

Hello everyone. We will now begin the study session for Saturday, November 15.

To begin, we will offer the Prayer for World Peace, but today I would like to use a slightly unusual audio recording.

In 1962, there was an event in which five holy sages unified within Goi-sensei's body, and someone uploaded the audio from that day to YouTube, so I would like to use that audio for the Oneness Meditation.

The prayer words are: "May Peace Prevail on Earth," "May peace be in our homes and countries," "May our missions be accomplished," and "We thank you, GOI-sensei, Guardian Deities, and Guardian Spirits."

Today, we will not do it in English; we will do it only in Japanese.

The initial voice is probably not Goi-sensei himself. Some people say it might be Jesus Christ speaking, but it is someone other than Goi-sensei speaking through Goi-sensei's mouth on his behalf.

Therefore, this becomes a rare version of the Oneness Meditation in which Goi-sensei himself speaks everything up to the final line, "We thank you, GOI-sensei, Guardian Deities, and Guardian Spirits."

Now, let us begin.

<Prayer for World Peace>

Thank you very much. When I first heard the sound of the spiritual flute just now, I wondered whether it might be the tone of a melody from the Divine World.

Today's theme is "To Turn the Ground of the Heart into the Ground of Single-minded Gratitude," but I think this part of the talk will come in the second half.

That is because there is an earlier portion of learning that comes before it.

We must first look back at the everyday entanglements of thoughts we carry in our daily lives and in our surface-level human relationships, and only after that will we move into the main theme.

So this main theme will probably come after 2:00 p.m.

When we look at the world as a whole from a broad perspective, we realize that human relationships come in countless varieties — truly all different.

When we look around the whole world, we find that there is no one connected by exactly the same kind of relationship.

Every relationship is a one-of-a-kind relationship.

Why is it like this? It is because the connections from our past lives become the karmic ties of this lifetime, and appear as our human relationships in this world.

There is a Buddhist saying: "Even brushing sleeves with someone is a bond from a past life."

To give an extreme example, even a person you pass by for just a moment in a distant town you visit for the first time, or someone you meet only once in your entire life, is said to be someone you have met somewhere in your past lives.

Such thin karmic ties are forgotten one after another and do not disturb our hearts.

However, the people we have met again and again and again and again throughout many past-life experiences become our neighbors, relatives, friends, acquaintances, or coworkers in this lifetime.

Furthermore, all the expanded human relationships that grow from these ties also appear in our lives.

From the standpoint of human emotions—of people on Earth who have handed over the power of their memory to their karmic tendencies—we have interacted with each of these relationships while arbitrarily

labeling them as “good ties” or “bad ties,” “a good person” or “a bad person.”

Now, close your eyes, take a deep breath, calm your mind, bring your awareness down to the lower dantian, and think carefully. Bring to mind someone around you—someone with whom your relationship feels strained, difficult, or heavy. If such a person exists, picture them. If not, simply listen while holding gratitude toward your Guardian Spirit.

Is that person truly a good person for us? And that person we view with a sense of discomfort—are they really a bad person?

The Guardian Spirits will teach you through intuition. Please do not negate the answer that flashes into your mind. The first intuition is the true answer.

I will ask again. Is that person truly a good person for us? And the person we see with a sense of discomfort—are they really a bad person?

Hai, please open your eyes.

I think you will understand that it was humans who arbitrarily decided what is good or bad and became attached to those assumptions. In truth, there is no “good” or “bad” in any connection we have. Then what are all these connections for us?

They are “fading away.” They are nothing other than the disappearing phenomenon.

However, unless we internalize “the way reincarnation works,” “the principle of karmic cause and effect,” and “the mechanism of the disappearing phenomenon,” human beings will keep spinning their emotional thoughts around and around regarding the relationships right in front of them—rejoicing, grieving, getting angry, forgiving, feeling pleased when others act according to one’s wishes, becoming irritated when they don’t, becoming sad, giving up in despair, plotting to change the other person by force... human emotional reactions in physical life are exceedingly busy.

Especially in family relationships—between spouses, between parents and children, or those related within about two degrees—these become excellent lessons for polishing our souls. But while our ego remains strong, we feel “things don’t go as I want,” “I can’t control it,” “this isn’t fun,” “this is irritating,” and our emotional thoughts are stirred up intensely.

I just said “stirred up,” but that is only the surface-level view. Let me reveal the deeper truth behind it. The emotional thoughts we feel toward others are actually mirrors reflecting the contents of our own hearts.

These emotional thoughts play the role of mirrors that help “the self” become integrated with “the natural self.”

So when we feel that someone around us—not limited to family—“stirred up my emotional thoughts,” the cause lies within ourselves, not the other person. The other person is not at fault.

This is a very strict truth, something that can only be conveyed to those whose hearts have been sufficiently refined. Therefore, even though you have heard this here today, please do not share this lightly with anyone; keep it within your heart.

If someone whose heart is not yet prepared learns the truth that the emotions they were feeling were actually mistaken, they may drown even deeper in an emotional swamp and struggle to recover.

Those of you who are here now have, at the very least, your consciousness in the mid-level of the spiritual world, and most of you live with your awareness in the higher levels of the spiritual world. Because of that, you are able to accept such strict and genuine principles, and so I will continue speaking.

Let me repeat: if we ever feel “my emotional thoughts were stirred because of someone,” the cause lies in ourselves who felt that way. The responsibility does not lie with the other person. The other person is not at fault. Our own perception of “being wronged” is what creates that destiny.

Even if one is bullied, even if it goes too far and one is killed—the same principle applies. I repeat: please never speak about this anywhere else. Most people on Earth are not yet at a spiritual level where they can accept this truth.

There is a saying, “Teach according to the person in front of you.” Those who are here today are at a level of awareness where hearing this kind of teaching will not cause their ego-mind to react. That is why I am speaking about things I would not normally say.

The truth that “everything is one’s own responsibility, and nothing is truly the fault of another” has been spoken since long ago. However, no one ever explained what that actually looks like in concrete reality.

In some cases, it is because the person teaching the path has not had deep enough experiences to speak from. In other cases, they understand it very well, but they know that this is originally something each individual must see within their own heart, rather than something to be taught outwardly.

But today, it is appropriate to speak about it, so I will go further than usual and explain in detail the true nature of the various feelings we harbor toward others.

To say that the cause lies within ourselves means, more simply, that the root cause is the disharmony within our own heart. More specifically, it is proof that within our hearts live versions of ourselves that are in opposition—like victim and perpetrator.

This does not always appear as obvious conflict. For example, if you have a fixed belief such as “this is the right way to handle this matter,” then that will manifest as a mental attitude that criticizes anything that does not align with that belief.

All the feelings we have toward others are simply reflections of something that exists within ourselves. If there is no cause within us, we will not feel anything toward others—or even toward ourselves. This is a law.

When my ego-mind was more active than it is now, I resisted very strongly—saying, “No, that can’t be true. That’s a lie. That person is wrong! I’m not wrong!” I resisted with all my strength.

I resisted, yet no matter how hard I resisted, no matter how much I denied it, I was repeatedly shown by the Guardian Spirits and Guardian Deities the many conflicting selves that existed within my heart. Eventually, I surrendered and chose the path of returning to the embrace of the Guardian Spirit, saying, “I understand. Let Your divine will be done.”

If we ignore the actual reality within our hearts and close our inner ears to such truth, pretending not to hear even when we hear it, then the disappearing phenomenon within us will never be fulfilled.

What happens in such a case? The person will leave this world without grasping the truth during their lifetime, and in the world after death, they will have to undergo training in order to truly dissolve their disappearing phenomenon.

Among those here today, some may be thinking, “We are safe because Goi-sensei will come to receive us when we pass on.” Some may feel at ease because of that. But in truth, if we die without doing what we must accomplish while alive, the world after death will not immediately become peaceful.

Certainly, when we transition to the other world, Goi-sensei will come to welcome us with that radiant smile. He will comfort us abundantly—so abundantly that we feel unworthy—and will guide us first to a good realm.

But that welcoming ceremony from Goi-sensei and the Deities is simply the treatment given to us because we continued to pray the Prayer for World Peace at all times, continued to form the Divine Spark IN, continued to pray for the Divine Reawakening of Humanity, and spread light to the Earth. That is not the whole story.

Separately from that, if there remains any learning of the disappearing phenomenon that only we ourselves

can fulfill, then after the welcoming ceremony, when we are at last alone with the Guardian Deity, it will be pointed out to us, and the path for correction will be shown.

At that moment, for example, in my case, the Guardian Deity would say, “Masaharu, while you were in the physical world, you did such-and-such,” and every thought and action from my life in this world would be shown to me in vivid detail, as if saying, “Look at this, all of it.”

At that time, I would be unable to utter a single word in defense—because every one of those things is something I truly did. At that moment, before the authority of the Guardian Deity, even my ego-mind would finally yield.

The detailed scenes of what actually happens are written in great detail in MURATA Masao-san’s book, the Spirit World Communication Series. What is written there may, depending on the case, be exactly what happens to us immediately after we die.

It is extremely difficult to redo the disappearing phenomenon after we go to the other world. The moment you think something, the result comes back instantly, and you don’t even have time to reflect. That is why it is far better to go through difficulties while we are still alive in this world.

If we complete all of our disappearing phenomena while in this world, then when we return to the other world, we will not have to go to any unnecessary training place and can remain in the divine world.

Therefore, becoming ill in this world, or experiencing difficulties with human relationships or financial matters, is actually something deeply precious when we look at both this world and the next from a higher, panoramic perspective.

While living here in this world, we have time to reflect. We are given time to carefully polish and elevate ourselves. And we are free to do anything. However, the responsibility for our actions will return to us.

There are times when we receive the consequences of the thoughts we have emitted, and times when our own words come back to us like a boomerang, leaving a bitter taste. There are times when others act toward us exactly as we once acted toward others.

Human beings often cannot understand unless they go through painful experiences. But don’t you think it is time to stop repeating such patterns? If we stop making those foolish repetitions and instead steadily polish and elevate ourselves no matter what happens or does not happen, we can transform ourselves before ever being forced into painful experiences.

To do that, it is essential to cultivate the self-recognition that “I can change.” We must ask ourselves, “Why is it that I can change?” When we consistently observe our own hearts, the reason becomes clear. You all understand this already. The reason is that our lives are divine. Because our lives are divine, we are able to change.

And as we live each day nurturing ourselves in this way, the feeling gradually arises that “It is so precious, so deeply appreciated, that I am able to change.” We begin to feel there is no reason not to make the effort to change. We become filled with joy—overwhelming joy—at the fact that we are able to transform ourselves.

Reaching that state is difficult. It requires an all-out, life-or-death level of effort. But once we commit ourselves fully, that stage can be passed through without struggle.

Once we decide with all our heart to walk the single path of Divine Spark—the path of the Divine Reawakening—we naturally enter a current that automatically makes us grow stronger and more noble. It becomes like an escalator or an elevator; once we step on, it automatically carries us to higher places.

But many people on Earth hesitate just before taking that step. Why do they hesitate? Because a loser’s mindset has seeped into their hearts.

They say things like, “Well, I’m getting old,” or “I’m prone to illness,” or “We don’t have money,” offering

countless excuses.

This happens because the ego-self finds comfort in lukewarm mental states.

But our true selves—the divine self, the True Self within—never indulge in the lukewarm thought, “It’s hopeless” or “It’s useless even if I try.”

Our True Self believes, “If I try, I can do it.”

Anything that aligns with our mission will surely be realized.

And concerning how our future will unfold, there are cases in which, through the guidance of the Guardian Deities and Guardian Spirits, we are suddenly placed into developments that our physical minds could never have imagined—and we become a version of ourselves we had never expected.

This was exactly my case. I was poor at social interaction and felt that “living quietly inside myself” was easier. I never imagined I would be at the forefront of prayer gatherings, doing what I am doing now.

There has never been an era as favorable as this one for becoming one with the Divine Self. Why? Because the vibrational realms of the spiritual world are overlapping with this world, and this very moment is formed in that overlapping state.

This body that we think of as physical is actually half composed of spiritual-world vibrations. The same is true for the mind—we are living with a heart connected to the spiritual and divine worlds.

Thus, the self who once limited themselves in this life will eventually feel like “someone from a past lifetime.”

No matter what difficulties we find ourselves in, within our life-force we are equipped with the power to transform circumstances and events in a positive direction. That power has always been there. We merely failed to recognize it because we lacked accumulated experiences of success.

For that reason, depending on the person, I recommend redoing the divine practice we carried out for one year around 2010—writing down small successful experiences in a notebook.

As we accumulate experiences of success, confidence begins to grow. As confidence builds up, we enter the stage of conviction. And when conviction is fully established, we enter the level of awareness where our divinity is taken as something completely natural.

Once we reach that stage, we transform into someone who can walk wherever we wish on our own feet until the very moment we die, and can do whatever we truly wish to do. The desire arises to try walking even with legs that previously could not walk. When we nurture the recognition, “I can do what I truly want to do because I am divine,” it becomes possible.

It even becomes possible to manifest situations that doctors claim are impossible. Things we could not do before become possible. For that very purpose, the Guardian Spirits are always pouring supportive light upon us.

However, the Guardian Spirits and Guardian Deities never allow the physical human to become dependent on them. They are always—always—wishing for the independence of our soul. The independence of the soul means that our divinity reawakens and we return to being divine beings who live as God itself. We become divine beings with physical bodies.

In this earthly world, there has never before been a time when so many people reawakened to their divinity simultaneously. We are the ones doing this. Together, we will become one with the Divine Self.

We are capable of it. We were born for this purpose. The future of the Earth depends on the evolution of our consciousness in this way.

And for all humanity on Earth to remember their divinity, examples—living models—are necessary. That is

us. The more we transform, the more the people of the world awaken to their divinity. Let us create such a future together.

It is now 1:57, so let us take a break soon. We will form the Divine Spark IN once, and then take our break.

The prayer phrase is “Jinrui no Shinsei-Fukkatsu, Dai-jouju.” If it is difficult for your body, you may remain seated. You do not need to stand. We will repeat it twice.

<Divine Spark IN once>

Yes, thank you very much. Then, we will take a break until 2:10. I will share my screen—yes, that looks fine. Please take your break.

<10-minute break>

Alright, it is now 2:10, so let us resume. I personally believe that for human beings, after the age of fifty is truly the ideal time for polishing and elevating oneself.

To express “polishing and elevating oneself” in different words, imagine integrating the masculine and feminine energies within yourself, mixing them together, and forming a perfectly round sphere.

When we are younger, this sphere is uneven. Sometimes the masculine energy protrudes strongly to the surface; sometimes the feminine energy does. And within the masculine energy there is yin and yang, plus and minus, and the same within the feminine. The ideal state is when these are in balance. When unbalanced, we tend to experience instability in our character or find ourselves troubled by many worries.

When we speak of masculine and feminine energies, people often mix this up with superficial ideas of men and women, but in this context, masculine and feminine refer to spiritual vibrations.

Within women, masculine energy exists. Within men, feminine energy exists.

When I was younger—yes, up until somewhere in my forties—I never even thought about such matters.

After I got married, I heard about these things for the first time, and I thought, “Ah, that’s true.” Then I examined my own heart and spent more than ten years adjusting and harmonizing myself.

The integration of masculine and feminine energies can be done individually, but when a man and woman live together—not necessarily legally married, but living together as partners—the integration of the masculine and feminine energies within both deepens much more profoundly.

When we look at partnerships between men and women in the world, we can see—as I mentioned at the beginning today—there are truly many different kinds of relationships.

Therefore, there is absolutely no such thing as “It must be this way” or “This kind of relationship is the correct one.” I have no intention whatsoever of speaking about any kind of superficial “should be” regarding relationships.

In integrating the masculine and feminine energies within the heart, I feel that the form of men and women supporting each other and living together is part of the structure the Universal God designed when creating humanity.

In today’s world, there are people who were born with a male body but live with the inner feeling “I am a woman,” and there are those born with a female body who live with the sense “I am a man.” It is now understood that this is something to be respected.

This is a process—it is not a matter of good or bad, right or wrong.

Therefore, for those who feel this way, we should respect their feelings and interact with them accordingly. However, sometimes people say, “I want a partner. I am living alone now, but I want an opposite-sex partner to live with.”

Of course, there are people of older generations whose husbands have already gone to heaven and who say, "I'm living comfortably by myself now," but among people in their forties and fifties, I increasingly hear, "I want a partner."

When I hear such stories, I often tell them: although we tend to seek outwardly, by paying attention to integrating the masculine and feminine energies within your own heart, it is possible that a partner may appear unexpectedly right in front of you.

As for myself, I may have mentioned this before, but I originally had absolutely no intention of living with a woman. Until around age forty-one, I believed, "I will live my life alone."

Why? I may have spoken about this in a study session, but until I was in my forties, I harbored resentment over things my parents did when I was a child.

Looking back, my parents were still young then, burdened with life's stresses, and had little emotional room, so they sometimes took things out on their children.

Also, seeing my mother repeatedly criticize my father to us children made me think, "Marriage must be something unpleasant." That was my parents' issue, not mine, yet I lived my entire life blaming them.

I used to think, "Their blood runs in me, so I must end this bloodline with my generation. If I get married, I will certainly do the same things to my wife and children." This was an extreme form of shifting responsibility, and I believed it seriously until age forty-one.

Then in 2004, through various human relationships at work and elsewhere—although I had been a master at blaming others—I finally realized, "Was I wrong? Was it me? Was the cause within me? Was I the one at fault?" That realization came—late, but it came—when I was thirty-nine, in 2004.

From that point on, I began to look within myself, and two years later, I met my wife.

Then something astonishing happened. The person who had stubbornly believed, "I'll never get married. I will live alone," had his thinking transformed in the very moment he met her. It changed one hundred and eighty degrees.

For the first time in my life, I felt, "I want to live my life with this person."

For me, that was overwhelmingly unbelievable. For me as an individual, it was an incredible transformation.

Through this, I experienced in my own body that "any person—no matter how stubborn, no matter how unyielding—can change in an instant."

There is also the story of a woman who, at a time when she wished for a partner to spend her life with, was married and had a husband. But she felt he was not someone she could spend her whole life with, and she prayed to God, "Please give me someone with whom I can truly live my entire life—someone who, if possible, can become an example of partnership for humanity."

She not only thought it—she spoke it aloud and declared it. And a few years later, such a person appeared in her life.

Therefore, even if you think, "I am already past the age of having children," that has nothing to do with it. Even after the age of fifty, sixty, seventy—or depending on the case, even after eighty—if you genuinely desire such a partner, that partner is surely prepared for you in this world.

Some call it a soulmate—the other half of one's soul. One soul divides into two and becomes two human beings. When those two people meet in this world, there are cases where they are able to build an exceptionally harmonious relationship.

Even for someone who says, "Well... I just can't see my current husband that way," there are instances where, once they have completely fulfilled the disappearing phenomenon, the husband undergoes a dramatic transformation and becomes the ideal partner.

Therefore, we cannot say definitively, “This is the correct path.” Each person has their own pattern.

But as long as you do not give up that desire, if you feel, “I want a partner,” then such a person certainly exists somewhere in this world, and I believe it is best to live with hopeful anticipation.

Now, regarding today’s theme, “Transforming the Great Earth of the Heart into the Great Earth of Single-Minded Gratitude,” what this means becomes clear in 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 Spirits.” In other words, it clearly states, “This is what a human being truly is.”

Next it says: “All of man’s sufferings are caused when his wrong thoughts conceived during his past lives up to the present manifest in this world in the process of fading away.” This gives the fundamental explanation of what human suffering and distress truly are.

And then it continues:

“Any affliction, once it has taken shape in this phenomenal world, is destined to vanish into nothingness. Therefore, you should be absolutely convinced that your sufferings will fade away and that from now on your life will be happier. Even in any difficulty, you should forgive yourself and forgive others; love yourself and love others. You should always perform the acts of love, sincerity and forgiveness and thank your Guardian Deities and Guardian Spirits for their protection and pray for the peace of the world. This will enable you as well as mankind to realize enlightenment.”

This is how it concludes. However, within this passage—particularly the part saying, “Even in any difficulty, you should forgive yourself and forgive others; love yourself and love others. You should always perform the acts of love, sincerity and forgiveness”—many people struggle to actually do this.

Even among those who say, “I have prayed for ten years,” “I have prayed for twenty years,” “I have prayed for thirty years,” even after forty, fifty, sixty years of prayer, very few can say, “This is how you should actually do it.”

It is not that such people do not exist—they do. Among those quietly listening here today, some can explain it.

But many people still cannot “forgive themselves and forgive others; love themselves and love others.” They want to do it. They have the motivation. But they feel it is difficult.

I was also one of those people. In my case, I was forcibly corrected—compelled to change—by the Guardian Deity.

I was so stubborn and unyielding that the Guardian Deity told me, “Say thank you to every person,” and when I actually began doing it, I experienced something remarkable: the people I disliked or felt uncomfortable with disappeared from my heart. After that, I began thinking, “If I express gratitude not only to people but to many other things, wouldn’t that be even more wonderful?” That was sometime after 2013.

From within my inner divine nature came the message: “Transform the great earth of your heart into the great earth of single-minded gratitude.”

On the surface, this simply means, “Let us give thanks for everything.” But at the same time, a deeper message appeared: “Raise the dimension of your gratitude.”

I immediately became interested: “What does it mean to raise the dimension of gratitude?” I was talking about this with my wife recently. For example, imagine a bowl of white rice in front of you.

We naturally say, “Thank you for this meal,” when we eat. But then, the entire history of that rice begins to appear in our mind.

If you bought it at a supermarket, then before it appeared on the shelves, many people were involved—

store employees, delivery workers, perhaps members of agricultural cooperatives.

If you look further, there are people who filled the rice into bags; people who made those bags; the farmers who grew the rice.

To grow rice, there must be land. But land alone cannot grow rice—there must be sunlight, wind, water, nutrients in the soil.

When we ask, “Where do those natural elements come from?” and look deeply, we find that they all originate from the Universal God.

So although I used rice as an example, this applies to everything—cell phones, computer mice, televisions, ceiling lights, houses, even the asphalt paving the roads. If we trace back the entire depth of how anything before us came into being, all of it ultimately returns to the divine mind of the Universal God. That is where everything originates. Everything is made from the elements bestowed by the Universal God.

There is nothing in this world that does not lead back to the Universal God. The same is true for our bodies. Humans say, “My mother carried me for ten months and gave birth to me.” But who created the mother’s body? Her parents. And who created their parents? Their parents’ parents. And who created the great-grandmother? And who created her parents? If we trace it all the way back, we ultimately return to the Universal God.

Therefore, it is natural to feel gratitude toward the Universal God—the ultimate source of the universe and the origin of life. But when we can also feel gratitude for everything that appeared in the world on its way to becoming something derived from that source, that means a dimensional elevation of gratitude has occurred.

When that happens, no matter where you dig into the great earth of your heart, only gratitude emerges.

Gratitude, gratitude, gratitude, gratitude—and when you reach that state, loving, forgiving, and acknowledging others become things you can freely and skillfully express.

Because I am someone who tends to reason things out, I wondered, “Why does it become like that?” Then, because my mind and body are conveniently designed, the beings within taught me: “This is why.”

When the great earth of the heart becomes such that no matter where you dig, only gratitude appears, then loving, forgiving, and acknowledging others become effortless. The ideas of “impossible,” “no good,” or “I can’t” disappear, and infinite power begins to well up.

All I did was create the great earth of gratitude. And as a result, everything else began to go well. I transformed into someone who could freely use all the infinite divine qualities.

Why is this so? Because when the consciousness of single-minded gratitude arises, the spiritual body and divine body expand tremendously. One becomes a great soul—a person of vast spiritual stature.

For example, when we live in this physical body, we think, “I am me, you are you.” And we see life as a collection of separate individuals—“I am here, these people are there...” But when we enter a state of Oneness or meditation, going deeper and deeper and deeper into the heart—further inward—the awareness arises that our consciousness is spacious enough to contain the Earth within it.

Why is that possible? Because all humankind exists within our heart.

Long ago, Goi-sensei once said to Hideo SAITO-san, “You know, all those children killed in the bombings in Vietnam—that is your responsibility. And the murder that happened in such-and-such a city in such-and-such a prefecture—that is also your responsibility.” This story appeared in an old issue of Byakko Shinko magazine.

At that time, Hideo SAITO-san felt, “Why is that my responsibility?” and asked Goi-sensei for the reason.

Goi-sensei replied: “The Prayer for World Peace is a prayer that enters into the divine mind of the God who

created the universe and makes that divine mind your own. If you pray this prayer deeply—very deeply—the divine mind of the Universal God becomes your heart.” This was something he rarely explained to ordinary members.

If one is the Universal God, then from the standpoint of the Universal God, all events and accidents that occur in this world are naturally one’s own responsibility.

We may not yet be at one hundred percent of that awareness, but even if only little by little, we can approach the consciousness of the Universal God by praying the Prayer for World Peace deeply each day and mastering it ever further.

Returning to the great earth of the heart: to enter the state of single-minded gratitude means that your consciousness expands to the size of the Earth, the solar system, and even the universe.

Thus, such an expanded awareness is already the consciousness of God. When one enters that divine consciousness, loving others, loving oneself, forgiving oneself, and forgiving others becomes effortless.

From the standpoint of the One who governs the universe, matters concerning our small, limited selves become easy to handle. Forgiving those around us is also simple when seen from that vast, universe-sized consciousness.

However, as the saying goes, “Easier said than done.” It becomes one’s true nature only after continuing day after day, week after week, month after month, year after year, decade after decade.

Yet, as I was told in the New Year’s Guidelines of 2007, “Your karmic thoughts are far too many. Spend your entire life reversing them,” but in practice, I reached the point of reversal without spending an entire lifetime. Because of that experience, I do not believe it takes an impossibly long span of years.

Moreover, now that we have entered the 2020s, spiritual waves are flowing abundantly into this world, making it far easier for us to transform.

As I said at the beginning, “This is an era in which we can easily become one with the Divine Self.” Transforming oneself simply requires deciding firmly, “I will change,” committing to it fully—nothing more. Either that decision exists, or it does not. Once you commit, transformation happens without difficulty.

In the depths of my being, I hear, “There is no need to criticize this person called Masaharu SAITO so severely.” If someone like me—who was truly a hopeless case—can transform, then there is absolutely no reason that fine people such as all of you cannot transform.

Therefore, I hope that everyone who attends the study sessions and the Zoom Prayer Meeting will genuinely become one with the Divine Self, and that each person will become a small Goi-sensei—quietly lifting humanity upward and allowing all humankind to see the wondrous state of the divine world.

This is not something accomplished alone. Many people are involved—dozens, hundreds, even thousands. It may not yet be tens of thousands. But if several thousand companions truly become one with the Divine Self, I believe it will become an extraordinary force.

And as for when beings of the universe will appear at the Fuji Sanctuary: they are already appearing within each of our hearts. Although we cannot see or hear them outwardly, we are living in constant communication with them.

There are times when I sense, “This person thinks they themselves are speaking, but in truth someone from the universe is speaking within them... the Guardian Spirit is speaking... the Guardian Deity is speaking.” I have experienced this many times.

So, tonight—yes, in this evening’s Prayer Meeting—we will ask the leader to read an excerpt from The Story of Hideo SAITO in which Goi-sensei says, “You don’t need the wish to ‘see’ or ‘hear’ spiritual things.” This will be something of a preview for tonight, but what is truly important is to develop Rojintsū and live with it.

Many of you may remember the teaching from Goi-sensei: “Rojintsū is not something that can be attained through the efforts of physical human beings. It is attained only by those who have mastered the practice of living with the divine mind as their own. The state of ‘living with God’s mind as one’s own mind’ is the state of Rojintsū.”

Therefore, attaining enlightenment, becoming one with the Divine Self, and developing Rojintsū to live in that state—all of these, I believe, are simply different words referring to the same condition.

Tonight, with the divine mind as our own mind—what we call the Divine Eyes—we will spend time forming the Divine Spark IN for the natural world and the various forms of life on Earth.

I will be working behind the scenes tonight, but I am very much looking forward to praying together with all of you.

Lastly, when people hear the term “Divine Eyes,” they often imagine the physical eyes ascending in dimension and perceiving things normally invisible. However, as understood from Goi-sensei’s explanation of Rojintsū, he taught, “It is meaningless even if you can see or hear spiritual things. If your heart is not harmonized, the worlds that those abilities connect you to are the hellish realms or astral realms—low-level worlds—and you will only become prey to the worthless beings that live there. So do not desire to see or hear such things.” For those who had such tendencies, Goi-sensei silently removed those qualities without telling them.

In this age, it is essential that we ourselves remain mindful, avoid straying onto such side paths, and live with the divine mind as our own.

And so, if you remember that “the Divine Eyes are the consciousness of God,” you will not go wrong. That is the final point I wish to convey before closing.

Let us end by forming the Divine Spark IN together once more, using the same words.

Please move your shoulders like this. When you think, “Alright, I’m going to form the IN,” you may unknowingly tense your shoulders. Sometimes strength gathers in unexpected places—in the neck, the back, the arms, or the fingers forming the IN.

Release this unnecessary tension. When these excess tensions are released, your state becomes one that can interact abundantly with the energy of the Source of Life. So in a relaxed posture, gently tighten the hips, grasp the Earth—the floor, the ground—with the soles of your feet, align your spine, release the strength from your shoulders, and slightly and lightly tuck in your chin before beginning.

<Divine Spark IN once>

Yes, thank you very much. Our next session will be on Saturday, December 6. I will now turn on everyone’s microphones.

<Bye-bye time>

With this, we will conclude today’s study session. Thank you all very much for your participation.

The end.