

260823-Sun_Study Session

Hello, everyone. Let us begin the study session of Sunday, August 23rd. In Tokyo, in the Kanto region and further north, the temperature has certainly been coming down, and I think it has become just a little easier to get through the day.

And in the midst of that, there is the heavy rain. It fell in Chiba Prefecture, and after Chiba came Saitama, Tokyo, Kanagawa and other regions as well — torrential downpours and linear rainbands are causing flood damage.

When I think about it, I feel this has been happening for the past ten or twenty years. In the old days the feeling was that you had to take care only when a typhoon or a hurricane came, but in Japan lately, even when no typhoon comes, we get damage as though a typhoon had come.

When we turn our thoughts to these things, we cannot help but look not only at the surface event of rain falling intensively on the same place, but also at the way the earth's humanity has built its towns and developed its cities so as to ruin the drainage.

Specifically, we have built a great many dams all over the country. (There are some 2,700 dams throughout Japan.) And we have covered a considerable part of the ground surface with asphalt and concrete and paving blocks, creating a situation that obstructs rainwater from soaking naturally into the earth.

And then, trying to control the flow of the rivers, we have hardened the banks, the edges of the rivers, with concrete, so that the rivers can no longer expand and contract freely.

When a river overflows in a city, it is almost always that the rainwater flowing through those concrete-hardened channels has increased beyond what was assumed, and it spills out from there.

And if you go further out into the provinces, into the countryside, there are large rivers that run to the sea. When the current of such a large river — the force of the water, the strength of the flow — becomes a tremendous muddy torrent rushing along, there are tributaries, small rivers, trying to enter that large river.

The water of those small rivers cannot enter the large river, and the backwater phenomenon occurs. The small river cannot flow into the large one and overflows — that sort of thing is happening.

I think we have now come to the time when we must review from the very foundations the way humanity has built its towns until now, and what we call the manner of development.

Also, securing electric power has now surfaced and is being treated as a problem all over the world. It is because AI has come to be used throughout the world and demand has expanded, so that electricity is running short; and as to how to secure that power, all sorts of people are putting forward all sorts of opinions.

The new method of generation that people feel might be good is what is called biomass generation. There are people who are calling for such a move, but no matter how one thinks it through, it does not go so far as to break through the present situation in any epoch-making

way.

So now the humanity of the earth has come to a place where it must look squarely at the limits of the existing methods of generation and face the question of how to break out of the present situation.

There are various ways of generating power — thermal, hydroelectric, nuclear, solar, wind, and then biomass generation. Biomass uses refuse and wood chips, and it is said to emit no carbon dioxide. However, the fuel is hard to gather, and the scale of generation cannot be made large, so every method of generation has its strong points and its weak points.

And what people working in the field of electricity, and governments, and local authorities — all over the world now — think is probably the best method of generation is nuclear power.

It is true that nuclear power can produce a great deal of electricity from a small amount of fuel compared with other methods, and since there is no emission of carbon dioxide, of CO₂, people say it may be a good thing. The price is also stable to a certain degree. It does not go up and down.

But when an accident occurs from some cause, no one among the earth's humanity knows how to deal with it. What is to be done with this radioactive waste? All over the world they dig tens or hundreds of metres down into the ground, harden it with concrete, pour the waste in, cap it with concrete and bury it again.

This is like tossing the whole thing to future generations, saying, 'You take care of the rest.' Anyone with a heart understands that this is not good, but the people of the earth are living at a stage where they do not know an alternative method of generation, an alternative form of energy to replace electric power.

The key to breaking through this state — I think it is already coming to mind for all of you — is 'Cosmionic Wave Life Physics.' It is the power of the science taught to us by the Cosmic Beings of Venus and of the other stars of the solar system; but for this CWLP to become usable on earth, there is a condition.

The condition is that we, humanity, stop being human beings. That we graduate from being human beings. That we remember our original self as God. That we live in the Divine Spark. That we live having attained enlightenment. That we live in Oneness with the Divine Self. Unless the number of such people grows, CWLP cannot be used on earth.

Let me give one extremely easy example. On other stars, and at the base on the moon as well, there is a method by which the kitchen refuse that comes out when food is cooked is returned to invisible elements by radiating a particular vibration. In short, no rubbish is left.

This can be applied to sewage treatment as well. Human beings eat and then excrete. There will be no need to pour that into the drainpipes of the town's sewer system and treat it at a sewage plant. In each home, in each building, it is returned to its elements on the spot.

But in order to use this scientific power, unless the heart of humanity has become the consciousness of God itself, then from the side of the Cosmic Beings there is simply no way to hand this power to the people of the earth.

Imagine that scientific power entering the earth at the present level of human consciousness. It would become, 'I don't like that fellow, so let's erase him.' What we now call cruelty to animals would become, 'That animal is in the way, so let's erase it.' As long as the level of human consciousness is at that stage, CWLP cannot be used on earth.

Masami-sensei too said a long time ago that CWLP is already almost complete. It is in a state of waiting for the time when it can be deployed on this earth.

And the state in which CWLP can be deployed on earth is a state in which the consciousness of the humanity living on earth takes it for granted — everyone alike — that we are children of God, that we are all brothers and sisters, and that in essence we are one. Unless we reach that point, the power of science such as they use on other stars cannot be deployed on earth.

Somehow today I have launched straight into this talk without even doing Touitsu, so I would like to insert one Touitsu here.

< Prayer for World Peace >

My words were insufficient, so let me add this: the only ones who can use CWLP, who can use it in a way that carries responsibility, are those who live as beings of divinity.

At that stage, those who have not achieved the Divine Spark can still receive a very small part of the benefit of CWLP. For example, when you walk through the town after dark the street lights are on; where in the past those street lights were lit by electric power, they can receive the benefit in the form of lights lit by cosmic life energy. But the use that carries responsibility, as I said a moment ago, is limited to those who live with divinity as their own.

In the age of that time, money will have disappeared. Now it is a world where you pay money for everything and receive it in exchange. But in the age of the divine civilisation that comes after the world of the monetary economy has collapsed, a person's character, spiritual rank and divine rank will be all in all.

What takes the place of money is the virtue each individual holds. Just as we have money in a bank account, we hold a great deal of virtue in the account of our life.

When you pray 'May Peace Prevail on Earth' once, the virtue of that one prayer is paid into that account of life. Those who go on praying countless times, again and again, hold that much virtue. And yet most people have not noticed that they hold that virtue.

I think it is easy to understand if you apply it to the world as it is now. A person living with the thought, 'I have no money, my house is poor,' actually holds trillions of yen in that account. But having forgotten that they hold that account, they end up thinking, 'I have no money, I am poor, how shall I manage to live next month?'

That comes from the habit of thought we call self-limitation or self-denial. Within the frame of 'this is what a human being is' — that we are inadequate, that we are weak, that we are fragile beings, that we are beings who fall for temptation at once; the opposite of positive, you see — holding a habit of negative thinking, we think only within what we have been thinking. That is what it comes to.

So, let me share my screen again for a moment. At the very top a four-character phrase appears. It reads 'Jokyo-Kajitsu' — Empty Above, Full Below. I have put together a short explanation, so let me read it.

<Jokyo-Kajitsu ~ Empty Above, Full Below>

A state in which the upper body is free of tension and the lower body is filled with energy. Put in other words, Jokyo-Kajitsu can be described as "a state in which the upper body lets go of force and energy is fully charged in the lower body."

In the broad sense of "support firmly below and loosen above (never mistake the place to put force for the place to release it)," the same content is taught in each field's own terms in many different areas as well, such as the traditional arts, systems of meditation, methods of physical education, sports and martial arts.

This state also tends to be thought of as something limited to the physical body, but it becomes possible only when 『the correct use of consciousness』 and 『calm, unhurried breathing』 have become the established foundation. That is why it is important to regard every scene of daily life as itself a time of practice and to devote oneself to it.

The antonym is "Jojitsu-Kakyo" ~ a state in which fullness and emptiness are switched between above and below, and it is pointed out as an undesirable state for using mind and body correctly in any field.

260905

Jokyo-Kajitsu means a state in which the upper body is free of tension and the lower body is filled with energy. Put in other words, it is a state in which the upper body lets go of force and energy is fully charged in the lower body. That is what this state is. Support firmly below, and loosen above. Never mistake the place to put force for the place to release it.

In that broad sense, in the various traditional arts — dance, song and so on, there are all kinds — and then in systems of meditation; there are many methods in the ways of meditation too. And then in methods of physical education. I am weak with foreign words, but Pilates, is it? You often see signs for such things when you walk through town. That sort of thing.

And in the various fields of sport and the martial arts as well, the same content is taught in each field's own terms.

Also, this state tends generally to be thought of as something limited to the physical body; but because it becomes possible only when 'the correct use of consciousness' and 'calm, unhurried breathing' have become the established foundation, it is important to regard every scene of daily life as itself a time of practice, and to devote oneself to it without wearying and without slackening.

At the very end, as its antonym there is 'Jojitsu-Kakyo,' a state in which fullness and emptiness are switched between above and below; and it is pointed out as an undesirable state for using mind and body correctly in any field.

In terms of the talks in our study sessions until now, this corresponds to the talk that it is good to settle the centre of consciousness in the Lower Dantian. That is precisely the combined

technique of the use of consciousness and the breath.

If you try to move consciousness alone, it will not move. And breathing alone is a little insufficient. It is not that it cannot be done by breathing alone, but with breathing alone it takes time.

By combining the correct use of the breath and of consciousness, those who have become practised can, in a matter of seconds or tens of seconds, speak and act as a self settled in the Dantian.

And then there is 'Saiki-Kanpatsu.' Over this past week or two, this word somehow kept coming to my mind and would not leave me alone. And when I chewed the word Saiki-Kanpatsu over carefully, I came to feel that this is precisely speaking of the Divine Spark.

We may take 'Saiki' — brilliance of talent — as 'Divine,' and 'Kanpatsu' means to appear blazing forth like a fire. The Divine sparks. Saiki blazes forth. They are the same thing.

<Saiki-Kanpatsu ~ Divine Spark>

A state in which one's thinking is quick and outstanding talent and wit - infinite wisdom, intelligence and creativity - shine forth outward like a blazing fire. Not merely being "smart," but a state in which the divinity that is the essence of life sparkles through every word and action.

As can be seen from the explanation above, "Saiki-Kanpatsu" is the word that correctly expresses in Japanese the state truly indicated by the English "Divine Spark".

As the state of the Divine Spark progresses and one's brilliance begins to blaze forth, negative habits of thought grow thin in anyone, and instead one naturally comes to feel that "if it accords with my mission, whatever it may be, I can surely do it if I try"; the spirit to take on new things fills them and leads to the power to act.

In other words, Saiki-Kanpatsu is a state in which infinite powers of every kind are naturally activated.

260905

So then, when we look at what Saiki-Kanpatsu means, it is written here: a state in which one's thinking is quick and outstanding talent and wit — infinite wisdom, intelligence and creativity — shine forth outward like a blazing fire. Not merely being 'smart,' but a state in which the divinity that is the essence of life sparkles through every word and action.

As can be seen from the explanation above, 'Saiki-Kanpatsu' is the word that correctly expresses in Japanese the state truly indicated by the English 'Divine Spark.'

As the state of the Divine Spark progresses and one's brilliance begins to blaze forth, negative habits of thought grow thin in anyone, and instead one naturally comes to feel that 'if it accords with my mission, whatever it may be, I can surely do it if I try'; the spirit to take on new things fills them and leads to the power to act. That is what is written at the very bottom here. In other words, Saiki-Kanpatsu is a state in which infinite powers of every kind are naturally activated.

These past few weeks, these words 'Jokyo-Kajitsu' and 'Saiki-Kanpatsu' have risen to the surface

<From Jokyo-Kajitsu to Saiki-Kanpatsu>

- ① Hold the premise that 『consciousness is one's true substance』 and that 『the body is the vessel of consciousness』
- ② Through control of the breath, settle the center of consciousness in the Lower Dantian
※If the center of consciousness is settled in the Dantian, the center of gravity of the body automatically moves to the lower body
- ③ If you keep mind and body in the state of Jokyo-Kajitsu, your own mind and body become a relay center linking the Earth and Heaven
- ④ If you cultivate "selfless love" upon the foundation of gratitude, the perspective that views everything from above revives in tandem
- ⑤ Repeat affirmations and completely overwrite your self-recognition with divine consciousness.
- ⑥ Elevate "aha" experiences such as "I see" and "so that was it" into a matter-of-course recognition
- ⑦ If you can take it as a matter of course that you are a divine being, you can recognize divinity in everything and live within divinity.

260905

within me and have given me much to think about; and I came to feel that when Jokyo-Kajitsu becomes a matter of course, when one goes on to master Jokyo-Kajitsu, one may come to Saiki-Kanpatsu.

This is the third slide, 'From Jokyo-Kajitsu to Saiki-Kanpatsu.' First, number one: hold the premise that 'consciousness is one's true substance' and that 'the body is the vessel of consciousness.' With that as the base, number two: through control of the breath, settle the centre of consciousness in the Lower Dantian.

When Jokyo-Kajitsu is spoken of in the world at large, it refers to the body, to control of the body's centre of gravity; but for us, the body is not the self. Consciousness is the substance. So we settle the centre of consciousness in the Lower Dantian. If the centre of consciousness is settled in the Dantian, the centre of gravity of the body also descends automatically. Consciousness comes first, and the body follows.

Number three: if you keep mind and body — the heart and the body — in the state of Jokyo-Kajitsu, your own mind and body become a relay centre linking the Earth and Heaven. This is actually so; and perhaps there are those among you who are already aware of it, but the physical body is a relay centre linking the universe and the earth.

What performs that function in the natural world is the mountain — the mountain, the mountain. A mountain fulfils the role of receiving the energy of the universe and distributing it to various places on the earth. The image is of a broadcasting station's great television antenna, working on a scale as vast as the universe.

Number four: if you cultivate 'selfless love' upon the foundation of gratitude, the perspective that views everything from above revives in tandem. However hard you strain by force of will — 'Let

me become the perspective from above, let me become the perspective of divinity. Right, I will take the perspective from above. The perspective from above, the perspective from above' — you will not become that perspective.

Day in and day out, while continuing days of 'how grateful I am, how grateful I am; truly, thank you, thank you,' you cultivate selfless love. Selfless love means love without self-interest — in other words, divine love, holding in your own heart the same love as the Deities.

And for us, cultivating selfless love within ourselves is not a difficult thing. It is a very easy, very simple matter. We pray, 'May Peace Prevail on Earth.' This accumulation of prayer is itself cultivating selfless love, love without self-interest, within our own hearts.

That being so, what is lacking is to build the foundation of gratitude. Build the foundation of gratitude. Practise spending your days with 'how truly grateful I am, how grateful I am.'

Then the thought comes up, 'But I am not grateful.' It comes up; and when such a thought comes up, please speak to that ego of yours: 'It's all right. You don't have to really feel grateful. I am just practising thinking thank you just now.' If you do that, that ego will quieten down.

Most people are defeated by the ego. The thought comes, 'There's no point in going on with that.' Dragged along by that 'there's no point in going on,' most people stop continuing to give thanks. So there are a great many people who say they are grateful from time to time.

But in this present age, in an age when we truly must come into Oneness with the Divine Self and lead the earth into a new era, that kind of gratitude will not bring you into Oneness with the Divine Self. All day long, from waking in the morning until sleeping at night, around the clock, anywhere and everywhere, you go on thinking and thinking, 'How grateful I am, how grateful I am, how grateful I am. Thank you, thank you, thank you.'

It may be 'Guardian Spirits, thank you.' It may be a thank-you to the food you have eaten. It may be a thank-you to the air you are able to breathe. It may be a thank-you to the ground you are able to walk on. It may be a thank-you to the plants by the roadside. There are all sorts of thank-yous, I think; but you give thanks for everything.

On the whole, a human being cannot give thanks to what his own feelings find disagreeable. So you repeat the practice in such a way that the thought of gratitude arises above all towards just such things.

For example, there is someone you dislike. I did this myself — 'No, I could never be grateful to a person like that.' It is precisely to such a person that you give thanks.

At that time, if you look at that person as a physical human being it is hard to be grateful, so as a first step you give thanks to that person's Guardian Spirits. Do not look at that person's eyes. Look at the face of the Guardian Spirits above that person's head. 'Guardian Spirits of so-and-so, thank you.'

As you continue this, before long the thought you were speaking as 'Guardian Spirits of so-and-so, thank you' changes, without your knowing it, into 'So-and-so, thank you.' It really does change. If you are thinking that you cannot do this, I would very much like you to try it, because you yourself really do change.

Let me return to the explanation. Number five: repeat affirmations and completely overwrite your self-recognition with divine consciousness. Some of you may have heard the word 'affirmation' and some may not. To explain it simply, it means to speak out, to recite, words that encourage and hearten yourself.

So the most familiar representative among affirmations for all of you is 'All is perfect and complete. Nothing is lacking. Perfectly accomplished. Dai-Jouju!' To recite this repeatedly is to be doing an affirmation.

Even with this 'All is perfect and complete. Nothing is lacking. Perfectly accomplished. Dai-Jouju!' — if you remember it and do it around the clock, it leads to your recognition of yourself, your self-recognition, being completely overwritten so as to change into divine consciousness.

I did it. I did it around the clock. I did it even while working. You cannot do it while you are talking with someone, but in the time when I was not talking with anyone, always, always — 'All is perfect and complete. Nothing is lacking. Perfectly accomplished. Dai-Jouju!' 'Since I am divinity, there is nothing I cannot do.' 'It is because you think you cannot that you cannot. If you think you can, you can.' I went on and on thinking all sorts of things like that.

And then — I do not know how many years had passed — truly, negative thinking has grown thin before I knew it. It has not vanished completely. A habit of negative thought still remains in a corner of my heart, but it has grown considerably thin.

Number six: elevate 'aha' experiences such as 'I see' and 'so that was it' into a matter-of-course recognition. The words 'aha experience' may be unfamiliar to some of you, but it means the state of slapping your knee and thinking, 'Ah, I see!'

That is the state of having broken through one wall. That is this 'I see, so that was it.' And rather than forgetting it at once, what matters is to make what you have realised your own matter-of-course recognition.

So when you have had an 'Ah, I see!' experience, make a note of it so as not to forget. Then, each time you read the note again, the memory of that moment of slapping your knee and thinking 'Ah, I see!' revives, and it gradually takes root.

Number seven: if you can take it as a matter of course that you yourself are a divine being, you can recognise divinity in everything, and you yourself can live within the resonance of divinity. Many people work hard at trying to see the world as divine, to see others as divine, but they cannot readily acknowledge it.

Even when you think, 'Let me see so-and-so as divine,' you end up thinking, 'But no, I cannot think of that person, who does such things, as divine.' And there you go round and round in circles.

The most important thing is for you to acknowledge yourself as a divine being. To take it as a matter of course. To neglect that most important thing, to set it aside, and then to try to see other people as divine, or to see the world as divine, is a little premature. You are not yet at that stage. First, acknowledge your own divinity. That is the first step.

For that purpose, recite the declaration at the beginning of 'How Man Should Reveal His Inner

Self' aloud, over and over, and write it out reverently again and again. If possible, hold your breath as you write. When you have taken in plenty of oxygen and are writing while holding your breath, the connection between the source of your own life and your surface consciousness grows stronger.

And then the recognition you have engraved on your consciousness — 'Man is originally a spirit from God, and not a karmic existence. He lives under the constant guidance and protection provided by his Guardian Deities and Guardian Spirits' — enters into your own body. That connects directly with the energy of the Universal God, the energy of the source of life, and makes you a genuine being of divinity. Simply doing this in earnest is enough for a person to attain enlightenment.

The same sort of thing is written at the beginning of the poem 'Honshin,' the True Self. It is written at the beginning of the Declarations of 'Ware Soku Kami Nari' and 'Jinrui Soku Kami Nari' as well. And it is written at the beginning of the 'Kotodama of Prayer,' which says, 'I, so-and-so, who am joined as one with the Universal God, can be violated by nothing whatsoever.'

That this is what a human being originally is, is written at the head of all those various declarations. That it is written at the head means that it is the premise.

Unless you hold that recognition, you cannot be reborn. It is a repetition of your habits of thought until now. You go round and round repeating the same place. You relearn the same lesson over and over. Yet however often we are made to relearn, human beings do not learn.

That we do not learn even after the same experience many times over means, after all, that we are in a state somewhat far from the true way of a human being.

It has gone past two o'clock, so we will take a break. Before that, let us form the Divine Spark IN together once. Let us begin.

< Divine Spark IN, once >

Thank you very much.

Now, we will take a break from four minutes past two until fourteen minutes past. I will share the screen. I think we are now in screen-sharing mode; please turn off your own video and take your break.

< Break >

It has gone past fourteen minutes past, so let us resume. Human beings possess infinite power, but I think many of you feel that it is difficult to manifest that power in thought, word and deed. So from here, I would like you to have the experience that the infinite power a human being possesses really is within you. I will set aside a time of practice to that end.

In our Prayer for the Seven Countries, especially on days when people from other countries take the lead, we have them pray for the country with which they have a connection in that country's own language, and in Japanese as well. Those who find Japanese really difficult pray only in that country's language. And there are quite a few words that are rather difficult.

Among them, as words unfamiliar to Japanese ears and likely to be difficult, I have chosen the Swedish for 'The Divine Spark of the people of Sweden. Dai-jouju.' First please listen to it in the Google Translate voice, and hear for yourself how much of it you can catch.

Almost all of you, I am sure, will find it gibberish and feel that you have no idea what is being said. But it is all right. After that, we will practise word by word. And then we will combine those words and say them as a single sentence.

For example — it has nothing to do with today, since today is Swedish — in Polish, 'The Divine Spark of the people of Poland. Dai-jouju.' is 'Mieszkańcy Polski przebudzają swoją boskość. Dai-jouju.' When I practise these various languages, at first it is gibberish and I have no idea what is being said; but when I listen after practising, I understand what is being said. I really can hear it.

I would like you to feel that for yourselves, so first I will share my screen. I will open the Google Translate page. And I will press the play button. Now, I will play it once more.

Is there anyone who could catch it? Since these are words unfamiliar to us who live using Japanese, it is only natural that you cannot catch them; but from here we will practise.

Sweden/Sverige/ スウェーデン語

Det svenska folkets gudomlighet har vaknat till liv igen. Dai-jouju.

**ディッスヴェンスカ フォルケッツ グッドムミリギエツ t ハヴォツ k
ナツ t ティ l リヴィエン**

I will share the screen again. Here the katakana has appeared: 'Det svenska folkets gudomlighet har vaknat till liv igen.' First let us repeat 'Det svenska' a few times. From here to here. Please say it aloud. No one can hear you, so there is nothing to be embarrassed about.

Now let us move to the next chunk. Here it is: 'folkets.' This one is easy.

And from here, from this letter g: 'gudomlighet.' The last letter is t, and the reason I do not write it in katakana is that it is not 'gudomlighet-to.' 'To' has the vowel 'o' attached to it. The letter t is a single consonant sound. And in most conversation, when a word ends in this t, it is often dropped.

And the next chunk is from here: 'har vaknat till.' It contains the consonants k, t and l. This letter k, too, is not 'vakku.' If you say 'ku,' the vowel 'u' is attached without fail — that is the so-called Japanese sound. But in foreign languages — and it is the same in the languages of Asia — there are many sounds that are consonants only. In English and in Spanish too there are consonant-only sounds.

As for the 'ha' part, the spelling is har, but this r is almost inaudible, so I have not reflected it in the Japanese katakana. Strictly speaking it is done rather like the English R, but that is difficult for the ordinary Japanese, so I have written it as 'ha-vok-nat.'

This final l, too, is not the Japanese 'ru.' As for what this sound is: with the Japanese 'ru,' I would like you to say 'ru, ru, ru' to yourself and observe carefully how the tongue moves inside your mouth. The tip of the tongue touches for an instant just behind the upper teeth, and the moment it leaves, the sound 'ru' comes out. But this sound ending in l has no vowel attached. As for how to pronounce it, it is the sound stopped with the tip of the tongue placed behind the upper teeth.

The last part is easy. Here: 'liv igen.' Now let us increase the chunks little by little. Next is 'Det svenska folkets.' Please say it aloud in the same way.

Next, let us say it from beginning to end: 'Det svenska folkets gudomlighet har vaknat till liv igen.' That was a little slow. Now let us speed it up a little.

What I always say is this: think of it as a foreign song, think of it as memorising a line of a song, and practise that way. For example, you sing a line of the Beatles' 'Yesterday.' There is a melody there, and there is a rhythm. It is exactly the same with the words of a prayer in a foreign language. You interpret it as a song.

It is like this — 'Det svenska' (singing). The last syllable is lower. (Sounding the notes on the piano.) It is different from the actual sound, but please take it in the sense of giving it differences in pitch.

Every language other than Japanese has a clear accent within each word. This is the same in Korean, in Chinese, in the other languages of Asia, in the languages of the West, of Africa, of Oceania. Within a single word there is an extremely clear place that is said strongly.

Once you grasp that, you see, for example, that in 'Det svenska' the strongest place is 'ven.' So you take it that in Det svenska you need only say 'ven' strongly.

And in the next chunk, 'folkets,' 'fol' is strong. 'Kets' is just muttered along as an extra. You say it with a difference in pitch.

'Gudomlighet' is easy as well. 'Do' is the accent. Apart from that very strongly spoken 'do,' the rest is just muttered.

And then the next chunk, 'har vaknat till.' It goes like this. This is exactly the same as memorising the Japanese children's song 'Tulip.'

'Live igjen' is easy too. Only 'li' is the accent. 'Ve igjen' is just muttered. On that basis, let us go through the whole thing, starting slowly.

'Det guddommelige i det norske folk har våknet til live igjen.'

After we have done that for a while, let us listen to the sound once more. Perhaps not everyone will catch it, but I think quite a few of you will. Here is the Google Translate voice.

Well, how was it? Don't you think it sounds completely different from the first time you heard it? If it was different for you, please make a circle with your hands. Thank you.

This is because we have brain cells in our heads, and by strengthening those brain cells, sounds we could not hear become audible to us.

Brain cells are called neurons in English, and please think of a neuron as a cell body with many hands stretching out from it. An octopus has ten legs; think of a neuron as something like a human being with a tremendous number of hands stretching out.

Neurons are packed together in great numbers in our brains. And a neuron is of no use unless it joins hands with other neurons. It is merely there. It can think nothing, imagine nothing, feel nothing.

But the joint where neuron and neuron join hands is called a synapse; and by neurons connecting with neurons, brain cells with brain cells, at these synapses, what you could not understand until now becomes understandable. What you could not do becomes possible. In this case, sounds you could not catch become audible — that is the phenomenon that occurs.

Of course there are individual differences, so some of you may have managed it within these ten or twenty minutes, while for others ten or twenty minutes may not be enough and two or three days may be needed. But if you do not give up and do the same thing, you will certainly come to hear it in the same way.

How we use our consciousness is linked with how we use the brain. But if you think too much about the brain, you end up with 'a human being is matter,' so I think it is better to leave it at this: the brain is merely a part of the working of human consciousness moving inside this head.

Our true substance is consciousness, not the body. This body is not the self. It is the vehicle, the container, the vessel of our consciousness. The state of a human being living is the state in which the soul is embedded in this physical body and lives as one with it.

But every night when we sleep, we leave the physical body, soul and all. The act of sleeping — taking sleep — is a state in which the soul is connected only by the spiritual cord and has gone to the other world. During that time we are doing Touitsu training under our Guardian Spirits.

In that Touitsu training, in that meditation with the eyes closed, we are shown all sorts of images. A part of them appears reflected in the brain of our physical body as dreams.

But to tell the truth, this world of the physical body in which we are living now, this world we see and hear with the five senses, is the world within the dream. As long as a person lives thinking that this body is the self, that person is not awake. They are asleep.

Which means they are living in a state like that of a sleepwalker. It is important to wake from the state of the sleepwalker and live with a truly awakened consciousness. To live with an awakened consciousness while in this physical body is the state of living with divinity manifest.

In yesterday's Video Prayer Gathering, they spoke very gently and very softly about how, in the midst of heavy rains and great earthquakes, human beings hold anxiety and fear and all sorts of thoughts; but if we connect with our Guardian Spirits and Guardian Deities through entrusting everything to them, and live within the resonance of gratitude, then we can come to recognise that such heavy rains and great earthquakes and various states that can be seen as purification are in fact things to be grateful for.

That is partly the character of the daughters, I suppose, but what they say is the truth. So in truth we ought to be able to feel grateful whatever happens. But we cannot reach such a state

of mind in one leap. So each one of us goes forward at our own pace.

For some, that may mean giving thanks to their Guardian Spirits and Guardian Deities. And with the consciousness in which that gratitude has become part of them, some may be at the stage of feeling the oneness of themselves with their surroundings.

Each of you, I think, is having your own various experiences; but sooner or later, in whatever form, it will become a matter-of-course consciousness for everyone that one's own essence is one with the Universal God, that we are children of the Universal God, children of the Deities, and that we children are therefore all brothers and sisters.

And perhaps some of you have already graduated even from that stage and have entered — as I said the other day — the stage of learning 'All are my own children.'

You do not have to be the same as everyone else. Your own pace is fine. There is no need to compare yourself with anyone. And yet human beings want to compare. If you simply cannot help wanting to compare, please change it into comparing yesterday's self with today's self, today's self with tomorrow's self.

Then every moment of every day of polishing and raising yourself becomes deeply meaningful. As long as you are comparing yourself with others, the human heart does not grow.

Why does it not grow? Because comparing yourself with others is merely going right and left within the world of dualistic opposition. To criticise, condemn and judge others while you yourself are within dualistic opposition is truly a case of the pot calling the kettle black.

So I think it is best for us to graduate from that dualistic way of holding consciousness as soon as we possibly can. Out of habit, we think that way in spite of ourselves.

But when you do think that way, if you put such thoughts into your prayer — 'Ah, this is not the real me. My Guardian Spirits are bringing out and erasing these thoughts that are not the real me. How grateful I am. May Peace Prevail on Earth. May our missions be accomplished.' — then little by little the habit of thoughts that are not your true self grows thin.

To go on doing that without wearying and without slackening is what is meant by 'the fading-away form and the Prayer for World Peace.'

'That aspect of that person is a fading-away form. Guardian Spirits, Guardian Deities, please erase it. May Peace Prevail on Earth.' — with that, that person's world will not change.

Other people do not matter. You have the contents of yourself, which you are feeling as projected onto others, made into a fading-away form. It is always about yourself.

What kind of world do you think this world is? Each person thinks of it differently. Why differently? Because you are projecting your own contents onto the world. You are merely projecting your own contents onto other people and seeing them.

So when you are looking at someone and thinking, 'I wish that person wouldn't do such a thing. Why do they do that?' the question is not whether the other person is good or bad. It means that the seed which makes you look at the other critically in that way is within yourself. It is precisely there that you must look.

We often use the expression 'turn it back on yourself'; and if you practise turning what you feel outside back into yourself, steadily, little by little, every single day, then in time your own consciousness changes so that the world you perceive with the five senses appears to you as one in which there is not a single bad thing.

Already, among those of you who are sitting here quietly listening, there are a number of people who live in that way. The most fundamental thing is to acknowledge your own divinity as a matter of course. If there is even 0.1 per cent of doubt about your divinity in your heart, you are not a true Shinjin, a divine human being.

What I kept saying for a while, some months ago in this study session, was this: please put the question 'What am I?' to yourself every single day. And rather than ending it with 'What am I? Well, a spirit from God,' dig deeper — 'Then what is a spirit from God?' And dig deeper still into what you have dug out.

The concrete way of doing this is written in the questions and answers between Goi-sensei and his Guardian Deities in 'Ten to Chi o Tsunagu Mono' — That Which Connects Heaven and Earth. In that way you repeat the questions and answers within yourself. Then your self-recognition regarding divinity changes into something far more unshakeable. I think those who are doing it really are changing.

Most people of the earth do not try to know the most important thing, which is what they are. That is because they have been able to live without knowing. But the world that the people of the earth are about to face is an age in which you cannot go any further unless you have firmly grasped what you are.

To the question 'What am I?' there may be people who think, 'I am this physical existence, and when I die everything disappears.' But those who think that everything disappears when they die will simply have the experience of standing open-mouthed in the world beyond death, so there is no need for us to force it and say, 'Your way of thinking is wrong.' Everyone, each one, is simply doing the learning they need.

Those who say 'There is no such thing as God or Buddha' are doing so because, for the time being, thinking that way is a necessary passage for them. Human beings do not experience what is unnecessary.

For example, there are people who say they are troubled 'about relationships at work' and so on; that too is being experienced because it is necessary. There is no trouble that is unnecessary.

So human beings may feel that they hate having troubles, but that too is being done because it is necessary. Through those very troubles you can make yourself finer. Through the experience of feeling pain somewhere in the body, you enter a place where consciousness evolves further.

Once every few years I throw my back out. I cannot stand up. I wake in the morning and say, right, let me get up — and I cannot. It becomes, 'What shall I do? I have work, and I cannot stand.'

But these last few times, infinite divine wisdom has been descending within me. Since that wisdom began to descend, when I am thinking, 'I cannot stand, what shall I do?' I am told, first,

from the seated position, to put the soles of my feet down and crouch. The knees may touch the floor. I cannot show you the actual angle, but I think it is roughly a vertical angle; at this angle, I am told, lift the body upward, move into the position of raising the knees.

Fearfully, I do just as I am told. Before I have completely straightened the region of the hips and the lower back, a thought of fear arises there. I end up thinking, 'No, surely I cannot stand.' But I am told, 'It is all right, raise your upper body,' and I raise it. I am told, 'Straighten your knees,' and I straighten them. And then, though a moment ago I was thinking 'I cannot stand, what shall I do?' — I am standing.

Next I am told, 'Walk.' Thinking, 'Can I really walk?' I fearfully take a step, and I can walk. But if I lose the balance of my upper body, I crumple down again. And then I start over.

Having had that experience several times, I learned something. 'I see. Standing on these two legs means that I am standing by an exquisite balance.' When that balance collapses, a human being cannot stand on two legs. Of course there are various causes — the lower back hurts, the knees have weakened, and so on — but ordinary people do not have that perspective of the exquisite balance among the various parts of the body. We stand and walk by an exquisite balance.

The way our hands naturally do all sorts of work is also because the brain cells and the cells of the hands are connected by nerves and work in concert. The share of the brain's working that relates to the hands is said to be quite large. There are conditions such as trigger finger, and there may be times when the hands do not move freely, but ordinarily we use these five fingers freely and are able to cook and hang out the washing and do all kinds of things.

And when we look further inside the body, according to circumstances it speeds up the breathing, or slows the breathing down, and according to circumstances it switches over the deep body temperature and the surface body temperature. The deep body temperature is the temperature deep inside the body. The surface body temperature is the temperature of the body's surface side.

Generally, the deep body temperature rises while we are awake. The body temperature goes up. And in exchange, the surface temperature goes down. Then, at night, when we get into bed and are about to sleep, this reverses. In order to rest the internal organs, the deep body temperature falls. Conversely, the surface temperature rises.

Some of you, I think, have noticed for yourselves that the surface of your body feels warm while you are sleeping; by that mechanism, the body is warm while we sleep.

And as I said a moment ago about the breath speeding up and slowing down, at the same time, inside the body, the blood vessels are being expanded and contracted, and the thickness of the blood vessels changes as circumstances require.

But in a person who has damaged their blood vessels, this expansion and contraction ceases to work freely. Then arteriosclerosis develops, or a small clot of blood called a thrombus forms; and if it should unluckily enter the brain, it can cause a disease of the brain.

In truth, it is good to keep the human blood vessels in a state where they can expand and contract freely. For that, it is better to keep the blood clean. But when, for one reason or

another, the blood cannot be kept clean, disorders appear in the joints of the body and various other things occur.

This cannot be spoken of all in one lump. Each person is different, and it varies enormously with circumstances, so I cannot easily explain it all here; but each of you should face your own cells, close your eyes within a slow, quiet breathing, and commune with your cells.

Then, when such things occur, what your cells are feeling now and what they would like you to do come to you as your own flash of insight, as intuition. And that also leads to your being able to use skilfully this vessel that your consciousness has entered and is using. So please spend your days feeling the connection with your own cells.

Well then, it is already nine minutes past three. Let us form the Divine Spark IN and bring things to a close.

< Divine Spark IN, once >

Thank you very much.

Now, I would like to bring today's study session to a close. The next one will be on Saturday, September 5th, the day before the Rebirth of Human Divinity Festival.

Well then, thank you all very much once again for joining us in such numbers today. I will turn on everyone's microphones.

< Bye-Bye Time >

Thank you very much. Thank you very much. With this, I will bring today's study session to a close. Thank you, everyone.

That's all.