

Everyone, good afternoon. We are beginning today's study session on Saturday, January 17th.

First, we will perform the Divine Spark IN once.

<Perform Divine Spark IN once>

Thank you very much. In the pursuit of Divine Spark, in the pursuit of Shinjin and God as one, and in the opening of enlightenment, I believe the most important thing is to look deeply, very deeply into ourselves.

Of course, "Prayer for the World Peace while fading away" is the foundation. However, many people seem to say, "I don't quite understand how to do the 'fading away' part."

Of course, Goi-sensei has spoken from various angles, and Masami-sensei and her daughters have also transmitted this teaching. But since the place where we practice "fading away" is within the heart, even when listening to others' words, many people feel "I sort of understand, but I sort of don't."

Of course, among those present, there are surely many who have been practicing for decades and have realized, "Ah, so this is how I should have done it," and have deepened their own "Prayer for the World Peace while fading away."

However, when we try to teach this to others, we find ourselves wondering, "How should I teach this?" It is because, after all, it takes place within the heart.

In a broad sense, we sometimes speak of Russia and Ukraine engaging in "fading away," or of someone's bad character as "fading away." But this usage of the word "fading away" has a completely different meaning from the "fading away" we mean when we pray "Prayer for the World Peace while fading away."

The true object of "fading away" that we must practice exists within our own hearts. It exists only within our own hearts.

Therefore, the word "fading away" is not a tool for blaming someone, nor is it a word to be used when speaking ill of others.

The true "fading away" is found in what psychology calls the "subconscious mind" when we look deeply into our own hearts. It is not actually that deep, but it is found there.

Psychology calls surface consciousness the "conscious mind." The subconscious is used in a sense that is like the reverse side of this. The "fading away" exists in this layer of the subconscious.

The human body is what we see as the "Physical Body" right now, but when seen spiritually, there is the "astral body" a little deeper, even deeper there is the "spiritual body," and even deeper still is the "divine body." Some of you may have heard this. The subconscious exists in the astral body.

This subconscious attached to the astral body is a place where thoughts have accumulated like fallen leaves.

We should shine the light of life on this place, illuminate the darkness in the depths of the heart, discover "So this is the kind of self I have been," and then pray, "Guardian Spirits, thank you. Thank you for helping me discover this. May Peace Prevail on Earth."

For example, the habit of disliking being told things by others is more common among men, but women have it too. For someone with such a habitual thought pattern, when dealing with family, coworkers, or close friends, if I am that person and someone says something to me like this, sometimes I react with irritation and frustration, thinking in my heart, "Why do I have to be told such a thing!"

It is clear that such a state is not divine. That is "fading away."

Thoughts that deviate from divinity—of course, this is not just thoughts but also manifests in behavior.

Not only thinking but sometimes feeling compelled to speak out, we express such inharmonious words to others.

Such thoughts, words, and actions—the thoughts, words, and actions that deviate from divinity—are precisely the "fading away" that we should ask Guardian Spirits to dissolve.

If we do not understand this clearly, we will tend to direct "fading away" outward, saying "That person's behavior is fading away" or "That country's actions are fading away," using "fading away" in a way that cannot actually fade away.

Some people say, "You say 'look at your subconscious mind,' but I don't know how to see my subconscious." In such cases, it can be helpful to observe the feelings you have when you encounter various information—television, newspapers, radio—and various news. Observe the thoughts you have when seeing such news.

Also, through exchanges with family, friends, and people at work, turn inward the feelings you have toward the other person and observe them. What you feel outwardly reflects a cause that exists within you, making it seem as though something external is that way.

For example, as you interact with people, you all feel various things about the other person—"This person has wonderful thoughts," or "Why does this person say such a thing? I don't like it." You all feel various things about those you interact with.

But instead of thinking the problem is with the other person, when you turn inward to examine yourself, you can understand the cause within your subconscious that made you feel that way about them. You can discover the true cause.

As I often say in our study sessions, when I feel something unpleasant about someone, when I turn my attention inward, in broad terms, I see that there is a side of me that condemns myself and a side of me that does not forgive myself, and I see that I and I are in disharmony.

When I see that situation and discover it, my feelings toward the external world become harmonious.

You don't even need to say "Guardian Spirits, please take this away." Simply by discovering it, the balance is restored.

If the balance of yin and yang, masculine and feminine, positive and negative within the heart is harmonized, then the human heart maintains a harmonious state.

However, when that inner state is imbalanced, we feel disharmony in the external world.

Therefore, in this world, there are people among you who think, "Well, I have no complaints or dissatisfaction at all. Everything is simply something to be grateful for." Those people have already achieved balance within their hearts.

Therefore, they can live in a state where they do not see disharmony in the external world, do not feel disharmony, and do not feel displeasure toward others.

Of course, it is Guardian Spirits who make this possible. Without Guardian Spirits, this cannot be done.

So "Guardian Spirits, thank you" is absolutely fundamental. However, we have entered an age where we can harmonize ourselves through conscious effort.

I think if this were 20, 30, 40, or 50 years ago, it would have been difficult. The waves of the world were coarser then; both external and internal were all immersed in rough vibrations. Such a thing was not possible.

However, now, in this 2020s, the overall material vibration and mental vibration of the Earth sphere have entered a stage approaching very close to "the waves of the spiritual world."

Therefore, when we close our physical eyes, look into the depths of our hearts, and try to access our inner selves, it has become much easier now than it was decades ago. Not just decades—even in the past 5 to 10 years it has become considerably easier.

So there is no need to think about asking someone for help. You can work together with Guardian Spirits and Guardian Deities—especially the Guardian Spirits who are always with you—in a three-legged race to deepen your understanding of yourself.

There are various ways to approach this. For example, you can meditate, or if you are in Touitsu, you can perform Touitsu Meditation, but there are ways to look inward. When people think, "I should practice Touitsu Meditation," many seem to be doing it somewhat vaguely.

I think this is related to what Goi-sensei explains in the very beginning of the Touitsu CD. Let me mention that part briefly.

Touitsu Meditation is something that new people as well as experienced practitioners can do. But don't force yourself, thinking, "I must meditate! Uhhh..." That's not the way.

Open your heart, slowly, and relax your body. Release both your heart and body as if you're putting them down, and loosen that tension.

Then true Touitsu Meditation comes forth.

Just keep your spine straight, form the mudra into a circle shape, and while praying the Prayer for the World Peace and listening carefully to the whistling and the clapping of hands from here, just listen intently.

Then true Touitsu Meditation comes forth.

What is Touitsu Meditation? It is entering your true self, becoming one with the mind of God. That is what Touitsu Meditation is.

So this is probably the most common way of practicing Touitsu Meditation—praying the Prayer for the World Peace while listening to the whistling and the clapping of hands and just listening intently.

However, among intuitive or insight-type people, there are those who during Touitsu Meditation observe within their own hearts and realize, "So this is the kind of self I have been."

In our study sessions, we repeat the questioning "Who am I?" "What am I?" "What is the self?" every day, which is a kind of applied version of this.

When you ask "What am I?" and answer "I am a divided spirit of God," then "What is a divided spirit of God?" "It is the light of life that created the universe," and so on, the more you dig deeper and deeper, the more you can express in words the true nature of your life, the essence of your being. This also serves as practice for that.

Some people say, "But I still don't know exactly how to do this." So I think the part starting on page 159 of "Bridge Between Heaven and Earth," where Goi-sensei describes the dialogue with Guardian Deities as the day before he had the "realistic experience of Shinjin and God as one," would be helpful for those who don't understand the method. Let me read that part.

"Bridge Between Heaven and Earth" - "Advance into Freedom"

One trial followed another. Then from the spiritual side, various questions were posed in my mind.

"What is a human being?"

"A divided spirit of God."

"What is God?"

"Universal life permeating the universe, and also the principle of life."

"What is this universal life?"

"That which is, and is all in all."

"What is that which is?"

The questions came like arrows. When my answer faltered, my head was squeezed tightly. It began to throb and my face flushed. Cannot bear it, I answered, "I don't understand."

"It's not that you don't understand. It's just that you cannot express it in human words. You already understand."

Now that he mentioned it, it did seem that in the depths of my heart I understood. Not can express something and not understanding it are different things, I realized.

"Next, then, why is it that a human being is born on earth in this physical body?"

"To manifest the creative principle of God on this earthly plane."

"Good. Then where do you think the answers you are giving come from?"

This questioning allows not a moment's hesitation. If I don't answer immediately, my head is squeezed severely. Pain shoots through my body like echoes. I had to answer in tune with the vibrations.

"From my true self."

I hesitated slightly, and the moment my head was squeezed, I answered this way.

"Is your true self Universal God?"

"Universal God and my true self are one and the same."

"Then is your true self Universal God?"

"My true self is a life principle of Universal God, a creative principle."

"What is your physical body?"

"A vessel of my true self."

"Where is your individual self?"

"In the astral body and physical body."

"Is the individual self God?"

"The individual self is a being born of karma that contains God within it."

"Then are you a being born of karma?"

"I am a divided spirit of God that is somewhat freeing itself from being born of karma."

"What kind of person was Buddha?"

"A sage who became freed from karma and achieved union with God."

"Do you think you can become like Buddha?"

"My true self already knows."

"Did Buddha also receive instruction and guidance in his mind like this?"

"I don't think he did after becoming a sage. I think his true self, being God, accomplished all things as his true self."

"What about Jesus Christ?"

"I think it was the same."

"Why did such a great person end up being crucified?"

"Christ was not crucified. It was only the physical body that served as Christ's vessel that was crucified."

My answer seems to have impressed the spiritual side. I felt their thoughts transmitted to

me. My heart had become completely clear. I could clearly sense that no personal thoughts lingered in my brain. It was as if heaven and earth within me had become aligned in a straight line. No matter what question was posed, I felt I could answer it.

The questions from the spiritual side continued.

"How can the suffering of humankind be saved?"

"By teaching people their true nature and teaching them God's principles."

"How will you teach them?"

"That is what troubles me, but I think it is by spreading books of truth as widely and as quickly as possible."

"Will everyone become enlightened just by reading books?"

"That is precisely the problem. At my current state of mind, I don't yet understand this clearly."

"Your answer was supposed to come from your true self, yet your true self doesn't understand this either?"

"My true self understands it, but my physical body is still too immature to express it as an answer. It's a matter of time."

"Other than books, what else will you use to teach them?"

"Prayer. By prayer united with God, we can purify the karma of all humankind."

"Can such deep karmic waves be so easily purified?"

"I don't think it will be easy, but I know no method superior to prayer."

"Materialists will laugh at such things."

"At first everyone will laugh. But that laughter itself is the karmic wave, so we first purify that."

"How do you pray?"

"Through my training thus far, I have become quite free from attachment to the self. I feel I can entrust myself immediately to God. Bearing the fate of all humankind on my shoulders as if it were my own, I offer this prayer: Let me entrust everything to my true self who is God."

"How will you teach others?"

"The true nature of humankind is not actually in the physical body but works freely throughout the universe as God. So instead of asking with a servile heart burdened by physical karma, I will teach them to pray from their true selves with a heart of declaration: Pray for the peace of all humankind. I will teach them not to allow fear and anxiety to disturb their prayers."

"That's quite difficult. If it's that difficult, few people will follow you. People follow those who present practical problems and solutions like communists."

"I too once thought that way. I desired mystical powers to quickly improve the actual world. Through the guidance of your spiritual beings and spirits, I have now could manifest such supernatural powers. Even if I myself could develop such mystical powers like Buddha, I don't think I could directly improve this material world. A certain fixed period of time is definitely necessary. Therefore, while it may take time to lead many people to true prayer, even if communism's call for practical societal equality were to make Japan and the world subject to Soviet control, such things cannot purify the karmic debt of this earthly world. So humanity will not be permanently held by such ideology. No matter what other ideologies or practical means are employed, without purification of the soul and without the union of the individual self and Universal God, true peace is impossible. Therefore, the need for our prayer will never disappear."

"What if the earth is destroyed by war or natural disaster while you are doing this?"

"Even if the earth were destroyed, for those of us who know the divinity of our true selves, or who seek to know it, it would not be a serious problem. However, God is infinite love, so I believe God will save many people without giving them such strong fear. Otherwise, there would be no reason for spiritual beings and divine spirits like yourselves to provide such guidance for one person like me."

"Now I can truly understand the words of Jesus Christ: 'Thy will be done.'"

With this, the dialogue ended. All the words from the spiritual side sounded in my ears with the same resonance as human voices. But from that day onward, such human-like voices, automatic writing, and all mental guidance from the disassociated spiritual side never interfered with my physical body again.

My thought-cessation (emptiness observation) had finally succeeded. I no longer thought of things. Yet when necessary, I could speak; responding to needs, I could move my hands and feet and work my body. The personal "I" in this physical form no longer existed in this world. I had returned all my past thoughts to heaven. There was only a clear, pure "I" suspended between heaven and earth.

I intuited that my individual self, long suspended, had already merged with my heavenly true self. This intuition was made clear to me the next evening.

Yes, here ends the excerpt. After this, "When I entered meditation the evening of the next day, my consciousness left my physical body in my spiritual form, and I ascended through the astral world, the spiritual world, and the divine world, and went even deeper into the divine world to the presence of my original spirit. Before my eyes stood myself in imperial court dress, and my consciousness merged with that self in imperial court dress, and Gōsensei's spiritual training to achieve union with God was completed."

We too may not have the clear experience of seeing another version of ourselves like Gōsensei did. However, "without knowing it, we achieved union with God," "without knowing it, we entered the world of enlightenment," "without knowing it, we underwent Divine Spark transformation"—this is how it progresses.

I believe that for us ordinary people who cannot see spiritually, that is the best form of union with God.

In the dialogue shown above, I play both roles myself. The one asking questions and the one answering, both my physical self and my spiritual self—at first, I do both roles in my own head.

I think of the questions and I think of the answers. As I repeat this daily, the one asking questions gradually becomes my Guardian Spirit. My Guardian Spirit begins to ask the questions.

When I push further still, my Guardian Deities take over. Then the content becomes much deeper and more demanding.

At the Guardian Spirit stage, things are still gentle. They are always beside us, so they don't say anything too harsh.

But Guardian Deities are "like suns of life" shining in the depths of our existence. Their resonance is different. The content of their questions changes—they ask questions you can only answer if you truly look honestly at your own heart.

The key is daily practice of self-questioning. When you do this, the questioner truly becomes your Guardian Spirits and Guardian Deities.

Through such deep self-examination, you are unknowingly cultivating what we call "divine vision."

Divine vision means an eye that can see all beings and all phenomena simultaneously from every angle.

Similarly, back in the era of Seikyu no Oka and Mt. Fuji, Masami-sensei once explained about "four-dimensional consciousness."

When you observe with four-dimensional vision, when you are facing one person, ordinary physical five senses can only see the front of their body with these eyes.

But when using the eyes of deeper dimensions, you can see that person from behind, from the right, from the left, from above and below, and even the internal cross-section—all simultaneously.

Daily practice of self-questioning where you dig into yourself is training to develop such multi-faceted, comprehensive, and dimensionally deep vision.

Starting from the single point "Who am I?", you observe yourself comprehensively and deeply, and through questioning, you dig deep into yourself.

When you are asked something, there are a hundred different ways to answer if there are a hundred people, so there is no "right answer" or "wrong answer." Since no one is asking you and you're doing this within yourself, any dialogue is fine.

And I think it's best to do this while the Touitsu CD is playing.

Why? In the explanation of Touitsu Meditation for Prayer for the World Peace mentioned

earlier, there was the phrase, "Listen to the whistling and the clapping of hands while praying and just listen carefully," but those clapping hands and the sacred whistle help remove our biased thoughts, and they cleanse us thoroughly. So when you use the Touitsu CD and look inward, you enter a state where it is easier to connect with your inner self.

Therefore, I recommend, "It is best to practice this while using the Touitsu CD."

For example, the "clapping of hands" as the sound itself makes clear, powerfully removes karmic vibrations.

The "sacred whistle" works like a small broom, sweeping out finely detailed things.

The substance of habitual thought patterns in the subconscious mind, embedded deep in the folds of the heart, is not easy to bring to the surface. But that which you cannot yourself remove—biased thoughts, fixations, assumptions, attachments—the resonance of the sacred whistle gently removes.

With this understanding, I recommend that you practice the work of examining your inner world while listening to the sounds of the Touitsu CD.

It's now 1:47. Let us perform Touitsu Meditation once and then take a break. I'll turn on the player to make the sound clearer. Apologies for not having photos. Let's begin.

<Prayer for the World Peace - 8 minutes 44 seconds>

Thank you. What time is it now? 58 minutes. Then let's take a break until 2:10.

The screen should be fine, but if you're concerned about seeing your own face, please turn off your video and take your break. We'll start again at 10 minutes past.

<10-minute break>

We've passed 10 minutes, so let's move into the second half.

In the first half, we talked about "looking into the subconscious layer of fading away, letting go, purifying, and truly making it fading away, asking Guardian Spirits to dissolve it." But "examining yourself" is not only about seeing the inharmonious parts.

"The thing we must do most" or "the thing we should do first" is to answer the question "Who am I?" with "I am a divine being," "I am a child of God," "I am a divided spirit of God," "I am we as God," and to firmly grasp this and make it your normal understanding.

But if it were possible to do that in just one, two, or three attempts, nobody would struggle. It's normal to think "I am we as God" while simultaneously having inharmonious thoughts.

If someone truly ceased having inharmonious thoughts after just two or three attempts, that person must have practiced very much in past lifetimes and is now very close to achieving Divine Spark. Such people are extremely rare—one in tens of thousands, one in hundreds of thousands, or one in millions.

So while firmly grasping "I am a divine being," understanding who you truly are, and working with daily life situations where inharmonious thoughts and words and actions appear, for example when "I spoke harshly to someone," instead of ending it with "the other

person said that to me so I said this," turning your attention inward and examining "why did I say that at that time?" you can discover the cause within your heart.

During the meditation I did, I was doing "Who am I?" The first answer I gave was "I am we as God," but then the question that came back was "There are many people in the world who don't think they are we as God. Is that okay for them?" It was a question I hadn't even imagined.

I was momentarily bewildered by this unexpected question, but my answer was: "The final authority to recognize oneself as we as God, as a divine being, rests with each individual human. Furthermore, each person has Guardian Spirits and Guardian Deities guiding them toward awakening their divinity, toward Divine Spark. Therefore, we simply recognize all humanity as divine beings and observe their true nature."

When you repeat this many times, you sometimes get unexpected questions from within like mine.

As I said before, what is most important is to understand that humans are beings who have been given a portion of the creative energy of the Creator—Universal God, or whatever name we use—the energy of universal creation, the light of the source of life.

If human consciousness is used incorrectly, it has enough energy to destroy planets and explode them. This is the creative energy from the source of life, Universal God, being used in the wrong direction.

Nations on this earth try to protect themselves with military force. It's not just "protecting." They're also trying to expand their territory using that military force. This is a prime example of the wrong use of infinite creative power.

Regarding such situations, we shouldn't become attached through criticism, blame, or judgment. But there will come a time, not in the distant future, when those using such power wrongly realize "we were wrong."

"May that time come as soon as possible," so we continue to pray for peace daily and for the Divine Spark of all humanity.

We sometimes speak of "soon, we can meet the Cosmic Beings." But truthfully, that is not a special event.

It is simply an opportunity to meet people we have already been working with.

For example, when conducting these prayer gatherings via Zoom, I don't travel throughout the country, so there are several volunteers I've only communicated with via phone or Zoom and have never met in person.

Meeting those people several times a year at the Fuji Sanctuary is similar.

So meeting Cosmic Beings means we sufficiently know those people exist, but we've never met them in person. This will be the exchange we have with the Cosmic Beings from now on.

At that time, various principles of the Cosmic Wave Life Physics that has been researched behind the scenes will become apparent, and applied technologies and methods of scientific

wisdom will become clear. All weapons will become useless.

So no matter how many atomic bombs you have, you can't boast about them anymore. You reach the point where "we've created something useless."

Soldiers lose their will to fight. Machine guns won't function properly. If you try to stab with a knife, the knife bends and becomes limp. Fighting becomes absurd.

So soldiers in the front lines lose their will to fight. They can no longer find meaning in warfare. They become enemies and friends facing each other with wry smiles.

No matter how much military leaders push—"Fight! Do it! Kill!"—if the troops on the ground lose motivation, there's no war. That time is approaching.

Ukraine and Russia ... it hasn't ended yet. Israel and Palestine appear calm on the surface, but the karma they've held for hundreds or thousands of years hasn't been resolved. It could flare up again anytime.

America now, after Venezuela, is saying "We want Greenland." For Denmark and Greenland, that must be troublesome.

We'll probably have a little more of such unfree situations. But in our lifetimes, a time will come when that world transforms completely.

When that happens, what becomes an issue for each individual, as I mentioned before, is that hearts can no longer be hidden—thoughts become transparent, mutually understood.

Those who are single-hearted, without duplicity, can welcome such an age without any hesitation.

However, those who carry both a public face and a private face will feel uncomfortable.

Therefore, I strongly recommend that now, while you can, truly examine yourself, let go of what needs to be released, entrust it to Guardian Spirits, dissolve it into fading away, lighten your heart, and lighten your thoughts.

Even those not attending these study sessions have been thinking similarly lately.

"We really need to examine ourselves," such talk now comes to me from that person.

I think to myself, "This person didn't used to talk like this," listening to them.

But feeling the work of that person's Guardian Spirits behind the scenes, guiding them toward Divine Spark, my eyes sometimes become teary.

Now that I'm reminded by the word "eyes becoming teary," since the new year, in Chinese and Korean, we now pray seven times for the peace of China and Taiwan, and for the peace of South Korea and North Korea. We also recite the "Declaration of Humanity's True Way" in Chinese and Korean.

Since the new year, various leaders and many volunteers are doing their Chinese and Korean debuts in rotation. The oldest volunteer who has memorized and can recite this is 79 years old. (If you're here, my apologies.)

The 79 years old reminds me of this: Last Saturday or the Saturday before, immediately after the program "A Day Interconnected by Divinity" ended late evening, a 79-year-old called me.

She was there as a general participant. She told me, "When we were praying for Russia and Ukraine, Israel and Palestine, it didn't quite resonate with me. But once we started doing South Korea and North Korea, China and Taiwan, I suddenly wanted to do the prayers in Chinese and Korean. I want to practice, but I don't know how to open the website."

I explained how to open the website over the phone. Listening to her story, she explained why she suddenly wanted to do the prayers in Chinese and Korean.

She said, "I believe my ancestors came from the Asian continent. Whether it's the Korean Peninsula or China, I believe my ancestors are from the continent. So probably that DNA awakened."

The average person over seventy usually thinks, "Such difficult things are impossible." But among the volunteers, there are many over seventy who practice and have become good at reciting.

Their efforts are truly moving. But through this work, those initial "It's impossible no matter what" self-limitations have become thinner within them.

This is clearly visible. Once that happens, such people can apply the "if I can do this" experience to other things in their daily lives.

So while the "Declaration of Humanity's True Way" is long, the prayers for South Korea and North Korea, China and Taiwan go "Zhongguo He Taiwan Renmin Da Shensheng Yiyin Chongxin Jueshen," not very long. There's a website where you can hear the audio. You can open that site, read what's written, listen to the audio, and practice. This way you can achieve one success experience. If you're interested, please try it.

Let me return to the topic of examining your divinity. For example, if I'm me, I repeat "Saitou Masaharu is we as God," or "I am divine," "I am divine," "I am divine." In various ways, you all seem to be working to imprint on your hearts that "I am a divided spirit of God, born of karma, always living in unity with Guardian Spirits and Guardian Deities."

When doing this, what is important is not to turn that effort and that hard work into willpower. If you do, it won't work well.

"I am a divine being" is based on the premise that "I am unified with Guardian Spirits and Guardian Deities."

So divinity exists apart from relying on Guardian Spirits and Guardian Deities.

When you understand this clearly, the strength drops from your shoulders. After all, you don't need to push yourself.

We often say, "Like being held in the bosom of Guardian Spirits." When you live held in the embrace of Guardian Spirits, you understand that you don't need to do everything yourself.

In Goi-sensei's old sermons, there's the question, "When you walk, who do you think is moving your feet?" Some of you might remember. But it's not just feet.

Who is beating your heart and flowing your blood? Whose power causes your brain's nerve cells to work, thinking and remembering various things? Whose power allows your hands to do skillful things? When you think about such things, you cannot help but think of the miraculous workings of life.

For example, humans, right now like this, live 50, 60, 70, 80, 90 years. But when born, we fit on the palms of an adult's hands.

We grow rapidly. At birth we couldn't speak well, but in a year or two we begin to speak—"Papa," "Mama," "food." We speak words.

As we grow bigger, our spontaneity develops. When you think about the power that makes all this happen, you must look toward the being who gave life to all humanity.

For people interested in spiritual or religious things, such talk is not strange at all. But for those who dislike such things or have no interest, it's "What nonsense are you talking about?" But the mystical power, the power of life, would not work for even one instant if we weren't alive. We live now because that power of life is working on us.

When you look deeply at that, various dislikes, incompetence, closing of the heart, looking down on others, abjection, and so on—all seem to deviate far from the original nature of life.

At the very beginning today, we spoke about "examining yourself." When you examine "life" instead, you can connect with Guardian Spirits and Guardian Deities, and with the original beings deep within your life—your direct spirit, Universal God.

Why do I always say "ask yourself the question 'Who am I?'" It's because many people still forget that they are originally divine beings and still refuse to let go of non-divine thoughts.

When divinity awakens and is restored, humans invariably become bright-hearted. They become optimistic. Love becomes deeper. They don't need to force themselves to care for others. They naturally become people who think of those around them. They become people who naturally feel grateful, not through forced gratitude toward all things and all beings. They feel inclined to take on challenges they previously shied away from, saying "Impossible!" They become willing to try.

When divinity is restored and awakened, people express and use the infinite power that lies within them, trying to master it.

"I'm pursuing Divine Spark, so my love should be deeper. But I still have people I dislike, and there are still things I don't want to do." That conflict between "I have deepening love" and "I still have dislikes and things I don't want to do" gradually becomes balanced out and neutralizes. Dislikes and difficulties decrease.

You gradually shift to a neutral position toward all things and all beings, without favor or prejudice.

That acceleration and promotion comes from "examining yourself." "Examining yourself" means that the foundation is "being divine." This is a prerequisite.

On that foundation, the fixations, assumptions, attachments, imbalances in the subconscious

where you felt bound—when you notice and acknowledge those, recognizing them, it connects to releasing those "fading away" thoughts.

What you don't acknowledge doesn't disappear. Even if you ask the protective divine spirits to take it away, if you don't acknowledge it yourself, it won't disappear.

The depths of your heart are not always beautiful. There are parts you don't want to see, parts you'd prefer not to touch.

We need to cultivate a heart that doesn't waver, become anxious, or be disturbed by negativity when seeing such a self, confronting such a self.

Everyone has probably heard the term "unflinching heart." We can say that our direction is toward "a person who has acquired an unflinching heart."

There is a declaration: "What invades me unified with Universal God, I Saitou Masaharu, is nothing." When you say such a declaration from an unflinching heart, then that is true.

But if your feelings are caught and shaken by someone's words, your heart is not unflinching.

So making a declaration "nothing invades me" when you haven't reached unflinching isn't a true declaration.

However, that's not to say you can't make that declaration. Because you haven't reached that yet, that declaration exists. Those who have already reached that point don't need such a declaration.

Without examining yourself, you can't even understand such things. You hear such words but don't grasp them. It feels like the story of someone else far away.

Those who don't grasp it will experience various trials and sufferings in this world until they awaken.

By the way, in recent study session emails, we've requested, "Please share your prefecture and name." I now see some of you who haven't shared your name. The reason we ask for "name and prefecture, with your name in Romanized characters," is this:

We don't share trivial chat here. For example, like giving hard food to a baby only a couple of months old with no teeth yet. Similarly, the teachings shared here upset some people's hearts.

"Teach the doctrine according to the person," as the saying goes. To some people we offer gentle words of comfort about the same thing, while to others we deliver the deep and challenging truth. For this reason, we don't want people whose names and origins are unknown at this study session.

So if information leaks externally, we can clearly identify who leaked it.

If we were just having idle chat, we wouldn't ask for names.

So now, some of you probably don't know how to enter your names. Such people, please contact me later. I can usually take calls. If I can't, I'll call back.

At first it might feel awkward. You might think "I don't understand."

But once you understand, you think, "Oh, so that's how it was." It becomes that simple.

You probably have many experiences where something you thought was difficult turned out not to be difficult at all.

Such things happen often. One way of doing things is often a microcosm of all things. Those who respond negatively to one thing tend to respond similarly to other things.

So we truly need to examine our ways of living carefully and harmonize them.

I myself am still far from perfect—like bumpy cheese. But when we all together truly realize "Our divinity has completely awakened," hopefully in not-too-distant future, we can praise each other mutually. I hope we can live now, in this moment, putting serious effort toward that.

Finally, we'll perform the Divine Spark IN three times consecutively and end.

<Perform Divine Spark IN three times>

We are concluding today's study session. I will turn on everyone's microphone. Thank you very much.

<Bye Bye Time>

Thank you very much. Today's study session is now concluded. Thank you all for participating.