

Well then, it is now past one o'clock, so I would like to begin.

Everyone, thank you very much for joining us despite your busy schedules on the day before the Fuji Sanctuary Ceremony.

We will now begin the Study Session for Saturday, October 4.

Today's theme is **"Ascending to Heaven while Embracing with the Divine Love of the Feminine."**

In Japanese, we call this **"Ascends while embracing with the Feminine. (Idaki-mairu)"**

If we were to express the word "Idaki-mairu" in other terms, it would mean something like *"to ascend to Heaven while being embraced by the Divine Love of the Feminine."*

This word "Idaki-mairu" appears in the **Hi-tsuki Shinji** (The Divine Revelations of the Sun and Moon).

The *Hi-tsuki Shinji* was written by **Tenmei OKAMOTO**, a painter from Ichikawa City in Chiba Prefecture, through automatic writing over a period of about seventeen years, from 1944 to 1963.

Within the *Hi-tsuki Shinji*, the words **"Ascends while embracing (Idaki-mairu)"** appear several times.

Let me now read a passage from it — *Volume 29, Autumn Scroll, Chapter 1.*

I will skip the opening part and read a shortened section from the middle.

"There are those who teach that because God is Joy, one must remove evil from the human heart in order to reach God. Yet that is a teaching of a lower stage, not the Great Path. It is a god fabricated by human reasoning.

The Great God is Supreme Joy, and thus embraces even evil, raising it up to Heaven.

In the heart of the one who ascends to Heaven while embracing together with the Great God, the true and immovable Heaven shall come.

Have I not already said that when one ascends while embracing, evil is no longer evil?

The teachings of the past belong to the past."

In order for us to understand the expression **"ascends while embracing"** that appears in this text, it is easiest to imagine the thoughts, words, and actions that arise directly from Divinity itself.

This is because it refers not to the limited way of living that is confined by habitual thoughts such as "good or bad," "like or dislike," "able or unable," nor to the passive flow of life ruled by such conditioning.

Rather, it points to the act of returning all things into the Great Light of the Source of Life—with a heart that embraces all, and with the parental heart of the Universe that gives birth to, sustains, and nurtures all existence as one's own heart.

The objects embraced and lifted to Heaven are not only those outside of oneself, but also everything within one's own heart.

In fact, those who cannot embrace themselves as they are can never truly embrace the world they see.

As it is written in *"Living as a True Human Being,"* to "forgive oneself and others, to love oneself and others," the act of embracing every aspect of one's own being must be prioritized even before embracing others.

At this point, we naturally begin to wonder: what is the true nature of the acts we call "Purification" or

“Harai-Kiyome”?

In our daily lives, we often say, “Let’s purify ourselves,” or recite “Harae tamae, kiyome tamae.”

Most people, when they perform purification for others or receive purification from someone, have thought of it as an act of *improving this world*—an act aimed at “erasing,” “nullifying,” “driving away,” or “removing” discordant vibrations that obscure Divinity.

However, that belongs to the old way of thinking.

In the new era, it is essential to release even such outdated notions and live with a consciousness that is far more free and fluid.

Please close your eyes for a moment and reflect.

What kind of act, then, is purification in this new age?

What is the nature of “Harai-Kiyome” as performed by us, the beings whose consciousness has undergone Divine Reawakening?

Hai, thank you very much. You may open your eyes.

Those who have truly digested and absorbed what we have discussed so far within their hearts may have recalled today’s opening theme.

The Universe, through the sacred masculine function inherent within itself, continually expands and develops.

At the same time, through the feminine aspect it possesses, the Universe nurtures and gives birth to all things, pouring forth its love and gratitude as the parent of all life.

Thus, underlying the dynamic interplay of masculine and feminine—of yin and yang—that manifests as the energy of evolution and creation, there exists the universal principle of **metabolism**, the cosmic law of renewal.

All things—both material and spiritual—at every moment, are completing their old functions while new functions are born in their place.

With this reality of the Universe in mind, let us now contemplate the meaning of **Purification (Harai-Kiyome)** in the New Era.

Thus, put in a single phrase, it can be understood as: *“With the parental love of the Feminine, to cherish and embrace while lifting, and to ascend together to Heaven with that which has been embraced.”*

Purification and Harai-Kiyome performed by a consciousness reborn in Divinity means living in such a way as to lift all into the Divine World—embracing without division or preference the complex interweaving of good and evil, of the multifaceted human consciousness, where “good is not simply good” and “evil is not merely evil.”

This, indeed, is the way of life expressed in today’s theme: *“To ascend to Heaven with the Divine Love of the Feminine.”*

The beings from the Universe with whom I communicate strongly desire and proclaim: *“If one can truly embody this teaching, that person is already an inhabitant of the Divine World, a Divine Human living in a*

physical body! We wish for everyone to reach that state without delay.”

The great deities of the Salvific Great Light and all the Cosmic Angels expect us to become such “gods living in the physical body, united as one with the Divine.”

Here, let us behold the nature of Life and Divinity from an overarching view.

When the higher functions of Yin and Yang, minus and plus, masculine and feminine descend into the denser worlds of vibration, they appear to divide into light and shadow, success and failure, victor and vanquished, strong and weak—manifesting in a seemingly predatory, survival-of-the-fittest manner.

Now, please turn inward and activate the “deeper awareness” of your heart.

By “beholding” I do not mean merely feeling; I mean perceiving from an all-encompassing, panoramic awareness.

Why is it that when the higher-dimensional Yin and Yang descend into this world, they seem to split into strong and weak, into success and failure?

It is because the eye of the human heart has become limited to the physical, the Divine Eye hidden deep within, seeing things only in fragments, recognizing them only one-sidedly.

To awaken the Divine Eye, which can see simultaneously from all angles including the depth of dimensions, meditation and slow breathing are of course important—but before all else, the habit of perception itself must be transformed into the habit of Divinity.

Meditation, unification, and the practice of slow breathing exist as methods to achieve that.

To live making the Divine Eye one’s own, it is effective to know the truth of the Universe, to know the truth of Life, and to feel directly the gap between appearance and reality.

Thus today, please consider the world divided into “As It Is” and “As It Has Become.” In kanji, it is written this way.

This can also be expressed as “the True Heart” and “the Disappearing Form.”

As I said earlier, try to distinguish between “在るがまま (As It Is)” and “有りのまま (As It Has Become).” The “Great Origin of Life-Consciousness” that created the Universe does not reject or exclude even one thing—whether material or spiritual—that has come forth into the world.

As I often say these days, if the Consciousness of Universal Creation had judged people such as Putin, Netanyahu, or Trump as “harmful” or “unnecessary,” they would long since have been erased.

However, the Universe allows them to act as they wish, leaving them to their own course. Why is that? It is because God sees all people as His own children and knows well that the timing for each soul to remember the Truth of Life differs for every one of them.

Even those who appear beyond saving are, in essence, Divine Beings. The day of their salvation will surely come.

It’s just that such timing does not align with the time scale of human common sense.

From the standpoint of our physical brains, if someone were to say, “That person awakened and attained

Divine Reawakening fifty thousand years ago,” or “That one will awaken thirty thousand years from now,” it would sound far too remote in the past—or too distant in the future—for us to truly grasp.

But from the consciousness of the Universal God—or even from the level of Divine Spirits who govern the cosmos—such spans of tens or hundreds of thousands of years are nothing more than the movement of a fingertip, a mere instant within the palm of Their hand.

Even if one speaks of tens of thousands or billions of years, within the depth of Life itself, it is but a single moment.

We are now living within the realm of the physical body, far removed from that depth of Life, and so we measure everything according to the sense of time of this material world.

Yet, as we continue to practice reviving the Divine Eye within this body, the sense of time belonging to the innermost realms of the Divine World gradually begins to enter our physical awareness and consciousness.

What is essential is that humanity learns to view the world through the consciousness of God.

As long as we believe ourselves to be merely physical beings, we cannot awaken that Divine Eye.

That is why I have repeatedly said that in our daily lives, it is vital to continue thinking and breathing in rhythm with calmness, while keeping in our hearts the Divine Words, the Words of Light, and the Words of Truth.

What truly matters is not to judge or select between “as it is” and “as it has become” according to our habitual thoughts, but to embrace everything, lifting it all upward into the Divine World—the true position of our consciousness.

This is a practice to be repeated again and again.

No matter what unpleasant things we may see, or what painful stories we may hear, we must still see and hear them.

That, too, is part of our work as divine beings.

For example, imagine a wild plant growing deep in the mountains. It exists there, yet until a person recognizes its existence, it has no name.

Unless someone observes it and identifies it as a certain kind of plant—or unless a botanist names it upon its discovery—it remains unnoticed, unrecognized, though it exists.

In the same way, the thoughts and habits that dwell within our own hearts but that we choose to ignore or refuse to hear will never truly dissolve.

Our Guardian Spirits know this very well, and before such distortions manifest as physical destiny, they often express them as dreams in order to help us release them.

Or, out of mercy, they allow us to experience only one-tenth or one-twentieth of what we were meant to endure, through small incidents in physical life—perhaps a brief illness, a minor injury, or a moment of confusion—so that we may be purified through those experiences.

From our side, living in physical form, what we must understand is that **we need to see.**

We must see everything without separation or judgment.

And in seeing, we must not let emotions such as joy, anger, sorrow, or pleasure disturb our balance.

Simply observe—nothing more.

Please remember the Consciousness of the Universal God.

Why did the Universal God divide humanity into so many people?

As I mentioned before, it is so that He may experience and rejoice in the vast diversity of human experiences.

If the Universal God had thought, “I do not need such a self-centered humanity; I can do everything by Myself,” then neither the stars of this Universe nor humanity itself would have come into being.

Within each of us dwells that Original Consciousness, moving and acting through us as our very life. It is important that we, from the side of the physical body, embrace all of it and return everything to the Divine World.

Now, since it is about time, before we take a break, let us once form the **Divine Spark IN** together.

The words are the same as always:

“Jinrui no Shinsei-Fukkatsu, Dai-jouju.”

Let me speak a bit about the word **“Dai-jouju.”**

Dai-jouju means the consciousness that embraces everything—what we like and dislike, what is near and far—and ascends to Heaven with it all.

It does not merely mean the fulfillment of one’s wishes in a superficial sense.

Dai-jouju means **All OK — everything may exist. It is good simply as it is.**

Do not criticize. Do not judge. Do not think in terms of good or bad.

It is the word we utter when, with a vast and compassionate heart, we embrace all as it is, return to the Universal God, and radiate the Light of the Great Source.

Now, let us begin.

《Form the Divine Spark IN once》

Thank you very much.

Now we will move to the break screen.

We’ll take a break until 57 minutes past. You won’t be visible on screen, so please rest for a while.

《10-minute break》

Now, we will begin the second half.

At the end of the first part, we discussed something important:

“That we should not bring closer or push away anything ‘as it is’ or ‘as it has become’ through our habitual thoughts or personal judgments, but rather embrace all and bring everything to the Divine World—the original seat of our consciousness.”

To put this in terms of **Laddership**, our head is in the Heaven deep within the heart, and our feet stand firmly on the Earth of the physical world.

In this way, as we live connecting Heaven and Earth, using our own body as a ladder that bridges the two, we let our astral, spiritual, and divine bodies become the pathway through which we offer ourselves—body and soul—to humanity, allowing all beings connected to us to share in the magnificent scenery of the Divine World.

When we watch the daily television news, we often see the selfishness of humankind being reported in various forms.

Watching such news, feelings may arise like: “It’s painful; my chest feels tight,” or “How could someone do such a terrible thing?” or “How pitiful those victims are.”

I feel that the time has come for the people of Earth—especially those whose consciousness is evolving—to find peace with such feelings and reconcile within themselves.

The reason is that if we are truly aiming for the Divine Reawakening, we must also lift our own human emotions and thoughts up into the Divine World.

Otherwise, we would be keeping our consciousness bound to the small, dualistic realm—like ants crawling endlessly within the dimension of polarity.

During the “Video Prayer Gathering” on Saturday, September 27, Yuka-sensei spoke about this same movement of human emotions.

Let me read the relevant part from her message:

“When we look with the physical eyes at the events that unfold before us each day, our hearts often become troubled, sorrowful, or pained. And whenever we see news about wars or disasters, we tend to think, ‘I must do something,’ or ‘What can be done about this?’”

Yuka-sensei explained that the key to freeing ourselves from such states of mind is **to distinguish and switch between the physical eyes and the Divine Eyes.**

As for the Divine Eyes, that is precisely what we have long been cultivating in this Study Session—to nurture the Divine Eyes and to see the world through them.

When one possesses the Divine Eyes, one can embrace even those one dislikes.

Likewise, when one carries the heart of a mother, one can lovingly embrace a baby covered in the smell of feces without hesitation.

In today’s aging society, many people work in the field of caregiving, caring for the elderly day after day. Most of them probably say to themselves, “It’s my job,” and perform their duties with professionalism. However, among such caregivers, there are a few who think, “Helping others is my greatest joy,” and they do their work with genuine delight.

These people have transformed caregiving into a **divine vocation.**

Even if we are not all involved in caregiving, we can still set aside our likes and dislikes and live in a way that allows every person to be guided to the Divine World—offering our very bodies, saying, “Please, walk upon my back and ascend to Heaven.”

If we were caught in thoughts such as “I like this” or “I dislike that,” such self-offering would be impossible. The state of mind that judges by preference or aversion is, in truth, far removed from the heart of God—it is the self-centered emotion of the human ego.

Since traces of such egoic emotions still remain in our hearts, we practice acknowledging them by saying, “Ah, I see that such feelings still remain within me. Thank you, my Guardian Spirit, for making me aware of them. May Peace Prevail on Earth.”

Then we entrust those emotions to our Guardian Spirits, asking that they be transformed into **the Disappearing Form**.

Earlier we spoke of “purification” and “harai-kiyome.”

In the same way, this phrase “the Disappearing Form” can be understood as referring to that very process.

This is something that disappears—not through our own self-awareness, but through the work of the Guardian Spirits. It is **not** something we erase by ourselves.

The act of trying to make it disappear on our own is no longer the true **Disappearing Form**.

The very moment we think, “I will make it disappear,” we have already stepped away from the essence of the Disappearing Form.

The feeling of wanting to “make it disappear” arises from the same root as the thoughts of “I like this” or “I dislike that.”

It is a dualistic emotion, and therefore, even if we try to deal with the Disappearing Form through that dualistic mindset, nothing can truly be resolved.

That is why we must raise both hands to the Guardian Spirit and **surrender completely**.

We raise the white flag and say, “Please, help me.”

We must reach the realization: “As a physical being, I can accomplish nothing on my own.”

If we do not make this inner resolve, humanity will continue to repeat the same patterns endlessly.

I sometimes speak by phone with many people from different parts of Japan.

There are those who say, “I’ve been praying for ten years,” or “for twenty years,” and in such cases, I can understand certain difficulties.

However, there are also people who say, “I’ve been praying for thirty years, forty years, fifty years, sixty years,” and yet they still struggle with the same things.

From 1955 to 1980, GOI Sensei repeatedly said, in many different ways,

“Pray for world peace with the awareness of the Disappearing Form,”

and “Whenever something happens, think of it as the Disappearing Form and enter into the vibration of the Prayer for World Peace.”

Yet, there are those who have worked hard at “the Prayer for World Peace in the awareness of the Disappearing Form,” but somehow have drifted away from what GOI Sensei truly wanted to convey and practice.

Such people are confronting the Disappearing Form with a dualistic state of mind.

We must entrust all our conceit—the idea that “I can handle this myself”—to the Guardian Spirit.

We must accept that “the physical human being can achieve nothing on its own.”

And then, with the heart that says, “Guardian Spirit, please guide me,” we open ourselves completely—every aspect, even the shameful parts—sincerely saying,

“Guardian Spirit, I leave it all to You.”

Like a fish laid open on a cutting board, we stretch out fully, saying,

“Please, do with me as You will—cut, burn, boil, as You please,”

and we pray with the consciousness of, **“Let it be according to the Divine Will.”**

As we continue like this, the heart of discrimination—of liking and disliking—gradually begins to fade without our noticing.

Our consciousness of the Guardian Spirit and our consciousness of the physical body come closer and closer until they overlap completely.

When our physical consciousness and the consciousness of the Guardian Spirit align perfectly, we reach a stage where we can truly feel that:

“What we think is the thought of the Guardian Spirit,
what we speak is the word of the Guardian Spirit,
and what we do is the action of the Guardian Spirit.”

I myself am still only on the way there, so I cannot speak as though I have attained it.

However, as we continue to entrust all of our self-centered thoughts to the Guardian Spirit, praying with the feeling of “Please, let it be as You wish; let it be according to the Divine Will,”
we gradually experience how our ego-centered mental habits transform into the Divine Thoughts, Divine Words, and Divine Actions.

Do it wholeheartedly. If you do it earnestly, transformation will surely come. It truly changes you.

Anyone can change. There is no one who cannot change.

Such is the age we now live in—an age in which union with the Divine Self is easier than ever before.

The words “A hundred kinds of knowledge do not equal one act of true practice.

Sincere and truthful action surpasses the knowing of ten thousand principles.”

were written in *The One Who Connects Heaven and Earth*.

I believe it refers to a kind of divination called *fu-chi*, in which words are written with a brush on wooden tablets.

I have heard that these words were given to GOI Sensei from the Guardian Deity through that *fu-chi*.

It teaches us that continuing to carry out one act of true practice is far more wonderful than knowing many things.

In this world, there are many intelligent people who know things that we do not.

Yet intelligence and the determination to live and act according to Truth do not always go hand in hand.

If one both knows many things and practices Truth—then indeed, that person is truly invincible.

However, it is not necessary to know everything.

It is perfectly fine even if one does not.

For example, even if we do not know the distance between the Earth and the Moon, we can live.

Even if we do not know the distance between America and Japan, we can live.

Even if we cannot name every position in the government, we can live.

To carry out one act of true practice... What is that for each of us?

For some, it is the **Prayer for World Peace**.

For others, it may be the **Divine Spark IN**.

Whatever your own answer may be, hold it dear and continue it faithfully.

Even with just a short phrase like “Thank you, my Guardian Spirit,” there have been people who have attained enlightenment through it alone.

Others have continuously repeated “All is perfect. Nothing is lacking. Dai-jouju,” and their consciousness has been utterly transformed.

And of course, there are those who have prayed “May Peace Prevail on Earth” tens of thousands, hundreds of thousands, or even millions of times, and reached enlightenment.

It depends entirely on **how earnestly** one practices.

Doing it merely because someone told you to will not work.

It must arise from within—from your own will, your own inner impulse—something you cannot help but do.

That is not an obsession; it is the pure consciousness of *wanting to do it*.

When you think “I must do this,” or “I have to, I have to,” that is still dualistic awareness.

Those who truly live it do so **before** thinking “I must.”

Whether it is the Prayer for World Peace, the Divine Spark IN, slow breathing, or gratitude for everything—it does not matter.

What matters is to continue, steadily and sincerely.

You need not spread yourself thin doing this and that.

If you feel within, “This is it,” then keep doing that.

And when your heart tells you, “I have done this enough,” that too is perfect.

It means that the next step is already waiting for you.

In the sense that “the next step is always waiting,” we continue to devote ourselves every day.

And in the midst of these daily efforts, there are moments when we find ourselves thinking, “Lately, I don’t get caught up in things anymore,” or “Perhaps my consciousness has elevated a little.”

I’ve had such moments too—but when that happens, the Guardian Deity shows no mercy.

The very moment that thought arises, the next challenge appears right before my eyes, loud and clear.

It’s revealed in a way that I simply cannot overlook—and then I think, “There really is no time to let my guard down.”

In operating the Zoom Prayer Meeting, since around 2020 I have asked KOGA-san in Fukuoka to help me by saying,

“If I ever start getting carried away or act conceited, please, KOGA-san, point it out to me. Don’t let me lose balance.”

However, over time, I’ve become much quicker at noticing such things myself.

There are still times when I might write something wrong in an email, but I haven’t yet been told, “Your attitude is off.”

If I ever stray from the path, I believe I will notice it through the Divinity within myself.

Back in 2020, I wasn’t sure if I would be able to notice it on my own—that’s why I asked her for help.

Tomorrow is the Fuji Sanctuary Ceremony.

In 2019, I had absolutely no intention of speaking in public, but because NAKAZAWA-san wasn’t feeling well

and needed to rest, I stepped in as a substitute.

Later, when I went to Fuji Sanctuary, I was unexpectedly treated almost like a celebrity.

People gathered around, cheering and calling out to me—and I immediately thought, “This isn’t good. If I get used to this, I’ll become arrogant.”

That’s why, even when I’m at Fuji Sanctuary, I don’t speak much.

I bow silently, perhaps saying only a word or two, keeping my speech minimal.

When people continue to put someone on a pedestal, that person may gradually begin to misunderstand—thinking, “Maybe I’m special,” or “Maybe I’m great.”

Before that ever happened, I had already gone through a period in which I was forced to confront and acknowledge my own inadequacies.

So even if I wanted to become like Pinocchio—with a growing ego—I simply couldn’t.

And for that, I’m truly grateful.

There is a saying: “I am God. Humanity is God.”

But there’s a profound difference between thinking, “I am Divine, a part of God’s Spirit,” and thinking, “I am great,” or “I am perfect.”

They may sound similar, but they are not the same at all.

When one truly enters the consciousness of Divinity, one also perceives the parts within oneself that are still the *Disappearing Form*.

You can calmly recognize, “Ah, this is a habit of thought I still need to let go of.”

That clarity itself is a blessing from the Divine.

However, when one falls into the mistaken consciousness of “I am great” or “I am perfect,” one loses sight of the *Disappearing Form* within oneself. One can no longer objectively observe the qualities that must be released.

That is a state of excessive self-consciousness—the constant awareness of “I, me, my, mine, myself…” repeating endlessly within the mind.

It is precisely at such times that the “consciousness of self” must be sublimated and transformed into Divinity. For that, we must learn to see ourselves objectively.

Yet even when we say “objectively,” we do not suddenly gain the *Divine Eye*. Unfortunately, no one’s physical eyes transform instantly into Divine Eyes.

There is an intermediate stage. It is the state of consciousness described in developmental psychology as *meta-cognition*.

It is the awareness that can observe oneself objectively—the ability to see the one who is thinking, to watch the one who is acting, to be aware of the one who is feeling or judging.

It is a state in which another layer of consciousness exists simultaneously within one’s own being. When this awareness expands across dimensions, it transforms into the *Divine Eye*.

Human beings evolve through this state of meta-cognitive awareness—passing from the stage of being able to observe oneself objectively to the level of Divine Consciousness, which perceives all things from an all-encompassing, panoramic view.

As mentioned before, in English this panoramic perspective is sometimes called “a bird’s-eye view”—seeing things from above, as if from the sky.

However, true *Divine Vision* is not merely a view from above; it perceives multiple dimensions simultaneously.

For example, when you look directly at another person, your physical eyes can only see the front of their body.

But with the *Divine Eye*, you can also see from above their head, from below their feet, from the right, the left, and even from behind—and beyond that, you can perceive the essence within.

All of this is grasped in an instant—everything becomes clear at once.

It cannot truly be expressed in words, but it is an extraordinarily lucid state of consciousness—because nothing remains unknown.

To reach this state, you must surrender every aspect of the “self” you cling to—*I, me, my, myself*—to your Guardian Spirit.

Then, the awareness of the Guardian Spirit will begin to manifest within the consciousness of your physical being.

Without even noticing, you begin to change.

You do not need to force yourself, thinking rigidly, “I must do this, I must do that.” Instead, approach *Divine Reawakening* joyfully, with an innocent and sincere heart.

I believe there are as many paths to *Divine Reawakening* as there are people.

That is why I have long said: please share the path of *Divine Reawakening* that each of you has walked. We will provide the opportunity for it.

Among the members of our prayer group are people of many personalities and temperaments—some who get along easily and others who do not.

This diversity exists because to bring all of humanity into the Divine World, such a wide variety of souls is necessary. That is precisely why you have gathered under the guidance of GOI Sensei.

Whether two people “get along” or not, whether one “likes” or “dislikes” another—these are merely thoughts of the physical self.

Such emotions of the body are of no real importance.

When seen from the Divine World, we, the beings in physical form, are positioned in perfect alignment—each person placed with exquisite precision.

Within the deeper meaning of the phrase “*All is perfect, nothing is lacking, Dai-jouju*” lies the vision of great harmony as perceived through the Divine Eye.

We often speak of our journey through life as being like climbing Mt. Fuji.

Each of us is now ascending from different directions—some from the east, some from the west, others from the north, south, southeast, or northeast—each walking a unique yet converging path toward the same summit. And soon, we will reach the top.

Those who have actually climbed Mt. Fuji know what happens as they approach the higher elevations: the

clouds and the winds begin to move swiftly. That is exactly the stage we are in now. Just before the tenth station, the summit, the path becomes steep and rocky.

But once you reach the peak, you find yourself surrounded by an awe-inspiring, panoramic world—so beautiful that you can hardly believe such a view exists.

That is why I believe the process of *Divine Reawakening* can truly be compared to ascending Mt. Fuji. At the summit, we can share the same vision with everyone. The self that once said “I like this person” or “I dislike that person” will seem laughable. You will be able to smile and say, “I was a little strange back then, wasn’t I?”

I sincerely wish to share that summit view with all of you.

So, as we enter the remaining three months of 2025, let us continue walking together along the path of *Divine Reawakening*—without strain, without pressure, without haste or anxiety, but with calm hearts, taking each step mindfully.

Finally, we will close by forming the *Divine Spark IN* once.

The prayer words are the same as before.

Let us do it with the consciousness of “*Embracing all and elevating it to the Divine World.*”

Our emotions do not matter. The time has come for us to act as the heart and body of God.

When a thought arises within you, simply observe it and say, “Ah, this child is thinking something.”

The key is not to judge it as good or bad. Now, let us begin.

《Form the Divine Spark IN once》

Thank you very much.

Tomorrow will be the Ceremony at the Fuji Sanctuary.

Some of you will be attending in person, and some may not, but I know there are also those who are already on their way to Fuji Sanctuary as we speak.

For those who are traveling, please take care on your journey.

For those who will not be attending in person, please remember that you can still connect with the vibration of the Fuji Sanctuary from your home.

Tomorrow’s ceremony will begin at 11:00 a.m., and the “Prayer for the Plates of Japan and the Nations of the World,” which we always offer during the Video Prayer Gathering, will probably start around 11:45 a.m.

Please align your time and consciousness with that moment and join us in prayer.

A report on the Fuji Sanctuary Ceremony will be shared at a later date, so please look forward to it.

With that, we will now conclude the Study Session for Saturday, October 4.

Thank you all very much for joining despite your busy schedules.

Now, I will turn on the microphones.

This concludes today’s study session.

Thank you very much.

《Bye-bye Time》

The End.