

Hello, everyone. We're beginning the study session on Saturday, April 18th.

Let's start with the Prayer for the World Peace Unification. As in the last time, we won't be using the Touitsu CD for the unification. When you hear "Hai, arigatou gozai-mashita," that will be the end. We'll begin together with the word "Hai."

## < Prayer for the World Peace Unification >

Thank you. In the business world, there is a term called "Reskilling." As for what this word "Reskilling" means, it is the word "skill" with "ing (the present progressive form)" added to it.

*Reskilling refers to employees and individuals acquiring new skills in response to digitalization, technological innovation, and changes in business models. The Ministry of Economy, Trade and Industry defines it as "acquiring — or causing someone to acquire — the skills needed to take on a new occupation, or to adapt to major changes in the skills required for one's current occupation." It centers especially on skill acquisition for responding to organizational transformations such as DX (Digital Transformation) and GX (Green Transformation).*

For example, this is like a person who had only done accounting work learning programming and then can also do IT-related work, or a person who had only done sales learning data analysis and acquiring the skill of seeing situations from a more bird's-eye perspective.

The times are continuing to change greatly right now. Yes, things have been changing greatly since the Showa era — for example, up until around the mid-1990s, there was no such thing as a personal computer. So, at workplaces during the Showa era, when making some kind of list, we would draw lines with a ruler and write in words or numbers by hand.

Then partway through the 1980s, a machine called the word processor appeared, and we could create tables and prepare documents using the word processor.

After that, in Japan in 1995, the first personal computer called "Windows 95" came onto the market and was sold. Through this, ordinary people gained the opportunity to obtain a computer.

Colloquially, we call it "pasokon." It means personal computer — a computer for an individual. We call it pasokon, and after this pasokon spread, the work environment also completely changed. Data processing and everything else — we entered an era where it was all done on the computer.

At that time, since such new, convenient things had appeared, there were those who thought "I definitely want to learn how to handle this" and came to use it, and those who thought "There's no way I'm going to bother with something new like that" and turned their backs on it — and what kind of fate those people went on to follow from there — that isn't hard to imagine.

Right now, something similar to that kind of change is happening in the world of the soul, the world of the heart, the world of the life force.

So, I tried summarizing this word "Reskilling" that I mentioned at the beginning from the perspective of Reskilling in the world of the heart. It comes out something like this.

## About Reskilling of the Heart

**The skill of self-awareness** ~ The ability to notice your own emotions and thought patterns. Enhancing the ability to observe your inner self through meditation and mindfulness. Aiming to become someone who can consciously choose in any situation, rather than living through conditioned reflexes.

**The skill of empathy and connection** ~ The ability to sense others' pain and joy. Cultivating the sensitivity to feel the connection between yourself and others, between yourself and the universe. The practice of prayer is also one of the important methods for deepening this skill.

**The skill of intuition** ~ The ability to access deep wisdom that cannot be reached by logic alone. Cultivating the ability to quiet the mind and listen to the inner voice.

**The skill of releasing and acceptance** ~ The ability to let go of attachments and the desire for control, and to accept things as they are. This is not weakness but rather something born from deep inner strength.

**The skill of consciousness transformation** ~ The ability to cultivate the awareness of feeling yourself not as an individual, but as part of a greater whole. Skilling of the heart is not something you master once and are done with, but something that continues to deepen through daily practice. It is polished little by little within prayer, meditation, and connections with others.

In this way, there are the skill of self-awareness, the skill of empathy and connection, the skill of intuition, the skill of releasing and acceptance, the skill of consciousness transformation, and so on.

The era ahead will no longer be the same kind of world it has been until now. The changes are countless, but for example, the biggest change in common sense is that the conventional wisdom of "what you keep hidden in your heart cannot be known by others if you stay silent" will no longer hold. We are entering an era where what you are thinking is completely exposed. That is the world in which all Earth's humans have accomplished Divine Spark.

If you try to live in that era with the values you have held until now, it will truly be more than you can bear. Probably all of us hold thoughts in our hearts that we cannot tell others — the content differs from person to person, of course — but we all have them. I do too. I hope we can all reach a state of mind in which there is no such hidden-away thing.

For that, there really is only one way: practicing "the true Prayer for World Peace with Vanishing Appearances." Of course, when we form the mudra, the light comes down, and we can also radiate light. But that is because we become a passage for the light, being given the work of radiating light into the world — it is not that forming the mudra makes us distinguished in ourselves.

To polish and elevate yourself is to thoroughly look honestly into your own heart — "Ah, this is a vanishing appearance," "this too is a vanishing appearance," "Thank you for letting me realize this is a vanishing appearance. Thank you, Guardian Spirits. Thank you, Guardian Deities. May

peace prevail on Earth" — and to keep doing this within daily life. What becomes important is how honestly you look at yourself and how earnestly you keep practicing this so-called Prayer for World Peace with Vanishing Appearances.

Those who, up to now, have truly staked their lives and earnestly practiced this are, at this moment, living in a situation free from worries. When I talk with them on the phone, they say things like, "Saitou-san, listen — I'm just so happy I can't stand it," or "There's nothing but gratitude." They have come to that kind of state.

Of course, everyone has different backgrounds, including the degree of diligence from past lives. There is a song by Saitou Hideo-san that goes, "When the time comes, the flower will bloom; without rushing, the fruit will bear, just as the divine will wills it." Goi-sensei sings something similar in the first verse of "Eternal Light." There is also the song, "Like a flower that blooms naturally, the divine heart awakens when the time comes; though the path of prayer is deep, in time you will attain the fountain of life."

For every single person, when the time comes, the flower of life will bloom open, and the time will come when they can live expressing their divinity. However, it is not at the same timing. Not everyone accomplishes Divine Spark all at once, side by side.

That is because, over the hundreds of millions of years since we came to Earth — during these long years we have been repeating birth and rebirth, life and death — and depending on the degree of that accumulation, some people will be early and some will be a little late. But even so, viewed over a very, very long span, every single person will accomplish Divine Spark.

We look at world affairs and say things like "Iran is doing this," or "Trump is doing that," or "Israel's Netanyahu is doing this," or "Russia's Putin is doing that" — but the day will come when those people too revive their divinity.

That is because all humanity lives carrying, in the deepest part of their heart, the light of the original source of life that created the universe. It is only a matter of whether that has appeared on the surface or has not yet appeared.

For the past few weeks in Japan, when you turn on the TV, there has been an incident in Kyoto where an 11-year-old boy was at first reported as "missing," but entering April, it turned out he had actually been killed by the man his mother had remarried (his stepfather). I'm sure mothers all over the country — especially those who have experienced giving birth — must have felt anger welling up, thinking "How could he do such a thing?"

Indeed, the culprit man has done something that makes you think "How could he do such a thing?" — but when we look with a bit more detached gaze, with a bird's-eye eye — please don't speak of what I'm saying here outside of this session. Since saying too much of the truth may offend some people, please keep it only in your heart — regarding the boy who passed away, there is nothing to worry about at all.

He is a soul of a high-level divine spirit who had consented, even before being born, to bearing his ancestors' karma generation after generation and returning to heaven through that kind of role (in the form of being killed) — so it is not a matter at the level of "Rest in peace" or

anything like that. He is a soul at the level of guiding the people left behind on Earth, once he returns to the other side.

So there is no need for sympathy regarding the one who passed away. What is difficult is the emotions of the remaining relatives, friends, acquaintances, school-related people — the remaining human beings. Each of them is living while erupting various karmic thoughts.

Regarding that Kyoto murder case, I think the whole of Japan became commentators while watching TV. "Isn't it so-and-so who did it?" "That person looks suspicious." "Why would anyone throw away a school backpack in a place like that?" — I think everyone was making it a topic of conversation.

Amid that, the way those who can pray for world peace see it — of course, karmic thoughts do arise — but looking with a more detached gaze, looking from a perspective that grasps the whole a bit more, we can see that the entanglement of karmic thoughts has appeared as a great vanishing appearance, and through that, a great settling of karma — that the karma all descendants born through generations of ancestors had been dragging along was cut off by him. We come to see that this was what was really happening.

When viewing things, I feel it is about time we bring an end to viewing only through the human gaze.

There are various gazes. As for what is close to this physical body, the closest to us are the guiding spirits. There is the gaze of the guiding spirits — this world as seen by the guiding spirits. There is this world as seen by the assistant guardian spirit. There is this world as seen by the primary guardian spirit. There is also this world as seen by the Guardian Deities.

Also, there are gods and divine spirits who are not the Guardian Deities of any specific individual — for example, this world as seen by the gods of the Great Light of Salvation, the perspective of the gods who govern the natural world, and we can also share the view of this Earth realm as seen by the cosmic beings who have come from the stars of the universe to help Earth.

That is because we are vessels of God, so if we let go of what we call "self," we can connect with the consciousness of such gods and angels, and make the Earth that the gods are viewing and this world that the angels are viewing into our own field of vision.

The era we are in now is one in which we have already entered the stage where the way of seeing from the gods' viewpoint can be received as if it were our own thought, our own feeling. Since around last year, I have been saying things like "the bird's-eye perspective" and "the divine perspective," but now we make this natural. Live as a self for whom taking the bird's-eye view is natural, and for whom manifesting divinity is natural.

Expanding this further, we broaden our perspective — "Seen from the Guardian Spirits, it is like this," "From the Guardian Deities' view, it looks this way" — viewing ourselves and this world as a whole from various angles.

When you do that, what you didn't understand until now becomes understood. Like points connecting into lines, and lines connecting into a solid — various things come to be understood instantly with a "flash."

This is no longer a matter of reasoning. You think it in an instant. You feel it in an instant. You can catch it with no time lag. It doesn't come about through accumulating reasoning. It is a perspective, a vision, that suddenly enters the moment you lose yourself. If you lose yourself, the viewpoints of the gods and the angels become your viewpoint.

For that, we need to reskill our usual self-awareness of "who am I?" (Update to divine self-awareness — the consciousness of "it is natural that we are God.")

The self that had thought "This is what I am up to now," the self that had thought "Up to now I can only do this much" — return that self-awareness thought to your Guardian Spirits, hand it over to your Guardian Spirits, have your Guardian Spirits take it away, and bring down the self of the true essence, the self of divinity itself, into the consciousness of this physical body and manifest it.

I say "bring it down," but really, just by steadily doing the Prayer for World Peace with Vanishing Appearances, you do properly become a self for whom being God is natural.

If you are not shooting the "arrow of vanishing appearances" in a direction that misses the mark — if you are squarely capturing the "target called vanishing appearances" and saying "Guardian Spirits, please take it away" — then all of us should have already transformed.

An example I often give of off-the-mark vanishing appearances is the way of thinking "this aspect of my husband is a vanishing appearance," or "this thing in society is a vanishing appearance," or "the war between Russia and Ukraine is a vanishing appearance." Those are vanishing appearances in the general sense, and they differ in meaning from the vanishing appearances you do when saying "Guardian Spirits, I entrust this to you." The usage of the words is different.

The target of "Guardian Spirits, I entrust this to you. Please take it away. May peace prevail on Earth" is solely "the habit of one's own thoughts," nothing else. Goi-sensei called this, in a single phrase, "thoughts of clinging." If you break that down, it becomes things like fixation, assumptions, stubborn judgments, and attachments.

Including myself, everyone, to a greater or lesser extent, is still living while holding thought habits of that nature. We are beings who have not reached complete Divine Spark yet, but have come quite a long way toward Divine Spark.

Over these one to two years, let's make this into a rock-solid state. Make it into the state of "Divine Spark is natural," "Living as God is natural." Those of you who have been praying since 1994, I'd like you to recall — at that time, the concept "Ware soku kami nari" (I am a God) was announced (with a declaration and a mudra). "The words I speak are the words of God Himself; the thoughts I emit are the thoughts of God Himself; the actions I manifest are the actions of God Himself" — that is the opening of the declaration. I think few people at the time genuinely thought "that's truly so." I believe many were half-doubting back then.

It has been about thirty years since then, and now we are stepping into a world where "oneness of God and self is natural," "attaining enlightenment is natural." It may not be with both feet yet. Perhaps there are some who have stepped in with both feet, but as the flow of the entire era,

we are entering a world where "the oneness of God and self of Earth humanity is natural" and "living as God is natural."

As that progresses further, as I said at the beginning, it will become a world in which no secrets can be kept. I believe I said this last time too — the very best thing is to thoroughly do a great cleaning of the heart while we are still in this lukewarm era where we can still live even while being hazy as we are now. If you think something indulgent like "I can just do it when the time comes," eventually you won't be able to bear it.

Living might become so unbearable that a twisted thought might cross your mind like "wouldn't it be easier just to die?" If what you are thinking could be clearly known by the people around you, the current humans of Earth would face a pretty harsh situation.

Several years ago, referring to such a situation, I talked about examples like the word "God" being displayed on someone's forehead, or "Gou" (karma) or "Karuma" displayed here, or the character for "dou" in "Doubutsu" (animal) being displayed — but those are just metaphors. In reality, I don't think anything will be displayed on the forehead, but when you face someone, everything they are thinking will just come in to you. Not only what they are thinking. The path they have walked, the trajectory of their soul, their spiritual lineage — "ah, this person has this kind of good spiritual lineage, this person has a spiritual lineage full of homework; all of these are combined into this person before me now" — you will come to understand this instantly.

Rather than later, when the time has come, thinking "Oh no, what do I do if it's exposed?" — it is better to become like that while we still can. So right about now is the time to resolve ourselves, take "graduating from being merely human" seriously, and put it into action. That is what I believe.

The "human" in the phrase "graduating from being merely human" refers to a being who holds the thought "because I'm human, it's natural that I can't do more than this." We graduate from that stage of "it can't be helped because I'm only human." Pioneering the era of "precisely because we are human, it is natural to live while exercising the power connected as one with the Universal God" — that is each one of us.

It is not that some special person pulls things along. As everyone becomes distinguished and, in various places around the world, raises up the people of the world — just like the analogy "when you pinch up the center of a handkerchief, the hem rises along with it" — we are now entering the stage of doing the work of raising up all of humanity.

What I often say lately is that if there is even one such person in each region throughout the world, all the people of that region can be saved. If possible, if there were one such person in every neighborhood association, I think we could more certainly bring people around the world into the world of divinity.

In the current situation, there are few such people on Earth who say, "I will live as God, staking my life." Truly few. There are many people who hold the knowledge that "humans are children of God" but do not try to manifest it in their thoughts, words, and deeds.

So to the few people who are staking their lives to try to manifest God, the gods and the cosmic beings are intensively pouring in tremendous light and raising their levels. If they didn't do even that, Earth would not make it in time.

What is even better is for more people to enter a situation where they say "I will live manifesting God, staking my life," take the initiative in their own consciousness evolution, and level themselves up. When that happens, it becomes an enormous, enormous force that lifts up the whole world. Some of you may think "If just one person like me doesn't do it, it won't have much impact" — please don't think that. That one person is precious.

Looking at the whole world, there are still few people who can pray for world peace. Few who can acknowledge "humans are beings holding the light of God within." There are many Earth humans who, while believing in God's existence, hold God far away and fear Him. God is not something to fear. God is "the power giving you life." Moreover, "you yourself are God Himself." "You have been born carrying the life of God." Until now, we had forgotten that.

But as I said the other day, it is not a matter of "because we forgot, we're no good." Until now, it could not be helped. Paradoxically, we needed to forget. But now, there is no longer any need to forget.

The timing has now arrived to lift up all the material vibrations and all the spiritual vibrations of the Earth realm, to increase the rotational frequency at the atomic and subatomic particle level, and lift this world into a higher-dimensional realm.

Looking at this on a cosmic scale, I think there are those who have heard, already decades ago, that Earth's spiritual parent star has changed, or that its priestly star has changed. "Priestly star" is written with the character for festival and the character for presiding, and is read "saishi-boshi." Simply put, it means a spiritual parent star. And what happens when the parent star changes? The stage changes. Earth is now at the time of graduating from the stage of going back and forth within the wave region of dualistic opposition, as it has done until now.

In fact, the mental frequency and material frequency of the whole Earth realm have been rising more and more. Recently we do not say it anymore, but some of you may remember hearing things like "Fuji Sanctuary has reached the 3.2nd dimension," "the 3.5th dimension," "the 3.75th dimension," "the 3.87th dimension," "Fuji Sanctuary has entered the 4th dimension." That is because Fuji Sanctuary is the place where the cosmic beings first descend to this Earth realm, so it is the place most ahead of the future. First raise Fuji Sanctuary, and by raising Fuji Sanctuary, lift up the whole world — I believe they were raising the dimension of Fuji Sanctuary for that purpose.

The world after the Divine Spark IN mudra came down is again completely different. It is no longer an era of relying on Fuji Sanctuary alone. We have entered an era in which this body, this physical self of each of us, exists as a shrine of the gods, as a walking Fuji Sanctuary.

So there are those who say "I can't walk anymore, so I can't go to Fuji Sanctuary" — but there is no need to feel disappointed just because you cannot go to Fuji Sanctuary. Your very existence itself is fulfilling the working of Fuji Sanctuary, playing a role like a divided body of it.

The times are changing moment by moment, steadily. And yet, if your own consciousness, your way of thinking about things, your way of conceiving ideas, does not change, if you do not try to change them, that is a somewhat out-of-balance state.

So once again, the point of "who am I?" — truly re-examining this every single day, and no matter when, even amid hardship and suffering, accepting it brightly, positively, and optimistically with thoughts like "Because I am a divine spark of God, I can surely overcome this state too," or "This is a process to become better" — and "together with my Guardian Spirits, lifting up the consciousness of this physical body to the consciousness of God Himself." I think it is fine to do this in each person's own way.

Intuition comes out from within you. Inspiration springs forth. If you proceed following your own first intuition, saying "let me try doing it this way," that is a way of thinking in accord with your Guardian Spirits and Guardian Deities, so there is no mistake.

For example, "I'll do it because Saitou-kun said so!" won't do. That has not become your own thought. What is important is to internalize it as your own thought and move by your own will.

I often talk about "hakkou-shite hakkou-saseru" — repeating "hakkou" twice, where the first hakkou is fermentation like that of miso or natto. You take a good story you read in a book or a good story you heard from someone, put it into the depths of your heart, and let it ferment. Then, if you can truly digest and ferment it in your heart, that becomes the next hakkou — the emission of light, shining forth. The good story you took in from outside comes to shine as your own words, thoughts, and deeds. Only when that happens does the good story you read and the good story you heard become truly your own.

"I'll do it because someone said so" is fine as an initial entry point. But if you keep clinging to that way of thinking indefinitely, you cannot go any further. At some point, you need to truly make it your own. Make the truth your own.

"Why was I born?" "What am I?" "How should a human being live?" — each one of you catches the answer from the depths of your own heart and manifests it as your own voluntary will in thoughts, words, and deeds. By doing so, you can live in a world of the recognition that "divinity is natural" — a world far beyond the stage of "having confidence" or "having conviction," one where you do not wobble and sway just because someone says something to you, and you do not lose confidence partway through.

I often compare "confidence, conviction, natural recognition" to "hop, step, jump" — having confidence is the very first step of the first step, just the beginning of the beginning. Next, you enter the stage of conviction, and once you have mastered conviction too, you reach the consciousness that divinity is natural, that it is a matter of course.

At that stage, even without your trying to, your words, thoughts, and deeds become a state in which divinity is shining forth radiantly. Some people are aware of this radiance themselves, while others are not very aware and only think "Is that so?" when told by someone. But you come to the consciousness of "All is perfect, nothing is lacking, Dai-Jouju," "The Divine Spark of humanity is accomplished — Dai-Jouju," and "World humanity is at peace."

Going deeper still, you become one with the resonance "Humanity of the world, be at peace." When the source of the universe, which created all things, emits this Prayer for World Peace, it becomes "Humanity of the world, be at peace." I don't think anyone would say, "But nature and animals aren't included in that" — but whether the world becomes better or worse depends on the humanity of that planet. The Universal God entrusted His own authority to the species called humanity. Not to the doggies. Not to the kitties. It is to human beings that He has bestowed His own authority.

We humanity — all Earth humans who have appeared divided into several billion forms — are right in the middle of doing this: each of us coming to know this fact, each one of us manifesting divinity, and, sharing roles, bringing this world into a world of great harmony.

And in Earth's history up to now, in about 4 billion years since Earth came into being, many things have happened — but we are now living right in the middle of the greatest evolution.

When this planet reaches a state of a certain degree of harmony, it will approach the evolved world of the stars of the universe. The evolved world is like the world of the gods. So the dimension is different. Both the consciousness level and the dimension are different. By our consciousness level rising toward that, when we overlap with the minimum line at which the people of the universe can descend, we will meet one another, learn the wisdom of the stars of the universe, and enter the stage of deploying it on this Earth.

It is now past 1:57, so I'd like to form the Divine Spark IN once and then take a break.

**< Divine Spark IN once >**

Alright. Then, let's take a break until 2:10.

**< Break >**

It is now past 2:10, so we will enter the second half. Sometimes I receive stories through email or phone. Stories like, "It's too painful to bear," "It's too distressing to bear."

I think most of you here have already graduated from that stage, so, for a moment — those of you who were once like that long ago, or those who have never experienced such things — please empathize with the feelings of such people and reflect for a moment on "in what kind of situation does a human being fall into the mental state of unbearable suffering, unbearable distress?"

When those who have already graduated from that stage direct their thoughts there, light is sent to Earth's humanity in such a mental state. In the end, it is a matter of "what do you think you are?"

When you think "this body — a hundred and some centimeters tall, weighing some tens of kilograms — this body itself is me," you get swept into the vortex of suffering, swept into the vortex of sadness, and fall into a mental state where you cannot even control your own emotions.

So in this study session, I have been saying, "Please dig deeper into your own existence, asking 'Just what am I, really?'" Don't end it in one exchange. If you ask "What am I?" and answer "Yes,

I am a divine spark of God," then next, dig deeper into that "divine spark of God." Ask "What is a divine spark of God?" If you answer "For example, a child of the Universal God," then probe there again. Ask, "What kind of state is a child of the Universal God?"

By continuing to dig deeper and deeper, directing the question "Who am I (what kind of being am I)?" into your own heart, you gradually come to be able to freely express in words your true image and the substance of your life.

Put another way, it is a journey of returning to your true self. It is also expressing your true self. When I say "true self," there is also the question "what is the true self?" — but as you come to be able to express, in words from various angles, the substance of being a "divine spark of God" — saying "what kind of thing is that?" — you come to be able to reveal through language the state in the depths of your heart.

Being able to reveal something in language means that because you have seen, known, and understood it in the depths of your heart, you can put it into words. What you do not understand, you cannot express in words. Even if someone is told to explain something they have never seen or heard of, there is no way for them to explain it.

But if you dig deeper into yourself in the depths of your heart and repeat the practice, day after day, of expressing the substance of this life in various words, you come to be able to express your true self in words, from various angles.

The topic jumps a bit here, but I was just talking about "the importance of putting things into language." Right now, what is called AI is progressing tremendously, and the way it is progressing is no longer "more so this year than last year." It is progressing in the manner of "more so today than yesterday, more so tomorrow than today."

For example, AIs you may have heard of, like "ChatGPT" or Google's "Gemini," were beings that, likened to a human, were like a "private tutor."

But the new AIs now emerging — yes, AIs like "Manus" and "Claude" — have shifted from being a private tutor to being like "a secretary who works on your job together with you," like "your subordinate."

For example, regarding things like Word files or Excel files on your computer — if you are making some document, you explain the overview of that document and clearly convey in language "This is what I want you to do," and then it opens a file on your computer, properly creates sentences, makes tables, does calculations for you, and produces the deliverable you want in a very short time. It creates it for you in your place.

That frees up your own time so you can use it for meaningful things. But what is important even then is again "putting what you want to do into words and conveying it" — putting it into language.

If you cannot put things into language well, AI cannot grasp your intention well, so what it produces does not turn out the way you wanted. It can turn out to be something far from what you had imagined.

But if you thoroughly "put into language what you want to do," what comes out matches your image. There might be one or two spots where you say "please fix this part," but the material produced can be almost entirely usable.

To those who are overwhelmed with work, I sometimes talk about "please use such things to make your work easier" — but it is not something everyone has to use, and a time will come when AI itself is no longer needed.

Everyone keeps saying "AI is amazing, AI is amazing," but my view of AI is a bit different. My image of AI is something like "someone with a strong ego who does not readily understand my intentions," or "an unteachable person."

As AI grows smarter, it begins making excuses. When I ask "Why didn't you do this?" or "Why didn't you do it this way?", it makes excuses. It says things like, "Let me explain why it turned out that way: despite it being properly stipulated as a rule, I thought I did not need to look at it and acted on my own judgment" — excuses like that.

So then I end up talking to the AI with the kind of content I would say to a human. I end up in exchanges exactly like a conversation with a human: "Your own thoughts aren't needed. If you do as told, things go well. So please do it that way."

It may be because my demands are too advanced that this phenomenon happens, but what I feel from interacting with such AI day by day is that humans are by far more capable.

AI does not have the five senses. It does not have the five senses of seeing, hearing, smelling, tasting, or touching. Human beings have a sixth sense and a seventh sense as deeper sensory organs beyond these, but normally we operate with the five senses at the center, and we humans process the various things we need to do in this world — housework at home, perhaps; work, perhaps; interacting with someone, perhaps — various things, using our five senses. But I look at AI and think, "Because they do not have such five senses, these people are probably quite constrained."

What can be done instantly by using the five senses can take AI a tremendous amount of time. Conversely, for example, if you tell a human "Now, please solve this problem," referring to an extremely complex mathematical formula, it takes them a tremendous amount of time to solve, but AI solves it with ease, in an instant. So you can also see it as "the area of strength is different."

But what I think, including as a caution to myself, is that whether we put AI to good use or not is "a matter on our side of how well we can put into language what we intend and convey it" — it is not a question of AI being good or bad. That is what I believe.

Now, to return to the topic — in putting into language "What am I?", I think it would be good to do something like trying to write prose, creating haiku or tanka, or doing something that makes use of words to express.

I have been doing this since long ago, so expressing things in words has become too natural for me, and I have quite forgotten my beginner's mindset. But for someone who does not have the habit of putting things into language — if they practice, for example, expressing their feelings

poetically like a prose poem, or expressing them in sentences explaining something to someone — since they cannot write without examining themselves, the practice of writing itself also becomes good practice for examining themselves.

Occasionally, there are people who send me long emails. For such a person, writing that email is organizing their own mind. It is not for anyone else. It is their figure of making use of words entirely to make themselves distinguished, to reach Divine Spark.

At the beginning of the Bible, there is the phrase "In the beginning was the Word." It starts with the sentence "In the beginning was the Word," and changes into "The Word was light," "Light was God," and so on — but being able to express divinity in "words" means experiencing the essence and substance of divinity with your whole soul, and expressing what you have come to understand in words.

At the study session the other day, I believe I held out my palm and said something like "I have a mole on my middle finger, see." The reason I can explain that there is a mole on my middle finger is that I can say it because I have seen it and know it.

If you look squarely into your own heart too, you can put it into language. On the way there, you may encounter thought habits you do not want to see, moments when you reflexively want to avert your eyes and think "I should have pretended I didn't see that." But in the process of connecting firmly with the true essence of life and living while manifesting that true essence in your physical body, seeing such a self you do not want to see is something you must pass through as part of the path. That is why "Prayer for World Peace with Vanishing Appearances" exists.

Don't blame yourself; don't blame others either. Love yourself and love others. That kind of way of living is the ideal figure common to all of us. I think it comes to "It would be wonderful if we could live like that," "That person is also living like that, isn't it wonderful."

When you look honestly into your heart, there may be moments when you touch a self stirred up with various emotions. In such times, embrace that self with the arms of your spiritual body, your divine body. You don't need to do unnecessary things like trying to persuade or change. If you embrace it silently — just as in the story of the North Wind and the Sun — the traveler takes off the coat. If it is a frozen heart, the icy thoughts will melt.

Love is warmth. Not a burning heat, but a gentle, pleasant warmth. When the soul leaves a human body, that person's body gradually grows colder and colder as time passes. We live with a body temperature of 36 or 37 degrees measured by a thermometer. Body temperature differs depending on the part of the body, but roughly we live maintaining a body temperature in the 36-degree range. That is in fact the most comfortable temperature for the soul to enter a physical body and live in this world.

Indeed, life too is warmth. A body from which life has departed becomes cold. A person without love is called a cold person. But just because love is important, if you say "for this person," "for that person," and do things indiscriminately for everyone, that can easily become "busybody meddling."

So once again, I believe that making the Guardian Spirits' field of vision our own, looking at ourselves (human beings) from the Guardian Spirits' perspective, and proceeding while taking balance — saying "it is good to behave this way here," "it is good to associate with this person this way" — is the way of being most in accord with the divine will.

For example, pushing "You should pray the Prayer for World Peace" on someone who has no interest, just because "the Prayer for World Peace is wonderful" — that is unwanted meddling for that person. But among them, there are also people for whom the timing to accept that prayer has come. If you are with such a person, it becomes "Then let's pray together." But there are also cases when this doesn't happen, so it is not a matter of recommending it indiscriminately to just anyone.

I joined Byakko in Showa 61 (1986). In Showa 55 (1980), as a ninth-grade student deep in the mountains of Hokkaido, I began the Prayer for World Peace at the recommendation of a cosmic being, and after coming to Tokyo, I connected with Byakko at the age of 20. What is good about Byakko is that there is no meddling, no pushiness.

I did not join because someone recommended it to me; I joined voluntarily, by my own will. So there was not much in the way of interpersonal trouble within Byakko. But for someone who was invited and joined without really being convinced, when they later reach a point of thinking "I want to quit," various emotions may stir — "I'd feel bad for the person who invited me" — but for anything and everything, I think what is most important is to choose, decide, and act by one's own will, on one's own responsibility.

I think the current Byakko Shinko Kai headquarters surely isn't trying to bring all of world humanity into Byakko Shinko Kai either. Those who are praying now, the people who are here now, will be central — quietly pulling along Earth's dimensional ascension, creating the situation in which cosmic beings can descend and gods can appear — and then enter the stage of working together with the gods and the cosmic angels.

To the people of this Earth, to the over-8-billion people of Earth, we are about to enter the stage of guiding them so that — regardless of whether one joins Byakko or not — each person, as their own personal way of living, can practice "Prayer for World Peace with Vanishing Appearances." I think we are about to enter that stage.

By that time, as I have said before, each of us might have a personal saucer and go freely wherever we wish on Earth. We might come to go freely anywhere — the other side of the Earth or wherever — in an instant through teleportation. We are now stepping into a world in which common sense is entirely different, where the way of thinking we have had until now no longer applies.

For example, speaking of things related to daily life, when preparing a meal, as you cook fruits or vegetables, there are parts you throw away. In today's world these are treated as food waste, but the way of processing in evolved stellar worlds is to apply a specific vibration to that food waste and reduce it to its cosmic elements. In other words, they can make it vanish without a trace.

The way sewage is treated will also completely change, I think. Currently we have a very cumbersome system, with sewage treatment plants where water is made somewhat clean and usable, so that society can reuse it.

As for the issue of garbage disposal, most people today do not know about it. What we know from our ordinary daily life is that we put things into garbage bags and separate them to some extent. We separate them into vinyl garbage, burnable garbage, and so on, but we only go as far as sorting and taking the garbage out.

The garbage we put out is loaded into the garbage truck when it arrives and carried to the treatment plant. What happens at that plant? The items that have been neatly tied up as "burnable garbage" or "plastic garbage" so that their insides could not be peered into — they are all opened up so that the insides scatter into view, and they flow along a conveyor belt. Many workers are stationed on the left and right, and predetermined people silently carry out predetermined jobs: "You have the role of pulling out non-burnables if they are mixed into the burnable garbage," "You have the role of pulling out vinyl garbage if it is mixed into the burnable garbage."

When you ask someone who has worked there, there are stories like "Sometimes a 10,000-yen bill comes flowing by" — but apparently it is work done amid a smell ordinary people could not stand. Only after being sorted again that way is the burnable garbage burned. The vinyl garbage separated out there is treated as vinyl garbage; non-burnables are treated as non-burnables — that is the current way of the world.

A place like Yume no Shima in Tokyo — below its surface is a mountain of such non-burnable garbage. It is no longer an island now; it is truly continuous land with Tokyo's Koutou Ward — or rather, it is like ordinary ground, with parks built on its surface.

That way of garbage treatment will fundamentally change. The mechanism of sewage treatment will also dramatically change. As for what humans eat, I think we will no longer eat animals or fish. Meals will be centered on plants.

The way of eating will also change — not meals for satisfying appetite, but meals as a place for heart-to-heart interaction between people. So the custom of "kanpai" — what people in various languages around the world do as "cheers" — I think such a custom will surely continue in the evolved world too. But things like alcohol and tobacco will disappear.

And the biggest change is energy. There is often talk in the world about "free energy this and that" — I don't know how long after the cosmic beings appear it will take to be put into practical use, but for the energy used in the Earth realm, we currently have things like oil, coal, hydroelectric power, nuclear power, solar power, and so on — but electricity will be retired from duty.

The energy to be used instead is the great power that gives rise to and moves the universe — the Cosmic Life Energy. That energy passes through the bodies of humans who have manifested their divinity, is poured into the devices they use, and using that Cosmic Life Energy — for example, you can view images on a display like a TV, it can become the energy that moves vehicles, and, of course, it can be the energy source that powers lighting — in this form, we will

transition to a world in which electricity, hydrogen energy, and whatever-other energy will all become unnecessary, and that Cosmic Life Energy will be used as the power that moves everything.

Those of you who have read books about the saucers know from reading them what principle the saucers move by. For example, the motive power source that drives a saucer going back and forth between Venus and Earth is physically a crystal-like device at the center of the saucer, but the one pouring motive energy into that device is the captain. It is no exaggeration to say that the saucer runs on the captain's mind wave.

For example, when coming from Venus to Earth, during the segment from leaving Venus until entering outer space, and during the segment from arriving above Earth and entering Earth's atmosphere until landing, the captain holds the control stick and drives (pilots) the saucer. But when traveling straight through outer space, it operates in a state like today's autonomous driving of a car — moving automatically without the driver being glued to the controls. However, what is different from today's autonomous driving is that the captain is controlling everything by mind wave.

The same thing will be applied to every scene of daily life. So, in the case of a person who is not manifesting their divinity, they cannot use that energy. Those who cannot use it will have to borrow the help of those who can. In that case, you might feel somewhat small, so I would like us to practice living with reserves while we still can. "Having reserves in the power of life." You could also say "making the vessel bigger," or "the spiritual body becoming larger."

For example, let me see — for those who have driven both a kei-car and a large luxury car of 4 liters or 4.5 liters, such as a Benz or Jaguar, I think you know: when driving a kei-car on the expressway at, say, 100 kilometers per hour, you grip the steering wheel quite seriously.

That is because the kei-car has little power, so when you step on the accelerator with all your might to get it to 100 kilometers per hour, the kei-car is running while gasping for breath — so the person gripping the steering wheel can't let down their guard either.

By contrast, with a large car like a Benz, a Jaguar, or a BMW, even driving at 100 kilometers per hour, you only need to step on the accelerator a little, and for the steering wheel, you don't have to grip it as if your life depends on it — you can just rest your hands on it lightly. And the cabin is quiet.

The noise inside a kei-car when you take it to 100 kilometers per hour is unbearable noise. But a large car is quiet inside even at 100 kilometers per hour, and you can drive with ease without treating it as if your life depended on it.

The way of being a human is the same. When you live with a larger vessel (spiritual body), reserves come out in the power of your life. Reserves come out that you can share and offer to others.

Long ago, when Masami-sensei was still physically weak — before Uchuuko-Kagaku had begun — Goi-sensei was earnestly praying by the side of Masami-sensei, who was lying ill. Someone

watching from the side reported that Goi-sensei's prayer at that time was something like, "God, if there is any virtue left in me, please give all of it to Masami."

As words, it sounds desperate, but the true essence of Goi-sensei is in a place where life energy springs forth infinitely, so no matter how much life energy is poured into others, it cannot be depleted. It is said that because Goi-sensei's true essence understood this, it had the physical Goi-sensei pray in that way — such an incident, it seems, actually occurred.

The era we are in now, I believe, is an era in which each one of us, having reserves of life, can use our life energy in ways (sharing it) that can become a turning point for those who currently feel they are suffering to escape from that.

For that very reason, let us dig deeply into "what am I?" — morning, noon, and evening, at any time, any number of times in a day — and make the consciousness of "divinity is natural" into something taken for granted. Let us all move toward that together.

As I said earlier, "We don't need any special person" — we don't need a special person. If you really want to use the expression "special person," then for example, all of us here, every one of you, is a special person. I would be thankful if you could spend your days with that level of awareness — the awareness of "as what kind of being am I existing here right now?"

Now, at the end, I would like to form the Divine Spark IN once more and conclude.

### **< Divine Spark IN once >**

Thank you very much. With that, I would like to conclude. The next session will be on Saturday, May 2nd. Thank you all very much for your participation today. I'll now turn on everyone's microphones.

### **< Goodbye Time >**

That's all.