

260801-Sat_Study Session

Hello everyone. Let's begin the study session for Saturday, August 1st. First, I will share my screen and we will offer the Prayer for World Peace.

< Prayer for World Peace >

Thank you very much. After the end of the Second World War, Goi-sensei left Hitachi, where he had been working, and entered the path of becoming one with God. And in 1949, he experienced Oneness with the Divine Self.

In those days of 1949, Byakko Shinko Kai did not yet exist, and Goi-sensei himself was, I believe, in the position of one lecturer of Seicho-no-Ie. From around that time, people who admired Goi-sensei gathered around him, wanting to hear him speak, or to receive personal counsel about their lives — such things happened, I am told.

In those days, just after the Second World War had ended, the troubles and sufferings of the people were troubles of money, troubles of the body, and troubles of human relationships. Broadly divided, these three troubles were the great concerns of those who gathered around Goi-sensei.

There was also a time when Goi-sensei went to a gathering of communists or some such group, and in a place where he was told, 'Keep your God out of this,' there was an exchange: 'Are you saying that if you just pray, you can eat? That money will come in?'

At that time Goi-sensei answered, 'It comes in.' 'Money comes in, and food comes to hand as well. Through the hands of other people, though,' he answered.

This past Monday, for the first time in four months, there was a telephone message from Masami-sensei, and in it too there was a talk for those who are troubled financially. She said, 'You will never, ever want for food.' That is not a word of consolation; it is the truth.

Even when we say 'if you just pray,' it comes down to the state of your heart. What sort of heart is best? It is best to erase the consciousness of self and enter the state of consciousness that has slipped inside the vibration of the Guardian Spirits and the Guardian Deities.

It is what we call living in the state of entrusting. Entrusting everything to the Guardian Spirits and the Guardian Deities, living in a state of total entrustment. At that time we are in the state of 'believing in our divine mission and doing all that is humanly possible.'

When you are in that state of mind, then whatever may happen, everything is carried along in the very best way — this is an experience we all have. Many of you have surely experienced it already.

This is not a way of living that relies on another's power. Seen from the outside for a moment, someone may think, 'What is this person doing, just praying to God?' But our way of living and our prayer are not the kind of prayer that people of the world offer — 'God, I beg you, please grant me this.'

Our prayer is to erase the self and say, 'Guardian Spirits, Guardian Deities, thank you. May peace

prevail on Earth.'

Within that vibration, there is no wish of one's own. (The thought may be there, but it has melted into the vast ocean of the Prayer for World Peace and vanished away.)

So, to put it the other way around, one could say, 'When you stop putting your own convenience first, your own affairs begin to go well.'

Everyone holds themselves dear. And yet, while saying they hold themselves dear, in their hearts they have not forgiven themselves, not acknowledged themselves, not loved themselves — that too is a characteristic of the human beings of earth.

While saying that they matter to themselves, they live trampling themselves underfoot, grinding themselves down — that is the way the physical human beings of this planet live. To put it more concretely: not acknowledging one's divinity, that in itself is living while grinding oneself down.

Being unable to acknowledge one's divinity, being unable to believe in the essence of one's own life — the true heart, the true substance, the Naohi, one's divinity — living in that state is what it means not to acknowledge oneself, and it is the root cause of being unable to forgive oneself and unable to love oneself.

How many are with us now? Sixty-seven. Even among these sixty-seven, each lives with different ways of thinking, looking at different futures, living different lives.

The one thing every one of us here holds in common is this single point: we wish 'to make the earth a good star, to make it a peaceful earth.' In this one point alone are we joined together. In all other respects, we each look in our own scattered directions and live our own daily lives.

Some say, 'I am so happy, so happy — I am happy enough to wonder whether it is all right to be this happy.' Others live with grievances piling up — 'I cannot forgive that person,' 'I cannot forgive that organization.'

Some pass their days carrying troubles within their relationship with a husband or a child; for others it is the neighbours, or relatives, or the human relationships of the workplace.

As I said earlier, the troubles and sufferings of those who gathered around Goi-sensei just after the war were these three — money, the body, human relationships. And although some eighty years have passed since then, what human beings agonize and suffer over is still exactly the same.

People are troubled about the body. For some it is a chronic illness; for others it is the trouble of weakening with age; and from around the age of fifty there are those troubled by the changes of midlife.

For men, for instance, it becomes hard to pass water. For women, on the contrary, a little leaks out, so they buy pads as a precaution.

Everyone lives carrying their own various troubles. But even with such troubles, people divide again into those who keep gripping them tightly and those who let go of them as soon as they arise.

The best thing is to entrust everything to the Guardian Spirits and the Guardian Deities. Once you have entrusted it, then whatever befalls you, if you have truly entrusted it, there is no need to agonize any further.

And yet, people agonize while entrusting. To agonize while entrusting means, in fact, that one has not entrusted at all.

As I said before, in the end, erasing the self is the finest way of living for entering the highest stage of happiness while alive in this physical body.

Of course, since it is the finest way of living, it is not such a simple matter. But those admirable souls who would think to attend a study session on a Saturday afternoon are people who, from the distant past — from a former life, and the life before that, and the one before that — have sought and sought and gone on seeking the truth.

There is a difference in how soon or how late, but every one of you will surely grasp the truth of life that lies in the very depths of your own life, and live by it. Some of you have already done so.

Some of you may think, 'I still cannot do it.' But that time is close at hand, so please do not worry at all. Even when told not to worry, those who worry will worry, and those who do not, will not. And when told not to worry, some grow careless and stop making effort, while others continue to make effort.

Everything is already decided. Looking down at this world from the worlds high above, what human beings will do is plain to see at a glance.

But in a setting like this, where we gather all together, I cannot speak in a way tailored to each one of you; I speak in a general way.

What I most want to convey is that erasing the ego is truly what matters. Spoken of in religious terms, it is the same as attaining the state of emptiness. We graduate from the stage of 'Form is emptiness' and live in the realm of 'Emptiness is form.'

From the distant past, people of heart have sought and gone on seeking the way. We now walk that same way. Truly, things having come this far, there is no reason we cannot attain enlightenment. There is no reason we cannot attain Oneness with the Divine Self.

We can attain it. Anyone can. In this age of ours, every preparation has been made. To use the universe as an image, it is a precious opportunity, like a planetary alignment — this age we live in now.

A world of vibration in which all the people of earth can now evolve has come to this planet. If there is any difference at all, it is simply the difference between whether you wish for it or not.

Amid all these troubles of money, of the body, of human relationships, if you live having entered utterly and completely into the Guardian Spirits and the Guardian Deities, handing over every last one of your own ideas to them, believing in your divine mission and doing all that is humanly possible, then everything without exception comes to be carried along in the very best way.

People who have been living amid harsh, punishing human relationships gradually stop being

wounded by the words of others. Once you graduate from the stage of being wounded, what comes next is a state in which the people around you truly change.

For example, suppose there was someone who treated you unkindly. That person stops treating you unkindly. They come to treat you with a certain regard, as if you were someone to be valued. Many of you, I think, have experienced this.

That is not a miracle or anything of the kind. It is a wonderfully simple law: because you changed, your surroundings changed.

Those who will not change themselves, who spend their days thinking only, 'That person in my house...' or 'So-and-so is impossible because of this and that' — for them such human relationships continue on and on.

It is because you yourself are creating that world that such people are around you. In the end, there is nothing for it but to change yourself.

If there is someone you simply cannot bear, and you have time and money to spare, then I think you really may try running away. Move house and live somewhere that person will never come into your sight.

When I was young, there was a time when I did nothing but that. I would run away because I disliked someone. And in the place I ran to, at first I felt relieved — and then another disagreeable person would appear. So I would run again. And there, again, a disagreeable person would appear.

When I had passed forty, I finally realized: I had been creating them. The one who had been creating the people I disliked, the people I found difficult, was myself.

Some of you may have heard the story of my experience in 2010, when I was told by my Guardian Deities at a study session, 'Say thank you to every person.' When I actually did this, the people I disliked, the people I hated, or even those I merely found difficult, disappeared from my experience.

I began it in the autumn of 2010, and just after entering 2013, the attitude toward me of those people I had disliked changed. What I felt keenly at that time was this: it was not that the other person was bad.

I realized that the disharmony within myself had been projected onto my feelings toward that person, and that was all it was — I had merely been thinking that I disliked them. To have been able to notice this was truly a blessing, I thought.

Everything unpleasant we feel toward another person has its cause entirely within ourselves. In what form does that cause lie within us?

To put it roughly: the self that is not forgiven by oneself and the self that does not forgive oneself; the self that is not loved by oneself and the self that does not love oneself; the self that does not acknowledge oneself and the self that is not acknowledged by oneself — selves like a victim and an assailant are there within the heart.

When you see that both of these selves exist within your own heart — and here is the difficult

part: I just said 'see,' but it is not seeing in the way the physical eye sees.

It is very hard to speak in the words of this world about matters outside the realm of the physical eye, but, for instance, there are things you can clearly recognize. You feel within yourself the state of it being, without any lie or falsehood, exactly so.

You cannot think that something is there when it is not. But when something is truly there, however much you may wish to pretend it is not, what is there is there, and nothing can be done about it.

Recognizing it in that way — 'If there was a self that did not forgive myself, then perhaps there is also a self that is not forgiven by me' — when you sit quietly in unification and observe your own heart, the other side, the self that is not forgiven, rises up into view.

When the self that does not forgive oneself and the self that is not forgiven by oneself are both there together and seen, the emotion related to them attains rest. To attain rest means to come into a harmonized state.

It is over in what one could call, without exaggeration, an instant. However long you stretch the estimate, the state in which this happens takes less than a minute.

Even if you do not do it in the way I have just described, if you can entrust everything to your Guardian Spirits, then simply practising 'the fading-away form and the Prayer for World Peace' is fine. Either way comes to the same thing.

For once you hand your whole destiny over to your Guardian Spirits, your Guardian Spirits will carry it in the very best way. But for someone like me, full of reasoning and slow to listen to what the Guardian Spirits say, please try looking into your own heart yourself. That alone brings harmony.

If you try to pretend the disharmony within you is not there, or refuse even to notice it, refuse to look at it, then in the dark region deep in your heart, many assailants and many victims remain there within your heart.

And then you are always agonizing, always suffering — that becomes your state of mind.

In most cases, even without thinking about difficult things, as you live on for sixty, seventy, eighty, ninety years, your troubles dissolve without your knowing it, clear away without your knowing it, and you come into a state of mind where you think, 'How grateful I am. How happy I am.' And the older you become, the higher the likelihood of coming into that state.

And yet there are those who, even past eighty, cannot respect the choices of their own children. There are parents who agonize one-sidedly, thinking, 'Why won't they do as I say?' But children are not the possessions of their parents.

'Isn't that obvious, Saito-kun?' — I imagine you are all pressing me on that just now. But there are a few people who do think of them as possessions.

In such cases, they are still agonizing at eighty-something, at ninety-something. But it cannot be helped. It is that person's own choice. They agonize because they need to. Unless they pass through such a stage, they cannot arrive at the happy state of single-minded gratitude.

But is it too late once you are past eighty, too late once you are past ninety? Not at all. For a human being of seventy, eighty, ninety is, seen from the world of the gods, a baby.

However grandly you may declare in this world, 'I have lived such a long life,' seen from the people of the other world you are like a baby crawling about on all fours.

To the Guardian Spirits and the Guardian Deities above all, human beings, however old they grow, are all babies.

If you say you are not a baby, then you should long since have attained enlightenment and be working for the world and for humanity.

To place the whole of what you call yourself inside your Guardian Spirits, and to live held in your Guardian Spirits' arms — that is the simplest way to enter the world of enlightenment.

There is, to be sure, a way of living that does not rely on the Guardian Spirits and seeks to enter the world of divinity by one's own power, but that is a way of living harder than passing through the eye of a needle.

You surrender utterly to the Guardian Spirits and the Guardian Deities. You let them use you as they please. You let them cook you as they please. You become the carp on the chopping board.

The simplest way of entering the world of Oneness with the Divine Self is this way of living — entering utterly and completely into the Guardian Spirits and the Guardian Deities.

Then how do we enter into them? The Guardian Deities are far deeper and higher within. The Guardian Spirits, on the other hand, are right beside our physical body.

So first of all, entering into the Guardian Spirits comes first. Slipping into the bosom of your Guardian Spirits is the first thing to do.

Try living all year round as though conversing with your Guardian Spirits. Whether anything happens or not, live saying and thinking, on and on and on, 'Guardian Spirits, thank you, thank you.'

That gratitude is not the sort of 'thank you' that means gratitude for something done for you.

Even when nothing has been done for you — or rather, with the momentum of giving thanks in advance — when you live thinking on and on, 'Thank you, thank you. Guardian Spirits, thank you, thank you,' your heart gradually enters into your Guardian Spirits. The time you spend within your Guardian Spirits' field of vibration grows longer without your knowing it.

As you become more skilled at this and reach a more seasoned state, the words you speak without thinking become, in fact, words your Guardian Spirits are speaking. What you think without thinking becomes what your Guardian Spirits have caused you to think. The action you take without thinking becomes exactly the action your Guardian Spirits intended — in this way our thoughts, words, and deeds change without our knowing it.

Every person, without exception, comes to be this way. Now, when I speak of beings of the invisible world such as the Guardian Spirits and the Guardian Deities, some of you may think, 'It would be better if I could see them, better if I could hear their voices.'

But when the age comes in which cosmic beings appear, those who need to hear those words will be able to hear them, and those who need to meet and speak with them in this physical body will be able to do so. Such an age will surely come.

Until then, our way of living is to live with the heart of the Guardian Spirits and the Guardian Deities as our own heart.

Those of you who read 'God and Man' over and over already know this, but the beings we call the Guardian Spirits and the beings we call the Guardian Deities are both oneself. They are part of one's own soul. They are elements that make up the soul. That is what the Guardian Spirits and the Guardian Deities are.

So if you truly wish to attain Oneness with the Divine Self, it is good to integrate the seven elements that make up the soul into a single light.

The heart of the physical body, the heart of the astral body, the heart of the spiritual body, the heart of the Naohi. Then the heart of the Guardian Spirits and the heart of the Guardian Deities. And the heart of the Universal God. We integrate these hearts — physical, astral, spiritual, Naohi, Guardian Spirits, Guardian Deities, and Universal God.

When we live this present moment with these seven hearts not separated within us but joined together as one, then, although we appear to be mere human beings, we become divine human beings in the true sense — God and self made one.

In the coming age when we can meet cosmic beings, the age of living in exchange with many stars, the people of earth will all be in a state of mind like divine spirits living in the divine world.

Looking at this solar system alone, at this present stage the only place still living in such a coarse material world is the earth. All the other stars have entered the age of a spiritualized divine civilization, and everyone there lives as divine spirits. In order to have exchange with such divine spirits, we too need to be divine spirits.

And that is what we are preparing for now. To try to prepare only after the time has come is a very hard thing.

The earth is in such a state now, but when I telephoned a certain person living in Kumamoto, it turned out that she was in hospital in the Kansai region and so had not suffered in the great earthquake. She told me that her home, too, had been confirmed safe through another person.

Even in a situation like the one in Kumamoto now, where what we use as a matter of course each day — electricity, gas, water — becomes unavailable, to live with an ordinary, steady heart is no small thing.

And yet the members who pray live, even in the midst of such circumstances, without losing their heads, without anxiety or agitation, unshaken. They live displaying what we call the immovable heart.

In Japan, from north to south, there is hardly a place without great earthquakes; they come just when they have been forgotten. But when the hearts of humanity come to live in a state of having remembered the essence of their own lives, such things as vast earthquakes will no

longer come.

When I spoke with someone from the Tohoku region and mentioned how terrible it must have been at the time of 3/11 more than ten years ago, I could see vividly that it had become like a trauma for them.

Though there is no earthquake, though nothing is shaking, one thinks, 'Isn't it shaking just now?' I was living in Yokohama at the time of 3/11, and for me too, the sense that it was shaking when there was no earthquake continued for months.

I wish such things would soon disappear from the earth; and when I ask myself, 'What can we do toward that?' — there is, after all, nothing but to live in Oneness with the Divine Self.

We can pray for the world and for other people. We can pray, 'May so-and-so's divine mission be fulfilled.' But however much we pray for someone, whether that person is saved or not depends on whether they themselves will change or not; it is up to them.

In that case, the first thing we can do is to change ourselves and show it. To live as human beings entirely on the side of the divine spirits. When you do this, then when something happens, the difference appears in an instant.

It is already past two o'clock, so let us form the Divine Spark IN once and then take a break.

< Divine Spark IN, once >

Thank you very much. Now then, I will share my screen and we will take a break. We will break until a quarter past. Please turn off your video and take your rest.

< Break >

Now then, it is past two fifteen, so let us begin the second half. It is August 1st today, and some of you, the early ones, may already be turning your thoughts to those who have gone on ahead to the other world.

The Divine Spark Revival Festival falls on the first Sunday of September, and on that day the boundary between this world and the other world is lifted, just once a year, so that everyone can come and go with one another.

Every year, all of you call various people to mind and write and send in your 'mitamashiro,' the memorial slips. And then, as the Divine Spark Revival Festival draws near, exchanges within your heart begin with acquaintances, family, friends, and many others who are in the other world.

I am sure you all feel the same way, but not one of our own departed is lost or wandering. All of them have entered the divine world — more than that, they have entered the Great Light of Salvation, and are working for the complete peace and great harmony of the earth.

Now, the term 'the three worlds' was, I believe, a Buddhist term, referring roughly to the physical world, the astral world, and the spiritual world. They may express it in other words, but it refers to the worlds where those who have not yet attained enlightenment live.

Some of you have heard it said that for the earth to become peaceful, all the people living in these three worlds must remember the truth of life and come to live with hearts of love and sincerity.

Everyone, I think, holds the wish to make the earth peaceful, the wish that the earth might become a peaceful star. But if only this world becomes peaceful, it is only half the matter. The other side must become peaceful as well.

So when we pray, 'May peace prevail on Earth,' the light of that prayer is not a matter of reaching only the physical earth; it reaches the astral world, and worlds such as the hell world and the world of darkness. And of course it reaches the spiritual world as well.

We speak of the physical world, the astral world, the spiritual world, the divine world — and you may take these to be, quite simply, levels of human consciousness.

Ordinarily, when this physical body dies and we return to the other world, we go to the world that corresponds to our own level of consciousness. It may be around the middle of the spiritual world. It may be the upper part of the spiritual world. It may even be just inside the divine world. Each of us returns to the place where the average of our consciousness lies.

Now, as for the number of people who can pray 'May peace prevail on Earth' — speaking of the population of this world alone, there are over eight billion people on earth today. Of those, only some tens of thousands are praying.

We truly need to save a great many people. Some of you may brace yourselves at a word like 'save,' but I think you may take it quite simply: if I change, the people around me are also saved. In the end, it rests on how each one of us lives.

It is an established promise that if within a family, within a circle of relatives, there is even one single person praying the Prayer for World Peace, all the relatives are saved.

In the old Buddhist expression, our praying the Prayer for World Peace is the equivalent of having entered religious life. There is an old saying that if one person enters religious life, nine generations of kin are saved. So it is that, depending on us, the people around us come to be saved as well.

The other day — I have forgotten what led to it — the words of Kobo Daishi, Kukai, came into me. They are words in the old language meaning, 'The opportunity to ascend to the world of enlightenment will not come unless you look up to it.'

Wondering what these words meant, I looked them up on the internet, and various Buddhist priests in Japan had commented on them. But I could not accept any of the explanations I read.

What the priests explained was: 'The opportunity to attain enlightenment will not come unless you are always wishing for it in your heart.' Each in different words, a great many priests were explaining the same thing I have just described.

That is not right, it seemed to me.

Put in our own words, I believe that 'the opportunity to ascend to the world of enlightenment' comes to those who have practised expressing in themselves the words, the thoughts, and the

deeds of divinity.

And this 'opportunity to ascend to the world of enlightenment' is this very age we are all encountering right now. Some have already finished encountering it. Some are yet to encounter it. Some will experience it from now on, some have already experienced it — it varies from person to person, but this age is the age in which everyone experiences 'the opportunity to ascend to the world of enlightenment.'

Unless all the people of earth attain enlightenment, the earth will not become peaceful. But if you ask whether everyone will do so simultaneously and equally, they will not. There must be people who open the way first. That is us.

And this 'us' is not celebrities or anything of the sort. We are ordinary people, ordinary members of the public. Some of you may wonder whether such ordinary people have any power at all, but the world of the human heart is joined together.

Living as we do with bodies, divided up among the prefectures, divided among the cities, towns and villages, divided among our separate towns, human beings appear at a glance to be separate existences. But once you set aside the five senses, go beyond the sixth, and enter the world of the seventh sense, human beings are joined together in the world of the heart — all of us.

Because we live with separate bodies, however much someone explains, 'Human beings are originally one,' we do not understand. Rather, it stirs up feelings of resistance: 'There is no way that hateful person and I are one.'

But in truth, human beings are all one at the source of life. As beings that have come forth divided, we are parent and child, or brothers and sisters — I am speaking of the world of life; I am not speaking of blood relationships in this world.

There are those who are parent and child in the spiritual lineage. There are those who are brothers in the spiritual lineage. And looking at the whole, all of us are brothers and sisters in the spiritual lineage. Wondering who was the very first to say such a thing, I looked into it.

And it turned out — there may well have been someone in the West who said the same thing, and this connects with what I said about Kukai a moment ago — that in the writings Kukai left behind, it is written that the first to say that humanity are brothers and sisters was Confucius of China.

And the story goes further. 'All humanity are ako.' 'Ako' is a word used in haiku and the like. It means 'my own child.' It is written that the one who said 'All humanity are my own children' was Shakyamuni Buddha. 'Come to think of it, Goi-sensei said something like that too,' I thought as I read it.

First, grasp the point that at the source of life, human beings are all one. What is at first no more than a concept comes to be understood as your level of consciousness rises and you go deeper within — rising through the astral world, the spiritual world, the divine world — until you understand that we are one. It changes into something absolute, a matter of course in feeling and in recognition.

Next, what each one of us aims for is to make the consciousness that sees all beings as our own children into our own consciousness. This is, needless to say, the consciousness of the Universal God. We return to the source, the wellspring of the power that brings forth and nurtures all things. There is a stage of practising to keep our consciousness placed there, at that source of life.

Put from another angle: there is a stage of becoming one with the Guardian Spirits; and with that consciousness of oneness with the Guardian Spirits, there is a stage of becoming one with the Guardian Deities; and deeper still, there is a stage of realizing, 'The source of the universe and I are one.'

You cannot leap there in a single bound. To try to become one with the Universal God while not yet one with your Guardian Spirits would be reckless. But climbing in this way, one stage at a time —

I myself am nowhere near being aware of oneness with the Universal God, but I hope that by polishing and raising my heart in this way, I may become even a little finer a person.

Here, let us do the unification once more. I will share my screen.

< Prayer for World Peace >

Thank you very much. At the Video Prayer Gathering before last, Rika-sensei spoke of how her son came to have half his face paralysed and unable to move, and while she was massaging him she was praying, I believe, and at that time she had the experience of entering into her son's body.

She spoke of the experience of seeing the working of the cells, and some of you may remember it. If all of us could share that viewpoint, how wonderful it would be, I think.

When our bodies become unwell, we feel uneasy, we worry, and if the worry becomes too much we go to the hospital and have a doctor examine us, or borrow the help of medicine, and so on.

Borrowing the help of a doctor, borrowing the help of medicine, is perfectly fine, I think. But more important than that is to look squarely at how we see our own bodies, how we recognize them, how we acknowledge them — and to tune that toward the divine way of seeing.

To tell someone to endure pain is cruel. If it hurts, it is fine to disperse it with medicine. It is fine to have an injection to stop the pain.

But when we look at what is happening inside the body at that time from the same divine standpoint as Rika-sensei, it is important to look squarely at the fact that even when symptoms like illness appear on the surface, the cells themselves are doing their perfect work for each moment.

Some of you may not have seen the anime 'Cells at Work!' A few years ago it was made into a live-action film as well.

That anime, 'Cells at Work!', used to be broadcast on NHK. It shows the work of the cells within the body in a wonderfully easy-to-understand way — not from a standpoint of study, but from a

standpoint you can enjoy together with your children.

For example, when the germs of a cold try to come in through the nose or the mouth and reach the throat, the cells around the bronchial tubes band together and work to push them back out.

In visible form, they try to expel them through a sneeze or a cough. Or in places we cannot see, the red blood cells and the white blood cells work to drive out the various germs that have entered. And at such times our throat may become inflamed.

From the side of the human heart, even at the times when we think, 'My throat hurts, I have a fever, perhaps it is a cold,' the cells are working with all their might.

When the force of the cold germs happens to grow stronger than the efforts of the cells, we develop what the world calls a cold. And even in the very midst of that cold, the cells are still working, giving the best they can give at each moment.

Toward the end of a cold, you will have had the experience of coughing up phlegm with a little colour to it, or of a runny nose. That is the result of the cells working hard for us.

The cells push out the elements no longer needed in the form of phlegm, mucus, or deeply coloured urine; or they produce a fever, a chill, a pain — in human terms we can only describe it that way — and by such means they expel what is not needed, restore the normal state, and maintain the body in health.

At such times the cells are working with all their might to return you, again and again, to the harmonized state that was there originally.

For example, if the cells of the throat are weakened by germs that have entered, the surrounding cells from elsewhere gather at the throat to lend their support, working so that the cells of the throat return to normal.

I have explained this using the example of a cold, but all sorts of symptoms, illnesses, and phenomena that occur within the body can be explained by the working of these cells.

For instance, I do not think there is anyone who lives without eating; we eat food and excrete it below. And from time to time we become constipated, or we have loose bowels.

What I tell people who are constipated is this: the left palm — in technical terms there is a bone called the ilium, the bone that juts out here — you place your left palm there. Put your fingertips on the ilium and lay your palm above it over the region of the large intestine, and even in a state of constipation the peristalsis of the large intestine becomes active and things pass more easily. That is by the way, of course.

When we have loose bowels, too, there is a reason for it. When the judgement is made within the Guardian Spirit team that things are thus and so within the body and that such matter is better expelled in the form of loose bowels, then we have loose bowels.

There are also cases where a nervous person, or someone who finds dealing with people difficult, upsets their stomach through mental stress. But even in that case, the Guardian Spirits are properly making adjustments and having them pass it.

So I am the sort of person who is glad when I have loose bowels. I am the type who rejoices — 'Ah, good. Now the bad things have been let out for me. How grateful I am.' Ordinarily people do not rejoice at an upset stomach, do they.

But when you consider the working of the cells, you truly can no longer think, 'How unpleasant, my stomach is upset,' I should think.

Ordinarily we think with our own heads, as it were — with a heart separated from the cells, with separated thoughts, judging good and bad, like and dislike, this and that.

So it is important to draw closer to the cells and to feel what state the cells are in just now. And at such a time it really is better to close your eyes. Shut out the five senses and concentrate your consciousness inside the body, and some people can even hear the voices of the cells. Sadly I cannot hear them, but I do hear of people who can.

Living in this way, always looking at how the cells are working, and having exchange day by day with your tens of trillions of cells through gratitude, we come to be able to live feeling our bodies as truly a part of ourselves.

Again, as human beings advance in years, some may think all sorts of things — that what they used to be able to do, they can no longer do.

On the other hand there are those who say, 'No, that is not so,' and live past eighty, past ninety, believing 'there is nothing impossible.' But most people feel various inconveniences as the years go by. And here too, the way of grasping that inconvenience differs entirely between a grasp seen from the divine standpoint and a grasp seen through human emotion.

When you grasp it from the divine standpoint, you age far more gently, far more calmly than now. And by that, in the end, you can live in good health right up to the moment of death.

It is not that you do not weaken. You do weaken, but the weakening becomes extraordinarily slow. And by that, we extend the lifespan of human beings.

On the evolved stars, everyone lives for several hundred years. On some stars they live to five hundred, a thousand, several thousand years of age. This is common knowledge in the universe.

To return to the other world before even reaching a hundred is, in this solar system, true only of the earth. We are bringing the state of the earth closer to the state of the universe. We have a hidden mission of extending the lifespan of earth's humanity.

Please do not think, 'Well then, I am already past eighty, so it is impossible for me.' Even past eighty, a person who thinks, 'I am going to live to a hundred and fifty, to two hundred,' can do so.

What you believe, what you take for granted — this is what matters. A person who thinks, 'Since everyone weakens, of course I will weaken too,' weakens exactly according to that thought.

But a person who thinks, 'Everyone around me is growing weaker, yet somehow I am well,' can live in good health right up to the moment of death. It all rests with you. It is you who decide.

Because we have been swept along so unconsciously, letting all kinds of thoughts pour out, we

have not even been aware of what we believe as we live — that has been the human being of earth until now.

Look honestly into your own heart. 'What am I taking for granted as I live?' Then the wisdom to change what you take for granted into what divinity takes for granted, to tune it, is granted to you by the Guardian Spirits and the Guardian Deities. To be granted it means that it appears as a thought: 'Let me try doing it this way,' 'Let me try thinking of it like this.'

We are already living as one with the Guardian Spirits and the Guardian Deities — we are 'rare people, even on this earth.'

Some of you are aware of it, and some live as one with the Guardian Spirits and the Guardian Deities without being aware of it. But you may praise yourselves a little more for being people who live in such a rare way, I think.

Well then, it is already seven minutes past three, so I will stop. If I go on talking I will talk forever, so let me end here. Finally, let us form the Divine Spark IN together, once.

< Divine Spark IN, once >

Thank you very much. As for the next session — the date in this morning's email was wrong.

In the email I sent on Monday, I wrote that since Saturday, August 22nd overlaps with the Video Prayer Gathering, we would move it to Sunday the 23rd. 'The next session is Sunday, August 23rd' is the correct one.

With that, let us end today's study session. Thank you all very much. I will turn on everyone's microphones.

< Bye-Bye Time >

Thank you very much. Thank you very much.

That's all.