

Hello everyone. Today's study session was actually scheduled for May 16th, but because there was an event at the Fuji Sanctuary, we postponed it by one week, so today, Saturday the 23rd, is our study session. To begin, we will offer the Prayer for World Peace using the 8-minute 44-second Touitsu CD. Let's get started.

< Prayer for World Peace >

Thank you. There is a singer named Chiharu Matsuyama who is from Hokkaido. I was also born in Hokkaido, and Chiharu Matsuyama came from a town called Ashoro, near Obihiro in Hokkaido. When he made his debut, I was living in a small town called Tsubetsu, the neighboring town to Ashoro — at the time, it had a population of more than 15,000, but now it has dropped below 10,000 and is a depopulated area. I lived there, and since he was from the neighboring town I paid attention to him. Recently, while watching YouTube, a video came up in which Chiharu-san was saying something good, so let me introduce it.

"If you have a dream or an aspiration, please carry effort, confidence, and a little courage. After all, nothing begins without effort, and you cannot move forward without confidence, right? And then, courage. Effort, confidence, and a little courage. Holding on to those, I hope you continue to live each day from now on without regret."

That was the talk. After listening to it, I was reflecting a little on my own self. In doing so, I have often told the story in this study session about how "in 2010, Guardian Deities came as a resonance and said, 'Tell every single person thank you. And one more thing — keep your breathing relaxed throughout the whole time you are awake,' and once I began doing this, by the time three years had passed there was no one I disliked or felt uncomfortable with." But I recently realized that I had not really looked deeply at what came before and after that.

I had been thinking, "I did it because the Guardian Deities told me to, and as a result I changed." But I had completely forgotten that there was a stage before that.

What was it? I had been thinking, "I want to change." From the time I was a teenager, I had begun to think, "I cannot stay this way," "I must become a more admirable person," "I want to become one," "Let me become a person of character." I had been thinking these things from my teens, and I kept thinking them, but I went on being swept along until I was over forty. Swept along by habitual thoughts, I had not taken any action to truly change.

And yet, on the other hand, I was thinking, "I want to change, I want to change." It seems very contradictory: if I wanted to change, I should just have changed, but I kept doing things that prevented me from changing while thinking, "I want to change."

Now, this is a little aside. I think it was when I was around twenty years old. A middle-management boss at my workplace and I — I cannot drink alcohol, but — went out somewhere for a drink. Then he asked me, "What do you want to be in the future?" He must have expected some lighthearted answer like, "I want to save money and buy a

house," or, "I want to drive a nice car." I think he threw the question to me expecting that kind of answer.

But back then I did not have the ability to read the air, so I answered, "I want to become a person of character." Then that person became completely silent. At a drinking gathering, in a setting where you are supposed to talk about trivial things, if you suddenly bring out a heavy line like, "I want to become a person of character," he probably thought he couldn't keep up, so he didn't pursue it any further.

At that time, if you asked whether I was a person of character, I was nothing of the sort — it was a faraway story, like trying to grasp something above the clouds. But at around twenty, somewhere in my heart, with no real basis, I was thinking, "I can become a person of character." And I also thought, "I am the kind of person who will be a late bloomer."

I had completely forgotten that such a thing had happened, but the memory from those days came back through the talk about Chiharu-san that I just mentioned. As I have shared in study sessions before, I was someone who held an extremely intense resentment toward my parents, so through my twenties, thirties, and into the middle of my forties, I lived like a kite with its string cut.

Until I graduated from high school, my goal in life had been to leave my parents' home as soon as possible, to get away from my parents quickly, to leave Hokkaido quickly — and when I graduated from high school that goal was already accomplished. So once I started living away from my parents, I ended up like a kite with its string cut.

But at the same time I would occasionally buy and read books by Goi-sensei. I became a member at twenty, but I had been reciting the Prayer for World Peace ever since I was fifteen and living in Hokkaido. Even so, I drifted through my twenties and thirties, and then in 2004, when I was 39, after years of blaming everyone else — "It's so-and-so's fault, his fault" — there was a moment when I could strongly feel, "Me? Was it me? Was the cause in me? Was I the one in the wrong?"

From that time on, I thought I would write down the process of changing myself on a blog, and I started writing my very first blog. I think it was called "From the Inner Universe," but it is no longer on the internet. Through writing that blog, I kept doing the work of looking at myself.

But that didn't make everything better, and I kept on blaming others. Then, in the 2007 written oracle of New Year's Guidelines, I received, "Your karmic thoughts are too many. Spend your life reversing them." This was the guideline that my Guardian Spirits and Guardian Deities gave me to shake me up, since I was endlessly dragging my feet, but at the time I didn't understand that, and I ended up sulking.

So from 2007 to 2010, I kept moping around. Then, I think the Guardian Spirits asked the Guardian Deities, and the Guardian Deities intervened directly and brought me to a state where I had no choice but to do it.

I was put in a situation where I could not help but practice "saying thank you to every single person" and "keeping my breathing relaxed throughout the time I was awake."

But actually, rather than being one-sidedly forced into it, that was something that I had wished for in another part of my heart for decades. From 2010 I began seriously working at changing, and around 2013 my relationships with people changed.

And inside Byakko too — I may have told this story before — in the 2000s, on the bus going to the Fuji Sanctuary, the older lady members and "mother-figure" members often said to me, "You've been praying since the Showa era. Why don't you become an instructor?" They kept saying that to me.

But in the early 2000s, I was twisted, so I kept saying defiant things. As I may have said before, I would spit words like spitting at the heavens: "What are you saying? Look at the instructors. There's not a single decent one among them. If becoming one means being like that, then I don't need to be an instructor." All the spit I threw at the sky fell right back on my own head...

Going through that kind of process, around 2015 I began thinking, "It's about time I became an instructor." I actually took the instructor training in 2017. 2017 was the year — at that time it was called the Divine Spark Awakening IN — when the Divine Spark IN was bestowed, on July 2nd. At the graduation ceremony of the December instructor training course, Masami-sensei appeared and gave us these words: "Remember this well. You are the first generation of Divinely-Reawakened instructors."

And then, she placed her hand on each one of our heads for quite a long time, pouring light into us. After Masami-sensei finished going around and returned to the platform, she said, "I have absorbed a great deal of energy from all of you," but as I listened I thought, "Isn't that the opposite? Wasn't it Masami-sensei who poured a great deal of light into us?" — that is what happened.

Then, in September 2018, Nakazawa-san started a prayer gathering using Zoom, under the name "Zoom Emergency Prayer Gathering." That was a time when there had been a major earthquake in Hokkaido and a large typhoon in the Kansai region, causing terrible damage. When the Zoom prayers began, I thought it might be a temporary thing, but it ended up continuing.

When the announcement that the prayers would be done on Zoom came in the Peace Letter, I felt, "I should join, I have to join," so I joined, but I participated with my camera off. It was because I was embarrassed. There were just so many people participating with cameras off. At the time, Nakazawa-san repeatedly said on screen, "Those who are participating with cameras off, please turn your cameras on and join."

At that time, I thought, "What should I do?" I also consulted with my partner. "What do you think? Nakazawa-san is saying this kind of thing." Then, with the feeling of jumping off a high stage, I remember turning my camera on to participate. At that time, I never even dreamed I would help out with the prayer gatherings.

But at the very beginning of the Zoom prayer gatherings, there was always a part where Nakazawa-san would fumble with the operations at the same point each time. I was watching, thinking, "It would be better to do it this way." Since it kept happening every

time, I sent Nakazawa-san an email saying, "If you do it like this, you'll be able to do it." That was the beginning of my connection with Nakazawa-san.

Around October 2018, Nakazawa-san had her own website at the time. She had built it using Yahoo's free website service. Then Yahoo announced that they would be ending that free website service at the end of December, so I said to Nakazawa-san, "I rent a server, so what do you think about moving your website over to mine?" For all of 2018, I was helping to build Nakazawa-san's website, called "Shirafuji's Website." I have since deleted it.

Some of you may have heard this several times. Around this time — from December 2018 to January 2019 — Nakazawa-san had a cough that did not stop for more than a month, and she was leading the IN gatherings in the morning and at night all by herself. By that point, we were communicating closely by phone, so I said to her on the phone, "Isn't there anyone among the research members who could let you take a break two or three times a week, someone who could substitute for you?"

She replied, "Let me ask around," and I was hoping someone would step forward. Then Nakazawa-san dutifully informed me, one by one, by email, "I was turned down," "I was turned down," "Turned down again," "Turned down again." While continuing to receive these emails, somewhere in my heart I was preparing myself, thinking, "The request may come to me next."

Then, I believe around the end of January 2019, during my daytime job's lunch break, when we spoke through Zoom as if on a video call, she said in a bright voice, "There's only you left now, Saito-san, so please." And I answered, "Yes, I understand." After that, my partner gave me quite an earful, but no matter what he said I didn't get emotional about it. Nakazawa-san looked so exhausted at the time that I thought, even if she could rest just once or twice a week, that would be a good thing.

From around February 2019, I began taking over for Nakazawa-san about twice a week as leader. Then in the summer of 2019, Nakazawa-san took about a week off, and during that time I came up with the program that became the prototype of the current Prayer for the Seven Countries. While Nakazawa-san was resting, I think I and ZUSHI-san handled it together — ZUSHI-san took the morning, and I took the evening.

When Nakazawa-san first took that break, I had an intuition that, "This won't be just one or two weeks. She may take a longer leave." So I contacted the early volunteer members, asking them to be ready to cooperate just in case.

Then, around the Obon season of 2019, Nakazawa-san contacted me to say, "I'm going in for tests." And I understood, "So this is what was happening." Because preparations had already been made in advance, there was no scrambling, and the current Prayer for the Seven Countries took its form. I believe Nakazawa-san returned about three weeks later, and after she came back, the ratio was reversed: she led twice a week. Things went on like that for several years, and Nakazawa-san returned to Heaven in 2023.

So we have come up to today. Going back to the very first story about Chiharu Matsuyama

— "effort, confidence, and a little courage." Without effort, nothing changes. If you lack confidence and are only anxious, that effort won't continue. And furthermore, without courage, when you bump into difficulties, you'll give up easily.

If you keep thinking, "I want to change, I want to change, I want to change, I want to change," will you change? As you all know, it's not so simple.

Many people have written books or gone around talking about what to do in order to change. However, the people who truly change are only those who put the action to change into practice. To become an admirable person is not as simple as winning the lottery and becoming wealthy passively.

It is built up in the truly ordinary, moment-to-moment accumulation of daily life. Since I began practicing relaxed breathing in 2010 I have come to feel deeply that changing any habit really requires working moment by moment. For example, if you want to maintain relaxed breathing, you have to keep paying attention to your breath, and the moment you notice you have unconsciously slipped, gently return to relaxed breathing again. You do this throughout daily life. If you let yourself drift and stay drifting, it will not be sustained.

At first, it's fine to have dreams or hopes — "I want to become like this," "I want to be like this." But in order to actually become that kind of person, the practice of becoming that person must actually be carried out.

If you want to live a life of relaxed breathing, then when your breath slips away unconsciously, the moment you notice, "Ah, I slipped. Let me return to relaxed breathing again," — that's the way of using consciousness to pull yourself back. For example, if you want to continue feeling gratitude to your Guardian Spirits, in the middle of it, completely unrelated things may come into your mind and your gratitude to the Guardian Spirits may fly away somewhere. When you notice this and think, "I drifted again. But the very fact that I drifted is the Guardian Spirits manifesting and erasing things for me, so — Guardian Spirits, thank you," and turn your mind back to gratitude to the Guardian Spirits — no matter how many times various thoughts arise and you cannot keep up the gratitude, if you redirect your mind to gratitude to the Guardian Spirits, you don't have to blame yourself. You don't need to blame yourself.

There is no need to think, "I want to do it, but I can't. I am hopeless." Everything that appears in you has been arranged and made manifest by your Guardian Spirits. Even being distracted by stray thoughts during Touitsu is itself the figure of your Guardian Spirits manifesting and erasing.

Even when you mean to act gently and lovingly toward others but get carried away by your emotions and feel, "That hit a nerve," if you redirect that thought to gratitude to the Guardian Spirits, you don't need to feel, "I messed up," or blame yourself.

Even if you intended to act kindly and then got angry, that too is something the Guardian Spirits manifested in order to erase it. So we offer our gratitude for that. But that gratitude is not, "Thank you because you did something for me." Even before anything has been done for you... ["Thank you" in the sense of being grateful whether anything happens or

not] — that is true gratitude.

Gratitude is not [a word directed toward another person, like the English "Thank you very much."]. [The words "arigatou gozaimasu" are words for becoming one with the object of gratitude.]

In order to become one, it is not a way of being grateful (a way of using consciousness) such as, "I thank because something has happened"; rather, regardless of whether anything happens or not, by continuing to say, "Thank you. Thank you. Thank you. Thank you," you enter into the true world (the source of life).

It is a strange way of putting it to say that "the words of gratitude are completed," but the world up to now has been a place where humans have misunderstood the true energy of words, and there are countless words that have been taken in a different way.

This is not only about gratitude. If we take even the single word "love" — when we break down and examine our self-perception of "the love we ourselves practice and express," we find cases that are actually "actions for self-satisfaction." Being kind to others for self-satisfaction. Acting while hiding the feeling of wanting something in return.

In such cases, on the surface it appears to be an act of love, but since it is not true love, the moment something inconvenient comes to the surface, the person can flip their attitude as if turning over the palm of their hand.

Since the word "love" is a bit hard to grasp, let's lower the level a bit and look at the word "like," as in "I really like you." When you say the word "like" out of your mouth, if there is "dislike" attached to the back side of that "like," then it isn't really "like."

"Divine like" means liking no matter what. In the human world, the moment things become inconvenient, you turn to dislike. In the divine world there is no such duality.

So there is the expression "infinite love." The quality of "infinite love" within us is not something so flimsy that it easily turns into liking or disliking people.

No matter what happens, you love. No matter what is done that goes against you, you do not stop the act of loving. So if you react to someone's words or behavior and think, "How unpleasant," that is human emotion. It is not the divine mind. In the divine mind, the very ideas "unpleasant" or "I dislike this" do not exist to begin with.

We who aspire to Divine Spark — how wonderful it would be if we could live by manifesting truly seamless divine love and divine gratitude. Since it is becoming 57 minutes past, let's offer the Divine Spark IN once and take a break.

< Divine Spark IN, once >

Then, let's take a break until 2:10. I think the screen will not show all of you, but if you're concerned, please turn off your video and take a break.

< 10-minute break >

Yes, I'm sorry. The time has passed. Now, let's enter the second half. In the opening text of tonight's program guidance email, I wrote about "polite movements." This is something

I have been thinking about and paying attention to for several weeks now.

For example, when you do Touitsu, some of you sit in seiza, others sit in a chair, and some may do Touitsu standing — but mostly, I think, people sit down.

In that case, for example when sitting in a chair, you connect with the earth at three points: your hips and your two feet. When standing, you connect through the soles of your two feet. And the crown of your head connects with the heavens.

Let me face sideways a moment. (Turning sideways, pointing to the back of the head.) Modern people, you see, here, you see — many of them are tilted forward. When relaxed, their heads droop down.

It's like a modern disease in the sense that it has been more than ten years since everyone started using smartphones. To look at a smartphone, in order to bring our eyes close, we lower our head like this. Then that becomes habitual, and the neck "shape-memorizes" that posture.

There's an expression called "tech-neck." When the head is lowered, it's harder for the crown to connect with the heavens. So when looking at a smartphone, bring the phone up close to your face. I believe it's good to look at it without lowering your neck.

Not only when looking at a smartphone, but in every moment of daily life, the neck should stand straight, and the crown should be in a state of connecting straight up. I have just been talking about from the neck up, but the same applies to the spine. The spine, too, is straightened.

And the soles of the feet. The floor where you are — some of you may be on tatami, others on carpet or flooring — if you are standing with the crown of your head connecting straight up, then with your soles and toes, grip the floor of your home.

Grip the ground or the floor with your toes. When sitting on a chair, your hips are added, and at the three points of both feet and your hips, you connect with the earth; you straighten your spine; you raise everything from the neck up neatly; the crown connects straight up, and from the crown through the spine down to the tailbone, you create a state in which everything is straight.

Then you take a posture in which you exchange energy with the energy of the earth as well as with the energy of the heavens. You can maintain a state of being connected to both heaven and earth.

This is about posture, but I think I wrote about it somewhere in the email text — when we were children, because our hands were small, when we tried to hold something we often held it with both hands.

But gradually, as we started imitating adults, we began holding things that we used to hold with both hands with one hand. At the same time, I think we have left behind something important.

To give an easy-to-understand example: in a situation where you serve tea to a guest, you can tell that offering it with both hands is more polite than just shoving it out with one

hand and saying "here." This is something that applies not only to serving tea, but to many different situations.

The hand is a place where, in the human body, the energy of life is emitted as abundantly as from the eyes. The eyes and the palms are places from which the energy of life is emitted in great abundance.

Eyes are lined up like this — for example, those who have hurt their right eye and use only their left eye — but by looking with both eyes, the energy of life is radiated in a balanced way.

In the same way, regarding the hands, doing something with both hands is better than doing it with one hand. Why is it better? Because the energy that comes out of the right hand and the energy that comes out of the left hand are yin and yang, plus and minus energies — through the action of yin and yang, they appear separately in the right hand and the left hand.

I personally think that the left hand carries yang energy and the right hand carries yin energy, but there are people who say different things. Either interpretation is fine. It's not a big issue. The point is that by performing an action with both hands, yin and yang energies enter into that action.

So, even for things you could do with one hand, deliberately using both hands — incorporating that kind of thing into daily life — changes, how shall I say, the way the heart is held; the heart changes.

I myself did that experiment using my own body, and the question came up, "Why does it change? Why does the heart change when I change my movements?" The answer I received was, "Because, by using both hands, the energies of yin and yang come out in a balanced way."

So when using your hands to do something — well, doing writing with both hands is an extreme case and not what I mean — but for things that you could do with one hand, when you intentionally try doing it with both hands, a way of seeing, perceiving, and thinking that you have never had before will arise in your consciousness, so please give it a try.

Even when walking — although we walk with these two legs, some people walk with a cane because their legs are injured, others walk with crutches — I'll speak on the assumption of being able to walk normally on two feet.

When we walk, we usually don't think about how we are using the soles of our feet. (Turning the palm sideways.) Let's say this is the sole of the foot, the part here (the raised part near the wrist) is the heel, and the part here (the tips from the index finger to the little finger) is the toes.

Then first the heel touches the ground, next the toes touch, and you push off as if kicking off the ground to move on to the next step. At this time, when your toes are on the ground, consciously grip the ground with the five toes — whether wearing shoes or in the house — grip and release the floor as you walk, and you can have communication with the earth

while walking.

When you are standing still rather than walking, it's even easier to become aware of communication with the earth. While standing, grip the ground with your toes.

For example, let me return to the topic of Touitsu. When you say, "Right, let's do Touitsu," you form the Nyorai-IN in front of your stomach, straighten your spine, and begin "May Peace Prevail on Earth..." — but before you start, sway just a little forward and back. You will find the most stable point. When you find the spot of "here," you stop.

Next, sway a little left and right. There's no need to sway dramatically. Then again you will find a point that feels just right, so stop there.

That state is the center point of forward, back, left, and right. It's the point most conducive to exchange with heaven and earth. When the balance between mind and body is off, humans often are not standing straight — they are tilted forward, backward, to the right, or to the left, slightly off.

So in order to become aware of this and correct it, gently sway forward-back and left-right, and apply correction. Then you can use the physical body correctly, as a body connected to heaven and earth, so please try it.

This topic is also written about in tonight's program, so the moderator will probably also speak about something similar. It's not that only the mind divinely reawakens, or only the body divinely reawakens — when we say Divine Spark, in truth both the mind and the body reawaken.

They do, but what leads it is consciousness — the mind. However, when you can't easily guide your mind in that direction, you can correct your consciousness by first correcting the movements of the body.

Those who can control everything with consciousness can naturally use the body correctly without that kind of physical control, but such people are extremely rare.

So we ordinary people — by adjusting the body from the side of the mind, and adjusting the mind from the side of the body, working from both sides to tune to the divine vibration, all through daily life from waking in the morning to going to bed at night — that is a good way to keep tuning to the divine vibration. That covers the talk related to the evening program.

Now, if we could live alone all our lives without associating with others, our hearts wouldn't be so easily disturbed. When we live involved with all sorts of people, many things don't go the way we want, and we often become troubled in spirit.

On the other hand, many people are now beginning to experience this: in truth, no matter what others do or say to us, it is neither good nor bad. We want to think, "It's their fault." But there really is no such thing as someone else's fault.

This is a very strict truth, and there are not many who can tame their ego. In relationships with people, we often end up thinking, "Why does this person do such mean things?" or "Why does this person say such sarcastic things?"

But if we redirect that very thought inward and savor it quietly, we begin to see that the cause is not in the other person, but in the very self that thought so.

In this study session, I think I have talked a great deal about this kind of thing. There are people who, while working with extremely difficult people, were at first thrown around by them, but eventually came to be untroubled by the words and actions of those around them.

I myself have experienced this. There are also others who, right now, in real time, are going through this kind of experience. I believe we are now entering a stage where many people are beginning to realize, "It wasn't someone else's fault. All the causes were in the imbalances within myself."

Blaming others is really easy. But it is also a fact that many people, even when told, "If it isn't someone else's fault, then what is it?" cannot quite reach the point of looking honestly at themselves.

I also hear from those who, because they cannot redirect their thoughts inward, blame themselves, become disappointed in themselves for judging themselves, or think, "I am hopeless."

All of that, including such reactions, is everyone going through experiences they need. Some people hear, "There is no such thing as someone else's fault. Everything is your own responsibility," and the words simply don't enter their hearts at all. But that too is the state of living through a stage that is necessary.

Eventually, the time will come for everyone to grasp the real truth. But that is something that comes after exhausting many experiences. Those who do not yet have a sufficient volume of necessary experiences still need to keep suffering and struggling.

But for those who have reached the stage where they think, "I don't need to suffer anymore," they enter into the process of looking honestly at their own hearts, and through self-cultivation, they come to learn a way of life that does not blame others. In the end, all you can do is laugh. Because everything was your own one-person play...

You arrive at the realization that the causes you used to think were "That person is good," "That person is bad," "I like this," "I dislike that," "They're bad because of how they are" — that everything was, in fact, not the other person's fault at all, but the projection of something inside yourself onto the other person. The realization that, "What I had thought was caused by this or that person being like this — that was, in fact, what I was doing to myself."

Deep in the heart, there are many "self-humanities." There is a victim-self and a perpetrator-self. There is a self that shines brightly and a self that is darkly stained. But to think, "This side is good, but this side is unpleasant," is not the divine consciousness. Divine consciousness recognizes both as self. And it does not concentrate its energy on only one side. It looks at both equally.

Once you can look at both equally, you stop being troubled by events of dualistic conflict. All of it is a story inside the heart. The events sensed by the five senses in this world —

being told something unpleasant by that person, seeing an unpleasant news story on TV — anything that causes your emotions and thoughts to go up and down based on what your five senses perceive, all of that is the reflection of what is inside you.

Even seeing the same news, some people don't have their hearts disturbed. Even being told the same thing, some people don't get irritated in their hearts. And some do get irritated. Why does such a difference occur?

It's "because, through events happening on the outside — in the world the five senses perceive — you are looking at what's inside yourself." Once you understand this, it becomes clearly evident that "I am the creator of my own destiny."

The destiny of the world as a whole is built up by the aggregate of each individual's level of consciousness. So if you want the world to truly be at peace, the person who wishes for peace must themselves become a peaceful person.

To leave the inside of your own heart in a state of disharmony and at the same time say, "It would be nice if the world became peaceful," is not possible. If you want to bring peace to the world, then bring peace to your own heart. As more such people increase, a truly peaceful world will appear in this world that the five senses perceive.

This world is built from the aggregate of the consciousness of the people living on the heavens and earth of that planet. So when each person changes, the earth becomes better. Right now, our Guardian Spirits and Guardian Deities are working with all their might so that this will happen.

In the midst of this, some people experience things like breaking a bone, or having to be hospitalized due to illness. All of that is something Guardian Spirits and Guardian Deities have prepared as necessary vibration adjustment.

I often hear that kind of story, and sometimes I encounter people of whom I think, "This person doesn't seem to have any large fading away of their own — why do they need to be hospitalized?" When I look deeper, there are some who are hospitalized for Bodhisattva practice.

They have been called by the Guardian Spirits and Guardian Deities of the hospital's staff and are hospitalized for the salvation of the souls connected with that hospital. So if you become ill or get injured, do not be disheartened. Some people enter such situations for the sake of Bodhisattva practice, so please do not judge such events as good or bad.

I think those who do such things are truly amazing. Once the true world, the divine world, appears, there will be no more of the unhappiness, suffering, pain, or sorrow we have felt — but before entering that world, there are moments when we have to feel the pain of having a dislocated bone put back into place.

That will probably last for several weeks, or at most several months, but that is the most difficult time for the people of the earth. That is precisely when our work matters most. At such times, I hope to be the kind of presence that walks around scattering light, saying, "It's all right, it's all right."

Maybe, among our fellow members, people will come forward who, like Jesus Christ did, can take food out of the air and distribute it. The Deities and Cosmic Angels — the Deities centered around the great Deity Goi — have the will: "By any means, we will save all of humanity on earth."

But whether or not that will unfolds in this world depends on "the awakening of consciousness in us, who work together with the Great Light of Salvation and the Cosmic Angels."

As I always say, you don't need to become a special person. You can stay an ordinary person as you have been. Because we, while living ordinary lives, are doing great work in places that are not visible. The Great Light of Salvation and the Cosmic Angels are using our physical bodies to do their work.

We just need to be "vessels that such Deities and Cosmic Angels can easily use." "Returning every kind of ego to the Guardian Spirits and Guardian Deities, and simply living as vessels of the Deities" — by that alone, we are doing great, great work. That's why it can be said, "Even someone bedridden is doing tremendous work."

In order for the earth to truly exchange with the stars of the universe, learning from the civilizations, cultures, sciences, and arts of various more advanced stars, bringing them into this planet, and carrying the earthly realm to a more evolved higher-dimensional world — we have chosen to be born for this final lifetime on this earth, so even if there are those who still feel, "I can't quite believe that yet," those on the other side of the veil are saying, "Don't worry."

Please do not worry. You are fine. You will surely become able to move as "vessels of the Deities." But in order to become able to move properly, it is about how you use each second, each moment, from waking up in the morning to going to bed at night.

That becomes the responsibility of this side — the side of our physical bodies. Through the accumulation of those moments, we have, even now, transformed greatly compared to how we used to be — but we will transform further. We will become more admirable.

Because the great Deity Goi is trying to raise each one of us into a saint. Not one or two saints saving the earth, but thousands and tens of thousands of saints appearing and pulling the earth upward. We are the souls doing this most advanced work.

In the midst of that, there will be times of feeling stuck, times of thinking, "It's not going well," and various other thoughts. It's fine for such thoughts to arise, but hand all the negative thoughts that arise over to the Guardian Spirits, and make the resonance, "All is perfect and complete. Nothing is lacking. Perfectly accomplished. Dai-Jouju," — it doesn't have to be those exact words. I mean the Koto-dama that those words signify — make that Koto-dama your ordinary, everyday consciousness, and then I think astonishing things will start to happen in your own life.

Some will have dramatic experiences, and some will look up one day and realize they have changed. Some may think, "I really wanted a dramatic experience," but for that, just leave it up to the Guardian Spirits and Guardian Deities.

It is already settled that everyone, every single person, will become admirable, so please believe in that 100%, and let us continue forward together, manifesting our own divinity in both the body and the mind. I look forward to walking with you. Lastly, let's offer the Divine Spark IN once and bring this to a close.

< Divine Spark IN, once >

Thank you very much. I would like to end here, but since some people have asked for the SOPP talk, let me speak briefly about SOPP.

Some have said, "The Cosmic Beings didn't appear, did they?" Those who attended on the day know — for May, the Fuji Sanctuary was very hot. Even I, during the event, was thinking, "If I feel unwell, I'll move to the shade." That's how the conditions were.

The talk about Cosmic Beings was not something officially announced, and as I have said before, I have always considered it an experimental effort. So, considering the overall conditions at the venue, I think it was decided, "Let's hold off this time." In our unseen work, we were probably only experimenting in the background, testing how far they could descend into the visible realm of physical humans.

If they were to appear openly, Yuka-sensei or Masami-sensei would introduce it. I'd like to hope for next year's SOPP. But in order to make that an actual reality, the consciousness of each one of us truly matters.

Having members of the prayer gatherings in a state of mere curiosity is out of the question. So I think it's important to consistently hold the natural feeling, "It's obvious that the Cosmic Beings will appear. After all, we are praying and communicating with them every single day."

This is on a slightly different level, but the U.S. government released information held by the U.S. government (the Department of Defense) regarding unidentified flying objects, UFOs. It was about 170 items in PDF and video format, if I recall. I opened the Department of Defense website and looked at them, but no significant information was disclosed.

I have little interest in what people of this world call "Cosmic Beings." There are people who classify them as Reptilians, Greys, and so on — insect-like beings, small ones with big bulging eyes, beings shaped exactly like humans — they categorize them into three or four types and explain them. But I have no interest in such things at all.

Even if such beings exist, it wouldn't be strange, but those are not the Cosmic Beings we communicate with. The Cosmic Beings we communicate with are even more admirable than the Deities of the earth. They are super-high-level Deities among Deities. Super-high-level Deities belonging to other stars — we call them Cosmic Beings. We refer to them as Cosmic Angels.

So if there were Cosmic Beings coming from outside that wave realm, we wouldn't perceive them at all, so please be aware of that.

People are drawn to a level according to their own level of consciousness, so if some people enjoy that kind of talk, it's fine to be interested in it. But I hope that, as the people

of the earth go through various stages of consciousness, we may all be guided to a stage of communicating with the kind of "super-high-level Deities of the very source of life" with which we communicate.

Now, let me turn on everyone's microphones. The next study session — this is a bit rushed — will be next Saturday. The week after that is again at the Fuji Sanctuary, so we'll move it up by one week and hold it on the 30th, the end of May. Thank you in advance.

< Bye-Bye Time >

With this, today's study session comes to an end. Thank you very much.

That's all.