

250503 – 1:00 p.m. Study Session

Hello everyone. I will now begin the study session for Saturday, May 3. Today's title is "A Way of Living that Transcends Time and Space."

To transcend time and space means not only to go beyond time, but also to break free from the framework of space and live freely. One day, we will all become beings who transcend time and space and move freely across dimensions.

This becomes possible as our spiritual body grows larger. How do we enlarge the spiritual body? It happens by broadening the range of our character and becoming more refined as human beings.

When the spiritual body becomes large, what happens is that multiple realms of Heaven and Earth simultaneously exist within us.

For example, from the realm of the unsettled spirits in the astral world to the realms where gods and angels dwell, we can expand our spiritual body to such a scale that many different dimensions are contained within this large sphere.

This does not mean that one has to undertake any special training or ascetic practice. Rather, it is by continuously and steadily offering the Prayer for World Peace in the spirit of "See it as disappearing, and pray for world peace," while also nurturing within one's heart a consciousness that believes—without the slightest doubt—"Humans are not truly this physical body, but divine beings, sacred existences."

Whether you are aware of it or not, I believe that each of you has nurtured yourself in that way. As a result, our spiritual bodies have grown larger before we even realized it.

That means the people gathered here now are those who possess a great heart—one that can forgive and embrace many others.

When our spiritual body becomes so large, our hearts become wide and generous. From the outside, people may see us and say, "That person is admirable," or "They are like a divine being." That's the mechanism at work.

For example, in the Declaration of Ware-soku-Kami-nari, there is a part that says, "When people look upon me, they will be made to feel as if they have seen God." To be perfectly blunt, in order for others to feel "I have seen God" when looking at us, we ourselves must already feel that way about our own divinity. That is a necessary precondition.

If we doubt our own divinity and still hope others will see us as divine, it will absolutely never be fulfilled. Applying that idea, we can say the following about our own speech and behavior:

When we see others and think, "I don't like that person," or "Why are they doing that?" or "Why would they say something like that to me?"—those moments are when we are judging, criticizing, or evaluating others. When such thoughts arise, it's as if we are spitting toward Heaven.

Spit that is directed upward will inevitably fall back on your own head. What this means is that

when we are thinking things like “I don’t like that person,” “Why is that person doing such things?” or “Why are they saying such things to me?”—in other words, when we are judging, criticizing, or evaluating others—we are actually showing that we do not love or forgive ourselves.

That, in fact, is a way in which our guardian spirit is telling us, “You have this kind of tendency,” and is helping to reveal and dissolve it.

When our emotions are stirred by someone else’s words or actions, it is a sign that there is disharmony within us, and it becomes a precious opportunity to recognize it.

I may have mentioned this once or twice to some of you here, but in 2020, I went through a very difficult time with regard to the management of the Zoom Prayer Gathering.

It was right around the beginning of the COVID pandemic—from March to April. Several well-known researchers, whose names everyone would recognize, turned into something like complainers.

One of them, who was having trouble receiving emails, called me at a very late hour—past 10 p.m., I believe—completely drunk and emboldened by alcohol.

He said, “It’s your fault I can’t receive emails. What are you going to do about it?” His tone was something like a street thug or gangster.

Since I’ve never spoken in that kind of rough way myself, I can’t fully reproduce it, but it was like what you’d hear in a movie or TV drama.

I thought, “What is this?” but I handled the issue right then and there on the call, making sure he was able to receive his emails.

That was the end of the phone call, but at the time—spring of 2020—my heart had not yet been well-polished, so anger welled up inside me. I found myself thinking, “How can someone like that call himself a researcher?”

Another person was planning to hold some kind of event around the summer of 2020, and they contacted me to ask if I could introduce it in the Peace Letter.

As many of you probably remember, that was the time when the word “pandemic” had entered our daily vocabulary, and all events at Fuji Sanctuary were being suspended at Byakko. Society as a whole was moving in the direction of “restraint, restraint, restraint.”

So when I received that email, I thought, “Maybe it’s better not to do this.” But I couldn’t decide on my own, so I consulted with Nakazawa-san.

I said, “I’ve received an email from so-and-so with this request. What do you think? From a common-sense perspective, it seems like we should refrain.” Nakazawa-san also replied, “I think so too.”

So I wrote back to that person with that message. Then, perhaps because that person had already had some friction with Nakazawa-san, they held a grudge and began to lash out in an aggressive

manner.

They wrote something in the email along the lines of, "I'll rise up with a sword and shield and stab you with a knife." This came from a researcher. It troubled me deeply.

And indeed, even after that exchange, anger welled up inside me. I thought, "This person is supposed to be a researcher..."

So I consulted with Takeuchi-san, who has supported Masami-sensei and the Saionji family for many years. When I told him about what happened, he said to me:

"Saito-san, you know, even researchers are just ordinary people. Because they often have strong beliefs in strange ways, some can actually be more difficult than regular members."

But even hearing those words did not comfort me. After finishing the conversation with Takeuchi-san, I closed my eyes and reflected.

At that moment, what came to mind was a story from around 1962, I believe, when Lao Tzu was speaking through the body of Goi-sensei.

Some of you may remember the tape where Goi-sensei shouted, "There's no such thing as someone else's fault! What's this? Always blaming others!" I recalled that story.

After that strict message, Goi-sensei gently explained: "Whenever you feel someone has done something wrong, it is entirely your own responsibility." He taught us the truth.

However, as far as I remember, that was the only time he spoke so sternly about this. I don't recall him using such strong words about the truth of self-responsibility at other times.

Maybe there were other instances, but after that, he returned to being the gentle Goi-sensei we all knew.

"All those thoughts like who you like or dislike, or this and that, are all 'disappearing appearances.' So pray for world peace with that understanding. That's all you need to do." That's what Goi-sensei told us.

Still, in my heart, I had the strong sense that this stern message was the truth. The story I had heard decades ago remained in my mind, never leaving me, and in the spring of 2020, I recalled it again and did unification.

I closed my eyes and prayed: "May peace prevail on Earth. May peace be in our homes and countries. May our missions be accomplished. Thank you, Guardian Divinities and Guardian Spirits. Thank you, Goi-sensei."

As I was doing that, from the perspective of the physical body, the center of consciousness—the core—usually floats up and down lightly around the chest to the head.

The center of consciousness settles in the lower abdomen (seika tanden) by controlling the out-breath—breathing out in a very thin, long, and sustained manner. Once it settles there, the center

of consciousness unites perfectly with the soul. In that state, your thoughts no longer become unstable, and you stop being pulled around by various distractions.

Focusing on the movement of the eyeballs when your eyes are closed, you align the focus of your right and left eyes with the third eye at the center of your forehead. During the Showa era, there was a manga by Osamu Tezuka called *Mitsume ga Tooru* ("The Three-Eyed One"), which featured a boy with a third eye on his forehead as the protagonist.

In the same way, we all originally have a spiritual eye—a third eye—on our foreheads, but since we started to believe that the physical body is the self, that function became closed. That is why we now believe we have only two eyes. But in a different dimension of the spot between the eyebrows on our physical bodies, we actually possess the third eye—the spiritual eye.

The spiritual eye is not simply an eye for "seeing." It is an eye that comprehends everything instantly. Among those who have sincerely and wholeheartedly practiced letting go of their own disappearing thoughts in the spirit of "See it as disappearing, and pray for world peace," many have had this spiritual eye opened.

Without using the intellect or relying on the five senses, we hold within us an eye that instantly perceives the entirety of whatever we direct our attention toward. I believe that this eye may have been activated during my unification practice in the spring of 2020. What I perceived at that time was the life trajectory of those who had become complainers—from their past lives up to the present—and the way their guardian spirits were guiding them. I also discovered that the origin of the feelings I had toward them lay deep within the folds of my own heart.

Perhaps you have had a similar experience when interacting with someone. Typically, a person's spiritual lineage consists of two or three lines. When the spiritual eye is activated, the life path of each of those lines, their guardian spirits and guardian deities, and the average level of consciousness in the person's present life—all of it comes to you at once, in an instant.

Why does this happen? It's because, although we live in bodies and think "I am me, and you are you," the truth is we are not separate beings. For example, Nakagawa-san from Mie Prefecture and I recently had a phone conversation. Nakagawa-san lives in Mie, while I live in Tokyo. From the perspective of physical consciousness, we appear to live far apart. But our guardian spirits are connected. All guardian spirits of all people are connected.

So, even if our physical bodies live in different places, because my guardian spirit is connected to Nakagawa-san's guardian spirit, we are not truly separate in the world of the heart. We are deeply connected.

These kinds of connections are being orchestrated by the Guardian Spirits and Guardian Deities. While we, on the physical side, are not doing this as our bodies, because our Guardian Spirits and Guardian Deities are connected, everything can be perceived and understood.

I'm sorry, I keep digressing—but what happened during that unification practice on that day was this: it felt as if sunlight had suddenly shone into the darkness within my heart, and I could clearly see all the various aspects of myself moving in that darkness.

There were both the victim and the perpetrator versions of myself squirming in there. There were

parts of me that were in conflict, that were arguing, that didn't get along, that were incompatible.

And yet, all of them were me. I could clearly see that every one of them was me.

The moment I realized that it was the disharmony in my own heart that was being reflected in those people—and that's why I felt, "I don't like them"—the anger in my heart completely vanished. Truly. I'm not exaggerating. The anger just disappeared.

I didn't time it, but I think it took less than a minute. I felt completely at ease. I didn't feel anything toward those people anymore. I didn't think of them as good or bad. I didn't feel like I liked them or disliked them.

For one of them, the person I had been exchanging emails with, I still felt uncomfortable leaving things at just email communication. So I thought, "I should call them," and I believe it was around 10 p.m. I made the call and had a conversation.

We didn't even mention the email exchange—we just talked normally about spiritual truth, and that was the end of the call. But in that moment, I was certain: "Yes, I'm okay now. I no longer feel like I dislike this person, or that I want to avoid them."

Since then, no matter what kind of self-centered person says anything to me, I'm no longer shaken.

There are many different kinds of people among those walking the path of Byakko. Some believe that what they think is right must also be right for others, and they try to impose it. There are various movements like that.

If someone is acting with a truly selfless spirit, then I am willing to work together with them. But if that's not the case, I respectfully decline.

Even now, and all the way up to the present, various people continue to say various things. Most of them are men. The women are generally more reserved. Even if they're thinking something, they don't tend to voice it.

When Nakazawa-san and I were both involved, it might have been that I was easier to talk to. Perhaps people thought, "If I bring this to Nakazawa-san, he'll cut it down in one stroke. But if I bring it to Saito-kun, he might listen."

But ever since then, no matter what anyone says to me, I no longer feel anger, nor do I judge it as "good" or "bad." My heart has become truly at peace.

I've spoken about this sometimes on Saturday nights as well: all of us are like climbers on the path up Mt. Fuji, each taking our own route from different directions.

For example, even if we are all connected to this path of Byakko, if we are climbing from different directions, we won't understand what each other is doing, and mutual understanding becomes difficult.

The effort to understand what we don't yet comprehend in each other is, in a sense, something

beautiful. However, from the perspective of “no criticism, no blame, no judgment, and I do not concern myself with it,” once we reach the summit, the time will come when we can truly understand one another.

Until we reach the summit, each of us must walk our own unique path up the mountain. For instance, someone climbing Mt. Fuji from the south side and someone climbing from the north side will not meet until they reach the top.

It’s the same with people. While we are all on completely different mountain paths with different views, it’s impossible to fully understand each other along the way.

At the root, we talk about Oneness—how we are all one. But that understanding only truly becomes ours once our consciousness reaches the summit of Mt. Fuji.

Until then, we carry the hope of “I want to become one,” “I wish we could become of one heart,” and we continue climbing the path in front of us, step by step, without giving up that hope.

That path may be rocky, or it may be overgrown with grass. It might be a slippery trail of sand. When climbing Mt. Fuji, you encounter various types of paths.

Near the top, just before the tenth station, there are extremely steep sections. Some paths don’t go straight up but instead wind gently left and right.

I believe that each of our lives is like that—climbing Mt. Fuji from a different direction. That’s why we must not criticize, blame, or judge.

Since we cannot fully understand one another, there’s no reason to criticize, blame, or judge.

I believe that all human beings are living as mirrors to one another.

Sometimes we catch ourselves thinking or saying things about others, like “You’re this or that,” but the key is to pause and pull back those words before speaking them out loud.

And then, reflect: “I was about to say that to the person in front of me, but actually, that was a reflection of my own inner state.” By turning the words intended for others back onto ourselves, we can discover that the source of the thoughts we hold toward others actually lies deep within our own hearts.

And in doing so, we can transform the root cause of our attachments into something that “fade away (melts away into the Light).

When that happens, we stop being bound by things. We stop getting caught, stop stumbling, and our emotions stop swaying so easily.

The more we become like this, the more our spiritual body grows. And when our spiritual body becomes larger, even things that used to easily upset us now pass through us lightly, like a breeze.

This has nothing to do with whether you follow a religion or not. Even without any particular faith,

as human beings live through 50, 60, 70, 80 years, each and every one of us, to some degree, is naturally being guided by our Guardian Spirits through such training.

So, generally speaking, as people enter the generation we call “grandfathers” and “grandmothers,” many of them seem to become more rounded in their humanity.

Of course, there may be some individuals whose hearts remain sharp even after they pass the age of 70 or 80.

However, I believe that many elderly people around the world have become more mature as human beings and, from the perspective of younger generations, have become dependable presences.

Now, the very first topic IExpo discussed was “A Way of Living Beyond Time and Space.” This does not only mean going beyond time, but also beyond space.

It’s about to become 37 minutes past the hour now, isn’t it?

At this point, let us take a break for about 10 minutes, and afterward I would like to talk about the aspect related to space.

There are many different realms and worlds of Heaven and Earth deep within the heart, each on a different dimension.

The world we are seeing now is the earthly world, the phenomenal world, the physical world, or the material world—there are many ways to describe it—but it is this world that we are observing. However, if we shift the vibration just slightly, there appear the realms of the astral world or the spiritual world.

That is the topic we will now continue to explore.

As I speak like this, time continues to pass, so I’ll now switch the screen to the title slide. Let’s take a break until 1:50. I believe the slide now says “From 1:39 to 1:50.”

I believe your cameras are off and you are not being shown on screen, but just in case, I’ll keep myself spotlighted so that nothing else is shown.

With that, let’s take a break.

We will resume after 1:50.

<10-minute break>

Now that it’s past 1:50, let’s resume.

I mentioned earlier that I would speak about time and space, but before that, I’d like to talk a little about our sincere desire to “be of service to God.”

Before diving into that, I want to share what I believe is the core of the teachings of Byakko Shinko Kai—the essence of the path of Byakko.

It is something that Former President Mr. Seki used to say:

“The clear and absolute discernment between one’s True Heart and karmic thought-forms.”

I believe that this is the true essence of the Byakko path.

This expression was written in Mr. Seki's book titled *The Manual Delivered from the Universe*. In it, it is stated that "the clear and absolute discernment between the true heart and karmic thought-forms is extremely important."

If we do not hold this perspective firmly in our hearts, our sincere desire to "be of service to God" may, before we know it, transform into a desire to fulfill our own ego or desire for recognition.

In particular, it is we men who must be especially careful.

Men tend to have a stronger inclination—consciously or unconsciously—to want to be acknowledged or to rise above others, so we need to be cautious.

That pure desire of "wanting to serve God" can, before we realize it, turn into a desire of "wanting to express myself" or "wanting to be recognized."

This happens because we are not observing our own hearts with the spirit of "clear discernment between True Heart and karmic thoughts," which is the essence of this path.

We don't need to worry about others. What we must focus on is the movement of our own thoughts. Saying "we don't need to worry" may sound cold, but everything we feel toward others is actually a reflection of ourselves. Ultimately, the only path is for each of us to refine and elevate ourselves, deepening our awareness that "I am divine."

Of course, we may feel, "I want to save others," or "I want to help that person." But in reality, with a physical body, we humans cannot truly save someone at the deepest level. That work is carried out entirely by Guardian Spirits and Guardian Divinities.

If we, as people living in the physical body, were truly moving in unity of consciousness with our Guardian Spirits and Divinities, that would be ideal. However, as long as we cling to the notion that "this body is me," a gap will inevitably arise between ourselves and our Guardian Spirits.

That gap can be bridged by maintaining awareness of "clear discernment between True Heart and karmic thoughts." Let's be mindful of that together.

Now, returning to the topic of time and space. Many decades ago—perhaps around the year 2000 or earlier—I once saw a vision that showed how countless dimensions and realms are structured.

It's difficult to describe in words, so let me use an analogy. Please imagine a wire mesh used to grill mochi (rice cakes). This is a flat, two-dimensional grid—vertical and horizontal lines crossing over a flat surface.

When this grid becomes three-dimensional, the vertical and horizontal lines extend and intersect in space. The easiest analogy is a jungle gym for children. As this structure expands, cube-like spaces begin to form at the intersections of vertical and horizontal lines.

The various realms that exist within time-space are layered like this—three-dimensional intersections of lines, existing simultaneously at different vibrational frequencies.

We often refer to realms such as the Physical World, the Astral World, the Spirit World, and the

Divine World. But within each of those layers, there are countless sub-worlds as well.

There are numerous realms even within the Spirit World, and the same is true for the Divine World. When I say “numerous,” I mean truly countless realms in each dimension.

The only world where people of all levels of consciousness gather together is *this* world—the Physical World.

So, I often joke with those close to me that “This world is like a World Expo Site of consciousness levels.” In this physical realm, beings with the lowest states of consciousness, like those resembling residents of hell, coexist with beings who are like animals, as well as those who are revered as gods, angels, or enlightened beings.

That doesn’t happen in the other worlds. In those realms, only people with similar vibrational frequencies can exist together, due to a fundamental law.

So why, then, are we born into such a messy world where people of vastly different vibrations and levels of consciousness coexist? Why would we deliberately descend into such a troublesome realm?

From the standpoint of Guardian Spirits and Divinities, the answer is: because this world is the most suitable environment for soul growth.

The physical body is extremely limiting. However, Goi-sensei taught us: “You are Light. You are the Light of Life.” He said, “Even though you are confined in this small vessel called the physical body, your true nature is free and boundless, extending throughout the universe.”

While we are in this physical realm, we live inside bodies that are a certain height and weight, spending our days looking at the world from within this form and interacting with other people who appear outwardly different from us.

Yet, even those other people—who appear different from us—are fundamentally connected to our own Source when we look deeply at the essence of life. We are all one. That’s why we say, “Human beings are all one,” and “We are One.”

Many of you here today have already weakened your attachment to the ego that says, “I am different from others.” You likely live your life already knowing that, while it may seem we live separately, we are actually living the same life, and within the Divine Universe, we are One.

However, when we look out into the world, there are still so many people whose awareness has not yet reached the original essence of life.

There is a phrase: “What’s yours is mine, and what’s mine is mine.” Does anyone know where this phrase comes from? It’s actually a line from the character Gian in the manga *Doraemon*.

But in truth, this phrase from Gian is something many people on Earth live by. “What’s yours is mine, and what’s mine is mine.” That’s exactly how the major countries of the world operate.

Now, returning to the topic of time-space: when the mesh-like grid we spoke of earlier becomes

three-dimensional, even the slightest change in material or spiritual vibration transforms it into a completely different dimension—a different grid, a different realm.

In other words, by changing the wavelength of material and spiritual vibrations, a completely different expansion of time-space can emerge within the world of consciousness. For example, even though I'm sitting here right now, by shifting the vibration of this very space, another dimension can appear.

That said, there's no need to think too deeply about this. You don't need to understand everything—just thinking, “Ah, so there are all sorts of realms in the universe,” is more than enough.

However, after seeing a vision of how time and space are structured, my way of thinking changed quite a lot.

Last week, I spoke about how “The person I thought was me was not the true me.” That statement is something I used to hold onto like a mantra for a certain period in my life.

Why did I think about it so often? Because every time I did, my Guardian Spirit would give me intuitive insight or inspiration, saying, “This is what your divine self truly is. This is what the sacred you is like.” And I found joy in that—so much so that I kept repeating it over and over.

This ties in with what I'll speak about tonight, but the realization that “The self I thought was me was not my true self” directly connects to the Heart Sutra's teaching of *shiki soku ze kū, kū soku ze shiki*—“Form is emptiness; emptiness is form.”

That statement—“The self I thought was me was not my true self”—is exactly what *form is emptiness* means.

Also, “emptiness equals color” is synonymous with the practice of the following words.

“Man is originally a spirit from God, and not a karmic existence. He lives under the constant guidance and protection provided by his Guardian Deities and Guardian Spirits.”

“The words I speak are the words of God. The thoughts I emit are thoughts of God. The actions I take are actions of God.”

“What I speak, think, and do are only for humanity—only for the happiness of humanity, only for the peace of humanity, only for the awakening of humanity. Therefore, in all that concerns me, my words, thoughts and actions are beyond any selfishness, ego or conflict. All that exists is the universe itself, light itself, truth itself, and God itself.”

These statements are, in essence, the same as *emptiness is form*.

The closer one's consciousness is to the truth expressed in these three declarations, the more one is living in the world of “emptiness is form.”

Conversely, the further one's actual consciousness—while living in a physical body—is from these declarations, the more one fails to resonate with the meaning of “emptiness is form.”

I read Goi-sensei's commentary on the *Heart Sutra* when I was quite young—probably in my twenties. But back then, I didn't really understand it. That may have been partly because I didn't yet have much religious feeling at the time.

Now that I've reached the age of sixty, I finally feel able to truly savor and understand the words written in the *Heart Sutra*. That said, I can't actually read classical Chinese.

Even when I recite, “「観自在菩薩行深般若波羅蜜多時……」 Kan Ji Zai Bosatsu gyou jin hannya haramitta ji...,” I still don't really understand what the *Heart Sutra* is trying to say.

At the beginning of Goi-sensei's book *Kū soku ze shiki: The World of the Heart Sutra*, there's a modern Japanese translation included. But even reading that, I still didn't grasp the meaning clearly.

Then, about ten days ago, I did a unification and asked my Guardian Spirit. I received inner guidance—something like, “Try doing it this way”—and when I followed it, a relatively easy-to-understand modern translation, like what I've written in my emails, began to flow naturally from the depths of my heart.

I transcribed it almost like automatic writing, and when I read it over again, I thought, “Ah, so this is what it meant.”

And as I continued reading it, I realized, “Everything written here is exactly what we're doing, isn't it?”

So I now believe that the *Heart Sutra*, for us, is something that allows us to look at what we're currently doing from a different angle.

Tonight, I won't go as deeply into the topic as I did earlier, but I believe that simply understanding the true meaning of the phrase “form is emptiness, emptiness is form” can be of great help in practicing the Prayer for World Peace in the spirit of “See it as disappearing, and pray for world peace.”

About ten days ago, I gave tonight's program the title “A Day to Cultivate the Divine Eyes.” And when the *Byakko Magazine* arrived on May 1st, I opened it and was surprised to see that the title of Yuka-sensei's Dharma talk was “The Divine Eye.” It felt like a sign that the time has come for the “Divine Eye” to become part of our standard spiritual equipment.

Of course, it might still take a few weeks or months, but I truly believe that by the end of this year, we will surely become people who live with the Divine Eye.

We started this study group in September 2023, and from the beginning I've been saying, “Everyone will unite with their Divine Self,” and “Everyone will awaken.” I believe that this year, suddenly and rapidly, such people will emerge.

Even just last year, there were quite a few already. Among those participating in the Zoom Prayer Gatherings, there are people who have awakened, people who have attained unity with the Divine Self.

The Divine-Self unity we are reaching is not the same as the unity Goi-sensei spoke of. Ours is more like arriving just inside the gateway to the Divine World.

Still, many in our group have already accomplished that. And the amazing thing about these people is—they never say things like, “I’ve awakened” or “I’ve united with my Divine Self.”

I think that’s precisely a sign of how noble their hearts are. Compared to someone like me, who stands up and speaks publicly, I’ve truly come to feel that there are many truly noble people who quietly live ordinary lives, without seeking attention.

Each of us truly has a different role. Some are meant to speak in front of others, some send light to the Earth by praying for world peace at home, some do so by sincerely performing the IN, others by planting peace poles and creating fields of light across the planet, and some hold many WPPC events to awaken hearts that are not yet turned toward prayer. We are all living while fulfilling our unique roles.

In the midst of this, as human beings, we sometimes feel envious of others. But in truth, there’s absolutely no need to feel that way.

Each of us has a unique role, a divine mission, that only we can fulfill. Every one of us is living with a role that belongs to us alone.

There is a prayer I always hold in my heart:

“Please, within the vast, cosmic-scale work of Goi-sensei, allow my life to be used—even if only as a single cell at the tip of a toe, or as one hair on the shin.”

I never think, “I won’t accept anything less than being a brain cell,” or “I refuse unless I’m a cell in the eyes or heart.” Never. Not once.

Each and every one of us spends our days carrying out some function within the vast body of light that is Goi-sensei.

Among our fellow practitioners, even though we’re all part of Byakko, we sometimes receive messages like: “I’m troubled because someone is trying to force their own beliefs on me, even though we believe completely different things.”

In such cases, I usually respond, “It’s best to just let it pass,” or “Perhaps don’t take it too seriously.”

I often use the metaphor of climbing Mount Fuji: “Someone climbing from the east and someone from the west won’t meet until they reach the summit. Isn’t that okay? Would you really go out of your way to circle the mountain to meet them?”

Each of us receives truth differently. The path to becoming one with the Divine Self is also unique for each person.

So it’s not about who is better or worse. Everyone simply walks their own path.

Ideally, it’s best not to trouble others. Forcing something onto someone who doesn’t want it

wouldn't please Goi-sensei.

Earlier, before the break, as I was speaking while looking at your faces, your vibrations came into focus and started pulling the talk in that direction. That doesn't usually happen for me.

In one-on-one conversations, it's easy to enter that state, but when speaking to a large group like this, it's rare for one person's energy to shift the flow of the talk. So I was a bit confused earlier, but during the break, I adjusted myself back to my usual frequency.

At that moment, what I sensed from the screen was the beauty, the purity, the radiance of your hearts.

Even during the morning and evening Zoom sessions, I often feel, "This is a gathering of deities, angels, and bodhisattvas," and I believe that you and I have truly grown into noble beings over the past few years.

Some of you might still think, "Oh no, not me..." but even if you do, it's okay. The time will surely come when you realize, "I've really changed."

The way guardian spirits usually guide us is by polishing and elevating us without us even realizing it. So, dramatic experiences of becoming one with the Divine Self probably don't happen even once in a hundred people. It's normal to simply change little by little without noticing it.

Because of this, some people live their lives without ever thinking, "I've become a better person," even though they actually have. I always hope that such people will come to recognize how truly noble they've become.

If they realize their own greatness, their spiritual body will grow even larger, their work will expand, and the light they emit will shine even more brightly. That's how I see it.

But this isn't something I need to worry about—each person's path is already laid out by their guardian spirits and guardian deities, so the time will surely come when they awaken.

Even those who say, "I just can't seem to get serious about this," will eventually feel a fire lit at the base of their hearts and be compelled to engage sincerely. The timing is just different for everyone.

We're not robots—we don't all grow at the same time or die at the same time. That's why the most important thing is to live a life in which we never let go of the hands of our guardian spirits and guardian deities.

When we do that, they guide us perfectly. We grow into wonderful beings without even realizing it. That is the true power of our guardian spirits and guardian deities.

Each of us is blessed with skilled guardian spirits and guardian deities. So even if our physical selves go through life casually, we may still be growing spiritually without realizing it.

And when we finally realize it, we'll understand, "Ah, this was how I was raising myself all along."

Our guardian spirits aren't someone else. Our guardian deities aren't someone else. They are our inner divine nature—beings embedded within our soul.

So without them, we cannot exist as human beings.

There's a guardian spirit, a guardian god, and—more specifically—several sub-guardian spirits and guiding spirits. At least one guardian god is with each of us, and for those with greater missions, several guardian deities are assigned. Then there's our own consciousness as a divided soul. All these together make up one human being.

Even though, in truth, we are one with them, because we cannot see or hear them, we tend to think we can't believe or unite with them seriously. But when we continuously offer prayers of gratitude, saying, "Thank you, guardian spirit," and "Thank you, guardian god," an undeniable realization begins to emerge: "We were one all along."

In our daily lives, especially when we're alone, there are moments when the sense of self becomes very prominent.

For instance, when we're working together with others, few people think only of themselves. But when we're alone, with no one around, our true nature surfaces.

I recently laughed about this with someone—when we're home alone, we tend to let our guard down and relax. And during such relaxed moments, if we observe our thoughts, we can see the average level of our consciousness.

There's a book by an American scholar titled *Power vs. Force*. In it, human levels of consciousness are classified into a thousand detailed stages.

The best time to observe these levels of consciousness is when you're alone. For example, even if you live with your family, you usually bathe alone. That's a perfect time to observe the thoughts that cross your mind and understand your average consciousness level.

Once you understand that, guardian spirits begin to offer wisdom like, "Let's change this habitual thought into a sacred habit."

The resonance from guardian spirits doesn't appear as audible voices or someone else's words. It emerges as your own thought. That's how guardian spirits guide us.

However, if we can't break free from the ego habits of "me," "by myself," and "for myself," then those valuable inspirations get overridden by our own thinking.

That's why Goi-sensei wrote in *God and Man*, "The first intuition is the answer from your guardian spirit. The second, third, or fourth intuitions are often responses from karmic thoughts, so you must be cautious."

With that, I'd like to end today's talk. It's now 2:35 p.m., so let's perform the Divine Spark IN once, taking about 5 seconds.

<Divine Spark IN once>

Since we have over 30 people gathered here right now, I'd like to ask you all something.

Last week, during the opening of "A Day to Connect through Divinity," I played a piece of music. I remembered it as background music that used to be played through speakers at Fuji Sanctuary after ceremonies had ended and everyone was heading home—this was decades ago.

I'll try to play a bit of it on the keyboard. It goes like this. I've also input it into a music software on my computer, so I'll play it back now. Let's see if you can hear it.

(Playing music)

This is the melody. Has anyone heard it before? If you have, please raise your hand. No one?

In that case, maybe my memory of hearing it at Fuji Sanctuary is mistaken—it might have been somewhere else.

This melody had stayed in my mind for years, and instead of copying it by ear, I recreated it from memory by playing it on the keyboard and transferring it into music software. But it seems it wasn't something from Byakko. Understood. Thank you very much.

Well then, I'd like to bring today's session to a close. Thank you so much for joining during the busy Golden Week period.

I'll now turn on everyone's microphones. Thank you very much.

That's all.