

Dear My Children

From Mother

(Title page: Signature of J.S.Bach “Soli Deo Gloria (Only for the glory of God)”

Dear my children:

I don't know when and where you were born. I don't know your name, either. But I call you my children. It's because you have chosen to pursue the road to an ideal society, which is far and difficult.

You may not know yet, but those who have chosen this road are metaphysical engineers. It is a job to create metaphysical structures to protect people from social hazard. It parallels physical engineering, which is to assure the physical security of people against storms and lightning by erecting firm buildings, even

though we cannot prevent these natural disasters from happening. Humans cannot build such strong structures alone. Many people must collaborate in creating them. The same goes for metaphysical engineering. By creating a strong metaphysical social structure, we can protect those who enter it. It is the job for us metaphysical engineers to design and build such structures.

On Earth, the survival of the fittest is the name of the game. So, all animals have a natural instinct for self-preservation. Human society is not the exception. Ironically, however, efforts for self-preservation made by each individual

make the environment more dangerous, creating the state of war of all against all. So, we humans began to establish an ideal society in order to free ourselves from this natural state. There, no one would hesitate to sacrifice his or her individual well-being for the sake of the benefit of all. This, in return, would make the environment safe for individuals. There, competent and benevolent leaders would make decisions to benefit and protect us all, making the biggest sacrifices themselves. Humanity has tried many times to establish an ideal society but has never succeeded.

The biggest problem is probably the failure to

overcome a very strong animal instinct for self-preservation. Competent and benevolent leaders are hard to train, too. Even if leaders abandon their self-interests and devote themselves to the well-being of society, without competence, society will not be sustained. If they are not benevolent, they will abuse the authority bestowed on them to satisfy their own desires. Civilizations that attempted to establish an ideal society failed to overcome these problems and went back to the natural state of survival of the fittest. The ultimate goal of metaphysical engineering is to find solutions to these problems and establish an ideal society.

Humanity has a long way to go before reaching maturity, and the field of metaphysical engineering is yet to be developed. In the Goldberg Variations, J. S. Bach suggested the developmental path. Civilizations will rise and fall repeatedly. Each time expanding the realm of metaphysics, humanity will finally achieve an ideal society in the tenth cycle. I notice that civilization takes two to three thousand years to go through one cycle. So, to build an ideal society successfully, it would take twenty to thirty thousand years.

This fact makes your job as metaphysical engineers far more difficult than physical

engineering. Mind and body go hand in hand. In a body that lives for a hundred years will dwell a corresponding mind. That is why we feel one second as short and ten years as long. To conduct a project that takes twenty to thirty thousand years to complete within this mental framework is a significant burden for you. Naturally, it is a hard job.

Let's take a case where an architect tries to build a high-rise building. In order to achieve the strength that withstands its height, a solid foundation must be built first. For this purpose, we dig deep into the ground. This process takes years. Even so, it will be completed in a

five-to-ten year period. So, the architect must start planning every subsequent detail, from steel structures to air conditioning, electric wiring, fire protection facilities, and so on. But this process of a few years will take several thousand years in metaphysical engineering. So, using a reduced scale, it would be the equivalent of conducting a five-year project while your life expectancy were only two or three days. No wonder you will be overwhelmed as you handle the project using our regular perspective.

I also suffered from this gap in perspectives. The time I lived was at the beginning of the

decline of a civilization. It was a democratic period where, as a reaction to the previous era in which human rights had been severely violated, liberty and rights were excessively emphasized. I wanted us to work together to prevent democratic decay and other problems, but no one would listen to me when I sincerely appealed for the tenets of idealism. In the end, I grew to hate people I was supposed to serve. I tried to forgive or forget, but it was not possible.

It was also difficult to figure out what exactly my duties were. I wrote a book to lay out the foundation of metaphysical engineering, even

though I knew that no one would read it in my time. But when I finished, I wondered if I also bore the responsibility to reach out to people for its dissemination. I worked on it, but I was not sure if I was doing it out of the sense of duty to continue as long as even one person would listen to me, or out of the desire to achieve fame. Should I continue or quit here? Society did not give me any chance, and I was pushed to the margins. In the end, it began to look as if all my efforts were in vain. But how do I know this is the end? Do I want to quit because it is too hard to continue, or have I indeed completed my duty?

It was the existence of God that saved me from this quagmire. Here, what I felt as God was the consciousness of an entity that would live much longer than we do, for the duration that we would perceive as eternity. For that consciousness, several hundred years just might feel like our minutes or seconds. This entity can see the project that takes tens of thousands of years in its entirety, so we would rely solely on his judgement as to what needs to be done and when. With blind faith, we would obey his orders. As we faithfully perform our duties, what is necessary will be naturally provided.

When I truly understood that, the struggle in my heart ended. I realized that I had been worried about electric wiring and air conditioning, desperately looking for help, when I should have been focusing on building the foundation. These were not the jobs assigned to me, so I was not equipped to perform them successfully. They were to be done hundreds of years later, so no personnel have been sent here to help yet.

Intellectually, I had known this all along. I discussed it many times in the book, too. Even so, I could not stop struggling. I understood that there existed a far-reaching perspective,

but it was not easy to act as it indicated. I became able to do that only when I stopped discussing God and began feeling God.

It is easy to discuss God. For example, the Goldberg Variations was composed by J.S. Bach and published in 1741. It consists of two arias and 30 variations. This fact can be learned in just a few seconds. But in order to play the piece, we need to go through years of hard training. Until you can actually play it, you cannot say that you understand some things about it. The same kind of difference exists between discussing God and feeling God.



(the title page of the first edition of the Goldberg Variations.)

Learning to feel God is not an easy task. Our civilization succeeded in distinguishing alchemy from science in the physical world, but we are yet to do so in the spiritual world. Therefore, you need to keep in mind the existence of “false idols” as you start down this road. They will claim to work for God, trying to earn your confidence. But what they actually are after is either power or wealth, neither of which is compatible with idealism. You must see through their transparent efforts to seduce you. Keep three lessons in mind. First, your desire to contribute to the idealist community is admirable, but never direct your passion toward the destruction of evil. Dedicate every

strength of yours to the construction of good. Otherwise, you would be dragged into a power struggle among the evil.

Second, the construction of an ideal society has nothing to do with material concerns such as money. It's just that religious believers often get lonely and want to rely on something tangible, so they want some places, such as churches, to get together or some authorities, such as priests, to guide and support them. In such a case, there may be a minimal need for monetary expenditure, but such things will never become a major concern. God will never request such contributions. In Christianity,

when Catholics leaned too much in this direction, Protestants insisted that the Bible should be the only thing necessary between believers and God.

Third and most importantly, never misunderstand the significance of God. God is to see the whole aspect of the grand scheme and assign individual roles to us according to our abilities. We should never ask God to make our wishes come true or relieve our pain. If you misunderstand that, you will let evil infiltrate you. They will say to you, “If you help us gain power or wealth to serve God better, God will give you what you want.” You can see the

beginning of the decline in an authentic religion when they start to teach the tenet of reliance upon God for salvation, as you can see in Indulgence in Christianity.

To feel God, you must keep walking on the path. As long as you do not abandon idealism, the path will become obvious to you. The path I took was not an easy and bright one. I tried hard to get on an easy path, but no matter how hard I tried, my efforts did not accumulate to anything. It was as if the “destiny scissors” cut off the threads as soon as I tried to connect them. And I was always forced to take a dark and narrow path right next to it. I was not sure

if it should even be called a path because it looked as if it would disappear as I walked along for a while. I felt I would rather stop here than take this path, and I struggled so much before I finally stepped forward. But once I started walking, I found myself in a situation where one effort I made created several more things to do. While I kept on working, the path gradually became wider and brighter. Also, what I needed to perform my duty naturally appeared in front of me. I could get it effortlessly, as if I were experiencing a series of mini-miracles. Finally, I have found myself here, with the book I was assigned to write.

At one point, I wondered if I was being tested. But, in retrospect, I realized that just about the only available path had been very carefully chosen for me to pursue my goal in the very difficult environment of this declining civilization. Later, the development of events also helped me to realize that the path that looked wide and bright would have led me to ruin. So, I was not tested, but, as a blind person who cannot foresee even 20 or 30 years ahead, I was protected and guided. It was at that moment that I felt God.

Once you can feel God, you will have full faith in the entire picture that God must be seeing.

This is the only way for us fragmented parts to see the whole and each individual role to play. This blind faith will eliminate any doubt or apprehension. Then, you will have peace of mind while performing an apparently petty duty that will produce no visible results in your lifetime. It is this blind faith in God that makes metaphysical engineering possible.

My efforts to spread metaphysical engineering have also been cut off by the “destiny scissors.” Considering that we are going through the season between fall and winter of the cycle of civilization, perhaps trying to get it out to society is like trying to germinate a plant in the

middle of winter. As soon as it germinates, harsh weather will let it wither. A seed planted at the end of fall will spend the winter underground, waiting for spring. I always figured metaphysical engineering to be something artificial — something humans had to intervene in at each and every step—but I have come to feel that engineering by God's hand may be something closer to processes in nature, pre-programmed like plant seeds to proceed without intervention. When the time is right, I believe that metaphysical engineering will also germinate naturally. If you were born in the spring of the civilization cycle and see it germinating, please nurture it with lots of love

and help it to flourish.

This is a difficult process, but like any journey, if you have a map, the travel might become a little easier. In the hopes of doing that, I wrote this letter to you.



(Bach's Signature with SDG: Soli Deo Gloria)

The road is rough, but some will be asked to do even more. Especially, my heart goes to those

of you who will bear the ultimate responsibility that requires you to sacrifice your own lives. I feel deeply for you, but my feelings are also very complex, with intertwined layers of love. If you were my biological children, I might give in to self-love and think, “I don’t want to lose you. Why does it have to be my child? Why not someone else’s child?” A love that is limited in the realm of physical existence is harsh. Since being together is a standard, it must be lost eventually because people cannot be together forever, and when it happens, the pain is unbearable.

The love of idealists, which exists beyond time

and space and therefore does not allow us to be together, will never be lost. Of course, in some exceptional cases, some of us can spend a life together, but even when that ends, it means simply going back to normal for us. As long as we don't abandon idealism, love will last forever beyond our physical existence. And it is this love that fundamentally distinguishes us from animals. There are no other animals that are capable of feeling love for something that, separated by hundreds of years, has never met them. And it is this love that becomes the foundation for constructing an ideal society, freeing us from the predatory laws of the animal world.

It's just that, as an idealist mother who cannot even see you, I feel pain thinking how much you must suffer from performing your duties. I feel frustrated for not being able to stand by you and comfort you. I performed my duty because I knew if I didn't, you would have to bear a much heavier burden than mine. But in the end, I lament being unable to provide an environment that would not have placed such a burden on you. I know it was far beyond my ability, but I dearly wish I could have done more.

When I feel the love of God, another emotion springs up in me.

Why does God try to create an ideal society, taking so much time and energy? What is the purpose of his level of consciousness to create a mental field with our level of consciousness? It just may be that God is trying to create an even higher level of existence by first having us create an ideal society and then synthesizing it with the physical world. If so, with love, God may be trying to elevate us closer to him. I wonder if this is his way of pre-programming the next stage because, in an ideal society, he won't have to intervene to make sure things run smoothly.

In response to his love, it would be out of the

question to ask for what we want. Then, how about asking for salvation from our pain? For God with all his power, it should be easy to do that, but perhaps he will have to remove our consciousness and use us as mechanical parts. We cannot dare ask God to remove our pain while keeping our pleasure. God must be in agony here. It may just be like parents watching helplessly as their children suffer growing pains.

When I sensed this, I thought I had to repay his love. I once felt that my will was a burden. Almost all my experiences were hard enough, which made me wish I could surrender my will

and mechanically perform my duty. Then, I realized that it was a gift from God. I was to nurture and discipline my weak will as if I were raising a child. There were difficult times that made me unsympathetic to people whom I was supposed to serve. But then I realized that this was the same disdainful emotion I felt toward my weak will. If I learn to cherish my weak will, I will be able to cherish helpless people.

Having learned all this, I became determined. I want to repay his love and confidence in us. I want us to prove to him that he was right, that we deserve to enjoy free will within the tenet, and that we are capable of creating an ideal

society by ourselves. We shall not waste this blessed opportunity.

Feeling this love of God, I am proud of you to be entrusted with such an important duty. At the same time, I wish I myself also deserved such dedicated faith from God. I also feel ashamed of myself for having lamented the sacrifices I made, which were so small compared with what you are asked to make, and therefore feel inspired to become a strong person who deserves to be your mother. Like this, my emotions toward you are intertwined in such a complex manner that I can't find the right words to describe them to you.

As your mother, I have no doubt that you, trusted unconditionally by God, will perform the assigned duties with all the power you have. Even so, I cannot dare ask you to face the hardship gallantly. Please let me just say that if you lament, curse, or cry over the hardship, it is not at all something you should feel ashamed of, and that my love and respect for you will never diminish.

My children, this is a long and hard path to follow. You may have to follow it alone. I truly wish that you had someone to travel with. But even if you feel lonely, you are never alone. Those who walked on the path you are now

walking on are all your fathers and mothers, and we are all with you. If you feel lonely, look for us in the music of J.S. Bach; look for us in his Goldberg Variations. You shall feel our existence there. The community of idealists exists there. And from there, we will keep sending you messages like this, as if releasing a wine bottle into the ocean.

With all my love,

Your mother

March, 2023

*Aria.* 1.

The image shows a handwritten musical score for the first variation of the Aria from the Goldberg Variations by J.S. Bach. The score is written on seven systems of two staves each, with a treble clef on the upper staff and a bass clef on the lower staff. The music is in G major and 3/4 time. The first system is marked with a '1.' and the word 'Aria.' in italics. The notation includes various note values, rests, and ornaments. The piece concludes with a final cadence in the bass staff.

(Aria from the Goldberg Variations, by J.S. Bach)