

Hello everyone. We will begin the study session for Sunday afternoon, June 22. As mentioned in the announcement e-mail, the topic is “Preparing for the July major event,” but we’ll get to that shortly. It seems one person had trouble joining, but you managed to enter, right?

Okay. First, has everyone been watching NHK’s morning drama? If you’re watching, please raise your hand. About half of you are watching, then. They’re currently showing the story of Takashi Yanase, the creator of “Anpanman,” and his wife Nobu, and they have just wrapped up the World War II section.

Every time I see depictions of war, it reminds me of my own experience with atomic bombing when I was 23 or 24 years old. You might think, “How could you born in 1965 have experienced the bombing?” but in the late 1980s I worked with people from Yamaguchi and Nagasaki prefectures.

During that time, I visited my friend in Nagasaki around the New Year, and their family took me to several places, telling me I probably wouldn’t come to Kyushu often. One of those visits was to the Nagasaki Atomic Bomb Museum.

Inside, there were sections labeled A, B, and C along the corridor. I entered section B, where exhibits included objects that had been twisted and warped in the blast. When I entered that area, an unusual spiritual experience came over me—I don’t usually have such things—I suddenly sensed the consciousness of a bombing survivor.

I’ve shared this with a few people: it was the consciousness of a young pregnant woman. She was pregnant and also had a two- or three-year-old daughter with her. The three of them got caught in the bombing together.

At that very moment, the world I was seeing *became* that place. I became that woman’s consciousness at just after 11:00 AM on August 9, 1945.

I felt “hot,” “suffocating,” “painful,” “agonizing”—an indescribable sensation of burning. I thought, “What will happen to the child in my womb? What will happen to my little girl? I might not survive. What will happen to them? I want to live, but I may not be able to.”

My throat felt as though it was scorched; I desperately wanted water, but I couldn’t move, I couldn’t do anything. The pain was so excruciating—I remember dying in that torturous, writhing state.

I didn’t plan to cry when I went there, but I started sobbing uncontrollably. A 23- or 24-year-old man, shrieking and crying—that must have startled the family who brought me. They tried to

comfort me and took me to Nagasaki Holland Village, filled with flowers near the sea, as I recall, but I continued to cry even there.

I remember thinking, “Why did this have to happen?” The family probably felt sorry because they didn’t intend for me to cry. I cried for two hours straight—I was helpless too.

That vivid memory comes back every time I see war depicted.

To return to the topic of the morning drama, everyone—you may not usually read manga, but there is a manga called Anpanman that is very popular among small children. It is said to depict “a justice that is not overturned by winning or losing.”

When we think deeply about this idea of “a justice that is not overturned by winning or losing,” we realize—it’s about us. We are working to bring peace to the Earth, while aspiring to a world without winners or losers.

So, if each person on Earth becomes like Anpanman and protects the peace of the planet, then whether it’s Israel, Iran, the United States, Russia, Ukraine, or other conflict-ridden places, everyone could live in a win-win way and all ethnicities could live happily.

Last night we also heard about this: Goi-sensei predicted that for Earth to truly become peaceful, the appearance of extraterrestrials and the practical application of cosmic science would be necessary. I believe many of you sense that ‘this might soon become reality.’ I feel last night’s program was a natural part of that unfolding era.

On today’s opening screen, I wrote: ‘Aerial Perspective, Seventh Sense, and Rōjintsū.’ Last night we used the term ‘seventh sense.’ That seventh sense refers to what Masami-sensei’s daughters often call the ‘aerial perspective,’ and it also corresponds to what Goi-sensei described as the highest power in the Buddhist six supernatural faculties—namely, rōjintsū.

Someone told me thoughtfully, ‘Rōjintsū is the power where the divine leaks out into manifestation,’ and I really felt that was accurate. It’s a spiritual power through which the resonance of the divine appears in the world.

When Goi-sensei explained the six supernatural faculties, he said, ‘Heavenly eye power, heavenly ear power, hearing what shouldn’t be heard, seeing what shouldn’t be seen, flying in the air, walking on water—such powers can be borrowed from beings of the spirit world, so don’t become fascinated with them.’

Furthermore, he added, ‘The Prayer for World Peace in a vanishing form is the shortest path to

revealing rōjintsū.’

When our words, thoughts, and actions become the words, thoughts, and actions of the divine, that is rōjintsū, aerial perspective, and a normal expression of the seventh sense.

As I said yesterday, ‘the seventh sense is neither spiritual power nor supernatural power.’ So if you’re seeking spiritual or supernatural powers, this may seem insufficient. But I believe the greatest thing is to manifest the divine in ordinary consciousness.

When your ordinary consciousness becomes divine—when you see the world with divine sight, hear with divine ears, touch with divine touch, smell with divine nose, taste with divine tongue—that is the greatest joy. (The seventh sense activates in those who can do this.)

For people who want others to recognize them, to stand above others, to be noticed more than others, to bask in praise, this message may feel lacking. But you all already fully understand that this is not the kind of person Goi-sensei wishes us to become.

“Returning to the morning drama, everyone may not be big on manga, but the comic ‘Anpanman’ is very popular among young children. It’s often described as portraying a ‘justice that doesn’t beat up anyone.’

When you really think about that phrase—‘justice that doesn’t beat up anyone’—it’s actually about us. We want to make Earth a peaceful planet without defeating or harming anyone.

So, if each person on Earth becomes like Anpanman and protects the peace of the planet, then whether it’s Israel, Iran, the United States, Russia, Ukraine, or other conflict-ridden places, everyone could live in a win-win way and all ethnicities could live happily.

Last night we also heard about this: Goi-sensei predicted that for Earth to truly become peaceful, the appearance of extraterrestrials and the practical application of cosmic science would be necessary. I believe many of you sense that ‘this might soon become reality.’ I feel last night’s program was a natural part of that unfolding era.

On today’s opening screen, I wrote: ‘Aerial Perspective, Seventh Sense, and Rōjintsū.’ Last night we used the term ‘seventh sense.’ That seventh sense refers to what Masami-sensei’s daughters often call the ‘aerial perspective,’ and it also corresponds to what Goi-sensei described as the highest power in the Buddhist six supernatural faculties—namely, rōjintsū.

Someone told me thoughtfully, ‘Rōjintsū is the power where the divine leaks out into manifestation,’ and I really felt that was accurate. It’s a spiritual power through which the

resonance of the divine appears in the world.

When Goi-sensei explained the six supernatural faculties, he said, ‘Heavenly eye power, heavenly ear power, hearing what shouldn’t be heard, seeing what shouldn’t be seen, flying in the air, walking on water—such powers can be borrowed from beings of the spirit world, so don’t become fascinated with them.’

Furthermore, he added, ‘The Prayer for World Peace in a vanishing form is the shortest path to revealing rōjintsū.’

When our words, thoughts, and actions become the words, thoughts, and actions of the divine, that is rōjintsū, aerial perspective, and a normal expression of the seventh sense.

As I said yesterday, ‘the seventh sense is neither spiritual power nor supernatural power.’ So if you’re seeking spiritual or supernatural powers, this may seem insufficient. But I believe the greatest thing is to manifest the divine in ordinary consciousness.

When your ordinary consciousness becomes divine—when you see the world with divine sight, hear with divine ears, touch with divine touch, smell with divine nose, taste with divine tongue—that is the greatest joy. (The seventh sense activates in those who can do this.)

For people who want others to recognize them, to stand above others, to be noticed more than others, to bask in praise, this message may feel lacking. But you all already fully understand that this is not the kind of person Goi-sensei wishes us to become.

Only “denial of divinity” and “self-limitation” are the true obstacles to our manifestation of divinity. These are habits—habits of thought. You could also say they are memories.

What this means is that we are in a state where we have handed over our own authority to memory. Memory and habitual thought patterns are tightly bound together, forming a tag team that prevents us from undergoing Divine Resurrection and awakening.

Some people might say, “Saito-kun, that’s easy for you to say—maybe you can do it, but I can’t.” But I assure you, you can.

If you acknowledge, “I was God itself all along,” and fully surrender everything to your Guardian Spirits and Guardian Deities, you can do it.

People who think, “I’ll entrust this part to my Guardian Spirits, but I’ll keep that part safe and guarded myself,”—those with such stingy thinking—find it very difficult to let go of the habits of

self-limitation and denial of divinity.

You must become like a carp on the cutting board. Imagine yourself lying flat on the cutting board, arms and legs spread wide. Then say, “Guardian Spirits, I surrender myself to you—please prepare me however you wish.” Hand over all the thoughts you’ve been clinging to as “yourself” to your Guardian Spirits and Guardian Deities. Offer them up. Let the Guardian Divinities use your heart and body entirely. Let them use your mind and body as vessels to express divine activity.

When you do that, the distance between your physical consciousness and your Guardian Spirits and Guardian Deities disappears—they become one. Then, what the Guardian Deities think and feel becomes what you think and feel. Their words come out of your mouth. Their actions become your conduct.

When we unify (tōitsu), many people immerse themselves in the vibration of the Prayer for World Peace and continue praying, “May peace prevail on Earth.” I believe that’s the general way of unification. However, in that moment, depending on the person, their subconscious self may surface, and they may sense that directly.

The consciousness we usually think of as “ourselves” is called the “surface consciousness.” In technical terms, it’s referred to as the “conscious mind” or “conscious awareness.” This surface-level consciousness only accounts for 1% or 2% of the total consciousness—just a tiny portion.

Until now, humanity has been mistaking that tiny bundle of thoughts for the whole of the self.

Deep, deep, deep beneath the layer of thoughts we have mistaken for ourselves, there exists a far greater, wider, deeper, and higher consciousness.

Some may say that this true heart is “asleep,” but it is not asleep at all. It is working deep within. It has been actively, vibrantly at work all along.

The only reason we didn’t notice it is because our surface consciousness was immature.

It’s not that something that is not divine is trying to become divine.

We are simply trying to remember our true essence, which was divine to begin with.

From now on, you don’t need to ask anyone for teachings.

You don’t need to discriminate, thinking, “That person is great, and I am not.”

Those who have a strong desire to make distinctions often run to famous or seemingly powerful people, saying, “Teacher, teacher, please teach me,” but we don’t need any “great” person.

Divinity exists equally in everyone.

It is simply a matter of whether you express that divinity yourself or not.

Goi-sensei is no longer in the physical world. If he were, we might tend to depend on him as the Goi-sensei in the physical realm, but he is not in this world. So, in what state does Goi-sensei exist now? He exists as the universe itself. That means we are living within Goi-sensei. When we say “Goi-sensei,” we tend to recall his human form, so I sometimes think even using the name “Goi-sensei” may not be quite appropriate...

Masao Murata-san referred to him as “the Great God of Goi.” He also said, “If you go to the spirit world and don’t know the Great God of Goi, you’re an outsider.” Goi-sensei himself said this several times while he was still in the physical body: “Listen, everyone—just watch. All of humanity will meet me.” Of course. Because what we call Goi-sensei is the vibration of the world at the very source of life. There’s no way we can avoid meeting the source of life.

Some may wonder, “Can Goi-sensei really meet all of humanity?” because he once appeared as a human being, but this is not something exclusive to Goi-sensei. It applies to us as well. When we polish, deepen, elevate, and expand our consciousness toward the very source of our own life, again and again and again, we too will merge with the universe.

There is a phrase that says, “There is absolutely nothing that can violate the oneness of the Universal God and me, XXXX (your own name).” The Universal God is the All of all. When we trace our life inward, deeper and deeper, we ultimately reach the All of all.

That’s why the expression “We are all one” holds true. When people say, “We are one life, we are oneness,” yet still view themselves as lower than others—or conversely, try to place themselves above others—God says that such behavior is utterly ridiculous.

You must let go of the self. Then how do you let go of yourself? You enter into the embrace of your Guardian Spirits.

How do you do that? Just keep saying, “Thank you, Guardian Spirits,” all day long.

Among you, there are people who have truly done that, or who are currently doing it. And those who have continued doing this steadily—day after day, for weeks, months, half a year, even a year—have undergone remarkable transformations.

I truly think, “Everyone is truly wonderful.” They have become one with their Guardian Spirits—especially with the Guardian Spirits—and through that, they are automatically connected with their

Guardian Deities as well. After all, the Guardian Spirits and Guardian Deities have been connected from the very beginning.

To put it another way, if you become one with your Guardian Spirits—the divine being closest to you—you will also be able to connect with your Guardian Deities. When that happens, it becomes easier to receive assistance from the Great Divine Beings of Salvation and from beings from other planets as well.

Each one of us becomes a vessel for the divine to work through. Each one of us becomes that. This is not something exclusive to Goi-sensei, Masami-sensei, or her three daughters. We are now in an era where everyone can live as a divine being. And that time is now.

After this, we'll take about a 10-minute break, and then I will speak on the theme: "On Participating in the Great July Ceremony."

It's now approaching 1:34 p.m., so I would like to perform the Divine Spark IN three times in a row. The phrase we will recite is: "Jinrui no Shinsei-Fukkatsu, Dai-jouju."

When reciting this phrase, don't do so with the mindset of an imperfect physical human being pleading to God. Instead, grasp the hand of your Guardian Spirits or Guardian Deities—at the very least, from the place where your Guardian Spirits stands—and declare with the awareness that: "The divinity of humanity is awakening. Everyone was divine to begin with. So of course, it is only natural that this divinity is now being revealed." With that consciousness, please say: "Jinrui no Shinsei-Fukkatsu, Dai-jouju."

《Divine Spark IN 3 times》

Thank you very much. It's now 39 minutes past the hour. I'd like to take a break until 50 minutes past. I will switch the screen to break mode. I believe your video will no longer be visible now, so please take a break until 50 minutes past. We'll begin shortly after that.

《10-minute break》

Alright, it's time, so let's begin. Before we move on to the July Grand Ceremony, I'd like to speak about a theme we've addressed many times in past study sessions: "Graduating from Suffering." In Buddhism, we often hear the expression "the suffering of birth, aging, sickness, and death," and this ties into that concept.

For us living in the modern era, there are three major types of suffering: "suffering in human relationships," "suffering of the body" — which could be due to illness or injury, and the suffering

that comes with aging also falls under this category — and finally, “economic suffering.” These are the three major sufferings of our time.

Let me start with the suffering of the body. I’m not sure if I’ve talked about this in a study session before, but when you’re in pain or anguish, and you feel like there’s nothing you can do, it’s natural to keep thinking, “It hurts, it hurts, it’s painful, it’s painful.”

At such times, you should say something like: “It hurts, may peace prevail on Earth, it hurts, Goisensei, it hurts, thank you.”

The words you insert in between can be any words of light, words of truth, or words of divinity. The key is not to let your thoughts keep rolling like a snowball getting bigger and bigger. If you just keep repeating, “It hurts, it hurts, it hurts,” the thought grows into a large snowball. But if you interrupt it with words of light, it becomes harder for that snowball of thought to form.

You could say, “It hurts, see it as disappearing, it hurts, see it as disappearing.” It doesn’t matter which words you use. Even “It hurts, Guardian Spirits, it hurts, Guardian Spirits, it hurts, Guardian Spirits” is fine. The idea is to chop the thought into bits — chop, chop, chop — in small segments. That way, a large lump of thought doesn’t form, and you’re less likely to be crushed by the weight of your own thoughts.

If you’re in good health right now, this might not resonate with you at all. But if you’re someone who is experiencing physical discomfort of any kind, I encourage you to give this a try.

Thoughts possess the power to shape reality according to our intentions. While things may not turn out exactly as we imagine, they still tend to follow the direction of our thoughts — this is the inherent power of thought.

Therefore, when we keep saying or thinking, “It hurts, it hurts, it hurts,” or “It’s painful, it’s painful, it’s painful,” we are, in fact, creating that kind of fate ourselves. That’s why it is important to *cut* the stream of thought — snip, snip, snip — and avoid thinking the same thing continuously.

This applies to human relationships as well. We might catch ourselves thinking, “I don’t like that person, I can’t stand them.” For example, if someone keeps harassing you, or treats you as inferior, it’s only natural that you’d honestly think, “What an unpleasant person.” But the key is not to continue holding on to that “dislike” toward another person.

In the context of the Divine Spark path, this is what we’d call a beginner’s level — a basic, first step — more like an emergency measure. Still, if you don’t keep generating thoughts toward another person, and instead insert words of light, words of truth, or words of divinity between those

thoughts, then even if you have the thought “I hate them, I hate them, I can’t stand that person,” it won’t grow into a large karmic thought-form.

When the thought is still small, the Guardian Spirits can purify it for you. If the thought is just a small fragment, the Guardian Spirits can easily cleanse it. It’s purified immediately.

However, while a few hours might still be manageable, when someone continues thinking “I don’t like that person, I don’t like that person, I don’t like that person” for days, dozens of days, hundreds of days, years, even decades — or saying things like “I liked my husband when he was young, but now I can’t stand him” — when such thoughts are repeated endlessly, one eventually becomes trapped by them.

That’s why it’s important *not* to roll the ball of thought. Avoid building a giant snowball of thoughts.

I think a snowball is the easiest metaphor to understand. For those living in southern regions who have never made a snowman, please picture the kind of snow you’ve seen on television. Even a small snowball, one that fits in the palm of your hand — if you keep rolling it and rolling it — eventually turns into a huge snowball.

Human thoughts work exactly the same way. When a thought becomes an enormous mass, even the Guardian Spirits becomes overwhelmed. If the Guardian Spirits begins to think, “No matter what I do, I can’t change this child’s stubborn thoughts,” they will then call upon the Guardian Deities for help.

Then the Guardian Deities, in order to break apart that person’s mass of karmic thoughts, emits a powerful divine light — like a bolt of lightning. When this happens, a great shift occurs in that person’s destiny. They may fall seriously ill, suffer a major injury, or experience such intense disharmony in a relationship that it ends completely. If it’s a marriage, it might lead to divorce, violence, or even parting by death. In other cases, their company may suddenly go bankrupt, leaving them lost and desperate. In short, they will experience some major difficulty in their life path.

From the perspective of the divine realm, this is not hardship. But from the human point of view, it certainly feels like a hardship.

In the past, when Goi-sensei was still offering personal consultations, there was someone who went to him and said, “Goi-sensei, I just can’t take it anymore — my husband is like this and that, and I can’t stand it,” expecting that Goi-sensei would take her side. But Goi-sensei looked deeply into her eyes and said, “You’re doing the same thing to others, aren’t you?” and the woman, struck

speechless, had nothing more to say.

In another case, someone came to him and asked, “Goi-sensei, I’m thinking about this plan — I think it could be profitable. What do you think?” From Goi-sensei’s standpoint, he could see the past, present, and future, and he already knew that if that person went ahead with the plan, they would suffer a major failure in three or five years. So naturally, he thought, “Should I stop them?” But at that moment, the person’s Guardian Spirits or Guardian Deities would appeal to Goi-sensei, saying, “Please wait, Goi-sensei. Don’t tell this child the truth. This one won’t understand unless they do what they want and experience the pain themselves.”

So Goi-sensei would accept the plea of the Guardian Spirits or Guardian Deities and say, “That’s great. Sounds wonderful. You should do it,” offering what you might call a white lie. To the person, it would feel like he was giving them a supportive push. There were apparently many such exchanges.

Now, as we live through the 2020s, even though Goi-sensei is no longer here in the physical world for us to consult with, we are able to understand such things ourselves if we maintain a perspective of detached observation.

For example, in human relationships. When we feel “this is painful, this is hard,” on the surface we might think, “Why do I just not get along with this person?” But when we unify and quietly look deep into our own hearts, it becomes clearly visible that there is a seed, a cause within ourselves — deep inside us — that makes us dislike that person.

In one of the previous study sessions — maybe the last one or the one before — I shared from my own experience: When I thought, “Why does this person say such things? Why do they act like this?” I remembered, “Yes, yes, everything is my own responsibility. The cause lies within me.” So I quietly observed my own heart, and I found that there was an aspect of myself that hadn’t forgiven myself — and at the same time, there was also the opposite part of me. There was a part of me sulking, feeling that I hadn’t been forgiven by myself.

Also, there was a part of me that didn’t love myself, and simultaneously, a part that felt lonely for not being loved by myself.

Furthermore, there was a part of me that couldn’t acknowledge my own divinity, and a part of me that felt sad for not having my divinity recognized.

In this way, the disharmonious thoughts left unattended within our own hearts appear as emotions directed at others — this is the mechanism of this world.

In the past, Japanese people would go to shrines and practice disciplines to reflect upon themselves. Nowadays, many Japanese people think of shrines as places to make wishes, but for the Japanese people of old, a shrine was a mirror.

Shrines were mirrors that reflected oneself. Most people in the modern era don't see it that way anymore, but now that we have entered the 21st century — the 2020s — we can carry that mirror within ourselves without having to go to a shrine.

That is the act of redirecting the thoughts or feelings we have toward others back to ourselves. This is not something taught by Byakko. It comes from my personal experience. So, for those who think, "If it's not something taught by Byakko, I'll just ignore it," that's perfectly fine.

What matters most is not whether it's part of Byakko's teachings. What truly matters is whether each of us, as Earth people, can genuinely live expressing our own divinity. Right now, humanity on Earth is being asked this question by the gods and beings from other planets.

In an age like this, I believe it is immature — as children of God, as divine human beings — to keep saying "This person is to blame" or "That person is at fault," always keeping ourselves in the role of the victim.

So we must take a step forward, and with a little more courage, face ourselves. Finding the parts of ourselves we didn't want to see and acknowledging them — that is the key to accelerating the practice of seeing things as disappearing forms.

Everyone lives with darkness in the depths of their heart. But having darkness is not a bad thing. It is because there is darkness that we can understand light. Without darkness, we cannot recognize the light.

If we had been living in a world of only light from the very beginning, we would not be able to understand the feelings of people who suffer and struggle in this world.

Humanity is suffering. People all over the world are struggling. Right now, in some regions, there are people living in circumstances where they don't even know if they will survive tomorrow.

Those who have not experienced such hardships, or those who lack compassion, cannot truly empathize with the feelings of those people. People who have had few difficulties, who have been happy from the start and feel grateful from the beginning, thinking "I lack nothing," often find it difficult to truly stand in the shoes of those who are currently going through tremendous hardship.

The Guardian Spiritss, Guardian Deities, the Divine Beings of Great Light for Salvation, as well as

the Cosmic Angels and beings from other planets, are all hoping that we take one more courageous step forward and connect with our true selves — our True Heart and Divine Self.

The suffering we feel while living in this world... those Three Great Sufferings I mentioned earlier — "suffering in human relationships," "suffering of the body," and "suffering related to finances" — all of these can be changed with just a shift in how we think.

Depending on where we place our point of consciousness, even when going through the same experience, we may be able to feel grateful, or feel like "I just can't go on." Though the actual experience may be the same, the way we perceive it can completely change just by shifting the position of our consciousness.

This passage is the opening of **"How Man Should Reveal His Inner Self"**:

Man is originally a spirit from God, and not a karmic existence.

He lives under the constant guidance and protection provided by his Guardian Deities and Guardian Spiritss.

Another is the opening of **"I am a Divine Being (Ware Soku Kami Nari)"**:

The words I speak are the words of God. The thoughts I emit are thoughts of God. The actions I take are actions of God.

And the opening of **"Humanity is Divine (Jinrui Soku Kami Nari)"**:

What I speak, think, and do are only for humanity—only for the happiness of humanity, only for the peace of humanity, only for the awakening of humanity. Therefore, in all that concerns me, my words, thoughts and actions are beyond any selfishness, ego or conflict. All that exists is the universe itself, light itself, truth itself, and God itself.

We must carry out these words thoroughly, living them as our own way of being.

If we sleep 8 hours a day, that means practicing it for the remaining 16 hours.

I sometimes say, "Try it for three weeks, even if you think you're being deceived."

If, during those three weeks, you value every single second and continuously affirm,

"I am God," "Everything is perfect, lacking nothing, great fulfillment,"

then we truly can transform ourselves.

No matter what illness you may be experiencing now,

no matter what difficulties in human relationships you may be facing,

no matter what financial hardships you may be going through,

when your heart changes, your perception of the situation you're in will change first.

The actual circumstances will change *after* that.

Let me say this clearly:

If your heart does not change, your reality will never fundamentally change.

But if your heart does change, then reality can also be fundamentally transformed.

For example, when someone you disliked no longer feels unpleasant to you, and you find yourself able to talk with them normally—despite having once felt strong aversion—if you observe the situation objectively, you may think, “Objectively speaking, that person really has changed.” But all of that is really just the magic of our own subjectivity.

We create the world through our subjectivity. If our subjectivity changes, the world changes. That is why my personal motto is: **“When I change, the world changes.”**

At first, when I began thinking that way, I hadn’t actually experienced it yet. I believed it out of hope—“It must be that way.”

But over the past decade or so, through continuously practicing and expressing this, and through repeatedly experiencing that when I changed, my surroundings changed too, it became my natural way of life.

Each person is protected by their own dedicated Guardian Spirits and Guardian Deities.

So for us to disregard those guardian beings and think, “I want to change this person,” is a great act of arrogance.

From the viewpoint of that person’s Guardian Spirits and Guardian Deities, it’s an unwelcome interference.

If you truly want to help someone change, then pray this:

“May XXXX-san’s divine mission be accomplished. We thank you, Guardian Spirits and Guardian Deities of XXXX-san.”

That is what truly becomes a source of support for their Guardian Spirits and Guardian Deities.

When we live in this way, our relationships with others, and even how we face our own illnesses, begin to change in many ways.

Among those participating in the study sessions, there are people who tell me, “Actually, I have this illness.”

And when I look at their hearts in that moment, I find their hearts are very bright.

I wonder, “How is it that this person can remain so bright?”

As I observe their heart further, I realize—it’s because they have no doubt about their own divinity.

People who do not doubt their own divinity shine brightly.

They are able to view their current illness as something from the past that has surfaced and is now disappearing—a *kieteyuku sugata*.

That's why, although living inevitably brings pain, suffering, and hardship, such people do not let their thoughts get caught up in that pain, suffering, or hardship.

Even when the word "pain" arises, it ends as a single moment.

Earlier, I said, "It's good not to let your thoughts roll like a snowball," and while they may not be thinking about it in those exact terms, they are in fact doing just that.

They are practicing a way of using their consciousness that prevents their thoughts from growing large.

That's why, whenever I see such people, I'm always deeply impressed and think, "They're truly amazing."

I keep going off topic, but now I'd like to talk about the mindset we should have as we approach the great July ceremony. Right now, there are rumors that something will happen on July 5, and many people are expressing all kinds of thoughts that cloud the brilliant future of the Earth.

Among them, some are even taking action. Those who understand the meaning of prayer are gathering at Mount Kannabe in Hyōgo Prefecture to pray, involving people from all around the world in an effort to pray at the same time. It seems that physicist Dr. Yasue and someone named Mitsurou Satou are at the center of this movement. I've also heard that the largest religious sect in India—the Shaivite sect, I believe—is participating, and that hundreds of millions of people will be involved. Additionally, a university professor in Tokyo is now working on a scientific experiment to measure how much influence the power of prayer can exert on the world, using a device that tracks human mental activity.

So it's not just people running around in panic, driven by fear and anxiety. Even if nothing visibly changes on the Earth's surface between July 5 and 6, the invisible world will most certainly undergo a transformation.

Within that movement, we are playing the role of ninjas. We are behind-the-scenes supporters. We are a covert team working to guide the world toward peace. It may not be a job that stands out in the visible world, but we are supporting the Earth from its foundation, working to revive it as a new planet of divine vibrations.

When we closely observe both spiritual and material vibrations at the subatomic particle level, it

seems that there are particles orbiting around a central core particle. The rotation speed of these particles is set to increase—and it is already beginning to do so. As this rotational speed accelerates to the level of the spiritual and divine realms, extremely subtle and refined vibrations will begin to manifest in the physical world.

Once that becomes our reality, we will no longer encounter any form of misfortune. Any wave of misfortune that tries to reach us will be forcefully repelled. When it hits us, it will simply bounce away. That's because the rotational speed of our spiritual and physical vibrations is too fast.

This means that we are living with our heart and body placed within the vibrational realm of God. Participating in the July Grand Ceremony with this divine consciousness is, I believe, something of great importance.

How many people are awakening to the Divine Consciousness at this moment? The more there are, the greater the number of people who will be saved.

If we do not take any action now, then—just as foretold in the Book of Revelation and other prophecies—half or even two-thirds of humanity may perish. Those who remain would be left to live in a world of utter anguish, crushed by anxiety and fear. But the fate of Earth has already been fundamentally decided: the planet will be saved.

What remains undecided is how many people will actually enter into this new world. However, the Great God of Goi is a God of Love and wishes to save all of humanity. For that purpose, our physical bodies and hearts are needed.

You received the details of the July Grand Ceremony along with the Byakko magazine, didn't you? The program is not particularly unusual, but it is important to tune your own consciousness to the consciousness of God before participating.

This doesn't mean that it's enough to be in a divine consciousness only during the event. Those who don't practice regularly won't be able to do it when it truly matters. That's why the most important thing is daily life.

The Zoom Prayer Meetings are held at 9:00 in the morning and 9:00 at night. There are also video-based prayer gatherings by Byakko, as well as twice-a-year ceremonies at Fuji Sanctuary, and gatherings held across the country, either in person or via Zoom, where everyone prays for the great harmony of the world.

Some people even participate in three or four prayer meetings in a single day, but please don't be

satisfied just by attending. Attending alone is not enough.

What truly matters is the time you're not participating in such events—like when you're lying down watching TV alone. The time you spend eating a mandarin orange and playing with your cat might be even more important.

Observe the thoughts that cross your mind during such times. If they stray from divinity, then tune yourself to the divine vibration and express that.

As I mentioned last time, it's like tuning an old-fashioned radio. You turn the dial left and right to match the frequency. In the same way, tune your consciousness to the divine.

I recommend making a practice of observing and adjusting your use of consciousness moment by moment during the 16 waking hours of daily life.

There are still about two weeks until the ceremony on July 6. So there's plenty of time to prepare.

I always say this, but the fact that today has arrived is a miracle. Everyone assumes that tomorrow will come as a matter of course, but if you look at the Earth's true condition today, the fact that the planet is still alive is itself a miracle. That's how much the Earth is suffering—it's in a state that could rightly be called critically wounded.

Therefore, in order to heal the Earth in such a state, to support her, and to elevate all of humanity, all living beings, and all of nature into the new era, we must be the first among humanity to attain enlightenment.

We must become one with our Divine Self. We must reach the state of emptiness. Let us truly work together to manifest the way of living as God itself in our physical lives.

If you try to do it alone, it may be difficult. But if we all do it together, it is possible. You often hear about the greatness and power of prayer, don't you?

Polishing and elevating oneself is something even one's Guardian Spiritss and Guardian Deities cannot do on one's behalf. But if we all aim for the same peaceful world and live seeking harmony within our hearts, the resonance of those intentions will multiply—not just through addition or multiplication, but through exponential power.

You don't have to understand such difficult things. Just believe it is natural for you to become one with your Divine Self. That's what we've been working toward all along. And there has never been a time like now that makes it easier to become one with the Divine Self.

Why do I say that? Because we are steadily, moment by moment, approaching the vibrational realm of the spirit world.

Eventually, when more than 50% of the vibrations of this material world enter the vibrational realm of the spirit world, all common sense will be transformed.

Whether that transformation of common sense comes first, or the appearance of divine beings and extraterrestrials comes first, we cannot say—but Goi-sensei is producing a happy ending.

Toward that, we are helping to create the grand stage that will complete the Earth—some of us behind the scenes of Goi-sensei's production, others acting upon the stage itself.

I don't think anyone within Byakko is selfishly saying, "I don't want any role except this one." I hope we can all continue with mutual respect for each other's roles.

Each of us has our own area of strength. Some people are good at speaking with others, while others are good at praying quietly at home. Some are good at walking around planting Peace Poles, others at organizing and holding WPPC events. Some are skilled at holding Mandala Exhibitions. I believe each of you has your own unique area of expertise.

If you make up your mind to live by making the most of your strengths and using your consciousness with focus, your weaknesses will naturally fade away.

This morning, I spoke on the phone with someone from Kanagawa Prefecture who is over 70 years old. She said to me with deep emotion, "I just can't help but feel happy now. I never thought my later years would be this joyful."

I believe each of you, in your own way, is also living in the present with gratitude or a sense of happiness.

That, I think, is the result of making the most of your strengths.

Let us continue to polish those strengths so that, whoever sees us will say, "That person truly seems like a god" or "like an angel." Let us become such people.

To conclude, I would like to do the Divine Spark IN together once. The prayer words are the same as earlier: "Jinrui no Shinsei-Fukkatsu, Dai-Jouju."

Please pray not with a mindset of asking or pleading, but as divine beings yourselves, with the consciousness of saying to humanity: "People of Earth, awaken."

《Divine Spark IN once》

Thank you very much. Last time I spoke too long, so this time I want to finish properly within an hour and a half. It's already 2:35 p.m., so I will end here.

The next study session will be held on the afternoon of Saturday, July 5, the day before the Grand Ceremony.

The transcript of today's talk will be completed in a few days.

Well then, this concludes the session. Thank you all very much for your participation today. I will now unmute everyone's microphone.

Thank you very much.

That is all.