

[In Order to Make the Connection with Divinity More Certain]

© Divinity and Careful, Dignified Conduct — In Order to Promote Divine Spark

Lately, what I have been feeling almost every day is, "In order to make our connection with the Universal God more certain, what is important is to perform every gesture and every action of every moment with care and dignity." To put it another way, this means that in our daily thoughts, words, and deeds, we should think, speak, and act with more care and dignity than ever before.

What I felt I particularly lacked was on the physical side. By focusing my consciousness on each part of the physical body — the movements of the fingers; the use of the elbows, shoulders, and entire arms; the manner of using both hands simultaneously as if holding something up with reverence; the posture in which the head, neck, and torso through to the soles of the feet are kept at an angle that allows interchange with heaven and earth; the use of the feet, and the way of stepping forward and kicking off with each step; the manner of walking in which, with each step, the toes carefully grip the ground (the floor or earth) firmly and then kick off — and by breaking these down into slow-motion movements and observing them from above, I realized that the careful, dignified gestures and movements that manifest divinity were far less in place than I had imagined.

Without such conscious awareness, most of us as physical human beings continue to move as we always have, by the thoughts of habit; we end up doing things absent-mindedly, or acting unconsciously by sheer inertia (routine). This is because modern society has been steeped in a "principle of efficiency above all," where being quick, skillful, and efficient in everything is regarded as right, and because we grew up adapting to such a society, those kinds of movements have become habit for us.

© In Order to Cultivate, in Mind and Body, a Consciousness Free of All Attachment While Mind and Body Become One

The more we proceed with time-saving rationalization with a consciousness that views body and mind as separate, the more our consciousness drifts away from divinity. This is obvious if we look at our past selves. It goes without saying, but in the years we are called toddlers, we could not hold things with one hand. So back then, we always held things with both hands. However, by the time we were nearing ten years of age, we imitated the adults around us and came to hold with one hand things that we used to hold with both hands. Along with that, the basic divine gesture of behaving with reverence and dignity was forgotten.

Furthermore, regarding what is important in living connected as one with the Universal God, we can also catch a glimpse from an episode that took place decades ago: "When Goi-sensei was walking briskly toward the Hijirigaoka Dojo, Laozi appeared and rebuked him." I recall that Laozi's words of rebuke to Goi-sensei at that time were something like, "Why are you walking so hurriedly and restlessly? Heaven and earth are far more calm and unhurried!"

As for why forgetting the unhurried breathing of the Universal God, breathing without fully using the lungs, doing things with one hand instead of using both hands, or moving with a

consciousness driven by time — so that we increasingly move without unhurried interchange with the vibrations of heaven and earth — has any connection with the degree of manifestation of divinity, it is because in order to express in this world the subtle resonance of the source of life deep within our hearts, it is not enough to merely refine and discipline our consciousness; unless that resonance can also be expressed by the body together with the mind, it cannot be said that we are truly manifesting it.

◎ In Order to Make the Connection with Divinity More Certain

"Careful, dignified thoughts, words, and deeds that manifest divinity cannot be fulfilled by the mind alone, nor by the body alone. However, by using one as a primer, the other must be awakened." If the mind is already contemplating such a careful way of living, we should take care to bring carefulness to the movements of the body; if, on the other hand, carefulness is already appearing in the body's movements but the awareness side is weak, we should take care to use the consciousness with care together with unhurried breathing. In some such form, we need to manifest the subtlety inherent in the vibration of divinity in good balance across both the body and the mind.

The reason we feel "elegance" in the conduct of those who have attained spiritual awakening is that within their unhurried speech and calm actions, the subtle resonance that life originally possesses appears. It can also be described as a posture (state) in which, through habitually unhurried breathing, the center of consciousness settles in the Lower Dantian, and from there, the connection with higher-dimensional worlds is kept dense.

If one only puts on the appearance of such behavior, one is a counterfeit; and even if one polishes only the mind while leaving the body's actions unattended, one is not a true Shinjin. Therefore, what we are aiming for from now on is to manifest the subtle vibrations of divinity in all directions, both in mind and in body, by performing each gesture and each action of every moment in our daily lives with care and dignity. This can also be said to be elevating mind, technique, and body all together to a resonance directly connected to the source of life.

On Saturday night, while taking care to manifest such true vibrations of life through the gestures of the body with dignity, by forming the IN and praying, all of us will share a time to experience together the divine vibrations manifested through the physical body. Those whose schedule permits are welcome to join.

Program for the Day

[Opening Remarks]

GYOUTEN: Hello, everyone. We will now begin the program for Saturday night, "A Day Interconnected by Divinity." As mentioned in the announcement email, by performing all gestures with care and dignity, we will align our posture to "an angle through which we can be perfectly connected with heaven and earth and exchange with them"; while inhaling and exhaling, we will focus on "the resonance of the breath of the universe that echoes deep in the nasal cavity"; we will pronounce each and every word of the prayer with care, vibrating our vocal cords, and perform the gestures of the IN beautifully and

with care. Through this, we will make this a time to connect with the light of heaven from the crown of our heads and unite with the energy of the Earth through the soles of our feet, becoming aware, through ourselves, of the interchange of light between heaven and earth.

Now, to begin, we will offer the Prayer for World Peace in Japanese and English. Here, we will pronounce each word of the prayer with care, form the Nyorai IN with proper gestures, and whether sitting or standing, connect with the energy of heaven and earth, fulfilling our role as bases of light.

Everyone, while remaining in your current posture with the Nyorai IN formed, please first try swaying your body forward and backward. You will sense a point of "right here!", so please stop your posture there.

Next, without moving the body forward and backward, please try swaying it from side to side. When you move from side to side as well, you will sense the point that fits most snugly, so please stop your posture there.

Now we are maintaining a state where not only the mind, but also the physical body, can properly exchange with heaven and earth. While remaining in this posture, we will enter the Prayer for World Peace.

1. Prayer for World Peace

GYOUTEN: Now, let us begin.

Sekai Jin-rui ga Heiwa de ari-masu you-ni.

Nippon ga Heiwa de ari masu you-ni.

Watakushi-tachi no Ten-me ga mattou sare masu you-ni.

Shugo-Rei-sama, arigatou gozai-masu. Shugo-Jin-sama, arigatou gozai-masu.

May Peace Prevail on Earth.

May peace be in our homes and countries.

May our missions be accomplished.

We thank you, Guardian Deities and Guardian Spirits.

2. Thorough Practice of Positive Thinking with the IN

GYOUTEN: Next, we will read aloud the 49 items of the Thorough Practice of Positive Thinking, one item once each, while forming the IN. Today we will do it a little slowly. Also, after each set, we will set aside 14 seconds of prayer time. The words "Hai, arigatou gozaimasu" will be the signal to move on to the next item. Nagano-san, please go ahead.

NAGANO: Thank you. Now, let us form the IN of the Thorough Practice of Positive Thinking with care. Hai.

May Peace Prevail on Earth.

Infinite Love, Infinite Harmony, Infinite Peace, Infinite Light, Infinite Power, Infinite

Wisdom, Infinite Life.

<Pray for 14 seconds>

May Peace Prevail on Earth.

Infinite Health, Infinite Sparkle, Infinite Renewal, Infinite Freshness, Infinite Refreshing, Infinite Vitality, Infinite Hope.

<Pray for 14 seconds>

May Peace Prevail on Earth.

Infinite Joy, Infinite Beauty, Infinite Youth, Infinite Goodness, Infinite Sincerity, Infinite Purity, Infinite Rightness.

<Pray for 14 seconds>

May Peace Prevail on Earth.

Infinite Happiness, Infinite Flourishing, Infinite Abundance, Infinite Supply, Infinite Success, Infinite Ability, Infinite Possibility.

<Pray for 14 seconds>

May Peace Prevail on Earth.

Infinite Freedom, Infinite Creation, Infinite Greatness, Infinite Openness, Infinite Development, Infinite Energy, Infinite Gratitude.

<Pray for 14 seconds>

May Peace Prevail on Earth.

Infinite Integrity, Infinite Courage, Infinite Progress, Infinite Improvement, Infinite Strength, Infinite Intuition, Infinite Innocence.

<Pray for 14 seconds>

May Peace Prevail on Earth.

Infinite Forgiveness, Infinite Splendour, Infinite Nobleness, Infinite Dignity, Infinite Blessing, Infinite Brightness, Infinite Embracing.

<Pray for 14 seconds>

3. Gratitude to Nature with the IN

GYOUTEN: Thank you very much. Next, we will perform the Gratitude to Nature with the IN.

NAGANO: Hai. We will form the IN of the Gratitude to Nature with care. Now, let us begin.

1) Gratitude to the Ocean

On behalf of humanity, we thank you, Divinities who govern the Ocean; Dear Ocean, we thank you.

<Pray for 14 seconds>

2) Gratitude to the Earth

On behalf of humanity, we thank you, Divinities who govern the Earth; Dear Earth, we thank you.

<Pray for 14 seconds>

3) Gratitude to the Mountains

On behalf of humanity, we thank you, Divinities who govern the Mountains; Dear Mountains, we thank you.

<Pray for 14 seconds>

4) Gratitude for Food

On behalf of humanity, we thank you, Divinities who govern Food; Dear Food, we thank you.

<Pray for 14 seconds>

5) Gratitude to the Physical Body

On behalf of humanity, we thank you, the Physical Body, Dear Physical Body, we thank you.

<Pray for 14 seconds>

6) Gratitude to Water

On behalf of humanity, we thank you, Divinities who govern Water; Dear Water, we thank you.

<Pray for 14 seconds>

7) Gratitude to Plants

On behalf of humanity, we thank you, Divinities who govern Plants; dear Plants, we thank you.

<Pray for 14 seconds>

8) Gratitude to Animals

On behalf of humanity, we thank you, Divinities who govern Animals; dear Animals, we thank you.

<Pray for 14 seconds>

9) Gratitude to Minerals

On behalf of humanity, we thank you, Divinities who govern Minerals; Dear Minerals, we thank you.

<Pray for 14 seconds>

10) Gratitude to Heavenly Phenomena

On behalf of humanity, we thank you, Divinities who govern Heavenly Phenomena, Dear Heavenly Phenomena; we thank you.

<Pray for 14 seconds>

11) Gratitude to Air

On behalf of humanity, we thank you, Divinities who govern Air; Dear Air, we thank you.

<Pray for 14 seconds>

12) Gratitude to the Sun

On behalf of humanity, we thank you, Divinities who govern the Sun; Dear Sun, we thank you.

<Pray for 14 seconds>

4. Divine Spark IN

GYOUTEN: Hai, thank you very much. Next, we will form the Divine Spark IN seven times in a row. Together with the Deities and all of the Cosmic Angels, becoming one with them, we will send the light of the Universal God to all of nature, all living things, and all of humanity. We will perform the words of the prayer recited at the beginning and each and every gesture of the IN with care. Also, today, between each formation of the IN, we will set aside 14 seconds of prayer time, so while imagining how the light of the IN wraps the entire Earth, heals everything, and brings about regeneration, please pray.

NAGANO: Now, let us begin. Hai.

We send the Universal God's light to nature, all living things, and all humanity.
We send the Universal God's light to nature, all living things, and all humanity. Hai.

<Form the Divine Spark IN seven times in a row. However, set aside time for prayer between each formation>

<After the IN is finished, close eyes for 14 seconds and meditate>

GYOUTEN: Hai, thank you very much.

NAGANO: Thank you very much.

5. Touitsu Meditation

GYOUTEN: Finally, we will perform Touitsu through the Prayer for World Peace. We will use an 8-minute 44-second CD. Now, let us begin.

Sekai Jin-rui ga Heiwa de ari-masu you-ni.

Nippon ga Heiwa de ari masu you-ni.

Watakushi-tachi no Ten-meï ga mattou sare masu you-ni.

Shugo-Rei-sama, arigatou gozai-masu. Shugo-Jin-sama, arigatou gozai-masu.

May Peace Prevail on Earth.

May peace be in our homes and countries.

May our missions be accomplished.

We thank you, Guardian Deities and Guardian Spirits.

That's all.