress, etc.? Unless something is done here and now to save the very stage of your drama, your dreams of discoveries, inventions, etc. will inevitably end with the last curtain fall.

The Pacifist theories, the conventional ethical codes of the world, and the international goodwill movements are all but void in coping with the ultimate catastrophe that mankind as a whole is now facing. So are Communism, Democracy and what not. The history of man has witnessed great statesmen, great thinkers, great inventors, and great scientists who have accomplished so many great works. And mankind has worked day and night so hard to disseminate education, to imbue people with numerous ideologies, thoughts, systems and all the nice things.

To our regret, all these efforts have not proven rewarding. On the contrary, human conscience has kept on disrupting, social turmoils accelerating, and accidents and natural calamities adding their frequency and scale. This is owing to the grave illusion underlying man's outlook on life itself. The error was so fatal at its source that the entailing outcomes have formed a huge stream of incongruities during a long passage of time. Thus it is obvious that any deliberations or efforts, so long as the human behaviors -- economic, political, educational, etc. -- remain to be derived from the keynote of that root illusion, will work against their intentions as have done in the past.

To clarify and correct this root illusion should be the first thing here and now to be given top consideration. There are these prerequisites in starting the task:

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An insight equipped with the following five visions and right concepts derived from that insight: --

1. Vision into the one consistent undercurrent of history of the world's past, present and future;

2. Vision into the interrelationship between all beings and into their true nature;

3. Vision into the cause and effect of and the roles played by wind and storm, rain and snow, earthquake, thunder, tidal waves, and all other natural phenomena;

4. Vision into the *raison d'etre* of the senses and emotions that all sentient beings have by nature;

5. Vision into the timeless, unchallengeable rule of the cosmic being that creates, evolves and activates the manifestations of all lives and phenomena.

All beings are characterized by the attributes of the species they belong to, and some characteristics are different from being to being. Each is autonomous. At the same time, none of them can be independent because all of them compose one cosmic life. Therefore, any individual being must necessarily be maintained in harmony with the rule of the cosmic life.

The above mentioned insight means the insight of an individual personality who clearly recognizes the cause and effect of maltreatments that mankind has enforced on the beings of the globe due to human ignorance of the all-important cosmic rule.

Dear friends, your subconscious has conceded the sentence of annihilation and has prepared you for self-execution. Have you not been visited by a sudden awakening to something in your depth at the moment when you were so prepared? Have you not then started wishing for something new and expecting something new? Wishing for what, and expecting what? No doubt it is the new concepts derived from the aforementioned insight that you have now begun to wish for and expect.

This booklet is intended for depicting a glimpse of the said concepts. And it is meant to put forth a hope that there are ways and means we can formulate to revitalize all human organizations and reorient all human behaviors with the

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support of clear-cut prescriptions for treatment of the vital issues, thus breaking the chaotic circle of thousands of years of human history and restoring peace to troubled Nature on the earth.

3 Hawser to Moor the Boat

In order to discuss how to moor the boat to the bank, it would be necessary for the leaders of all the nations of the world to meet together. In the first place, we need the hawser. By the hawser we mean the realization and solution of these problems: --

1. To the greater speed and extent that human civilization progresses, so the faster and the more dreadfully the disasters do encroach. Why?

2. As it is true that seven out of ten disasters can undoubtedly be attributed to human acts, so true it is that seven out of ten disasters could be prevented by man himself. How?

3. Large scale efforts are being devoted to interplanetary explorations. One must not, however, overlook the truth that "greater distance" or "greater space" is one thing and that basic human felicity, comprising such elements as safety, lovingness, and trust, is another thing. Let us not argue the importance of explorations into space. Can we, however, afford to neglect the very crucial problem that is challenging the human existence itself?

4. Why is there a deluge of hospitals and drugs and a soaring number of patients despite proportionate progress in medicine? Why is there an accelerating disintegration of man's tenacity in spite of the statistics indicating a constant increase in longevity of the average individual?

5. How can we explain the incongruity of religions which, pretending to the title as religions have led people of the world to perpetuate huge barriers of exclusionism and discrimination and forsaken their prime duty of breeding peace and harmony? How then can religions be rectified and returned to the right track?

6. What should be kept in mind in order to cope with so-called civilized living and population problems and to establish right principles regarding food, clothing and housing?

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7. What should we prescribe to heal sick humanity and restore these true virtues that mankind cannot afford to lose but have been losing day by day?

8. Why is it that mankind has been unable to establish the criterion of telling good from evil or right from wrong after thousands of years of endless arguments on how to label good and bad? How can we now approach this mystery of a criterion?

9. The vicious circle of human suffering originated with the blind pursuit of production without regard to the need for the things produced. And the basic cause of this suffering lies in the structure of an economy that cannot stop the epidemic of this drive to production. So comes this question: How can we break that vicious circle?

10. How is the relationship between human beings and all the rest of beings that are violated by the unruly wastes resulting from the blind pursuit of productions?

11. How should we conceive the ecological phase of air and the three functions that air performs?

12. What should we propose to scientists of the world and suggest to them about the aims of scientific researches?

13. Why will it cause disasters to play with atomic energy, whether for peace or weapons?

14. What should be kept in mind while disposing of atomic energy that has been piled up thus far?

15. Why is it considered too late if education began with schools, and why should it rightly start with birth? And what should be the prime considerations in bringing up a young child?

16. What problems will crop up at the confocal point where all answers to the preceding fifteen questions will meet together?

Undoubtedly the most important of all the above points is the sixteenth. Answers to the first fifteen questions could be rather easily worked out with some amount of sound analysis. Or, in a sense, those answers may have been within ourselves

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since long ago. However, we are faced with one grave problem of deriving practical measures from those answers and translating them into terms of the existing structures of our time and in a way of smooth coordination before it becomes too late for humanity. The sixteenth point concerns the very problem related to this difficult job.

It is because mankind has overlooked one key point that they could not find contentment with however much they acquired and thus they have almost resigned themselves to believing that "happiness" *per se* is something ephemeral.

The one confocal point to which the answers to the first fifteen questions do meet together is the very blind spot from where human sufferings stem.

In light of the immeasurable discomforts that mankind is faced with today, the security of an individual or of a nation is far from probable. There is only one choice left to mankind if should it escape this plight. That is, the whole of mankind must become united into one whole being -- unified and ready for the task of redress. This task is far beyond the capacity of any one nation, any one organization, any one ideology, or any one religion.

The sixteenth point might be likened to a great maternity hospital where we shall have to deliver collectively every tangible institution with which mankind will start comprehensive and all-out action. That means a matrix of unprecedented administrative policies embracing the whole of unified mankind. As has been conceived heretofore. "Policy" is something measured on a scale of individual nations. *True policy* hereafter should be conceived in terms of mankind as a whole and not of any part of mankind. Even this is not yet enough. It is a fundamental error to isolate the existence of mankind from Nature. All that is true must be true equally to all beings, true for all unborn beings as well.

We must admit that true policy has never been conceived throughout the history of Man. It is our collective job now to wake up and to work out the *true policy*. This *true policy* is to be called the "hawser" to moor the boat to the bank, whereby

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mankind can evacuate the ephemeral boat of doom and step foot on safe ground.

4 How to Moor the Boat

When the *true policy* shall have been formulated, each nation in the world will be a constituent element in enforcing the policy. Each nation will then be responsible for contributing to the effective enforcement of the unified human *policy* by adapting its ways and means to local customs and manners, climatic conditions and any other peculiarities of its own.

Therefore, our metaphorical maternity hospital must be a common possession of all nations of the world, and it must be built and maintained through contributions by all nations. Its operation must be participated in by all nations with an unlimited degree of co-operation. The site of this maternity hospital shall be chosen according to its practical convenience for all nations.

We do not doubt that the national leaders cherishing love for their peoples and those who sincerely hope for an honorable survival of the human race are eagerly looking forward in the depths of their hearts and souls to the time when the *true policy* will take the place of the existing, contradictory variety of policies.

We may name the "man-alone" policy a *mundane* view as against a *true* view -- a policy that is rooted on the firm ground of equal respect for all beings.

The policy of true view is certainly intended to put an end to the prolonged inadequacies and poverty that have been caused by the policies of *mundane* view. The *mundane* view is a necessary evil and has a reason to be, but it must be always subject to review and rectification by the wisdom of true view.

This *true* view is the last recourse by which mankind may turn the tide to survive the impending threat of doom. The human race as a whole stands at the crossroads of life or death, that is, whether it does or does not choose to build a maternity hospital for bringing birth to a policy grounded in a *true* view. The destiny of humanity seems rather heading toward the fall of extinction. And the question now is whether mankind will act early enough.

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Dear friends, I believe that you have looked at the picture of humanity with a keen mind, freed from distracted thoughts, and are now aware that our ancestors were not so lazy as to let things worsen. However, in spite of their toils and pains, affairs have taken a course against their aims and expectations and thereby our aggravating misfortunes, anxieties, malcontent and frustration to the very verge of self-disintegration. What a discouraging contradiction between aims and results! How can this be explained? It evinces the truth that any aim, direction, behavior, invention, success, progress, or bona fide effort is only destined to prove itself a mere freak on board the boat rushing headlong toward the fall if the basic error plays first fiddle.

We must not miss the chance to rescue the human race from the stream of doom by exposing the root ignorance and freeing mankind from it once for all. Let us all be attentive enough to listen to the footsteps of this chance of mooring the boat and landing at the unshakable ground.

POSTSCRIPT

It gives us great pleasure to have this opportunity to tell a wide range and number of people about the third printing of "Moor the Boat" by Reverend Ryoju, a charming old lady whom we respect very highly.

We hope that many people will read this, and come to more deeply appreciate their own position in this world.

A human being cannot live in personal isolation from nature. This is because the very essence of man is inseparable from nature. However, it is impossible for us to return to a primitive form of life as is often suggested by advocates of a return to nature. The clock cannot be turned backward.

Two thousand years ago, Christ bore the cross for man's sufferings, and three thousand years ago Buddha lamented that, "Man may use his eyes and find that he is in darkness." However, it has been expected that as civilization progresses, mankind's sufferings would decline, but rather these same sufferings steadily grow. As long as people chase after imaginary, earth bound heavens for selfish motives and do not open their eyes to their present situation and comprehend their relationship with surrounding circumstances, suffering will not be extinguished from this earth.

For the past half century, Reverend Ryoju has been working to transcend all religions, continuously calling for the people of the world to open their eyes to what is really going on. We readers of the Reverend's works have gathered together to form the Enichi-kai so that the words of the Reverend, a woman whose heart is opened to the universe, and who has written this book with the intention of reaching as many people as possible, might be heard. We are neither a political nor a religious group, but a group in tune with the thinking of the Reverend's.

POSTSCRIPT

So won't you get out of the boat in which you are without any direction and plant your feet more firmly on the ground?

When you have read this book please write and tell us how you feel about it.

1975, Autumn
ENICHI-KAI