

Hello everyone. Let's begin the study session for Saturday, July 4th. First, we will offer the Prayer for World Peace using the unified CD. Yes, then, let's begin.

< Prayer for World Peace >

Thank you very much. The previous study session was on Saturday, June 20th, and before it began, I was, as usual, carefree, thinking, 'I wonder what kind of talk will come out today.' As usual, I was thinking, 'I suppose talks of the Guardian Spirit class will come out,' but once it actually began, quite a lot of the content was rather severe. It was, in fact, talks from those of the Guardian Deity class.

While this person's body was giving such talks, the consciousness of my physical self was positioned diagonally behind, and I was listening while thinking, 'What a severe talk this is. Is it all right to give such a severe talk?'

Then, during the break in the middle, I spoke to my wife: 'The Guardian Deities have come forth today, haven't they.' Thereupon, the ones who speak to us at the study session entered my wife's body and, using her body, taught me. But the tone of voice was her usual tone.

What was said — it may not be word for word — was this: 'Maa-chan' — that's what I'm called — 'Maa-chan, the people attending the study session have, over these past several years, striven earnestly to become one with their Guardian Spirits, haven't they. Now that has borne fruit, and we who have become one with our Guardian Spirits have entered the stage of, this time, becoming one with our Guardian Deities while in the state of being one with our Guardian Spirits.'

I had not seen that far ahead, so I said, 'Is that so,' and, feeling convinced, that conversation ended. But since that is how things are, in the talks from now on, the talks needed for becoming one with the Guardian Deity will come up from time to time. Among us, there are still some who cannot yet feel confident about being one with their Guardian Spirit, so the basic talks addressed to such people — on becoming one with the Guardian Spirit — will also, I believe, never cease.

When the content becomes a little severe, those who cannot let go of emotional thoughts, those who cannot fully entrust things to their Guardian Spirit, may at times find the talks hard to sit through. There may also be times when you feel you have no place to put yourself.

But please take the very fact that such things arise as a sign that there is something within you, on your inner side, that should be looked at; receive it anew in that way, and listen to it in the spirit of swallowing a bitter medicine — that is my hope.

Let me share my screen. This is the 'Seven Kotodama Declarations,' which you all know. Among those gathered here, there may be some who, at gatherings of people, recite these kotodama declarations all together.

< The Seven Kotodama Declarations >

1. However vast the world may be, no other human being exists who is the same as you.

2. Therefore, ○○○○ lives the present in earnest.

3. For that, cast away your own fixed assumptions of the past. And live the present in earnest. This very moment is precious.

4. Do not be swayed by others. The divine self cannot possibly be swayed.

5. Live each day of your life in earnest as if it were your last.

6. And simply advance straight along your own sacred path, for the peace and happiness of all humanity.

7. In time, having completed your divine mission, Goi-sensei will come to the earth to welcome you, and you will simply be guided to the shining divine world and soar upward.

This is a talk related to that: no matter how many times you read this, no matter how many times you recite it, you cannot change yourself.

What matters is this: in the time when you are not reading what is written here, the time when you are not declaring it — from morning till night, if you sleep eight hours a day, then in the sixteen waking hours — to make the effort to live expressing the content written here in our words, thoughts, and deeds. That is what matters; it is not that declaring this is what's important.

Let's look from number 1. Number 1 is a matter of course, so I'll skip it. 'Therefore, ○○ lives the present in earnest.' What comes after this is important, so let me jump ahead a little. 'For that, cast away your own fixed assumptions of the past. And live the present in earnest. Now, this very moment, is precious.' Continuing to number 4: 'Do not be swayed by others. The divine self cannot possibly be swayed.'

The words of number 1 are addressed to all generations. Numbers 2, 3, and 4 are also addressed to all generations. Numbers 5, 6, and 7 are, I think, probably addressed to people in their seventies and above.

Of course, for those who say 'I'm forty-something' or 'I'm fifty-something,' living with the awareness written in number 5, for example — 'Live each day of your life in earnest as if it were your last' — is a precious thing, I believe. But up through one's fifties and sixties, there is simply no real sense yet of 'the last day.'

However, once you pass seventy and become what is called a latter-stage elder, it comes to feel like, 'Truly, I never know when I will be called up to heaven.' So they are the ones for whom it is easier to live, with a real sense of it, 'each day of life in earnest as the last day.'

Today, I would like to dig into numbers 2, 3, and 4, the ones for all generations, and look at them. 'Cast away your own fixed assumptions of the past. And live the present in earnest.' I think this is the part that many people feel they somehow cannot carry out in their own lives. And those who have long attended the study session will recognize, 'That's the talk we always hear at the study session.'

Your own fixed assumptions of the past — Goi-sensei expressed this and spoke of it with the four-character word 'torawale' — 'the thoughts that grip you (torawale no omoi).' At this study

session we express it in finer divisions — fixed assumptions, fixations, snap judgments, obsession — but they are all the same thing. They are habits of thought that have strayed from divinity. They are thought-habits.

If we could let go of these, everyone could enter the world of enlightenment now, this very instant. But because they are thought-habits, they cling to the folds of the heart and do not easily leave. You think you've thrown them away, and still they remain in your heart. You think you've handed them to your Guardian Spirit, and still they remain in your heart.

Earlier I said that no matter how earnestly you recite these 'Seven Kotodama Declarations,' you will not change; likewise, it is not a matter of 'if I form the Divine Spark IN, this will be fulfilled,' or 'if I pray the Prayer for World Peace, this will be fulfilled.' Then what is it? From the time you wake in the morning until you sleep at night, you earnestly do the fading-away practice with the Prayer for World Peace.

Just recently, AI posed an interesting question to me, and I displayed it on the screen. What it asked was this: 'Is letting go the same as having attained enlightenment, or not?' I'm sure the answer came to all of you at once, in a flash, in your hearts. Letting go alone is not enough.

To enter the world of enlightenment means that, in place of what you let go, you download and install divinity into your own words, thoughts, and deeds and express it in yourself — only then are you a person who has attained enlightenment.

Letting go is still the stage of playing games with thoughts. Expressing divinity is where the meaning lies. And expressing it all day long is where the meaning lies. 'I express divinity three minutes a day.' At the first stage, that cannot be helped. At first, everyone is like that.

Far from three minutes — we live unable to express divinity for even thirty seconds. Then it gradually lengthens: three minutes, ten minutes, twenty minutes, thirty minutes, one hour, three hours, six hours. The time spent living while expressing the words, thoughts, and deeds of divinity becomes three hours, six hours, twelve hours, and then the whole time you are awake — step by step, we are now drawing closer to living with divinity expressed one hundred percent.

Talking about this in words like this is easy, but there may also be those who simply cannot imagine actually living for hours each day expressing the words, thoughts, and deeds of God itself.

For that purpose there is the 'Thoroughgoing Practice of Light-Filled Thinking,' there is the 'Practice of Gratitude to the Earth and the World,' there is the 'fading-away practice with the Prayer for World Peace' — there are various tools for expressing divinity. The 'declaration and IN of Ware Soku Kami Nari (I Am God)' and the 'declaration and IN of Jinrui Soku Kami Nari (Humanity Is God)' are among them too.

'The words I speak are the words of God itself; the thoughts I send forth are the thoughts of God itself; the deeds I express are the deeds of God itself.' This is Ware Soku Kami Nari — I Am God.

'All that I speak, think, and express is solely about humanity. Solely the happiness of humanity. Solely the peace of humanity. Solely the awakening of humanity to truth. Therefore, in all words,

thoughts, and deeds concerning my individual self, there is no self-interest, no ego, no opposition. All is the universe itself, light itself, truth itself, the existence of God itself.' This is Jinrui Soku Kami Nari — Humanity Is God.

These are the declarations that came out in 1994 and 1996 respectively, and at the very first, I think there was a sense of dissonance. I too thought, 'It would be nice if I became like that, but that's an ideal, isn't it — for the me of now,' and I felt a tremendous dissonance. Now, declaring them, I can truly feel that I am living as one with these declarations. Of my sixteen waking hours, almost all of them, you could say, are spent in the consciousness of this declaration of Jinrui Soku Kami Nari.

The person who once lived thinking only ill of others, only complaints and discontent about others — how did he ever undergo a transformation so complete, like a different person altogether? This is about myself, but looking at it calmly, the cause was not in this present life alone. Reincarnation — being born and dying, over and over, again and again — within that was the answer.

'No matter what, in this final life on earth, I will attain enlightenment. I will become one with the Divine Self. And I will live as a helper in the evolution of the earth' — before being born into this life, I had vowed this strongly and then was born. So, while I can't help feeling that the time I spent drifting aimlessly until my mid-forties was 'a bit of a detour,' when I think of it, I am told, 'It was no detour at all. It was an experience necessary for you. It is precisely because of those seemingly wasted experiences that the you of now exists' — this is what the people of my inner depths have taught me.

Returning to the 'Seven Kotodama Declarations': number 4, 'Do not be swayed by others. The divine self cannot possibly be swayed.' This, you know, is a tremendously unkind statement. Telling someone 'don't be swayed' — they're being swayed, so what are they to do? Told 'don't be swayed,' how many people can stop being swayed? Let me tell you the answer to that.

This is from the 'Kotodama of Prayer.' This screen shows the one from when it first came out — the version with the severe ring to it. 'In the face of the great transformation on a planetary scale that presses near, as leaders who awaken the consciousness of humanity, we continue to offer the prayer of truth and the true kotodama.'

The next one came out in June 2012, the version in which the third line from the bottom became gentler: 'In the face of the shining great transformation of earthly peace that will before long descend upon the earth....'

I have touched on this briefly before: among the members, there was apparently someone who lodged a complaint with the Byakko headquarters, saying that 'in the face of the great transformation on a planetary scale that presses near' runs counter to light-filled thinking.

It was a truly trifling complaint, but Goi-sensei is gentle, so he yielded, and it was changed to these words. 'Are you satisfied with this?' — that's what it comes to. 'Are you satisfied with this expression?'

But in fact, 'the great transformation on a planetary scale that presses near' is simply a fact. The next few years are the real crunch. By then, we become one with the Divine Self and have the

preparations of the inner world already in order.

'Whatever happens, all is well' — live holding that consciousness. If even the few dozen people here now can hold that feeling, it becomes a great power to protect the earth.

Kotodama of Prayer 2012.1 – 2012.6.2

'I, who pray for the tranquility of the earth and the peace of world humanity, am light itself, truth itself, the very vessel of God.'

Therefore, at every moment, there is nothing whatsoever that can violate me, ○○ (your name), who am enveloped in the light of the Universal God.

In the face of the great transformation on a planetary scale that presses near, as a leader who awakens the consciousness of humanity, I continue to offer the prayer of truth and the true kotodama.

All will surely become well. Absolutely all is well. Great accomplishment.'

Kotodama of Prayer 2012.6.3 –

'I, who pray for the tranquility of the earth and the peace of world humanity, am light itself, truth itself, the very vessel of God.'

Therefore, at every moment, there is nothing whatsoever that can violate me, ○○ (your name), who am enveloped in the light of the Universal God.

In the face of the shining great transformation of earthly peace that will before long descend upon the earth, as a leader who awakens the consciousness of humanity, I continue to offer the prayer of truth and the true kotodama.

All is perfect. Nothing is lacking. Great accomplishment.'

Let me read it. 'I, who pray for the tranquility of the earth and the peace of world humanity, am light itself, truth itself, the very vessel of God. Therefore, at every moment I am enveloped in the light of the Universal God. There is nothing whatsoever that can violate me, ○○.'

Please recall the opening of 'Ningen to Shinjitsu no Ikikata (How to Live as a True Human Being),' or the openings of the declarations of Ware Soku Kami Nari and Jinrui Soku Kami Nari. At the head of every declaration, it is shown: 'This is what we originally, essentially are.' In this Kotodama of Prayer, it is written that there is nothing whatsoever that can violate me, who am enveloped in the light of the Universal God.

If you can be aware that you are one with the Universal God, it means there is nothing outside that can violate you. If there were anything that violates you, it is only your own thought-habits that had forgotten divinity.

Precisely because it concerns such an important undertaking, this 'not being swayed by others' and 'casting away fixed assumptions' is the talk we have dealt with at this study session all along.

For example, within the organization called Byakko, there are cases where someone does something with good intentions, and you end up viewing it critically: 'Why is that person doing such a thing? Is that something one should be doing?' Seen from the standpoint of truth, it doesn't matter what anyone else is doing.

What matters is what you thought upon seeing the other person's words and deeds. One person's heart simply doesn't stir. Another thinks, 'Ah, that person is doing something good. I approve.' Another watches that person's conduct with bitter feelings. Broadly divided, there are three kinds of reactions.

At such a time, what you should look at — those who have long attended the study session will already have the answer to what I am about to say — is this: 'Turn the thought you felt toward the other person back toward yourself.'

The cause of that disharmony is not in the other person. It is because there are seeds of disharmony within us that we have harbored displeased feelings toward others.

Then, 'harmonize the disharmony within yourself.' 'Look at both the victim-self and the offender-self at the same time, and let them rest in peace.'

This is a way of approaching the fading-away practice with the Prayer for World Peace from a somewhat different angle — what is being done is the same.

'The cause of the thoughts you feel toward people lies entirely within yourself.' The cause is not in outer phenomena. Nor is the cause in other people's words and deeds.

So this declaration's 'Do not be swayed by others' means, if we speak the real truth, 'Do not be swayed by yourself.' On the surface, it merely looks as though you are being swayed by others.

Seen from the world of truth, there is no one who sways others, and no one who is swayed by others. All of earth's humanity is wrestling alone with itself.

This connects to the proposition common to all humankind: 'What should be done to make the world peaceful?' To make the world peaceful, what on earth should we do?

'If Mr. Trump and Mr. Putin would just restrain themselves a bit more, wouldn't that do it?' 'Something like nuclear power, whose aftermath can't even be cleaned up — just don't use it.' 'Just quit the human-centered way of thinking.' 'Fouling the air, fouling the water, fouling the land — just reform, from the root, the civilization that has been this way.' So we might think.

But that is all 'somebody will do it for us.' If the people of earth, every single one, are all 'somebody will do it for us' people, the world will not become peaceful.

'What is needed is people who have attained the peace within their own hearts.' 'The peace of the heart.' Realizing that this is what matters most, if you live in a way that guides and nurtures your own heart in the direction of perfect harmony, then — some sooner, some later, perhaps — you will without fail enter the world of enlightenment, the world of Oneness with the Divine Self.

For those of you here, it is a matter of time. Oneness with the Divine Self has come right before your eyes. What remains is the stage of 'whether or not you can resolve yourself to graduate from being human, and carry out the words, thoughts, and deeds of God the whole time you are

awake.'

Among those taking part here now, there are already some who have resolved themselves and graduated from being human. I hope that everyone becomes a person who has graduated from being human.

'We're only human, it can't be helped' — it is not that stage at all. Because we are human, love overflows and cannot be stopped. Because we are human, we cannot help feeling grateful toward everything. Precisely because we are human, we can feel the joy of living, the joy of being kept alive.

We also carry the hidden mission of changing the common sense of this human world. We create the common sense that 'the words, thoughts, and deeds of God are a matter of course.' For that, it becomes important that we go on living as God itself from the time we wake in the morning until we sleep at night.

When we go on living that way, expressing the words, thoughts, and deeds of divinity, it shakes the common sense of this world from its foundations. It truly changes the world. The driving force that changes the world lies in the world of the heart.

Holding people down by physical force will not stop human desires. It's like the story of 'The North Wind and the Sun': when the cold wind tried to strip off the traveler's coat, the traveler only clutched it tighter and would not take it off. But when the Sun said, 'Well then, I'll take my turn,' and poured brilliant light upon the traveler, the traveler went, 'I can't bear it any longer,' and took off the coat. That sun-like working is what each one of us does.

It's not that you must stand on a street corner with a microphone and make speeches. Nor that you must write a book and raise questions before the world. In ordinary daily life, simply living while expressing the words, thoughts, and deeds of God in yourself is enough. By that alone, we rescue this earth from the brink of ruin, plant the seeds of divinity in people's hearts, nurture those seeds, and help until the buds come forth. Once the buds are out, the rest is each person's own effort.

A human being does not change unless they themselves think, 'I will change.' No matter how much the people around them say, 'Change, change,' unless they themselves think, 'Right — I'll change,' they cannot change. But that, conversely, means that a person who wants to change can without fail change. The 'changing' spoken of here means becoming better, becoming a more wonderful human being, becoming a more admirable human being — becoming a human being who manifests the figure of God.

It is time to resolve ourselves. This world is like a lukewarm bath — you can stay in it, snug and comfortable. So there are times you catch yourself feeling, 'Rather than doing something so bothersome as graduating from humanity, it's easier to just stay here forever.'

But the Guardian Spirits, the Guardian Deities, the gods of the divine world, and the cosmic beings are all watching our Divine Spark with close attention. Each one of us is being watched from the heaven deep in the heart. We are the focus of attention. We really do change.

Hundreds of millions of years — perhaps more... within a span of time so long it makes you dizzy, this is a rare scene of great evolution, an extraordinarily precious opportunity that we are

living now. We are now in a time of dramatic transformation, like a chrysalis becoming a butterfly.

But the eight-billion-plus people living on earth do not know how to change. Precisely because there are so many who do not know, people who serve as living examples are needed.

The gods and the cosmic beings, too, are seeking people who will serve as examples. And not just one, two, or three. A hundred is not enough. Five hundred is not enough. At the very least a thousand and more — if possible, ten thousand, a hundred thousand are wanted. That is because there are that many earthly humans with all their different personalities and characters.

So we change first, become examples, and show a way of living — show by our backs — 'so this is how one lives as God.' When asked, we share it. If you become one of those many examples, I think it would be a wonderful thing.

Well, it's 1:59, so let's form the Divine Spark IN and take a break.

< Divine Spark IN, once >

Yes, thank you very much. Well then, please turn off your own video and take your break.

< Break >

Well then, it's past 12 minutes, so let's enter the second half. Let me bring back the earlier screen. First, this number 4: 'Do not be swayed by others. The divine self cannot possibly be swayed.' I would like to introduce the story of someone who is actually putting this into practice. I will not say their name. I will only tell you that they are a person over eighty years old. I will not say whether they are a man or a woman.

That person — those close to them will know whose story this is, I think — was riding a motorcycle and had an accident. They broke a bone somewhere in their body. They were hospitalized for a while, and then discharged.

From the people around them came remarks like, 'You won't be riding anything as dangerous as a motorcycle anymore, will you' — they apparently heard this from several people close to them. But that person, right after leaving the hospital, bought a new motorcycle.

The people around thought in commonsense terms: 'Riding a motorcycle past eighty is dangerous.' But that person does not think that way.

'I can ride because I believe I can ride. I am divine, so there is nothing I cannot do. Nothing is impossible' — this has already become flesh and blood in them. So once the fracture heals, I expect they will ride the motorcycle again.

The people around brandish common sense. And the common sense that those around brandish is, seen a certain way, a deadly weapon.

Number 4 of this declaration: 'Do not be swayed by others. The divine self cannot possibly be swayed.' The state of being swayed by others is like dodging the blades that others brandish at you — at such times, some people's hearts are disturbed.

But once you enter the world of divinity, the common sense of this world becomes nothing whatsoever that can violate you. So even if the people around you say, 'That's impossible,' you believe you can — and so you can.

For example, 'I'd like to learn English past sixty, but maybe it's hopeless' — all sorts of thoughts cross the mind. But even if you can't speak English fluently, you can often make yourself understood with strings of single words. If you start from there, communication using English is something you can also achieve, I think.

Or, for example, in business — when you are about to start a line of business you have never tried, never challenged before, there may be people around you who say things that put on the brakes. But if, within yourself, you can vividly picture the image of success in accord with the principle of effect-before-cause (ka-in setsu), then it is worth taking on the challenge, I think. God — the Guardian Spirits and Guardian Deities — do not make worldly success or failure the issue. They watch only the movements of the heart, moment to moment.

Human beings treat the world touched by the five senses as what matters, and in the world touched by the five senses they make all kinds of judgments — 'I was recognized,' 'I succeeded,' 'I failed.' They judge.

But the judging that humans do in the human world is, seen from the world of the gods, utterly nonsensical. Therefore, in order not to be swayed, there is nothing for it but to nurture the divine self within your own heart as something ever more certain.

To nurture it, some may say, 'Pray the Prayer for World Peace a great deal,' or 'Form the Divine Spark IN a great deal.' But in my experience, what matters far more is what you think, what you speak, and how you act in the hours when you are not forming the IN, not praying. That means doing the fading-away practice with the Prayer for World Peace around the clock.

If you do not look into yourself, you cannot do the fading-away practice. In the true fading-away form, what is to be faded away is neither other people's words and deeds nor the state of the world. It is simply, purely, your own thoughts.

Living in this world, the heart stirs in all sorts of ways. Imagine, for example, secluding yourself in the mountains — living alone, secluded in the mountains. Then about the only thing to trouble your heart is the weather. Your heart is never troubled by human relationships. So if you lived alone in the mountains, we could all live with tranquil hearts forever.

But living like this in the town, involved with all kinds of people, the heart is disturbed in no time — feeling displeased, tormented by sad thoughts, tasting every kind of emotion.

But that is precisely the material that makes a human being admirable. It is because the people around us exist that we can become admirable.

Between a person who lives in a world with no involvement with anyone and a person who lives involved with many people, the expanse of consciousness differs completely.

Other people — as you all know only too well — do not move as we wish. A self-centered, old-fashioned stubborn father might go, 'Just do as I say!' But even if he does that and the people around him show signs of obeying, the hearts are not connected. The hearts have drifted apart.

That's why a phrase like 'the best husband is healthy and out of the house' comes about. 'Just bring home the money, dear.'

In the world to come, a character that is divinity itself will come to be furnished in every human being. But 'come to be furnished' does not mean it happens naturally. It comes about through each person's own effort and devotion.

Therefore, a person who lives polishing and elevating the self every moment, every second, evolves in consciousness more and more. A person who goes, 'Surely it's fine to slack off a little,' finds the world harder and harder to live in. Consciousness is, in truth, the all of all. So even the condition of the body, illness, and injury are nothing more than what is happening in the world of consciousness appearing in the world of the physical body.

I spoke before the break about the harmony of the heart. To harmonize the heart, you must look into the heart. But the world of the heart cannot be seen with the physical eye. Then how do you know what is inside the heart?

The simplest way is to turn the thoughts you felt toward the people around you back toward yourself. For those are not thoughts that arose from thinking this or that about the other person; what has its seed within you is coming back to you through the medium, the filter, called the other person.

People often say things like, 'Others are a mirror.' But the phrase 'others are a mirror' is, strictly speaking, mistaken. It is not that the other person is a mirror; it is that your own thought — what you felt toward that other person — is reflecting the inside of your own heart. Between living knowing this and living without knowing it, the progress of the evolution of consciousness differs completely.

From time to time I hear from people troubled over human relationships. 'I'm being treated meanly,' 'I'm ignored,' 'I'm given the cold shoulder' — because there are all these workings of other people, we tend, despite ourselves, to think 'the people around me are to blame.'

But to tell the real truth, what matters is not what others are doing. Other people's words and deeds are, in essence, nothing whatsoever that troubles us. If our heart is ever troubled, it is troubled by the disharmony within ourselves.

When someone becomes a master at this, even if a mean person directs mean words and deeds at them, they simply do not react. They think nothing of it. They think it neither good nor bad. The wavelengths simply no longer match. So if you are treated meanly by someone and feel displeased, it means you are badgers from the same den.

From that recognition — 'badgers from the same den' — close your eyes, turn that thought back into your heart, and look at the victim-self and the offender-self that existed within you, both at the same time, as if gazing down from high in the sky. Then, in an instant, that victim and that offender become friends. They harmonize. They rest in peace.

Among spiritually minded people, there are apparently those who think they must bring peace to unrested spirits in the outer world. But what truly must be brought to rest is our own thoughts. It is because one's own thoughts have not been laid to rest that one is swayed. A person whose thoughts have been laid to rest is not swayed by others.

To speak of myself: until 2020 I was at the stage of being swayed by others. In September 2018, Nakazawa-san launched the 'Zoom Prayer Gathering,' and from October, the following month, I began helping behind the scenes; it was the year after that I became a prayer leader out front. Many people conveyed many opinions.

There were those who conveyed agreement; there were those who conveyed directive opinions about how things were done; there were those who nitpicked the pronunciation of the IN leader; there were those who said the hand movements were wrong and demanded, one by one, that they be corrected — well, there were all kinds of people.

At that time I had not yet built up a tolerance for such things. So I was swayed by each and every one, thinking, 'What should I do, what should I do?' Nakazawa-san had already transcended it all from the 2018 stage, so whenever something troubled me, if I consulted Nakazawa-san, a crisp answer would come at once. Though there were answers where I wondered whether, considering the whole, it was really all right as it was — within Nakazawa-san there was no wavering. It was I who wavered.

From January through March and April of 2020, there was an intensive period of extremely harsh exchanges in human relationships, and at that time I remembered what I had believed for a long time — 'what I feel toward others has its cause within me' — and in real earnest, believing it, I looked into my own heart.

Then the displeased thoughts toward others, the confused thoughts like 'why does this person say such things to me,' receded like an ebbing tide — swiftly, the moment I felt 'ah, so that was it,' they drained away, and the habit of assigning responsibility to others vanished altogether.

And I was granted the wisdom of finding the point of settlement. Satisfying every person is, after all, quite a difficult thing. What's more, nearly 1,300 people subscribe to this Peace Letter — more than 1,300 if you include those overseas.

So truly, people of all ways of thinking are involved. In that situation, I used to take people's words and deeds at face value and be swayed by them; but when I saw clearly within myself the cause of the unpleasant thoughts I had felt toward others, I stopped repeating the same thing. The fact that I began the 'Study Session' in September of 2023 has its origin in that experience.

The way of living without being swayed — this is not a matter of contending with other people. You take it as your own problem. And you find the actual substance of the disharmony within yourself. When you truly find it, the moment you find it, your heart clears.

So, to put it in the extreme, finding it is all that's needed. Even 'Guardian Spirit, please take this away' is unnecessary. The moment you see the thing within you that is truly causing the disharmony, your heart clears wide open. It is because you cannot find it that it does not clear.

This becomes a story that applies to the whole earthly world as well. In this world, there are many people living who do the things we do not want to see. And we, if possible, want to live without touching the words and deeds of such people.

We want to live without seeing what we don't want to see. We want to live seeing only what we want to see — this is the wish of the small self: written 'small self' and called shoga.

But as we now open enlightenment and live in Oneness with the Divine Self, we need to see even the people we don't want to see. We become a self that sees and thinks nothing of it. We see and do not criticize, blame, or judge. Ultimately, it arrives at the state of the declaration of Jinrui Soku Kami Nari.

Raising up all the various things happening in this world — since they are all processes leading to Jinrui Soku Kami Nari, Humanity Is God — 'without criticizing, blaming, or judging,' and so on, it continues, doesn't it. We actually do that.

With eyes shut and ears covered, Divine Spark cannot be achieved — that is the point. If you want to achieve Divine Spark, take away the hands covering your ears, open these eyes too, and behold the earth just as it is, right now.

'Beholding,' in this case — speaking from the standpoint of the spiritual world — means that our seeing with the physical eye equals embracing.

When we who are divine see with the physical eye, it is God embracing what has been beheld. When we recognize an existence, the light reaches more deeply into those we have recognized.

If you only think vaguely, 'I suppose people like that exist somewhere,' without ever having met them, the reach of the light is, after all, weak. But by clearly recognizing the reality that people of that kind do exist in this earthly world, the seeds of divinity reach into the depths of those people's hearts. They are delivered.

In order to live with a tranquil heart, we do have the small wish of 'not wanting to touch the stories of people doing strange things.' But simply by recognizing what world humanity is doing right now, what mental states they are in — the various actual conditions of world humanity — the light of the Universal God comes to spread more widely and more deeply across the world.

The 'we' at such times are we who are working as vessels of the gods and the cosmic beings. At the same time that we are seeing, the gods are seeing too. The cosmic beings are seeing too.

Surely before long — within a few years — the time will come when the cosmic beings appear in a form visible to anyone's eyes. But from decades before that comes to pass, we have been people working as one with the gods and the cosmic beings.

Before, our standpoint was 'having our vessels used.' Now, in the form of 'using together' this body of ours, this vessel, we are working together with the gods and the people of the cosmos to bring the earth to completion.

To deepen that awareness, from morning till night we think only of truth, think only of the revival of humanity's divinity, think only of the great harmony within the heart, and create first within our own hearts a world in which the natural world, all living things, and humanity — everything — lives together in great harmony and friendship, and then unfold it into this world.

There is a universe within the heart. Some of you will remember the words of the wife of the disc captain from Venus. Addressing us, 'Friends of Earth,' she said: 'The heaven and earth of Venus are not some world far off beyond the distant sky; they are a world that unfolds within the heart of each one of you.'

That is what you grasp first. 'Ah, I see — the Venus visible in the evening or at dawn, that is within our hearts' — you cultivate that way of recognizing. Then our heart expands to the size of the universe containing Venus.

When your own heart expands in the state of a sphere containing Venus, then when you close your eyes and bring your consciousness deep into the heart, you can connect with the world of Venus.

Further on — as we become more and more admirable from here — we gain connection even with other galaxies beyond our own. Which means one's own universe expands. And that, in turn, means one's own consciousness expands.

When your universe expands, the worlds of stars far, far away come to be reflected within the heart, to unfold there. We are not yet anywhere near that.

But with that groundwork — for example, when Murata-san rode in the disc, M-san, Murata-san's cosmic friend, said, 'Well then, let's take a look at the state of that star over there,' and when he operated something on a blank stretch of wall, the wall changed into something like a great screen; from a state where that star was a tiny point far off in outer space, he said, 'Now let's draw closer and closer,' and it drew nearer and nearer; and when he said, 'Let's look still closer,' and zoomed right in, the daily life of the people of that star's world came into view as if a television camera had been carried to that star and were filming it.

But in reality, no television camera has been carried to that far-off star. Then where does that image come from? It is being unfolded into imagery out of the universe within the heart of the one who set out to show it. Thus, the universe exists in the inner world before it exists in the outer world — we are now at the stage of learning this.

Earth people have great difficulty freeing themselves from the bondage of the five senses. Humans — precisely because these eyes can see, we are gripped by what we see. Because these ears can hear, we are gripped by what we hear. It's fine to see with the five senses. It's fine to hear. Just don't be gripped.

Don't grasp. Don't assume. Don't cling. So, hand over the gripping thoughts to the Guardian Spirits and Guardian Deities, and do the Prayer for World Peace and gratitude to the Guardian Divinities — that is, the fading-away practice with the Prayer for World Peace — truly around the clock.

There are people who say, 'Well, Saito-san, I only do it now and then.' I'm sorry to say it, but now and then has no effect. Almost none. Because in the hours you don't do it, you are piling up karmic thoughts, mountain-high. They never get consumed away, do they.

If you seriously want to achieve Divine Spark: the whole time you are awake, the fading-away practice with the Prayer for World Peace, and gratitude to the Guardian Divinities. Forming the IN, making some declaration — these are fine too, I think, but that is the foundation. If you do it in earnest for three weeks, you will change without fail.

But even so, those who will do it and those who won't are, well, set. Told 'three weeks,' some take three months. Some take six months. Some take a year or two.

There are all kinds of patterns, but each person's Guardian Spirit and Guardian Deity adjust things in the way best for that person, and guide them.

Just now I said 'Guardian Spirit and Guardian Deity-sama.' Because we attach '-sama,' they may feel like someone other than ourselves. But the Guardian Spirit and the Guardian Deity, seen within the single bracket called the soul, are our inner divinity. 'Higher Self,' is it, as they say.

Humans see self and other as separate things. We can't help thinking, 'I am I, you are you,' and so they end up feeling like others. But the entrance to truly understanding 'yet in truth we are one' is to live as one with the Guardian Spirit.

And next, the self that has become one with the Guardian Spirit now enters into the Guardian Deity and lives as one body with the Guardian Deity.

Using the bodies of us who live in this way, the Guardian Spirits work. The Guardian Deities work. The voice does not change. As the natural self in which nothing changes at all, the Guardian Spirits and Guardian Deities work through our physical bodies.

For those with a great mission, a great heavenly calling, the gods of the divine world and the cosmic beings enter and work using our bodies.

Yuka-sensei often speaks with the phrase, 'We are working together (kyodo) with the gods.' Kyodo is written with the kyo of 'cooperation' plus 'to work.'

It means working together, creating together. Working together on the spiritual dimension is the most obvious of the obvious; beyond that, we are working using this physical body together.

Our physical bodies are the vessels of the gods. They are the vessels of the Cosmic Angels. The fainter the thought of 'me, me' and 'I, I' becomes, the easier we are to use. People who live in order to truly guide the world to peace — that is who we are.

That is a state of doing life-work so great, so vast, that the physical head cannot even imagine it. After death, made to look back, some may choke with tears of gratitude: 'Ah — so it was such a magnificent work that I had been allowed to carry.' Or, while still living in this physical body, some may awaken to this magnificent mission and quietly shed tears. But sooner or later, everyone realizes it.

If, from this very moment on, you give up the way of living as a human and resolve to live as a member of the gods, as a god with a physical body, then not only the Guardian Spirits and Guardian Deities — the gods of the divine world and many cosmic beings, too, will pour into our consciousness the great supporting shower of the light of life, so that our consciousness may evolve.

Then you truly change. Some may feel a dramatic change; others may feel, 'I had changed before I knew it.' But changing is certain — provided you intend to change.

That being so, I cannot say specifically how many years from now, but that great change may come this very year. It may be next year. It may be the year after. Moment by moment, the time of the earth's great change draws near.

If we understood how dire the earth's condition is, we could no longer live off guard. Imagine it:

our body is the body of the earth. Upon that body of the earth, countless maggots are crawling about. They are the thoughts of human beings.

That is why the earth asked the Great God of Heaven, 'May I shake off the troublemakers on my body?' The one holding that back is the Great God Goi. But the limit of the earth's endurance has long since been passed. Not knowing when something may happen — we are now at the stage of walking on thin ice.

Of course, we go to a good place when we die, so that in itself is fine. But then, everything that countless gods have been involved in for over four billion years, working to bring this star to completion, would come to nothing. That is something the gods of the innermost world do not wish either.

That is why, among earth's humanity — though they are truly only a small fraction — they raise up people who can pray for world peace, entrust to them this ultimate trump card, the Divine Spark IN, and watch over the evolution of the consciousness of earth's humanity.

It is we ourselves who change. It is not that the gods change us. Nor is it that the cosmic beings change us. They only push at our backs. They support us. The ones who take the steps forward are each one of us.

Very soon, the time will come when we truly think, 'How good it was to have kept working so earnestly.' I will not say in what form it comes, but the time will come when you are astonished — 'so this much soul power had grown in me.' Let us spend our days looking forward to that time.

Well then, let's bring today's study session to a close here, form the Divine Spark IN once more all together, and end. Let's begin.

< Divine Spark IN, once >

Yes, thank you very much. The next session will be Saturday, July 18th, two weeks from now. As I mentioned the other day as well, the top page of the study session's website has changed in design and become a calendar, and in that calendar appear words such as 'Study Session' and 'Day of Connecting in Divinity.' If you press those words, for past sessions you can check the content by video or by text, so please make use of it.

Well then, I'll turn on everyone's microphones.

< Bye-Bye Time >

Thank you very much. Thank you very much. Well then, this brings today's study session to a close. Everyone, thank you very much.

That's all.